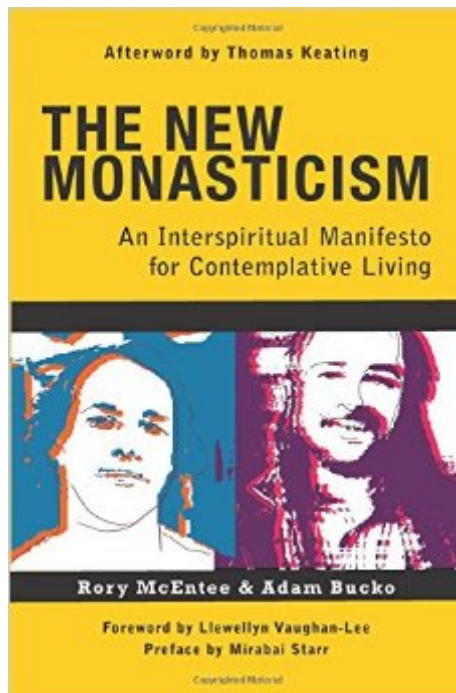


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The New Monasticism: An Interspiritual Manifesto For Contemplative Living



Synopsis

Young leaders of the new monastic movement introduce their vision for contemplative life- one that draws from the long traditions of East and West but also seeks an interreligious and 'interspiritual' dimension to intentional living in our time. With a preface by Mirabai Starr, a foreword by Sufi teacher Llewellyn Vaughan-Lee, and an afterword by Fr. Thomas Keating. The New Monasticism is an introduction to the "new monastic movement," offering the authors' intellectual and spiritual reflections on what contemplative life could look like in the 21st century. With chapters focusing on spiritual practice, vocation, contemplation and activism, dialogical dialogue, the relationship with traditional religious paths, contemplative psychology and the building of intentional communities, the authors seek to "cut across the boundaries of religious traditions, of contemplation and action, and endeavor to create intergenerational alliances between those immersed in the depths of our traditional religious frameworks and those who are being called to contemplative and prophetic life outside of those frameworks." While drawing on the work of Raimon Panikkar, St. Teresa of Avila, Pierre Teilhard de Chardin, Ewert Cousins, Fr. Bede Griffiths, Thomas Merton, Brother Wayne Teasdale, St. John of the Cross and the Russian sophianic tradition, among others, the book also incorporates some popular modern day academic, cultural, and contemplative theorists, such as Ken Wilber and Fr. Thomas Keating, who speak to young people about creating a more sacred and just world while providing them with sophisticated tools for psychological analysis and integrated action. It also offers specific practices for a disciplined contemplative life and inspired social justice activism. "I have been following Adam and Rory for a few years now...As you will see, Rory and Adam are very wise, and this book is a transmission of the perennial wisdom reimagined for an emerging globalized world. . . The New Monasticism is lucid and soaring, arcing gracefully between the landscapes of theology and love poetry. . . . When you read these pages, you step into a world you have always hoped was possible and find your own place there. . . I did." --Mirabai Starr, author, *God of Love* "Adam and Rory have responded both to their heart's calling and the need of the time Their new monasticism is not an escape from life, but a celebration of what it really means to be alive." -Llewellyn Vaughn Lee, author, *Spiritual Ecology: The Cry of the Earth* "The inspiration of this book and its presentation of The New Monasticism seems to be a genuine movement of the Holy Spirit Adam and Rory have recognized the benefits as well as the hazards of trying to create a new set of spiritual practices built on the wisdom of traditional monastic structures, but with great openness to the technological and scientific opportunities of contemporary culture This great love calls for a personal response from humans that leads to the most intimate relationship conceivable. It awaits our consent. -Father Thomas Keating, Trappist monk

and author, Invitation to Love A superb, important new book surveying a significant new spiritual movement . . . A large part of this movement in any of its many forms is driven by the fact that today, for the first time in history, we have access to all of the world s great religious and spiritual traditions, and the many ways that they complement and in some ways complete each other . . . Highly recommended for anybody who wants their thumb on the spiritual pulse of today s religious seeker, or who feels themselves that they are spiritual but not religious. -Ken Wilber, authorm Sex, Ecology, and Spirituality

Book Information

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Customer Reviews

There is an entire generation of young people who are not jaded, cynical, or numbed out on entertainment, yoga bliss, or organic artisanal everything. They are sincere spiritual seekers with high aspirations, a strong sense of social justice, and the determination to live their convictions, despite a world that doesnâ™t really support them. Adam and Rory have had the patience and the persistence to mine the best of the spiritual traditions that seem to be crumbling. They understand the realities of the younger generation, yet honor the traditions and have sat with the texts, the traditions, and the elders that most young people find to be too boring, stale, or irrelevant to them. They have unearthed modern day gems like Brother Wayne Teasdale, who began pointing the way towards the mystic heart beating under all religions. This is one form of Brother Wayneâ™s continuation. Realizing that the young are not going to put up with discrimination or exclusion in their spirituality, they bring in the best thinkers and mystics across many spiritual traditions. But they are

not just addressing the altar boys and girls; they practice and work with kids living on the streets of New York City — those who have been failed by every institution. They have tuned in to what their hopes and dreams are, what resonates for them, and are using that understanding to build a new spiritual framework that truly works for everyone. As the old institutions come down, young people are building the scaffolding for new institutions that will truly serve them. This book is an important guide book for that work.

This is a wonderful book -- bringing together strands that have become a hugely important part of my spiritual path in recent years - the Interspiritual view of Br. Wayne Teasdale, the Integral perspective of Ken Wilber, and the teachings of teachers within all of the "traditional religions" (and outside of any of the traditional religions) who have seen arriving at the 'other shore' as more essential than the boat one uses to navigate the waters. This book provides a model for helping spiritual seekers integrate the deep commitment to a contemplative life of the traditional cloistered monastic and the passionate engagement in social justice of the modern activist. This balancing of inner and outer life has been spoken of within many traditions (e.g., Engaged Buddhism), but the power of this book is in its guidance toward how to do this on a variety of Interspiritual paths that are becoming increasingly common -- including the practitioner who is deeply rooted in one tradition and openly exploring others, the multiple-belonging practitioner (Zen Christians; Hin-Jews, etc.), and the practitioner who belongs to no particular tradition and explores many (the "œspiritual but not religious" set). In some ways, the model and methods being proposed here are the antidote to the "œsupermarket of spiritual superficiality" criticism often levied against these paths. It is possible to develop a path that is true to one's unique calling but also has deep integrity. In short, anyone who is deeply spiritual but has had trouble finding a home in traditional religious structures will find valuable guidance and advice in this book. The writing can be a bit uneven, at times — but the messages are extremely powerful. The "œmanifesto" that forms the heart of the book is exquisitely written.

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