

Annual Report 2010

Titus Brandsma Institute

Foreword

For the Titus Brandsma Institute, 2010 was a true balance year. That was almost literally the case, because in February the undersigned took on the position of interim scientific director, like a kind of hinge between a time that is past and a new era ahead. That was also true in another respect, because a number of issues have been arranged and plans have been forged for the time ahead. The changes in society, the academic world and religious life in the Netherlands and elsewhere have an immediate impact on both the duties and the composition of the team. With regard to the duties of the team, the changes include a further integration of the ‘purely theoretical’ research with the applied research as well as with the education that the institute offers with the School for Spirituality. In terms of the composition of the team, the changes involve mainly the gradual addition of new and younger personnel from the world of the religious.

The team also worked hard in the past year, and this report will give you an impression of their efforts. With the mission statement as a starting point, you will read more about the advances that the employees of the institute have made in various areas. First, you will get an impression of their contribution to science. Next, the report focuses on the manner in which they share their knowledge and insights with a wider public than just the academic world. Finally, we present some summary information. Together, this information offers you an incomplete, but well-considered, overview. In the interest of clarity, we have worked selectively and generally limited ourselves to an explanation of a number of activities with which the institute ‘communicated with the outside world’ in 2010. For a complete overview of the scientific output from the past year, refer to the institute’s website: www.titusbrandsmainstituut.nl. I hope that you will enjoy reading this report.

Charles Caspers, Scientific Director (interim), June 2011

Mission statement:

The academic study of spirituality in the light of the Judeo-Christian tradition past and present, in service of church and society.

In 2010, the scientific research – in conformance with the first part of the mission statement, before the comma – mainly covered the following research areas: fundamental research, Biblical spirituality, history of spirituality, Modern Devotion and spirituality in social contexts.

The involvement in a broader public than merely the academic world – in conformance with the second part of the mission statement – is evidenced mainly by the educational activities of the institute, with a central place for the School for Spirituality.

The academic study*Fundamental principles*

‘Spirituality’ is experienced in different ways, defined in different ways and studied from different angles. At the Titus Brandsma Institute, spirituality is referred to as a ‘divine-human relation’ and is studied in the light of the Judeo-Christian tradition. These two characteristics indicate a clear distinction from other scientific approaches to spirituality, which are legion. In spite of that, the institute’s own fundamental principles must be continually sharpened and inquired into and the dialogue with these other approaches must be ongoing. In the vocabulary of the institute, this pursuit – which is constitutive for the other research fields (Biblical spirituality, history, Modern Devotion and spirituality in social contexts) – is referred to as ‘fundamental research’. Based on the fundamental research, all theoretical and practical scientific activities of the institute are arranged encyclopaedically. This order also determines the institute’s research programme, ‘Reframing spirituality and mysticism, past and present’, and the ‘Encyclopaedia’ component of the international web community of the institute, ‘Spirituality International’ (Spirin).

The major public activities in the area of fundamental research were the farewell lecture given by Kees Waaijman on the 12th of February on ‘spirituality as theology’ and an international conference that Inigo Bocken organised on the 24th and 25th of September in Beek-Ubbergen on the work of Michel de Certeau, under the title ‘Spiritual Spaces: Mysticism in Michel De Certeau’. The work of this French Jesuit (1925-1986) is particularly relevant for the study of spirituality as conducted at the institute. After all, just as Certeau did, the institute studies both the history of mysticism as well as current issues related to mysticism. Specifically because Certeau continually engages in the discussion with important contemporary theoretical models (Foucault, Wittgenstein, Deleuze, Freud), he provides welcome encouragement to think about the possibilities and difficulties of an interdisciplinary oriented study of spirituality. Moreover, Certeau’s work – like the research programme of the Titus Brandsma Institute – is arranged in an interdisciplinary manner (history, theology, philosophy, psychoanalysis, sociology and anthropology). Partly and mainly thanks to Certeau’s focus on ‘everyday practices’, his body of work makes an important contribution to the research into social spirituality.

At the conference, four institute employees gave a lecture. Charles Caspers discussed the degree to which the so-called layman’s spirituality in the late middle-ages corresponds with Certeau’s representation of it. Inigo Bocken, who also organised the conference, described the two keywords in Certeau’s ideas on spirituality and modernity, the *layman* and the *nomad*. Hein Blommestijn showed how the tension between the coherently written tradition on the one hand (*écriture*) and the incalculable voices from the present on the other hand (*parole*) is apparent in the work of Certeau. With Kees Waaijman, the assembled audience went to the sources (*ad fontes*). The Psalms can be read in many ways and Psalm 111 can be read as a form of layman’s spirituality *avant la lettre*. In linguistic utterances such as the Psalms, people can continually find new inspiration, which gives the texts something of a middle position between *parole* and *écriture*. Other speakers at the conference were: Patrick Vandermeersch (Catholic University of Leuven/ University of Groningen), Philip Sheldrake (Durham University), Johannes Hoff (University of Wales-Lampeter), Daniel Bogner (University of Münster), Marc De Kesel (Radboud University Nijmegen/ University College Arteveldehogeschool Gent) and Herman Westerink (University of Vienna).

Key publications:

- Kees Waaijman, *Spiritualiteit als theologie. Rede in verkorte vorm uitgesproken bij het afscheid als hoogleraar Spiritualiteit aan de Faculteit der Theologie en de Faculteit der Religiewetenschappen op vrijdag 12 februari 2010* [Spirituality as theology. Reading in shortened form given at the departure of Professor of Spirituality of the Faculty of Theology and the Faculty of Religious Sciences on 12 February 2010]. Nijmegen: Radboud University, 2010, 48 p.
- Inigo Bocken, ‘Helden des Alltags. Michel de Certeau und die Laienspiritualität’, in U. Dickmann & I. K.M.Bocken (Eds.), *Geburt* (Felderkundigungen Laienspiritualität, vol. 2). Schwerte: Katholische Akademie, 11-30.

Biblical spirituality

By analysing and interpreting Bible texts and Biblically-inspired texts – the so-called ‘spiritual hermeneutics’ – it is possible to expose spiritual processes and experiential models and to articulate the ‘keywords’ of Jewish and Christian spirituality. At the Titus Brandsma Institute, Kees Waaijman and Huub Welzen in particular are involved with research into Biblical spirituality. One of Kees Waaijman’s constant themes is the spirituality of the Psalms, while Huub Welzen specialises in the spirituality of the New Testament, specifically the Gospel according to Luke. Jos Huls studies the interpretation of Biblical texts by mystical authors.

From the 4th to the 6th of May, the three participated in an expert meeting on the Bible and Spirituality at Glenfall House in Cheltenham, Gloucestershire. The hosts from the University of Gloucestershire were also represented by three speakers: Andrew Lincoln, Gordon McConville and Lloyd Pietersen. Four speakers associated with various universities came from South Africa: Pieter de Villiers and François Tolmie (both from Bloemfontein), Celia Kourie (Johannesburg) and Paul Decock (Natal). Some of the presentations focused on the basic patterns of Biblical spirituality, while others has a text or theme as their subject.

Kees Waaijman demonstrated his hermeneutic method with a lecture on the allegorical reading of Bible texts entitled “Biblical Spirituality – A ‘different’ reading”. Using the story of the annunciation to Mary, Huub Welzen demonstrated what exegetical methods can contribute to the field: “Exegetical Analyses and Spiritual Readings of the Story of the

Annunciation (Luke 1:26-38)”. Jos Huls analysed the content of a sermon by the thirteenth-century Carmelite Conrad of St. Georges: “Conrad’s Allegorical Reading of 1 Samuel 14. An Analysis of a Sermon of Conrad of Saint Georges on the Worthy Reception of the Holy Sacrament”. The discussions were predominated by the question of the place of mysticism in the field of Biblical Spirituality. The positions that were taken on the subject were, at times, diametrically opposed to each other: some felt that there is no room for the mystical in the field, while others believed that the mystical is at the core of spirituality. This discussion itself is surprising, because after all, a general religious-scientific observation is that, in addition to the dogmatic, ethical and cultural element, the mystical is an intrinsic part of every religion. The papers will be published in *Acta Theologica Supplements*.

History of spirituality, Modern Devotion

Giving an account of the past and of what arose in the past, such as forms of Christian spirituality, is the task of history writers. Because that account is done by and for different people, which gives rise to new questions, history writing is indeed a continuous process, but one that is never finished. At the Titus Brandsma Institute, a vast array of historical manifestations of spirituality are studied. In 2010, for example, Charles Caspers published papers on expressions of lay devotion and monastic spirituality, and Hein Blommestijn and Jos Huls published several studies on mystical authors. In early September, Antoine Jacobs took part in a scientific conference on female religious figures with a presentation on the Carmelite cloister founded in Blackburn, Lancashire, England (1956-1996) by sisters from Boxmeer (Elzendaal).

The main point of the spiritual-historical research is in the late-Middle Age reformation movement of the Modern Devotion. In imitation of Titus Brandsma, the institute named in his honour considers the study of the writings of modern devotees as a task for Dutch scholars, for which the institute itself would like to serve as a pioneer. Also in imitation of Titus Brandsma, the institute considers the study of the writings of modern devotees to be of great value in the quest for answers to questions regarding the sense of life that arise in contemporary society.

The institute publishes the opera omnia of Geert Grote as part of the *Corpus christianorum, Continuatio mediaevalis* (Brepols, Turnhout)

series. In 2009, Rijcklof Hofman completed his editing of the so-called *Opera contra focaristas*, a cohesive collection of seven works of various lengths and tracts, in which Geert Grote lashes out at priests with life companions. In 2010, Rijcklof Hofman added a detailed introduction. The critical edition, which includes the introduction, is scheduled to be published as part of the series in 2011. Also in 2010, Charles Caspers, Rudolf van Dijk and Rijcklof Hofman planned editions and translations of works by Thomas van Kempen, which will be published both in book form and electronically (in Spirin).

The idea that the study of Modern Devotion can considerably improve the accepted perception of the past was illustrated by a presentation given by Rudolf van Dijk in Leutesdorf, Germany in October on the choir woman Salome Sticken (1369-1449). When hearing the term Modern Devotion, many people automatically think of priests and monks and their scriptural labours. However, Rudolf van Dijk points out that, on balance, this spiritual reformation movement in the Netherlands was supported mainly by women. One of these was Salome Sticken, who already at a young age was made prioress of the Meester Geertshuis in Deventer, and from there transferred in 1408 to the new choir women's cloister in Diepenveen. As prioress of this cloister from 1412 to 1447, she was admired for her wisdom and leadership. An important piece of writing by her hand is the rule for life – *Vivendi formula* or *Way of life* – that she wrote in letter form to the sisters of the Congregation of Windesheim. Rudolf van Dijk is working on a book about Salome Sticken and her *Way of life*.

Key publications:

History of devotion

- Charles Caspers, Hebban olla vogala nestas hagunnan, hinase Anna enda Joachim? Over een apocrief evangelie en de oudste Nederlandse poëzie. *Tijdschrift voor Nederlandse taal- en letterkunde* [On an apocryphal evangelism and the oldest Dutch poetry. Journal for Dutch linguistics and literature] 126 (2010) 337-346.
- Charles Caspers, Heilig Aduard. “De Sint-Bernardusabdij als godsdienstig centrum en cultusoord” [The Saint Bernard Abbey as religious centre and cultural residence], in J. van Moolenbroek & H. Mol (Eds.), *De abtenkroniek van Aduard. Studies, editie en vertaling* [The abbot chronism of Aduard. Studies, editing and translation] Hilversum / Leeuwarden: Verloren/ Fryske Akademie, 2010, 81-106.

Mystical authors

- Hein Blommesteijn, “De weg van het ongeweten weten – Bernard van Clairvaux” [The path of unknowing knowing – Bernard van Clairvaux], in K. Schepers & F. Hendrickx (Eds.), *De letter levend maken. Opstellen aangeboden aan Guido de Baere bij zijn zeventigste verjaardag* [Bringing the word to life. *Essays presented to Guido de Baere on his seventieth birthday*] (Miscellanea Nederlandica, vol. 39). Leuven: Peeters, 2010, 193-201.
- Jos Huls, “A Conversation Beyond the Border – Dag Hammarskjöld & Thomas a Kempis”, in *Studies in Spirituality*, 20 (2010) 67-99.
- Jos Huls, “Eckhart: het Niets van de ontmoeting” [Eckhart: the Nothing of the encounter], in Schepers & Hendrickx (Eds.), *De letter levend maken* [Bringing the word to life], 353-370.

Modern Devotion

- Inigo Bocken, “Imitatio und creatio bei Cusanus und Van Eyck. Die neue Bedeutung des Betrachters im 15. Jahrhundert”, in I. Bocken et al. (Eds.), *Videre et videri coincidunt. Theorien des Sehens in der ersten Hälfte des 15. Jahrhunderts* (Texte und Studien zur europäischen Geistesgeschichte, vol. 1). Münster: Aschendorff, 25-39.
- Rudolf van Dijk, “Innerlijke vertroosting. Het begrippenpaar solacium/consolacio in De imitacione Christi” [“Inner solace. The twin concepts solacium/consolacio in De imitacione Christi”], in Schepers & Hendrickx (Eds.), *De letter levend maken* [Bring the word to life], 247-261.

Spirituality in social contexts

Can the Jewish and Christian spirituality as it has developed over the centuries still speak to contemporary people? If so, in what way? In that long period, the tradition has always been influenced and fed by society: in what way is that happening today? The research into ‘spirituality in social contexts’ focuses on this and other questions related to the mediation of tradition and modernity. At the same time, the question is very fundamental and very concrete and therefore should be worked out in two ways: into a contribution to the theory development and into information that is also understandable and usable outside the ‘ivory tower’ of academia.

Frans Maas and Kees Waaijman published a series of articles in the quarterly journal *Speling*, which are relevant to both theory development and to workers in the field. Most of the articles were written with dual purposes in mind: part focuses on the state of research based on the literature and another part on the actual questions in sectors of society. In their first articles, which respectively involved the world of education and the spirituality of the teacher, the two authors attempted to classify this spirituality without devaluing its multifacetedness. This leads them to the keyword ‘soul’, which also forms the red thread that runs through the subsequent articles. In an article on the spirituality of nurses, the authors deal specifically with the ‘the soul of health care’. An article on working in the business sector deals with the way in which the private sector is involved ‘heart and soul’ in the labour. The final article offers an ‘exploration of the soul’ and ends with a brief retrospective, in which the following quotation can be found: “It is a remarkable thing about our soul. While we commit ourselves to relationships, learning processes, types of work and care practices, the soul opens us up from the inside out in a breadth and yearning that cannot be fulfilled. However, neither can exist without the other. We want to be who we are and to have our identity, while at the same time we are not entirely satisfied and we reach further – often not knowing for what.”

Key publications:

– The above-mentioned series of articles by Frans Maas and Kees Waaijman:

Spiritualiteit in het leren. De breedte van het veld [*Spirituality in learning. The breadth of the field*]. *Speling*, 62(1), 8-13.

Spiritualiteit in het leren. Op zoek naar de spiritualiteit van de leraar [*Spirituality in learning. In search of the spirituality of the teacher*]. *Speling*, 62(1), 14-20.

Spiritualiteit in het zorgen. Oriëntatie [*Spirituality in health care. Orientation*]. *Speling*, 62(2), 8-14.

Spiritualiteit in het zorgen. De ziel van de zorg [*Spirituality in health care. The soul of health care*]. *Speling*, 62(2), 17-21.

Spiritualiteit in het werken. Oriëntatie [*Spirituality in work. Orientation*]. *Speling*, 62(3), 8-14.

Spiritualiteit in het werken. Met hart en ziel [*Spirituality in work. With heart and soul*]. *Speling*, 62(3), 17-21.

Welzijn en niet-zijn. Een verkenning van de ziel [Wellness and non-existence. An exploration of the soul]. *Speling*, 62(4), 8-19.

- Hein Blommestijn, Leadership in Religious Life (Part 1). *Vinayasādhana, Journal of Psycho-Spiritual Formation*, 1 (2010) No. 2, 29-45.
- Frits Mertens, “Ways to Wisdom. Lifespan, successful ageing and spirituality. An analysis based on 20 interviews”, in J. Bouwer (Ed.), *Successful ageing, spirituality and meaning. Interdisciplinary perspectives* (Studies in Spirituality Supplement, vol. 20). Leuven: Peeters, 2010, 91-108.
- Hein Blommestijn, Developments in contemporary spirituality, *Vinayasādhana, Journal of Psycho-Spiritual Formation*, 1 (2010) No. 9, -22-45.

Serving the church and society

School for Spirituality

Since its start in 2005, the study programme of the Titus Brandsma Institute, the School for Spirituality, has had three specialisations: ‘spirituality of the religious life’, ‘spirituality and the priesthood’ and ‘spiritual guidance’. In a two-year academic cycle, the students receive education 24 days (Wednesdays) a year: classes for the entire group in the morning and labs for the individual specialisations in the afternoon. The specialisation ‘spiritual guidance’ finishes off with a year of apprenticeship and is, therefore, in fact a three-year programme. Due in part to the student tracking system, the degree programme was further refined in 2010. The 35 students, who form a very mixed bunch, generally rate the programme very favourably. Each student lays out a course plan that depends in part on the student’s own experience, knowledge and talents, and of course on the student’s living and working situation. In the coming years, the supervision of the individual course plan will be more important to the school’s programme than the strict preservation of the three specialisations.

On Friday 15 October, the feast day of St. Theresa of Avila, a number of students received their diploma for the degree programme ‘spiritual

guidance' at the Titus Brandsma Memorial in Nijmegen. This was the group of students who had completed the three-year programme (2007-2010). After welcoming those in attendance, the scientific director (interim) offered a brief profile of the focus of this programme: 'learning to discover who you are deep down'. This adage was then concretely illustrated by the graduates, each of whom offered an explanation of their thesis papers based on three questions: What have I done/researched in my thesis? What did I learn from writing my thesis? What does that mean for the practice of Spiritual Guidance?

The maximum duration of seven minutes per person was far exceeded, however, the listeners did not mind. Along with his or her diploma, each graduate received a piece of art and was given the blessing of their study advisors.

In Discussion about the Spiritual path

For many years, the course 'In Discussion about the Spiritual Path' was offered. The course was organised and coordinated with great dedication by Bep Meereboer for as long as her condition permitted. She died on 17 May 2010. Many people remember her as a driven and inspirational personality.

Hein Blommestijn took over the organisation and coordination from Bep Meereboer. In 2010, the course was started again with a slightly different design. The course can now be followed per year (two modules of eight meetings each) and is structured around the magazine *Speling*. In 2010, 43 students participated in 'In Discussion about the Spiritual path'.

Education in South Africa: Biblical spirituality at the University of Free State.

The university in Bloemfontein, South Africa is one of the few institutions in the world where students can work towards a Master's degree in Biblical spirituality. The degree programme is a postgraduate course intended for people who have already completed a degree in theology. The programme consists of four modules, divided across two years on a part-time basis. The first module includes an introduction to spirituality and spiritual hermeneutics. The second module focuses on the spirituality of the individual books of the Bible. In the third module, students prepare an

extensive project. The fourth module deals with the mysticism and spiritual reception of the Bible and Biblical texts. The teaching method utilised is distance learning. The three theoretical modules finish off with contact sessions lasting from three to five days. Professor Pieter de Villiers is responsible for the realisation of the programme. He works with the Bible department of the Faculty of Theology at Bloemfontein and with the Titus Brandsma Institute.

From the 3rd through the 8th of September, the contact session was held to round off the module on the spirituality of individual books of the Bible. From the Titus Brandsma Institute, Huub Welzen was invited to give a number of seminars. The class meetings were held at a private wildlife park approximately 90 minutes by car from Bloemfontein with facilities for meetings and accommodation. On Sunday afternoon 5 September, a herd of adult ‘kameelperde’ (giraffe) and one calf greeted the twelve students and their teachers. The experience was unique for the South African colleagues, as well.

From Sunday afternoon until Wednesday afternoon, the students worked extremely diligently. The class meetings lasted from 8 in the morning until 10 at night. The students worked their way through two books by Sandra Schneiders (*The Revelatory Text* and *Written That You May Believe*), five articles by Huub Welzen and a number of articles by the colleagues from South Africa. The discussions were interesting and at times even surprising: such as the discussions of the sacramentality of the Word of God and on the desirability of Biblical historical research. Particularly educational was the moment at which the spiritual hermeneutics of Kees Waaijman was confronted with the hermeneutic model of Sandra Schneiders. On the final day, the students presented their papers on a pericope from the gospel of Luke, to which Huub Welzen responded based on his knowledge of this gospel. The daily ‘braai’ (barbecue) added to the friendly atmosphere.

On 9 September, Huub Welzen held a ‘werkswinkel’ (workshop) on spiritual hermeneutics, illustrated by means of the story of the good Samaritan, for clergymen at the Bloemfontein Faculty of Theology. The slides of artworks depicting the good Samaritan in particular appeared to make an impact.

The colleagues from Bloemfontein welcomed Huub Welzen with Biblical hospitality. After the earlier visits by Kees Waaijman and Jos Huls, the cooperation with Bloemfontein has expanded. The visit was a good stimulus for the development of the field.

Spirituality course for JMJ Sisters from Indonesia, India and Ghana

In 2010, a long-held dream of an intensive course on the spirituality of active women religious became a reality. This related to a concrete request from the Congregation of Jesus, Mary and Joseph to bring a group of Sisters from Indonesia, India and Ghana into contact with the sources, the genesis and the spirituality of the congregation, which originated in the Netherlands in 1820. Because the congregation here in Western Europe will no longer exist in 25 to 30 years, it is important to examine how the spirituality of mercy can be translated once again in a different context in the future. To do this, the congregation was able to make an appeal for the assistance of the Titus Brandsma Institute. Using as its guiding principle the book *Spirituality: Forms, Foundations, Methods*, the well-known handbook by Kees Waaijman, employees of the institute – Hein Blommestijn, Charles Caspers, Ad de Keyzer, Frans Maas and Kees Waaijman – and several teachers who are closely involved with the institute spent six weeks at the Marienburg cloister in 's-Hertogenbosch offering classes, leading work groups and offering the students personal guidance in their study.

The participants studied and discussed the boundaries between tradition (Biblical and Judeo-Christian history) and experience (the Asian and African context). And a wish of the students became a reality: for several weeks, the students enjoyed the snow and ice that was available in abundance in November 2010. After the course ended and the nuns returned to their home countries, all sixteen participants prepared a final project and their study was finished off with a certificate.

Mystical week: A golden footprint The pursuit of the Buddha

The life of the Buddha was the focus of the Mystic 2010 study week from 5 July until 8 July. The introductions were provided by Prof Paul van der Velde, professor of Hinduism and Buddhism at Radboud University Nijmegen. For each subject, a link was made to the implications for Buddhism, specifically modern Buddhism, such as meditation, Buddhist art, Buddhist monarchy and so on. The spiritual and mystical path of the Buddha was traced in sixteen themes, which helped demonstrate the topicality of each theme. In this way, the participants were taken along in

the mystagogical awareness of their own spiritual path, across the boundaries of cultures and religions.

Titus Brandsma Lecture

The 17th Titus Brandsma Lecture was announced on 4 June 2010 by Prof. Peter Schmidt (Catholic University of Leuven) in the Steven's Church in Nijmegen. The subject of this lecture was 'The Our Father, heart of the Sermon on the Mount: Biblical prayer spirituality in context'. The Sermon on the Mount has made an important mark on the Christian religious faith and experience. Peter Schmidt showed how the chapters that make up the Sermon on the Mount form a well-considered structure with the Our Father at its core. The complete text of the lecture is available on our website.

The fact that the lecture was attended by more than 400 people was also related to a connected festive event. Kees Waaijman received special commendation from the chairman, Jan Peters, and from the many guests because for a period of ten years – up until 1 September 2009 – he worked tirelessly on behalf of the institute as its scientific director.

Organisation

The board of the Titus Brandsma Institute consists of:

Prof. J.R.T.M. Peters s.j., chairman

M.J.A. Timmermans o.carm., secretary

Prof. J.G.H. de Vaan, treasurer/delegated board member

Board member vacancy

H. van Geene c.m.m., board member

B. Wolbers o.carm., board member

M.-L. van Wijk - van de Ven, board member

The scientific advisory council of the institute consists of:

Prof. T. Mertens, member

Prof. P.J.A. Nissen, member

Prof. P.J.M. van Tongeren, chairman

Prof. J.G. van der Watt, member

Staff make-up

The total size of the staff amounts to 13.61 FTE.

Of this amount, 0.5 FTE is for the scientific director and scientific secretary, 6.63 FTE for research, 2.07 FTE for education and discipline development, 1.33 FTE for Spirin and 3.09 support staff.

Mission statement

The academic study of spirituality in the light of the Judeo-Christian tradition in past and present, in service of Church and society.

The main emphasis is in the following domains and for the following beneficiaries:

1. Scholarly learning. Intended purpose: a significant/authoritative contribution to the discipline of spirituality, including
 1. the following area's for special attention: study of foundations, biblical spirituality, the spirituality of the Modern Devotion, mystical processes, and spirituality in social contexts
 2. an encyclopaedic approach.
2. Society. Intended purpose: a set of tools with which differently educated people also can recognize spirituality in their life and working environment as a specific topic which affects both themselves and others.
3.
 1. The religious in Western Europe. Intended purpose: research enabling religious institutions to harmonize and confront their original founding deeds with actual topicality.
 2. The religious in the South. Intended purpose: support and encouragement for young religious, among others in the form of supervision of Ph.D projects.
4. A scholarly forum. Intended purpose: a web community (SPIRIN) and a scholarly journal (SiS).



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