

## Gertrude Of Helfta The Herald Of Divine Love

St. John the Divine  
 Key Figures in Medieval Europe  
 The Herald of God's Loving Kindness:  
 The Book of Special Grace  
 Maria Maddalena De' Pazzi  
 Mechthild of Hackeborn  
 The Life of a Cistercian Mystic Saint Lutgarde of Aywières  
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 The Eucharist and the Spiritual Arts of the Middle Ages  
 Selling All  
 Women Intellectuals and Leaders in the Middle Ages  
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 Virgin and Abbess of the Order of St. Benedict  
 Virgin and Abbess, of the Order of St. Benedict (1863)  
 Saint Gertrude the Great  
 Women and Gender in Medieval Europe  
 The Complete Works ; Translated and Introduced by Anne L. Clark ; Preface by Barbara Newman  
 What Are These Wounds?  
 The Deified Evangelist in Medieval Art and Theology  
 Key Figures in Medieval Europe (2006): An Encyclopedia  
 Traces of Experience in Medieval Artifacts  
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 Assessing the Visual Evidence  
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 The Complete Works  
 The Exercises of Saint Gertrude  
 The Fifty Spiritual Homilies ; And, The Great Letter

*Gertrude Of Helfta The Herald Of Divine Love*

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### MATA ADELAIDE

**St. John the Divine** Church Publishing, Inc.

This volume draws on emerging scholarship at the intersection of two already vibrant fields: medieval material culture and medieval sensory experience. The rich potential of medieval matter (most obviously manuscripts and visual imagery, but also liturgical objects, coins, textiles, architecture, graves, etc.) to complement and even transcend purely textual sources is by now well established in medieval scholarship across the disciplines. So, too, attention to medieval sensory experiences—most prominently emotion—has transformed our understanding of medieval religious life and spirituality, violence, power, and authority, friendship, and constructions of both the self and the other. Our purpose in this volume is to draw the two approaches together, plumbing medieval material sources for traces of sensory experience - above all ephemeral and physical experiences that, unlike emotion, are rarely fully described or articulated in texts.

[Key Figures in Medieval Europe](#) Routledge

Catherine of Siena (1347-1380), mystic and Doctor of the Church, wrote *The Dialogue*, her crowning spiritual work, for "the instruction and encouragement of all those whose spiritual welfare was her concern."

**The Herald of God's Loving Kindness:** The Herald of God's Loving-Kindness: Book 5

Placed in the monastery of Helfta, in Upper Saxony, at the age of five, Gertrud began having Visions and writing at twenty-five. The first two Books of *The Herald* were written by her own hand; Book Three, compiled twenty years later by another member of the community, 'expounds something of the favors lavished on or revealed to her'. It provides insights into the life and spirituality of this 'most literate of al medieval women Visionaries.'

*The Book of Special Grace* Liturgical Press

This book sketches the lives of 17 Multi-talented medieval nuns and canonesses, primarily followers of th Rule of Benedict, who represent a span of 12 centuries. The focus is primarily on the Angelo-Saxon and Germanic monastic women.

[Maria Maddalena De' Pazzi](#) Cistercian Publications Books

*The Herald of God's Loving-Kindness: Book 5* Liturgical Press

[Mechthild of Hackeborn](#) Cambridge University Press

Mystical experiences written by or attributed to the famous saint.

*The Life of a Cistercian Mystic Saint Lutgarde of Aywières* Liturgical Press

Introduces an English translation of the *Book of Special Grace*, a Latin mystical work composed by Mechthild of Hackeborn and her sisters at the convent of Helfta in the 1290s.

[Lesser Feasts and Fasts 2018](#) Paulist Press

A brief life of this 12th century German Benedictine nun, the only female saint titled "The Great." Discusses her method of prayer, some sample

prayers, and covers some of her revelations. Shows the depth and sublimity of Our Lord's love for souls who give themselves completely to Him. Contains many actual words of Our Lord from His conversations with Gertrude. Beautiful and inspiring to see how much Jesus loves us and wants to be loved! Here is a soul that never denied Him anything, who kept her baptismal innocence and so was extremely pleasing to her Divine Spouse.

[This Is My Body](#) Oxford University Press, USA

For the first time, in 33 years, here is a complete analytical and comparative study of the only two English translations of this marvelous work. This effort, which lies within your grasp, is a pains-taking effort to not only compare the wording, but also the footnotes and supply variant references to this stunning work; in particular making references back to our copy of the Spanish text for clarity. More importantly, this effort is coordinated with Teresa of Avila's works. Thus an additional 400 notes, in combination with comparatives between the variant references are supplied. This work has been translated by the Sisters of Stanbrook.

**Third Spiritual Alphabet** Walter de Gruyter GmbH & Co KG

Medieval women were normally denied access to public educational institutions, and so also denied the gateways to most leadership positions. Modern scholars have therefore tended to study learned medieval women as simply anomalies, and women generally as victims. This volume, however, argues instead for a *via media*. Drawing upon manuscript and archival sources, scholars here show that more medieval women attained some form of learning than hitherto imagined, and that women with such legal, social or ecclesiastical knowledge also often exercised professional or communal leadership. Bringing together contributors from the disciplines of literature, history and religion, this volume challenges several traditional views: firstly, the still-prevalent idea that women's intellectual accomplishments were limited to the Latin literate. The collection therefore engages heavily with vernacular writings (in Anglo-Saxon, Middle English, French, Dutch, German and Italian), and also with material culture (manuscript illumination, stained glass, fabric and jewelry) for evidence of women's advanced capabilities. But in doing so, the contributors strive to avoid the equally problematic view that women's accomplishments were somehow limited to the vernacular and the material. So several essays examine women at work with the sacred languages of the three Abrahamic traditions (Latin, Arabic and Hebrew). And a third traditional view is also interrogated: that women were somehow more "original" for their lack of learning and dependence on their mother tongue. Scholars here agree wholeheartedly that women could be daring thinkers in any language; they engage readily with women's learnedness wherever it can be found. KATHRYN KERBY-FULTON is Professor Emerita, University of Notre Dame; JOHN VAN ENGEN is Professor Emeritus, University of Notre Dame; KATIE BUGYIS is Assistant Professor, University of Notre Dame. Contributors: Asma Afsaruddin, Renate Blumenfeld-Kosinski, Amanda Bohne, Katie Ann-Marie Bugyis, Adrienne Williams Boyarin, Dyan Elliott, Thelma Fenster, Sean Field, Sarah Foot, Megan Hall, Ruth Mazzo Karras, Kathryn Kerby-Fulton, Rachel Koopmans, F. Thomas Luongo, Leanne MacDonald, Gary Macy, Maureen Miller, Barbara Newman, S.J. Pearce, Anna Siebach-Larsen, Gemma Simmonds, David Wallace, John Van Engen, Nicholas Watson, Jocelyn Wogan-Browne,

**Women and the Book** Praeger Pub Text

Examining correlations between the material and the mystical, this book investigates collective writing and devotional culture in late medieval piety.

[Elisabeth of Schönau](#) Cornell University Press

An examination of the internal reality of contemporary religious life, particularly that of ministerial women religious in the first world setting, through the focusing lenses of commitment, consecrated celibacy, and community.

[Selected Revelations](#) TAN Books

A cross-cultural encyclopedia of the most significant holy people in history, examining why people in a wide range of religious traditions throughout the world have been regarded as divinely inspired.

[Politics and Theory](#) BRILL

In *Illuminating Jesus in the Middle Ages*, editor Jane Beal and other contributing scholars analyse the reception history of Jesus in medieval cultures (6th–15th c.), considering a wide variety of Christological images and ideas and their influence.

[The Herald of God's Loving Kindness](#) ABC-CLIO

Francis of Assisi's reported reception of the stigmata on Mount La Verna in 1224 is almost universally considered to be the first documented account of an individual miraculously and physically receiving the five wounds of Christ. The early thirteenth-century appearance of this miracle, however, is not as unexpected as it first seems. Interpretations of Galatians 6:17--I bear the marks of the Lord Jesus Christ in my body--had been circulating since the early Middle Ages in biblical commentaries. These works perceived those with the stigmata as metaphorical representations of martyrs bearing

the marks of persecution in order to spread the teaching of Christ in the face of resistance. By the seventh century, the meaning of Galatians 6:17 had been appropriated by bishops and priests as a sign or mark of Christ that they received invisibly at their ordination. Priests and bishops came to be compared to soldiers of Christ, who bore the brand (stigmata) of God on their bodies, just like Roman soldiers who were branded with the name of their emperor. By the early twelfth century, crusaders were said to bear the actual marks of the passion in death and even sometimes as they entered into battle. The *Stigmata in Medieval and Early Modern Europe* traces the birth and evolution of religious stigmata and particularly of stigmatic theology, as understood through the ensemble of theological discussions and devotional practices. Carolyn Muessig assesses the role stigmatics played in medieval and early modern religious culture, and the way their contemporaries reacted to them. The period studied covers the dominant discourse of stigmatic theology: that is, from Peter Damian's eleventh-century theological writings to 1630 when the papacy officially recognised the authenticity of Catherine of Siena's stigmata.

[The Eucharist and the Spiritual Arts of the Middle Ages](#) Paulist Press

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.

[Selling All](#) Taylor & Francis

First published in 2006, *Key Figures in Medieval Europe*, brings together in one volume the most important people who lived in medieval Europe between 500 and 1500. Gathered from the biographical entries from the series, *Routledge Encyclopedias of the Middle Ages*, these A-Z biographical entries discuss the lives of over 575 individuals who have had a historical impact in such areas as politics, religion, and the arts. It includes individuals from places such as medieval England, France, Germany, Iberia, Italy, and Scandinavia, as well as those from the Jewish and Islamic worlds. In one convenient volume, students, scholars, and interested readers will find the biographies of the people whose actions, beliefs, creations, and writings shaped the Middle Ages, one of the most fascinating periods of world history.

[Women Intellectuals and Leaders in the Middle Ages](#) Lulu Press, Inc

Covering 2,000 years, this two-volume set is the first encyclopedia devoted to Christian writers and books. In addition to an overview of the Christian literature, this encyclopedia includes more than 40 essays on the principal genres of Christian literature and more than 400 bio-bibliographical essays describing the principal writers and their works.

[Commitment, Consecrated Celibacy, and Community in Catholic Religious Life](#) Paulist Press

Gertrud the Great (1256–1302) entered the monastery of Helfta in eastern Germany as a child oblate. At the age of twenty-five she underwent a conversion that led to a series of visionary experiences. These centered on “the divine loving-kindness,” which she perceived as expressed through and symbolized by Christ’s divine Heart. Some of these experiences she recorded in Latin “with her own hand,” in what became Book 2 of *The Herald of God’s Loving-Kindness*. Books 1, 3, 4, and 5 were written down by another nun, a close confidant of the saint, now often known as “Sister N.” Book 4 records Gertrud’s many vivid spiritual experiences, which took place on various liturgical feasts when she was too sick to take part in the community’s worship. Foregrounding visions of the court of heaven and dialogues with Christ, the Virgin Mary, and other saints, they further develop devotional themes already present in the earlier books. Often profoundly indebted to the liturgy of Mass and office, they have been carefully arranged according to the ecclesiastical year by the medieval compiler.

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Gertrud the Great (1256–1302) entered the monastery of Helfta in eastern Germany as a child oblate. At the age of twenty-five she underwent a conversion that led to a series of visionary experiences. These centered on "the divine loving-kindness," which she perceived as expressed through and symbolized by Christ's divine Heart. Some of these experiences she recorded in Latin "with her own hand," in what became book 2 of *The Herald of God's Loving-Kindness*. Books 1, 3, 4, and 5 were written down by another nun, a close confidant of the saint, now often known as "Sister N." Book 5 details the sickness, deaths, and afterlife fates of various Helfta nuns, novices, and lay brothers, as witnessed by Gertrud in her visions. It also describes Gertrud's preparations for her own death and her predictive visions of her ultimate glorification in heaven. The Herald concludes with Sister N.'s personal account of her presentation of the whole book to the Lord at Mass, the welcome he gave it, and the privileges he attached to it. The *Book of Special Grace*, which mainly records the visions of Mechtild of Hackeborn, was probably compiled by Gertrud herself with the help of Sister N. Parts 6 and 7 recount the deaths of the abbess Gertrud and of Mechtild, her younger sister. As many passages overlap, sometimes verbatim, with corresponding chapters in book 5 of *The Herald*, a translation has been included for purposes of comparison.

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