2013

528-01 Toward a Spirituality of Presence

Christopher Pramuk
pramukc@xavier.edu

Follow this and additional works at: https://www.exhibit.xavier.edu/theology_syllabi_spring_2013

Recommended Citation
https://www.exhibit.xavier.edu/theology_syllabi_spring_2013/41

This Restricted-Access Syllabus is brought to you for free and open access by the Theology Syllabi 2013 at Exhibit. It has been accepted for inclusion in Theology Syllabi Spring 2013 by an authorized administrator of Exhibit. For more information, please contact exhibit@xavier.edu.
Overview and Goals

What is the relationship between contemplative prayer and compassionate presence to others? How is our “spirituality” or “mystical life” (i.e., the ways we experience the immediate presence of God and live from that experience) informed and shaped by our “theology” (i.e., the ways we imagine, think, and talk about God)? This seminar explores both the theological grounding of spirituality and the pastoral and political applications inherent in a loving relationship with God. Through critical reflection on a range of spiritual masters and texts, Christian and non-Christian, contemporary and classic, our aim is to develop resources for cultivating a living spirituality, “a spirituality of presence,” responsive to the pastoral and societal contexts in which we live and work. The seminar has four broad goals:

1. To identify some of the major challenges confronting theology and spirituality in our times, with special attention to the crisis of language itself—i.e., how we reflexively think, imagine, and speak about God, world, self, and others—in an increasingly fragmented, pluralistic, technological, and globalized consumer culture.

2. To explore the thought of four modern spiritual masters—Abraham Joshua Heschel, Thomas Merton, Dorothee Soelle, and Henri Nouwen—who illuminate both the mystical (or contemplative) and prophetic (or political) dimensions of biblical faith and spirituality; and one contemporary theologian, Natalie Weaver, with a focus on the pastoral or vocational dimensions of presence to others.

3. To provide students the opportunity to reflect systematically on one modern or contemporary spiritual writer and text of their choice, and to evaluate that thinker’s insights and potential relevance for spirituality today and in the context of their own life and vocation.

4. To offer students methods and resources for developing regular reading and prayer practices such as lectio divina (“sacred reading”), which might engender a deeper sense of divine presence and compassionate love in their own everyday lives, work, and social contexts.

Required Texts

1. *Christian Spirituality: Themes from the Tradition*, Lawrence Cunningham and Keith Egan
2. *Man is Not Alone: A Philosophy of Religion*, by Abraham Joshua Heschel
5. *Behold the Beauty of the Lord: Praying with Icons*, by Henri Nouwen
6. *The Theology of Suffering and Death*, Natalie Kertes Weaver

Electronic resources: required primary and secondary articles available to download and print under the “Course Documents” section of Blackboard.
Requirements: Each seminar participant is expected to:

1. Keep a regular *lectio divina* journal (i.e., “sacred reading” or meditative note-taking) on primary texts, and be prepared to participate in seminar discussions on all readings.

2. Submit nearly every week (see dates below) a 1-1 ½ page statement (*précis*) comprised of:
   a. one paragraph summarizing 8-10 pages of the assigned primary text(s)
   b. one paragraph relating one of the secondary texts to the primary material
   c. one paragraph of assessment (what strikes you most in the readings and why)

3. Complete the “Images and Moments of Grace” exercise (Jan. 31)

4. Give two presentations (one brief, one major) on the spiritual writer of your choice (bibliography forthcoming). Schedule one formal meeting with the professor (30-40 min) around mid-semester to discuss your spiritual writer, text, and ongoing engagement with seminar material.

5. Write a final “Spirituality Paper” (12-14 pp.), in which you explore the spirituality of your chosen author and text in view of insights gained throughout the semester and in conversation with your own life and work. Due during finals week.

Note: Theology is a reading and writing-intensive discipline. At the same time, I try to be open to a range of learning and communication styles. I welcome the distinctive gifts and creativity that each of you brings into the seminar. Please see me if you ever have questions or concerns about guidelines provided for any assignment; though important, they are not meant to be rigidly “one size fits all.” The main thing is to communicate with me openly and often.

Evaluation

The final grade is determined on the basis of:

1. [15%] Attendance/participation/*lectio divina* journal
2. [15%] “Images and Moments of Grace” exercise (Jan. 31)
3. [35%] Weekly *précis* statements (10 total, dates below)
4. [15%] Two presentations [0+10%] and meeting with professor [5%]
5. [20%] Final paper

Theology Dept. Grading Scale: A (100-92); B (91-84); C (83-76); D (75-68). Please bear in mind that according to departmental standards a final grade of “A” denotes exceptional academic performance.

Due to the highly concentrated nature of the seminar, no absences are allowable except for extraordinary circumstances. If you must miss a session, please let me know in advance if at all possible, and consult with me and/or your seminar colleagues for any lecture notes missed or changes to the assigned readings. Please understand that this is not a course to miss casually and expect to do well. I reserve the right to lower the final grade up to 5 percentage points for each unexcused absence.
Active Participation

This course is built “from the ground up” on a graduate model in which students are expected to take full ownership in their learning, both in and outside the classroom. Minimally this means to prepare all required readings, take notes, raise pertinent questions, be engaged in the conversation at hand, and so on. This does not mean that everyone must be an extrovert—it does mean all are expected to come prepared for the kind of “seminar-style” discussion one would find (and enjoy!) in a graduate-level course.

Assignments are due at the beginning of class on the designated date, and will be marked down half a grade, or 5% points, for each day past due. No work will be accepted after finals week.

Seminar Environment: A Shared Hermeneutic of Generosity

At its best, theological conversation opens up questions of a personal, political, and sometimes sensitive or controversial nature. The seminar model itself is designed to facilitate open-ended discussion and critical questioning of assumed positions or complacent beliefs. This kind of personal engagement necessitates that we do our best to allow ample room for diverse and conflicting points of view, even struggle and growth within ourselves. At its best the seminar should cultivate an atmosphere of intellectual openness, trust, and mutual respect, especially where we may disagree with another’s point of view.

A good Jesuit or Ignatian rule of thumb, when feeling challenged or uncomfortable with another’s position, is to listen carefully, ask follow-up questions for clarity and understanding, and try to consider the idea—and above all the person advancing it—through the best possible lens, or what we might call a “hermeneutic of generosity.” At the end of the day, surely, we all depend on the same wellspring of mercy and understanding for our painfully limited, obscure, and imperfect view of things.

Finally, a climate of openness and trust implies a rule of confidentiality to the degree experiences of a personal or sensitive nature might be shared during seminar discussions.

What you can expect from me

1. An attitude of respect for the faith traditions of Catholic, non-Catholic, and non-Christian students, and no less for those who describe themselves as agnostic, atheist, or otherwise
2. A posture of openness to your questions, your input, and the particularities of your own spiritual or religious journey
3. Careful preparation of each session of this course
4. Availability outside of class when needed
5. Every effort to make this course thought-provoking, challenging, and enjoyable.
Calendar

*The order and amount of content may change over the course of the semester. Required readings for the following week will be confirmed at each session. Secondary readings will be provided or posted to Blackboard.

Unit I. Introduction

1. Jan 10   A spirituality of presence? Terms, aims, methods
   David Foster Wallace, “On Life and Work”
   Bill Heubsch, “Grace is Ordinary”
   James Wiseman, “Spirituality and Mysticism”

2. Jan 17   Why read the great mystics? Revitalizing language, spirit, imagination
   Thomas Merton, “War and the Crisis of Language”
   Abraham Joshua Heschel, “The Spirit of Jewish Prayer” / “In Search of Exultation”
   S: Mark Burrows, “Raiding the Inarticulate: Mysticism, Poetics, and the Unlanguageable”
   Cunningham, ch. 7
   Due: Precis #1
   In-class option: Maxine Hong Kingston: “Veterans of War/Veterans of Peace”

3. Jan 24   Holiness in words? The practice of reading transformatively (lectio divina)
   P: Kristine Suna-Koro: “Reading as Habitus: On the Formative Practice of Reading Theology Today”
   Bonnie Thurston, “Praying the Word: Lectio Divina”
   Bible lectio: Psalm 27; Mark 4: 35-41; The Song of Songs
   St. Bernard of Clairvaux, Sermons 2-4 on the Song of Songs
   S: Cunningham, chs. 1-2
   Due: Précis #2; Lectio divina journal
   In class: Heschel, “From the Point of View of God”

Unit II. God in Search of Humanity: Abraham Joshua Heschel (1907-1972)

4. Jan 31   Attuning the spiritual senses: wonder and radical amazement
   P: Heschel, Man is Not Alone, pp. 3-85; select poems
   S: E. Kaplan, “Introduction,” in The Ineffable Name of God: Man
   Susannah Heschel, “Introduction”; Interview, America magazine
   Due: “Images and Moments of Grace” Exercise

5. Feb. 7   Poetics and paradox: the dynamics of God-centered thinking
   P: Man is Not Alone, pp. 87-176; Man’s Quest for God, 39-40
   S: E. Kaplan, “Language and Reality in Heschel’s Philosophy of Religion”
   [Or C. Pramuk “Holiness in Words”]
   NPR podcast: “The Spiritual Audacity of Abraham Heschel”
   Due: Précis #3
6. Feb. 14  God's need for humanity: prayer and the problem of living  
P:  *Man is Not Alone*, pp. 191-251; “No Time for Neutrality”; “The Reasons for My Involvement in the Peace Movement” [blackboard]  
S:  E. Kaplan, “Contemplative Inwardness and Prophetic Action”  
*Cunningham*, chs. 4-5  
**Due:** Précis #4 / Brief presentations (#1) on your chosen author/text  

**Unit III:**  
*Contemplation in a World of Action: Thomas Merton (1915-1968)*  

7. Feb. 21  Discovering the “True Self” in God  
S:  Christine Bochen, “Awakening the Heart”  
Bruce Lescher, “Merton’s *New Seeds of Contemplation*”  
In-class film: “Merton: A Film Biography”  
**Due:** Précis #5  

Feb 25 – Mar 3: Spring Break  

8. Mar 7  Solitude and Solidarity  
*Cunningham*, chs. 3, 8  
**Due:** *Lectio divina* check-in & sharing  

9. Mar 14  Poetry and Prophecy  
P:  “The General Dance”; “Hagia Sophia”; “Rain and the Rhinoceros”; *TMSM*, 251-64; 388-98; “The Shelter Ethic” (blackboard)  
S:  Gregory Baum, *Amazing Church*, pp. 35-52  
C. Pramuk, “The Theological Significance of *Hagia Sophia*”  
Film on reserve: “Soul Searching: The Spiritual Journey of Thomas Merton”  
**Due:** Précis #6  

**Unit IV:**  
*Presence in a Suffering World: Dorothee Soelle/ Henri Nouwen/ Natalie Weaver*  

10. Mar 21  Reconceiving Divine Power  
P:  Soelle, pp. 33-92; “God’s Pain and Our Pain”  
S:  Diane Oliver, “Introduction,” pp. 13-32  
**Due:** Précis #7 / Brief update on research  

Video: Rabbi Harold Kushner, “When Bad Things Happen to Good People”  

Mar 28 – Apr 1  Easter Holiday
11. Apr 4  Solidarity and Resistance  
P:  Soelle, pp. 93-168  
S:  Martin Luther King, Jr., “Letter from Birmingham City Jail”  
Roger Haight, “The Logic of the Christian Response to Social Suffering”  
Due: Précis #8

12. Apr 11  Image as Presence: Praying with Icons  
P:  Henri Nouwen, Behold the Beauty of the Lord  
S:  Wendy Wright, “A Wide and Fleshly Love””  
Andrew Louth, “Beauty Will Save the World”  
Due: Lectio divina check-in & sharing

13. Apr 18  Presence in Pastoral Contexts  
P:  Natalie Weaver, selections #1  
S:  Fyodor Dostoyevsky, “Rebellion”  
Due:  Précis #9 (on Henri Nouwen)  
Book Presentations

14. Apr 25  A Holy Saturday Spirituality  
P:  Natalie Weaver, selections #2  
S:  C. Pramuk, “Interfaith Perspectives on Suffering, Protest, and Grace”  
And “A Hidden Sorrow: Praying through Reproductive Loss”  
Due:  Précis #10 (on Weaver)  
Book Presentations

15. May 2  Book presentations / Final papers due
Guidelines for the weekly “précis” papers
[10 total, 1-1 ½ p. single space each]

“précis” = a concise summary of essential points, statements, or facts

The précis is your opportunity to analyze and reflect on each week’s readings, and my primary measure of how you are engaging the texts. The goal of the paper is not to attempt a detailed analysis of the entire reading, but to focus on “essential points” in a select range (6-8 pages) of the texts in play. If you structure your paper (more or less) around the following guidelines you should be in good shape.

a. [1+ pgph] In your own words, state what you perceive to be the author’s main ideas or “thesis” advanced in the selected pages of the text. In terms of content, what central insight, argument or case is being advanced? Pay attention as well to method: To what “authority” does the author appeal, whether implicitly or explicitly? Reason? Personal/communal experience? Biblical or church teachings? Historical data? Mystical/poetic insight?

b. [1+ pgph] Relate insights from select secondary reading(s) to the primary text. The goal here is to draw larger connections between diverse authors and perspectives, bringing them into conversation. Are there insights from secondary readings which support, complement, or refute, the primary author’s perspective?

c. [1+ pgph] Offer your personal evaluation of these readings on the whole. What strikes you most in this week’s readings, and why? What questions or insights do they raise for you? Here you may also wish to include (or add) pearls of insight (“aha moments”) from your lectio divina journal.

Note: It is OK to include brief citations in your précis, but do not include extensive quotes – I’m interested in your take on the writings. You should, however, give frequent page references (parenthetical) so that I can find the places in the primary or secondary text you have in mind.

Questions I will ask myself in grading the précis:

a. Does the writing show a careful reading of the author’s perspective in the selected passages?
b. Does the paper reflect both critical and personal engagement with the material?
c. Is the writing done with care for appearance, spelling, and grammar? (Was it proof-read carefully before turning it in?)
d. Is the paper clear, thoughtfully structured, easy to follow?
The awareness of mystery is not [something that is] apart from ourselves, not a far-off thing like a rainbow in the sky . . . but [rather] an air that lies about all being, a spiritual setting of reality; not something apart but a dimension of all existence . . . There is a holiness that hovers above all things, that makes them look to us in some moments like objects of transcendent meditation, as if to be meant to be thought of by God . . .

~ Abraham Joshua Heschel, Man is Not Alone

One of the most important “lenses” or “faculties” we have for relating to divine presence and mystery is the imagination, and the complex set of images and experiences that root and shape our spirituality and our theology. Whether consciously or not, our imaginations tend to privilege certain images and themes from our particular religious tradition and its sacred texts and rites (Bible; liturgy), images that most resonate within us, giving coherence to how we understand and relate to the depth dimension of reality in a religious (or non-religious) way. The set of images we draw from are a combination of those passed down through the tradition and through the myriad social contexts in which we live, pray, and work.

The purpose of this exercise is to discover who and what influences have most shaped your spiritual and theological imagination to this point in your life, and finally, to describe (through image, poetry, or storytelling) one particularly significant “moment of grace” in your life.

Instructions: Please answer the following questions in the order given. Write out (and type to hand in) your answers to the inventory, then complete the “moments of grace” in whatever form you find most interesting or appropriate, and finally the evaluation (inventory #10). The entire inventory and exercise should amount to no more than four or five pages.

Your responses will be read for coherence and completeness. The exercise is not a psychological projection test or profile, but is aimed simply at helping you to reflect on the influences that have most shaped the way you imagine, think, do, and live spirituality, your living theology, as it were.

Part One: Inventory

1. List three experiences that have significantly impacted (positive and/or negative) your spirituality, your sense of God, and/or your theological imagination (i.e., who God is, who you are, who we are as human community in relation to God).
2. List three persons—whether living or dead, whether or not you know them personally—who have had a significant impact (positive or negative) on your spirituality and sense of God, your theological imagination
3. List three places (whether architectural or geographical) that have had a significant impact on your spirituality, your sense of God, your theological imagination.
4. List one book which has significantly impacted or shaped your spirituality, your sense of God, your theological imagination.
5. List any stories, parables, or images from the Bible (or other sacred text) that you might call your “favorites,” that you find yourself returning to again and again.
6. List your favorite place(s) for prayer or contemplation.

---

1 This exercise has been adapted from a similar one used by Prof. Mary Ann Hinsdale of Boston College and Prof. Robert Schreiter of Catholic Theological Union.
7. If applicable, list any cultural, racial, ethnic, or particular communities of identity (e.g., gender, sexual orientation, political, etc) with which you may identify strongly that have shaped or come to bear on your spirituality, sense of God, or theological imagination.

8. List any artistic images, musical pieces, or films that have shaped your spirituality, sense of God, your theological imagination.

9. List one person in the broad sweep of history, dead or living, with whom you would most like to meet and have a spiritual or theological conversation.

10. Evaluation: answer this after completing the “moments of grace” exercise below: Did you find this exercise useful? Helpful? Of no consequence? Explain in 1 or 2 paragraphs.

Part Two: Moments of Grace (based on introductory Bill Huebsch reading on grace)
**Final Presentation/Paper Guidelines**

“The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which human beings ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics.”

~ Vatican II, *Gaudium et Spes* no. 4

The aim of this presentation and paper is to explore the spirituality of your chosen author and text, and to share your insights on their contribution with your classmates. Your paper should include:

a) Significance of the thinker’s biography and/or social location. What primary questions or cultural/historical reality is this work a response to? How does the author’s biography or social location shape their spiritual and/or theological concerns?

b) Careful systematic analysis of the spirituality and theological framework of the selected text, including input from at least two secondary sources: e.g., journal article, book review, or any of the required seminar texts (Heschel, Merton, Soelle, Cunningham, et al). Important to include some analysis of the relation between the author’s form (or style) and theological content.

c) Your personal assessment of the work (contributions, strengths, weaknesses), applying relevant resources and “criteria for assessment” developed during the seminar. Why should the reader today be interested in this author’s work? Who might this work speak to most?

d) Substantive personal reflections on (i.e., conversation with) the text. What you have learned from this author in view of your own concrete life circumstances, your own spiritual life and particular vocation? Here your *lectio divina* journal should come into play as a helpful resource.

e) Modest bibliography of primary and secondary literature.

---

I. *Presentation #1* (3-5 min.) – very brief introduction of author and text, initial impressions.

II. *Meeting with professor* – during the middle part of the semester schedule a formal meeting with Dr. Pramuk to discuss your author and text, and ongoing engagement with the seminar.

III. *Final Presentation #2* (15 min.) – your opportunity to share with us what you have learned in your conversation with this author. Your handout should include:

   a. Your paper’s title and précis of your thesis (summary assessment of author’s contribution)
   b. Outline (your paper’s major section headings)
   c. Select passage (1 page or less) that will help you illustrate for us the author’s contribution

Walk us through your title, thesis, and outline, but try to spend the bulk of your presentation on the selected passage. Read it or ask a seminar colleague to do so, and then help us to understand the author’s distinctive approach to spirituality, their theological framework, and their contribution as you see it to contemporary spirituality. Throughout the semester we will be developing certain “criteria for assessment” which should also be helpful in assessing the author’s approach to spirituality in the book.
**Lectio Divina / Ignatian Contemplation**

“Perceiving with the Eyes of the Heart”

This real I look at. I do not analyze or argue it, describe or define it; I am one with it. . . . To look wholly means that my whole person reacts. Not only my mind, but my eyes and ears, smelling and touching and tasting. . . . Contemplation is not study, not cold examination, not a computer. To contemplate is to be in love.

~ Walter Burghart, SJ

It is profitable to use the imagination and to apply the five senses [as we consider God's presence in the world]. I will see, listen, smell, and taste, I will embrace and kiss the places where the persons walk or sit.

~ St Ignatius Loyola, *Spiritual Exercises*

*Lectio divina* offers a simple method for getting “inside” the text at hand, allowing it to saturate your senses, imagination, emotions, intellect, and spirit in a holistic way. Combined with the practice of *journaling, or meditative note-taking*, *lectio* opens up a space for contemplation in the midst of daily life, busy activity, and study. There are two types of *lectio divina*, both very simple, either of which can be adapted to your contemplation of a particular reading, work of art, music, or other material in this course.

1<sup>st</sup> Type (one step): Savor the text. *Linger* over a single phrase, image, musical passage. Let the text (music, image, icon) penetrate your heart, rest in it, enjoy it. Simply notice. Pay attention to any feelings, images, thoughts, memories (including *deep* memories, or archetypes) that arise. Linger, savor, attend.

2<sup>nd</sup> Type (four steps): After lingering meditatively in the text, ask yourself four questions:

1. **What is going on in the text (image; song; icon)?** What does it say? → world “within” the text
2. **What does the text (image; song; icon) say to me?** → world “in front of” the text
3. **What do I want to say to God about the text?**
   - **What might God be saying to me through the text?** → world of presence & prayer
4. **What difference might this text make in my life?**
   - **How can its insights “become real”?** → world of relationships

Whichever type of *lectio* you adopt in a particular sitting, use your *lectio divina* journal to record images, thoughts, emotions, etc., that arise as you engage the readings or other materials (icons, music) in this course. For example, when a quote or insight from one of the readings strikes you, write it down at the top of your notebook or journal entry for the day. Savor it for a while, then simply begin writing.

The important thing in *lectio divina* is not to edit or censor yourself as you listen, think, pray, or write, but to let your *lectio* be a sacred time and space of honest “conversation” with the material, with yourself, perhaps even with God, as the material awakens things in you spontaneously. It boils down to: **attention, presence, honesty, perhaps even love: a “long, loving look at the real.”** You may be surprised by what emerges.
Terms and Starting Points

**Theology:** according to Anselm’s classic formulation, theology is “faith seeking understanding.” More broadly, and just as good, I think, is the following from Indian Jesuit Fr. Anthony De Mello:

> **Theology:** The art of telling stories about the Divine. Also the art of listening to them.

This definition brings out the dynamic and communal aspect of theology as a *conversation*.

**Mysticism:** (Grk: *mystikos*): the experience of the immediate presence of God, divine mystery, a “presence” which is both hidden and revealed in the world. Or, as De Mello defines mysticism:

> **Mysticism:** The art of tasting and feeling in your heart the inner meaning of such stories [of the Divine] to the point that they transform you.

**Spirituality:** most broadly, spirituality is the everyday “way of life” flowing forth from one’s deepest beliefs, desires, and internalized values. It is a way of seeing and above all a *way of living* into our calling and identity as human beings. In more explicitly religious terms, “Christian spirituality” may be defined as:

> The daily, communal, living expression of one’s faith, characterized by openness to the love of God, self, neighbor, and world through Jesus Christ and in the power of the Spirit.

Just as a melody or line of music can find expression in a variety of different forms, there are many *“schools of spirituality”* in the Christian and Catholic tradition, which take their particular character from their founder and originating community and its way of life. For example, *“Ignatian spirituality”* is a distinctive way of seeing and of following Jesus informed by the vision of Ignatius of Loyola.

Ignatian spirituality has ways of acting, principles, attitudes, a foundation for living which are to some extent embodied in the life of the Society of Jesus but are not confined to that. You do not have to be a Jesuit to live Ignatian spirituality. On the contrary, what Ignatius has to offer as a way of being a disciple of Jesus is applicable to many forms of Christian life, whether lay, religious or ordained.” [David Lonsdale, S. J.]

Likewise one does not have to be a Hasidic Jew, a Trappist monk, a Franciscan, Dominican, or even a religious believer to find rich resources in any of these diverse schools of spirituality. As *“classics”* these traditions arguably resonate in human beings across boundaries of race, time, culture, and religion.

Two ways or general dispositions in the Christian mystical tradition:

a. **Cataphatic** (or positive) way – seeks to encounter God through the appreciation of what God does in creation, through the revelatory word, in speech and in time; aka, *the way of saying*

b. **Apophatic** (or negative) way: seeks to “to encounter God by leaving the senses, imagination, and intellect behind to meet God in the darkness and silence of pure presence without content; aka, *the way of unsaying*, or the “dark cloud of unknowing.”

The **cataphatic** or **affirmative** way emphasizes the “similarity” between God and creation, or more precisely, the conviction that God truly manifests Godself in the world and can really be experienced and known, analogically, in and through concepts, images, and symbols. The **apophatic** or **negative way** is a way of approaching and speaking about God that stresses God’s radical transcendence or dissimilarity from creation, God’s ineffability and unknowability, and thus is characterized by leaving behind all concepts, thoughts, images, and symbols. Both the cataphatic and apophatic ways are firmly rooted in biblical spirituality and the Christian mystical tradition, and both come to play more or less in any authentically Christian spiritual path and in Catholic theology.