

# Graduate Theological Union

## CHRISTIAN SPIRITUALITY AREA

### DOCUMENTS PACKET

#### Academic Year 2002-2003

(n.b. pages refer to hard copy available in the Assistant Dean's Office at GTU)

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General Protocol  
May 31, 2001

#### CHRISTIAN SPIRITUALITY PROGRAM 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 Program 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 regarding the Program:

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;
  - some inquiry into the condition of his/her biblical background;
  - 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 Program 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 given in September.
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 must be finished by the end of the seventh year from matriculation.

## II. Elaboration of Particulars of the Program:

### 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 student takes the General Comprehensives 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. Comprehensive Examinations:

#### 1. General Comprehensives:

a) **Biblical Foundations of Christian Spirituality:** These examinations will follow the particular protocol approved for these examinations.

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.

## D. Practicum:

1. 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.
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.

## E. 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. 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

Students in Christian Spirituality (SP) will demonstrate competency in reading and interpreting Biblical texts for Christian Spirituality by an examination based on five texts chosen by the student in consultation with his/her advisor and the Biblical Comprehensive committee.

#### Texts and Categories

Students should choose a text of manageable length (e.g. pericope or chapter) from each of the following categories of Biblical Spirituality:

Deuteronomic (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles)

Prophetic (Isaiah, Jeremiah, Ezekiel, or the 12 Minor Prophets)

Wisdom (Proverbs, Job, Qoheleth, Psalms, Song of Songs, Wisdom of Solomon, Sirach)

Synoptic Gospels

Johannine or Pauline Writings

#### Choosing Texts

In selecting their texts, students may choose texts according to particular motifs, persons, roles, genres, or themes in spirituality which will prove beneficial to their program.

#### Approaches to Interpretation

Students are expected to demonstrate biblical competence by approaching their chosen texts from at least three different perspectives: historical-critical, literary critical and ideological, each of which is a broad designation with component approaches and methods which the student should specify. For each text they should apply at least two general perspectives (with the subfield specified appropriate to their goals) in

their study.

### The Proposal.

It is useful to remember that there are three “entities” involved in this exam: the student, who needs to prepare; the SP faculty, who need to write an exam; and GTU, which is the exam administrator. Students should develop their proposal and submit it in writing in the second semester after they matriculate in the doctoral program. The biblical comprehensive is normally administered in the fall semester. The chair of the exam committee will indicate in a letter to the student what the submission deadline is and to whom the materials will be submitted. This early deadline, which is not part of the GTU calendar, invites efficient and effective collaboration among student and biblical faculty so that the student is assured s/he is on the right track and the faculty have an early opportunity for input. While developing their proposal they should consult with their advisor and one faculty member in OT and one in NT; at least one of the biblical consultants should be a member of Area SP. In the proposal the student should explain briefly: (1) the reasons for choosing the texts, an explanation which will relate to their general goals in their doctoral program and (2) the approaches envisioned for their study.

It is assumed that students will refer to standard general works, commentaries, and so forth. The special bibliography should be of particular relevance to the texts selected: a list of 7-10 appropriate items for each of the texts should accompany the proposal (one or two commentaries might be useful, but typically not more). Approval by: SP Area Biblical examiner(s), in consultation with Advisor. A “draft” consultation makes it more likely that your materials will be ready for approval. Materials that are not approved will need to be resubmitted for the next scheduled exam.

### Examination

A closed-book examination, on two days, dates in GTU master calendar, four hours total on each day, for each testament (OT on first day and NT on second unless specified differently). Evaluation by the biblical comprehensive committee. GTU procedures for general comprehensives as described in the doctoral handbook pertain for matters not addressed above.

Approved by the SP Area Faculty, 8/31/98, amended by the Area Faculty, 9/20/00 and 5/21/01.

## Biblical Comprehensive Exam: Christian Spirituality (SP) Procedures

Overview: By the spring semester of the year you matriculate in the doctoral program, you need (in consultation with your advisor and the biblical comprehensive examiners) to begin the process of taking the exam. This form (available from the Academic Secretary of the Assistant Dean) guides and records that process (see the protocol also).

[Route: Students intending to take their biblical comps pick up this form from the Assistant Dean’s office;

after filling it out and getting needed signatures (in case of the computer permission) please hand it in as the top sheet (but unstapled) with the rest of your materials to the biblical comps committee chair (who will have been identified to you in a letter which announces the date this form is due; one copy is sufficient unless the letter specifies differently). The chair will send it back to you once the committee has indicated that the submitted materials are in order. You will need to file the form by the date specified on the GTU calendar indicating to GTU your plans to take the exam. The form will return to the examiners with the tests to be graded, and then it will go back to the Assistant Dean/Academic Secretary with the results indicated, dated and signed.]

Name \_\_\_\_\_ Date of Exam \_\_\_\_\_

Advisor \_\_\_\_\_ GTU Mailbox number \_\_\_\_\_

\_\_\_\_ If English is your secondary language, please indicate here; you will have half again as much time for your test.

Preparation: Please turn in to the examiner of each testament on the form available the texts you have chosen, the methods you will use, some rationale for those choices in terms of your general interests, and a select bibliography. These items should be in final form and in the hands of those examiners before final exam week of the semester preceding the one in which you plan to take the test (GTU calendar has exam dates). One copy of this sheet accompanies that packet.

\_\_\_\_ Old Testament materials are submitted appropriately;

(examiner's signature)

\_\_\_\_ New Testament materials are submitted appropriately;

\_\_\_\_\_ (examiner's signature)

Examination Results: \_\_\_\_\_ Pass \_\_\_\_\_ Retake a portion \_\_\_\_\_ Fail

comment:

Signatures of examiners:

date:

**BIBLICAL FOUNDATIONS OF CHRISTIAN SPIRITUALITY  
COMPREHENSIVE EXAMINATION FORM**

**DIRECTIONS:** The student should fill out completely one form for each of the five texts selected for the examination.

Name \_\_\_\_\_

Phone number

Email address

Semester (this is specified by the Area) and year in which examination will be taken

TEXT: (e.g., Ps. 121 or John 2:1-11)

TWO GENERAL PERSPECTIVES from which this text is approached and the particular method (e.g., historical-critical, specifically form criticism, or ideology criticism, specifically feminist):

- 1.
- 2.

THE OTHER FOUR TEXTS you have prepared:

- 1.
- 2.
- 3.
- 4.

On the back of this page list 5 to 10 BIBLIOGRAPHIC SOURCES you have used in preparing to interpret this text (two commentaries at the most).

Please provide a brief rationale for the perspectives you will use. It will be useful to include a brief general orientation of your goals in the SP Area which informs your study of biblical texts (as well as the specific reason[s] you chose this passage). One general statement per testament is sufficient.

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  
Modem Christianity

\*I want 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:

1. All the primary readings in your two periods of specialization, including an indication of your choices in either/or situations.

I. The two primary readings you have chosen to do in each of your two periods of non-specialization.

II 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 Leob Classical Library  
LCC Library of Christian Classics  
NPNF Nicene and Post Nicene fathers

## I. ANCIENT CHRISTIANITY

### SECTION ONE: PRIMARY READINGS

#### Desert Spirituality

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

Of the Sayings of the Fathers, do either 1 or 2:

*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

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.: Pregrina, 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.

Egeria. Diary of a Pilgrimage. ACW, #38.

Gregory of Nyssa. Life of Moses. CWS.

Pseudo-Dionysius. The Complete Works. CWS.

## SECTION ONE: SECONDARY READINGS.

\*McGinn, Bernard, et al., eds. Christian Spirituality: Origins of the Twelfth Century. Chapters 1-7; 10-19.

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

\*Chitty, Derwas. The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire. Oxford: Blackwell, 1966.

\*McGinn, Bernard. The Foundations of Western Mysticism: Origins to the Fifth Century. New York: Crossroad, 1991. General Introduction, and Parts 1 and 2.

Bardy, G. "Apatheia." DS 1:727-46.

Brown, Peter. *Society of the Holy in Late Antiquity*. Berkeley: University of California, 1982.

----- . *The Cult of the Saints*. Chicago: University of Chicago, 1981.

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. *Reading Renunciation: Asceticism and Scripture in Early Christianity*. Princeton, New Jersey: Princeton University, 1999.

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.

Frend, W.H.C. *Saints and Sinners in the Early Church: Differing and Conflicting Traditions in the First Six Centuries*. Wilmington, Del.: Glazier, 1985.

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

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.

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.

Mathews, Thomas F. *The Clash of the Gods: A Reinterpretation of Early Christian Art*, revised and expanded edition. Princeton: Princeton University, 1999.

McDonell, Kilian. "Prayer in the Ancient Western Tradition." *Worship* 55 (1981) 34-61.

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

Rousseau, Philip. *Pachomius: The Making of a Community in Fourth Century Egypt*. Berkeley: University of California, 1985.

Weitzmann, Kurt, ed. *Age of Spirituality: Late Antiquity and early Christian Art, Third to Seventh Centuries*. New York: Metropolitan Museum of Art, 1979.

## II. MEDIEVAL CHRISTIANITY

### SECTION TWO: PRIMARY READINGS.

#### Earlier Medieval

Bede. *The Ecclesiastical History*.

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

Cassian. *John Cassian: Conferences*. CWS.

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

“Hagiography,” section 2 in *Celtic Spirituality*. CWS

#### Later Medieval

Either Bernard of Clairvaux. *Selections*. *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 Bonaventure, one of the three works from Bonaventure in CWS.

Either Hadewijch. *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.

### SECTION TWO: SECONDARY READINGS.

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

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

\*Male, Emile. *Religious Art: From the Twelfth to the Eighteenth Century*. Rev. English ed. Princeton, NJ: Princeton University Press, 1982.

- \*McGinn, Bernard. Vols. 2 and 3 of *The Presence of God: A History of Western Christian Mysticism*.
- Auger, A. *Etudes sur les Mystiques des Pays-Bas au Moyen Age*. Brussels: Hayez, 1949.
- 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 Univ., 1987.
- Chenu, Marie-Dominique. *Nature, Man and Society in the Twelfth Century*. Chicago: University of Chicago, 1982.
- Dinzelbacher, Peter. *Vision und Visionsliteratur im Mittelalter*. Stuttgart: Anton Hiersmann, 1981.
- Frantzen, Allen J. "Early Ireland and the Origins of Private Penance," in *The Literature of Penance in Anglo-Saxon England*. New Brunswick, NJ: Rutgers University, 1983, pp. 19-60.
- Goodich, Michael. "The Contours of Female Piety in Later Medieval Hagiography." *Church History* 50 (1981) 20-33.
- Grimm, Reinhold R. *Paradisus Coelestis, Paradisus Terrestris: Zur Auglegungsgeschichte des Paradieses im Abendland bis um 1200*. München: Wilhelm Fink, 1977.
- Hayes, Zachary. *The Hidden Center: Spirituality and Speculative Christology in St. Bonaventure*. New York: Paulist, 1981.
- Heffernan, Thomas J. *Sacred Biography: Saints and their Biographers in the Middle Ages*. New York: Oxford University, 1988.
- Jackson, S.W. "Acedia: The Sin and Its Relationship to Sorrow and Melancholia in Medieval Times." *Bulletin of the History of Medicine* 55 (1981) 172-185.
- 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.
- Little, L.K. *Religious Poverty and the Profit Economy in Medieval Europe*. London, 1978.
- Mackey, James P., ed. *An Introduction to Celtic Christianity*. Edinburgh: T&T Clark, 1989.
- Petroff, Elizabeth. *Body and Soul: Essays on Medieval Women and Mysticism*. New York: Oxford

University, 1994.

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

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

Turner, Denys. *The Darkness of God*. Cambridge, 1995.

*A Symposium: Age of Spirituality*. New York: Metropolitan Museum of Art, 1980.

Van Bavel, Tarsicius J. "Intro and Commentary." *The Rule of Saint Augustine*. London: Darton, Longman, & Todd, 1984.

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 Reformation Spiritualities

Either Erasmus. *Enchiridion*.

or More, Thomas. *Utopia*.

*The Imitation of Christ*.

Ignatius of Loyola. *Ignatius of Loyola: The Spiritual Exercises and Selected Works*. CWS.

Either Theresa of Avila. *The Interior Castle*. CWS.

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

Either Martin Luther, *Theologica Germanica*. CWS.

or John Calvin. *Selections*. Choose from Leith, John H., ed. *The Christian Life*. San Francisco: Harper & Row, 1984.

##### The Radical Reformation

Early Anabaptist Spirituality. CWS.

Later Lutheran and Reformed Spirituality to 1700.

Either Johann Arndt. *True Christianity*. CWS.

or Jacob Boehme. *The Way of Christ*. CWS.

### Seventeenth Century French Catholic Spirituality

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

Pascal. *Provincial Letters*. Trans. A.J. Krailshaimer. Baltimore, MD: Penguin, 1967.

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

### Anglicanism

*Prayer Book Spirituality: A Devotional Companion to the Book of Common Prayer Compiled from Classical Anglican Sources*. Ed. J. Robert Wright. New York: Church Hymnal Corp., 1989.

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

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

## SECTION THREE: SECONDARY READINGS

\*Raitt, Jill, ed. *Christian Spirituality: High Middle Ages and Reformation*. Chapters 11-20.

\*Dupré, Louis and Don E. Sauer, 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.

\*Knox, Ronald. *Enthusiasm: A Chapter in the History of Religion*. New York: Oxford University, 1950.

Bouwsma, Wm. J. *John Calvin: A Sixteenth Century Portrait*. New York: Oxford University, 1988, chapters 8-11.

Clasen, Claus-Peter. *Anabaptism: A Social History, 1525-1618*. Ithaca, New York: Cornell University, 1972.

Duffy, Eamon. *The Stripping of the Altars: Traditional Religion in England, c. 1400- c. 1580*. New Haven: Yale University, 1992.

Dyck, Cornelius J. "The Life of the Spirit in Anabaptism." *Mennonite Quarterly Review* 47 (1973) 309-26.

Gansús, George E. "Introduction," *Ignatius of Loyola: The Exercises and Selected Works*. CWS.

Miles, Margaret R. "Theology, Anthropology and the Human Body in Calvin's Institutes of the Christian Religion." *Harvard Theological Review* 74 (1981), 303-23.

Molien, A. "Bérulle." DS 1.

Peters, Albrecht. "Die Spiritualität der lutherischen Reformation." *Lutherische Kirche in der Welt: Jahrbuch des Martin Luther-Bundes* 31. Erlangen: Martin Luther Verlag, 1984, pp. 18-41.

Ruiz Jurado, Manuel. "La espiritualidad de la Compañía de Jesús en sus Congregaciones Generales." *Archivum Historicum Societatis Jesu* 45 (1976), 233-90.

Serouet, Pierre. "Francois de Sales." DS 5.

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

Stranks, C.J. *Anglican Devotion: Studies in the Spiritual Life of the Church of England between the Reformation and the Oxford Movement*. London: SCM, 1961.

Sykes, Stephen, and John Booty, eds. *The Study of Anglicanism*. Philadelphia: Fortress, 1988.

Tamburello, Dennis E. *Union with Christ: John Calvin and the Mysticism of St. Bernard*. Louisville, KY: Westminster/ John Knox, 1994.

Trinkhaus, Charles. *In Our Image and Likeness: Humanity and Divinity in Italian Humanist Thought*. 2 vols. Chicago: University of Chicago, 1970.

#### IV. MODERN CHRISTIANITY

##### SECTION FOUR: PRIMARY READINGS

Pietism: Read one of the following five selections from the CWS volume, *Pietists*:

Philipp Jakob Spener

August Hermann Francke & the Halle School

Gottfried Arnold & Gerhard Tersteegen

Johann Albrecht Bengel & Friedrich Christoph Oetinger

Nicolas Ludwig, Count von Zinzendorf

Puritans

Either Jonathan Edwards. "A Treatise on the Religious Affections."

or ----- "The Distinguishing Marks of a Work of the Spirit."

## Anglicans

William Law. *A Serious Call to a Devout and Holy Life and The Spirit of Love*. CWS.

John Henry Newman. *Plain and Parochial Sermons*. CWS.

## Methodists

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

## Catholics

Hopkins, Gerard Manley. "The Wreck of the Deutschland;" the dark sonnets.

Either Newman, John Henry. *Tract 90*.

or -----. *Apologia pro vita sua*.

Thérèse of Lisieux. *The Story of a Soul*.

## Twentieth Century

Day, Dorothy. *Selections*, in Robert Elsburg, ed. *By Little and By Little*. New York: Knopf, 1983.

Either Merton, Thomas. *Contemplation of a World in Action*.

or -----. *New Seeds of Contemplation*.

Bonhoeffer, Dietrich. *Letters and Papers from Prison*.

Sobrino, Jon, S.J. *Christology at the Crossroads*, chapters 9 and 11.

Tielhard de Chardin, Pierre. *The Divine Milieu*.

Either W.E.B. DuBois, *The Souls of Black Folk*. 1st published, 1903.

or Martin Luther King. *A Knock at Midnight*. Ed. Clayborne Carson and Peter Holleran. Warner Books, 1998.

Plaskow, Judith and Carol Christ, eds. *Weaving the Visions: New Patterns in Feminist Spirituality*. San Francisco: Harper & Row, 1989.

## SECTION FOUR: SECONDARY READINGS

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

\*McGinn, Bernard. *The Foundations of Western Mysticism: Origins to the Fifth Century*. Read the Appendix.

\*Sheldrake, Philip. *Spirituality & History: Questions of Interpretation and Method*, 2nd ed. New York: Orbis, 1998.

Brown, Dale W. *Understanding Pietism*. Grand Rapids: Eerdmans, 1976.

Conn, Joann Wolski, ed. *Women's Spirituality: Resources for Christian Development*.

Downey, Michael. *Understanding Christian Spirituality*. New York: Paulist, 1995.

Hennell, Michael. *Sons of the Prophets: Evangelical Leaders of the Victorian Church*. London: SPCK, 1979.

Hinson, E. Glenn. "Baptists and Spirituality: A Community at Worship." *Review and Expositor* 84 (1988) 649-58.

Purcell, William. *Anglican Spirituality: A Continuing Tradition*. London: Mowbrays, 1988.

Rooks, Charles Shelby. "Toward the Promised Land: An Analysis of the Religious Experience of Black America." *The Black Church* 2 (1973) 1-48.

Schneiders, Sandra. *Beyond Patching: Faith and Feminism in the Catholic Church*.

Smith, B.A. *Dean Church: The Anglican Response to Newman*. Oxford: Oxford University, 1958.

Wakefield, Gordon S. *Puritan Devotion*. London: Epworth, 1987.

Wilmore, Gayraud S. *Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People*. Maryknoll, New York: Orbis, 1983.

## EXTENDED EXPLANATIONS

## SPECIAL COMPREHENSIVE EXAMINATIONS

### PURPOSE

The Special Comprehensive Exams have two aims:

- 3) 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:

4. appropriate definition of a problem or topic in the field of Christian Spirituality;
5. ability to build a bibliography in the field relative to the particular topic, issue, etc.;
6. ability to integrate, with methodological integrity, Scripture, history of Spirituality, and theology as well as other appropriate disciplines in handling the topic;
7. knowledge of basic research tools in the field;
8. 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

4. 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 students 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 Role of God and Community in the Spirituality of Recovery

4. The struggle Around Violence/Non-Violence in the Ecological Movement
5. Spirit and Nature in Feminist Spirituality.

## PRACTICUM IN THE PROGRAM OF CHRISTIAN SPIRITUALITY

The Practicum is designed to provide students with practical involvement 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.

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