This Wretched Word 'Spiritual'

Send your children on journeys

Talk by Robin Richardson to the Redbridge Standing Advisory Council on Religious Education (SACRE), 1998.

Introduction

> She got hold of this wretched word 'spiritual'. It's one of those words I've never quite understood. I mean, I've always hated the way people use it.

The speaker is Tom Sergeant, a character in David Hare's play *Skylight*. He's talking about his late wife. Shortly before she died she became, he says, 'quite mystic.' He adds: 'I don't mean to sound cruel but it was kind of difficult for me.' And he explains as follows:

> She got hold of this wretched word 'spiritual'. It's one of those words I've never quite understood. I mean, I've always hated the way people use it. They use it to try to bump themselves up. 'Oh I've had a spiritual experience,' they say, as if that's the end of the argument. Spiritual, meaning: 'It's mine and shove off.' People use it to prove they're sensitive. They want to dignify quite ordinary things. Religion. Now that is something different. I like religion. Because religion has rules. It's based on something which actually occurred. There are things to believe in. And what's more, what makes it worth following — not that I do, mind you — there's some expectation of how you're meant to behave. But 'spiritual', well, it's all wishy-washy. It means 'well for me this is terribly important, but I'm blowed if I can really say why.'

To talk about spirituality, according to Tom Sergeant, is to wallow in muddle and ambiguity. People indulge in such wallowing to prevent their views and experiences being examined, discussed or challenged by others, and in order that they may shrug off, therefore, all responsibility for looking at their own selves self-critically, or at the practical implications of their beliefs for their behaviour, their contacts with others, their politics. Discourse about spirituality, he claims, means merely 'it's mine and shove off'.

Tom Sergeant's voice is an influential voice in the world around us. To give a talk on spirituality is necessarily to engage with him.

The engagement here this evening is to be over three rounds. First, the talk will take this twelve-letter, six-syllable word spirituality and visit six separate places where it has a habitation — six places where it slips off people's tongues or word-processors, and is part of the wallpaper, as they go about their normal business. The six places will be (1) a Clapham omnibus (2) secular poetry and fiction (3) the Bible (4) teachings in the major world faiths (5) your local bookshop, with its shelf or section entitled 'spirituality and the occult' or some such and (6) those terrible twins, or any way those mildly terrifying twins, currently affecting all of us who work in education, the Schools Curriculum and Assessment Authority, SCAA, and the Office for Standards in Education, Ofsted.

Second, the talk will draw out six general principles from the six visits.

Third and finally, it will mention six practical projects, or practical-ish projects, to do in schools: six things to do, or to continue doing, tomorrow morning, and to do week in week out. In the background throughout, the lecture will have in mind the remarkable and inspiring new syllabus produced in this borough, *Exploration and Response*. 'To be human,' says the syllabus on its first page, 'is to be part of a community of explorers.' And if you love your children, it says, citing an ancient proverb, send them on journeys.

There are many kinds of journey, the syllabus says. For example, a talk is a kind of journey, of exploration, both for the speaker and the audience. Exploration is the task and the nature of this talk as well as its subject.

Six syllables to start the journey off; six places to touch and take in; six principles to draw out; six practical-ish projects to get down to back home.

An interesting number, six: the number of days, according to founding stories in Islamic, Jewish and Christian cultures, that it took to create the organic and inorganic worlds, but one less than the number of dawns and sunsets in a week, the basic unit of our work and play as created beings. For creation to be perfected, consummated, a seventh day was required, a day of repose and inactivity, a day of silence and unknowing, a day of — it could be said — spirituality. It is appropriate, it follows, that a talk on spirituality should limit itself to thinking in sixes: a talk on spirituality should not bid to say it all, should not attempt to enter the day of rest, of silence. A talk on spirituality, if it is to true to itself, must be incomplete, restlessly unfinished.

If you love your children, send them on journeys.

So Tom Sergeant here we come, restlessly incomplete, exploratory, but engaging.

Round One: six visits

These visits will be like, due warning should be given in advance, those of an eclectic and picky jackdaw on a cook's tour
— trippery and a trifle scatterbrained, such that if it's Tuesday it must be the Bible, if Friday Ofsted, and if Sunday, the first day of the week, the Clapham omnibus.

On Sunday, then, a Clapham omnibus, the archetypal place where ordinary down-to-earth people chat about and chew over the ordinary down-to-earth dailiness of their daily lives. Question: What do ordinary people mean when they use the word 'spirituality'? Answer: Nothing, for they don't use it, it's not in their active vocabulary. Wherever else they're going to or coming from, these folk on the bus one Sunday, it's not church or any other place of public worship. But these people do use the related and more basic word 'spirit'. So-and-so is in high spirits, they say, or so-and-so's spirits are low. That's the spirit, they remark, when they approve of someone's defiance and resistance, and that raised or dampened my spirits, they mention, of something which inspired or depressed them. Spirituality, they imply, is to do with good cheer, good humour. Not in the sense of being an extrovert life-and-soul-of-the-party sort of a person, but in the sense of not letting things get you down, of keeping calm and keeping fighting. The opposite of spirituality, on a Clapham omnibus, is surrender. And it's being irritable, morose and miserable, grumpy.

In a primary school the other day I watched a child writing out the words of a song: 'What shall we do with the grumpy teacher,' ran the refrain, 'what shall we do with the grumpy teacher, what shall we do with the grumpy teacher, early in the morning?' For those of us who work in education that's one of the great spiritual questions of our times, as posed on a Clapham omnibus. We forget that bus and its passengers at our peril, on this evening's subject as on all others. Let us, however, move on now to visit a second place — let us visit, on Monday, secular poetry and fiction.

There is a continuum, not a dichotomy, between conversation and poetry, and between gossip and the novel. So let it be clear: we are not moving completely and entirely away now from the chat on the Clapham omnibus.

Rather, we are slipping further along a continuum — we are moving further along the bus, not boarding another bus altogether, and certainly not taking a cab or chartering a private jet.

Many poets have been fascinated by the continuum which runs from the language of chat to the language of poetry. In his poem entitled 'Afterwards', Thomas Hardy imagined his own neighbours and acquaintances chatting, making conversation with each other to while away the time, in the days following his own death. Not a cheerful subject, and Hardy wasn't exactly a cheerful person. But there's a kind of good cheer in the poem, as also most certainly in a commentary on the poem recently published by Seamus Heaney.

Heaney imagines not only Hardy's neighbours talking about the late Mr Hardy but also the reader of the poem talking with the neighbours. 'He was a man who used to notice such things,' say the neighbours, in the language of the Clapham omnibus. 'Which things?' asks the reader, and the reply comes as it were from Hardy himself beyond the grave but through the lips of the neighbours:

> 'The May month which flaps its glad green leaves like wings,/ Delicate-filmed as new-spun silk.' 'To him this must have been a familiar sight,' say the neighbours. 'What must have been a familiar sight?' asks the reader. 'The dusk when,' says the poem, 'like an eyelid's soundless blink,/ The dewfall-hawk comes crossing the shades to alight/ Upon the wind-warped upland thorn.' 'Anything else?' asks the reader. 'Blackness, mothy and warm,' replies the poem. 'The full-starred heavens that winter sees,' things like that.' 'My God!' says the reader.

Heaney fuses together here two worlds. In the one world, the world of the Clapham omnibus, 'my God' is a banal expletive. In another, the world of passionate prayer, 'deus meus' is spoken with adoration and excitement, in tones normally used only between lovers, or between parents and tiny children. The power which enables Hardy to effect this fusion of two worlds is the power of poetry, a power which Heaney calls spiritual power. It is the power to look artfully upon life, and upon death, disintegration, hurt and loss, and to choose, artfully, life. In a lecture on a poem by W B Yeats, Heaney says that 'the poem's stylistic excellence and its spiritual proffer converge'. Yeats's poem, he says,

> suggests that there is an overall purpose to life; and it does so by the intrinsically poetic action of its rhymes, its rhythms, and its exultant

> intonation. These create an energy and an order which promote the idea that there exists a much greater, circumambient energy and order within which we have our being.

Heaney finds such rhythms and exultant intonation in the theatre of Samuel Beckett and — by extension — in a wide range of twentieth century theatre, fiction, music, painting and sculpture. These too can and do 'create an energy and an order which promote the idea that there exists a much greater, circumambient energy and order within which we have our being'.

'Circumambient' means 'surrounding', particularly with regard to air. It is therefore an excellent link for our next visit, our Tuesday visit, which is to the Bible. The word 'spirituality' does not appear in the Bible and the word 'spiritual' appears only 23 times, 22 of them in the letters by or attributed to St Paul. The word 'spirit', however, occurs throughout. It is always a translation either of the Hebrew 'ruah', or of the Greek 'pneuma'; from the latter word we get pneumatic, as in pneumatic drill or tyre, and pneumonia. Pneuma and ruah both mean 'air' or 'breath' - all that circumambient stuff, and all that stuff seeping through your nostrils and your lungs and your every nerve and cell, several times every minute. When translated as 'spirit', ruah and pneuma are metaphors to describe or evoke something which is possessed by, is a property of, both humankind and God. I have my arms and my legs, and my nose and my mouth, and 'my' spirit: my spirit rejoices in God my saviour, says Mary; my heart is glad and my spirit rejoices, says the psalmist, and into thy hands I commend my spirit; I seek, says a prophet, a new heart and a new spirit within me. Ruah and pneuma: my breath, my breathing, my interpenetrating mutually receptive intercourse and fusion with all that circumambient stuff, my self, my being, my life. Ruah and pneuma are not metaphors for something I have but for something I am, for what I am, who I am, me.

God is pictured as 'having' a ruah or pneuma too. Here also the metaphor is about what God is, not about something God has - though here too the English language, with its possessive adjectives, cannot readily express this. God's spirit hovered over the face of the waters: God took one great breath, says e. e. cummings, and everything began. God's spirit is circumambient: where can I flee from your presence, says the psalmist wishing she could get away from it all somehow, could switch off and drop out, where can I go from your spirit? If the word spirituality did appear in the Bible it would be a Hebrew or Greek word translated literally, before the metaphor has taken hold, as breathing. As a metaphor it would mean the relationship between one's whole being on the one hand and the creator of the universe, the six-

day wonder, on the other. Here are two writers in the 1990s, both standing and living in traditions moulded by the Bible, saying what the word 'spirituality' nowadays means to them:

> The word 'spiritual' refers to that dimension, capacity, relationship which our whole self can have with God.
>
> [In this book] I hope to explore the relationship of what is usually called 'spirituality' to what it is to be a person, and one of the things that I am convinced of is that the process of growth towards God is also a process of growth towards oneself, and one's own self - because of the sort of God we have - is different from any other self.

Spiritual, said Tom Sergeant means 'it's mine, shove off'. He said he much preferred religion to spirituality, even though he didn't in fact believe in religion. The Bible too draws a distinction between what nowadays we would call spirituality and religion, or between spirituality and religiosity — and it is in no doubt, surely, that it is the religious self rather than the spiritual self which is prone to say 'it's mine, shove off'. The difference between spirituality and religiosity is seen in, in Paul's famous phrase, the fruits of the spirit, and these in their turn are seen —or, alas, not seen — in our interpersonal living and affections, and in all other aspects of our politics too.

Here ends our visit to the Bible. It was, yes, terribly brief. The next visit is briefer still, though to an even bigger, indeed much bigger, place. For our visit on Wednesday (to continue the image of a trippery itinerary) we visit all the major world faiths (as the phrase is). In all of them, it can be maintained, there is the same exploratory view of spirituality as in the Bible: it's to do with the relationship between a unique person at their most unique on the one hand with whatever or whoever is conceived to be the maker and sustainer of everything — everything circumambient and everything inside you — on the other; and the fruits of the relationship are seen in interpersonal living — kindness, care, affection, good cheer — and in politics, the making and upkeep of justice. In all the major world faiths spirituality does *not* mean 'it's mine, shove off'.

Our fifth visit, our Thursday visit, is to a bookshop, and to its shelves (more usually its shelf, or part of a shelf) on spirituality. We note briefly some titles: *The Complete Illustrated Guide to Reflexology*; *The Reflexology and Colour Therapy Workbook*; *Holy Ghostbuster: a parson's fascinating encounters with the paranormal*; *Earth Light: the ancient path to transformation, rediscovering the wisdom of celtic and faery lore*; *Visionary*

Dreamer: exploring the astrological neptune; *Goddesses for Every Season*; and *Infinite Happiness: discovering your inner wisdom* . Does spirituality here mean 'it's mine, shove off'? Certainly there doesn't seem to be any concern in these titles with the fruits of the spirit — kindness, care, affection, strenuous work for equity and social justice, the ending of structural oppressions. It is sufficient to note, for the moment, that these bookshelves indicate a seeking, called spiritual by those who engage in it or who sell its books, which does not find satisfying answers in any of the major world faiths.

Sixth and finally, on Friday, to SCAA and to Ofsted. The Education Reform Act tells us that we have to be concerned with the spiritual development of pupils on the one hand and of society on the other. SCAA, in its turn, tells us how to do this, or claims to. And Ofsted tells us, in a prose style which was alas not forged with spirituality much in mind, whether or not we are doing it, or — more modestly, fairly and appropriately — whether or not we *may* be doing it.

Well, what shall we say here this evening about — to adapt that unkind but not wholly unaffectionate phrase which E M Forster used of Christianity - poor talkative SCAA, poor talkative Ofsted? We may start by noting that their discourse does not involve referring to any of the other places, visited briefly here this evening, where the words 'spirit' and 'spiritual' are in use; and that so far both SCAA and Ofsted have declined to offer any substantial leadership within the educational system for debating and clarifying what, in a broadly secular society, the terms 'spirit' and 'spiritual' might still mean, if anything. But at least let us be grateful to them for helping to put and keep these words on the educational agenda.

Round Two: six principles

From our six visits we may draw six main principles to guide us as we proceed to think further about possibilities in schools. The principles are respectively to do with the need for conversation; secular vocabularies; respect for the traditions; the concept of faith development; the need to attend to fruits; and respect for silence and unknowing.

First, we need to foster and to take part in a vast conversation — no less than the conversation of humankind. Tom Sergeant has to have voice in it, and so do people from each of the six places we have visited: ordinary people talking about good cheer, on Sunday; secular artists, poets and writers on Monday, talking about the creative ways in which they look on death and life,

but choose life; the poets, leaders and prophets in the Bible who insist amongst other things, on Tuesday, that there's a difference between spirituality and religiosity, and that it's by their fruits that the difference is known; the poets, leaders and prophets in the wider community of all the world faiths on Wednesday, who similarly insist on encounter between unique individuals on the one hand and ultimate reality on the other; the people reading new age explorations on Thursday; the inspectors and curriculum developers wondering on Friday how to make practical sense of the conversation in schools and school classrooms.

The conversation has to take place in a myriad of different places: inside each school and each classroom; inside each faith community, at many locations and levels; and, of course, and extremely significantly and with great potential for delightful creativity, in gatherings and forums such this, a Standing Advisory Council on Religious Education. The conversation will be not only about differences and disagreements but also about the possibility of shared principles, for example the principles being proposed and outlined here in this lecture this evening.

Second, it follows that we need secular ways of talking and thinking about spirituality, ways which make sense on the Clapham omnibus and amongst secular writers and artists. The conversation cannot be conducted only with vocabularies developed within the major world faiths. Secular vocabularies will draw on, for example, psychotherapy and depth psychology:

> [T]he solution to the problem of our deeper exhaustion is to undertake what we would call in religious language a spiritual pilgrimage or search for God, and what the modern depth psychologist might call individuation, or the search for wholeness.

And they will be nourished also, of course, by writers and artists:

> The energy of the attentive scholar or artist is spiritual energy. The energy of the bereaved person trying to survive in the best way, or of the mother thinking about her delinquent son (and so on and so on) is spiritual.

Rhetoric, W B Yeats said once, is the language of our fight with others; poetry is the name of our fight with ourselves. Adopting his distinction, we could say that morality and politics are the languages of our fight with others, and that spirituality is the name of our fight with ourselves. Spirituality, in slightly different secular words, is about struggles and

tensions in the inner life. I recently tried to put this point as follows:

> Spirituality is to do with the inner world of feeling, orientation and imagining. In particular … with trust and anxiety, humility and self-importance, determination and self-pity, self-esteem and self-rejection, relatedness and isolation, purpose and nihilism, acceptance or denial of boundaries and finitude, meaning and fragmentation, courage and despair. It is different from, but affects and is affected by, the outer world of behaviour, lifestyle, relationships, arts, recreation, employment and politics … For some people but definitely by no means for all it is expressed and nourished by the beliefs, stories, practices and rituals of a religious faith.

Third, we have to attend to what the traditions and vocabularies of the major world faiths have to say. They do not necessarily assert things which secular people would not assert. But they do provide a valuable check on or challenge to secular approaches, and they may well contribute voices to the conversation which would not otherwise get an adequate hearing. One of their emphases — one which is particularly relevant for schools -—is on the role of a community in supporting and nourishing the inner lives of individuals. Another, as part of the emphasis on community, is on the role of ceremony, repetition and predictability. The narrator of David Lodge's novel *Therapy* observes at one point that we should 'discard the superficial idea of repetition as something boring and negative, and … see it as, on the contrary, something liberating and positive - the secret of happiness, no less'. The syllabus for religious education in this borough begins by reminding us not only that 'to be human is to be part of a community of explorers', and that if you love your children you should send them on journeys, but also of those famous words about repetition by the poet T S Eliot: the end of all our exploring, said Eliot, is to arrive back where we started, and recognise the place for the first time.

A fourth principle to take from the six visits is that spirituality is important throughout our lives — it's not just a subject for children. So to be concerned with spirituality in education is to be about teachers and other adults, not just the pupils. But at different ages and stages we have different tasks and interests. So the conversation of humankind about spirituality is not only between people in different traditions, including secular traditions, but also across the generations. And within each one of us it's between our younger and our older selves.

The narrator in David Lodge's *Therapy* has a therapist who asks him to take

a sheet of paper and write down a list of all the good things about his life in one column and all the bad things in the other. In the Good column he writes that he is professionally successful; well-off; has good health; stable marriage; kids successfully launched in adult life; nice house; great car; and as many holidays as he wants. In the Bad column he writes just one thing: 'feel unhappy most of the time'. Lodge makes it clear that he sees this unhappiness as essentially spiritual, and a rather typical sort of feeling for people who, like his character, are middle-aged. Fighting with such unhappiness, Lodge implies, is the supreme spiritual task of middle age. ('What shall we do with the grumpy teacher?') People of other ages have other fights. All have something to say to each other, and to hear from each other, in the conversation of humankind.

A fifth principle is to do with the concept of fruits: by their fruits ye shall know them. It is by their fruits that we can tell the difference between religiosity and spirituality, or between the kind of spirituality that Tom Sergeant was castigating ('It's mine, shove off') and the kind that is commended and explored in the world faiths, and by great artists and writers. The relationship between an individual human being and that which they name as Jahweh, or Allah, or Heavenly Father, or Vishnu, or Shiva, or Brahman, Tao, Dharmakaya, Sunyata, Nirvana - is invisible, it's in the inner life. But its fruits are seen in the outer world of politics.

Politics is not just Tory, Liberal Democrat, New Labour. (Though certainly the ways in which interests are mobilised in our society through and by mass political parties is of immense importance, and it's difficult to imagine a school which explores spirituality without also exploring, in some way, the programmes and potentials of political parties.) There is also the politics of everyday life: the politics of a school, a classroom, a household, a local education authority, a workplace, a love affair or indeed any other relationship between two people, a faith community. Even, let us recall here just at the moment, there is the politics of a standing advisory council on religious education. In all these political arenas the fruits of spirituality are seen.

Sara Maitland's novel *Home Truths* is beautifully about, in particular, the politics of households and families. One of the characters is Felicity, and another is Felicity's five-year-old daughter Alice. Alice is profoundly deaf. Felicity is a devout believer in God. Here is a brief description which Sara Maitland gives of Felicity's prayer life, her inner life, her spirituality:

> God was entirely on Alice's side. God always sides with the little ones,

> children over adults, the sick over the healthy, the minorities over the powerful. Felicity did not see this in terms of politics, in terms of Liberation theology … but in terms of relationships. God loved her and God loved Alice, but in any struggle He would side with Alice, because Alice was deaf. It was this knowledge, this certainty that made it possible for her to fight so hard for Alice, but the same certainty made it impossible for her to fight for herself … Over the last months she had had to dodge God. She had even tried persuading herself that God did not exist; but she could not convince herself. God existed all right and wanted more from Felicity than she had to give. 'It's not fair,' she wanted to scream … she was too lazy, too greedy, too selfish, to have a child that was not of her choosing.

Sara Maitland recalls that the fight with others and the fight with oneself is a single fight, two sides of the same coin, and she recalls too that neither aspect of the fight comes ever easy. But mainly she is being quoted here to recall the maxim that by their fruits ye shall know them: the inner world of spirituality, or of fight with oneself, is seen through its consequences in the political world, the fight with others.

Sixth, the principle of silence, or of unknowing. There are limits to our knowledge and to our language, and we need to live at ease with these limits even as we test them and batter against them. We have to accept that there are things we can never know, experiences we can never name, fights we can never win, tasks we can never finish. Herein too lies a difference between religiosity and spirituality. In the former, religiosity, there are certainties: formulae which say it all and rituals which do it all, literalist beliefs that truth can be contained fully within a text. But in the latter, spirituality, there are acknowledgements that words are never fully adequate, and that therefore sometimes silence and stillness are more eloquent.

To assert the importance of silence, of unknowing, is not a counsel of despair. On the contrary, it is a counsel against despair, for amongst other things it is a reminder that certainly there are practical things to do and to attend to. So to speak, there's plenty to do and to see to on the first six days of the week even though silence and unknowing are apposite on the seventh. In schools, these practical things on the first six days of the week include things like providing for stillness; making much use of narrative and story; ensuring that the school's physical environment is aesthetically patterned and ordered; teaching about the natural world (particularly cycles and repetitions in the natural world - dawns and sunsets, life-cycles,

seasons, breathing) and also the social world; going on journeys of many kinds ('if you love your children send them on journeys'); and looking at the fruits of the spirit in the outer world of politics.

Round Three: six practical-ish projects

This last part of the talk takes the form of quotations from an Ofsted report about the provision made for spiritual development at a school in this borough. Ofsted inspectors cannot see what is happening inside pupils' inner lives, and are not expected to look. They can, however, look at outward and visible signs of that which is inward and spiritual: they can look, as indeed they are specifically required to look, at a school's practical arrangements, its provision. In the report which I am about to quote six aspects of the school's provision are commended. Each aspect is introduced by a single word, and the initial letters of these words are respectively S, M, T, W, T and F. By a coincidence whose origins and nature need not at the moment delay us, these are also the initial letters of the first six days of the week. The report is imaginary, but is about a real school — indeed, about many real schools, I am sure — in this borough.

Sunday: silence
The school has points in time and space
of stillness and of rite, found and made,
so staff and pupils sometimes cease
from getting, gaining, giving grades.

Monday: myths
The school's a store of stories, told and heard,
- everyone's a storytelling creature;
ordinary, miraculous, calm, absurd:
every pupil grows from stories; so does every teacher.

Tuesday: textures
The school's surfaces have depth and range —
pattern, cloth, shade, flower, leaf:
textures are like texts, they engage
and mirror, and tell and dance, the self.

Wednesday: worlds
Pupils know and touch the seasons,
and dawns and dusks and births and lungs,
and know and touch the world of persons,

their loves and losses, dreams and songs.

Thursday: trips
With love and care the teachers send
the pupils out on journeys every day
by dark and light, on water, foot and land,
to hear new tongues, learn new play.

Friday: fruits
The school talks and thinks about what's fair
and knows that no-one's in this alone,
and to engage with politics they dare:
by their fruits they are known.

Concluding note

Exploring spirituality: six syllables, six visits, six principles, six practical-ish projects. We are a community of explorers. If you love your children send them on journeys. The end of our exploring is to arrive back where we first started, and recognise it for the first time.

An interesting number, six: the number of days it took to create the organic and inorganic worlds. But one less than the number of dawns and sunsets in a week, the basic unit of our work and play as embodied beings. For creation to be perfected a seventh day was required, a day of repose and inactivity, a day of silence, a day of - it could be said - spirituality. It is appropriate, it follows, that a lecture on spirituality should limit itself to thinking in sixes: such a talk should not try to say it all, should not attempt to enter the day of rest, of silence.

A lecture on spirituality, if it is to be true to itself, must be incomplete, restlessly unfinished.

If you love your children, send them on journeys.

References

1. 'She got hold...': *Skylight* by David Hare, Faber and Faber 1995, pages 44/5.

2. 'The May month...': *The Redress of Poetry* by Seamus Heaney, Faber and Faber 1995, page xvii. The reference to a poem by Yeats is on

page 149.

3. David Lodge, *Therapy*, Secker and Warburg 1996, page 23.

4. Definitions of spirituality: respectively *The Lord's Song* by Jim Thompson, Fount Books 1990, page 79, and *A Big-Enough God* by Sara Maitland, Mowbray 1995, page 4.

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6. 'The energy ...': *Metaphysics as a Guide to Morals* by Iris Murdoch, Chatto 1991, page 505.

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