

Spirituality News

From the Catholic Diocese of Portsmouth Spirituality Formation Team



Spring 2025

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'Evening Came and Morning Came' Spirituality of Ageing



PART 1: Lifelong Spirituality: Beginning, Middle and New Beginning

Beginning - Feelings Speak Louder than Words

I am thinking about the Spirituality of Ageing in the context of stages of spiritual development. As newborns, we exist in an environment of a non-verbal trust which is not expressed in words and, as we mature, it is helpful to return to that primal feeling of utter dependence and vulnerability before God. We are, in real terms, children of God. As we grow, we develop a vocabulary for expressing our thoughts and feelings but, at this stage, we live in a transactional world of trying to please others and being punished when we fail. As a result, obedience and disobedience become issues in our grasp of how we relate to God. This can be helpful but also be deeply damaging if it is delivered in a legalistic way of crime and punishment.

Middle – A Time of Sense and Sensibility

As we proceed into adulthood, we try to establish our personal values and our ways of making sense of the world around us. We start to see patterns of behaviour and events and put them into 'boxes of wisdom' so that we can predict possible outcomes. This reduces our anxiety. Our understanding is at a rather 'literal'

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level - 'What you see is what you get!' Later, our values become clearer and our interactions with others dominate so that the world becomes more complex. It is also important that we are enabled to value ourselves. Faith seeking understanding: As adults, when we come to explore faith values, we try to 'work it all out' intellectually to our personal satisfaction. This leads us perhaps to explore the concepts of mystery and symbol. Instead of hanging on to 'being in control', we become aware of complexities such as the unconscious and apparent contradictions (either/ or) and ambiguity (both/and). We seek to be part of the larger movement of the Spirit, and examine various names and metaphors for the Holy One but also the feelings we experience in both mind and body through our rituals and in our silences during worship and meditation.

New Beginnings

The Franciscan spiritual writer Richard Rohr in his book *Falling Upward* describes the task of the first half of life as: 'building a strong container or identity' and the task of the second half as 'finding the contents that the container was meant to hold'. He adds that we live in a 'first half of life culture, largely concerned with surviving successfully'.

'One cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be of little importance in the evening and what in the morning was true, will at evening have become a lie.' These are words of the Swiss psychiatrist, psychotherapist and psychologist Carl Jung. He was expressing the need for people to move beyond the comfort structures we have built for ourselves in earlier life and explore the unknown. Jesus expressed it this way: 'Is life not so much more than food? Is life not so much more than clothing?' (Lk 12:23) and 'What will it profit you if you gain the whole world, and lose your very soul?' (Matt 16:26).

The ancient Hebrew scriptures also expressed this need to move into the unknown in the story of Abraham's journey: 'Leave your country, your family, and your father's house, for the new land I will show you' (Gen 12:1).

Over the next two editions of *Spirituality News*, I will explore the experience of maturing faith and the challenges we might face in later life through illness and loss.

Mary Dunn

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Inspirational Spiritual Writers

2. Gerard Manley Hopkins

1844 – 1889 – Poetry, Spirituality and Culture

How Christian belief works in the experience of life is what 'spirituality' is about and spirituality is concerned with what truly matters. Gerard Manley Hopkins (1844-1889) was a convert to Catholicism and a Jesuit who needed to put together his calling to be a Jesuit and a poet. Before joining the novitiate, he destroyed some of his poems. Afterwards being a poet wasn't a proper Jesuit 'job' like parish work, teaching or going on the 'missions'. But he was encouraged to write some poetry by a Jesuit superior, and later asked to write a poem for a special occasion by a member of his own Jesuit community. Good, even occasional, encouragement seems to be needed in 'spirituality' – and welcoming it matters. Once encouraged, Hopkins kept on writing. His poems, unpublished in his lifetime, came out only some twenty-nine years after his death. Their publication was due not to the Jesuits, but an old Oxford friend Hopkins remained in touch with – the Poet Laureate, Robert Bridges – who had no great sympathy for Jesuits or Catholicism. Clearly for Hopkins encouragement mattered.

During his Jesuit studies Hopkins read a mediaeval theologian of doubtful repute, John Duns Scotus, who was fascinated by the particularity of creation, the 'thisness' of things. So Hopkins' desire and capacity to really 'see' what he saw was much encouraged. Of course, really seeing was part of what the founder of the Jesuits, Ignatius Loyola, encouraged in his Spiritual Exercises in a prayer, a contemplation, about seeing God in all things. And this encouraged Hopkins to write poetry about, for example, the deep experience of really seeing a falcon. Indeed, 'The world is charged with the grandeur of God.'

None of this was easy – a Jesuit friend told me that Hopkins' theological studies would now seem to be '*almost unimaginably barren and unenlightened*'. But Hopkins lived and worked through the limitations of cultures, religious and secular, to write poetry that was indeed new. He was able to write of Christ in all things. He came to see well, which matters. In Ignatian spirituality, the word for seeing well is discernment; so his religious culture had great plusses as well as odd limitations.

None of his was straightforward. Hopkins ended up in Dublin, teaching classics at the national university, where the system meant Hopkins had more 'marking' than was helpful to him and probably also for the students. Among his Dublin poetry there are the 'dreadful sonnets'. These are not bad sonnets, but sonnets about nothing positive happening – his poetry is unpublished, his life unbearably drear.

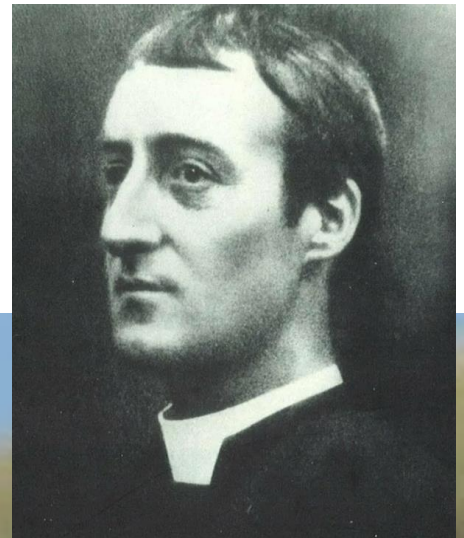
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My guess is that these poems were not 'solutions', but writing them helped him to live truly in times that were hard beyond belief. From his letters it seems that what mattered most to him was trust – entrusting the future of his poetry to God. Trusting God. The structure of some of his Dublin sonnets have a traditional 'turn' in them – a shift of vision. So there is a caudated (extended) sonnet, That Nature is a Heraclitean Fire and of the comfort of the Resurrection, which, after expressing pointlessness, is able to say with full power, 'Enough!...' and press on with renewed or new resurrection hope. Trust mattered both in believing – and in entrusting his poetry to the Lord.

Hopkins was able to welcome encouragement, to see and discern what truly mattered – and to trust God. If you read Hopkins for the first time, or still find him opaque, try reading his poems aloud, or simply to yourself – and let the crafted poetry come alive. Music too is meaning.

Brian McClorry, SJ

***Hopkins was able to
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The Driftwood Madonna: a Meditation

I saw you first as a simple, prayerful, outline,
Head bowed towards Him, hands joined in prayer.
Not in supplication – but gladly – loving , praising,
drawing us towards Him.

A second look left me wondering.
Was it just a piece of wood? A trick of the light? The angle?
When I could, I came closer – and saw.
This was no-one’s work of art – just a piece of driftwood - ending in curling roots....
Shaped perhaps by wind and tide, salt-drenched pebbles smoothing the edges,
breaking off all that might mar.

What had caught the eye of your discoverer?
What impulse to rescue you from sand and seaweed?
Perhaps they already saw what we now see?

And now, you curve towards your Saviour,
Drawing me to “turn towards Him”, too.
All your being turned towards Him,
Head and hands both bent in worship,
Silently, you sing again,
“My soul proclaims the glory of the Lord!”

And what of me?
Do you see, Lord, the hidden beauty, *“marred as yet by ugly sin”*?
Long to make that beauty seen?
Come, dear Tide and rushing Water, smooth away the sloth and greed,
that I can simply say with Mary:
“Behold the handmaid of the Lord.”

Angela Wills



*My soul
proclaims
the glory
of God*



Contemplative Prayer in the Benedictine WCCM Tradition

The Practice of Christian Meditation

The World Community for Christian Meditation (WCCM) is a community of people who engage daily in silent contemplation, while gently repeating inwardly a mantra (a sacred word or phrase). This may be any sacred word or phrase which draws us into prayer, though Fr John Main, OSB, the founder of the WCCM, suggests the use of the word '*maranatha*', which is a scriptural word, meaning '*Come Lord Jesus*' in Aramaic.

We listen to the sound of the mantra within ourselves, from the beginning to the end of our meditation time. The purpose of the inner silence and the mantra is to allow God's mysterious presence at the core of our being to permeate us. Eventually, as our practice grows, we find this awareness of His presence extending into every aspect of our daily living, transforming us.

When we enter the silence, we must leave behind all thoughts, images, ideas and feelings about God, and allow only the mantra to draw us into the reality of his presence deep within us. Being human, we will find that distractions strike, and can take many forms such as plans, anxieties, regrets etc. It is the constant repetition of the mantra that enables us to go beyond these. Instead of fighting them off we just bring our attention back to the one word or phrase. It is through this focusing and refocusing gently on the mantra that we can remain relaxed and centred in that sacred space where the human spirit meets the Spirit of God. In this way our experience of distraction is itself transformed into an opportunity to return to the Presence of God within.

Gradually, as we remain faithful to this daily practice, we come to experience more and more our sharing in the stream of love which flows within the Trinity, and through us into all our relationships and indeed every detail of our lives, even the most trivial. Awakening to this reality we experience the expansion of our spirit. This gives us a greater liberty of spirit that pushes forward the range of our limited consciousness by union with the human consciousness of Jesus. We begin to see and act more as Jesus did.

None of this is based on theory or speculation about the mysteries of Christianity, and this is why John Main urges us to go beyond thoughts, imagination, feelings etc. He writes:

"Beyond all thought and imagination we begin to discover in utter simplicity that we are in God, in whom we live and move and have our being. We try to describe this growing awareness that we discover in the silence and daily commitment, as "undivided consciousness". **(John Main: Moment of Christ)**

This 'going beyond' is a transcendence that, paradoxically, leads us to become more human, more and more who we really are. The practice involves transcendence of the ego self, but this does not mean blocking out the ego, or pushing aside our weaknesses and failures and thinking they should not be there. In contrast, it is the going beyond that part of ourselves that cannot accept our failures. It enables us to hold in balance the dissonances of our lives, and John Main, and other teachers within this tradition, repeatedly insist that without experiencing dissonance we cannot grow. It is like harmony in music which cannot exist without an element of dissonance resolving into new harmonies. Integration of dissonances within ourselves leads to growth, as we embrace the immediacy of the present moment, whatever that involves.

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Wisdom traditions teach us to understand the value of failure. I have often found this a difficult lesson to learn! We automatically want, and even expect success, but there is a real danger in seeing spirituality as a quest for success. Our teachers emphasise the value of failure as a gift, as an opportunity to grow. As we come to accept this, we gradually learn how to 'dance with our shadow', to embrace the whole of who we are.

In using a mantra as a method of meditation, Fr John Main was drawing on the Eastern tradition of prayer, but at the same time he was careful to show that it has a long tradition in the Christian Church, based on a sense of the sacred within the whole of life. Meditation draws us into the contemplation of this mystery at the centre of our being.

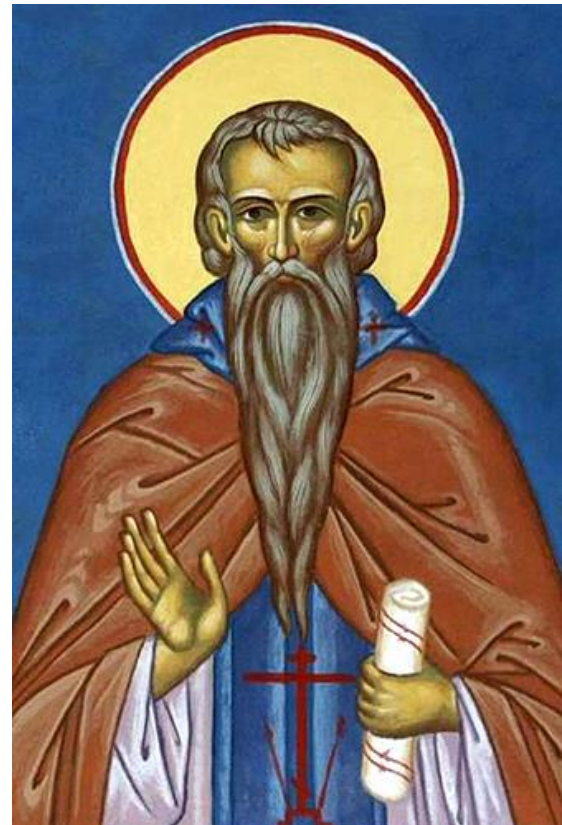
The Origin and Tradition of Christian Meditation

This contemplative tradition in the West can be traced back to the Desert Fathers and the early Church, and subsequently the monastic tradition of John Cassian, a 4th Century Monk (pictured right). In turn, it became a central part of the rule of St Benedict of Nursia in the 6th Century, and has been foundational to other monastic traditions since. The WCCM, as part of the Benedictine tradition, sees itself as a 'monastery without walls', enabling people in all situations of life, and across the world, to integrate the principles of monasticism into their daily lives, both in prayer and everyday practical activities. Some members of the community also become Oblates to follow more closely the rule of St Benedict.

St Benedict places a strong focus on the call to 'Listen', as a fundamental aspect of obedience (obedire, the Latin for 'to obey', literally means 'to listen'). The practice of listening or paying attention, to God and to one another, is essential if we are to be of service to others. As part of this call to listen, members of the Community are also encouraged to pray the 'Lectio Divina', on a daily basis if possible. This is the deep listening each day to a short passage of scripture, mulling over it and letting it speak to us about our personal daily lives. The final stage of the lectio divina process takes us naturally into Contemplation. My own personal journey into the WCCM tradition of contemplative prayer came through praying the lectio over many years.

Moira Whelan

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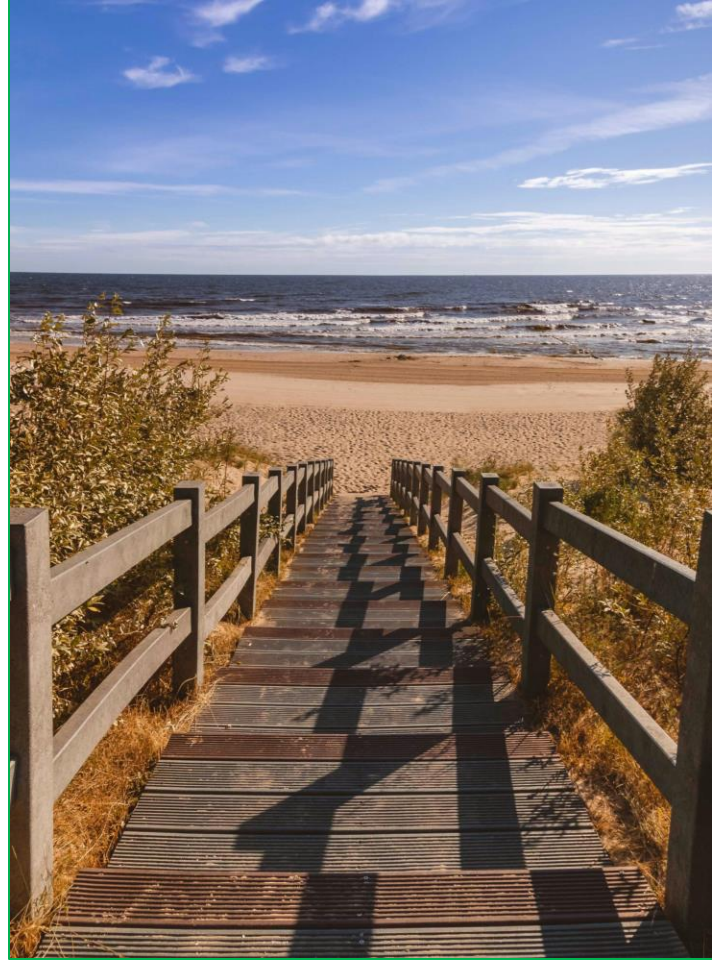
Spiritual Direction and the 12-Step Programme

I first experienced the 12-step programme when I joined an Al-anon Family Group, about eight years ago. These groups are for the families and close friends of people with addictions, mainly to alcohol but often to drugs as well.

What has being part of this group taught me with regard to spiritual direction? I learned, first of all, the importance of listening without judging. We were all there because we had all come to the end of our own resources. We had nowhere else to go. We all felt we had failed in our relationships with our loved ones. We needed to be held, affirmed, supported and we learned to do the same for others.

We shared this path with others of different religions and none. Many had been put off by traditional religion, usually in childhood. Some might be allergic to the very word 'God'. But they were open to the idea that there might be a power beyond themselves, a power to which they might even learn to surrender. This might be the power of the group, but it really didn't matter. One man, one of those who had rejected the whole concept of God, came to experience his higher power as 'love'. Interesting!

We grew to understand that we had to let go of the family member or friend on whom we had been lavishing so much of our time and energy, desperately trying to help them in ways that were obviously not helping them at all. Often, we were just as sick as they were, our happiness dependent on theirs. We had to learn to let go of them, to allow them to lead their own lives and make their own decisions. We had to do the same ourselves: to surrender and hand our lives over to this 'power greater than ourselves' who, we grew to believe, could restore our sanity. We accepted the hurt we



had caused ourselves and others through our own failings and asked our higher power that these be removed. We resolved to make amends, where possible. We accepted the importance of prayer and meditation in our lives as we tried to make and maintain contact with our higher power. We resolved to share what we had received with others.

Looking back on this experience, I see it as a unique journey of accompanying and being accompanied by others who were travelling a very similar path. I understood their suffering, their sense of despair and powerlessness, because I was going through the same. However, I could also join them as they learned to let go and look ahead, to begin to enjoy and really live their lives again. I was not a spiritual director who accompanied from a distance. I was a spiritual companion among other spiritual companions, deeply valuing all that I received and shared.

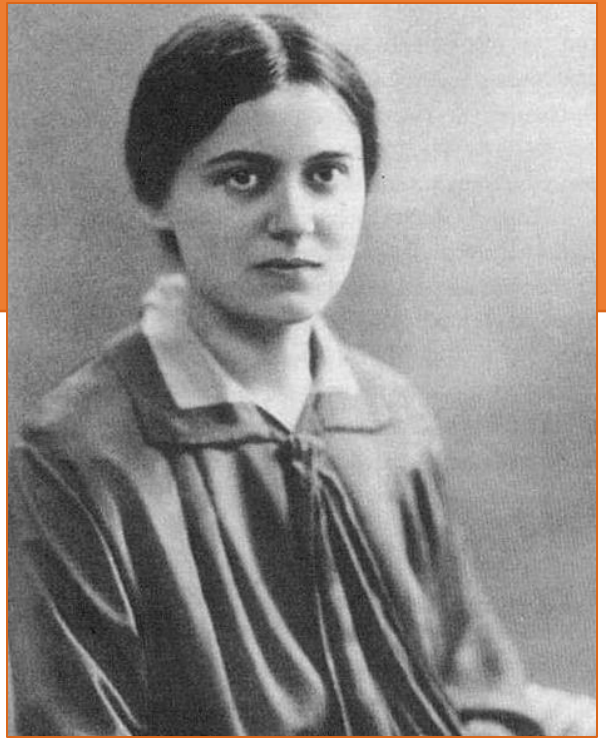
Diana Russell

Prayerful Pause

Prayer is the place of refuge for every worry, a foundation of cheerfulness, a source of constant happiness, a protection against sadness.

St. John of Chrysostom

Edith Stein was born a Jew, but as an adult converted to Catholicism. She became a Carmelite nun in April 1934 and took the name Teresa Benedicta of the Cross. It was while she was in the Carmelite monastery in Echt in the Netherlands that she was arrested by the Gestapo in August 1942 and sent to the Auschwitz concentration camp, where she was murdered 7 days later. She was able to maintain a confident trust in God and remain joyful throughout her suffering. This can be clearly seen in this prayer she composed, which can help us look toward the future in hope, rather than fear.



O my God, fill my soul with holy joy, courage and strength to serve You.
Enkindle Your love in me and then walk with me
along the next stretch of road before me.

I do not see very far ahead,
but when I have arrived where the horizon now closes down,
a new prospect will open before me
and I shall meet with peace.

St. Teresa Benedicta of the Cross



'Opening The Book'

In a homily given recently at the weekend Masses in my parish, the visiting celebrant described how much of the Eucharistic liturgy is derived from the Bible and asserted that those who say: *'Catholics do not read the Bible'* were very wide of the mark. He is, of course, absolutely correct. At Mass, the opening words of grace and welcome are taken from St Paul's second letter to the Corinthians (13:14). The readings for the Liturgy of the Word are readily identifiable as texts from both the Hebrew Scriptures (Psalms, First Reading) and the New Testament (Second Reading, Gospel). The Eucharistic prayer at the heart of Mass re-echoes the events at the climax of the ministry of Jesus -the Last Supper and his Passion. The Communion Rite gives us the Lord's Prayer (Matthew 6:9-13 and Luke 11:2-4) and our response to the invitation to Communion uses the words of the Centurion (Matthew 8:5-13) requesting that Jesus heal his servant without having to make a house call to the dwelling of someone regarded as a pagan oppressor.

The Gospels used in Sunday worship are taken from a 3-yearly cycle identified by the letters A, B and C – with Year A drawn from the Gospel of Matthew, Year B from Mark and Year C from Luke. John's Gospel is proclaimed on particular Sundays in each of the three years.

I would suggest however, that this might lead us into complacency about what the Bible offers us as Catholic Christians. There are many texts which are not used in formal worship. Some graphically describe violence, treachery and unspeakable evil which would be inappropriate for a congregation which includes children, the frail and the oppressed. So, how can we engage more fully with what the sacred texts offer by way of history, myth, testimony and meaning in a way which helps us to make sense of the challenges we face in the world around us in our time?

In answer to this question may I offer a very simple but profound set of reflections on bible texts

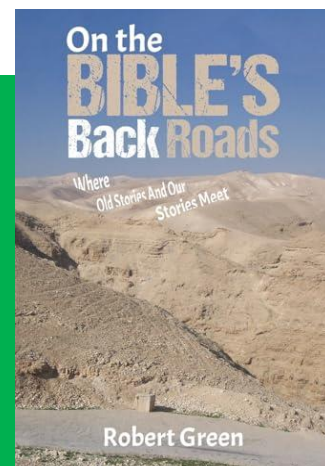
recently published by a retired Anglican priest Rev Rob Green. His book *On the Bible's Back Roads: Where Old Stories and Our Stories Meet* offers a set of reflections (47 in all), which might be used as a daily Lenten resource for individuals or for groups meeting to share biblical reflection and prayer. Each reflection takes up less than 3 pages and poses question to consider and a prayer for concluding the session.

To give but one example of the format, the story of Jephthah in the Book of Judges 11:29-40 is a horror story of how a father makes a bargain with God to sacrifice the first thing that comes out of his house if God grants him victory over his enemies. Sadly, it is his only daughter who comes of the house, not one of the domestic animals, and the girl accepts her fate and simply asks for a two month stay of execution so that she can spend some final time with her friends. What does such a story convey to us today? The question posed is about rash judgement when we are carried away by some agenda or other and then dealing with the aftermath.

Stopping and thinking are the order of the day here and the prayer intention is to ask for forgiveness when we have been unthinking and harsh to others. We ask the Lord to *'grant us wisdom and right judgement in all things. Amen.'* We certainly do not have to be scripture scholars in order to plot a God-given trajectory for the way ahead. A willingness to read, discuss, reflect and pray can be the best Satnav for our journey as pilgrims of hope.

Bridie Stringer

'On the Bible's Back Roads: Where Old Stories and Our Stories Meet' by Robert Green: Austin Macaulay Publishers



'Treasuring the Gifts'

Spiritual Directors Conference – 9 November 2024

This year's conference was held online. Our guest speaker was Dr Pia Matthews, a senior lecturer at St. Mary's Catholic University in Twickenham. The theme was neurodiversity. There were 18 participants from our own and other dioceses and from the Spyder network.

Pia is a distinguished academic MA and PhD from St Mary's and a pontifical doctorate, and has written extensively on healthcare ethics and spirituality. In 2015 Pope Francis appointed Pia an expert to the synod on the Family and Pia has represented the Catholic Bishops' Conference of England and Wales at the Dicastery for Laity and Family Life. She has also presented on spirituality, disability and catechesis to the Pontifical Council for Culture and the Pontifical Council for Promoting the New Evangelization. Currently Pia is working with the US National Catholic Partnership on Disability to develop a resource for Catholic theology and disability.

Pia introduced her first presentation focusing on celebrating otherness. We then went into breakout groups to share experiences and challenges when supervising those with neurodiversity.

Pia's second presentation was on vulnerability and human dignity, and we were then asked to consider the pastoral practicalities.

After lunch we watched a you tube video. Fr. Michael Schneider is an American priest who has been diagnosed with autism and he spoke powerfully and openly about the challenges he has faced.

Pia then encouraged us to think about how we can reach out to those who do not or cannot access direction. We then spent some time pulling together some guidelines to ensure inclusivity and accessibility.

The day began and ended with a short liturgy led by members of the SFT. It was a very informative and constructive day, and we felt very privileged to have Pia with us.

Tina Quinn

We are all called to grow in holiness. All have a part in God's plan. God loves you just as you are



Action Points and Guidelines For Spiritual Direction and Neurodiversity

- God is already there!
- Those we direct may be uncomfortable with who they are
- God does not make mistakes
- People are not problems
- Every human being is both material and spiritual
- What vocation does God have for each one of us as we are?
- A unique vocation
- God loves you just as you are

We are all called to grow in holiness

All have a part in God's plan

We should never forget the action of the Holy Spirit.

Helping the person to become the person God wants them to be.



Directors' News 1

WISDOM CENTRE, ROMSEY

A Spirituality of Ageing: The Evening of Life Thursday
22 May 10.00am – 12.00pm
Facilitated by Mary Dunn

Silent Retreat Day
Saturday, 14 June 10.00am - 4.00pm
Facilitated by the Breathing Space Team. To book:
email reception@wisdomhouseromsey.co.uk or
telephone 01794 830206 Wisdom Centre, Wisdom
House, The Abbey, Romsey, Hants. SO51 8EL

Meditation
Weekly in-person meditation every Wednesday
evening. 7.30pm - 8.30pm Free of charge. No need to
book.

DOUAI ABBEY, UPPER WOOLHAMPTON, READING

Workshops and Reflection Days: 10.30am – 4.00pm
Contribution £30. Bring own lunch Booking and
enquiries: email: pastoral@douaiabbey.org.uk

Saturday 10 May
Reflection Day: The Sabbath Day and the Lord's Day
A focus on bible texts which link with the Lord's Day.
led by Caroline Farey

Saturday 17 May
Workshop: Living in a Sainted Land Discovering saints
of the Thames valley and Wessex. led by Br Simon
Hill OSB

Saturday 31 May
Reflection Day: Bible Alive – Scripture Speaks
Contemplating Mary's visit to Elizabeth. led by Br
Aiden Messenger OSB

Saturday 7 June
Workshop: The Afternoon of Christianity The
institution of the Church in the light of the recent
book by Tomas Halik. Led by Fr Peter Bowe.

Saturday 14 June

Reflection Day: Rumours of Light An introduction to
the poetry of Gideon Heugh, which reflects
spiritually on the natural world.
Led by Barbara Priest

Saturday 28 June

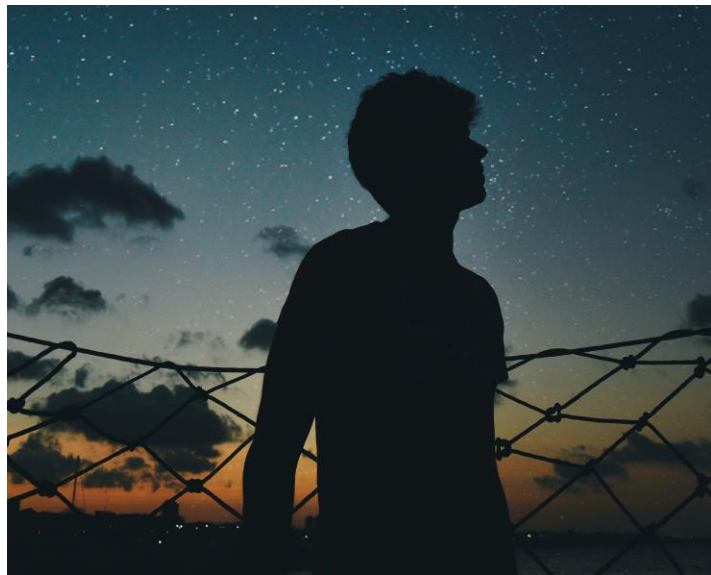
Workshop: Vanity of Vanities, all is Vanity – Is it? The
Book of Ecclesiastes as a message of hope. led by Fr
Peter Bowe OSB

Saturday 5 July

Workshop: Contemplative Photography
Encountering the divine through image making.
Bring a camera or smartphone if possible. led by
Roddy Maddocks

LONDON CENTRE FOR SPIRITUAL DIRECTION

The LCSD provides a Community of Spiritual
Directors to offer relational, developmental, and
personal support to individuals who offer the
ministry of Spiritual Direction. For details of
Membership, email: www.lcsd.org.uk



Directors' News 2

SARUM COLLEGE, SALISBURY

2 April - The Passion, Self Denial & Letting Go. Online 7.30-9.00pm (£18/£50 series). This final session with Thomas Jay Oord in the Windows onto the Passion series explores the concept of kenosis for modern ministry.

14 April - Women Mystics: Teresa of Avila, online 7.30pm - 9.00pm (£18) Dr Gillian Ahlgren leads this exploration of The Interior Castle's first four of seven stages in the mystical life.

19 May - Women Mystics: Thea Bowman, online 7.30pm - 9.00pm (£18)

12 - 15 May - Hildegard's Scivias, onsite (from £495) Deep dive into the work of the 12C theologian and polymath, Hildegard of Bingen.

23 July - Clare of Assisi and Female Expressions of Franciscan Spirituality and Theology, onsite/online (£70)

29 April - Exploring Theology Spring Term Living Out Christian Faith, 7-9.30pm (from £95) Explore questions and dilemmas Christians face in their day-to-day life, using practical theology and ethics to faithfully navigate our complex world.

Details of all these courses/events: email courses@sarum.ac.uk.

Sarum College
19 The Close
Salisbury
Wiltshire
SP1 2EE



Events, Retreats and Resources

BENEDICTINE

Douai Abbey, Upper Woolhampton, Reading
English Benedictine Congregation under
the Patronage of Saint Edmund, King & Martyr.
www.douaiabbey.org.uk

Quarr Abbey, Ryde, Isle of Wight
A Catholic Benedictine Monastery that offers
hospitality and a range of activities and events.
www.quarrabbey.org

Worth Abbey, Crawley, East Sussex
An English Benedictine Monastery. The '*Open Cloister*'
is the Abbey's programme of weekend and mid-week
retreats, open to both men and women. The Retreat
Centre brochure is available online.
www.worth.co.uk/retreats/online-retreats

**The Lay Community of St. Benedict (LCSB)
Lay Benedictines**
The Lay Community of St. Benedict (LCSB) is dedicated
to the Gospel and the spirituality of St. Benedict.
Members are married, single, men or women, young
and old. Includes lay people and those called to
religious ministry. For daily prayer times click on
www.lcsb.uk

CARMELITE

**Carmelite - Order of Discalced
Carmelites UK, Carmelite Spirituality Centre,
Carmelite Priory - Boars Hill, Oxford**
Provides an extensive range of resources such as
online talks and retreats, lectures, courses, such as
the *Living Prayer course - a course in contemplative
prayer and living*.
www.carmeliteprioryoxford.com

JESUIT

**London Centre for Ignatian Spirituality
Mount Street Jesuit Centre**
www.lcsd.org.uk

St. Beuno's Jesuit Spirituality Centre, North Wales
St. Beuno's provides a wide range of Individually
Guided Retreats including online, themed retreats
and training courses, such as *Retreat Giving and
Spiritual Guidance*. It provides courses in Spiritual
Direction, Spiritual Accompaniment, and Prayer
Guiding.
Info@beunos.com
01745 583444



Sarum College, Salisbury

Sarum College is an ecumenical Christian institution. It offers a range of day courses, short courses, modules and postgraduate study, such as MA Christian Spirituality. Examples of courses and modules include Foundations and Forms of Christian Spirituality, Spirituality, Health and Wellbeing, Spiritual Development in Context.

www.sarum.ac.uk

Wisdom Centre Retreat and Conference Centre, Romsey

The Wisdom Centre offers a wide range of day retreats, activities and events.

www.wisdomhouseromsey.org.uk

Catholic Spirituality Network

Promotes the awareness of retreats and helps people develop their own spiritual life within the Catholic community. It is one of the denominational member groups of the Retreat Association.

www.csn.retreats.org.uk



PRAYER RESOURCES

Centre for Action and Contemplation

Daily meditations and online courses.

www.cac.org

Magnificat

The Magnificat is a spiritual guide to help you develop your prayer life, grow in your spiritual life, find a way to a more profound love for Christ, and participate in the holy Mass with greater fervour.

us.magnificat.net/home/discover

Pray as You Go

Pray as You Go, a daily prayer session, designed to go with you wherever you go, to help you pray whenever you find time, but particularly whilst travelling to and from work, study, etc.

It provides a framework for your own prayer, lasts between ten and thirteen minutes and combines music, scripture and some questions for reflection. The style of prayer is based on Ignatian Spirituality.

pray-as-you-go.org

Prego

Download *Praying with the Sunday Readings* by clicking on this link:

<https://bit.ly/3gB8Bbr>

Sacred Space

www.sacredspace.ie

The World Community for Christian Meditation

Daily reflections and other online opportunities for prayer and meditation.

www.wccm.org

Universalis

<http://universalis.com>



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**Catholic Diocese of Portsmouth
Spirituality Formation Team**

