IPP610G Spirituality, Prayer, Social Engagement: Texts, Contexts, and Critical Reflection
Intensive Session: January 5-9, 2015

This course will investigate the spirituality of teachers from the Medieval and Reformed Christian traditions, such as Francis and Clare of Assisi, Bonaventure, Ignatius of Loyola, Martin Luther, Teresa of Avila and John of the Cross, John Calvin, Jonathan Edwards and Howard Thurman. We will explore the implications for one's prayer life and social engagement that arise from critical reflection on the teaching and experiences of these models, mentors, and sources of wisdom.

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SCHEDULE: Monday, January 5—Friday, January 9

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<th>Day</th>
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<td>Thursday</td>
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<td>(Consultation with Professor re: Final Paper)</td>
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In addition, 10 contact hours will be counted through Distance Education course requirements on an LTSP Moodle Site and through viewing assigned Film Series

COURSE OBJECTIVES:
- Name and apply three approaches to the study of Christian Spirituality [2.1].
- Examine spiritual classics as important historical-cultural artifacts and literature and as living wisdom documents that invite contemplative reflection and existential response [1.1].
- Discover the implications for one’s prayer life and social engagement through critical reflection on the teaching and experience of selected spiritual teachers [3.3].
- Evaluate the transformative potential of the study of spirituality and of spirituality classics by engaging one specific contemporary cultural challenge of interest/care to you (such as: theological [Biblical, liturgical], social, ecological, environmental, etc.) [4.2]

ADVANCE PREPARATION and REQUIRED READINGS:
In advance of the first session of the class, students are to have read
- Belden C. Lane. Ravished by Beauty: The Surprising Legacy of Reformed Spirituality. (New York: Oxford, 2011). [ISBN 978-0-19-975508-0] [Read Prologue, Ch. 1, Ch. 2 or 5, and Ch. 6. These will be discussed in class 1/8]
- Editor’s Introduction and Selected Chapters* from Arthur Holder, ed., Christian Spirituality: The Classics. (New York: Routledge, 2010) [ISBN 978-0-415-77602-8] [Bonaventure (Ch. 10) – for 1/5 *Bonaventure (Ch. 10) – for 1/5 *Bonaventure (Ch. 10) – for 1/5
*Martin Luther (Ch. 16) – for 1/6 *Teresa of Avila (Ch. 18) – for 1/7 *Teresa of Avila (Ch. 18) – for 1/7 *Teresa of Avila (Ch. 18) – for 1/7
*Dietrich Bonhoeffer (Ch. 28) [optional] – for 1/6 Calvin/Edwards in Lane as above - 1/8 Calvin/Edwards in Lane as above - 1/8 Calvin/Edwards in Lane as above - 1/8
*Ignatius of Loyola (Ch. 17) -- for 1/6 *John of the Cross (Ch. 19) – for 1/7 *John of the Cross (Ch. 19) – for 1/7 *John of the Cross (Ch. 19) – for 1/7
*Howard Thurman (Ch. 29) – for 1/8 Howard Thurman (Ch. 29) – for 1/8 Howard Thurman (Ch. 29) – for 1/8

*One Chapter [from Holder] of Your Choice – for 1/9

[Note: no “n” at end of “eflanaga”]
Additionally, **ONLINE REQUIREMENTS AND CONTACT HOURS**, students should

- Complete one Horizon Analysis [details and example below] for the Schneiders’ article. Post on the Moodle Site by **December 15**. Students should review these postings and comment on at least two of them by **December 19**. [2 hours]

- Notice the question that Lane brings to spiritual teachers, Calvin and Edwards (Lane, 2).
  
  “I’ve come to this unforgiving terrain (in the high desert country of western Wyoming) to write about the often-maligned Calvinist spirituality that, for better or worse, has formed my American Presbyterian way of thinking about God and the world. I’m here to ask how my religious roots relate to such a landscape. How does a Reformed spirituality of desire resonate with the energies of this place? What are the resources in a tradition like mine for addressing the ecological concerns that arise from the land?” (2)

*Consider a question* you would like to bring to the spiritual teachers to be studied in this course. We will discuss your considerations during our first class. [Email your question to me by Dec. 30.]

- View Diarmaid MacCulloch, *History of Christianity: The First Three Thousand Years* (Ambrose Video Publishing, 2010). These are six one-hour presentations [6 hours]. Videos can be rented, purchased, borrowed a local library, or from the KML on reserve.

- **Optional**: Read one entire “classic” of **one of the spiritual teachers to be treated in the course or the one of your choice**. This was a suggestion offered by a former student in this course.

**REQUIREMENTS:**

1. Completion of all reading, viewing and assignments as described above.
2. Attendance, punctuality and active participation in all sessions of the course.
3. A final written research paper of 25-30 pages (DMin); 40-45 pages (Ph.D), on a topic agreed upon with the instructor during the intensive week, due **FEBRUARY 19, 2015**.

**HORIZON ANALYSIS** Directions and Example.

1. The **Meaning and Task of Horizon Analysis**
   Horizon Analysis is a model of adult education in which all the content- the new knowledge presented- is most faithfully examined through the learner’s own horizon analysis. It is a model of education that is contrary to the “banking” method in which we received new knowledge without any, or very little, critical analysis and reflection- being content to accept the word of the “expert” and then “pass it on” or, in some cases to reject it out of hand.

2. The **Challenge of Horizon Analysis**
   a) To know ourselves- to know the limit (the boundaries) of our mental and emotional perceptions, experience, interest, etc. and
   b) To allow ourselves to come into possession of ourselves in a new way from engaging the new knowledge- to expand our mental and emotional horizons- and finally,
   c) To take responsible action from the new perspective that has been gained.

3. **Elements in Entering the Process of Horizon Analysis**
   Horizon Analysis is a way to examine, to become aware of the unfolding of our own desires, of obstacles to that unfolding and our liberation from those obstacles. It is a way of enabling us to become authentic persons- and to live in authentic communities.
   After reading an assignment (or receiving in-put from a classmate or professor), it is important to reflect on, come in touch with my own assumptions, issues, and experiences as they coincide with the material I have read or heard.
   A way to do this is to reflect on the following questions:
   1) What attracts me here and why?
   2) What do I resist [or find confusing] and why?
   3) What question does this material raise for me? Answer for me? Not answer for me?
   After answering those questions, it is good to discuss with others your responses and to hear theirs. [This will be done through Blackboard Postings and ‘Your Response.’]
   After listening to others’ responses [online or in class], take time to ask yourself:
   4) What does this presentation and reflection contribute to my self-understanding and the understanding of others? [#4 to be completed during our class meetings.]
HORIZON ANALYSIS
Directions

1A. Quote one sentence from the Schneiders’ reading that I am attracted to [provide page number] and,  
1B. In one sentence, tell why I am attracted to that idea/statement.

2A. Quote one sentence from the Schneiders’ reading that I resist or am confused by [provide page number] and,  
2B. In one sentence, tell why I resist that idea/statement or am confused by it.

3. Identify one question you have. It can be either  
   • a question raised by the reading  
   • or a question that was answered by the reading,  
   • or a question not answered by the reading.

HORIZON ANALYSIS: EXAMPLE and Reference


1A. “In short, although the field of spirituality is a broad terrain in which personal, practical, and theoretical projects are pursued and interact, the academic discipline of spirituality is primarily the research discipline whose specific objective is the expansion of our knowledge and understanding of the God-human relationship” (16).

1B. I am attracted to this distinction between the field of spirituality and spirituality as an academic discipline because it minimizes the impulse to consider the study of spirituality as something “soft” rather than “rigorous.”

2A. “For example, the scholar (using an anthropological approach to the study of spirituality) would probably be less interested in the history or theology of mysticism in relation to social change than in how mystical experience interacted with political involvement in the non-violent teaching and practice of Martin Luther King, Jr., and how black preaching as rhetoric inaugurated ordinary oppressed people into that mystical-prophetic dynamic”(28).

2B. I resist the implication that the three approaches to the study of spirituality (historical, theological, and anthropological) function more independently rather than interdependently.

3. A question that was raised for me is a question that was raised in the article: “In a class on Christian prayer, is it legitimate or desirable to lead students in, or to assign exercises in, praying, or to require students to report on their personal prayer experience?”(30).