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**MADELINE SHEEHAN**



# My Soul Take Holy Trinity

**John Kirby Hedges**

## **My Soul Take Holy Trinity:**

**Cistercian Mysticism** Aage Rydstrøm-Poulsen,Daniel Marcel La Corte,Rose Marie Tillisch,2025-05-05 Since mysticism deals with the ultimate ideals and purposes of human existence it is one of the most significant phenomena in Western cultural history. Mysticism had a significant role in the medieval monastic environment and along with many other things had a profound impact on Western intellectual culture. The history of mysticism in the West is a history of the greatest and most significant aspirations and potentialities of the individual regarding the understanding of oneself and the divine. Cistercian Mysticism is an outstanding example. The anthology's chapters explore key aspects of Cistercian spirituality including William of Saint Thierry's *visio Dei* the vision of God a transformative encounter with the divine that is central to his mysticism as well as the concept of *sensus amoris*. Cistercian Mysticism also explores Bernard of Clairvaux's writings on the *Song of Songs* and the relation between contemplation and action demonstrating how action service and contemplative love can coexist. Tradition is further enhanced by Aelred of Rievaulx's thoughts on spiritual friendship which highlight how human relationships based on love and introspection mirror the soul's path toward divine union. By examining the writings of these influential figures this volume offers a way to comprehend the close connection between the divine and the human soul highlighting the importance of their contributions to the mystical and theological landscape of the Middle Ages. A book which will undoubtedly be highly enjoyed by scholars and students of all ages and religious communities

## **The Garden of the Soul**

1872 **The Book Of Heaven (Volumes 1 to 36)** Luisa Piccarreta,2023-03-08 In every act of one who lives in the Divine Volition he pronounces the Fiat there and forms of it so many divine lives How he gives himself into the power of the creature and lets her do that which she wants with him Difference that passes between one who lives in him and between one who is resigned I am always between the arms of the divine Fiat and oh how I feel the need of his life that breathes beats circulates in my poor soul Without him I feel that all dies for me the light dies sanctity strength even heaven itself as if it might not belong to me anymore Instead as I feel his life all rearises in me The light re arises with its beauty that vivifies purifies and sanctifies My own Jesus re arises with all his works Heaven re arises which the holy Volition encloses within my soul as within a sanctuary in order to make it all mine So that if I live in his Will everything is mine and nothing should be missing for me

## **A Handbook to the Romish Controversy: being a refutation in detail of the Creed of Pope Pius the Fourth ... New edition, with numerous additions, etc**

Charles Stuart STANFORD,1870

## **The Science of the Cross**

Edith Stein,2002 Overview To help celebrate the fourth centenary of the birth of St John of the Cross in 1542 Edith Stein received the task of preparing a study of his writings. She uses her skill as a philosopher to enter into an illuminating reflection on the difference between the two symbols of cross and night. Pointing out how entering the night is synonymous with carrying the cross she provides a condensed presentation of John's thought on the active and passive nights as discussed in *The Ascent of Mount Carmel* and *The Dark Night*. All of this leads Edith to speak of the glory of resurrection that

the soul shares through a unitive contemplation described chiefly in *The Living Flame of Love* In the summer of 1942 the Nazis without warrant took Edith away The nuns found the manuscript of this profound study lying open in her room Because of the Nazis merciless persecution of Jews in Germany Edith Stein traveled discreetly across the border into Holland to find safe harbor in the Carmel of Echt But the Nazi invasion of Holland in 1940 again put Edith in danger The cross weighed down heavily as those of Jewish birth were harassed Sr Teresa Benedicta of the Cross s superiors then assigned her a task they thought would take her mind off the threatening situation The fourth centenary of the birth of St John of the Cross 1542 was approaching and Edith could surely contribute a valuable study for the celebration It is no surprise that in view of her circumstances she discovered in the subject of the cross a central viewpoint for her study A subject like this enabled her to grasp John s unity of being as expressed in his life and works Using her training in phenomenology she helps the reader apprehend the difference in the symbolic character of cross and night and why the night symbol prevails in John She clarifies that detachment is designated by him as a night through which the soul must pass to reach union with God and points out how entering the night is equivalent to carrying the cross Finally in a fascinating way Edith speaks of how the heart or fountainhead of personal life an inmost region is present in both God and the soul and that in the spiritual marriage this inmost region is surrendered by each to the other She observes that in the soul seized by God in contemplation all that is mortal is consumed in the fire of eternal love The spirit as spirit is destined for immortal being to move through fire along a path from the cross of Christ to the glory of his resurrection    *The Anglican Pulpit Library* ,1900    *The Science of the Cross* Saint Edith Stein,Josephine Koeppel OCD,2002-03-10 To help celebrate the fourth centenary of the birth of St John of the Cross in 1542 Edith Stein received the task of preparing a study of his writings She uses her skill as a philosopher to enter into an illuminating reflection on the difference between the two symbols of cross and night Pointing out how entering the night is synonymous with carrying the cross she provides a condensed presentation of John s thought on the active and passive nights as discussed in *The Ascent of Mount Carmel* and *The Dark Night* All of this leads Edith to speak of the glory of resurrection that the soul shares through a unitive contemplation described chiefly in *The Living Flame of Love* In the summer of 1942 the Nazis without warrant took Edith away The nuns found the manuscript of this profound study lying open in her room    **Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature** John McClintock,James Strong,1881

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David SWING,1874    *The Medical Times and Register* ,1889    *Our Paper* ,1892    *Six thousand illustrations of moral and religious truths* Cyclopaedia,1885    *The Soul of the Apostolate* Dom J.B. Chautard ,1945    **Holy thoughts on holy things, selected and arranged by E. Davies** Holy thoughts,1882

## Whispering the Techniques of Language: An Emotional Quest through **My Soul Take Holy Trinity**

In a digitally-driven earth where monitors reign great and quick conversation drowns out the subtleties of language, the profound secrets and emotional nuances concealed within words usually get unheard. However, located within the pages of **My Soul Take Holy Trinity** a interesting literary prize pulsating with natural emotions, lies a fantastic journey waiting to be undertaken. Written by an experienced wordsmith, that enchanting opus attracts readers on an introspective trip, gently unraveling the veiled truths and profound influence resonating within the very cloth of each and every word. Within the mental depths of this emotional review, we will embark upon a genuine exploration of the book is key subjects, dissect their charming publishing style, and fail to the strong resonance it evokes serious within the recesses of readers hearts.

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## **My Soul Take Holy Trinity Introduction**

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