

# CATHOLIC SPIRITUALITIES



# FRANCISCAN SPIRITUALITY

Son of a wealthy cloth merchant, Francis was a recognised leader of the young men in the town.

As a result of a local war, he was held prisoner in 1202 for almost a year, and on his release fell seriously ill. After his recovery, he returned to Assisi where he dedicated himself to solitude and prayer so that he might know God's will for him.

His evangelical zeal, consecration to poverty and charity, together with his personal charisma drew thousands of followers. Francis's devotion to the human Jesus and his desire to follow Jesus' example reflected and reinforced important developments in medieval spirituality.

*To read more . . .*

<https://franciscanaction.org/about/franciscan-spirituality>



St Francis  
of Assisi

1181/82

- 1226

# FRANCISCAN SPIRITUALITY - THIRD ORDER

Scottish Contact, *email*: [martin.macgilp@btinternet.com](mailto:martin.macgilp@btinternet.com)

Secular Franciscans **DO THE GOSPEL!** The Rule (article 4) says simply: “Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to the gospel.” This is at the root of our lives. As we get to know it better we refer to it for:

- . Perspectives for life.
- . Values that guide our actions.
- . For our inner spirit to grow.
- . Attitudes on social issues and the judgments we make in daily life.

In fact, nothing in our life is outside the reach of the Gospel of Jesus Christ. We strive to grow both in the knowledge and practice of the Gospel. So we seek to learn and follow the Gospel – day after day after day. We commit ourselves to this process.

To read more . . .  
<https://ofsgb.org>



St Francis  
of Assisi  
1181/82  
- 1226

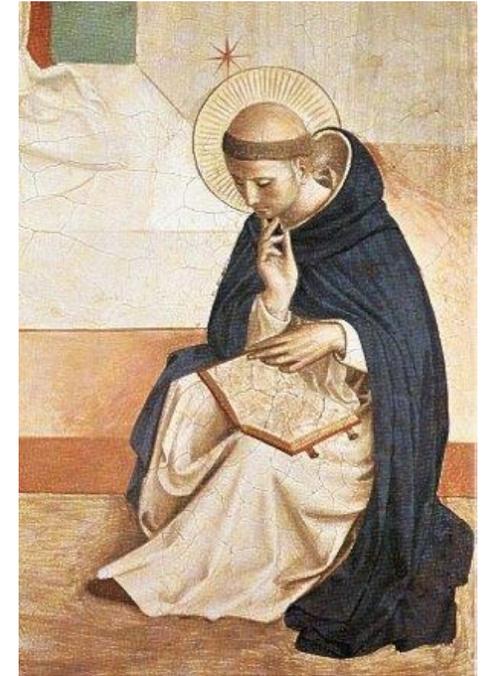
# DOMINICAN SPIRITUALITY

**St Dominic de Guzman, the founder of the Dominican Order, was a man of remarkable character and broadness of vision. He had the deepest compassion for every sort of human suffering, and he saw the need to use all the resources of human learning in the service of Christ.**

**St. Matthew's gospel and the letters of St. Paul were Dominic's regular companions on his journey. He was in constant search of the truth about God and God's presence.**

**The primary concern of the early Dominicans was not to announce the arrival of a new spirituality, but rather... to preach the good news of the Gospel. The four 'pillars' of Dominican life drawn from a common spirituality are:**  
***Preaching, Prayer, Study and Community.***

To read more . . .  
<https://www.english.op.org/>



St  
Dominic  
1173  
- 1221

# LAY DOMINICANS

Scottish Contact, *email* : [Brendan.slevin@Scotland.op.org](mailto:Brendan.slevin@Scotland.op.org)

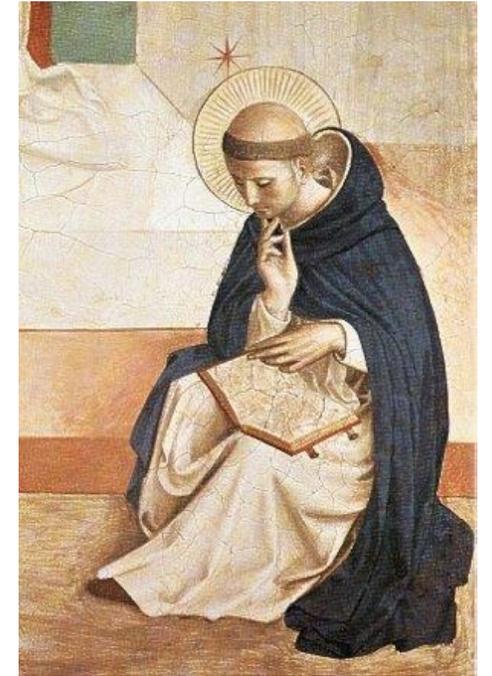
The Lay Dominicans are part of the world wide Dominican Order, also known as the [Order of Preachers](#). The Order's mission is to preach the Good News of Jesus Christ to the world. Preaching for us takes as many forms as there are Lay Dominicans, most obviously within the family and workplace, but sometimes in teaching and youth work, the creative arts, journalism, prison fellowship, mentoring young offenders, volunteering; the list is long.

Lay Dominicans come from every walk of life, living fully in the world, whilst making a lifelong commitment to the Order and the spirit and charism of St Dominic. We undertake to live by the four pillars of Dominican life; *prayer, study, preaching and community*.

The Lay Dominicans in [Glasgow](#) are an autonomous group with their own constitution, approved by the Master of the Order.

*To read more . . .*

<http://www.laydominicans.org.uk>



St  
Dominic

1173

- 1221

# IGNATIAN SPIRITUALITY

Born into a large family of minor nobility in northern Spain, as a young man Ignatius was inflamed by the ideals of courtly love and knighthood, and dreamed of doing great deeds.

In 1521, while recuperating from battle, he experienced a conversion. Reading the lives of Jesus and the saints made Ignatius happy and aroused desires to do great things. Ignatius realized that these feelings were clues to God's direction for him. Through time, Ignatius became expert in the art of [spiritual direction](#). He collected his insights, prayers, and suggestions in his book the *Spiritual Exercises*, one of the most influential books on the spiritual life ever written. With a small group of friends, Ignatius founded the Society of Jesus, or the Jesuits, which he conceived as being "contemplatives in action."

<https://www.ignatianspirituality.com/what-is-ignatian-spirituality/10-elements-of-ignatian-spirituality>

To read more . . .



St  
Ignatius  
Loyola  
1491- 1556

# IGNATIAN SPIRITUALITY - LAY ASSOCIATES

Scottish Contact, *email:* [admin@iscglasgow.co.uk](mailto:admin@iscglasgow.co.uk)

The Ignatian Spirituality Centre in Glasgow relies on Associates who have been trained in the art of Ignatian Spirituality and have found an aptitude for helping others.

Many of our Associates have been trained here in Glasgow having done our courses in Spiritual Guidance and having had the experience of the Spiritual Exercises themselves. Some have been trained by the Epiphany group or have gone further afield.

We have Associates who specialise in giving one-to-one Spiritual guidance, while others help us leading groups in prayer or giving weeks of guided prayer in and outwith the Centre.

*To read more . . .*

<http://iscglasgow.co.uk/Archive/January%202017/associates.html>

<https://www.iscglasgow.co.uk>



St  
Ignatius  
Loyola  
1491- 1556

# BENEDICTINE SPIRITUALITY

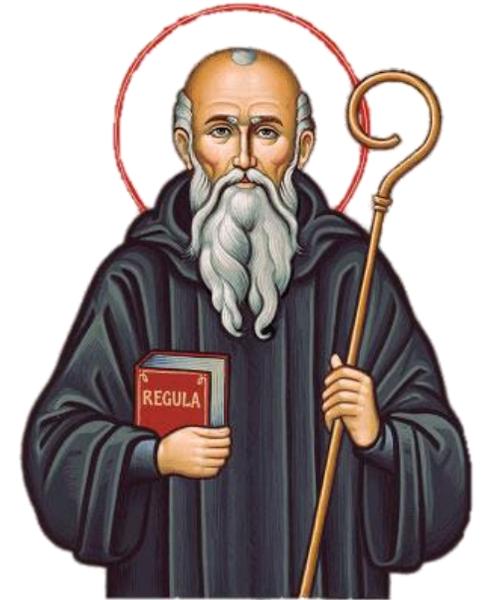
Written in the sixth century for a collection of serfs, scholars, shepherds, and wealthy scions of nobility, the Rule of St Benedict survives today as a masterpiece of spiritual wisdom. The roots of Benedictine spirituality are as meaningful today as they were over 1500 years ago.

In the Rule's prologue, Benedict said he intended to prescribe "nothing harsh, nothing burdensome" for his followers. For Benedict, all that is needed is to be faithful to finding God in the ordinary circumstances of daily life. How to prepare oneself for this simple – but not necessarily easy – way of life is the substance of the Rule.

Benedict envisioned a balanced life of prayer and work as the ideal. According to Benedict, all things – eating, drinking, sleeping, reading, working, and praying – should be done in moderation.

*To read more . . .*

<https://stellamaris.nsw.edu.au/wp-content/uploads/2015/06/benedictine-way-of-life.pdf>



St  
Benedict

480

- C547

# BENEDICTINE OBLATES

Scottish Contact, Telephone : 0142 427 2084

Oblates are lay Benedictines: that is, people who strive to live according to the spirit of the Rule of St. Benedict, and of the particular monastery to which they are affiliated. Becoming an oblate is one way, freely chosen, of expressing a person's commitment to follow Christ whole-heartedly.

Oblates enjoy the sense of living in close union with a praying monastic community, and of sharing the great Benedictine tradition. Without being bound by a specific promise, they usually undertake to pray some part at least of the Divine Office each day, in so far as they are able; to nourish their faith with regular spiritual reading, especially of Holy Scripture; consciously to serve God in and through their work and other ordinary occupations. Some oblates meet together regularly for prayer and reflection, though this is not an essential requirement of being an oblate.

*To read more . . .*

<https://www.pluscardenabbey.org/oblates>

[oblatemaster@pluscardenabbey.org](mailto:oblatemaster@pluscardenabbey.org)

Mr Peter Aitken 0141 427 2084 (Glasgow Gp)



St  
Benedict

480

- C547

# REDEMPTORIST SPIRITUALITY

Scottish Contact, *email:* [stmaryskinnoull@btconnect.com](mailto:stmaryskinnoull@btconnect.com)

St. Alphonsus Liguori was born in Naples, Italy, and left a promising legal career against the wishes of his family and became a priest. Alphonsus dedicated himself completely to the service of the poor and most abandoned, and in 1732 he founded the Congregation of the Most Holy Redeemer: The Redemptorists.

The order serve the poor and most spiritually abandoned, work in parishes and shrines, minister to immigrants, preach parish missions and retreats, promote devotion to Our Mother of Perpetual Help, and evangelize through traditional and new media.

Redemptorist brothers and priests bring a message of hope and Good News to everyone they encounter: “In Him there is plentiful redemption” (Psalm 130:7).

*To read more . . .*

<https://redemptorists.net/redemptorists/who-are-the-redemptorists>



St  
Alphonsus  
Ligouri  
1696- 1787

# CARMELITE SPIRITUALITY

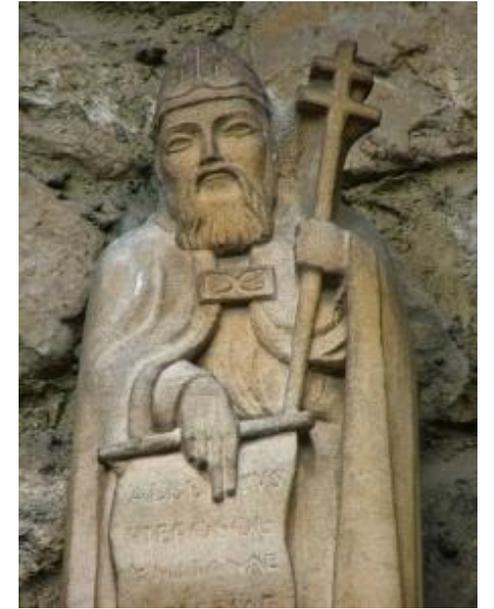
The text known as the Rule of Saint Albert is the foundational document setting out the spirit in which all members of the Carmelite Family are invited to live 'in allegiance to Jesus Christ'.

Prayer, community-building, and service are key to the Carmelite way of life. Their mission in life is to know and love God, and to make God known and loved. 'Carmel' stands for the intimate encounter which God brings about between the person and God in the midst of all that is most ordinary in life.

The expression and source of this encounter, God's gift of contemplation, is the very heartbeat of what Carmel is and what it desires to be.

<https://www.carmelite.org/carmelite-spirituality/rule-of-saint-albert>

*To read more . . .*



St Albert  
Avogadro  
1149  
- 1214

# LAY CARMELITES

Scottish Contact, *email:* [tomocarm2@outlook.com](mailto:tomocarm2@outlook.com)

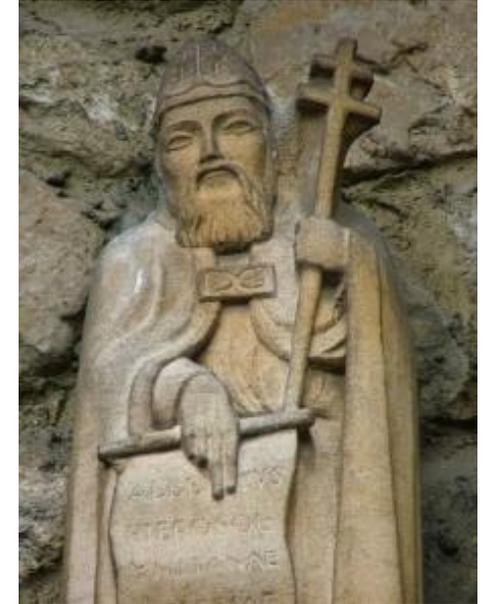
Members of the Carmelite Third Order normally belong to a Lay Carmelite community which meets on a regular basis, usually a few hours every month to share time together in prayer, formation, social time, and sometimes a form of social outreach or charitable work. Some communities meet on church premises some at Carmelite community premises, or in members' homes. Those who cannot attend physically are still linked to a particular community who will seek to provide them with a source of support.

In the British Province there are two types of Lay Carmelite community: 'Chapters' of the Third Order, and [Carmelite Spirituality Groups](#). Essentially both types of community have a lot of features in common. Both provide formation in the Carmelite tradition, time for prayer, and sharing socially.

Such meetings are a time to grow together in friendship and a deeper commitment to the values of Carmelite life.

*To read more . . .*

<https://www.carmelite.org/laycarmel>



St Albert  
Avogadro

1149

- 1214