

SOCIAL SIN AND SOCIAL GRACE

By MARGARET ELLEN BURKE

IN THIS POSTMODERN, TECHNOLOGICAL AGE there is an urgency for Christians to be more aware of the complexity of relationships in their lives: the dimensions of the personal, interpersonal, public or social, and ecological. In addition to achieving a heightened awareness, we need to become more familiar with methods which help us, as groups, distinguish what moves us toward God and what moves us away from God. It is this effort to live as such discerning persons that I wish to address.

The concept of social sin actually began to appear in the 1960s in relation to questions of racism, poverty, war and peace. A realization dawned: structures and institutions are not neutral in their make-up or operation but embody values which reflect those held by the people who constructed them. What became evident through social analysis was their great potential for good or evil.¹ It was at the 1971 Synod of Bishops that the category of social sin found in earlier teachings was explicitly debated and written about in the synodal document, *Justice in the world*. These words are now frequently quoted:

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.²

What is *social sin* and its correlative *social grace*? The term social sin is the designation for the reality of sin as a social phenomenon. Peter Henriot indicates that social sin refers to:

(1) structures that oppress human beings, violate human dignity, stifle freedom, impose gross inequality; (2) situations that promote and facilitate individual acts of selfishness; (3) the complicity or silent acquiescence of persons who do not take responsibility for the evil being done.³

Social sin is to be understood as being manifested both internally and externally in structures and situations.

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Patrick Kerans and others use the terms *sinful social structures* or *structural sin* instead of social sin. A social structure can be sinful in source and in consequences. Peter McVerry describes sinful structures as:

the formal set of relationships which result in the oppression of groups of people, while enabling other groups of people to benefit from the oppression, even without those benefiting fully knowing or fully consenting to the oppression.⁴

On the other hand, Leonardo Boff describes social grace as:

the presence of God and God's love in the world and the corresponding human experience. This grace is at work socially and liberatively in all the dimensions of human reality.⁵

It touches all relationships with others and the world. But how can this grace be activated? How does one go about raising the consciousness of the membership to their manner of collusion, and to their corporate responsibility to take effective action?

For over ten years I have been a member of two staffs involved in the training of spiritual directors. We have seen how essential it is to provide these directors with a process to uncover the social sin and social grace in the structures in which they participate. This method is also meant to sharpen their capacity to listen for these very same dimensions in the lives of those they accompany. Our Center staff chose the pastoral cycle created at the Center for Concern in Washington DC. It was of immense value as a tool for discernment in uncovering the connections between spirituality and justice.⁶ This process developed by Joseph Holland and Peter Henriot was initially called the 'praxis cycle'. This creative theological tool is one that engages the multidimensional levels of human experience. It is based on the premise that experience mediates God's ongoing revelation. As our staff continued to use this tool in our training we found that we needed to change some of the questions for reflection and adapt them to meet our particular needs. We renamed our version of the tool the 'Experience Cycle'; others more recently began to entitle it 'Life Frame'.⁷

Its effects have been remarkable. For example, it enhances the way one listens; it enables one to raise questions and explore in greater depth areas that might not otherwise be considered part of the spiritual direction conversation. The process sensitizes both director and

directed to the connectedness of all of life while providing a concrete way to grow in becoming a more discerning person.

Before entering the process in greater depth with a group, I find it essential to spend some time reflecting on four major and interrelated aspects of human experience: the personal, interpersonal, societal and ecological aspects.⁸ As Peter Henriot writes:

. . . these are not separate and distinct dimensions so much as . . . moments in our perception of a single reality or inter-related and interpenetrated aspects. Thus the identity of a human person is inadequately situated outside a consideration of all . . . dimensions simultaneously.⁹

Awareness alone of the societal and ecological dimensions of experience in participants did not necessarily indicate a consciousness and/or appreciation that social structures must be taken seriously. However, as individuals began to recognize how they had been affected by these structures, a variety of reactions surfaced. Initially these ranged from discomfort to shock and disbelief. No matter what the immediate reaction, the energy released motivated the participants to look at the many structures that are part of their lives with new eyes.

As we begin the exploration of this process four other points are clear. First, this is a very disciplined discernment process, one that can be prodigiously fruitful. Second, it is holistic, involving the whole person, left and right brain. Third, it is arguably similar to the weeks of the Spiritual Exercises in that for each phase the participants pray for a particular grace and the movement throughout is toward ever greater freedom. Fourth, while individuals can use this tool to great benefit, it is a superb group discernment process in which each and all grow in wisdom and grace. The internal changes that take place in the participants as they discover how to bring about the transformation of their structure are fired with incredible energy. Observing the movement from apathy or helplessness (or both) to hope and determination in the face of a structure is very much like watching the chrysalis being changed into the butterfly.

Phase one: choosing a structure

The choice is very significant. Although each participant is reflecting on a different structure, the group members are affected by one another. They hear descriptions of graced moments and analysis of various structures. The structures we choose must have significance for us. In other words, there must be either a desire to address it or a strong

resistance to addressing it – possibly both. The intensity of feeling often indicates the structure we are being invited to address. In this disciplined process, it is important to focus on the locus of energy and the desire to co-operate with God. The time we take in assisting the participants to choose a structure and to refine and define its parameters is essential. Those who do not give sufficient reflection to their choice, or who choose a structure that is too big, often encounter difficulties in later phases.

In making a schematic diagram of their structure, participants recognize the particular aspect they must focus on. This delineation is essential. For example, one woman chose the Church as her structure. The more we discussed her feelings and the reasoning behind her choice, the more she came to realize that there was a particular aspect of Church she would choose. Her focus became crystal clear. Because she was one of the two lay members of a predominantly clerical and religious staff, she chose the parish staff. As we engaged in a conversation about her structure, what surfaced was her personal struggle as a lay woman on this parish staff. As the dialogue continued, she recognized that the parish staff was a part of the larger structure called Church. In being able to focus on her role as a member of the parish staff, she noted an internal shift in herself. The sense of being overwhelmed as she looked at Church shifted to intense anger as she considered her role as lay woman on the parish staff. With a more defined focus, she was able to engage the process in a way that was not only enlightening but extremely beneficial for her.

Phase two: the affective dimension

The focus here is on what is going on and how one feels about it. The grace that is prayed for is the light to know which movements of one's heart and mind are of the Spirit. This is often called the 'insertion phase' because it is through our felt reactions that we are initially drawn into the Experience Cycle. In this portion of the cycle we reflect on the individuals who make up the structure and what they are like. Of the numerous reflection questions in this phase, there are a few that get at the heart of the matter. What concrete specifics are happening to you and others in the structure? With whom do you identify and relate? How do you find yourself responding in your structural setting in behaviour, feelings and prayer? I have always found the response to this latter question, in particular, very revelatory. More often than not, participants can go into great detail regarding their feelings and behaviours but they are brought up short in relation to the prayer. The

most frequent reaction is one of surprise with shades of embarrassment. Why is that? It is quite simple. They realize that they have not taken the situation to prayer. Oh yes, they may have reacted internally with strong emotion and may even have shared their experience with others, but they have not honestly engaged their experience with God. If they have brought their reactions to their relationship with God, the manner in which they do is quite revealing. Many confess that rather than hold out their pain or describe their struggle or difficulty, they simply beg for relief: 'Take it away' or 'Fix it'. This can provide a humorous interlude as the group begins to see how God works with them and in spite of them. At this point inviting them to touch gently into God's desire is encouraging and begins to create an atmosphere of deepening trust.

Phase three: the cognitive phase

The focus at this point is getting at the facts and interconnections. The grace prayed for is to see the signs of the times and the sources of creativity and hope for one's structure. In this phase there is a shift from feelings to engaging the powers of thinking, distinguishing, analysing and differentiating, called 'social analysis'. Having explored feelings, we do an in depth exploration of the facts underlying those varied reactions. Just as photographers choose different lenses to enhance or bring out certain details in their work, so we look at the content of our chosen structure through a variety of lenses. One way to begin uncovering the interconnections is to ask: What is the history of your structure? What economic, political, religious, cultural and social traditions have been operative in its history? What basic assumptions are operative? Who has power and how is it exercised? What will happen if the situation continues as it is now?

When a group of religious came to the first question in this part of their process, an explosion of insight occurred. Their membership had come from two distinct socio-economic groups. One was the hard-working agrarian people with limited opportunity or resources for education. The other was the upper class where money and higher education were not only available but highly valued. They began to recognize for the first time some of the underlying reasons for their internal strife. The docility and low self-esteem of the country folk was often at odds with the determination of the more affluent for greater resources and continual opportunities for learning. This beginning of self-understanding also enabled them to see more clearly how their differing cultural backgrounds strongly influenced their values and, in turn, the view each held towards poverty, obedience and mission.

Because our assumptions are taken for granted, we are often unaware of how they influence our every decision. When we come to the question of basic assumptions, many struggle because it is difficult to recognize and identify them. We try to stimulate their thought processes by suggesting some common examples such as: 'It has always been done this way', 'No one will listen', 'It has not worked in the past', 'Might makes right'. As their creativity is released, surprises come once again: 'The programme was so well organized when I came it never occurred to me that my ideas also had a place'; 'The lunch conversation at work was always so critical that some of us just withdrew'; 'We did not realize until now that we had other choices'; 'The corporation policies have not changed because we have not exercised our responsibility creatively'.

This reflection process can work with every kind of group no matter what their background, education or experience. The essential ingredient is that the participants desire to bring about a more just social structure and are willing to reflect on their experience.

The question of power is key in any structure. Who has it and how it is exercised is very significant. Is it power over or power for? Is it used to dominate or to raise up, to isolate or to bring together, to oppress or to alleviate? For a lay group involved in the ministry of religious education, the power question opened new areas for consideration. Some recognized how the development of the agenda for the weekly staff meeting in their respective parishes and the location of their offices was symbolic of their participation in the exercise of leadership or their lack of it. One participant observed that her office was in the basement of another building on the parish complex, while all other staff had offices in the main edifice. The group began to recognize that their physical location within the structure as well as the funds allocated were expressions of value.

As it becomes evident that the grace prayed for is being received, the participants experience themselves affirmed, stimulated and drawn into a deeper place of reflection. Because the process is not a linear one, action steps will begin to present themselves at almost any point. It is extremely valuable to encourage the participants to make note of these insights as they arise but not to dwell on them at this juncture. This cyclical, grace-filled experience can be short-circuited by moving too quickly into an action step.

Phase four: contemplative stance

The focus in this phase is on being attentive to the way the mystery called God emerges. The grace asked is to be aware of the movements

of light and darkness, peace and disquiet, encouragement and discouragement which may occur. A major shift is experienced as one enters this phase called 'theological reflection'. In the last two phases, the responses to the reflection questions were in some respects more readily available. Here the dramatic shift is from left-brain to right-brain activity. The result is that the movement slows down and participants enter into a deeper level of reflection, contemplation. The feelings and facts from the two previous phases are brought into this contemplative space, this space of openness, attentiveness and expectancy. The outcome is not, nor can it be, predetermined. Although some insights and awareness have been occurring through each phase, attention is focused on how the mystery of God will be revealed. The invitation to the participants at this juncture is to be aware of the movements of God's Spirit which may occur. Many times the individuals and group enter into this phase feeling overwhelmed, hopeless and even paralysed. Their prayer and reflection up to this point often seem to be uncovering only what is oppressive, unjust and sinful. While there is need for an alternative vision, the possibility seems dim. Hence the importance of imagination, intuition and dreaming to release the creativity that is blocked and/or lying dormant.

As we move into this place of greater openness to the creative and imaginative energy of the Spirit, we also enter into a stance of waiting on God. Those who are anxious for results, quick answers or a clearly defined goal can become restless until they consciously choose to embrace an attitude of waiting, waiting on God's Spirit to emerge through the accumulated feelings and facts which surfaced in the preceding phases.

The participants begin to recognize more consciously how they are involved in many structures that sap energy and vitality. Often the sense of hopelessness that is engendered comes from an inability or unwillingness to 'dream dreams' and 'see visions'. William Lynch describes this experience as 'a sense of the impossible, a feeling of being trapped without options or alternatives'.¹⁰ 'Hopelessness', he also notes, 'is rooted in structures of thought, feeling and action that are rigid and inflexible . . . characterized by qualities of impossibility, entrapment, helplessness.'¹¹

A marked difference exists between such hopelessness described and the experience of impasse. Belden Lane says of the latter:

The left side of the brain, with its usual application of linear, analytical, conventional thinking is ground to a halt. The impasse forces us to start all over again, driving us to contemplation. On the other hand, the

impasse provides a challenge and a concrete focus for contemplation . . . It forces the right side of the brain into gear, seeking intuitive, symbolic, unconventional answers, so that action can be renewed eventually with greater purpose.¹²

Constance Fitzgerald's description of impasse is somewhat similar.¹³

Part of the ongoing challenge for each trainee is to pray for the grace to distinguish the experience of hopelessness and depression from impasse and the dark night. Faith demands active imagining; it is always asking us to put the expected promises of God together with the historical forms of the unexpected.¹⁴ The waiting, therefore, is not aimless or without expectation. It becomes focused as one engages the questions that invite the participants to hold all that has been gathered to the light of Scripture and tradition. In speaking of this phase, Tom Clarke notes that there is a twofold function.

First, it is evaluative. It makes judgments based on the gospel, naming the societal situation of specific elements in it as sinful and/or graced. Second, it is suggestive. On the basis of the gospel, it envisages some broad alternatives which are also sinful and/or graced, with a view to a future decision.¹⁵

Since each phase has a unique focus and purpose, it is essential that those engaging the process come to recognize that they are interdependent. The questions for this phase, therefore, focus on what reinforces or undercuts gospel values and the social teachings of the Church in this situation. What is graced and what is sinful in this situation? As you become contemplative of the structure being considered, have any scripture passages, events in Jesus' life or an experience in nature caught your attention? The last reflection in this phase asks if there have been any spontaneous insights, understandings, conversion/transformational aspects to the experience as they have moved through the process thus far.

In beginning to look at their chosen structure in the light of the gospel and social teachings of the Church, the participants experience a further awakening. They begin to see the elements in their structure as undermining or reinforcing those values. For one person, the diversity of gifts (1 Cor 12) present in the pastoral team was a great blessing. She was, however, experiencing how the hierarchical, clerical structure limited the engagement of these gifts. In rereading the pastoral letter *Economic justice for all*, she felt supported in her conviction, especially in reading these words:

Christian communities that commit themselves to solidarity with those suffering and to confrontation with those attitudes and ways of acting which institutionalize injustice, will themselves experience the power and presence of Christ.¹⁶

One after the other, the participants become more conscious of the inner dynamics of their structure when held in the light of the gospel and the social teaching of the Church. In this way, they become more aware of what is sinful and what is graced. Engaging the process from this perspective, many realize that their theological stance differs significantly from that of others in their particular structure.

This breakthrough of hope, this revelation of God in the very structure they are reflecting on does not come quickly. It often demands an ability to wait in silence, in darkness and in helplessness. The experience is often one of ever deepening trust in God's fidelity. For the participants, the ability to see themselves and their structures more clearly comes through the contemplative experience. The surprising and wondrous ways in which God's in-breaking occurs profoundly affect the individual and the way she or he now views the structure. Some have described the experience as follows:

Participant A: As I became contemplative of my structure, I experienced a shift within myself. My own focus seems to have moved from outside (the structure and its injustice) to inside me. The Scripture passages which caught my attention in the last few weeks, have to my surprise focused on me rather than on the structure. The passages cited were: 'I have opened in front of you a door that no one will be able to close' (Rev 3:7-13). 'Your ears will hear these words behind you. This is the way, keep to it' (Is 30:19-26).

The man recognized that there was a deep peacefulness and a stronger conviction that he was where he was supposed to be and doing what he was called to do. The new invitation or, rather, the renewed invitation was to trust that God would sustain him as he tried to work for justice in his particular setting.

When describing the effects of an experience of God, Denis Edwards notes

a liberating effect on our lives. It can show up the subtle processes by which we have internalized values contrary to the kingdom of God and call these into question. All our experiences which open out into the

mystery of grace should impel us in the direction of full human liberation.¹⁷

For another person it was an experience in nature that caught her attention. This is how she described it.

Participant B: Sometime towards the end of February, the beginning of March, I began to get a sense of how much life there was around, yet nothing looked alive. The trees and bushes looked stark. They were bare, yet upon inspection one could see the buds already in place. In the midst of the dead of winter, life was waiting to explode. It occurred to me that, in many ways, that was how I felt. I was hurting to the point of death, yet a lot of life was bursting forth inside of me. It then occurred to me that this could be our community, too. In many ways we look dead. Could life be waiting to explode from within us also?

It is only in the wake of the contemplative experience that each person comes to a clearer awareness of what is graced and what is sinful in their particular structure. As each of the above mentioned participants looked at his or her structure through the lens of grace and sinfulness, the following was observed.

Participant A: Real collaborative ministry was needed in the parish, in the Church. What was graced was the fact that the pastor, for all his limitations of background and experience, was sincerely interested in forming some kind of cooperative ministry among the staff. What was sinful was the clericalism. Roles were based on gender and status rather than on respect for individuals' gifts and talents.

Participant B: What was graced was the recognition that in spite of differing visions of religious life and mission, each of the members of the administrative team were open to God's grace. What was experienced as sinful was the manner in which decisions were made and the way certain individuals were treated.

Grace and sin are present on every level of our human experience: personal, interpersonal, public and ecological. Pope John Paul II called on

all Christians to recognize the social blindness produced in us by dominating cultural patterns, those structures which prevent us from

recognizing the evil dimensions of our social realities . . . delineating three zones of conversion for contemporary Christians: personal conversion, interpersonal conversion and structural conversion.¹⁸

In an effort to stress the fact that reality is one, Leonardo Boff says:

Everything has something to do with the kingdom of God; hence everything can possess some aspect of salvation or damnation . . . The task of theological reflection is to try to discern the plan of God in historical situations. Here our concern is to discern the dimensions of grace and dis-grace . . .

He continues in this vein:

No historical situation is so bad that it is pure oppression and leaves no room for grace. No historical situation is so good that it contains no traces of sin and oppression.¹⁹

This consciousness that emerges regarding the presence of grace and sin is one of the fruits of the participants' religious experience. Gradually that consciousness pervades many of the other structures in their lives. In the training programme, for example, the participants experience the connectedness with the Spiritual Exercises. They come to a keener understanding of the dynamic that Ignatius so clearly expresses. The knowledge that they have of the Rules for Discernment seems to expand and reach new depths. As one participant said, 'I knew the information and I've been trying to see how these movements are expressed in my directees. But I sense that there is a very different kind of knowing that I'm discovering.' The conversion/transformational aspects of the participants previously mentioned were as follows:

Participant A: I have moved from looking at the structure as an objective entity to experiencing myself, not only in relation to this structure, but to all the structures in my life. I've come to realize that other people's conversion is not my responsibility but I don't have to deny my own experience and vision because others don't agree or approve. I've come to trust the light within me and I feel at peace.

Participant B: I can now see the administrative staff for who they are, broken human beings like myself. I sense a compassion in me towards them. I'm learning to own my experience and to

trust God's word to me. I've also learned how to separate people from structures.

As this phase draws to a close, the participants experience an ever widening horizon of hope. Their creative energies are released and they experience a new energy in their desire to address their structure. The overall experience is one of knowing they are accompanied. As one of the participants exclaimed:

When I first looked at the task of identifying a social structure that I would like to engage with a view to cooperating with God in its improvement, it seemed like so many lovely words and a formidable task. I now have a deeper conviction that I am not alone. God and I are about this together. This is a new place for me.

As one of the team members accompanying participants like these, I am in constant awe at what occurs for each person at this dynamic, life-giving phase. For me it is like a constant birthing process.

Phase five: pastoral action

The focus in this phase is on what to do and how to do it. The grace that is asked is strength and courage to move into the decisions and actions that have emerged. This is the final phase of the process. It is now that the insights and decisions that have emerged must be put into action. The creativity that has been released can be engaged. The direction may be clear, but the actual path may not as yet be seen. It is important at this juncture to envision the changes necessary and then to design some very concrete, practical steps that will enable the person and/or group to direct their energies. Some of the questions that assist in clarifying and refining the action steps would be: How much freedom do you experience as you move into this phase? Which action steps do you now see as possible and most effective for you? What are the implications of your actions and what means will be used to evaluate the action that has been decided upon?

As each one enters into this phase, a great deal of inner freedom is felt. For many, the experience of this very tangible freedom is new. It needs to be savoured. It must also be grounded in ongoing discernment so that the pastoral decisions are flowing from fidelity to the graces that have been given.

For some participants their pastoral action comes from a conscious, free choice to continue working within their given structure to bring

about justice. The actions that flow from that choice can be as simple as a change in attitude or way of perceiving the situation. It can be as demanding as remaining faithful to the struggle to be 'the voice in the wilderness'. Other participants choose to leave their structure. One person expressed it this way:

When I began the Experience Cycle, I already knew I would probably leave this situation. However, the big difference is that when I began, the decision was coming from a need to run away. Now, I am freely choosing to leave a situation that no longer gives me life. The decision to leave did not change. What did change was the place from which the decision came.

The pastoral actions of the two individuals previously cited were as follows:

Participant A: I accept the staff members where they are yet continuing in a less confrontational manner to address the issue of clericalism. I will join talents with other staff members who want to be more collaborative. God's call to me in this structure is both service for and with others.

Participant B: I will suggest using the Experience Cycle as a process of prayer and reflection to prepare the community for the up-coming elections. Even if this suggestion is not acceptable to those in administration, I will gather with those who desire to enter this prayerful process.

Each person experiences a radical change through the engagement of this process. Each becomes changed in some way. It is possible that neither the structure nor the other members of the structure experience such a change. The ultimate challenge comes when one is faced with the implications of one's pastoral action. Many know they will experience hostility or suffering in some shape or form. Few anticipate ready acceptance although, surprisingly enough, they may encounter it. What is essential is that a greater inner conviction and courage to engage the pastoral action is evident.

A final challenge remains. Evaluation and accountability have always been a significant part of business and educational systems. Such methods of evaluating pastoral action are not always firmly in place in church-related structures. The plan, the means for evaluation,

can be the locus for the expression of one's creativity. The pastoral action is a concrete expression of the graced experience. The effort to evaluate the effects of the action chosen can engage the person and group in the stages of the process once again. This is another way of expressing the truth that this cyclical process is ongoing and can continue to bear fruit.

This article has endeavoured simply to point to ways that this power-filled and life-giving tool can be used in the training of spiritual directors. Its value lies in its holistic approach and disciplined process. It has the capacity to sensitize the participants to the presence and effects of social sin and social grace in all the structures in their lives and in the lives of those they are companioning. Through the reflective processes of the Experience Cycle, the participants are exposed to a multi-dimensional way of seeing and hearing the activity of sin and grace in the directors' experience. This tool assists the directors in tracing the movements of God's Spirit. It alerts them to the many ways that structures support or hinder the creative action of God.

During the long years that I have been training spiritual directors, I have seen how this versatile tool reinforces the other learning modules. Through the Experience Cycle processes the participants begin to comprehend the deeper dynamic and wisdom of the Spiritual Exercises. They grow experientially in their appreciation of and facility with the Rules for Discernment. It is such wonder-filled, delightful experience for me to be with these directors-in-training as they begin to discover, uncover and tangibly experience the interconnectedness of all of life. While this begins to happen for some during the programme itself, for others at least the seeds have been planted. The concept of contemplation in action is an extremely important one, referring to a contemplative stance before the whole of our active lives.²⁰ This stance is one of the 'growing edges' for all the participants.

The Experience Cycle is a very flexible and adaptable tool which can be used in every possible setting to uncover social sin and social grace. I have used it in the many and varied courses I teach, as well as in giving retreats. It has been the basis of my work in assisting groups in a decision-making process. The dynamism of the Experience Cycle is one that underlies every area of my ministry. As Tom Clarke says so succinctly, '... the entire process is theological, that is, an exercise of faith in search of understanding'.²¹

NOTES

- ¹ Peter Henriot SJ, 'The recovery of a Christian tradition' in J. Whitehead et al., *Method in ministry* (New York: Seabury, 1980), p 130.
- ² Introduction to *Justice in the world*.
- ³ Mark O'Keefe OSB, *What are they saying about social sin?* (New York: Paulist, 1990), pp 29–30.
- ⁴ *Ibid.*, p 33.
- ⁵ Leonardo Boff, *Liberating grace* (Maryknoll: Orbis Press, 1981), pp 213, 24.
- ⁶ Elinor Shea, 'Spiritual direction and social consciousness' in *The Way Supplement* 54 (Autumn 1985), p 30.
- ⁷ James Keegan SJ, 'To bring all things together' in *Presence* (Spiritual Directors International) vol 1, no 1 (January 1995), p 15.
- ⁸ Miriam Cleary OSU, who founded the Center for Spirituality and Justice in Bronx, New York, was the first to add the ecological dimension to the previously existing triadic model of human experience. This insight has been adapted by spiritual directors across the USA and in other countries.
- ⁹ Peter Henriot SJ, 'The public dimension of the spiritual life of the Christian' in *Soundings* (Washington DC: Center for Concern, 1974), p 13.
- ¹⁰ William Lynch, *Images of hope: imagination as healer of the hopeless* (Baltimore and Dublin: Helicon, 1966), p 48.
- ¹¹ *Ibid.*, p 63.
- ¹² Belden Lane, 'Spirituality and political commitment: notes on a liberation theology of nonviolence' in *America* vol 14, no 10 (14 March 1981), p 198.
- ¹³ Constance Fitzgerald OCD, 'Impasse and dark night' in Joann Wolski Conn (ed), *Women's spirituality* (New York: Paulist Press, 1986), pp 288–289.
- ¹⁴ William Lynch, *Images of faith* (Baltimore and Dublin: Helicon, 1965), p 22.
- ¹⁵ Thomas Clarke SJ, *Playing in the Gospel* (Kansas: Sheed & Ward, 1986), pp 149–150.
- ¹⁶ *Economic justice for all*, 55.
- ¹⁷ Denis Edwards, *Human experience of God* (New York/New Jersey, 1983), p 74.
- ¹⁸ David B. Couturier OFM Cap, 'Structural sin, structural conversion and religious formation' in *Review for Religious* vol 50, no 3 (May/June 1991), p 412.
- ¹⁹ Leonardo Boff, *Liberating grace*, p 81.
- ²⁰ Denis Edwards, *Human experience of God*, p 81.
- ²¹ Thomas Clarke, *Playing in the Gospel*, p 146.