* *Flowing Light of the Godhead*
  + Mechthild has experiences of God, beginning at age 12; tries to recreate these in writing throughout the book
  + “it is God himself who speaks these words” (1)
  + God drawing Mechthild up into “a blissful place of which I neither will nor can speak” (1.2)
  + 4.2
  + 5.29
  + 6.13 and 6.23
  + 7.15
  + prayer as relationship (as in courtly love), not about asking for stuff — unguarded, spontaneous, emotive, sometimes contradictory; intense, powerful, shaping, purposefully transient, foretaste of eternity
    - the mature love of eternity is deeper than this and involves a lot of pain
* God as estranged lover
  + Mechthild — courtly love; separation and distance from the lover, with a sense of deep longing and agony because of God’s absence; agony of separation defines the years of a person’s spiritual life; brief moments of ecstatic joy and intimacy help one understand what one is experiencing; God’s presence isn’t more manifest in my experiences day after day; leads to detachment from earthly things, deeper passion and service towards God and those that God loves
    - different way of dealing with the dynamic at the heart of the dark night of the soul
    - see class notes on intimacy and relationship under *Flowing Light of the Godhead*
* Jesus as Mother
  + Julian of Norwich, *Showings*
* Bartolome de las Casas — *The Only Way*
  + Indians are humans; as the other, they represent to us who God is; we can see the image of God in these people who are very different from us; let’s see and appreciate that image rather than immediately trying to make them like us
  + the way one engages with the other will determine the dynamics of the community that is formed