

HSSP 4342 / 5474
MEDIEVAL MYSTICS SEMINAR

Syllabus, Assignments, and Bibliographies

Prepared by the Instructor

Fall 2019

HSSP 4342 / 5474

MEDIEVAL MYSTICS SEMINAR

Instructor's Office Hours: Tues. 11:00-12:00, DSPT 116
Phone: 510-883-2055 (office); 510-596-1870 (St. Albert's Priory)

COURSE DESCRIPTION:

The students of this seminar will read and discuss representative Christian mystics from the period 1000–1600. Each meeting will focus on a particular group of mystics. Students will prepare individual oral reports on their particular readings and give them during each session. After the reports the rest of the time will be devoted to general discussion and comparison of the texts. Those taking the course at the 5000 level will be expected to use original language sources when writing their research papers.

Required Books

The Bible. Those who are unacquainted with this book should make time to read as much as they can. We assume knowledge of Song of Solomon, Daniel, John, Acts of the Apostles, Revelation, and the Psalms.

Medieval Women's Visionary Literature [MWVL], ed. E. Petroff (Oxford: Oxford Univ. Press, 1986) BR53.P44 1986. ISBN: 0-195-037-12-X; \$54.95

https://www.amazon.com/Medieval-Visionary-Literature-Elizabeth-Alvilda/dp/019503712X/ref=sr_1_1?keywords=Medieval+Women%E2%80%99s+Visionary+Literature&qid=1559066077&s=books&sr=1-1

An Introduction to the Medieval Mystics of Europe [IMME], ed. Paul Szarmach (Albany: SUNY Press, 1984) ISBN: 0-873-958-357; starts at \$6.57 used.

https://www.amazon.com/Introduction-Medieval-Mystics-Europe-Szarmach/dp/0873958349/ref=sr_1_4?qid=1559066165&refinements=p_27%3APaul+E.+Szarmach&s=books&sr=1-4&text=Paul+E.+Szarmach

Strunk and White, *Elements of Style* (New York: Macmillan, 1979). ISBN: 0-024-181-900; \$5.26
https://www.amazon.com/gp/product/0024181900/ref=dba_def_rwt_bibl_vppi_i3

Packet with study guides, assignments, bibliography, and additional readings.

Other Requirements of Course:

1. *Active* participation in discussions (50% grade), which includes:
 - A. Being able to summarize everything in the “General Assignment.”
 - B. Giving an oral report on your particular assignment from a medieval author; two students per reading; one will report, the other respond to the report.
 - C. Presenting an oral book report on a modern scholarly book (once during the semester—you will not give an oral report on a mystic that week).
2. A research paper (ca. 25 pages—6,250 words—50% of grade) on the writings of a mystic chosen before the second meeting of class. All mystics listed on the syllabus below are possible choices.

MEDIEVAL MYSTICS SEMINAR SYLLABUS

WEEK ONE (9/3): **Introduction** by Instructor

BEFORE THIS WEEK READ: P. Szarmach, "Introduction" in IMME, pp. 1–18.

WEEK TWO (9/10): **Twelfth-Century Speculative Mystics:** St. Bernard of Clairvaux; Richard of St. Victor.

WEEK THREE (9/17): **Cloistered Visionaries:** St. Hildegard of Bingen; St. Gertrude the Great.

WEEK FOUR (9/24): **Beguine Mystics:** St. Mechthild of Magdeburg; St. Hadewijch of Brabant; Bl. Jan van Ruusbroec.

WEEK FIVE (10/1): **Byzantine Hesychasm:** Pseudo-Dionysius the Areopagite; Gregory Palamas

WEEK SIX (10/8): Instructor away for a conference, no class. Work on your research papers.

WEEK SEVEN (10/15): **Franciscan Mystics:** St. Clare of Assisi; Bl. Angela of Foligno; St. Bonaventure.

10/22 = Reading Week (no class)

WEEK NINE (10/29): **The Rhineland Mystics I:** Marguerite Porette; Meister Eckhart.

WEEK TEN (11/5): **The Rhineland Mystics II:** Bl. Heinrich Suso; Bl. Johannes Tauler; *Theologica Germanica*.

WEEK ELEVEN (11/12): **Political Visionaries:** St. Bridget of Sweden; St. Catherine of Siena

WEEK TWELVE (11/19): **The English School I:** Bl. Richard Rolle; *The Cloud of Unknowing*

WEEK THIRTEEN (11/26): **The English School II:** Hilton; Julian of Norwich; Kempe.

WEEK THIRTEEN (12/3): RESEARCH PAPERS DUE TODAY (no class)

EXAM WEEK (12/10): **STUDENT PRESENTATIONS**

MEDIEVAL CHRISTIAN MYSTICS

Definition of Some Technical Terms

MYSTICISM: The idea that God, the Deity, or a transcendent reality may be actually experienced (usually during prayer) by human beings while still alive.

PRAYER (*oratio*): “The lifting of the mind, heart, and voice to God.” Often divided into two types:
Vocal prayer: prayer using words of petition, praise, repentance, etc. May be memorized (e.g., the *Lord’s Prayer*) or spontaneous. The words may be recited aloud or silently.

Mental prayer: prayer that does not use verbal formula. See Meditation and Contemplation.

MEDITATION (*meditatio*): A more or less structured mental discipline (“mental prayer”) in which an individual recalls past sins and favors from God, imagines Biblical events of the life of Christ, and considers moral reform and repentance. Many books have been written giving “methods” for the practice of meditation. *This word does not mean: yoga-like exercises, mystical contact with God, or “contemplation.”* It is sometimes divided into two types:

Discursive meditation: a form of prayer consisting of the activity of the mind in which mental images and events are formed and considered. “Praying with the mind.”

Affective meditation: responses of the emotions and will to the considerations of discursive meditation; or acts of love of God and repentance for sin that might replace it. “Praying with the emotions.”

CONTEMPLATION (*contemplatio*): A state of passivity and receptiveness to God in prayer. Formally it consists of a “simple regard” or direction of attention toward God, always excluding discursive meditation and usually excluding affective meditation. It is usually divided into two types:

Acquired Contemplation: contemplation that is brought on by the one praying, either through simplification and abandonment of meditation, or various exercises to quiet the mind and affections.

Infused Contemplation or “**the Prayer of Quiet**”: A properly “mystical” state, supposedly caused by God (not the mystic), in which the ability to meditate is blocked (“the ligature”) and a passive state of receptivity to God is “infused” into the soul. Supposedly following on it is “mystical union” of the soul with God, and personal experience of God by the individual.

MEDIEVAL CHRISTIAN MYSTICS

HINTS FOR PREPARING CLASS PRESENTATIONS

When you prepare, read your assignment once to get the overall “feel” of the author. Then read a second time, taking careful notes. You may want to photocopy the reading so that you can mark up the text. Marking the text, however, cannot substitute for written notes. Then assemble your presentation. Reread the text a third time. This last reading may give you new insights that you will want to incorporate into the presentation. You will probably find it easiest to give your presentation from written notes or a “dense” outline. This material is too difficult for you to “wing it.”

Your presentation should touch on the following points:

1. If you are the first presenter on an author: Who is the author? What are the author's dates? Give a *brief* outline of the author's life. You may need to do a little research to get this information. Do not repeat this material if it has been included in a previous presentation.

2. Describe the “form” of your text: is it a poem, a treatise, a composite? What is its textual history? What do we need to know to interpret it?

3. Outline the “narrative” of the text: what does it say? In some cases you may even want to prepare a written outline of it (max. 1 page) and distribute copies to the class. These first three items should give us a context for talking about the text and take no more than 5 minutes.

4. The bulk of your presentation should focus on developing and explaining the themes present in the text, its “message.” Ask yourself, what is the author trying to tell us? Why did the author write the text? How does its literary form relate to its content? What response does the author want from the reader? If the text has undergone heavy editing after the author's death, what can we retrieve of its original form?

5. In preparing item 4 you may need to:

- a. describe the “theory,” “system,” or view of reality presented by the author.
- b. talk about some reoccurring “theme,” e.g. vicarious suffering, union with God, mystical marriage, etc.
- c. explain some idea that gives unity to the text.
- d. develop your own approach to the text (e.g. items a, b and c may not apply in all cases).

6. Finally, have marked and ready the passages or quotations that will illustrate the points you want to make.

You should be well enough prepared so that you can listen carefully to the other presentations, take notes on them, and reflect on how they relate to your own project, rather than being preoccupied with what you plan to say.

The length of the presentation should be 20 minutes maximum, that is, about 2000 words.

HOW TO PREPARE A BOOK REPORT

On the two weeks you have to present a book, you need to prepare a written 600 to 800 word review to read to the class. A good book review summarizes the book's thesis and structure, places it within the pertinent historiography or controversy, and finally criticizes its positive and negative qualities. For a model take a look at the reviews in journals such as *Speculum*, *Church History*, *The Sixteenth Century Journal*, etc. You will read the essay to the class, but need not turn it in. **NOTE THAT IT MUST NOT EXCEED 1000 WORDS** (your computer doubtless has a word counter).

STYLISTIC GUIDE FOR PAPERS.

You should own a copy of Kate L. TURABIAN, *A Manual for Writers of Research Papers, Theses, and Dissertations, Seventh Edition: Chicago Style for Students and Researchers*, 7. ed. (Chicago: Univ. of Chicago Press, 2007). Order here:

<https://www.amazon.com/Manual-Writers-Research-Dissertations-Seventh/dp/0226823369>.

Until you get a copy, a quick summary for footnotes and bibliography here:

<https://www.chicagomanualofstyle.org/turabian/citation-guide.html>

Also avoid these common stylistic errors:

1. In American usage, punctuation is inside quote marks and note umbbers outside: He said, "Look there."²² Not: He said, "Look there".²² And not: He said, "Look there²²".
2. Ellipsis marks in English require spaces: He wrote, "This is the beginning of . . . great things." Also they are not at the beginning of quotation and only used at the end if the quote fails to complete the sentence.
3. Place page numbers in the upper right, not the bottomm and include your name: Smith 23
4. Term papers do not have title pages. Place your name, the course number, name of class, and date of submission on 4 lines in the top right corner of first page. Then skip a line and center your title; on the next line center the subtitle, then hit two returns and begin typing.
5. PAPERS ARE DOUBLE-SPACE AND **SINGLE-SIDED**.

Purposes, Outcomes, and Grading Rubrics for the Seminar

Course Goals

In their exposure to the most current scholarship and published sources for authors usually identified as Christian mystics in the period from 1100 to 1600 the students will seek to::

1. Achieve an general chronological comprehension of the forms of mystical writing in the period and the relationship of the various authors. They will also acquire a working knowledge of major modern scholarship on these authors. This **intellectual integration** should allow them to judge what is useful in past and future scholarship and to undertake their own research in the area.

2. Through exposure to the best in contemporary scholarship, including its controversies, the students should strive for an **academic humility** and openness to contrasting opinions and methods that will help them to assimilate for their own research and teaching. In seminar discussions they will strive to show respect for other's opinions, while at the same time expressing their own differing methods and conclusions.

3. As they prepare their written and oral contributions, they will develop the **self-direction**, necessary to become an independent researcher who can contribute to the historical discipline generally, and use the fruits of their own research to claiming primary responsibility for one's own education, demonstrates a keen intellectual interest in the topic of studies, with the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

4. By active participation in seminar discussions, students will strive to put their own learning at the **service** of others so as to foster a lively and respective learning environment. The result should foster a climate of **collaboration** and common ownership of discussion and research.

5. Through both reading and seminar interaction, students will keep in mind the ways in what they are mastering will prepare them common misconceptions and prejudices in the world and the academy, and so **prophetically challenge** those blocks to learning.

Course Outcomes

1. A **broad knowledge** of the current scholarship on medieval mystical authors and those authors writings..
2. Beyond the broad outlines, a more **focused and critical understanding** of one medieval mystic of the student's choose through personal research.
3. The **ability to communicate** the fruits of their study and research, especially through scholarly writing.
4. The ability to draw on the acquired knowledge of medieval mysticism for enriching their own **contemporary theological and ecclesiastical concerns**. (Not actually a topic in this class)
5. Production of a thoroughly researched and well **written historiographic essay** that will serve as a model for the similar kind of work that will be necessary to produce a dissertation prospectus and the dissertation itself.
6. Increased facility in doing **oral presentation** and historical argumentation that respects the opinions of others and engages them in a manner useful for both.

Grading Rubrics

“A” signifies a superior level of mastery of the material under study, the ability to independently and effectively critique the scholarship, and lead oral interlocutors and readers to benefit from the presented research in their own study. For a written paper, this means that, with perhaps minor revisions, it might be submitted for publication in a juried journal.

“A-“ signifies that the work has some way to go in approaching “A” level work. For a paper, this means that because of gaps in knowledge of scholarship and sources, adequacy of argument, or lack of originality, render it more a learning exercise than a project that might eventually be published. Perhaps, however, with considerable further refinement and development, the essay might be developed into a conference paper.

“B+” signified that the work evaluated is has problematic lacunae in knowledge of material and method or defective argumentation. The result may be derivative and unoriginal, or, if original, fails to demonstrate its thesis. While adequate as a learning exercise, the such work falls short of true graduate work.

“B” signifies that the work is not only problematic for lack of knowledge, proper method, or originality, but also substandard as even master’s level work. But the result is probably still sufficient to allow it to be used for credit toward the degree.

Below a “B” means that, for all intents and purposes, the performance is so poor that should not be used to fulfil requirements of a doctoral program.

“Plagiarism is the presentation of another’s ideas, methods, research or words without proper acknowledgment. It runs the gamut from failing to cite a reference (sloppy scholarship) to passing off another’s work as one’s own. It includes close paraphrasing as well as lifting of entire lines nearly verbatim without acknowledgment. As the effects of the plagiarism will be the same regardless of intent, intent will not be construed as essential to the act, although it may be considered in determining whether the charge of plagiarism should be pursued or what the penalty may be.” (Prof. Dan Joslyn-Siemiatkoski of CDSP is the author for this excellent summary of plagiarism.)

NOTE: If you need special arrangements to meet the course requirements for reasons of some documented disability, please see the instructor after the first meeting of the seminar.

WEEK II:
Twelfth-Century Speculative Mystics

Major Authors: For full citations, see bibliography in this packet.

Bernard of Clairvaux SOCist. (1090–1153)

Opera Omnia

**Selected Writings: On Conversion, On Steps of Humility, On Consideration, On Loving God* BX2349.B39213 1987

On Song of Songs

Letters

Richard of St. Victor CR (d. 1173)

Opera Omnia

**Richard of St. Victor: Twelve Patriarchs, Mystical Ark, Trinity III.* BV5080.R5513

General Assignment

You should be acquainted with Genesis, 29–30, and all of the Song of Songs (its short). Both are in the O.T.

Richard of St. Victor, *Mystical Ark*, I, i–x, in *Richard of St. Victor*, pp. 151–70.

Wimsatt, J., “St. Bernard, the Canticle of Canticles, and Mystical Poetry” in *IMME*, pp. 77–96.

Modern Scholarship of the Week

Bynam, C. W., *Jesus as Mother: Studies in the Spirituality of the High Middle Ages* (Berkeley, 1982) BV4490.B96 1982

Individual mystic assignments

I. Bernard of Clairvaux

A. Turning To God: *On Conversion*, Selected Writings, pp. 66–97.

B. How to Love God: *On Loving God* I–VX, SW, pp. 173–205

C. The Object of Contemplation: *On Consideration*, V, ii–x, SW pp. 150–65.

II. Richard of St. Victor (you should be acquainted with Gen. 29–50)

A. Structure: *Twelve Patriarchs* I–VII, LX, pp. 53–60, 117.

B. Contemplation: *Twelve Patriarchs* LXVI–LXXXVII, pp. 123–147.

*Indicates a work from which assignments are taken.

WEEK III:
Cloistered Visionaries

Major Authors

Hildegard of Bingen OSB (1098–1179)

Opera Omnia [Latin]

**Scivias* BV5080.H5413 1990 (avoid the abridged “translation” by Bruce Hozecki)

Gertrude the Great OSB (1256–c.1302)

Oeuvres spirituelles [Latin with French tr.]

Harold of Divine Love

Revelations

General Assignment

Hildegard of Bingen, *Scivias*, pref.; II, ii (on the Trinity), and “Songs” (on the Virgin Mary), MWVL 151–8

Modern Scholarship of the Week

Barbara Newman, *Sister of Wisdom* (Berkeley, 1987) BX4700.H5 N48 1987

Individual mystic assignments

I. Gertrude the Great, *Revelations*, II, MWVL 222–30.

II. Hildegard of Bingen

A. God and the Cosmos: *Scivias*, I, i, iii, pp. 65–9, 91–105.

B. The Pillar of Christ’s Humanity: *Scivias*, III, viii, pp. 423–48.

C. The Eucharist: *Scivias*, II, vi, 1–50, pp. 235–66.

D. The Anti-Christ: *Scivias*, III, xi, pp. 491–511.

WEEK IV:
Beguine Mystics and the Low Countries

Major Authors

Mechthild of Magdeburg TOP (c.1210–c.1280)

Fluessende Licht [M. H. German]

Revelations (Flowing Light)

Hadewijch of Brabant (fl. 1200–1250)

Complete Works

Jan van Ruusbroec CR (1293–1381)

Opera [M. Dutch and Latin]

**Spiritual Espousals, Sparkling Stone, Eternal Blessedness, Book of Clarification*
BV5095.J3 J35 1985

General Assignment

Mechthild of Magdeburg, “Selections”, MWVL 212–20.

Modern Scholarship of the Week

Jan van Ruusbroec, ed. P. Mommaers and N. de Paepe (Louvain, 1984) BV5095.J3 J363 1984

Individual mystic assignments

I. Beguine Spirituality

A. Hadewijch of Brabant: MWVL 189–95; MWVL 195–200.

B. Love in Beatrijs of Nazareth: “Seven Manners of Loving,” MWVL 200–6.

II. Jacques de Vitry and Thomas of Cantimpré, MWVL 179–83, 184–9.

III. A Male Imitator: Jan van Ruusbroec

A. The Bridegroom is Coming: *Spiritual Espousals* II, ii–iii, III, pp. 76–116, 145–52.

B. Contemplation and Community in God and World (cf. Hedwig): *Sparkling Stone*, II, c to Conclusion, pp. 169–84.

WEEK V:
Byzantine Hesychasm

Major Authors

Pseudo-Dionysios (or Denis) (VI cent?)

Opera Omnia [Greek]

**Complete Works* BR65.D6 E5 1987

**The Philokalia* BX382.P413 1983, vols. 1 and 3

Gregory Palamas (c.1296–1359)

Opera [Greek]

**Triads* BX384.5.G742513 1983

The One Hundred and Fifty Chapters

General Assignment

Pseudo-Dionysios, *The Mystical Theology*, CW, pp. 135–41.

Nicephorus the Hesychast, “On Guarding the Heart,” in this packet.

Gregory Palamas, *Triads*, pp. 57–70 (On Deification).

Modern Scholarship of the Week

Meyendorff, J., *Gregory Palamas* (London, 1962) BX395.P3 M43 1974; French original is much more complete, if you can read French.

Individual mystic assignments

I. Sources of Hesychasm

A. Evagrius Pontikos, *Philokalia*, I, 31–37 (On Stillness), 55–71 (On Prayer).

B. Pseudo-Makarios (Simeon the Metaphrast), *Philokalia* III, 285–98 (On perfection and prayer), 337–53 (On Freedom of Intellect).

II. Gregory Palamas on Hesychasm

A. On philosophy, theology, prayer, *Triads*, pp. 25–56.

D. Uncreated Energy, *Triads*, pp. 71–92

E. Essence and Energy, *Triads*, pp. 93–112.

WEEK VII:
Franciscan Mystics and Scholasticism

Major Authors

Clare of Assisi OSF (1194–1253)

Opera Omnia [Latin]

*Complete Works in *Francis and Clare* BX890.F665 1982

Angela of Foligno TOF (1248–1309)

**Complete Works* BX4705.A59 A2 1993

Bonaventure OFM (c. 1217–1274)

**Bonaventure* BX890.B6731313 1987

The Works of Bonaventure

General Assignment

Francis of Assisi, “Canticle of the Sun” in this packet, p. 6.

Francis’ Testament, *Francis and Clare*, pp. 153–6.

Angela of Foligno, *Book of Experience*, MWVL 254–63.

Weisheipl, J. “Mystic on Campus: Friar Thomas” in IMME, pp. 135–60.

Modern Scholarship of the Week

Lambert, M., *Franciscan Poverty* BX3606.L3

Individual mystic assignments

I. Clare of Assisi and other early Franciscan Women

A. Letters, *Francis and Clare*, pp. 190–206.

II. Angela of Foligno

A. Christ’s Passion: *Memorial*, ch. 7, *Complete Works*, pp. 179–96.

B. Transforming Suffering: *Memorial*, ch. 8–9, *CW*, pp. 196–218.

III. Bonaventure

A. “The Tree of Life” in *Bonaventure*

B. “The Soul’s Journey to God” in *Bonaventure*

WEEK VIII:
Origins of the Rhineland School

Major Authors

Marguerite Porete (d. 1310)

Miroir des simples âmes

**Mirror of Simple Souls* BV5091.C7 P6713 1993

Meister Eckhart OP (c.1260–1327)

Opera Omnia Latina [Latin]

Werke [M. H. German]

Preacher and Teacher

**Essential Sermons, Commentaries, Treatises*. BV5080.E3213 1981a

Mystic and Philosopher.

General Assignment

Marguerite Porete on the Soul and Holy Church: *Mirror*, cc. 36–51, pp. 117–29.

McGinn, B., “Meister Eckhard: An Introduction” in IMME pp. 237–58.

Modern Scholarship of the Week

Tobin, F., *Meister Eckhard: Thought and Language* (Philadelphia, 1986) BV5095.E3 T63 1986

Individual mystic assignments

I. Marguerite Porete

A. Taking Leave of the Virtues: *Mirror*, cc. 1–13, pp. 80–96.

B. The Soul as Ruler of Universe: *Mirror*, cc. 66–89, pp. 142–65.

C. The Seven Stages: *Mirror*, cc. 118–22, pp. 189–201.

II. Eckhart

A. Representative Sermons: 2, 6, 22, 52, *Meister Eckhart*, pp. 177ff, 185ff, 192ff, 199ff.

B. *The Nobleman* and *On Detachment*, in ME, pp. 240–6, 285–94.

WEEK IX:
The Rhineland and the Free Spirit

Major Authors

Heinrich Suso OP (1295–1366)

Werke [M. H. German]

**The Exemplar, 2 Sermons* BV5080 S836213 1989

Johannes Tauler OP (c.1300–1361)

Predigten [M. H. German]

**Sermons* BV5080.T25613 1985

Theologia Germanica (c. 1350; edited by Luther in 1518)

Der Franckforter (ein Theologia deutsch) [M. H. German]

**The Theologia Germanica of Martin Luther* BV4831.F7

General Assignment

Kieckhefer, R., “John Tauler” in IMME, pp. 259–272.

Modern Scholarship of the Week

Kieckhefer, R., *Unquiet Souls* (Chicago, 1984) BX2350.2.K47 1984

Hoffman, B., *Luther and the Mystics* (Minneapolis, 1976). Order on Interlibrary Loan.

Individual mystic assignments

I. Pseudo-Eckhart Literature: “Sister Catherine,” in *Meister Eckhart: Teacher and Preacher*, pp. 349–84.

II. Fighting the “Free Spirit”

A. Henry Suso: “The Little Book of Truth,” in *The Exemplar*, pp. 307–331.

B. John Tauler: Sermons 33, 40, 44, and 76, in *Sermons*, pp. 109–16; 136–152, 169–173.

III. *Theologia Germanica*

A. Mysticism and Morality: *Theologia Germanica*, cc. 1–21, pp. 60–89.

B. The Divinized Person: *TG*, cc. 22–49, pp. 89–149

WEEK X:
Late Medieval Prophetesses

Major Authors

Bridget of Sweden OSsS (c. 1303–1373)

**Life and Selected Revelations* BX4700.B62 E5 1990

Catherine of Siena TOP (1347?–1380)

Dialogo [Italian] (request from instructor)

**Dialogue* BV5080.C2613 1980

Letters

Prayers

General Assignment

Catherine of Siena on the Mystical Body: *Dialogue*, cx–cxx, pp. 205–29.

Modern Scholarship of the Week

Cavallini, G., *Catherine of Siena* NC4700.V4 C34 1998

Jorgensen, J., *St Bridget of Sweden* (London, 1954) BX4700.B6 1954 or Bridget Morris, *St. Birgitta of Sweden* (Boydell Press, 1999) BX4700.B6 M65 1999

Individual mystic assignments

II. Bridget of Sweden

A. Visions in Italy: *Revelations*, book 7, cc. 1–12, *Life and Selected Revelations*, pp. 159–81.

B. Last Visions: *Revelations*, book 7, cc. 21–31, *LSR*, pp. 202–18.

III. Catherine of Siena

A. On Perfection: *Dialogue*, iii–xii, pp. 28–47.

B. The Bridge: *Dialogue*, xxvi–xxix, xlix–lvi, pp. 64–72, 100–111.

C. On Asceticism: *Letters*, MWVL 263–275.

WEEK XI
The English School I

Major Authors

Richard Rolle (c.1300–1349)
Prose and Verse [Middle English]
**English Writings* PR2135.A2 A65 1988
The Cloud of Unknowing (XIV cent.) BV5080.C5 1981

General Assignment

Richard Rolle, *Fire of Love*, xv, in this packet, p. 7.
Clarke, John, “The Cloud of Unknowing” in *IMME*, pp. 273–92.

Modern Scholarship of the Week

Knowles, David. *The English Mystical Tradition* (London, 1961). BV5077.G7 K58 1961

Johnson, W., *The Mysticism of the Cloud of Unknowing* (New York, 1967) BV5080.C6 J6 1975

Individual mystic assignments

I. Feelings and Contemplation: Richard Rolle, *Ego Dormio* and *The Commandment*, in *English Writings*, pp. 132–51

II. The Critique of Feelings

- A. *Cloud of Unknowing*, xlvii–lvi, pp. 212ff.
- B. *Cloud*, lxiv–lxxii, pp. 244–59.
- C. *Cloud*, lxxiii, pp. 259–66.

WEEK XII
The English School II

Major Authors

Walter Hilton (d. 1396)

Opera [Latin]

**Scale of Perfection* BX2349.H538 1991

Julian of Norwich (c.1342–c.1414)

Showings [Middle English]

**Showings* BV4831.J8 1978

Margery Kempe (c.1373–after 1433)

The Book

General Assignment

Julian of Norwich, *Showings*, LII, MWVL 308–13.

Bradley, Ritamary, “Julian of Norwich” in IMME, pp. 195–216

Fries, Maureen, “Margery Kempe” in IMME, pp. 217–35

Modern Scholarship of the Week

Molinari, P., *Julian of Norwich* (London, 1958) BV4831.J835

Individual mystic assignments

I. Hilton on the Senses and Contemplation

A. Hilton, *Scale*, II, xiii–xx, pp. 213–226.

B. Hilton, *Scale*, II, xxxii–xxxvi, pp. 259–71.

II. Julian of Norwich

A. Sin and the Godly Will: *Showings* [Long text], xxxvii–xl, pp. 241–247.

B. God in the Soul: *ibid.*, lii–lxii, pp. 279–303.

III. Margery Kempe, *Book*, MWVL 314–27.

NICEPHORUS THE HESYCHAST (D.1340)

From “On Guarding the Heart” in *Philokalia*, V

Question: We have learned from the foregoing examples of the activity practiced by the fathers who were pleasing to God, and that there is a certain activity which speedily frees the soul from passions and by love unites it to God; this activity is necessary for everyone warring for Christ. All our doubts are now dispelled, and we are firmly convinced of this. But we beg you to teach us what attention of the mind is and how we become worthy to acquire it. For this practice is quite unknown to us.

Answer: In the name of Our Lord Jesus Christ, Who said: “Without me you can do nothing.”¹ Having called Him to help and assist me, I shall try as far as is in my power to show you what attention is and how, God willing, one may acquire it.

Some of the saints have called attention “the safe-keeping of the mind,” others “the guarding of the heart,” yet others “sobriety,” yet others “mental silence,” and others use other names. But all these names mean the same thing. Just as of bread one can say “a slice” or “a piece,” so also understand about this. As to what attention is and what its characteristic features are, you shall learn forthwith.

Attention is a sign of sincere repentance. Attention is the appeal of the soul to itself, hatred of the world, and the ascent towards God. Attention is renunciation of sin and acquisition of virtue. Attention is an undoubting certainty of the remission of sins. Attention is the beginning of contemplation, or rather its necessary condition: for, through attention, God comes close and reveals Himself to the mind. Attention is serenity of the mind, or rather its standing firmly planted and not wandering, through the gift of God’s mercy. Attention means cutting off thoughts, it is the abode of remembrance of God and the treasure-house of the power to endure all that may come. Therefore, attention is the origin of Faith, Hope and Love; since one who has no faith cannot bear all the afflictions coming from without, and one who does not suffer them willingly cannot say: “He is my refuge and my fortress”²; and one who does not have the Almighty as a refuge cannot be truly sincere in love for Him.

This greatest of all great activities can be achieved by many, or even by all, mostly by being taught. A few receive this gift from God without being taught, acting from inner compulsion and the warmth of their faith. But what is rare is not the rule. Therefore, it is necessary to seek a teacher who is not himself in error, to follow his instructions, and so learn to distinguish, in the matter of attention, defects and the deviations to the right and to the left that come through diabolical suggestion. From his own suffering from temptation he will explain to us what is needed and will show us correctly a mental path we can then follow with less hindrance. If there is no such teacher present, one must search for one, sparing no efforts. But if, even after a search, he is not to be found, then, with a contrite spirit, calling to God with tears and praying to him assiduously and with humility, do what I shall tell you.

¹John 15, 5.

²Ps 91, 2.

You know that our breathing is the inhaling and exhaling of air. The organs which serve for this are the lungs, which lie round the heart so that the air passing through them thereby envelops the heart. Thus breathing is a natural way to the heart. And so, having collected your mind within you, lead it into the wind pipe through which air reaches the heart and, together with this inhaled air, force your mind to descend into the heart and remain there. Accustom it, my child, not to come out of the heart too soon, for at first it feels very lonely in that inner seclusion and imprisonment. But when it gets accustomed to this, it begins on the contrary to dislike aimless circling outside, for it is no longer unpleasant and wearisome for it to be within. Just as a man who has been away from home, when he returns, is beside himself with joy at seeing again his children and wife and embraces them and cannot talk to them enough, so the mind, when it unites with the heart, is filled with unspeakable joy and delight. Then one sees that the kingdom of heaven is truly within us; and seeing it now in one's self, one strives with pure prayer to keep it and strengthen it there, and regards everything external as unworthy of attention and wholly unattractive.

When you thus enter into the place of the heart, as I have shown you, give thanks to God and, praising His mercy, keep always to this activity, and it will teach you things which you will never learn any other way. Moreover, you should know that when your mind becomes firmly established in the heart, it should not remain there silent and idle, but should constantly repeat the prayer: "Lord, Jesus Christ, Son of God, have mercy on me, [a sinner]!"¹ and never cease. For this practice, keeping the mind from dreams, renders it elusive and impenetrable to enemy suggestions and every day leads it more and more to love and long for God.

If, however, in spite of all your efforts, you do not succeed in entering into the realm of the heart as I have described, do what I shall now tell you and, with God's help, you will find what you seek. You know that in everyone inner speech is located in the breast. For, when our lips are silent, it is there in the breast that we talk and discourse with ourselves, pray and sing psalms, and think about other things. Thus, having banished every thought from this inner conversation (for you can do this if you will it), give it the following short prayer: "Lord, Jesus Christ, Son of God, have mercy on me, [a sinner]!" And force it, instead of any other thoughts, to have only this one constant cry within. If you continue to do this constantly, with you whole attention, then in time this will open for you the way to the heart that I have described. There can be no doubt about this, for we have proved it ourselves from experience.

If you do this with strong desire and attention, full of sweetness, a whole host of virtues will come to you: love, joy, peace and others, through which, later, every petition of yours will be answered in the name of Jesus Christ, Our Lord, to Whom, with the Father 'and the Holy Spirit, is glory, and power, honor and worship, non and always and for ever and ever. Amen.

¹"Kyrie, Yesu Kriste, Yios Theou, eleison eme!"

FRANCIS OF ASSISI

Canticle of the Sun

Most High, all-powerful, good Lord,
yours are the praises, the glory, the honor, and all blessing.
To you alone, Most High do they belong,
and no one is worthy to mention Your name.
Praises be You, my Lord, with all your creatures,
especially Sir Brother Sun,
Who is the day and through whom You give us light.
And he is beautiful and radiant with great splendor;
and bears a likeness to You, Most High One.
Praised be You, my Lord, through Sister Moon and the stars
in heaven You formed them clear and precious and beautiful.
Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through which You give sustenance to your creatures.
Praised be You, my Lord, through Brother Fire,
through whom You light the night
and he is beautiful and playful and robust and strong.
Praised be You, my Lord, through our Sister Mother Earth,
who sustains and governs us,
and who produces varied fruits with colored flowers and herbs.
Praised be You, my Lord, through those who give pardon for sake of your love
and bear infirmity and tribulation

Blessed are those who endure in peace
for by You, Most High, they shall be crowned.¹

Praised be You, my Lord, through our Sister Bodily Death
from who none living may escape.
Woe to those who die in mortal sin.
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.²

Praise and bless my Lord and give Him thanks
and serve Him with great humility.

¹This stanza was added later during a civil war at Assisi.

²This third stanza was added during Francis' final illness.

RICHARD ROLLE

Fire of Love, XV

When I was in the sour-sweet flower of youth, and the time had come of awakening to life, the grace of my Creator came to me . . . If I am to describe my progress I must tell of the life of solitude, for the Spirit breathing upon me directed my mind to pursue and to love this life, and hence forward I made it my care to lead it, so far as my weakness allowed. Nevertheless I remained among those who abounded with earthly riches, and I accepted food from them, and I heard the flatteries which have often drawn famous warriors from the heights to the depths. But I cast away such things in order to gain the one thing needful, and my soul was raised up to the Creator . . . From the beginning of the change of my life and mind until the opening of the door of heaven, so that the eye of my heart might gaze upon heavenly things directly, and might see in what way to seek the Beloved and always long after him, three years, save three or four months, elapsed . . . While the door was still open, scarce a year when by before my heart felt in all reality the fire of eternal love . . . I was sitting in a certain chapel, and while I was taking pleasure in the delight of some prayer or meditation, I suddenly felt within me an unwanted and pleasant fire. When I had for long doubted whence it came, I learned by experience that it come from the Creator and not from a creature, since I found it ever more pleasing and full of heat. Now from the beginning of that fiery warmth, inestimably sweet, till the infusion of the heavenly, spiritual harmony the song of eternal praise and the sweetness of unheard melody, which can be heard and experienced only by one who has received it, and who must be purified and separated from the earth, nine months and some weeks passed away.

For when I was sitting in the same chapel and was reciting psalms as well as I might before supper, I heard above me the noise of harpers, or rather singers. And when with all my heart I attended to heavenly things in prayer, I perceived within me, I known not how, a melody and a most delightful harmony from heaven, which abode in my mind. For my thought was straightway changed into a song, and even when praying and singing psalms I gave forth the selfsame sound. Thenceforth I broke out within my soul into the singing of what previously I had merely said, for abundance of sweetness, but in secret, for it must be in the presence of my Maker alone, I was not recognized by those who saw me, lest if they had known me they would have honored me beyond measure, and so I would have lost part of the fairest flower and would have fallen into desolation. Meanwhile wonder seized me that I was taken into such joy, and that God would have given me gifts that I knew not how to ask for, nor had thought that any, even the most holy, would receive in this life. Certainly I think that this is granted to none as a thing merited, but freely to whom Christ has willed it. Yet I think that no one will receive it, unless he love especially the name of Jesus, and honor it so that he never allow it to fall from his memory save in sleep. He to whom this is given will, I think, achieve that other. So, from the beginning of my conversion to the highest degree of the love of Christ that I could attain by God's gift, the degree in which I sang the divine praises with joyful melody, was four years and about three months. This state, together with the former ones that prepared for it, remains to the end of my life. After death it will be more perfect, because here the joy of love and fire of charity begins, but in the heavenly kingdom they will receive most glorious consummation. And indeed he who is set upon these degrees or this life goes forward not a little, but does not rise to another state, nay rather, as it were confirmed in grace, he is at peace so far a mortals can be. Wherefore I long to return thanks and praises to God without ceasing.

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MARGUERITE PORETE

Edition of Work

Le Mirouer des simples âmes anienties et qui seulement demeurent en vouloir et désir d'amour. ed. R. Guarnieri and P. Verdoyen. CCCM 69 (Turnhout, 1986). During the middle ages this work, which exists in 3 Old French MSS, was translated directly into Middle English by a certain M.N. (3 MSS), and into Latin (5 MSS). It was also translated into Latin from Middle English (1 MS), and twice into Italian from Latin (3 MSS).

The Middle English has been edited: "*The Mirror of Simple Souls: A Middle English Translation*," *Archivio Italiano per la storia della pietà* 5 (1968), pp. 241–355.

English Translations

The Mirror of Simple Souls, tr. Ellen Babinsky (N.Y. Paulist Press, 1993). This now replaces all earlier translations and is the ONLY one done from the original French.

Selections are also translated well in:

Petroff, *Medieval Women's Visionary Literature*, pp. 294–8.

Brunn and Epiney-Burgard, *Women Mystics in Medieval Europe*, part 5.

Dronke, *Women writers of the Middle Ages*, pp. 217–28, 275–78.

Scholarship

Bryant, G., "The French Heretic Beguine," in *Medieval Women Writers* (Athens GA, 1984).

Colledge, E., "Liberty of Spirit," *Theology of Renewal* 2 (1968), 100–17.

———, and J. C. Marler, "Poverty of Will," in *Jan van Ruusbroec: The Sources*, ed. P. Mommaers (Louvain, 1984).

Scholarly work on Marguerite is needed; related studies are listed in Babinsky tr., pp. 239–242.

BRIDGET OF SWEDEN

Editions

Revelationes Sanctae Brigittae, ed. C Durante, 2 vols. (Rome, 1628).

Den Heliga Brigittas Revelaciones, ed. Birger Bergh (Uppsala, 1967-) for books 5 and 7.

Opera Minora, ed. Sten Eklund, 2 vols. (Uppsala and Lund, 1972/75).

Translation

Life and Selected Revelations, tr. Albert Ryle Kezel (N.Y.: Paulist, 1990).

Scholarship

Butkovich, A., *Revelations: St. Birgitta of Sweden* (Los Angeles, 1972)
 Colan, M., "Bridget of Sweden, St." *New Catholic Encyclopedia* 2 (1967), 799.
 Gronberger, S., "St. Bridget of Sweden," *American Catholic Quarterly Review* 42 (1917), 97–148.
 Jorgensen, J., *St Bridget of Sweden* (London, 1954), the only attempt at a biography in English.
 Kirby, B., "St. Bridget's Legacy," *Sign* 60 (1981), 2.
Memorial: Sixth Centenary of the Death of St. Bridget of Sweden, 1373–1973 (Rome, n.d.).
 The scholarship on Bridget in Swedish is vast; much has been written on her influence on the iconography of the Birth of Christ in art (see Kezel tr., pp. 329–41).

CATHERINE OF SIENA

Editions of Works

Il Dialogo della Divina Provvidenza, ed. G. Cavallini (Rome, 1968).
Epistolario, ed. E. Dupré–Theseider (Rome, 1940).
Preghiere ed elevazioni, ed. I. Taurisano (Rome, 1939).

Useful English Translations

The Dialogue, tr. S. Noffke (New York: Paulist Press, 1980).
Letters [in progress], tr. S. Noffke, _ vols (Binghamton NY, 1988-).
Prayers, tr. S. Noffke (New York: Paulist Press, 1983).

Scholarship

Ashley, B., "Guide to Saint Catherine's Dialogue," *Cross and Crown*, 29 (1977), 237–49.
 Foster, K., "St. Catherine's Teaching on Christ," *Life in the Spirit*, 16 (1962), 310–323.
 Scott, K., *Singular Gifts: Perceptions of Catherine of Siena* [the appearance of which is much anticipated]
 ———, "St. Catherine of Siena, Apostola," *Church History*, 61 (1992), 34–47.
 Perrin, J., *Catherine of Siena* (Westminster MD, 1965).
 A new biography by Cavalini is now out.
 There is much scholarship, of uneven merit, in Italian.

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FRANCIS OF ASSISI

This bibliography is for information only—NO PAPERS WILL BE WRITTEN ON FRANCIS.

Edition of Works

Opuscula, ed. K. Esser, *Bibliotheca Franciscana Ascetica Medii Aevi*, 12 (Grottaferrata, 1978).

Useful English Translations

St. Francis of Assisi: Writings and Early Biographies, ed. M. Habig (Chicago, 1972).

Scholarship

Francis has been subjected to much distortion and popularization, start with:

Brook, *Early Franciscan Government*.

Esser, K., *The Marrow of the Gospel* (Chicago, 1958).

———, *Origins of the Franciscan Order* (Chicago, 1965).

Lambert, M., *Franciscan Poverty*.

Lapsanski, D. *Evangelical Perfection* (St. Bonaventure NY, 1977).

See also the early biographies, esp. Celano I.

CLARE OF ASSISI

Edition of Works

Escritos [with Spanish translation], ed. I. Omaechevarria (Madrid, 1970).

Useful English Translation

Francis and Clare: The Complete Works, tr. J. Armstrong and I. Brady (New York: Paulist Press, 1982).

Scholarship

Brady, I., *The Legend and Writings of Saint Clare of Assisi* (St. Bonaventure NY, 1953).

De Robeck, N., *Saint Clare of Assisi* (Milwaukee, 1951).

Little work has been done directly on Clare's spirituality.

BONAVENTURE

Edition of Works

Opera Omnia (Quaracchi, 1882–1902)

Useful English Translation

The Works of Bonaventure, tr. J. de Vinck, 4 vols. (Paterson NJ, 1960–70).

Fragments of his scholastic theological works appear in most collections of medieval philosophy.

Scholarship

The scholarship on Bonaventure is vast beyond belief; start with the following:

Bougerol, J., *Introduction to the Works of Bonaventure* (Paterson NJ, 1963).

Gilson, E., *The Philosophy of Bonaventure* (London, 1938).

Quinn, J., *The Historical Constitution of Bonaventure's Philosophy* (Toronto, 1973)—a monumental bibliographic study.

Then consult the bibliography in *Bonaventure*, tr. E. Cousin (N.Y.: Paulist, 1978).

ANGELA OF FOLIGNO

Edition

Il libro della beata Angela da Foligno, ed. L. Thier and A. Calufetti (Grottaferrata, 1985).

English Translation

Complete Works, tr. P. Lachance (N.Y.: Paulist, 1993)

Scholarship

Lachance, P., *The Spiritual Journey of the Blessed Angelo of Foligno* (Rome, 1984), a doctoral dissertation but about all there is in English yet. See also the massive bibliography of studies in Italian in

L'Italia francescana 60 (1985), 75–92; 63 (1988), 185–200.

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RICHARD ROLLE

Editions of Works

Incendium Amoris, ed. M. Deansly (Manchester, 1915).

Canticum Amoris, ed. G. Liegey in *Traditio*, 12 (1956), 369–91.

Contra Amatores Mundi, ed. P. Theiner (Berkeley, 1968).

Commentary on Revelation, ed. N. Marzac (Paris, 1968).

Melos Amoris, ed. E. Arnould (Oxford, 1957).

Prose and Verse, ed. S. Ogilvie–Thomson (Oxford, 1988).

English Writings, ed. H. Allen (Oxford, 1931).

Useful English Translations

The Fire of Love and The Mending of Life, tr. M. L. Mastro (Garden City NY, 1981).

The English Writings, tr. R. Allen (New York: Paulist Press, 1989).

Writings Ascribed to Richard Rolle, Hermit of Hampole, and Materials for his Biography, tr. H. Allen (New York, 1927).

Scholarship

- Arnould, E., "Richard Rolle and the Sorbonne," *Bulletin of the John Rylands Library*, 23 (1939), 68–101.
- Horstman, C., *Richard Rolle of Hampole and his Followers* (London, 1895).
- Knowles, D., "Richard Rolle," in *English Mystical Tradition*.
- Whiting, C., "Richard Rolle of Hampole," *Yorkshire Archaeological Journal*, 37 (1951), 5–23.
- Woolf, R., *English Religious Lyric in the Middle Ages* (Oxford, 1968).

THE CLOUD AUTHOR

Edition of Works

- The Cloud of Unknowing*, ed. P. Hodgson (London, 1944).
- Deonise Hid Divinite* [includes all other known works by the Cloud author], ed. P. Hodgson (London, 1944).

Useful Modern English Translations

- The Cloud of Unknowing*, tr. J. Walsh (New York: Paulist Press, 1981); this is a reliable translation, others, often with eccentric commentary and adaptation, are legion.
- The Pursuit of Wisdom and other works by the author of the Cloud of Unknowing*, tr. J. Walsh (New York: Paulist Press, 1988)

Scholarship

- Johnson, W., *The Mysticism of the Cloud of Unknowing* (New York, 1967).
- Knowles, D., "The Excellence of *the Cloud*," *Downside Review* 52 (1934).
- . *Medieval Mystics of England* (London, 1961).
- There is much scholarship devoted to authorship.

For *Deonise Hid Divinite*, see also bibliography for Pseudo-Dionysius.

WALTER HILTON

Editions of Works

- Scale of Perfection*, ed. E. Underhill (London, 1923): this is really a light modernization, but it is the best we have until the appearance of the critical edition from Early English Text Society.
- Mixed Life*, ed. S. Ogilvie-Thomson, *Elizabethan and Renaissance Studies*, 92:15 (Salzburg, 1986).
- Eight Chapters of Perfection and Angel's Song*, ed. F. Kuriyagawa, in *Studies in English Literature*, English Number, 1971 (Tokyo, 1971).
- Latin Writings*, ed. J. Clarke and C. Taylor, 2 vols. (Salzburg, 1987).

You will encounter other works ascribed to Hilton that are probably not by him.

Useful English Translations

Scale of Perfection, tr. J. Clark and R. Dorward (New York: Paulist Press, 1991).

Minor Works of Walter Hilton [*Mixed Life, Eight Chapters* etc.], tr. D. Jones (London, 1929).

“Letter to a Hermit,” tr. J. Smith, *The Way* 6 (1966), 230–41.

We are still waiting for translations of other Latin works.

Scholarship

Clark, J., articles in *Downside Review* 95-103 (1977–85).

———, “The Trinitarian Theology of Walter Hilton’s *Scale of Perfection*,” in *Langland*, ed. H. Phillips (Woodbridge, 1990), pp. 125–40.

Gardner, H., “Walter Hilton and the Mystical Tradition in England, *Essays and Studies*, 22 (1937), 103–27.

Hughes, A., *Walter Hilton’s Directions to Contemplatives* (Rome, 1962).

Hussey, S., “Walter Hilton: Traditionalist?” in *Medieval Mystical Tradition* (Exeter, 1980).

Kennedy, D., *The Incarnational Element in Hilton’s Spirituality* (Salzburg, 1982).

Knowles, D., “Walter Hilton” in his *The English Mystical Tradition* (London, 1961).

Milosch, J., *The Scale of Perfection and the English Mystical Tradition* (Madison, 1966).

Russell Smith, J. “Walter Hilton,” *The Month*, n.s. (1959), 133–48.

There has been much study of authorship and linguistic questions concerning Hilton, see Bibliography in J. Clark translation.

JULIAN OF NORWICH

Edition of Work

A Book of Showings to the anchoress Julian of Norwich, tr. E. Colledge and J. Walsh (Toronto, 1978).

Useful Modern English Translation

Showings, tr. E. Colledge and J. Walsh (New York: Paulist Press, 1978)

Scholarship

Knowles, D., “Julian of Norwich,” in *Medieval English Mystical Tradition*.

Molinari, P., *Julian of Norwich* (London, 1958).

Start with this; here is much popular writing about her attribution of femininity to God.

MARGERY KEMPE

Edition of Work

The Book, ed. S. Meech and H. Allen, Early English Text Society, o.s. 212 (Oxford, 1940).

Good English Translation

The Book of Margery Kempe, tr. B. Windeatt (New York, 1985).

Do not use the old unreadable oddly arranged Butler-Bowden translation.

Scholarship

Atkinson, C., *Mystic and Pilgrim* (Ithaca, 1983).

Colledge, E., "Margery Kempe," *Month*, n.s., 28 (1962), 16–29.

Collis, L., *Memoirs of a Medieval Women* (New York, 1964).

Dickman, S., "Margery Kempe and the English Devotional Tradition," in *The Medieval Mystical Tradition* (Exeter, 1980).

Gibdon, G. M. *The Theater of Devotion* (Chicago, 1989)

Goodman, A., "The Piety of John Brunham's Daughter, of Lynn," in *Medieval Women*.

Knowles, D., "Margery Kempe" in *English Mystical Tradition*.

Margery Kempe: A Book of Essays, ed. S. J. McEntire (New York, 1992)

Neuburger, V. E. *Margery Kempe: A Study in Early English Feminism* (New York, 1994) -- tries to make her a feminist . . .

Staley, L. *Margery Kempe's Dissenting Fictions* (University Park PA, 1994) -- tries to make her a religious rebel . . .