

High Mysticism

Commodified Health Care and Lay Catholic Social Spirituality
The Dark Night of the Soul
Esoteric Christianity
Dark Night of the Soul
Vivencio Ballano
St. John Of The Cross
Annie Besant
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this book establishes a lay social spirituality for health care practitioners that pursues the catholic church's social teachings on the preferential option for the poor structural sin and health care reform to address today's commodification of the health care system where maximizing profit and patient's capacity to pay become the primary consideration applying a sociotheological approach that combines the perspectives of modern sociology catholic social doctrines and pope francis's inductive synodal theology as well as drawing from secondary literature media reports and church documents it argues for the necessity of a holistic interdisciplinary and synodal lay catholic social spirituality that is informed by pope francis's synodality presenting sociological research for health care practitioners to uphold options for the poor in public health it envisions a lay spirituality that participates in civil society's health care reform agenda at the macro level and practices christian and ignatian discernment at the micro level as its main behavioral components this book appeals to christian health care actors entrepreneurs and spiritual directors as well as scholars and students in sociology religion moral theology bioethics and spirituality

this is a new release of the original 1922 edition

this is a new release of the original 1918 edition

st john of the cross spanish san juan de la cruz original name juan de yepes y Álvarez born june 24 1542 fontiveros spain died december 14 1591 ubeda canonized 1726 feast day december 14 one of the greatest christian mystics and spanish poets doctor of the church reformer of spanish monasticism and cofounder of the contemplative order of discalced carmelites john became a carmelite monk at medina del campo spain in 1563 and was ordained priest in 1567 st teresa of Ávila the celebrated mystic enlisted his help 1568 in her restoration of carmelite life to its original observance of austerity a year later at duruelo he opened the first discalced carmelite monastery reform however caused friction within the order and led to his

imprisonment first in 1576 and again in 1577 at Toledo where he wrote some of his finest poetry. Escaping in August 1578, he later won high office in the order, becoming vicar provincial of Andalusia from 1585 to 1587. Near the end of his life, the Discalced Carmelites were again troubled by dissension and he withdrew to absolute solitude. John Schematized the steps of mystical ascent: a self-communion that in quietude leads the individual from the inharmonious distractions of the world to the sublime peace of reunion between the soul and God. John Schematization combines a poetic sensitivity for the nuances of mystical experience with a theological and philosophical precision guided by his study of St. Thomas Aquinas. By virtue of his intense poems, *Cántico espiritual*, the spiritual canticle, *Noche oscura del alma*, the dark night of the soul, and *Llama de amor viva*, the living flame of love, he achieves preeminence in Spanish mystical literature, expressing the experience of the mystical union between the soul and Christ. In *Noche oscura*, perhaps his best-known work, he describes the process by which the soul sheds its attachment to everything and eventually passes through a personal experience of Christ's crucifixion to his glory. The lyric consists of eight stanzas in which the soul sings of the fortunate adventure that it had in passing through the dark night of faith to union with the beloved. Though John reaches peaks of lyricism, he also presents the reader with considerable difficulties because his approach is rigorously intellectual; the same word may recur twice within four lines of a poem with a different symbolism on each occasion. britannica.com

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