

1: Hildegard of Bingen bibliography - Wikipedia

Hildegard of Bingen was one of the most notable women of the 12th century, as even a cursory glance at the recipients of her correspondence will suggest.

On each side of him there extended a soft shadow, like a wing of wondrous breadth and length. Before him, at the foot of the mountain, stood an image full of eyes on all sides, in which, because of those eyes, I could discern no human form. In front of this image stood another, a child wearing a tunic of subdued color but white shoes, upon whose head such glory descended from the One enthroned upon that mountain that I could not look at its face. But from the One who sat enthroned upon that mountain many living sparks sprang forth, which flew very sweetly around the images. Also, I perceived in this mountain many little windows, in which appeared human heads, some of subdued colors and some white. And behold, He Who was enthroned upon that mountain cried out in a strong, loud voice saying, "O human, who are fragile dust of the earth and ashes of ashes! Unlock for them the enclosure of mysteries that they, timid as they are, conceal in a hidden and fruitless field. For you have received your profound insight not from humans, but from the lofty and tremendous Judge on high, where this calmness will shine strongly with glorious light among the shining ones. But that on each side of him there extends a soft shadow like a wing of wonderful breadth and length shows that both in admonition and in punishment ineffable justice displays sweet and gentle protection and perseveres in true equity. Concerning fear of the Lord And before him at the foot of the mountain stands an image full of eyes on all sides. And thus you can discern no human form in her on account of those eyes. Concerning those who are poor in spirit And so before this image appears another image, that of a child, wearing a tunic of subdued color but white shoes. For when the Fear of the Lord leads, they who are poor in spirit follow; for the Fear of the Lord holds fast in humble devotion to the blessedness of poverty of spirit, which does not seek boasting or elation of heart, but loves simplicity and sobriety of mind, attributing its just works not to itself but to God in pale subjection, wearing, as it were, a tunic of subdued color and faithfully following the serene footsteps of the Son of God. Upon her head descends such glory from the One enthroned upon that mountain that you cannot look at her face; because He Who rules every created being imparts the power and strength of this blessedness by the great clarity of His visitation, and weak, mortal thought cannot grasp His purpose, since He Who possesses celestial riches submitted himself humbly to poverty. They who fear God and love poverty of spirit are the guardians of virtues But from the One Who is enthroned upon that mountain many living sparks go forth, which fly about those images with great sweetness. This means that many exceedingly strong virtues come forth from Almighty God, darting fire in divine glory; these ardently embrace and captivate those who truly fear God and who faithfully love poverty of spirit, surrounding them with their help and protection. For in the most high and profound and perspicuous knowledge of God the aims of human acts cannot be concealed or hidden. Most often they display both lukewarmness and purity, since people now slumber in guilt, weary in their hearts and in their deeds, and now awaken and keep watch in honor. Solomon bears witness to this for Me, saying: Solomon on this subject "The slothful hand has brought about poverty, but the hand of the industrious man prepares riches" [Proverbs But one who does strong works of salvation, running in the way of truth, obtains the upwelling fountain of glory, by which he prepares himself most precious riches on earth and in Heaven. Therefore, whoever has knowledge in the Holy Spirit and wings of faith, let this one not ignore My admonition but taste it, embrace it and receive it in his soul. A pit of great breadth and depth appeared, with a mouth like the mouth of a well, emitting fiery smoke with great stench,. And, in a region of brightness, it blew upon a white cloud that had come forth. When this was done, a luminous splendor surrounded that region, and all the elements of the world, which before had existed in great calm, were turned to the greatest agitation and displayed horrible terrors. And again I heard Him Who had spoken to me before, saying: No unjust impulse takes the blessed angels from the love and praise of God No impulse of injustice makes those withdraw in terror who follow God with faithful devotion and burn with worthy love through affection for Him, from the glory of heavenly beatitude; while they who serve God merely in pretence not only fail to advance to greater things but, by just judgment, are cast out from the things they erroneously suppose they

possess. This is shown by the great multitude of very bright living lamps; they are the vast army of heavenly spirits, shining in the blessed life and living in great beauty and adornment, because when they were created by God they did not grasp at proud exaltation but strongly persisted in divine love. At the fall of the Devil great praise burst forth from these angelic spirits who persevered in rectitude with God, because with keenest sight they knew that God continues immovable, without any change of any mutability in His power, so that no warrior can ever conquer Him. And thus, burning in His love and persevering in righteousness, they despised all the dust of injustice. Lucifer, for pride in his beauty and power, was cast forth from Heaven But Lucifer, who because of his pride was cast forth from celestial glory, was so great at the moment of his creation that he felt no defect either in his beauty or in his strength. Hence when he contemplated his beauty, and when he considered in himself the power of his strength, he discovered pride, which promised him that he might begin what he wished, because he could achieve what he had begun. And, seeing a place where he thought he could live, wanting to display his beauty and power there, he spoke thus within himself about God: Why did this happen? God would have been unjust if He had not cast them down If God had not cast down their presumption, He would have been unjust, since He would have cherished those who wished to divide the wholeness of divinity. But He cast them down and reduced their impiety to nothing, as He removes from the sight of His glory all who try to oppose themselves to Him, as My servant Job shows when he says: Words of Job on this subject "The lamp of the wicked shall be put out and a deluge shall come upon them; and He shall distribute the sorrows of His wrath. They shall be chaff before the face of the wind, and sparks scattered by the whirlwind" [Job This means the flagrant filth of wanton wickedness that emerges from false prosperity, like a distinguishing mark on the carnal will of those who do not fear God but spurn Him in perverse rage, disdaining to know that anyone can conquer them, while in the fire of their ferocity they want to consume whatever they oppose. Therefore, since God does not allow them to have what they want, they are scattered everywhere among people, tormented by pain in the rage of their madness, because they burn to possess what God does not allow them to devour. For which reason they are given over to misery, wasting themselves in the flat taste of evil fame, since they do not receive the downpouring rain of the Holy Spirit. On Hell, which in its voracity keeps souls swallowed up But the pit of great breadth and depth that appeared to you is Hell, having within it, as you see, the breadth of vices and the depth of losses. It has a mouth indeed like the mouth of a well, emitting a fiery smoke with great stench, because in its voracity to swallow up souls, it shows them sweetness and gentleness, and with perverse deception leads them to the torments of perdition, where rises a burning fire with black smoke pouring out and a boiling, deadly stench; these dire torments were prepared for the Devil and his followers, who turned away from the Supreme Good, not wishing to know or understand it. Therefore they are outcast from all good, not because they did not know it, but because in their great pride they despised it. What does this mean? In the casting down of the Devil Hell was created In the casting down of the Devil this exterior darkness, full of all kinds of pains, was created; for these evil spirits, in contrast to the glory that had been prepared for them, were subject to the misery of many punishments, and in contrast to the brightness they had had, endured the thickest darkness. When the proud angel raised himself on high like a snake, he received the prison of Hell, because it could not be that anyone should prevail over God. For how could two hearts possibly exist in one breast? Likewise, there could not be two gods in Heaven. But since the Devil and his followers chose proud presumption, therefore he found the pit of Hell prepared for him. So also the people who imitate them in their actions become sharers of their pains, according to their deserts. Gehenna is for the impenitent, other torments for those who can be saved Some souls, having reached the point of damnation, are rejected from the knowledge of God, and therefore they shall have the pains of Hell without the consolation of deliverance. But some, whom God has not consigned to oblivion, experience a higher process and undergo purgation of the sins into which they have fallen, and at last feel the loosing of their bonds and are delivered into rest. Gehenna is ready for those who have impenitently forgotten God in their hearts, but other torments for those who, though they perform bad works, do not persevere in them to the end, but at last, groaning, look back to God. For this reason let the faithful flee from the Devil and love God, casting away evil works and adorning good works with the beauty of penitence; as My servant Ezekiel, inspired by Me, urges, saying: Words of Ezekiel on this subject "Be converted, and do penance for all your

iniquities; and iniquity shall not be your ruin" [Ezekiel That is to say: Thus as you rise from your evil habits, that iniquity by which you had been soiled will not sink you deep in the ruin of death, since you cast it off in the day of your salvation. Therefore the angels will rejoice over you, because you have abandoned the Devil and run to God, knowing Him better in your good actions than you did when you endured the mockery of the ancient seducer. Because, when the Devil saw Man in paradise, he cried out with great aversion, saying, "Oh! Because he understood that the serpent more than any other animal resembled him and was eager to accomplish by its deceitfulness what he could not do openly in his own form. So when he saw Adam and Eve turn away in soul and body from the forbidden tree, he understood that they were obeying a divine precept, and that in the first work they began he could very easily throw them down. Because he knew that the susceptibility of the woman would be more easily conquered than the strength of the man; and he saw that Adam burned so vehemently in his holy love for Eve that if he, the Devil, conquered Eve, Adam would do whatever she said to him. Hence the Devil cast out both the cloud and the human form from that region because that ancient seducer cast out Eve and Adam by his deception from the seat of blessedness and thrust them into the darkness of destruction. By first misleading Eve, so that she might flatter and caress Adam and thus win his assent, since she more than any other creature could lead Adam to disobedience, having been made from his rib. Thus woman very quickly overthrows man, if he does not hate her and easily accepts her words. What things are to be observed and avoided in marriage Because a mature woman was given not to a little boy but to a mature man, namely Adam, so now a mature woman must be married to a man when he has reached the full age of fertility, just as due cultivation is given to a tree when it begins to put forth flowers. For the man is the sower, but the woman is the recipient of the seed. Wherefore a wife is under the power of her husband because the strength of the man is to the susceptibility of the woman as the hardness of stone is to the softness of earth. And thus it is to be understood: This union must not be vain or done in forgetfulness of God, because He Who brought forth the woman from the man instituted this union honorably and virtuously, forming flesh from flesh. Wherefore, as Adam and Eve were one flesh, so now also a man and woman become one flesh in a union of holy love for the multiplication of the human race. And therefore there should be perfect love in these two as there was in those first two. For Adam could have blamed his wife because by her advice she brought him death, but nonetheless he did not dismiss her as long as he lived in this world, because he knew she had been given to him by divine power. Therefore, because of perfect love, let a man not leave his wife except for the reason the faithful Church allows. And let them never separate, unless both with one mind want to contemplate My Son, and say with burning love for Him: But if either husband or wife breaks the law by fornication, and it is made public either by themselves or by their priests, they shall undergo the just censure of the spiritual magisterium. For the husband shall complain of the wife, or the wife of the husband, about the sin against their union before the Church and its prelates, according to the justice of God; but not so that the husband or wife can seek another marriage; either they shall stay together in righteous union, or they shall both abstain from such unions, as the discipline of church practice shows. And they shall not tear each other to pieces by viperous rending, but they shall love with pure love, since both man and woman could not exist without having been conceived in such a bond, as My friend Paul witnesses when he says: Words of the apostle on this subject "As the woman is of the man, so is the man for the woman; but all are from God" 1 Corinthians Which is to say: Woman was created for the sake of man, and man for the sake of woman. As she is from the man, the man is also from her, lest they dissent from each other in the unity of making their children; for they should work as one in one work, as the air and the wind intermingle in their labor. The air is moved by the wind, and the wind is mingled with the air, so that in their movement all verdant things are subject to their influence. The wife must cooperate with the husband and the husband with the wife in making children. Therefore the greatest crime and wickedest act is to make by fornication a division in the days of creating children, since the husband and wife cut off their own blood from its rightful place, sending it to an alien place. They will certainly incur the deceit of the Devil and the wrath of God, because they have transgressed that bond God ordained for them. Woe to them, therefore, if their sins are not forgiven! But although, as has been shown, the husband and wife work together in their children, nevertheless the husband and the wife and all other creatures come from the divine disposition and ordination, since God

made them according to His will. Why before the Incarnation some men had several wives Before the Incarnation of My Son, however, certain men among the ancient people had several wives at once, as they wished; they had not yet heard the open prohibition of My Son, Who when He came into the world showed that the right fruit of this union of husband and wife as long as they live is the fruit manifest in the union of Adam and Eve, a union to be exercised not by the will of Man but by the fear of God. For it is better to have this right union, by the arrangement of the prudence of the Church, than to crave fornication; but you humans ignore this, and pursue your lusts not only like humans but like beasts. In such a case jealousy will torture them like a viper, and without the fear of God and without human discipline a defiled excess of seed will be stored up in them, and often, by the just judgment of God, this perversity of theirs will be chastised by having those born of them deprived of limbs and of health in their lives; unless I receive their penitence and show Myself propitious to them. For if any shall call upon Me in penitence for their sins, I will accept their penitence for the love of My Son; for if anyone lifts a finger to Me in penitence, that is, reaches out to Me in penitence and groaning in his heart, saying, "I have sinned, Lord, before you! Therefore, people who worthily do penance escape from the jaws of the Devil, Who, trying to swallow the hook of divine power, has grievously wounded his jaw; and now, therefore, faithful souls pass out of perdition and arrive at salvation. Because the priests at the altar, invoking My name, will receive the confession of the peoples and show them the remedy of salvation. So, in order to find God propitious, let them not contaminate their seed by various vices, since those who emit their semen in fornication or adultery render their children, born of them thus, unsound. Can he who mixes mud or ordure with pure clay make a lasting vessel? Likewise, will he who contaminates his semen in fornication or adultery ever beget strong sons? But many work in different ways in their inmost being, and many of these become prudent toward the world and toward God.

2: the letters of hildegard of bingen | Download eBook pdf, epub, tuebl, mobi

Hildegard of Bingen (-), also known as Saint Hildegard and Sibyl of the Rhine, was a writer, composer, philosopher, Christian mystic, German Benedictine abbess, visionary, and polymath.

Doctor of the Church is a title given by a variety of Christian churches to individuals whom they recognize as having been of particular importance, particularly regarding their contribution to theology or doctrine. As of , the Catholic Church has named 35 Doctors of the Church. Among these 35 only 4 are women: Why is Saint Hildegard important? In the introduction of the Scivius Barbara Newman writes: In Germany she still enjoys a wide popular following, and the abbey at Eibingen has become a center of scholarship and pilgrimage. Herbalists have rediscovered some of her prescriptions and begun to experiment with their use in modern homeopathic practice. Musicians have performed her liturgical songs and her drama, the Ordo virtutum, to great acclaim. To students of spirituality Hildegard remains of compelling interest, not only as a rare feminine voice soaring above the patriarchal choirs, but also as a perfect embodiment of the integrated, holistic approach to God and humanity for which our fragmented era longs. Hildegard corresponded with many of the most important people of her time: In the weeks ahead I will be sharing excerpts from her most personal letters. It is my intention to give you a glimpse of the great heart, incredible courage and unwavering faith of the most remarkable person of the Middle Ages. It is a reworking of St. In it we see St. Hildegard with her secretary and life-long friend, the monk Volmar. I do believe that St. Hildegard would not have manifested her divine work without the support of Volmar. He never stopped encouraging her, and they were together for about sixty years. What a blessing for them and for us. Who are the people that have encouraged you in your life?

3: Series on Saint Hildegard's Personal Correspondence | Viriditas LLC Blog

Hildegard of Bingen () was one of the most remarkable women of her day. From early childhood she experienced religious visions, and at the age of eight she entered a cloistered religious life in the Benedictine monastery of Disibodenberg.

Biography[edit] Hildegard was born around the year , although the exact date is uncertain. Her parents were Mechtild of Merxheim-Nahet and Hildebert of Bermersheim, a family of the free lower nobility in the service of the Count Meginhard of Sponheim. Some scholars speculate that Hildegard was placed in the care of Jutta at the age of eight, and the two women were then enclosed together six years later. Jutta was also a visionary and thus attracted many followers who came to visit her at the cloister. Hildegard tells us that Jutta taught her to read and write, but that she was unlearned and therefore incapable of teaching Hildegard sound biblical interpretation. Volmar , a frequent visitor, may have taught Hildegard simple psalm notation. The time she studied music could have been the beginning of the compositions she would later create. Hildegard, however, wanted more independence for herself and her nuns, and asked Abbot Kuno to allow them to move to Rupertsberg. It was only when the Abbot himself could not move Hildegard that he decided to grant the nuns their own monastery. In Hildegard founded a second monastery for her nuns at Eibingen. A man buried in Rupertsburg had died after excommunication from the Church. Therefore, the clergy wanted to remove his body from the sacred ground. Hildegard did not accept this idea, replying that it was a sin and that the man had been reconciled to the church at the time of his death. Hildegard explained that she saw all things in the light of God through the five senses: The illustrations recorded in the book of Scivias were visions that Hildegard experienced, causing her great suffering and tribulations. But I, though I saw and heard these things, refused to write for a long time through doubt and bad opinion and the diversity of human words, not with stubbornness but in the exercise of humility, until, laid low by the scourge of God, I fell upon a bed of sickness; then, compelled at last by many illnesses, and by the witness of a certain noble maiden of good conduct [the nun Richardis von Stade] and of that man whom I had secretly sought and found, as mentioned above, I set my hand to the writing. While I was doing it, I sensed, as I mentioned before, the deep profundity of scriptural exposition; and, raising myself from illness by the strength I received, I brought this work to a close " though just barely " in ten years. And I spoke and wrote these things not by the invention of my heart or that of any other person, but as by the secret mysteries of God I heard and received them in the heavenly places. It was from this that she received Papal approval to document her visions as revelations from the Holy Spirit giving her instant credence. On 17 September , when Hildegard died, her sisters claimed they saw two streams of light appear in the skies and cross over the room where she was dying. Guibert of Gembloux was invited to finish the work; however, he had to return to his monastery with the project unfinished. Works[edit] Scivias I. The Choirs of Angels. From the Rupertsberg manuscript , fol. At the end of her life, and probably under her initial guidance, all of her works were edited and gathered into the single Riesenkode manuscript. In these volumes, the last of which was completed when she was well into her seventies, Hildegard first describes each vision, whose details are often strange and enigmatic, and then interprets their theological contents in the words of the "voice of the Living Light. Illustration to Scivias II. Perceiving a divine command to "write down what you see and hear", [38] Hildegard began to record her visionary experiences. Scivias is structured into three parts of unequal length. The second part seven visions describes the order of redemption: Finally, the third part thirteen visions recapitulates the history of salvation told in the first two parts, symbolized as a building adorned with various allegorical figures and virtues. Portions of the uncompleted work were read aloud to Pope Eugenius III at the Synod of Trier in , after which he sent Hildegard a letter with his blessing. Each vice, although ultimately depicted as ugly and grotesque, nevertheless offers alluring, seductive speeches that attempt to entice the unwary soul into their clutches. Standing in our defense, however, are the sober voices of the Virtues, powerfully confronting every vicious deception. Lucca, MS , early 13th-century copy. As she described it in an autobiographical passage included in her Vita, sometime in about , she received "an extraordinary mystical vision" in which was revealed the

"sprinkling drops of sweet rain" that John the Evangelist experienced when he wrote, "In the beginning was the Word Hildegard perceived that this Word was the key to the "Work of God", of which humankind is the pinnacle. Often, that relationship is established by grand allegorical female figures representing Divine Love Caritas or Wisdom Sapientia. The remaining three visions of the first part introduce the famous image of a human being standing astride the spheres that make up the universe, and detail the intricate relationships between the human as microcosm and the universe as macrocosm. This commentary interprets each day of creation in three ways: Finally, the five visions of the third part take up again the building imagery of Scivias to describe the course of salvation history. The final vision 3. In addition to the Ordo Virtutum , sixty-nine musical compositions, each with its own original poetic text, survive, and at least four other texts are known, though their musical notation has been lost. O frondens virga Problems playing this file? One of her better known works, Ordo Virtutum Play of the Virtues , is a morality play. There is also one speaking part for the Devil. Neither claim to be rooted in her visionary experience and its divine authority. The first, Physica, contains nine books that describe the scientific and medicinal properties of various plants, stones, fish, reptiles, and animals. The second, Causae et Curae, is an exploration of the human body, its connections to the rest of the natural world, and the causes and cures of various diseases. She also explains remedies for common agricultural injuries such as burns, fractures, dislocations, and cuts. These books are historically significant because they show areas of medieval medicine that were not well documented because their practitioners mainly women rarely wrote in Latin. Viriditas, or greening power, was thought to sustain human beings and could be manipulated by adjusting the balance of elements within a person. Rather, Hildegard understood the plants and elements of the garden as direct counterparts to the humors and elements within the human body, whose imbalance led to illness and disease. She even includes bleeding instructions for animals to keep them healthy. In the third and fourth sections, Hildegard describes treatments for malignant and minor problems and diseases according to the humoral theory, again including information on animal health. Hildegard understood the disease-causing imbalance of these humors to result from the improper dominance of the subordinate humors. This disharmony reflects that introduced by Adam and Eve in the Fall, which for Hildegard marked the indelible entrance of disease and humoral imbalance into humankind. It happens that certain men suffer diverse illnesses. This comes from the phlegm which is superabundant within them. For if man had remained in paradise, he would not have had the flegmata within his body, from which many evils proceed, but his flesh would have been whole and without dark humor [livor]. However, because he consented to evil and relinquished good, he was made into a likeness of the earth, which produces good and useful herbs, as well as bad and useless ones, and which has in itself both good and evil moistures. From tasting evil, the blood of the sons of Adam was turned into the poison of semen, out of which the sons of man are begotten. And therefore their flesh is ulcerated and permeable [to disease]. These sores and openings create a certain storm and smoky moisture in men, from which the flegmata arise and coagulate, which then introduce diverse infirmities to the human body. All this arose from the first evil, which man began at the start, because if Adam had remained in paradise, he would have had the sweetest health, and the best dwelling-place, just as the strongest balsam emits the best odor; but on the contrary, man now has within himself poison and phlegm and diverse illnesses. She believed that her monastery should exclude novices who were not from the nobility because she did not want her community to be divided on the basis of social status. The acceptance of public preaching by a woman, even a well-connected abbess and acknowledged prophet, does not fit the stereotype of this time. Her preaching was not limited to the monasteries; she preached publicly in in Germany. She conducted four preaching tours throughout Germany, speaking to both clergy and laity in chapter houses and in public, mainly denouncing clerical corruption and calling for reform. Her name was nonetheless taken up in the Roman Martyrology at the end of the 16th century. Her feast day is 17 September. Hildegard to the entire Catholic Church [78] in a process known as "equivalent canonization," [79] thus laying the groundwork for naming her a Doctor of the Church. Hildegard frequently referred to herself as an unlearned woman, completely incapable of Biblical exegesis. Hildegard has also become a figure of reverence within the contemporary New Age movement , mostly because of her holistic and natural view of healing, as well as her status as a mystic. Though her medical writings were long neglected, and then studied without reference to their context, [86] she

was the inspiration for Dr. See Discography listed below. The following modern musical works are directly linked to Hildegard and her music or texts: Aus den Visionen der Hildegard von Bingen, for contra alto solo, after a text of Hildegard of Bingen, Hildegard von Bingen, a musical in 10 scenes, text: Jutta Richter , Monatsbilder nach Hildegard von Bingen , twelve songs for mezzo-soprano, clarinet and piano, David Lynch with Jocelyn Montgomery: Lux Vivens Living Light: The Music of Hildegard Von Bingen, Hildegard von Bingen, a liturgical play with texts and music by Hildegard of Bingen, O splendidissima gemma, for alto solo and organ, text by Hildegard of Bingen, De visione secunda for double choir and percussion,

4: St. Hildegard's Letter to Richardis. | Viriditas LLC Blog

This work, in effect, is a life of Hildegard of Bingen told through her correspondence, with a running commentary by Baird guiding the reader from Hildegard's first public outings to her final dispute with the church hierarchy.

Posted on by admin As the fourth letter in the series of St. It was a terrible blow, coming, as it did, suddenly and, apparently, unexpectedly from a totally unanticipated source. Therefore, she swung into action immediately, firing off missive after missive, alternately pleading, wheedling, threatening, stubbornly refusing to the end to give in to the inevitable. Letters poured out from Mount St. Rupert to the mother, to the brother, to the archbishop who had ordered her to comply, and, ultimately to the pope himself. Clearly, Hildegard was not disposed to give up without a fight, and it seems clear that she thought in vain, as it turned out that she could win. Baird Letter 16 to Richardis. My sorrow is destroying the great confidence and consolation that I once had in mankind. From now on I will say: The point of this Scripture is that a person ought to look to the living height, with vision unobstructed by earthly love and feeble faith, which the airy humor of earth renders transient and short-lived. Thus a person looking at God directs his sight to the sun like an eagle. And for this reason one should not depend on a person of high birth, for such a one inevitably withers like a flower. This was the very transgression I myself committed because of my love for a certain noble individual. Now I say to you: As often as I sinned in this way, God revealed that sin to me, either through some sort of difficulty or some kind of grief, just as He has now done regarding you, as you well know. Now, again I say: I so loved the nobility of your character, your wisdom, your chastity, your spirit, and indeed every aspect of your life that many people have said to me: What are you doing? Now, let all who have grief like mine mourn with me, all who, in the love of God, have had such great love in their hearts and minds for a person- as I had for you- but who was snatched away from them in an instant, as you were from me. But, all the same, may the angel of God go before you, may the Son of God protect you, and may his mother watch over you. Be mindful of your poor desolate mother, Hildegard, so that your happiness may not fade. Hildegard After leaving St. Rupert, Richardis suddenly dies at her new monastery at the early age of twenty eight or so.

5: Personal Correspondence of Hildegard of Bingen - Oxford Scholarship

The personal correspondence of Hildegard of Bingen. [Hildegard, Saint; Joseph L Baird] -- This book is the first to give a thorough and definitive illumination of the personal life of Hildegard of Bingen as viewed through the defining lens of her personal correspondence.

6: The Personal Correspondence of Hildegard of Bingen by Hildegard of Bingen

Hildegard of Bingen was one of the most remarkable women of her day. From early childhood she experienced religious visions, and at the age of eight she entered a cloistered religious life in the Benedictine monastery of Disibodenberg. Eventually she not only became abbess of the community, but.

7: Hildegard of Bingen - Wikipedia

Description: Hildegard of Bingen () was one of the most remarkable women of her day. From early childhood she experienced religious visions, and at the age of eight she entered a cloistered religious life in the Benedictine monastery of Disibodenberg.

8: The Personal Correspondence of Hildegard of Bingen : Joseph L. Baird :

A Plain and Easy Account of the Land and Fresh-Water Mollusks of great Britain, containing descriptions, figures, and a familiar account of the habits of each species/ PDF Kindle.

9: The Personal Correspondence of Hildegard of Bingen - Joseph L. Baird - Oxford University Press

The following is an excerpt from The Personal Correspondence of Hildegard of Bingen by Joseph L. Baird. "In , soon after (or immediately before) the completion of the Scivius, Hildegard experienced the greatest personal loss of her life.

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