Hadewijch The Complete Works

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.

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

This volume, the ninth on Islamic material to be published in the Classics of Western Spirituality series, brings to light a highly significant but little known area of Islamic spirituality. Editor John Renard has assembled here a volume of texts, most translated here for the first time, culled from the great Sufi manuals of spirituality, on the theme of the complex and multi-faceted role of knowledge in relation to the spiritual life. He presents excerpts on knowledge from the works of nine major Muslim teachers, most translated from Arabic, but also including important texts from Persian originals. The Introduction offers a survey of the development of Sufi modes of knowing through the thirteenth century in their broader context, and then focuses on the manuals or compendia of Sufi spirituality treated here. Historical notes provide brief identifications of many of the individual sources and personalities mentioned throughout the treatises.E48 +

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.

Luce Irigaray

Hildegard of Bingen and Hadewijch of Brabant

Longing and Letting Go

The Feminine Principle Today

The Goddess Re-Awakening

Writer, Beguine, Love Mystic

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.

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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.

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.

Spiritual Formation as the Hero's Journey in John of Ruusbroec

The Medieval Mystical Tradition in England

Meister Eckhart (CWS)

Women Mystics

Knowledge of God in Classical Sufism

Poetry of Hadewijch

This book, focusing on the lives and writings of five women mystics, shows that, contrary to the modern idea that the supposed inferiority of women is an inheritance from Christianity, women have played a fundamental role in the Church. If the Church was able to pass beyond the collapse of medieval scholasticism and the errors of the Renaissance and Protestant Reformation, it was especially due to a succession of exceptional feminine personalities.

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.

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

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.

Representations of the Religious Quest on the Post-1945 Operatic Stage

The Concept of Woman

A Dream in the World

Meister Eckhart and the Beguine Mystics

Routledge Revivals: Medieval France (1995)

Time, Language, and Corporeality in Medieval Women's Mystical Texts

Table of contents

Whatever it was you expected when you heard about the new Classics of Western Spirituality(TM) series from Paulist Press, forget it. The real thing is better. The Crux of Prayer Luis de León: The Names of Christ translated and introduced by Manuel Duran and William Kluback preface by J. Ferrater Mora As Christ is a source or rather is an ocean which holds in itself all that is sweet and meaningful that belongs to man, in the same way the study of his person, the revelation of the treasure, is the most meaningful and dearest of all knowledge. Luis de León (1527-1591) The Names of Christ is a masterpiece of the Golden Age of Spain. Written in the style of a pastoral novel, the work is a meditation on the philosophical and theological significance of the names of Christ. Based on a careful examination of ten names given Christ in the Scriptures, the book reflects elements of Augustinian, Jewish, and Islamic spirituality that were part of sixteenth-century Spain. Luis de León was born in 1527 in Belmonte, a small village in the Castile region of Spain. An Augustinian friar, a brilliant professor, an artful poet, he was a true Renaissance man whose vision of the fullness of Christ sustained him in the face of persecution at the hands of the Inquisition and infused his writing with a sensitivity that has made The Names of Christ a treasure of Spanish literature and a classic of Catholic mysticism.

The first English translation of the works of Margaret Ebner (c. 1291-1351), a Dominican nun and mystic, offers a unique glimpse into the inner life and thought of a woman who was considered to be holy even during her lifetime. These writings reveal a spiritual, clearly Christocentric worldview and relate a great deal about the struggle for and the meaning of liberation--spiritually and intellectually--then and now.

In this volume is a masterpiece of medieval literature and spirituality from the 14th-century (1300-1366) German Dominican mystic.

The Oxford Handbook of Mystical Theology

Hadewijch of Antwerp, Teresa of Avila, Thérèse of Lisieux, Elizabeth of the Trinity, Edith Stein

The Arnhem Mystical Sermons

Margaret Ebner, Major Works

Medieval Women Mystics on Atonement

Henry Suso

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.

This book examines the theology of spiritual formation developed by fourteenth-century Flemish mystic John of Ruusbroec, arguing that his formational path clearly and consistently displays the characteristics of the archetypal narrative structure of the hero's journey. To start with a hermeneutical dialogue between scholars of the hero's journey and Ruusbroec is established, employing the work of Hans-Georg Gadamer. The author then examines the stages and tropes of the hero's journey according to Vladimir Propp, Joseph Campbell, Northrop Frye, René Girard, Dean Miller, and others, exploring the parallels in Ruusbroec's writing and theology of spiritual formation. The book follows Ruusbroec's story of answering the divine call, journeying inward and experiencing the trials of spiritual transformation, attaining the treasure of divine union, and returning in loving service to others. Finally, the ramifications of the argument for the interpretation and application of other mystical and heroic narratives are considered. Offering a new perspective on John of Ruusbroec, mystical theology, and the hero's journey as spiritual quest, this volume will be of interest to scholars of mysticism, theology, formative spirituality, narrative theory, and religious literature of the Low Countries.

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

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.

An Encyclopedia

The Study of Christian Spirituality

Journeying Deeper with Medieval Women of Faith

Envisaging Heaven in the Middle Ages

Minding the Spirit

The Satisfied Life

The Stanzaic Poems, written by Hadewijch of Antwerp in the 13th century, are a body of 45 lyrical poems in stanzas. They are daring God-talk in the guise of courtly love songs. Hadewijch uses the linguistic style of chivalry but her poems are by no means courtly poetry. She shifts the current meaning of chivalry by transferring its context to a field of meaning focused on God. Because of the view of Minne (=love) that is embodied in them, the Stanzaic Poems are an exponent of the age old tradition of women's songs - of which the Song of Songs is the best known example - and as such they are an expression of a particular manner of keeping company with God: they celebrate a relationship of mutuality between partners equivalent in love. An introductory essay highlights some of the striking points of lovers: the raging desire of 'orewoet': the gentility of humankind's origin. This essay is followed by a rendering of the Stanzaic Poems from Middle-Dutch into Modern English prose. With an introduction by Edward Schillebeeckx.

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 Nicholaï 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.

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".

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.

Poetics of Soul in Two Women, Modern and Medieval

Saints in the Limelight

Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete

The Riddle of Christian Mystical Experience

Teaching

Promised Bodies

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 late13th century. This book argues that Eckhart's thought cannot be fully be understood until it is viewed against the background of the breakthroughs made by the women mystics who preceded him.

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.

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-imaged 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.

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.

Goddesses and the Divine Feminine

Christian and Hindu Practices of Passionate Non-Attachment

Contemporary Music and Religion

Theology as a Way of Life

Hadewijch

Pseudo-Dionysius

Meister Eckhart (c. 1260-1327) was a Dominican philosopher and spiritual master whose thought is among the most daring and difficult in the history of western mysticism. This volume contains his technical Latin writings and more popular German sermons.

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.

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.

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 coomplemenarity. 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.

Passionate Spirituality

The Complete Works

The Names of Christ

Foundations of Islamic Mystical Theology

Desire in Dante and the Middle Ages

The Exemplar, with Two German Sermons

Twelve papers focus on mysticism as an experience and on the work of individual mystics.

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.

"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 bread 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

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 greate 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.

Nobility and Annihilation in Marguerite Porete's Mirror of Simple Souls

The Role of the Humanity of Jesus

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Touching, Devotional Practices, and Visionary Experience in the Late Middle Ages

Seeking Spiritual Intimacy

Exeter Symposium V : Papers Read at the Devon Centre, Dartington Hall, July 1992

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