Mechthild of Magdeburg (ca 1207-ca 1282)

Biography

There are no biographical sources about Mechthild other than her text. She was born around 1207, possibly of minor nobility of the Mittelmark. She had her first visionary experience at age twelve. At around 1230, she fled to Magdeburg, in imitation of Christ, to live an ascetic life in a town where she knew no one. She left Magdeburg around 1270, perhaps moving back to her relatives at first, but eventually landing at the Cistercian monastery of Helfta, which was a well-known center of mysticism under the direction of Gertrud von Hackeborn. In Helfta, she added a seventh book to her work, portions of which were already circulating. She died at Helfta around 1282.

After about 1250, Mechthild recorded her visions, experiences and revelations in the work now known as Das fließende Licht der Gottheit. The text is an interweaving of lyrics and prose. Her poetry shows similarities with courtly poetry from that period: her lyrics combine the forms of the liturgical sequence and hymn as well as those of the dances, love songs and laments that were current at the time. Her use of rhyme, rhythm, and erotic love metaphors, her emphasis on "minne" and the soul's individual relationship with God, and her descriptions of courtly life and knighthood all stem from the noble milieu of her family. The themes she treats--theological questions about the Trinity, the creation of souls, the recognition of the Creator in all of his creation--show the influence of the biblical exegesis and allegorical interpretations of Augustine, Bernard of Clairvaux, and Hugh and Richard of St Victor.

There is a great deal of scholarship on Mechthild and her relationship with her confessor, who has been identified as Heinrich von Halle. According to modern scholars, Heinrich was her confessor in Magdeburg. He actively encouraged her to record her experiences in writing, collected and organized the first six books of her text, remained in contact with her when she withdrew to Helfta, and translated her work into Latin after her death. Ursula Peters has cast doubts on Heinrich's involvement in Mechthild's original writing project. The German text contains only two references to Brüoder or Meister Heinrich. He does not appear as her confessor in book 4, chapter 2: the priest who commands Mechthild to write is anonymous. "Meister Heinrich" appears in book 5, chapter 12, as a cleric who is astounded by her text. He is perhaps identical with "bruoder Heinrich," who died on an Easter Monday (book 4, chapter 22). In neither of these cases are there references to Heinrich as confessor or director of her writings. Likewise, Heinrich von Halle does not appear in the Latin-German prologue to the Einsiedeln manuscript of Mechthild's text: the author of the prologue did not know the name of Mechthild's confessor. "Frater Henricus, dictus de Hallis" first appears in the Latin translation of Das fließende Licht, the "Lux Divinitas." Here he is granted a complete chapter, Book 2, chapter 22, in which he is described as Mechthild's confessor and the editor who arranged her work into six books. However, Peters argues that it is unclear whether "librum istum" refers to the German or Latin. Even if the reference indicates only the Latin translation, Heinrich's role remains inconclusive: he could have been the translator, one of several who worked on the text, or he could have commissioned the work. His later role in the transmission and circulation of the text is also unclear. One should be aware that the debate about Heinrich's involvement is far from over, and continues to this day.

In whatever manner, the complete German work (seven books) journeyed southwest after her death, where it passed through the hands of Heinrich von Nördlingen, long thought to have been its translator into Alemannisch, a high German dialect. Through him, the Dominican nuns in the Diocese of Constance, as well as the nuns in Engelthal and Medingen read Mechthild's work. Margareta's work has some rhymed sections which are perhaps due to Mechthild's influence. However, it is difficult to find evidence of Mechthild's influence on the Dominican
women writers of the *Nonnenbücher*, because the two genres, personal revelations and sister-
book, show such a disparity in emphasis and structure.

From: http://www.the-orb.net/encyclop/culture/women/biogs.html Accessed August 17, 2006

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**THE FLOWING LIGHT OF THE GODHEAD**

**This Is the First Part of the Book**

This book is to be joyfully welcomed for God speaks in it.

This book is now sent forth by myself as a messenger to all spiritual people, both good and evil. The building of the church cannot stand, particularly if its clergy and hierarchy fall into lukewarmness. My book proclaims the holiness of God, to whose praise my own holiness resounds. All who wish to understand this book should read it nine times.

**This Book Is Called The Flowing Light of the Godhead**

Lord God, who has written this book? I, Mechthild, have written it in my weakness. Why? Because I dare not hide the gift that is in it! Lord, what shall this book be called, for your glory? It shall be called The Flowing Light of the Godhead. It is called this because your flowing light and love flood all hearts that dwell in your mystery without falseness.

1. *How Love and the Soul, Who Sits Enthroned as Queen, Speak to Each Other*

**SOUL:** God be with you, Lady! Your name is known to me, for it is Love.
**LOVE:** God reward you, O Queen!
**SOUL:** Love, how happy I am to meet you!
**LOVE:** And I am very honored by your greeting to me.
**SOUL:** Love, you have spent so many years trying to understand the mystery of the Holy Trinity that the overflow has fallen once and for all into the humble lap of Mary!
**LOVE:** But my Queen, all these things were done for your delight!
**SOUL:** Love, you have taken from me all that I won on the earth!
**LOVE:** Did you not know this was a blessed exchange, O Queen?
**SOUL:** You have taken my friends and relations!
**LOVE:** You know that is quite false, Queen!
**SOUL:** You have also taken all my honor and my possessions!
**LOVE:** You may look at it like that, Queen. But in one hour, the Holy Spirit shall give you so much more than you have lost.
SOUL: Love, you have tested me so greatly through suffering, that now my body can hardly bear its own weight!

LOVE: It seems you have gained great understanding through that loss.

SOUL: Love, do you realize you have consumed both my flesh and my blood, my life?

LOVE: Yes, but through it you have been enlightened and raised to God!

SOUL: You are a robber, Love. I expect you will make up for all you have stolen from me!

LOVE: You must trust me, O Queen. Please, just take me as I am.

SOUL: I see now, Love, that even here on earth, you have paid me back a hundred times for anything I have given!

LOVE: My Queen, now God and all the realm of heaven are yours.

2. Of Three Persons and Three Gifts
The true greeting of God out of the spring of the flowing Trinity has such power that it takes all strength from the body and bares the spirit. The soul sees itself as one of the blessed in heaven and can acknowledge itself in this glory. The soul seems separated from the body with its power and longing for love. The smallest part of life that remains to the body is a "sweet sleep." The soul sees God as One and Undivided in Three Persons. The Three Persons are seen as One Undivided God.

God greets the soul in the language of the court of heaven, which is not understood by us on the earth. The soul is clothed with such heavenly garments and surrounded with such strength that it may ask whatever it wishes and be sure that the wishes shall be granted.

If anything that is asked for is not granted, then the soul knows it is because it must be taken to a secret place by God. In this place, the soul must not ask or pray for anything or anyone. God alone will play with the soul in a game about which no one knows. This game is such that no one can really penetrate it. It is like a game in which the peasant cannot know a plow nor a knight really know a tournament. In fact, not even Mary the Mother can do anything here. God and the soul soar to a bliss that cannot be described! It is so great that I cannot begin to speak of it, for I remain a sinful creature!

In fact, as the Infinite God brings my unmoored soul into the heights of contemplation, I have lost touch with the earth. I am so awed that I forget I was ever on this earth! When the flight is at its highest, unfortunately, the soul must depart.

Then the all-glorious God speaks. "Maiden, now you must humble yourself and go back to the earth!"

She is frightened and says, "Lord, you have drawn me to the heights where I am out of myself and cannot praise you with any order of my body. I suffer grievously and I work to order my body!"

God speaks again. "My dove, your voice is music to my ears. Your words are pleasant to my mouth. Your longings for me are the gentlest of all gifts!"

She replies, "Dear Lord, All must be as you, the Master, wishes!"

She sighs so deeply that her body is awakened as it asks, "Lady! Where have you been? You now come back with love, beautiful and strong, free and full of spirit! But your wanderings have taken from me all my exuberance, my peace, my health, and my power."
To this the soul replies, "Silence! You are a destroyer and a complainer! I shall guard myself against you! If my enemy is wounded, that shall not trouble me. In fact, I am glad if it happens!"

This encounter surges from the Flowing Godhead into the arid soul. It floods in through many channels and brings forth ever fresh revelations and wisdom. O Loving God, fire within and radiance without! You have given these gifts to me so that I hunger for the life that your holy ones enjoy. Undeserving as I am of your gifts, I shall gladly suffer here. No soul can receive your gifts or greeting until it has suffered enough to conquer itself. So, in this greeting, I wish that to happen so that I, while living, may still die.

3. Of the Handmaid of the Soul and of the Blow of Love

SOUL: My dearest Love, how long have you waited in vain for me? What can I do, for I am hunted, captured, bound, and terribly wounded. From this, I can never be healed. You have dealt cunning blows. Shall I ever recover from them? Would it not have been better that I should have never known you?

LOVE: I hunted you for my pleasure and caught you for my desire. I bound you for my joy and your wounds have made us one. Yes, my wise blows have made us one. It was I that drove the Almighty One from the heavens and it was I who took his human life and gave it back to him again. This was for the honor of the Father! How could you hope to save yourself from me, you who are so poor?

SOUL: But Queen, listen to my fear! What if I escape you through use of one small gift of God or through food or drink?

Love: One gives prisoners bread and water so that they do not die. God has given you more than this as respite for these times. But when death shall come to you, that is, when Easter is yours, I shall be with you, around you, through you. I shall take your body away and give you to your heart's Love.

SOUL: Love, you know I have been your scribe! Seal these words with your sign. Love: Whoever loves God more than oneself knows where to find the seal. The seal lies between you and me. May your Easter come and may God give you the glorious resting place as your eternal home!

4. The Soul Whom God Knows Appears at the Court

When the poor soul comes to Court, she is both discreet and modest. With joyful eyes, she looks at her God. How lovingly she is received! Although she longs above all to praise this God, she is silent. But the Lord, with great love, shows her the Divine Heart. This heart glows like red gold in a great fire. God lays the soul bare in his glowing heart.

The great God, and the humble maiden, embrace and are as much one as water is in wine. The maiden is then overcome and out of time, for she is beside herself in weakness. Yet, God is overpowered with love for her as has always been the case. The Lord neither gives nor takes. Then the soul at last says, "Lord! You alone are my beloved! You alone are my desire, the flowing stream, the Light! And I am but your reflection!"

This is how the loving soul comes to the court of God, she who cannot live without the Lord!

5. Of the Torrent of Love and of the Incessant Longing of Hell

Although my body is tormented, my soul is in great delight because I have seen and embraced my Beloved! It is because of him that I suffer torment! As he draws me to himself, I give myself to him. I am powerless to hold back, and so he takes me to himself.
I would gladly speak, but I do not dare. I am engulfed in the deep union with the glorious Trinity. I am given a brief period of repose so that I may long with deep longing for him. I wish to sing the praises of this Lord, but I cannot. If this Lord would be loved above all things, I would even be willing to be sent to hell!

But I am able to do little except to look at him and say, "Lord, give me your blessing!" He looks at me, and draws me to himself with a loving greeting that cannot be explained. I mean by this that my body is incapable of expressing it.

Yet my body says to my spirit, "Where have you been? I cannot endure this any longer!"

And my soul replies, "Silence you fool! I will be with my Love even if you cannot begin to understand! For I am his joy and he is my torment."

This is the moment from which I shall never recover. But must I endure it forever and never escape from it?

6. Of the Nine Choirs and How They Sing

Now listen, my love. Hear with spiritual ears what the nine choirs sing.

- We praise You, O Lord.
- For you have sought us in your humility,
- Saved us by your compassion,
- Honored us by your humanity,
- Led us by your gentleness,
- Ordered us by your wisdom,
- Protected us by your power,
- Sanctified us by your holiness,
- Illumined us by your intimacy,
- Raised us by your love.

15. How God Comes to the Soul

I come to my love as dew on the flowers.

21. Of Knowledge and Freedom

Love without knowledge is only darkness to the wise soul. Knowledge without revelation is as painful as the pains of hell. Revelation of Love cannot be endured without death.

22. Of the Mission of the Virgin Mary and How the Human Soul Was Made in the Honor of the Trinity

The sweet dew of the untreated Trinity is distilled from the spring of the eternal Godhead in the flower of the chosen maid. And the fruit of this flower is the immortal God and a mortal man, Jesus. This man is a living comfort of everlasting love. Jesus is our Redeemer who is at the same time our Bridegroom!

The sight of the bride is intoxicated by the sight of the glorious countenance. In her greatest strength, my soul is overcome; in my blindness, I see most clearly. In my greatest clearness, I am still both dead and yet alive. The richer I become, the poorer I am. The more I protest in storm, the more loving God becomes to me. The higher I soar, the brighter I shine from the reflection of the Godhead and the nearer I am to him.

The more I labor, the more sweetly I am able to rest. The more I understand, the less do I speak. The louder I call to the Lord, the greater the wonder that is worked through me, with the power
of the Lord. The more deeply God loves me, the more glorious is the course of love. Then, I am nearer to the resting place and I am closer to the embrace of God.

The closer I am to the embrace of God, the sweeter is the kiss of God. The more lovingly we both embrace, the more difficult it is for me to depart. The more God gives me, the more I can give and still have more. The more quickly I leave the Lord, the sooner I must return. The more the fire burns, the more my own light increases. The more that I am consumed by love, the brighter I shall shine! The greater my praise of God, greater my desire is to love the Lord.

How does our Bridegroom share in the jubilation of the Holy Trinity? God willed to no longer remain in himself alone. This is why the Lord created the soul and gave himself in great love to her. Of what are you made, O soul, that you are blessed to soar so high above all creatures of the earth? Yet, while you remain yourself, how are you somehow mingled with the most holy Trinity?

SOUL: You have spoken of my beginning. I was created in love and therefore nothing can express or liberate my nobility except Love alone. Blessed Mary, you are the Mother of this wonder. When did this all happen to you?

THE VIRGIN MARY: The Father's joy was darkened by Adam's fall and he was angry. The everlasting wisdom of God was provoked. It was then that the Father chose me as a bride so that he might have someone to love. This was because his noble bride, the soul, was dead. So the Son chose me as mother and the Holy Spirit accepted me as friend.

Thus, I alone was the bride of the Holy Trinity. I was the mother of orphans that I presented before the sight of God, so that they might not be lost as others before them.

I became the mother of so many noble children! I was full of the milk of compassion that nurtured the wise as well as the prophets who came before the birth of the Son of God. After that, I nurtured Jesus in my youth. As the Bride of God, I nurtured the holy church at the foot of the cross. Then, I became as a dry desert, full of pain and sorrow as the human agony of my son, Jesus, spiritually pierced my soul....

But my soul was reborn through his life-giving wounds and would live again, young and childlike in a new way! If another soul were to fully recover, the mother of God would also be its mother and its nurse as well. Ah, my God, how just and how true! You, my God, are my true Father and my soul is your rightful bride! I resemble you in all my sorrows over the son.

Blessed Mary! In your old age, you nourished the holy apostles with your maternal wisdom and your powerful prayer. This was so that God's honor and will should be fulfilled in their lives. You did also nurture then, as you do now, the hearts of the martyrs with strong faith. You nurture the confessors with the protection of their ears. You nurture the maidens with purity and the widows with constancy.

You nurture the perfect with a gentle spirit and sinners with your assured intercession. My Lady, you must still nurture us ... until the last day! Then you shall see how God's children and your children are weaned and grown up in that love that brings everlasting Life. Then you shall see and know the fullness of the milk with which you nursed the Lord Jesus from your breasts that he kissed.

26. In This Way, the Soul Leads the Senses and Is Free from Grief

The faithful soul walks in a wondrous and lofty way! The soul leads the senses as someone with sight might lead a blind person. In this way, the soul is free and travels without any grief in the heart. Now the soul sees that it wishes nothing other than what the Lord wills, for the Lord wills only what is best for the soul.
27. How You Are to Become Worthy in the Way, Walk in It, and Be Perfected by the Lord

Three things make the soul worthy of this way so that it recognizes it and walks in it. First, it must will to come to God, renouncing all self-will, joyfully welcoming God's grace, and willingly accepting all its demands against human desires. Second, all things shall be welcome on the way except those that are sinful. Third, the creature shall be made perfect when all that it does is for the glory of God. Then, even the least desire will be as highly praised by God as if it were the highest state of human contemplation that is possible.

If I sin, I am no longer in this way.

35. The Desert Has Twelve Things

You shall love nothing and flee your self. You shall stand alone. You shall seek help from no one so that your being may be quiet. You shall be free from the bondage of all things and shall loose those who are bound. Exhort the free and care for the sick while you-at the same time-dwell alone. You shall drink the waters of sorrow and kindle the fire of love. You shall dwell in the desert with the vessel of virtue.

36. Of Malice, Goodness, and Wonders

You shall be adorned by the malice of your enemies. You shall be honored with the virtues of your heart. Your crown shall be your good works. You shall be raised up with our mutual love. You shall be sanctified with my glorious wonders!

37. The Soul Answers That She Is Not Worthy of Such Graces

My beloved, undeserved contempt delights me! I desire the virtues of the heart. I have little of good works. I have tarnished the beauty of our twofold love. I am most unworthy of your glorious wonders!

38. God Rejoices That the Soul Has Overcome Four Sins

Our Lord delights in heaven because of the loving soul he has on earth. He says, "Look how she who once wounded me has risen! She has cast out the worldliness of her life. She has overcome the bear of impurity and trodden the lion of pride under her feet. She has torn the wolf of desire from his revenge and now comes racing as a hunted deer to the spring which is myself. Yes, she comes soaring like an eagle, swinging herself from the depths to the heights!"

39. God Asks the Soul What It Brings

GOD: What do you bring me, my Queen, as you sorely hunt for my love?

40. The Soul Responds

SOUL: Lord, I bring you my treasure! It is greater than the mountains and higher than the world. It is deeper than the sea, and higher than the clouds! It is more glorious than the sun and more abundant than the stars! In fact, it outweighs the whole earth!

41. God Speaks

GOD: You are the image of my own heart. You are made noble by my humanity and adorned by my Holy Spirit. What do you call your treasure?
42. The Soul Responds
SOUL: Lord, I call it my heart's desire! I have withdrawn it from the world, and denied it even to myself as well as to all other creatures. Now I can bear this no longer. Where shall I lay this treasure, O my God?

43. God Answers
GOD: YOU shall lay your heart's desire nowhere except in my Divine Heart and on my human breast. There alone shall you find comfort and be embraced by the Holy Spirit.

44. Of the Way Love Is Found in Seven Things, Three Bridal Robes, and a Dance
GOD: My loving soul, do you wish to know the way?
SOUL: Yes, Holy Spirit, show it to me!
HOLY SPIRIT: You must overcome the need for remorse, the pain of penitence, the labor of confession, the love of the world, the temptation of the devil, the pride of the body, and the annihilation of self-will that drags so many people backward that they never really come to true love. When you have conquered most of these enemies, you shall be weary and cry out, "Beautiful youth! Where can I find you?"

YOUTH: I hear a voice which speaks of love. Many days I have wooed her but I never heard her voice! Now I am moved and I must go to meet her. It is she who bears both grief and love. She bears this in the morning, in the dew of intimate rapture which first penetrates her soul.

THE WAITING MAIDS OF THE FIVE SENSES: Lady, you must adorn yourself!
SOUL: Love, where shall I go?
SENSES: We have heard a whisper that the Prince is coming to greet you in the morning dew and the song of the birds! Do not delay, my Lady!

The soul then dressed in a garment of humility so that none was more humble. Over this was placed a white robe of chastity that was so pure it could not endure any words or desires that might stain it. Next, the soul wrapped herself with the mantle of holy desire, which was woven with all the virtues. It was clothed in this way that she went into the company of the holy people. In their company the sweetest nightingales sing day and night.

She hears as well the song of the birds of holy wisdom. Yet the youth does not come! He sends his messengers to her to invite her to dance. He then sends the faith of Abraham to her, the longings of the prophets, the chaste modesty of our lady, St. Mary, and the sacred perfection of our Lord Jesus Christ and the whole company of the elect. A noble Dance of Praise is prepared. Then at last the Youth comes and speaks to her.

YOUTH: Maiden, you shall merrily dance just as my elect do!
SOUL: I cannot dance, O Lord, unless you lead me. If you wish me to leap joyfully, you must first dance and sing yourself! Then I will leap for love. Then will I dance from love to knowledge, from knowledge to fruition, from fruition to the mystery beyond all human sense. There will I remain and circle forever!
YOUTH: Your Dance of Praise is well done. Now you shall have whatever you wish of the Virgin's son. But you are weary! Come at midday to the shade by the brook, to the resting place of love. There you can cool yourself.

SOUL: My Lord! It is too much of a gift that you should accompany my love. When the heart has no love of itself, it will be forever aroused to love by you alone!

Then, wearied of the dance, the soul said to the senses, "Leave me alone, for I must cool myself!" The senses responded, "Lady, will you be refreshed by the tears of Mary Magdalene? Will that be sufficient?"

SOUL: Be quiet, for you do not know what I mean! Do not stop me, for I wish to drink of the unmingled wine!

SENSES: Lady, in virginal chastity, the Love of God is ready for you! SOUL: This may be so, but for me it is not the highest love. SENSES: You may cool yourself in the blood of the martyrs.

SOUL: I have already been martyred so many times that I cannot go that way. SENSES: There are many holy souls who live according to the advice of their confessors.

SOUL: I do obey their counsels, but I cannot go that way either! SENSES: Then surely you will find refuge in the wisdom of the Apostles! SOUL: I already have their wisdom in my heart. It tells me to choose the better part.

SENSES: Lady, the angels are clear, bright, and fully loving. Ascend to them if you wish to refresh yourself.

SOUL: The angels' joy is only woe unless I see my Lord and my Love!

SENSES: Cool yourself, then, with the holy austerity that God gave to John the Baptist.

SOUL: Pain and suffering cannot refresh unless Love rules over all.

SENSES: Lady, if you wished to be refreshed, kneel down at the Virgin's knee to the tiny babe; then taste and see how the angels drink of eternity from the milk of this joyful maid!

SOUL: It is a childish joy to nourish and rock a babe! I am a full-grown bride and I wish to be at my lover's side!

SENSES: But Lady, if you wish to go there, we shall be blinded for the fiery glory of the Godhead. As you well know, all the flame and glowing in heaven and on the earth which ever burns and shines flows from God alone. From the divine breath of the Lord through his divine lips, and from the counsel of the Holy Spirit, who can abide in this even for one hour?

SOUL: Fish cannot drown in water nor can birds sink in the air. Gold will not perish in the refiners fire. God has given all creatures the power to nourish and to seek the end for which they were made. How then can I not seek my end? I must return to God who is my Creator through nature, my Brother through humanity, my Bridegroom through love. I belong to him forever! Do you think that fire has only destructive results for my soul? No; love can fiercely scorch but it can also be tender and consoling. Therefore, do not be troubled! You can still teach me. When I return, I shall need your teaching, for the earth is full of snares.

Then the beloved soul goes into the Lover, into that secret hiding place of the sinless Godhead.... There, the soul was fashioned into the very nature of God so that no further hindrance could come between it and God. It was then that the Lord said, "Now stand up, O soul."
SOUL: What do you wish, Lord?
LORD: You must go now.
SOUL: But Lord, what will happen to me if I leave you?
LORD: You are by nature already mine! Nothing can come between us! There is no angel so sublime who, even for an hour, has been granted that which has been given to you forever. Therefore, put all fear and shame and outward faults away forever. It is only those things that keep you sensitive to me by nature that you shall wish to keep for eternity. Those things are your noble longing, and your endless desire for me. In my infinite mercy, I shall fill those forever!
SOUL: Lord, now I have been stripped of all things while you remain a God most glorious! Our mutual communion is Love eternal, which shall never die. Then came a blessed stillness that both welcomed. He gave himself to her and she fully gave herself to him. The soul knows what shall now happen to her and she is comforted by it. Where two lovers come together in secret, they must often part but yet the parting is without parting.

Dear Reader and Friend of God!
I have written down my way of love for you. May God give it to you in your heart. Amen!

The Seventh Part of the Book

43. Of the Simplicity of Love

Those who would know much, but love little
Remain forever at the beginning of a good life.
Therefore, we should always carry wonder in our hearts
If we hope to please God in an inner way.

A simple love, even with a little knowledge
Can work great things within us.
Holy simplicity is the way to all wisdom.
Holy wisdom shows the wise that they are but fools.

When simplicity of heart
Lives in the wisdom of the senses
Great holiness comes to the human soul.

64. How God Serves Us

I speak as a beggar woman as I pray this to God:

My Lord, I thank you that you have taken all earthly riches from me, for since then, you have clothed and fed me through the goodness of others. Because of this, I no longer can clothe my heart in the pride of possessing such things.

My Lord, I thank you for taking away the sight from my eyes, for that has meant that you serve me through the eyes of others.

My Lord, I thank you for taking away the power of my hands ... and the power of my heart, for now you serve me with other hands and hearts.
My Lord, I pray to you for all of these who so serve me in you. Reward them here on earth with your divine love. May this love enable them to faithfully serve you and please you with all virtues, until they come to a happy end.

I pray too for all those of pure heart who gave up everything for the Love of God. We are all arch-beggars who shall be judged on the last day by Jesus, our Redeemer and Lord. Change in me all that I lament in your presence and all that I lament in all sinners.

All that I ask, I pray you to grant to me and to all imperfect spiritual people for your own glory. Your praise, O Lord, shall never be silent in my heart, no matter what I do or suffer or leave undone. Amen.

65. How God Adorns the Soul with Suffering

… The suffering body speaks to the downcast Soul:

When will you soar on the wings of your longing to the blissful heights, to Jesus your everlasting Love?

O Soul, thank him there for me, and pray that he may be mine, poor and unworthy as I am in his memory.

For he came to this poor earth and took our human nature upon himself.

Pray that he keep me from sin in his glorious favor, until he gives me a holy end,

When you, most dear soul, will have to part from me.

SOUL: My beloved Body, prison in which I have been bound, I thank you now for all in which you have followed me. Although I have often been troubled by you, yet you have so often come to my aid!

All your needs will be taken account of at the last day.
Therefore, let us lament no more, but be filled with gladness.
Now let us stand firm in joyful hope for all that God has done to us both! ...

The more the soul loves,
The less the body thinks of itself,
The humbler its work before God,
And before all those of goodwill.

THE END OF THIS BOOK.