

Hadewijch The Complete Works

The Complete Works Paulist Press

The Oxford Handbook of Mystical Theology provides a guide to the mystical element of Christianity as a theological phenomenon. It differs not only from psychological and anthropological studies of mysticism, but from other theological studies, such as more practical or pastorally-oriented works that examine the patterns of spiritual progress and offer counsel for deeper understanding and spiritual development. It also differs from more explicitly historical studies tracing the theological and philosophical contexts and ideas of various key figures and schools, as well as from literary studies of the linguistic tropes and expressive forms in mystical texts. None of these perspectives is absent, but the method here is more deliberately theological, working from within the fundamental interests of Christian mystical writers to the articulation of those interests in distinctively theological forms, in order, finally, to permit a critical theological engagement with them for today. Divided into four parts, the first section introduces the approach to mystical theology and offers a historical overview. Part two attends to the concrete context of sources and practices of mystical theology. Part three moves to the fundamental conceptualities of mystical thought. The final section ends with the central contributions of mystical teaching to theology and metaphysics. Students and scholars with a variety of interests will find different pathways through the Handbook.

The culmination of a lifetime's scholarly work, this pioneering study by Sister Prudence Allen traces the concept of woman in relation to man in Western thought from ancient times to the present. Volume I uncovers four general categories of questions asked by philosophers for two thousand years. These are the categories of opposites, of generation, of wisdom, and of virtue. Sister Prudence Allen traces several recurring strands of sexual and gender identity within this period. Ultimately, she shows the paradoxical influence of Aristotle on the question of woman and on a philosophical understanding of sexual complementarity. Supplemented throughout with helpful charts, diagrams, and illustrations, this volume will be an important resource for scholars and students in the fields of women's studies, philosophy, history, theology, literary studies, and political science. In Volume 2, Sister Prudence Allen explores claims about sex and gender identity in the works of over fifty philosophers (both men and women) in the late medieval and early Renaissance periods. Touching on the thought of every philosopher who considered sex or gender identity between A.D. 1250 and 1500, *The Concept of Woman* provides the analytical categories necessary for situating contemporary discussion of women in relation to men. Adding to the accessibility of this fine discussion are informative illustrations, helpful summary charts, and extracts of original source material (some not previously available in English). In her third and final volume Allen covers the years 1500--2015, continuing her chronological approach to individual authors and also offering systematic arguments to defend certain philosophical positions over against others.

Hadewijch, c. 1210-160, commands increasing attention internationally. As an author, she is extremely creative and artistic. As a beguine, she belongs to a revolutionary women's movement formed by "religious women" who, conscious of their gender, did not wish to enter into either marriage or a convent. Spiritually and materially independent, these first beguines come into conflict with social order, and endure the

reaction of clerics, religious and secular authorities, and those in orders. As a mystic, Hadewijch illuminates both the glorious aspects of the love-relationship with God and its painful aspect: with the enjoyment of love (minne) goes an increasingly intense desire; in unity, the alterity of the Beloved becomes all the stronger. Consequently, union with God is not a spiritual elevation by which a person is released from his or her being human: the authentic mystical being-one consists rather of the interplay between "resting" in God and "working" in this world, between "being God with God" and "being man with the Man (Christ)". "You must live as a human being!" - this is the kernel of Hadewijch's life and teaching.

Envisaging Heaven in the Middle Ages deals with medieval notions of heaven in theological and mystical writings, in visions of the Otherworld, and in medieval art, poetry and music. It considers the influence of such notions in the secular literature of some of the greatest writers of the period including Chrétien de Troyes and Chaucer. The coherence and beauty of these notions make heaven one of the most impressive medieval 'cathedrals of the mind'. With contributions from experts such as A.C. Spearing, Peter Meredith, Peter Dronke and Robin Kirkpatrick, this collection is essential reading for all those interested in medieval religion and culture.

In the Christian tradition, especially in the works of Paul, Augustine, and the exegetes of the Middle Ages, the body is a twofold entity consisting of inner and outer persons that promises to find its true materiality in a time to come. A potentially transformative vehicle, it is a dynamic mirror that can reflect the work of the divine within and substantially alter its own materiality if receptive to divine grace. The writings of Hadewijch of Brabant, a thirteenth-century beguine, engage with this tradition in sophisticated ways both singular to her mysticism and indicative of the theological milieu of the twelfth and thirteenth centuries. Crossing linguistic and historical boundaries, Patricia Dailey connects the embodied poetics of Hadewijch's visions, writings, and letters to the work of Julian of Norwich, Hildegard of Bingen, Marguerite of Oingt, and other mystics and visionaries. She establishes new criteria to more consistently understand and assess the singularity of women's mystical texts and, by underscoring the similarities between men's and women's writings of the time, collapses traditional conceptions of gender as they relate to differences in style, language, interpretative practices, forms of literacy, and uses of textuality.

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"Passionate Spirituality explores the roots and meanings of passion in Western culture, and then examines how passion is expressed in the works of two medieval women mystics - Hildegard of Bingen and Hadewijch of Brabant - and in the lives of contemporary Christians seeking to deepen their own spiritual journeys. Too often, the term 'passion' is associated only with steamy films, sexual, sin, and emotional excess - cutting off the breadth of its meaning and expression for positive good. But the great mystics succeed precisely because they hold together both the affective and the intellectual aspects of the spiritual life in creative and convincing ways. Their accounts of their mystical experience are important resources for information and understanding about how to talk about God more formally, and for what it means to be passionately in love with God and the world."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

This volume takes Dante's rich and multifaceted discourse of desire, from the Vita Nova

to the *Commedia*, as a point of departure in investigating medieval concepts of desire in all their multiplicity, fragmentation and interrelation. As well as offering several original contributions on this fundamental aspect of Dante's work, it seeks to situate the Florentine more effectively within the broader spectrum of medieval culture and to establish greater intellectual exchange between Dante scholars and those from other disciplines. The volume is also notable for its openness to diverse critical and methodological approaches. In considering the extent to which modern theoretical paradigms can be used to shed light upon the Middle Ages, it will interest those engaged with questions of critical theory as well as medieval culture.

Contemporary Christianity is afflicted with two problems: First, our spiritual life is often bland and lukewarm. Distracted and fragmented by our lives, and malnourished on conventional piety, we feel out of touch with the God described in the Bible as a consuming fire." Second, we don't know how to make sense of suffering, especially the pain of spiritual darkness and aridity. The answer to both of these problems is passion. In *God in the Dark*, Susan Pitchford explores the two faces of passion: desire, the mutual attraction between the soul and God; and suffering, especially our confusion and grief when we find ourselves in dark places. We often misinterpret times of darkness, assuming we've fabled and God has abandoned us. Pitchford suggests that darkness is not a place of abandonment but a place of intimacy and a special call to a deeper relationship with the God who desires us. Once we understand this, we will not have to fear the dark, and when the night closes in around us, we can experience it as an embrace.

Christianity centers on the life and death of Jesus as Christ. Often Christians focus on the importance of Christ's Sacrifice as the means of human salvation, and the faithful are encouraged to imitate this suffering through self-sacrifice and self-denial. More than a few Christians, particularly women, have found such encouragement to self-sacrifice to be a means for continuing oppression--men over women, colonizers over the colonized, the powerful over the powerless. In *The Satisfied Life*, Jane McAvoy constructs a feminist theology of atonement--or satisfaction for sin--that draws on the insights of six medieval women mystics: Julian of Norwich, Mechthild of Magdeburg, Hildegard of Bingen, Margery Kempe, Hadewijch of Brabant, and Catherine of Siena. These Christian writers reveal alternatives to a theology of oppression. Salvation, for them, means experiencing the death and resurrection of Christ not as life-denying, but as a life-affirming celebration of God's love for us through the sustaining love of Jesus. How can science and religion co-exist in the modern discipline of psychotherapy? *A Dream in the World* explores the interfaces between religious experience and dream analysis. At the heart of this book is a selection of dreams presented by the author's patient during analysis, which are compared with the dreams of Hadewijch, a thirteenth century woman mystic. The patient's dreams led the modern woman to an unanticipated breakthrough encounter with the divine, her "experience of soul". The experience reoriented and energized her life, and became her "dream-in-the-world". Following Jung's idea that the psyche has a religious instinct, Robin van Loben Sels demonstrates that the healing process possible through psychotherapy can come from beyond the psyche and can not be explained by our usual theories of scientific psychology. Written in flowing, easily-read language *A Dream in the World* details a classical Jungian analysis of a woman's dreams, and searches the relationship

between religious encounter, psyche and soul.

Arranged under five broad headings, these essays create an insightful dialogue on the questions, methods, and critical approaches implemented by the discipline's top scholars.

Luce Irigaray is one of the world's most important and influential contemporary theorists and this book presents a collection of essays exploring the full range of her work from an international team of academics in many different fields.

An in-depth examination of the work of this important medieval woman mystic.

English and Dutch translations of 'On Seven Ways of Holy Love', a mystagogic treatise on 'minne' or 'holy love' by Beatrice of Nazareth, a 13th century Cistercian nun and the oldest datable mystical prose text in Middle Dutch. Beatrice describes the nuptial relationship between the good soul and her Bridegroom in terms of seven ways of holy love. The use of vernacular contributed in a significant way to the development of a mysticism influencing the more scholarly approach of John of Ruusbroec. Beatrice's text also affected Margaret Porette, Meister Eckhart and the Modern Devotion (Gerard Groot). Beatrice is the 'mother' of all these ways to the direct experience of God.

In Seeking Spiritual Intimacy Glenn Myers introduces us to the Beguines, a network of faith communities in Medieval Europe, where women organized their world around a simple life with Christ at the center. Learn from the insights of wise women of faith who, from their modest homes and communities, revitalized the faith of a continent.

Is religion a positive reality in your life? If not, have you lost anything by forfeiting this dimension of your humanity? This book compares the theology of Tillich with the psychology of Jung, arguing that they were both concerned with the recovery of a valid religious sense for contemporary culture. Paul Tillich, Carl Jung and the Recovery of Religion explores in detail the diminution of the human spirit through the loss of its contact with its native religious depths, a problem on which both spent much of their working lives and energies. Both Tillich and Jung work with a naturalism that grounds all religion on processes native to the human being. Tillich does this in his efforts to recover that point at which divinity and humanity coincide and from which they differentiate. Jung does this by identifying the archetypal unconscious as the source of all religions now working toward a religious sentiment of more universal sympathy. This book identifies the dependence of both on German mysticism as a common ancestry and concludes with a reflection on how their joint perspective might affect religious education and the relation of religion to science and technology. Throughout the book, John Dourley looks back to the roots of both men's ideas about mediaeval theology and Christian mysticism making it ideal reading for analysts and academics in the fields of Jungian and religious studies.

Hadewijch, a Flemish Beguine of the 13th century, is undoubtedly the most important exponent of love mysticism and one of the loftiest figures in the western mystical tradition.

The acquisition of self-knowledge is often described as one of the main goals of philosophical inquiry. At the same time, some sort of self-knowledge is often regarded as a necessary condition of our being a human agent or human subject. Thus self-knowledge is taken to constitute both the beginning and the end of humans' search for wisdom, and as such it is intricately bound up with the very idea of philosophy. Not surprisingly therefore, the Delphic injunction 'Know thyself' has fascinated philosophers

of different times, backgrounds, and tempers. But how can we make sense of this imperative? What is self-knowledge and how is it achieved? What are the structural features that distinguish self-knowledge from other types of knowledge? What role do external, second- and third-personal, sources of knowledge play in the acquisition of self-knowledge? How can we account for the moral impact ascribed to self-knowledge? Is it just a form of anthropological knowledge that allows agents to act in accordance with their aims? Or, does self-knowledge ultimately ennoble the self of the subjects having it? Finally, is self-knowledge, or its completion, a goal that may be reached at all? The book addresses these questions in fifteen chapters covering approaches of many philosophers from Plato and Aristotle to Edmund Husserl or Elisabeth Anscombe. The short reflections inserted between the chapters show that the search for self-knowledge is an important theme in literature, poetry, painting and self-portraiture from Homer.

This anthology, with essays by Riane Eisler, June Singer, and others, considers Goddess myths, current psychological perspectives, and the feminine principle in spirituality today. It offers a worldview that integrates intuition, intellect, and feeling. Billions have died in the thousands of years since human beings first developed language, but we do not have a single credible account of the subjective experience of dying and the afterlife. This is why death continues to be an immense mystery and a subject of eternal fascination. In *Death and Dying*, scholars and intellectuals illumine the major issues raised by the inevitable ending to life. The range is wide: from the dread that accompanies all notions of mortality to the objective evidence for the existence of an afterlife; from an exploration of the spiritual dimensions of mourning to analyses of how death was perceived and interpreted by geniuses like John Keats, Rabindranath Tagore and Carl Jung. Utterly compelling, these essays prompt us to question our fears and notions of death while enabling us to perceive this phenomenon with greater understanding and intelligence.

Here is the first English translation based on the new critical edition of *The Flowing Light of the Godhead*, the sole mystical visionary work of Mechthild, a 13th-century (c. 1260-c. 1282/94) German Beguine. This challenging work of deep religious insight reflects Mechthild's inner life, and God's as well, employing a great variety of traditional medieval literary forms and genres in prose and verse.

Rosemary Radford Ruether presents an illuminating portrait of goddesses and sacred female imagery in Western culture, from prehistory to contemporary goddess movements.

In this *Classic of Western Spirituality(TM)* readers will find the first English translation of the complete works of Elisabeth of Schönau, a twelfth-century Benedictine nun who claimed to have a series of extraordinary visionary experiences. In the complete works of Elisabeth are: -- three visionary diaries: *First, Second and Third Book of Visions*; -- a book of sermons, *The Book of the Ways of God*; -- *Revelations about the Sacred Company of the Virgins of Cologne*; -- *The Resurrection of the Blessed Virgin*; -- a collection of Elisabeth's

letters; -- and a text describing Elisabeth's last days by her brother and secretary, Eckbert. Elisabeth's prophetic message brought consolation to the people of her day and a call for firmness of faith and the moral life. Today's readers will gain insight into how the communal, liturgical culture of a Benedictine monastery could shape the interior life and prophetic identity of a woman committed to its ideals. The audience for this book will be broad: -- historians, theologians and students of -- mysticism and spirituality -- women's religious life -- monastic life -- medieval culture -- hagiography +

Mirabai, a sixteenth-century Indian princess, wrote passionate love songs to Lord Krishna. Hadewijch, a thirteenth-century European Beguine, wrote of her yearning to become Love itself, to be "God with God." Each woman practiced a full-bodied, sensuously-imagined longing for love; at the same time, each also practiced certain ascetic disciplines. Spanning centuries, continents, and religious traditions, this book juxtaposes Hadewijch's and Mirabai's inextricable energies of longing and letting go as resources for a comparative theology of passionate non-attachment. Within both Hinduism and Christianity, desire and renunciation are often presented as opposites; yet, both Mirabai and Hadewijch, in their own distinct ways, illuminate the integral, tensile relationship between these concepts. Rather than choosing one or the other, each woman's dual practices of longing and letting go not only take her on an inward spiritual journey but also deeply involve her in the beauty and suffering of the wider world. Drawing out crucial differences and intriguing resonances between these two women of faith, Hillgardner develops a Hindu-Christian comparative theology that argues for an interreligious ethic of passionate non-attachment, one capacious and brave enough to hold together our own longings with the desires of others in an interconnected, fragile world.

A distinctive feature of mystical experience is that it is "imageless". Mystics of various traditions witness indeed to their going beyond all intermediaries so as to enjoy immediate union. Understandably, the idea of imageless immediacy is attractive, and it is especially in vogue with those who hope to discover that different (religious) spiritualities converge if only the particularity of, say, the Christian way would be left behind. However, a crucial question arises here. If mystical union consists in simply transcending what is part and parcel of the human condition, where is its relevance? Is the mystic as such in a position to be his or her human self - thinking and loving, enjoying and suffering? Can he or she be active in the world of humankind? Obviously, it is especially in the Christian tradition that this matter comes to the fore as a radical difficulty. For here there is the divine Image and Mediator, so much so that the Humanity of Jesus ought to be integral to a person's union with God. Perhaps the Christian mystic is such an extraordinary figure that the Humanity and all other images and intermediaries are, for him or her, at best a stepping-stone that is bound to disappear? The Riddle of Christian Mystical Experience aims to clarify this issue by analyzing the writings of such visionaries as Julian of Norwich, Teresa of Avila and Maria Petyt;

of the ecstasy-minded masters Richard of Saint Victor, Bernard of Clairvaux and Bonaventure (describing Francis of Assisi's experience); of the cream of the Flemish mystics, namely Hadewijch and Jan van Ruusbroec. Nevertheless, the preference for the mystical text does not prevent the Riddle from drawing on the insights of modern philosophers such as Jean-Paul Sartre and Jean-Luc Marion when treating of images and idols, or Michael Polanyi and Ludwig Wittgenstein when reflecting on intermediaries. The main result of this procedure may come as a surprise. Far from turning into a detached creature who forgets about the Humanity and the human, the full-fledged mystic is, as a Flemish mystic puts it, "wholly in God, where he rests in enjoyment, and wholly in himself, where he loves with works". Experiencing union "with intermediary and without intermediary", the true Christian mystic is "unimaged" as well as "imaged upon the humanity of our Lord through heartfelt affection".

Here are the complete works of the enigmatic fifth- and sixth-century writer known as the Pseudo Dionysius, prepared by a team of six research scholars. Bernard Brady has given us a rare, delightful, and thought-provoking book—a volume that belongs on the desk or the bed-stand of anyone in search of the rich and varied dimensions of Christian love. Christians are taught that God is love and are commanded to love, their neighbors and their enemies. These truths are not controversial. What is controversial and, indeed, has been controversial throughout the history of Christianity is the meaning of this love. This book explores the tradition of Christian reflection on the meaning, and experience of love, loving, and being loved. Many books have been written about Christian love, but no book has gathered together this kind of primary source material and covered such a wide range of perspectives, allowing the reader to engage directly with the thought and experience of some of the greatest Christian minds on the topic of love. Bernard Brady covers with remarkable clarity the breadth and depth of discussions on Christian love from the Bible to contemporary experience to create this—a survey of how Christians through the ages have understood love. Beginning of course with the Bible, Brady examines the key writings and thinkers on the nature of Christian love: St. Augustine; mystics such as Bernard of Clairvaux, Hadewich, and Julian of Norwich; the great tradition and literature of courtly love, Thomas Aquinas, Martin Luther, Sören Kierkegaard, and others. In addition, Brady devotes chapters to several 20th century figures whose lives seemingly embodied Christian love: Mother Theresa, Martin Luther King, Jr., and Pope John Paul II. Finally, Christian Love addresses contemporary deliberations over the meaning of love with an analysis of the modern writings of Martin D'Arcy, Reinhold Niebuhr, Jules Toner, Gustavo Gutiérrez, Gene Outka, Margaret Farley, Edward Vacek, and Don Browning. In a synthesizing concluding chapter, Brady offers his own insightful and introspective understanding of the substance of Christian love, suggesting that it is an affective affirmation of another, that it is both responsive and unitive, and that it is steadfast and enduring. As a beautiful contemplative companion to one's own spiritual understanding, or as a thoughtful and meaningful gift, Christian Love is in every sense a treasure to behold, read, and share with those you love.

This book addresses the history of the senses in relation to affective piety and its role in devotional practices in the late Middle Ages, focusing on the sense of touch. It argues

that only by deeply analysing this specific context of perception can the full significance of sensory religious experience in the Late Middle Ages be understood. Considering the centrality of the body to medieval society and Christianity, this collection explores a range of devotional practices, mainly relating to the Passion of Christ, and features manuscripts, works of devotional literature, art, woodcuts and judicial records. It brings together a multidisciplinary group of scholars to offer a variety of methodological approaches, in order to understand how touch was encoded, evoked and purposefully used. The book further considers how touch was related to the medieval theory of perception, examining its relation to the inner and outer senses through the eyes of visionaries, mystics, theologians and confessors, not only as praxis but from different theoretical points of view. While considered the most basic of spiritual experience, the chapters in this book highlight the all-pervasive presence of touch and the significance of 'affective piety' to Late Medieval Christians. Chapter 3: Drama, Performance and Touch in the Medieval Convent and Beyond is Open Access under a CC BY 4.0 license at link.springer.com

Winner of Catholic Press Association Book-of-the-Year Award-Spirituality Unique in its range and depth, this lavish anthology for the first time captures in a single volume the most notable spiritual writings of leading women from all periods of Christian history. Because spirituality involves more than simply prayer and piety, Madigan has selected women whose quests for intimacy with God also involves some visionary experience or social witness. Ranging from Perpetua in the third century to Mother Teresa and Edwina Gately in this century, her volume includes writings from both European women and, in the modern period, Asian, American, and African American women. Apart from redressing the heavy gender imbalance of most histories of Christianity, this volume also provides strong historical introductions to and bibliographies of the twenty-six women whose writings are generously excerpted. Women included in this volume are: Perpetua the Martyr Pelagia the Actress Brigit of Ireland Balthild the Queen of Neustria Dhuoda of Septimania Hildegard of Bingen Heloise Mechthild of Magdeburg Gertrude the Great Hadewijch Julian of Norwich Catherine of Siena Margery Kempe Teresa of Avila Jane Frances de Chantal Sojourner Truth Maria Stewart Gabrielle Bossis Dorothy Day Caryll Houselander Pauli Murray Laura Lopez Silvia Maribel Arriola Mother Teresa Cho Wha Soon Mercy Amba Oduyoye Edwina Gately

Exploring the unity of the practice of prayer and the practice of theology, this book draws together insights from world-class theologians including Rowan Williams, Andrew Louth, Frances Young, Margaret R. Miles, Sebastian Brock, and Nicholai Sakharov. Offering glimpses of the prayer-life and witness that undergirds theological endeavour, some authors approach the topic in a deeply personal way while others express the unity of prayer and the theologian in a traditionally scholarly manner. No matter what the denomination of the Christian theologian - Greek or Russian Orthodox, Roman Catholic, Anglican, Methodist - authors demonstrate that the discipline of theology cannot properly be practiced apart from the prayer life of the theologian. The prayer of the theologian shapes her or his approach to theology. Whether it be preaching, teaching, writing or research, the deep soundings of prayer inform and embrace all. First published in 1995, *Medieval France: An Encyclopedia* is the first single-volume reference work on the history and culture of medieval France. It covers the political, intellectual, literary, and musical history of the country from the early fifth to the late

fifteenth century. The shorter entries offer succinct summaries of the lives of individuals, events, works, cities, monuments, and other important subjects, followed by essential bibliographies. Longer essay-length articles provide interpretive comments about significant institutions and important periods or events. The Encyclopedia is thoroughly cross-referenced and includes a generous selection of illustrations, maps, charts, and genealogies. It is especially strong in its coverage of economic issues, women, music, religion and literature. This comprehensive work of over 2,400 entries will be of key interest to students and scholars, as well as general readers.

In this book on The Arnhem mystical sermons, Ineke Cornet offers the first in-depth study of the mystical and theological content of this sixteenth-century sermon collection from St. Agnes in Arnhem.

The great German mystic Meister Eckhart remains one of the most fascinating figures in Western thought. Revived interest in Eckhart's mysticism has been matched, and even surpassed, by the study of the women mystics of the late 13th century. This book argues that Eckhart's thought cannot be fully understood until it is viewed against the background of the breakthroughs made by the women mystics who preceded him.

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