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379 - STERLING ANGELICA

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.

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.

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.

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.

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.

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

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.

This text is a reflection on the meaning of spiritual darkness - especially those difficult places in human experience where meaning seems to elude us, where we are emptied out and are compelled to dig deeper into who we truly are. Douglas E. Christie takes up this facet of experience, in ordinary human experience, but also in relation to the Christian contemplative and mystical traditions, where such experience is often understood to be both painful and transformative, allowing the mind and heart to open in love.

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 pos-

sible 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.

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.

Hundreds of women studied and interpreted the Bible between the years 100–2000 CE, but their stories have remained largely untold. In this book, Schroeder and Taylor introduce readers to the notable contributions of female commentators through the centuries. They unearth fascinating accounts of Jewish and Christian women from diverse communities—rabbinic experts, nuns, mothers, mystics, preachers, teachers, suffragists, and household managers—who interpreted Scripture through their writings. This book recounts the struggles and achievements of women who gained access to education and biblical texts. It tells the story of how their interpretive writings were preserved or, all too often, lost. It also explores how, in many cases, women interpreted Scripture differently from the men of their times. Consequently, *Voices Long Silenced* makes an important, new contribution to biblical reception history. This book focuses on women's written words and briefly comments on women's interpretation in media, such as music, visual arts, and textile arts. It includes short, representative excerpts from diverse women's own writings that demonstrate noteworthy engagement with Scripture.

Voices Long Silenced calls on scholars and religious communities to recognize the contributions of women, past and present, who interpreted Scripture, preached, taught, and exercised a wide variety of ministries in churches and synagogues.

The importance of a minor language in the field of world literature Dutch literature is increasingly understood as a network of texts and poetics connected to other languages and literatures through translations and adaptations. In this book, a team of international researchers explores how Dutch literary texts cross linguistic, historical, geophysical, political, religious, and disciplinary borders, and reflects on a wide range of methods for studying these myriad border crossings. As a result, this volume provides insight into the international dissemination of Dutch literature and the position of a smaller, less-translated language within the field of world literature. The title *Doing Double Dutch* evokes a popular rope-skipping game in which two people turn two long jump ropes in opposite directions while a third person jumps them. A fitting metaphor for how literature circulates internationally: two dynamic spheres, the source culture and the target culture, engage one another in a complex pattern of movement resulting in a new literary work, translation, or adaptation formed somewhere in the middle. Contributors: Chiara Beltrami Gottmer (American International School of Rotterdam), Peter Boot (Huygens ING), Pieter Boulogne (KU Leuven), Elke Brems (KU Leuven), Michel De Dobbeleer (University of Ghent), Caroline de Westenholtz (Louis Couperus Museum), Gillis Dorleijn (University of Groningen), Wilken Engelbrecht (Palacký University Olomouc), Veerle Fraeters (University of Antwerp), Maud Gonne (KU Leuven),

Christine Hermann (University of Vienna), Peter Kegel (Huygens ING), Tessa Lobbes (Utrecht University), Marijke Meijer Drees (University of Groningen), Reine Meylaerts (KU Leuven), Marco Prandoni (University of Bologna), Marion Prinse (Utrecht University), Orsolya Réthelyi (Eötvös Loránd University Budapest, Huygens ING), Diana Sanz Roig (Universitat Pompeu Fabra), Rita Schlusemann (Utrecht University), Matthieu Sergier (Université Saint Louis Brussels), Natalia Stachura (Adam Mickiewicz University in Poznan), Janek Urbaniak (University of Wrocław), Stéphanie Vanasten (UCL Louvain-la-Neuve), Ton van Kalmthout (Huygens ING), Suzanne van Putten-Brons, Herbert Van Uffelen (University of Vienna), Marc van Zoggel (Huygens ING), Nico Wilterdink (University of Amsterdam).

Women's Lives presents essays on the ways in which the lives and voices of women permeated medieval literature and culture. The ubiquity of women amongst the medieval canon provides an opportunity for considering a different sphere of medieval culture and power that is frequently not given the attention it requires. The reception and use of female figures from this period has proven influential as subjects in literary, political, and social writings; the lives of medieval women may be read as models of positive transgression, and their representation and reception make powerful arguments for equality, agency and authority on behalf of the writers who employed them. The volume includes essays on well-known medieval women, such as Hildegard of Bingen and Teresa of Cartagena, as well as women less-known to scholars of the European Middle Ages, such as Al-Kāhina and Liang Hongyu. Each essay is directly related to the work

of Elizabeth Petroff, a scholar of Medieval Women Mystics who helped recover texts written by medieval women.

"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

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.

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.

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 pasto-

rally-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.

Sensible Ecstasy investigates the attraction to excessive forms of mysticism among twentieth-century French intellectuals and demonstrates the work that the figure of the mystic does for these thinkers. With special attention to Georges Bataille, Simone de Beauvoir, Jacques Lacan, and Luce Irigaray, Amy Hollywood asks why resolutely secular, even anti-Christian intellectuals are drawn to affective, bodily, and widely denigrated forms of mysticism. What is particular to these thinkers, Hollywood reveals, is their attention to forms of mysticism associated with women. They regard mystics such as Angela of Foligno, Hadewi-

jch, and Teresa of Avila not as emotionally excessive or escapist, but as unique in their ability to think outside of the restrictive oppositions that continue to afflict our understanding of subjectivity, the body, and sexual difference. Mystics such as these, like their twentieth-century descendants, bridge the gaps between action and contemplation, emotion and reason, and body and soul, offering new ways of thinking about language and the limits of representation.

Reorienting Christian ethics from its usual anthropocentrism to an ecocentrism entails a new framework that Moe-Lobeda lays out in her first chapters, culminating in a creative rethinking of how it is that we understand morally.

Religion.

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.

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

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 Euro-

pean 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

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.

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 sur-

prise. 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".

From women's medicine and the writings of Christine de Pizan to the lives of market and tradeswomen and the idealization of virginity, gender and social status dictated all aspects of women's lives during the middle ages. A cross-disciplinary resource, *Women and Gender in Medieval Europe* examines the daily reality of medieval women from all walks of life in Europe between 450 CE and 1500 CE, i.e., from the fall of the Roman Empire to the discovery of the Americas. Moving beyond biographies of famous noble women of the middle ages, the scope of this important reference work is vast and provides a comprehensive understanding of medieval women's lives and experiences. Masculinity in the middle ages is also addressed to provide important context for understanding women's roles. Entries that range from 250 words to 4,500 words in length thoroughly explore topics in the following areas: · Art and Architecture · Countries, Realms, and Regions · Daily Life · Documentary Sources · Economics · Education and Learning · Gender and Sexuality · Historiography · Law · Literature · Medicine and Science · Music and Dance · Persons · Philosophy · Politics · Political Figures · Religion and Theology · Religious Figures · Social Organization and Status Written by renowned international scholars, *Women and Gender in Medieval Europe* is the latest in the Routledge Encyclopedias of

the Middle Ages. Easily accessible in an A-to-Z format, students, researchers, and scholars will find this outstanding reference work to be an invaluable resource on women in Medieval Europe.

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.

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.

An in-depth examination of the work of this important medieval woman mystic. Perceptions about gender and sexuality have shaped the lives of men and women in every known culture and in every period of history. To study these perceptions one must delve into the underlying religious, social, philosophical and scientific influences. Understanding gender

and sexuality during the Middle Ages requires an examination of the ideas, laws and institutions of the time—for example, the regulations of the Christian church, the anatomical studies of the medieval medical community, the chronicles of the time and the social criticism found in medieval literature. This reader brings such documents from throughout the medieval world into one collection. Representing a diverse range of ethnic, geographic and religious backgrounds, documents of the late Roman, Germanic, Anglo-Norman, Mediterranean, Byzantine, Slavic, Jewish and Islamic identities are all included. The book's chapters are organized according to nine areas—the Bible; Christian thought; chronicles; law; biology, medicine and science; literature; witchcraft and heresy; Judaism; and Islam—allowing for comparative examination of different societies and periods of the Middle Ages.

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, Søren 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 study reveals how women's visionary texts played a central role within medieval discourses of authorship, reading, and devotion. From the twelfth to the fifteenth centuries, women across northern Europe began committing their visionary conversations with Christ to the written word. Translating Christ in

this way required multiple transformations: divine speech into human language, aural event into textual artifact, visionary experience into linguistic record, and individual encounter into communal repetition. This ambitious study shows how women's visionary texts form an underexamined literary tradition within medieval religious culture. Barbara Zimbalist demonstrates how, within this tradition, female visionaries developed new forms of authorship, reading, and devotion. Through these transformations, the female visionary authorized herself and her text, and performed a rhetorical *imitatio Christi* that offered models of interpretive practice and spoken devotion to her readers. This literary-historical tradition has not yet been fully recognized on its own terms. By exploring its development in hagiography, visionary texts, and devotional literature, Zimbalist shows how this literary mode came to be not only possible but widespread and influential. She argues that women's visionary translation reconfigured traditional hierarchies and positions of spiritual power for female authors and readers in ways that reverberated throughout late-medieval literary and religious cultures. In translating their visionary conversations with Christ into vernacular text, medieval women turned themselves into authors and devotional guides, and formed their readers into textual communities shaped by gendered visionary experiences and spoken *imitatio Christi*. Comparing texts in Latin, Dutch, French, and English, *Translating Christ in the Middle Ages* explores how women's visionary translation of Christ's speech initiated larger transformations of gendered authorship and religious authority within medieval culture. The book will interest scholars in different linguistic and religious traditions in medieval studies,

history, religious studies, and women's and gender studies.

In *A World Transfigured: The Mystical Journey*, Philip Sheldrake demonstrates the importance of the mystical dimension of religious belief and practice. Using the words of the great theologian, Karl Rahner, Sheldrake makes the case that the Christian of the future will be either a mystic or nothing at all. In our contemporary world, this judgment applies equally to other religions as well. After chapters on the meaning of "mysticism" and the connection between mysticism and beliefs, Sheldrake describes important dimensions of mystical writings, illustrated by a range of examples. These are "Love and Desire," "Knowing and Unknowing," "Wonder and Beauty," "Mysticism and Everyday Practice," and "The Mystic as Radical Prophet." Finally, the book briefly explores why mysticism fascinates so many people in our modern times.

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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 gener-

ous 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 *Mystical Presence of Christ* investigates the connections between exceptional experiences of Christ's presence and ordinary devotion to Christ in the late medieval West. Unsettling the notion that experiences of seeing Christ's figure or hearing Christ speak are simply exceptional events that happen at singular moments, Richard Kieckhefer reveals the entanglements between these experiences and those that occur through the imagery, language, and rituals of ordinary, everyday devotional culture. Kieckhefer begins his book by reconsidering the "who" and the "how" of Christ's mystical presence. He argues that Christ's humanity and divinity were equally important preconditions for encounters, both exceptional and ordinary, which Kieckhefer proposes as existing on a spectrum of experience that moves from presupposition to intuition and finally to percep-

tion. Kieckhefer then examines various contexts of Christ manifestations—during prayer, meditation, and liturgy, for example—with attention to gender dynamics and the relationship between saintly individuals and their hagiographers. Through penetrating discussions of a diverse set of texts and figures across the long fourteenth century (Angela of Foligno, the nuns of Helfta, Margery Kempe, Dorothea of Montau, Meister Eckhart, Henry Suso, and Walter Hilton, among others), Kieckhefer shows that seemingly exceptional manifestations of Christ were also embedded in ordinary religious experience. Wide-ranging in scope and groundbreaking in methodology, *The Mystical Presence of Christ* is a magisterial work that rethinks the interplay between the exceptional and the ordinary in the workings of late medieval religion.

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.