

CHRISTIAN SPIRITUAL TRADITIONS

THEO-383-01

11:00-12:15, TUESDAY/THURSDAY, SPRING 2007

Location: XH G13

Professor: Kenneth L. Parker

Office: Humanities Building 346

Telephone: office 977-2861; Email: parkerk@slu.edu

Office hours: Tuesday 9:30-10:45 and by appointment

Statement of Purpose

When asked about Christian spirituality, many Americans respond: “I am spiritual but not religious,” or “I am interested in spirituality but not Christian theology,” or “I can’t find spirituality in Christianity – I have to go to Asian religions for that.” Our purpose in this course is to broaden our understanding of the rich history and heritage of Christian spirituality. We will explore sample texts from two thousand years of Christian reflection, examine a range of mediums through which Christians have experienced God, consider the extraordinary variety of spiritual practices, and develop analytical tools for understanding and appreciating the diverse ways Christians have pursued their quest for divine encounters in human experience.

By the end of this course you should have experienced the following outcomes:

Cognitive development: Increased knowledge of the history and development of the Catholic and other Christian spiritual traditions; a greater understanding of the relationship between Christianity and culture; and the ability to use certain technical theological terms and hermeneutical tools.

Values formation: Reflection on how diverse Christians develop a growing relationship with God; consideration of the role of religious community in this process; and development of insight into the role inter-religious and ecumenical dialogue can play in Christian spirituality.

Skills development: Improved ability to read and critically analyze texts of diverse spiritual traditions; practiced writing researched essays intended to persuade; and learned a few words from other languages commonly used by scholars of spirituality.

Academic Assistance: Any student who feels that he/she may need academic accommodations in order to meet the requirements of this course – as outlined in the syllabus, due to presence of a disability, should contact the Office of Disabilities Services. Please telephone the office at 314-977-2930, or visit Room 131 in the Academic Resources Center, 3840 Lindell Blvd. Confidentiality will be observed in all inquiries.

Academic Integrity Statement: Students are expected to be honest in their academic work. The University reserves the right to penalize any student whose academic conduct is, in its judgment, detrimental to the University. Such conduct shall include cases of plagiarism, collusion, cheating, giving or receiving or offering or soliciting information on examinations, or the use of previously prepared material in examinations or quizzes. Violations should be reported to your course instructor, who will investigate and adjudicate them according to the Policy on Academic Honesty of the College of Arts and Sciences. If the charges are found to be true, the student may be liable for academic or disciplinary probation, suspension or expulsion from the university.

Structure of the Course

Sessions will be a mixture of interaction between students and the professor, group presentations, small group discussions, and brief lectures. Reading and written assignments form the foundation for each session, and student involvement is an essential part of classroom experience.

Evaluation

Your grade will be determined by the following:

Grade scale: A = 100-94
 B = 93-88
 C = 87-80
 D = 79-70
 F = 69-0

The course grade will be based on:

Class attendance and participation	10%
Journal on Readings and short papers	40%
Three Presentations	30%
Research Paper	20%

Textbooks

Required:

Justo L. González, *The Changing Shape of Church History* (2002)

Adrian Hastings (ed.), *A World History of Christianity* (1999)

Readings located in the Pius Library Electronic Reserves

Requirements

Attendance and Participation:

Attendance at all sessions is required. Absences without explanation will affect your final grade. Each unexcused absence will result in 10 points off your total attendance/ participation grade.

Participation is defined as the formulation and use of quality questions/comments **in classroom discussions**. A quality question/comment is defined as: 1.) A question/ comment that is based on issues raised by the readings and the topic for that session; 2.) which aids the flow of the discussion, and does not sidetrack into peripheral or unrelated subjects; 3.) and builds on the subjects and ideas explored in previous sessions.

Students earn their participation grade. Students must record at least 10 of their questions/comments (submitted to the professor at the end of the semester), and explain how they fit the criteria stated above. Questions and comments meeting the criteria of quality will receive 10 points (with a maximum of 120 points applied to your grade). **Reports are due: 27 April.**

Readings:

Students are expected to study all readings assigned to them for discussions in class.

Journal:

READINGS: Students must keep a journal on all primary source readings assigned to them during the semester. Each entry (some assignments may include more than one reading) made must follow this structure:

1. Date assignment was read and studied?
2. Title of the reading and the author?
3. Historical period and the region/country in which it was composed?
4. How are the Three Elements of Religion reflected in this work?
5. Is it an example of apophatic or kataphatic spirituality?
6. What Christian doctrines/dogmas are foundational for this example of spirituality?
7. How did the reading relate to your own spiritual quest?

This is an essential part of your work in this course. These assignments are an opportunity for you to react/respond to the readings. They are also an opportunity for you to control the outcome of half your course grade.

If these entries are submitted at the end of the semester in a spiral or bound notebook in the seven part format mandated above, are clearly your original work, and correctly address the questions posed, you will receive 100 points.

Penalties are the following: submitted in a loose-leaf notebook or in electronic form (minus 8 points); bears the signs of plagiarism* (minus 100 points for one instance); does not correctly/adequately address the questions posed (minus 1 point for each instance); does not follow the seven part format mandated above (minus 1 points for each entry).

*Plagiarism is defined as using the work (exact words or close paraphrases) of another person without clear acknowledgement of this fact. Proven cases will result in a "0" for the journal and possibly referral of the infraction to the dean's office. (N.B. Software to analyze the origin of texts is now powerful and effective.)

Presentations:

Each student will make three class presentations on book-length primary sources. These works vary widely in length, but no one is required to read and study more than 200 pages for each

assignment (including the introductory material). Collaboration with others in your group is encouraged but not required.

A fact sheet (no more than one page) will be prepared for each presentation and must be structured around the seven questions below. The quality and presentation of the material will be a factor in the grade received. **Each person is responsible to provide sufficient photocopies of the fact sheet for the entire class.** Failure to provide copies for the class may result in the loss of 10 points.

Presentations will be evaluated on content and delivery.

Presentations must be framed around the following seven questions:

1. Title of the reading and the author?
2. Historical period and the region/country in which it was composed?
3. What historical, social, or cultural circumstances influenced the writer?
4. How are the Three Elements of Religion reflected in this work?
5. Is it an example of apophatic or katopathic spirituality?
6. What Christian doctrines/dogmas are foundational for this example of spirituality?
7. How did you react/respond to this example of Christian spirituality?

MUST BE NO MORE THAN FIVE MINUTES LONG!

If these presentations and fact sheets are in the format indicated above, are clearly your original work, and adequately address the questions posed, you will receive 100 points.

Penalties are the following: No fact sheet provided (minus 10 points); bears the signs of plagiarism* (minus 100 points for one instance); does not adequately/correctly address the questions posed (minus 1 point for each instance); does not follow the format mandated above (minus 5 points for presentation and minus 5 points for the fact sheet).

Take-Home Final Essay:

Using your assigned books and readings, prepare an essay entitled “What is Christian Spirituality?” Develop your own definition and priorities in the study of Christian Spirituality. Critique the works and readings, identifying approaches to spirituality that reflect your own values (using a clear analysis justifying your choices) and explain why you did not respond to other readings (also using a clear analytical approach). The essay must have footnotes (Chicago Manual of Style or another approved system), and 8 to 10 pages long. **This essay is due: noon, 7 May, at professor’s office.**

How to measure your success on a Parker essay:

"A" level work:

- | | |
|--------------------|--|
| 20 points maximum: | 1. Clear thesis statement provided. Presents outline of issues, stating in the first paragraph basic points to be discussed. |
| 50 points maximum: | 2. Incorporates as fully as appropriate in the body of the essay the terms, sources, and content which are relevant to the stand taken in the first paragraph. |
| 20 points maximum: | 3. Analyzes in final paragraph how all the issues examined relate. |
| 10 points maximum: | 4. Creation of a synthetic presentation of the issues examined and an analysis of their importance. |

"B" level work:

1. Clear thesis statement provided. Able to present basic outline of issues, stating in the first paragraph basic points to be discussed.
2. In body of essay, does not incorporate as fully as appropriate the terms, sources, and content which are relevant to the subject.
3. Analyzes in final paragraph how all the issues examined relate.
4. Synthesis of issues examined and the analysis of their importance not adequately developed.

"C" level work:

1. Able to present basic outline of issues, stating in the first paragraph basic points to be discussed.
2. No clearly presented thesis statement.
3. In body of essay, does not flesh out the account and argument with terms and sources which are relevant to the subject.
4. Does not analyze in final paragraph how all the issues examined relate.

Professor's evaluation and judgment, based on the criteria above, is the final determining factor.

Christian Spiritual Traditions

CALENDAR: SPRING 2007

16 January – Introduction to Course

General orientation to class, reading of syllabus, and explanation of requirements

Assignment (**due 18 January**): Study Sandra Schneiders, “Spirituality in the Academy” (found in the Pius Library Electronic Reserves for this course, password: spirituality). Come to class ready to discuss issues raised by this article.

18 January – What is Christian Spirituality?

Discussion exploring what it means to “study” the Christian Spiritual Traditions

Assignment (**due 23 January**): Read Justo L. González, *Changing Shape of Church History*. Write a two page single-spaced typed paper describing González’s “geography” of church history and cataclysmic shifts that have occurred.

23 January – Christian Spiritual Traditions in Historical Context

Discussion of how historical context influenced Christian Spiritual Traditions, and how our approach to history influences the way we study spirituality.

Assignment (**due 25 January**): Read Friedrich Von Hügel, “The Three Elements of Religion” (found in the Pius Library Electronic Reserves for this course). Prepare typed outline of this essay, no more than two pages. Look up the word “hermeneutics” and come prepared to explain its meaning.

25 January – Three Elements of Religion: A Hermeneutical Tool

Examination of Friedrich Von Hügel’s “The Three Elements of Religion” as a hermeneutical tool for studying spirituality.

Assignments (**due 30 January**): Read Hastings, *World History of Christianity*, 1-35.

30 January – Historical Background to Early Christian Spiritualities: Life of Jesus to Constantine

Assignment (**due 1 February**): Group 2 reads *Didache*. Group 3 reads *Perpetua*. Group 4 reads *First Epistle of Clement to the Corinthians*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 1 Presentation Assignments: *Origen: Selected Writings* (BR65 .O52 1979); *Philo of Alexandria: The Contemplative Life* (B689.A4 E5 1981); *Gospel of Thomas* (BS2860.T52 V35 1997); *Clement of Alexandria* (PA3612 .C6 1919); *The epistles of St. Ignatius* (BR45.T6 I3 1935); *Irenaeus, On the apostolic preaching* (BR65.I63 E6413 1997).

1 February – Spiritualities of the earliest Christianity

Discussion of assigned readings, and presentations by Group 1 members

Assignment (**due 6 February**): Read Hastings, *World Christianity*, 35-46, 66-82, 147-156, 192-200

6 February - Historical Background to Spiritualities of early Eastern and Southern Churches

Assignment (**due 8 February**): Group 1 reads *Life of Anthony*. Group 3 reads *The First Greek Life [of Pachomius]*. Group 4 reads *Pelagia the Actress: My Choice is the Riches of Christ*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 2 Presentation Assignments: *Pseudo-Dionysius: The Complete Works* (Paulist Press) [BR65.D6 E5 1987]; *John of Damascus: On the Divine Images* (St Vladimirs Seminary Press, 1997) [BR65.J63 O513 2003]; *Evagrius of Ponticus: Praktikos Chapters on Prayer* (Cistercian Publications, 1972) [BR65.E673 P7313 1972]; *Pseudo-Macarius: The Fifty Spiritual Homilies and the Great Letter* (Paulist Press, 1992) [BR65.P823 S6513 1992]; *John Chrysostom, On virginity ; Against remarriage* [BR65.C45 D43 1983 c.2]; *Egeria's travels* [DS104.5 .I813 1999].

8 February – Early Eastern Spiritualities

Discussion of assigned readings, and presentations by Group 2 members

Assignment (**due 13 February**): Read Hastings, *World Christianity*, 46-65.

13 February – Historical Background of Early Western Spirituality

Assignment (**due 15 February**): Group 1 reads, *Rule of Mararius and Third Rule of the Fathers*. Group 2 reads, *Rule of Saint Augustine*. Group 4 reads, *Brigit of Ireland: She Never Said No to the Poor*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 3 Presentation Assignments: *Benedict of Nursia, Rule of Saint Benedict* (1997) [BX3004.A2 1997]. *Augustine, Confessions* (1991) [BR65.A6 E5 1991]. *John Cassian: Conferences* (Paulist Press, 1997) [BR60 .A35 no.57]. Cassiodorus, *Institutions of divine and secular learning and On the soul* (2003) [PA6271.C4 I5213 2003]; *The life of Melania, the Younger* [Merlin, MU Ellis book, must order, BR1720.M37 G4413 1984]; Boethius, *The Consolation of Philosophy* [B659.D472 E5 1999].

15 February – Early Western Spirituality

Discussion of assigned readings, and presentations by Group 3 members

Assignment (**due 20 February**): Read Hastings, *World Christianity*, 110-140.

20 February - Historical Background to Spirituality of the Early Middle Ages

Assignment (**due 22 February**): Group 1 reads, Anselm of Canterbury, *On Truth*. Group 2 reads, Dhouda of Septemania, *My Son, Search Eagerly for God*. Group 3 reads, Guigo II, *Ladder of Monks*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using outline in syllabus.

Group 4 Presentation Assignments: Aelred of Rievaulx, *Spiritual Friendship* (1994) [BX2349 .A4513 1994]. Hildegard of Bingen: *Scivias* (Paulist Press, 1990) [BV5080 .H5413 1990]. Bernard of Clairvaux: *Selected Works* (Paulist Press) [BX2349 .B39213 1987]. Venerable Bede, *Homilies on the Gospels*, v. 1 (1991) [BX1756.B37 H66 1991]; *Letters of Abelard and Heloise* [PA8201 .A4 1974]: Peter Damian, *Selected Writings on the Spiritual Life* [BX2349 .P463 1959]; C.H. Talbot (ed.), *The Anglo-Saxon Missionaries in Germany* [BR754.A1 T3].

22 February – Western Spirituality of Early Middle Ages

Discussion of assigned readings, and presentations by Group 4 members

Assignment (**due 27 February**): Read Hastings, *World Christianity*, 141-146.

27 February - Historical Background to Spirituality of the High Middle Ages

Assignment (**due 1 March**): Group 2 reads, Gertrude the Great, *Engrave Thy Wounds upon my Heart*. Group 3 reads, Mechthild of Magdeburg, *Lead Me in the Dance*. Group 4 reads, Thomas Aquinas, *Theological Virtues and Revelation*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 1 Presentation Assignments (**due 1 March**): Hugh of Saint Victor: *Selected Writings* (Harper and Row, 1962) [BV5080 .H77]. *Francis and Clare: The Complete Works* (Paulist Press, 1982) [BX890 .F665 1982]. *Early Dominicans: Selected Writings* (Paulist Press, 1982) [BX3503 .E23 1982]. *Hadewijch: The Complete Works* (Paulist Press, 1980) [PT5559.H3 A24]; Jacopone da Todi, *Lauds* [PQ4472.J3 A6213 1982]; *Anchoritic Spirituality* [PR1120 .A57 1991].

1 March - Western Spirituality of High Middle Ages

Discussion of assigned readings, and presentations by Group 1 members

Assignment (**due 6 March**): Read Steven Ozment, *The Age of Reform*, 73-82, 91-98, 115-134 [located on the Pius Electronic Reserves].

6 March - Historical Background to Spirituality of the Late Middle Ages

Assignment (**due 8 March**): Group 1 reads, *The Imitation of Christ: Counsels on the Inner Life*. Group 3 reads, Julian of Norwich, *In Our Mother Christ We Profit and Mature*. Group 4 reads, Catherine of Siena, *I Ask God's Mercy for Everyone*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 2 Presentation Assignments (**due 8 March**): *Theologia Germanica* (Paulist Press, 1980) [BV4831 .F7]. *Devotio Moderna: Basic Writings* (Paulist Press, 1988) [BR270 .D48 1988]. *The Cloud of Unknowing* (Paulist Press, 1981) [BV5080 .C5 1981]. Heinrich Seuse, *Little Book of Eternal Wisdom ; and Little Book of Truth* (1953) [BV5080 .S813 1953]; *Meister Eckhart: Teacher and Preacher* [BV5080 .E3213 1986]; *The Book of Margery Kempe* [PR2007.K4 A3 2003].

8 March – Spirituality of the Late Middle Ages

Discussion of assigned readings, and presentations by Group 2 members

Assignment (**due 20 March**): Read Hastings, *World Christianity*, 66-109.

13 March – **Spring Break**

15 March – **Spring Break**

20 March - Historical Background to Spirituality of Byzantium

Assignment (**due 22 March**): Group 1 reads, Nilus Cabasilas (1298-1363) from “*Life in Christ.*” Group 2 reads, *Against Bogomils (10th-11th)*. Group 4 reads, Nil Sorsky(1433-1508), *Writings*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 3 Presentation Assignments (**due 22 March**): John Climacus (523-603), *The Ladder of Divine Ascent* (2001) [BX382 .J613 1982] . Maximus the Confessor (580-662), *Selected Writings* (Paulist Press, 1985) [BR65.M4 A2513 1985]. Saint Symeon the New Theologian (949-1022), *Saint Symeon the New Theologian* (Paulist Press, 1980) [BV5039.G7 S913]. Saint Gregory of Palamas (1296-1359), *Gregory Palamas* (Paulist Press, 1988) [BX384.5 .G74 1988].

22 March – Byzantine Spirituality

Discussion of assigned readings, and presentations by Group 3 members

Assignment (**due 27 March**): Read Hastings, *World Christianity*, 238-270.

27 March - Historical Background to Spirituality of Early Protestantism

Assignment (**due 29 March**): Group 1 reads, *Augsburg Confession (1530)*. Group 2 reads, John Denck (1495-1527), “Whether God is the Cause of Evil.” Group 3 reads, Ulrich Zwingli (1484-1531), “On the Lord’s Supper.” Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 4 Presentation Assignments (**due 29 March**): Jean Calvin (1509-64), *On the Christian Life* (ebook, Pius Library). Martin Luther/Desiderius Erasmus, *Discourse on Free Will (1524-1525)*. [BT810 .E63] *Brief Confessional Writings* (Ashgate, 2001) [PR1121 .E192 2000 v.2] *First Prayer Book of Edward VI (1549)* [BX5145 .A2 1877]. Foxe, John. *Foxe’s Book of Martyrs*. BR1607 .F59 1968. *Letters of Obscure Men* [PA8493.E5 H8 1972](#).

29 March - Early Protestant Spirituality

Discussion of assigned readings, and presentations by Group 4 members

Assignment (**due 10 April**): Read Hastings, *World Christianity*, 270-280, 157-72, 200-203, 328-349, 373-386, 416-421.

5 April – Holy Thursday

10 April – Historical Background to Spirituality of the Catholic-Reformation

Assignment (**due 12 April**): Group 2 reads, *Erasmus*, “*The Paraclesis*.” Group 3 reads, *Bartolome de las Casas*, “*The Only Way*.” Group 4 reads, Francis Xavier, *Letters and Instructions*. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 1 Presentation Assignments (**due 12 April**): John Calvin/Jacopo Sadoletto, *A Reformation Debate* [BR301 .C3 1966]. Ignatius of Loyola, *The Spiritual Exercises* [BX2179.L7 E5 1997]. John of the Cross, *Dark Night of the Soul* [BV5080.J77572]. Teresa of Avila, *Interior Castle* [BX2179.T4 M63 1961]

12 April - Spirituality of the Catholic-Reformation

Discussion of assigned readings, and presentations by Group 1 members

Assignment (**due 17 April**): Group 1 reads, Blaise Pascal (1623-1662), “*The Pensées*.” Group 3 reads, Francis de Sales (1567-1622), “*Introduction to the Devout Life*.” Group 4 reads, Matteo Ricci (1552-1610), “*The True Meaning of the Lord of Heaven*.” Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 2 Presentation Assignments (**due 17 April**): Madame Jeanne Guyon (1648-1717), *Spiritual Progress* (ebook, Pius Library). Brother Lawrence (1611-1691), *Practice of the Presence of God* (BX2349 .L3813 1978). Marie Guyard Martin (1599-1672, Marie of the Incarnation), *Selected Writings* (BX4705.M36 A3 1989).

17 April – Seventeenth Century Catholic Spirituality

Discussion of assigned readings, and presentations by Group 2 members

Assignment (**due 19 April**): Read Hastings, *World Christianity*, 459-476, 421-428.

19 April - Historical Background to English/German Protestant Spirituality (17th and 18th cen.) -

Assignment (**due 24 April**): Group 1 reads, *John Wesley (1703-1791)*, “*Free Grace*.” Group 2 reads, *Jonathan Edwards (1703-1758)*, “*Sinners in the Hands of an Angry God*.” Group 4 reads, *Mary Pennington (1616-1682)*, “*Some Account of Circumstances in the Life of Mary Pennington*.” Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 3 Presentation Assignments (**due 24 April**): Philip Jacob Spener (1635-1705), *Pia Desideria* [BR1650.A2 S613]. John Bunyan (1628-1688), *The Pilgrim’s Progress* [PR3330 .A1 1678a]. *The Westminster Standards* [BX9183.o425 1997]. Nicholas von Zinzendorf, *A Collection of Sermons from Zinzendorf’s Pennsylvania Journey* [BX8593.Z6.Z6, 2001]

24 April – English/German Protestant Spirituality (17th and 18th cen.)

Discussion of assigned readings, and presentations by Group 3 members

Assignment (**due 26 April**): Read Hastings, *World Christianity*, 477-497, 172-188, 203-226, 296-310, 349-356, 386-405, 428-448, 508-526.

26 April - Historical Background to Post-Enlightenment Spirituality

Assignment (**due 1 May**): Readings: Group 1 reads, Hung-Jen-kan, “*The Taiping Heavenly Chronicle*.” Group 2 reads, African-American Religious Documents (Frederick Douglass and Spirituals). Group 3 reads, Luther Lee, “*Woman’s Right to Preach the Gospel*.” Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Group 4 Presentation Assignments (**due 1 May**): Nicodemus the Hagiorite, *A Handbook of Spiritual Counsel* [BX382 .N5313 1989]. Thérèse de Liseaux, *Selections* [BX4700.T5 A25 2003]. John Henry Newman, *Apologia Pro Vita Sua* [BX4705.N5 A3 1970]. *The Way of a Pilgrim* [BV5077.R8 F4 2003]

1 May – Post-Enlightenment Spirituality

Discussion of assigned readings, and presentations by Group 4 members

Assignment (**due 3 May**): Read Hastings, *World Christianity*, 497-507, 311-327, 357-368, 405-415, 443-457, 508-536.

3 May – The Twentieth Century Spirituality

Discussion of books read, concluding discussion.

Assignment (**due 3 May**): Submit participation report (see pages 2-3 of syllabus). Turn in your Journal for grading (see pages 3-4).

Assignment (**due 3 May**): Select and read a book from p. 132 of syllabus. Make notes in your journal analyzing the nature of the spirituality your reading(s) reflect(s), using the outline provided in your syllabus.

Bibliography for Twentieth Century Book Selection

- Barth, Karl. *The Holy Ghost and the Christian Life* [BT121 .B28].
- Bonhoeffer, Dietrich. *The Call to Discipleship* [BT380 .B66 1963].
- Bulgakov, Sergei. *A Bulgakov Anthology* [BX480 .B78 1976].
- Cleaver, Eldridge. *Soul on Fire* [E185 .97 .C6].
- Colson, Charles. *Born Again* [BV4935 .C63 A33].
- Cone, James. *My Soul Looks Back* [BX4827 .C65 A35 1982].
- Daly, Mary. *Beyond God the Father* [HQ1154 .D3].
- De Mello, Anthony. *Sadhana, a way to God: Christian exercises in Eastern form* [BX2182.2 .D39 1984b].
- Dillard, Annie. *Holy the Firm* [BV4832.2 .D54 1977].
- Eliot, T.S. *Collected Poems 1909-1962* [PS3509 .L43 A17 1970].
- Griffiths, Bede. *Return to the Center* [BV4832.2 .G66 1982].
- Gutierrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent* [BS1415.2 .G8813 1987].
- Hammarskjöld, Dag. *Markings* [D839 .7 .H3 A313].
- Jørgensen, Johannes. *An Autobiography* [PT8175 .J73 Z4613 1928].
- King, Jr., Martin Luther. *Strength to Love* [BX6452 .K5].
- L'Engle, Madeleine. *A Circle of Quiet* [PS3523 .E55 Z5].
- Lewis, C.S. *Surprised by Joy* [BV4935 .L43 A3 1956].
- Merton, Thomas. *The Seven Storey Mountain* [BX4705 .M542 A3].
- Mother Theresa. *A Gift for God* [BX2182.2 .T39 1975].
- Norris, Kathleen. *A Spiritual Geography* [F656.2 .N66 1993].
- O'Connor, Flannery. *The Habit of Being* [PS3565 .C57 Z48].
- Rahner, Karl. *The Practice of Faith* [BX2350.2 .R344 1983].
- Ruether, Rosemary Radford. *Disputed Questions: On Being a Christian* [BX4705 .R7277 A3 1989].
- Schweitzer, Albert. *Out of My Life and Thought: An Autobiography* [CT1098 .S45 A282 1963].
- Thérèse de Lisieux. *The Story of a Soul* [BX4700 .T5 A5 1975].
- Thomas, R.S. *Later Poems* [PR6039 .H618 A17x 1983].
- Thompson, Francis. *The Hound of Heaven* [PR5650 .H6 1922].
- Tutu, Desmond. *The Words of Desmond Tutu* [BX5700 .6 .Z8 T875 1996].
- Vanauken, Sheldon. *A Severe Mercy* [BX5995 .V33 A35 1987].
- Weil, Simone. *Waiting for God* [BV4817 .W413 1973].

Christian Spirituality: THA-383-01 (Spring 2006)
Initial Assessment: 17 January 2006
Professor Kenneth L. Parker: 346 Humanities Building

Name _____ YEAR: Freshman Sophomore Junior Senior
 MAJOR _____ RELIGIOUS BACKGROUND (optional): _____

Cognitive Assessment:

1. Name five texts (apart from the Bible) that have influenced Christian spirituality:

2. Did Hebrew, Greek, and Roman culture influence early Christian spirituality? Explain:

3. Identify the significance of two or more of the following dates: 325 CE, 1054 CE, 1517 CE, 1962 CE: _____

4. Name two Church Councils in different historical periods and explain how they influenced Christian spirituality:

5. Name one distinctive characteristic of Eastern Christianity: _____

6. Name three distinctive characteristics of Roman Catholic spirituality:

7. Name two or more important figures for Christian Spirituality in the following periods:

Ancient: _____

Medieval: _____

Reformation: _____

Modern: _____

8. Explain how two of these persons influenced the nature of Christian spiritual practice:

9. Define hermeneutics: _____

10. Why do scholars value historical criticism?

Values Formation:

1. What do you consider a helpful way to experience God in your life and how does a religious community (church) contribute to this?

2. Do the practices of other religions and Christian traditions matter in your quest for God?

_____ Explain: _____

Skills Development:

1. Name a hermeneutical tool and explain how it helps you analyze a text of Christian spirituality?

2. Do you know how to write a researched essay intended to persuade? _____ Explain:

3. What is the difference between *apophatic* and *kataphatic* spirituality:

4. What does *Zeitgeist* mean? _____

5. What is *lectio divina*? _____