

WALKING ON THE WATER WITHOUT SINKING

FROM LOSS OF HOPE AND BOREDOM TO CREATIVITY

Fr. José Cristo Rey García Paredes, CMF

José Cristo Rey García Paredes, CMF is a Claretian Missionary, a re-nowned theologian, a Mariologist and an expert in Consecrated Life. He is Professor of Theology of Consecrated Life at the Instituto Teológico de Vida Religiosa in Madrid, Spain (Pontifical University of Salamanca), and at the Institute for Consecrated Life in Asia (ICLA), (Pontifical University of Santo Tomas, Manila, Philippines). He is also Professor of Pastoral Theology of the Sacraments at the Instituto Superior de Teología Pastoral, Madrid (Pontifical University of Salamanca).

Among his books are Religious Life as a Parable of the Kingdom: Theology of Religious Life (9 booklets); Teología de las formas de vida cristiana (3 volumes); Teología fundamental de los Sacramentos; Iniciación Cristiana y Eucaristía; Mariología; and “Lo que Dios ha unido”: Teología del Matrimonio.

Original in Spanish

When the mission becomes monotonous, repetitive, routine, everything languishes: spirituality, formation, community life, apostolic work. This is what is happening in many areas of the Church today. After a time of enthusiasm comes tiredness, boredom, the loss of creative energy. Mission becomes repetitive. The missionary is no longer a mystic, a poet a creative person...He becomes an official, a worker.

I. UNDERSTANDING THE CRISIS OF HOPE

The many entertainments that the society of leisure offers so easily today do not give meaning to our lives. Neither do the amazing technological gadgets, which attract our curiosity and allow us to do what was impossible in the past. Nor do our lives have meaning simply because we can eat, sleep or enjoy sex. Our lives are meaningful if we are able to overcome boredom. Our lives have meaning when they are thought through on a long term basis and everything in them has meaning and sense.

The question confronting us then is: how to rediscover hope? Where do we find meaning in life today? Only hope will enable the mission entrusted to us by the risen Lord to be authentically reborn.

1. *“Vita brevis”*

The span of life given to each one of us is limited. After infancy, we spend many years in formation; then comes the stage of production and reproduction. In fact, they are just a few years! And, as the psalmist says, they fly so quickly. Then comes the “third age”, which, if there are no problems, could last another twenty to twenty five years.

The loss of Utopian depth is obvious in our times. The post- modern mentality adjusts much better to the finite, the concrete and the possible. Gone is the time of the building of great cathedrals that took several generations before they could be used. Now we do not make very long range plans. Gone also is the time of great rhetoric and heroism, of grandeur and super-responsibilities. Today we try to adjust more to our limitations and speak with more modesty about our achievements.

Although there are some people who proclaim that “another better world is possible”, that “another democracy” is possible, we can however see an intelligent resignation in the face of the slow rhythm of the progress that could perhaps bring us many surprises.

2. *The gift of hope*

We Christians confess that hope is a gift. It does not come from us or from our hidden energies. It is given to us when we believe that the reign of God has come and is at hand among us; when we realize that our plea “Maranatha!” is heard; when we notice in our living space the footprints of the Son of Man.

Hope is the divine sensibility acting in our soul. The one who has been given hope is able to overcome the limits imposed by death, even by the most personal and individual interests motivating him; even without knowing how, this person feels affected by the “whole”: he becomes interested in everything — his family, community, nation, even all humanity, nature and the cosmos.

The one who has hope knows that there is a “way, a truth and a life.” He feels himself wrapped in the light of the resurrection of the flesh. He looks at everything around him from the perspective of this impressive horizon.

Our hope becomes alive only when we are penetrated by the light of God. We have no power to make it shine, as it does not belong to the sphere of our own light. Communion with Jesus, participation in his Spirit and the intense living of the Covenant with our Abba make it possible. In our Christian tradition, hope has been understood as a “theological virtue”, which is an

energy that comes only from God.

3. When we are lacking in hope...

When we human beings think of ourselves as self-sufficient and give up living in a permanent covenant of love and vision with our God, then our charity, faith and hope enter into crisis. These are three divine energies which are kept alive within us insofar as we are in living connection with our God.

When we lack hope, curiosity and snobbery take its place. In this situation, we are no longer interested:

- not in wide horizons, but in grandiose spectacles;
- not in formation, but in addictive information;
- not in wisdom, but in restless curiosity;
- not in transformation, but in make-up and fitness.

We enjoy dreaming shallow dreams more than transforming them into reality.

Consecrated life is not without curiosity, information, heavy schedules full of projects and many attempts at make-up. I wonder how much space is taken up by “the theological virtue of hope” that only communion with God can keep burning and whose effects are obvious in an admirable “newness of life” and creative innovation. Is it not said that hope is active and creative?

The eyes of despair begin to operate when we look at ourselves. Instead of life, we see death. We bring forward the reality of death instead of the reality of life. We live attached to death, when we think that to commit ourselves to many things “is not worth the effort,” when we give up bringing out the best of ourselves in new activity, when we reject the enthusiasm that at other times led us to do crazy things. There are those who become disenchanted in the face of the difficulties they encounter and give up beautiful projects; they no longer believe in the future!

When despair increases, our community meetings are characterised by silence, by obstacles to new initiatives, by scepticism in the face of projects put forward by younger members or those more sensitive to prophecy. Scepticism and even cynicism are powerful obstacles to our union with God and make the virtue of hope impossible. We are like the one who hid the talent in the ground because he was afraid to invest it (Mt 25:24-30). We make it difficult for others to hope when we say, in the face of an initiative, “Impossible!” or “It isn’t worth it”.

We lift the blockade on hope, on the other hand, when we remember that our God often chooses poor and weak instruments to confound the strong, that “all things are possible to the one who believes” (Mk 9:23) and that God is

able to raise up children to Abraham from the stones (Mt 3:9). What would happen if we really made a space in our present for the future that God offers us, the apocalyptic future of the Reign of God?

4. A precarious present? Not yet!

If we look at the generations which form consecrated life today, we can see that there are no reasons for scepticism. It is true that some people, outside religious life, are selling the idea that religious life is practically dead and that we are more a burden than a help. But we can look at consecrated life from another less negative perspective.

In the movie “The Great Silence”, Philip Groaning has filmed the life of a Carthusian monastery, which could properly serve as parable of consecrated life. In the monastery there were more old monks, seasoned by many years of cloister. However, there were also monks in midlife, young ones and new candidates. In this monastery the camera captured only beauty, charm, harmony and serenity. At times, the camera focused on the faces, especially the face of a seasoned old monk whose countenance invited us to penetrate the mystery of God.

We frequently speak about numbers, statistics and about the increasing age of those in consecrated life. However, the question we should ask is: what is old age? Is it a space of hope? Yes or no? Is the younger generation arriving from different countries a sign of hope?

“Old age is so long that we shouldn’t start it too early” (Mark Twain).

Religious life today in many countries has just received a great gift: “an additional life”¹: from fifteen to twenty extra years! They have been offered to adult men and women religious. And what is even better, we can live this added existence in good health and in good shape. A revolution is taking place which brings about lasting changes in our body, our behaviour and our way of thinking; this event also transforms the balance of our society and the future of our young people and those who come after them. It is a major change in our history which affects all of us. Not only is our life extended, our vitality is also extended. Until recently, human life was divided into three stages: infancy (stage of development), adult age (stage of activity) and old age (stage of decline). Recently, adolescence has been added; as well as another stage of transition which has now been discovered, a new age between maturity and old age, from the sixties to seventy five years of age — a second adolescence, perhaps as agitated and restless as the first one.

Religious life today, in a good number of countries, is receiving a wonderful gift: new generations from other cultures who are trying to live this way of life with passion. The seeds of charism are germinating in an amazing way in Africa, Asia and Oceania. There are already thousands of new men and

women religious reaching their majority and bringing with them the riches of other nations, cultures, religious traditions and the creative capacity of a new way of seeing evangelical charity.

The interaction among these fabulous gifts will be the challenge (our problem and our opportunity) for the coming years. Challenges are calls to our imagination to find creative answers.

Is it a precarious present? My answer is: not yet! We still have time for a new “inclusive” project of mission in which everyone has a place, in which the old and the young will generate a creative process never seen before, with the characteristics of post-modernity and globalization which make us relevant and catholic.

II. PAYING ATTENTION TO THE CRISIS OF MEANING: BOREDOM

Lack of hope is manifested in the phenomenon of boredom.²

“Boredom has not been given the necessary attention as a factor of human behaviour. I am convinced that it has been a powerful agent throughout the ages, and in our times more so than ever” (Bertrand Russell).

1. What is boredom?

When we are affected by boredom, we see the future as a repetitive reality, without any appeal and not as a vital space full of opportunities. The only thing we want is for time to pass.

Boredom emerges when we are not able to do what we want or, worse, when we do not know what we want to do. Boredom is a sign of being disoriented in life; boredom produces in us a sort of psychic coolness which threatens our spirit. “Boredom is like a sickness which causes all vitality to be extinguished and to vanish rapidly” (Alberto Moravia). To prevent boredom taking hold of us, we either fill up our working schedules or search for entertainment or leisure. We say: “I have no time to get bored!” But the truth is, neither the many activities nor the entertainments are able to give meaning to life. The inner emptiness remains. Only experiences and the knowledge gained from experience take away boredom. And it is when we “experience” that we meet the originality and the newness of life. However, it is also true that our life experiences are transient, so that what was very interesting at one moment soon afterwards becomes indifferent or tiring.

2. Is there boredom in religious life?

We are affected by boredom much more than we think. Primitive monastic life was very much aware of this reality. It was called “*acedia*”. A community cannot function properly if it is not able to find meaning in what it is and does.

The desert Fathers, like Evagrius, considered *acedia* a grave sin, a demoniac reality: the demons induced the monks to hate the place in which they were living and even their way of life; they introduced a deep sadness into the monks' souls. *Acedia* was described as a state of vital boredom and exhaustion. During the Middle Ages the name of *acedia* was changed to *melancholy* or apathetic indifference. The great ascetics used to see *acedia* as the source of all the other sins. According to Cassian, *acedia* is opposed to joy we should feel in the face of God and creation. Since the fourteenth century, *acedia* has been considered more as a sickness than a sin.

Acedia continues to be present in consecrated life today. It is a sickness that destroys hope and brings sadness, death and lack of passion to the mission.

We try to hide our boredom with our many tasks and busy schedules. We religious know very well how to give space in our schedules for entertainment in order to hide our boredom. We have, besides our normal daily work, time for listening to the radio, for reading the newspapers, for watching television, for working on the computer, and for relating with people. It is even possible that, with this schedule, we might have not enough time for prayer, for study, for dialogue with ourselves. If, one day, circumstances force us to have long periods of silence or inactivity, we discover our inner emptiness and the "horror vacui", the fear of emptiness produced by our being alone with our self. We are not able to bear silence or solitude because in this situation, our boredom emerges.

The most serious thing about all this, in relation to religious life, is that boredom shows the absence of God in our life. Pascal affirmed that the human person without God is condemned to boredom: "even persons without a privileged mind realize that nothing exists in this world that is able to give us real and lasting fulfilment" (Pascal). Leisure and boredom diminish our human life. How can we transform what is boring into something interesting? Only by filling it with meaning, being and life! Boredom is like being dead when we are still alive.

3. Boredom as a passage towards creativity

Those who do not flee from boredom, but hold on to it and face it, could be preparing themselves for a creative moment. Nietzsche affirmed that the "unpleasant sluggishness of the spirit" which is boredom could be the preparation for a creative work. Those with a creative spirit are able to hold on to boredom. The simple ones avoid it. According to Heidegger, boredom could serve as an initiation into metaphysics and the encounter with God. Spirituality can be born in the nothingness of boredom. Boredom deprives the world of its hospitality: in this situation, people feel the need for a hospitable world.

Boredom makes us long for the time we call “kairos”, the presence of grace.

There is superficial boredom and deep boredom. In superficial boredom, people feel the emptiness of things around them. In deep boredom, people feel the emptiness of everything, even of themselves. We feel powerless in the face of this kind of boredom. The only thing we can do is to understand it.

Boredom leads us to ask ourselves questions about our own identity: Who am I? It makes me ask whether what I have within me is a foundation or an abyss. When we perceive ourselves as pure presence, we see ourselves as an abyss. References to the past and to the future give us stability.

Many remedies have been sought against boredom: relationship with God (Pascal), love (Friedrich Schlegel), renunciation of the individual ego through aesthetic experience (Schopenhauer), finding meaning in boredom itself and facing up to it (Bertrand Russell). The problem is that all these answers are not definitive ones: in the long term, boredom returns, because it is tiresome and recurring.

Joseph Brodsky, perhaps, offers the most convincing remedy:

“When boredom takes hold of you, immerse yourself in it. Allow it to press upon you and to drag you to the bottom. In the emptiness generated by boredom there are possibilities... Because of its negativity, boredom can produce a positive change.”³

Boredom is a major problem in the modern age. Boredom increases when traditional structures of meaning break down. Liberation from tradition compels us to find meaning by ourselves. Boredom leads us to a profound hidden meaning. If it is deep, it will bring about a change in our existence.

In life, we have to bear a significant amount of boredom here and there. Boredom must be accepted as unavoidable, as the force of gravity in our own life. There is, perhaps, a solution: against boredom, the creative capacity! Human beings can transcend themselves, can see reality in another way, can overcome the limits of space and time by imagination, can create and can hope.

Perhaps the “grace” of the mission that Jesus has entrusted to us consists in this: to live already in the here and now the Utopia of the Reign of God and to live from the perspective of the unconcern given us by the finding of the “treasure”; to proclaim it and to be witnesses to this marvellous invention.

III. THE CREATIVE CAPACITY

We have used this word so often recently that any initiative has been called “creative”. We have called the “lazy and restless imagination” creative. Anything improvised at the last minute, without roots, without previous

meditation and spirituality, has been considered “creative”. Creativity in religious life, often times, has been deprived of a foundation. And this has seriously affected the mission.

Because of this, it is no wonder that many sensible persons are turned off when they hear the word “creativity”. They show in that way their tiredness and a certain scorn for those who consider themselves creative.⁴

Creativity is something different. It is a valid word when it means what it should mean.⁴

1. Space for the encounter

Where creativity occurs, there is an encounter between the human and the divine. In creative action, we co-create with the Spirit of God. When we say “we”, we refer to a mysterious reality which is part of our constitution. The atoms of hydrogen, the food and drink which nourish our body, the ideas penetrating our mind, the language we have learned, the beauty we have absorbed during many days on earth — we find out that they have affected us.

Creativity is the space of encounter, the meeting of the divine powers of creation and the human powers of imagination. There is creativity where a profound intimacy with the divine takes place. “God is delighted to watch your soul enlarge”, affirmed Master Eckhart. The creative capacity truly enlarges our soul.

Creativity is not reserved for superior beings. It has not been given only to geniuses. It is a capacity we have received from our Creator. The Creator has created “creators”. We are creators! But the problem is how to develop this interior capacity, how to educate it, how to be led and motivated to creative thought and praxis.

2. The source of meaning

Creation is seldom the result of a sudden intuition; rather it occurs after years of intensive work.

The creative capacity is a source of meaning in our lives. When we are committed to a creative activity, we feel ourselves to be living more fully than in the rest of our lives. The result of a creative action is always interesting and gives meaning.

Creativity always takes place in liminal spaces: in the intersection of different cultures; where religious traditions, where beliefs, lifestyles and knowledge interact and allow for new combinations of ideas more easily. Creativity is more likely to occur where the perception of new ideas requires less effort.

Creativity is a systemic rather than an individual phenomenon. We are

creative as a whole, when we allow ourselves to be affected by the totality. The reactionary, those closed in on themselves and in their own interests, barely participate in the re-creation of the world. Their creativity is a negative one. In the final analysis, their initiatives are more destructive than constructive.

However, the creative genius gives the impression of being isolated from society, locked away in his artistic monastery. In reality, he does not isolate himself, rather he penetrates the soul of humanity more deeply. He is like the psychoanalyst investigating the human psyche, or like the surgeon penetrating the mysterious geography of the human body. When the creative person comes out of his isolation, he is a bearer of good news.

Without a good measure of curiosity, admiration and interest in how things are and how they work, it is very difficult to recognise an interesting problem. Openness to experience, attentively processing everything happening around us, is a great help in discovering possible newness.

The search for creativity places us in the very heart of spirituality.

3. Fear of creativity

If we ask someone: why do you not develop your creative capacity? The answer could be: because I am afraid! I am too shallow and lacking depth! Sadness has taken hold of me! I am sick and might die soon! People will not accept me I would have to pay a high price! I am a perfectionist and have no time to be creative! God did not give me that gift!

□ Within each of us there is a person with a creative capacity. Why do we not develop it, leaving it as a talent which is not traded or as a seed which does not develop? Is someone faithful to his or her vocation if s/he does not develop a creative capacity? Everything in creation is in a constant creative process. Because of that, there is life. The human being is aware of that. I can realize it in an intentional and cordial way. S/he can become a “gift” out of this creative capacity: It is a unique gift!

The Evil One is the greatest anti-creator. He tries only to destroy and bring life to an end. This is the reality of sin! To renounce the creative capacity in ourselves and to block it in others! Sin is anti--creation. When Jesus, the Liberator arrives, a new “genesis” takes place (Mt 1:1.18).

4. Launch out into the deep!

Creativity leads us to the desert, to solitude, to the place where the liberation of our potentialities takes place. Consecrated life will be creative only if its members are able to bear silence, to cloister themselves in the monastery of their inner solitude, to resist acedia and to wait for the coming of the Spirit.

We do not seek solitude or silence for their own sake. We seek them because they are necessary for creative activity. The one who feels challenged by what is going on in our world, in the Church, in our community, even within oneself, searches for solitude as the proper sphere to allow answers to mature, to reorganize intuitions and to plan the mission.

The forty days of Jesus in the desert are perhaps an expression of his inner anxiety about finding the most creative orientations for his mission. From his days in the desert, we can explain his teachings, his transformative and healing actions and his deep spirituality.

Religious life, scattered in so many activities, often forced to improvise, using answers already given by others and giving up cultivating its own well of inner wisdom and drawing out the best from it, will have very little creative capacity.

When the creative capacity comes, as a gift of the Spirit, joy is reborn and boredom disappears. "Rejoice, full of grace!" Boredom, the tedium of life, has come to an end. The inner quest has found the answer. And this answer is pure grace and inspiration! When inspiration comes, a new intense life comes to us. Our body vibrates and is full of emotion. Everything is born again to contribute, in shared mission, to the creative result.

Our union with the Creator Spirit is the most genuine source of joy. Only those possessed by this inner joy can evangelize and proclaim the Good News. How could someone be a messenger of joy (Mebasser or Evangelizer) if s/he is always weighed down, sad and possessed by boredom? The creative inspiration is a source of evangelization, first for our own selves and, then for others.

The one moved by the Creator Spirit might think at times that s/he is crazy. A sort of wild craziness is present in those who have received the grace of creative passion. Perhaps this is the "fear of God": a sort of shudder in the face of something within us, bigger than ourselves, which is energizing even the smallest members of our body and the most insignificant feelings of our spirit. Creative inspiration leads to ecstasy. We should not tame it. What is the worth of consecrated life deprived of ecstasy?

5. The most urgent fields of creativity

I believe that our creative capacity, as missionaries of the Reign of God and as humble mediators of the Great Covenant of our Abba with humankind, leads us to four areas which are today, more than ever in need of this creative capacity:

a) The sphere of religion and liturgy

In the face of the insensibility of so many of our contemporaries to God, our religion and our faith, should we not commit ourselves to new forms of

liturgical, religious and cultural expression? Those given to us by the Spirit, because we have not yet discovered them! Our liturgical art is still mediaeval or Renaissance. It obviously keeps the characteristics of our tradition — which is good and necessary. We have introduced new elements, which are quite poor from a creative perspective. Great contemporary music is found outside our churches and religions. New artistic tendencies in images, sculpture and architecture, in dance and movement, hardly interact with the celebrations of our faith and beliefs. Creative beauty is escaping from us and we are satisfied with being owners of the “uncreated Beauty”. We do not know how to speak about this divine beauty. We do not have language, forms and sounds to express it.

There are no quality controls when we have to create new imaginative expressions of our faith. It is also true that some pastors have shown very little sensitivity to creativity and have closed themselves off from sacred art (*arte sacro*), keeping us always tied to the expression of antiquity, the Middle Ages and the Renaissance.

The same thing is happening to theological expression. Creative theological expressions are obstructed. There is a radical mistrust of imagination and creation. Because of this, there are also boring theologies which kill any hope.

The Creator Spirit, however, is free and is acting everywhere. When it is unable to penetrate through one door, it finds another. There is religious and theological creativity in our world. It will be a pity if this creativity comes to our doors and those in the house are unable to recognize it.

b) The sphere of institutional improvement of the Church

The Church needs to move forward in the revision of its structures. It is a time for organizational and innovative imagination. The post-Conciliar Church has redefined itself as a Church of communion and mission. Communion and mission must shape it.

There is no theoretical difficulty in accepting that the laity are responsible subjects in the life of the Church; but, in reality, we accept them as mere volunteers, without status or remuneration. They are asked for voluntary work and financial contributions. It is about time that they were given official, juridical and liturgical recognition for the many services they have given. Is it not time for them to be called to participate in the most serious decisions of Church life, like the election of parish priests, bishops, and even the Pope? The synodal journey of several individual Churches is a first step, which should be continued and taken seriously.

The creative capacity must look for new spaces in the Church for the feminine genius. Women today must find in our community of faith a space for hope, new horizons which give meaning to the vocation they feel in the

deepest layers of their person.

c) The sphere of mission

Mission is a source of newness. The energies of the cosmos, the riches of the nations, cultures and religions come to the Church through mission. The Church, in permanent dialogue with life, offers society the best nourishment, the Bread from heaven. It is much more important for the Church to offer the riches of the Word and sacraments, of the processes of healing and overcoming evil, its spiritual journeys, than to offer the magnificence of its temples and the majesty of its authorities. To participate in the unique mission of the Church is the way to find the meaning of life, to overcome boredom, to find reasons for living, for being active agents of hope.

In mission, the proclamation of the Gospel challenges our creativity. It needs to be translated twice: firstly, into the languages of the peoples; secondly, as Word of God for the globalised and post-modern human person.

The Gospel must be translated into new languages. Deficient translations should be urgently corrected. Translations should witness to the truth of our Christian tradition and to the cultures receiving it. We badly need today new generations of indigenous biblical scholars, interpreters who, in the diversity of cultures, are able to express the Word of God through the beauty of new languages and symbolic worlds. Both the female and male genius could offer a new shining light, beauty and appeal today to the translation of the Bible.

A second kind of translation is also needed: the proclamation of the Gospel to the human person living in the age of globalization and post-modernity, suffering from the loss of religious and transcendent meaning, and who feels alienated by work and by the amazing web of entertainments.

The proclamation of the Gospel must be insistent, unceasing. It must be creative and innovative, a bearer of beauty that is always old and always new.

:Within the mission — the “*servitium caritatis*” — ministries of charity demand a new creative imagination. In our world today, there are many persons, of all ages, suffering the wounds of death due to injustice, war, corruption, violence. The community of Jesus feels called to go out to all the roads to care, welcome and exercise Samaritan hospitality. The mission of charity must find new expressions within the great net of globalization. It is in this field that our evangelizing mission and our liturgy acquire credibility in our society today.

Conclusion

Consecrated life is living a unique opportunity in its history: like Peter, it is called to walk on the waters. It cannot continue sitting in the boat, bored and without meaning. Jesus is calling consecrated life to come out and to walk

on the waves. Consecrated life obeys and places its feet on the water. The impossible becomes reality. But, after the first steps, the wind blows. Consecrated life feels that it is going to sink. It cries out to the Lord. The Lord demands faith, absolute trust and hope. Here are the hands able to save it,

Creativity is a leap into the unknown: it is the possibility of the apparently impossible. To jump into the sphere of creativity is our salvation and the salvation of our brothers and sisters. In the creative moment, times become fruitful, the “meaning of life” returns; enthusiasm increases; living and dying are worthwhile.

-
- 1 Rosmay, Joel De – Servant-Schreiber, Jean-Louise – Closets, Francois, *Una vida extra. La longevidad: un privilegio individual, una bomba colectiva*, (Anagrama, Barcelona, 2006)
 - 2 Cf. Lars Fr. H. Svendsen, *Filosofía del tedio, Ensayo Tusquets*, Barcelona 2006; cf. Peter Handke, *Versuch ubre di Müdigkeit, Suhrkamp*, Frankfurt am Main, 1989; Fernando Pessoa, *Libro del desasosiego*, Acentilado, Barcelona 2002; Pound, Ezra, *The Cantos*, Faber and Haber, Londres 1975.
 - 3 Joseph Brodsky, *Til kjedsomhetens pris (The Price of Boredom)*, in *Hvordan lese en bok (How to Read a Book)*, Aventura, Oslo, 1997
 - 4 Cf. Matthew Fox, *Creativity. Where the Divine and the Human Meet*, New York 2004; Mihaly Csiksztmihalyi, *Creativatividad. El fluir y la psicología del descubrimiento y la invención*, Paidós, 1998