

THE CLASSICS
OF WESTERN
SPIRITUALITY

Elizabeth of Schönau

THE COMPLETE WORKS



Elizabeth of Schönau

Elisabeth Of Schonau The Complete Works

Fiona J. Griffiths



Elisabeth Of Schonau The Complete Works:

Elisabeth of Schönaue Saint Elisabeth (of Schönaue),2000 In this Classic of Western Spirituality TM readers will find the first English translation of the complete works of Elisabeth of Schönaue 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

Elisabeth of Schönaue Saint Elisabeth (of Schönaue),2000 *A Companion to Pastoral Care in the Late Middle Ages (1200-1500)* Ronald Stansbury,2010-05-31 The study of pastoral care in the middle ages has seen a resurgence in recent years Scholars are now approaching this subject less from their respective ecclesiastical or parochial biases and more out of an effort to understand the significant role pastors secular and religious had in the shaping of medieval society at large This book explores some of the new ways scholars are approaching this topic Using a variety of sources and disciplinary angles theology preaching catechesis confessional literature visitation records monastic cartularies and the like these studies show the many and varied ways in which pastoral care came to play such an important role in the day to day lives of medieval people Contributors include C Colt Anderson Michelle Armstrong Partida Beth Allison Barr Sabrina Corbellini Alexandra da Costa Laura Michele Diener William Dohar James Ginther Joe Goering Ann M Hutchison Greg Peters C Matthew Phillips Andrew Reeves Ronald J Stansbury Susan M B Steuer Mathilde van Dijk and Anne T Thayer

Angels and Anchoritic Culture in Late Medieval England Joshua S. Easterling,2021-08-19 The monograph series Oxford Studies in Medieval Literature and Culture showcases the plurilingual and multicultural quality of medieval literature and actively seeks to promote research that not only focuses on the array of subjects medievalists now pursue in literature theology and philosophy in social political jurisprudential and intellectual history the history of art and the history of science but also that combines these subjects productively It offers innovative studies on topics that may include but are not limited to manuscript and book history languages and literatures of the global Middle Ages race and the post colonial the digital humanities media and performance music medicine the history of affect and the emotions the literature and practices of devotion the theory and history of gender and sexuality ecocriticism and the environment theories of aesthetics medievalism This volume examines Latin and vernacular writings that formed part of a flourishing culture of mystical experience in the later Middle Ages ca 1150 1400 including the ways in which visionaries within their literary milieu negotiated the tensions

between personal charismatic inspiration and their allegiance to church authority. It situates texts written in England within their wider geographical and intellectual context through comparative analyses with contemporary European writings. A recurrent theme across all of these works is the challenge that a largely masculine and clerical culture faced in the form of the various and potentially unruly spiritualities that emerged powerfully from the twelfth century onward. Representatives of these major spiritual developments including the communities that fostered them were often collaborative in their expression. For example, holy women including nuns, recluses and others were recognized by their supporters within the church for their extraordinary spiritual graces even as these individual expressions of piety were in many cases at variance with securely orthodox religious formations. These writings become eloquent witnesses to a confrontation between inner revelatory experience and the needs of the church to set limitations upon charismatic spiritualities that with few exceptions carried the seeds of religious dissent. Moreover, while some of the most remarkable texts at the centre of this volume were authored and/or primarily read by women, the intellectual and religious concerns in play cut across the familiar and all too conventional boundaries of gender and social and institutional affiliation.

108 Mystics Carl McColman, 2017-01-03. This is a user-friendly and potentially life-changing introduction to the wisdom teachings of 108 of the greatest mystics in the Western tradition. McColman's premise is that we all need teachers and companions to assist us in developing rich interior lives. It celebrates the universal power and wisdom of the teachings of the mystics, highlighting the ways in which their words can help anyone find greater love, purpose and a deeper sense of God's presence. McColman organizes the mystics into nine categories: visionaries, confessors, lovers, poets, saints, heretics, wisdom keepers, soul friends and unitives, and he covers a wide range of mystics including Martin Luther King, Hildegard of Bingen, Julian of Norwich, Dag Hammarskjöld and C. S. Lewis, plus Evelyn Underhill, Simone Weil, Thomas Merton and Bede Griffiths.

Women, Men, and Spiritual Power John W. Coakley, 2006-01-18. In *Women, Men, and Spiritual Power*, John Coakley explores male-authored narratives of the lives of Catherine of Siena, Hildegard of Bingen, Angela of Foligno and six other female prophets or mystics of the late Middle Ages. His readings reveal the complex personal and literary relationships between these women and the clerics who wrote about them. Coakley's work also undermines simplistic characterizations of male control over women, offering an important contribution to medieval religious history. Coakley shows that these male-female relationships were marked by a fundamental tension between power and fascination: the priests and monks were supposed to hold authority over the women entrusted to their care, but they often switched roles as the men became captivated with the women's spiritual gifts. In narratives of such women, the male authors reflect directly on the relationship between the women's powers and their own. Coakley argues that they viewed these relationships as gendered partnerships that brought together female mystical power and male ecclesiastical authority without placing one above the other. *Women, Men, and Spiritual Power* chronicles a wide-ranging experiment in the balance of formal and informal powers in which it was assumed to be thoroughly imaginable for both sorts

of authority in their distinctly gendered terms to coexist and build on each other The men s writings reflect an extended moment in western Christianity when clerics had enough confidence in their authority to actually question its limits After about 1400 however clerics underwent a crisis of confidence and such a questioning of institutional power was no longer considered safe Instead of seeing women as partners their revelatory powers began to be viewed as evidence of witchcraft

Christian Mystics Carl McColman,2016-01-01 This clear and informative book provides readers with a crash course on how the seers saints and sages of the Christian tradition have pursued and attained enlightenment This is a user friendly and potentially life changing introduction to the wisdom teachings of over 108 of the greatest mystics in the Western tradition Its premise is that we all need teachers and companions to assist us in developing rich interior lives It celebrates the universal power and wisdom of the teachings of the mystics highlighting the ways in which their words can help anyone find greater love purpose and a deeper sense of God s presence McColman organizes the mystics into nine categories visionaries confessors lovers poets saints heretics wisdom keepers soul friends and unitives He covers a wide range of Christian mystics including Martin Luther King Hildegard of Bingen Julian of Norwich Gregory of Palamas and C S Lewis This informative volume will appeal to those who buy religious reference books and those interested in spirituality

Art and Architecture of Late Medieval Pilgrimage in Northern Europe and the British Isles ,2022-07-18 This collection includes essays on the visual experience and material culture at medieval pilgrimage shrines of northern Europe and the British Isles particularly the art and architecture created to intensify spiritual experience for visitors These studies focus on regional pilgrimage centers which flourished from the 12th 16th centuries addressing various aspects of visual imagery and architectural space which inspired devotees to value cults of enshrined saints and to venerate them in memory from afar Subjects include pilgrim dress jeweled and painted reliquaries labyrinths elaborate processions printed texts of the saint s life shrines sculpture and other architectural decoration and pilgrim souvenirs Profusely illustrated with 350 photographs this work will interest scholars and students of art history history religious studies and popular culture Contributors include Ilana Abend David Virginia Blanton Sarah Blick Katja Boertjes James Bugslag Lisa Victoria Ciresi Daniel K Connolly M Cecilia Gaposchkin Laura D Gelfand Anja Grebe Anne F Harris Kelly M Holbert Vida J Hull Jos Koldewij Marike de Kroon Claire Labrecque Stephen Lamia Nora Laos Jennifer M Lee Albert Lemeunier Mitchell B Merback Scott B Montgomery Jeanne Nuechterlein Rita Tekippe William J Travis Kristen Van Ausdall Beno t Van den Bossche The print edition is available as a set of two volumes 9789004475168

German Literature of the High Middle Ages Will Hasty,2006 New essays on the first flowering of German literature in the High Middle Ages and especially during the period 1180 1230 The High Middle Ages and particularly the period from 1180 to 1230 saw the beginnings of a vibrant literary culture in the German vernacular While significant literary achievements in German had already been made in earlier centuries they were a somewhat precarious vernacular extension of Christian Latin culture But the vernacular literary culture of the High Middle Ages was an

integral part of broader cultural developments in which the unquestioned validity of traditional authoritative models began to lose its hold. A secular culture began to emerge in which positive value began to be attached to the however transitory allegiances, pleasures and loves of life. In new essays dealing with the most significant literary genres, the heroic epics, the romances, the love lyrics and political poetry, and with broader political, social and cultural issues, control of aggression, territorialization, this third volume of the Camden House History of German Literature demonstrates how the emergence of a vernacular literary culture in Germany was an important part of a broader cultural transformation in which medieval people began to redefine themselves, their relationships to one another and the position of humanity in the scheme of things.

Contributors: Albrecht Classen, Nicola McLelland, Rodney Fisher, Neil Thomas, Marion Gibbs and Sidney Johnson. Rüdiger Krohn, Will Hasty, Nigel Harris, Susann Samples, Sara Poor, Michael Resler, Rüdiger Brandt, Elizabeth A. Andersen, Ulrich Müller and Franz Viktor Spechtler, Ruth Weichselbaumer, W. H. Jackson, Charles Bowlus, Will Hasty is Professor of German Studies and co-founder and co-director of the Center for Medieval and Early Modern Studies at the University of Florida.

The Oxford Handbook of Women and Gender in Medieval Europe Judith M. Bennett, Ruth Mazo Karras, 2013-08-22. The Oxford Handbook of Women and Gender in Medieval Europe provides a comprehensive overview of the gender rules encountered in Europe in the period between approximately 500 and 1500 C.E. The essays collected in this volume speak to interpretative challenges common to all fields of women's and gender history: that is, how best to uncover the experiences of ordinary people from archives formed mainly by and about elite males and how to combine social histories of lived experiences with cultural histories of gendered discourses and identities. The collection focuses on Western Europe in the Middle Ages but offers some consideration of medieval Islam and Byzantium. The Handbook is structured into seven sections: Christian, Jewish and Muslim thought; law in theory and practice; domestic life and material culture; labour, land and economy; bodies and sexualities; gender and holiness; and the interplay of continuity and change throughout the medieval period. It contains material from some of the foremost scholars in this field and it not only serves as the major reference text in medieval and gender studies but also provides an agenda for future new research.

The Garden of Delights Fiona J. Griffiths, 2011-06-03. In *The Garden of Delights* Fiona J. Griffiths offers the first major study of the Hortus deliciarum, a magnificently illuminated manuscript of theology, biblical history and canon law written both by and explicitly for women at the end of the twelfth century. In so doing, she provides a brilliantly persuasive new reading of female monastic culture. Through careful analysis of the contents, structure and organization of the Hortus, Griffiths argues for women's profound engagement with the spiritual and intellectual vitality of the period on a level previously thought unimaginable, overturning the assumption that women were largely excluded from the renaissance and reform of this period. As a work of scholarship that drew from a wide range of sources, both monastic and scholastic, the Hortus provides a witness to the richness of women's reading practices within the cloister, demonstrating that it was possible even late into the twelfth century for communities of religious women to pursue

an educational program that rivaled that available to men At the same time the manuscript s reformist agenda reveals how women engaged the pressing spiritual questions of the day even going so far as to criticize priests and other churchmen who fell short of their reformist ideals Through her wide ranging examination of the texts and images of the Hortus their sources composition and function Griffiths offers an integrated understanding of the whole manuscript one which highlights women s Latin learning and orthodox spirituality The Garden of Delights contributes to some of the most urgent questions concerning medieval religious women the interplay of gender spirituality and intellectual engagement to discussions concerning women scribes and writers women readers female authorship and authority and the visual culture of female communities It will be of interest to art historians scholars of women s and gender studies historians of medieval religion education and theology and literary scholars studying questions of female authorship and models of women s reading

A Revelation of Purgatory Liz Herbert McAvoy, 2017 *A Revelation of Purgatory* was written by an unnamed woman almost certainly an anchoress in Winchester in 1422 It details from a first person perspective a series of terrifying visions experienced by the author in which she witnesses the purgatorial sufferings of a former friend named Margaret who makes her way through the blazing fires of purgatory tormented by devils the worm of conscience and uniquely her two former pets a fierce little cat and dog Through her prayer and the prayers she elicits from her own circle of influential priests the anchoress is eventually able to deliver Margaret to the doors of the heavenly Jerusalem Made available here in accessible parallel text format with extended introduction and annotation the Revelation is an important text not only does it testify to popular and religious concerns with the afterlife in the late Middle Ages but also underscores the significant role played by women in mitigating the suffering of souls in purgatory by means of their personal interventions The text also bears witness to female friendship effective intergender dialogue and the central role played by an anchoress in those communities with which she interacted be they spiritual institutional or personal Liz Herbert McAvoy is Professor of Medieval Literature at Swansea University

Ways of Living Religion Christina M. Gschwandtner, 2024-03-14 This study provides a philosophical analysis of different types of religious experience focusing on the lived experience of religion

The Stigmata: Those Who Bore the Wounds of Christ Deacon Albert E. Graham, 2023-08-10 Whether you are an atheist an agnostic or a true believer and disciple of Jesus Christ you will be mystified at what you learn from The Stigmata The Stigmata examines such other worldly phenomena one could liken it to a spiritual X files episode Christ s death and resurrection was not the end but the beginning for us all Jesus agonizing suffering sacrifice and surrender of his own life opened the gates of heaven to all those willing to follow Him The stigmatics serve as an earthly human reminder of the Divine Jesus obedient holy and sacrificial offering to us The Stigmata is a compilation of some 657 individuals from the 13th to the 21st centuries who have incomprehensibly borne the wounds suffered by Christ The Stigmata discusses many of the stigmatics in biographical detail Some stigmatics are recognized saints such as St Padre Pio and St Therese Neumann Sainted or not all stigmatics suffer in some way like Christ bearing

evidence of nail piercings to the hands and feet the crown of thorns and sword laceration near the heart Have there been fraudulent stigmatics Yes and The Stigmata discusses the fakes separating them like wheat from chaff Aside from the painful and bloody wounds these individuals suffer many stigmatics exhibit other miraculous mysteries from levitation and bilocation to reading of souls and other human impossibilities The pain the stigmatics have endured is real the phenomena they've experienced is mystical and their complete impact on the world is known only to God *Proving Woman* Dyan Elliott,2009-01-10 Around the year 1215 female mystics and their sacramental devotion were among orthodoxy's most sophisticated weapons in the fight against heresy Holy women's claims to be in direct communication with God placed them in positions of unprecedented influence Yet by the end of the Middle Ages female mystics were frequently mistrusted derided and in danger of their lives The witch hunts were just around the corner While studies of sanctity and heresy tend to be undertaken separately *Proving Woman* brings these two avenues of inquiry together by associating the downward trajectory of holy women with medieval society's progressive reliance on the inquisitional procedure Inquisition was soon used for resolving most questions of proof It was employed for distinguishing saints and heretics it underwrote the new emphasis on confession in both sacramental and judicial spheres and it heralded the reintroduction of torture as a mechanism for extracting proof through confession As women were progressively subjected to this screening they became ensnared in the interlocking web of proofs No aspect of female spirituality remained untouched Since inquisition determined the need for tangible proofs it even may have fostered the kind of excruciating illnesses and extraordinary bodily changes associated with female spirituality In turn the physical suffering of holy women became tacit support for all kinds of earthly suffering even validating temporal mechanisms of justice in their most aggressive forms The widespread adoption of inquisitional mechanisms for assessing female spirituality eventuated in a growing confusion between the saintly and heretical and the ultimate criminalization of female religious expression *International Review of Biblical Studies, Volume 47 (2000-2001)* Bernhard Lang,2021-09-06 Formerly known by its subtitle *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* the *International Review of Biblical Studies* has served the scholarly community ever since its inception in the early 1950's Each annual volume includes approximately 2 000 abstracts and summaries of articles and books that deal with the Bible and related literature including the Dead Sea Scrolls Pseudepigrapha Non canonical gospels and ancient Near Eastern writings The abstracts which may be in English German or French are arranged thematically under headings such as e.g. Genesis Matthew Greek language text and textual criticism exegetical methods and approaches biblical theology social and religious institutions biblical personalities history of Israel and early Judaism and so on The articles and books that are abstracted and reviewed are collected annually by an international team of collaborators from over 300 of the most important periodicals and book series in the fields covered *Women and Gender in Medieval Europe* Margaret Schaus,2006 Publisher description *Latin Literatures of Medieval and Early Modern Times in Europe and Beyond* Francesco

Stella, Lucie Doležalová, Danuta Shanzer, 2024-07-15 The textual heritage of Medieval Latin is one of the greatest reservoirs of human culture. Repertories list more than 16 000 authors from about 20 modern countries. Until now there has been no introduction to this world in its full geographical extension. Forty contributors fill this gap by adopting a new perspective making available to specialists but also to the interested public new materials and insights. The project presents an overview of Medieval and post medieval Latin Literatures as a global phenomenon including both Europe and extra European regions. It serves as an introduction to medieval Latin's complex and multi layered culture whose attraction has been underestimated until now. Traditional overviews mostly flatten specificities yet in many countries medieval Latin literature is still studied with reference to the local history. Thus the first section presents 20 regional surveys including chapters on authors and works of Latin Literature in Eastern Central and Northern Europe, Africa, the Middle East, Asia and the Americas. Subsequent chapters highlight shared patterns of circulation, adaptation and exchange and underline the appeal of medieval intermediality as evidenced in manuscripts, maps, scientific treatises and iconotexts and its performativity in narrations, theatre, sermons and music. The last section deals with literary interfaces that is motifs or characters that exemplify the double sided or the long term transformations of medieval Latin mythologemes in vernacular culture both early modern and modern such as the legends about King Arthur, Faust and Hamlet.

The Cambridge Companion to Hildegard of Bingen Jennifer Bain, 2021-11-04 This volume explores the extraordinary life and works of Hildegard of Bingen, medieval writer, composer, visionary and monastic founder.

The Feminine Genius of Catholic Theology Matthew Levering, 2012-09-27 A unique introduction to Catholic theology based on the thought and work of the great women theologians of the Church.

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