

“Prompted by the question: ‘what might the classic wisdom of the Christian traditions have to offer those seeking spiritual meaning amidst the complexity and uncertainty of our post-modern world?’ Philip Sheldrake has marshalled his vast knowledge of those classics to create a well-considered, thought-provoking, and remarkably accessible response. Each section brings vividly to life texts, figures, artistic creations, and practices that both uncover the depth and breadth of classic Christian spiritual wisdom and illuminate the manner in which these gems can access a depth of human consciousness seldom plumbed in postmodern society opening a pathway both social and ethical toward an transforming encounter with sacred transcendence.”

— Wendy M. Wright
Professor Emerita of Theology
Creighton University

“Sheldrake makes the riches of the history of Christian spirituality accessible. By identifying five ‘ways’ or types of Christian spirituality, he captures the complexities, particularities, and evolutions of this history, as well as its cohesion. Ecumenically conversant and sensitive to contemporary context, this work will be valuable for the classroom and for the general reader.”

— Timothy H. Robinson
Lunger Associate Professor of Spiritual Resources
and Disciplines
Brite Divinity School

“Are you looking for a contemporary text to introduce a class or group to the world of spirituality? You have found it here with this work of Philip Sheldrake. A master of the field, Dr. Sheldrake draws from his vast exploration into this topic to gift us with a text that is readable, informative, and wise. Clarifying the distinctions between spirituality and theology, he deftly offers the reader the necessary insight on how they nevertheless must interact. He offers the reader five lenses or types of spirituality while showing how they often interrelate in the lives of real people. A gifted writer offering wisdom on a hot topic, this is a jewel of a book!”

— Carla Mae Streeter, OP
Professor Emerita
Aquinas Institute of Theology, St. Louis

“This is a must-read for anyone interested in spirituality! Sheldrake’s historical exploration leads readers into an appreciation of spirituality as a multi-faceted diamond, which is not only a lived way of life and but is also a deep source of wisdom. Sheldrake invites us to interpret Christian spirituality through his lens of five ways/types: discipline, contemplation, action, beauty, and prophesy. These five ways make accessible the larger historical contexts that are critical for understanding spirituality today and being able to pass it on to the future generations. After reading Sheldrake’s book I wonder how we question our own assumptions about Christian spirituality, and what communities can make that possible.”

— Laurie Cassidy, PhD, spiritual director and Christian social ethicist
Faculty member of the Christian Spirituality Program,
Creighton University

“Philip Sheldrake brings to a too-literal age the seer’s gift for depth of insight, prophetic imagination, and the meaning of spiritual practice. The book will be a resource of value for teachers, practitioners, and writers for many years to come. Prepare yourself for a work of beauty and insight that reminds us that the Christian spiritual traditions are not lost. In fact, in Sheldrake’s hands, traditions address contemporary questions and quests while remaining vibrant, animated, and alive.”

— Steven Chase, PhD
Oblate School of Theology
Editor-in-Chief of *Spiritus: Journal of the Society for the Study of Christian Spirituality*

The Spiritual Way

Classic Traditions
and
Contemporary Practice

Philip Sheldrake



LITURGICAL PRESS
ACADEMIC

Collegeville, Minnesota
www.litpress.org

Cover design by Susie Hayward.

Scripture quotations are from New Revised Standard Version Bible © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Excerpts from *Julian of Norwich: Showings*, from *Classics of Western Spirituality*, translated by Edmund Colledge and James Walsh, © 1978 by Paulist Press, Inc., New York/Mahwah, NJ. Used with permission of Paulist Press. www.paulistpress.com.

© 2019 by Order of Saint Benedict, Collegeville, Minnesota. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, except brief quotations in reviews, without written permission of Liturgical Press, Saint John's Abbey, PO Box 7500, Collegeville, MN 56321-7500. Printed in the United States of America.

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Names: Sheldrake, Philip, author.

Title: The spiritual way : classic traditions and contemporary practice / Philip Sheldrake.

Description: Collegeville, Minnesota : Liturgical Press Academic, [2019] | Includes index.

Identifiers: LCCN 2019000315 (print) | LCCN 2019005654 (ebook) | ISBN 9780814644829 (eBook) | ISBN 9780814644584 (pbk.)

Subjects: LCSH: Spirituality—Christianity. | Spiritual life—Christianity.

Classification: LCC BV4501.3 (ebook) | LCC BV4501.3 .S5325 2019 (print) | DDC 248—dc23

LC record available at <https://lcn.loc.gov/2019000315>

To Susie

Contents

Preface ix

Introduction xi

CHAPTER ONE

What Is Christian Spirituality? 1

CHAPTER TWO

The Way of Discipline 25

CHAPTER THREE

The Contemplative-Mystical Way 48

CHAPTER FOUR

The Way of Practical Action 71

CHAPTER FIVE

The Way of Beauty 94

CHAPTER SIX

The Prophetic Way 118

Conclusion: Contemporary Practice 141

Selected Readings 163

Index 173

Preface

The theme of “spirituality” in the Christian tradition is extensive, varied, and rich. In the context of the current wide interest in spiritual wisdom, both among Christian readers and beyond, I had a desire to make the classic Christian spiritual traditions better known and more accessible to a contemporary audience.

Apart from writing, I have been teaching on the subject of spirituality for some thirty years in both academic and adult education contexts, on both sides of the Atlantic, to students from all corners of the world. I owe a great deal to the students and adults I have taught, and continue to teach, for the stimulation and challenges they provide. My own background is both academic and practical. I trained in the fields of history, theology, and philosophy and also studied in India for a year. Apart from teaching, I have worked in contexts of pastoral care, spiritual guidance, and interreligious dialogue. All of this has contributed enormously to the way I have come to understand and appreciate the riches of Christian spirituality.

I decided to focus this book on the concept of five distinctive “types” of Christian spirituality that I call the Way of Discipline, the Contemplative-Mystical Way, the Way of Practical Action, the Way of Beauty, and the Prophetic Way. In each case I have attempted to offer a broad overview of examples that show how these types of spiritual wisdom have been developed. However, in several chapters I have also highlighted one example that I feel expresses the particular style of spirituality in an especially rich way.

Finally, in my conclusion I have attempted to outline some aspects of the contemporary interest in spirituality and also to suggest how, in turn, each of the five types of Christian spiritual wisdom might

engage with present-day concerns, problems, and challenges. In each case I have also offered a few thoughts on the kinds of spiritual practices that may enable us to deepen our engagement with the spiritual, ethical, and social values that are expressed in each type of spirituality.

I have been thinking about such a book for a number of years, but I am grateful to Hans Christoffersen at Liturgical Press for giving me the incentive to actually write the book. I was earlier given the opportunity to sketch out an initial summary of some of the ideas developed in this book in my essay “Christian Spirituality and Social Transformation” in the online Oxford Research Encyclopedia of Religion (2016). Thanks are also due to the Cambridge Theological Federation, where I am currently a senior research fellow at Westcott House, and to Oblate School of Theology in San Antonio, Texas, where I am a professor, for giving me the space and time to think, plan, and write.

As always, I dedicate this book to Susie, whose partnership, love, and insights have greatly assisted the book’s development. In recent years Susie has also developed a creative role in imaginatively designing my book covers, and this is the fifth cover on which she has worked.

Philip Sheldrake
Cambridge and San Antonio, 2018

Introduction

The purpose of *The Spiritual Way* is to make the wisdom of Christian spirituality better known and more accessible to a contemporary readership. I will outline the ethos of a range of classic Christian spiritual traditions and how they might engage with the contemporary spiritual quest. In the context of the widespread interest in what is called “spirituality,” both inside and outside conventional religious contexts, the approach I will take in this book involves, above all, a particular understanding of the notion of spirituality, especially as it relates to specifically Christian values and beliefs.

First of all, as I will explain briefly in chapter 1, the word *spirituality* is Christian in origin. I want to underline clearly that spirituality is not just a matter of cultivating spiritual practices or of achieving positive experiences and sustaining good feelings. Spirituality is, above all, a way of living according to certain principles and beliefs. Spirituality is also a journey. That is to say, spirituality involves a process of transformation that seeks to enable us to move from less adequate values and ways of life to what is more adequate and, indeed, fulfilling in an ultimate sense. In that context, all authentic forms of Christian spirituality point us toward what is more than the immediately satisfying or focused exclusively on the “here and now.” Christian spiritual traditions all embody a sense of transcendence—the “beyond”—and point toward a final eternal endpoint for human existence. However, while Christian spirituality is undoubtedly concerned with the shaping and practice of human life, it also involves more than everyday practicalities and a framework of ethics. Authentic Christian spirituality includes some kind of vision that embraces a quest for ultimate meaning.

Types of Christian Spirituality

As this book will suggest, in relation to Christian spiritual traditions I have found it particularly helpful to identify a framework that is made up of major “types,” or ways of understanding and practicing Christian spirituality. In different forms, these types of spiritual wisdom and practice are also present in the traditions of other world religions. Types or ways of spirituality are essentially distinctive styles of wisdom and practice that have some shared characteristics. In relation to such types it is then possible to develop a comparative framework (what is known as a typology) that enables us to explore the various styles of Christian spirituality and to understand the differences between them. However, we need to use such typologies with caution. While they are useful tools to help us understand the complexities of Christian spirituality throughout history, the notion of types and the ways of comparing them are interpretations of reality rather than straightforward descriptions.

In this book I will focus in particular on five types of spirituality, even though it is possible to identify a number of other types or ways. I call the five types of spirituality that I have chosen the Way of Discipline (expressed, for example, in ascetical-monastic traditions), the Contemplative-Mystical Way, the Way of Practical Action (expressed in classical “active” or mission-oriented approaches), the Way of Beauty (expressed, for example, in art, music, and literature), and finally, the Prophetic Way (expressed in, for example, political, liberationist, and feminist spiritualities). These five types sometimes overlap to some degree. For example, ascetical forms of spirituality may also have mystical elements. Each type tends to be characterized by a broad worldview, based on religious values. The different types of spirituality foster self-transcendence via a movement away from what they see as the “inauthentic” and toward what is deemed to be “authentic” in terms of a rich human existence. Broadly, in relation to spiritual growth, the inauthentic can be summed up as a sense of limitation or a lack of freedom. Each of the five types of Christian spirituality that I have chosen offers some sense of *where* spiritual transformation is thought to take place (the context), *how* it takes place (through which practices or disciplines), and *what* is the ultimate purpose or end point of the spiritual journey.

Before I proceed to explore my five chosen types, chapter 1 of this book, “What Is Christian Spirituality?,” seeks to provide an introduction to the notion of spirituality in both general and Christian terms. First of all, where does the word come from? Then, what is the shape of contemporary understandings of spirituality, and why has the notion of spirituality become of increasing interest in our present times? Second, what is specific about the Christian approach to spirituality, and what are its scriptural roots? Chapter 1 moves on to examine the role of history in the study of spirituality, including the notion of historical periods and historical traditions. Overall Christian spirituality is then explored briefly in terms of the themes of transformation and of mission. Next, the chapter briefly explores the relationship between Christian spirituality and theology—both how theology helps us to evaluate the adequacy of various spiritual wisdom traditions and how an attention to spirituality enables us to move beyond a purely abstract and detached notion of theology to understand it better in relation to the Christian life and a Christian framework of values. Finally, chapter 1 briefly outlines certain fundamental characteristics of all forms of Christian spirituality founded upon the Christian gospels.

The remaining chapters then turn to my five chosen types of spirituality. The Way of Discipline (ascetical-monastic) sometimes prescribes special places, such as the wilderness or the monastery, as the preferred context for spiritual transformation. Characteristically, this type also promotes practices of self-denial, austerity, and abstention from worldly pleasures as the pathway to spiritual growth and moral perfection. The end in view is a condition of detachment from material existence as the pathway to eternal life. This type is explored in chapter 2 through attention to monasticism in its various forms, not least in the influential Western monastic Rule of St. Benedict.

The second type of spirituality, the Contemplative-Mystical Way, is associated with the desire for an immediacy of presence to God, frequently provoked through contemplative practice. It does not necessarily demand withdrawal from everyday life but suggests that the everyday may be transfigured into something wondrous. The mystical element does not need to be associated with extraordinary experiences, such as visions, but is more importantly linked to arriving at an intuitive (but obviously incomplete) “knowledge” of God

that moves beyond discursive reasoning and analysis. The ultimate purpose of this type of spirituality is spiritual illumination and a sense of connection to the depths of human existence. This type of spirituality will be explored in chapter 3, which ends with an examination of the writings of the fourteenth-century English anchoress, mystic, and theologian Julian of Norwich.

The Way of Practical Action is my title for the third type of spirituality. This promotes everyday life in a variety of ways as the principal context for the spiritual journey and for our quest for authenticity. In this type of spirituality, we do not retreat from everyday existence and mundane concerns in order to reach spiritual truth or enlightenment. What is needed for spiritual growth is within our reach in our everyday lives. For, in the words of Jesus, “the kingdom of God is among you” (Luke 17:21). Because it emphasizes finding God in the midst of ordinary existence, this type of spirituality is in principle accessible to everyone and not simply to monastic or clerical elites or other special groups dedicated exclusively to the discipline of an ascetical life or with the opportunity for extensive contemplative practice. This third type of spirituality seeks spiritual growth through the medium of our ordinary experience, commitments, and activity—not least in service of our fellow human beings. This type will be explored and developed in chapter 4, which ends with a particular focus on the Ignatian tradition of spirituality.

The fourth type of spirituality, the Way of Beauty, is to my way of thinking often underestimated or even ignored in traditional studies of Christian spirituality. This type takes us beyond conventional written texts as the main source material for Christian spirituality. I would argue that the tradition of Christian spirituality is not limited to written material, but may include other elements that have some form of transformative potential. For example, aesthetics and art have a role in expressing spiritual wisdom. In particular, the Way of Beauty includes the creative arts, music, poetic literature, and architecture. This will be explored and developed in chapter 5, with reference to the great variety of aesthetic, artistic, musical, and literary expressions. However, I will give particular attention to three examples. First, the movement known as Impressionism, which has both artistic and musical forms, tends to step aside from overt religiosity. Nevertheless, Impressionism has a strong, albeit implicit, spiritual dimension. Second, the rich symbolism of medieval religious architecture

has an overt spiritual message and significance, not least in the grandeur of Gothic cathedrals. Finally, in literary terms, the outstanding poetry of George Herbert, a major figure in seventeenth-century English literature who was also a priest in the Church of England, is a rich example of spirituality expressed through poetic literature.

Finally, my fifth type, which I call the Prophetic Way, goes beyond a straightforward engagement with everyday life and the practical service of other people as expressed, for example, in the Way of Practical Action. The Prophetic Way moves explicitly in the direction of a commitment to radical social action and social justice as a critical spiritual task. As we shall see, while it is possible to argue that historic spiritualities have always had prophetic or socially critical elements, an explicit attention to prophetic-critical spirituality and its development as a clear type only fully emerged during the last part of the twentieth century. This happened in response to a growing awareness of dysfunctional social and political situations that demanded some kind of radical action by way of response. Chapter 6 will make some reference to a range of political, feminist, and liberationist thought. However, particular attention will be given to the important liberationist spiritual and theological writings of the Peruvian priest and theologian Gustavo Gutiérrez.

In these five types of Christian spirituality, certain key themes will be noted. These include particular understandings of the spiritual journey; distinctive approaches to prayer and contemplation; the promotion of other spiritual practices; the role of spiritual guides; particular understandings of God, human nature, and human transformation; and approaches to practical action in the world. Importantly, all five types of Christian spirituality are, in different senses, ways of “knowing” beyond purely discursive, rational, intellectual, and abstract understandings of knowledge. The five types are also ways of “practice,” or intentional ways of “being present in the world.” All of them seek spiritual transformation directed toward the sacred and the transcendent, that is, God.

The conclusion to this book, apart from acting as a summary of the main features of the five types, will seek to draw out specific connections between each style of spirituality and the demands of contemporary human and Christian experience and practice, not least in a profoundly disrupted world.

CHAPTER ONE

What Is Christian Spirituality?

The origins of the concept of spirituality are explicitly Christian. Etymologically, the word derives from the Latin *spiritualitas*, associated with the adjective *spiritualis* (spiritual). These Latin words translate New Testament Greek concepts as they appear in St. Paul's letters—for example, the noun *pneuma*, or “spirit,” and the adjective *pneumatikos*, “spiritual.” In broad terms, it is important to note that in Paul's theology, *spirit* and *spiritual* are not the opposites of *physical*, *material*, or *bodily*, but rather the opposite of *fleshliness* (Greek *sarx*). This has a moral sense and refers to everything contrary to the Spirit of God. The intended contrast is between two vastly different approaches to life. A “spiritual person” (for example, as in 1 Cor 2:14-15) is simply someone within whom the Spirit of God dwells and who lives under its influence.

This theological and moral sense of *spiritual*, as “life in the Spirit,” remained in constant use in the West until about the twelfth century, when, under the influence of newly recovered Greek philosophy, the concept began to be used as a way of distinguishing humanity from the rest of creation. Interestingly, during the Middle Ages the noun *spirituality* (*spiritualitas*) was most frequently used to refer to “the clergy.” The word only reappeared in reference to “the spiritual life” in seventeenth-century France. However, this new usage was often associated with rarefied spiritual enthusiasms. Consequently, during the eighteenth and nineteenth centuries, other words, such as *devotion*, *perfection*, and *piety*, predominated in mainstream Roman Catholic,

Anglican, and Protestant Christianity in reference to a “spiritual life.” The use of the concept of spirituality as a positive way of describing the spiritual life reestablished itself in the late nineteenth century and early twentieth century in French Roman Catholic writings. From there it gradually passed into English.

It was only by the Second Vatican Council in the early 1960s that the concept of spirituality began to replace older terms such as *ascetical theology*, *mystical theology*, or *spiritual theology*. The emergence of *spirituality* as the preferred term to describe “the Christian life” increased after the council until it became the dominant word from the 1970s onward, not only among Roman Catholics but also in Anglican and Protestant writings.

Contemporary Spirituality

Nowadays, the notion of spirituality is no longer confined to Christianity—or even to religion more broadly. Indeed, a fascination with spirituality, as frequently contrasted with institutional religion, is a striking feature of Western cultures in our times and is presumed to be accessible by everyone. In broad terms, how is contemporary spirituality defined? The answer is not simple because the word is used in such a wide range of contexts. However, current literature on spirituality regularly includes some or all of the following.

First, spirituality concerns a holistic or fully integrated approach to life. In this sense, rather than being thought of as simply one element among many in human life, spirituality is best understood as an integrating factor—attending to life as a whole. Second, spirituality expresses people’s quest for the sacred. How is the “sacred” understood? The sacred in religious traditions such as Christian spirituality is based on beliefs about God. However, in wider society the word also refers to broader understandings of the numinous—for example, as embodied in nature or in the arts—to the fundamental depths of human existence, or to the boundless mysteries of the universe. Third, spirituality frequently embraces a search for meaning, especially the purpose of life, and for a sense of life direction. This association with meaning and purpose is in many ways a response to the decline of traditional religious and social authority, particularly in Western countries. Because of its association with meaning, contemporary

spirituality implicitly embraces an understanding of human identity and of personality development. Spirituality is also regularly linked to a desire to obtain happiness or, more broadly, linked to the idea of “thriving.” What does it mean for humans to thrive, and how do we come to thrive? Finally, contemporary approaches to spirituality often connect with the desire for ultimate values in contrast to a purely materialistic or pragmatic approach to life. Spirituality suggests a self-reflective life rather than an unexamined life and often overlaps with a moral vision.

These contemporary approaches to spirituality provoke some critical questions. First of all, is spirituality essentially a personal, even individualistic, matter or is it also inherently social? Interestingly, on the web, the majority of available definitions of spirituality emphasize inner experience, introspection, a subjective journey, personal well-being, inner harmony, or happiness. Here spirituality does not connect strongly with our social existence. This also provokes another question as to whether spirituality is more than another useful form of therapy—concerned with promoting everything that is comforting and consoling. In other words, can there be such a thing as “tough” spirituality that is capable of confronting the destructive side of human existence and action?

Some critical commentators on the contemporary phenomenon of spirituality are deeply skeptical about these developments. They suggest that the current enthusiasm for spirituality is nothing more than another version of consumerism.¹ There is some justification for this suspicion in a consumerist approach to “lifestyle spirituality” that promotes fitness, healthy living, and holistic well-being. However, in the new millennium there are already signs that the word *spirituality* is expanding beyond either an individualistic quest for self-realization or the search for satisfaction in life. The word increasingly appears in discussions about public values, the further development of professional fields, or the transformation of social structures. Some examples are spirituality in reference to health care, to the nature of education, to business and economics, to the arts, and, more recently, to the re-enchantment of cities and urban life. There is even

¹ See Jeremy Carrette and Richard King, *Selling Spirituality: The Silent Takeover of Religion* (London: Routledge, 2004).

some suggestion that we desperately need to recover a sense of the spiritual in politics. Academically, spirituality has now begun to appear in disciplines well beyond the confines of theology or religious studies, such as philosophy, psychology, and the social sciences.² This means that even a specialist area of study such as Christian spirituality must take note of many disciplines, methodologies, and areas of practice.³

Why Spirituality?

The contemporary interest in spirituality, particularly in Western countries, is part of a broader process of cultural change during the late twentieth century. For a range of reasons, our inherited religious and social identities, as well as our value systems, have been seriously questioned. As a result, many people in the northern hemisphere no longer see traditional religion as an adequate channel for their spiritual aspirations and look for new sources of self-orientation. Spirituality has become an alternative way of exploring the deepest self and the ultimate purpose of life. Overall, the spiritual quest has increasingly moved away from outer-directed authority (for example, in the church) to inner-directed experience, which is seen as more reliable. This subjective turn in Western culture has created a diverse approach to spiritual experience and practice. Nowadays, spirituality is frequently eclectic and mixed, drawing as it does from different religious traditions as well as from popular psychology.

People who no longer call themselves “religious” often describe themselves as “spiritual.” They express this in the values they espouse and the practices they undertake to pursue a meaningful life. One British research project illustrates this. Sociologists Paul Heelas and Linda Woodhead, in the Department of Religious Studies at Lancaster University, have written extensively on religion and spirituality in the modern world. In their book *The Spiritual Revolution:*

² The magisterial work of Kees Waaijman, *Spirituality: Forms, Foundations, Methods* (Leuven, Belgium: Peeters, 2002), explores the breadth of the new academic field.

³ On the increasing variety of disciplines and definitions in relation to spirituality, see Peter Holmes, “Spirituality: Some Disciplinary Perspectives,” in *A Sociology of Spirituality*, ed. Kieran Flanagan and Peter Jupp (Aldershot, UK: Ashgate, 2007), 23–41.

Why Religion is Giving Way to Spirituality, they describe their research into contemporary religious and spiritual attitudes in northern England. They then compare their findings with evidence from wider Europe and from the United States. Heelas and Woodhead conclude that what they call “holistic spirituality” is gradually replacing religion in an evolutionary development because it was a better fit with contemporary needs. Although the book was published in 2005, its broad conclusions about the ascendancy of spirituality over conventional religion appear to have stood the test of time.⁴

However, one problem with the evolutionary aspect of this interpretation is that it operates within very specific boundaries. If the study of history teaches us anything, it is that making too many definitive assumptions about a complete rupture with the past, in this case a religious past, is a risky move. Even the ways we perceive the present moment are ambiguous. While, in terms of Western societies, it is true that increasing numbers of people in nontraditional settings explore a diversity of spiritual theories, experiences, and practices, it is also true that other, often young and intelligent, people are converting to very conservative forms of religion, such as Christianity or Islam, as their answer to the problem of ultimate meaning in what they experience as a confusing and dangerous world. If we move beyond the narrow confines of Western countries and take into account Asia, Africa, and Latin America, assessments of the definitive death of conventional religion are even more questionable.

Thinking of people in Western countries who continue to identify with Christianity, it is clear that many of them are also increasingly adopting a mixture of spiritual wisdom and are borrowing from across the boundaries of both spiritual traditions and religious faiths. Thus, many Christians are fascinated with Buddhist philosophy and practices, such as mindfulness meditation. Back in 2007, Dutch social anthropologist Peter Versteeg analyzed the work of Catholic spirituality centers in the Netherlands. These had created an interesting place for themselves on the religious-spiritual landscape, situated somewhere between the institutional church and the world of alternative spiritualities. The qualifying adjective *Catholic* often referred

⁴ See Paul Heelas and Linda Woodhead, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (Oxford: Wiley-Blackwell, 2005).

only to the fact that such centers had a Christian origin. What was on offer, and often continues to be, is frequently identified simply as “spirituality” without any explicit reference to Christian belief.⁵ A similar eclecticism can be detected in the programs of many Christian retreat houses and spirituality centers of different denominations throughout the Western world.

This approach to spirituality among contemporary Christians raises complicated questions about how we are to understand the way a religious tradition like Christianity functions in radically plural contexts. A French social scientist and expert on Islam, Olivier Roy, borrowed the word *formatage*, or “formatting,” from computer language in his 2007 analysis of the process whereby religions and their spiritual traditions are “reformatted” to fit the norms of the plural cultures within which they exist.⁶ This reformatting may occasionally be “from above” when religious authorities consciously try to adapt to new cultural-social realities. However, reformatting is more likely to be “from below.” Here, in informal ways, and sometimes in contrast to the attitudes of religious authorities, classic religious themes are reformulated, spiritual practices are adapted, or new ways of life are adopted to reexpress a tradition. In Christian terms, something crucial remains identifiably “Catholic,” “Anglican,” or “Lutheran,” for example, or “Benedictine,” “Carmelite,” or “Ignatian.” Yet, at the same time, fundamental ways of understanding such designations and their expressions change in significant ways.

What Is Christian Spirituality?

In the twenty-first century we are increasingly conscious of existing in a globalized and radically plural world. In such a context, Christian spirituality is nowadays explicitly situated within a world of many religions. One result is that Christian spirituality has become an important element in the critical dialogue between religious faiths—for example, between Christianity and Islam.

⁵ Peter Versteeg, “Spirituality on the Margins of the Church: Christian Spiritual Centres in the Netherlands,” in *A Sociology of Spirituality*, ed. Flanagan and Jupp, 101–14.

⁶ See, for example, Olivier Roy, *Secularism Confronts Islam* (New York: Columbia University Press, 2007).

However, the contemporary taste for eclecticism raises some new questions about the uniqueness or otherwise of Christian spirituality. There are clearly overlaps between the values and concerns of religious spiritualities. All of them are based on a framework of transcendent beliefs, whether these are explicitly theistic (as in the Abrahamic family of faiths) or not (as in Buddhism, for example). Religious spiritualities also share other characteristics, such as foundational scriptures, some visible structures, sacred spaces, and spiritual practices. Yet each religious tradition is clearly distinctive.

Thus, Christian spirituality has a quite particular flavor and content. Indeed, as already noted, Christianity is the original source of the word *spirituality*, although it has now passed into other faith traditions, not least such Eastern religions as Buddhism and Hinduism.⁷ In Christian terms, spirituality refers to the way our fundamental values, lifestyles, and spiritual practices reflect particular understandings of God, human identity, and the material world as the context for human transformation.

The Scriptural Roots of Christian Spirituality

All Christian spiritual traditions are rooted in the Scriptures. Behind the Christian Scriptures (the New Testament) lie the Jewish Scriptures (which Christians refer to as the Old Testament). Of course, Jesus of Nazareth and his first disciples were Jews, and the Christian Scriptures refer to the Jewish Scriptures in many different ways. In themselves, the Jewish Scriptures also play a significant role in the development of Christian spirituality across two thousand years, whether we think of the use of the Psalms or the Song of Solomon in mystical-contemplative literature and the powerful role of the book of Exodus in recent liberation spiritualities.

A fundamental scriptural image in Christian spirituality is discipleship. Indeed, the concept of discipleship was central to the pursuit of a Christian spiritual life. Christian spirituality is reducible neither to devotional practices nor an abstract theoretical framework.

⁷ For more details on the history of the term *spirituality* and of its equivalents in the history of Christian spirituality, see Philip Sheldrake, *Spirituality and History: Questions of Interpretation and Method*, rev. ed. (Maryknoll, NY: Orbis Books, 1998), chapter 2, "What is Spirituality?"

Spirituality is a complete way of life. The concept of discipleship has two related dimensions. First, there is a call to conversion in response to the kingdom of God. “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news” (Mark 1:15). The second dimension of following the way of Jesus is both to adopt a way of life and to continue the work of building God’s kingdom. The first disciples were fishermen, and so the image of fishing plays a role. “And Jesus said to them, ‘Follow me and I will make you fish for people’” (Mark 1:17). The same dual call to conversion and mission is present in the Gospel of Matthew (4:17, 19) and is also implicit in the Gospels of Luke and John.

Discipleship involves several elements. First, it is a response to a personal and collective call. Second, the title of disciple does not imply some kind of religious or moral perfection. After all, Jesus calls tax collectors and sinners (Matt 9:9) as well as all kinds of socially unacceptable people (Mark 2:15-17). Unusually for the time, women were also part of Jesus’ immediate circle of followers (Luke 8:1-3). Third, the call to discipleship implies a radical break with the past that involves leaving everything that is familiar (see, for example, Luke 5:11 and 14:26; Mark 2:24 and 10:21) for the sake of the Gospel. The price of this radical change and transformation is sometimes characterized as taking up our cross or losing our life in order to truly find it (for example, Matt 10:38-39). Finally, discipleship implies sharing in the work of Jesus to bring God’s kingdom into existence. For example, the great missionary discourse in the Gospel of Matthew, chapter 10, lists the work of the disciple as proclaiming the Good News, curing the sick, raising the dead, cleansing lepers, and casting out demons. To share in Jesus’ work and life also involves the notion of radical service to other people (in Greek, *diakonia*), as in the Gospel of Mark 9:35, or of giving up one’s life out of love (John 15:12-13).

In early Christian communities, discipleship moves strongly in two related directions. First, the disciple is not simply someone who follows the *teachings* of Jesus or who imitates the pattern of Jesus’ life. The disciple is also to be profoundly *united* to Christ and, through this union, to share in Christ’s own relationship with God the Father.⁸

⁸ For a more extensive exploration of spirituality in relation to the New Testament, see Philip Sheldrake, *Spirituality: A Brief History*, 2nd ed. (Oxford: Wiley-Blackwell, 2013), chapter 2, 24–30.

Spirituality and History

The variety of spiritual traditions throughout history highlights a key characteristic of Christian spirituality—that it is inherently contextual. This is because Christianity as a whole is explicitly a historical religion. At its heart is the central doctrine of incarnation. This affirms that God embraced human existence in the person of Jesus of Nazareth at a particular moment in history. This explicitly links divine revelation and redemption to the processes of human history. In the words of the eminent British theologian and former archbishop of Canterbury, Rowan Williams, “By affirming that all ‘meaning,’ every assertion about the significance of life and reality, must be judged by reference to a brief succession of contingent events in Palestine, Christianity—almost without realising it—closed off the path to ‘timeless truth.’”⁹ Christian spirituality thereby affirms that the ambiguities and complexities of history are the essential context for spiritual transformation.

In thinking about the relationship between spirituality and history, a fundamental question is how we view the importance of history in itself. Contemporary Western cultures sometimes appear to be weary of the notion of being involved in a stream of tradition across time. “History” too often signifies merely the past—something interesting and perhaps romantic, but not vital for our future. “Tradition” is perceived by many people as a conservative force from which we need to break free. Consumer culture encourages a desire for immediacy. This also tends to produce a memory-less culture. During the twentieth century a further powerful factor was that the belief in history as a progressive force largely died out in the face of two world wars, mid-century totalitarianism, and the horrors of the Holocaust and Hiroshima.

However, despite some people’s doubts, historical awareness is a human necessity. It reminds us that all our values, including spiritual ones, are unavoidably embedded in social and historical contexts. Attention to the complexities of history has been a major development in the study of Christian spirituality in recent decades. Following

⁹ Rowan Williams, *The Wound of Knowledge* (London: Darton, Longman & Todd 1990), 1.

Williams's comment cited above, spiritual traditions do not exist on some detached plane above and beyond history. The origins and development of all spiritual traditions reflect the circumstances of time and place as well as the attitudes of the people involved. Consequently, spiritual traditions embody values that are historically shaped and conditioned. To take one example, as we shall see in the next chapter, the origins of early Christian ascetical movements, notably monasticism, involved a number of critical political, social, and economic factors in the fourth-century Roman Empire rather than resulting merely from abstract theological and spiritual principles in isolation.

To emphasize historical context and historical factors does not imply that spiritual traditions and classic texts have no value beyond their original time and place. However, it does mean that to appreciate their riches, we must take their historical context seriously. Context is not a "something" that may be added to or subtracted from spiritual experiences or traditions but is the very element within which these find expression.¹⁰ This contradicts an older conception of Christian spirituality as a stream of enduring truth in which the same theories or images are simply repeated in different guises.

Periods and Traditions

This book seeks to present my choice of five types of Christian spirituality, as I shall outline in a moment. However, apart from the concept of types of spirituality, two of the most common organizing frameworks in histories of Christian spirituality are "periods" and "traditions." Because neither of these is straightforward, I will now offer a brief comment.

The concept of periods implies an essentially chronological approach to history.¹¹ However, choosing particular time boundaries to divide up a history of Christian spirituality is not a simple matter but involves choices and assumptions. For example, in writing a section about "spiritualities of the Reformation" how do we date "the

¹⁰ See Sheldrake, *Spirituality and History*, 58, 84–86, 167–68; also Michel de Certeau, "Culture and Spiritual Experience," *Concilium* 19 (1966): 3–31.

¹¹ Sheldrake, *Spirituality and History*, chapter 4.

Reformation"? Do we emphasize continuities with the Middle Ages, or do we portray a complete rupture? More generally, do we take a short view of history or the long view in relation to whatever are considered to be the "main events"? Sometimes our choice of dates for a spiritual movement or tradition also depends on whether or not we give exclusive attention to "official" history related to religious authorities rather than to grassroots experience. Equally important is the question of our geographical focus.

Another frequently used framework for histories of Christian spirituality is the concept of traditions. There has been some debate about whether Christian spirituality should be treated as a single reality or as a plurality of different traditions.¹² In fact, the focus on unity or plurality is a matter of viewpoint. On the one hand, all Christian spiritual traditions take the life and teachings of Jesus Christ as their fundamental starting point. In that sense, there is unity. On the other hand, different traditions emerge precisely when people seek to respond to the Gospel in the context of their own time and place. In that sense, Christian spirituality is intrinsically plural.

As a fundamental point, a "spiritual tradition" implies a great deal more than the practice of a single exercise of piety or devotion. Rather, it embodies some significant spiritual wisdom (usually expressed in key texts or in ways of life) that distinguishes it from other traditions. However, an implicit question is whether and how it is possible to say when a particular form of spirituality has clearly become a *tradition* in the fullest sense rather than simply a passing trend. This is not straightforward, particularly when a form of spirituality has emerged relatively recently. Some broad guidelines may be helpful. First, is there evidence of the existence of a generation or more of practitioners who had no firsthand experience of the founder(s) or origins of the particular tradition? Second, has the tradition established certain classic texts, documentation, or structures for the transmission of that tradition? Third, has the spiritual wisdom embodied in a community of practitioners shown itself clearly capable of moving beyond its time and place of origin?

It is important to note that the notion of how a "spiritual tradition" is interpreted and handed on has undergone further development in

¹² For a summary of this debate, see Shelldrake, *Spirituality and History*, 196–98.

the relatively recent movement known as “traditioning” developed by Christians of Central and Latin American origin. This relatively new approach confronts the complex issue of reappropriating, or even sometimes resisting, historic spiritual traditions. The fundamental question is how Christian spirituality transmits itself and how it is received across cultural boundaries. There is clearly a question of content—that is, something quite specific is handed on or “traditioned.” However, traditioning focuses far more on the *process* of transmission. There are four key elements. First, we must attend to the way in which classic traditions born in one culture (for example, Western Europe) now enter a new cultural context. Second, we must value what is termed *lo cotidiano*—the everyday. This is the authentic reappropriation of spiritual traditions in relation to the questions and situations of daily life in a local community. Third, there is a need to give a higher valuation to popular religion rather than simply to sophisticated structures and texts. Approaches to Christian spirituality have often been limited by predominantly intellectual presuppositions. We need to embrace expressions of the sacred in rituals, devotions, shrines, and pilgrimage, for example. Finally, traditioning invites us to consider how the transmission of spiritual traditions depends not simply on religious authorities or on technical “experts” but also on a consensus among the broader Christian community, who in reality are the “ordinary” transmitters of any tradition.¹³

Christian Spirituality as Transformation and Mission

It is important to note briefly the fundamental characteristics of all historic forms of Christian spirituality. As already described, we need to begin with the Scriptures.

With this basis, it is possible to say that, taken as a whole, the foundations of Christian spirituality involve a way of transformation toward the fullness of life in God and, at the same time, a way of mission through following the pattern of Jesus Christ while being empowered by God’s indwelling Spirit. Transformation and mission

¹³ On the principles of “traditioning,” see Orlando O. Espin and Gary Macy, eds., *Futuring our Past: Explorations in the Theology of Tradition* (Maryknoll, NY: Orbis Books, 2006).

Selected Readings

- Aschenbrenner, George. "Consciousness Examen." *Review for Religious* 31 (1972): 14–21.
- Balasuriya, Tissa. *Mary and Human Liberation: The Story and the Text*. Harrisburg, PA: Trinity, 1997.
- Berleant, Arnold. *The Aesthetics of Environment*. Philadelphia: Temple University Press, 1992.
- Boesak, Alan. *Farewell to Innocence: A Socio-Ethical Study on Black Theology and Power*. Maryknoll, NY: Orbis Books, 1978.
- Boff, Leonardo. "The Need for Political Saints: From a Spirituality of Liberation to the Practice of Liberation." *Cross Currents* 30, no. 4 (Winter 1980–81): 369–84.
- . *Saint Francis: A Model of Human Liberation*. London: SCM Press, 1982.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Touchstone, 1995.
- . *Letters and Papers from Prison*. New York: Touchstone, 1997.
- Brown, Peter. *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*. London: Faber & Faber, 1991.
- . *The Making of Late Antiquity*. Cambridge, MA: Harvard University Press, 1993.
- Burton-Christie, Douglas. *The Word in the Desert*. Oxford: Oxford University Press, 1993.
- Bynum, Caroline Walker. *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*. Berkeley: University of California Press, 1984.
- Camille, Michael. *Gothic Art: Visions and Revelations of the Medieval World*. London: Weidenfeld & Nicolson, 1996.
- Carrette, Jeremy, and Richard King. *Selling Spirituality: The Silent Takeover of Religion*. London: Routledge, 2004.

- Casaldáliga, Pedro, and José-María Vigil. *Political Holiness: A Spirituality of Liberation*. Maryknoll, NY: Orbis Books, 1994.
- Casey, Michael. *Sacred Reading: The Ancient Art of Lectio Divina*. Ligouri, MO: Triumph Books, 1996.
- Chase, Steven. *Contemplation and Compassion: The Victorine Tradition*. London: Darton, Longman & Todd, 2003.
- Chryssavgis, John. *Light through Darkness: The Orthodox Tradition*. London: Darton, Longman & Todd, 2004.
- Colledge, Edmund, and James Walsh, trans. *Guigo II: Ladder of Monks and Twelve Meditations*. Collegeville, MN: Cistercian Publications, 1981.
- , trans. *Julian of Norwich: Showings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1978.
- Countryman, William. *The Poetic Imagination: An Anglican Spiritual Tradition*. London: Darton, Longman & Todd, 1999.
- Cousins, Ewert, trans. *Bonaventure: The Soul's Journey into God, The Tree of Life, The Life of St. Francis*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1978.
- Cunningham, Lawrence S. *Thomas Merton and the Monastic Vision*. Grand Rapids, MI: Eerdmans, 1999.
- , ed. *Thomas Merton: Spiritual Master. The Essential Writings*. Mahwah, NJ: Paulist Press, 1992.
- Cunningham, Lawrence S., and Keith J. Egan. *Christian Spirituality: Themes from the Tradition*. Mahwah, NJ: Paulist Press, 1996.
- De Catanzaro, C. J. trans. *Symeon the New Theologian: The Discourses*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1980.
- De Caussade, Jean-Pierre. *Abandonment to Divine Providence*. New York: Doubleday Image Books, 1975.
- De Certeau, Michel. "Culture and Spiritual Experience." *Concilium* 19 (1966): 331.
- . "How is Christianity Thinkable Today?" In *The Postmodern God*, ed. Graham Ward. Oxford: Blackwell, 1997.
- . *The Mystic Fable*. Volume 1. Chicago: University of Chicago Press, 1992.
- Déchanet, Jean-Marie. *Christian Yoga*. New York: Harper & Brothers, 1960.
- De Gruchy, John W. *Reconciliation: Restoring Justice*. London: SCM Press, 2002.
- De Sales, Francis. *Introduction to the Devout Life*. New York: Doubleday, 1982.

- De Waal, Esther. *Seeking God: The Way of St. Benedict*. Collegeville, MN: Liturgical Press, 1984.
- Duby, Georges. *The Age of the Cathedral: Art and Society 980–1420*. Chicago: University of Chicago Press, 1981.
- Eco, Umberto. *Art and Beauty in the Middle Ages*. New Haven, CT: Yale University Press, 1986.
- Ellacuría, Ignacio, and Jon Sobrino, eds. *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*. Maryknoll, NY: Orbis Books, 1993.
- Ellsberg, Robert, ed. *Charles de Foucauld: Selected Writings*. Maryknoll, NY: Orbis Books, 1999.
- . *Dorothy Day: Selected Writings*. Maryknoll, NY: Orbis Books, 1992.
- Enomiya-Lassalle, Hugo. *The Practice of Zen Meditation*. London: Thorsons, 1990.
- Espin, Orlando O., and Gary Macy, eds. *Futuring our Past: Explorations in the Theology of Tradition*. Maryknoll, NY: Orbis Books, 2006.
- Evans, G. R., trans. *Bernard of Clairvaux: Selected Works*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1987.
- Fedotov, G. P., ed. *A Treasury of Russian Spirituality*. London: Sheed & Ward, 1981.
- Ferguson, Everett, and Abraham J. Malherbe, trans. and eds. *Gregory of Nyssa: The Life of Moses*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1978.
- Flanagan, Kieran, and Peter Jupp, eds. *A Sociology of Spirituality*. Aldershot, UK: Ashgate, 2007.
- Galilea, Segundo. "Liberation as an Encounter with Politics and Contemplation." In *Understanding Mysticism*, ed. Richard Woods, 535–36. London: Athlone Press, 1980.
- . "The Spirituality of Liberation." *The Way* (July 1985): 186–94.
- Giacolone, Robert A., and Carole L. Jurkiewicz, eds. *Handbook of Workplace Spirituality and Organizational Performance*. Armonk, NY: Sharpe, 2003.
- Greer, Rowan A., trans. and ed. *Origen*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1979.
- Gregg, Robert C., ed. *Athanasius: The Life of Anthony*. Mahwah, NJ: Paulist Press, 1980.
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Maryknoll, NY: Orbis Books, 1998.

- . *We Drink from Our Own Wells: The Spiritual Journey of a People*. Maryknoll, NY: Orbis Books, 1984.
- Hall, Bill, and David Jasper, eds. *Art and the Spiritual*. Sunderland, UK: University of Sunderland Press, 2003.
- Harmless, William. *Desert Christians: An Introduction to the Literature of Early Monasticism*. Oxford: Oxford University Press, 2004.
- Hart, Columba, trans. *Hadewijch: The Complete Works*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1980.
- Hausherr, Irénée. *Spiritual Direction in the Early Christian East*. Kalamazoo, MI: Cistercian Publications, 1990.
- Heelas, Paul, and Linda Woodhead. *The Spiritual Revolution: Why Religion is Giving Way to Spirituality*. Oxford: Wiley-Blackwell, 2005.
- Himes, Kenneth. *Modern Catholic Social Teaching: Commentaries and Interpretations*. Washington, DC: Georgetown University Press, 2005.
- Holmes, Augustine, OSB. *A Life Pleasing to God: The Spirituality of the Rules of St. Basil*. London: Darton, Longman & Todd, 2000.
- Hudson, Winthrop S., ed. *Walter Rauschenbusch: Selected Writings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1984.
- Inge, Denise. *Happiness and Holiness: Thomas Traherne and His Writings*. Norwich, UK: Canterbury Press, 2008.
- Isasi-Díaz, Ada María. *Mujerista Theology: A Theology for the 21st Century*. Maryknoll, NY: Orbis Books, 1996.
- Jantzen, Grace. *Power, Gender and Christian Mysticism*. Cambridge: Cambridge University Press, 1995.
- Johnson, Elizabeth. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad, 1996.
- Johnston, William. *The Still Point: Reflections on Zen and Christian Mysticism*. New York: Fordham University Press, 1989.
- Kadowaki, Kakichi. *Zen and the Bible*. Maryknoll, NY: Orbis Books, 2002.
- Kardong, Terrence G., ed. *Benedict's Rule: A Translation and Commentary*. Collegeville, MN: Liturgical Press, 1996.
- Kavanaugh, Kieran, ed. *John of the Cross: Selected Writings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1987.
- Kavanaugh, Kieran, and Rodriguez, Otilio, trans. *Teresa of Avila: The Interior Castle*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1979.

- Keating, Thomas. *Open Mind, Open Heart: The Contemplative Dimension of the Gospel*. New York: Continuum, 1998.
- Kelly, Geoffrey B., and F. Burton Nelson. *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer*. Grand Rapids, MI: Eerdmans, 2003.
- Kim, Yung Suk, and Kim, Jin-Ho, eds. *Reading Minjung Theology in the Twenty-First Century*. Eugene, OR: Wipf and Stock, 2013.
- Krey, Philip D. W., and Peter D. S. Krey, eds. and trans. *Luther's Spirituality*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 2007.
- Kwok Pui-Lan. *Postcolonial Imagination and Feminist Theology*. London: SCM Press, 2005.
- LaCugna, Catherine M. *God for Us: The Trinity and Christian Life*. San Francisco: HarperCollins, 1993.
- Lane, Belden. *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*. New York: Oxford University Press, 1998.
- Lawless, George. *Augustine of Hippo and His Monastic Rule*. Oxford: Clarendon Press, 1987.
- Leclercq, Jean, OSB. *The Love of Learning and the Desire for God: A Study of Monastic Culture*, new ed. New York: Fordham University Press, 2003.
- Liechty, Daniel, ed. and trans. *Early Anabaptist Spirituality*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1994.
- Lonsdale, David. *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality*. London: Darton, Longman & Todd, 2000.
- Louth, Andrew. *The Origins of the Christian Mystical Tradition: From Plato to Denys*. Oxford: Clarendon Press, 1981.
- . *Theology and Spirituality*. Fairacres Publications 55. Oxford: SLG Press, 1978.
- Luibheid, Colm, trans. *John Cassian: Conferences*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1985.
- Luibheid, Colm, and Paul Rorem, trans. *Pseudo-Dionysius: The Complete Works*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1987.
- Luibheid, Colm, and Norman Russell, trans. *John Climacus: The Ladder of Divine Ascent*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1982.
- Main, John. *Word into Silence: A Manual of Christian Meditation*, new ed. Norwich, UK: Canterbury Press, 2006.

- Martinez, Gaspar. *Confronting the Mystery of God: Political, Liberation and Public Theologies*. New York: Continuum, 2001.
- McEntee, Rory, and Adam Bucko. *The New Monasticism: An Interspiritual Manifesto for Contemplative Living*. Maryknoll, NY: Orbis Books, 2015.
- McGinn, Bernard. *The Foundations of Mysticism: Origins to the Fifth Century*. New York: Crossroad, 1991.
- . "The Letter and the Spirit: Spirituality as an Academic Discipline." In *Minding the Spirit: The Study of Christian Spirituality*, ed. Elizabeth Dreyer and Mark Burrows, 25–41. Baltimore, MD: Johns Hopkins University Press, 2005.
- . *The Mystical Thought of Meister Eckhart*. New York: Crossroad, 2001.
- . *Mysticism in the Reformation: 1500–1650, Part 1*. New York: Crossroad, 2016.
- McGinn, Bernard, and Edmund Colledge, trans. *Meister Eckhart: The Essential Sermons, Commentaries, Treatises, and Defense*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1985.
- McGinn, Bernard, and Frank Tobin, trans. *Meister Eckhart: Teacher and Preacher*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1987.
- McGreal, Wilfrid. *At the Fountain of Elijah: The Carmelite Tradition*. London: Darton, Longman & Todd, 1999.
- McGuckin, John. *Standing in God's Holy Fire: The Byzantine Tradition*. London: Darton, Longman & Todd, 2001.
- McKee, Elsie Anne, ed. and trans. *John Calvin: Writings on Pastoral Piety*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 2001.
- Merton, Thomas. *Conjectures of a Guilty Bystander*. New York: Doubleday, 1966.
- . *Contemplative Prayer*. London: Darton, Longman & Todd, 1973.
- . *Life and Holiness*. New York: Doubleday Image, 1964.
- . *A Vow of Conversation: Journals 1964–65*, ed. Naomi Button Stone. New York: Farrar Strauss Giroux, 1988.
- Meyendorff, John, ed., Nicholas Gendle, trans. *Gregory Palamas: The Triads*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1983.
- Miles, Margaret R. *Practicing Christianity: Critical Perspectives for an Embodied Spirituality*. New York: Crossroad, 1988.
- Moltmann, Jürgen. *Experiences of God*. Philadelphia: Fortress Press, 1980.

- Munitiz, Joseph, and Philip Endean, eds. *Saint Ignatius of Loyola: Personal Writings*. London: Penguin Books, 1996.
- Noffke, Suzanne, trans. *Catherine of Siena: The Dialogue*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1980.
- Oduyoye, Mercy Amba. *Beads and Strands: Reflections of an African Woman on Christianity in Africa*. Maryknoll, NY: Orbis Books, 2004.
- Orchard, Helen, ed. *Spirituality in Health Care Contexts*. London: Jessica Kingsley, 2001.
- Panofsky, Erwin. *Abbot Suger on the Abbey Church of St. Denis and Its Art Treasures*, 2nd ed. Princeton, NJ: Princeton University Press, 1979.
- Pentkovsky, Aleksei, ed. *The Pilgrim's Tale*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1999.
- Raguin, Virginia Chieffo, Kathryn Brush, and Peter Draper, eds. *Artistic Integration in Gothic Buildings*. Toronto: University of Toronto Press, 1995.
- Raitt, Jill, ed. *Christian Spirituality II: High Middle Ages and Reformation*. World Spirituality. New York: Crossroad, 1987.
- Rajkumar, Peniel. *Dalit Theology and Dalit Liberation*. Farnham, UK: Ashgate, 2010.
- Randall, Ian. *What a Friend We Have in Jesus: The Evangelical Tradition*. London: Darton, Longman & Todd, 2005.
- Rowell, Geoffrey, Kenneth Stevenson, and Rowan Williams, eds. *Love's Redeeming Work: The Anglican Quest for Holiness*. Oxford: Oxford University Press, 2001.
- Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press, 2007.
- Ruffing, Janet, ed. *Mysticism and Social Transformation*. Syracuse, NY: Syracuse University Press, 2001.
- Ryan, Frances, and John Rybolt, eds. *Vincent de Paul and Louise de Marillac: Rules, Conferences, and Writings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1995.
- Schneiders, Sandra. "Approaches to the Study of Christian Spirituality." In *The Blackwell Companion to Christian Spirituality*, ed. Arthur Holder, 15–33. Malden, MA: Blackwell, 2005.
- . *The Revelatory Text: Interpreting the New Testament as Sacred Scripture*. Collegetown, MN: Liturgical Press, 1999.

- . "The Study of Christian Spirituality: Contours and Dynamics of a Discipline." In *Minding the Spirit: The Study of Christian Spirituality*, ed. Elizabeth Dreyer and Mark Burrows, 5–24. Baltimore, MD: Johns Hopkins University Press, 2005.
- Schwanda, Tom. *Soul Recreation: The Contemplative-Mystical Piety of Puritanism*. Eugene, OR: Wipf and Stock, 2012.
- Sheldrake, Philip. *Explorations in Spirituality: History, Theology and Social Practice*. Mahwah, NJ: Paulist Books, 2010.
- , ed. *Heaven in Ordinary: George Herbert and His Writings*. London: Canterbury Press, 2009.
- . *Julian of Norwich: "In God's Sight"—Her Theology in Context*. Oxford: Wiley-Blackwell, 2018.
- . *Living Between Worlds: Place and Journey in Celtic Spirituality*, 2nd ed. London: Darton, Longman & Todd, 1997.
- , ed. *The New SCM Dictionary of Christian Spirituality*. London: SCM Press, 2005.
- , ed. *The New Westminster Dictionary of Christian Spirituality*. Louisville, KY: Westminster John Knox Press, 2005.
- . *Spaces for the Sacred: Place Memory and Identity*. London: SCM Press, 2001.
- . *The Spiritual City: Theology, Spirituality and the Urban*. Oxford: Wiley-Blackwell, 2014.
- . *Spirituality: A Brief History*, 2nd ed. Oxford: Wiley-Blackwell, 2013.
- . *Spirituality: A Guide for the Perplexed*. London: Bloomsbury, 2014.
- . *Spirituality and History: Questions of Interpretation and Method*, rev. ed. Maryknoll, NY: Orbis Books, 1998.
- . *Spirituality and Theology: Christian Living and the Doctrine of God*. Maryknoll, NY: Orbis Books, 1999.
- . *Spirituality: A Very Short Introduction*. Oxford: Oxford University Press, 2012.
- Shrady, Maria, trans. *Johannes Tauler: Sermons*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1985.
- Snyder, C. Arnold. *Following in the Footsteps of Christ: The Anabaptist Tradition*. London: Darton, Longman & Todd, 2004.
- Sobrino, Jon. *Spirituality of Liberation: Towards Political Holiness*. Maryknoll, NY: Orbis Books, 1988.

- Sobrinho, Jon, and Ignacio Ellacuría, eds. *Systematic Theology: Perspectives from Liberation Theology*. Maryknoll, NY: Orbis Books, 1996.
- Stanwood, Paul, ed. *William Law: A Serious Call to a Devout and Holy Life, The Spirit of Love*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1978.
- Stewart, Columba, OSB. *Prayer and Community: The Benedictine Tradition*. Traditions of Christian Spirituality. London: Darton, Longman & Todd, 1998.
- Thibert, Péronne Marie, trans. *Francis de Sales, Jane de Chantal: Letters of Spiritual Direction*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1988.
- Thompson, William, ed., Lowell Glendon, trans. *Bérulle and the French School: Selected Writings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1989.
- Tobin, Frank, ed. and trans. *Henry Suso: The Exemplar, with Two German Sermons*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1989.
- . trans. *Mechthild of Magdeburg: The Flowing Light of the Godhead*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1998.
- Tracy, David. *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad, 1991.
- . *Blessed Rage for Order*. New York: Seabury Press, 1975.
- . *On Naming the Present: God, Hermeneutics and Church*. Maryknoll, NY: Orbis Books, 1994.
- Traherne, Thomas. *Centuries*. London: Mowbray, 1975.
- . *Selected Poems and Prose*. London: Penguin Books, 1991.
- Underhill, Evelyn. *Mysticism: The Nature and Development of Spiritual Consciousness*. Oxford: Oneworld, 1993.
- Van Engen, John, trans. *Devotio Moderna: Basic Writings*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1988.
- Villa-Vicencio, Charles. *A Theology of Reconstruction: Nation-Building and Human Rights*. Cambridge: Cambridge University Press, 1992.
- Villa-Vicencio, Charles, and John W. de Gruchy, eds. *Resistance and Hope: South African Essays in Honour of Beyers Naude*. Grand Rapids, MI: Eerdmans, 1985.
- Vivian, Tim. *Journeying into God: Seven Early Monastic Lives*. Minneapolis: Fortress Press, 1996.

- Waaïjman, Kees. *Spirituality: Forms, Foundations, Methods*. Leuven, Belgium: Peeters, 2002.
- Ward, Benedicta, trans. *The Desert Fathers: Sayings of the Early Christian Monks*. London: Penguin Books, 2003.
- , ed. *The Wisdom of the Desert Fathers*. Oxford: Fairacres, 1986.
- Whaling, Frank, ed. *John and Charles Wesley: Selected Prayers, Hymns, Journal Notes, Sermons, Letters and Treatises*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1981.
- Williams, Rowan. *The Wound of Knowledge*. London: Darton, Longman & Todd, 1990.
- Wilson, Christopher. *The Gothic Cathedral*. London: Thames & Hudson, 1990.
- Winkworth, Margaret, trans. and ed. *Gertrude of Helfta: The Herald of Divine Love*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1993.
- Wiseman, James, trans. *John Ruusbroec: The Spiritual Espousals and Other Works*. Classics of Western Spirituality. Mahwah, NJ: Paulist Press, 1985.
- Wright, Wendy. *Heart Speaks to Heart: The Salesian Tradition*. London: Darton, Longman & Todd, 2004.
- Woods, Richard, and Peter Tyler, eds. *The Bloomsbury Guide to Christian Spirituality*. London: Bloomsbury, 2012.

Index

- Abhishiktananda, Swami, 137
African spirituality, 135–136
Ambrose, Isaac, 59
Anabaptists, 59, 78
Anglican spirituality, xv, 59, 62–64,
78–79, 85–86, 110–117, 158–159
Anthony of Egypt, 27, 28, 29
Architecture, xiv–xv, 100–110,
159–160
Asceticism, 25–33, 149–150
Asian, spirituality, 136–138
Athanasius, 27, 29
Augustine of Canterbury, 73
Augustine of Hippo, 13
Augustine, Rule of St., 33, 40–41, 150
- Bach, Johannes Sebastian, 96
Balasuriya, Tissa, 137
Balthasar, Hans Urs von, 17
Barat, Madeleine-Sophie, 84
Bartlett, Dana Webster, 86
Basil, Rule of St., 32–33
Beguines, 54–55
Benedict, Rule of St., 32, 33–39, 150
Bernard of Clairvaux, 15
Boesak, Alan, 136
Boff, Leonardo, 135
Bonaventure, 54, 55
Bonhoeffer, Dietrich, 66, 121, 124–125
Boniface, 73
Buddhism, 5, 42, 97, 127, 136, 152, 153
Bunyan, John, 13
- Cage, John, 97
Calvin, John, 58, 77–78
Canons Regular, 74
Carmelite spirituality, 15, 59, 60–62,
74, 80, 97
Cassian, John, 148
Catherine of Siena, 57–58
Catholic Social Teaching, 120–121
Cloud of Unknowing, The, 54, 58
Columbanus, 73
Conn, Joann Wolski, 130
Constantine, 26, 72
- Day, Dorothy, 88–89, 125–126
De Bérulle, Pierre, 64, 81
De Caussade, Jean-Pierre, 82
De Certeau, Michel, 48, 154
De Chantal, Jeanne, 64
De Foucauld, Charles, 87, 122–123
De Gruchy, John, 136
De Marillac, Louise, 81–82
De Mazenod, Eugène, 84
De Paul, Vincent, 81–82
De Sales, Francis, 64, 81
Déchanet, J-M, 148
Devotio Moderna, 75–76
Discernment, 30–32, 82, 90, 91–93
Dominicans, 55–57, 74–75
Duns Scotus, John, 158
- Eastern Orthodox spirituality, 14, 20,
51–53, 96, 97, 155, 156

- Eckhart, Meister, 55–57, 125
 Erasmus, Desiderius, 76
 Eriugena, John Scotus, 50
 Evagrius, 28
 Evangelical spirituality, 85
- Feminist spirituality, 130–131
 Francis of Assisi, 74, 119
 Franciscans, 74–75
 French spirituality, 64, 81–82, 84
- Galilea, Segundo, 66–67, 134–135, 154
 Gothic architecture, 100–110, 159–160
 Gregory Nazianzus, 51
 Gregory of Nyssa, 14, 49–50, 95
 Gregory Palamas, 51, 52
 Grey, Mary, 130
 Griffiths, Bede, 137
 Groote, Gerard, 75
 Guidance, spiritual, 27, 30, 90–93
 Guigo II, 15, 37
 Gutiérrez, Gustavo, xv, 122, 133–134, 138–140, 160–161
 Guyon, Madame de, 64
- Hadewijch, 54–55
 Heelas, Paul, 4–5
 Heidegger, Martin, 96
 Herbert, George, xv, 62, 63, 96, 98, 110–117, 159
 Hilton, Walter, 15, 50, 58
 Hindemith, Paul, 97
 Hinduism, 7, 96, 136, 137, 155
 Hospitality, 37–39
 Humility, 30–31, 36, 41
- Ignatius of Loyola, 59–60, 79–80, 90, 155–156, 157
 Ignatian spirituality, xiv, 80, 90–93, 155–156, 157–158
Imitation of Christ, 76
 Impressionism, xiv, 94, 98–100
- Jantzen, Grace, 130
 Jesus Christ, 7, 8, 9, 11, 12, 13, 23, 39, 40, 142, 151, 155
 Jesus Prayer, the, 13–14, 51–52, 155
 John of the Cross, 15, 50, 60–62, 80, 95, 97
 Johnson, Elizabeth, 130
 Johnston, William, 137, 148
 Julian of Norwich, xiv, 58, 67–70
- Kadowaki, Kakichi, 137, 148
 Kandinsky, Wassily, 96–97
 Kant, Immanuel, 96
 Keating, Thomas, 155
 Kempe, Margery, 58
 King, Martin Luther, 121
- LaCugna, Catherine, 130
 Lassalle, Hugo Enomiya, 137, 148
Lectio divina, 15, 37, 151–152
 Liberationist spirituality, xv, 66–67, 131–140, 154, 160–161
 Listening, 34–36
 Louth, Andrew, 20
 Luther, Martin, 56, 58, 59, 77
- Magesa, Laurenti, 135
 Main, John, 148, 155
 Martinez, Gaspar, 119, 133
 Maximus the Confessor, 51
 McGinn, Bernard, 17, 49
 Merton, Thomas, 41–45, 89, 127–128
 Messiaen, Olivier, 97
 Methodist spirituality, 82–83
 Metz, Johannes Baptist, 133, 160
 Michelangelo, 96
 Moltmann, Jürgen, 66, 125, 129–130
 Moltmann-Wendell, Elisabeth, 130
 Monasticism
 Contemporary, 46–47
 Desert, 27–32
 Irish, 73
 New Monasticism, 47
 Origins, 26–27
 Values of, 45–46, 150

- Mondrian, Piet, 97
 More, Thomas, 76
 Mujerista spirituality, 131, 133
 Mystical theology, 49–50, 53, 54, 55, 65
 Mysticism, 48, 152–156
 Beguine, 54–55
 Carmelite, 50, 60–62
 Cistercian, 53
 Medieval, 53–58
 Victorine, 54
 And the Reformation, 58–60
 And women, 53, 54–55, 57, 58, 67–70

 Obedience, 30, 34, 36–37
 Oduyoye, Mercy Amba, 136
 Origen, 14, 49–50
 Ozanam, Frédéric, 84

 Pachomius, 28–29, 32
 Pannikar, Raimundo, 137
 Part, Arvö, 97
 Pieris, Aloysius, 137
 Postmodernity, 121–122, 143–144
 Prayer, 14, 30, 32, 33, 34, 37, 45, 155–156, 157–158, 160–161
 Pseudo-Dionysius, 14, 21, 50, 105–106
 Pui-Lan, Kwok, 137
 Puritans, 59

 Quaker spirituality, 79

 Rahner, Karl, 94, 98, 133
 Rauschenbusch, Walter, 86
 Richard of St. Victor, 54, 107–108
 Rolle, Richard, 58
 Roy, Olivier, 6
 Ruether, Rosemary Radford, 130
 Ruusbroec, John, 57, 119, 154

 Salesian spirituality, 84
 Scaramelli, Giovanni, Battista, 65
 Schillebeeckx, Edward, 133

 Schneiders, Sandra, 17, 130
 Schoenberg, Arnold, 97
 Second Vatican Council, 2, 16, 42
 Seraphim of Sarov, 52–53
 Silence, 34–36
 Sölle, Dorothee, 129, 130
 Spirituality, general
 Christian, Chapter One *passim*
 Contemporary, 2–4, 144–147
 Definition of, 1–2, 7
 Types, xii–xv
 And aesthetics, 94, 96–98, 159
 And architecture, 100–110, 147
 And art, 94, 96–97, 98–100
 And business, 146
 And cities, 147
 And economics, 146–147
 And education, 145
 And healthcare, 145–146
 And history, 9–12
 And interreligious dialogue, 148–149
 And music, 96, 97, 99
 And nature, 95, 159
 And political theology, 66–67, 128–130
 And the Reformation, 76–80
 And scripture, 7–8, 12–13, 27, 35, 37, 126, 142, 160
 And social transformation, 118–119
 And theology, 16–22, 141–142
 Steiner, Rudolph, 96–97
 Sufism, 96, 156
 Suger, Abbot, 100, 102, 103–108
 Suso, Henry, 56
 Symeon the Theologian, 52

 Tauler, John, 56–57, 58
 Teresa of Avila, 60–61, 80
 Thérèse of Lisieux, 62
 Thurman, Howard, 66
 Tlhagale, Buti, 136
 Tracy, David, 18–19, 22, 133
 Traherne, Thomas, 62–64, 158–159
Triplex via, 13, 14, 50

Underhill, Evelyn, 65, 87–88

Van Gogh, Vincent, 96

Villa-Vicencio, Charles, 136

Weil, Simone, 159

Wesley, John, 82–83

Williams, Rowan, 9

Woodhead, Linda, 4–5