

# Developments in Contemporary Spirituality

---

**Kees Waaijman**

Director, Titus Brandsma Institute of Spirituality, Radboud University,  
Nijmegen, the Netherlands

## *Abstract*

Developments in lived spirituality in traditional settings and in secular and alternative circuits have influenced the scholarly research of spirituality. Particularly theology is challenged by these developments. This article is a description of the most important efforts in the field of spirituality and theology. This description follows an encyclopedic model, encompassing nine dimensions: words, things, and art, texts, histories and processes, professions, disciplines, and theories. These dimensions disclose the most important dimensions in the area of theology and spirituality.

## **Introduction**

Spirituality is a challenging phenomenon. First of all, we observe deep changes in lived spirituality, in traditional settings, as well as secular areas and alternative circuits. The traditional schools within world religions develop an enormous proliferation of new and renewed forms. Outside these circles, new forms of 'secular quest' emerged (Van Ness, 1996) in secular settings: education, management, health care and other secular areas. At the same time, an alternative circuit of holistic, eastern influenced forms of spirituality and new Age came into being in the margins of the Western culture (Heelas & Others 2005). These developments, of course, have influenced the scholarly research of spirituality in disciplines such as theology, philosophy, sciences of religion, history, literary sciences,

psychology and sociology (Heelas & Others 2005. 397-422). Meanwhile, other sciences have joined the list as well: medicines (Waaijman, 2004), education (Chater, 2005), management sciences ([www.spiritatwork.org/library/Bibliographymay2004.pdf](http://www.spiritatwork.org/library/Bibliographymay2004.pdf)) and others. A reframing of 'Spirituality in the Academy' (Schneiders, 1990) is needed by taking this new scientific reality into account.

Particularly, theology is challenged by the above mentioned developments. I will try to describe the most important scientific efforts in the field of spirituality and theology.

In our description we will follow an encyclopedic model, encompassing nine dimensions: words, things and art, texts, histories and processes, professions, disciplines and theories (Waaijman, 2006). These dimensions disclose the most important dimensions in the area of theology and spirituality.

**Words:** Within the socio-cultural context, spiritualities develop their vocabulary, in which they articulate their values and attitudes and deliver the root metaphors for scholarly reflection.

**Things:** Spiritualities organise their world, in which things get their place, supported by infrastructural arrangements.

**Art:** Within a world of art and aesthetics, spiritualities create their symbolic order, mediating between the divine and human reality.

**Texts:** Spiritualities produce spiritual writing and reading procedures, providing a blueprint for spiritual hermeneutics.

**Histories:** Spiritualities unfold themselves in a variety of historical forms, each of which having its outer and inner horizon.

**Processes:** Spirituality, as a divine-human relationship unfolds itself as a way and a multilayered process of transformation, guided by discernment.

**Professions:** Spiritual practices, with their specific forms of accompaniment, are essentially guided by mystagogy.

**Disciplines:** The study of spirituality unfolding within different disciplines is growing into its shape as an interdiscipline, through processes of interdisciplinarity.

**Theories:** Foundational research provides the framework by which the theoretical presuppositions and insight can be studied.

Following these nine dimensions we will get an insight in the multifaceted developments in the field of spirituality and theology.

The relation between theology and spirituality has had an eventful history (Waaajman, 2002:part 2, chapter 2). Before the rise of theology as a discipline, dogma, morality, bible and spirituality were interconnected. From the twelfth century on spirituality has been marginalized within the whole of theology, many times even excluded. From the end of the nineteenth century we observe a process of reintegration within theology. But meanwhile we are more than a century further. New challenges transformed 'spiritual theology' into an interdisciplinary enterprise.

### Words

Within the intradisciplinary framework of Christian theology at least two areas seem to be constitutive, because they supply the positive data of Christian spirituality: scripture and history of Christianity (Schneiders, 1998:43-44). This is, *mutatis mutandis*, also true for Jewish, Islamic, Hinduistic, Buddhist and other world spiritualities. To understand these textual data, knowledge of vocabularies is basic. Within Christian traditions a wide range of dictionaries are available. For Old Testament 'words' two dictionaries are indispensable: *Theologisches Handwörterbuch Zum Alten Testament* (1971-1976) and *Theologisches Wörterbuch zum Alten Testament* (1973-2000). These lexicons include the whole spiritual vocabulary of the Old Testament. For New Testament spirituality *Theologisches Wörterbuch zum Neuen Testament* and *Exegetisches Wörterbuch zum Neuen Testament* (1978-1983) have the same function.

Regarding spirituality in Church's history, the *Dictionnaire de Spiritualité* (1932-1995) is still a fundamental source of information. All 'doctrinal' entries follow the same format: bible (Old en New Testament) and history (patristics, Middle Ages, modern periods). An important theological updating is the *Nuevo Dizionario di Spiritualità* (1979). New 'vocabularies' both in lived and studied spirituality, are *The New Dictionary of Catholic Spirituality* (1993) and *The New SCM Dictionary of Christian Spirituality* (2005).

To have a closer look into the intradisciplinary place of spirituality within the whole of theology, the *Lexikon für Theologie und Kirche* gives us a good insight. In the eleventh volume, the *Register* (Höfer & Rahner, 1967), we see how mysticism and religious life have their place (Höfer & Rahner, 1967: 440-441; 450-453; 472-478), but moreover where spirituality has its place within the systematic of theology (Höfer & Rahner, 1967:508).

Reflecting on the scholarly efforts performed on the fundamental level of 'vocabulary', the discipline spirituality-theology is very well equipped having dictionaries and lexicons of a high level. For a real interdisciplinary approach of spiritual vocabularies we are still waiting.

### Things

Every spirituality is deeply interwoven with a 'world' in phenomenological sense of the word: body, clothes, food, house, work, property, place, oikonomy, environment, nature. In journals (for spirituality) the last decades this dimension became increasingly important. To mention only a few titles.

- Embodiment (The Way 1995)
- Inhabitable places (La vie spirituelle 1980)
- The earth (La vie spirituelle 1994)
- I have to work – you too? (Speling 1979)
- The world of work (La vie spirituelle 1998)
- Assessing property at its true value (Speling 1987)
- The spirit of money (Speling 1976)

These titles point at an interest in themes belonging to the material culture. *The New SCM Dictionary of Christian Spirituality* arranged systematically entries for this area: body, food, clothing, etc.

Meanwhile systematic research dealt with this dimension of the so called 'everyday spirituality' in different countries (In Italy: Burini, 1988; in Holland: De Haardt, 1999; In the English speaking world: Bergant, 1978; Ciorra, 1995; in Germany: Zottl, 1985; Betz, 1994; Rück, 1994). Some of these studies articulate a theoretical framework, to understand this shift in perspective: after centuries of negative attitudes toward the 'world', now a clearly positive relation is developed (Bettinger, 1995). For this fundamental framework the spirituality-theology of Karl Rahner is very influential (Klinger, 1994; Marmion, 1998). But also the writings of Michel de Certeau (particularly 1990-1994) can contribute to such fundamental reflection. An interesting contribution from a Jewish perspective could be *Totality and Infinity* of Emmanuel Levinas. In the second part of his main work, entitled *Interiority and Economy*, he describes the material culture as interiority: the dwelling, which is the embodiment of being at home with oneself in enjoyment, constitutes the centre from the perspective of which labour, possession; intimacy, hospitality and contemplation are unfolded (Waaijman, 2002:part 1, chapter 1.1.3).

## Art

Beauty and art had their place in spiritual theology from Clement of Alexandria and Augustine to Hans Urs von Balthasar and Paul Evdokimov. All created beauty reflects and participates in the Divine, the beauty itself and the source of all beauty (García-Rivera 2005).

But these magnificent reflections of spiritual theology, by and large more focussed on beauty as *transcendentale* (Von Balthasar, 1982-1989), has often lagged the practice of spiritual people in their devotions and exercises, a practice with many accents. Some traditions favoured a style of austere beauty and formal simplicity, such as Cistercian architecture, other preferred a wealthy of expressions, such as the Baroque art and the oratories of Händel. In practice, spiritual people make abundant use of various arts (music, architecture, sculpture, icons, dance, drama), whereas spiritual theologians have focussed more on intellectual and 'spiritual' beauty, art having a lower place on the ladder of ascent. Moreover, these reflections paid relatively little space to real art and artistry. This inadequacy is understandable from a rather platonic approach: art may be seductive in its 'sensual' appeal, it is not 'true' in its representation, it over-indulges the 'emotions', and it is often 'entertainment'.

Nevertheless, beauty, art and imaginative expressions play still an enormous role in religious experience and spiritual practice. Needed is a spiritual hermeneutic to understand this overwhelming practice and nominally secular art, which emancipated itself from religio-cultural dominance. Needed is a spiritual hermeneutic for art – more positive toward body and senses, and open for the breadth of art – an hermeneutic understanding how aesthetic expressions, such as music, movement colour, light and design may convey a sense of the divine reality, how art can be a mediation in the divine-human transformation (Freedberg, 1989; De Gruchy, 2001; Viladesav, 1999; Maas, 1997; Waaijman, 2003a; Marion, 1990).

## Texts

Spiritualities preserve a variety of texts (sacred texts, mystical texts, ritual texts, rules etc.), as road and guidance for the spiritual journey. Amongst these texts sacred texts are fundamental (Schneiders, 2005; Bowe, 2003). Spiritualities surround them with special care and respect. Within the whole of theology exegesis of sacred texts is a central task. Therefore we have chosen this specialty exploring the intra-disciplinarity of spirituality-theology concerning texts. One of the important developments within

this specialty is the emergence of biblical spirituality (Schneiders, 1997, 2002; Donahue, 2006; Waaijman, 2007). Three levels can be distinguished (Schneiders, 2002:135-136). Firstly, in biblical texts spiritualities are expressed. In this sense, we speak for example about the spirituality of the Psalms (Brueggemann, 2002; Stuhlmüller, 2002). Spiritual experiences, expressed in biblical narratives (Moses on Mount Sinai, Elijah on Mount Horeb; the Damascus experience of Paul, and so forth), are extensively studied (Welzen, 2003). Secondly, forms of life, deeply patterned by biblical motives. In this sense, the great monastic rules are steeped in biblical spirituality. The Imitation of Christ of Thomas a Kempis is deeply modelled according to the Gospel of John (see Blommestijn & Others, 2006). Thirdly, processes of Bible reading are studied: processes of appropriation, leading to transformation. The praxis of spiritual reading (*lectio divina*; *pardes*; and so forth), structurally examined, may constitute the blueprint for a spiritual hermeneutic (Waaijman, 2002:part 3, chapter 1). Texts can become an initiation into mysticism (Welzen, 1995). In this respect some texts are favourite literature: the Song of Songs, the Our Father, the Gospel of John, and so on. They are a source and guidance on the spiritual journey (see Green, 2005 and Thurston, 2005).

Seen from a methodological perspective some exegetical approaches are more promising for a fruitful intradisciplinary cooperation than others.

Approaches that respect the final form of texts, such as narrative criticism, canonical criticism, and intertextual readings, as well as those that access the effect of a text on readers, such as reader response criticism, are most helpful. When joined to critical readings of those texts that have been oppressive throughout history, those methods become a vital part of spirituality. (Donahue, 2006:87)

These approaches facilitate and improve the growing intradisciplinary cooperation between spirituality and exegesis in theology.

## Histories

According to Sandra Schneiders the history of 'Christian faith' supplies together with biblical traditions, 'the positive data of Christian religious experience as well as its norm and hermeneutical context' (Schneiders, 1998:3). This broadly accepted triad, articulating the 'constitutive' role of history in the discipline of spirituality, can probably function as an agenda, provoking important questions.

Regarding history as a container of positive data, it cannot be denied that the last two centuries a huge amount of historical material has been presented mostly of high quality, to mention only Pourrat, Bouyer, Flors, McGinn, Ruh, Dinzelbacher and Jewish scholars like Scholem, Dan, Idel, and so forth. There are numerous surveys and detail studies. What is surprising: no tensions seem to be felt of 'dominance' as is the case of systematic theology. Questions remain: are the historical reconstructions representative (Sheldrake, 1991)? What about lay spirituality, 'consistently overlooked and unappreciated' (Sellner, 1993:589)? Are counter voices and esoteric spiritualities objectively presented? And how to develop a global perspective (Young, 2005)?

Regarding history as a norm, many questions rise, the most important being: whose history? How do we know the whole of Christian history, most of it being hidden in the future? Which historical perspectives provide a norm? What is exactly a 'norm'? Should the role of systematic theology from now on be played by history? Perhaps it is prudent to state, that some orientation can be found in the main stream of history?

Regarding the hermeneutical framework, this role of history is self evident, in as far as history is the socio-cultural context of spirituality, firstly conceptualized by Michel de Certeau (1966) in his ground breaking article *Culture and Spiritual Experience*, widely accepted as hermeneutical framework.

Reflecting on the proposed triad of data, norm and hermeneutics and the questions provoked by it, I think a critical evaluation of history within the whole of spirituality theology is needed, although an amount of tools (biographies, reference works, surveys etc.) is available.

### **Processes**

Taking as a point of departure the widely accepted thesis, that spirituality is about experience (Truhlar, 1971; Rahner, 1967; Schneiders, 1998, 2006), we may sharpen this rather broad orientation to a more precise focus: spiritual experience as a way (Waaijman, 2003b), a multilayered process of divine-human transformation (Waaijman, 2002:part 2, chapter 3.2).

Ground breaking for this processual focus is the *Progrès-progressants* article of Hein Blommestijn (1986), which he exemplified in almost hundred articles, published in the journal *Speling*. This perspective can also be observed in monographies on John of the Cross, Beatrice of Nazareth and Ruusbroec (Luevano, 1990; Huls, 2002; Swart, 2006).

Needed is a fundamental study of the multilayered process of divine-human transformation, including the essential guidance of the virtue of all virtues: the discernment (*fronèsis, diakrisis, discretion, prudentia*), which is perhaps, the *lumen intellectualis* which is the formal object of spirituality-theology, providing both the orientation for the interpretation of images, texts and histories and the inner light of spiritual practices and accompaniment (Waaijman, 2002:part 2, chapter 4). Needed is a kind of 'contemplative psychology' (DeWit, 1987, 1995).

### Professions

Spirituality is intrinsically connected with practices and professions. One may even say, that a practice 'is not merely something useful, but is a *constitutive* dimension of the discipline' (Liebert, 2005:496). Spiritual practices are a multilayered phenomenon.

Firstly, there is the area of exercises: processes of appropriation, innerly oriented on 'purity of heart', the practical objective (*skopos*) of spiritual exercises, looking for the receiving of contemplation (*telos*); the practice of virtues, both precondition and essence of spiritual practices; meditation and prayer; mystical transformation (Waaijman, 2002: part 3, chapter 1). This inner horizon of the enormously rich variety of exercises is looking for careful description and interpretation.

Secondly, exercises are impossible without forms of facilitation, such as ministers in faith communities, formators in religious life, facilitator for retreats, lectio divina, psalms reading, and so forth. Needed is a careful phenomenological description and interpretation of these varieties of facilitating.

Thirdly, spiritual accompaniment deserves special attention as a paradigmatic form and place of facilitating spiritual growth (Waaijman, 2002: part 3, chapter 4.1).

Fourth, all practices and facilitating interventions are directed toward mystagogy as the central principal, where human experience 'is made transparent down to the experience of mystery, the mystery that is God' (Plattig, 1997:113-114).

There is a huge amount of studies on practical spirituality. Mostly these practices are isolated from one another, and particularly from its mystagogical dimension. But, what is more important, they are isolated from the discipline spirituality-theology and the theoretical background. Precisely on this point the contribution 'Practice' of Elizabeth Liebert (2005) is ground breaking. Comparing spirituality and practical theology



she points at the commitment shared by both disciplines: experience. Starting from this essential point she proposes a constructive suggestion for the academic study of spirituality concerning 'practice'.

### **Disciplines**

Towards the end of the 19<sup>th</sup> century a process of reintegration was set in motion. Several strategies of integration are proposed: spirituality as subdivision of moral theology, spirituality deducted from dogmatics; spirituality as the centre or the umbrella of theology (Waaïjman, 2002: part 2, chapter 3).

Meanwhile, theology as a discipline is involved in a process of reconstruction. At the moment theology mostly seems to be a network of interrelated disciplines: systematic, literary, historical, practical and empirical disciplines and religious studies. In this interdisciplinary network – with shifting points of gravitation: from systematic theology to (inter)religious studies – the discipline spirituality has to find its place.

Notwithstanding the problematic relation with the whole of theology, the last century spiritual theology started to develop a profile as an academic discipline, particularly in Rome (Gregoriana, Theresianum and others).

Firstly, in line with a tradition of treatises, there is a stream of handbooks, reflecting in a systematic way (broadly documented, articulated in an orderly sequence, thoroughly thought through) on the phenomenal of spirituality.

Secondly, the last decades scientific tools are developed: the proliferation of academic study programs, the erection of scholarly institutes, and the production of reference works, to mention only the *Dictionnaire de Spiritualité* and *World Spirituality*.

Thirdly, the study of spirituality started to become disciplinary, within the network of theological disciplines and other disciplines within the academy (See Schneiders, 1998; Berling, 2006; Baers, 2003).

Fourthly, fundamental spirituality is growing, inspired by thinkers as Rahner, Lanergan, Levinas and others, reflecting on the 'paradigms' of the last decades (experiential, liberation, feminist, ecological, interreligious and other spiritual designs).

Lastly, within the multiplicity of paradigms and designs the concentration on the experiential and processual character of divine-human transformation is growing.

All these developments have resulted in the fact, that in several faculties of theology, spirituality has been accepted as full in the academy (see a.o. Gioia, 1991; Lescher & Liebert, 2006).

### Theories

Success creates sometimes its own problems. Toward the end of the 19<sup>th</sup> century systematic theology liberated spirituality from its arbitrary organisation, providing theological principles for a restructuring of the discipline of spirituality, from then on named *theologica spiritualis* (Waaijman, 2002: part 2, chapter 2.1). The dominance of this dogmatic-moral theology was broken by a new perspective: experience, both psycho-existential and socio-cultural (Waaijman, 2002: part 2, chapter 2.1). After 50 years of 'emancipation' however, it seems wise to rethink the theoretical implications of spirituality-theology. On three levels I see intradisciplinary connections within the whole of theology.

Firstly, the last decades different designs, all constructed on experience as basic category are developed: liberation spirituality and feminist spirituality, contextual spirituality and inculturation spirituality, ecological and peace spirituality and so forth. Presented as 'paradigm shifts', they need a fundamental reflection. This we can name: fundamental spirituality, 'reflecting on the fundamentals of Christian life, the theological and anthropological presuppositions of the existence founded by Jesus of Nazareth' (Rotzetter, 1979:9).

Secondly, spirituality as experience is blind. Experience needs a critical feedback from an ethical perspective. Spiritual processes, without a certain degree of ethical life are dangerous. Spirituality can become an alibi. All spiritualities have, moreover, their specific configuration of virtues (justice; mercy and love; reverence, and so forth). Virtue is the essential formative power (Wyschogrod, 1990). This transformation needs the virtue of prudence (*diakrisis; discretion*) to focus on the end goal and to preserve the balance between aim and means.

Thirdly, it is impossible to understand spiritual texts without knowledge of the symbol system, at the background of which spiritual processes are lived through. Therefore *The Blackwell Companion to Christian Spirituality* rightly provides a specific part on theology and Christian spirituality encompassing essential elements of the symbol system: trinity, Christology, the Holy Spirit, the human person, the Church, the sacraments, and ethics (Holder, 2005:175-286).

After a time of chewing systematic theology, time seems to have been come that a growing stream of studies on the theoretical dimension of spirituality can be observed.

### References

- Baers, J. (2003). Evoluerend westers denken over mystiek in de twintigste eeuw. In J. Baers, ed. *Encyclopedie van de mystiek*. Kampen: Kok & Tiel: Lannoo, 137-238.
- Bergant, D. (1987). *The World is a Prayerful Place: Spirituality and Life*. Wilmington (DE): Liturgical Press.
- Berling, J. (2006). Christian Spirituality: Intrinsically Interdisciplinary. In B. Lescher & E. Liebert, eds. *Exploring Christian Spirituality: Essays in Honour of Sandra M. Schneiders*. New York: Paulist Press, 35-52.
- Bettinger, A. (1995). *Leben im Alltag der Gegenwart: Herausforderung an die Christliche Spiritualität: Grundlegung und Kriterien Gegenwartsbezogener Alltags-Spiritualität*. Würzburg: Echter Verlag.
- Betz, O. (1994). *Das Unscheinbare is das Wunderbare: Spiritualität im Alltag*. Eschbach: Verlag am Eschbach.
- Blommestijn, H. (1986). Progrès-progressants. In *Dictionnaire de Spiritualité*, vol. XII. Paris: Beauchesne, 2383-2405.
- Blommestijn, H. & others (2006). *Nuchtere mystiek. Navolging van Christus*, Kampen: Ten Have.
- Bowe, B. (2003). *Biblical Foundations of Spirituality: Touching a Finger to the Flame*. Lanham (MD): Rowman & Littlefield Publishers.
- Brueggemann, W. (2002). *Spirituality of the Psalms*. Minneapolis (MN): Fortress Press.
- Burini, C. (1988). *La spiritualità della Vita Quotidiana negli Scritti dei Padri*. Bologna: EDB.
- Chater, M. (2005). Child and Youth Spirituality: Current Research and Practice Issues, and Some Strategic Pointers. *Studies in Spirituality*, 15:251-265.
- Ciorra, A. (1995). *Everyday Mysticism*. New York: Crossroad.
- De Certeau, M. (1966). Cultural and Spiritual Experience. In *Spirituality in the Secular City*. Concilium, no. 19. New York: Paulist Press, 3-31.
- De Certeau, M. (1990-1994). *L'invention du Quotidien: part 1 Arts de Faire, part 2 Habiter, Cuisinier* (with L. Giard & P. Mayol), new edition. Paris: Gallimard.
- De Haardt, M. (1999). *'Kom eet Mijn Brood...': Exemplarische Verkenningen naar het Goddelijke in het Alledaagse*. Nijmegen: Katholieke Universiteit.

- De Wit, H. (1987). *Contemplatieve Psychologie*. Kampen: Kok Agora.
- De Wit, H. (1995). *De Verborgen Bloei*. Kampen: Kok Agora.
- Donahue, J. (2006). The Quest for Biblical Spirituality. In B. Lescher & E. Liebert, eds. *Exploring Christian Spirituality: Essays in Honour of Sandra M. Schneiders*. New York: Paulist Press, 73-97.
- Freedberg, D. (1989). *The Power of Images: Studies in the History and Theory of Response*. Chicago: University of Chicago Press.
- García-Rivera, A. (2005). Aesthetics. In A. Holder, ed. *The Blackwell Companion to Christian Spirituality*. Malden (MA): Blackwell Publishing, 345-362.
- De Gruchy, J. (2001). *Christianity, Art, and Transformation: Theological Aesthetics in the Struggle for Justice*. Cambridge: Cambridge University Press.
- Gioia, M. ed. (1991). *Theologia Spirituale: Temi e Problemi*. Roma: Editrice A.V.E.
- Green, B. (2005). The Old Testament in Christian Spirituality. In A. Holder, ed. *The Blackwell Companion to Christian Spirituality*. Malden (MA): Blackwell Publishing, 37-54.
- Heelas, P. & others (2005). *The Spiritual Revolution: Why Religion is Giving Way to Spirituality*, Malden (MA): Blackwell Publishing.
- Höfer, J. & Rahner, K. Eds. (1967). *Lexikon für Theologie und Kirche*, vol. 11, *Register*. Freiburg: Herder.
- Holder, A. ed. (2005). *The Blackwell Companion to Christian Spirituality*. Malden (MA): Blackwell Publishing.
- Huls, J. (2002). 'Seuen Maniren van Minnen' van Beatrijs van Nazareth: *het Mystieke Proces en Mystagogische Implicaties*. Leuven: Peeters.
- Klinger, E. (1994). *Das Absolute Geheimnis im Alltag Entdecken: zur Spirituellen Theologie Karl Rahners*. Würzburg: Echter Verlag.
- Lescher, B. & Liebert, E. (Eds.) (2006). *Exploring Christian spirituality: Essays in Honour of Sandra M. Schneiders*. New York: Paulist Press.
- Liebert, E. (2005). Practice. In: A. Holder, ed. *The Blackwell Companion to Christian Spirituality*. Malden (MA): Blackwell Publishing, 496-514.
- Luevano, R. (1990). *Endless Transforming Love: an Interpretation of the Mystical Doctrine of Saint John of the Cross According to the Soul's Affective Relation and Dynamic Structures*. Roma: Institutum Carmelitanum.
- Maas, F. (1997). *Schoonheid Vraagt om Goed Gezelschap*. Vught: Radboudstichting Wetenschappelijk Onderwijsfonds.

- Marion, J. (1990). Das Prototyp des Bildes. In A. Stock, ed. *Wozu Bilder im Christentum? Beiträge zur theologischen Kunsttheorie*. St. Ottilien: EOS Verlag, 117-135.
- Marmion, D. (1998). *A Spirituality of Everyday Faith*. Louvain: Peeters Press.
- Plattig, M. (1997). Mystik, Mystisch – ein Modewort Oder die Charakterisierung des 'Frommen von Morgen' (Karl Rahner). *Wissenschaft und Weisheit*, 60(1):105-116.
- Rahner, K. (1967). *Theological Investigations*, vol. III. Baltimore (MD): Helicon Press.
- Rotzetter, A. ed. (1979). *Seminar Spiritualität*, vol. 1, *Geist wird Leib: Theologische und Anthropologische Voraussetzungen des Geistlichen Lebens*. Zürich: Benziger.
- Rück, W. ed. (1994). *Gott finden: auf dem Weg zu einer Spiritualität des Alltags*. Würzburg: Echter Verlag.
- Schneiders, S. (1990). Spirituality in the Academy. In B. Hanson, ed. *Modern Christian Spirituality: Methodological and Historical Essays*. Atlanta (GA): Scholars Press, 15-37.
- Schneiders, S. (1997). Biblical Spirituality: Life, Literature, and Learning. In S. Chase, ed. *Doors of Understanding: Conversations in Global Spirituality in Honor of Ewert Cousins*. Quincy (IL): Franciscan Press, 51-76.
- Schneiders, S. (1998). The Study of Christian Spirituality: Contours and Dynamics of a Discipline. *Studies in Spirituality*, 8:38-57.
- Schneiders, S. (2002). Biblical Spirituality. *Interpretation*, 56:133-144
- Schneiders, S. (2005). Biblical foundations of spirituality. In E. Mahoney, ed. *Scripture as the Soul of Theology*. Collegeville (MN): Liturgical Press, 1-22.
- Schneiders, S. (2006). The Discipline of Christian Spirituality and Catholic Theology. In B. Lescher & E. Liebert, eds. *Exploring Christian Spirituality: Essays in Honour of Sandra M. Schneiders*. New York: Paulist Press, 196-212.
- Sellner, E. (1993). Lay Spirituality. In M. Downey, ed. *The New Dictionary of Catholic Spirituality*, Collegeville (MN): Liturgical Press, 589-596.
- Sheldrake, P. (1991). *Spirituality and History: Questions of Interpretation and Method*. London: SPCK.
- Stuhlmüller, C. (2002). *The Spirituality of the Psalms*. Collegeville (MN): Liturgical Press.

- Swart, L. (2006). *De Articulatie van De mystieke Omvorming in 'Die Geestelike Brulocht' van Jan van Ruusbroec*. Nijmegen: Uitgeverij Vantilt.
- Thurston, B. (2005). The New Testament in Christian spirituality. In A. Holder, ed. *The Blackwell companion to Christian spirituality*. Malden (MA): Blackwell Publishing, 55-70.
- Truhlar, C. (1971). *Concetti Fondamentali della Teologia Spirituale*. Brescia: Editrice Queriniana.
- Van Ness, P. (1996). *Spirituality and the Secular Quest*. World Spirituality series. New York (NY): Crossroad.
- Viladesav, R. (1999). *Theological Aesthetics: God in Imagination, Beauty and Art*. New York: Oxford University Press.
- Von Balthasar, H. Urs (1992-1998). *The Glory of the Lord: a Theological Aesthetics*. San Francisco: Ignatius Press.
- Waaijman, K. (2002). *Spirituality: Forms, Foundations, Methods*. Leuven: Peeters.
- Waaijman, K. (2003a). Mystiek in de Beeldende Kunst. In J. Baers, ed. *Encyclopedie van de Mystiek*. Kampen: Kok & Tiel: Lannoo, 108-121
- Waaijman, K. (2003b). Mystieke Ervaring en Mystieke Weg. In J. Baers, ed. *Encyclopedie van de Mystiek*. Kampen: Kok & Tiel: Lannoo, 57-59.
- Waaijman, K. (2004). Spiritualiteit in de zorg. In J. Bouwer, ed. *Spiritualiteit en Zingeving in de Gezondheidszorg*. Kampen: Kok, 19-41.
- Waaijman, K. (2006). The SPIRIN Encyclopaedia. *Studies in Spirituality*, 16:287-326.
- Waaijman, K. (2007). Spirituality – a Multifaceted Phenomenon: Interdisciplinary Explorations. *Studies in Spirituality*, 17:1-113.
- Welzen, H. (1995). An Initiation into Mystical Life: the Gospel According to Mark. *Studies in Spirituality*, 5:86-103.
- Welzen, H. (2003). De Mystiek van het Nieuw Testament. In J. Baers, ed. *Encyclopedie van de Mystiek*. Kampen: Kok & Tiel: Lannoo, 521-538.
- Wyschogrod, E. (1990). *Saints and Postmodernism: Revisioning Moral Philosophy*. Chicago: University of Chicago Press.
- Young, R. (2005). Christian spirituality in Africa, Asia, Latin America, and Oceania. In A. Holder, ed. *The Blackwell Companion to Christian spirituality*. Malden (MA): Blackwell Publishing, 156-174.
- Zottl, A. ed. (1985). *Weltfrömmigkeit: Grundlagen, Traditionen, Zeugnisse*. Eichstätt: Franz-Sales-Verlag.