

Imitao De Cristo Toms De Kempis

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ultimately i propose that considering internalization as embodiment is a critical methodological shift in understanding mystical methods in general and especially for probing recollection mysticism in depth the inner man as opposed to the outer man is a pauline and lutheran commonplace that is too frequently taken out of context leading historians of the renaissance in general and of spanish renaissance religion in particular to value references to internal or mental methods of spirituality as an improvement over external or bodily rituals this book takes its cue from the recent cognitive turn in medieval studies that complicates studies of the body in religion by focusing on the embodied aspects of cognition claiming a continuum between body and soul rather than a hierarchy i argue that medieval theories of cognition made the divorce of the body from the soul impossible for a galenic doctor even one who spoke of the body and the world with contempt and by implication impossible for his castilian audience without serious consideration of laredo s reliance on an embodied soul rather than on a body soul dualism therefore no proper assessment of the unitive stage of recogimiento can be made introduction p 6 7

written by a diverse group of younger women religious from north america in our own words offers a collection of essays on issues central to apostolic religious life today the thirteen authors represent different congregations charisms ministries and histories the topics and concerns that shape these chapters emerged naturally through a collaborative process of prayer and conversation essays focus on the vows and community life individual identity and congregational charisms and leadership among younger members leading into the future the authors hope these chapters may form a springboard for further conversation on religious life inviting others to share their experiences of religious life in today s world

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complementing the imitation of christ thomas à kempis s devotional

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