



MENTORING MANUAL
FOR
SPIRITUAL DIRECTION
AND
FORMATION

Holy Trinity Theological
College and Seminary

Mentoring Manual for Spiritual Direction and Formation

Produced by John E. Worgul for Holy Trinity Theological College and Seminary
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Dear Mentors and Students,

Welcome to Holy Trinity Theological College and Seminary. Central to our M.Min. and M.Div. programs is the mentoring of students in spiritual formation. This manual is designed to guide both ordained and lay spiritual directors, or “mentors,” and students in their journey together in the seminary program. Much of the content is the result of working for many years in the mentoring program at Seminary of the East (now Bethel Seminary of the East). I have used their *Mentoring Manual* as a resource with their kind permission.

It is our desire at Holy Trinity that God will use this manual to strengthen the ties between the local parishes and the Seminary, and enable us to join with our Lord Jesus Christ in raising up disciples for the great cause of the kingdom.

Yours in Christ,

John E. Worgul

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MISSION STATEMENT

The mission of the mentoring program that Holy Trinity has created. is to provide a structure in which the those in the Anglican Church in America may imitate our Lord Jesus in the selection, guidance, and perfecting of those called to the ordained ministry.

OBJECTIVES

To inspire priests in the Anglican Church in America to embrace with passion and joy the call to mentor disciples

To help priests identify and recruit godly laymen who are able and willing to pour their lives into students seeking ordination

To equip a team consisting of a priest and godly laymen to mentor students holistically, integrating what is learned in class with the environment of church and home

To provide ongoing evaluation of mentoring relationships to ensure that they remain healthy and productive

To create and maintain a vital link between the local parish and Holy Trinity, allowing the local parish to have a dynamic role in the formation of the student's life

AN OVERVIEW OF MENTORING

THE APOSTOLIC MANDATE

When Jesus called His disciples, He told them to “come and follow Me.” Learning in the “School of Christ” was for the first disciples a relational activity embracing the whole of their lives. They sat with their Master at meals, walked long, dusty journeys with Him, slept out in the open with Him, and watched His every move. At just the right time, Jesus sent them out to minister; they learned not only by hearing but also by seeing and doing.

Unfortunately, learning in our culture is essentially cognitive, something done safely behind lecterns. When it is finished, each one goes home into his own little world. Seminary professors have become specialists and technicians; they are not expected to be holistic Christians. Their students, our ministers, tend to be more practical and relational, but they also tend to hide behind altars, pulpits, and vestments only to retreat into their own little worlds at the end of the day. Gone are the days of the early Church when the great apostles followed their Master’s lead and allowed their disciples into the very warp and woof of their lives. They warmly invited them to “imitate me, just as I also imitate Christ” (I Cor. 11:1).

The academy, upon which most seminaries are modeled, was created to address the mind. We must not expect the academy to deliver what it was never commissioned to give—true spiritual guidance. Only the Church has the authority and power to form Christ in the whole person, because the Church is the incarnation of Christ to the world. Under the authority of the Church, we desire to take up her responsibility of training her sons. We at Holy Trinity are attempting to reclaim ground that has been lost over the centuries since the academy model has prevailed. We strive to train disciples in the way our Lord and His early Church did so that we will have clergy today who walk in integrity, power, and purity. It is to this end that we have created this mentoring program.

PURPOSE AND STRUCTURE

Everyone who has had an encounter with God is brought into a heightened awareness of spiritual realms and possibilities far beyond himself. His soul begins to yearn for meaning in a meaningless world, transcending superficiality. He sets his heart on the glory of God with an urgent drive to find his place in the overall divine plan. The path to God is a path to glory and greatness; God has made us in His image. He has made us for greatness, for the impossible, for aspiring to ascend the mountain of God.

It is at this point that one must make a decision. Many are called to great things, but few ever really move on to attain them. We get so easily sidetracked from the quest, and after a while we fall away from our ideals, thinking them as merely the dreams of youth. In time we forget that God had once stirred our hearts, for we allowed the pressures of the world to draw us back into its mediocrity. Disappointed, we become perfunctory priests or pew sitters, or we give up and leave our calling altogether.

There are those who press on. They do not get too far along on the journey, however, before they realize that they need help. Like Dante in the *Divine Comedy*, we need a Virgil to guide us through hell

and purgatory, a Beatrice to guide us up through the heavenly spheres, and finally a St. Bernard to take us to the throne of God. It is so easy to get lost in the woods. Perhaps the reason so many get lost is that they are too proud to call for help and to submit themselves to the authority of guides or mentors. The true pilgrim is always looking for mentors who are further along the journey than he is and is therefore eager to place himself under their authority.

Mentoring may happen on different levels. It is quite possible to find helpful guidance in books, lectures, and sermons. These are good and necessary venues for spiritual growth; however, they take us only so far along the path to God. Books can always be put back on the shelf, and we are adept at tuning out teachers and preachers at crucial junctures. We need real flesh and blood to speak into our lives or our spirituality becomes a phantasm, most probably leading to narcissism.

Spirituality, therefore, is necessarily relational, having to do not only with our relationship with God but also with others who become Christ incarnate to us. This leads us to another level of mentoring that spiritual directors provide at Holy Trinity under the direction of the dean of the Seminary who is also under the authority of bishops. These mentors enter into relationship with the students as faculty, giving guidance through assigning readings and spiritual exercises and providing encouragement and discipline. Though the faculty mentors guide from a position of authority, they do so not as those who have already attained perfection, but rather as fellow pilgrims who are transparent about their own struggles.

Another level of mentoring provided at Holy Trinity is peer mentoring. Students create their own unique spiritual climate with the giftings and backgrounds they bring. The insights and revelations that come from earnest wrestling with spiritual issues is critical to the mentoring process. This happens informally as students relate with each other in various ways but also formally in the discipleship groups associated with our Spiritual Formation Tracks. When students begin to be vulnerable and honest with one another about spiritual things, strong bonds are created and growth begins, growth that will aid the student in future ministry.

Holy Trinity is very aware that it is impossible to mentor potential clergy outside of the context of the local parish. Mentoring must happen at the church level; faculty and peer mentoring can go only so far. Therefore, every M.Min and M.Div. student is required to be mentored by his parish priest as well as by godly and qualified laypersons who are very close to the student's life at home, work, and church. They are the ones who know the student best and can speak directly into his life on many levels.

There can be no true education, in the best spiritual sense, without the incarnational presence of Christ in mentors. The mentoring component is therefore central to the whole program—it provides a relational basis for Christ to be formed in the student in all His fullness. We may read and talk about spirituality as long as we wish, but until there is real-life mentoring under the authority of the Church, spirituality becomes a hobby for individuals or a club for like-minded enthusiasts who love to talk about the spiritual journey but never really embark on the adventure themselves.

SPIRITUAL FORMATION AND THE GUIDED LEARNING EXPERIENCE

True spirituality can never be shaped into a series of one-size-fits-all lectures, boxed into a course, and shelved in a curriculum. God has created everyone in a unique and special way, and to force students into a mold does violence to individuality, dampens the drive to discover and destroys creative impulses. To be sure, there are certain necessary boundaries to orthodox, Trinitarian mysticism, but

within these parameters there is an inexhaustible amount of depth and latitude in which the individual may work and play “for all things are yours” (I Cor. 3:21).

We have developed a three-track program that offers students structure and guidance but also plenty of room to grow into the unique individuals God has called them to be. Each track is a year long, each one growing into the next, climaxing in the third year and the third track. The first track is introductory and opens before the student the many different manifestations of Christian spirituality over the last two thousand years. It also provides opportunity for students to access their backgrounds and experiences, the forces and movements of their own lives, in order to gain a solid sense of where they have come from and of God’s presence in their lives.

Once students have made discoveries in the Church’s vast spiritual treasures and have a greater understanding of the forces, both good and bad, that have shaped their lives, they are ready for the second track in the second year. They then wrestle with the issues unearthed in the first track. It is a time of coming to grips with sinful ways of thinking and sinful habits and of replacing them with virtue. In the Church this is called “purgation,” and it is a necessary step in the ascent to God, for only the “pure in heart shall see God” (Matt. 5:8).

After the difficult soul work of track two, students in the third year advance to the third track. Students then work at comprehending the great goal of Christian spirituality: union with Christ. It is true that by definition all Christians are in union with the Lord Jesus, but it is also true that union is something discovered and realized as one grows in Christ. In this track students read the great mystics on deep prayer and contemplation and try to gain a glimpse of “the riches of the glory of His inheritance in the saints” (Eph. 1:15ff.). For the syllabi for these three tracks, see Appendix J.

We do not pretend that any student, no matter how able, will have mastered two thousand years of spirituality and his own soul in a mere three years. We do hope to orient students in the right direction so that they may be life-long pilgrims, with a clear goal of union with God that transcends self-centered and self-serving aspirations—no matter how good and ministry-oriented they may be.

The tool used to direct the formation of Christ in students at Holy Trinity is called a Guided Learning Experience (GLE). The GLE is a student-created course guided not only by the professorial mentors but also by the student’s priestly and lay mentors in his local context. The GLE has four steps in which students (1) identify a learning need, (2) write out a clear and obtainable learning objective, (3) create specific tasks to realize the learning objective, and (4) evaluate the learning experience and set further goals as needed. For a sample of a spiritual formation GLE, see Appendix C.

The GLE is merely a tool and can become, like anything else, a perfunctory mechanism, a hoop to jump through. However, through much prayer it can become a means by which God can work in the life of the student. First of all, the GLE is tailor-made to fit the needs of the individual. Secondly, it allows for mentors to speak into the life of the student and hold the student accountable. This mentoring comes from three directions: from professors, from peers in discipleship groups, and from priests and lay mentors in the local parish. Thirdly, the simple GLE structure can provide students with problem solving skills and help them to become self-directed learners, both of which are critical for successful leadership and ministry. Fourthly, the GLE draws together the local church and the seminary in educating students.

THE MENTORING TEAM

All Christians are called to greatness of soul and spirit but not all Christians attain this greatness. A very critical reason for this is the failure of the Christian to place himself under the authority of others, especially those who are farther along on the journey to God. Great souls are always seeking out those who are superior in areas where they are weak so that they can, like Elisha of old, gain a “double portion” of his master’s spirit. Foolish and weak souls always surround themselves with lesser personalities so that they can feel good about themselves; this is most destructive.

Holy Trinity will help create for each student a mentoring team within which the student may grow. It is made up of the student, a priest, a layperson, and a faculty mentor. Not everyone can do everything for the student; therefore, we have multiple mentors. Each member of the mentoring team must have a clear idea of what is expected of him in order to fulfill his charge effectively before God. The Apostle Paul acknowledges this principle when he says, “I planted, Apollos watered, but God gave the increase” (I Cor. 3:6).

YOUR PLACE ON THE MENTORING TEAM

THE STUDENT

Although he is placed under the authority of his mentors, the student must always take the initiative in the mentoring team. Mentors cannot move a lazy, disorganized, or unmotivated person. Mentoring relationships that ultimately succeed are student-driven. Students know what they want and are motivated to get it. They take responsibility for the mundane details and keep the broader, grander vision of spiritual conquest in mind. Therefore, each student must:

- Provide information to the dean of Holy Trinity on the mentoring team and any changes of addresses and phone numbers. He must sign the *Mentoring Covenant* (Appendix D) along with his mentors and submit it to the dean for approval by the New Student Orientation Workshop.
- Be sure his mentors are aware of critical events at the seminary, especially ones that demand their presence. Foremost of these is the New Student Orientation Workshop at the beginning of each school year that introduces students and mentors to the spiritual formation track for that year.
- Schedule at least 12 meetings in each semester with his mentors. Mentoring teams are free to schedule these meetings according to their own needs. They can be very informal (e.g., over meals, taking trips together), or structured meetings at church.
- Take initiative in developing personally relevant and challenging GLE learning contracts under the authority and direction of his mentors.
- Set up a time table for the achievement of the learning activities of his GLE, be accountable to it before his mentors, and hand the rough drafts of his GLE sections to the dean on time.

- Write up a GLE Report at the end of the year providing a self-evaluation of the learning process.
- Secure from his mentors an evaluation of the GLE on the *GLE Evaluation Form* (Appendix G) and see that the form is submitted to the dean at the conclusion of each semester.
- Evaluate his local mentoring experience each semester using the *Mentoring Evaluation Form* (Appendix I).
- Keep the mentoring team informed of any difficulties and challenges in the mentoring/GLE process.
- Make sure the GLE is completed and handed in on the last day of the academic year.

Students must submit themselves to the authority of their mentoring teams. Those who have not learned obedience can never themselves be trusted in authority. The student may be more gifted in some areas than his mentors, or his mentors might make a mistake in his spiritual direction. Still, students must learn humility, place themselves under obedience, and trust that God can work through the foibles and mistakes of others. If, after much prayer and honest interaction with parish mentors, a conflict cannot be resolved, an issue may be taken to the dean, or in certain difficult cases, brought to the bishop.

PARISH MENTORS: THE PRIEST

Every student must have a priest of his parish on his mentoring team. The duty to identify and disciple potential clergy in the parish is incumbent on all priests (II Tim. 2:2). Without a vision for this, the local church has no future. A priest, therefore, must make it a priority to do this. From an academic standpoint, the priest is actually functioning as faculty; he is overseeing the spiritual formation of a student and is involved in his evaluation. This role is crucial in uniting the seminary and the local parish.

Such responsibility and pastor/student relationships are not new. In the past priests would even invite young men into their homes and teach them the “trade,” so to speak, much as a craftsman took on apprentices. It is critical for priests to be vulnerable and transparent, for students are shrewd and are able to see through the masks they set up to hide their weaknesses and to appear as something that they are not. Priests stand to learn as much as the students, if they submit themselves to the discipline of being thoroughly transparent and of taking on the responsibility of saying with St. Paul, “Imitate me, just as I imitate Christ” (I Cor. 11:1).

Moreover, being a mentor will be credited to priests as part of the continuing education required of all priests. By being mentors priests place themselves in the stimulating environment of learning, joining with their students in their readings, disciplines, and soul searching. Priests may be in authority over the students, but they walk side by side as they progress toward the same goal. Students must therefore be respected and not treated as “gofers,” doing “lowly” and “unimportant” things that the priests are too proud to do. Power can easily be abused; students learn by example.

The specific responsibilities of a priest mentor are as follows. Each priest mentor must:

- Complete the *Mentoring Covenant Form* and hand it in to the dean at the beginning of each year (Appendix D).
- Attend the New Student Orientation Workshop at the beginning of the Fall Semester. This is absolutely mandatory, for it is here that mentors receive vital information concerning the Spiritual Formation Track their students are on for the year and guidance needed to proceed. The New Student Orientation Workshop is open even for those who have mentored before and have gone through the cycle, for there are always new things to learn, and experienced mentors are a source of inspiration and knowledge to new mentors.
- Meet together regularly with the student and the lay mentor (12 sessions a semester). This is where close mentoring relationships are forged. Besides GLE issues, the broader issues of life and ministry are discussed during these sessions.
- Complete the *GLE Approval Form* (Appendix F) after consultation with the student once the GLE has taken shape.
- Review the student's GLE Report at the end of the year and complete the *GLE Evaluation Form* (Appendix G) for the dean.
- Complete a *General Progress Report Form* (Appendix H) evaluating the student's general readiness for ministry and submit a copy of this form to both the bishop and the dean at the end of each semester. This report may include information on the GLE, but it primarily expresses the mentor's assessment of the student's general progress in ministerial readiness over the course of the year. This report will be placed in the student's file kept by the archdeacon of the diocese.
- Participate in periodic reviews of the parish mentoring team by discussing with the student the results of the *Mentoring Evaluation Form* (Appendix I) each student completes at the end of each GLE, and by conducting an annual review of the parish mentoring team at the conclusion of each academic year. This end-of-the-year review is the appropriate time to celebrate the past year as well as to begin making plans for the coming year. If the lay mentor will be continuing on for another year, this would also be a good time for reviewing the *Mentoring Covenant* (Appendix D).
- Keep the dean informed of any problems in the GLE process.

PARISH MENTORS: THE LAY MENTOR

The student and the priest mentor must together seek out a lay mentor from the parish to complete the mentoring team. The lay mentor is absolutely critical to the mentoring process. Lay persons provide a perspective from "the pew." Being outside the "guild," so to speak, they bring lay concerns to the mentoring process in a direct and immediate way. Moreover, lay mentors are often very wise, bringing much practical and life experience into the relationship. Deep relational bonds between the student and lay mentor will create respect in the student for the laity of the Church and help enforce

the truth that the laity, according to the ancient Church, is, in fact, an order of priesthood in the Church, along with deacons, priests, and bishops.

What sort of person should the student and priest seek out for lay mentor? A lay mentor must be absolutely committed to the Lord Jesus Christ and on a personal journey toward knowing and loving Him more. Though at first lay mentors might be intimidated by being involved with clergy and the seminary in the education of a theological student, they must become aware of their call to the task and respond out of obedience. God has given them something, and they must pour what they have into the life of the student.

On a practical level, students ought to seek out a lay mentor who has something they need. Part of the selection process might be influenced by the qualities of the priest mentor. If the priest is a compassionate encourager and tends to be unstructured (hands-off style), and the student needs someone to provide tight accountability, he needs to seek out a lay mentor who is more organized and demanding. It has been said that everyone needs “a shoulder to cry on, a brain to pick, and a kick in the pants.” The student must know what he needs, and with the guidance of the priest mentor, prayerfully approach the person to whom God directs.

It is not necessary for a lay mentor to be a theologian or even highly educated, although having a college education would be helpful. Mentors must, however, be committed to learn along with their students, being interested in their lives and what is being learned. They must be people of prayer, not offering guidance from natural ability so much as seeking the will of the Spirit. They must have a heart for mentoring and give themselves over wholeheartedly to the task, knowing through their efforts with one student, they will potentially be influencing many in the Church. In some cases, it may be advantageous for a student to have a woman lay mentor if she is older and possesses qualities that will enhance the student’s spiritual growth. It is critical that the lay mentor be someone whom the student respects.

The specific responsibilities of a lay mentor are much like those of a priest mentor. Each lay mentor must:

- Complete the *Mentor’s Biographical Data Form* (Appendix E) and the *Mentoring Covenant* (Appendix D) for the seminary records and report any future changes in this information to the seminary. Lay mentors commit themselves for one year but may continue on throughout the student’s whole program if the mentoring team functions well together and is in agreement.
- Attend the New Student Orientation Workshop at the beginning of the Fall Semester. This is absolutely mandatory, for it is here that mentors receive vital information concerning the Spiritual Formation Track their student is on for the year and guidance as to how to proceed. The New Student Orientation Workshop is required even for those who have mentored before and have gone through the cycle, for there are always new things to learn, and experienced mentors are a source of inspiration and knowledge to new mentors.
- Meet together regularly with student and priest mentor (12 sessions a semester). During these sessions close mentoring relationships are forged. Not only are GLE issues discussed, but also the broader issues of life and ministry.

- Work with the priest mentor in completing the *GLE Approval Form* (Appendix F) at the beginning of the academic year and fill out the *GLE Evaluation Form* (Appendix G) at the end of the year.
- Complete a *General Progress Report Form* (Appendix H) evaluating a student's general readiness for ministry and submit this form to the bishop at the end of the year. This report may include information on the GLE but expresses the mentor's assessment of the student's general progress in ministerial readiness over the course of the year. This report will be placed in the student's file kept by the archdeacon of the diocese.
- Participate in periodic reviews of the parish mentoring team by discussing with the student the results of the *Mentoring Evaluation Form* (Appendix I) completed at the end of each GLE and by participating in an annual review of the parish mentoring team at the conclusion of each academic year. This end of the year review is the appropriate time to celebrate the past year as well as to begin making plans for the coming year. If the lay mentor will be continuing on for another year, this would also be a good time for reviewing the *Mentoring Covenant*.

By fulfilling their obligations to the student, lay mentors will find their role rewarding and challenging. They will learn much about spiritual formation and direction by attending the New Student Orientation Workshop meetings, as well as by engaging with their students as they dig deeply into the spiritual writings of the Church. Lay mentors might want to attend courses offered in Holy Trinity's Associate in Theological Studies program to deepen their knowledge of Scripture, theology, and Christian spirituality.

THE FACULTY MENTOR

It is the dean's responsibility to provide ongoing development of the seminary's mentoring program. The dean of Holy Trinity will also function as a faculty mentor, as will any person that the dean assigns to this position.

The responsibilities of the faculty mentor are to:

- Provide clear guidelines for the GLEs in the course syllabus and/or other handouts. These will also be explained during the New Student Orientation Workshop.
- Help the student develop and fine-tune meaningful and relevant GLE Learning Contracts by providing timely and appropriate feedback and suggestions.
- Provide leadership for the Spiritual Formation Discipleship Groups.
- Provide general supervision of the actual implementation of the student's GLE learning activities during the year by asking students to report on their progress, and also through personal consultation as appropriate.
- Review and evaluate the student's GLE at the conclusion of the spiritual formation track for that year. The faculty advisor takes into account the student's GLE report and the mentors' evaluations when determining the student's grade.

- Consult with the student's parish mentors as needed.

Spiritual formation at Holy Trinity emanates out of the life lived at the community. The faculty mentors will be giving spiritual direction from the spiritual resources of two thousand years of Christian mystical tradition to the degree they have been able to appropriate them into their lives.

THE LOCAL MINISTRY MENTORING MEETING

The mentoring program is designed to bring to the local parish community something of the life and ethos of the seminary. Learning and growth can happen only in the context of others; these things do not normally happen in a climate of individualism. The local parish mentoring team provides a context of love, commitment, mutual accountability, and relational integrity. Though the student and his parish mentors will not normally live together, the mentoring team is encouraged to function in the closest way possible.

In other words, the commitment of the local parish mentoring team must rise above what can become perfunctory duties of paperwork and meetings. The mentoring team is to grow into a fellowship that is moving toward a common goal of spiritual growth and ministry. It is a safe place where trust is established and where dreams are dreamed and put into action. Meetings may take on different forms; they may take place on the way to and from a hospital visit, during a day hike in the mountains, or during an early morning breakfast at a restaurant. More often than not they will be conventional meetings in a home or at church. The team will know it is succeeding in the task if the meetings are enjoyed by all. Usually each meeting will be an hour long, but if the mentors or student find themselves looking at the clock, following the same script, or dismissing exactly on the hour every time, then true mentoring is probably not happening.

While the creation and the implementation of the student's GLE is certainly a central task of the mentoring process, mentoring should also extend to the whole of the student's life and preparation for ministry. The range of discussion moves from the practical matters of time management, marriage, and finances to deep theological reflection. Moreover, discussion should not always be one-way, focusing on the student. Rather, in open and transparent relationships, discussion is two-way. Mentors will learn as well, and may even do some of the readings required by the student, and/or enter into some aspect of spiritual disciplines with the student.

The following are some of the activities that are normally included in a mentoring session:

- a review of the period since the last session
- the student's agenda for the meeting
- the mentors' agenda for the meeting
- reflection of what has been learned in the classroom, including the application of theological concepts to daily life
- a progress report on the student's GLE
- a focus on a particular phase of the student's life, marriage, family, or ministry
- a time of sharing and prayer
- a preview of what should be discussed in the next session

Experience has proven that it is often helpful to vary this routine and even the environment in order to keep the mentoring sessions interesting and meaningful. There will also be special situations when it is

appropriate to abandon the above agenda. Perhaps it would be appropriate to include spouses in a meal or special activity. Finally, some provision for keeping notes of mentoring meetings can help provide direction and accountability.

CODE OF HONOR IN MENTORING

Communication that takes place in the context of the mentoring relationship is privileged information requiring confidentiality and a commitment to protect the privacy of the other individuals involved. Every effort must be made to protect information that a given person would not want repeated outside the mentoring relationship. Mentoring is a relationship built on trust. Once this trust is damaged the entire relationship is undermined and the mentoring process deteriorates.

Two special challenges to trust may arise in mentoring relationships: (1) discerning exactly what information should remain confidential and what can appropriately be shared with at least certain people outside that mentoring relationship and (2) knowing how to handle situations where information has been shared with part of the mentoring team but not another part (for example, with one parish mentor and not the other; or with parish mentors, but not the faculty mentor).

In many situations the solution is simply maintaining open communications about what information should remain confidential within one particular mentoring relationship and what can be shared with others. In situations where one party to the information (in most cases a student) wants certain information to remain confidential while the other party (in most cases a mentor) feels this information should be shared more broadly, then those within the mentoring relationship should continue to seek a common agreement among themselves before bringing this material to others outside that relationship (i.e. ecclesiastical and/or seminary authority). ***Everyone involved in mentoring must be committed to maintaining the mentoring relationships.***

THE GUIDED LEARNING EXPERIENCE

The Guided Learning Experience (GLE), also called “Learning Contract,” is a device that has grown out of recent developments in the field of adult education. Adult learners tend to be highly motivated, aware of their learning needs, and mature enough to participate in forming their own learning goals and processes. The GLE offers the adult self direction in learning while simultaneously giving structure and direction under the guidance of mentors with greater experience and knowledge.

Having entered into an agreement binding the student with the mentors, and having attended the New Student Orientation Workshop, the mentoring team is ready to begin the GLE process. Each GLE must be structured around three clearly identified sections. As one reads through the GLE structure below, it might be helpful to look at the example GLE in Appendix C to give a clearer idea of the process.

THE LEARNING NEED

The Learning Need serves as the foundation for the entire learning contract. This need statement explains and provides justification for everything in the GLE. Without a clear need statement there is no evidence that the GLE will produce genuine growth in the student's life. Without careful thinking and analysis, the entire project often ends up being built on shifting sands. Students might involve themselves in a number of commendable projects during the GLE, but unless these projects are focused on an appropriate learning need, the students can complete the GLE process without necessarily being any better prepared for ministry than before undertaking the GLE.

A good GLE begins with articulating a well-conceived need statement. This foundational work of careful analysis is essential and can never be taken too lightly. More than one student has pursued the wrong learning activities because he never took the time and energy to discern the exact nature of his own learning needs. The key to discovering one's true learning needs lies in learning to ask questions of oneself. This is difficult to do; often it is hard to get below the surface and penetrate into the core issues of our souls. Here the trusted mentoring team is essential in helping students to ask the difficult questions they need to face and explore.

The GLE is meant to bring a fair amount of discomfort to the student. It is easy to see the symptoms of spiritual disease, such as addictions, wrong attitudes and behaviors. Unless we diagnose the problem at its core, we will find ourselves chasing the symptoms and healing will not take place. Working against the student are not only his own fears and rebellion, but also demonic pressure not to concede territory that has long been held from God. Often, students face generational strongholds of evil. Working through a good needs statement that truly exposes core issues is therefore very intense. Students will often have to go back to the "drawing board," so to speak, until perfect honesty is achieved.

For example, a student might have trouble in setting time apart for prayer. Where does his time go? Symptoms may be that he spends too much time watching the TV and movies or surfing the web. Or it could be that he finds that his time slips away while he is deeply immersed in theological books and intellectual development. Another scenario may be that the student gives himself over completely to serving others and ministry-related issues, and, at the end of the day, there is no time or energy for prayer. Whatever the behavior, these are only the symptoms. If we try to address the symptoms without getting at the root causes—such as a fear of intimacy with God, a self-sufficiency, or a fear of being exposed for whom we really are—then we find ourselves merely shuffling chairs on the deck of the Titanic. Much prayer is required from the outset and throughout the process.

Every need statement should consist of several paragraphs describing the student's history of the need. How long has the student experienced such habits or attitudes? What precipitated them or brought them to the surface? Do family and generational traits figure in? What has been done in the past to deal with it? What worked and what did not? Much of this soul-work is like peeling layers off an onion.

Once the history is exposed, certain other questions may be addressed. Why are we interested in pursuing this issue at this time? How does this issue fit in with our understanding of God's call on our lives? What steps should we take to protect ourselves from the obstacles we have encountered in the past? A good needs statement should be at least a page long, written clearly and getting directly to the issue. *Again, it must be diagnostic and not be merely addressing symptoms.*

THE LEARNING OBJECTIVE

A well-written learning need statement prepares the way for an appropriate learning objective. The need statement should accomplish two things: (1) it should pinpoint where one is at present in a particular area of need, and (2) it should provide a vision for how one hopes to grow in that area.

The learning objective section should isolate and articulate the specific learning targeted in a particular GLE. Continuing with the example above, if a student has trouble in his prayer life, he should not vaguely declare in his learning objective that he will attain to a full and mature prayer life in his GLE. Depending on the needs statement, the learning objective must key in on a particular area of his prayer life. For instance, it might be decided that the student needs to spend time developing the capacity to be still and hear God. Each learning objective should seek to achieve the delicate balance between an experience that will stretch the student and one that is realistic and appropriate given the student's background. *The purpose of this section is to challenge the student to set specific goals that are significant, achievable, and measurable.*

This section should begin with a carefully crafted single sentence summing up the direction for the GLE. The student may provide several additional sentences to unpack his summary statement, but these should not detract from the clarity of the single statement. The learning objective section should explain both where he is hoping to go in the GLE and why his goal is reasonable and appropriate.

THE LEARNING ACTIVITIES

The learning objective gives direction regarding the kinds of learning activities that should be included in a GLE. Each potential learning activity needs to be assessed in terms of how it contributes to the learning objective. Only those tasks that clearly contribute to achieving the learning objective should be included in a GLE. A proper learning need gives direction to the learning objective, and the learning objective gives direction to the learning activities.

Every GLE should normally include five (5) different types of learning activities:

Scriptural Every GLE should be built on the foundation of direct input from Scripture. It is hard to imagine a GLE topic not addressed in one way or another in Scripture. The relevancy of God's Word needs to be brought to bear on one's GLE. Often an exegetical study of a passage of Scripture is helpful or a survey of biblical principles may be in order. The Scriptures help provide the rationale and direction for the GLE.

Cognitive This section involves intellectual input from books, tapes, and other resources such as interviews with experts, etc. Although the focus of these GLEs is not strictly on intellectual input, still some significant scholarly work is essential. Students must avoid popular books and resources written on the lay level; with the guidance of mentors they should prayerfully choose classic spiritual texts to stretch them. The *Bibliography for Spiritual Direction and Formation* in Appendix K should be of use in selecting materials.

Experiential This is the praxis part involving projects of doing, observing, and assisting. Praxis should form the heart of the spiritual formation GLE. True spirituality ultimately engages the will and shows itself in Christ-like action.

Interactive This section answers the question: how will one’s mentors and others help one move toward his learning objective by discussion, questions and answers, and reflection? The interactive component includes time spent in one’s mentoring meetings devoted specifically to one’s GLEs, as well as time spent talking over one’s GLEs with one’s professors and other resource individuals. This component also includes the time spent in the Discipleship Group.

Reflective Learning must include “think-time.” How will one process all the scriptural, cognitive, experiential, and interactive input? How will one deal with one’s feelings, attitudes, and values along the way? Journaling is often a key activity in this area. Focused reflection time throughout the term should prepare the student to write the final GLE Report.

The best way to structure the learning activities section is to use this list of five different types of learning experiences as the outline for organizing this section. This list of learning activities should also contain completion dates for the various activities, scheduled in a systematic way to enhance total learning and accountability. These dates can always be adjusted with one’s mentors, if necessary. By including projected dates for the various activities, a realistic target is set as the GLE unfolds.

ADDITIONAL SUGGESTIONS IN DRAFTING THE GLE LEARNING CONTRACT

The student should:

- Pray throughout the process for God’s direction.
- Confer with his faculty mentor, local parish mentors, and others in three areas:
 - Clarifying the GLE’s focus and why it is important
 - Defining his specific strengths and weaknesses as he begins the GLE
 - Identifying the best learning resources (books, conferences, hands-on experiences, etc.) available to help him achieve his objectives. His faculty mentor is an important resource he will want to consult.
- Choose his learning activities wisely. He has only a limited amount of time and will need to use it strategically.
- Write a rough draft of the contract.
- Review his GLE draft with his professor and parish mentors.
 - These supporters can bring a broader perspective to his GLE.
 - His learning activities should include projected completion dates for each task whenever possible.
 - Make sure that everyone is agreed upon what written work will be submitted for review to the professor and what will be submitted to the local ministry mentors.

- When his GLE has been accepted by mentors, the student needs to secure their signatures on the *GLE Approval Form* (Appendix F) and return this form to the professor for final approval.
- Be sure the professor, the faculty advisor, and the mentors each have a copy of his final *GLE Learning Contract*.

COMPLETING THE GLE: THE EVALUATION PROCESS

THE STUDENT'S SELF-EVALUATION: THE GLE REPORT

Students prepare a self-evaluation of what they have accomplished in the GLE by writing a GLE Report. This narrative report summarizes the student's work and experiences and what was learned from them. The report should be 5-7 pages in length and include the following elements:

- A brief description of the learning activities pursued in the GLE and a candid statement about how faithful the student was in completing these tasks and how beneficial he found each one to be in actual practice
- A summary of problems the student experienced in implementing these activities (if any) and how he dealt with these problems
- Broader principles and concepts discovered during this GLE, including insights gained about the Father, Christ, the Holy Spirit, the Church, the Christian life, etc.
- Unexpected lessons learned during the GLE process
- Reflections on how this learning relates to other courses and past GLEs
- A discussion of how this learning fits into the broader areas of character growth, spiritual maturity, and preparation for ministry
- Reflection on how well the learning goals were achieved and on how well this GLE met the original learning need
- Ways these principles and insights can be applied in other areas of ministry
- Suggestions for further learning in this area

THE PARISH MENTORS' EVALUATION: THE GLE EVALUATION

The mentors review the student's GLE Report and make their own evaluation of the GLE using the *GLE Evaluation Form* (Appendix G).

It is expected that the local ministry mentors will share their evaluations with each student at a mentoring meeting and discuss the evaluations together.

THE FACULTY MENTOR'S EVALUATION

Once the faculty mentor has reviewed the student's GLE Report and the parish mentors' *GLE Evaluation Form* (Appendix G), the faculty mentor will assign a letter grade as the final evaluation for the GLE.

CRITERIA FOR GRADING GLE

The following is a general framework for faculty for assigning grades for GLEs:

THE WRITTEN GLE - 25%

- Does the GLE focus on a significant area for growth?
- Does the Learning Need demonstrate insightfulness in analyzing the student's genuine learning need(s)?
- Is there a reasonable connection between the direction of the GLE and the related course?
- Is a clear relationship established between the direction of the GLE and the student's own long-range character issues, and/or vocational goals?
- Is the Learning Objective clear and focused?
- Is the Learning Objective a natural outgrowth of the Learning Need?
- Are the Learning Activities reasonable and appropriate for graduate credit?
- Are the Learning Activities a logical outgrowth of the Learning Objective?

DOING THE LEARNING ACTIVITIES - 50%

- Are the learning tasks completed in a timely and appropriate way? (If not, is there a reasonable and appropriate explanation?)
- If significant adjustments were made in the learning activities during the process of this GLE, were they approved by both the local ministry mentors and the professor, and do they represent equivalent time and effort?
- Does the student demonstrate wisdom and insight in pursuing these tasks and in overcoming whatever obstacles may have presented themselves along the way?

THE GLE INTEGRATIVE LEARNING REPORT - 25%

- Does the student's GLE Report demonstrate insight in summarizing and analyzing the various learning experiences?
- Does this GLE Report analyze how well the original Learning Objective was met?
- Is the student able to learn from apparent failures when learning experiences did not develop as they were originally planned?
- Is the student able to integrate these experiences with other learning experiences both past and present?
- Does the student demonstrate an awareness of general principles and concepts learned in the GLE that can now be applied to other areas of life and ministry?
- Does the student have insight into how he could experience further growth in this area?

Other factors in the grading process include the following:

- Unusual creativity or thoroughness in the GLE will be rewarded with a higher grade.
- The mentors' *GLE Evaluation Form* will be given due consideration by the professor in assigning a letter grade to the GLE.
- Students are expected to observe the established due dates for the submission of their GLE material. If students are running behind in completing the GLE, they may petition the dean for an extension to be signed and approved by their local parish mentors.

A SCHEDULE FOR A YEAR-LONG SPIRITUAL FORMATION GLE

Students and mentors are expected to attend the New Student Orientation Workshop scheduled before the first class day of the Fall Semester. Students and mentors will receive orientation and guidelines from the faculty mentor facilitating the spiritual formation track.

Students will prepare *GLE Learning Contracts*, secure signatures from their mentors on the *GLE Approval Form* (Appendix F), and submit both of these to the faculty mentor according to the deadlines established. Upon final approval of the GLE, students will also give a copy of their material to the academic dean.

Students will carry out the learning activities described in each GLE and will discuss their progress with their mentors in their mentoring meetings, as well as with their faculty mentor and fellow students in the discipleship group, throughout the course of the year as outlined by the course professor.

At the conclusion of the GLE, students will write their GLE Report and meet with their mentors to discuss their feedback. Mentors should also complete the *GLE Evaluation Form* (Appendix G). All

work needs to be submitted to the professor for final evaluation according to the due dates outlined in the syllabus.

Note: Participation in the discipleship group is required to satisfy the contact time for graduate level credit in Spiritual Formation.

Students receive three semester hours of credit for their year long work on SF-501, SF-550, and SF-601. Three semester hours of credit ***require a minimum of 125 hours of learning time over the academic year.*** Students are expected to satisfy the approximately 125 hours of learning time according to the following parameters:

- 10 hours for Discipleship Group (one hour each week for two semesters)
- 20 hours of preparation for Discipleship Group (2 hours for each class)
- 24 hours in mentoring sessions with their parish mentors
- 71 hours in individual learning time (development and implementation of guided learning experiences)

APPENDICES

APPENDIX A

RUBRIC TO FACILITATE MENTOR ASSESSMENT OF STUDENT BACKGROUND AND EXPERIENCE

This rubric is a helpful tool for stimulating discussion concerning the student's experience in key areas of the spiritual life. The far right column is the goal. The rubric can help identify the student's strengths and weaknesses and show where improvement is most needed. Mentors and students should work together to help the students improve in all these areas throughout the program.

Competency Level Area of Competency	1	2	3	4	5
Growing Self-Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
Application of Spiritual Disciplines	Has no experience with spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
Growth in Christlikeness	Has no desire for Christlike character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christlikeness but still struggles in obvious ways	Has continued to grow in Christlikeness but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christlike way
Appreciation of our Spiritual Heritage*	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to mentors	Has begun opening up to mentors and is benefitting from being accountable to them	Consistently seeks the accountability of mentors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

*The Church Fathers and Spiritual Masters of the Church

APPENDIX B

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Guided Learning Experience Contract Template*

I. Your Learning Need

- A. In two paragraphs or more, deeply probe your learning need as it relates to the GLE topic by:
 1. Identifying what current skills, knowledge, and practices you do and don't have related to this need
 2. Tracing the roots of this need in your past (previous problems, experiences, or patterns related to this need)
 3. Exploring your attitudes and emotions toward this need (fear, resistance, excitement, etc.)
- B. After reflecting on what you write and asking the Holy Spirit where He wants to transform you, write a concise learning need: "I need to learn to _____"

II. Learning Goals

- A. Write a broad sentence describing what you intend to learn related to your learning need.
- B. State your purpose in pursuing this GLE. Why do you need to learn this (based on your reflection in identifying the learning need)?
- C. List your learning objectives by completing this sentence: "As a result of fulfilling this contract, I should be able to (list your learning objectives)."

III. Learning Activities

- A. Scripture: "I will exegete/study/memorize/meditate on _____."
- B. Cognitive: "I will read _____."
- C. Experiential: What are the activities you will do to help you toward your learning goal?
 1. "I will attend _____."
 2. "I will participate in _____."
 3. "I will practice _____."

IV. Interactive - With whom will you interact?

- A. Discipleship Group
- B. Mentors
- C. Interviewers
- D. Counselors
- E. Spiritual Directors

V. Reflective - How will you track your thinking, insight, and points of transformation while doing this GLE?

- A. Journal
- B. Integrative Learning Report

APPENDIX C

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Example of a Guided Learning Experience Contract*

LEARNING NEED

I have come to realize that I need to grow in the area of patience. The truth is that I am impatient with everyone I come into contact with, including my family, staff, members of my church, and, I fear, ultimately with God.

As I pray through this issue, it has become clear to me that it has its roots deep into my past and especially my relationship with my father. He is an alcoholic, and I have never had a relationship with him my entire life. Like many other young boys who receive no emotional, spiritual or physical guidance, or support from their fathers, I looked in other places to gain my significance. I became excellent at many sports, and they consumed my life, but they did give me a sense of self-worth.

This sense of over-achievement was extended to other endeavors. I have been driven to be the best I could be, but many times trying to outdo other people so that I looked good in school, business, and life in general. My sin, I think, is rooted in a lower tolerance for others who do not respond the way I think they should or at a slower pace than what seems appropriate.

Although my formulation of this issue is becoming clearer in my mind through working on this GLE, I have been aware for some time that this has been a problem, especially when I became a manager of my company ten years ago. I have been struggling with it ever since. God has been gracious with me to allow for some growth, but I would like to experience a deeper transformation in this area.

I suspect that behind this impatience is an unresolved anger directed against my father, but even beyond this, against God. I feel that I have never been loved and accepted for who I was by my earthly father, and by extension my heavenly Father, and that I must perform. All the while I demand performance of others, placing upon them my own burden.

I am excited about focusing on this sin of impatience and seeing God do His work in me. On the other hand, it seems a bit daunting in that it surely is connected to other issues that will be exposed and brought to the surface. Dying to self is always painful. Be this as it may, I need to deal with this issue of impatience, for I know that I cannot move on with my relationship with the Lord until I allow Him to heal the old wounds.

LEARNING GOAL

In this GLE, I will use the Spiritual Exercises of St. Ignatius of Loyola as a tool to understand more deeply through the leading of the Holy Spirit why I become impatient with circumstances and people, allow the Holy Spirit to break me of my responses when I become impatient, and explore some of the deeper issues of my impatience, especially with regard to my relationship with my own father, but also in allowing the Holy Spirit to reform my image of God the Father.

As a result of this GLE I should be able to understand and be able to use the spiritual exercises as a formation tool for the rest of my life, identify to a deeper degree when and why I become impatient, to counteract this vice in my life, replacing it with the virtue of patience, and to be more open to the Holy Spirit's prompting in my life, especially with regard to how I relate to God as my loving Father.

LEARNING ACTIVITIES

- Scripture: I will memorize and meditate on Philippians 2:1-11 for the purpose of reforming my attitudes and responses towards others and God.
- Cognitive: I will devote my GLE to studying St. Ignatius' *Exercises*, for my primary goal is for God to speak to my specific issue of impatience through these exercises. However, I do wish to become a student of Ignatian spirituality, and will therefore read a biography of the saint, along with a commentary on the *Exercises* to facilitate my own understanding. A longer range goal not directly connected to this GLE is that perhaps in time I will lead retreats for those who wish to be introduced to the deeper spiritual life using the *Exercises*. The text I have chosen includes a commentary on the *Exercises* by Pierre Wolf titled *The Spiritual Exercises of Saint Ignatius: A New Translation from the Authorized Latin Text* (Liguori, Missouri: Triumph, 1997).
- Experiential: I will spread out the four week exercises into four months, giving one month for each week of exercises. I will work through these exercises with my Learning Goal specifically in mind, but also be open to whatever else the Holy Spirit wishes to teach me about myself.
- Interactive: I will share my experience with my mentors as we meet weekly, and my discipleship group at the seminary as we meet monthly, interview someone who has actually led the *Exercises* for a retreat, and prayerfully determine how the Holy Spirit leads me to approach my father in any new way and do it.
- Reflective: I will journal my experiences throughout doing the Exercises and write an integrative paper at the end of the experience so as to assess the outcome of the GLE in my life.

APPENDIX D

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Mentoring Covenant*

(To be completed by each mentoring team each year and returned to the academic dean.)

We, _____ and _____
(Name of Priest Mentor) *(Name of Lay Mentor)*

associated with the _____
(Name of Parish Church)

do hereby accept the responsibility to mentor _____
(Name of Student)

in keeping with the guidelines and expectations outlined in Holy Trinity's *Manual for Spiritual Direction and Formation* for academic year _____. We agree to support and encourage the student in gaining a broad and appropriate experience in ministry preparation. We also agree to follow the seminary's *Code of Honor in Mentoring* outlined in the *Manual for Spiritual Direction and Formation*.

Signed:

(Priest Mentor) *(Date)*

(Lay Mentor) *(Date)*

I, _____, associated with the _____
(Name of Student) *(Name of Parish Church)*

do hereby express my desire to be mentored by _____
(Priest Mentor)

and _____ in keeping with the guidelines and expectations outlined in Holy
(Lay Mentor)

Trinity's *Manual for Spiritual Direction and Formation* for academic year _____. I agree to follow the seminary's *Code of Honor in Mentoring* outlined in the *Manual*.

Signed:

(Student) *(Date)*

APPENDIX E

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Mentor's Biographical Data*

(To be completed by each parish mentor and returned to the academic dean)

Date: _____ Academic year: _____

Student being mentored: _____

General information:

(Please place an asterisk beside the address and phone number the seminary should use)

Mentor's name: _____

Home address: _____

Work address: _____

Home phone: _____ Best time to call: _____

Work phone: _____ Best time to call: _____

E-mail: _____

Personal and Educational Background:

Ministry/Mentoring Experience:

APPENDIX F

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Guided Learning Experience Approval*

(To be completed by the mentoring team for each GLE and returned to the academic dean with the approved GLE)

Student: _____ Term/Year: _____

Course: _____

1. How would you describe the student's attitude in pursuing this GLE?

2. Comment on how you see this GLE meeting learning needs in the student's life.

3. Comment on how you see this GLE being in harmony with a student's long-range sense of calling and vocational plans.

4. Rate your level of approval of this GLE:
 ____ Enthusiastic support
 ____ General support
 ____ Support with reservations

5. List any other questions, concerns, or comments:

Signed:

(Priest Mentor) *(Lay Mentor)* *(Date)*

APPENDIX G

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *GLE Evaluation*

(To be completed by the mentoring team at the completion of each GLE and returned to the academic dean by the student with the integrative learning report)

Student: _____ Term/Year: _____

Course: _____

1. Please evaluate the quality of the student's effort and teaming experience.

2. What strengths did you see in the student's work in this GLE?

3. How could the student improve future GLEs?

4. Approximately how many hours did you meet together for mentoring this term?

5. Overall Evaluation: Exceptional ____ Satisfactory ____ Unsatisfactory ____

6. Is there any other information the professor should have in evaluating this GLE? (Use the back of this form or another sheet, if necessary.)

Signed:

(Priest Mentor) (Lay Mentor) (Date)

APPENDIX H

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *General Progress Report*

(To be completed by the mentoring team each term and returned to the academic dean)

Student: _____ Term/Year: _____

Course: _____

1. Approximately how many hours did you meet together for mentoring this term?
2. How would you describe the student's life this term?
3. Do you see the student growing? How?
4. Are problems arising? What are they?
5. How are you enjoying the mentoring relationship?
6. Is there anything else the seminary should know about the student's readiness for ministry?

Signed:

(Priest Mentor)

(Lay Mentor)

(Date)

APPENDIX I

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *Mentoring Evaluation*

(To be completed by the student each term and returned to the academic dean)

Student: _____ Term/Year: _____

GLE Track: _____

Priest Mentor: _____ Lay Mentor: _____

1. Are you able to meet with your mentors on a regular basis (an average of one hour a week)? If not, what would need to change to make this possible?
2. How have your mentors benefitted you this term?
3. How could your mentoring team be more helpful to you?
4. What changes in your mentoring experience would you like to see take place as you look ahead to the future?
5. Is there anything else that the seminary should be aware of regarding your mentoring team?

Signed:

(Student)

(Date)

APPENDIX J

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY *A sample syllabus for Spiritual Formation 501, 550, and 601*

SF-501 - FIRST YEAR SPIRITUAL FORMATION TRACK

COURSE DESCRIPTION

The first track of spiritual formation introduces students to the role, nature and forms of Christian spirituality in the history of the Church. This track also helps students identify their own need for spiritual formation and creates opportunities for students to lay the foundation for the “pursuit of God” in their future spiritual formation tracks, course work, ministry, and lives (3 credit hrs.). Critical to this course is the establishment and maintenance of a mentoring relationship that will support the student in the context of the local parish throughout his seminary experience.

LEARNING OUTCOMES

Thinking - When students have successfully completed this course, they should:

1. be able to identify and define the great spiritual traditions of the Church, and assess each tradition’s strengths and weaknesses.
2. have become acquainted with famous saints and personages known for their sanctity in church history.
3. have gained an overall sense of the definition and goal of spiritual formation that will inspire and motivate them throughout their seminary education and beyond.

Being - When students have successfully completed this course, they should have:

1. identified their own spiritual background and placed themselves in context of the great spiritual traditions of the Church.
2. outlined their own spiritual journey to the present with the purpose of creating self-awareness; i.e., an understanding of all the varied forces within their family, community, and church that have contributed to their spiritual and psychological makeup. This will create in them a sense of vulnerability, in that they will expose themselves in this way within the trust of a small group.
3. identified, humbly and accurately, areas of spiritual and moral strengths and weaknesses in order to develop sense of direction for entering the SF-550 track (which will deal especially with the disciplines of the Christian life) and choose their unique path of formation.
4. gained a deep appreciation for traditions outside of their own experience and be challenged to broaden their vision of personal growth in Christ.

Doing - When students have successfully completed this course, they should have:

1. set up and maintained a working mentoring relationship in their local parishes' mentoring team.
2. begun implementing pieces of their developing vision for God into their own lives and ministries.

REQUIRED TEXTBOOKS

Allen, Joseph J. *Inner Way: Towards a Rebirth of Eastern Christian Spiritual Direction*. Brookline, Massachusetts: Holy Cross Orthodox Press, 2000.

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

_____. *Devotional Classics*. San Francisco: Harper, 1990.

Worgul, John. *Workbook*. Unpublished, 2003.

COURSE REQUIREMENTS

1. Students are expected to commit their whole first year (two semesters) to this course and are required to attend the small group they are assigned to each week.
2. Students must meet with their mentors as described in the *Manual for Spiritual Direction and Formation*. There will not be a GLE for this year, but mentors and students must work together through the requirements of this course in order to forge a trusting relationship in preparation for SF-550 next year.
3. Students must prepare assignments from the *Workbook* and the Foster readings in preparation for each class.
4. Each student must create a life map (according to the format explained in class) and write a 5-10 page biography based on this map describing his spiritual journey up to this point. He will also provide an appendix that will briefly outline areas of needed spiritual growth in preparation for SF-550.
5. Each student will write a 5-7 page "rule" for his life that will clearly define what spiritual formation is and what its goal is along with a practical plan of how to attain this goal in his own life. The student will draw upon his work throughout the year as well as Joseph Allen's book *Inner Way* to craft this rule. This rule is to be considered at this point as tentative and not cast in concrete, for it may be modified through the course of one's whole program.

GRADING PROCEDURE

Students' grades will be based on:

participation in class discussion	25%
life map and biography	25%
rule	25%
mentors' and student's evaluation of the mentoring process	25%

FULL YEAR COURSE SCHEDULE

First Session

Note: A day will be scheduled for the New Student Orientation Workshop, the orientation for mentors and students (1:00 P.M. - 5:00 P.M.). Each student must have two mentors, one clergy and one layperson. In preparation for this meeting, each student and mentor must read the “Manual for Spiritual Direction and Formation.”

Read Chapters 1 (Imitation: The Divine Paradigm) and 2 (The Contemplative Tradition) in *Streams* and have prepared questions in Session One of the *Workbook*. Read the “Preparing for the Spiritual Life” section of Foster’s *Devotional Classics* (pp. 7-58).

Note: When reading “*Devotional Classics*,” read only the “Introduction to the Author,” “Excerpts from the writings,” and the “Reflections” section at the very end; one does not have to do the “Bible Selection,” “Reflection Questions,” or “Suggested Exercises.” It is suggested that one reads these excerpts devotionally throughout the semester and not one whole section at one sitting.

Second Session

Read Chapter 3 of *Streams* (The Holiness Tradition) and have prepared questions in Session Two of the *Workbook*. Read “The Virtuous Life” section in *Devotional Classics* (pp. 147-201).

Third Session

Read Chapter 4 of *Streams* (The Charismatic Tradition) and have prepared questions from Session Three of the *Workbook*. Read “The Spirit-Empowered Life” section in *Devotional Classics* (pp. 203-247).

Fourth Session

Read Chapter 5 of *Streams* (The Social Justice Tradition) and have prepared questions from Session Four of the *Workbook*. Read “The Compassionate Life” section in *Devotional Classics* (pp. 249-298).

Fifth Session

Read Chapters 6 (The Evangelical Tradition) and 7 (The Incarnational Tradition) of *Streams* and have prepared questions from Sessions Five and Six of the *Workbook*. Read “The Word-Centered Life” (pp. 299-344) and “The Prayer-Filled Life” in *Devotional Classics* (pp. 59-143).

Sixth Session

Read the handout for life charting and Allen’s *Inner Way*, Chapter 1.

Seventh Session

Read Allen’s *Inner Way*, Chapter 2; student presentations of life-chart.

Eighth Session

Read Allen’s *Inner Way*, Chapter 3; student presentations of life-chart.

Ninth Session

Read Allen’s *Inner Way*, Chapter 4; student presentations of life-chart.

Tenth Session

Student will give presentation of life-chart. Biography and Rule are due.

SF-550 SECOND YEAR SPIRITUAL FORMATION TRACK

COURSE DESCRIPTION

This course builds on the discoveries students made in SF-501 about their own spirituality in the context of Christian spirituality as a whole. Having identified areas of their own needs, students will now engage in the foundational disciplines that include meditation on Scripture, prayer in various forms, and radical obedience. All of this will be done in the context of the community (i.e., both in the discipleship group facilitated by faculty and mentoring relationships in the church community). The purpose of this track is to build character and virtue into the lives of the students, purifying their hearts through the work of the Holy Spirit so that they may enter into the higher disciplines of SF-601. The operative idea is that only the pure in heart shall see God.

LEARNING OUTCOMES

By the end of this course, students will:

1. learn a discipline foreign to their experience and/or their tradition, or take a known discipline and apply it in a new way that will most directly affect a defined area of need in the students' lives.
2. articulate the progress made in their lives since the commencement of SF-501, gaining deeper discernment of how the Holy Spirit works in their lives.
3. discern root causes of sin in their own lives: what is attributable to their own wills, fleshly passions, worldly influences, and demonic suggestion. In short, students will gain an appreciation of the warfare that is waged over their own souls, and be able to discern the spiritual influences around them and their roles in the contest. One concrete way of articulating this discernment would be to prepare a personal strategic plan for engaging in spiritual conflict.
4. be able to search out and read primary sources of the fathers and mothers of the Church that deal with their own issues, and hence gain an appreciation of the spiritual resources the Church Universal has to offer them. Students will be encouraged to start their own personal collections, and even prepare and organize a file of materials that address their issues.
5. revisit their Rule of SF-501 and further clarify in their own hearts and minds the goal of spiritual formation to give them vision and courage as they work through the difficult realities of their spiritual state. Students should crystallize this goal orally and/or written before their peers. Care should be taken to make this goal as personal to their lives as possible.

REQUIRED TEXTBOOKS

The basic text for this class will be Richard Foster's *Celebration of Discipline*, Revised Ed. San Francisco: Harper & Row, 1988. Students may also want to purchase the study guide that Foster wrote for this classic text. Students must read Martin L. Smith's *Reconciliation: Preparing for Confession in the Episcopal Church*. Cambridge, Massachusetts: Cowley Pub., 1985. Students will search through the *Bibliography of Spiritual Direction and Formation* and choose primary resources from the Church's fathers and mothers

that deal with areas of their interests and needs (approximately 500 pages of primary sources, depending on the nature of the material).

COURSE REQUIREMENTS

1. Students are required to commit their whole second year to this course and are required to attend the small group they are assigned to each week. Moreover, they are required to prepare assignments, such as texts and appropriate life applications, for each class.
2. Students are required to create a GLE in the context of their local parish mentoring team, applying a discipline or a series of disciplines that will focus on a specific need in their lives.
3. Students will prepare a brief, annotated bibliography containing their summary and evaluation of their readings (books, periodicals, other resources).
4. Included in the evaluation of the GLE will be a 5-7 page integration paper summarizing the student's spiritual struggles and growth over the last two SF tracks. This evaluation must be worked out in draft form during the second half of Spring Term in the contexts of both the student's mentoring team and discipleship group.

Overall, students are expected to devote approximately 125 hours to this class over two semesters. This breaks down to 10 hours in the discipleship group (one hour each session), 20 hours of preparation for the discipleship group (two hours for each session), 24 hours of mentoring sessions specifically devoted to the SF-550 and its GLE, and 71 hours of individual learning associated with the GLE.

GRADING PROCEDURE

Students will be graded on their weekly participation in their discipleship groups and their GLEs. Course instructors will take into account the students' mentors' evaluations in that much of the students' experience will take place in the context of their mentor team.

FULL YEAR COURSE SCHEDULE

Fall Semester

Theme: Understanding the Disciplines and their Theological Context

Winter/Spring Semester

Theme: Applying the Disciplines to our Lives; Learning Spiritual Discernment

SF-601 THIRD YEAR SPIRITUAL FORMATION TRACK

COURSE DESCRIPTION

In this course we hope to approach more closely the goal of our aspirations as Christians: a state of comprehension that surpasses mere human knowledge (Eph. 3:18-19), of action and fruit bearing that proceeds out of “abiding in Christ” (John 15:16), and a state of overall being which the Bible refers to as “perfect.” We have taken inventory of our lives and gained some insight into the vast literature of spiritual formation in SF-501, and we have prepared our souls by addressing our vices and striving for virtue in SF-550. Now we hope to be in a position of longing for the gates of Heaven, a longing that, if nurtured, will produce in us the pure hearts that will allow us to “see” God, not only in the next life, but even to some degree in this one. St. Paul uses the term “in Christ” to define this state, which by definition all believers possess, but which we must all appropriate, or make real, by “having the eyes of our hearts enlightened” (Eph. 1:18). By definition, such a state defies definition, and certainly it looks different in each of us. We therefore cannot be too dogmatic about what our goal for this class might look like. Still, we hope to discover some familiar stopping places and “watering holes,” so to speak, which pilgrims throughout the centuries have mapped out for us and gain refreshment and insight from their experience.

Students will also be required in this track to do some serious thinking about becoming spiritual directors themselves in the context of their local parishes.

LEARNING OUTCOMES

By the end of this course, students will:

1. be able to articulate what “union in Christ” means by citing Scripture and the fathers and mothers of the Church; to identify terms such as “perfection,” “becoming one with God,” “annihilation of self,” etc., and understand what is meant by them. (Students may or may not feel comfortable with such seemingly “exotic” language. Still, they will be required to dialogue with the literature.)
2. be able to articulate, both to their small groups and to their mentoring teams, their own experiences of union with Christ as they reflect and pray throughout the year.
3. read deeply in one (or two at most) of the fathers and/or mothers of the Church so as to gain a genuine comprehension of him/her/them (The goal here is that students will become deeply acquainted with and deeply influenced by a spiritual giant in the Church’s past, e.g., Theresa of Avila, John of the Cross, Johann Arndt, George Herbert, etc.).
4. explore the possibilities of “higher” forms of prayer such as contemplation, silent prayer, continuous prayer, and prayer of adoration and worship.
5. assess where they have come since SF-501 and outline what areas they would like to explore longer range (life and ministry).

6. be able to articulate what it means to be a spiritual director and have a vision and a theology for administering spiritual formation in the context of the local parish.

REQUIRED TEXTBOOKS

In this course students are required to reach beyond the more introductory books such as Foster's works and go deeply into primary sources. Here, the seminary bibliography will be of help, especially those entries that are geared for SF-601. By this time in the program, students will have a fairly clear idea of what they will want to explore in this track. Readings, however, must either be assigned or cleared by the course professor. Students will read approximately 500-750 pages of primary sources over the course of the whole year. In addition to primary sources, students will be encouraged to read a biography on their own time and for their own enjoyment to augment their experience of this course.

In addition to primary sources, students must read and be prepared to discuss in their discipleship groups the following works of giving spiritual direction:

Merton, Thomas. *Spiritual Direction and Meditation*. Collegeville, Min.: The Liturgical Press.
Nouwen, Henri. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroad, 2001.
Rosage, David. *Beginning Spiritual Direction*. Eugene, OR: Wipf and Stock Publishers, 1999.

COURSE REQUIREMENTS

1. Students are required to commit their whole third year (two semesters) to this course and are required to attend their small groups each week. They must also be prepared to do any assignments at the request of the professor and to share with their groups from their own experience and discoveries made in their work.
2. Students are required to create a GLE geared toward the exploration of what it means to be "in Christ," or to "abide in Christ." This GLE will contain:
 - a. a "needs statement" that grows out of their self-awareness gained in SF-501 and SF-550,
 - b. a "learning objective" that can be "quantified" and is yet flexible enough to embrace the mystery of the topic,
 - c. learning tasks that include at least the following:
 - 1) Scripture sections meditated upon for the whole year. Students should choose one of the following:
 - a) the Tabernacle/Temple texts of Exodus 24-31, 40, I Kings 5-9, Ezekiel 8-10, 11:22-25, 40-48, Hebrews 10, and Rev. 21-22
 - b) the Sermon on the Mount (Matthew 5-7)
 - c) the Upper Room Discourse (John 13-17)
 - d) the Pauline Prayers recorded throughout his letters.
 - 2) the intense study of a major text or texts of a major figure in experiential (spiritual) theology in the Church,
 - 3) prolonged and consistent times of deep prayer, contemplation, and silent adoration before God,

- 4) an interview with a person who has experienced a deep union with God in Christ, or perhaps a spiritual retreat guided by a spiritual director.
- d. Included as an “integrative paper” of the GLE will be a 10-page paper that will bring together the whole GLE experience, including key moments of interaction in small groups with mentors, moments in Scripture meditation, moments in prayer, encounters in interviews or retreats, and key insights from the chosen church father or mother.
- e. The above paper will have a five-page appendix that will outline the student’s vision and theology of giving spiritual direction to members of the local parish.

Overall, students are expected to devote approximately 125 hours to this class over two semesters. This breaks down to 10 hours in the discipleship group (one hour each session), 20 hours of preparation for the discipleship group (two hours for each session), 24 hours of mentoring sessions specifically devoted to the SF-601 and its GLE, and 71 hours of individual learning associated with the GLE.

GRADING PROCEDURE

Students will be graded on their weekly participation in their discipleship groups and their GLEs. Course instructors will take into account the students’ mentors’ evaluations as well, for the mentor team will be involved with the student throughout the year.

FULL YEAR COURSE SCHEDULE

Fall Semester

Theme: Gaining Conceptual Categories for Inexpressible Experience: Getting Started with Scripture and Sacred Readings

Winter/Spring Semester

Theme: Experiencing Deep Prayer: Continuing Scripture and Sacred Readings; Living the Life of Love

APPENDIX K

BIBLIOGRAPHY FOR SPIRITUAL DIRECTION AND FORMATION

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INTRODUCTION TO THE BIBLIOGRAPHY

This is the beginning of an ongoing project of accumulating materials for a bibliography on spirituality. Its purpose is to guide the institution as a whole, from administration to faculty, to students and their mentors, in the pursuit of God. It is assumed that we are all in process with regard to this most complex issue, and therefore need to be informed about spirituality from every Christian, that is, classic Trinitarian tradition, in the Church Universal. We have therefore organized our bibliography around various categories of spiritual traditions, loosely following a historical chronology. It is also assumed that not everyone will agree with the spiritual writers and works listed; spiritual discernment is needed in all things, and this bibliography should be used under the supervision of a spiritual director.

Ideally, spiritual directors should be informed with the literature below, and also informed with the spiritual state of those under their care so that they know what to administer in a timely way, and, using the apostle's metaphor, not give meat to those who can only ingest milk. We who are spiritual directors must be humble, realizing that what may seem odd and even suspect in light of our own experience may, in fact, be an advanced stage beyond us, and that we must not criticize out of our own ignorance or out of our own limited understanding of Scripture. We must ever be aware, as we approach the writings below, that language has its limits and that words used by holy men and women in ages past from different cultures may not mean what we think they mean at our first reading of them.

We who are faculty, as well as student mentors, have the precarious role of being both beginners and directors in this grand enterprise of pursuing God. We feel the weight of responsibility as well as the excitement of the pursuit. We will be growing with the students. The literature is vast; no one can master it all.

Again, we want to emphasize that this bibliography is a growing one, and far from what we hope it to be. In time, new entries will be added as well as new and modified annotations that will reflect our growth as an institution in this deep and wonderful enterprise of loving God with saints alive and with "those whose rest is won."

Finally, many of the entries are keyed into the place in the curriculum where they are most helpful, either in the first year spiritual formation (Track One: orientation material), second year (Track Two: the disciplines), or the third year (Track Three: union in Christ).

GENERAL REFERENCE /INTRODUCTIONS TO SPIRITUAL FORMATION

(This is a broad category that includes survey material that is not easily limited to a single tradition of spiritual formation.)

Foster, Richard. *Celebration of Discipline*. San Francisco: Harper & Row, 1988 revised ed. Disciplines: Track Two. This has become the "bible" of spiritual formation to many Protestants, enjoying from its first publishing in 1978 the status of a "classic," and its value is sure to endure. We have chosen this work as the basic text for the second track of our program. It simply and profoundly discusses the various disciplines and gives practical advice on how we should engage in them.

_____. *Devotional Classics Selected Readings for Individuals & Groups*, edited by Richard J. Foster and James Bryan Smith. San Francisco: Harper, 1993. **Theology and Bibliographical: Track One.** Foster has created a splendid collection of select writings that span the history of Christian spirituality across the five traditions he identifies: holiness, social justice, evangelical, charismatic, and contemplative. It is a good resource for exposure to the breadth of Christian spirituality and for small groups. Each entry includes a brief introduction to the author, an excerpt from his or her writings, a relevant Bible selection, reflection questions, suggested exercises, a final reflection by Richard Foster, and a bibliography of references for further study. The only disadvantage of this book is that the excerpts are so brief that it is hard to appreciate the richness of the quoted material.

_____. *Streams of Living Water*. San Francisco: Harper, 1998. **Theology of the Spiritual Life: Track One.** This book introduces us to spiritual formation through the lens of six different traditions that Foster labels the contemplative, holiness, charismatic, social justice, evangelical, and incarnation. He critiques each in the context of Church history with regard to their strengths and weaknesses. This book comes with a companion by James Brian Smith titled *A Spiritual Formation Workbook* (San Francisco: Harper, 1993).

Garrigou-Lagrange, Reginald, O.P. *The Three Stages of the Interior Life*; 2 vols. St. Louis: B. Herder Book Co., 1948. **Theology of the Spiritual Life: Tracks One, Two, and Three.** This is a Roman Catholic classic by an eminent Dominican theologian who taught mystical and ascetical theology at the Angelicum in Rome. He draws heavily from St. Thomas Aquinas, St. John of the Cross, and St. Francis de Sales in describing the nature of the soul and the three stages of the ascent to God (purgation, illumination, and the unitive way). Unlike the contemporary protestant writers who are just beginning to find their way in this area, Garrigou-Lagrange is part of a long and ancient tradition, and the reader senses the richness and depth this brings. Moreover, he is sacramental in his perspective with a pastoral heart. If you can get these volumes, by all means do so.

Lovelace, Richard. *Dynamics of Spiritual Life: An Evangelical Theology Of Renewal*. Downers Grove, IL.: InterVarsity, 1979. **Theology of the Spiritual Life: Track One.** This is a historical and theological overview of principles that can help us experience both personal and corporate renewal. It is dated now, but it was one of the earlier pioneering evangelical books on spirituality in its day.

_____. *Renewal as a Way of Life: A Guidebook for Spiritual Growth*. Downers Grove, IL: InterVarsity, 1985. This is a study guide written in response to the shallowness and superficiality of much of contemporary American Christianity. It encourages us to return to the basic principles and realities of Scripture as a means of spiritual growth.

McGinn, Bernard, and Meyendorff, John, eds. *Christian Spirituality: Origins to the Twelfth Century*. Vol. 16 of *World Spirituality: An Encyclopedic History of the Religious Quest*. New York: Crossroad, 1989. **History and Theology of the Spiritual Life: Track One.** It consists of 19 stimulating essays grouped in two parts: Periods and Movements, and Themes and Values. It tends to be on the scholarly side, but approachable.

Underhill, Evelyn.

Note: Evelyn Underhill (1875-1941) was a profound scholar and mystic. Her breadth of reading, esp. of the Western mystics in the original Latin, as well as in theology, philosophy and psychiatry, is truly breathtaking. With sharpness of intellect and depth of experiential knowledge, she describes with clarity things that are obscure in the most exalted and inspiring way. She was, without doubt, the greatest authority writing in English on mysticism and spirituality in her time, and was in a big way responsible for reacquainting the modern Church with her lost mystical roots. She also wrote a book on Worship (1937).

_____. *Mysticism*. New York: Image Books, 1990. **Theology of the Spiritual Life: Tracks One, Two, and Three.** First published in 1911, this is the classic on mysticism in English, and could be the

greatest book ever written on the subject in any language. It is a majestic book written in grand style and should be read by anyone who is interested in spirituality. It describes the stages of the soul's journey to God, drawing on the works of many Fathers and Mothers of the Church.

_____. *The Mystic Way*. New York: J.M. Dent & Sons, 1929 (Reprint of 1913 1st ed.). **Theology of the Spiritual Life: Tracks One, Two, and Three.** This is a companion book to her *Mysticism* above. Here she shows how integral mystic experience is to Christianity; she discusses the unique essentials of a truly Christian mysticism and shows how it differs from other forms. She addresses the particular mystic experiences of St. Paul and St. John, and also that of the Early Church in general and its liturgy.

Willard, Dallas. *The Spirit of the Disciplines*. San Francisco: Harper, 1988. **Theology of the Spiritual Life: Tracks One and Two.** This book serves as a nice complement to Foster's *Celebration of Discipline* in that it provides a theological perspective and foundation for the practice of the disciplines. The whole idea of the "disciplines" smacks of "works righteousness" to many Protestants and is therefore avoided on theological grounds. Here Willard makes a theological case for the disciplines in our lives, and though we may not agree with everything he says, this book will stimulate our thinking in this crucial matter.

ANCIENT CHURCH FROM 100 A.D. TO NICEA

Anonymous. *The Didache; or The Teaching of the Twelve Apostles*. **Discipline: Track Two.** *The Didache*, by virtue of its age (in present form second century, but most probably sub-apostolic in origin), gives us a wonderful window into the spiritual life of the Church in its earliest stages. It simply describes the two ways, that of life and death, and provides information on eating, baptism, fasts, prayer, prophecy and ecstatic utterances, celebrating the Eucharist, the Lord's Day, and the various orders of the Church.

Clement of Rome. *The Letter of the Church of Rome to the Church of Corinth*. **Discipline: Track Two.** This important document exposes the heart of the third Bishop of Rome as he faces the persecution of Domitian (96/97 A.D.) Of particular importance is the structure of authority that is already in place by his time, explicitly drawing from the OT (OT high priest [*archiereus*] corresponds to NT bishop, OT priest [*hiereus*] corresponds to NT *presbuteros*, from which our word "priest" is derived, OT levite corresponds to NT deacon, and finally there is the order of "people" in both OT and NT [*laikos*]). The Church Militant, in all four orders of its priesthood (1 Peter 2:5), must be under obedience to possess the discipline needed to face death for their Lord.

Ignatius of Antioch. *Seven Letters to the Churches*. **Biography: Tracks One, Two, and Three.** This venerable saint wrote these letters while he was in chains under military transport to Rome where wild beasts in the Coliseum tore him during Trajan's reign (A.D. 98-117). The letters show his passion to "imitate the Passion of my God" (Rom. 6:3), showing that union in Christ was not merely some religious feeling to the early martyrs, but an act.

The Martyrdom of Polycarp, Bishop of Smyrna, as Told in the Letter of the Church of Smyrna to the Church of Philomelium (155 A.D.). **Biography: Tracks One, Two, and Three.** This account of Polycarp's death is a classic, painting in simple strokes a picture of this venerable old saint who died with great dignity under one of Rome's most "enlightened" monarchs, Marcus Aurelius.

Origen (185-254).

Note: Origen is so great a soul, and his writings so vast and so misunderstood, that to gain a fair estimation of this man one is encouraged to read Henri Crouzel's wonderful introduction to this Father and his works titled Origen translated from the French by A.S. Worrall (San Francisco: Harper & Row, 1989).

_____. *Commentary on John. Scripture: Track Two.* This commentary is considered Origen's greatest exegetical achievement.

_____. *Commentary on the Song of Solomon. Scripture: Track Two.* Origen, like so many Fathers and Mothers of the Church, was so in love with Jesus that he resorted to the Song of Solomon to express this love. This and other Old Testament commentaries by this man show a fertile but studied use of the allegorical method in presenting Jesus as the center of the Old Testament.

_____. *Contra Celsus. Theology of the Spiritual Life: Track Two.* Considered by Crouzel as the most important apologetic, along with St. Augustine's *City of God*, of antiquity. Here, Origen sets his considerable intellectual power against the Neo-Platonism that threatened the early Church. Although it is true that Origen admired Plato, "he retains his independence of him and is able to criticize him" (Crouzel, p. 157).

_____. *On Martyrdom. Union: Track Three.*

_____. *On Prayer. Prayer: Track Two.*

_____. *Treatise of First Principles. Theology of the Spiritual Life: Track Three.* This is Origen's foundational theological treatise. Unfortunately, we do not have the complete work intact. Pieces of this work have been used against him by his enemies and were therefore labeled heretical. Origen lived before the great ecumenical councils and did not have the benefit of the creeds as we do today. There was a great effort to exonerate Origen in the last century, esp. by Henri Crouzel's biography mentioned above and the great scholar Henri de Lubac in his *Medieval Exegesis*, trans. by R.L. Seban (Grand Rapids: Eerdmans, 1998).

Athanasius. *Life of St. Anthony. Biography: Track One.* St. Anthony has become the inspiration of much spirituality and sacred art in both the East and the West and is considered the father of Christian monasticism. St. Augustine was deeply influenced by this biography, and though some of it may seem strange to modern sensibilities, there is a profound spirituality that opens up the longer one reflects on it.

_____. *On the Incarnation of the Word of God.*

ORTHODOX SPIRITUALITY

Note: The Church from earliest times spread over the vast area of Asia and Europe, embracing many cultures. Despite differences, she understood herself to be the one, holy, catholic and apostolic Church until the Great Schism between the Eastern (Orthodox) and Western (Roman Catholic) branches in 1054 A.D. Most of us are in the Western tradition, with either Roman Catholic or Protestant backgrounds, and therefore are historically and culturally removed from the East. Orthodox spirituality is foreign to us, and we can easily dismiss it as unnecessary. We do this to our own loss. Fortunately, there is a growing interest in the West in Orthodox spirituality. For an introduction to Eastern spirituality, see Vladimir Lossky's The Mystical Theology of the Eastern Church (Crestwood, NY: St. Vladimir's Seminary Press, 1998), and especially Oliver Clement's The Roots of Christian Mysticism: Texts from the Patristic Era with Commentary (New York: New City Press, 1993). One is also encouraged to read the Inner Way: Toward a Rebirth of Eastern Christian Spiritual Direction by Joseph Allen (Brookline, MA: Holy Cross Press, 2000).

Recently, the works of the Eastern spiritual masters have been made available in a new translation from the Greek called the *Philokalia*, a work originally compiled by St. Nikodimos of the Holy Mountain. It is edited by G.E.H. Palmer, Philip Sherrard, and Kallistos Ware, and it comes in five volumes (London; Faber & Faber, 1979). Much of what they say is centered on prayer, especially the Jesus Prayer, for which students are encouraged to read *The Way of the Pilgrim* (many eds.) for a wonderful introduction to continuous prayer and to the use of the *Philokalia* in the life of a Russian mystic.

A number of the spiritual masters in the *Philokalia* were called the “Desert Fathers,” for they wished to experience God in a more intense way by prayer and fasting in the wilderness. Though they went out to be alone with God, multitudes went out to them to receive spiritual direction. They recorded their wisdom in short sayings, which are left to us in collections. One such collection available for us is *The Sayings of the Desert Fathers: The Alphabetical Collection*, translated with a forward by Benedicta Ward (Kalamazoo, MI: Cistercian Pub., 1975). To gain a historical perspective on these fathers, one may wish to read a biography of St. Anthony the Great, who was an Egyptian. Athanasius, the great Bishop of Alexandria, wrote a biography of this man that was extremely influential in the early Church. For a modern biography, see Henri Queffelec’s *Saint Anthony of the Desert*, trans. by James Whitall (New York: E.P. Dutton & Co., 1954). St. Anthony is considered the father and inspiration of Christian monasticism.

John Chrysostom (347-407). *Sermons*. **Scripture: Track Two.** It very well may be that St. John Chrysostom (golden mouth) was the greatest preacher ever in the Church. His sermons are read today with great profit, and are held to be models of biblical exposition in that they are true to the text, uncompromising, and profound.

Basil the Great (330-379). *Ascetical Works*. Vol. 9 of *The Fathers of the Church*. New York: Fathers of the Church, Inc., 1950. **Discipline and Discernment: Track Two.** Of the three Cappadocian Fathers, St. Basil is the greatest personality; he organized and rallied the Church around Nicea. He was, above all things, a great shepherd of souls and practical, and his ascetical works reveal the heart of this great man.

_____. *The Letters of St. Basil*.

Gregory of Nyssa (330-395).

Note: Gregory was the younger brother of St. Basil, and of the three Cappadocians, the most profound thinker and theologian. If you can find it, get a copy of the compilation of Gregory’s mystical writings titled *From Glory to Glory*, selected with introduction by Jean Danielou (St. Vladimir’s Seminary Press, 1979). What is of special importance is this great Cappadocian’s understanding of Christian perfection. **Union: Track Three.**

_____. *The Life of Moses*, in *Classics of Western Spirituality*. New York: Paulist Press, 1979. **Scripture and Union: Tracks Two and Three.** This is hailed as a classic in the spiritual and allegorical approach to an Old Testament text. Portions of it may seem strange and perhaps tedious to the first glance of a Western eye, but it is overall very readable, and there are wells of deep spiritual insight to draw from as well as inspiration for methodological approach to Old Testament Scripture.

_____. *The Lord’s Prayer*.

Gregory of Nazianzus (330-389). *Five Theological Orations*. Gregory, one of the three Cappadocians, was the best friend of St. Basil. He is not read much today; he was a better preacher than a writer. His Orations were historically famous, for upon their delivery they solidified Nicene trinitarianism in Constantinople.

John Cassian (360-435). *Conferences*.

_____. *Institutes*.

_____. *On the Eight Vices*. In the *Philokalia* (vol. 1). **Disciplines: Track Two**. This is a very readable and direct admonition on the vices that grip us and inhibit our movement towards God, dealing with gluttony, unchastity, avarice, anger, dejection, listlessness, self-esteem, and, finally, pride.

Evagrius (346-399). *On Discrimination*. In the *Philokalia* (vol. 1). **Discernment: Track Two**.

A key skill in the spiritual life is the ability to discriminate between thoughts that come from God, thoughts that come from self, and thoughts that come from Satan. In this treatise Evagrius in a short and powerful way gets to the heart of this issue.

_____. *On Prayer*. **Prayer: Track Two**. This treatise lists one hundred and fifty short and provocative sayings on the topic of prayer.

Dionysius, The Pseudo-Areopagite (5th Century?) All texts below are found in the *Classics of Western Spirituality*, trans. by Colm Luibheid with helpful introductions by Jaroslav Pelikan, Jean Leclercq, and Karlfried Froehlich (New York: Paulist Press, 1987).

_____. *The Celestial Hierarchy*. **Discernment: Track Two**. This treatise is on the order of authority in the spiritual realm with ramifications for the order of the physical realm; it is foundational in understanding medieval thinking on the spiritual realm of beings.

_____. *The Divine Names*. **Union: Track Three**. This is a critical document that underlies many of the ancient and medieval assumptions of reality. Most significantly, it establishes the doctrine of the ultimate unknowability of God, i.e. that God is beyond anything our minds can fathom, and the implications of this for the spiritual life. Its importance to Christian mysticism cannot be overemphasized.

_____. *The Mystical Theology*. **Union: Track Three**. This is a very short, but pregnant and rather esoteric work that describes the goal of spirituality, that of union with God.

_____. *The Ecclesiastical Hierarchy*.

St. Mark the Ascetic (Sixth Century). *On Those who Think that They are made Righteous by Works*. In the *Philokalia* (vol. 1). **Theology of the Spiritual Life: Track Two**. This profound work on the tension between good works and faith is a must read for those who are interested in what Eastern Orthodoxy has to contribute to this topic.

John Climacus (570-649). *Ladder of Paradise*. **Union: Track Three**.

St. Hesychios the Priest (Sixth-Seventh Century) *On Watchfulness and Holiness*. In the *Philokalia* (vol. 1). **Disciplines: Track Two**. This is the central work in the first vol. of the *Philokalia*. Simply stated, this is the masterpiece of a spiritual master of the highest order. Anyone interested in spirituality must not neglect this work, for it deals with the heart of the issue. Especially important is the whole idea of the practice of continuous prayer (i.e. the Jesus Prayer) and the effects this has upon one's life.

St. John of Karpathos (Seventh Century?). *For the Encouragement for the Monks in India*. In the *Philokalia* (vol. 1). **Disciplines: Track Two**. Aspiring to God and perfection in this life can become a very discouraging thing. This treatise is a most gentle and encouraging work for those who feel as though they fail so much or are hardly moving in the spiritual life.

Maximus the Confessor (580-662). **Theology of the Spiritual Life: Tracks Two and Three**.

Note: The importance of St. Maximus in Eastern spirituality is reflected in the fact that practically the whole second volume of the Philokalia is devoted to his writings. He wrote in what

are called “centuries” of texts (i.e., sections of one hundred short sayings), a favored style of the time for those who had to memorize because of lack of books and/or their inability to read. In this volume he wrote four centuries on Love, two on Theology with regard to the Incarnate Son, and five on Various Theological Topics. Students who wish to dig deeply into his thought should read Hans Urs von Balthasar’s Cosmic Liturgy: The Universe According to Maximus the Confessor. San Francisco: Ignatius Press, 2003. von Balthasar portrays Maximus at the apex of the long tradition of Christian thought up to his time, integrating the theology of Chalcedon with the best mysticism of the past.

_____. *The Ascetic Life*.

Symeon the New Theologian (949-1022).

RUSSIAN SPIRITUALITY

Note: Russia became a Christian nation when Vladimir, the Tsar, converted in 988 to Eastern Orthodoxy. For a historical and theological description of the first 400 years of Russian spirituality, see G. P. Fedotov’s The Russian Religious Mind (New York: Harper Torchbooks, 1946). Also read by Fedotov, if you can get it, A Treasury of Russian Spirituality (New York: Sheed & Ward, 1948), where you will meet great Russian mystics like St. Seraphim of Sarov, and the anonymous “Pilgrim” who has taught the world to pray the Jesus Prayer.

Dostoyevsky, Fyodor (1821-1881).

Note: A wonderful avenue into Russian Orthodoxy is to read Dostoyevsky’s novels; they are penetrating psychological studies into the human mind and soul, written with deep spiritual insight. Eugene Peterson, being in a place where there were no spiritual mentors in a position to disciple him, turned to Dostoyevsky for guidance. For short novels, read Notes from the Underground, Poor People, and The Friend of the Family. His full novels are The Possessed, Crime and Punishment, The Brothers Karamazov, and The Idiot. A common theme is that those who are truly like Christ in this world will inevitably share His fate.

Schememann, Alexander, ed., *Ultimate Questions: An Anthology of Modern Russian Religious Thought*. Crestwood, New York: St. Vladimir’s Seminary Press, 1977.

WESTERN MEDIEVAL SPIRITUALITY

EARLY MIDDLE AGES

Augustine (354-430).

Note: Students are encouraged to read Peter Brown’s standard biography titled Augustine of Hippo (Berkeley and Los Angeles: University of California Press, 1967) to get a grip on this great man’s life and works. It might also be helpful to look at Eugene Portalie’s A Guide to the Thought of Saint Augustine, translated by R. J. Bastian, (Chicago: Henry Regnery Company, 1960), which is a helpful compendium of his thought. Most of the works below can be found in A Select Library of the Nicene and Post-Nicene Fathers, ed. by Philip Schaff (Grand Rapids: Eerdmans, 1978 reprint).

_____. *The City of God*. **Theology of the Spiritual Life: Tracks Two and Three**. This is perhaps the work that most influenced readers in the Middle Ages, creating the foundation of the Church as

the expression of the Kingdom of God here on earth. It is an ambitious read. Thomas Merton suggests that we begin with book 19, then go back to book 14, which reinforces book 19, and then go to the end to book 22 for the great vision. Having an understanding of the overall thrust of the work, one then can go to the beginning and read it through.

_____. *Confessions*. **Biography: Track One.** One can hardly overemphasize the importance of this work on Western Spirituality. It set the standard for spiritual reflection on the interior life. Augustine is famous for eloquent lines that stand the test of time, which abound in his autobiography, especially Book Ten, in which we experience the profundity of his passion for God.

_____. *Homilies on the Gospel of John*. **Scripture: Tracks Two and Three.** A good way to experience Augustine in a deeper way would be to take this commentary and slowly and prayerfully read the Gospel of John with it. Augustine is one of those rare souls who ascended into the Upper Room, and a slow and patient reading will give us a glimpse of his view of it.

_____. *Letters*. **Biography: Track One.** Perhaps the best way to get into the mind and soul of great persons is to read their letters. This is especially true of St. Augustine. Here we get his most personal correspondence with his closest friends and famous people such as Jerome. Augustine also gives much spiritual direction to people asking him for advice in spiritual matters. This truly is an excellent read for one who wishes to be mentored by a great spiritual master.

_____. *On Christian Doctrine*. Translated by D.W. Robertson, Jr. Upper Saddle River, New Jersey: Prentice Hall, 1958. **Scripture: Track Two.** This book was the textbook for “hermeneutics” (there was no specific field as such in pre-Enlightenment times) in The Middle Ages. This is especially good for us moderns and post-moderns as a profound corrective to the excessive reliance on the historical-grammatical approach to Scripture.

_____. *The Psalms*. **Scripture: Track Two.** Like Origen, Augustine was one to bend his genius to the Old Testament and discover Jesus there in an authentic way. This work is difficult for the modern reader, for Augustine used the old Latin text of the Psalms, which was a rough translation of the LXX. We therefore find very different readings from those in our translations that are based on the Hebrew. Still, it is a worthwhile read for one who wishes to gain insight into Augustine’s spirituality.

Benedict of Nursia (480-547). *Rule*. **Community: Tracks One and Two.** This rule is a classic and has become the foundational rule for practically all the monastic orders in the Catholic Church. It is full of practical wisdom for those seriously committed to creating a Christian community. St. Benedict is famous for a well-balanced life that is based on the three principles of stability (pledge to stay in one place), *conversatio* (pledge to grow spiritually), and obedience to spiritual authorities.

Gregory the Great (540-604).

Historical Note: *Gregory is a giant and transitional figure in the Church. His work was to pick up the pieces after the fall of Rome, beginning an era called the Early Middle Ages (often unjustly called the “Dark Ages”), creating the spiritual ethos of this time. This era ends in the Twelfth Century with another great personality, Bernard of Clairvaux (see below). These two men act like two magnificent bookends to the spirituality of the Early Middle Ages.*

_____. *Book of Pastoral Rule*. **Discipline: Track Two.** Few works have passed the test of time as this one; it is as fresh today in its simple and artless genius as the day it was written. Gregory tells us what sort of person a priest ought to be, masterfully searching into the human heart with wisdom, gentleness, and authority. All aspiring priests should acquaint themselves with this work, referring to it from time to time as they grow into their calling.

_____. *Dialogues*.

_____. *Homilies on Ezekiel*.

_____. *Homilies on the Gospels*.

Isador of Seville (560-636).

Venerable Bede (673-735). *Ecclesiastical History of the English People*. **History/Biography: Track One.** These are delightfully written stories of the spread of Christianity in early Britain and on the major figures involved. His faith is childlike in simplicity, and the stories he tells are full of the miraculous, describing how Christianity overcame paganism.

John Scotus Erigena (810-877).

HIGH MIDDLE AGES (1000-1300)

Bernard of Clairvaux (1090-1153)

Note: Bernard of Clairvaux is the towering figure of a century full of unusual events and people. Proud, powerful, and wicked kings deferred to him on the one hand, and popes depended on him on the other. In short, one cannot understand the beginning of the High Middle Ages without appreciating the work and personality of this little Cistercian monk. His writings are pastoral and very approachable, and therefore he has always been a favorite throughout Church History for both RC and Protestant. Living in an age of transition from the Early Middle Ages to the High Middle Ages, St. Bernard is often referred to as “the last of the Fathers” (see Thomas Merton’s The Last of the Fathers [New York: Harcourt, Brace and Co., 1954]).

A recent book titled Your Angels Guard my Steps, a collection of readings designed for devotional use arranged and paraphrased by David Hazard (Minneapolis: Bethany House Publishers, 1998), is an excellent introduction to St. Bernard’s heart on a popular level. The works below may be found in The Classics of Western Spirituality, translated by G.R. Evans, and introduced by Jean Leclercq (New York: Paulist Press, 1987).

_____. *On the Steps of Humility and Pride*. **Disciplines: Track Two.** This is Bernard’s first published work. Humility is the foundation of all virtues, the first step in the ascent to God. Pride is the foundational vice, the first step in a descent to Hell. In this work, Bernard masterfully describes the ascent and the descent in a very powerful way. This is truly a classic.

_____. *On Loving God*. **Disciplines and Union: Tracks Two and Three.** This is a companion work to *On the Steps of Humility and Pride*. He describes three degrees of love, beginning with a proper self-love (loving self for self’s sake – natural, but necessary), loving God for self’s sake (faith), and finally a love of God (loving God for God’s sake). There is a fourth degree of pure love (loving self for God’s sake), but this is rare and experienced on this side of death only in short moments, for it is too intense to be maintained in our mortal frames. This is perhaps the most famous piece on this topic in spiritual literature.

_____. *Sermons on the Song of Songs*. **Scripture and Union: Tracks Two and Three.** Bernard, like many ancient and medieval Church Fathers and Mothers, looked to the Song of Solomon to express their deepest longings of love toward God. Bernard wrote many sermons on this book, only a few of which are presented in this series (Sermons 1-5, 7-8, 50, 62, 74, 80, 82-84). The first of these focused on the “kiss” in 1:2 (Sermons 1-8). Some may, in their historical-grammatical sophistication, smile on such exegetical simplicity, but we must remember that Bernard filled the churches with his homilies and sparked his hearers with the love of God (Do we?).

Hugh of St. Victor (1097-1141).

Note: St. Victor was a monastery in Paris made famous by Hugh, the leading master of its school. He and his great student Richard were noted exegetes of Holy Scripture as well as profound mystics and drew their inspiration from the Fathers of the Church rather than from the emerging scholasticism of their day. The school, however, succumbed to the pressure of

specialization, and the subsequent “Victorines” (esp. Andrew [d. 1175]) became famous for a literal exegetical method that broke from the Early Church Father’s insistence that the Old Testament was, in fact, a Christian document (i.e. it is to be read in its own light, not the light of the New Testament). St. Victor increasingly became less mystical and more scholastic. (See G. Bray, *Biblical Interpretation* [Downers Grove: IVP, 1996, pp. 140ff.])

- _____. *The Realm and Role of Light.*
- _____. *The Grades of Knowledge.*
- _____. *Love the Cure of the Soul’s Sickness.*
- _____. *God’s Dwelling in the Soul through Knowledge and Love.*
- _____. *The Soul’s Deepest Desire.*
- _____. *Noah’s Ark.*

Richard of St. Victor (d. 1173). *Benjamin Minor and Benjamin Maior*. **Union: Track Three.** Richard believed that we could work our way from visible realities to invisible realities, and this work on contemplation describes six successive stages of contemplation. Drawing from the story of Jacob, this work is an allegory of the text designed to lift the soul to ecstatic union with Christ.

Francis of Assisi (1181-1226).

Note: Without question, St. Francis is the world’s favorite friar. He did not write much; most of what we know of him was written by his disciples and comes to us in the form of stories. He preferred to live out his convictions rather than write about them. There are a myriad of biographies on his life, and students are encouraged to read one. One good one is St. Francis of Assisi by Johannes Jorgensen, translated by T. O’Conor Sloane (New York: Longmans, Green and Co., 1912, reprinted 1922).

- _____. *Letters.*
- _____. *Rule.*
- _____. *Admonitions.*
- _____. *Testament.*
- _____. *Little Flowers of St. Francis* (Author unknown). **Biography: Track One.** A delightful group of stories about Francis and the disciples closest to him. It captures the utter simplicity of this man and the spirit of a movement that in a matter of a few years at the beginning of the Thirteenth Century changed the Church and history forever.

Bonaventure (1221-1274). Of the following works listed below, *The Life of St. Francis*, *The Soul’s Journey to God*, and *The Tree of Life* can be found in *The Classics of Western Spirituality* series, translation and introduction by E. Cousins (New York: Paulist Press, 1978).

- _____. *The Life of St. Francis.*
- _____. *Meditations on the Life of Christ.*
- _____. *The Soul’s Journey into God.*
- _____. *The Three Ways.*
- _____. *The Tree of Life.*

Raymond Lull (1235-1315) *The Blanquerna.*

Dominic (1173-1221).

Thomas Aquinas (1224-1274).

*Note: Aquinas is known for his scholasticism and for introducing Aristotelianism to the Church. His writings are bulky and intimidating, and many have considered them spiritually dry. In actuality, Aquinas managed to keep his methodology in tension with a profound spirituality, something many of his scholastic followers failed to do. The following two books serve as a helpful introduction to the mind and heart of this Saint: Jacques Maritain’s *St. Thomas Aquinas* (New*

York: Meridian Books, 1958), and Gerald Vann's *The Aquinas Prescription* (Manchester, NH: Sophia Institute Press, 1999 ed. of 1930 copyright). G.K. Chesterton wrote a rather unconventional biography of this man called *Saint Thomas Aquinas: The Dumb Ox* (Garden City, NY: Doubleday, 1956) which gives us an idea of the magnitude of his genius. Many of his commentaries are either not translated or very hard to get. Here we are indebted to Matthew Fox for his book *Sheer Joy* (San Francisco: Harper, 1992). Fox "interviews" Aquinas on his spirituality, showing that Aquinas, far from being an abstract Aristotelian philosopher, had, in fact, a deeply spiritual side. Though we are not happy with Fox's "New Age" theology, we may be thankful to him for making the inaccessible Aquinas accessible to us in his own words.

_____. *Aquinas's Shorter Summa*. Manchester, New Hampshire: Sophia Press, 1993. Aquinas himself wrote this compendium of his theological reflection at the end of his life, providing a convenient synopsis of his Christian teaching. It was written for non-scholars and is therefore more accessible than his other writings.

_____. *On the Truth of the Catholic Faith: "Summa Contra Gentiles,"* 5 vols. Translated by Anton C. Pegis. New York: Hanover House, 1955. This was Aquinas' apologetic against the Arabian Aristotelianism that was making its way into the Western Church during the Crusades when East and West intermingled after many centuries. Aquinas took Aristotelian philosophy out of the hands of Arab commentators and intellectuals, and "baptized" it in order that it might serve the Church, especially her missionaries. In the end, it is debatable how helpful Aristotelianism has been for the Church; the early Church Fathers avoided him.

_____. *Summa Theologiae: A Concise Translation*. Edited by Timothy McDermott. Westminster, MD: Christian Classics, 1989. **Theology of the Spiritual Life: Tracks Two and Three.** Here Aquinas constructs a magnificent theological structure divided into three parts: The Nature of God and His Creation, The Journey to God (Morality and Virtue), and Christ as the Way Back to God. The work is a spiritual classic; marvelously deep and profound ... indeed, it has the feel of walking into a cathedral. The philosophical presupposition is that we know God through revelation, but this knowledge is in harmony with what knowledge humanity has by natural sense and reason (i.e. apart from special revelation). This must be true to some degree (Romans 1), and it is to be kept in tension with St. Paul's claim that the natural mind cannot receive the things of God (because of human pride, I Cor. 2). It has been recorded that at the end of his life, being taken up in a vision, Aquinas said that all that he wrote was "straw." Be this as it may, many great spiritual writers and mystics, not the least of which are St. John of the Cross, G.K. Chesterton, and C.S. Lewis, rather than being repulsed by his works, found great consolation in the beauty and orderliness of his thought.

LATE MIDDLE AGES (1300-1500)

Note: This period, and especially the fourteenth century, is understood to be the Golden Age of Christian Mysticism. See Evelyn Underhill, Mysticism (New York: Image Books by Doubleday, 1990 [originally published 1911]), pp. 461ff.

Meister Eckhart (1260-1328).

*Note: "Meister" is a German epithet of honor akin to the English "Master," and so he was to many of the great mystical souls of this period who drank from his well. A man of towering mind and soul, he was often misunderstood, and was suspected of falling into pantheism and of therefore becoming heretical. Henry Suso (see below), one of his students, defended his teacher in his writings. Perhaps a good starting point would be to read *Meditations with Meister Eckhart* by Matthew Fox (Santa Fe, NM: Bear & Company, 1983). Again, what is said about Fox in the*

Aquinas note above holds here; “New Age” types appreciate Eckhart and claim him for their own. (It is doubtful that Eckhart would be flattered with this.)

_____. *Treatises and Sermons*. See *Meister Eckhart: A Modern Translation*. New York: Harper & Brothers, 1941. **Union: Track Three**.

Johannes Tauler (1300-1361). *Sermons*. Translated by Maria Shradly in *Classics of Western Spirituality*. New York: Paulist Press, 1985. **Union: Track Three**. Tauler, a studious man who familiarized himself with the writings of Eckhart, and friend of Henry Suso, was a famous preacher and spiritual director in Strasbourg and Basle. His sermons are deep and powerful, stretching, yet readable. Here one finds a very good starting point for one’s thinking on union with God.

Henry Suso (1295-1366). The writings below are found in the volume *Henry Suso* in *Classics of Western Spirituality*. New York: Paulist Press, 1989.

_____. *The Life of the Servant*. **Biography and Union: Tracks One, Two, and Three**. Also known as *The Exemplar*, this unforgettable autobiography, or “hagiography” (elements of his life dramatized for a certain effect), is spirituality cast into the form of high medieval romance. It is very readable and enjoyable. We might be taken back by certain strange elements, such as self-flagellation, but overall this work is a wonderful introduction to the spiritual journey by a true spiritual “athlete.”

_____. *The Little Book of Truth*. **Disciplines and Discernment: Track Two**. This book is in the form of a dialogue between “Truth” and a disciple. The purpose of this work is to explore the nature of true detachment and the discernment needed to detach properly from created things, thereby to be properly attached to God.

_____. *The Little Book of Wisdom*. **Disciplines: Track Two**. Like the Little Book of Truth above, this is a dialogue, but it is much easier to read. Suso’s concern is to address people who feel dry in their souls, and he encourages renewal through meditating on the passion of Christ. In a very approachable way he describes difficult aspects of the spiritual life such as the *ludis amoris* (“game of love”) between the aspiring soul and God.

John Ruysbroeck (1293-1381).

Note: John of Ruysbroeck is a very great mystic and his writings are foundational. He has the depth of vision of Meister Eckhart, but is more profoundly Trinitarian and much more easily read (Luis Dupre calls him “the most articulate Trinitarian mystic of the Western Church”). A slow and steady reading of Ruysbroeck (or Ruusbroec), especially The Spiritual Espousals, would be a very good starting place for those serious about their spirituality. The works below are found in The Classics of Western Spirituality translated with Introduction by James A. Wiseman (New York: Paulist Press, 1985). However, if one can acquire an old copy of John of Ruysbroeck (New York: J.M. Dent & Sons, 1916), do so for the introduction by Evelyn Underhill.

_____. *The Spiritual Espousals* (also titled *The Adornment of Spiritual Marriage*). **Disciplines and Union: Tracks Two and Three**. This is an indispensable classic. Ruysbroeck begins by describing the virtues and their absolute necessity for attaining the higher stages of prayer and contemplation. He then describes what contemplation is and its importance in the spiritual life.

_____. *A Mirror of Eternal Blessedness*.

_____. *The Little Book of Clarification* (also titled *The Book of Supreme Truth*). **Union: Track Three**. Here Ruysbroeck sets forth in the shortest and clearest manner his teachings on union with Christ.

Richard Rolle (1290-1349). *The English Writings*, in *The Classics of Western Spirituality*. New York: Paulist Press, 1988. This includes the following works:

_____. *The English Psalter and Commentary*.

_____. *The Ten Commandments*.

_____. *Meditations on the Passion*.

_____. *Ego Dormio*.

- _____. *The Form of Living*.
 _____. *The Fire of Love* (originally Latin *Incendium Amoris*; not in the above vol.).
 _____. *The Mending of Life* (originally Latin *Emendatio Vitae*; not in the above vol.).

Julian of Norwich (1342?-1413). *Showings*, in *The Classics of Western Spirituality*. New York: Paulist Press, 1978; also titled *The Revelations of Divine Love*. Edited by Dom Roger Hudson. Westminster, MD: The Newman Press, 1952, 2nd ed.

Margery Kempe (1373-1433). *Book of Margery Kempe*.

Walter of Hilton (d. 1396). *The Scale (or Ladder) of Perfection*.

Gerard Groote (1340-1384)

Catherine of Siena (1340-1380). *The Dialogue*. New York: Paulist Press, 1980. **Union: Track Three.** Catherine of Siena was designated “Doctor of the Church” for her insights, reflections on a life with God, and for her works of charity and mission in Siena, Italy. This book is about Catherine’s dialogue with God throughout her life. You will be captivated by the depth and level of intimacy with which she addresses God through these writings.

_____. *A Treatise of Divine Providence*.

Thomas B. Kempis (1379-1471). *The Imitation of Christ*. **Disciplines: Track Two.** This book has the honor of being the all-time favorite of books on spirituality; it is timeless. Thomas B. Kempis writes in a simple, direct way, and soberly challenges the soul to aspire to things above.

_____. *Soliloquy of the Soul*.

Nicholas of Cusa (1401-1464). *On Learned Ignorance*.

_____. *The Vision of God*.

Catherine of Genoa (1447-1510). *The Dialogue between the Soul and Body*.

Anonymous.

Note: There are two anonymous works of great importance from these times; the first is *The Cloud of Unknowing*, in *Classics of Western Spirituality*. New York: Paulist Press, 1981. **Union: Track Three.** This is a classic text that all students of spirituality will familiarize themselves with sooner or later. Probably the work of a fourteenth century monk, it describes the work of the soul as it ascends the Mountain of God (cf. Moses on Sinai) and passes through “the cloud” into the realm beyond our mind and senses. In effect, we have to “unlearn” everything we have learned to grasp with love God who is beyond anything we have ever known. This is a great third year track text for a mature student. The second is *Theologica Germanica*. **Union: Track Three.** In the tradition of Eckhart and Tauler. It is here that we see Luther’s medieval roots and mysticism most clearly, for he was deeply influenced by this work, and its mysticism pervades much of Luther’s works. Contrary to much modern opinion, Luther looked favorably toward much that was in mysticism, esp. the German mystics.

SPANISH, FRENCH, & ITALIAN SPIRITUALITY FROM 1500 TO 1700

Ignatius of Loyola (1491-1556). *Spiritual Exercises*. **Disciplines: Tracks One and Two.** St. Ignatius wrote this book as a guide for spiritual directors who would lead retreats lasting four weeks. It is

therefore not a book to be read *per se*; it is skeletal in structure. The exercises were intended to stimulate seekers of all backgrounds and all spiritual states to conversion (if needed) and/or to a decision to follow Christ on deeper levels. The “Examine” in “week one” is an excellent tool for students in Track One who need to do some serious reflection on their lives and spiritual states. The exercises in “weeks 2-4” are excellent for students in Track Two who wish to read Scripture in a meditative and imaginative way.

Theresa of Avila (1515-1582).

Note: Theresa of Avila ranks up with the highest of mystics. She was a contemporary of and influenced deeply the great St. John of the Cross who considered her his mother and superior. She simply experienced the highest degrees of spiritual ecstasy and insight. Though uneducated, she commanded the deepest respect of the great scholars of Spain. There is a story that one once visited a scholar with a large pile of books on his desk, and the scholar said, “All those books I read in order to understand Teresa of Jesus.”

_____. *Life of St. Theresa*. Washington, DC: ICS Pub., 1987. **Biography and Prayer: Tracks One and Two.** Wonderfully written, profound in utter simplicity, this book by a great Mother of the Church explains in a very plain way concepts that other spiritual masters have stumbled around to find words for. She uses down-to-earth ways to describe, for instance, the complexities of prayer; four stages of prayer are compared to four different ways to water a garden (chapters 11-21). This is a great text for one to begin spiritual reading.

_____. *The Interior Castle*. **Union: Track Three.** The saint likens the soul to a great crystal castle with seven rooms or mansions. The ascent to God is like the movement through the castle’s rooms. The first two rooms are that of purgation, the third and fourth describe illumination, and the last three are devoted to union.

_____. *Way of Perfection*. New York: Image Books, 1964. **Union: Track Three.**

John of the Cross (1542-1591).

*Note: St. John of the Cross is a star that shines brightly in the mystical firmament. In fact, he is much like the North Star, whereby those who are lost in the sea need only to look up and chart their way home. In fact, The Roman Catholic Church has graced him with the title “Doctor of the universal Church” because of his orthodox representation of mystical experience. He was a great reformer of the corrupt Spanish church of his day and suffered greatly for his efforts. He wrote much of his work in poetry, poetry so passionate and excellent that the Royal Academy of Spanish Literature considers him to be an authority on the best use of the Castilian tongue. He coined famous phrases like “the dark night of the soul” by his poetic way of describing spiritual experience. Merton considered him to be the greatest mystical theologian in the Church. The biography written on him by Robert Sencourt, *Carmelite and Poet* (New York: The Macmillan Company, 1944), is one of the most delightful and well-written biographies that one can ever read, and is in its own right a wonderful source for spiritual reflection. The writings below are found in *The Collected Works of St. John of the Cross*, trans. by Kieran Kavanaugh and Otilio Rodriguez (Washington, DC: ICS Publications, 1991).*

_____. *Ascent of Mount Carmel*. **Disciplines and Discernment: Track Two.** This is the great introductory work to the mystic’s spirituality and must be read before *The Dark Night of the Soul*. Here he describes the beginning of the ascent to God as an active dark night of the senses and spirit. By “active” he means that we can and must orient ourselves to the task by taking an active roll in the purgation of our senses and spirit. He uses the darkness motif much like the author of the Cloud of Unknowing uses the cloud imagery; God’s ways are so beyond our natural powers of perception that they seem to be dark to us. The work is readable, but one must take it in very slowly. It is full of wisdom and encouragement and will help one in acquiring spiritual discernment.

_____. *Dark Night of the Soul*. **Union: Track Three.** This is the great sequel to *The Ascent of Mount Carmel*. Those who are serious about the ascent will purge their souls in the “active night.” However, we can only go so far; if we are to approach the top of the mount, God must take us through the passive night of the senses and spirit. The passive night of the senses is terrible, for we no longer feel the deep and warm consolations of God’s Spirit. God does this so that we learn to love Him for Himself, not for the feelings and gifts He gives us. Once one passes through this night, one becomes a “proficient.” After many years of being a proficient, God may in fact allow one to experience the passive night of the spirit, which is far more horrible than the passive night of the senses, for God takes the soul down into the very depths of our fallen spirit—a sort of journey to hell and back—where we come to a place where we feel that we are utterly lost. God does this only for souls prepared enough for such a spiritual shock and for those He is taking on to perfection.

_____. *Living Flame of Love*. This is his last and most sublime poem. The soul addresses the Holy Spirit as a flame, begging the Spirit in a holy death wish to devour him. This devouring, however, doesn’t destroy—on the contrary, it enlivens and deifies. For a definitive study on this poem, see *John of the Cross, The Living Flame of Love, Versions A and B* by Jane Ackerman (Tempe, AZ: Medieval and Renaissance Texts & Studies, 1997).

_____. *Spiritual Canticle*. This is John’s first poetic masterpiece; it was written right after he escaped from his Toledo prison. Inspired by the Song of Solomon, this poem speaks of the wild regions of the soul.

Lorenzo Scupoli (1530-1610). *Unseen Warfare: Being the Spiritual Combat and Path to Paradise*. Edited by Nicodemus of the Holy Mount and revised by Theophan the Recluse. Translated by E. Kadloubovsky and G.E.H. Palmer. London: Faber and Faber, 1952. **Disciplines and Discernment: Track Two.** Rare and hard to get in English, this classic on spiritual warfare has recently been republished as *Spiritual Combat* by the Sophia Institute Press. This book draws on fifteen hundred years of Church experience with combating evil. Compared to the sensational material out in print today, this work provides a profound and reliable discourse on this complex and important topic.

Francis de Sales (1567-1622).

Note: Francis de Sales was a great leader in the movement called the “Counter-Reformation.” As a priest, and later Bishop of Geneva, he labored with great success to win back the Calvinists “by love” to the Roman fold. He wrote with simplicity, and his writings are a delight to the soul. In the nineteenth century, societies inspired by this Saint and his spirituality sprang up and were called Salesians of Don Basco, and the Salesian Sisters.

_____. *Introduction to the Devout Life*. **Disciplines: Track Two.** In this work, Francis writes to those who wish to live a devout life but are called to live in the world. It is a practical book aimed at strengthening the will to fight one’s enemies, and establishing virtue as a habit.

_____. *The Love of God*.

_____. *Thy Will be Done*. Manchester, New Hampshire: Sophia Institute Press, 1995.

Spiritual Discernment: Track Two. These are a series of letters written to various people in need of spiritual guidance.

Brother Lawrence (1605-1691). *The Practice of the Presence of God*. Many eds. **Prayer: Track Two.** This has become a very well-known classic describing the prayer life of a very simple man who bathes common daily activities with prayer.

Francis Fenelon (1651-1715).

Note: This man was a spiritual master of the highest degree. His writing is unusually concise and readable, and his experience of Christ is deep. Tozer was a great advocate of this Roman

Catholic French Archbishop: “Fenelon was a soul surgeon. His power to diagnose the inward life is amazing. He was a physician who traced with consummate skill the heart’s troubles and prescribed the cure with a wisdom not of this world. He knew God, the Word, and human nature. Though an apostle of the inward life, he was never introspective. He probed the interior reaches of the soul only that he might turn the inner eyes outward and focus them upon the person of Christ. He would break the self-regarding habit of the half-sanctified and lead the soul upward into the wonderment that is God.”

_____. *Christian Perfection*. Minneapolis, MN: Dimension Books, 1975. **Union: Track Three.**

_____. *Spiritual Letters*. A paraphrased version of these letters is available under the title *Let Go* (Whitaker House, 1973). There are important principles here that focus on discovering new peace and joy in our walk with the Lord.

_____. *Talking with God*. Brewster, Massachusetts: The Community of Jesus, Inc., 1997. **Prayer: Track Two.** This is a compilation of Fenelon’s letters dealing specifically with prayer. One will find these letters engaging, encouraging, and insightful.

Blaise Pascal (1623-1662). *Pensees*. Harmondsworth, England: Penquin Books, 1966. **Discernment: Track Two.** A brilliant scientist and thinker, Pascal turned his formidable powers to the defense of Christianity in an age when reason began to reign. He wrote with passion, power, and penetrating clarity. His *Pensees* are a classic in apologetic literature. Though Voltaire had no use for Pascal, he could not ignore him and read his work with respect.

_____. *Provincial Letters*. This is a collection of letters Pascal circulated in defense of the Jansenists, a movement that took determinism to an extreme (renouncing free will, much like Calvinism), against the Jesuits. Written with masterful irony, these letters set the standard for French prose.

Madame Guyon (1648-1717).

Note: The power and magnetism of Madame Guyon is attested by the fact that she drew so many followers so fast in her own day and is deeply venerated to this day by those pursuing the interior life. She was condemned and imprisoned for the heresy of “quietism” (stressing passive contemplation with no corresponding emphasis on action), but, in fact, she was more properly a victim of the Roman Catholic Church’s politics of the time. Even the great Fenelon was demoted and suffered persecution because of his support for her. There is no question of her authentic and deep experience of God in Christ, and her works are considered standard in the field of spiritual formation.

_____. *Experiencing the Depths of Jesus Christ*. Edited by Gene Edwards. Goleta, CA: Christian Books, 1975. **Union: Track Three.**

_____. *Poems*. Translated from the French by William Cowper.

REFORMATION SPIRITUALITY

Martin Luther (1483-1546).

Historical Note: *Luther never really wished to break from Rome, but rather attempted to reform the Church from within. However, the politics of his day, philosophical movements, and his own inability to dialogue without rancor made the schism inevitable. There is no doubt that Luther rediscovered old evangelical truths that had been lost to the masses, and for this we must be thankful. Overemphasizing justification through faith and making it the sole lens through which all other doctrines must be subservient created a whole new set of evils. His work On the Bondage of the Human Will, designed to exalt the human need for divine grace, introduced determinism into the Protestant Church on a massive scale. It was this work that unfortunately created an irresolvable rift between him and the great Erasmus, who remained in the Church, hoping for*

internal reform. For Luther, grace is foreign to depraved humanity and is something that comes to us from the outside in the form of justification; it is not something that God works in us from within, working with our wills in an organic way, thus making it ours. The overemphasizing of the doctrine of justification ultimately left little room for the doctrine of sanctification; any longing to grow into union with God through discipline was flirtation with works righteousness. Besides, he reasoned, justification has brought all believers into union with God in Christ in one judicial act. Spirituality and spiritual growth are therefore on foreign soil to Lutheranism and much of Protestantism that hold to the primacy of justification by faith. Still, contrary to many of his subsequent followers and much of popular opinion, Luther had a mystical side to him. See Bengt Hoffman's Luther and the Mystics (Minneapolis, MN: Augsburg Publishing House, 1976), and the annotation under Theologia Germanica above.

_____. *Commentary on Galatians.* Luther wrote many books, but if one wishes to get a glimpse of his heart and passion, this commentary is a good place to start. It was this book that was so instrumental in the conversion of John Wesley and was therefore a major force behind the Great Awakening, setting the tone for American Protestant spirituality.

John Calvin (1509-1564).

Note: *Calvin has ever been a controversial character in the Church; he is either greatly loved, or greatly hated. Of those who hate him, surprisingly few have ever read him. His 22 volume commentary set is classic (Grand Rapids: Baker Book House, 1979 reprint), and is consulted and quoted by many today. His Institutes of the Christian Religion, though full of venom for the Catholic Church, shows an authentic and even warm Christian spirituality, something we do not always find in later "Calvinists" (read esp. Book 3 on the spiritual life). Calvin was also deeply aware of the need of the "inner witness of the Holy Spirit" in reading Scripture—again something later Calvinists, and indeed, much of Protestantism, seemed to have lost along the way. However, like Lutheranism, spirituality and sanctification cannot develop naturally in an environment that does not maintain the tension of justification with the other doctrines.*

ANGLICAN SPIRITUALITY

Note: *The Spirituality of the Anglican Church is birthed out of the Book of Common Prayer, first issued by Thomas Cranmer in 1549. His translations of old Latin prayers in the Prayer Book are unsurpassed in beauty and power in the English language. For a comprehensive work on Anglican spirituality see Gordon Mursell, English Spirituality, 2 vols. Westminster John Knox Press, 2001. Volume 1 covers the early period to 1700, and the second volume, 1700 to the present.*

Richard Hooker (1554-1600).

Lancelot Andrews (1555-1626). *Private Devotions.*

_____. *Sermons.*

John Donne (1572-1631). *Divine Poems.* Donne's great-grandmother was the sister of St. Thomas More, and he came from a Catholic family that had a long history of suffering persecution for their faith. He converted to Anglicanism and became a priest at 43 years of age. His *Holy Sonnets* or *Divine Poems* are the passionate outcries to God of a soul aspiring to transcend the temporal. Indeed, much of his poetry, whether specifically religious or not, has this aspiring quality to it, and he is the leading representative of the so-called "Metaphysical Poets" in England.

_____. *Sermons.*

George Herbert (1593-1633). The following works will be found in *The Classics of Western Spirituality*. New York: Paulist Press, 1981.

_____. *The Country Parson*. **Tracks Two and Three**. This is a wonderful book written as a model for priests to aspire to. Herbert himself, although he had opportunity for advancement, out of humility chose to be a country parson. He wrote this book as a guide for himself.

_____. *The Temple*. Union: Track Three. This is his masterpiece of religious poetry. The poems in *The Temple* are noted works in English Literature at large and reveal the burning love this saint had for God. Those who are receptive to the poetic medium will especially benefit from this work. These poems had a great influence on C.S. Lewis.

Jeremy Taylor (1613-1667). *The Rule and Exercise of Holy Living and Holy Dying*. **Disciplines: Track Two**.

_____. *Sermons*.

William Law (1686-1761). *Serious Call to a Devout and Holy Life*, in the *Classics of Western Spirituality*. New York: Paulist Press, 1978. **Discipline: Track Two**. This book has become a classic. Written to address the scandalous conditions of his day, this book deeply influenced men as diverse as John Wesley and Cardinal John Newman.

Joseph Butler (1692-1752). *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature* (1736).

J.C. Ryle (1816-1900). *The Upper Room*. Edinburgh: Banner of Truth Trust, 1997. Ryle belongs to a group of warmhearted, evangelical Anglican churchmen of the turn of the last century. He was a great preacher, and this book is a collection of many of his finest sermons.

_____. *Practical Religion*. Grand Rapids: Baker Book House, 1977. **Discipline: Track Two**. This is a classic of evangelical Anglican piety. Ryle was deeply influenced by the Puritans and writes like them. In him we see a similar spirit as in our Anglican contemporary J.I. Packer.

PURITAN SPIRITUALITY

***Note:** The Puritan movement in its original historical context began in the mid-sixteenth century and ended in the mid-seventeenth century in England and America, but its influence on subsequent theology continues on in a vibrant way to this day. This era is truly unique in the history of the Church in that there was such a large concentration of scholars who labored to integrate their faith and intellect. The term “puritan” today has become pejorative, and the Puritans have suffered from a bad press for the last two hundred years. In many ways, their essential crime was that they loved Jesus with absolute devotion. They were experiential theologians who with creative energy tried to map out a Protestant spirituality founded on the new emphasis on the Bible that the Reformation opened up. Though Puritan spirituality and the spirituality of the Catholic Mystics of the early and medieval Church may seem to be in conflict, consider this comment from A.W. Tozer, who was deeply influenced by the Catholic mystics to Dr. M. Lloyd-Jones, who was deeply influenced by the Puritans, which went something like this: “Lloyd-Jones, you and I got to the same place, but you got there by the Puritans, and I through the mystics.”*

Again, Puritan spirituality is Protestant to the core with little or no room for sacramental spirituality. Moreover, many advocates tend to be fanatical in that they draw all their inspiration from the Puritan pond, rejecting all else as inferior, and are especially critical of the Catholic Church. This should not, however, dissuade sacramental Christians from reading and gaining true spiritual insight from these

spiritual giants. The reader should beware, however, that it is not easy to read the Puritans; their writing is often long and tedious, and they lived in a polemical age where toleration among Christians was not in vogue.

INTRODUCTIONS TO THE PURITANS

Bennett, Arthur, ed. *The Valley of Vision: A Collection of Puritan Prayers and Devotions*. Edinburgh: Banner of Truth, 1975.

Lewis, Peter. *The Genius of Puritanism*. Carey Publications, 1979. This is a good introduction to the Puritan movement, and it contains numerous quotations from the Puritans which help the reader to gain an appreciation of their spirituality.

Martin, Robert P. *A Guide to the Puritans: A topical and textual index to writings of the Puritans and some of their successors recently in print*. Edinburgh: Banner of Truth, 1997. This book contains a wealth of bibliographical information which helps one find his way around in the richness of the Puritan material. It includes a topical index, a Scripture index, a list of biographies and biographical sketches, a section on reviews and introductions, and so on.

Packer, J. I. *A Quest for Godliness: The Puritan Vision of the Christian Life*. Crossway, 1990. This is one of the best introductions to Puritan life and thought available anywhere.

Ryken, Leland. *Worldly Saints: The Puritans as They Really Were*. Grand Rapids: Zondervan, 1986. This is one of the best sources in helping us understand the background and times of the Puritan movement. Chapters include such topics as: "Church and Worship," "The Bible," "Education," "Social Action," "Learning from negative examples: some Puritan faults," "The genius of Puritanism: what the Puritans did best," and so on.

PRIMARY PURITAN SOURCES

(Note: listed by author's date, not alphabetically)

Sibbes, Richard (1577-1635). *The Works of Richard Sibbes*. 7 vols. Edinburgh: The Banner of Truth Trust, 1979 reprint of 1862-64 ed.

_____. *The Bruised Reed and Smoking Flax* and *The Soul's Conflict*. **Theology of the Spiritual Life: Track Two**. Both of these works are considered Puritan classics and are found in vol. 1 of his collected works along with a memoir of this remarkable man, and it is well-worth owning this volume. *The Soul's Conflict* is a masterpiece of experiential theology, in which the famous preacher expounds on verse 2 of Psalm 42 (Why are you cast down, O my Soul). In a way, it is a parallel to St. John of the Cross' *Dark Night* in that it addresses the issue of the feeling of being abandoned by God.

Rous, Francis (1579-1669). *Mystical Marriage*.

Burrows, Jeremiah (1599-1646). *The Rare Jewel of Christian Contentment*. Edinburgh: The Banner of Truth Trust, 1979 reprint of 1964 ed., 1st pub. in 1648. **Theology of the Spiritual Life: Track Two**. This book is a rare little jewel, indeed, and is considered a classic in Puritan literature. For those struggling with discontentment, this book is a very readable work that is very insightful in the ways of the human heart.

Goodwin, Thomas (1600-1680). *The Heart of Christ in Heaven toward Sinners on Earth*.

- Rutherford, Samuel (1660-1661). *Letters of Samuel Rutherford*. Edinburgh: Banner of Truth, 1973. **Theology of the Spiritual Life: Track Two**. This exemplifies devotional letter writing at its best. It focuses on the sweetness of Christ. Spurgeon wrote that these letters were “the nearest thing to inspiration which can be found in all the writings of mere men.” See also Faith Cook, *Samuel Rutherford and His Friends* (Edinburgh: Banner of Truth, 1992) for further introduction and commentary of Rutherford’s Letters.
- Bridge, William (1600-1970). *A Lifting up of the Downcast*. Edinburgh: Banner of Truth Trust, 1979 reprint of 1961 ed., 1st pub. in 1649. **Theology of the Spiritual Life: Track Two**. It is based on a series of sermons designed to encourage individuals in a variety of specific spiritual discouragements. This book is full of practical wisdom for those suffering from depression and is considered one of those little gems in Puritan literature.
- Brooks, Thomas (1608-1680). *Precious Remedies against Satan’s Devices*. Edinburgh: The Banner of Truth Trust, 1984. 1st pub. in 1652. **Discernment: Track Two**. This is one of the most famous works of this prolific Puritan. Charles Spurgeon had a very high regard for this man and his writings. One will find much practical wisdom in this short and readable book.
- Gurnall, William (1616-1679). *The Christian in Complete Armor*. Edinburgh: The Banner of Truth Trust, 1974 reprint of 1864 ed. **Theology of the Spiritual Life and Discernment: Track Two**. This is an exposition on Ephesians 6:10-20, and, like many Puritan works, it is a very long read. However, this one is very well-worth the effort; there are some very exquisite jewels and golden nuggets here for those willing to dig and pan for them.
- Owen, John (1616-1683).
Note: John Owen is considered by many to be the greatest theologian among the Puritans. His writings are voluminous, dense, and, in general, not easy reading. The man had a heart for God, and the writings listed below would be a good place to get acquainted with him. One of the best introductions and surveys of Owen is the one by Sinclair B. Ferguson, John Owen on the Christian Life (Edinburgh: Banner of Truth, 1987).
- _____. *Communion with God*. Abridged Version. Edinburgh: Banner of Truth, 1991. **Union: Track Three**. This book explores the often neglected topic of how believers can develop a unique relationship with each of the individual members of the Trinity.
- _____. *Exposition of Psalm 130*. In vol. VI of *The Works of John Owen*. London: The Banner of Truth Trust, 1960 ed., pp. 321-648. **Theology of the Spiritual life: Track Two**. Owen was well-acquainted with the inner workings of the soul and experienced what St. John of the Cross calls the “dark night.” He wrote an exposition of Psalm 130 to make sense of his experience: “some years, when I had but very little, if any, experimental acquaintance with access to God through Christ; until the Lord was pleased to visit me with sore affliction, whereby I was brought to the mouth of the grave, and under which my soul was oppressed with horror and darkness; but God graciously relieved my spirit by a powerful application of Psalm 130:4. . . .”
- _____. *The Glory of Christ*. Abridged Version. Edinburgh: Banner of Truth, 1994. This began as a series of personal reflections on the wonders and the richness of the person of Christ not long before Owen’s own death. This is Owen at his best.
- _____. *The Grace and Duty of Being Spiritually Minded*. Grand Rapids: Baker Book House: 1977 reprint of earlier ed. This is a key study of what it means to be spiritually minded.
- _____. *The Mortification of Sin*. Christian Focus Publishers, 1996. **Theology of the Spiritual Life: Track Two**. With an introduction by J. I. Packer. This work aims at addressing the issue of indwelling sin. The lives of many people have been changed through this book.

Baxter, Richard (1615-1691).

Note: R. Baxter was an amazing man living in eventful times. For an example of his character and spirit, he served 20 years in the parish of Kidderminster in England. When he began, the church was empty and the bar was full. When he ended his work, the bar was shut down and the church was full. Somehow he found time to write prolifically.

_____. *The Reformed Pastor*. Edinburgh: The Banner of Truth Trust, 1974 ed., 1st ed. 1656. **Theology of the Spiritual Life: Tracks One and Two**. The great Charles Spurgeon, after preaching with uncommon power to thousands, would have his wife read to him from this book on Sunday evenings, and he would weep out of misery, realizing how much he fell short in fulfilling his calling. This is a Puritan classic and well worth reading by anyone who is in the ministry.

_____. *Saint's Rest*. Many editions. **Theology of the Spiritual Life: Tracks Two and Three**. This is a classic in Puritan spirituality. R. Baxter was an intense man by nature, but this book stands out among his writings with regard to passion and power in that he thought he was dying when he wrote it. Dying saints are graced with a wonderful clarity, and here one will find exhortation and encouragement to aspire to things of God and reach levels of spirituality that one never thought possible before.

Watson, Thomas (d. 1690). *Body of Divinity*. Grand Rapids: Baker, 1979 reprint of 1890 ed. with preface by C. H. Spurgeon. **Theology of the Spiritual Life: Tracks One and Two**. This is a wonderful compendium of short discourses on theological topics as well as longer works on the Ten Commandments and the Lord's Prayer from a learned pastor who had a deep experience of God. For a Puritan, his style of writing is most concise and readable, and this work is a great place to begin Puritan reading.

Flavel, John (d. 1691). *Keeping the Heart*. Soli Deo Gloria, 1998. An edited version of *A Saint Indeed or The Great Work of a Christian Opened and Pressed* with introduction, outline, and study guide. A practical and encouraging study of how we are to follow Proverbs 4:23 in keeping our hearts with all diligence.

_____. *The Mystery of Providence*. Edited version. Edinburgh: Banner of Truth, 1963. Is God really in control of this world? Flavel reminds us of the biblical evidence that provides a balanced view of God's sovereignty and how this truth should impact the lives of God's people.

Bunyan, John (1628-1688). *Grace Abounding to the Chief of Sinners*. Rewritten in Modern English Chicago: Moody, 1959. Biography: Track One. This is the classic spiritual autobiography of John Bunyan.

_____. *The Holy War*.

_____. *Pilgrim's Progress* (almost countless publishers over the years). At one time most English-speaking Christians had access to only two books: the Bible and Bunyan's *Pilgrim's Progress*. This is undoubtedly the Protestant world's best-known guide to living the Christian life. Alexander Whyte provides an interesting commentary to *Pilgrim's Progress* in his book, *The Characters in Pilgrim's Progress* (Grand Rapids: Baker, 1976).

Edwards, Jonathan (1703-1758).

Note: Much is made of Edwards as a philosopher and theologian. What interests us here, however, is the man's profound experience of Christ and his unusual sensitivity to the work of the Holy Spirit in our lives. (He has been called "The Theologian of the Holy Spirit.") His writings listed below are found in The Works of Jonathan Edwards, 2 vols. (Edinburgh: Banner of Truth Trust, 1974 ed. of an 1834 compilation). For a biography, see Iain H. Murray, Jonathan Edwards: A New Biography (Edinburgh: Banner of Truth, 1987).

_____. *Life Of David Brainard*. **Biography: Track One**. It describes Brainard's passion for God and the American Indians he served.

_____. *Memoirs of Jonathan Edwards*. Vol. 1, pp. xi-ccxxxiv. **Biography: Track One.** One must read these memoirs to place all of Edwards' other writings in context. They open up for the reader his profound spirituality and experience of God. He is one skilled in the workings of the soul, and his memoirs surely challenge us with his great intensity and longing for God.

_____. *On the Religious Affections*. Vol. 1, pp. 234-343. **Discernment: Track Two.** This is Edwards' great masterpiece on spirituality. During the revival, all manner of spiritual manifestations were evident in the multitudes that were being converted, and it rocked the Church. It was easy either to condemn them outright and go with "church" as normal, or to indiscriminately embrace them all, creating chaos. Edwards outlines here a way to discriminate between the true spiritual experience and the spurious. He founds everything, in keeping with the best of Christian spirituality through the ages, on humility. In addition to Edward's original text (which often runs to about 400 pages in many editions), the content of this volume is also found in two other volumes: the one by McDermott is an easy to read contemporization of Edwards (about 230 pages), while the edited *The Experience that Counts!* is a brief (127 page) "Reader's Digest" version of Edward's original work. See Gerald R. McDermott, *Seeing God: Twelve Reliable Signs of True Spirituality* (Downers Grove, IL.: InterVarsity, 1995) and Jonathan Edwards, *The Experience that Counts!* (Grace Publications, 1991).

GERMAN PIETISM

Spener, Philipp (1635-1705). *Pia Desideria*.

Arndt, Johann (1555-1621). *True Christianity*, in *The Classics of Western Spirituality*. New York: Paulist Press, 1979. **Theology of the Spiritual Life: Track Two.** Arndt wrote in a time when the Protestant lines were drawn and the different camps were immersed in quibbling over doctrinal exactitude, losing sight of experiencing God. This is a great spiritual classic appreciated by all types of people through the centuries.

Boehme, Jakob (1575-1624).

Note: Boehme is not an easy read. He draws heavily from Alchemy for vocabulary to explain his experience of Christ and pushes language beyond its limits. The Lutherans in his day didn't appreciate this, banned his books, and tried hard to keep him from writing. Of the works listed below, his Way to Christ is the most accessible to the modern day reader, although even this is extremely difficult.

_____. *Forty Questions on the Soul*.

_____. *Three Principles*.

_____. *Mysterium Magnum*.

_____. *The Way to Christ*, in *The Classics of Western Spirituality*. New York: Paulist Press, 1978. **Union: Track Three.**

Francke, August (1663-1727).

Tersteegen, Gerhard (1697-1769). *Weg der Wahrheit* (English translation?).

_____. *Geistliches Blumengartlein*. This is a collection of Tersteegen's 111 hymns published in 1729 that had immense influence in Germany and beyond. Various people have translated many of these into English at various times, and you will find them in old hymn books. Tozer includes a number of his poems in his *The Christian Book of Mystical Verse* (see below).

OLD QUAKER SPIRITUALITY

Fox, George (1624-1691). *Journal of George Fox*. **Biography: Track One.**

Woolman, John (1720-1772). *The Journal of John Woolman*. **Biography: Track One.**

METHODISM AND MODERN HOLINESS MOVEMENTS

Wesley, John (1703-1791). *Journal of John Wesley*. Chicago: Moody Press. **Biography: Track One.**

_____. *Plain Account of Christian Perfection*. **Union: Track Three.** This is a little tract that had a profound influence on the Methodist tradition. It is a polemical tract in the intellectual tradition of its day and tends to look at perfection as a state (i.e. entire sanctification; assuming a Greek ideal of static perfection) and not a process or an orientation like the Catholic mystics see it (see esp. Gregory of Nyssa above). It is therefore a novel doctrine in the history of the Church as presented, and therefore theologically suspect. However, Wesley may be credited for taking the radical nature of biblical commands in perfection seriously, and for fighting the spiritual deadness that the overemphasis on justification created for Protestantism. Wesley knew that sanctification had to have an equal footing with justification, and that the Christian needed to have a high goal to aspire to.

Finney, Charles (1792-1875). *Lectures on Revivals of Religion*.

Harkness, Georgia. *The Dark Night of the Soul*. Abingdon-Cokesbury, 1945. **Theology of the Spiritual Life: Tracks Two and Three.** An intellectual in the Methodist tradition, Harkness was a prolific writer and active theo-ethicist from the 1920s until her death in 1974. In the mid-40s, she experienced a deep depression which gave rise to this autobiographical work. The dark night of her soul resulted in a frustrated search for God (not to be confused with complacency or apathy), self-condemnation, isolation, and spiritual impotence. She explains the way she found through it and the deep spiritual insights she learned as a result of this experience.

CATHOLIC SPIRITUALITY (Nineteenth Century to Present)

Newman, John Henry (1801-1890).

*Note: Born in an evangelical environment, Newman became a leading figure in the Oxford Movement in the Church of England, which was an old high Church (Anglo-Catholic) reaction against the liberalism of the day, and increasingly became critical of the Reformation. Eventually, he lost faith in the claim that the Church of England was a legitimate Church, the so-called Via Media between Protestantism and Rome, and joined the Catholic Church, in time becoming a Cardinal. Newman's persona is so great that he remains a powerful figure to this day. See Stanley L. Jaki's *Newman's Challenge* (Grand Rapids: Eerdmans, 2000), and Ian Ker's *Newman on Being a Christian* (Notre Dame: University of Notre Dame Press, 1990).*

_____. *Apologia Pro Vita Sua*. London: Longmans, Green, and Co., 1902. **Autobiography: Track One.**

Newman's journey to Rome was not a popular one among his countrymen, for the English establishment was decidedly Church of England, and to defect from it was seen as unpatriotic. In his defense, he wrote his *Apologia Pro Vita Sua*, a masterpiece of literary style and argumentation.

_____. *The Works of Cardinal Newman*. London: Longmans, Green, and Co., 1900.

This is a collection of Newman's poems, the greatest of which is his *The Dream of Gerontius*, a poem depicting the last moments of a righteous, dying soul.

Abbe de Tourville (1838-1910). *Letters of Direction*. Great Britain: Dacre Press, 1940 reprint. **Spiritual Direction: Tracks Two and Three**. This is a wonderful book of letters written by Abbe Henri de Tourville with a brief introduction and biography by Evelyn Underhill. They discuss in a very human way thoughts on the spiritual life, such as "being ourselves," fearlessness, humility, simplicity, suffering, illness, and death. This book was deeply esteemed by A.W. Tozer, and if you can get your hands on it, get it; it is worth reading and rereading.

Balthasar, Hans Urs von (b. 1905). *Prayer*. Translated by A. V. Littledale. New York: Sheed & Ward, 1961. **Union: Track Three**. Balthasar is a learned and grand soul, and this book provides a theologically informed discussion on contemplative prayer as practiced by the Church Fathers and Mothers.

Merton, Thomas (1915-1968).

*Note: The influence of Merton in the twentieth century in bringing spirituality and spiritual formation to the attention of the Modern and Postmodern world is hard to exaggerate. A brilliant and artistic soul, he emerged out of a rather wild life during the 1920s and 1930s to become a Cistercian Monk. He wrote many books that brought the contemplative life to the attention of a society that knew nothing about it. It is safe to say that he has done more than anyone else to make spiritual formation so popular in our present culture. Michael Mott wrote the definitive biography on him titled *The Seven Mountains of Thomas Merton* (Boston; Houghton Mifflin Co., 1984). Merton wrote many books; the ones below are some of his more famous ones. Tapes of his lectures to students during the 1960s are also available from Credence Cassettes, P.O. Box 419491, Kansas City, MO.*

*Some have felt that Merton tends toward a "spiritual elitism" in that he seems to operate with the assumption that true contemplation can be achieved only in a monastic setting. He is also seen as an intellectual who writes for intellectuals. Be this as it may, his *Seven Story Mountain* (see below) is a great place to begin for those interested in how this learned and great-souled monk has processed two thousand years of spiritual and intellectual history and presented it to our contemporary culture. A complex man, he explored many forms of non-Christian mysticism, though this doesn't show in his printed works, which bear the Imprimatur.*

_____. *Ascent to Truth*. New York: Harcourt, Brace and Co., 1951. **Union: Track Three**.

_____. *Contemplative Prayer*. **Prayer: Tracks Two and Three**. Though Merton was a contemplative in a monastery, he constantly had to battle a busy schedule that was very demanding, esp. with regard to his literary output. In this book Merton writes to those living busy lives who wish to be contemplatives.

_____. *No Man is an Island*. New York: Harcourt, Brace and Company, 1955. **Theology of the Spiritual Life: Tracks Two and Three**. In this volume Merton opens up his thinking on various aspects of the spiritual life. It is profound and must be taken in small doses, but it is well-worth the time.

_____. *The Seven Story Mountain*. **Biography: Track One**. This is his autobiography that became an instant classic. It chronicles this man's spiritual journey from being a lost man in a sick world to his discovery of peace in a monastery. Merton stood in such a stark contrast to the modern world that all took notice. This is really a "must read."

_____. *Seeds of Contemplation*.

_____. *The Sign of Jonas*. New York: Image Books, 1956. **Biography: Track One**. This, along with all the many other Merton journals, is a wonderful read; everyone who has any curiosity at all about the spirituality of monasticism will enjoy this immensely.

Nouwen, Henry. *The Genesee Diary*. **Biography: Track One.**

_____. *Gracias: A Latin American Journal*. Maryknoll, NY: Orbis Books, 1993. **Biography: Track One.**
This is a journal that records Nouwen's thoughts, feelings, and experiences as he ministered in Bolivia and Peru for six months in the early 1980s. He was struggling at the time with the question of "calling," whether he should devote the rest of his years to South America or not. This book will be of interest to those who are contemplating cross-cultural ministry.

_____. *The Living Reminder*. New York: The Seabury Press, 1977. **Spiritual Direction: Track Four.**
In this book Nouwen addresses those who minister to others with the importance of the memory and its role in human life, both the dark side and the bright side. Very little is written on this, despite its importance, and so these profound thoughts on this subject are very worth reading.

_____. *Reaching Out*.

_____. *The Return of the Prodigal Son: The Story of Homecoming*. Doubleday, 1992.

Meditation on Scripture: Track Two. Nouwen invites the reader to take on the perspectives of all three players in this drama: the prodigal son, the elder son, and the father. He uses Rembrandt's famous portrait, "The Return of the Prodigal," to describe in wonderful detail the roles of the prodigal son, the elder son, and the waiting father in relation to the Father who is always waiting for us.

_____. *The Way of the Heart: Desert Spirituality and Contemporary Ministry*. San Francisco: HarperCollins, 1981. **Prayer: Track Two.** Nouwen holds up solitude, silence and prayer as three key disciplines for contemporary ministry through the example of St. Anthony, the "father of monks."

_____. *The Wounded Healer*. New York: Doubleday, 1972. **Theology of the Spiritual Life: Track Four.** Nouwen understands that we minister from our own brokenness. For contemporary ministry, Nouwen sees this as our greatest strength, since the world is, in fact, broken, and this allows people to encounter the Gospel through us.

Pennington, M. Basil. *Centering Prayer*. New York: Image Books, 1980. **Union: Track Three.**

_____. *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures*. Crossroad, 1998. **Meditation and Scripture: Track Two.** This is an excellent resource geared to introducing us to the meditation of Scripture.

TWENTIETH CENTURY & CONTEMPORARY PROTESTANT SPIRITUALITY (Listed Alphabetically)

Bonhoeffer, Dietrich (1906-1945).

Note: Bonhoeffer has emerged as a twentieth century prophet whose theology was formed in the crucible of the Nazi regime. Educated in the elite atmosphere of the great German universities, he was positioned to become a noted theologian. His choices, however, were directed by a passion for truth, and they drove him from the establishment and ultimately to his martyrdom. His dramatic death placed an immortal exclamation mark on his writings; it is a delightful impossibility to escape his spell once we experience the man, his times, and his writings. For a biography, see Mary Bosanquet, The Life and Death of Dietrich Bonhoeffer (New York: Harper & Row, Pub., 1968).

_____. *The Cost of Discipleship*. New York: Macmillan Company, 1963. **Theology of the Spiritual Life: Tracks One and Two.** This classic was an immediate bombshell in the Lutheran community, and indeed, the Protestant Church at large. He addresses the problem of pressing God's grace to the point of neglecting human responsibility: "We Lutherans have gathered like eagles round the carcass of cheap grace, and there we have drunk the poison which has killed the life of following Christ" (p. 57). This is a must read for Evangelicals who wish to take discipleship seriously.

_____. *Life Together*. New York: Harper & Row, 1954. **Disciplines and Community: Track Two.** This is a must read for those interested in community. It was written in 1939 when the Gestapo closed down his seminary at Finkenwalde. Here Bonhoeffer wrote his thoughts about community based on his experience. It was his conviction that Christianity needs to regain a deep sense of community in order to come alive again.

_____. *Letters and Papers from Prison*. New York: Macmillan Company, 1953. **Biography: Tracks One and Two.** These truly amazing letters open up to us the heart of a great man facing his pending death. They are therefore not casual words written in leisure, but are rather intensely probing letters searching for the imperishable in the perishable. These letters are haunting and unforgettable.

_____. *A Testament to Freedom*. Eds. G.B. Kelly & F. B. Nelson. San Francisco: Harper, 1990. **Theology of the Spiritual Life: Tracks One and Two.** This is a selection of Bonhoeffer's writings including his sermons, and it is an excellent way to become intimate with Bonhoeffer. The editors have prepared a wonderful selection of his works, interspersing historical and biographical throughout as background for his writings. There are many documents not available elsewhere in English, esp. his sermons and letters.

Bounds, E. M. *The Complete Works of E. M. Bounds*. Grand Rapids: Baker, 1990. **Prayer: Track Two.** This 568-page collection of works by Bounds contains some very powerful material on prayer.

Elliot, Elisabeth. *Shadow of the Almighty: The Life and Testament of Jim Elliot*. San Francisco: Harper, 1958. **Biography: Track One.** This is contemporary Christian biography at its best.

Foster, Richard.

Note: It may be said that Foster, a Quaker, picked up the mantle from Tozer as the foremost Protestant authority on spirituality. The big difference between the two is that Tozer wrote to inspire, whereas Foster, while inspirational, writes to inform us about how to do it. Foster writes in a surprisingly simple and utterly unpretentious way, but behind it all is a vast amount of experience and reading. He is a modern spiritual "master," and the booming contemporary interest in spirituality owes him a huge debt.

_____. *Celebration of Discipline*. San Francisco: Harper & Row, 1988 revised ed. **Disciplines: Track Two.** See General References/Introductions to Spiritual Direction Above.

_____. *Prayer: Finding the Heart's True Home*. San Francisco: HarperCollins, 1992. **Prayer: Tracks Two and Three.** This book is every bit a classic as his *Celebration*, and should be read by every seminary student before graduating from Seminary. A tremendous amount of practice and reading has gone into this; he covers the basics on every type of prayer and gives advice and encouragement to those who wish to deepen their prayer lives. Moreover, Foster is sensitive to the Charismatic aspect of the Christian life.

_____. *Money, Sex and Power: The Challenge of the Disciplined Life*. Harper and Row, 1985.

_____. *Freedom of Simplicity*. San Francisco: HarperCollins, 1989.

Hallesby, Ole. *Prayer*. Augsburg, 1931, 1959, 1994. **Prayer: Track Two.** This is a classic study on prayer.

Johnstone, Patrick. *Operation World: The Day-by-Day Guide to Praying For the World*. Grand Rapids: Zondervan, 5th Edition, 1993. **Prayer: Track Two.** It is a helpful guidebook for praying for world missions.

Lewis, C.S. (1895-1963).

Note: The magnitude of Lewis' influence on twentieth century Christian thought is hard to exaggerate. He was a brilliant philosopher and literary man who became an apologist for the

Faith to a skeptical and unbelieving world. Evangelicals saw in him a true believer with an uncommonly gifted soul and intellect who opened up to them a whole new world of imagination and symbolism. He and his Oxford friends and colleagues (they called themselves "the Inklings"), esp. JRR Tolkien who wrote The Hobbit, and The Lord of the Rings, have such an aura of mysticism about them that once one gets hooked on their lives and writings, one can never escape their charm. Many biographies have been written on Lewis, and students are encouraged to read him (he wrote many books) and about him for their own spiritual stimulation and growth.

_____. *The Discarded Image*. Cambridge: Cambridge University Press, 1964. **Theology of the Spiritual Life: Track One**. This is a little known but important entryway into Lewis' heart and mind. This is, in effect, the course he taught to inform his students about the ancient and medieval world-view, its philosophy and spirituality.

_____. *The Four Loves*. New York: Harcourt, Brace and Jovanovich, 1960. **Self Awareness: Track One**. In this work Lewis sorts out our human affections, uncovering the forces within that drive us. This is an excellent book for those who want to assess their emotional makeup in light of the truth that "God is Love," and in light of the command to love God and our neighbor.

_____. *A Grief Observed*. New York: Bantam Book, 1964. **Theology of the Spiritual Life: Tracks One and Two**. Written by Lewis after having experienced the pain and death of his wife, it describes his search to find God in his grief.

_____. *Mere Christianity*. New York: Macmillan, 1943. **Theology of the Spiritual Life: Track One**. This is a classic introduction to what the Christian life is all about that has benefitted many.

_____. *The Screwtape Letters* (1961). **Discernment: Track Two**. It is a fanciful correspondence between two devils that contains many insights into demonic activity in our lives.

_____. *Surprised by Joy*. New York: Harcourt, Brace & World, Inc., 1955. **Biography: Track One**. This is an autobiography that focuses mainly on Lewis' spiritual journey, and it has become a classic. He looks deeply within his own soul to describe his pursuit of Joy that ultimately led him to Jesus. For art of expression and color of character and imagination, one cannot read a better autobiography.

_____. *Till We Have Faces*. New York: Harcourt, Inc., 1984 renewed copyright of 1956 ed. **Allegorical Fiction: Tracks One, Two, and Three**. Lewis was always haunted by the Greek myth of Cupid and Psyche, and he retells it here with great power. It may be Lewis' best novel (he thought it his best work); it leaves a profound impression on the reader, revealing the inner workings of the human soul in symbol and myth. Very readable, one will want to reread it, for it is rich.

Murray, Andrew. *With Christ in the School of Prayer*. New York: Revell, 1953. **Prayer: Track Two**. This is a classic study on prayer.

Nee, Watchman. *The Normal Christian Life*. Christian Literature Crusade, 1957, 1961. This classic study describes the kind of exciting life God intends His people to experience here on earth.

_____. *Spiritual Authority*. New York: Christian Fellowship Publishers, Inc., 1972.

Packer, J. I. *Knowing God*. Downers Grove, IL. InterVarsity Press, 1973. **Theology of the Spiritual Life: Track One**. Certainly this is one of the most popular contemporary Protestant classics on spirituality. For those who have read deeply in spiritual theology this work will seem inadequate and elementary. However, it has been a helpful beginning place for many evangelicals.

_____. *Rediscovering Holiness*. Servant, 1992. **Theology of the Spiritual Life: Track Two**. Packer argues here that appreciating God's holiness is the key to spiritual growth.

Peterson, Eugene.

Note: Eugene Peterson is a biblical scholar (Ph.D. in Old Testament from Johns Hopkins) who decided to be a pastor rather than an academician. His main interest, however, is in the area of spiritual formation. He has become, along with Richard Foster, a major authority on spirituality among the Protestants.

_____. *Five Smooth Stones for Pastoral Work*. Atlanta: John Knox Press, 1975.

_____. *Under the Unpredictable Plant*. Grand Rapids: Eerdmans, 1992. **Biography: Track One**. This is a wonderful book in which Peterson chronicles his life as a minister, describing himself as a Jonah trying to escape to Tarshish from his true calling in Nineveh. We catch a glimpse of all the wonderful books that have mentored him over the years. Like all of Peterson's work, it is well-written, provocative, and thoughtful.

_____. *Working the Angles*. Grand Rapids: Eerdmans, 1987.

Piper, John. *Desiring God: Meditations of a Christian Hedonist*. Multnomah, 1986. This book develops the thesis that God is most glorified when we are most satisfied in Him. Piper comes from a heavily Reformed perspective.

_____. *A Hunger for God: Desiring God through Fasting and Prayer*. Crossway, 1997. **Disciplines: Track Two**. It provides a good introduction to fasting. An appendix contains quotes on fasting from dozens of writers throughout Church history.

_____. *The Pleasures of God: Meditations on God's Delight in Being God*. Multnomah, 1991. **Theology of the Spiritual Life: Track Two**. It focuses on the greatness of God in creation and redemption as an encouragement to our own spiritual formation. Again, Piper writes from a heavily Reformed perspective.

Tozer, A.W. (1897-1963).

Note: Tozer is the pioneer among twentieth century evangelicals (he was a pastor in the Alliance Church) who ventured into the broad and deep arena of Christian mysticism, bringing to light the old masters of spirituality to evangelicals who tended to believe that everything good began with the Reformation. We owe this man a tremendous debt. He was God-taught (he did not go to Seminary), yet a scholar of incredible range. He is an authentic mystic. One may read about this incredible man in David J. Fant's biography A.W. Tozer: A Twentieth Century Prophet (Harrisburg, PA: Christian Publications, Inc., 1964).

_____. *The Christian Book of Mystical Verse*. Camp Hill, PA: Christian Pub., 1991 reprint of 1963 ed. **Union: Track Three**. This is Tozer's collection of great spiritual or "mystical" poems ranging over the two thousand years of Church history. They make for a wonderful meditation and draw the soul up to God in worship. For those who have a difficult time with the term "mystic," Tozer supplies in his introduction a very thoughtful and clear idea of what this means for the evangelical.

_____. *The Knowledge of the Holy*. New York: Harper & Row, Pub., 1975. **Theology of the Spiritual Life: Track One**. This classic is a great place to start for those who think that the realm of theology is and must be an abstract, spiritually dry wasteland. He takes the classical attributes of God and provides short chapters for each, showing their import for the spiritual life.

_____. *The Pursuit of God*. Camp Hill, PA: Christian Pub., Inc., 1982. **Theology of the Spiritual Life: Tracks Two and Three**. This is a great book, and all Christians should read it. Here Tozer is at his best, passionately calling Christians to the higher life and encouraging them to aspire to the greatness that is God.

_____. *When He is Come*. Harrisburg, PA: Christian Pub., Inc., 1968. **Theology of the Spiritual Life: Track Two**. This is a series of sermons on the Holy Spirit and His role in the Christian life. Vintage Tozer, it blasts the evangelical establishment for minimizing the work of the Spirit in our lives, capitulating to a doctrinal knowledge of Him rather than an experiential one.

_____. *The Best of A.W. Tozer*, ed. W. Wiersbe.

Willard, Dallas. *In Search of Guidance*. San Francisco: HarperCollins, 1993. **Discernment: Track Two.**

CHARISMATIC SPIRITUALITY

Bennett, Dennis J. *Nine O'clock in the Morning*. South Plainfield, NJ: Bridge Pub., Inc., 1970. **Biography, Track One.** This simple book describes the experience of an Episcopal Priest at the very beginning of the charismatic renewal in the 1960s.

Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids: Zondervan. **Theology of the Spiritual Life, Track One.** Deere, who was an OT professor at Dallas, writes from the perspective of an evangelical moving into the Charismatic movement.

_____. *Surprised by the Voice of God: How God Speaks today Through Prophecies, Dreams, and Vision*. Grand Rapids: Zondervan, 1996. **Theology of the Spiritual Life, Track One.**

Hummel, Charles E. *Fire in the Fireplace*, 2nd ed. Downers Grove, IL: IVP Press, 1993. **Theology of the Spiritual Life, Track One.**

Lloyd-Jones, Martin. *Joy Unspeakable*. Wheaton, IL: Harold Shaw Publishers, 1984. **Theology of the Spiritual Life, Track One.** Lloyd-Jones was powerful Welsh preacher in London and a student of revival. Coming from a Reformed perspective, he never-the-less argues for a “sealing” and a baptism of the Spirit which draws the Christian into a higher state of sanctification and assurance (2nd experience after regeneration).

McDonnell, Kilian, and Montague, George T. *Christian Initiation and Baptism in the Holy Spirit*, 2nd revised ed. Collegeville, Minnesota: 1994. **Theology of the Spiritual Life, Track One.** This exegetical and historical study birthed out of the charismatic renewal in the Roman Catholic Church explores the complex relationship between the sacrament of baptism and the subsequent baptism in the Holy Spirit.

Nee, Watchman. *The Release of the Holy Spirit*. Cloverdale, IN: Sure Foundation, 1965. **Theology of the Spiritual Life, Track One.**

MODERN PSYCHOLOGICAL SPIRITUALITY

*Note: The revolution that Freud and Carl Jung began at the beginning of the twentieth century cannot be ignored, although we may not agree with their philosophy, methods, and conclusions. Of the two, Jung has had a more lasting following, particularly among Christians. Jung drew inspiration for his ideas from many places, not the least of which was Gnosticism, departing from orthodoxy especially in his understanding of evil. He is essentially a dualist; unlike the Fathers who believed evil has no ultimate reality in and of itself (evil = the deprivation of good per St. Augustine, or a “parasite” on the good), he believed that evil is an autonomous entity with its own power base, and that its origin is found in God Himself (i.e. both good and evil find their origin in God). Because it does not separate evil from God, there is something profane about his system of belief, and those who engage in it run the risk of staging a “black mass” within the soul (Leanne Payne, *The Healing Presence*, p. 251). Moreover, we may trace the blurring of good and evil in our culture, in part at least, to Jung and the resurgence of Gnosticism. According to*

Jung, Jesus Christ is our model of the truly “integrated” soul, who dealt with his “shadow” (“shadow” = our sinful “dark side;” even Christ had his shadow = Antichrist) by sacrificing himself on the cross in behalf of Himself and thereby making a way for us to become integrated as well. By “integrated,” Jung meant that the individual works to unify the various aspects of the soul which are by nature fragmented, and overcomes the “selfish” shadow within. This simplification, of course, does no justice to Jung’s depth of original thinking and scholarship. Jung added a whole new dimension to the study of spirituality in that in him we have a modern scientist who brought to the table a unique perspective on the human soul, when the rest of the scientific community in his day tended to ignore it completely. His work on dreams is esp. important. For a critique of Jung, see Jeffrey Satinover, The Empty Self: C.G. Jung and the Gnostic Transformation of Modern Identity (Westport CN: Hamewith Books, 1996).

Kelsey, Morton.

***Note:** Kelsey would consider himself a “Jungian” psychologist in that he has been deeply influenced by Jung’s writings and practiced his methods in counseling. He does not necessarily agree with all of Jung’s views and conclusions. Kelsey was a churchman (an Episcopal priest), an educator (Notre Dame), and a popular lecturer and retreat leader who is deeply interested in spirituality. He speaks from years of clinical experience. Kelsey is not “evangelical” in his view of Scripture and we will not be comfortable with all that he says. (He considers the Old Testament an inferior stage of religious development and feels free to criticize it.) However, his writings are stimulating and are certainly worth reading. Again, discretion is needed when reading his works.*

_____. *Dreams, a Way to Listen to God.* New York: Paulist Press, 1978. **Self Awareness: Track One.**

If we truly wish to be biblical, then we cannot ignore the fact that God communicated to his people many times in both the Old and New Testaments through dreams. To write off a large part of our lives, i.e. our dream life, as of no consequence is unthinking and rash. In this book Kelsey does us the service of providing a brief introduction to the importance of dreams in our lives from a Christian perspective. Given the lack of material on this subject, this book is of great value.

_____. *Encounter with God.*

_____. *God, Dreams and Revelations.*

_____. *Healing and Christianity.*

_____. *The Other Side of Silence: A Guide to Christian Meditation.* New York: Paulist Press, 1976.

Meditation and Contemplation; Tracks Two and Three. This is a major work on the subject in that Kelsey addresses this ancient discipline from the perspective of a psychologist. It is at the same time scholarly, anecdotal, and very practical. He has a way of anticipating our questions and objections and addressing them in a very satisfying way.

_____. *Adventure Inward: Christian Growth through Personal Journal Writing.*

Meseguer, Pedro, S.J. *The Secret of Dreams.* Westminster, MD: The Newman Press, 1960.

Self Awareness: Track One. Father Meseguer was a noted psychologist in Spain, who wrote about the phenomenon of dreams from a Catholic perspective. It is a scholarly work, receiving the Spanish Psychological Society’s Pilar Sangro Prize, along with an Imprimatur.

Payne, Leanne.

***Note:** Leanne Payne is the founder and president of Pastoral Care Ministries (PCM). She is a noted Christian psychologist with many years experience in counseling. She is solidly in the tradition of classic Trinitarian spirituality and has been deeply influenced by C.S. Lewis. She is aware of modern psychological movements, esp. Jungianism, and provides a helpful criticism and alternative. Her works are recommended without hesitation and form the core of this section on psychology in our Bibliography.*

_____. *The Broken Image.* Grand Rapids: Baker, 1996. **Self Awareness: Track One.** This book is written for those dealing with homosexuality in their lives. In it she outlines root causes of

homosexuality, and guides the reader in searching out one's sexual identity. Throughout she is an advocate of healing prayer as a means to deep healing.

_____. *Crisis in Masculinity*. Grand Rapids: Baker, 1995. **Self Awareness: Track One**. Payne addresses men who are insecure and unaffirmed in their masculinity. She works with the assumption that the image of God includes both masculine (power to initiate) and feminine (power to respond) and that both aspects are in all men and women. Healthy androgyny occurs when men are in touch with their feminine side, and women with their masculine side. The book therefore deals with both men and women in their sexual identity.

_____. *The Healing Presence*. Grand Rapids: Baker, 1995. **Psychology of the Spiritual Life: Tracks One, Two, and Three**. This book is suitable for all three tracks because it not only addresses the issue of self awareness but also ranges into the goal of all true spirituality, that of union with God.

_____. *Listening Prayer*. Grand Rapids: Baker, 1994. **Discipline & Self Awareness: Tracks One and Two**. In this book the author tells us how to listen to God through keeping a prayer journal. This exercise is crucial, especially for maintaining and evaluating Spiritual Formation Guided Learning Experiences.

_____. *Real Presence*. Grand Rapids: Baker, 1995. **Psychology of the Spiritual Life: Tracks One, Two, and Three**. This exuberant book opens up to the reader what God wants to effect in every believer's soul: life in joyful union with God.

Shuster, Marguete. *Power, Pathology, Paradox: The Dynamics of Evil and Good*. Grand Rapids: Zondervan, 1987. **Theology of the Spiritual Life: Tracks One and Two**. Shuster is a pastor with a Ph.D. in clinical psychology from Fuller. Her volume speaks to the issue of evil in general and the more unusual manifestations of evil such as demonic possession and paranormal phenomena. It would be beneficial to those who have had such manifestations in their background.

ETHICAL AND MORAL SPIRITUALITY

Aquinas, Saint Thomas. *Commentary on Aristotle's Nicomachean Ethics*. C. I. Litzinger, trans. Notre Dame, IN: Dumb Ox Books, 1964. **Ethical and Moral Spirituality: Track Two**. When approaching ethics, especially in a Western context, one cannot bypass Aristotle and his massive influence in ethics through the mediation of Aquinas.

_____. *The Virtues*. John Patrick Reid, trans. Providence, RI: The Providence College Press, 1951. **Ethical and Moral Spirituality: Track Two**. A return to Aquinas is behind the new "virtue ethics" movement that has emerged in addressing the chaos in the field of ethics brought about by the rejection of moral absolutes in our culture.

Bonhoeffer, Dietrich, ed. by Eberhard Bethge. *Ethics* (New York: Macmillan Co., 1955). **Ethical and Moral Spirituality: Track Two**. This is an important historical piece written during the chaos of the war years and published posthumously, addressing the great moral dilemmas generated by a "Christian nation" (i.e. Germany) that failed so completely. Its weakness is the lack of absolutes supporting his ethics; its strength is his radical demand for a Christ-like spontaneity in every ethical situation.

Capps, Donald. *Deadly Sins and Saving Virtues*. Philadelphia: Fortress Press, 1987. **Ethical and Moral Spirituality: Track Two**.

Cessario, Romanus. *The Moral Virtues and Theological Ethics*. Notre Dame, IN: University of Notre Dame Press, 1991. **Ethical and Moral Spirituality: Track Two**.

Crossin, John W. *What are they Saying about Virtue?* New York, Paulist Press, 1985. **Ethical and Moral Spirituality: Track Two.**

DeMarco, Donald. *The Heart of Virtue.* San Francisco: Ignatius Press, 1996. **Ethical and Moral Spirituality: Track Two.**

_____. *The Many Faces of Virtue.* Steubenville, OH: Emmaus Road Publishing, 2000. **Ethical and Moral Spirituality: Track Two.**

_____. *Virtue's Alphabet: From Amiability to Zeal.* New Hope, KY: St. Martin de Porres Press, 2003. **Ethical and Moral Spirituality: Track Two.**

Gula, Richard. *The Good Life: Where Morality and Spirituality Converge.* Paulist Press, 1999. **Ethical and Moral Spirituality: Track Two.** Gula describes the “good life” as one where true spirituality gives birth to a robust and growing morality which is ultimately reflected in our actions.

Gutiérrez, Gustavo. *We Drink From Our Own Wells: The Spiritual Journey of a People.* Orbis Books, 1985. **Ethical and Moral Spirituality: Track Two.** We are invited to explore the social dimensions of spirituality through this work that presents all of life as the loci for spiritual formation. Gutiérrez warns of the dangers of individualism and spiritualism in spiritual formation which may prohibit us from responding to God in the present and in the concrete experiences of life, particularly the experiences of the oppressed and marginalized.

Kreeft, Peter. *Back to Virtue.* San Francisco: Ignatius Press, 1992. **Ethical and Moral Spirituality: Track Two.**

_____. *Catholic Christianity.* San Francisco: Ignatius Press, 2001. **Ethical and Moral Spirituality: Track Two.**

_____. *Summa of the Summa.* San Francisco: Ignatius Press, 1990. **Ethical and Moral Spirituality: Track Two.**

Niebuhr, Reinhold. *Leaves from the Notebooks of a Tamed Cynic.* New York: Meridian, 1929. **Ethics: Track Two.** During his first pastorate in Detroit in the 1920s, Niebuhr journaled his experiences of urban ministry, poverty, and racial discord and the “disconnect” with his own seminary training and idealism in the face of sin. He wrote as a pastor confronting a ministry situation for which he felt ill-prepared.

O'Connor, Elizabeth. *Cry Pain, Cry Hope: A Guide to the Dimensions of Call.* Washington, DC: The Servant Leadership School, 1987. **Calling: Tracks One and Two.** Recognizing that identifying one's call, or vocation, to service is a critical aspect of spiritual formation, O'Connor's book provides invaluable insight into how to identify call based on involvement in community, mission, and God's work in our lives in the past that prepares us for the future.

Murray, John. *Principles of Conduct* (Grand Rapids: Eerdmans, 1957). **Ethical and Moral Spirituality: Track Two.** Classic Reformed perspective.

O'Keefe, Mark. *Becoming Good, Becoming Holy: On the Relationship Between Christian Ethics and Spirituality.* Paulist Press, 1995. **Ethical and Moral Spirituality: Track Two.** O'Keefe seeks to recover that interconnection between morality and spirituality through a renewal of right relationships: with God and with others. Morality and spirituality converge in two responses to God's gracious call: worship of the Living God and moral living.

Pieper, Josef. *The Four Cardinal Virtues*. Notre Dame, IN: University of Notre Dame Press, 1966. **Ethical and Moral Spirituality: Track Two.**

Shearer, Jody Miller. *Enter the River: Healing Steps From White Privilege Toward Racial Reconciliation*. Herald Press, 1994. **Ethical and Moral Spirituality: Track Two.** Through his first hand experience in dealing with his own racism, Shearer helps us understand the implications of white privilege and the repentance and spiritual transformation that is required to see how our views of ourselves and “others” are formed at the expense of those outside our dominant culture.

Willard, Dallas. *The Divine Conspiracy*. Harper and Row, 1997. **Theology of the Spiritual Life: Tracks One and Two.** Willard challenges the reader to understand the full implications of Kingdom life as God’s invitation to participate in the “Divine Conspiracy” by embracing the implications of the Sermon on the Mount.