

**Carey Theological College**  
**CSF 500: Awakening to the Inward Journey**  
**Master of Arts in Spiritual Formation**

Professor: Dr. Joyce Peasgood  
[joycempeasgood@gmail.com](mailto:joycempeasgood@gmail.com)

Professor: Dr. Les Biggs  
[lbiggs@carey-edu.ca](mailto:lbiggs@carey-edu.ca)

6 credit hours, graduate level

June 5, 2017 – March 10, 2018

Intensive: June 5-11, 2017 at

Rivendell Retreat Center, Bowen Island

*While every effort has been made to be accurate as of January 1, 2017, syllabi produced before the beginning of class are subject to change.*

### Course Description

Spiritual Formation is the process of being formed by the Holy Spirit through Christ into the likeness of God. It involves both an inward journey of a deepening life with God and the outward expression of that life in compassion. This course will lay a foundation for the inward journey, while the companion course, CSF 600/610 Living in the Outward Journey, will focus on the movement outward. The themes of understanding the biblical basis for spiritual formation, appreciating the value to us of historical spiritual traditions and the importance of engaging spiritual practices will be the three guiding focus points.

### Course Objectives

After completing this course, you will be able to:

1. Practice and experience the Christian life from a biblical foundation
2. Explain how persons in various times have come to know and be formed by God
3. Use selected practices effective in the formation of love for God and for neighbor
4. Live in ways that are increasingly attentive to God, oneself and others
5. Grow in Christ and consent more freely to the love of God

### Required Reading

In preparation for the intensive, read:

*Now and Then*. Frederick Buechner. 112 pages. 5.5 hours.

*Discovering Your Personality Type: The Essential Introduction to the Enneagram (Revised and Expanded)*. 2003, Don Richard Riso and Russ Hudson.

**Activity:** Read pages 1-55 of “Discovering Your Personality Type” and take the Enneagram “test” located in these pages. Find your enneagram type in the last part of the book and read that section. 65 pages. Reading and taking the Enneagram test 4 hrs.

## Time Investment

<i>Activity/Assignment</i>	<i>Hours</i>
Intensive	50
Readings (2275 pages)	114
Writing (36 pages)	72
Web Discussion	14
Practices	20
Total Hours	<hr/> 270

**Please note:** The amount of time taken by students will vary. This information is intended to be used as an approximation for planning purposes.

## Evaluation

<b>Activity/Assignment</b>	<b>%</b>
Reading and Writing Paper	5%
Spiritual Autobiography	15%
Reflection on Autobiography	10%
SF History Paper	25%
Interior Castle Paper	15%
Examen and Gratitude Paper	10%
Spiritual Companionship Paper	10%
Online Discussion	<u>10%</u>
<b>Total Percentage</b>	<b>100%</b>

## Assignments

*Post-Intensive Assignments to be submitted in Blackboard.*

### Assignment 1

**Read:** *In Bed with the Word*. Daniel Coleman. 128 pages. 6 hours.

*"Writing as a Spiritual Discipline"* in *The Scope of our Art*. L. Gregory Jones and Stephanie Paulsell, editors. 14 pages. 1 hour.

**Note:** This book and essay explore the nature of reading and writing as spiritual practice, introducing a way of approaching these central dimensions of academic life that connect them with our lives with God and others. All reading in this course is intended to inform the written and practical learning activities, and evidence of the reading should be clearly and regularly integrated into written work.

Inform the professor in writing when reading of these two books is complete, and describe in no more than **250 words (1 page)** how you will approach your reading and writing in light of what you have read.

**Due: June 30. Worth: 5%**

## Assignment 2

**Read:** *Confessions*. Augustine. Henry Chadwick, translator. 356 pages. 17 hours.

**Write:** A **spiritual autobiography**, tracing the presence of and encounters with God over the course of your life to date. **2000 words**. (A guide for writing your spiritual autobiography will be distributed during the intensive.) Then tell someone close to you about three of the significant movements or spiritual landmarks in your life.

**Due: July 29. Worth: 15%**

## Assignment 3

**Read:** *The Gift of Being Yourself*. David G. Benner (2015 edition). 124 pages. 5 hours.

**Write:** Reread your spiritual autobiography in light of Benner's book, *The Gift of Being Yourself*. Note 3 or 4 connections between Benner's book and your autobiography. What insights have you gained into your spiritual journey? Craft this into a **1000 word** paper. After you have written your reflections, tell someone else what you are learning.

**Due: August 31. Worth: 10%**

## Assignment 4

**Read:** *A People's History of Christianity*. Diana Butler Bass. 368 pages. 18 hours.

In addition, read the book marked by an asterisk in the bibliography, and then 400 additional pages on one of the following spiritualities:

- Desert Spirituality
- Celtic Spirituality
- Benedictine Spirituality

**Practice:** Identify two disciplines from the spirituality you studied and practice them regularly and faithfully for six weeks from September 7 to October 23. If you chose desert spirituality, you may wish to practice fasting, giving away possessions, or intentional regular periods of solitude. For Celtic spirituality, you may wish to make regular daily activities conscious occasions for prayer and care for Creation by volunteering at a place such as A Rocha. If you chose Benedictine spirituality, you may wish to pray the hours or practice stability.

**Write:** Write a paper on the history and central features/practices of the spirituality you selected, an account of your adopted practices over the two month period, and your reflections on how this understanding and practice are shaping your life with God and others. **2500 words** (20 hours).

**Due: October 28. Worth: 25%**

## Assignment 5

**Read:** *Interior Castle*. Teresa of Avila. 241 pages. 12 hours.

*"However high a state the soul may have attained, self-knowledge is incumbent upon it, and this it will never be able to neglect even should it so desire...self-knowledge is so important that, even if you were raised up to the heavens, I should like you never*

*to relax your cultivation of it so long as we are on this earth, nothing matters more to us than humility" p.13, 14.*

**Revisit** your enneagram description from the Riso and Hudson text.

**Write:** A reflective paper of **1500 words** (12 hours) about your self-understanding and spiritual formation. What are you learning about your own basic fears and basic desires? Why does Teresa of Avila make such a strong connection between self-understanding and life with God? What do you see God inviting you toward as you continue to grow in Christ?

**Due: November 25. Worth: 15 %**

### **Assignment 6**

This assignment has two parts and is an opportunity to engage two practices more deeply.

**The Examen:** This is an irreplaceable practice offering the opportunity to grow in understanding of both the character of God and one's own self. Practice the Examen at least three times weekly for the six weeks from November 23 to January 1. Detailed instruction will be offered during the intensive. Keep a journal describing your experiences and prayers throughout the months of practicing the Examen.

**Gratitude:** Read *One Thousand Gifts* by Ann Voskamp. (230 pages) For the six weeks from January 4 to February 12 keep a Gratitude List...adding at least one item to the list for each day of these six weeks.  
11 hours

**Write:** A summary of **1000 words** (8 hours), at the end of the twelve weeks describing what you have learned through these two practices about the character of God, your own self-understandings, your ways of being with others and the invitations of God to you.

**Due: February 17. Worth: 10%**

### **Assignment 7**

**Read:** *Sacred Companions*. David G. Benner. 235 pages. 11 hours.

**Note:** This book will be read and discussed during the context of the spiritual companionship group.

**Practice:** Meet with a small group for spiritual companionship monthly for the duration of the course. Groups will be formed by geographical affinities, as possible. The spiritual companionship gatherings will teach and involve attentiveness to God through listening to God through Scripture, through prayer, and through spiritual friendship of each other (shared examen, spiritual autobiography.) Each group will meet a minimum of six times. 12 hours.

**Write:** A reflection paper of **650 words** (5 hours) describing your contribution to the spiritual companionship group experience, and what you are learning about living in ways that are increasingly attentive to God, oneself and others.

**Due: March 10. Worth: 10%**

### **Web-based Discussion**

During the first week of every month, you will have a structured opportunity to express to the rest of the cohort something of how you are being formed from your most recent assignment. This might take the form of questions you have been asking, insights you have gained, experiments you are trying, invitations you have received, prayers that are forming in you... Specific questions will serve as prompts and will be posted in the Discussion area of the course website on the first day of every month, July through March. Please compose a thoughtful, yet brief (100 words) response no later than the 3<sup>rd</sup> day of the month, and respond to one of your cohort members no later than the 7<sup>th</sup> day of the month. The postings should demonstrate depth of thinking and evidence of integration through the learning activity. The discussion site will remain open for the balance of the month to allow the conversation to unfold, but will be replaced with a new theme and question prompt at the beginning of the new month.

**Worth: 15%**

### **Intensive Schedule**

#### **Day 1: Formed by Story**

- The nature of Spiritual Formation
- The engagements of the inward journey
- The role of narrative in contributing to identity and vision

#### **Day 2: The Great God Story and its Parameters**

- The theological task of finding ourselves narrated into the Great God Narrative
- Living Story-Shaped, Kingdom Lives
- Three Polarities of the Inward Journey
  - Contemplative/Active
  - Personal/Communal
  - Trinitarian/Human

#### **Day 3: Christian Spiritual Formation through the Ages**

- Surveying the Landscape
- Desert Spirituality: Solitary/Compassionate, Praying/Working
- Benedictine Spirituality: Listening, Holding Fast, Growing
- Celtic Spirituality: Reality-shaped, Creation-conscious

#### **Day 4: Self-Understanding and Spiritual Formation**

- From Whole to Hole to Whole: the spirituality of the Enneagram
- Seeing through a glass dimly: 9 ways
- Seeing more clearly; triads and instincts
- How, then shall we live?

### **Day 5: Practices that Cultivate God-attentiveness**

- The role of practices in the spiritual journey
- Stillness (silence, solitude)
- Praying (interceding, breathing, welcoming)
- Reading (sacred reading, spiritual companions)  
Attentiveness (examen, journal-keeping)

### **Day 6: A Guided Silent Retreat**

### **Day 7: Re-engaging the Daily**

## **Bibliography**

### **Formed by One's Story**

- Augustine. *Confessions*. Henry Chadwick, translator. Oxford University Press, 1998.
- Benner, David G. *The Gift of Being Yourself*. Downer's Grove: IVP, 2004.
- Buechner, Frederick. *Telling Secrets*. Harper San Francisco, 1991.
- \_\_\_\_\_. *The Sacred Journey*. HarperOne, 1991.
- \_\_\_\_\_. *Now and Then*. HarperOne, 1991.
- Linn, Dennis; Linn, Sheila Fabricant; and Linn, Matthew. *Sleeping with Bread*. New York: Paulist, 1995.
- Peace, Richard. *Spiritual Autobiography*. Colorado Springs: NavPress, 1998.
- Teresa of Avila. *Interior Castle*. E. Allison Peers, translator. New York: Doubleday, 2004.

### **Formed by the Great God Story**

- Brueggemann, Walter. *The Word that Redescribes the World*. Minneapolis: Fortress, 2006.
- Chittister, Joan. *Scarred by Struggle, Transformed by Hope*. Grand Rapids: Eerdmans, 2003.
- \_\_\_\_\_. *The Story of Ruth*. Grand Rapids: Eerdmans, 2000.
- Fackre, Gabriel. *The Christian Story, Vol. 1*. Grand Rapids: Eerdmans, 1996.
- Mulholland, M. Robert Jr. *Shaped by the Word*. Nashville: Upper Room, 2000.
- Ochs, Carol. *Our Lives as Torah*. San Francisco: Jossey-Bass, 2001.

### **Formed by Saints Past**

- Bass, Diana Butler. *A People's History of Christianity*. HarperOne, 2009.
- Foster, Richard J. *Streams of Living Water*. HarperSan Francisco: 1998.
- Holt, Bradley P. *Thirsty for God*. Minneapolis: Fortress, 2005.
- Julian of Norwich. *Revelations of Divine Love*. Elizabeth Spearing, translator. London: Penguin, 1998.
- Williams, Rowan. *The Wound of Knowledge*. Cambridge, MA: Cowley, 1990.

### **Desert Spirituality**

- Bondi, Roberta. *To Love as God Loves*. Philadelphia: Fortress Press, 1987.
- Byassee, Jason. *An Introduction to the Desert Fathers*. Eugene, OR: Cascade Books, 2007.
- John Cassian Conferences. New York: Paulist Press, 1985.
- \*Chryssavgis, John. *In the Heart of the Desert, Revised*. World Wisdom, 2008.
- Coretto, Carlo. *Letters from the Desert*. Maryknoll, NY: Orbis, 2002.
- Cowan, James. *Desert Father*. Boston: Shambhala, 2004.
- Jones, Alan. *Soul Making: The Desert Way of Spirituality*. Toronto: HarperCollins, 1989.

Lane, Belden C. *The Solace of Fierce Landscapes*. New York: Oxford University Press, 1998.  
Louth, Andrew. *The Wilderness of God*. Nashville: Abingdon, 1991.  
McPherson, Anne. *Ways of the Wilderness*. Ottawa: Novalis, 2003.  
Nouwen, Henri. *The Way of the Heart*. New York: Ballentine, 1981.  
Waddell, Helen. *The Desert Fathers*. New York: Vintage, 1998.  
Ward, Benedicta, ed. *The Wisdom of the Desert Fathers*.

### **Benedictine Spirituality**

Barry, Patrick; Yeo, Richard; Norris, Kathleen. *Wisdom from the Monastery*. Collegeville: Liturgical Press, 2005.  
Benson, Robert. *A Good Neighbor: Benedict's Guide to Community*. Brewster, MA: Paraclete Press, 2009.  
\*Chittister, Joan. *The Rule of Benedict: A Spirituality for the 21<sup>st</sup> Century*. New York: Crossroad, 2010.  
\_\_\_\_\_. *Wisdom Distilled from the Daily*. HarperSanFrancisco: 1990.  
De Waal, Esther. *Seeking God*. Collegeville: Liturgical Press, 2001.  
\_\_\_\_\_. *Living with Contradiction*. Harrisburg: Morehouse, 1997.  
Jamison, Abbot Christopher. *Finding Happiness*. Phoenix, 2008.  
\_\_\_\_\_. *Finding Sanctuary*. Collegeville, MN: Liturgical Press, 2006.  
Meisel, Anthony C. and del Mastro, M.L., translators. *The Rule of Saint Benedict*. New York: Doubleday, 1975.  
Norris, Kathleen. *The Cloister Walk*. New York: Riverhead Books, 1996.  
Okholm, Dennis. *Monks Habits for Everyday People*. Grand Rapids: Brazos, 2007.  
Tomaine, Jane. *St Benedict's Toolbox*. Morehouse, 2005.  
Wilson-Hartgrove, Jonathan. *The Wisdom of Stability*. Brewster, MA: Paraclete Press, 2010.  
<http://www.communityofjesus.org/>

### **Celtic Spirituality**

\* Bradley, Ian. *The Celtic Way*. London: Darton, Longman and Todd, 2003.  
Cahill, Thomas. *How the Irish Saved Civilization*. Anchor Books: 1995.  
Clunie, Grace. *Sacred Living*. Dublin: Columba Press, 2011.  
Davies, Oliver and O'Loughlin, Thomas. *Celtic Spirituality*. Ottawa: Novalis, 2002.  
De Waal, Esther. *The Celtic Way of Prayer*. New York: Doubleday, 1997.  
\_\_\_\_\_. *Every Earthly Blessing*. Harrisburg: Morehouse, 1999.  
Duncan, Anthony. *The Elements of Celtic Christianity*. Rockport: Element, 1994.  
Earle, Mary C. *Celtic Christian Spirituality writings, with Introduction and Commentary*. London: SPCK, 2012  
Joyce, Timothy. *Celtic Christianity, a sacred tradition, a vision of hope*. New York: Orbis Books, 2002  
Mitton, Michael. *The Soul of Celtic Spirituality in the Lives of its Saints*. Connecticut: Twenty-Third Publication, 1996.  
Newell, Philip. *Listening for the Heartbeat of God*. New York: Paulist Press, 2002.  
O'Donohue, John. *Anam Cara*. New York: Harper Collins, 1998.  
O' Loughlin, Thomas. *Journeys on the Edges: The Celtic Tradition, in Traditions of Christian Spirituality Series*. New York: Orbis Books, 2000.  
Sellner, Edward C. *The Celtic Soul Friend*. Notre Dame: Ave Maria Press, 2002.

Sellner, Edward C. *Wisdom of the Celtic Saints*. Notre Dame: Ave Maria Press, 1993.

**Formed by Saints Present**

Bakke, Jeanette A. *Holy Invitations*. Grand Rapids: Baker Books, 2000.

Guenther, Margaret. *Holy Listening*. Cambridge, MA: Cowley, 1992.

Jones, Alan. *Exploring Spiritual Direction*. Cambridge, MA: Cowley, 1992.

Leech, Kenneth. *Soul Friend*. Harrisburg: Morehouse, 2001.

Moon, Gary W. and Benner, David, G. *Spiritual Direction and the Care of Souls*. Downers Grove: IVP, 2004.

Nouwen, Henri. *Spiritual Direction*. HarperSanFrancisco, 2006.

Phillips, Susan S. *Candlelight: Illuminating the Art of Spiritual Direction*. Harrisburg: Morehouse, 2008.



## Academic Policies

Please see the **Carey Academic Catalog** for more details:

<http://www.carey-edu.ca/wp-content/uploads/2016/09/Academic-Catalog-2016-2017-FINAL.pdf>

### **Course Attendance**

Students are expected to attend all scheduled class sessions to fulfil degree requirements. This includes on-line webinars and/or live-streamed portions of courses.

### **Carey Grading Scale**

See the Carey Academic Catalogue for details on the Carey grading scale.

### **Course Withdrawal Policy**

A student who withdraws after the period for which tuition refunds are available within the first half of the course will receive a “W” on their transcript. Beyond those dates, they will receive an “F.”

### **Extensions**

Extensions for course work will only be granted in exceptional circumstances. If an extension will make it impossible for the professor to submit the final grade no later than one month following the final assignment, the student must petition the Registrar’s Office. If the Registrar’s Office grants such a request, the final extension deadlines will be clearly established. Work granted an extension may receive a grade reduction of up to one-third of the final mark.

### **Academic Integrity**

Academic integrity is honest and responsible scholarship. Students are expected to submit original work and give credit to other peoples' ideas. Academic dishonesty is acting in a manner to gain unearned academic credit. Examples of academic dishonesty are:

- Plagiarizing by misrepresenting the work of another person (in whole or in part) as a student’s own work or failing to give credit for either wording or ideas that belong to another.
- Submitting the same material for credit in more than one course (whether the earlier submission was at Carey or another institution).
- Using unauthorized aids of any sort in examinations, completing work in unauthorized collaboration with others, or the unauthorized recording and use of class lectures.

Penalty for a lack of academic integrity may include a failing grade in the assignment, examination or course, depending on the severity of the offense. All students are responsible for knowing and practicing academic integrity and must become familiar with the plagiarism student resource at:

<http://learningcommons.ubc.ca/academic-integrity/>.

### **Gender Language**

As language usage changes, the church must discern where its language must change in order to bear faithful witness to the gospel. Modern English usage has moved away from using masculine terms to refer to groups that include women. Using of such terms in worship, writing, or conversation miscommunicates the invitation of the gospel and the nature of the church. Assignments that don’t conform to the gender language policy will be returned to the student for resubmissions.

See the Carey Academic Catalogue for more details on this policy.