"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	**SPIRITUAL FORMATION**
Course Code	**SPIR 0700 1P**
Date **Time** **Delivery Format**	JANUARY 14 TO APRIL 1, 2026 **(Note that this class works through reading week, and finishes a week early.)** THURSDAYS, 2:15 PM – 5:05 PM IN PERSON ONLY
Instructor	**DR. JEFF LOACH** Email: jloach@tyndale.ca
Office Hours	The classes will be in-person on Thursdays from 2:15 PM – 5:05 PM. Email dialogues are welcome anytime; in-person or Zoom conversations will be made by appointment. The Instructor keeps Monday as a Sabbath day and does not check email on that day.
Course Materials	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

This course provides an integrated study of the Christian life and the development of personal character shaped by the values and virtues of God's Kingdom. It includes an examination of conceptual frameworks and major categories in spiritual theology, as well as understanding and practising the classical spiritual disciplines.

Included in this course is a 48-hour retreat in which all students must participate. It takes place at Queen of Apostles' Renewal Centre in Mississauga. The additional cost for the retreat will be $300 per person, including two nights' accommodation, five meals and snack breaks. It will take place during reading week, beginning after supper on February 17 and concluding after lunch on February 19, 2026. Students will be given the final week of class off to compensate for this. Further details will be given in class.

II. LEARNING OUTCOMES

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

1. Identify their own areas of strength and growth in their spiritual formation;
2. Discuss and practise spiritual formation as a dynamic process of 'being', initiated by the Holy Spirit; reflect on that process; recognize and discuss that one is being rooted and grounded in Christ for the sake of others;
3. Live more fully in Christ by describing dominant spiritual disciplines, selecting personally appropriate ones, and beginning to integrate them into their daily activities; and
4. Identify with, practise and demonstrate the development of personal character shaped by the values and virtues of God's Kingdom.

III. COURSE REQUIREMENTS

A. REQUIRED READING (Note: any edition of each of these books is acceptable.)

Foster, Richard. *Prayer: Finding the Heart's True Home*. New York: HarperCollins, 1992.

Nouwen, Henri. *Genesee Diary: Report from a Trappist Monastery*. Revised ed. New York: Doubleday, 1981.

Sherbino, David. *Re-Connect: Spiritual Exercises to Develop Intimacy with God*. Toronto: Castle Quay Books, 2013.

Sherbino, David. *Renew: A Basic Guide for A Personal Retreat.* Toronto: Castle Quay Books, 2015.

Wardle, Terry. *Outrageous Love, Transforming Power: How the Holy Spirit Shapes You Into the Likeness of Christ*. Siloam Springs, AR: Leafwood Publishers, 2004.

These books are all in stock in good quantity at Cornerstone Bookshop. Please note that the Wardle text is not available in electronic format and must be acquired in hard copy. It is sometimes difficult to get in a timely fashion elsewhere than from Cornerstone Bookshop.

NOTE: Extensions will not be granted to students who submit their work late because they did not acquire the required texts in a timely manner.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Supplementary reading and viewing resources will be placed on the course page periodically. There are no additional weekly required readings.

Tyndale recommends STEPBible – 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

☞ Note that all assignments are to be submitted electronically via the course resource page in Portable Document Format (.pdf). Paper length guidelines are approximations and do not include title pages or bibliographies. Papers can be longer if they are interesting to read, but they should not be shorter than the suggested guidelines. Take special note of the Seminary's policies on the use of artificial intelligence (AI), explained later in the syllabus.

1. Personal Self-Evaluation: Due Monday, February 8; worth 20% of the Final Grade

Based on your reading of Wardle, *Outrageous Love, Transforming Power*, engage in a personal spiritual self-evaluation (NOT a book review!) using all eight topics listed in the book, preparing an (approximately) 8-10 page paper:

- Note topics where you feel stronger and topics where you need to grow; be as specific as possible.
- Choose a Bible verse from each chapter – perhaps one mentioned in the relevant chapter – that can encourage you to grow in each area noted in the book.
- Conclude by stating one key learning from the book that you intend to work on as you mature in faith. Discuss it with your spiritual director to keep you accountable.

2. Spiritual Exercises: Due Monday, March 8; worth 15% of the Final Grade

You are required to read a chapter each week for the first seven weeks of the course from Sherbino, *Re-Connect: Spiritual Exercises to Develop Intimacy with God*, and do the exercises in preparation for weekly interaction. (Note that chapter 8 is 'bonus' material, and does not require reflection for the paper.) **Do not submit your workbook, or your complete reflections on the workbook.** Submit a 6-8 page (approximately) summary of your reflections:

- indicating how many chapters you completed (if this is not included the Instructor will have to guess, and this does not work in your favour);
- summarizing your reflections on the exercises; and
- emphasizing one discipline (i.e., chapter) you found especially encouraging, and one discipline you found especially challenging, and why.

Be sure to begin the exercises not later than the first week of class, and preferably before the class begins, in order to complete the workbook and submit your assignment on time.

3. Retreat and Reflection Paper: Due Monday, March 29; worth 25% of the Final Grade

The retreat is intended to be an opportunity to practise and experience some of the spiritual disciplines in a guided fashion. Be sure to read the Nouwen text before beginning your retreat. At the end of the retreat, you will write a 6-8 page (approximately) paper:

- noting where you made your retreat and what the setting was like;
- reflecting on your experience;
- identifying with the experiences of Henri Nouwen in *The Genesee Diary*;
- focusing on the issues of silence, solitude, community, and worship as you experienced them at the retreat, in comparison with how Nouwen experienced them at Genesee Abbey.

Again, please note that making the retreat is mandatory for all students. There is no substitution.

4. Spiritual Direction Reflection & Integration Paper: Due Monday, April 12; worth 40% of the Final Grade

Each participant is required to have a trained spiritual director (one who is currently studying in Tyndale's Spiritual Direction Internship) during this course. You are required to meet in person or online for a minimum of six sessions, approximately every two weeks, for focused conversation and prayer. Keep a journal of your meetings and record your reflections, insights, and struggles. Write an 8-page (approximately) reflection paper using the following format:

- Indicate how many times you actually met with your spiritual director (making the instructor guess will not work in your favour);
- Integrate what has been helpful from your overall experience with the spiritual director;
- Integrate your reading of Foster, *Prayer*, and the impact it had on your prayer life as discussed with your spiritual director;
- Note anything in your reading which has challenged your image of God, and your self-image as a child of God (even if neither has changed); and
- Conclude by writing about four things you learned in the course that stand out the most, that you hope to integrate into your life. They may be from the lectures, the readings, the retreat, and/or the class discussions.

Again, you must meet with your trained spiritual director for a minimum of six sessions. **Be sure to submit the approval form, signed by you and your spiritual director, as soon as you secure one.** The form will be posted on the course resource page, where you'll also find the list of spiritual directors to contact posted a few weeks before the class begins.

If you already meet regularly with a trained spiritual director, please speak to the Instructor.

Meetings via electronic means, while not optimal, are acceptable when distance is a factor. **It will be imperative for you to arrange for your spiritual director in advance of the start of the**

course.

☞ If you are a student who has been granted accommodation by the Centre for Academic Excellence, please note that in order to get any extension on this paper beyond April 16, you will require the approval of the Registrar's office.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

1. Spiritual Self-Evaluation, due February 8	20%
2. Spiritual Exercises, due March 8	15%
3. Retreat Reflection Paper, due March 29	25%
4. Spiritual Direction Reflection Paper, due April 12	40%
Total Grade	100%

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

It is important that you begin your reading prior to the start of class. Late registrants are responsible for the consequences of partial preparation.

Our schedule will follow the following guideline:

1. Biblical and theological foundations of Christian spirituality; introducing spiritual direction and spiritual friendship
2. *Lectio divina* (holy reading)
3. Giftedness set: spiritual gifts, natural talents, learned skills
4. Silence and solitude
5. Sabbath rest
6. Iconography and Inner healing (Retreat week, during Reading Week)
7. Prayer forms and exercises
8. Spiritual formation in the age of social media
9. Spiritual formation and the community of faith
10. Worship and the church year
11. Rule of life and Discernment
12. Spiritual formation and identity

V. SELECTED BIBLIOGRAPHY

A. CLASSICS OF DEVOTION

These are essential works which all serious devotees should read and read again.

Aelred of Rievaulx. *Spiritual Friendship*. Tr. Mary E. Laker. Cistercian Publications, no. 5, 1974.

Baxter, Richard. *The Saints' Everlasting Rest*. Abridged by Benjamin Fawcett. Grand Rapids: Baker Books, 1978.

Bernard of Clairvaux. *On Loving God*. Ed. Hugh Martin. London: Burns Oats and Washburne 1959; or tr. M. Basil Pennington, Cistercian Publications, no 13, 1973.

Boethius. *On the Consolations of Philosophy*. Penguin Classics.

Bonaventure. *The Character of a Christian Leader*. Tr. Philip O'Mara. Servant Books, 1978.

Bunyan, John. *The Pilgrim's Progress*. Ed. Roger Sharrock, 1976.

Charitan, Igumen, Ed. *The Art of Prayer, An Orthodox Anthology*. Faber and Faber, 1976.

de Foucauld, Charles. *Meditations of a Hermit*. Tr. Charlotte Balfour, Burns and Oats, 1981.

de Sales, Francis. *Introduction to the Devout Life*. Tr. John K. Ryan. New York: Image, 1972.

de Caussade, Jean Pierre. *The Sacrament of the Moment*. Tr. Kitty Muggeridge. New York: Collins, 1981.

Francis of Assisi. *The Little Flowers of St. Francis*. Tr. Raphael Brown. New York: Image Books, 1958.

Herbert, George. *The Temple*. Ed. F.E. Hutchinson. Oxford: Clarendon Press, 1965.

Hilton, Walter. *The Stairway of Perfection*. Tr. M.L. Del Mastro. New York: Image, 1979.

John of the Cross. *Ascent of Mt Carmel*. 1958.

_____. *Dark Night of the Soul*. Tr. E. Allison Peers. 1959.

_____. *Living Flame of Love*. New York: 1962

Julian of Norwich. *The Revelations of Divine Love*. Tr. James Walsh, Harper and Brothers, 1961.

Kelly, Thomas R. *A Testament of Devotion*. New York: Harper and Row, 1941.

Law, William. *A Serious Call to a Devout and Holy Life*. Grand Rapids: Eerdmans, 1973.

Lewis, C.S. *George MacDonald – an Anthology*. Collins.

Owen, John. *Temptation and Sin* / *Works*, Vol. 6. Banner of Truth, 1977.

Taylor, Jeremy. *The Rule and Exercise of Holy Living*. Ed. Ann Lamb. New York: Harper and Row, 1970.

Teresa of Avila. *The Interior Castle*. Tr. E. Allison Peers. New York: Image, 1961.

The Confessions of St Augustine. There are various editions such as John K. Ryan, Image Books, 1960, as F.J. Sheed, Sheed and Ward, 1943. Dramatic, modern translations have been made by Sherwood Wirts and Ray J Defarri.

Thomas a Kempis. *The Imitation of Christ*. Ed. Harold C Gardiner. New York: Image, 1955.

Weil, Simone. *Waiting for God*. Collins, 1977.

Wilberforce, William. *Real Christianity*. Ed. J.M. Houston. Multnomah Press, 1982.

William of St. Thierry. *On Contemplating God, Prayers, Meditations.* Tr. Sister Penelope, Cistercian Publications, no. 3, 1971.

_____. *The Golden Epistle*. Tr. Theodore Berkeley. Cistercian Publications, no. 12, 1971.

B. HISTORICAL SURVEYS OF SPIRITUAL TRADITIONS

Bouyer, Louis. *A History of Christian Spirituality*. New York: Seabury Press, 1963-9, vol. 3

Buther, Dom Cuthbert. *Western Mysticism, neglected chapters in the history of religion*. Constable, 1927.

Christensen, Bernard. *The Inward Pilgrimage. Spiritual Classics from Augustine to Bonhoeffer.* Minneapolis: Augsburg, 1976.

Davis, Kenneth Ronald. *Anabaptism and Asceticism*. Scottdale, PA: Herald Press, 1974.

Haller, William. *The Rise of Puritanism*. University of Pennsylvania Press, 1972.

Holmes, Urban T. *A History of Christian Spirituality*. New York: Seabury Press, 1980.

Jones, Rufus M. *Spiritual Reformers in the 16th and 17th Centuries*. New York: Macmillan, 1914.

Kirk, Kenneth E. *The Vision of God*. Langmans, Green, 1931.

McNeill, John T. *A History of the Cure of Souls*. Harper's Ministers, 1977.

Payne, Robert. *The Holy Fire: The Story of the Early Centuries of the Christian Church in the Near East*. St. Vladimir's Seminary Press, 1980.

Pourrat, P. *Christian Spirituality*. Burns Oats, 3 vol., 1922-27.

Sheppard, Lancelot. *Spiritual Writers in Modern Times*. Hawthorn Books, 1967.

Thornton, Martin. *English Spirituality: an outline of ascetical theology according to the English paternal traditions*. London: S.P.C.K., 1963.

Underhill, Evelyn. *The Mystics of the Church*. Cambridge: James Clarke, 1975.

C. ANTHOLOGIES OF SPIRITUAL WRITINGS

Barbour, Hugh and Arthur Roberts. *Early Quaker Writings, 1650-1700*. Grand Rapids: Eerdmans, 1973.

Battles, Ford Lewis. *The Piety of John Calvin*. Grand Rapids: Baker, 1978.

Fedotov, G.P. *A Treasury of Russian Spirituality*. Sheed and Ward, 1977.

Freemantle, Ann. *The Age of Belief: The Medieval Philosophers*. New American Library, Mentor Books, 1955.

Klassen, Walter. *Anabaptism in Outline*. Scottdale, PA: Herald Press, 1981.

Reinhold, H.A. *The Soul Afire: Revelations of the Mystics*. New York: Image Books, 1973.

Thomas, I.D.E. *A Puritan Golden Treasury*. Banner of Truth, 1971.

Ward, Benedicta. *The Desert Christian, Sayings of the Desert Fathers*. Macmillan, 1975.

Williams, George H. and Angel M. Mergal. *Spiritual and Anabaptist Writers*. Westminster Press, 1967.

Studies in the Spirituality and Theology of Individuals

Auclair, Marcelle. *Saint Teresa of Avila*. Pantheon Books, 1953. (Well documented, objective study of a real person)

Bettoni, Efrem. *St. Bonaventure*. Notre Dame: University of Notre Dame Press, 1966 (an Italian writer summarized the thought and spiritual character of Bonaventure)

Bolshakoff, Sergius. *Russian Mystics*. Cistercian Publications, 1966. (a biographical outline of little known mystics in the west)

Bordeaux, Henri. *Saint Francis de Sales: Theologian of Love*. Langmans, Green, 1929. (A frank book of his human qualities and short-comings, both of which qualified him to advise others)
Brown, Peter. *Augustine of Hippo*. Faber and Faber, 1967. (a brilliant and incisive biography written in a secular frame)
Burnaby, John. *Amor Dei*. 1938. (a classic on Augustine's love of God)
Chesterton, G.K. *Saint Thomas Aquinas: The Dumb Ox*. New York: Image, 1956. (a witty, shrewd study that captures the spirit of Aquinas)
Dallimore, Arnold A. *George Whitefield*. Cornerstone Books, 2 vol., 1979. (exhaustive and inspiring life of a great man)
Dessain, C.S. *The Spirituality of John Henry Newman*. Winston Press, 1977. (a study of the spiritual "wholeness" of life Newman sought)
Freemantle, Anne. *Desert Calling*. Henry Holt and Co., 1969.
Greaves, Richard L. *John Bunyan*. Grand Rapids: Eerdmans, 1969. (Bunyan's thought exposed through Bunyan's Pilgrim)
Guardini, Romano. *Pascal for our Time*. New York: Herder and Herder, 1960. (affective study on what happens to a man who believes in God)
Goudge, Elizabeth. *Saint Francis of Assisi*. London: Hodder and Stoughton, 1959. (there are numerous, larger and more authoritative studies of Francis, but none are written more sympathetically and of personal application than this)
Hoffman, Bengt R. *Luther and the Mystics*. Minneapolis: Augsburg, 1976. (a rather dull study, re- examining Luther's spiritual experience and his relationship to the mystics, but there is little else available on this lively, human being)
Johnston, William. *The Mysticism of the Cloud of Unknowing*. Anthony Clarke Books, 1978. (the first coherent theological study on this unknown author, with a preface by Thomas Merton on the nature and dangers of mysticism)
Leclerc, Jean. *Bernard of Clairvaux and the Cistercian Spirit*. Cistercian Publications, 1976. (an authoritative description of the many-sided facets of this remarkable leader of the 12th century)
Martin, Hugh. *Puritanism and Richard Baxter*. London: S.C.M., 1954. (there is a dearth of any lively biographies on the Puritans, so this is a rather dull description of a pastor)
Peers, Allison E. *Spirit of Flame*. London: S.C.M., 1963. (a balanced study of the life and character of St John of the Cross)
Richard, Lucien Joseph. *The Spirituality of John Calvin.* Louisville: John Knox Press, 1976. (a catholic writer's appreciation of the spiritual environment and traditions in what Calvin developed)
Sanders, E.K. *Fenelon*. Langmans, Green, 1901. (a factual study of Fenelon, his friends and enemies, 1661-1715)
Toon, Peter and Smout. *John Charles Ryle*. Reines, 1976. (a matter of fact biography of an inspiring saint)

Tuttle, Robert G. *John Wesley, his life and theology*. Grand Rapids: Zondervan, 1978. (A passionate study of a passionate man)

D. SPIRITUAL DISCIPLINES

Diverse theological traditions have provided the Christian with a rich range of perspectives. These are sub-divided to help the reader seek what is needed personally, and bracketed to explain their ecclesiastical bias.

General

Baggot, L.J. *Spiritual Priorities*. London: S.P.C.K., 1963. (Anglican print)
Bouyer, Louis. *Introduction to Spirituality*. Collegeville: Liturgical Press, 1961. (R.C.)
Bruce, A.B. *The Training of the Twelve*. Grand Rapids: Zondervan, 1963. (Free Presbyterian)
Comer, John Mark. *The Relentless Elimination of Hurry*. Colorado Springs: Waterbrook, 2019.
Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth.* New York: Harper and Row, 1978. (Evangelical Quaker)
Grou, J.N. *Manual for Interior Souls*. London: Burns and Oats, 1968. (French Jesuit)
Hardman, Oscar, ed. *The Christian Life*, vol. 1 Standard. London: S.P.C.K., 1951. (Anglican)
Hume, Basil. *Searching for God*. London: Hodder and Stoughton, 1977. (R.C. Archbishop)
Israel, Martin. *Summons to Life: The Search for Identity Through the Spiritual*. Mowbrays, 1976. (Doctor and Anglican)
Lovelace, Richard F. *Dynamics of Spiritual Life*. Downers Grove: InterVarsity Press, 1979. pp. 61-200. (Evangelical Presbyterian)
McNeile, A.H. *Devotion and Discipleship*. Heffer, 1936. (Anglican Theologian)
The Navigators. *Design for Discipleship*, 6 booklets. Nav. Press, 1977. (The Navigators)
Taize. *The Rule of Taize*. New York: Seabury Press, 1968. (R.C. ecumenist)

Specific Disciplines

I. Love, Vulnerability and Compassion

Breault, Joseph L. *A Transformed Mind and Heart, becoming vulnerable and compassionate*. Ann Arbor: Servant Books, 1978. (R.C. leader of a "Community of God's Love")
Kelsey, Martin T. Caring. *How can we love one another?* Mahwah: Paulist Press, 1981. (R.C. priest and counselor)
Mayeroff, Milton. *On Caring*. New York: Harper and Row, 1971. (a secular philosopher)
McNeill, Donald P. and others. *Compassion: Reflections on the Christian Life*. New York: Doubleday, 1982. (a joint study and meditation by three R.C. writers)
Nouwen, Henri J.M. *The Wounded Healer*. New York: Doubleday Image, 1979. (R.C. teacher of spirituality)

II. Discernment, Prudence and Charity

Dubay, Thomas. *Authenticity, a Biblical Doctrine of Discernment*. Lake Orien: Dimension Books, 1976. (Marist father)

Pieper, Josef. *Prudence*. London: Faber and Faber, 1959. (Thomist philosopher).
_____. *Fortitude and Temperance*. London: Faber and Faber, 1959.
von Hildebrand, Dietrich. *In Defense of Purity*. Helicon, 1930. (R.C. ethicist)

III. Freedom, Simplicity and Poverty of Spirit

Foster, Richard J. *Freedom of Simplicity*. New York: Harper and Row, 1981. (Evangelical Quaker)
Maloney, George A. *Jesus, Set Me Free! Inner Freedom through Contemplation*. Dimension Books, 1977. (Jesuit teacher)
Metz, Johannes Baptist. *Poverty of Spirit*. Newman Press, 1968. (R.C. theologian)

IV. Humility

Pakenham, Frank, Earl of Longford. *Humility*. New York: Collins, Fontana, 1969. (R.C. layman and politician)

V. Vowed Life and Devotion

Rahner, Karl. *Theological Investigations*, vol 3. New York: Seabury Press, 1976. pp. 105-128, 177- 189, 321-354. (Jesuit theologian)
Van Kamm, Adrian. *The Vowed Life*. Dimension books, 1968. (R.C. priest and psychologist)

VI. Fasting

Ross, Shirley. *Fasting*: The Super Diet. Sheldon Press, 1976. (medical and secular perspective)

VII. Wonder and Worship

Brunner, Peter. *Worship - the Name of Jesus*. St. Louis: Concordia, 1968. (Lutheran theologian)
Carroll, James. *Wonder and Worship*. Mahwah: Paulist Press, 1970. (Paulist priest)
Keen, Sam. *Apology for Wonder*. New York: Harper and Row, 1969. (secular theologian)
Pieper, Josef. *In Tune with the World, a Theory of Festivity*. Chicago: Franciscan Herald Press, 1973. (R.C. theologian)
_____. Leisure. The Basis for Culture. Chicago: St. Augustine's Press, 1998.

VIII. Meditation and Prayer

There are innumerable books on this subject (see my other bibliography on Prayer) so this is highly selective.

Clowney, Edmund P. *C.M. - Christian Meditation*. Craig Press, 1979. (evangelical Presbyterian)
Forsyth, P.T. *The Soul of Prayer*. Independent Press, 1966. (evangelical theologian)
Herman, E. *Creative Prayer*. London: James Clarke, 1722. (wife of pastor)
Moschner, Franz M. *Christian Prayer*. B. New York: Herder, 1953. (R.C. priest)
Saliers, Don E. *The Soul in Paraphrase*. New York: Seabury Press, 1980. (ecumenical theologian)

E. SPIRITUAL DIRECTION

Barry, William A., and Connolly, William J. *The Practice of Spiritual Direction*. New York: Seabury Press, 1982.

Edwards, Tilden H. *Spiritual Friend, Reclaiming the Gift of Spiritual Direction*. Mahwah: Paulist Press, 1980. (Anglican director)

Jones, Alan. *Exploring Spiritual Direction, An Essay on Christian Friendship*. New York: Seabury Press, 1982. (Anglican theologian)

Leech, Kenneth. *Soul Friend, the Practice of Christian Spirituality*. New York: Harper and Row, 1979. (Anglican priest)

F. OTHER EDIFYING BOOKS ON DIVINE TOPICS

Bloom, Anthony. *Living Prayer*. Langman and Todd, 1966. (an Orthodox bishop)

Bonhoeffer, Dietrich. *Discipleship*. Dietrich Bonhoeffer Works, Vol. 4. Tr. B. Green, R. Krauss, trans. Minneapolis, MN: Fortress, 2001.

Boros, Ladislaus. *Pain and Providence*. Search Press, 1976. (R.C. writer)

Doherty, Catherine de Hueck. *Poustinia: Christian Spirituality of the East for Western Man*. Notre Dame: Ava Maria Press, 1975. (Orthodox contemplative)

Emery, Pierre-Yves. *The Communion of Saints*. London: Faith Press, 1966.

Evely, Louis. *Suffering*. New York: Herder and Herder, 1967. (Founder of Lay Fraternities of Charles de Foucould in Belgium)

Donne, John. *Devotions*. Ann Arbor: Ann Arbor Paperbacks, 1960. (17th century Anglican divine)

Hurnard, Hannah. *Hinds' Feet on High Places*. Grand Rapids: Fleming H. Revell, 1973. (an allegory of accepting the will of God)

Lewis, C.S. *A Grief Observed*. New York: Seabury Press, 1963.

L'Engle, Madeleine. *A Circle of Quiet*. New York: Seabury Press, 1979. (Anglican writer)

Macdonald, George. *Diary of an Old Soul*. Minneapolis: Augsburg, 1975. (lyrics by a 19th c. Presbyterian)

Matz, Louise L., ed. *The Meditative Poem: an anthology of 17th century verse*. New York: Doubleday Anchor, 1963.

Neill, Stephen. *Christian Holiness*. Cambridge: Lutterworth Press, 1960. (Anglican bishop)

Nouwen, Henri J.M. *Reaching Out*. The Three Movements of the Spiritual Life. New York: Doubleday, 1975. (R.C. spiritual director and writer)

Packer, James I. *Knowing God*. Downers Grove: InterVarsity Press, 1973.

Ryle, J.C. *Holiness.* Cambridge: James Clarke, 1962. (Evangelical Anglican bishop)

Schaeffer, Edith. *Hidden Art*. Carol Stream: Tyndale, 1971. (explores creativity in the ordinary things of life)

Selye, Hans. *The Stress of Life*. Toronto: McGraw Hill, 1956. (medical study that is a classic on this subject)

Traherne, Thomas. *Centuries of Meditations*. London: Faith Press, 1975. (17th century metaphysical prose on joy)

Underhill, Evelyn. *The Spiritual Life*. London: Hodder and Stoughton, 1961. (Anglo-Catholic mystic)

Vissers, John A. *Friendship With Christ: A Biblical, Historical, and Theological Account*, 2026.

von Hildebrand, Dietrich. *Transformation in Christ*. Chicago: Franciscan Herald Press, 1973. (R.C. philosopher and ethicist)

G. ADDITIONAL BIBLIOGRAPHY

Allen, Diogenes. *Spiritual Theology*. Boston: Cowley, 1997.

Chan, Simon. *Spiritual Theology*. Downers Grove: IVP, 1999.

Clendenin, Daniel B. *Eastern Orthodox Christianity*. Grand Rapids: Baker, 1994.

Edwards, Jonathan. *Religious Affections: A Christian's Character before God*. Minneapolis, MN: Bethany House Publishing, 1995.

Harris, Mark. *Companions for Your Spiritual Journey*. Downers Grove: IVP, 1999.

Huggett, Joyce. *The Joy of Listening to God*. Downers Grove: IVP, 1986.

Holt, Bradley. *Thirsty For God: A Brief History of Christian Spirituality*. Minneapolis, MN: Augsburg, 1993.

Huerter, Michael. *The Hybrid Congregation: A Practical Theology of Worship For an Online Era*. Lisle, IL: IVP Academic, 2025.

Lemopsulos, George, ed. *Let Us Pray to the Lord: A Collection of Prayers From the Eastern and Oriental Orthodox Tradition*. Geneva: WLL Publishing, 1996.

McGrath, Alister. *Christian Spirituality*. Molten, MA: Blackwell, 1999.

Miller, Wendy. *Invitation to Presence: A Guide to Spiritual Discipline*. Nashville: Upper Room Books, 1995.

Oswald, Roy M., and Otto Kroeger. *Personality Type and Religious Leadership*. Washington D.C: Alban Institute, 1988.

Payne, Leanne. *Listening Prayer: Learning to Hear God's Voice and Keep a Prayer Journal*. Grand Rapids: Baker, 1994.

Peace, Richard. *Spiritual Journaling: Recording Your Journey toward God*. Colorado Springs, CO: NavPress, 1995.

Peterson, Eugene. *Answering God: The Psalms as Tools For Prayer*. New York: Harper and Row, 1985.

Peterson, Eugene. *Subversive Spirituality*. Grand Rapids: Eerdmans, 1996.

Rice, Howard. *Reformed Spirituality: An Introduction For Believers*. Louisville: WJKP, 1991.

Senn, Frank C. *Protestant Spiritual Traditions*. Mahwah, NJ: Paulist, 1986.

Smith, Martin L. *The Word is Very Near You: A Guide to Praying With Scripture*. Cambridge, MA: Cowley, 1989.

Stevens, Paul. *Disciplines of the Hungry Heart*. Vancouver: Regent, 1993.

Thompson, Marjorie. *Soul Feast: Invitation to the Christian Spiritual Life*. Louisville: WJKP, 1995.

Toon, Peter. *The Art of Meditating on Scripture*. Grand Rapids: Zondervan, 1993.

Tyson, John R. ed. *Invitations to Christian Spirituality: An Ecumenical Anthology*. New York: Oxford U. Press, 1997.

Vest, Norvene. *No Moment Too Small: Rhythms of Silence, Prayer, and Holy Reading*. Boston: Cowley, 1994.

Wardle, Terry. *Draw Close to the Fire: Finding God in the Darkness*. Abilene, TX: Leafwood Publishers, 2004.

Wardle, Terry. *Healing Care, Healing Prayer: Helping the Broken Find Wholeness in Christ*. Abilene, TX: Leafwood Publishers, 2014.

Waddel, Helen. *The Desert Fathers.* New York: Vintage Books, 1998.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Colorado Spring: NavPress, 1991.

Whitney, Donald S. *Spiritual Disciplines within the Church*. Chicago: Moody, 1996.

Willard, Dallas. *The Divine Conspiracy*. San Francisco: Harper, 1998.

Williams Gorrell, Angela. *Always On: Practicing Faith in a New Media Landscape.* Grand Rapids: Baker Academic, 2019.

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.