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Edith Stein (religious name Teresia Benedicta a Cruce OCD; also known as St. Teresa Benedicta of the Cross or St. Edith Stein; 12 October 1891 – 9 August 1942) was a German Jewish philosopher who converted to Catholicism and became a Discalced Carmelite nun. She is canonized as a martyr and saint of the Catholic Church, and she is one of six co-patron saints of Europe.

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"With reason Edith Stein has been called 'the most significant German woman of this century'. Her writings on woman are the fruit of both reflection and debate with other leaders of the Catholic feminist movement in German-speaking countries between the World Wars." [from back cover]

This initial volume of the Collected Works of Edith Stein offers, for the first time in English, the unabridged biography of Edith Stein (Teresa Benedicta of the Cross), depicting her life as a child and young adult. Her text ends abruptly because the Nazi SS arrested, then deported, her to the Auschwitz concentration camp in 1942. The ebook version contains a fully linked Index, Map and List of Places. Edith Stein is one of the most significant German-Jewish women of the 20th century. At the age of twenty-five she became the first assistant to Edmund Husserl, the founder of Phenomenology. She was much in demand as a writer and lecturer after her conversion from atheism to Catholicism. Later, as a Discalced Carmelite nun, she maintained her intellectual pursuits until she, like so many others, became a victim of the Nazi persecution that raged across Eastern Europe. By making this landmark work available in English, the Institute of Carmelite Studies provides an eye-witness account of persons and activities on the scene at the time when psychology and philosophy became separate disciplines. In addition to photographs and a map, this volume is enhanced with a preface, the foreword and afterword, notes, and a list of places associated with Edith Stein's life. It is our aim that these, together with Edith Stein's text, may help bring into relief the many background details of the rich autobiographical work she has left us. **Chosen "Best Spirituality Book of 1986" by the Catholic Press Association**

Overview: To help celebrate the fourth centenary of the birth of St. John of the Cross in 1542, Edith Stein received the task of preparing a study of his writings. She uses her skill as a philosopher to enter into an illuminating reflection on the difference between the two symbols of cross and night. Pointing out how entering the night is synonymous with carrying the cross, she provides a condensed presentation of John's thought on the active and passive nights, as discussed in The Ascent of Mount Carmel and The Dark Night. All of this leads Edith to speak of the glory of resurrection that the soul shares, through a unitive contemplation described chiefly in The Living Flame of Love. In the summer of 1942, the Nazis without warrant took Edith away. The nuns found the manuscript of this profound study lying open in her room. Because of the Nazis' merciless persecution of Jews in Germany, Edith Stein traveled discreetly across the border into Holland to find safe

harbor in the Carmel of Echt. But the Nazi invasion of Holland in 1940 again put Edith in danger. The cross weighed down heavily as those of Jewish birth were harassed. Sr. Teresa Benedicta of the Cross's superiors then assigned her a task they thought would take her mind off the threatening situation. The fourth centenary of the birth, of St. John of the Cross (1542) was approaching, and Edith could surely contribute a valuable study for the celebration. It is no surprise that in view of her circumstances she discovered in the subject of the cross a central viewpoint for her study. A subject like this enabled her to grasp John's unity of being as expressed in his life and works. Using her training in phenomenology, she helps the reader apprehend the difference in the symbolic character of cross and night and why the night-symbol prevails in John. She clarifies that detachment is designated by him as a night through which the soul must pass to reach union with God and points out how entering the night is equivalent to carrying the cross. Finally, in a fascinating way Edith speaks of how the heart or fountainhead of personal life, an inmost region, is present in both God and the soul and that in the spiritual marriage this inmost region is surrendered by each to the other. She observes that in the soul seized by God in contemplation all that is mortal is consumed in the fire of eternal love. The spirit as spirit is destined for immortal being, to move through fire along a path from the cross of Christ to the glory of his resurrection.

To help celebrate the fourth centenary of the birth of St. John of the Cross in 1542, Edith Stein received the task of preparing a study of his writings. She uses her skill as a philosopher to enter into an illuminating reflection on the difference between the two symbols of cross and night. Pointing out how entering the night is synonymous with carrying the cross, she provides a condensed presentation of John's thought on the active and passive nights, as discussed in *The Ascent of Mount Carmel* and *The Dark Night*. All of this leads Edith to speak of the glory of resurrection that the soul shares, through a unitive contemplation described chiefly in *The Living Flame of Love*. In the summer of 1942, the Nazis without warrant took Edith away. The nuns found the manuscript of this profound study lying open in her room. Because of the Nazis' merciless persecution of Jews in Germany, Edith Stein traveled discreetly across the border into Holland to find safe harbor in the Carmel of Echt. But the Nazi invasion of Holland in 1940 again put Edith in danger. The cross weighed down heavily as those of Jewish birth were harassed. Sr. Teresa Benedicta of the Cross's superiors then assigned her a task they thought would take her mind off the threatening situation. The fourth centenary of the birth, of St. John of the Cross (1542) was approaching, and Edith could surely contribute a valuable study for the celebration. It is no surprise that in view of her circumstances she discovered in the subject of the cross a central viewpoint for her study. A subject like this enabled her to grasp John's unity of being as expressed in his life and works. Using her training in phenomenology, she helps the reader apprehend the difference in the symbolic character of cross and night and why the night-symbol prevails in John. She clarifies that detachment is designated by him as a night through which the soul must pass to reach union with God and points out how entering the night is equivalent to carrying the cross. Finally, in a fascinating way Edith speaks of how the heart or fountainhead of personal life, an inmost region, is present in both God and the soul and that in the spiritual marriage this inmost region is surrendered by each to the other. She observes that in the soul seized by God in contemplation all that is mortal is consumed in the fire of eternal love. The spirit as spirit is destined for immortal being, to move through fire along a path from the cross of Christ to the glory of his resurrection. Book includes two photos and fully linked index.

Having been out of print for half a century, the original text is here re-edited and enhanced by scholarly perspectives and updated and corrected in the light of knowledge which was not available to the author at the time. Book includes 9 photos. More Information Enriched by a broader range of contemporary literature about the philosopher, educator, spiritual writer, and victim of the catastrophe that engulfed her as part of her Jewish people, this new presentation of the biography everyone cites so frequently brings the reader closer to the real Edith Stein. The editors have avoided weighing down this engaging life story with intrusive scholarly notes and commentaries. Instead they have relegated such material to a separate section of "Gleanings." This gives the reader the option of enjoying the biography unencumbered by supplementary matter or delving into the Gleanings when desired. The three editors/translators are close to the Stein family as well as to her Carmelite family which she entered in 1933. Susanne Batzdorff is Edith Stein's niece, who has known her in person. Josephine Koepfel and John Sullivan are both Carmelites who have occupied themselves with the life and work of the saint and have talked with several Carmelite religious who lived with Edith Stein. Complementing their notes and comments that deepen the knowledge of the famous phenomenologist and Carmelite is an insightful "Foreword" contributed by Sr. Amata Neyer, OCD, who knew Posselt personally. She has served as prioress of the Cologne Carmel and as archivist for its Edith Stein Archive.

Edith Stein and Roman Ingarden, both students of Edmund Husserl, the founder of phenomenology, corresponded extensively between 1917 and 1938. These 162 letters, most published here for the first time, reveal a friendship that spanned the adult lives of these two important 20th-century thinkers. Through Stein's letters, the reader can follow her through her student days, her conversion from Judaism to Catholicism, her professional life, and her decision to become a Carmelite nun in the Carmel of Cologne, where she took the name Teresa Benedicta of the Cross. The letters end in 1938, when the Nazi threat escalating throughout Eastern Europe made correspondence difficult, especially across national borders. Four years later Edith Stein was arrested in the Netherlands by the Nazi SS, transported to Auschwitz, and was killed in the gas chambers. Roman Ingarden survived World War II, continued his academic work in Poland, and died in 1970. Although Ingarden's letters to her have not been found, Stein's to him also help us understand the life of this Polish phenomenologist and aesthetician, his life in Poland, his intellectual development, his own writings and academic career, and the editorial assistance Stein provided for all of the works he published in German. Translated from the newest critical German edition by Dr. Hugh Candler Hunt, this premiere English edition of her correspondence—volume 12 of ICS Publications' *Collected Works of Edith Stein*—gives us a fascinating and intimate window into Edith Stein's rich life and personality, revealing her warmth and humor, deep capacity for friendship, and remarkable intellectual and spiritual depth. Book has 13 photos, bibliography and linked index.

