Medieval Women Mystics
[Elizabeth of Schönau, Hadewijch of Brabant, Beatrijs of Nazareth, Mechthild of Magdeburg; Angela of Foligno, Catherine of Siena, Na Prous Boneta, Marguerite Porete]

I. Sense of God as remote to Sense of God as immediate and present
   A. from Hildegard of Bingen's Creation/Apocalypse trajectory
   B. to more intimate meditations on select passages
   C. emphasis on living and experiencing the past, not just learning it
   D. emphasis on the more human aspects of Jesus

II. Affective Piety
   A. focusing on particular points in Christ's life
      i. birth
      ii. passion
   B. change in emphasis from Christ's resurrection and teachings
   C. seeking identification in suffering
   D. fusion of identities
   E. emphasis on fullness, satiation, completeness, perfection, union, eternity
   F. aim of self-transformation

III. Steps
   A. requires a series of steps rather than immediate change
   B. self-transcendence through dissolution of self
   C. practices of meditation

IV. How to distinguish mystics from heretics?
   threat to Church from doing away with ecclesiastical mediation with God
V. Individual Writers

A. Elizabeth of Schönau
   i. locus amoenus of romance and troubadour poetry
   ii. expansion of saintly contacts following liturgy
   iii. caring for others in one's kin group or community
   iv. emphasis on exchange, reciprocity

B. Hadewijch of Brabant
   i. lack of reciprocity; no emphasis on faithfulness of others
   ii. wanting to be God with God
   iii. being human with Jesus
   iv. sex with Jesus
   v. jealousy of Augustine

C. Beatrijs of Nazareth
   i. steps
   ii. fullness in self-annihilation

D. Mechthild of Magdeburg
   i. her love for God surpassing the created universe

E. Angela of Foligno
   i. looking for coincidence with human Jesus by meditating on passion
   ii. screaming (demonic possession?)

F. Catherine of Siena
   i. discretion over penance
   ii. Christ's body as text
   iii. blood as unifying agent

G. Na Prous Boneta
   i. same visions but followers of Spiritual Franciscans
   ii. new John the Baptist and new Mary for the age of the Holy Spirit
   iii. papacy has fallen and invalidated the sacraments

H. Marguerite Porete