

1. Record Nr.	UNINA9910461344603321
Autore	Albertus, Magnus, Saint, <1193?-1280, >
Titolo	On union with God / / Albert the Great
Pubbl/distr/stampa	London, [England] ; ; New York, New York : , : Continuum, , 2000 ©2000
ISBN	1-283-20592-0 9786613205926 1-4411-4518-4
Descrizione fisica	1 online resource (97 p.)
Collana	Ways of mysticism
Disciplina	230.11
Soggetti	God (Christianity) Spiritual life - Christianity Mysticism - Catholic Church Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	This edition first published in 1911 by Burns Oates & Washbourne. "The present translation by a Benedictine of Princethorpe Priory was first published in 1911. Some small revisions have been made to the text but the spirit of the original has been retained."--P. 7.
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	CONTENTS; FOREWORD; PREFACE; CHAPTER 1 OF THE HIGHEST PERFECTION WHICH MAN CAN REACH IN THIS LIFE; CHAPTER 2 HOW YOU MAY DESPISE ALL THINGS AND CLING TO CHRIST ALONE; CHAPTER 3 PERFECTION IN THIS LIFE; CHAPTER 4 THAT OUR CONCERN MUST BE WITH THE UNDERSTANDING AND NOT WITH THE SENSES; CHAPTER 5 OF PURITY OF HEART, WHICH is TO BE SOUGHT ABOVE ALL ELSE; CHAPTER 6 THAT A TRULY DEVOUT MAN MUST SEEK GOD IN PURITY OF MIND AND HEART; CHAPTER 7 OF THE PRACTICE OF INTERIOR RECOLLECTION; CHAPTER 8 THAT A TRULY DEVOUT MAN SHOULD COMMIT HIMSELF TO GOD IN ALL THINGS CHAPTER 9 THE CONTEMPLATION OF GOD IS TO BE PREFERRED ABOVE ALL OTHER EXERCISES CHAPTER 10 THAT WE SHOULD DESIRE THE UNION OF OUR WILL WITH GOD; CHAPTER 11 IN WHAT MANNER WE SHOULD RESIST TEMPTATION AND ENDURE TRIALS; CHAPTER 12 THE POWER OF THE LOVE OF GOD; CHAPTER 13 OF THE NATURE AND

ADVANTAGES OF PRAYER- OF INTERIOR RECOLLECTION; CHAPTER 14 THAT EVERYTHING SHOULD BE JUDGED ACCORDING TO OUR CONSCIENCE; CHAPTER 15 ON THE CONTEMPT OF SELF: HOW IT IS ACQUIRED: ITS PROFIT TO THE SOUL; CHAPTER 16 OF THE PROVIDENCE OF GOD, WHICH WATCHES OVER ALL THINGS

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### Sommario/riassunto

Albert the Great was born in Swabia, the son of a military nobleman. He was a Dominican priest who taught theology in Cologne and Paris. His most distinguished student was Saint Thomas Aquinas. Albert was called Doctor universalis because his breadth of knowledge spanned not only philosophy and theology but all the natural sciences. He was a dedicated student of nature, and although he argued that the physical world can only be known reliably through observation and comparison, Albert distinguished between truths, which are naturally knowable, and mysteries, which cannot be known without revelation.

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