

**FOR THE BELOVED:
MYSTICAL MARRIAGE IN MEISTER ECKHART AND SISTER CATHERINE**

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1. INTRODUCTION

On April 15 in 1329, Pope John XXII issued the bull “In agro dominico” that condemned tenets of Meister Eckhart’s (ca. 1260-1328) teaching. Scholars have commonly characterized the thought of this medieval mystic as speculative (that is, put simply, it focuses on the concepts of being and intellect in depicting God, anthropology, and the journey from and to the divine). Scholars have also frequently found a neat explanation for the condemnation of certain tenets of Eckhart’s mysticism by identifying him as “speculative.” While there can be no doubt about the significance of Eckhart’s speculative mystical vision, the insistent attention given by scholars to this dimension of his work has resulted in the relative neglect of the affective, nuptial, and even—at times—ecstatic character of Eckhart’s mysticism. This paper probes Eckhart’s varied and multi-faceted use of the concepts of being, knowing, and loving as well as bridal and ecstatic motifs in describing God, the human being, and the journey to God. Rethinking the role of affectivity and recognizing the dynamic balance between the affective and the speculative in Eckhart’s thought will help us to come to a more adequate and comprehensive understanding of his mysticism. Indeed, one of Eckhart’s primary contributions is precisely his ability to harmonize the speculative and affective

dimensions of the mystical journey. In doing so, he articulates a full and inclusive vision of mysticism. Thus, rather than viewing the affective, ecstatic, and bridal *topoi* in Eckhart's mysticism as anomalies, we should recognize and embrace an openness in Eckhart's thought towards different expressions of the divine and the self as well as the pathless path to and union with the transcendent.

In order to bridge fissures caused by compartmentalizing studies of mysticism, this paper has two major purposes: first, it will highlight the integral place of affective, bridal, and ecstatic imagery in Meister Eckhart's thought. Secondly, this paper will place the Dominican Master in conversation with the "Sister Catherine" treatise, a treatise profoundly indebted to Eckhart's mysticism. The *Schwester Katrei* tract reveals the organic coexistence of "speculative" and "affective, courtly" *topoi* in the reception and appropriation of the Meister's mysticism.

While an examination of Eckhart's writings and the "Sister Catherine" treatise illuminates the role of affectivity, ecstasy, and bridal and courtly imagery within the Eckhartian mystical tradition, we also have to be sensitive to some crucial hermeneutical issues raised by this comparison: in terms of our analysis of Eckhart, it is largely a matter of rescuing and retrieving the often neglected affective, bridal, and ecstatic imagery from his writings, thus, disabusing a largely modern and postmodern rupturing of his mysticism (see for example Jacques Derrida, Endre von Ivánka, and Kurt Ruh). In terms of our interrogation of the *Schwester Katrei* tract, we are facing two different concerns: firstly, if scholarship has overemphasized the speculative aspect of Eckhart's mysticism, so called "women's mysticism" and beguine mysticism have predominately been essentialized and pegged as affective, courtly, and ecstatic. Secondly, we must recognize

that rapture as well as ecstatic and affective expressions constituted a double-edged sword for medieval women mystics: on the one hand, rapture provided women with independence and autonomy, which the clergy often feared and struggled to reign-in and channel into more legitimate and easily controllable forms of piety; on the other hand, women were largely expected to express and encapsulate their religious experiences through affective, ecstatic, nuptial, and courtly imagery (as seen in the hagiographies composed by men). Women who broke through these limiting expectations at times suffered severe consequences, as proven by the example of Marguerite Porete, who unflinchingly combined her courtly mysticism with radical speculative forms of mysticism not unlike our “Sister Catherine.” Consequently, when assessing affective, ecstatic, and courtly imagery in the “Sister Catherine” treatise, it also means grasping the ambiguity of this language in women’s experiences.

Let us first turn to Meister Eckhart.

2. MEISTER ECKHART

It is important at the outset to understand how Eckhart’s sense of love, ecstasy, and bridal imagery fit within the larger framework of his teaching. Eckhart adopts a circular Neoplatonic world structure of procession and return according to which the soul and the cosmos unfold from unity into diversity and back to unity;¹ the beginning, thus, coincides with the end.² The Meister proposes that the soul’s circular journey runs from the nothingness of the God beyond God into the somethingness of the world, and back to the nothingness of the God beyond the God. The fabric of being unfolds from the divine One, the transparent and transcendent nothingness, penetrating while simultaneously encompassing all things.³ To Eckhart, all things are in all and in ontological,

epistemological, and affective solidarity.⁴ In line with its circular constitution, Eckhart's mysticism presents a dialectical continuity between the Godhead, Trinity, and creation, and time and eternity.⁵ The firm ontological link between the One, the Trinity, and creation means that creation in its core is Trinitarian and One. Thus, Eckhart sanctifies creation and transience in all their grittiness and overcomes a duality between Creator and creature.

Eckhart is characteristically optimistic regarding the human being's ability to unite with God through the practice of detachment. While Eckhart portrays the autonomous, individual self as a form of not-self, it paradoxically constitutes the greatest attachment for the human being, which obstructs disclosure of authentic existence. By clinging to "myself" and "yourself" as if these discrete things were the purest form of reality, humanity loses sight of the greater communal aspect, that is, the real, transparent unity that it is. Eckhart's appraisal of a solipsistic and myopic existence contains a critical evaluation of the cultural monopoly of the transient and disposable, which ultimately devalues human life and experiences.

Through the praxis of detachment, the human being attains transparency, not only in terms of being, but also in terms of knowing and loving. To depict the translucent relationship between the detached human being and the divine, Eckhart applies the Neoplatonic formula "like knows like" and extends it to include being and loving, that is, like can only be like and love like.⁶ This theme is, for example, discussed in German sermon 12, where Eckhart examines the perfectly detached person, who experiences a dynamic unity between knowing, loving, and being in the divine: "This person," Eckhart observes, "stands in God's knowing and in God's love and becomes nothing other than

what God is himself.”⁷ Consequently, in this indistinct union between human and divine, not only does all distinction between subject and object collapse, but the united and unitary soul knows, loves, and is without any distinction. At the end of sermon 12, we find Eckhart’s well-known (and subsequently condemned) illustrations of the fusion of identities and the ensuing transparency as well as the relational identity between knowing, being, and loving within the divine: “The eye in which I see God is the same eye in which God sees me; my eye and God’s eye are one eye and one seeing, one knowing and one loving.”⁸ Moreover, in his German sermon 5a Eckhart asks whether we can claim that the human being who loves God truly *becomes* God?⁹ He concedes that such a statement may sound impious, but immediately submits that in love two do not exist but only one. “[I]n love I am more God than I am in myself,” Eckhart claims. “It sounds wondrous,” he admits, “that the human being is thus able to become God in love; however, it is true in the eternal truth.”¹⁰

Eckhart’s sense of the dynamic union between love and knowledge has a corollary in his appeal to ecstatic expressions of thought, something we see vividly in his remarkable and subversive reading of the Mary and Martha story in German sermon 86. Eckhart’s reading of this text breaks in dramatic fashion with the preceding exegetical tradition and inverts the classic Mary and Martha story, where Mary is normally portrayed as the example to be emulated. In the Meister’s sermon, Martha (traditionally the model for the active life) and not Mary (traditionally the model for the contemplative life) is hailed as the example to follow. On Eckhart’s reading, Martha better exemplifies spiritual maturity, since Martha, perfectly detached and acting out of her ground, actually has *practiced life* and by doing so she attained the most noble knowing. According to the

Dominican Master, Martha is so grounded that she can work things without allowing them to invade her; she stands among things, while things do not stand in her.¹¹ She has all things, Eckhart argues, no less than if she stood above at the circumference or rim of eternity. This crucial concept indicates a dialectical boundary experience between time and eternity.¹² Here, Martha's soul is raised ecstatically above and carried off beyond all will and images.¹³ Moreover, here Martha and Christ become One, standing as one fiery spirit on this rim of eternity.¹⁴ As Eckhart understands it, the rim of eternity is located between God and creation. Thus, this *locus* of ecstasy does not constitute the ultimate goal of the journey, but is rather the penultimate stage prior to the fusion of identities in union. In placing ecstasy prior to union, the Meister resonates with several Beguine mystics, such as Mechthild of Magdeburg and Hadewijch.

As indicated in our analysis of German sermon 86, indistinct union constitutes the end and the beginning for Eckhart. Importantly, Eckhart's concept of indistinct union is vital to our recovery of the coexistence of speculative and affective forms of mysticism in his thought. Scholars have often misread Eckhart's adoption of the concept of *unitas indistinctionis* and his disinterest in the more traditional mystical idea of *unitas spiritus* as a dismissal of the role of affectivity in union. In his German sermon 60 and his Latin sermon VI, Eckhart creatively underscores the role of love and utilizes ecstatic images to illustrate the transformation of human to divine, created to uncreated. In these sermons, Eckhart articulates a preference for love over knowledge in depicting the divine and the path to the divine; love, for him, begins where the intellect ceases. He here draws classic parallels between the Cherubim and knowledge (or wisdom), and the Seraphim and love. Eckhart concludes that knowledge carries the soul *to* God, but is unable to bring the soul

into God, sounding very similar to the medieval thinker Thomas Gallus, who developed a radically affective and ecstatic form of mysticism.¹⁵ Thus, only love (*minne*) as linked to the fiery and ecstatic Seraphim is capable of liquefying the soul and breaking through into God and uniting it with God; here, the soul is submerged into the divine nature.¹⁶

In German sermon 22, we find an example of Eckhart employing nuptial imagery and Bernardine love mysticism to convey the relationship between the soul-bride and the Son-king.¹⁷ In a beautiful passage, Eckhart describes how the Son steps out of the secret treasure chamber of eternal Fatherhood in order to exalt his beloved bride to whom he is betrothed so that she may return with him “into the exaltation from which she came,” that is, the hidden divinity.¹⁸ The Son-king, suffering great torments for his love, ecstatically leaps out after his young bride, while dialectically remaining within and wishing to go back into his bridal chamber with his bride in order to unite with her: “When he went out from the highest [place] of all, he wanted to go in again with his bride to the purest [place] of all and wanted to reveal to her the hidden secret of his hidden divinity, where he rests with himself [and] with all creatures.”¹⁹ Finally, the sermon has a “happy ending:” the soul-bride and Son-king return into the hidden divinity, resulting in a transparent love union between the two. Despite Eckhart’s concern that an ecstatic mode of mysticism may become addictive and an attachment, which dilutes the sojourner’s original intention, he still clearly believes that rapture and bridal imagery disclose critical aspects of the mystical topography.

In sum, I do not think that the affective, nuptial, and ecstatic passages in Eckhart’s mysticism should be viewed as irregularities. Rather, they should be seen as reflecting an openness and inclusiveness towards different modes of walking what Eckhart refers to as

the “pathless path,” a way that must ultimately and paradoxically be abandoned in face of the divine translucent nothingness.

3. THE “SISTER CATHERINE” TREATISE

The next section of this paper places Eckhart in dialogue with the “Sister Catherine” tract, an example of beguine mysticism steeped in Eckhartian thought. The brief discussion of the *Schwester Katrei* treatise will demonstrate that Eckhart’s combination of radical speculative mysticism with affective, bridal, and ecstatic forms of mysticism influenced and continued to flourish in the succeeding Eckhartian tradition.

Falsely attributed to Eckhart by Franz Pfeiffer and also frequently linked by scholars to the so called Heresy of the Free Spirit, the “Sister Catherine” treatise sheds light on the reception of Meister Eckhart’s thought around the time when his mysticism came under grave suspicion. The text possibly stems from the second quarter of the 14th century and Strasbourg (where Eckhart was active as a spiritual counselor to beguines), and stands firmly in the Eckhartian tradition. The text is structured in the form of a dramatic dialogue, depicting several meetings between a friar confessor, who may possibly have been modeled on Eckhart, and the female protagonist of the text (the “daughter”), who is probably a beguine. Barbara Newman argues that several features of the text suggest female authorship, “especially its exaltation of the beguine’s all-absorbing love at the expense of her confessor’s churchly prudence.”²⁰ The tract is particularly interesting for our purposes, because it not only undertakes an intricate harmonization of speculative and affective mysticism, but the female main character surpasses her Dominican Master in love and mystical knowledge, resulting in a non-traditional role reversal in which the “daughter” unapologetically (i.e., without the common humility *topoi*) assumes the role of her confessor’s teacher.²¹

The “Sister Catherine” treatise advocates Eckhart’s radical circular ontology and epistemology. Like Eckhart, the “daughter” embraces detachment as integral to her mystical journey, for it deepens and inter-connects her being with her love and knowledge. In her ardent commitment to find the fastest path to God, the female protagonist maintains that she must follow the apostles’ footsteps and abdicate all exterior comforts and attachments to honor, property, and important relationships to loved ones, including her confessor.²² Nevertheless, similarly to Eckhart, she underscores that most of all she must abandon the opacity of the self and the desire for “God” in order to attain the translucency of the divine.²³ As wholly empty, she can suffer everything that Christ has suffered, live out his humanity, and become a persecuted, abject, and exiled human being both physically and spiritually.²⁴ Paradoxically, only then, while experiencing her Lover’s love from afar, will she be able to follow her beloved in true love and to the highest degree without a why.²⁵ Thus, the tract locates a profusive and pure love in the pain and fragmentation of separation. The Eckhartian idea of living and acting “without a why” (*sunder warumbe*) signals a fruitful, emancipated purposelessness as well as a living union and continuity between the contemplative and active life, overcoming any unproductive and artificial dichotomy between “interiority” and “exteriority.” The daughter singles out the fact that she is “active to the highest [degree], with both my external and internal activity” as something that has benefited her the most on her journey.²⁶ The tract ends with the following advice: “You must not withdraw; you must seek activity with creatures [...].”²⁷

The fact that the concept of living and acting without a why occupies such a significant position in both Eckhart’s writings and the *Schwester Katrei* tract suggests

that the love affair between the soul and God is not a solipsistic endeavor, but that the community is fundamental to the lovers' relationship. The mature lovers achieve what Barbara Newman refers to as "the integration of private desire with social responsibility."²⁸ Consequently, we can here draw some parallels to Eckhart's sermon 86, since the soul may not simply withdraw and frolic in the delicious feeling of the beloved, but must gain life-experience and joyously flow forth into the world and the community through its ground.

In the "Sister Catherine" tract, Mary Magdalene, rather than Martha, has a reoccurring and starring role as the ultimate mystical role model and she instantiates the continuity between the active, communal and the contemplative life. Mary Magdalene, the virtual patron saint of the beguines, is presented as a noble and accomplished Lover, a virile woman, who achieves more than the male apostles, a pure maiden, and an unrivaled preacher and teacher.²⁹ Hence, the tract undercuts the traditional link between virginity and passivity and inaccessibility.³⁰ In her description of Mary Magdalene, the author celebrates the experience and joy of transformative love, desire, ecstasy, being, and knowing within a relationship and within community. Discussing the relationship between Mary Magdalene and Christ, the female protagonist refers to Christ as the noble Lover and Mary Magdalene as the noble woman possessing a noble, loving heart and burning with unfulfilled yearning for her Lover.³¹ Because of her noble, loving heart, "she had to love intensely whatever she loved."³² In fact, Mary's heart was overflowing with her love, yet, her love could not be exhausted, but she loved and knew her Lover steadfastly and never abandoned him.³³ Her love of Christ makes her perfectly detached and free and expels everything from her being that is not her Lover. The text makes clear

that the love of the perfect Lover elicits perfect detachment and knowledge.³⁴ The author also links the theme of like knowing and loving like to Mary Magdalene's and Christ's relationship: due to Mary's purity and detachment, Christ and Mary could love and know each other genuinely, intimately, and tenderly.³⁵

The daughter revisits the controversial Eckhartian concept of indistinct union several times. It is necessary for the detached human being to deconstruct "God" and the "self" by letting God be nothing and existing in the same nothingness. In this nothingness, the daughter explains, "no mediation remains between us and God," and here the detached human being exists, knows, and loves transparently.³⁶ At another point in the narrative, the confessor seeks the daughter in a foreign land to seek guidance. She informs him that due to her perfect detachment she is permanently established in the pure Godhead, where she was before she was created.³⁷

For our purposes, it is crucial to note that the author often links the concept of indistinct union and fusion with the divine to instances of ravishing ecstasy. For example, in a central passage the daughter joyfully exclaims "Father, rejoice with me, I have become God," simultaneously and paradoxically implying absolute ontological abjection and fulfillment.³⁸ Her confessor, however, urges her to "[g]o back into union [...]. If you remain God, I will rejoice with you."³⁹ Following the advice of the confessor, the daughter goes into the corner of the Church to return to indistinct union with God. "There it happens that she forgets everything that had ever been named," the narrator tells us, "and she is drawn so far out of herself and away from all created things that they have to carry her from the church. She lies until the third day and they think she is surely dead!"⁴⁰ The next time the topic of indistinct union is broached again, the "daughter" informs the

confessor that she has been permanently established in God. At the dramatic culmination of the tract, the confessor reaches ecstasy and union through the enlightenment attained with the help of his former spiritual advisee.⁴¹ However, the text informs us that he is not permanently united with God, since he is not yet fully prepared for it. As mentioned above, instances of mystical ecstasy have commonly been characterized as deviations from Eckhart's idea of indistinct union. However, as we have seen, the connection between ecstasy and indistinct union is not alien to the Meister's thought.

In sum, a study of the mystical theology of the *Schwester Katrei* tract will not only disclose an intriguing reception history, but also a dynamic understanding of the relationship between speculative and affective forms of mysticism. A conversation between the "Sister Catherine" treatise and Eckhart's writings will demonstrate that the tract is faithful to the Eckhartian heritage in harmoniously employing both love and knowledge as names of God and approaches to God. This coexistence (which can also be found in Mechthild of Magdeburg's and Marguerite Porete's writings) disproves the thesis that Eckhart's cultivation of a speculative form of mysticism constitutes "a reaction to the highly affective and experiential mysticism said to prevail in beguinages and convents [...]."⁴²

4. CONCLUSION

Some concluding remarks: this analysis refutes previous one-sided characterizations of Eckhart and the succeeding Eckhartian tradition. I argue that Eckhart's and the "Sister Catherine" tract's harmonization restores a fractured anthropology and theology caused by the rupture between speculative and affective forms of mysticism. Eckhart and the *Schwester Katrei* treatise take seriously the complex infrastructures of the self and the divine as both immanent and transcendent as well as the

notion of transformation, which is evidenced through their congruous incorporation of both speculative and affective elements. Their comprehensive mysticisms teach us what it means to be truly and authentically human vis-à-vis self, other, community, and the transcendent. A one-sided focus on either speculative or affective mystical expressions may mainly reflect a post-modern severance of being, intellect, and love (see for example Georges Bataille, Jacques Derrida, Endre von Ivánka, and Kurt Ruh) not only with regards to mystical experiences, but also concerning quotidian human life itself. The cementing and limiting of the exegetical and heuristic methods and tools impoverishes our understanding of what it means to be human and to experience Ultimate Reality. Consequently, the recognition and appreciation of the diverse expressions in our thinkers' writings will yield a richer understanding of a fertile and multi-faceted mystical tradition, which still touches, dialogues with, and transforms us today.

¹ For example, Meister Eckhart, LW 4, ed. Ernst Benz, sermon XXV,1, *Gratia dei sum id quod sum*, n. 259, p. 236.

² Cf. for example, Meister Eckhart, LW 2, ed. Konrad Weiß, *Expositio libri Exodi*, n. 85, p. 88: „Primum enim sive principium et finis semper coincidunt et sibi mutuo correspondent.“

³ See for example Meister Eckhart, LW 2, ed. Konrad Weiß, *Expositio libri Exodi*, n. 163, p. 143; LW 3, ed. Josef Koch, *Expositio Sancti Evangelii Secundum Iohannem*, n. 138, p. 117; LW 4, ed. Ernst Benz, sermon XXIX, *Deus unus est*, n. 296, p. 264; DW 3, ed. Josef Quint, sermon 80, “Homo quidam erat dives,” pp. 383-384.

⁴ For example Meister Eckhart, LW 2, ed. Konrad Weiß, *Expositio libri Exodi*, n. 91, pp. 94-95; LW 2, ed. Josef Koch, *Sermones et Lectiones super Ecclesiastici*, n. 20, p. 248; LW 2, ed. Josef Koch, *Expositio Libri Sapientiae*, n. 96, pp. 430-431; LW 4, ed. Ernst Benz, sermon IV,1, *Ex ipso, per ipsum, et in ipso*, nn. 20-23, pp. 22-25; LW 4, ed. Ernst Benz, sermon XXX,1, *Diliges dominum deum tuum ex toto corde tuo*, n. 312, p. 275.

⁵ Cf. Meister Eckhart, LW 1, ed. Konrad Weiß, *Expositio libri Genesis*, n. 7, p. 190. See also Bernard McGinn, “The God beyond God” in *Journal of Religion* 61 (1981): pp. 1-19), pp. 13-15. The notion of the coeternity of the world and creatures and the elevation of creation made Church authorities very uneasy. It was explicitly reprimanded as heretical in articles 1-3 of “In agro dominico.”

⁶ Meister Eckhart, DW 1, ed. Josef Quint, sermon 10, “In diebus suis,” p. 174: “Glîch wird geminnet. Minne minnet alwege glîch; dar umbe sô minnet got den gerechten menschen im selber glîch.”

⁷ Meister Eckhart, DW 1, ed. Josef Quint, sermon 12, “Qui audivit me,” p. 194: “Dirre mensche stât in gotes bekennenne und in gotes minne und enwirt kein anderz, dan daz got selber ist.” Cf. Meister Eckhart, LW 5, ed. Loris Sturlese, *Acta Echardiana: Secunda Pars*, 46 (*Processus Coloniensis I*, n. 1-74), n. 50, p. 215.

⁸ Meister Eckhart, DW 1, ed. Josef Quint, sermon 12, “Qui audivit me,” p. 201: “Daz ouge, dâ inne ich got sihe, daz ist daz selbe ouge, dâ inne mich got sihet; mîn ouge und gotes ouge daz ist éin ouge und éin gesiht und éin bekennen und éin minnen.”

⁹ Meister Eckhart, DW 1, ed. Josef Quint, sermon 5a, “In hoc apparuit,” p. 79.

¹⁰ Meister Eckhart, DW 1, ed. Josef Quint, sermon 5a, “In hoc apparuit,” p. 80: “in der liebe bin ich me got, dann ich in mir selber bin. [...] daz helt wunderlich, daz der mensch also mag got zu werden in der liebe; doch so ist es in der ewigen warheit war.”

¹¹ Meister Eckhart, DW 3, ed. Josef Quint, sermon 86, “Intravit Iesus in quoddam castellum etc.,” p. 485: “dû stâst bî den dingen, und diu dinc enstânt niht in dir.”

¹² Meister Eckhart, DW 3, ed. Josef Quint, sermon 86, “Intravit Iesus in quoddam castellum etc.,” p. 485.

¹³ Meister Eckhart, DW 3, ed. Josef Quint, sermon 86, “Intravit Iesus in quoddam castellum etc.,” p. 486.

¹⁴ Meister Eckhart, DW 3, ed. Josef Quint, sermon 86, “Intravit Iesus in quoddam castellum etc.,” p. 486.

¹⁵ Meister Eckhart, DW 3, ed. Josef Quint, sermon 60, “In omnibus requiem quaesivi,” p. 22.

¹⁶ Meister Eckhart, DW 3, ed. Josef Quint, sermon 60, “In omnibus requiem quaesivi,” pp. 22-24.

¹⁷ Edmund Colledge, *Meister Eckhart: The Essential Sermons, Commentaries, Treatises, and Defense*, ed. Edmund Colledge and Bernard McGinn, sermon 22, “Ave, gratia plena,” p. 196, ft. 22.

¹⁸ Meister Eckhart, DW 1, ed. Josef Quint, sermon 22, “Ave, gratia plena,” p. 388.

¹⁹ Meister Eckhart, DW 1, ed. Josef Quint, sermon 22, “Ave, gratia plena,” p. 388: “Dâ er ûzgienc von dem allerhœchsten, dâ wolte er wider îngân mit sîner brût in dem allerlûtersten und wolte ir offenbâren die verborgene heimlicheit sîner verborgenen goetheit, dâ er ruowet mit im selber mit allen crêatûren.”

²⁰ Barbara Newman, *From Virile Woman to WomanChrist*, p. 172.

²¹ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 351-352. See also Robert Lerner, *The Heresy of the Free Spirit in the Later Middle Ages*, p. 230. Further, Jo Ann McNamara, “The Rhetoric of Orthodoxy: Clerical Authority and Female innovation in the Struggle with Heresy,” *Maps of Flesh and Light: The Religious Experience of Medieval Women Mystics*, ed. Ulrike Wiethaus, p. 21.

²² *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 351, 370-371. See also Robert Lerner, *The Heresy of the Free Spirit in the Later Middle Ages*, pp. 225-226.

²³ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 355.

²⁴ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 355-356.

²⁵ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 354.

²⁶ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 360, 366.

²⁷ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 383. See also p. 367.

²⁸ Barbara Newman, *From Virile Woman to WomanChrist*, p. 142. See also Robert Lerner, *The Heresy of the Free Spirit in the Later Middle Ages*, p. 221.

²⁹ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 373, 380.

Barbara Newman, *From Virile Woman to WomanChrist*, pp. 173, 181.

³⁰ Jo Ann McNamara, “The Rhetoric of Orthodoxy: Clerical Authority and Female innovation in the Struggle with Heresy,” *Maps of Flesh and Light: The Religious Experience of Medieval Women Mystics*, ed. Ulrike Wiethaus, p. 14.

³¹ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 371.

³² *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 371, 381.

³³ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), pp. 380-381.

³⁴ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 373.

³⁵ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 380.

³⁶ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 381.

³⁷ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 361.

³⁸ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 358. See also Barbara Newman, *From Virile Woman to WomanChrist*, p. 164.

³⁹ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 358.

⁴⁰ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 358.

⁴¹ *Meister Eckhart: Teacher and Preacher*, ed. Bernard McGinn (trans. Elvira Borgstadt), p. 383.

⁴² Amy Hollywood, *The Soul as Virgin Wife*, p. 5.