

Clowning In Rome Reflections On Solitude Celibacy Prayer And Contemplation

Contemplative Prayer Inner Peace Holy Wisdom Holy Wisdom Putting on the Mind of Christ The Practice of Contemplation According to John of the Cross Remain in Me--Contemplation Prayer A Taste of Silence When the Soul Listens Contemplative Retreat Contemplative Prayer Contemplation On Prayer and the Contemplative Life Holy Wisdom Enjoy the Lord The Need for Contemplation On Prayer and The Contemplative Life Contemplative Prayer Thomas Merton Ron Sebring Augustine Baker Augustine Baker Woods, James E. James R. Kinn Andreas Schmidt Willigis Jäger Hans Urs Von Balthasar Carl J. Arico Jan Johnson Franz Jalics Thomas Merton Francis Kelly Nemeck Aquinas Saint Thomas Augustine Baker John T. Catoir René Voillaume Thomas Aquinas Thomas Merton

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in this classic text thomas merton offers valuable guidance for prayer he brings together a wealth of meditative and mystical influences from john of the cross to eastern desert monasticism to create a spiritual path for today most important he shows how the peace contacted through meditation should not be sought in order to evade the problems of contemporary life but can instead be directed back out into the world to affect positive change contemplative prayer is one of the most well known works of spirituality of the last one hundred years and it is a must read for all seeking to live a life of purpose in today s world in a moving and profound introduction thich nhat hanh offers his personal recollections of merton and compares the contemplative traditions of east and west

using the lord s prayer as a focal point sebring discusses the meaning of prayer and outlines how to make it effective

putting on the mind of christ examines the biblical historical scientific and theological aspects of contemplative prayer and mysticism that has the effect of changing our outlook on the world and seeing god and neighbor as a holistic unity

this book is for anyone who now meditates regularly or who practiced meditation in the past as we grow in our prayer life john of the cross is an excellent and encouraging guide to show us the way to the practice of contemplative prayer more information many of us learned about mediation from spiritual directors or books we practiced a reliable form of mediation for some years with varying degrees of success over time however our prayer slowed down and became simplified we didn't find many new ideas to occupy our intellect and our emotions quieted down in time many of us experienced a crisis in our prayer life our prayer became so simple that it almost disappeared we tried different forms of prayer but we seemed to be reaching a dead end throughout all of this we were never told that our prayer was developing naturally and positively what we were experiencing was not a dead end but the threshold of a new way of prayer what we needed was an experienced guide to show us the road ahead enter john of the cross he encourages us to see that the place we came to is a necessary state of our progress in prayer john teaches us that we come to contemplation not by struggling harder to pray but by calming remaining quiet before god he encourages us to realize that we have not come to the end of the road but are being made ready to be transported on a wonderful journey there is no better or more encouraging guide for us on this journey than john of the cross the entire focus of this book is quite narrow it concentrates on john's teaching about the beginning of contemplation

saint paul's command to pray without ceasing 1 thess 5:17 can seem impossible for the average christian living in the middle of this hectic contemporary world yet his words are intended as much for those of his time as those of today and as much for those who labor at home or in the office as for those in monasteries indeed the catechism of the catholic church professes the contemplative life or in other words a life of constant prayer as both necessary and attainable

a provocative new study of the christian contemplative tradition and its relevance to contemporary daily life in a cogent synthesis of scholarship and creative analysis willigis jager is a benedictine monk and author of three previous books the most recent being the way to contemplation encountering god today

this is perhaps the best and most comprehensive book on prayer ever written from the persons of the trinity through the incarnation to the church and the very structure of the human person this book is a powerful synthesis of what prayer is and how to pray the testament of a great theologian on something which is most personal and interior contemplative prayer in this modern classic von balthasar illumines the nature and practice of contemplative prayer in explicit and vital connection with the mysteries of christian revelation his extraordinary flair for drawing spiritual implications from the most profound theological insights is brilliantly displayed on so many of its pages this is a book on prayer that stimulates our yearning for god as it points us toward ever deepening and authentic encounters with him margaret m. turek s.t.d. associate professor of systematic theology st. patrick's seminary and university

like john wesley or jean pierre de caussade before him catholic priest arico provides the devout with a model and method for the attainment of a deeper

spirituality unlike them he feels free to draw wisdom not only from christian and ancient models but also from sufism and thomas merton to show us how god is calling us from our tombs to the experience of divine union arico s spirituality and warmth are profound and his guide shall be well received by most christian readers library journal

do you long for depth and authenticity in your relationship with god do you want purpose and daily direction but can t seem to find the right prayer to receive it if prayer has stopped working for you or if you want to know the reality of god i invite you now to explore contemplative prayer and the lifestyle that allows you to experience god s presence says jan johnson author of when the soul listens when the soul listens will guide you away from formulas and step by step plans toward true contemplative prayer learn to find rest and guidance in god opening yourself to god s presence and direction through this practical approach if you are disillusioned searching for something that makes sense or experiencing spiritual dryness when the soul listens offers a clear path to a fulfilling connection with god and helps you allow god to work change in your life through prayer isn t that what you want

in the depths of their hearts many people feel a deep longing for god to shape their lives they are in search of true prayer and personal union with god in this book the author offers guidance based on his personal life spiritual growth and extensive pastoral experience step by step in ten units he leads the participant toward an immediate awareness of the reality of god and of his presence the book can be used as a practical guide for a closed retreat or for a retreat in everyday life publisher s description back cover

this book clearly presents the deepest insights of western christian tradition regarding the mystery of contemplation to aid you in responding more fully to god s love in your life not light reading some technical language but a helpful explanation of a difficult subject charismatic renewal services turning mainly to john of the cross for his wisdom the authors have written a brief work which combines a profound appreciation for the charism of contemplation with great common sense it is hard to imagine a better handbook america

delve into the profound depths of christian spirituality with st thomas aquinas s on prayer and the contemplative life a cornerstone of religious thought this work explores the essential role of prayer and contemplation in fostering a rich spiritual life aquinas a towering figure in christian theology offers guidance on understanding prayer its different forms and its significance in connecting with the divine this treatise examines the principles of contemplation providing timeless insights into its practice and its power to illuminate one s understanding of god perfect for those seeking to deepen their faith and enhance their understanding of christian teachings this book offers a pathway to spiritual growth through dedicated prayer and thoughtful contemplation a valuable resource for anyone interested in the contemplative tradition within christianity this work has been selected by scholars as being culturally important and is part of the knowledge base of

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contemplative prayer as the pathway to true joy

to many contemplation is something reserved for the monk in his cell or for the hermit who has turned aside from the humdrum of everyday living this book dispels that myth by showing how vital conetplation is for the life of prayer of each one of us the author aims to encourage a more deliberate and more universal diffusion of contemplative though throughout the entire christian society he shows the need for contemplation at the outset by going right to the heart of prayer and develops this by describing the ideal of the fusion of contemplation with the demonstration of love to the world outside back cover

the pages which follow call for little introduction s thomas has left us no formal treatise on mystical theology though his teachings on this subject have been collected from his various works and combined to form such a treatise especially noteworthy is the work of the spanish dominican valgornera no such synthesis has been attempted here we have simply taken from the summa theologica the treatises on religion on devotion prayer and the contemplative life and presented them in an english dress when occasion offered we have added to each portion appropriate passages from s augustine s thomas s master and more rarely from the commentary on the summa by the illustrious cardinal cajetan and we have been led to do this for several reasons the mystical life is the life of union with god and it is based essentially on prayer and contemplation but prayer and contemplation though simple in themselves are yet fraught with difficulties and dangers unless we be wisely guided and as father faber shrewdly says when we ask for instruction in these things let us by all means make appeal to those whose names begin with s let us in other words go to god s saints and the reason is simple these saints are no mere idle sign posts who point the way but stand still themselves they themselves have been where they would have us go they speak from no mere theoretical knowledge they themselves have tasted and seen that the lord is sweet further it would have been easy to cull from s thomas s writings the salient points of his teaching on these points and to have presented them in an attractive form but had we done so the teachings of the saint would have lost much of their force and readers might well have doubted at times whether they really had before them the mind of s thomas or that of the translator it is preferable to read the bible than what men have said about the bible unfortunately it is the fashion nowadays to consider s thomas s writings out of date if the perusal of these pages shall have induced some few at least to go to the original and study it for themselves they will have more than fulfilled the translator s desires another reason which has weighed much with the translator and encouraged him to undertake this task has been the suddenly awakened interest in mysticism and mystical studies during the last decade it has become the fashion to talk about

mysticism even to pose as mystics and need it be said those who talk the most on such subjects are those who know the least for those who have entered into the secret of the king are ever the most reticent on such matters at the same time we may welcome this recent development if only as a set off against the spiritualism and occultism which have played such havoc with souls during a space of over fifty years the human soul naturally christian as tertullian would say is also naturally divine in the sense that as s augustine so often insists no rest is possible for it save in god now those who are familiar with the summa theologica are aware that union with god is its keynote or rather is the dominant note which rings out clear again and again with its ever repeated sursum corda it is this that gives such special value to the treatises here presented on prayer and the contemplative life they flow from the pen of one who was literally steeped in god and divine things and who is speaking to us of things which he had himself tasted and seen it is this that gives such simplicity and charm to the whole of his teaching he is not experimenting he is not speaking of theories he is portraying to us what was his everyday life perhaps one of the commonest errors regarding the spiritual life is the confusion between the ordinary and the extraordinary ways of god for how many does not the contemplative life mean the life of ecstasy and vision with which we are familiar in the lives of the saints for s thomas on the contrary the contemplative life is but the natural life of a man who is serving god and who devotes a certain portion of his time to the study and contemplation of divine things ecstasy and vision he treats of in another place they occupy a sphere apart they belong to god s extraordinary dealings with favoured souls and while they presuppose prayer and contemplation on the part of those so visited they themselves form no integral part of the contemplative life indeed they are the exception hence in these pages we shall find nought touching supernatural manifestations such as visions ecstasies and revelations but we shall find what is of far greater use to us a catechism on devotion prayer and contemplation the main features of the life of s thomas of aquin are known to most of those who are likely to read this book his life at first sight seems of such an even tenor that there is but little to record yet when we penetrate beneath the surface we realize that he lived in stirring days and that his short span of fifty years was passed in the full light of the world of the thirteenth century thomas was born in the beginning of the year 1225 in the castle of rocca secca the ancestral home of the counts of aquino in the kingdom of sicily his future glory was foretold to his mother the countess theodora by a hermit of that neighbourhood who also foretold that his parents would endeavour to make him a monk in the benedictine abbey of monte cassino but that god had other designs for him since he was to be a friar preacher a member of the order of the great s dominic who had just gone to his reward the prophecy was fulfilled to the letter at the early age of five years he was sent to the abbey to be educated among the young nobles of the day as was then the custom even thus early he showed a remarkable maturity of character and his biographer william of tocco dwells with delight on the calm reserve of his childish days and on that eager seeking after god which was to be his future glory

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