



THE DIOCESE OF
CYPRUS AND THE GULF
THE EPISCOPAL CHURCH IN
JERUSALEM AND THE MIDDLE EAST

EXPLORING CHRISTIAN SPIRITUALITY

PART 3: SPIRITUALITY & MISSION



Introduction to the Course

Aim & outline of the module

This module explores a range of issues which face and challenge the contemporary practice of Christian spirituality. In the background is the temptation to privatize and individualize spirituality and a divide between spirituality and responding to the needs of today's world. This gives us a tremendous opportunity to re-connect spirituality and mission, and to discern in our spiritual practice our vocation to serve more courageously and generously.

We begin by exploring the background to the present problem and opportunity by seeing how issues around the inter-relationship between prayer and mission have been faced in times past.

We start by taking a look at the way Jesus not only integrates the practice of prayer into his mission, but also finds it to be transformative and energizing. We see how Jesus models the integration between the mystical and the prophetic.

In the next two Units, we identify the ways in which major spiritual writers in the last two millennia have struggled with the divorce between spirituality and mission. First we attend to Anthony, Basil, Benedict and Columbanus. In the second millennium we see how Julian, Teresa and others faced up to the issues.

Turning to recent times, we celebrate contemporary examples of a creative relationship between prayer and mission. In Unit 4 we explore examples of how traditional and inherited spiritualities, which had become increasingly introspective in their focus, are transformed in order to respond to the demands and hurts of our present context and culture. We look at how contemporary lay Franciscans have radically reworked the three traditional vows of poverty, chastity and obedience to meet the needs of the present day. Second we take a fresh look the traditional Triple Way which has been so influential in Christian spirituality in past generations and see how it can be adapted to meet the needs of contemporary spirituality and mission.

In Unit 5 we see how spiritual practice can lead to a fresh discovery of our identity and potentiality, vital in the clarifying of our vocation. Unit 6 takes a closer look at how the practice of spirituality can both unsettle us and inspire us as we seek to relate the inner world of prayer to the needs and cries of a hurting world. We see

how we can turn prayer inside out – how the experience of meditation leads to the rediscovery of one’s vocation, exploring how meditation turns to mission. We note the key themes of vocation and discernment in early Christian writers, represented by Gregory of Nyssa and John Cassian. Next, we take a look at how two classic English spiritual directors, the authors of the *Cloud of Unknowing* and the *Fire of Love*, offer contrasting approaches to the issue of how spiritual experiences relate to mission. We conclude by taking a look at what the Ignatian tradition has to teach us about the discovery of vocation in prayer and John Henry Newman’s cheering words on our evolving vocation.

Unit 7 introduces us to one of the earliest Franciscans, Andrew of Spello, who helps us explore the interplay between contemplation and action. In Unit 8 we see how a careful examination of one’s spiritual disciplines can completely re-orientate their focus. We look at how five devotional practices, which often are turned inwards, can be transformed and refocused. They become excellent starting points in the re-orientation of a person towards mission and engagement. A systematic and thorough review or spiritual audit will raise key issues and clarify priorities about our lifestyle. We see how personal piety can be transformed into prophetic spirituality.

In Unit 9 we explore the climate of the soul, and how attentiveness to the elements and issues of climate change can help us interpret transitions of the soul. This leads in Unit 10 to an exploration of how Christology, our view of Jesus Christ, shapes and impacts our mission, as we celebrate the Cosmic Christ and the universal dimensions of mission.

Each unit will conclude with some questions for group discussion, with a suggested prayer exercise to conclude the session. Leaders can choose from the ‘menu’ of the contents, completing a minimum of seven or using all ten units. The course might be used in 10 successive weeks or months, or perhaps in two shorter courses of five, or less, units.

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Introduction – the problem of divorcing spirituality and life; the challenge to develop spiritual practice that clarifies vocation and empowers mission

1 Inseparable spirituality and mission of Jesus

The interplay between the mystical and the prophetic, the balance between activity and stillness

2 Spirituality and mission in the first millennium

Anthony of Egypt Basil the Great Benedict Columbanus

3 Spirituality and mission in the second millennium

Julian's three windows Teresa of Avila: 'break out of the cocoon!'

Beguiling Heresy from the 17th century: Molinos, Guyon & Fenelon

4 Spirituality and mission: contemporary-workings of traditional approaches

Retrieving the Three Vows and the Three Ways (TSSF, Soelle)

5 Spiritual practice discovers identity and potentiality

Discovering forgotten insights into human potentiality with the help of Ephrem, Jacopone da Todi, John Ruusbroec, Gerard Manley Hopkins

6 Spiritual practice clarifies vocation

Learning from Gregory of Nyssa, John Cassian, the authors of the *Cloud of Unknowing* and the *Fire of Love*, and Ignatius Loyola.

7 Struggle and contemplation: learning from the early Franciscan Tradition

Learning from St Francis and the early Franciscans Giles of Assisi & Andrew of Spello

8 Spiritual practice leads us from personal piety to prophetic engagement

Retrieving and renewing five spiritual disciplines that energize and inspire mission

9 Reading the climate of the soul, and the climate of the world

Exploring the challenge to be more ecologically aware as well as more self-aware

10 Discovering the Cosmic Christ : spiritual practice shifts us from insight to wider vision Is your God too small? From Jesus of Nazareth to the Cosmic Christ

Practicalities

The module consists of between seven and ten sessions (the group can decide how many beyond the seven core sessions to do) and each lasts approximately 90 minutes concluding with a suggested prayer exercise. There will be a group leader to guide you through the material, and plenty of questions to get you thinking!

Commitment

Apart from attending and playing a full part in the sessions themselves, the only other commitment is to do some preparation prior to each meeting. This will normally be something to think about or read. There will also be additional resources recommended – such as books – but there is no requirement to make use of these.

I hope that this course will both support you as you grapple with contemporary questions about spirituality, and also equip you as you seek to respond to the spiritual thirsts of our time.

Canon Dr Andrew Mayes, Diocesan Spirituality Adviser

Introduction

A vital challenge and opportunity

In today's world there is a tremendous spiritual thirst. We are confronted, too, by painful injustices and oppressions near and far. Our hearts are torn when we witness division and fragmentation, whether in our own families, local community, or in the wider world. We are becoming, at last, alert to the degradation and despoilation of the planet. We wonder what we should do, and how we should

respond. What is the relationship, between prayer and mission? This module explores the dynamic inter-action and interplay between prayer and discovering a sense of calling.

We have a problem...

Sometimes spirituality gets a bad press. Attentiveness to our individual and personal spiritual journey can be regarded as self-indulgent, fostering a spirituality that is introverted, narcissistic, self-centred, closed in on itself. Is it about escapism and navel-gazing and encourage insularity? Does spirituality provide a refuge from life's storms, a place of safety away from the harsh realities of life? Is it a distraction from, or evasion of, reality? Does it represent a flight from the world? A diversion to keep us peaceful, to insulate us and keep free from stress? Does the practice of prayer amount luxuriating in self-absorption, spiritual pleasure-seekers? Does it encourage living in an ivory tower – or burying one's head in the sand? People's perceptions give fuel to this critique: spirituality is seen as a ghettoized, personal matter, a private concern, nurturing the inner world at the expense of the outer: it is about 'me and Jesus.' People sometimes talk of spirituality in terms of self-fulfilment or self-discovery, the exploration of the 'spiritual side of themselves'. It has been called 'another bandwagon to jump on, or a market need to satisfy.'ⁱ Pope Francis, calling us in his Apostolic Exhortation *Evangelii Gaudium* to radiate the joy of the Gospel and develop a missionary spirituality, observes:

Today we are seeing in many pastoral workers...an inordinate concern for their personal freedom and relaxation...At the same time, the spiritual life comes to be identified with a few religious exercises which can offer a certain comfort but which do not encourage encounter with others, engagement with the world or a passion for evangelisation.

He continues:

Mystical notions without a solid social and missionary outreach are of no help to evangelisation...What is needed is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity.ⁱⁱ

The danger is that spirituality becomes seen as an esoteric and fringe activity, for those spiritual and heavenly-minded beings amongst us that perhaps have too much time on their hands! The focus becomes pandering to the ego and self-development. The all-pervasive individualism which infects so much of western society, allied to a consumerist approach to all things ('what can I get out of this, what's in this for me?'), can seep its way into how people approach spirituality. Spirituality can become a hobby, a recreational activity for self-entertainment. God becomes a private experience. Postmodernist thinking has reinforced the divide between private and public, and considers spirituality, and indeed religion, as

something that pertains only to the subjective, private lives of individuals. Philip Sheldrake observes:

If human solidarity is forgotten, contemplation becomes no more than spiritual self-delusion. A non-social experience, or one that is purely 'spiritual' and removed from our material existence, is a self-centred concern for a false peace. The greatest danger for Christian spirituality is for it to become anti-material, spiritualised, and individualistic...There will be a tendency to retreat into prayer and 'spiritual' experiences as ends in themselves without any obvious implications for our behaviour and attitudes...Prayer that is unconcerned with the situation of our neighbour is pure self-indulgence.ⁱⁱⁱ

Eugene Peterson observes: 'Every expression of spirituality, left to itself, tends towards being more about me and less about God.'^{iv} Jim Wallis cautions: 'Personal piety has become an end in itself instead of the energy for social justice...'^v St John says: 'those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen' (1 Jn. 4.20). James is emphatic: 'Show me your faith apart from your works, and I by my works will show you my faith' (2.18).

A problem with dichotomy

The religion of the Incarnation proclaims: 'The Word became flesh and dwelt among us' (Jn 1:18). God is to be found in the stable, the marketplace, the cross. But from the beginning there has been a tendency in Christian thinking to spiritualize the physical. In his version of the Lord's Prayer, Luke turns Matthew's 'Release us from our debts' – a physical petition arising from a situation of dire poverty – into 'Forgive us our sins'. In the Beatitudes, Matthew spiritualizes Luke's 'Blessed are you poor' into 'Blessed are the poor in spirit'. It is often easier to conceive of spiritual things instead of getting our hands dirty. We forget that the root meaning of the very word ministry, *diakonia*, means 'through the dust'. The flesh of God forbids any retreat into 'spiritual religion'.

So, as incarnational spirituality celebrates not only God within, but God in our very midst, in the dirt and in the gutter, the prayer of contemplation must of necessity lead to courageous and compassionate action. Prayer might begin with a sense of God beyond: 'Our Father who art in heaven.' But it dares to pray 'thy Kingdom come' and moves to an awareness of the God nearby: 'Thy will be done on earth as it is in heaven.'

Christian spirituality became infected with divisive, dualistic thinking since the early centuries embraced Platonic thought. Plato himself wrote in the *Republic* that attentiveness to the world of the senses was 'looking in the wrong direction.'^{vi} The key to life was to become radically detached from the concerns of the body. Origen (c.185–c.254) outlined a progress of successive stages by which the soul is invited

to advance towards God. We see here the genesis of the Triple Way which was to be so influential in the history of Christian spirituality: a sketch of the spiritual life that moves from purgation / separation from the world, illumination, to union with God. This is profoundly shaped by Origen's platonic anthropology: the goal in view is for the soul (psyche) to become free from the attentions of the body in order to contemplate God as nous, mind. Evagrius (346–99) likewise taught that greater detachment enables greater attentiveness to God, a movement from the material to the immaterial.

Disastrous polarities crept into Christian thinking, undermining the idea of God's incarnation. Things were pitched against one another: heaven was opposed to earth, the body to the spirit. Politics and prayer were to be kept separate. Sacred and secular were delineated with barriers, as if they were two separate realms, holy and unholy. The church and the world are set against each other.

In spirituality, such dualistic thinking has created unnecessary distances and opened up uncalled-for chasms. When God is thought of as 'up there' prayer becomes detached from life. In works like *The Cloud of Unknowing* we encounter such advice as:

Do not occupy yourself either in your thoughts or your desires with any of God's creatures, or anything associated with them either in a general or particular way. One might think such occupation correct. But I tell you: free yourself interiorly from all creatures, and pay no heed to them...let the clouds of forgetfulness spread over them.^{vii}

In similar vein John of the Cross tells us:

The soul, indeed, lost to all things and won over to love, no longer occupies her spirit in anything else. She even withdraws in matters pertinent to the active life and other exterior exercises for the sake of fulfilling the one thing the Bridegroom said was necessary [Lk 10.42], and that is: attentiveness to God and the continual exercise of love in him...once she arrives [at this state of union with God] she should not become involved in other works and exterior exercises ...Great wrong would be done to a soul who possesses some degree of this solitary love, as well as to the Church, if we were to urge her to become occupied in exterior or active things, even if the works were very important and required only a short time.^{viii}

In the spiritual classics, images of ascent to God predominate: the further we get up the mountain of prayer, leaving the earth behind, the closer we get to God. The further the earth below, the greater the proximity to God. A flight from the world is required. Many spiritual writers see prayer as a 'going up' to God, especially male authors.^{ix} John Climacus (579–649), the abbot of the monastery of St Catherine's, at

the foot of Mount Sinai itself, suggested in his work *The Ladder of Divine Ascent* that there were thirty rungs on the staircase to heaven, thirty virtues to be nurtured. St Bonaventure (1217–74) in his work *The Journey of the Mind into God* writes of the ‘mind’s ascent to God.’ In the English tradition, Walter Hilton (d.1396) described prayer in terms of ascending a *Ladder of Perfection*, the title of his major work. In the sixteenth century, John of the Cross centres his masterpiece *The Ascent of Mount Carmel* on the model of going up to God in prayer. A recurring theme is the necessity for detachment – withdrawal from daily demands in order to enter prayer, conceived as a sacred space, as a different world.^x

Throughout the history of Christian spirituality, the contemplative life has been exalted above the active apostolate. Thomas Aquinas in his *Summa Theologica* (question 182) gives eight reasons why the angelic life of prayer is a higher calling and attracts more merit than the active life of service. Counsels of Perfection encouraged an elitist view of spirituality, for those who were able to make withdrawal from the world.

Robert McAfee Brown subtitled his book *Spirituality and Liberation* with the words: ‘overcoming the great fallacy’.^{xi} He identifies this as a persistent dualism that separates and opposes faith and ethics, the holy and the profane, the otherworldly and this-worldly – eroding the central Christian belief in the Word made flesh. Overcoming the dichotomy is part of the challenge of this book.

A problem with definition

What *is* spirituality? ‘It appears that spirituality is one of those subjects whose meaning everyone claims to know until they have to define it.’^{xii} As Professor Sheldrake cautions, spirituality has become a slippery and elusive word to define. In recent years, the word has been utilised in ever-wider contexts, far beyond the confines of church or even religion: indeed, the rise in the use of spirituality to denote some kind of personal experience of awareness seems proportionate to the decline of the institutional church.^{xiii} A national study of college students’ search for meaning and purpose typifies current usage of the term: ‘Spirituality...captures those aspects of our experience that are not easy to define or talk about, such as inspiration, creativity, the mysterious, the sacred, and the mystical. Within this very broad perspective, we believe spirituality is a universal impulse and reality.’^{xiv}

Does spirituality allude only to some ephemeral, elusive dimension of human existence? What can we learn from the history of the term?

The word *spirituality* translates the Latin *spiritualitas*, corresponding to Paul's use of *pneumatikos*. In his theology, Paul expresses the believer's new life in Christ as 'life in the Spirit' *kata pneuma*, 'according to the Spirit', contrasted with life outside Christ which is *kata sarx*, 'according to the flesh' (here 'flesh' denotes not body or physicality but 'life not ruled by God').^{xv} For Paul, 'For all who are led by the Spirit of God are children of God' (Rm 8:14). The earliest recorded use of *spiritualitas*, in a text once attributed to Jerome, conveys this same sense: 'So act as to advance in spirituality.' It was only in the twelfth century that *spiritualitas* began to be used in contrast to *corporalitas* (bodily) or *materialis* (matter). In France in the seventeenth century the word *spirituality* began to be used more widely of the spiritual life referring to practices of prayer or devotion; ultimately it entered the English language in this sense of 'means towards Christian perfection' in the early twentieth century through the translation of Pierre Pourrat's *La spiritualité chrétienne*.^{xvi}

In recent years Christian scholars have pointed to the transformational or transformative character of spirituality in a sense that is directly relevant to this study. Sandra Schneiders writes that 'spirituality as an academic discipline studies the transformative Christian experience as such' while McGinn goes further and calls mysticism 'a process of personal transformation.'^{xvii} Waaijman considers spirituality as a process of transformation taking place within the divine-human relationship.^{xviii}

A definition of spirituality that entails divine/human encounter is offered by former Anglican Officer for Evangelism Robert Warren: 'By *spirituality* is meant our understanding and experience of how encounter with God takes place and how such an encounter is sustained.'^{xix} But such a definition does not go far enough, for it stops short of suggesting that such encounter changes people, makes a measurable difference to their lives. The late Methodist scholar Gordon Wakefield stresses this: 'Spirituality concerns the way in which prayer influences conduct, our behaviour and manner of life, our attitudes to other people...Spirituality is the combination of living and praying.'^{xx} Dyckman and Carroll suggest: 'Spirituality is the style of a person's response to Christ before the challenge of everyday life, in a given historical and cultural environment.'^{xxi}

Leech puts it like this:

I believe that we can speak of spirituality as a necessary bedrock and foundation of our lives, provided that we understand that we are speaking of the foundation and not of a compartment. To speak of spirituality in this sense is to speak of the

whole life of the human person and human community in their relationship with the divine.^{xxii}

The challenge and opportunity of spirituality

So privatized spirituality is a contradiction in terms. Spirituality – the encounter with God – is the wellspring and source of both mission and evangelism. The encounter with God is not to be kept as some private possession but rather should energise and stimulate our life of witness. Prayer should lead us to that risky place where we engage with the struggle for justice and where we are ready to speak out for our faith. Mary needs Martha; the disciple becomes the apostle; love of God spills over to love of neighbour. As Rohr reminds us, it is ‘both/and’ not ‘either/or.’^{xxiii} In his *Confessions* Augustine prayed: ‘Late have I loved you, beauty so old and so new...you were within and I was in the external world and sought you there.’^{xxiv} In his autobiography, Jurgen Moltmann offers a contrasting prayer:

For a long time I looked for you within myself and crept into the shell of my soul, shielding myself with an armour of inapproachability. But you were outside – outside myself – and enticed me out of the narrowness of my heart into the broad place of love for life. So I came out of myself and found my soul in my senses, and my own self in others.^{xxv}

Spirituality needs to experience repeatedly a shift from the inward to the outward, and where necessary, vice versa. It is ‘both, and.’ We shall look at tools and questions that help break down the divide, so we can recognize how our life can be whole, an ‘unceasing prayer’ in the midst of service. Jesus calls us: ‘whenever you pray, go into your room and shut the door and pray to your Father who is in secret’ (Mt 6:6). But we also need to open the door to mission– as Paul puts it: “A wide door for effective work has opened to me, and there are many adversaries” (1 Co 16:19); “God will open to us a door for the word, that we may declare the mystery of Christ” (Col 4:3).

Contemporary spirituality needs to be alert to the criticism that it can become elitist and individualistic, fostering a ‘personal relationship with God’ at the expense of an incarnate spirituality grounded and earthed in the needs of the age: aware of the danger of what Hughes calls ‘split spirituality’ – piety which has become adrift from life.^{xxvi} As Merton, the contemplative within a Cistercian/Trappist tradition, came to see the role of the monk as a social critic, so the Christian must root his or her spiritual relationship within the demands and struggles of the world. Merton wrote in 1963: ‘What is the contemplative life if one doesn’t listen to God in it? What is the contemplative life if one becomes oblivious to the rights of men and the truth of God in the world and in His Church?’^{xxvii} He goes on: ‘We do not go into the desert

[of prayer] to escape people but to learn how to find them; we do not leave them in order to have nothing more to do with them, but to find out the way to do them most good.’^{xxviii}

As Leech reminds us: ‘all spirituality must be judged by the vision of the coming age. The Kingdom is the standard by which the Christian disciple lives, and by that standard he discerns the signs of the times.’^{xxix} The theme of the Kingdom is a prominent one in the writings of liberation spirituality in Latin America. There an oft-quoted text is: *Let justice roll down like waters, and righteousness like an ever-flowing stream* (Amos 5:24). There can be no place for individualistic spirituality in the context of living in a community in conflict with political or commercial powers, where the experience of struggle is a daily reality. Within the base ecclesial communities there is a role for a communal practice of spiritual direction, where members of a group are led into processes of discernment and reflection.^{xxx} Indeed, such a model of ‘being Church’ has been developed in the West, calling for a new look at the practice of spirituality, one that is acutely in tune with the hurts of the wider community.^{xxxi}

In whatever social context, spirituality must not be uprooted in from its location within the corporate and communal setting of the Church, so that spiritual formation can be seen in ecclesial as well as individual terms in the context of the wider world. Moving from individualism to the experience of the community of the Church in the world, we reveal in our lifestyle and actions the cutting-edge of prophetic spirituality. This may include being able to speak a godly critique both to the world, for there is a need not only to understand the culture and be earthed incarnationally *within* it – it is also necessary to uphold the integrity of the Christian witness by speaking *against* the culture, especially against its gods of consumerism and militarism.^{xxxii} Wallis laments and affirms:

Personal piety has become an end in itself instead of the energy for social justice....Prophetic spirituality will always fundamentally challenge the system at its roots and offer genuine alternatives based on values from our truest religious, cultural and political traditions.^{xxxiii}

Duraisingh highlights the importance of locating Christian formation within this kind of perspective, calling for:

an *empowering-others-for-mission* model that arises out of an ideological option for, participation in and learning from the struggles and hopes of the poor and the marginalized. It is out of such a process of formation that comes the capacity, so badly needed today, to envision a new social order, the alternative, and even the impossible.^{xxxiv}

An indispensable dimension of spirituality must be to support Christian disciples with spiritual resources, not only to help them make sense of their own discipleship, but also to enable them to engage seriously with the spiritual thirst increasingly evident in their communities. This is sometimes described as combining in Christian spirituality the mystical and the prophetic dimensions.^{xxxv}

The aim of this module

This study will stimulate mission and act as a catalyst for the turn from introspection to outreach, from private experience to public witness, from the heart to the marketplace, from the interior to the external, from retreat to engagement. It will challenge and unsettle those who see spirituality as an indulgence or self-preoccupation. Care of the inner life might actually lead to dangerous and risky action in the outer world! Privilege and responsibility, prayer and vocation go together.

This resource, then, will encourage a rediscovery of spirituality across all traditions, as something that inspires and equips us for responding to the needs of our time. It will disturb those who seek too much ease in their spiritual lives. It reminds us that a primary aim in spirituality is to lead us out of our comfort zones and into the risky spaces of the world. The dance of prayer has a centrifugal energy that sends us outwards.

This module aims to provide resources that can be worked through in order to reflect on the issues, together with suggesting penetrating questions aimed to stimulate a greater integration and relationship between the inner and outer worlds. Its strategy, then, is to open up issues by looking at a range of spiritual writers, and, as we go along, to suggest questions that will at once unsettle and inspire.

A note on key terms

When we talk of prayer as clarifying vocation we recall that, at its core, this word means a summons, and invitation. Prayer is about vocation not vacation! It entails a continual discernment and listening that we may sense aright what we are being called to do and to be. The word 'Mission' is used as a shorthand for a holistic ministry of outreach and engagement with the world, encompassing both personal evangelism and witness and also active involvement in expressions of social care, and as we shall see, participation in the political and human struggles of the oppressed and the care of the planet. This will sometimes need a sharp prophetic edge – which we will unpack further. As Bosch reminds us, this is God's mission, the *Missio Dei*, in which we are

invited to join in.^{xxxvi} So this book explores how a ministry of giving spiritual support can unleash us for participation in what God is doing in the world!

ⁱ Laurence Freeman, 'Dangers of the shallow end' in *Church Times*, London, 3 July 2015.

ⁱⁱ Pope Francis, *Evangelii Gaudium: The Joy of the Gospel* (Dublin: Veritas, 2013), pp. 46, 128

ⁱⁱⁱ P. Sheldrake, *Images of Holiness: explorations in contemporary spirituality* (London: Darton, Longman and Todd, 1987), pp. 92, 93, 94.

^{iv} E. H. Peterson, *Christ Plays in Ten Thousand Places: a conversation in spiritual theology* (London: Hodder and Stoughton, 2005), p. 47.

^v J. Wallis, *The Soul of Politics* (London: Fount, 1994), pp. 38, 47.

^{vi} Plato, *Republic*, 518 quoted in A. Louth, *The Origins of the Christian Mystical Tradition* (Oxford University Press, 2007), p. 6.

^{vii} J. Walsh (ed.), *The Cloud of Unknowing* (New York: Paulist Press, 1981), pp. 128, 131.

^{viii} K. Kavanaugh and O. Rodriguez, (trs.), *The Collected Works of St. John of the Cross* (Washington: ICS Publications, 1991), pp. 587, 588.

^{ix} J. Borysenko, in her *A Woman's Journey to God*, (New York: Riverhead Books/Penguin, 2001) contrasts male spirituality represented in the ascent model of Jacob's ladder, with its successive linear stages, with female spirituality symbolised in Sarah's circle, a more relational, immanent model: less climbing, more nurturing!

^x For a critique of the ascent model see M. Miles, *The Image and Practice of Holiness* (London: SCM, 1989).

^{xi} R. M. Brown, *Spirituality and Liberation* (London: Spire, 1988).

^{xii} P. Sheldrake, *Spirituality and History* (London: SPCK, 1991), p. 32.

^{xiii} See, for example, Archbishops' Council, *mission-shaped church* (London: Church House Publishing, 2004), p. 9.

^{xiv} Spirituality in Higher Education: A National Study of College Students' search for meaning and purpose on www.spirituality.ucla.edu/about/spirituality.html

^{xv} See J. Ziesler, *Pauline Christianity* (Oxford University Press, 1990), p. 79.

^{xvi} This paragraph is indebted to article M. Downey, (ed.), *The New Dictionary of Catholic Spirituality* (Minnesota: Liturgical Press, 1993).

^{xvii} Quoted in K. Waaijman, *Spirituality: Forms, Foundations, Methods* (Leuven: Peeters, 2002), pp. 455–456.

^{xviii} *Ibid.*, p. 426.

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- ^{xix} R. Warren, *Building Missionary Congregations: Towards a Post-Modern Way of Being Church* (London: Church House Publishing, 1995).
- ^{xx} G. Wakefield, *A Dictionary of Christian Spirituality* (London: SCM, 3rd ed. 1983), p. v .
- ^{xxi} K. M. Dyckman & L. P. Carroll, *Inviting the Mystic, Supporting the Prophet: an introduction to spiritual direction* (New York: Paulist Press, 1981), p. 79.
- ^{xxii} K. Leech, *The Eye of the Storm: spiritual resources for the pursuit of justice* (London: Darton, Longman & Todd, 1992), p. 16.
- ^{xxiii} R. Rohr, R. Rohr, *The Naked Now: learning to see as the mystics see* (New York: Crossroad, 2009)*Everything Belongs: the gift of contemplative prayer* (New York: Crossroad, 2003).
- ^{xxiv} H. Chadwick (tr.), *St Augustine: Confessions* (Oxford University Press, 1991), X.38–39.
- ^{xxv} J. Moltmann, *A Broad Place: An autobiography* (Minneapolis: Fortress Press, 2008), p. 350.
- ^{xxvi} G. W. Hughes, *God in All Things* (London: Hodder & Stoughton, 2003), ch.1.
- ^{xxvii} Letter to Daniel Berrigan in *The Hidden Ground of Love* quoted in W. H. Shannon, *‘Something of a Rebel’: Thomas Merton, His Life and Works, An Introduction* (Ohio: St Anthony Messenger Press, 1997), p. 108.
- ^{xxviii} T. Merton, *New Seeds of Contemplation* (New York: New Directions, 1961), p. 80.
- ^{xxix} K. Leech, *Soul Friend* (London: SPCK, 1997), p. 190.
- ^{xxx} See, for example, references to prayer-facilitators in J. Marins, *The Church From the Roots: Basic Ecclesial Communities* (London: CAFOD, 1989). For resources see, for example, G. Gutierrez, *We Drink from Our Own Wells* (London: SCM, 1984) and P. Casaldaliga & J. M. Vigil, *The Spirituality of Liberation* (Tunbridge Wells: Burns & Oates, 1994).
- ^{xxxi} See T. A. Kleissler, M. A. Lebert & M. C. McGuinness, *Small Christian Communities: A Vision of Hope* (New York: Paulist Press, 1991); J. O’Halloran, *Small Christian Communities: A Pastoral Companion* (Blackrock, Co, Dublin: Columba, 1996); T. O’Brien & M. Gunnell, *Why Small Christian Communities Work* (San Jose, California: Resource Publications, 1996).
- ^{xxxii} See L. Budde & R. W. Brimlow (eds.), *The Church as Counterculture* (State University of New York, 2000); S. Hauerwas & W. H. Willimon, *Resident Aliens* (Nashville: Abingdon Press, 1989).
- ^{xxxiii} J. Wallis, *The Soul of Politics* (London: Fount, 1994), p. 38, 47.
- ^{xxxiv} C. Duraisingh, ‘Formation for Mission’, *International Review of Mission*, LXXXI, (January 1992), p. 39.
- ^{xxxv} See R. J. Egan, ‘The Mystical and the Prophetic: Dimensions of Christian Experience’ in *The Way* Supp.102 (2001), 92–106. See also P. Sheldrake, ‘Christian Spirituality as a Way of Living Publicly: A Dialectic of the Mystical and Prophetic’ in *Spiritus: Journal of the Society for the Study of Christian Spirituality* 3:1 (2003), 19–37.
- ^{xxxvi} D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis, 1991).