

CS 645

Women of Spirit: A

Kaleidoscope of Mystic Journeys

Number of credits: 3

Prerequisite:

None

Semester: Fall, 2014

Days: Wednesdays, 1:00-3:45

Room: A2212

Instructor: Heidi Grogan

Email: hgrogan@ambrose.edu

Phone:

Office: By appointment

Course Description:

“The history of mysticism is a history of the love for God.”
Dorothy Soelle

This course explores the colourful stories of Christian women who experienced deep intimacy with God and who, consequently, profoundly affected their societies. Many themes expressed in the lives and writings of these women are relevant today, including poverty and suffering through devotion to the humanity of Christ, joyful hope and courage in the face of oppression, and the rejection of all forms of lukewarm spirituality.

Students in this course will explore how mysticism is understood in Christian spirituality, and the how the themes of spirituality expressed by these mystics are relevant for us today.

This course will survey known and lesser known women mystics in the history of Christianity from the early church through to the present day. Key questions addressed by the course pertain to:

- (i) what key themes emerge in women’s spirituality through history, and particularly in eras not tuned to hear women’s voices;
- (ii) how the lives of the mystics surveyed affected the culture of their day; and,
- (iii) how these women offer a significant models for an authentic spirituality for men and women of our world today.

Students will engage small group discussions and activities in class, so that course learning might be personally applied, and so that students might discover in these mystics a companion for their contemporary spiritual journey.

Important Dates:

First day of classes: September 3, 2014

Registration revision period: September 14, 2014

Last day to request revised examination: October 27, 2014

Last day to withdraw from course: November 12, 2014

Last day to apply for time extension for coursework: November 24, 2014

Last day of classes: December 9, 2014

Final Exam: N/A

Time: N/A

Room: N/A

Further Course Information:

Students are responsible to check their Ambrose e-mail accounts regularly. E-mails may be used to notify students of cancelled classes or other important details relating to the course.

Expected Learning Outcomes:

It is the aim of the course that students acquire the following skills:

1. Understand the Christian tradition of mysticism and its place in Christian spirituality
2. Be well able to describe portraits of women mystics whose spiritual journey influenced the Christian story which is ours today
3. Understand the key social and theological themes emerging from women's mysticism in Christian history
4. Appreciate the distinct genres of spiritual writing, and the significance of the contribution of women's visionary writing in the vernacular
5. Appreciate how these women of spirit might be wise and compassionate companions for their own spiritual journey
6. Be able to communicate how the lives of these women mystics, embodying the deep love of God for humanity, and reflecting the transforming power of union with the Trinity, are significant models for an authentic contemporary spirituality

Requirements:

	CS 645
Reading	545 pages from required texts 600 pages from bibliography TOTAL: 1145 pages
Assignments	5250 words (21 pages)

1. Critical Reflection Essay (15% of final grade); Due October 1st, 2014

A 6 page critical reflection paper on Malone (course text for seminary students). The paper will specifically focus on how women in the middle ages established their authority – use of visions, place of vernacular writing, role of male clerics, brothers and relatives, etc. – and how a mystic of the student's choice overcame her reluctance to write/the inherent dangers of writing (dangers which the paper will describe and explain). The paper will make note of the consequence of her choice to those she was writing to, indirect beneficiaries in her culture and today. (Recommended secondary resource: E. Petroff)

OR

A 6 page critical reflection paper dealing with the mystics' understanding of the role of suffering in devotion to the humanity of Christ and in the experience of union with the Trinity. The paper will address how social justice and concern for/solidarity with the poor, play a part in a mystical theology which sees Christians encountering the God of mercy, in the context of community. Students should survey mystics from various centuries in order to provide a comprehensive articulation of how suffering is understood by Christian women whose love for God was expressed at great personal cost. A minimum of four sources should be cited.

2. *Autobiographic Mystic Project (30% of final grade); Due November 5th, 2014*

The culmination of engaging the stories of the women being studied in this course is an Autobiographic Mystic Essay. Students are to submit a 7page (or equivalent 1750 word, if in creative format) project which contemplates the life of ONE mystic (student's choice) and the student's own spiritual journey. The paper should situate the life of the mystic alongside the culture and related issues of her day; specifically, exploring the key moments of her life, the images she uses to convey spiritual themes in her writing, her prayer life and church/community life, the influence she had on the church of her day and potential relevancy to contemporary spirituality.

Students should introduce their mystic by naming what most intrigues them about her (e.g. her concern for the poor, her unique way of being in relationship with Jesus, her sense of loneliness, etc.).

The substance of the project should highlight parallels and differences between the mystic and the student in the following key areas: life-changing moments, intimacy within the Trinity (or desire for union), and engagement of the wider community (social justice).

The assignment should integrate symbols and images used by the mystic and the student to convey spiritual themes in their writing, prayer life and community life.

It should conclude with questions the student would pose to the mystic if given opportunity, and a reflection on what it means to be "in community" with a mystic of ages past (i.e. learning from strong Christian women who lived in different/similar cultures, and the possibility of friendship across the ages with those who at first seem very different than we are.)

Note, this project may be submitted entirely as a formal academic essay, or in a creative form such as a letter. In addition to the core (written) assignment; themes may be visually engaged through inclusion of images, use of collage, film, etc. Regardless of the form and visual enhancements, references to the life of the mystic are expected to be appropriately referenced. * Creative projects must be approved by Instructor.

OR (Alternative to the Autobiographic Mystic Essay):

A 7 page (or equivalent 1750 word, if in creative format) project comparing and contrasting two mystics; the assignment is to be a creative expression, integrating symbols and images used by the mystics to express their spiritual experiences. The assignment should highlight their life-changing moments, spiritual practices, theological themes, engagement of the wider community (social justice), and a reflection on the relevancy of their lives and spirituality for today. An important aspect of this assignment is critically assessing themes unique to the spirituality of women mystics which resonate in the lives of the two women (e.g. unique ways of addressing obstacles to articulating spiritual wisdom, role of male companions, genre of visionary literature, etc.) * Creative projects must be approved by Instructor.

Note that for both options for this assignment, students are expected to engage reading outside of the required reading schedule specific to the topic of their paper (see bibliography); a minimum of three sources in addition to texts from the required reading list should be cited (six sources in total.)

3. *Class Presentation: Life of a Mystic & Contemporary Application (25% of final grade); Due as per schedule (i.e. presentation would occur on lecture-date covering the same mystic*

Students will have opportunity to choose a mystic and more deeply explore her spirituality, as well as the influence she had on social issues of her day, with the purpose of sharing these insights with the other students in the class.

The key focus of this assignment is demonstrating the relevance of the life of the woman being presented, to the spirituality and social issues of our current day. To this end, a main part of the presentation will involve creatively presenting insights re: the contemporary issues (cultural, political, social, ecclesial, etc.) and sharing how the student might relate to and learn from (or challenge) the mystic. This could take the form of a telephone call transcript, written letter about a political issue, role play (inviting assistance from a classmate), text message dialogue, film, etc.

Note: there is no written submission requirement for this assignment. Students who present at a group will share the grade for this project. Note also that a sign up schedule will be created during the first week of class, and that presentations will begin week 6.

4. *Mystics' Journals/ Personal Engagement of Women Studied (20% of final grade); Due December 3rd, 2014*

Students are expected to engage the women studied on a personal level, and submit a response to the readings in the form of a mystic's journal. Students are invited to begin seeing themselves as 21st century mystics, writing about the experience of loving God, and cognizant of what was (and is) at stake for mystics through the ages. Journal entries may take a variety of forms, and should creatively engage the spiritual themes and images, as well as the social issues and manner of writing associated with specific mystics. Responses can be in the tone of correspondence with a new acquaintance or to a mentor, and can take the form of a letter, text message dialogue, poetic reflection, a list of questions and concerns, or and a sharing students' own experiences which find resonance in the readings of specific mystics.

To assist with how to read their literature, which can be different than the spiritual reading we accustomed to, students should ask themselves what the texts reveal about the spirituality of the culture in which they were written, how did the woman prepare for and respond to experiencing intimacy with God, how might her spiritual practices challenge or refresh the student's own?

Journal entries should be 250 words in length. Student's choice of 8 weeks. (Note for weeks when more than one woman is being studied, i.e. week 7 and the final 2 weeks, students may choose which woman to focus on for journal entry.)

5. *Participation & Reading (10% of final grade)*

Attendance and participation in all classes is key to this course. Students will need to come to class prepared, having read the assigned readings or handouts so that they can contribute meaningfully to the classes. Participation will be evaluated based on contribution to class discussion, engagement of class activities and attendance.

Students are to sign off confirmation that they have read an additional 600 pages of reading (outside of required text assigned readings) for their assignments (Autobiographic Mystic Project and Class Presentation: Life of a Mystic & Contemporary Application.)

Submission of Assignments:

Assignments are to be submitted as a paper copy at the start of the class on the due date. No emailed copies. Retain for yourself a copy (software or hard copy) of each paper.

All papers need to be double-spaced, 12 point font, Times New Roman. Number each page. Put your name in the top right corner of the first page; no need for a title page. Minimum standards of writing will be observed in all type-written essay assignments, i.e. papers must be free of spelling and grammatical errors, and references properly cited.

Extensions are highly unusual occurrences contingent upon equally highly unusual circumstances (being too busy does not count! Factors such as assignments for other courses, computer software difficulties, or computer printer malfunctions are not sufficient grounds for requesting an extension.). Extensions for assignments will be considered only in cases such as a death in the family, the hospitalization of yourself or a member of your immediate family, or a prolonged illness for which you required treatment by a physician. All requests for extensions must be received in writing at least seven days prior to the due date. If an extension has been granted it is your responsibility when submitting the paper to attach a note indicating the date to which the extension was granted and the date on which the paper is actually submitted.

A deduction of a full letter grade (A to B, B to C) will be made for each day past due date, including week-end days (including drafts of papers for assignments requiring submission of drafts.)

Attendance:

Attendance and being prepared for class, having done the readings for the week, is required to do well in this course. No more than two classes may be missed in order to ensure a passing grade in this course. Lectures will not always cover all the text material, and readings from the text provide the context for the lecture and class discussions.

Evaluation:

Assignments will be graded on: Accuracy, clarity, depth, original thought/creativity (as per above descriptions) and quality of writing

1.	Critical Reflection Essay	15%
2.	Autobiographic Mystic Project	30%
3.	Class Presentation; Life of a Mystic & Contemporary Application	25%
4.	Mystics' Journals	20%
5.	Participation and Preparation	10%

Grade Summary:

The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>	
A+		96-100
A	Excellent	91-95
A-		86-90
B+		82-85
B	Good	75-81
B-		72-74
C+		68-71
C	Satisfactory	63-67
C-		60-62
D+		56-59
D	Minimal Pass	50-55
F	Failure	<50

Textbooks:

Perrin, David. *Women Christian Mystics Speak to Our Time*. Franklin, WI: Sheed & Ward, 2002.

Madigan, Shawn. *Mystics, Visionaries & Prophets*. Minneapolis: Augsburg Fortress, 1998.

Petroff, Elizabeth. *Medieval Women's Visionary Literature*. New York: Oxford University Press, 1986.

Malone, Mary T.. *Women & Christianity (Vol. II)*. Ottawa: Novalis, 2002.

Policies:

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (Cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, it is highly recommended that they forward all messages from the Ambrose account to the other account.

During the **Registration Revision Period** students may to enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty. These courses will not appear on the student's transcript. Courses should be added or dropped on the student portal by the deadline date, please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a Request to Withdraw from a Course by the **Withdrawal Deadline**, please consult the List of Important Dates. Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. A grade of "W" will appear on the student's transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to engage in electronically-enabled activities unrelated to the class during a class session. Please turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Please do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a "**Course Extension**" from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date, please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control".

Appeal of Grade

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

Academic Integrity

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the

integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.

Students are strongly advised to retain this syllabus for their records.

Schedule of Topics:

* *Instructor may adjust with notice given to students*

Unit/Week	Topic	Reading/Assignments
Week 1 - September 3 rd Course Introduction	<ul style="list-style-type: none"> a. Mysticism in Christian history b. Women in Christian history: roles, wisdom c. Women's Mysticism: themes, theological and social value, images d. Women's Visionary Literature 	Perrin, pp. ix-xxi, 3-14, 17-34, 37-51 Petroff, pp. 3-52 (<i>note this covers some women we do not study and does not include some we do, however the value of this reading is in the tremendously well done analysis of themes of women mystics and therefore of key importance in meeting course objectives</i>)
Week 2 – September 10 th Hard Choices by Mothers: Martyred in the Arena -- Perpetua & Felicity (3 rd C)	<ul style="list-style-type: none"> a. Martyrdom and Mysticism b. Role of Saints c. Perpetua's Passion 	Petroff, pp. 60-64 and 70-77 (or Madigan, pp. 9-24 for same)
Week 3 – September 17 th The Celtic Narrative of Hospitality -- Brigit of Kildare and (7 th C)	<ul style="list-style-type: none"> a. Hagiography b. Celtic Spirituality c. Brigit's Legacy 	Madigan, pp. 41-56
Week 4 – September 24 th NO CLASS Spiritual Emphasis Day	<ul style="list-style-type: none"> a. 	

<p>Week 5 – October 1st</p> <p>Prophet, Preacher, Pharmacist & Composer - - Hildegard of Bingen (12th C)</p>	<p>a. 12th century context: Trinitarian theology and authority of women</p> <p>b. Renaissance Woman</p> <p>c. Hildegard’s writings, theological images, social contributions</p>	<p>Petroff, pp. 139-142, and 151-158; Malone, pp 94-101 and pp. 108-119; Madigan, pp.91-108;</p> <p>Movie Day & Sharing: <i>Vision (111 min)</i></p> <p>Critical Reflection Essay Due</p>
<p>Week 6 – October 8th</p> <p>Love Mysticism: Beguine Spirituality – Marie d’ Oignies</p>	<p>a. The Beguine movement</p> <p>b. Cooperation between men and women dedicated to vita apostolica</p> <p>c. Love mysticism and bridal imagery</p> <p>d. 1st Beguine: Marie d’Oignies’s excessive asceticism and ecstatic mysticism</p>	<p>Petroff, pp. 171-175 and 179-183; Malone pp. 124-144 Perrin, pp. 71-87</p> <p>Student Presentation</p>
<p>Week 7 – October 15th</p> <p>Love Mysticism: Beguine Spirituality – Hadewijch & Mechtild of Magdeburg (13th C)</p>	<p>a. <i>Minne</i></p> <p>b. Hadewijch’s life and writing</p> <p>c. Mechtild’s life and writing</p>	<p>Hadewijch – Petroff pp. 176-177 and 189-200 or Madigan, pp. 166-189; Malone pp. 145-149</p> <p>Mechtild of Magdeburg – Petroff pp. 207-209 and 212-221, Madigan, pp. 129-137; Malone, pp. 163-169</p> <p><u>Handout Reading:</u></p> <p>Beguines – King, pp. 88-90; (pp. 106 and 117-118 of interest re: “love mysticism”)</p> <p>Student Presentation</p>
<p>Week 8 – October 22</p> <p>Sisters of Grace: the Wisdom of Helfta’s Cloistered Mystics -- Gertrude the Great (13th C)</p>	<p>a. The mysticism of Helfta</p> <p>b. Review of Helfta’s Texts; role of Eucharist, liturgy and learning</p> <p>c. Gertrude of Great: visions. ecstasies , and community</p>	<p>Petroff, pp. 207-211 and 222-230; Madigan, pp.148-165; Malone, pp. 154-155 and pp. 158-163</p> <p>Student Presentation</p>

<p>Week 9 – October 29th</p> <p>Fighting for the Privilege of Poverty -- Clare of Assisi (13th C)</p>	<ul style="list-style-type: none"> a. The Franciscan way b. Mirror mysticism & Clare’s prayer life c. Clare’s leadership 	<p>Petroff, pp. 231-235 and 242-246; Malone, pp. 169-173</p> <p>Student Presentation</p>
<p>Week 10 - November 5th</p> <p>Burned at the Stake: Mystical Heresy & the Inquisition -- Marguerite Porete</p>	<ul style="list-style-type: none"> a. Demise of the Beguines b. Marguerite’s mystical dialogue: literary force of the “mirror” c. Theological challenge to the Church d. Execution 	<p>Marguerite – Petroff, 280-282 and 294-298; Malone, pp. 174-187</p> <p>Student Presentation</p>
<p>Week 11 – Nov. 12th</p> <p>Love is His Reason: Trinitarian Theology of Anchoresses Julian of Norwich (14th C)</p>	<ul style="list-style-type: none"> a. “All Shall Be Well” in context of 14th century theology, plague, schism & war b. Parable of the lord & servant c. Julian’s focus on Christ crucified and motherhood of Jesus 	<p>Madigan, pp.191-208; Malone, pp. 226-241; Perrin, 89-106, 109-127</p> <p>Autobiographic Mystic Project Due</p> <p>Student Presentation</p>
<p>Week 12 – Nov. 19th</p> <p>Tending Wounds and Taking on Popes: Peacemaking & Plague Ministry--Catherine of Siena (14th C)</p>	<ul style="list-style-type: none"> a. Catherine’s conversion and mystical marriage b. A social mysticism c. Ecclesial and Political Consequences 	<p>Madigan, pp.208-226; Petroff, pp. 238-240 and 263-275; Malone, pp.187-202</p> <p>Perrin, pp. 55-69</p> <p>Mystic’s Journal Due – reflection on Catherine</p> <p>Student Presentation</p>
<p>Week 13—Nov. 26th</p> <p>Prayer & Ecstasy, Reformer & Doctor of the Church -- Teresa of Avila (16th C)</p>	<ul style="list-style-type: none"> a. The feisty, accessible mystic b. Family and conversions c. Reformation & opposition d. Prayer & metaphors 	<p>Madigan, pp.247-265 ; Perrin pp. 129-142</p> <p>Student Presentation</p>

<p>Week 14 – December 3rd</p> <p>Holy, Burning Tears: Founder of a Movement - - Phoebe Palmer, Sex Trade Abolitionists Catherine & Florence Booth, and Prison Reformer: Elizabeth Fry & Women Quakers (19th C)</p> <p>A Spirituality of Love, Solidarity and Suffering: Simone Weil, Edith Stein, Mother Teresa & Dorothee Soelle (20th C)</p>	<p>a. Palmer</p> <p>b. Booth</p> <p>c. Fry</p> <p>d. Weil</p> <p>e. Stein</p> <p>f. Teresa</p>	<p>Palmer – Handouts: Oden, pp. 282-291; <i>Saving Souls & Bodies</i>, Christian History & Biography, Issue 82, pp. 28-31 and <i>Holiness Fire-Starter</i>, Christian History & Biography, Issue 82, pp. 16-20</p> <p>Booth Women – Handout: <i>Fighting the Other Slave Trade</i>, Christian History & Biography, Issue 90, pp. 43-45</p> <p>Fry –via Moodle: A Sermon Delivered by Elizabeth Fry, <i>Sermons Preached by Members of the Society of Friends</i>, London: Hamilton, Adams, and Co., 1832, pages 25-28, <i>What Owest Thou Unto Thy Lord</i>; Quaker Homiletics Online Anthology, Section Three: The 19th Century. and <i>Elizabeth Gurney Fry (1780-1845)</i>.</p> <p>Handout: King pp. 180-184 on the Society of Friends/Quakers to support these readings; <i>Quaker Prison Reformer</i>, by Bill Samuel, http://www.quakerinfo.com/fry.shtml</p> <p>Weil –Handouts - King, pp. 231-234; Callahan/Spiritual Guides for Today, pp. 81-95</p> <p>Stein – Madigan, pp. 414-433; Handouts: King, pp. 226-227; HJones/<i>Women Saints, Lives of Faith & Courage</i>, pp. 31-38</p> <p>Mother Teresa: Madigan, pp. 415-432</p> <p>Soelle -- Dorothee Soelle, Dianne L. Oliver/<i>Dorothee Soelle: Essential Writings</i> (Ambrose library; 10 pgs student’s choice)</p> <p>Mystic’s Journal Due</p>
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Selected Bibliography:

General

Bynum, Caroline Walker. *Holy Feast and Holy Fast*. Berkeley: University of California Press, 1987.

Bynum, Caroline Walker. *Jesus as Mother*. Berkeley: University of California Press, 1982.

Dreyer, Elizabeth. *Passionate Spirituality*. Mahwah, New Jersey: Paulist Press, 2005.

- *Excellent early chapters on the characteristics of medieval women mystics, and relevancy for contemporary spirituality.*

King, Ursula. *Christian Mystics: Their Lives and Legacies Throughout the Ages*. New York: Hidden Spring, 2001.

- *A very good introduction to mysticism, and then short, concise and engaging descriptions of various mystics.*

Malone, Mary T., *Women & Christianity (Vol. I)*, Ottawa: Novalis, 2000.

- *a feminist perspective; informative introduction; chronological approach to the missing stories of women in our Christian history (versus highlighting specific mystics outside of political and ecclesial context)*

McGinn, Bernard. *Meister Eckart and the Beguine Mystics: Hadewijch of Brabant, Mechtilde of Magdeburg and Marguerite Porete*. New York: Continuum, 1994.

McGinn, Bernard. *The Flowering of Mysticism: Men and Women in the New Mysticism--1200-1350*. New York: Crossroads, 1998.

McIntosh, Mark. *Mystical Theology: The Integrity of Spirituality and Theology*. Malden, MA: Blackwell Publishers Inc., 1998.

- *Outstanding book on the relation between spirituality and theology, and central place of community in mysticism.*

Newman, Barbara. *Women, Men and Spiritual Power: Female Saints and Their Male Collaborators (review)*. *The Catholic Historical Review* 93:4 *The Catholic Historical Review* 93.4 (2007) 916-917

Soelle, Dorothee. *The Silent Cry, Mysticism and Resistance*. Minneapolis: Fortress Press, 2001.

- *An outstanding work on the longing for God, mysticism and social justice, and the call to be mystics. Soelle explores the meaning of mysticism and its expression across religious traditions and as lived out passionately by various mean in women`s prayer and political lives.*

Underhill, Evelyn, *Practical Mysticism*. Mineola, New York: Dover Publications, Inc.,2000.

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- *The texts I especially recommend you refer to are from the series, The Classics of Western Spirituality. The introductions are most helpful; they will get you settled into the life of the mystic you are studying, and explain why/what she is writing and identify key themes.*
 - *I also that suggest that anything by Bernard McGinn will be of enormous help; he has four volumes in his series. All four volumes in this series are considered the definitive scholarly source for the serious student of Western mysticism.*

Perpetua

Malone, Mary T., *Women & Christianity (Vol. I)*, Ottawa: Novalis, 2000.

Oden, Amy. *In Her Words*, Nashville, TN: Abbingon Press, 1994.

Brigit of Kildaire

Celtic Spirituality. *Classics of Western Spirituality*. New York: Paulist Press, 1999.

Hildegard of Bingen

Dreyer, Elizabeth. *Passionate Spirituality*. Mahwah, New Jersey: Paulist Press, 2005.

Hildegard of Bingen: Scivas. *Classics of Western Spirituality*, New York: Paulist Press, 1990.

King, Ursula. *Christian Mystics: Their Lives and Legacies Throughout the Ages*. New York: Hidden Spring, 2001.

Newman, Barbara, ed. *Voice of the Living Light*. Berkeley: U. of California Press, 1998.

Oden, Amy. *In Her Words*, Nashville, TN: Abbingon Press, 1994.

Soelle, Dorothee. *The Silent Cry, Mysticism and Resistance*. Minneapolis: Fortress Press, 2001.

Beguine Spirituality

- *See introductions in individual volumes of Classics of Western Spirituality pertaining to Hadewijch and Mechtild as they cover the Beguine life well (as well as Margueriete Porete, a volume attending to the rise and political demise of the Beguines).*

Dreyer, Elizabeth. *Passionate Spirituality*. Mahwah, New Jersey: Paulist Press, 2005.

McGinn, Bernard. *Meister Eckart and the Beguine Mystics: Hadewijch of Brabant, Mechtild of Magdeburg and Marguerite Porete*. New York: Continuum, 1994.

Myers ,Glenn. *Seeking Spiritual Intimacy, Journeying Deeper with Medieval Women of Faith*. Downers Grove, IL: InterVarsity Press, 2011

- *A practical and imaginative approach to learning of the Beguines (general), and specifically attending to Mary of Oignies, Hadewijch, Mechtild of Magdeburg*

Mary (Marie) d' Oignies (13th C)

Myers ,Glenn. *Seeking Spiritual Intimacy, Journeying Deeper with Medieval Women of Faith*. Downers Grove, IL: InterVarsity Press, 2011

King, Ursula. *Christian Mystics: Their Lives and Legacies Throughout the Ages*. New York: Hidden Spring, 2001.

Hadewijch (13th C)

Dreyer, Elizabeth. *Passionate Spirituality*. Mahwah, New Jersey: Paulist Press, 2005.

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