

The Book Of Divine Consolation Of The Blessed Angela Of Foligno

[#Angela of Foligno](#) [#Divine Consolation](#) [#Christian Mysticism](#) [#Medieval Spirituality](#) [#Spiritual Literature](#)

The Book Of Divine Consolation by Blessed Angela of Foligno is a profound work of Christian mysticism, offering spiritual wisdom and solace. It meticulously details her mystical experiences and divine revelations, serving as a timeless guide for those seeking deeper faith and comfort. This medieval text remains a cornerstone of spiritual literature, inspiring readers through its profound insights into divine love and human suffering.

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The Book of Divine Consolations of the Blessed Angela of Foligno

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The Book of Divine Consolation of the Blessed Angela of Foligno

From the Introduction. WHAT is the secret and so potent attraction of the Saints? Renan says somewhere that he would have given everything he had to have seen St. Mary of Egypt pacing the desert in ecstasy, half-starved and turned to the semblance of Nebuchadnezzar. And Renan liberally discounted the value, not only of Theology, but also of the particular virtue, the loss of which had driven that Saint to such an unusual mode of life. The interest in sanctity evidently survives theological and ethical pre-occupations. Indeed, to-day, the Saint is perhaps an object of higher intrinsic interest to "unbelievers" than to the faithful. For to the faithful he is primarily useful, either as being efficacious in various troubles of life or, on a higher plane, as a sort of spiritual agent, obtaining graces for his clients. O admirabile commercium But, like everything else, this celestial intercourse suffers from the defects of its qualities. I do not wish to be understood as making light of superstition. The humblest blossom of that luxuriant garden is of infinite value, nor do the roots of our most highly rationalised opinions grow outside it. Nevertheless the important position of the Saint in the Catholic economy does tend to conceal his real personality from his worshippers. He inevitably tends to be considered more as a means to an end, than as an object intrinsically worthy of contemplation. In these circumstances the actual historical value of his personality is apt to be obscured by legend and fancy. Legend, of course,

if at all contemporaneous, is of the highest value as illustrating his effect on those with whom he came in contact. We could ill spare in the life of St. Francis the Wolf of Gubbio. Modern devotional fancy is less illuminative. It throws no light upon the character of St. Anthony of Padua to learn that centuries after his death he recovered some papers lost by that devout man King Charles II. What then is it that constitutes the intrinsic interest of the Saint when his supernatural value has gone?

The Book of Divine Consolation of the Blessed Angela of Foligno

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Angela of Foligno was an influential medieval Catholic woman and this looks at some of her most important works. From the first treatise: "As I walked (said the Blessed Angela) by the way of penitence, I did take eighteen spiritual steps before I came to know the imperfection of my life. The first step was that I did begin to reflect upon my sins, the knowledge of which did fill my soul with so great a dread that, fearing to be condemned unto hell, I wept bitterly. The second was, that I did begin to be so exceeding ashamed of those my sins that for shame I could not fully confess them; wherefore many times did I communicate whilst yet unconfessed and with all my sins did I receive the Body of our Lord. Being day and night reproached by my conscience because of this thing, I did pray the Blessed Francis that he would grant me to discover a confessor meet for my needs, who should be well acquainted with my sins and unto whom I could fully confess myself. In that same night did the Blessed Francis appear unto me and say: "Sister, if thou had prayed unto me sooner thy prayer would have been sooner granted; that which thou hast asked hath been done." Upon the next morn ing, therefore, I went into the church of Saint Francis and found there a friar preaching in Saint Feliciano, which friar was chaplain unto the bishop and did hold his authority; and to him I did determine to make my confession immediately that the sermon should be ended. Where fore I did confess myself most fully and was absolved of all my sins. And in this confession I did feel no love, but only bitterness, shame, and pain. The third step was that I did consequently persevere in the performance of the penance imposed upon me, and as yet I was filled with pain and misery without any other consolation."

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WHAT is the secret and so potent attraction of the Saints? Renan says somewhere that he would have given everything he had to have seen St. Mary of Egypt pacing the desert in ecstasy, half-starved and turned to the semblance of Nebuchadnezzar. And Renan liberally discounted the value, not only of Theology, but also of the particular virtue, the loss of which had driven that Saint to such an unusual mode of life. The interest in sanctity evidently survives theological and ethical pre-occupations. Indeed, to-day, the Saint is perhaps an object of higher intrinsic interest to "unbelievers" than to the faithful. For to the faithful he is primarily useful, either as being efficacious in various troubles of life or, on a higher plane, as a sort of spiritual agent, obtaining graces for his clients. o admirabile commercium! But, like everything else, this celestial intercourse suffers from the defects of its qualities. I do not wish to be understood as making light of superstition. The humblest blossom of that luxuriant garden is of infinite value, nor do the roots of our most highly rationalised opinions grow outside it. Nevertheless the important position of the Saint in the Catholic economy does tend to conceal his real personality from his worshippers.' He inevitably tends to be considered more as a means to an end, than as an object intrinsically worthy of contemplation. In these circumstances the actual historical value of his personality is apt to be obscured by legend and fancy. Legend, of course, if at all contemporaneous, is of the highest value as illustrating his effect on those with whom he came in contact. We could ill spare in the life of St. Francis the Wolf of Gubbio. Modern devotional fancy is less illuminative. It throws no light upon the character of St. Anthony of Padua to learn that centuries after his death he recovered some papers lost by that devout man King Charles II. What then is it that constitutes the intrinsic interest of the Saint when his supernatural value has gone? One reason, I think, for this interest is that the Saint represents, in a quite unique manner, the satisfaction of a desire which all men more or less obscurely feel. Ever since man emerged from amid the labyrinth of irrational forces, which, until his appearance, determined the evolution of life on the planet, he has sought for power. Power at first over the hostile or indifferent nature which surrounded him, over the stream, the spark of fire, the wild bear: then over his fellow-men, and, at length, when he began to turn his gaze inwards, over himself. It is noticeable that all the really primitive myths divinised various aspects of power, celebrated the triumph of force. As the social arts began to develop, and, among them, of sheer necessity, morality, men began to attribute moral qualities to the force which they felt around them, above them, and within them. "N'ayant pas pu faire que le juste soit fort, nous avons fait que le fort soit juste," says Pascal. This attribution, however, no less than morality itself, was an afterthought unconsciously conceived in the interest of his self-preservation-for, without morality of some sort, man would soon have disappeared before the wolf and the bear. And, by giving the ultimate sanction of force to his social rule of thumb, he naively betrayed his intuition that that ultimate force was the more fundamental reality.

The Book of Divine Consolation of the Blessed Angela of Foligno

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The Divine Consolation of the Blessed Angela Da Foligno

Excerpt from The Book of Divine Consolation of the Blessed Angela of Foligno Wherein the soul may see how that the Divine Wisdom hath used infinite care and diligence in saving us through mercy, yet not offending against justice. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our

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The Book of Divine Consolation of the Blessed Angela of Foligno... - Primary Source Edition

Angela of Foligno (c. 1248-1309) is one of the most outstanding representatives of the Franciscan and Christian mystical tradition. Her Book, published here in English for the first time, describes her passionate love affair with the "suffering God-man," and her teachings in the form of letters and exhortations to her spiritual progeny.

The Book of Divine Consolation of the Blessed Angela of Foligno (Classic Reprint)

Angela of Foligno was born in about 1248, twenty-two years after the death of Francis of Assisi, the saint on whom she was to model her life. With sudden deaths in her family, she felt called to follow a more religious and devout life, forsaking everything. In the years that followed she lived a life of total commitment to God. Her teachings and visions, and her deep spiritual wisdom, became internationally recognized as coming from a blessed person. This book provides the reader with a selection of Angela's visions and teachings drawn from The Divine Consolations of Angela of Foligno.

BOOK OF DIVINE CONSOLATION OF THE BLESSED ANGELA OF FOLIGNO

A selection of Angela's visions and teachings drawn from The Divine Consolations of Angela of Foligno is provided in this book. Angela of Foligno was born in about 1248, 22 years after the death of Francis of Assisi, the saint on whom she modeled her life. With sudden deaths in her family, she felt called to follow a more religious and devout life, forsaking everything. In the years that followed she lived a life of total commitment to God. Her teachings and visions, and her deep spiritual wisdom, became internationally recognized as coming from a blessed person.

Divine Consolation of the Blessed Angela Da Foligno

Gender and Exemplarity in Medieval and Early Modern Spain gathers a series of studies on the interplay between gender, sanctity and exemplarity in regard to literary production in the Iberian peninsula. The first section examines how women were constructed as saintly examples through narratives, mostly composed by male writers; the second focuses on the use made of exemplary life-accounts by women writers in order to fashion their own social identity and their role as authors. The volume includes studies on relevant models (Mary Magdalen, Virgin Mary, living saints), means of transmission, sponsorship and agency (reading circles, print, patronage), and female writers (Leonor López de Córdoba, Isabel de Villena, Teresa of Ávila) involved in creating textual exemplars for women. Contributors are: Pablo Acosta-García, Andrew M. Beresford, Jimena Gamba Corradine, Ryan D. Giles, María Morrás, Lesley K. Twomey, Roa Vidal Doval, and Christopher van Ginhoven Rey.

The Book of the Divine Consolation of Blessed Angela of Foligno

The powerful voice of major Italian medieval woman mystic, translated with commentary. Angela of Foligno is considered by many as the greatest mystical voice among Italian medieval women. She devoted herself to a relentless pursuit of God when as a middle-aged woman she lost her mother, husband and children; illiterate herself, she dictated her experiences to her confessor, who transcribed her words into Latin as the Memorial. In a direct and vigorous style, it tells of her suffering, visions, joy,

identification with Christ, and finally her mystical union with God. However, her book has always been viewed with suspicion, indeed even bordering on heresy; her spirituality goes beyond conventional language as well as beyond accepted doctrines and modes of prayer. This annotated selection from the Memorial is preceded by a biographical introduction which places Angela's text in its historical, cultural, and spiritual context; the accompanying interpretive essay which follows compares Angela's experience with that of twentieth-century Christian feminist theologians. The volume is completed with an annotated bibliography. CRISTINA MAZZONI is Professor and Chair, Department of Romance Languages and Linguistics at the University of Vermont.

The Book of Divine Consolation of the Blessed Angela of Foligno - Scholar's Choice Edition

This volume offers a sample of the many ways that medieval Franciscans wrote, represented in art, and preached about the 'model of models' of the medieval religious experience, the Virgin Mary. This is an extremely valuable collection of essays that highlight the significant role the Franciscans played in developing Mariology in the Middle Ages. Beginning with Francis, Clare, and Anthony, a number of significant theologians, spiritual writers, preachers, and artists are presented in their attempt to capture the significance and meaning of the Virgin Mary in the context of the late Middle Ages within the Franciscan movement. Contributors are Luciano Bertazzo, Michael W. Blastis, Rachel Fulton Brown, Leah Marie Buturain, Marzia Ceschia, Holly Flora, Alessia Francone, J. Isaac Goff, Darrelyn Gunzburg, Mary Beth Ingham, Christiaan Kappes, Steven J. McMichael, Pacelli Millane, Kimberly Rivers, Filippo Sedda, and Christopher J. Shorrock.

Complete Works

Angela of Foligno has risen from relative obscurity to a prominent rank among the most significant representatives of the Franciscan and Christian mystical tradition.

The Book of the Visions and Instructions of Blessed Angela of Foligno

"This book ... began as a doctoral thesis"--Page v.

Book of Divine Consolation

Daily reflections on Saints, Prophets, and witnesses for our time.

The Visions, Revelations and Teachings of Angela of Foligno

Is suicide wrong, profoundly morally wrong? Almost always wrong, but excusable in a few cases? Sometimes morally permissible? Imprudent, but not wrong? Is it sick, a matter of mental illness? Is it a private matter or a largely social one? Could it sometimes be right, or a "noble duty," or even a fundamental human right? Whether it is called "suicide" or not, what role may a person play in the end of his or her own life? This collection of primary sources--the principal texts of ethical interest from major writers in western and nonwestern cultures, from the principal religious traditions, and from oral cultures where observer reports of traditional practices are available, spanning Europe, Asia, the Middle East, Africa, Oceania, the Arctic, and North and South America--facilitates exploration of many controversial practical issues: physician-assisted suicide or aid-in-dying; suicide in social or political protest; self-sacrifice and martyrdom; suicides of honor or loyalty; religious and ritual practices that lead to death, including sati or widow-burning, hara-kiri, and sallekhana, or fasting unto death; and suicide bombings, kamikaze missions, jihad, and other tactical and military suicides. This collection has no interest in taking sides in controversies about the ethics of suicide; rather, it serves to expand the character of these debates, by showing them to be multi-dimensional, a complex and vital part of human ethical thought.

The Visions, Revelations, and Teachings of Angela of Foligno

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Gender and Exemplarity in Medieval and Early Modern Spain

For much of Christian history the church has given no place to Holy Saturday in its liturgy or worship. Yet the space dividing Calvary and the Garden may be the best place from which to reflect on the meaning of Christ's death and resurrection. This superb work by the late Alan Lewis develops on a grand scale and in great detail a theology of Holy Saturday. The first comprehensive theology of Holy Saturday ever written, *Between Cross and Resurrection* shows that at the center of the biblical story and the church's creed lies a three-day narrative. Lewis explores the meaning of Holy Saturday -- the restless day of burial and waiting -- from the perspectives of narrative (hearing the story), doctrine (thinking the story), and ethics (living the story). Along the way he visits as many spiritual themes as possible in order to demonstrate the range of topics that take on fresh meaning when viewed from the vantage point of Holy Saturday. *Between Cross and Resurrection* is not only incisive and elegantly written, but it is also a uniquely moving work deeply rooted in Christian experience. While writing this book Lewis experienced his own Holy Saturday in suffering from and finally succumbing to cancer. He considered *Between Cross and Resurrection* to be the culmination of his life's work.

Angela of Foligno's Memorial

One of medieval mysticism's most strikingly original works, this book was written by a 14th-century anchoress whose fervent prayers triggered intense visions that continue to influence modern Christian thought.

Medieval Franciscan Approaches to the Virgin Mary

PURGATORY occupies an important place in our holy religion : it forms one of the principal parts of the work of Jesus Christ, and plays an essential role in the economy of the salvation of man. What then is the work which we, members of the Church, have to do for the souls in Purgatory ? We have to alleviate their sufferings. God has placed in our hands the key of this mysterious prison : it is prayer for the dead, devotion to the souls in Purgatory.

Angela of Foligno

Offering different essays of the practice of mysticism Underhill gives a thorough treatment of the practice that relies on experience rather than logic to justify the matters of faith. While a dangerous path to follow as it can quickly lead to paths away from God, this thinking is valid to a point in that we must be able to experience the fullness of God in some way to be fully alive in the realization of who God the Father is.

Consolation of the Blessed

Solidly rooted in Scripture, this book includes an extensive collection of Eucharistic adoration prayers, such as prayers at Mass, Marian prayers, prayers of the saints, novenas, litanies, and more.

Inspiration and Authority in the Middle Ages

THE SCHOOL OF CHRISTIAN PERFECTION SAINT ALPHONSUS DE LIGUORI — A Catholic Classic! — Includes original Religious Illustrations — Includes an Active Index, Table of Contents and NCX Navigation Publisher: Available in Paperback: ISBN-13: 978-1-78379-262-7 In the ascetical writings of the holy Bishop and Doctor of the Church, St. Alphonsus de Ligouri, there is a characteristic charm and an irresistible attraction. Whoever reads them with the proper dispositions will discover in them an indefinable something that appeals to the heart and stirs it to its very depths. We imagine we see the loving personality of the holy Bishop before us, and hear the words of eternal life from his very lips. The present volume is made up of choice selections from the various ascetical writings of the Saint. The order of virtues considered is that followed by the spiritual sons of St. Alphonsus in the Congregation of the Most Holy Redeemer. For each month of the year is assigned a particular virtue to which they are to devote their especial attention. This is a practice highly recommended by the masters of the spiritual life, and is fraught with the happiest results. It is hoped that the faithful will derive spiritual profit and pleasure from this course in "The School of Christian Perfection." PUBLISHER: CATHOLIC WAY PUBLISHING

All Saints

The Ethics of Suicide

