

Nine Biblical Canticles

- Canticle One — The (First) Song of Moses (Exodus 15:1-19)
- Canticle Two — The (Second) Song of Moses (Deut 32:1-43)
- Canticle Three — The Prayer of Hannah (1 Samuel 2:1-10)
- Canticle Four — The Prayer of Habakkuk (Habakkuk 3:1-19)
- Canticle Five — The Prayer of Isaiah (Isaiah 26:9-20)
- Canticle Six — The Prayer of Jonah (Jonah 2:2-9)
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- Canticle Eight — The Song of the Three Holy Children (Daniel 3:57-88)
- Canticle Nine — The Song of the Theotokos (the Magnificat or Megalynarion: Luke 1:46-55) and the Song of Zacharias (the Benedictus: Luke 1:68-79)

The Canticle Of Canticles

Saint De Sales Francis

The Canticle Of Canticles:

The Mystical Explanation of the Canticle of Canticles Saint Francis de Sales,Aeterna Press,2015-09-01 THERE ARE TWO sorts of unions of the soul with God in this world the first by grace which is made in Baptism or by means of Penance the second by devotion and this is made by means of spiritual exercises The one makes us innocent and the other spiritual Solomon considering himself to have given sufficient instruction on the first sort of union in his other books only teaches the second in the Canticles in which he supposes the spouse that is the devout soul to be already married to her Divine Beloved and represents their holy and chaste married loves practiced by mental prayer which is simply the consideration of God and Divine things Aeterna Press *The Song of Songs* ,1925 **Sermons on the Canticle of Canticles: Volumes 1 & 2** Saint Bernard of Clairvaux,Aeterna Press, So far as I am aware this is the first attempt on the part of a Catholic to render St Bernard s famous Discourses on the Canticle of Canticles available for English readers It is passing strange that it should be so passing strange that the most important work perhaps of him who has been called by excellence the Doctor of Love and the Prince of Mystics should be so neglected But the Sermons on the Canticle are not singular in this respect The same neglect has been extended to practically all the writings of the Melliduous Doctor with great loss to spirituality Aeterna Press

I. The Mystical Explanation of the Canticle of Canticles Saint Francis (de Sales),Saint Jeanne-Françoise de Chantal,1908 *The Mystical Explanation of the Canticle of Canticles* Saint De Sales Francis,2012-01 Unlike some other reproductions of classic texts 1 We have not used OCR Optical Character Recognition as this leads to bad quality books with introduced typos 2 In books where there are images such as portraits maps sketches etc We have endeavoured to keep the quality of these images so they represent accurately the original artefact Although occasionally there may be certain imperfections with these old texts we feel they deserve to be made available for future generations to enjoy The Mystical Explanation of the Canticle of Canticles De Sales Francis,Jeanne-Francoise De Chantal,2017-08-22 **Mystical**

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Canticles. The book of wisdom William George Heidt,1979 The Mystical Explanation of the Canticle of Canticles Saint Francis De Sales,St Francis De Sales,Brother Hermenegild,2013-03-02 This book also contains The Depositions of St Jane Frances de Chantal in the Cause of the Canonisation of St Francis de Sales In a letter written some fifteen years after the death of St Francis de Sales St Jane Frances de Chantal tells us how in looking over the long forgotten contents of an old

disused box many writings of the Saint were found and among them an explanation of the Canticle of Canticles set out in the form of a meditation She adds that she had never heard the Holy Founder speak of this treatise but that the then Superior of the Community declared that he had often preached on the subject to which it referred in the early days of the Visitation We are thus led to see how at an early period the thoughts which ultimately found expression in the great treatise on the Love of God were already taking shape in the Saint's mind and how in the midst of many labours demanding the full exercise of that practical sense which was so distinctive a quality of his character he was living habitually in a higher region of very close union with God The insight which a perusal of the Mystical Explanation gives us into the history of his spiritual

development is at the same time an incentive to all those who have to pass a life of activity in God's service to devote themselves without ceasing to loving thought of Divine things to maintain themselves in the midst of their labour closely united to God and to cultivate the interior spirit no less but far more than the manifestations of external zeal It is a lesson that we all need at the present day in the hurry and pressure of so many urgent duties The second part of the volume before us gives us the detailed and finished portrait of the Saint's life told in her own simple and transparently truthful words by her whom God had chosen to be the principal instrument in that which was probably the most enduring work entrusted to St Francis de Sales namely the foundation of the Religious Institute of the Visitation Almost day by day we are carried in the footsteps of the Saint through every period of his life We see him as he appeared to the eyes of St Jane Frances not in any

fancy portraiture such as distance conveys to later biographers but as he was in the sight of those who lived in close intimacy with him It is a picture full of consolation and encouragement destined by Divine Providence to make us understand and love the Saint more than any other account of his life could do and thereby to draw us to greater thankfulness to God for having given us an example so sweet to contemplate and so deserving of our imitation **Commentary on the Canticle of Canticles ,**

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