

# Experiencing God

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Although it would take more courage than prudence, our relationships might take a few surprising turns if each of us were to spend an hour a year asking some friends to name the five words we say most often and what they think we mean by them. If a word or phrase comes up more than twice a day, we may tend to think about whether it really has meaning or has instead become a kind of "harumph," a way of filling the silence while our brain pauses for a moment to see what else is in there. One of the words in the argot of spiritual directors is *experience*, an important-sounding word that gets even more complicated when we speak of experiencing God. When asked what they mean by "an experience," people tend to think that it should be obvious; they shouldn't need to explain. Attempts at responses, however, often show how difficult it is to reflect on our lives and our language. In explaining an experience, especially a religious experience, you might say that something has been done either by you or to you—a concrete event has occurred in time and space. It might be easier to say what the experience is not: not an idea or a concept or a mood or a feeling or a memory (although those things can all be parts of an experience).

This article examines what is meant by experience and what makes an experience religious. These

reflections are intended to encourage praying people to pay closer attention to the inner events of their relationship with God, and spiritual directors to look more specifically at how they help others to pray.

## NATURE OF EXPERIENCE

Human experience is probably the most complex reality on this planet. The discovery of the unconscious in the last hundred years has transformed our understanding of the way we approach even the simplest objects in our lives. We cannot expect any two people to experience the same thing in just the same way. Our personal and cultural histories have so shaped the lenses through which we view the world that it is tempting to ask whether we ever see anything but our own projections. At the same time, certain human realities remain: we are flesh and bone, bodily creatures. We are also creatures of an inner world—spirit, mind, psyche—that is affected by what is outside of us and that in turn shapes the way we deal with life. Yet despite the complexity and variety of human experience, it always has three basic elements: perception, reaction, and results. As we look at these elements, we will see that experience is more an encounter between a person and some reality than it is something that happens to an individual. There

The second person is speaking about an event.  
are always two involved, even if the other is some inner reality. Experience is relational at heart.

**Perception.** Thomas Aquinas, going back to Aristotle, founded his theory of knowledge on the premise that there is nothing in our intellects that does not get there through our senses. Even with modern research into parapsychological phenomena, Aquinas's dictum stands the test of the ages. Without our five senses we would not know anything. If we were deprived of our senses, our inner life would still take shape around them: forms, echoes, even emptiness are things we comprehend only because we have some sensory feel for them, even if only by contrast. Ideas are about things we perceive sensibly; abstractions are speculations about things. We are capable of important hypotheses and generalizations as well as soaring journeys of the mind, but they all start with something we have perceived with our senses.

The first component of human experience, then, is perception of something: seeing, hearing, smelling, touching, tasting it. I may notice that the maple tree in my front yard has turned scarlet in the last few days, and my attention may have been called to it by the sound of its drying leaves rustling in the wind or by the musty scent of autumn in that same wind. The chill of the air or the acrid smell of burning leaves may evoke my experience of autumn this day.

**Reaction.** Perceiving something is not a passive act. I have reactions, willingly or not, when I perceive autumn: sensual stimuli, thoughts, memories, fantasies, images—and, under them all, feelings that may seem to swarm or jangle or rise like a peaceful mist within me. Perhaps I was initially captivated by the play of sun and wind in the colors of the tree; then I noticed how the wind kept showing me the undersides of the leaves as well as their shinier tops, and felt moved almost to tears at the splendid variety dancing before me. Perhaps the look of the tree against the blue fall sky has stirred thoughts of an earlier autumn and a certain friend, whom I recall with a mixture of sadness and joy. No wonder we tend to speak of experience vaguely; it can be a hodgepodge of inner and outer events that seem to have no beginning and can lead us to the moon.

An experience is thus an encounter, rooted in the senses, that raises reactions in me that are not confined just to my senses. They enfold the rest of me too—my mind, memory, imagination, and emotions. I perceive something and I react.

**Results.** Encounters like this do not simply occur. They also have results, and significant encounters can have a profound impact on our lives. At its simplest,

every feeling involves a physiological change: my stands on end, my eyes dilate, my pulse starts racing. I feel a chill. If I am afraid, my thoughts and desires begin to move me away from what I have just stumbled upon. If I am angry, I might move toward it.

However inconsequential or momentous, our experience inevitably changes us in some way, if slightly readjusting the ways we perceive or react strengthening or challenging our attitudes and behavior. Happening upon that blazing tree may have made me aware of how seldom I let myself stop to look at things, and may even have provoked me to cancel an hour of today's less essential agenda.

What we mean by "experience," then, is an event something that happens in what human beings know of time and space. It is concrete because I encounter it with my body, which is here and now. It is mutual because I encounter another. When I perceive something with my senses I react to it: my body, mind, and soul will register sensations, thoughts, feelings, and desires that say, "You have affected me." Because I have been affected, I am somehow made different. Feelings change me physiologically. Thoughts and desires may begin to move me forward or away from what I have encountered. Experience has results.

## NATURE OF RELIGIOUS EXPERIENCE

Imagine that two different people meet with a spiritual director. The first says something like this: "When I pray I know that God is there. God is very present, and I can tell him anything that's on my mind." The second says something like this: "I had just come back from a very stimulating theology class, and when I was praying I tried to tell God how excited I felt about it. It helped me understand God better. I guess I got more enthusiastic because I went on and on when I prayed. But when I stopped to take a breath I noticed something—like a presence—as if God were leaning over, very interested in what I was saying. It really moved me that God seemed that interested in me, so I stayed there for a long time."

The first person is not describing a particular experience, as we understand the word, but making a general statement about what his or her prayer is like. Hearing it, the spiritual director would have more than a hunch that some experience has occurred during that person's prayer, but would not usually know whether that person has actually prayed the way described. Saying "I can tell God anything that's on my mind" is quite different from saying "I told God that I was delighted with the rain on the window." Spiritual directors can get into difficulties when they begin to infer or assume specifics from a directee's generalities.

The second person is speaking about an event, something that happened in a particular time and place. She noticed that God seemed to be "leaning over, very interested" in her prayer. She doesn't describe her reaction except to say she was "moved," but we know that something went on inside her, and we know that as a result she kept praying for "a long time." There is a great deal more to this event than what the spiritual director is hearing her say (obvious questions spring to mind: What emotions moved her? What happened as she kept praying? What else did she notice about the "presence"?). Nevertheless, her words describe the basic elements of experience as we have described it.

In his book *Spiritual Direction and the Encounter with God*, William A. Barry develops the notion of experience as multidimensional and speaks of the religious dimension of experience. Depending on our knowledge, beliefs, biases, and other subjective qualities, we may perceive various dimensions of experience. For example, there are biological and psychological dimensions to all human experience, but not everyone perceives them. Natural historian Stephen Jay Gould has devoted much of his writing to altering the lens through which we look at our evolutionary history. In *Wonderful Life: The Burgess Shale and the Nature of History*, for instance, he chronicles the discovery and interpretation of an extraordinarily important fossil bed. Because they insisted that evolution was always moving toward more complex and better-adapted species, the early workers missed what was before their eyes. The fossil record contradicted their categories, so they simply didn't see it.

Belief that God is both transcendently Other and immanent in every created thing is the basis for this consideration of the religious dimension of experience. We believe that we can never encounter God immediately but that everything can reveal God to us. So every experience of God is also an experience of something else, like a brilliant blue sky or a verse of scripture; it is always concrete and incarnate. At the core of Judeo-Christian life is Jesus' insistence that "the kingdom of God is among you"—or "within you," as some translations have it. All of reality has a religious dimension in which the action of the transcendent God can be manifest. Like paleontologists, we come to it with our preconceptions and preferences. The history of religion is the story of men and women wrestling with their experience as it bumps up against their biases. The transcendent God is revealed in every created reality, and sometimes we simply don't see it.

The person who noticed God "leaning over" perceived something of this religious dimension of experience. In this case, it happened when she was

praying, but it could occur on the bus to work or on horseback on the road to Damascus. Because it involves the action of God, who is supremely free, it is always a grace. It can be expected and desired, but it cannot be made to happen; by its nature it is personal and mutual, as we shall see. It takes two. Human beings are free to notice or not notice, to pay attention, to misinterpret, or to look elsewhere. Scripture lays out a staggering array of men and women who did not see what was happening before their eyes. They even missed the action of God in Jesus, who pointed to this religious dimension when he quoted Isaiah: "They may look and look, but never perceive; listen and listen, but never understand; to avoid changing their ways and being healed" (Mark 4:12). The work of spiritual direction is to help people to perceive the religious dimension of their experience more and more accurately, to react more authentically and to move with the action of God to make a difference in the world.

**Perception.** The religious dimension of experience is an interior dimension. An onlooker might see a person praying under his or her breath but have no idea what that person is experiencing. And although the praying person will probably not claim to have seen God, he or she may have observed something internally that presented itself in sensual terms. All experience, even inner experience, begins with what we sense. Despite our Thomistic legacy of trust in the senses, Catholics have stored up a harvest of suspicion of human nature and its roots in sensation. People in spiritual direction often reflect this in their haste to assure their spiritual director that they are not "hearing voices" or "seeing things," although most of us have known the kind of inner event that can best be described in precisely those terms. We hear inner voices all the time if we are attentive to our lives, and even the most unimaginative people see the faces and mannerisms of their loved ones when they remember them. Our inner lives are probably more full of shapes, textures, flavors, aromas, and intonations than the external world we call real. While there is more to prayer than such inner sensations, they remain part of even the most abstract or empty mental activity.

Spiritual direction helps people to perceive what is there, to look within, to notice and attend to the realities of this religious dimension of life. Sometimes it doesn't get off the ground because the director has not spent time patiently helping the directee to cultivate awareness of his or her inner landscape. Turning toward the East has convinced us that mindfulness and awareness are bedrock in the development of spiritual life.

Like the discoverers of the Burgess Shale fossils, we perceive what we want to perceive. In spiritual direction, one lays those perceptions before another and says, "Do you see what I see? Help me to look more clearly." Continued looking can change the way we perceive the religious dimension of experience, just as listening to a lot of Beethoven can alter the way we hear. The woman who said it seemed "as if God were leaning over, very interested in what I was saying" is pointing to the religious dimension of her experience. She noticed something about God, presented to her internally, mediated through the image of a person leaning over and listening. In much the same way, she might perceive her husband paying close attention to her. She would notice the look in his eyes, the tone of his questions or comments, the way he moves his body toward her, his stillness. Because she has grown to know her husband and trust him, she perceives both his attention and the love behind it. She has come to know that this is how he really is, not just an attentive facade constructed to please her. A surgeon or a police officer could look at her and listen in the same way, but she would probably perceive their behavior quite differently, depending on what she knew and believed about those individuals.

On the other hand, believing and readying ourselves for God's revelation does not ensure that we will experience it. There is something profoundly unsettling about this. In the famous story of Elijah at Horeb (1 Kings 19:9-18), the great prophet, full of thunderous feelings at the end of his lifetime, is told to "Go out and stand on the mountain before the Lord." He expects to encounter God but instead encounters some of the most dreadful weather imaginable: a hurricane, an earthquake, a fire. The author of the story is careful to tell us that the Lord "was not in" the hurricane, earthquake, or fire, but that when Elijah caught "a light murmuring sound," he covered his face and heard God speaking to him of his mission. Of course, God was in the hurricane, in the sense that God is immanent in all of reality. The point is that God chose to communicate with Elijah not through the violent weather but through the little sound. God is not omnipresent like radio waves, which anyone can tune in to with the right equipment, but immanent in the sense that God always desires to communicate with us. It is God's initiative, God's choice to be revealed. Experiencing God in our lives is not something we can expect simply because we expose ourselves to it, as we can expect to hear the symphony when we play the record or to encounter the tree when we climb onto it. To experience God is to encounter a Person who is at least as free as we are to speak or not.

When we perceive the religious dimension of experience, we are perceiving a Person. Perceiving a tree or a fossil puts one into relationship with God. Perceiving God is, by its very nature, a personal relationship.

**Reaction.** When anything provokes our attention we react. Feelings, thoughts, fantasies, and memories are touched off when we experience God—even the absence of God—in our lives, but these reactions are different from noticing a tree or a fossil. They are inherently personal. If religious experience might be described as the events that make up the personal relationship between God and oneself (just as no relationship exists with concrete events), then one's reactions are part of a mutual interpersonal relationship. As in any important relationship with other human beings, we sometimes forget or overlook this essential mutuality. Religious fear or joy, insight or confusion are reactions to a Person, not simply states of being resulting from one's prayer. In praying we sometimes satisfied simply to feel our feelings come to insight rather than to bring these reactions consciously into relationship with God who stimulated them in the first place—but relationships wither without mutual communication. Curiosity was Moses' initial reaction to the burning bush (Exodus 3). When he recognized that he was being addressed not by a bush but by a Person, Moses addressed his feelings and thoughts to God. Curiosity deepened into awe, fear, shared hesitation, obedience, and mission before Moses fully heard what God had to say.

Another young prophet, Isaiah, derived his calling from just such an experience of God (Isaiah 6:1-8). As he related it, "I saw the Lord sitting on a high and lofty throne: his train filled the sanctuary. He described the seraphs who attended the Lord, the words they shouted to each other, and the way the doorposts shook at the sound. His immediate reaction was overwhelming fear and terror. But Isaiah shouted out his fear, turning his reaction into a response to God. As a result, he continued to experience God communicating, and their relationship changed. When Isaiah's guilt and fear were wiped out through the image of a seraph with a live coal in his hand, he could hear the great desire in the heart of God: to speak salvation to the people through an earthly messenger. In revealing his reaction to God, Isaiah became more intimate with God. Both could see in each other's hearts the same desire for a future of justice, deliverance, and truth. It was because he spoke from his friendship with the Lord that Isaiah's words were prophetic.

## FEELINGS DURING PRAYER

Let us look specifically at two reactions that arise constantly in the dialogue of spiritual direction. When people speak of their prayer, they often talk either about their feelings (whether they are the positive feelings aroused by "good" prayer or the negative ones, like boredom, futility, and irritability, that seem to lurk around every prayer corner) or about their thoughts (whether they are reflections on what happened during prayer or on what ought to be done because of it).

**Feelings.** An overused term in the stockroom of spiritual direction is the question, "How do you feel about that?" For those of us with a history of highly cerebral living and praying, or whose feelings are slippery and hard to get at, being helped to "name, claim, and own" our feelings could be a helpful objective of spiritual direction. But praying people are too often left with the impression that the goal of prayer is to be more comfortable with oneself rather than to reveal oneself in a mutual relationship. In an initial experience of God like those we have described, people are often caught up in awe, fascinated with the God they perceive. But all too often, in praying after the event, people slip into a fascination with their own feelings and responses. Thus, rather than serving as a means of revealing oneself to God, prayer heightens self-absorption and introspection; its goal becomes some variety of personal liberation, healing, or insight into one's life. Although these are positive goals, focusing on them makes us overlook the other Person involved and the possibility of friendship between us. Too often and too easily directors ask, "How did you feel?" when they might instead ask, "Whom did you see?"

Moses' feelings in the story of the burning bush are strong and clearly stated. But most of the story, which comprises almost forty verses of scripture, is about God—God's awareness of the sufferings of Israel, God's revelation of the Divine Name, God's desire to send Moses to Pharaoh, even God's anger with Moses. The man is fascinated with the God he perceives—and terrified, humiliated, and awestruck. Moses' efforts to communicate these reactions to God are integral to his experience because they help him perceive God more clearly. If a spiritual director had asked Moses to talk only about how he felt, Moses might have been led to ignore what he had perceived and had all those feelings about—namely, God.

**Thinking.** In some circles "mental prayer," intellection, and other headwork are enjoying the negative press they may deserve after their years of dry dominance,

while affectivity is emerging as the omega point toward which "real prayer" moves. But it is important to remember that we do react intellectually as well as affectively to what we perceive; thoughts can become part of our self-revelation to God. We can tell God what we are thinking or imagining, or we can close down and think alone.

Ignatius of Loyola, whose Spiritual Exercises have provided the church with a paradigm of prayer and spiritual direction, has a puzzling reputation. Some see Ignatian prayer as intellectual and discursive, while for others it is all imagination and feeling. In fact, the Spiritual Exercises are all of those things, and they can help us understand the place of a person's thinking reaction in religious experience and prayer.

Sometimes Ignatius presents a series of meditations that urge one to do more thinking and reflecting than imagining and feeling. The latter activities are the hallmarks of what he calls contemplations. When meditating, one consciously uses the Three Powers of the Soul—memory, intellect, and will. One might bring to memory, for instance, the sin of Adam and Eve, bring it to the intellect by mulling it over internally, and finally bring it to the will, all the time comparing, reflecting, considering. A closer look at the Spiritual Exercises reveals that paradoxically, Ignatius asks for all this intellectual activity so that the person might *feel* the mystery more deeply. The goal of the meditation on the first sin, for example, is "shame and confusion at myself." At the same time, a goal of the contemplations, in which imagination and feeling seem to take precedence over thought and reflection, is *knowledge*. The exercitant asks for a deeper inner knowledge of the Lord in order to love and follow him. What's going on here? Is this affective prayer, intellectual prayer, or what?

Simply, this is relational prayer. The heart of Ignatian prayer is neither the contemplation nor the meditation, although both are useful tools when they can help. The heart is what Ignatius calls the colloquy, an element of prayer that he never omits. Ignatius insists that before finishing each session of prayer, one should speak with God, Jesus, or Mary about what has happened during that time. One should talk with God as a friend would speak to a friend, or a servant to a master—whatever relationship corresponds to the present relationship between the exercitant and God. One has no real idea of the worth of one's thoughts and reflections, or of the feelings they arouse, until God has responded in some way. In any relationship, sharing one's ideas and feelings with another enables both parties to know, love, and be with one another.

A personal story may illustrate how thoughts can take us away from the experience of God and how,

with help, they might bring us back to it. Once, during a retreat, I was enjoying a particularly engaging week of prayer, caught up with Jesus and his response to the throngs of people in the gospel of Mark. Increasingly, I discovered in the crowds men and women from my own life, including some very needy ones, such as the alcoholic street people who were always at our back door, asking for a sandwich or a handout. I felt sorrow and pity and a desire to introduce them to Jesus, who could, after all, be a big help to them. Before long a little plan had hatched itself in the swamps of my mind: when the retreat finished I could begin to work on getting them to pray with me, as well as to eat our food and get into detox. The backyard was full of imaginary drunks whose lives were turning around before I noticed that my prayer had become dry and plodding and interminable, and I was perplexed. When my director, a wise and simple man, asked, "What happened to Jesus?" it all came clear in a flash. Jesus had been no part of my plan for this mission of mercy. My thoughts had carried me off to a land where grandiosity disguised itself as compassion, and I had forgotten the Person who is the source of reality. Like the seventy-two disciples in Luke's gospel (10:17-20), I needed to return to Jesus, tell him what happened, and learn again that relationship with God is the heart of ministry and the reason for rejoicing. I learned a good deal about my messianic compulsion in the humiliating return.

My director helped me use my head to discover how to get back to the Person I had abandoned. Whether feelings about myself gave rise to my thoughts and projects or the other way around, I needed to relate what was happening to Jesus. With more time my director could have helped me to mull over my grandiosity and the broadly lit boulevards down which I habitually wandered, away from truth and real relationship. Instead he chose to help me reflect on how I was acting in the central relationship of my life.

**Results.** There are many today who claim to have religious experiences. In a world fractured by political and racial wars disguised as religious ones, in which God is used to justify "holy" wars on the one hand and white supremacy on the other, discussion of the veracity of religious experience seems imperative. Religious experience, however, does not validate itself. Just because it sounds like God and feels like God and reminds me of the best things we know about God, I cannot say with certainty, "This is God."

While we ought to maintain a healthy skepticism about anyone's claim to have experienced God, it is important for us as praying people, and as spiritual

directors who are trying to help others pray, approach such events with openness and expectation. Unless we give raw experience a chance, we are discouraged from ever attending to the ways God tries to break into our lives and may never bring harvest the genuine fruits of the Spirit. Further we may be deprived—or may deprive others—of joys of living in a conscious and developing relationship with God.

Religious experience has effects in a person, and it is only when the fruits are known, often later, that one can say with any surety, "God was in this place!" Those fruits, described by Paul in 1 Corinthians (5:22), allow us to see that God was indeed in our experience, because they produce the one thing we know to be in God's heart: an inclusive community of brothers and sisters together in compassion and justice before God. This is ultimately the one act of God in our world. It is who Jesus was and who died and rose for. If religious experience leads to bringing out this Paschal Mystery, then it need not pit itself more.

Are there short-term effects that make it more likely than not that one's particular experience may be of God or may lead to God? Three results of genuine religious experience may be discernible during the event or in exploring it later with a spiritual director. They revolve around the question, Is mutual self-revelation going on? Even though its long-term effects are not visible, it is possible to notice whether the relationship between oneself and God is growing or stagnant.

A first result of genuine experience of God is that God becomes a more real person for me. The history of the Judeo-Christian scriptures can be summarized as God's self-revelation. The same God desires to be known today, both for the good of the people and for God's own sake. Prefaced as they are with "I am the Lord your God who brought you out of Egypt," even the Law and the Ten Commandments are personal statements of a God who wants to be known in relationship (Exodus 20:2, Deuteronomy 5:6). God has a personality we can recognize but never fully grasp, a personality that Christians see most clearly in the face of Jesus Christ. Before I call my experience religious, I want to ask whether it has somehow disclosed to me more of this Person of God.

While a person may become acutely aware of her gifts and shortcomings in the moment of encounter with God, she will also notice the Person of God. Real religious experience tends to make a person less self-absorbed and more engaged with the Other. It is directed, like the lover's glance, at the Beloved. It bears the seeds of selfless social commitment: one wants to know and care about what is in God's heart.

to see and feel about the world as God does. Paying attention to the God who knows and suffers with the poor is the heart of the biblical call to prophecy.

If such experience is genuinely relational, then a second effect is the person's self-revelation to God. In this sense religious experience is always to some degree confrontational. Because it places one before God, the twisted motivations and contradictions of the human heart appear more stark than usual. Moses covers his face, Isaiah says "Alas!" and more ordinary men and women know intuitively that saying "Here I am" is not saying very much. At the same time, genuine experience of God is life-giving rather than defeating, joyful rather than depressive; it leads to further revelation of oneself to God. Moses continues to tell God how inadequate he feels, and God counters with a wonderful variety of ways to say "I will be with you."

A third effect of religious experience flows from its communal nature. While such an event is intensely personal, it is never private or sequestered from the believing community. Experience of God involves a person more deeply in the real community with all its brokenness, sin, and injustice, as well as its reflections of God's glory. Whoever first said "Beware the mystic who cannot wash the dishes" knew that prayer does not exempt one from practical care for one's brothers and sisters. Before labeling an experience "religious," one might ask oneself, Has this experience made the other people in my life more or less real to me? Or has it made it easier for me to avoid sensitive issues in my relationships? This kind of challenge may come more readily from a good spiritual director than from oneself.

If they are part of God's ongoing revelation, religious experiences can be verified only in the light of what other Christians, living and dead, have come to know of God. Because Christians can be as shortsighted and selfish as anyone else, this is a difficult criterion to employ in practice: real religious experience often flies in the face of values adopted by the religious community. Still, it is not impossible to detect whether I feel that my experience is secret and mine alone, or that I need not examine and question it or bring it into dialogue with church and tradition before I act on it. While it is understandable to fear that exploration of one's prayer in spiritual direction will destroy its mystery, work with a skilled director should prove just the opposite. Bringing one's experience before another who can help discern the presence of God can make one more acutely aware of the mysterious God; even more, it links one to the Christian community through the person of the director. When God speaks in someone's life, the effect is to involve others, not as passive recipients of the message

but as active participants in the unfolding story. Religious experience moves one deeper into healthy relationships with God and God's people.

## CENTRALITY OF RELIGIOUS EXPERIENCE

Ultimately, what concerns us most about religious experience is not its details but the development of a personal relationship with God. However strongly one may protest it, friendship cannot exist, grow, change, or develop if the friends do not encounter one another. Encounters are the test of a relationship in that they manifest what is really there. I may think warmly of a certain friend and feel happy that she is part of my life, but I find myself nervous, shy, and remote when we are together. What happens when we are together, as well as my thoughts and feelings about my friend, indicate the character and quality of the relationship.

The events and encounters of relationship give substance to one's thoughts and feelings. To know that God loves me is a very good thing. To experience God's embrace or God's persistence despite my sins is something else again. Life with God is no more abstract than life with one another, and there is more to this kind of relationship than just love. God has a personality, and a sense of humor as well as a sense of purpose: God is a real Person with independent desires and concerns. Religious experience is important for praying people because relating with God—a God who has chosen to be known in our time on this Earth, and not only in our thoughts and desires—is at the heart of life.

## RECOMMENDED READING

- Barry, W. *Spiritual Direction and the Encounter with God*. Mahwah, New Jersey: Paulist Press, 1992.  
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