DMIN 7123 Theological and Historical Perspectives on Missional /Spiritual Formation
(3 hours)

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Cell 615 830-7210
July 13-17, 2015
M–F 8:00 –5:00
Evening Assignments

HST and ICS’s Mission in DMin in Missional and Spiritual Formation
The faculty of HST/ICS view their work as integral to the university’s mission: to integrate Christian faith and practice with academic excellence. This mission is carried out not only in the classroom but also by involvement in numerous services to the church and the larger community. The HST and ICS are located in the College of Theology and Ministry, and are vitally engaged in its goals and tasks. The stated mission of the college is to help students deepen their relationship with God and to equip them for service in the kingdom of God.

The mission of the DMin program is to spiritually form servants who live missionally in the world and are capable of leading and training those in their spiritual care to fully participate in mission dei (God’s mission for creation).

Course Description
Building off of DMIN 7113, this course will consider the biblical foundations, historic implementations, and practical applications of Christian spirituality in order to apply biblically faithful and culturally relevant “transformissional” strategies to one’s ministry. This will include extensive encounters with historical spiritual masters, focusing on their relevance for evangelism and mission. It will also include a historical survey attempting to understand past theological movements that led to and away from full engagement in God’s purposes. This will lead to a consideration of contemporary forms of spirituality and their effectiveness.

Transformissional is a newly coined term for the purpose of expressing the full transformation of the individual into the mission of God. It is not simply a transformation of the heart and mind, but the corresponding holistic participation in God’s mission for that individual in every life circumstance.

Course Requirements

Pre-Course Assignments
Readings: The study participant is expected to read the required texts in preparation for the course. In the place of an entry exam, the student is required to hand in a brief (5 pages double-spaced) book review for each of the required texts. Admittance to the course will be dependent on this pre-course work. The reviews are due one week before students arrive for the first day of the course (due July 6, email as WORD attachments to gary.holloway@lipscomb.edu).
Positioning Essay:

**Essay 1:** After completing the course readings, the student will write a 2,000 word essay concerning her or his understanding of “spiritual formation.” The essay is to include a thoughtful and historically accurate definition as well as a brief historical survey of “Christian Spirituality.” Due the first day of course (July 13)

**Mid-Course Assignments. Essay 2 and class presentation:** The student will select one of the time periods covered in the course (see below) and with 2-3 other students will lead a discussion in class on that period. The student will then write a 1,000 word essay reflecting on that time period (due the day after the presentation). Class attendance all five days is required.

**Post-Course Assignments.**

**Response essay: [DUE September 9]** Select one of the works in the supplementary reading bibliography and write a 2,000 word response essay answering the following questions:
1. In consideration of the themes and definitions of the course experience, how does this particular author contribute to the discussion?
2. What are elements in the work that you find particularly challenging? Why?
3. What is the overall value of this work to your spiritual development?

**Final Paper: [DUE October 28]** This paper is the primary focus of this course. Each paper written for the DMin course work ought to provide developmental value toward one’s final project.

The student will write a 15-20 page paper evaluating the spiritual history of one’s particular ministry. What are the spiritual practices that shaped the church? How has prayer been understood? Bible study? Worship? What are seen as “the best years in the life of the church”? Why? The student is then to reflect on his or her own personal spiritual story. Engage in the same questions.

The paper should end with a carefully constructed “rule of life” for both the church and the individual. What resources might be used from the spiritual masters that would contribute to a deeper spirituality?

Criteria for Evaluation of Paper:

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<thead>
<tr>
<th>Criteria</th>
<th>Weight</th>
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<tbody>
<tr>
<td>Style and organization</td>
<td>25%</td>
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<tr>
<td>· Form, grammar, clarity of development, strong conclusion</td>
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<tr>
<td>Content</td>
<td>25%</td>
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<tr>
<td>· Clearly presented, subject fully treated, presented topic appropriately</td>
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<tr>
<td>Sources</td>
<td>25%</td>
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<tr>
<td>· Use of sources, documentation in paper, bibliography complete and appropriate</td>
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<td>Insight and application</td>
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**Grading**

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Position essay</td>
<td>10%</td>
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<tr>
<td>Book Reviews</td>
<td>20%</td>
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<tr>
<td>Class Presentation, essay, and participation</td>
<td>20%</td>
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<tr>
<td>Response Essay</td>
<td>20%</td>
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<tr>
<td>Research Paper</td>
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Grading Scale:
- A = 93-100
- B = 84-92
- C = 70-83
- D = 60-69
- F = 59 & below

**Required Course Materials**

**Primary text:** *Christian Spirituality: volumes I, II, III*. Crossroad, 1996.

**Course Learning Objectives**

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<tr>
<th>Learning Objectives</th>
<th>How Delivered</th>
<th>How Assessed</th>
<th>Goals</th>
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<tbody>
<tr>
<td>Develop critical awareness of classical texts and masters of Christian Spirituality</td>
<td>Pre-course readings, lecture, readings from class packet, media, class discussion</td>
<td>Class participation, Book reviews, entry essay and final project.</td>
<td>Capacity to appropriate material in final project</td>
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<tr>
<td>Recognize the influence of the classic spiritual disciplines on the great writers of the past</td>
<td>Pre-course readings, lecture, readings from class packet, media, class discussion</td>
<td>Class interaction, personal interview, entry essay and final project.</td>
<td>Application in project and follow up interview that reflects understanding and Spiritual insight.</td>
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<tr>
<td>Describe historical movements that led to and away from the purposes of God for life</td>
<td>Pre-course readings, lecture, readings from class packet, media, class discussion</td>
<td>Class interaction, entry essay, final project.</td>
<td>Understanding demonstrated in class discussion and final project</td>
</tr>
<tr>
<td>Demonstrate a thorough understanding of the various spiritual disciplines and their purpose</td>
<td>Pre-course readings, lecture, readings from class packet, media, class discussion</td>
<td>Class discussion, final project.</td>
<td>Appropriate application in final essay and project</td>
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<tr>
<td>Demonstrate the ability to teach the appropriate use of the</td>
<td>Pre-course readings, lecture, readings from class packet, media,</td>
<td>Final project, follow up interview.</td>
<td>Appropriate application in final project</td>
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spiritual disciplines in one’s community of faith

| Compose a rule of life that will identify regular practices that lead to a deeper understanding of the work of God in one’s life | Pre-course readings, lecture, readings from class packet, media, class discussion | Final essay. | Life-changing use of spiritual disciplines and the appropriate sharing of those practices with those under one’s direction and care |

**Academic Integrity Policy**
Because Lipscomb’s primary mission is to integrate Christian faith and practice with academic excellence, integrity is important in this course. As your instructor, I will deal with each student fairly and honestly. As participants in the course of study, you are expected to do your own work on all assignments unless I indicate that collaboration is allowed on a specific assignment. Penalties for integrity violations will range from failure on the assignment involved to failure in the course. The instructor also reserves the right to report violations to members of the administration. For clarification, refer to the University’s Code of Conduct and Academic Integrity Policy (see http://academics.lipscomb.edu/page.asp?SID=12&Page=822)

**Supplemental Reading List (for course presentations and essay)**
Note: Many of these works are available in several translations or editions. The reader is free to choose that most readily available. The reading should be the complete title listed, when available, and not just excerpts.
Gregory of Nyssa (330-395). *Life of Moses*
Augustine of Hippo (354-430). *Confessions*
Pseudo-Dionysius the Areopagite (*5th Century*). *The Mystical Theology, The Divine Names*
Climacus, John (525-606). *Ladder of Divine Ascent*
Symeon the New Theologian (949-1022). *Hymns of Divine Love, Three Theological Discourses*
Bernard of Clairvaux (1090-1153). *On Loving God, Sermons on the Song of Songs*
Hildegard of Bingen (1058-1179). *Scivias (Know the Ways), Illuminations*
Francis of Assisi (1181-1226). *Canticle of Creation, The Little Flowers of St. Francis*
Clare of Assisi (1193-1253). *Letters, Form of Life (Rule), Testament*
Beatrice of Nazareth (1200-1268). *Seven Ways of Holy Love*
Mechthild of Magdeburg (1210-1282). *The Flowing Light of the Godhead*
Bonaventure of Bagnoregio (1221-1274). *The Journey of the Mind to God*
Marguerite of Porete (? – 1310). *The Mirror of Simple Souls*
Eckhart, Meister (1260-1329). *Talks of Instruction, Sermons*
Gregory Palamas (1296-1359). *Triads in Defence of Holy Hesychast*
Rolle, Richard (1300-1349). *The Fire of Love*
Tauler, Johannes (1300-1361). *Sermons*
Suso, Henry (1300-1366). *Little Book of Eternal Wisdom, Little Book of Truth, The Exemplar*
Unknown. *Theologia Germanica* (mid 14th century)
Hilton, Walter (1340-1396). *The Ladder of Perfection*
Julian of Norwich (1342-1416). *Revelations of Divine Love, Showings*
Kempe, Margery (1373-1438). *The Book of Margery Kempe*
Thomas a Kempis (1380-1471). *The Imitation of Christ*
Unknown. *The Cloud of Unknowing* (late 14th century)
Nicholas of Cusa (1401-1464). *The Letters of Mystical Theology, On the Vision of God*
Catherine of Genoa (1447-1510). *Life & Doctrine, Purgation & Purgatory, The Spiritual Dialogue*
Ignatius of Loyola (1491-1556). *Spiritual Exercises, Autobiography*
Teresa of Avila (1515-1582). *The Interior Castle, Life*
John of the Cross (1542-1591). *Dark Night of the Soul, Ascent of Mount Carmel, The Living Flame of Love*
Frances de Sales (1567-1622). *An Introduction to the Devout Life, Treatise on the Love of God*
Boehme, Jakob (1575-1624). *The Way to Christ*
Brother Lawrence (aka Herman, Nicolas) (1611-1691). *The Practice of the Presence of God*
Pascal, Blaise (1623-1662). *Pensees*
Fox, George (1624-1691). *The Journal of George Fox*
Madame Guyon (1648-1717). *Short & Easy Method of Prayer, Song of Songs of Solomon, Spiritual Torrents*
de Caussade, Jean-Pierre (1675-1751). *The Sacrament of the Present Moment, Abandonment to Divine Providence*
Therese of Lisieux (1873-1897). *The Story of a Soul*
Underhill, Evelyn (1875-1941). *Mysticism*
Teilhard de Chardin, Pierre (1881-1955). *The Phenomenon of Man, Hymn of the Universe*
Stein, Edith (1891-1942). *The Science of the Cross, Knowledge & Faith, The Hidden Life*
Weil, Simone (1909-1943). *Waiting for God, Encounters with Christ*
Merton, Thomas (1915-1968). *The Seven Storey Mountain, New Seeds of Contemplation*
Keating, Thomas (1923-). *Intimacy with God: An Introduction to Centering Prayer, Open
Mind Open Heart, Invitation to Love: The Way of Christian Contemplation

Nouwen, Henri (1932-1996). The Return of the Prodigal Son, The Road to Daybreak

Please note: If there is a spiritual classic not listed that you would rather read, please request permission from the instructor.

Course Schedule

Note: Student presentations should reflect the pre-course material in Tyson and the Christian Spirituality trilogy. They also should deal with theological topics, reacting to the Mystical Theology text. All course reading should be done before class work, but I put daily readings below for those presenting and for other class members to re-read for each day. Friday we will focus on The Mystic Way of Evangelism.

Monday, July 13

1:00-2:30. Devotional, Introduction to course.

2:30-2:45. Break.

2:45-3:30. Overview lecture on text: Mystical Theology.

3:30-3:45 Break

3:45-5:00. Overview lecture on biblical spirituality. (Christian Spirituality, I, 1-23)

Tuesday, July 14

9:30-10:30. Student-led discussion of Spirituality in the Ancient Church. (Christian Spirituality, I, 23-163, 231-491; Tyson, 53-139)

10:30-10:45. Break.

10:45-12:10. Additional discussion led by teacher.

12:10-1:00. Lunch.

1:00-2:00. Student-led discussion of Spirituality in the Medieval Era. (Christian Spirituality, I, 194-230; Christian Spirituality II, 1-235; Tyson, 140-203)

2:00-2:15. Break.

2:15-3:15. Additional discussion led by teacher.
3:15-3:30 Break.

3:30-5:00. Spiritual exercise

Wednesday, July 15

Essays due from Tuesday discussions.

8:00-8:30. Devotional.


9:45-10:00. Break.

10:00-11:10. Additional discussion by teacher.

11:10-1:00. Lunch.


2:00-2:15. Break.

2:15-3:15. Additional discussion led by teacher.

3:15-5:00. Spiritual exercise

Thursday, July 16

Essays due from Wednesday’s discussion.

8:00-8:30. Devotional.

8:30-9:30. Student-led discussion on Modern Spirituality (Christian Spirituality, III, 213-416, Tyson, 269-375)

9:30-9:45. Break.
9:45-11:10. Additional discussion led by teacher.

11:10-1:00. Lunch.

1:00-2:00. Student-led discussion on Contemporary Spirituality (*Christian Spirituality, III*, 479-544, Tyson, 376-462)

2:00-2:15. Break.

2:15-3:30. Additional discussion led by teacher.

3:30-5:00. Spiritual exercise

Friday, July 17

Thursday essays due.

8:00-8:30. Devotional.


9:30-9:45. Break.

9:45-12:00. Implications for ministerial and congregational life.

12-1:30 Lunch

1:30-4:00. Directions on final essays. Closing worship.
Class Presenters

Note: Your essay on your topic is due on the day following your class discussion. Please email me your first two choices of topic as soon as possible.

Tuesday July 14: Morning: Spirituality in the Ancient Church.

July 14: Afternoon: Spirituality in the Medieval Era.


July 15: Afternoon: Spirituality of the Reformation Era--Catholic and Protestant


July 16: Afternoon: Contemporary Spirituality