

CHRISTIAN SPIRITUALITY AREA  
DOCUMENTS PACKET  
September 2011

TABLE OF CONTENTS

General Protocol .....	2
General Comprehensive Examinations	
1) Biblical Comprehensive Exam	
Biblical Comprehensive Exam Procedures .....	7
Interview Form: Biblical Foundations for Spirituality .....	8
2) History of Christian Spirituality Comprehensive Exam	
Registration for Comprehensive .....	9
General Comprehensive Examination in History of Christian Spirituality .....	10
Bibliography for History Comprehensive .....	11
Special Comprehensive Examinations	
Extended Explanations.....	24
Practicum in Christian Spirituality .....	29

## **CHRISTIAN SPIRITUALITY DOCTORAL AREA REQUIREMENTS**

### **OVERVIEW:**

The field of Christian Spirituality is concerned with the study of Christian religious experience as such, i.e., as Christian, as religious, and as experience. It is an essentially interdisciplinary field because Christian religious experience is the living of the human relationship with God in a community which is increasingly inclusive. Consequently, adequate preparation in the field must be broad, inclusive, yet focused.

The Doctoral Area in Christian Spirituality has four components designed to prepare students in the field of Christian Spirituality in general and with an area of specialization within the field.

### **I. General Considerations:**

#### **A. Components:**

1. Prerequisites: An advanced degree in theology (i.e., a degree beyond the B.A. or its equivalent and focused in theology, i.e., one of the ordinary disciplines of Christian theology, e.g., Bible, Historical/Systematic theology or Christian ethics); two research languages other than the student's mother tongue. A diagnostic interview will be conducted with each entering student to ascertain:
  - to what extent the theological preparation is adequate;
  - a consultation with biblical faculty as to the biblical background (content, methods, hermeneutics) with specific recommendations for course work;
  - the state of the student's language preparation;
  - areas of particular interest within the field of Christian spirituality;
  - nature of the practicum required for the program.
  - The committee will make appropriate recommendations for the student's future course of study.
2. Comprehensive examinations: Two general comprehensives and three special comprehensives as described below in Section C.
3. Practicum: A practical and supervised engagement providing leadership in the spirituality of individuals or groups (e.g., leadership in a retreat program) to be accomplished during the general comprehensives phase of the program.
4. Dissertation: Completed by an oral examination on the dissertation.

B. Ordinary Time Line for the Ph.D. in Christian Spirituality:

1. Ordinarily students will take the General Comprehensive Exams within four semesters of entering the program.
2. Ordinarily the Comprehensive in the Biblical Foundations of Christian Spirituality will be completed by the fourth semester.
3. Ordinarily the Comprehensive in the History of Christian Spirituality will be given in February.
4. Students' needs may sometimes require that the order of exams be reversed or that both Comprehensive Exams be given in each semester of an academic year.
5. Students are expected to complete the Special Comprehensives within one year from the approval of the Special Comprehensives Proposal.
6. The dissertation is begun as soon as the oral exam on the written comprehensives is successfully completed and will ordinarily be finished by the end of the seventh year from matriculation.

II. Elaboration of Particulars of the Requirements:

A. Languages:

1. It is required that students have research competence in two languages other than their mother tongue. One of these languages must be German, French, or Spanish. The second must be a modern or ancient language appropriate to the student's research project.
2. It is recommended that both languages be completed before entering the program. However, at least one must be certified before the end of the first year and the second before the student presents the Special Comprehensives Proposal.

B. Theology:

1. Students are expected to have, at the time of entrance into the Program, broad general competence in the field of Christian theology (e.g., historical theology, systematic theology, biblical studies, Christian ethics) certified by an acceptable advanced degree in theology or religious studies (e.g., M.A., M.Div., B.D., etc.).
2. However, some students may be required (in light of the diagnostic interview) to do some additional work in theology if there are serious lacunae in that preparation.

3. All students, prior to completing the comprehensive examinations, are expected to take at least two graduate courses in theology relevant to the student's area of particular interest in the field of Christian Spirituality. These courses should be selected in consultation with the adviser in consideration of the diagnostic interview.

#### C. Research Readiness requirement:

Students should carefully follow the GTU Doctoral Student handbook on preparing Research Readiness papers. The Christian Spirituality Area has adopted the following procedure:

1. Student brings the first completed Research Readiness paper (with professor comments and the completed form) to his/her advisor for a consultation on its strengths and weaknesses; this paper will ordinarily be written during the Area Seminar.
2. In light of this conversation, the student prepares a second Research Readiness paper, and presents the completed paper, professor comments and completed form to the advisor. This paper will ordinarily be written in the second semester of the student's first year in the program.
3. The advisor makes a recommendation to the Area Faculty, who then accept these two papers as evidence of research readiness or, if necessary, request the preparation of a third paper with specific notations about what must be demonstrated for satisfactory completion of this requirement

#### D. Comprehensive Examinations:

##### 1. General Comprehensives:

- a) Biblical Foundations of Christian Spirituality requirement includes, in addition to the recommendations from the diagnostic interview, recent critical hermeneutics exposure, successful completion of one NT course taken at the 4000 level and of the course SPOT 4444.
- b) History of Christian Spirituality: These examinations will treat of the following periods in the History of Christian Spirituality:
  - i. Ancient Christian Spirituality
  - ii. Medieval Christian Spirituality
  - iii. Renaissance/Reformation Christian Spirituality
  - iv. Modern Christian Spirituality.

These examinations will follow the particular protocol approved by the Christian Spirituality Area for the general comprehensive examinations.

##### 2. Special Comprehensives:

- a) Following the successful completion of the General Comprehensives, the student forms a committee composed of a chair (ordinarily from the Core Doctoral Faculty and the

Area Faculty), one professor from UCB (or, for a special reason, from an equivalent outside institution), and a third and/or fourth professor (ordinarily from the Core Doctoral Faculty of the GTU and from a GTU member school other than that of the Chair, and usually one with competence in the theological disciplines). Ordinarily, the committee would include two members of the Area Faculty.

- b) The student formulates a Special Comprehensives proposal which must be approved by the Area faculty. They may use any of the forms of comprehensive exams approved by the GTU. The program allows the student to fulfill one of the Special Comprehensives by successfully completing two related upper level courses with appropriate research papers, which, with professor's substantive evaluations become part of the Oral Examinations. Further, one of the Special Comprehensives will ordinarily be a timed written examination.
- c) Special Comprehensives require:
  - i. an examination in the interdisciplinary field of Christian Spirituality. This requirement is fulfilled ordinarily by an appropriate research paper specifically in the field of Christian Spirituality, and should demonstrate serious engagement with the theological dimensions of the selected topic;
  - ii. a field relevant to Christian Spirituality within one of the following areas: the human and/or social sciences; the natural sciences; literature and/or the arts;
  - iii. a spirituality other than Christian which may be that of one of the great world religions, a native religion, or a contemporary non-religious spirituality.

The Oral Examination will:

- i. be a maximum of three hours in length;
- ii. be administered by the committee which guided the student's Special Comprehensive Examinations;
- iii. cover all the material of the Special Comprehensive Examinations.

#### E. Practicum:

1. Students engage, during the time of General Comprehensives, in a practicum, i.e., some specified, supervised experience of practical leadership in the lived religious experience of Christians. The project is formulated by the student in consultation with the supervisor of the practicum. Both the practicum and supervisor are approved by the Area faculty. At the conclusion of the practicum the supervisor submits a brief written report on the student's learning within the experience and the student submits a report on her or his learning. The proposal and concluding reports are kept by the adviser in the student's file.
2. A student who has been actively engaged, immediately prior to entering the program, in practical experience specifically in the area of Christian Spirituality may petition for retroactive acceptance of that experience as the fulfillment of the practicum requirement.

The faculty of the area will evaluate the petition and inform the student of their decision as quickly as possible.

F. Dissertation:

1. After successfully completing the oral examination on the written Special Comprehensive Exams, the student will form a dissertation committee composed of a Chair (ordinarily from the Core Doctoral Faculty and the Area Faculty), one professor from UCB (or equivalent institution), and a third and/or fourth professor (ordinarily from the Core Doctoral Faculty of the GTU and from a GTU member school other than that of the Chair). Exceptions can be made to this protocol as long as GTU regulations are met. The student is urged to compose the committee best qualified to aid in the pursuit of the dissertation project.
2. The student will formulate with the committee's assistance and approval a dissertation proposal, and submit it for approval to the Area faculty and then to the Doctoral Council according to the protocols and regulations of the GTU.
3. The completed dissertation is defended orally during a three-hour examination conducted by the dissertation committee.

## **Christian Spirituality General Comprehensive Examination: BIBLICAL FOUNDATIONS FOR SPIRITUALITY**

The general comprehensive in Bible asks the student to demonstrate:

- a doctoral level familiarity with the Bible, demonstrated from transcripts as part of the admissions process and verified in the diagnostic interview and/or by additional GTU course work; this familiarity includes biblical content, ability to use current critical methodological and exegetical tools, and capacity to employ current hermeneutical theory related to the study of Christian Spirituality, demonstrated from transcripts or taken at GTU upon consultation with and recommendation diagnostic interview committee;
- The diagnostic interview team will include Christian Spirituality biblical faculty who will discuss with the student what course work has been undertaken and what needs supplement. The outcome of that interview will be a plan of study for the first two-to four semesters of the student's program, mutually agreed to, among student, advisor, and biblical studies faculty.
- doctoral level competence with biblical texts and issues in Christian Spirituality by successful completion of a NT 4000 level seminar, requiring a 18-25 page paper which makes use of methodology and interpretation; the student will complete such a course with the grade of B and provide the graded paper to the biblical faculty on the diagnostic committee; the NT course will not be satisfied with an Special Reading Course.
- doctoral level competence with biblical texts and issues in Christian Spirituality successful completion of the area course SPOT 4444, requiring an 18-25 page paper which makes use of methodology and interpretation with the grade of B+;
- The instructor of SPOT 4444, in collaboration with the biblical faculty from the diagnostic committee, certifies to the academic secretary that the general comprehensive requirement in Bible is fulfilled. The general comprehensive in Bible will normally be completed by the end of the fourth semester.

## Interview Form: Biblical Foundations for Spirituality

Student: \_\_\_\_\_ Date of matriculation: \_\_\_\_\_

Advisor: \_\_\_\_\_ Biblical Comp Advisor: \_\_\_\_\_

Diagnostic Partner: \_\_\_\_\_

Diagnostic Interview: Date(s): \_\_\_\_\_

Conclusions/recommendations agreed to from the diagnostic interview:

Recommended Course(s): \_\_\_\_\_ Completed (course #/date) : \_\_\_\_\_

Grade Satisfactory: \_\_\_\_\_

Recommended Course(s): \_\_\_\_\_ Completed (course #/date) : \_\_\_\_\_

Grade Satisfactory: \_\_\_\_\_

Hermeneutics: \_\_\_\_\_

NT 4000: \_\_\_\_\_ Completed (course #/date) : \_\_\_\_\_

Paper/Grade Satisfactory: \_\_\_\_\_

SPOT 4444: \_\_\_\_\_ Completed (course #/date) : \_\_\_\_\_

Paper/Grade Satisfactory: \_\_\_\_\_

I certify that these requirements have been satisfactorily completed and that the comprehensive requirement is fulfilled.

Biblical Comp Advisor: \_\_\_\_\_ date: \_\_\_\_\_

11/17/10



## Registration for General Comprehensive Examination *History of Christian Spirituality*

*Please submit this form to the GTU's Academic Secretary/* three weeks before the date of the examination.

Name: \_\_\_\_\_ Phone: \_\_\_\_\_ Student I. D # \_\_\_\_\_ I plan to take

this exam in: \_\_\_ Fall \_\_\_ Spring 200\_\_\_ Date of Application:

**\*I plan to specialize in the following areas (choose two):**

\_\_\_ Ancient Christianity \_\_\_ Medieval Christianity \_\_\_ Renaissance/Reformation Christianity \_\_\_ Modern Christianity

**\*I would prefer to organize my exams as follows:**

Day One:

3-hour exam in \_\_\_\_\_ (area of specialization)

1-hour exam in \_\_\_\_\_ (area of specialization)

Day Two

3-hour exam in \_\_\_\_\_ (area of specialization)

1-hour exam in \_\_\_\_\_ (area of specialization)

**\* I have chosen to read the following in a foreign language:**

\_\_\_ One Book (title):

— or —

\_\_\_ One Major Article (title):

in (title of book or periodical)

**\* Important: Before submitting this form attach to it a copy of the bibliography for examination with following choices highlighted:**

- I. All the primary readings in your two periods of specialization, including an indication of your choices in either/or situations.
- II. The two primary readings you have chosen to do in each of your two periods of nonspecialization.
- III. The required secondary readings in each of the historical periods.

## **General Comprehensive Examination in History of Christian Spirituality**

### **PURPOSE:**

The Comprehensive Exam in the History of Christian Spirituality is based on a division of this history into four major periods: Ancient Christianity, Medieval Christianity, Renaissance/ Reformation Christianity, and Modern Christianity.

This General Comprehensive Exam has two aims:

- 1) to assure familiarity with the broad history of Christian Spirituality;
- 2) to establish greater in-depth knowledge of two of the four periods of the history of Christian Spirituality which are more relevant to the student's particular focus of interest.

### **FORM OF EXAMINATION:**

The General Examination will be a closed book, two-day written exam, i.e., four hours on each of two consecutive days. Each four hour examination period will consist of two parts.

#### Part I - Area of Specialization

The student will be asked questions on one of the historical periods which they have chosen for special focus and for which they have prepared all the required readings:

Time: Three Hours

#### Part II - Area of Generalization

The student will be asked questions on one of the historical periods for which their preparation has been more limited.

Time: One Hour

### **PREPARATION IN HISTORY OF CHRISTIAN SPIRITUALITY**

#### **Bibliography**

The bibliography designed for the exam is divided into four major sections, corresponding to the four major periods. Each of these four sections includes two subsections: a) primary readings (or original sources) for the period; b) secondary readings (or studies, monographs, etc., about the period and its figures). All of the primary readings are in English. Some secondary readings are in modern languages other than English. No student is expected to read the entire bibliography; rather, students are to make choices according to the following guidelines.

### Guidelines

- 1) Among the four major historical periods, students are to select two in which to specialize.
- 2) Students are required to do all of the primary readings in their two periods of specialization with the understanding that in a number of cases options are given.
- 3) Students are expected to read any two of the primary readings in their two periods of non-specialization.
- 4) Students are expected to read the required secondary readings for all four historical periods. These readings come first in each list; they are starred and in bold face.
- 5) The remainder of the list of secondary readings is recommended but not required with one exception. Students are required to read one book or major article in one of their foreign languages. The foreign language reading may either be chosen from this list, or chosen separately from this list but with the assistance of the student's advisor.
- 6) Students should make choices according to interest and with the advice of their academic advisors.

Example: A student specializing in the spirituality of Ancient and Medieval Christianity would read:

- a) all of the primary readings in Ancient and Medieval Christianity.
- b) two primary readings in Renaissance/Reformation Christianity and two primary readings in Modern Christianity.
- c) all of the required secondary readings in all four periods;
- d) other chosen recommended readings, and one secondary reading in one of her or his foreign languages.

### BIBLIOGRAPHY

#### Abbreviations

ACW	Ancient Christian Writers
CWS	Classics of Western Spirituality
DS	Dictionnaire de spiritualité
LC	Loeb Classical Library
LCC	Library of Christian Classics
NPNF	Nicene and Post Nicene fathers

## I. ANCIENT CHRISTIANITY

### SECTION ONE: PRIMARY READINGS

#### *Desert Spirituality*

**Either** Athanasius, The Life of Antony (CWS)

**OR** Evagrius Pontikos, *Collected Writings* (29-72) in *Philokalia*, Vol. 1 (Faber and Faber, 1983).

For the Sayings of the Fathers, read:

**EITHER** Apophthegmata patrum 1 - The Alphabeticon: In The Sayings of the Desert Fathers: The Alphabetical Collection Trans. and foreword by Benedicta Ward. Rev. ed. 1884. First published under The Sayings of the Desert Fathers. The Sisters of the love of God, 1975.

or

**OR** Apophthegmata patrum 2 - Verba Seniorum. In The Sayings of the Fathers, in the volume Western Asceticism, LCC.

#### *Spirituality and Late Antiquity of the West*

The Martyrdom of Perpetua and Felicitas. In Herbert Musurillo, The Acts of the Christian Martyrs. Oxford: Clarendon, 1972.

Ambrose. De virginitate. Trans. Daniel Callam. In *Matrologia Latina* 7. Saskatoon, Sask.: Peregrina, 1987.

Augustine. Augustine of Hippo, Selected Writings, CWS.

Gregory the Great. Pastoral Care. ACW, #11.

#### *Spirituality and late Antiquity in the East*

Origen. The Song of Songs, Commentary and Homilies. ACW #26.

Cyril of Jerusalem. Mystagogical Catechesis. NPNF ser. 2, vol. 7, 1-157.

**EITHER** Gregory of Nyssa, On the Soul and the Resurrection, NPNF II, V, 439

**OR** Gregory of Nyssa. Life of Moses. CWS.

Pseudo-Dionysius. The Complete Works. CWS

#### *Syriac Literature*

Sebastian Brock (translator), Syriac Fathers on Prayer and the Spiritual Life (Cistercian Studies Series, 101), Cistercian Publications, 1988

SECTION ONE: SECONDARY READINGS.

\***Bernard McGinn, John Meyendorff, Jean Leclercq (eds.), Christian Spirituality, Vol. 1: Origins to the Twelfth Century World Spirituality, Vol. 16. New York: Crossroad, 1987. Esp. Chs. 1-7, 10-19.**

**Bernard McGinn, The Foundations of Western Mysticism: Origins to the Fifth Century. New York: Crossroad, 2004. Parts 1-2.**

**Jaroslav Pelikan, The Christian Tradition: A History of the Development of Doctrine, Vol. 1: The Emergence of the Catholic Tradition (100-600). Chicago: University of Chicago Press, 1975. (As a reference for the ongoing doctrinal disputes.)**

Balas, David. Methousia Theou: Man's participation in God's perfections according to Saint Gregory of Nyssa. Rome: Herder, 1966.

Beggiani, Seely. Introduction to Eastern Christian Spirituality: the Syriac Tradition. Scranton, PA: University of Scranton Press, 1991.

Brakke, David. Demons and the Making of the Monk: Spiritual Combat in Early Christianity. Cambridge, MA: Harvard University Press, 2006.

Brown, Peter. The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity. New York: Columbia, 1988.

Burton-Christie, Douglas. The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism. New York: Oxford University, 1993.

Clark, Elizabeth A. The Origenist Controversy. Princeton University Press, 1992.

Cloke, Gillian. This Female Man of God: Women and Spiritual Power in the Patristic Age, AD 350-450. London: Routledge, 1995.

Elm, Susanna. 'Virgins of God: the Making of Asceticism in Late Antiquity. Oxford: Clarendon, 1994.

Harmless, William. Desert Christians: An Introduction to the Literature of Early Monasticism. Oxford: Oxford University Press, 2004.

Journal of Early Christian Studies, Vol. 6, #3 (1998): special volume on the rise and function of the holy man in late antiquity.

Kolbet, Paul. Augustine and the Cure of Souls. Notre Dame, IN: University of Notre Dame Press, 2010.

Kraemer, Ross Shepard. Her Share of the Blessings. Women's Religions Among Pagans, Jews, and Christians in the Greco-Roman World. NY: Oxford University, 1992.

Laird, Martin. Gregory of Nyssa and the Grasp of Faith: Union, Knowledge, and Divine Presence. Oxford: Oxford University Press, 2004.

Leinhard, Joseph. "On 'Discernment of Spirits' in the Early Church." Theological Studies 41 (1980), 505-29.

Louth, Andrew. The Origins of the Christian Mystical Tradition: From Plato to Denys. Oxford: Clarendon, 1981.

Louth, Andrew. Wisdom of The Byzantine Church: Evagrius of Pontos and Maximos the Confessor Columbia, MO: University of Missouri, 1998.

Russell, Norman. The Doctrine of Deification in the Greek Patristic Tradition. Oxford: Oxford University Press, 2004.

Rahner, Karl. Penance in the Early Church. Theological Investigations XV.

Young, Frances M. Biblical Exegesis and the Formation of Christian Culture. Cambridge: Cambridge University Press, 1997.

## II. MEDIEVAL CHRISTIANITY

### SECTION TWO: PRIMARY READINGS.

#### *Earlier Medieval*

Bede. The Ecclesiastical History.

Benedict. The Rule. In RB 1980. Collegeville: Liturgical Press, 1981. Read the Rule with the essays.

John Cassian. Conferences. CWS.

**EITHER** John Climacus. The Ladder of Divine Ascent. CWS.

**OR** Maximus Confessor. Selected Works. CWS.

#### *Later Medieval*

**EITHER** Bernard of Clairvaux. Selected Works. CWS.

**OR** Hildegard of Bingen. Scivias. CWS.

**EITHER** Meister Eckhart. One of the two Eckhart volumes in CWS.

**OR** Catherine of Siena. The Dialogue. CWS.

**EITHER** Francis of Assisi, Clare of Assisi. Francis and Clare: The Complete Works. CWS.

**OR** Angela of Foligno, Instructions. CWS.

**EITHER** Hadewijch. The Complete Works. CWS.

**OR** Anchoretic Spirituality. CWS.

**EITHER** William of St. Thierry. The Golden Epistle. Trans. by Walter Shewring. London: Sheed and Ward, 1973.

**OR** Julian of Norwich. Showings. CWS.

Gregory Palamas. The Triads. CWS.

### SECTION TWO: SECONDARY READINGS.

\*McGinn, Bernard, et al., eds. Christian Spirituality: Origins to the Twelfth Century. New York: Crossroad, 1985. Chapters 8-19.

\*Raitt, Jill, ed. Christian Spirituality: High Middle Ages and Reformation. New York: Crossroad, 1987. Chapters 1-10 and 16-18.

\*Swanson, R. N. Religion and Devotion in Europe, c.1215- c. 1515. Cambridge: Cambridge University Press, 1995.

- Berman, Constance Hoffman, ed. Medieval Religion: New Approaches: Rewriting Histories. New York, Routledge, 2005.
- Bynum, Caroline Walker. Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women. Berkeley: University of California, 1987.
- , The Resurrection of the Body in Western Christianity. New York: Columbia University Press, 1995.
- Cameron, Euan. Enchanted Europe: Superstition, Reason, and Religion 1250-1750. New York: Oxford University Press, 2010. Parts 1-2.
- Carruthers, Mary J. The Craft of Thought: Meditation, Rhetoric, and the Making of Images, 400-1200. New York: Cambridge University Press, 1998.
- Chenu, Marie-Dominique. Nature, Man and Society in the Twelfth Century. Chicago: University of Chicago, 1982.
- Coakley, John Wayland. Women, Men and Spiritual Power: Female Saints and their Male Collaborators. New York: Columbia University Press, 2006.
- Cooper, Adam. The Body in Saint Maximus the Confessor: Holy Flesh, Wholly Deified. Oxford: Oxford University Press, 2005.
- Fulton, Rachel. From Judgement to Passion: Devotion to Christ and the Virgin Mary, 800-1200. New York: Columbia University Press, 2002.
- Leclercq, Jean. The Love of Learning and the Desire for God: A Study in Monastic Culture. New York: Fordham, 1961.
- Lekai, Louis. The Cistercians, Ideals and Reality. Kent State, Ohio: Kent State University, 1977.
- Leyser, Henrietta. Hermits and the New Monasticism: A Study of Religious Communities in Western Europe, 1000-1150. London: MacMillan, 1984.
- McGinn, Bernard. *The Presence of God: A History of Western Christian Mysticism*. New York: Crossroad. Vol. 2: The Growth of Mysticism Gregory the Great Through the Twelfth Century. 1994. Vol. 3: Men and Women in the New Mysticism 1200-1350. 1998. Vol. 4: The Harvest of Mysticism in Medieval Germany. 2005.
- Meyendorff, John. Saint Gregory Palamas and Orthodox Spirituality. Crestwood, NY: Saint Vladimir's Seminary Press, 1974.
- Mooney, Catherine, ed. Gendered Voices. Medieval Saints and their Interpreters. Philadelphia: University of Pennsylvania Press, 1999.



Reeves, Marjorie. The Influence of Prophecy in the Later Middle Ages. Oxford: Clarendon, 1969.

Rubin, Miri. Corpus Christi: The Eucharist in Late Medieval Practice. Cambridge: Cambridge University Press, 1991.

Scanlon, Larry. Narrative, Authority and Power: The Medieval Exemplum and the Chaucerian Tradition. Cambridge: Cambridge University Press, 2007.

Sumption, Jonathan. Pilgrimage: An Image of Medieval Religion. London: Faber & Faber, 1975.

Turner, Denys. The Darkness of God: Negativity in Christian Mysticism. Cambridge: Cambridge University Press, 1995.

Ward, Benedicta. Miracles and the Medieval Mind: Record and Event, 1000-1215. Philadelphia: University of Pennsylvania, 1982.

### III. RENAISSANCE/REFORMATION CHRISTIANITY

#### SECTION THREE: PRIMARY READINGS

##### *Christian Humanism and the Devotio Moderna*

**EITHER** Erasmus. Enchiridion.

**OR** Thomas More, Utopia.

The Imitation of Christ.

##### *Lutheran Spirituality*

**EITHER** Martin Luther, Luther's Spirituality. CWS.

**OR** Johann Arndt. True Christianity. CWS.

##### *Reformed Spirituality*

**EITHER** John Calvin. Writings on Pastoral Piety. CWS.

**OR** Richard Baxter. The Reformed Pastor.

##### *The Radical Reformation*

Early Anabaptist Spirituality. CWS.

##### *Spiritualities of the Catholic Reformation*

Ignatius of Loyola. The Spiritual Exercises. CWS.

**EITHER** Teresa of Avila. The Interior Castle. CWS.

**OR** John of the Cross. The Ascent of Mount Carmel. CWS.

##### *Seventeenth Century French Catholic Spirituality*

**EITHER** Francis de Sales. Introduction to a Devout Life. Trans. John K. Ryan. New York: Doubleday, 1966.

**OR** Madame Jeanne Guyon. A Short and Very Easy Method of Prayer. Trans. A.W. Marston. London, 1875.

##### *Anglicanism*

**EITHER** George Herbert. The Country Parson; The Temple. CWS.

**OR** Jeremy Taylor. Selections. Jeremy Taylor, Selected Works. CWS.

*Eastern Orthodox Spirituality*

- EITHER** Lorenzo Scupoli. Unseen Warfare: The Spiritual Combat and Path to Paradise. Edited by Nicodemus of the Holy Mountain and revised by Theophan the Recluse. Translated by E. Kadloubovsky and G.E.H. Palmer. Crestwood, NY: St. Vladimir's Seminary Press, 1987.
- OR** Nil Sorsky. The Complete Writings. CWS.

*Early Catholic Missionary Spirituality*

- EITHER** Bartolomé de las Casas. An Account, Much Abbreviated, of the Destruction of the Indies, with Related Texts. Edited by Franklin W. Knight. Translated by Andrew Hurley. Indianapolis, IN: Hackett Publications, 2003.
- OR** Matteo Ricci. The True Meaning of the Lord of Heaven. Translated by Douglas Lancashire and Peter Hu Kuo-chen. Edited by Edward J. Malatesta. Taipei: Institut Ricci, 1985.

SECTION THREE: SECONDARY READINGS

- \*Raitt, Jill, ed. Christian Spirituality: High Middle Ages and Reformation. Chapters 11-20.
- \*Dupré, Louis and Don E. Sauers, eds. Christian Spirituality: Post-Reformation and Modern. Chapters 1-5; 8-11; 13-14.
- \*Bossy, John. Christianity in the West, 1400-1700. Oxford: Oxford University, 1985.
- De Certeau, Michel. The Mystic Fable. Volume 1: The Sixteenth and Seventeenth Centuries. Chicago: University of Chicago Press, 1992.
- Duffy, Eamon. The Stripping of the Altars: Traditional Religion in England, c. 1400- c. 1580. New Haven: Yale University, 1992.
- Ginzburg, Carlo. The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller. Translated by John and Anne Tedeschi. New York: Penguin, 1982.
- Gregory, Brad S. Salvation at Stake: Christian Martyrdom in Early Modern Europe. Cambridge: Harvard University Press, 2000).
- Haliczer, Stephen. Between Exaltation and Infamy: Female Mystics in the Golden Age of Spain. New York: Oxford University Press, 2002.
- Heal, Bridget. The Cult of the Virgin Mary in Early Modern Germany: Protestant and Catholic Piety, 1500-1648. Cambridge: Cambridge University Press, 2007.
- Lindberg, Carter. The European Reformations. 2<sup>nd</sup> ed. Malden, MA and Oxford: Wiley-Blackwell, 2010.

Miles, Margaret R. Practicing Christianity: Critical Perspectives for an Embodied Spirituality. New York: Crossroad, 1988. [UK edition: The Image and Practice of Holiness: A Critique of the Classic Manuals of Devotion. London: SPCK, 1988.]

Moffett, Samuel Hugh. A History of Christianity in Asia, Vol. II: 1500-1900. Maryknoll, NY: Orbis, 2005. Parts 1-2.

Steinburg, Leo. The Sexuality of Christ in Renaissance Art and Modern Oblivion. New York: Pantheon, 1983.

## IV. MODERN CHRISTIANITY

### SECTION FOUR: PRIMARY READINGS

#### *Eastern Orthodox*

**EITHER** Nicodemos of the Holy Mountain. A Handbook of Spiritual Counsel. CWS.  
**OR** The Pilgrim's Tale (= Way of the Pilgrim). CWS.

#### *Puritans*

**EITHER** Jonathan Edwards. A Treatise on the Religious Affections.  
**OR** Jonathan Edwards. The Distinguishing Marks of a Work of the Spirit.

#### *Anglicans*

**EITHER** William Law. A Serious Call to a Devout and Holy Life. CWS.  
**OR** John Henry Newman. Plain and Parochial Sermons. CWS.

#### *Methodists*

John Wesley and Charles Wesley. Selected Prayers, Hymns, Journal Notes, Sermons, Letters and Treatises. CWS.

#### *Roman Catholics*

Gerard Manley Hopkins. “The Wreck of the Deutschland” and the “dark” sonnets.

**EITHER** John Henry Newman. Apologia pro vita sua.  
**OR** Thérèse of Lisieux. The Story of a Soul.

#### *The Twentieth Century*

**EITHER** Dietrich Bonhoeffer. Life Together. Translated John W. Doberstein. New York: Harper & Row, 1954.

**OR** Dietrich Bonhoeffer. Letters and Papers from Prison. Edited by Eberhard Bethge. Translated by Reginald H. Fuller. New York: Macmillan, 1962.

**EITHER** Bede Griffiths. The One Light: Bede Griffiths' Principal Writings. Edited by Bruno Barnhart. Springfield, IL: Templegate Publishers, 2001.

**OR** Raimundo Panikkar. Invisible Harmony: Essays on Contemplation and Responsibility. Edited by Harry James Cargas. Minneapolis: Fortress Press, 1995.

**EITHER** Dorothy Day. The Long Loneliness. New York, Curtis Books, 1952. (or any other edition)  
**OR** Thomas Merton. New Seeds of Contemplation. Norfolk, CT: New Directions, 1962.

**EITHER** Gustavo Gutierrez. We Drink from Our Own Wells. Translated by Matthew J. O'Connell. Maryknoll, NY: Orbis Books, 1984.

**OR** Jon Sobrino. Spirituality of Liberation: Toward Political Holiness. Translated by Robert R. Barr. Maryknoll, NY: Orbis Books, 1988.

**EITHER** Thomas Berry. The Dream of the Earth. San Francisco: Sierra Club Books, 1988.

**OR** Pierre Teilhard de Chardin. The Divine Milieu: An Essay on the Interior Life. New York: Harper & Row, 1965.

**EITHER** Howard Thurman. Jesus and the Disinherited. New York : Abingdon-Cokesbury Press, 1949.

**OR** Martin Luther King, Jr. Strength to Love. (available in numerous editions)

**EITHER** Kim Yong Bock, ed. Minjung Theology: People as the Subjects of History. Singapore: Commission on Theological Concerns, Christian Conference of Asia, 1981.

**OR** C. S. Song. Jesus the Crucified People. Minneapolis: Fortress Press, 1996.

**EITHER** Elizabeth A. Johnson. She Who Is: The Mystery of God in Feminist Theological Discourse. 10<sup>th</sup> Anniversary Edition. New York: Crossroad, 2002.

**OR** Dolores Williams. Sisters in the Wilderness: The Challenge of Womanist God-Talk. Maryknoll, NY: Orbis, 1993.

**EITHER** Mercy Amba Oduyoye. Beads And Strands: Reflections of an African Woman on Christianity in Africa. Maryknoll, NY: Orbis, 2004.

**OR** Desmond Tutu. No Future Without Forgiveness. New York: Doubleday, 2000.

#### SECTION FOUR: SECONDARY READINGS

**\*Dupré, Louis and Don E. Saliers, eds. Christian Spirituality: Post-Reformation and Modern. Chapters 6-7; 12, 15-19.**

**Bernard McGinn, The Foundations of Western Mysticism: Origins to the Fifth Century. New York: Crossroad, 2004. Read the Appendix on “Theoretical Foundations: The Modern Study of Mysticism.”**

**\*Sheldrake, Philip. Spirituality & History: Questions of Interpretation and Method, 2<sup>nd</sup> ed. Maryknoll, NY: Orbis Books, 1998.**

**Chinnici, Joseph P. Living Stones: The History and Structure of Catholic Spiritual Life in the United States. Maryknoll, NY: Orbis Books, 1996.**

**Conn, Joann Wolski, ed. Women’s Spirituality: Resources for Christian Development. 2<sup>nd</sup> ed. New York: Paulist Press, 1996.**

- Cox, Harvey. Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century. Cambridge, MA: Da Capo Press, 2001.
- Elizondo, Virgilio P. The Future Is Mestizo: Life Where Cultures Meet. Rev. ed. Niwot, CO: University Press of Colorado, 2000.
- Fabella, Virginia, Peter K.H. Lee, David Kwang-sun Suh, eds. Asian Christian Spirituality: Reclaiming Traditions. Maryknoll, NY: Orbis Books, 1992.
- Hunt, Stephen, ed. Contemporary Christianity and LGBT sexualities. Burlington, VT: Ashgate Publishing, 2009.
- Kwok, Pui-Lan. Postcolonial Imagination and Feminist Theology. Louisville, KY: Westminster/John Knox Press, 2005.
- McGuckin, John Anthony. The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture. Malden, MA and Oxford: Wiley-Blackwell, 2010.
- McGuire, Meredith B. Lived Religion: Faith and Practice in Everyday Life. Oxford and New York: Oxford University Press, 2008.
- Paris, Peter J. The Spirituality of African Peoples: The Search for a Common Moral Discourse. Minneapolis: Fortress Press, 1995.
- Sanneh, Lamin O. Disciples of All Nations: Pillars of World Christianity. Oxford: Oxford University Press, 2007.
- Schmidt, Leigh Eric. Restless Souls: The Making of American Spirituality. San Francisco: HarperSanFrancisco, 2005.
- Ware, Timothy. The Orthodox Church. New edition. New York: Penguin Books, 1997.

## **EXTENDED EXPLANATIONS**

### **SPECIAL COMPREHENSIVE EXAMINATIONS**

#### **PURPOSE**

The Special Comprehensive Exams have two aims:

- 1) to give the students specific areas of teaching/research competence;
- 2) to establish “dissertation readiness” in terms of research and writing skills.

#### **FORM OF EXAMINATIONS**

- I. The form of the exam in “The Field of Christian Spirituality” is a research paper approximately 30-40 pages in length.
- II. One, but not both, of the other two Special Comprehensive exams may be fulfilled by taking two courses in the field and writing a doctoral level paper for each of those courses. These graded papers are submitted as part of the comprehensives dossier and will be subject matter for the Oral Exam.
- III. With the exception of the exam in “The Field of Christian Spirituality,” the Special Comprehensive Exams may take any of the forms permitted by the GTU (e.g., paper, open book exam, closed book timed exam, teaching a course, etc.)
- IV. Ordinarily one of the Special Comprehensive Examinations will be a timed, closed - book exam.

#### **PREPARATION FOR SPECIAL COMPREHENSIVE EXAMINATIONS**

Before preparation for the special comprehensives is begun, the general comprehensive exams must be satisfactorily completed and the languages certified.

##### **Committee**

Unlike the general comprehensive exams which are completed under the direction and supervision of the academic adviser, special comprehensive exams are completed under the direction and supervision of a specially formed committee. The committee must have at least three and may have as many as four members. The composition of the committee is as follows:

- 1) The chair of the committee is one of the members of the core faculty in Christian Spirituality.
- 2) One of the committee members must be from an external institution which is normally UCB and must be approved by the GTU Dean if the external institution is not UCB.
- 3) The committee should have at least two professors (including the Chair) who are conversant with and competent in Christian Spirituality, ideally members of the core faculty.
- 4) The committee should include someone competent in the area of Christian theology (which may well be the Chair or another core faculty person).



The composition of the committee is approved by the Christian Spirituality Area faculty.

The student then works with the committee to formulate a proposal for meeting the requirements of the Special Comprehensive Exams. This proposal, when it has been unanimously accepted by the members of the committee, must be presented at an Area Meeting and approved by the faculty in Christian Spirituality. Topics and bibliographies are chosen in the three areas listed below on the basis of student interests and the guidelines provided for each area.

## AREAS OF THE SPECIAL COMPREHENSIVE EXAMS

### I. THE FIELD OF CHRISTIAN SPIRITUALITY

#### PURPOSE

This exam allows the student to focus on his or her particular research interests as well as demonstrating readiness to proceed to dissertation in the field of Christian Spirituality. Therefore, the student must demonstrate the following:

1. appropriate definition of a problem or topic in the field of Christian Spirituality;
2. ability to build a bibliography in the field relative to the particular topic, issue, etc.;
3. ability to integrate, with methodological integrity, Scripture, history of Spirituality, and theology as well as other appropriate disciplines in handling the topic;
4. knowledge of basic research tools in the field;
5. ability to carry out and organize the results of research, to write effectively, to correctly use critical apparatus (notes, bibliography, etc.).

#### FORM OF EXAMINATION

This exam is to be a research paper approximately 30-40 pages in length.

#### TOPIC

1. the topic is to be specifically in the field of Christian Spirituality.
2. The topic is to be significant in scope and depth.
3. The topic should, insofar as possible, be related to the student's area of dissertation research but not a piece of that work.

For example: If the general research interest is prayer, the topic for the Special Comp might be: "Discursive Prayer in the Teaching of Post-16th Century Europe Manuals of Spirituality" or "The Role of the Imagination in Teresa of Avila's Teaching on Prayer in *The Interior Castle*" or "New Understandings of Prayer in Post Vatican II American Catholicism" or "The Role of Personal Prayer in the Post-Conversion Spirituality of Pentecostals," or "The Spirituality Revealed in Luther's Writings on the Lord's Prayer."

### II. A FIELD RELATED TO SPIRITUALITY

A. The student will select a *field* of study outside the field of Christian Spirituality. The field will ordinarily be within one of the following clusters:

1. the human and social sciences
2. the natural sciences
3. literature and the arts

- B. The student will select a *sub-discipline* within this field.  
For example:
1. Developmental psychology, cultural anthropology, or sociology;
  2. Cosmology, medicine, or biology;
  3. Architecture, poetry, or music.
- C. The student may choose to fulfill this exam by taking two courses in the sub-discipline and writing a doctoral level paper at the conclusion of each. The paper should demonstrate that the student has achieved significant learning in the field which is relevant to the student's interests in the field of spirituality
- D. Alternatively, the student may choose to fulfill this requirement by preparing an examination, according to any of the accepted formulae of the GTU, following these guidelines:

The student selects an *exam topic within the sub-discipline*. This is a specified topic of investigation and not a narrowly focused question.

For example:

1. Transformation rituals among the Navajo
2. Freud's concept of religion
3. Genetic engineering as a moral dilemma
4. "Big Bang" theory of cosmological origins
5. The use of journal writing in the personal development of May Sarton and Thomas Merton
6. Romanesque and Baroque cathedrals as carriers of cultural and religious meaning.

Thus a student would formulate the exam topic for this comprehensive by moving from CLUSTER to FIELD to SUB-DISCIPLINE to TOPIC.

For Example: CLUSTER: Social Sciences to FIELD: Geography to SUB-DISCIPLINE: Human Geography to TOPIC "Geography of Utah and the Development of Mormonism"

### III. A SPIRITUALITY NOT WITHIN THE CHRISTIAN TRADITION

#### PURPOSE

In this Special Comprehensive Exam, the student will acquire a broad yet relatively deep acquaintance with a spirituality that is not within the Christian tradition. The purpose of this learning is not "comparative," i.e., to compare this spirituality to Christian spirituality or to find equivalences between elements of the two spiritualities, but to achieve a dialogical understanding of how another spirituality exists, functions, and transforms its practitioners. It is in understanding the "other" as other that we often understand ourselves more deeply. This relative competence in another spirituality should also

enable the student to participate in the increasingly cross-cultural conversation in the field of spirituality.

### DIALOGUE PARTNERS

Ordinarily, the dialogue partner will be chosen from one of the following three clusters:

1. Native Spiritualities (e.g., American Indian, African tribal, Eskimo, Australian aboriginal, Maori, Polynesian, etc.).
2. World Religions Spiritualities (e.g., Jewish, Muslim, Hindu, Taoist, Buddhist, etc.).
3. Contemporary non-religious spiritualities (e.g., feminist, male, ecological, New Age, Twelve-Step, etc.).

### GUIDELINES FOR SELECTION

1. The spirituality studied should be significant, i.e., something which might form an area of teaching specialization or future research.
2. There must be resources at the GTU and/or UCB for a responsible study.
3. It is the spirituality (not theology, sociology, etc.) of the religion or movement which is to be studied.
- 4.

### METHOD

1. The student may choose to fulfill this requirement by taking two courses in the religious tradition selected and writing doctoral level papers for the courses in which the student researches and discusses the spirituality. (See above under "A Field Related to Spirituality").
2. Alternatively, the student may choose to meet this requirement by any of the means approved by the GTU. In that case, after selecting the specific spirituality to be studied, the student will select a topic or issue, the study of which will be sufficiently inclusive to permit the student to acquire some real understanding of "the other."

For example:

1. Meditation in Zen Buddhism
2. The Understanding and Role of the Black Messiah in African American Religion
3. The Struggle around Violence/Non-Violence in the Ecological Movement
4. Spirit and Nature in Feminist Spirituality

## PRACTICUM IN THE PROGRAM OF CHRISTIAN SPIRITUALITY

The Practicum is designed to provide students with practical leadership in the lived spiritual experience of Christians during the time of their studies. It will normally be completed before special comprehensives.

Students engage, during the time of General Comprehensives, in a practicum, i.e., some specified, supervised experience of practical involvement in the lived religious experience of Christians. The project is formulated by the student in consultation with the supervisor of the practicum. Both the practicum and supervisor are approved by the Area faculty. At the conclusion of the practicum the supervisor submits a brief written report on the student's learning within the experience and the student submits a report on her or his learning. The proposal and concluding reports are kept by the adviser in the student's file.

A student who has been actively engaged, immediately prior to entering the program, in practical experience specifically in the area of Christian Spirituality may petition for retroactive acceptance of that experience as the fulfillment of the practicum requirement. The faculty of the area will evaluate the petition and inform the student of their decision as quickly as possible.