Raúl Fornet-Betancourt
Philosophy and Theology – Remarks on an Intercultural Examination of an Ambiguous Distinction
SUMMARY – The main concern of this contribution is to motivate a critical revision of the disciplinary boundaries between philosophy and theology, that have been academically established in particular within the western European university tradition, and to instigate the search of intercultural ways to overcome or, more precisely, to redefine those boundaries. In view of this intention, the introduction points to the common ground of experience from where philosophical and theological questions are arising. Firstly, the current separation between philosophy and theology is being discussed on behalf of the models proposed by Martin Heidegger and Karl Rahner. Then, in the following section, some suggestions are made for an intercultural revision of the boundary between philosophy and theology, highlighting the position of Raimon Panikkar. The article concludes with a final consideration underlining the urgency of this intercultural task.

Michael Chung
Philodemus’s Advice on Dealing with Obstinacy
SUMMARY – Many people desire to progress in their practice and understanding of spirituality but sometimes they are prevented due to their own inability to see past their personally accepted presuppositions of themselves and their own inability to see their need for change. This causes an individual to be unable to move beyond a certain threshold of application and understanding of spirituality and is stuck at a specific stage. This will require other entities to help the individual progress. The Epicurean method of Psychagogy offers methods to break past barriers, individuals must be part of a community and listen to a spiritual director in order to receive constructive feedback, in some cases, the feedback will be harsh. Spiritual directors do not commonly employ these techniques but in the case of the extremely obstinate and unyielding, Epicurean Psychagogic methods could be a last resort to break through walls in order to achieve a deeper spirituality.

Christian Hengstermann
The ‘Shadow of the Logos’ – Origen’s Metaphysics and Mysticism of Motion
SUMMARY – Origen’s is a metaphysics and mysticism of motion. In his theory of Christian theology as the supreme ancient theology, he views the writings of the
Old Testament prophets as the apogee of biblical metaphysics. Of his many commentaries and homilies on the subject, only a fragmentary selection of exegeses of passages from the Book of Isaiah have come down to us. However, while short and extant in a tendentious translation, they contain Origen’s definition of God in terms of ‘motion’ which the Father undergoes in the Son and the Holy Spirit to redeem mankind. Like Isaiah, the soul experiences God in his salvific motion in which it comes to participate in moral and intellectual effort. As well as ascending to God in purgation, the soul is also called upon to mimic him in descending to fallen mankind to help redeem it in preaching and pedagogy. Origen thus proposes a new metaphysics of motion revolving around a practical insight into God.

Kitty Bouwman
Spiritual Motherhood of Monnica – Two Mothers in the Life of Saint Augustine
SUMMARY – In Confessions, Augustine considers activities of Monnica’s motherhood such as nursing and giving birth as a prototype of God’s care. He describes his mother as an instrument of God’s comforting mercies that incorporated him into divine life. Next, there was another mother in his life, the mother of his son Adeodatus. It is possible that she played a role too, in the development of Augustine’s view on God’s mercy.
In the reflection on his life, Augustine tells us that God transformed Monnica’s heart into a temple of the Holy Spirit, when she became aware of the twisted paths that he could go (Conf. 2.3.6). Thanks to this transformation, her heart became a place where God resided, from which she could mediate between God and Augustine during the period that he was associated with Manicheism. This mediation I see as the core aspect of her spiritual motherhood for Augustine. In this article I will explore the interrelationship between expressions of spiritual motherhood and Christian mystagogy: in what way has Monnica initiated her son into Christian life?

Christopher M. Bellitto
To Be Martha or Mary during the Great Western Schism
SUMMARY – During the Great Western Schism (1378-1417), the question of whether to live an active or contemplative life was not an academic exercise. Humanists and theologians, bishops and priests, church statesmen and high-ranking lay people had to decide whether and how to be involved in the shifting landscape of ecclesiastical and secular politics. This essay explores the question by examining the exegesis of Luke’s gospel story of Martha and Mary offered by three late medieval French figures: Pierre d’Ailly, Jean Gerson, and Nicolas de Clamanges. Their treatment of the gospel lesson of Martha and Mary reveals their self-understanding of the dangers of negotiating the vitae activae et contemplativae when two
and then three papacies compromised spiritual life not just at the highest curial levels but in urban and rural parishes as well as in lecture halls throughout Europe, especially at their home of the University of Paris. Their statements allow us to posit a biographical analysis of how they saw their own situations as well as the role of the pastor, the professor, and the church politician during the Schism. By looking at the way these players discussed the emblematic comparison of the \textit{vita activa} and the \textit{vita contemplativa}, we may glimpse how fraught was the pragmatic and political late medieval answer to the question: to be Martha or Mary?

\textbf{Paolo Astorri}  
The Spirituality of the Law in Early Modern Lutheranism  
SUMMARY – “The law is spiritual”, says Paul in Romans 7:14. Martin Luther (1483-1546), Philip Melanchthon (1497-1560), Martin Chemnitz (1522-1586) and Johann Gerhard (1582-1637) used this passage as a core text to defend the idea that the divine and natural law need both faith and the Holy Spirit to be fulfilled. The law demands a love from the depth of the heart, they argued, but human nature is corrupted by sin and is incapable of loving God. Hence, by the grace of the Holy Spirit alone can man can love God and begin a new obedience to His law.

\textbf{Marina Sawall}  
Teresa of Avila and the Relationship of Humility to Insight  
SUMMARY – For Teresa of Avila (1515 -1582), humility might be the most important virtue, since it is consistently mentioned throughout her books and shorter writings, such as soliloquies, prayers, and poems. In this article, the author will show that humility (\textit{humildad}) is both a condition and an effect of insight., having differing qualities. At first, humility is necessary for preparing oneself to gain insight. Yet after insight has happened, a new state of humility can be identified, which will be identified as ‘satisfied humility’, encouraging and strengthening one’s position in life.

\textbf{Fiona Gardner}  
Tension of Existence – An Analysis of Harry Williams’ Responses to the Movement of Divine Presence  
SUMMARY – This paper uses some of the relevant ideas of the philosopher Eric Voegelin and the analytical psychologist Carl Jung as a theoretical and critical framework to reflect on and consider the mental breakdown and psycho-spiritual experiences of the theologian Harry Williams that allowed him to move from a state of spiritual closure to one of differentiation and spiritual opening that characterizes his writings. Each interpretive approach offers differing emphases yet together provide a seamlessly compatible way of understanding Williams’ emergence into his true nature and spiritual authenticity.
David T. Bradford
Mystical Process in Richard M. Bucke’s Experience of Cosmic Consciousness
SUMMARY – R.M. Bucke’s account of ‘cosmic consciousness’ is probably the most famous mystical experience reported in modern times. He felt ‘exultation’ and ‘joyousness’, envisioned a luminous ‘Presence’ that animates material structure, became certain of personal immortality, and discovered that ‘the foundation principle of the world (...) is what we call love’. The theory of mystical process is reviewed in the first part of this study. The second is a comparative analysis of Bucke’s two accounts of his experience. The earliest account is quoted in the third part. In the fourth, an interpretive strategy derived from the theory of mystical process is applied to Bucke’s experience, revealing its temporal structure and internal development. The essays in the fifth part address the immediate features of his experience and significant topics in mystical studies. Among the topics are ineffability, mystical emotion and noetic cognition, the memory of a mystical experience, and metacognition during such an experience. Bucke’s mystical account is appraised in conclusion. The appendix addresses his life and psychology and their influence on his mysticism. This study is the first close analysis of Bucke’s mystical experience.

Vegard Holm & Jan-Olav Henriksen
Experiences from a Ritual of Forgiveness – An Empirical Study of the Spiritual Exercises of Ignatius Conducted in a Norwegian Prison
SUMMARY – This article examines the experiences of six inmates in a Norwegian Prison, conducting a 21-day Ignatian retreat. We have chosen to focus on one central ritual where forgiveness is the overall theme. This ritual becomes a point of departure for a process of self-reflection. The research question in this article is: How is the ritual of forgiveness experienced by the participants and what characterize these experiences? An additional sub-question is: What interpersonal dynamics are following the retreat experience? We explore the ritual of forgiveness in the prison context, with its practices, symbols, signs, silence and important others. We argue that the ritual establishes a unique context, provides new resources for a process of self-examination, for self-interpretation and transformation. We examine the process of self-reflexivity from both discursive and somatic dimensions. The findings show an improved ability of empathy and mentalization, and increased hope for a better future; all of which are important perspectives in the process of reorientation and the transformation of the self.

Thomas Quartier
Performativ Heimat- und Gottsuche – Kritische Spiritualität bei deutschsprachigen Liedermachern
SUMMARY – After a loudly articulated musical protest in the late sixties, it became more difficult to relate to your own roots in a national and religious sense in the decades which followed. This was especially true in Germany where the trauma of WWII caused a troubled relationship with songs in German language. The first generation of German singer-songwriters (‘Liedermacher’) composed critical hymns of societal protest. Especially in the eighties, a new type of engaged songwriting occurred that clearly departed from a personal search for one’s own roots and owns its own spirituality. Criticising individualism and a lack of perspective, went hand in hand with personal poetry that revealed a new type of critical spirituality. In this article, we deal with the following main question: How are the search for God and the search for a home as critical spirituality expressed performatively in German songs since 1980? We analyse texts and present collegial interviews with two famous German singer-songwriters since 1980: Wolfgang Niedecken and Heinz Rudolf Kunze. Both turn out to be spiritually engaged and actively searching for a critical but sensegiving relation to Germany as their home country.

Jeroen A. van Lawick van Pabst
SUMMARY – The following is an exploratory study into the dynamics of personal leadership under conditions of confinement, exemplified by two authors from the Christian spiritual tradition. First, today’s fast changing world is portrayed as a hypercontext that challenges leading the self. Then, by means of de Certeau’s theory on everyday practices and by Father Ciszek’s spiritual narrative based on his long Soviet-captivity, we search for insights into leading the self in a field of tension between autonomy and heteronomy. Christian spirituality has a contribution to make to today’s secular personal leadership discourse. In a challenging and liberating way, it changes views of the self, leadership, work and context. It thematizes tactics or ways of doing to cope with situations of confinement and displacement. These ways of doing are distilled from theory and narrative. Personal leadership itself becomes a spiritual way in life. Academic researchers as well as practitioners and coachees in personal leadership development may benefit from this study’s approach and outcomes. Future research is indicated.

Imre Koncsik
Spiritualität als Leidbewältigungspraxis? Impulse Rut Björkmans für ein gelingendes Leben
SUMMARY – As suffering in itself is not a necessary but an illogical fact, we cannot deal with it from a scientific necessity. Instead, we can only react to suffering with an attitude of acting. Such an attitude stems from the human mind. As man
is a spirit-filled body, suffering has its primary location in the mind. Here we enter the domain of spirituality which implies that the essence of human being is realized in spiritual acts. Suffering requires processing by the spirit in the virtue of an authentic spirituality.

Such a spirituality is presented by the little-known female mystic Rut Björkman. Her strengths are the emphasis on the knowledge of the divine origin of human beings, the selflessness and the focus on the own power of the mind. The weaknesses are the lack of elaboration of love as the center of the human mind and, associated with it, the dependence of human existence on an a priori action of God: since suffering is a natural as well as a transcendent fact, it requires the grace of God, that empowers the human being to the spiritual transcendence of suffering. Otherwise, man can quickly be overwhelmed and existentially surrender by suffering – he would be mental dead resp. dead-in-mind.

Jean-Pierre Fortin
‘Blessed Are Those Who Mourn’ – The Coexistence and Paradoxical Conjunction of Joy and Suffering
SUMMARY – In their landmark texts, Hadewijch of Antwerp, Mechthild of Magdeburg, Julian of Norwich and Catherine of Siena relate a profound experience of joy involving a concomitant and as intense experience of suffering in its physical, psychological, moral and spiritual dimensions. Combining gifts of vision with analytical and pedagogical/political skills, these 13th-14th century female mystics practiced a kind of lived theology that naturally led them to produce spiritual self-narratives as an integral component of their spiritual formation. Retrieving, unpacking and articulating from within their personal experience of the powerful presence of God, they teach how to do theology without using abstract language and categories. They thus construe human existence as intimate transformative interaction with the living God apt to empower the human person to find ‘robust’ joy, which can be experiences and sustained in and despite of spiritual desolation and suffering.

Rico Sneller
Spirituality as Poetry – On Richard Berengarten’s Balkan Trilogy
SUMMARY – In this article the work of the contemporary Jewish-British poet Richard Berengarten (1943) is examined in light of its potential to re-articulate the question of suffering as a prospective experience of beauty. I try to interpret a decisive motif in Berengarten’s Balkan trilogy (the butterfly motif) through the backdrop of a possibly more ‘adequate’ account of Being, i.e., an account that attempts to do justice to an inner relation between Being and language. That which for convenience’s sake I propose to call a ‘linguistic ontology’ can already
be found in the ancient mystical *Sefer Yetzirah*, which determined medieval Kabballah. It re-appeared both in modern philosophy (from Hamann to Heidegger, Gadamer, Derrida) and in modern poetry (Mallarmé etc.) or literature (Joyce).

**Christiane Alpers**

The End of Kenotic Suffering – The Centrality of God’s Love of Sinners in Schillebeeckx’s and Balthasar’s Soteriologies

**SUMMARY** – This article discusses the ethico-political relevance of prayer by critically comparing Sarah Coakley’s association of contemplative prayer, as an important way to form Christ-like disciples of God for the further redemption of the world, with the alternative offered by Edward Schillebeeckx and Hans Urs von Balthasar, as proponents of a second generation of 20th century Ressourcenent theologies. For them, prayer, conceived as dialogical friendship between God and sinners, features not as means towards, but as the very centre of redemption. Overall, this article joins the discussion of Coakley’s work initiated by Linn Tonstad, and argues for an analogical conception of the relationship between God and (sinful) humankind.