"The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel."

Semester, Year	WINTER 2027
Course Title	**PROTESTANT SPIRITUAL TRADITIONS**
Course Code	**SPIR 0610 1S**
Date **Time** **Delivery Format**	JANUARY 22, FEBRUARY 5, FEBRUARY 26, MARCH 12, APRIL 2 9:00 a.m. to 4:00 p.m. SYNCHRONOUS ONLINE
Instructor	**DR. JEFF LOACH (Reformed, Instructor of Record)** (905) 859-0843; jloach@tyndale.ca **REV. CANON MARK REGIS (Anglican)** (416) 766-1877; mark@stmaryandstmartha.org **DR. JAMES PEDLAR (Methodist)** (416) 226-6620 x2215; jpedlar@tyndale.ca **DR. JONATHAN SLATER (Baptist/Anabaptist)** (416) 802-8534; jslater@tyndale.ca **DR. VAN JOHNSON (Pentecostal)** (416) 291-9575; vjohnson@tyndale.ca
Class Information	The classes will be livestreamed on five full Fridays as noted above. Office Hours can be arranged with any instructor by appointment.
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

A team-taught, comparative study of Reformed, Anglican, Anabaptist/Baptist, Methodist, and Pentecostal/Charismatic traditions of spirituality.
This course benefits from the participation of professors who are experts in their field and representatives of the traditions under study. The course will introduce students to the main themes, distinctive emphases and contemporary contributions of five major Protestant spiritual traditions.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Examine each tradition's key thinkers, texts and resources;
2. Identify the historical context for major Protestant traditions;
3. Distinguish each tradition's central themes and distinctive emphases;
4. Recognize practices of liturgy, prayer and worship in each tradition;
5. Differentiate each tradition's contemporary relevance and contribution to the global body of Christ;
6. Explore classical resources for spiritual growth;
7. Develop skills in critical thinking while discussing issues of spirituality; and
8. Critically reflect upon one's participation in one's own tradition in light of the course.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Senn, Frank C., ed. *Protestant Spiritual Traditions*. Mahwah, NJ: Paulist Press, 1986. ISBN 080912761X, 9781579105518

Senn, Frank C., ed. *Protestant Spiritual Traditions, Volume 2*. Eugene, OR: Cascade Books, 2020. Soft-cover ISBN 978-1-5326-9829-3; e-book ISBN 978-1-5326-9831-6

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

A collection of primary and secondary readings on each tradition will be available on the **course resource page**: http://classes.tyndale.ca.

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other online resources for Biblical Studies.

C. ASSIGNMENTS AND GRADING

1. Attendance and participation are important; please be prompt for class.

2. Papers (18% x 5 = 90% of Final Grade)

There are five papers of approximately 2000 words per paper on a topic assigned by each professor. 18% per paper. **Due date is two weeks** following the class lecture (unless stipulated otherwise by the instructor). **Each paper is to be submitted through the class resource page (classes.tyndale.ca).**

3. Church Visitation and Theological Reflection Paper (10% of Final Grade)

Due: April 5, 2027 (submit via the class resource page in Portable Document Format [.pdf])

Each student is required to attend an in-person worship gathering of one of the traditions studied in the course. It is to be liturgically different from her/his own denomination, and preferably one with which the student is least familiar. Write a paper of approximately 5 pages containing two sections:

a. A Subjective Response: How was God portrayed in the service? What was the 'feel' of the service and the congregation? What struck you about the architecture of the building? The order of service?
b. A Theological Reflection: How did the service reflect the history and theology of the denomination? How did the sermon reflect the ethos of the denomination?

Note that late papers will have two-thirds of a letter grade deducted for each week or partial week they are late.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Papers (5 X 18%)	90 %
Reflection Paper on Worship Gathering	10 %
Total Grade	100 %

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Required Readings: Read the chapter in the Senn texts prior to the class on which that tradition is being presented, along with the readings and sources posted by the instructors (at their option and choice) to be found on the **course resource page.**

Students are encouraged to read the entirety of both volumes, but, at a minimum, the chapters on the Reformed, Anglican, Anabaptist, Baptist, Methodist, Evangelical, and Pentecostal traditions must be read.

January 22 Reformed Spirituality with Dr. Jeff Loach

February 5 Anglican Spirituality with Rev. Canon Mark Regis

February 26 Wesleyan/Methodist Spirituality with Dr. James Pedlar

March 12 Anabaptist/Baptist Spirituality with Dr. Jonathan Slater

April 2 Pentecostal/Charismatic Spirituality with Dr. Van Johnson

V. SELECTED BIBLIOGRAPHY

Each instructor will provide suggested resources for further reading on each spiritual tradition.

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must contact the Accessibility Services at the Centre for Academic Excellence to register and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to "Guidelines for Interactions" on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the Academic Integrity website for further details.

For proper citation style, consult Citation Guides for different styles. Students are encouraged to consult Writing Services.

Students should also consult the current Academic Calendar for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Artificial Intelligence (AI)

Tyndale Seminary's Academic Calendar provides a definition and broad descriptions of types of Academic Dishonesty using AI.

Academic dishonesty includes the submission of work for which previous credit was given, the submission of work under one's own name that is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc. … Academic dishonesty also includes submitting academic work which has been written, rewritten, or substantially edited by an artificial intelligence program. (Seminary Academic Calendar, 2026/7, p. 173.)

AI programs are not adequate information sources for academic writing. Students should not use AI in academic writing without explicit permission from their course instructor. Given the tendency of AI programs to give inaccurate information and even falsify citations, students are cautioned against using AI prompts to begin researching or summarizing a topic. Instructors may deduct points from [or give a failing grade to] assignments for the improper use of AI sources. (Seminary Academic Calendar, 2026/7, p. 174.)

Students *may* use AI as an enhanced search engine, provided they are extremely careful about checking its sources. That means personally verifying texts and claims *every time* by clicking through to the source link or independently searching. This also means public information sources like Wikipedia are not satisfactory sources. We recommend using sites like Google Scholar or the variety of journal and research databases available with a Tyndale student ID.

Students *may* use AI to transcribe interviews, videos, or dictations of their own ideas when preparing for assignments. But they must read through the transcripts themselves and *manually* verify accuracy, make selections to quote, or edit for concision and clarity. This use of AI is reserved only for ideas that students have created themselves. Students may not submit course lectures, videos, or other course material to AI or any other software to transcribe, synthesize, annotate, or otherwise summarize course content.

Students *may not* use AI in any aspect of the planning and writing process for class assignments, including but not limited to early planning, ideas, outlining, argumentation, grammar, syntax, or phrasing. Struggling with all this is fundamental part of human learning. This struggle is precisely what develops writing ability and is essential to developing critical thinking and communication skills. If further clarification is required, students should ask their professors, not an AI assistant.

Students *may not* use Grammarly or similar AI copyediting programs, including Copilot in Microsoft Word. Tyndale students are expected to write with sophistication in English. Use of a LLM to edit/re-write/re-phrase/alter student work will be viewed as a breach of the Tyndale AI policy. Students should also be aware that many of these programs can/will change student ideas without permission or notification and should be careful to turn off any generative AI features in any software they use for course assignments.

Special Note:
Students should carefully discern and justify any use of AI tools. Convenience, efficiency, academic pressure, lack of time or even health issues are not sufficient reasons to rely on AI. If personal or external difficulties affect your work, you should first speak with your instructor before using AI assistance. Your personal formation, theological reflection, and authentic engagement with the course remain the priority in completing assignments.

Some course professors may allow AI use for specific projects within specific limits. All Seminary syllabi (or course pages on Moodle) will contain guidelines for permitted uses of AI. When using AI for any professor-approved application in assignments, students should save all rough work and earlier versions of their assignments before editing. Students may be required to produce these versions on request. The name of the AI software used must be noted (Claude, ChatGPT, etc.) including the specific version number and model of that software, and the specific text of all prompts employed to get the results must be reported in the submitted assignment.

Turnitin Text-Matching Software
Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also

detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- Student Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity (Guide, Video, Spectrum)

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the Tyndale Research Ethics Board (REB). Check with the Seminary Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

E. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential, and the instructor will only see the aggregated results of the class.

F. LIBRARY RESOURCES

Tyndale Library supports courses with e-journals, e-books, and the mail delivery of books and circulating materials. See the Library FAQ page.

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary Grading System & Scale.

A GUIDE TO SPIRITUAL READING (from Dr. David Sherbino)

by J.M. Houston

Our lives are both private and public. But the pressures of our culture are to believe the public activities, duties and responsibilities are more important. Function then becomes more valued than being. Meanwhile, our souls get starved, and the inner person within us cries out for fulfillment of deeper needs. We long for a deeper, more real spiritual life. For we sense we are unauthentic when we are only professors and promoters in the shallows of life. We know that we must nourish this drive to know God.
This is the purpose of this reading list, not as a comprehensive list you must read, master and know, to have a "how-to kit for spirituality," but as suggestive of what might introduce you to the classics of faith and devotion, and to other helpful material. There is, however, an art in devotional reading that is not exegetical, not informational, nor literary in its emphasis. for spiritual reading is essentially formative of the soul before God. We need then to read this devotional literature in such a way that it helps us be inspired and in tune with God, in "{the inner man." It is writing which turns us heavenward, and is formative of our character in Christ. Curiously, however, in spite of the spate of new books and reprints of this spiritual literature, there is little guidance offered how the art of spiritual reading can and should be cultivated. The following guidelines are suggested to help you focus on this art.

First Guideline
Spiritual reading requires a primary emphasis on the devotional use of Scripture. So not allow the excitement of entering into devotional literature detract you from the priority you give to

Bible study and meditation on the Scriptures. For remember, the Scriptures are the canon of the devotion of God's people, who saw the Scriptures as God's revelation, as guided by the Holy Spirit.
Devotional reading by theological students is made difficult by the admixture of methods used. This mixture is inevitable, and not bad, provided we slowly begin to allow the text to speak to us personally, rather than being detached from its as abstraction, more information or more hypothetical knowledge.

Second Guideline
Growing in the art of devotional reading is less a matter of techniques and more a matter of attitudes of heart. It is like developing "a sixth sense," of reading interiorly, as distinct from reading to others, informing them or teaching them. So the changed attitude is from seeking information and know how, to being inspired and transformed. Devotional reading is more dwelling on meanings about life. The former looks for transparency, and the latter is content to contemplate mysteries. Again, informational reading is more dialectical and comparative, where logic is important. But devotional reading is more docile and receptive, rather than critical and comparative.
Again informational reading tends toward being dissective, taking data to pieces by analysis, in order to increase erudition. But devotional reading is more living and dynamic, seeking to relate the material given into living situations. For this reason, devotional reading is more personal, allowing the reader to interpret its insights in such personal forms of assimilation as a spiritual journal and the practice of prayer. In these ways, the effects of interior reading are personalized and deepened, to affect and shape character, nourish the soul, and permeate the whole of one's life.

Third Guideline
Devotional reading is an art gained by facilitating conditions and circumstances, rather than by cognitive techniques. It is God's grace which alone prompts us to have any desires for God, and therefore any thirst for spiritual literature. Since we cannot invent, create or refashion "facilitating conditions" for our own sanctity, or become better listeners to God's guiding Word, "facilitating conditions and circumstances" are those which help remove obstacles to the action of grace.
In the history of the Church, as well as in the history of the soul, we experience "the desert" as such a facilitating condition. We feel "the desert within" of loneliness, "the desert outside" of relationships. Desert silence and solitude may be an experience. We re-learn the priorities and essentials of life in the spiritual experiences of the desert. We discover new dimensions there of self-knowledge. We need patience, fortitude, and acceptance of desert suffering. We discover dependence and need of God in new ways. There, we reverse the worldly values of self-reliance towards dependence upon God, the dynamic of spiritual life.
A re-awakening of the consciousness of indwelling sin in the believer, and a sensitivity to the reality of Satan also drive us to our knees. We discover the great Puritan classics on the pathology of the heart, its deceptions, its hiddenness, its inaccessibility to our control.

Temptation is a constant reality, requires a more watchfulness, alerted by the writings of those experiences in its subtleties. Repentance becomes a lived reality that needs support and comfort.
A desire to re-set our course in life, after failure and dishonesty with our soul, intensifies our search to learn how others have done so. Spiritual restoration is not seen as a return to the status quo, but as a radical change in direction into unknown territory, where we can walk "more by faith than by sight." Seeing life with deeper meaning calls for much greater spiritual resources than we ever imagined previously we would need.
Such deeper surrender to the will and purpose of God, after the defeat of self-will, creates longing in the soul for inner peace, spiritual gentleness, serenity, and spiritual refreshment. A deeper understanding and experience of the love of God, creates a desire to build up covenant relations in friendships that embody the reality of God in social relationships. Moved by God's grace and compassion, we look below the marred and shattered forms of human relations, to the potentials of redemption.

Fourth Guideline
Devotional reading has its own pace of assimilation, just as the speedy insights of the mind, or the transformation of thought into action, or the assimilation of deed into character, have their relative paces. The motion toward Godliness is the slowest pace of human actions. Inauthenticity occurs when we move too fast, inappropriate to the nature of the transformation. Devotional reading needs its own time, that is not determined by the academic calendar, nor the impatience we have for "instant results." Spiritual classics cannot be read in one evening, like detective novels. Such slow motion requires a regular habit of fixed times for such devotional reading, and an unhurried leisure to learn the disciplines of meditation and contemplation.
Devotional reading requires also space in our lives. Literally, this may lead to the habit of a particular environment being developed - one spot in our room that locates an "altar" of devotion. Physically, it may require comfort, a particular chair, an accustomed posture, where we learn most readily to relax, and where the atmosphere is made for such exercises of devotion. Spaces are associated by activities, such as the library where we study, the lounge where we talk, the class- room where we learn. Devotional reading requires a quiet spot, habitually frequented in solitude.

Fifth Guideline
Choose the work you want to read devotionally carefully for the benefit of your own soul. Choose it then, possibly with the advice of others. Keep in mind that the book should be chosen to open the doors of perception for you in terms of new as well as existing needs and desires. An imitation of others may not be the best reason for your choice. Because its purpose is to nurture the unique conditions of your own life, individual choice is important. At the same time, bear in mind books we reject today may be re-discoveries later because we are then ready for their insight.

Personal adoption of a book is also helped by marking the text. This may record our first reactions to what we read, of approval, of help, or of questioning and rejection. It may also help to keep a spiritual journal which we feed with quotations reflected upon and assimilated, from the text. Such a reflective notebook may record the immediate reactions to the text, the state of mind we were in when we read a passage, as well as to duties faithfully performed as a response to what we read. Recordings of ordinary feelings and happenings set within the framework of the devotional readings keep the realities of ordinary life before us. Writing down our thoughts on the text are more permanently retained and remembered, as well as making the meaning of the message clearer and available to us. This written reflection becomes a further means of nurturing our spiritual life. On re-reading our notes later, we may see an over-confidence, or self- centeredness, or dogmatism, or judgmental attitude on our part, of which we were previously unconscious, but have now recognized to be in need of correction.

Sixth Guideline

Use your choice of the spiritual classics for the exercise of true ecumenicity. Range widely and without prejudice over the classics of devotion, Orthodox, Catholic, and Protestant. From our perspective of history and cultural change, we can read more appreciatively of other traditions. Their encapsulation within their own culture helps us also see how likely we are entrapped by our culture too.

Do not let the great merits of the Reformation block your view of the past, so that you think there is nothing between the New Testament and 1520 worth reading! Enjoy richly the devotions of the patristic, medieval, modern and contemporary periods alike. Discover the communion of saints, as a living reality in all periods of history. Do not let modernity make you temporarily parochial.

Discern the spirits wisely, by penetrating to the presuppositions and assumptions of theological stance, of your writers. Learn to distinguish false from valid mysticism.

Seventh Guideline

Enjoy fellowship with soul-friends, so that you mutually benefit in a group, a shared reading program. Such a group may meet every three or four weeks to hear and discuss books reviewed in turn, by members of the group. Discernment and shared enrichment are thereby exercised together. Insights may be shared of a more personal nature as confidentiality is developed. Differing perspectives may correct or add to individual impressions. The common goal of growing in Christ is emphasized as a corporate maturity that excludes no one in the group.

Eighth Guideline

Recognize that spiritual reading meets with obstacles to distract, discourage, or dissuade us from persistence in our reading. Often we do not see clearly enough what the obstacles are, other than that we seem to lose interest or get distracted easily by other things.

A first obstacle to remove is the time-bound and cultural or theological perspective of what we are reading. The imagery of a book, like Teresa's Interior Castle or Bunyan's Holy War, is bound to a particular time and culture. Nevertheless, the truths and insights contained in such works

are timeless. The message of surrender and desire in the one book, or of watchfulness in temptation in the other are timeless. Try not to be prejudiced with such labels as "old fashioned," "relevant for today," "traditional" or even "classic."

We may dislike allegory, or be impatient with the turgid, heavy style of a sermon. Or we may be entranced so much by the romantic imager that we lose sight of the truth being conveyed. For being enraptured, just as much as being turned off, we may remain spectators, not really involved spiritually and personally in the text, and its meaning to us. We remain connoisseurs with no real personal involvement. Many works of scholars are just doing literary criticism with no spiritual food for the soul.

A third obstacle is taking this further into the scholastic games played with the text: such as one-up-manship, where we create novelty of interpretation; or name-dropping, when we review all that everyone else has said about the text; or negative listening, where we ignore all that is said positively and only draw attention to what is not said, and what we think should be said. Such reading is shallow, in spite or apparent erudition, and rejects the docility and abiding in the test which we have already described as necessary for devotional reading.

A fourth obstacle is the ensuing despondency when we compare our state negatively and unfavourably with the spiritual condition of the writer. We can feel so miserable about our sinful, inconsistent weak condition spiritually that we are tempted to feel we should ignore such spiritual books that show us up so badly. Yet we learn precisely in this way that God can do nothing with our self-sufficiency, self-reliance, and self-respect. Acceptance of our limitations, repentance, and pleas for redemption from God, these are the basis for spiritual growth.

Finally, discouragement will rear its ugly head, even when there are signs all around us of encouragement and blessing. Patience with God's ways, trust in God's control of our circumstances, persistence when spiritual exercises seem fruitless, are all needed. The seed has to die, to bear much fruit. Whether then, God leads us into the desert or into the garden in our devotional reading, let us follow Him. Accept mortification, as much as blessing, in your spiritual reading.

Ninth Guideline

Seek a balance in your reading, both between modern and ancient, as well as in the range of your affections being nourished and strengthened by good reading. Remember contemporary literature is untried, lacks vintage, and often reflects the fads of the market place. As C.S. Lewis has said:

A new book is still on trial, and the amateur is not in a position to judge it... The only safety is to have a standard of plain, central Christianity ("mere Christianity" as Baxter called it), which puts the controversies of the moment in their proper perspective. Such a standard can only be acquired from old books. It is a good rule, after reading a new book, never to allow yourself another new one till you have read an old one in between. If that is too much for you, you should read an old one to every three new ones." ("On the Reading of Old Books," God in the Dock, edit. by Walter Hooper, Eerdmans, 1970).

Examine also the need of balanced reading. In this same essay, Lewis gives us his preferences. Match, he argues, the somewhat "astringent" *Imitation of Christ* by Thomas a Kempis, with the

"joyous" *Centuries of Meditations* by Thomas Traherne. Perhaps sandwich in between them the anonymously written *Theologia Germanica* which Luther loved. For Lewis, frequent companions were Richard Hooker's *Laws of Ecclesiastical Polity*, George Herbert's poems, *The Temple*, William Law's *A Serious Call to a Devout and Holy Life*, and Francis de Sales' *Introduction to the Devout Life*. Some books, once read may build important foundations, such as Boethius' *On the Consolations of Philosophy*, which gave Lewis a firm awareness of the solidity of eternity that was more than measureless time. For every young enquirer or convert, Augustine's *Confessions* were Lewis' choice in inspiring the reality of the soul's relationship before God. However, Lewis' boon companions were G.K. Chesterton as his intellectual mentor on the sanity of the Christian faith, and George MacDonald who fed his imagination with true devotion.

Lewis, however, would have us not slavishly imitate his fancies, but encourage us to find devotion in heavy theological stuff as well as theology in the lived experiences of simple things. He made friends with books in the whole range of affections we need to develop and exercise before God. Today, we tend to suffer from illiteracy of too much rapid, superficial reading - or rather mere glancing at books. Digestion, assimilation and then a life's time companionship with a book is a good test to see whether it is really a classic of faith and devotion, or not.