

Vision in Andacht übersetzen

Birgitta von Schweden in den norddeutschen Frauenklöstern

Der Textvergleich ist dem Aufsatz entnommen: Elizabeth Andersen: *Das Kind sehen: Die Visualisierung der Geburt Christi in Mystik und Meditation*. In: *Sehen und Sichtbarkeit*. Berlin 2011, S. 290-310.

Die Schilderung der Geburt Christi in den Medinger Andachtsbüchern folgt der Handschrift Forschungsbibliothek Gotha: Ms. Memb. II. 84 (<http://medingen.seh.ox.ac.uk/> unter der Sigle GO), geschrieben Ende des 15. Jahrhundert im Kloster für die Frau des Lüneburger Bürgermeisters Heinrich Töbing.

Zur Texteinrichtung: u/v und Groß-/Kleinschreibung sind normalisiert; Interpunktion eingefügt. Lateinische Zitate sind *kursiviert*, neuimierte Passagen unterstrichen.

Die direkten Übernahmen / Übersetzungen aus den 'Revelaciones' Birgittas sind durch Fettdruck hervorgehoben. Die Nummerierung folgt der Ausgabe des 21. Kapitels aus Birgitta of Sweden: Revelaciones, Book VII, ed. Birger Bergh, Stockholm: Almqvist & Wiksell, 1967. Der [lateinische Text von Buch VII im umilta.net](#); **Error! Hyperlink reference not valid.** ed. by Bridget Morris.

Die Bildbeispiele aus den Lüneburger Klöstern sind aus der Dokumentation der [Deutschen Inschriften Online](#)

Birgitta von Schweden VII 21

- 1 Cum essem ad presepe Domini in Bethleem, **vidi quandam virginem pregnantem pulcherrimam valde, indutam albo mantello** et subtili tunica, per quam ab extra eius carnes virgineas clare cernebam.
- 2 Cuius vterus plenus et multum tumidus erat, quia iam parata erat ad pariendum. Cum qua senex quidam honestissimus erat et secum habebant ambo vnum bouem et asinum.
- 3 Qui cum intrassent speluncam, senex ille ligatis boue et asino ad presepe exiuit extra et portauit ad virginem candelam accensam fixitque eam in muro et exiuit extra, ne partui personaliter interesset.
- 4 Virgo igitur illa tunc **discalciauit** calciamenta pedum suorum et **discooperuit mantellum album, quo cooperiebatur, amouitque velum de capite suo** et iuxta se reposuit ea, remanens in sola tunica, **capillis pulcherrimis quasi de auro extentis super spatulas.**
- 5 **Que tunc duos panniculos lineos et duos laneos mundissimos et subtiles extraxit, quos secum portabat ad inuoluendum nasciturum infantem, et duos alios paruulos lineos ad cooperiendum et ligandum caput illius, ipsosque posuit iuxta se, vt eis vteretur tempore debito.**
- 6 Cumque hec omnia sic parata essent, **tunc virgo genuflexa est cum magna reuerencia, ponens se ad oracionem, et dorsum versus presepe**

Medinger Text nach GO

(21v) Wanme singhet: *Verbum caro factum est et habitavit in nobis, et vidimus gloriam eius gloriam quasi unigeniti a patre, plenum gracie et veritate.* [Jo 1,14] We is nu stenen van herten, dede nicht beweghet werde van dessen soten worden: "Gode[s] sone is minsche worden."

Darumme, leve minsche, bughe dyn kny myt ghanser andacht dines herten unde danke gode der groten leve, de he to uns ghehat heft, dat em bet was in usem armode, wen he in alle der ere, de he hadde in dem hemmelrike, dat he dar des minschen enberen scholde.

O leve minsche, sette nu an desser stunde vor de oghen dynes herten **de stalnisse ener klenliken iuncvrouwen an enen witten klede** unde denck, wo tuchtighen unde innighen sik hadde desse eddele iuncvrouwe Maria, do se bekande dat anstunt de heylsammighe honnichvletende stunde, do dat vur der ewyghen gotheyt in al ere aderen (22r) unde ledmaten branden,

do thoch se uth ere scho unde lede van sik eren mantel, den se umme hadde, unde nam eren dok van eren hovede, unde losede ere schonen hare up.

unde lede do by sik twygherleygher doke, lynen unde wulne, unde den windelbant, de ghar behende weren, **de se myt sik ghebrocht hadde, in to windende ere leve kynt**, dat van er gheboren werden scholde; unde dar to twe lynen doke, des kyndes hovet mede tho bedeckende; dyt lede se alle by sik up dasse der mochte bruken, wan de queme. **Unde dar na vel se up ere kny myt groter werdicheyte unde gaf sik an ere bed; eren rughe kerde se to der krubben, ere antlat kerde se up to dem hemmele in**

- tenebat, faciem vero ad celum leuatam versus orientem.**
- 7 **Erectis igitur manibus et oculis in celum intentis stabat quasi in extasi contemplacionis suspensa, inebriata diuina dulcedine.**
- 8 **Et sic ea in oracione stante vidi tunc ego mouere iacentem in vtero eius, et illico in momento et ictu oculi peperit filium, a quo tanta lux ineffabilis et splendor exhibit, quod sol non esset ei comparabilis.**
- 9 Neque candela illa, quam posuerat senex, quoquomodo lumen reddebat, quia splendor ille diuinus splendorem materialem candelae totaliter annihilauerat.
- 10 Et tam subitus et momentaneus erat ille modus pariendi, quod ego non poteram aduertere nec discernere, quomodo vel in quo membro pariebat.
- 11 Verumptamen statim vidi illum **gloriosum infantem iacentem** in terra nudum nitidissimum. Cuius carnes mundissime erant ab omni sorde et immundicia.
- 12 Vidi etiam pellem secundinam iacentem prope eum, inuolutam et valde nitidam. Audiui etiam tunc cantus angelorum mirabilis suavitatis et magne dulcedinis.
- 13 Et statim venter virginis, qui ante partum tumidissimus erat, retraxit se et videbatur tunc corpus eius mirabilis pulchritudinis et delicatum.
- 14 Cum igitur virgo sensit se iam peperisse, statim **inclinato capite et iunctis manibus cum magna honestate et reuerencia adorauit puerum et dixit illi: "Bene veneris, Deus meus, Dominus meus et filius meus!"**
- 15 **Et tunc puer plorans et quasi tremens pre frigore et duricia pauimenti, vbi iacebat, voluebat se paululum et extendebat membra, querens inuenire refrigerium et matris fauorem.**
- 16 **Quem tunc mater suscepit in manibus et strinxit eum ad pectus suum, et cum maxilla et pectore calefaciebat eum cum magna leticia et tenera compassione materna.**
- 17 **Que tunc sedens in terra posuit filium in gremio** et recepit cum digitis subtiliter vmbilicum eius, qui statim abscisus est, nec inde aliquis liquor aut sanguis exiuit.
- 18 **Et statim cepit eum inuoluere diligenter, primo in panniculis lineis et postea in laneis et stringens corpusculum,** tibias et brachia eius cum fascia, que suta erat in quatuor partes superioris panniculi lanei.
- dat ostene,** unde ere andacht was in dem hemmele. Do se sat an eren knyn, **do wart se ifft se were ghekomen uth eren minschliken synnen in hemmelscher beschouwinghe unde vervullet myt hemmelscher soticheyt.**
- Do wart se ummedan myt enen groten schine, demede sunne nicht mochte ghelikenen, unde teleden unsen salichmaker** in sodaner wunne unde vroude erer sele, dassen nichten vernam ienighe beswaringhe iffe drofnisse, men he ghinck uth ere lyve unde iuncvrouwelken schrine alse en brudegham uth syneme brudbedde. [Ps 19,5]
- Denck, o innighe sele, wat vroude desse utherwelde iuncvrouwen hadde, do (22v) se up sloch ere oghen do se sach vor sick licghende **dat alderschoneste unde wunnechlikeste kyndeken.**
- Denck, wo othmodighen se ere hovet neghede unde ere hande volede unde anbedede dat hochgheborne kynt myt groter werdycheyt unde sprak: "Wes willecome, myn god, myn here unde myn sone; verbarme dy over den armen minschen." [T2: sunder]** Do de eddele iuncvrouwe desse wort hadde spraken **do behunde dat alderleflikeste kyndeken to wenende** wente umme des sunders willen was it in de werlde komen.
- Dat leve kyndeken lach unde bevede van kulden, van hardicheyt der erde unde behunde sik en wenich to rorende unde hedde gherne upghewesen; it streckede uth syne lede unde sochte lavinghe uth siner werden moder ghunde unde iuncvrouwelken bruste.**
- Denck in welcher vrouwede de kusche moder, de eddele iuncvrouwe, **dat alderschoneste unde knenlikeste kyndeken van der erde nam in ere armen unde druckede it an ere borst unde warmede it myt eren leren in groter vroude myt moderker medelidinghe.**
- Dar neghest sette se sik up de erde unde nam dat leve kynt up eren scot unde behunde dat kyndeken tho bewindende erst in lynen doke dar neghest in wulne unde bebant de lede (23r) sines lichammes unde des ghelik bewant se syn klen hovedeken.**

19 **Postea vero inuoluit ligando in capite pueri illos** duos panniculos lineos, quos ad hoc paratos habebat.

20 **Hiis igitur completis intrauit senex, et prosternens se ad terram genibus flexis adorando eum plorabat pre gaudio.** 21 Nec tunc in partu virgo illa immutabatur colore vel infirmitate, nec in ea defecit fortitudo aliqua corporalis, sicut in aliis mulieribus parientibus fieri solet, nisi quod venter eius tumidus retraxit se ad priorem statum, in quo erat, antequam puerum conciperet.

22 **Tunc autem surrexit ipsa, habens puerum in vlnis suis, et simul ambo, scilicet ipsa et Ioseph, posuerunt eum in presepio et flexis genibus adorabant eum cum gaudio et immensa leticia.**



Wichmannsburger Antependium (Kloster Medingen ca. 1500) mit Schriftbändern. Maria: *Wes willekomen min god min here min sun;* Figur unten: *Louet sistu ihesu crist dat du hute boren bist.*

Bedenck ok de vroude de **Joseph** hadde do he **inquam** unde sach dat de eddele iuncvrouwe su[n]der hulpe hadde telet des verwunderde he sik unde **wenede van vrouden unde vel up syne kny unde anbedede** dat leve kyndeken myt voldeden handen.

O in welker vroude **stunt Maria**, de eddele iuncvrouwe, **do up unde hadde dat leflike kynt in eren armen unde lede dat in de krubben unde se unde Joseph bededen dat an myt groter ynnicheyt.**

Dat was wonder dat hemmel unde erde do nicht envellen do de schipper hemmelrikes unde ertrikes up der erde in der krubben lach

Darumme, leve minsche, wan du horest de heylsammeghen wort *Verbum caro factum est*, so bughe alle de lede dynes lychammes in de erde unde danke gode der groten leve, de he uns bewiset hefft unde de minscheyt to sik genomen, up dat he uns losede van der walt des bosen ghestes unde bydde, dat dat werk sodaner groten gnade nummer an dy offe an ienighen cristen minschen mote verloren werde.

Dat du an desser stunde beden ifte secghen mochst, dat enkan dy nement schriuen, men lat dat gode to, de so grot umme dynen willen dan heft, unde bydde ene, dat he dy dat verlene vermiddelst syner gnade, also id eme behaghet.

Hir hevet me an *O mundi domina*, dit is to dude: (23v) *O mundi domina* – O vrouwe der werlde, van konichliken stamme gheborn, uth dynem iuncvrouwelken lyve is Christus nu gheghan also en brudegham uth synem brutbedde.

Hic iacet in presepio – Hir licht he in der krubben, dede sterne regeret unde de hemmele.

O leve minsche, lat desse wort dor dyn herte ghan unde valle up dyne kny unde anbede dat leve kyndeken vor dy ligghende an der krubben unde sprik myt andacht: "**Wes willecome, myn god, myn here, myn schipper unde myn loser; verbarme dy over my armen sunderinnen, over alle hovetsunderinne unde over alle myne leven vrunde, beyde levendygen unde doden.**"

Handschrift [Forschungsbibliothek Gotha: Ms. Memb. II. 84](http://medingen.seh.ox.ac.uk/) (<http://medingen.seh.ox.ac.uk/> unter der Sigle GO), geschrieben Ende des 15. Jahrhundert im Kloster für die Frau des Lüneburger Bürgermeisters Heinrich Töbing.

Gebetbuch Medingen, St. Mauritiuskloster [ca. 1480]

- ufb_derivate_0...
 - Vorderdeckel
 - Vorsatz
 - leere Seite
 - Besitzeintrag
 - leere Seite
 - Betrachtunge...
 - ...vom Tage d...
 - ...zum Tage M...
 - ...zur Feuer- u...
 - ...zum Osterf...
 - ...zum Ostern...
 - ...zum Osterm...
 - ...bis zum Son...

49% 21v - urn:nbn:de:urmel-63462543-5296-4279-9c25-74c4f364bba24-00002755-0465 0°

Gebetbuch Medingen, St. Mauritiuskloster [ca. 1480]

- ufb_derivate_0...
 - Vorderdeckel
 - Vorsatz
 - leere Seite
 - Besitzeintrag
 - leere Seite
 - Betrachtunge...
 - ...vom Tage d...
 - ...zum Tage M...
 - ...zur Feuer- u...
 - ...zum Osterf...
 - ...zum Ostern...
 - ...zum Osterm...
 - ...bis zum Son...

103% 22v - urn:nbn:de:urmel-63462543-5296-4279-9c25-74c4f364bba24-00002755-0480 22v

Gebetbuch Medingen, St. Mauritiuskloster [ca. 1480]

- ufb_derivate_0...
 - Vorderdeckel
 - Vorsatz
 - leere Seite
 - Besitzeintrag
 - leere Seite
 - Betrachtunge...
 - ...vom Tage d...
 - ...zum Tage M...
 - ...zur Feuer- u...
 - ...zum Osterf...
 - ...zum Ostern...
 - ...zum Osterm...
 - ...bis zum Son...

84% 23v - urn:nbn:de:urmel-63462543-5296-4279-9c25-74c4f364bba24-00002755-0500 0°

DI 24, Nr. 64 - Lüneburg, Kloster Lüne - 1508



Teppich mit drei Darstellungen aus dem Leben Jesu [2/3] – Kloster Lüne

DI 24, Lüneburg: St. Michaeliskloster, Kloster Lüne, Nr. 64 (Eckhard Michael), in:

www.inschriften.net, <https://nbn-resolving.de/urn:nbn:de:0238-di024g002k0006400>.

Szene: *Genuit · puerpera · regem · (christu)m · cui · nomen · eternum* (Weihnachtsantiphon)

Rahmen: *Anno · d(omi)ni · M^o · q(ui)ngentesi(m)o · octauo · (con)sutu(m) · e(st) · p(re)ns · tapetu(m) · p(ro) · d(omi)no · p(re)p(osi)to / p(er) · man(us) soror(um) · i(n) · lunec) / · ad · laude(m) · dei · ac · gl(ori)ose · v(ir)g(in)is · m(ari)e · s(an)c(t)iq(ue) · bartholomei · p(at)roni · n(ost)ri · t(em)p(or)e / regimi(ni)s · d(omini) · loh(ann)is · lorbere(n) · p(re)positi*

Es gebar die Gebärerin den gesalbten König, dem ein ewiger Name [eigen ist].

Im Jahre des Herrn 1508 ist dieser Teppich zusammengefügt worden für den Herrn Propst durch die Hände der Schwestern in Lüne zum Lobe Gottes und der ruhmreichen Jungfrau Maria sowie des heiligen Bartholomäus, unseres Schutzpatrons, zur Zeit der Amtsführung des Propstes Herrn Johannes Lorbeer.

[The Revelations of St. Birgitta of Sweden: Volume III: Liber Caelestis, Books VI–VII](#)

ed. by Bridget Morris (2012), DOI: 10.1093/acprof:oso/9780195166279.001.0001

Book VII, Chapter 21 A Vision of the Nativity

Date: August 1372, Bethlehem

A vision that Lady Birgitta had in Bethlehem where the Virgin Mary showed her exactly how she gave birth and brought forth her glorious son, just as she had promised to the same Lady Birgitta in Rome fifteen years before she went to Bethlehem, as appears in the first chapter of this last book.¹

1 When I was at the manger of the Lord in Bethlehem,² I saw a most beautiful virgin who was pregnant and clothed in a white mantel and a light gown through which I could clearly see her virginal body. 2 Her womb was very heavy and swollen, for she was now ready to give birth. There was a venerable old man³ with her, and they had brought along an ox and an ass. 3 When they had entered the cave, the old man tied the ox and ass⁴ to the manger and went outside. He brought back a lit candle for her and fixed it to the wall. Then he went outside again so as not to be present himself at the birth. 4 The Virgin took the shoes off her feet⁵ and put away the white mantle she had on. She removed the veil from her head and laid it next to her, keeping only her gown on, her beautiful hair spread out like gold over her shoulders. 5 Then she took out two linen cloths and two woolen ones, very clean and finely woven, which she had brought to wrap around the child who was to be born, and two other small linen cloths to cover and bind his head. She laid these next to her to use when the time came.

(p.251) 6 When all these things were ready, the Virgin knelt down with great reverence and began to pray. She kept her back to the manger but lifted up her head toward heaven, facing east.⁶ 7 She remained there with her hands raised and her eyes intent upon heaven as though held in ecstatic contemplation, inebriated with divine delight. 8 While she was thus praying, I saw the infant in her womb move, and at that very moment, in the flash of an eye, she gave birth to her son.⁷ Such indescribable light and splendor went out from him that the sun could not be compared to it. 9 The candle that the old man had placed there was giving no light at all, for that divine luster completely outshone the material luster of the candle. 10 The birth of the child was so instant and sudden that I was unable to see or discern how or even with what part of her body she gave birth.⁸ 11 And yet I immediately saw that glorious infant lying on the ground, naked and shining. His body was entirely clean of all filth and impurity. 12 I also saw the afterbirth lying near him, rolled up and shining. I also heard the angels singing a song of wondrous sweetness and great delight. 13 The Virgin's belly, which had been quite swollen before giving birth, contracted and her body then seemed wonderfully beautiful and delicate.

14 When the Virgin realized that she had given birth, she immediately bowed her head and joined her hands and, with great piety and reverence, adored the child, saying to him: "Welcome, my God, my Lord, and my Son!"⁹ 15 Then the infant boy, crying and trembling from the cold and the hard floor¹⁰ where he lay, turned himself a little and stretched out his limbs, seeking the comfort and protection of his mother. 16 His mother took him in her arms and clasped him to her breast, joyfully warming him with her cheek and her bosom with a mother's tenderness. 17 Then, sitting on the ground, she put him on her lap and with gentle fingers laid hold of his umbilical cord. It broke off at once with no loss of liquid or blood. 18 She then began to wrap him carefully, first with the linen cloths and then with the woolen ones, binding the arms and ankles of his little body with the ribbon that was sewn on the four sides of the outermost woolen cloth. 19 After that, she wrapped the baby's head with the two small linen cloths¹¹ that she had prepared for the purpose. 20 When she had finished, the old man came in and, falling down on his knees in adoration, wept for joy. 21 In giving birth, the Virgin experienced no change in color nor **(p.252)** any sickness. She suffered no loss of bodily strength¹² as is normal for other women at childbirth. The only difference was that her swollen belly subsided to its earlier state, in which it was before she had conceived her child. 22 Then with her baby in her arms, she got up. Then both of them, Mary and Joseph, placed him in the manger¹³ and, kneeling down, adored him with untold joy and happiness.