

406.615 Historical and contemporary Models of Spirituality Course Assessment and Delivery Outline

Campus/Delivery Mode: Distance Learning

Semester 1, 2015
NQF Level: 6, 15 credits

CONTENT OVERVIEW

This course explores six important traditions from the history of Christian spirituality and invites you to consider how they might contribute to life and faith in our contemporary contexts. The content is delivered through a combination of required readings (provided) and input from the Learning Guide and other course materials. Each student will investigate two additional historical or contemporary traditions in more depth: one by first-hand investigation and reflection, and the other by means of a research essay.

The six traditions covered through course work are:

1. Desert spirituality
2. Monasticism: with particular reference to the Benedictine tradition
3. The Christian mystical tradition
4. Mendicant spirituality: with particular reference to the Franciscan tradition
5. Ignatian spirituality
6. Eastern Orthodox spirituality

Aside from the first one, each tradition will be covered over a two week period. The pattern will be:

- Week A:
- * Required readings, covering the historical and theological aspects of the tradition.
 - * Completion and submission of worksheets relating to the readings. **Note:** The worksheets for Weeks 9 and 11 are not to be submitted for grading.
 - * Input by means of PowerPoint presentations and/or other resources.
- Week B:
- * Required readings, exploring the potential contribution of the tradition to spirituality in our contemporary contexts.
 - * Following a spiritual practice ('habitus') related to the tradition.
 - * Posting online reflections in relation to the tradition and the habitus experience.
 - * Input by means of PowerPoint presentations and/or other resources.

Schedule

- Week 1
- * Introductions made online. The tutor facilitates discussion in relation to the topic: 'Introduction to the history of Christian spirituality'.
 - * Begin reading and habitus for Topic 1: 'Desert Spirituality'.
- Week 2
- * Watch PowerPoint presentation on Topic 1.
 - * Post online reflection on Topic 1 and habitus.
- Weeks 3-12
- Topics 2 – 6 covered as in the Week A/Week B format outlined above.

ASSESSMENT TASKS AND DUE DATES

The requirements of the course are as follows:

1. Completion of required Week A readings and worksheets

<i>Learning Outcomes</i>	1, 2
<i>Due Dates</i>	11.59pm Sunday, end of weeks 3, 5, 7.
<i>Percentage Weighting</i>	15%
<i>Length</i>	400 words each (approx)

2. Completion of required Week B readings, habitus and online reflections

<i>Learning Outcomes</i>	2, 5, 6
<i>Due Dates</i>	11.59pm Sunday, end of weeks 2, 4, 6, 8, 10, 12.
<i>Percentage Weighting</i>	15%
<i>Length</i>	350 words each plus a 50 word response

3. Investigation, report and reflection

<i>Learning Outcomes</i>	3, 4.
<i>Due Date</i>	11.59pm Sunday, end of week 7
<i>Percentage Weighting</i>	30%
<i>Length</i>	2000 words

Guidelines

The aim: This is an opportunity to *understand* more about *and experience* a spiritual tradition and practice other than your own. (The greater the difference between this tradition and your own spirituality, the more you will learn!)

Instructions:

- a. Decide how, where and when you will place yourself in a situation where you can experience a tradition of Christian spirituality which is **quite different to your own**. See below for possible ideas. Choose just one tradition, rather than trying to experience more than one. You can choose one of the traditions covered in this course, but it may be hard to find local examples of these. It should be broadly Christian, rather than a spiritual tradition from another religion.
- b. You should aim to spend at least 2-3 hours in the context you decide on - that does *not* include travel time, pre-reading, writing up your assignment, etc. You should be actually present in the context for this time, whether all at one time, or over more than one visit.
- c. Before you go to experience/observe, do some background research on this tradition. Find out about its historical origins, what is distinctive about it in terms of beliefs, practices and approaches to spirituality. If you can, arrange an opportunity to talk to someone who is part of this tradition, or knowledgeable about it, and ask them questions to help you understand it better. (If you do this, please be respectful, and do *not* try to find fault or argue while talking to this person who is generously giving you their time!)

This assignment is estimated to involve around 20 hours in total:

- Preliminary research: 5 hours
- Travel: 1-2 hours
- Experience: 2-3 hours (not counting travel)
- Further research, report and reflection write up: 10 hours

Possible investigation opportunities:

- A different tradition of church and worship (attend at least 2 services, whether at the same location or two different churches of same denomination). Here are some ideas:
 - Roman Catholic
 - Romanian, Greek, Russian or Coptic Orthodox
 - 'High church' Anglican (Anglo-Catholic)
 - Pentecostal (as in one of the Pentecostal denominations)
 - Salvation Army
 - Reformed
 - Lutheran
 - 'Emergent' church (i.e. a faith community pursuing a model of church outside of the main denominational structures)
 - A church reflecting a different ethnicity to your own (e.g. Korean, Pacific Island, etc)
 - Quaker
- A religious community reflecting a particular tradition. Spend time there, experience services or speak to a member of the community.
For example:
 - A monastery
 - A ministry or retreat centre run by one of the Catholic orders
- And/or you could spend time with an individual or a family who belong to a different tradition, exploring what it means to them.

If you are not sure whether an idea you have is suitable, check with your tutor.

The written assignment:

The assignment you hand in should include the following elements (the word counts are only a rough guide):

- A brief description of the tradition you chose to explore, and why you chose it. [100 words]
- A brief outline of what you discovered in your preliminary research, including any questions you hoped to explore through observation, experience or interview (bullet points are OK for this part). [300 words]
- What you observed and experienced when you were present in the actual situation you visited. What did you notice? Was it what you expected? What did you discover? How did you find yourself responding? [500 words]
- Based on all of this and subsequent research you have done (using a minimum of 3 sources in all), summarise as clearly (and fairly) as you can [900 words]:
 - * The history and background of this tradition;
 - * The way it is now expressed/practiced in 21st C New Zealand;
 - * The particular contribution it seeks to make to God's work in the world;
 - * What you perceive to be the strengths, challenges, weaknesses of the tradition.
- How this experience has enriched or challenged your own spiritual life/practice [200 words]
- Use footnotes and supply a bibliography of sources you use for your research.

4. Essay

<i>Learning Outcomes</i>	3, 4.
<i>Due Date</i>	11.59pm Sunday, end of Study Week 1
<i>Percentage Weighting</i>	40%
<i>Length</i>	2500 words

You are required to write a research essay that includes a 300 word reflection on the significance

of your chosen topic for your contemporary spiritual life and practice. There are two options when it comes to choosing the topic for your essay:

Option A: Choose one of the set topics listed below, or

Option B: Formulate your own question on a topic not covered elsewhere in the course (see guidelines below).

Guidelines for option A (set topics)

There are two set topics to choose from. The suggested reading is supplied as a starting point only for your research. You should make some effort to check for further resources that may be particularly relevant to the topic, including journal articles which may be accessed electronically through your library account.

Topic 1:

To what extent is it accurate to speak of a distinctive 'Celtic Christian spirituality' existing alongside 'Roman Christianity' in the early centuries of British Christianity?

Suggested reading:

Bowie, Fiona and Oliver Davies. *Celtic Christian Spirituality: An Anthology of Medieval and Modern Sources*. London: SPCK, 1995.

Culling, Elizabeth. *What Is Celtic Christianity?* Nottingham: Grove Books Limited, 1993.

De Waal, Esther. *The Celtic Way of Prayer: The Recovery of the Religious Imagination*. London: Hodder & Stoughton, 2003.

Duncan, Anthony. *The Elements of Celtic Christianity*. Shaftsbury, UK: Element Books, 1992.

Finney, John. *Recovering the Past: Celtic and Roman Mission*. London: Darton, Longman & Todd, 1996.

Lehane, Brendan. *Early Celtic Christianity*. London: Constable, 1994.

Meek, Donlad. *The Quest for Celtic Christianity*. Edinburgh: Handsel, 2000.

Olsen, Ted. *Christianity and the Celts*. Oxford: Lion, 2003.

Topic 2:

"[The Puritans] wanted and they expected [by grace to be a society of redeemed and saintly human beings, restoring the order disrupted by the Fall; being faithful to the Covenant]" (E. Glenn Hinson, 1986).

What principles and practices of Puritan spirituality were intended to realise this goal, and how successful were they in achieving it?

Suggested reading:

Hinson, E. Glenn. 'Puritan Spirituality', in Senn, F. C. (ed.), *Protestant Spiritual Traditions*. New York: Paulist Press, 1986, 165-182.

Hulse, Erroll. *Who Are the Puritans? And What Do They Preach?* Darlington: Evangelical Press, 2000.

McGrath, G. J. *Grace and Duty in Puritan Spirituality*. Bramcote: Grove, 1991.

Packer, J. I. *A Quest for Godliness: The Puritan Vision of the Christian Life*. Wheaton, Ill: Crossway Books, 1990.

Packer, J. I. *The Redemption and Restoration of Man in the Thought of Richard Baxter*. Carlisle: Paternoster, 2003.

Tyken, L. *Worldly Saints: The Puritans As They Really Were*. Grand Rapids: Academie, 1986.

Sceats, David. *The Experience of Grace: Aspects of Faith and Spirituality of the Puritans*. Cambridge: Grove Books Ltd, 1997.

Tiller, J. *Puritan, Pietist, Pentecostalist: Three Types of Evangelical Spirituality*. Bramcote: Grove, 1982.

Guidelines for Option B (choose your own topic)

- a. The first step is to sharpen up the *question* which your essay will address. Beware of writing an essay with a general focus, which reads like “everything I know about ...”! For example, if the tradition you chose as your particular focus was Desert Spirituality (which it wouldn’t be since this is covered in the course!), your research question might be:

Evaluate the attitudes of the desert fathers and mothers toward sin and failure, as reflected in “The Sayings of the Desert Fathers”

rather than a general question like:

Describe the spirituality of the desert fathers and mothers.

Things to consider in choosing a topic include:

- stay within the broad focus of this course (i.e. *spirituality* rather than purely history or theology);
 - ensure that it has an appropriate level 6 academic focus (see the assessment criteria below);
 - check that you will be able to access adequate resources in doing your research (aiming for at least 8 sources). You may need to go beyond what is available through the Laidlaw library and you should certainly make use of the online databases of journal articles which you can access through the library.
- b. Check your essay question with your tutor before getting underway. They may be able to help you sharpen the focus, once you have come up with the basic idea.
- c. Your essay should deal primarily with the tradition in its historical context. In the remaining 300 words you should apply what you have learned about this tradition, and your particular question, to spiritual life in today’s context.

CRITERIA FOR ASSESSMENT

1. Completion of required Week A readings and worksheets

- Consistent and timely completion of required readings and worksheets
- Diligent and thoughtful engagement with the worksheet content and questions
- Thoughtful engagement with the worksheet questions, and so with the tradition

2. Completion of required Week B readings, habitus and online reflections

Before beginning your first online discussion, please see the grading grid (rubric) on the “online discussion grading guide and indicative mid-semester feedback” for further details on how these criteria will be applied.

- Engagement with material
- Constructive engagement with others
- Structure and presentation
- Timeliness

3. Investigation, report and reflection

- Competent use of at least 3 sources
- Balanced appreciation of distinctive aspects of the tradition

- Insightful reflection on personal experience
- Appropriate application to contemporary Christian spirituality and own life
- Clear and well presented discussion

4. Essay

- Thorough research, utilising at least 8 academic sources
- Assimilation of scholarly discussion
- Critical appreciation of historical context
- Creative synthesis of ideas
- Presentation, style and construction of the essay
- Appropriate application to contemporary Christian spirituality

LEARNING HOURS

Week A readings and worksheets	20 hours
Week B readings, habitus and online reflections	20 hours
Investigation, report and reflection exercise	25 hours
Essay	40 hours
Self-directed learning, including use of course resources	<u>45 hours</u>
	150 hours

TEXTBOOK

There is no set textbook for this course.

BIBLIOGRAPHY

General works relevant to the history of Christian spirituality

Bouyer, Louis, ed. *Orthodox Spirituality and Protestant and Anglican Spirituality*. London: Burns & Oates, 1968.

[BV4490 BOU]

Bouyer, Louis, ed. *The Spirituality of the New Testament and the Fathers*. London: Burns & Oates, 1968.

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Collins, Kenneth J., ed. *Exploring Christian Spirituality: An Ecumenical Reader*. Grand Rapids: Baker, 2000.

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Cunningham, Lawrence. and Keith J. Egan. *Christian Spirituality: Themes from the Tradition*. New York: Paulist, 1996.

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Dupre, Louis, Don E. Saliers and John Meyendorff, eds. *Christian Spirituality: Post-Reformation and Modern*. London: SCM, 1990.

[BV4490 CHR]

Foster, Richard. J. and Gayle D. Beebe. *Longing for God: Seven Paths of Christian Devotion*. Downers Grove: InterVarsity, 2009.

[BV4501.3 FOS]

Foster, Richard J. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: Harper San Francisco, 1998.

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[BV4501.3 BLA & electronic access.]

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- Jones, Cheslyn, Geoffrey Wainwright and Edward J. Yarnold, eds. *The Study of Spirituality*. London; New York: SPCK; Oxford University, 1986. [BV4490 STU]
- Leclercq, Jean, Francois Vandembroucke, Louis Bouyer, eds. *The Spirituality of the Middle Ages*. London: Burns & Oates, 1968. [BV4490 BOU]
- Maas, Robin and Gabriel O'Donnell. *Spiritual Traditions for the Contemporary Church*. Nashville: Abingdon: 1990. [BV4490 SPI]
- McGinn, Bernard, John Meyendorff and Jean Leclercq, eds. *Christian Spirituality: Origins to the Twelfth Century*. New York: Crossroad, 1997. [BV4490 CHR]
- Miles, Margaret R. *The Image and Practice of Holiness: A Critique of the Classic Manuals of Devotion*. London: SCM, 1989. [BV4818 MIL]
- Mursell, Gordon. *The Story of Christian Spirituality: Two Thousand Years, From East to West*. Oxford: Lion, 2001. [BV4490 STO]
- Rait, Jill, Bernard McGinn and John Meyendorff, eds. *Christian Spirituality: High Middle Ages and Reformation*. London: Routledge & Kegan Paul, 1987. [BV4490 CHR]
- Senn, Frank. C., ed. *Protestant Spiritual Traditions*. New York: Paulist, 1986. [BV4490 SPI]
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- Sheldrake, Philip, ed. *The New SCM Dictionary of Christian Spirituality*. London: SCM, 2005. [BV4488 DIC (Reference section)]
- Waller, Ralph and Benedicta Ward, eds. *An Introduction to Christian Spirituality*. London: SPCK, 1999. [BV4490 INT]

Desert spirituality

A. Historical

- Chryssavgis, John. *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers: With a Translation of Abba Zosimas' Reflections*. Bloomington, Ind.: World Wisdom, 2003. [BR195.C5 CHR]
- Holder, Arthur, ed. *The Blackwell Companion to Christian Spirituality*. Oxford: Blackwell, 2005. [BV4501.3 BLA & electronic access.]
- Rich, Antony D. *Discernment in the Desert Fathers: Diakrisis in the Life and Thought of Early Egyptian Monasticism*. Milton Keynes: Paternoster, 2007. [BV5091.D5 RIC]
- Ward, Benedicta. *The Desert Fathers: Sayings of the Early Christian Monks*. London: Penguin, 2003. [BR63 DES]
- Ward, Benedicta. *The Sayings of the Desert Fathers: The Alphabetical Collection*. London: Mowbrays, 1975. [BR60 SAY]

B. Contemporary

Funk, Mary Margaret. *A Mind at Peace: The Lessons of John Cassian and the Desert Fathers*. Oxford: Lion, 1998.

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Iredale, Simon. *The Interior Mountain: Encountering God with the Desert Saints*. Nashville, TN: Abingdon, 2000.

[BR63 IRE]

Merton, Thomas. *The Wisdom of the Desert: Sayings from the Desert Fathers of the Fourth Century*. London: Sheldon, 1961.

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Norman, Norman Ward and Benedicta Ward. *The Lives of the Desert Fathers*. London: Mowbray, 1980.

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Nouwen, Henri. *The Way of the Heart*. London: DLT, 1999.

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Rossetti, S. "The Pure Gold of Silence." In *Spiritual Traditions for the Contemporary Church*, edited by Robin Maas and Gabriel O'Donnell, 73-82. Nashville: Abingdon, 1990.

[BV4490 SPI]

Williams, Rowan. *Silence and Honey Cakes: The Wisdom of the Desert*. Oxford: Lion, 2004.

[BV4832.3 WIL]

Monasticism: Benedictine

A. Historical

Benedict, Saint, Abbot of Monte Cassino. *The Rule of St. Benedict*. Translated by Anthony C. Meisel. Garden City, NY: Image Books, 1975.

[BX3004 BEN]

Dunn, Marilyn. *The Emergence of Monasticism: From the Desert Fathers to the Early Middle Ages*. Oxford, Blackwell, 2003.

[BR195.M65 DUN]

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[BX4700.B3 O'D]

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Barry, Patrick., Yeo, R. & Norris, K. *Wisdom from the Monastery: The Rule of St. Benedict for Everyday Life*. Norwich: Canterbury Press, 2005.

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De Waal, Esther. *Seeking God: The Way of St Benedict*. London: Fount, 1984.

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Jamison, Christopher. *Finding Sanctuary: Monastic Steps for Everyday Life*. London: Orion, 2007.

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Mills-Powell, M. *St Benedict for Today*. Cambridge, Grove Books, 2007.

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Okholm, Dennis L. *Monk Habits for Everyday People: Benedictine Spirituality for Protestants*. Grand Rapids: Brazos, 2007.

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Christian mystical tradition

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- Harkness, Georgia Elma. *Mysticism: Its Meaning and Message*. London: Oliphants, 1973. [BV5082.2 HAR]
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- Johnston, William. *Mystical Theology: The Science of Love*. Maryknoll, NY: Orbis, 1998. [BV5082.2 JOH]
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- Wiseman, James A. *Spirituality and Mysticism*. Maryknoll, NY: Orbis, 2006. [BV4501.3 WIS]

B. Contemporary

- Burrows, Ruth. *Guidelines for Mystical Prayer*. Denville, NJ: Dimension Books, 1980. [BV5082.2 BUR]
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Mendicant tradition (Franciscan)

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[BX4700.F6 ROB]

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[BX2179.L8 FLE]

Lonsdale, David. *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality*. London: Darton Longman & Todd, 2000.

[BX4700.L7 LON]

Rahner, Karl. *Spiritual Exercises*. New York: Herder & Herder, 1965.

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Toner, Jules J. *A Commentary on Saint Ignatius' Rules for the Discernment of Spirits: A Guide to the Principles and Practice*. Anand: Gujarat Sahitya Prakash, 1982.

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Ignatian websites:

See links supplied on Moodle for week 10.

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