

**MYSTIK UNTERWEGS**  
*Theologia mystica und revelationes in kartäusischen Händen*

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In Vorbereitung

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*Stand: 27. November 2020*

Eine Publikation des Freiburger DFG-Projektes „Making Mysticism. Mystische  
Bücher in der Bibliothek der Kartause Erfurt“

<https://making-mysticism.org/>

## I: Mystische Texte in kartäusischen Rezeptionszusammenhängen

SIMONE KÜGELER-RACE (Cambridge): Lektürezeichen und Rezeptionsspuren in ‚The Book of Margery Kempe‘ – Ein mystischer Vitentext in den Händen englischsprachiger Kartäuser

‘The Book of Margery Kempe’ constitutes one of the key texts of medieval English mysticism. Surviving in a unique manuscript copy from Mount Grace Charterhouse (London, British Library, Add MS 61823, c. 1440), the text focuses on the conversion of Margery Kempe in her role as *pis creatur*, who leaves her comfortable life as a wealthy wife and mother of fourteen children to pursue her journey towards Christian perfection. Most contributions take the rich textual details as a basis to reconstruct the biographical data of the historical Margery Kempe. This approach relies on the problematic premise that the text offers unmediated access to real life experience. Due to this research focus, the extensive marginalia in the manuscript have received considerably less attention. Based on new evidence from the Kempe manuscript, this essay challenges the accepted chronology of annotating scribal hands and outlines contemporary reception. It becomes apparent that the red ink annotator sees a connection between the corporeal experience of divine grace exemplified by the Margery Kempe persona and the ‘mystics’ of Mount Grace, Richard Methley and John Norton, who shaped the monastery’s reputation as a centre for literary production.

SERGI SANCHO FIBLA (Louvain): Reading mystics, building saints. Impact and reception of Carthusian holy women within the order

Carthusians are well known for the attention they devoted to mysticism, whether it concerned women or men’s texts. However, if we look inside the female branch of this order, it may be surprising how few texts are produced inside the Carthusian cloisters by women. In the medieval period, we only find one writer, Marguerite d’Oingt. But if we look further, and we focus on the posterity that her writings had, either inside or outside the Order, the surprise is even greater. Although her works contain some mystical teachings close to those of other female mystics of the 13<sup>th</sup> and 14<sup>th</sup> centuries, the resonance her texts found in the centuries after her death was extremely poor. This article will analyze the construction of the female exemplary figures inside and outside the Carthusian order with a study of the manuscript tradition that contains the experiences, thoughts, and actions of Marguerite d’Oingt, Béatrice d’Ornacieux and Roseline de Villeneuve up to the 17<sup>th</sup> century. Together with providing sometimes unpublished, sometimes neglected information on the early-modern reception of these figures, this article will also make a critical contribution to the methodological discussion of the historical construction of mysticism.

STEFAN ABEL (Bern): Mystagogisierung und Implementierung des ‚Nonnenwerks‘ im *exemplar* des Nürnberger Kartäusers Erhart Groß

The ‘Nonnenwerk’, written by the German Carthusian Erhart Groß in 1432, is an early translation of Book I of Thomas à Kempis’ ‘Imitation of Christ’. Groß includes it within his autograph dating from 1436 (Wrocław, University Library, Cod. I Q 77) which also includes, along with his translation of Gerard van Vliederhoven’s ‘Cordiale’, the so-called ‘Geographischer Traktat’, Groß’ very own treatise on cosmology and the Holy Land, and his ‘Grisardis’, an adaptation of the final novella of Giovanni Boccaccio’s ‘Decameron’. This autograph is a kind of one-volume library which provides its readers with the knowledge necessary for one’s spiritual well-being. Groß increases the mystagogical tendencies of his ‘Nonnenwerk’, already noticeable in ‘The Imitation of Christ’, by basing it on the mystical triple way. Christian mysticism in the 15<sup>th</sup> century is to a large extent reduced to man’s uniformity with God’s will. In the ‘Nonnenwerk’ Groß basically attempts to teach the reader how to arrive at a wilful union with God by imitating Christ’s actions and manners. This doctrine is then exemplified by the ‘Grisardis’, an *exemplum virtutis* on the uniformity with God’s will in the married life of a nameless margrave and his wife Grisardis. She is an exorbitantly obedient, almost inimitable quasi-saint who humbly overcomes any kind of adversities with which she is confronted. The paranetic concept of imitation thus complementarily relates the ‘Nonnenwerk’ (*imitatio Christi*) to the ‘Grisardis’ (*imitatio Grisardis*).

## II: Mystische Texte in kartäusischen Sammlungszusammenhängen

JONAS HERMANN (Harvard): Die Mystik in der Nussschale. Rezeption und Einordnung des ‚Buchs von geistlicher Armut‘ in der Bibliothek der Erfurter Kartause

This paper investigates the reception of the mystical German treatise known as the ‘Book of Spiritual Poverty’ in the charterhouse of Erfurt in the late 15<sup>th</sup> century. The main resources for this investigation are the book’s entry in the local library catalogue as well as the very manuscript this entry refers to. A juxtaposition of the two allows for detailed insights into what the Carthusians of Erfurt thought about this mysterious text, whose religious background and nature have puzzled scholars since the 19<sup>th</sup> century. The main points of this investigation are the book’s peculiar title *Der kern*, which appears exclusively in Erfurt, as well as its Latin commentary and its placing within the sophisticated order of knowledge on which the library itself was predicated.

SEBASTIAN HOLTZHAUER (Hamburg): Katalogisierte kartäusische Spiritualität. (An)Ordnungen mystischen und visionären Schrifttums in den Bibliothekskatalogen süddeutscher Kartausen

This article explores the different organizing principles of library catalogues of several Southern German charterhouses, inter alia Basel, Buxheim, and Mainz, focusing primarily on mystical literature of women and texts on the otherworld which influenced Carthusian spirituality decisively. In the light of the complex and programmatic conception of the Carthusian Erfurt catalogue created by Jakob Volradi together with Frater N. some important questions arise. Are we dealing with an individual case here? Or were Carthusian librarians elsewhere organizing their catalogues and libraries based on similar or even the same principles? At least, many charterhouses were in contact and exchanged books and ideas, as far as we know. Instead of providing definite answers and conclusions to these questions the study rather wants to contribute some initial thoughts on the matter resulting from fundamental research based on the examination of hundreds of catalogue pages, medieval as well as modern.

INGRID FALQUE (Louvain): The manuscripts of the library of the Utrecht Charterhouse in the 15<sup>th</sup> century: Mysticism, affect and images

The Carthusian monastery of Nieuwlicht near Utrecht is one of the best-known charterhouses of the Low Countries. More precisely, the preservation of more than 150 manuscripts of its library (most of which are nowadays kept at the University Library of Utrecht) offers privileged access to the spiritual life of the monks. This article first presents the manuscript collection of this library, in order to highlight its main orientations and particular features, the most striking of which being the pronounced interest of the Carthusian monks in spiritual literature. More specifically, they show a marked taste for questions relating to mystical theology, with a certain predilection for ‘affective mysticism’. In a second phase, the aim of this essay is to pay close attention to another particular aspect of this library, namely the presence of drawings and miniatures in several manuscripts with mystical texts. At first glance, an association of such texts and images may seem surprising in a medieval manuscript, since there is still a scholarly tendency today to oppose them. A detailed analysis of the manuscript 358 of the University Library of Utrecht – a collection of mystical texts illustrated with three drawings – allows to consider the use of images in Carthusian meditative practices in a new way.

### III: Mystische Texte in kartäusischen Lehrzusammenhängen

MYRTHA DE MEO-EHLERT (Foggia): Die umstrittenen dionysischen Quellen im Briefwechsel zwischen Bernhard von Clairvaux und Guigo I. dem Kartäuser

Denys the Areopagite, who called himself a disciple of St. Paul and appeared as receiver of the knowledge that the latter had earned during his raptus, is the author of the *Corpus Dionysiacum*, one of the main *œuvres* of medieval mysticism. The analysis of dionysian sources in Bernard of Clairvaux' treatise 'De diligendo deo' highlights an indirect dependence from the *Corpus Dionysiacum*, that appears especially in Bernard's elaborations on mysticism of love as for example a letter sent to Guigo I the Carthusian. Taking Kurt Ruh's programmatic studies on the history of the *Corpus Dionysiacum* as starting point, this article explores critically the connection from Bernard of Clairvaux, Guigo the Carthusian and Denys the Areopagite in offering a detailed analysis of Bernard's 'De diligendo deo' and of Guigo's 'Meditationes'. The analysis shows how subtle the connection between these two texts and the *Corpus Dionysiacum* is and demands for a differentiated view on the dionysian source and its medieval elaborations.

CHRISTIAN TROTTMANN (Paris): Des trois connaissances théologiques aux trois sagesse selon. Hugues de Balma, Guigues du Pont et Denys le Chartreux. Étapes d'une épistémologie cartusienne de la théologie

Hugh of Balma theorizes the status of mystical theology, which he places at the summit of all knowledge of God. Her anagogical elevations are supposed to achieve an affective union with God without prior or concomitant knowledge. How, then, should we think of her relationship with other types of theology, that of the philosophers and the theologians? Balma distinguishes it from the theology of Richard of St. Victor, going back to God through the mirror of creatures, and Augustine's theology of causes. Aware of the problem, Guigues du Pont, few decades later contrasts speculative (intellectual and affirmative) and anagogical (affective and negative) contemplations. He distinguishes three contemplations: physical, in the mirror of creatures, scholastic, in the mirror of the Scriptures, infused, in the mirror of divine gifts, which one will be tempted to relate respectively to philosophers, theologians and mystics. But under these conditions, is the anagogical union, as Balma claimed, within the reach of the faith of the *vetula*, or does it suppose exceptional graces? Denis the Carthusian, proposes a way out of this contradiction, relating the theology of philosophers to natural light, that of theologians to a charismatic grace, while only mystical theology requires sanctifying grace.

TOM GAENS (Antwerpen): Ruusbroec Through the Looking-Glass. Henry of Coesfeld's Devotional Theology and Its Influence on Nicholas of Cusa

This essay expands on some statements made by the Belgian philosopher Louis Dupré, who claimed that in Nicholas of Cusa's texts – especially in 'De visione Dei' – one encounters the Trinitarian doctrine of the mystical theologian John of Ruusbroec. It characterizes the Carthusian author Henry of Coesfeld as a mediator between Ruusbroec's vernacular theology and Cusanus' early sermons, by showing how the Carthusian's Trinitarian and Christological thinking was shaped by Ruusbroec's ideas, and by demonstrating to what extent the Carthusian's sermons influenced the young Cusan. It specifically focuses on two sermons of Henry of Coesfeld, one on the threefold birth of Christ for the feast of the Nativity of Christ and another on the contemplative and active life for feast of the Assumption of Mary.