

A BRIEF CRITICAL BIBLIOGRAPHY ON CHRISTIAN MYSTICISM

I. TRANSLATIONS

Classics of Western Spirituality (New York: Paulist Press, 1978–). The series now includes more than a hundred volumes on Jewish, Christian, and Islamic spirituality.

Cistercian Publications (Spencer-Washington-Kalamazoo, 1969–). More than three hundred volumes in two series:

1. *Cistercian Fathers Series*. Translations of the works of the major Cistercian authors.
2. *Cistercian Studies Series*. Original monographs on the history of monasticism along with translations of classic monastic texts from East and West.

Many other mystical texts are available in individual translations, as well as in some of the series cited in this book.

II. WORKS ON MYSTICISM

1. HISTORIES AND HANDBOOKS IN CHRONOLOGICAL ORDER

A History of Christian Spirituality, edited by Louis Bouyer et al. (New York: Seabury, 1982). Three volumes of the four-volume French original (1960–66) were translated.

Christian Spirituality I, II, and III. These three volumes are part of the ongoing *World Spirituality. An Encyclopedic History of the Religious Quest* (New York: Crossroad, 1985–), under the general editorship of Ewert Cousins. These

volumes, the most recent general history of Christian spirituality, comprise:

1. *Christian Spirituality. Origins to the Twelfth Century*, edited by Bernard McGinn, John Meyendorff, and Jean Leclercq (1985).
2. *Christian Spirituality. High Middle Ages and Reformation*, edited by Jill Raitt in collaboration with Bernard McGinn and John Meyendorff (1987).
3. *Christian Spirituality. Post-Reformation and Modern*, edited by Louis Dupré and Don E. Saliers in collaboration with John Meyendorff (1989).

Bernard McGinn, *The Presence of God. A History of Western Christian Mysticism* (New York: Crossroad-Herder, 1991–). Four volumes thus far (of six projected). The most detailed history of mysticism in English.

1. *Foundations of Mysticism. Origins to the Fifth Century* (1991).
2. *Growth of Mysticism. Gregory the Great Through the Twelfth Century* (1994).
3. *The Flowering of Mysticism. Men and Women in the New Mysticism: 1200–1350* (1999).
4. *The Harvest of Mysticism in Medieval Germany (1300–1500)* (2005).

The New Westminster Dictionary of Christian Spirituality, edited by Philip Sheldrake (Louisville: John Knox, 2005). The best current one-volume encyclopedic survey.

Minding the Spirit. The Study of Christian Spirituality, edited by Elizabeth Dreyer and Mark Burrows (Baltimore: Johns Hopkins, 2005). Twenty-five essays from the *Journal of the Society for the Study of Christian Spirituality*. A valuable resource for contemporary approaches to spirituality and mysticism.

2. REGENT STUDIES (1980–2005)

Bouyer, Louis. *The Christian Mystery. From Pagan Myth to Christian Mysticism* (Edinburgh: Clark, 1989). A general account of the development of Christian mysticism.

Carlson, Thomas A. *Indiscretion. Finitude and the Naming of God* (Chicago: University of Chicago, 1999). The role of Dionysian apophaticism in the post-Heideggerian discussion.

Davies, Oliver, and Denys Turner, editors. *Silence and the Word. Negative Theology and Incarnation* (Cambridge: Cambridge University Press, 2002). Ten essays on negative theology and mysticism.

De Certeau, Michel. *The Mystic Fable. Volume One. The Sixteenth and Seventeenth Centuries* (Chicago: University of Chicago, 1992. French original 1982). This difficult study is one of the most important new approaches to mysticism of the past quarter century. See also de Certeau's *Heterologies. Discourse on the Other* (Minneapolis: University of Minnesota, 1986), which contains several important essays on mysticism.

- Dupré, Louis. *The Deeper Self. An Introduction to Christian Mysticism* (New York: Crossroad, 1981). A brief introduction.
- Fanning, Steven. *Mystics of the Christian Tradition* (London and New York: Routledge, 2001). A historical overview.
- Forman, Robert K. C. *Mysticism, Mind, Consciousness* (Albany: SUNY Press, 1999). A representative of the “pure consciousness” theory of mysticism. See also two books edited by Forman:
1. *The Problem of Pure Consciousness. Mysticism and Philosophy* (Oxford: Oxford University Press, 1990).
 2. *The Innate Capacity. Mysticism, Psychology, and Philosophy* (Oxford: Oxford University Press, 1998).
- Hollywood, Amy. *Sensible Ecstasy. Mysticism, Sexual Difference, and the Demands of History* (Chicago: University of Chicago, 2002). An analysis of the role of mysticism in contemporary French thought.
- Idel, Moshe, and Bernard McGinn, editors. *Mystical Union in Judaism, Christianity, and Islam. An Ecumenical Dialogue* (New York: Continuum, 1996). Six essays on the meaning of mystical union in the three traditions.
- Katz, Steven T. Four volumes edited by Katz and published by Oxford University Press have been important to contemporary debates about the “constructed” nature of mysticism:
1. *Mysticism and Philosophical Analysis* (1978).
 2. *Mysticism and Religious Traditions* (1983).
 3. *Mysticism and Language* (1992).
 4. *Mysticism and Sacred Scripture* (2000).
- Kessler, Michael, and Christian Sheppard, editors. *Mystics. Presence and Aporia* (Chicago: University of Chicago, 2003). New perspectives on mysticism presented through a dozen essays.
- Louth, Andrew. *The Origins of the Christian Mystical Tradition. From Plato to Denys* (Oxford: Clarendon, 1981). A useful study of the beginnings of Christian mysticism.
- Marion, Jean-Luc. *God Without Being* (Chicago: University of Chicago, 1991). An important philosophical work on the retrieval of Dionysian apophatic thought.
- McGinn, Bernard, and Patricia Ferris McGinn. *Early Christian Mystics* (New York: Crossroad, 2003). Brief presentations of twelve mystics from the second to the twelfth centuries.
- McIntosh, Mark A. *Mystical Theology. The Integrity of Spirituality and Theology* (Oxford: Blackwell, 1998). A fine introduction to current discussions of mystical theology.
- Parsons, William B. *The Enigma of the Oceanic Feeling. Revisioning the Psycho-*

- analytic Theory of Mysticism* (New York: Oxford University Press, 1999). Analyzes Freud's attitude toward mysticism.
- Roy, Louis. *Mystical Consciousness. Western Perspectives and Dialogue with Japanese Thinkers* (Albany: SUNY Press, 2003). A philosophical and comparativist study.
- Ruffing, Janet K., editor. *Mysticism and Social Transformation* (Syracuse: Syracuse University, 2001). Ten essays on the social role of mysticism from various perspectives, historical and theoretical.
- Sells, Michael A. *Mystical Languages of Unsayings* (Chicago: University of Chicago, 1994). A major study of apophatic mysticism (Plotinus, Eriugena, Ibn Arabi, Eckhart, and Marguerite Porete).
- Szarmach, Paul, editor. *An Introduction to the Medieval Mystics of Europe* (Albany: SUNY Press, 1984). A selection of essays on fourteen medieval figures.
- Tamburello, Dennis. *Ordinary Mysticism* (New York: Paulist Press, 1996). A good short introduction to the nature of Christian mysticism.
- Turner, Denys. *The Darkness of God. Negativity in Christian Mysticism* (Cambridge: Cambridge University Press, 1995). Important study of apophaticism, both historical and theoretical.
- Vergote, Antoine. *Guilt and Desire. Religious Attitudes and Their Pathological Derivatives* (New Haven, Connecticut: Yale, 1988). A psychological approach to mystical experience.
- Wainwright, William J. *Mysticism. A Study of Its Nature, Cognitive Value and Moral Implications* (Madison: University of Wisconsin, 1981). An example of the American philosophical approach to mysticism.
- Woods, Richard, editor. *Understanding Mysticism* (Garden City, New York: Image Books, 1980). A selection of noted essays.

3. CLASSIC INTERPRETATIONS OF MYSTICISM (1880–1980)

- Balthasar, Hans Urs von (1905–88). *The Glory of the Lord. A Theological Aesthetics*, 7 volumes (San Francisco: Ignatius Press, 1982–89. German original 1961–69). Balthasar's theological views on mysticism are scattered throughout this series (his masterpiece), as well as in his other writings.
- Bataille, Georges (1897–1962). *Eroticism* (London: Calder & Boyars, 1962). A provocative examination of the relation between mysticism and eroticism.
- Bergson, Henri (1859–1941). *The Two Sources of Morality and Religion* (Notre Dame: University of Notre Dame, 1977). First published in 1932, this book by the noted French philosopher views mysticism as the dynamic element in religion.
- Bremond, Henri (1863–1933). *A Literary History of Religious Thought in France*

- from the Wars of Religion Down to Our Own Times, 3 volumes (London: SPCK, 1928–36). A partial translation of *Histoire littéraire du sentiment religieux en France depuis la fin des guerres de religion jusqu'à nos jours*, 11 volumes (1915–33). The still-unrivaled account of the Golden Age of French spirituality and mysticism.
- Butler, Cuthbert, OSB (1858–1934). *Western Mysticism* (New York: E. P. Dutton, 1923). A study of monastic mysticism, concentrating on Augustine, Gregory, and Bernard. Butler's book helped correct the Neoscholastic view of mysticism that considered Teresa of Avila and John of the Cross as the ultimate authorities.
- Hügel, Friedrich von (1852–1925). *The Mystical Element of Religion as Studied in Saint Catherine of Genoa and Her Friends*, 2 volumes (London: James Clarke & Co., 1908; 2nd ed. 1923). A difficult but indispensable book. Hügel's work is both an exposition of mysticism and a theory of religion, comparable to that of his friend William James.
- Inge, W. R. (1860–1954). *Christian Mysticism* (London: Methuen, 1899). Dean of St. Paul's in London, Inge's historical study was one of the first significant works in English. He also wrote:
1. *Studies of English Mystics* (1906).
 2. *Personal Idealism and Mysticism* (1907).
 3. *The Philosophy of Plotinus*, 2 volumes (Gifford Lecture, 1918).
 4. *Mysticism in Religion* (1948).
- James, William (1842–1910). *The Varieties of Religious Experience* (New York: Modern Library, 1994). Lectures 16 and 17 of James's Gifford Lectures of 1901–2 remain among the most discussed presentations of mysticism. On James, see G. William Barnard, *Exploring Unseen Worlds. William James and the Philosophy of Mysticism* (Albany: SUNY Press, 1997), and the introductions in *The Varieties of Religious Experience. Centenary Edition* (London and New York: Routledge, 2002).
- Jones, Rufus M. (1863–1948). *Studies in Mystical Religion* (London: Macmillan, 1909). This Quaker scholar of religion was interested in mysticism from his student days. See also:
1. *Spiritual Reformers in the 16th and 17th Centuries* (1914).
 2. *Some Exponents of Mystical Religion* (1930).
 3. *The Flowering of Mysticism* (1939).
- Leclercq, Jean, OSB (1910–93). *The Love of Learning and the Desire for God* (New York: Fordham University Press, 1961. French original 1957). A noted exploration of Latin monastic culture and its mysticism.
- Lossky, Vladimir (1903–58). *The Mystical Theology of the Eastern Church* (London: James Clarke, 1957. French original 1944). A study of the centrality of mystical theology in Eastern Christianity.

- Maréchal, Joseph, SJ (1878–1944). *Studies in the Psychology of the Mystics* (London: Burnes, Oates and Washbourne, 1927). A partial translation of *Études sur la psychologie des mystiques*, 2 volumes (1926–37). Maréchal was a major Neothomist philosopher. These volumes, collecting essays dating back to 1908, remain among the best studies of comparative mysticism from a philosophical perspective.
- Maritain, Jacques (1882–1973). *Distinguish to Unite, or The Degrees of Knowledge* (New York: Scribner, 1959. French original 1932). The noted Catholic philosopher sought to find the inner harmony between the epistemologies of Thomas Aquinas and John of the Cross.
- Otto, Rudolph (1869–1937). *Mysticism East and West* (New York: Macmillan, 1932). A series of lectures on the comparative study of mysticism concentrating on Meister Eckhart and Shankara.
- Rahner, Karl, SJ (1904–84). A Catholic theologian who wrote extensively on mysticism, beginning with essays on the spiritual senses published in the 1930s and continuing on in the many volumes of his *Theological Investigations*. Rahner summarized his views on spirituality and mysticism in *The Practice of Faith: A Handbook of Contemporary Spirituality* (New York: Crossroad, 1983. German original 1982).
- Schweitzer, Albert (1865–1975). *The Mysticism of Paul the Apostle* (London: A. & C. Black, 1931. German original 1929). Schweitzer, one of the most influential twentieth-century Protestant voices in favor of mysticism, distinguished between Hellenistic God-mysticism and Pauline Christ-mysticism.
- Stolz, Anselm, OSB (1900–42). *The Doctrine of Spiritual Perfection* (New York: Crossroad, 2001. German original 1936). One of the first books to argue that biblical and patristic sources form the essential core of Christian mysticism.
- Thurston, Herbert, SJ (1856–1939). *The Physical Phenomena of Mysticism* (Chicago: Regnery, 1952). An English Jesuit's investigation of the paranormal states of some mystics.
- Underhill, Evelyn (1875–1941). *Mysticism. A Study in the Nature and Development of Man's Spiritual Consciousness* (Cleveland: Meridian Books, 1955). First published in 1911, Underhill's long introduction is probably the most read English work on mysticism. Underhill did much to introduce mysticism to the English-speaking audience. Among her other works on the subject:
1. *The Mystic Way* (1913).
 2. *Practical Mysticism* (1914).
 3. *The Essentials of Mysticism* (1920).
 4. *The Mystics of the Church* (1964).
- Zaehner, R. C. (1913–74). *Mysticism Sacred and Profane. An Inquiry into Some Va-*

rieties of Preternatural Experience (Oxford: Oxford University Press, 1957). Zaehner, a student of comparative religion, attacked the drug-induced account of mystical experience popularized by Aldous Huxley in *The Doors of Perception* (1954). His study of Christian, Hindu, and Muslim mysticism was based on a Christian theological perspective.