



**Course Syllabus
Fall 2011**

**HISTORY AND THEOLOGY OF CHRISTIAN SPIRITUALITY
(HIST/THEO/SPIR 0602)**

Fridays, 8.30-11.20 a.m.

16 Sept.-9 Dec. 2011

Instructor: Thomas Power, Ph.D.

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Office Hours:

I am available to meet after class, 11.30 a.m.-12.30 p.m. by arrangement.

To access your course materials at the start of the course, please go to
<https://www.mytyndale.ca>

I. COURSE DESCRIPTION

A detailed study of Christian spirituality in the period between the Apostolic Fathers (2nd c. A.D.) and the late Middle Ages (15th c. A.D.). Particular focus is placed upon the Greek and Latin patristic traditions of spirituality, Celtic spirituality, and mediaeval English Catholic spirituality. Also a Theology credit (THEO 0602) and a History credit (HIST 0602).

Prerequisite: SPIR 0700

II. LEARNING OUTCOMES

The student will:

- Demonstrate an understanding of the academic discipline “Christian spirituality” in contradistinction to theology and history. (Definitional paper)
- Be encouraged into a deeper life of prayer with understanding through an exploration of the variety of ways Christians have prayed in the period

covered. (Discussion topics/papers: rule of life; *lectio divina*; Jesus prayer; etc.)

- Be inspired by those in the past who have practiced the presence of God in order to inculcate a sense of discipline in the practice of the spiritual life
- Situate contemporary interests in spirituality within the wider Christian tradition. (Book review, movie review)
- Be exposed to primary sources in the Christian spiritual tradition. (Reflection paper)
- Recover the Christian spiritual understandings of time, place, and space (Lectures, assignment, discussions)
- Appropriate principles from the Christian past so that there need not be spiritual poverty in the midst of material plenty. (Rule of life assignment, book review, movie review)
- Practice the ancient Christian exercise of praying with Scripture (*lectio divina* assignment).
- Articulate an evangelical perspective on the Christian spiritual tradition.

III. COURSE REQUIREMENTS

A. REQUIRED TEXTS

Readings

There is no text book for the course. Instead I have selected a variety of readings from journals and books relevant to the topics and the period studied. I expect that you will read about 50 pages in total for each class. Readings are on reserve in the Horsey Library.

Outline of Lectures and Required Readings

Week 1: 16 Sept. 2011 **Spirituality: Methods, Definitions, Themes**

Reading:

P. Sheldrake, *Spirituality and History: Questions of Interpretation and Method* (1995), 40-64.

Cunningham, L. & K.J. Egan, *Christian Spirituality: Themes from the Tradition* (New York: Paulist, 1996), 5-28.

Week 2: 23 Sept. 2011 **Spirituality, Theology, and History**

Reading: Choose **one** of Sheldrake and **one** of Schneiders:

P. Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (1998), 33-64.

P. Sheldrake, *Spirituality and History: Questions of Interpretation and Method* (London: SPCK; New York: Orbis, 1995), 65-90.

S. M. Schneiders, "Theology and spirituality: strangers, rivals, or partners?" *Horizons* 13 (1986), 253-74.

S. M. Schneiders, "Spirituality in the academy" *Theological Studies* 50 (1989), 676-97.

Week 3: 30 Sept. 2011 **How Firm a Foundation: Biblical Roots of Spirituality**

Reading:

S. M. Schneiders, "Scripture and Spirituality" in B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 1-19.

S. M. Schneiders, "Biblical spirituality: life, literature and learning" in S. Chase (ed.), *Doors of Understanding: Conversations in Global Spirituality in Honor of Ewert Cousins* (Quincy, Ill: Franciscan Press, 1997), 53-76.

Discussion Topic: Lectio Divina

The practice of *lectio divina* (reading aloud from scripture) is one that has been passed down to us from the early Church. Its essence is learning to pray with Scripture (See handout entitled, "Praying With Scripture"). It was strongly emphasized in the Rule of Benedict (which we will be exploring in more depth next week). As an exercise for this I would like you to experience the practice of *lectio divina*. (See separate handout). This can also be done as an assignment, but for this class it forms the basis of discussion. What is your estimation of *lectio divina* as a method of engaging Scripture and knowing God? Use the handout for guidance.

Week 4: 7 Oct. 2011 **Spirituality and the Arts**

This class will take place at the University of Toronto Art Centre where we will view the Malcove collection of icons and hear from Chris Van Donkelaar, himself a contemporary icon maker. Details here: <http://www.utac.utoronto.ca/collections/malcove>

Reading:

W. A. Dyrness, *Visual Faith: Art, Theology, and Worship in Dialogue* (Grand Rapids: Baker, 2001), 9-50, 163-6.

J. Tavener, "Towards a Sacred Art" in *The Sense of the Sacramental: Movement and Measure in Art and Music, Place and Time*, ed. D. Brown & A. Lodes (1995), 172-178.

Discussion Topic: Icons

Historically the visual representation of the faith was vital at a time when few could read. Religious images or icons have been an important part of Orthodox Christianity. However, they were a source of debate in the early centuries and even today. On the one hand, iconoclasts (those who objected to their use) maintained that it was unworthy of God to be represented and venerated in a physical object. In their view it was a form of idolatry. On the other hand, defenders of the practice argued that it was consistent with the fact of the incarnation: the reality of Jesus' human nature, the sacramental nature of all things, and the goodness of creation. Physical objects could be the meeting place between God and human beings. So when people worshipped icons they would not only venerate the icon or image they saw before them, but they would also address the person represented. They were windows into the heavenly realm. The direct gaze of the revealed and incarnated Christ (usually represented in frontal pose) aided communication with that other world.

In prayer and worship we typically use words and our aural sense. Icons provide us with an image instead of words. For this exercise select an icon (a good choice is the icon of Christ painted by the Russian, Andrei Rublev (c.1360-1430) in the 1420s, which you can conveniently obtain through a Google image search). Create a sense of silence before the image. Regard it not merely as an image but as a means of communicating with Christ. Record your thoughts and reflections on this experience.

Week 5: 14 Oct. 2011 **Survey of Developments in Spirituality, beginnings to 1100**
Reading: Choose **one** reading from Section 1 and **one** reading from Section 2.

Section 1

C. Kannengiesser, "Early Christian Spirituality" *Southwestern Journal of Spirituality* 45:1 (2002), 4-19.

D. Burton-Christie, "The Word in the Desert": the Biblical Spirituality of Early Christian Monasticism" *American Baptist Quarterly* 16 (1997), 69-80.

Section 2

A. Borias, "Christ in the Rule of St. Benedict" *Monastic Studies* 10 (1974), 97-128.

C. Kannengiesser, "The Spiritual Message of the Great Fathers" in B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 61-88.

D. Burton-Christie, "The Call of the Desert: Purity of Heart and Power in Early Christian Monasticism" *Pro Ecclesia* 7 (1998), 216-234.

Discussion Topic: Asceticism

How do you account for the devotion of the early Christians to ascetic practices? Is this a tradition that we in the 21st century need to forget about as having no enduring value for the practice of Christianity? Do we need ascetic practices to be part of Christian spirituality? Is there an excessive denial of the human body in asceticism?

In association with these questions, try fasting (partial or for more extended periods) for a period of one week prior to this class. Evaluate the experience in terms of the value of self-denial, of doing without something, of increasing dependence on God, of interdependence on others, of substituting time spent eating for other things like prayer, service or reading, and of increasing self-discipline. Record your experience and impressions of the exercise.

Week 6: 21 Oct. 2011 **Survey of Developments in Spirituality, 1100-1500 (Part 1)**
Reading: **One** from each section

Section 1 Twelfth Century

"The Religious World of the Twelfth Century" in B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 194-228.

"The Individual and his Religion" in C. Morris, *The Discovery of the Individual, 1050-1200* (London, 1972), 139-167, 176-7.

Section 2 Mendicants

“The Mendicants” in J. Raitt (ed.) *Christian Spirituality: High Middle Ages and Reformation* (New York, 1987), 15-74 (Choose any one from sections, I, II, III, or IV).

Discussion Topic: Monasticism

Can you identify strengths and weaknesses in monasticism? What spiritual value is there in having celibate (and in the Celtic context, married) men and women in monastic orders? Is there any value in having such orders set apart from the world and devoted to a life of prayer?

Week 7: 28 Oct. 2011 **Survey of Developments in Spirituality, 1100-1500 (Part 2)**

Reading:

S. Eberly, “Margery Kempe, St Mary Magdalene, and Patterns of Contemplation,” *The Downside Review* 107, no. 368 (1989), 209-223.

E. A. Feyerherm, “An Anchor in the Storm: Medieval English Anchoresses and the Vocation of Solitude” *American Baptist Quarterly*, 16 (1997), 81-97.

Discussion Topic: Mysticism

What do you understand by mysticism? Can it be a valid means to spiritual maturity? In the case of Julian of Norwich (*Revelations of Divine Love*), can you discern the influence of Paul’s letters, the Gospel of John, and Augustine in her writings? How does she account for the presence of sin in a world created good by a good Creator? What is your estimation of her use of “Mother” for Jesus (See chs. 52-63)? What image of God dominates your thinking? Does naming God as Father, Mother, Friend, Healer, Rock, or Light help or hinder your relationship or image of God?

Week 8: 4 Nov. 2011

Spirituality and Prayer

Reading:

“Ways of Prayer and Contemplation” B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 395-426.

R. Kieckhefer, “Major Currents in Late Medieval Devotion” in J. Raitt (ed.) *Christian Spirituality: High Middle Ages and Reformation* (New York, 1987), 75-108.

Discussion Topic: The Jesus Prayer

The Jesus Prayer says: “Lord Jesus Christ, Son of the Living God, have mercy on me a sinner” or the more abbreviated form, “Lord Jesus Christ, have mercy on me”. It has a scriptural foundation (e.g. Luke 18:13, 1 Thess 5:17, Acts 4: 10, 12), was sanctioned by the desert fathers and mothers, and in the Middle Ages became widely used by Orthodox monks. It is now used across many traditions. As it has come down to us it is used as an invocation directly to Christ and presupposes a faith in him as Saviour. Its aim is to bring us to a point of stillness so that we can know God’s presence through a direct encounter.

As an exercise try saying the Jesus Prayer regularly for a period prior to this class.

Repeat: “Lord Jesus Christ, have mercy on me” for fifteen minutes each morning and evening. Repeat it in different situations in which you find yourself, whether of joy, sadness, anger, thanksgiving, or sorrow. Record your impressions.

Week 9: 11 Nov. 2011 **Spirituality of Celebration**

Reading: **One** from each section:

Section 1:

R. Webber, *Worship Old and New* (Grand Rapids: Zondervan, 1982), 45-71.

P. Meyendorff, "Eastern Liturgical Theology" in B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 350-364.

P.M. Gy, "Sacraments and Liturgy in Latin Christianity" B. McGinn & J. Meyendorff (ed.), *Christian Spirituality: Origins to the Twelfth Century* (New York, 1987), 365-81.

Section 2

R. Taft, "Liturgy and Eucharist: East" J. Raitt (ed.) *Christian Spirituality: High Middle Ages and Reformation* (New York, 1987), 415-26.

J. F. McCue, "Liturgy and Eucharist: West" J. Raitt (ed.) *Christian Spirituality: High Middle Ages and Reformation* (New York, 1987), 427-38.

Discussion Topic: Eucharistic Spirituality

At the heart of the Eucharist/Communion is thanksgiving and charity. In the first thousand years of the Church's existence in the West, the phrase *corpus Christi* (body of Christ) meant either the historical body of Christ or the Church, and *corpus Christi mysticum* (mystical body of Christ) meant the 'eucharistic body', i.e. Christ's personal presence in the Eucharist. Further, a 12th century monastic text said: "O sacred banquet in which Christ is received, the memory of his passion is renewed, the soul is filled with grace, and the pledge of future glory is given us." (*New Westminster Dictionary of Christian Spirituality*, 287.) What is the significance of this formulation?

Week 10: 18 Nov. 2011 **Spirituality of Place**

There are two tracks for this class. You will be allocated to one.

Track 1

Reading: **one** from each section

Section 1

J. Inge, *A Christian Theology of Place* (Aldershot: Ashgate, 2003), 59-90.

G. Lilburne, *A Sense of Place: A Christian Theology of the Land* (Nashville: Abingdon, 1989), 89-110.

Section 2

R. A. Markus, "How on Earth Could Places Become Holy? Origins of the Christian Idea of Holy Places" *Journal of Early Christian Studies* 2:3 (1994), 257-271.

P. Sheldrake, *Living Between Worlds: Place and Journey in Celtic Spirituality* (London, 1995), 1-32.

Discussion Topic: Place and Spirituality

Jesus speaks of himself as "the way" (John 14:6) and in Acts, Christianity is described as "the way" and Christians as "people of the way" (Acts 9:2; 18:25). Following Jesus is fundamental to the life of the Christian. It means a turning away, a conversion, or transformation. Do you believe that the Christian life is one of a spiritual journey? Are

there stages on that journey? Have you experienced such stages in your spiritual journey? How does your experience of journey accord with that which you have learned about in the Christian spiritual tradition?

Track 2

Reading:

J. Inge, *A Christian Theology of Place* (Aldershot: Ashgate, 2003), 91-121.

P. Sheldrake, *Living Between Worlds: Place and Journey in Celtic Spirituality* (London, 1995), 58-69.

D. Webb, *Pilgrims and Pilgrimage in the Medieval West* (London, 1999), 11-47, 235-254, 255-8, 272-3.

Discussion Topic: Place and Spirituality

Given the doctrine of the incarnation, place has to be considered in relation to theology and spirituality. Jesus's command to spread the gospel message to the ends of the earth implied movement not a static position. What is the relationship between journey and evangelism? How could the Christian tradition contain two expressions of the spiritual journey, the one Benedictine which stressed order and a static life, and the other, Celtic, which engaged in carefree evangelism?

Week 11: 25 Nov.2011 **Spirituality of Time**

Reading:

P. Cobb, "The History of the Christian Year" in Jones, C., G. Wainwright, & E. Yarnold (ed.). *The Study of Liturgy* (London: SPCK, 1979), 455-472.

H. Rayment-Pickard, *The Myths of Time: From Saint Augustine to American Beauty* (London, 2004), ix-36.

Discussion Topic: The Liturgical Year

How do regard events like Christmas and Easter in the Christian yearly calendar? Are they merely historical commemorations that can be used for teaching the Christian faith? What is your reaction to the fact that historically there were many more such events in the Christian liturgical year? Do your views coincide with those of the 16th century Reformers who radically cut back on such celebrations? Would you be open to the consideration that points in the liturgical calendar are a "sacramental means of entering into the mysteries of the faith that are proclaimed and celebrated through the year and as a foretaste of their ultimate fulfillment at the end of time." (*The New Westminster Dictionary of Liturgy & Worship* (2002, p.493)?

Week 12: 2 Dec. 2011

Spirituality of Darkness and Light

Reading:

V. Lossky, "Darkness and Light in the Knowledge of God" in *In the Image and Likeness of God* (London: Mowbray, 1974), 31-43.

J.S. Mogabgab, "The Contemplative Movement from Darkness to Light" *Worship* 55:6 (1981), 529-540.

D. Turner, *The Darkness of God: Negativity in Christian Mysticism* (Cambridge: CUP, 1995), 50-73.

Discussion Topic: The Role of Darkness in Spirituality

Consider and respond critically to the following quotation from Kenneth Leech: "God is known in the midst of darkness...The encounter with despair and with the absence of God is an integral part of dark faith. No spirituality can be of lasting value or provide adequate nourishment which has not faced the realities of despair and dereliction. Such a confrontation is an essential aspect of relationship with God. It involves not only the facing of the divine absence, the apparent loss of God, but also the acceptance that we ourselves will seek to run from the encounter. Relationship with the God of the cloud and of the darkness is not comfortable and cosy, and it should not surprise us that there are times when we are terrified by it." (*Experiencing God: Theology as Spirituality* (New York, 1985, 162, 193).

Week 13: 9 Dec. 2011 **The Medieval Spiritual Inheritance: Past and Prospect**

Reading:

K.B.E. Roxburgh, "Spirituality for the Twenty-first Century", *Scottish Bulletin of Evangelical Theology*, 17:2 (1999), 129-144.

Discussion Topic: Spirituality in the 21st Century in light of the Tradition.

Read the 1-page handout entitled "Towards a Renewed Spirituality: a Manifesto" by K. Leech. Consider a brief response to each of the 13 proposals. Do you agree with the choice of proposals? What emphasis does Leech bring? What does he exclude? How might the Roxburgh article respond to Leech?

Note on Discussion Topic Preparation and Presentation

There will be a sign up sheet for discussion topic presentations. Presentations should be not less than 15 minutes and not more than 30 minutes. For this you will be graded out of 10%.

All class members are expected to prepare some rough notes in order to contribute to each weekly discussion forum, even though you may not be the one presenting on a particular week. You have the option of working up these notes as a short paper submission (See below under Assignments).

B. ASSIGNMENTS AND GRADING

There are **three** assignments:

1. Definitional Paper

How would you define "spirituality"? What is the relationship between Christianity and spirituality? How does spirituality relate to theology? How should we distinguish between "spiritual theology" and "spirituality"? How does spirituality relate to history? Should the study of spirituality be regarded as an academic one similar to theology, biblical studies, pastoral ministry, or church history? Articulate your own or your denomination's position on spirituality.

Length: 1,800-2,000 words or 4-5 pages.

Value: 20%

Due: 7 Oct. 2011.

2. Short Paper

Choose any **one** of the following:

i. Rule of Life

Using one of the texts in the period covered by the course (e.g. Rule of Benedict) as a foundation and inspiration, compose a Rule of Life applicable to your own spiritual context. Use the work sheet provided as a basis for starting.

ii. Book Review

D. Bloesch, *Spirituality old and new: recovering authentic spiritual life* (Grand Rapids: IVP, 2007).

Bloesch claims to provide incisive guidance toward a genuine Christian spirituality that is firmly rooted in biblical faith and fully aware of the positive contributions of various streams of Christian tradition. How successfully does he do this? On what assumptions does he proceed? Write a critical book review by bringing to bear what you have learned in the course, through the readings, and your own reflection on the nature of Christian spirituality in the period under review.

Use the guidelines on doing a book review provided.

iii. Movie Review

Borrow, rent or purchase the movie, "Into Great Silence" which documents the life of silence of the Carthusian order at Le Grand Chartreuse in France (founded 1086). Ask yourself some key questions:

- How is silence practiced?
- How is it regulated? Are there exceptions or infringements in its observance?
- Is it impractical?
- What benefits are there spiritually for the monks?
- What is the overall value of silence for the monks?
- Could you see yourself adopting some the practices of silence portrayed? How? In what contexts?
- Why might you reject the adoption of silence as a spiritual practice?

iv. Discussion Topic Paper

In addition, you can work up as a paper any preparation you made for a class discussion topic including *lectio divina*, icons, asceticism, mysticism, monasticism. If you choose this option, the paper based on the discussion topic will be due two weeks after the topic was discussed in class.

Length: 2,000 word (5 pages)

Value: 20%

Due: 4 Nov. 2011. (With the exception of a paper based on a discussion topic which is due two weeks after it was discussed in class.)

3. Reflection Paper

Keep a journal and from it compose a reflection paper based on your reading of **one** of the classic spiritual works pertinent to the themes and period of the course (see below for list). This should be a text that you have **not** read before. The texts should be available in your library, many are available online (through www.ccel.org), or to purchase cheap personal copies go to www.amazon.ca

Questions to pose and answer in relation to the text and to use in the construction of your paper, are as follows:

- What is the spiritual value of the work in terms of the themes of the course, the author, and the period when it was composed?
- Considering your denominational background are there elements or suppositions in the work that you can accept? Why?
- Considering your denominational background are there elements or suppositions in the work that you can **not** accept? Why?
- What is the overall value of the work to you spiritually?

John Climacus, *The Ladder of Divine Ascent*, trans. Larazus Moore (London: Faber and Faber, 1959).

Augustine, *The Confessions* trans. R.S. Pine-Coffin (Penguin, 1961).

Benedict, *The Rule of Benedict* ed. T. Fry (Collegeville, 1982).

Patrick, *The Confession* in O. Davies & T. O'Loughlin, *Celtic Spirituality* (New York: Paulist, 1999), 67-83. (Also available online www.ccel.org).

Bede, *Ecclesiastical History of the English Nation* (Penguin, 1990).

Anselm, *Prayers and Meditations* (Penguin, 1973).

Bernard, *Treatise on Loving God: On the Steps of Humility* (Cistercian Publications, 1974).

Medieval Writings on Female Spirituality, ed. E. Spearing (Penguin, 2002).

Hugh of St. Victor, *Selected Spiritual Writings* (Harper & Row, 1962).

Francis of Assisi, *Testament* (1226) in *Complete Works* (New York, 1983).

Bonaventure, *The Soul's Journey into God, The Tree of Life, and The Life of St. Francis*, trans. E. Cousins (Mahwah, NJ: Paulist, 1978).

The Cloud of Unknowing ed. William Johnston (Doubleday, 1973).

Julian of Norwich, *Showings* ed. E. Colledge & J. Walsh (Penguin, 1978).

Catherine of Siena, *Dialogue* ed. & trans. S. Noffke (New York, 1980)

Thomas a Kempis, *Imitation of Christ* trans. L. Sherley-Price (Penguin, 1952)

Margery Kempe, *The Book of Margery Kempe* ed. S. B. Meech (Oxford, 1940).

Raymond Lull, *The Art of Contemplation* (Gordon Press, 1976).

Aelred of Rievaulx, *Spiritual Friendship* trans. M.E. Laker (Cistercian Publications, 1974).

Henry Suso, *The Exemplar* trans. Mary Ann Edward (Allenson, 1962).

Walter Hilton, *The Scale of Perfection* ed. L. Sherley-Price (Penguin, 1957).

Richard Rolle, *The Fire of Love and the Mending of Life*, trans. R. Misyn (Kraus Reprints, n.d.).

Catherine of Genoa, *Purgation and Purgatory, Spiritual Dialogue*, trans. Serge Hughes (Paulist, 1979).

Dante Aligheri, *The Divine Comedy* trans. J.D. Sinclair (London, 1939-46).

Meister Eckhart, *Sermons and Translations*, 2 vols. ed. and trans. M. O'C. Walshe (London, 1979 & 1981) Choose either *Talks of Instruction*, or the *Book of Spiritual Consolation*.

*NB: If there is a work, not on this list but drawn from the period under study, which you would like to reflect and write on, please suggest it to me for approval.

Length: 4,000 words (10 pages double spaced)

Due: 9 Dec, 2011.

Value: 40%

Participation

The participation mark is 10% which will evaluate attendance, active participation in class discussion, and evidence of preparation of readings.

C. SUMMARY OF ASSIGNMENTS AND GRADING

Definitional Paper:	20%
Short Paper:	20%
Reflection Paper:	40%
Discussion Presentation	10%
Participation:	10%
TOTAL:	100%

D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at <http://www.tyndale.ca/registrar/calendar>.

Submission of Assignments

Please submit only electronic versions of assignments (in MS Word) to me at thomas.power@utoronto.ca

In the subject line of your email for each assignment put the appropriate abbreviation (lower case) and your initials. Abbreviations of each assignment are: Definitional Paper

(dp), Short Paper (sp), and Reflection Paper (rp). So, for example, someone (say Allan Iverson) submitting the Definitional Paper, the subject line would be pdai etc.(spai, rpai). This helps me save papers in an identifiable way and facilitates their timely return.

SELECTED BIBLIOGRAPHY

I. Chronological

1. Reference

Downey, M. (ed.). *The New Dictionary of Christian Spirituality* (Collegeville, MN: Liturgical Press, 1993).

The New Westminster Dictionary of Christian Liturgy & Worship ed. P. Bradshaw (Louisville, KY: Westminster John Knox Press, 2002).

The New Westminster Dictionary of Christian Spirituality ed. P. Sheldrake (Louisville, KY: Westminster John Knox Press, 2005).

The Study of Liturgy Jones, ed. C. G. Wainwright, & E. Yarnold (London: SPCK, 1979).

2. Definitional Issues

Alexander, J. "What do Recent Writers Mean by Spirituality?" *Spirituality Today*, 32 (1980), 247-56.

Ashley, J. M. "The Turn to Spirituality? The Relationship between Theology and Spirituality" *Christian Spirituality Bulletin* 3:2 (1995), 13-18.

Cousins, E. H. "What is Christian Spirituality?" in *Modern Christian Spirituality: Methodological and Historical Essays*, ed. B.C. Hanson (Atlanta: Scholars Press, 1990), 39-44.

Frohlich, M. "Spiritual Discipline, Discipline of Spirituality: Revisiting Questions of Definition and Method" *Spiritus* 1:1 (2001), 65-78.

Hanson, B. "Spirituality as Spiritual Theology" in B. C. Hanson (ed.) *Modern Christian Spirituality: Methodological and Historical Essays* (Atlanta: Scholars Press, 1990), 45-52.

McGinn, B. "Spirituality Confronts its Future" *Spiritus* 5:1 (2005), 88-96.
 Principe, W. "Toward Defining Spirituality" *Studies in Religion* 12: 2 (1983), 127-41.
 Schneiders, Sandra M. "Theology and Spirituality: Strangers, Rivals, or Partners?"
Horizons 13 (1986), 253-74

3. Primary

The main source for primary works covering the period of the course are the volumes in the series, *The Classics of Western Spirituality*. These can be supplemented by the following:

Early Monasticism

Athanasius, *The Life of Antony and the Letter to Macellinus*, trans. Robert C. Gregg. (New York: Paulist, 1980).
 Davies, O. *Celtic Spirituality* (New York: Paulist, 1999).
 Kardong, T. *Benedict's Rule: A Translation and Commentary* (Collegeville, MN: 1996).
 Russell, N. *The Lives of the Desert Fathers* (London: Mowbray, 1981).
 Waddell, H. *The Desert Fathers: Translations From the Latin* (London: Constable, 1936; New York: Sheed & Ward, 1942).
 Ward, B. *The Sayings of the Desert Fathers: The Alphabetical Collection* (Kalamazoo, MI: Cistercian Publications, 1975).

Augustine

Augustine, *The Confessions* ed. & trans. R.S. Pine-Coffin (London: Penguin, 1961).
 Bourke, V.J. *The Essential Augustine* (New American Library, 1973)
 O'Meara, J.J. *An Augustine Reader* (Image Books, 1973)

Worship/Liturgy

White, James. *Documents of Christian Worship: Descriptive and Interpretive Sources* (Westminster-John Knox, 1992).

New Orders

Bonaventure. *The Soul's Journey into God; The Tree of Life; The Life of St. Francis*. Classics of Western Spirituality (New York: Paulist, 1978).
 Clairvaux, Bernard of. *Selected Works*. Trans. G.R. Evans. Classics of Western Spirituality (New York: Paulist, 1987).
 Matarasso, P. *The Cistercian World: Monastic Writings of the Twelfth Century* (Harmondsworth: Penguin, 1993).
 Rievaulx, Aelred of. *Spiritual Friendship*. Trans Mary E. Laker (Kalamazoo, MI: Cistercian Publications, 1977).

Mystical

Anon. *The Cloud of Unknowing* ed. & trans. J. Walsh (New York: Paulist, 1981).
 Climacus, John. *The Ladder of Divine Ascent*. Trans. C. Lubheid & N. Russell. Classics of Western Spirituality (New York: Paulist, 1982).
 Eckhart, Meister. *The Essential Sermons, Commentaries, Treatises, and Defence* (New York: Paulist, 1986).

Foligno, Angela of. *Angela of Foligno: Complete Works*. Trans. P. Lachance. Classics of Western Spirituality (New York: Paulist, 1993).

Hilton, W. *The Scale of Perfection*, ed. & trans. J.P.H. Clark & R. Dorward (New York: Paulist, 1991).

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