A NOTE CONCERNING THE USE OF THE BIBLIOGRAPHY

During the course, students are not encouraged to read beyond the five assigned books. Any "spare" time would be more appropriately spent in reflecting on the guide-questions and preparing written responses to them, as well as in doing daily Practicum. The one possible exception occurs if a student chooses to do a "Topic-focused" final essay, where additional reading is optional, though not required.

After the course (perhaps long after), students may find the Bibliography useful. There are four sections:
- Books related to each of the five course books; following up on issues that arose directly from class discussion of each book.
- Books which survey Christian spirituality.
- Books concerning "Important Issues which are Not Central in the Course" (see Course Outline, page 2).
- Miscellaneous Books, of possible interest to anyone who has taken the course.

Selection of books: This has been governed by three principles, with some exceptions to each principle.
- First, most of the books link theory closely with practice and with experience, though some are mainly theoretical.
- Second, most of the books have been significant for the instructor either personally or in teaching, but some have only been skimmed.
- Third, most of the books are suitable for beginners, but quite a few are less accessible.

1) FOLLOW-UP SUGGESTIONS FOR THE FIVE BOOKS

1. Thomas Ryan, CSP, Prayer of Heart and Body: Meditation and Yoga as Christian Spiritual Practice (New York: Paulist, 1991)
   - Christian Mantra
     John Main O, S, B., Moment of Christ: The Path of Meditation (New York: Crossroad, 1984); Word into Silence (Mahwah, NJ: Paulist, 1981). (The second book is the best introduction to Main’s practice; the first consists of pertinent reflections.)

Christian Use of Yoga

Christian Contemplation
James Finley, Merton’s Palace of Nowhere: A Search for God through Awareness of the True Self (Notre Dame, IN: Image Books, 1978). (An excellent introduction to the essence of Thomas Merton’s contemplative way; very accessible and penetrating.)
Evelyn Underhill, Practical Mysticism, (Columbus, Ohio: Ariel Press, no date, but a fairly recent reprint) (Perhaps still the best introduction to mystical practices, which she presents as a sequence of typical stages.)

2. Henri Nouwen, The Return of the Prodigal Son: A Story of Homecoming (New York: Doubleday, 1991. Many of Nouwen’s books present themes related to his Prodigal Son book, but perhaps the following are especially relevant:
Henri Nouwen, Behold the Beauty of the Lord: Praying with Icons (Notre Dame, IN: Ave Maria Press, 1987). Nouwen invites us to contemplate four Eastern Orthodox icons.
Henri Nouwen, Life of the Beloved: Spiritual Living in a Secular World (New York: Crossroad, 1992). Nouwen invites secular people to acknowledge their longing to be cherished and to realize that God can fulfill this.

   Francis MacNutt, *Healing*, (Notre Dame, IN: Ave Maria Press, 1999 revised ed.). This book is listed first because it complements the Lowville book. It includes a focus on forgiveness of sins as a central element in healing, an exploration of the inner healing of emotional ills, and a presentation of a Roman Catholic charismatic approach.


   Ian Cowie, *Jesus’ Healing Works and Ours*, (Glasgow: Wild Goose Publications, 2000, for s, 2000). Iona Community). A very accessible presentation of how to heal by studying the miracle-stories and applying them concretely today.


   Manfred Marquardt, *John Wesley’s Social Ethics: Praxis and Principles*,

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Other Books on Francis and Clare

G.K. Chesterton, St. Francis of Assisi (London: Hodder & Stoughton, 1923). Sometimes he is curmudgeonly dogmatic, but often he is illuminating, for example, in distinguishing Francis’ democratic kinship with all creatures from both pre-Christian paganism and nineteenth-century romanticism.


Further Materials concerning Original Sin and Original Blessing

Donald Evans, "Happy Falls: A Philosophical Account of Evil" in Robert C. Culley and William Klempa, Eds. The Three Loves: Philosophy, Theology and World Religions (Atlanta: Scholars Press, 1994). Evans argues that human beings have an inherent tendency towards Narcissism which cannot be eliminated, but which can be transformed as we re-unite with our divine Origin. This is a revision of his position through most of his Spirituality and Human Nature (Albany, N.Y.: State University of New York Press, 1993).

Matthew Fox, Original Blessing: A Primer in Creation Spirituality (Santa Fe, NM: Bear & Company, 1983). An outline of his version of Meister Eckhart, which is accessible and often illuminating, but downplays the extent of human resistance to divine grace.

Medieval Catholic Professor of Theology emphasizes the relational-gift quality of our human participation in Christ. His arguments are very condensed and technical, but pertinent to issues arising from Sister Frances Teresa’s book.
Further Materials concerning Spiritual Practices which Foster Receptive Attitudes

Donald Evans, Struggle and Fulfillment: The Inner Dynamics of Religions and Morality (Philadelphia: Fortress Press, 1981). Explores basic trust as a psychological growth-stage, a moral virtue and a religious attitude; also hope, humility, self-acceptance etc. Clarifies the choice between such spiritually positive attitudes and their opposites.


John F. Rossiter-Thornton, M.D. "Prayer in Psychotherapy" (Alternative Therapies, January 2000, Vol.6.No.1; e-mail at HYPERLINK "mailto:praywheel@hotmail.com" praywheel@hotmail.com.

An eight-spoked "Prayer Wheel' for daily practice that fosters gratitude, forgiveness, aspiration, listening and surrender. A successful secular self-help practice that can also be used by Christians, both as an initial spiritual practice and an advanced one.

Further Materials Concerning Continuing the Incarnation

Linda Sabbath, The Radiant Heart (Toronto: Griffin Press, 1977). In his Introduction, George A. Maloney, S.J. notes that this is the first publication from the Thomas Merton Center for Contemplative Prayer in Magog, Quebec. The "Radiant Heart Prayer" has three steps: (i) vocal or breath prayer taken into the heart;(ii) the transmutation of sexual energy in the heart; (iii) the exchange of transmuted spiritual energy in one’s own heart with the energy love and power of Christ in His Heart.

Teresa of Avila, Interior Castle, translated by E.Allison Peers (New York: Doubleday 1994). In her "seventh mansion", the final stage, Teresa combines a secret union with God in the deepest centre of her soul with an increased alertness to all that belongs to the service of God in this world.

2) BOOKS CONCERNING FIVE IMPORTANT ISSUES
NOT CENTRAL IN THE COURSE

1. Christian Use of Non-Christian Spiritual Practices

2. Do Differences in Gender and in Sexual Orientation Affect Spiritualities?
feminist emphases. The latter seeks more prominence for the former, while also moving towards a more balanced spirituality for both women and men.


Michael Dean, The Walled Garden, (Toronto: Black Moss Press, 1993). A novel in which Dean imaginatively enters into the inner changes of a man and a woman that lead towards sexual-spiritual union and masculine-feminine balance between them, and within themselves.


Andrew Harvey, Gay Mysticism: Ecstasy and Transfiguration through Divine Love (two audiocassettes available through Sounds True. Boulder, CO, 2000; web site: www.soundstrue.com


Rita Nakashima Brock, Claudia Camp, and Serene Jones of the Forrest-Moss Institute, Setting the Table: Women in Theological Conversation (St. Louis, MI: Chalice Press, 1995). Note particularly Brock's "The Greening of the Soul: A Feminist Theological Paradigm of the Web of Life", Nancy Claire Pitman's "Women Reading Women in the Bible" and Kay Bessel Northcutt's "August in Her Breast: Prayer as Embodiment".


3. Activism concerning Social Injustice and Environmental Exploitation


Jay B. McDaniel, Earth, Sky, Gods and Mortals: Developing an Ecological Spirituality (Mystic, CN: Twenty-Third Publications, 1990) "This book attempts to articulate one version of an ecological Christianity that is open to all horizons of human life, open to other religions, and infused with a desire to affirm our inseparability from the natural world" (McDaniel). He succeeds, in a very accessible way.

Harold Wells, A Future for Socialism?: Political Theology and the “Triumph of Capitalism” (Valley Forge, PN: Trinity Press, 1996) An excellent introduction to political
theology and its changing relations with socialism.

4. Psychotherapeutic Dimensions of Spirituality


Donald Evans contributed "A Shamanic Christian Approach in Psychotherapy".


Sharon MaIsaac, Freud and Original Sin (New York: Paulist, 1974) A scholarly study that shows how Freud accepted a secularized version of original sin without original blessing. Arthur Miller presents such a Freudian perspective in his psychoanalytic play, After the Fall (New York: Penguin 1980).


Michael Washburn, The Ego and the Dynamic Ground: A Transpersonal Theory of Human Development (Albany, N.Y.: State University of New York Press, 1988), Most transpersonal psychotherapy is deeply influenced by Buddhist and Hindu spiritualities, with their goal of "pure consciousness". Washburn’s approach is more in tune with this-worldly strands in Jewish, Christian and Muslim mysticism. Not easy reading, but very illuminating.

5. Life-Crises and Suffering as Opportunities for Spiritual Growth

Cynthia W. Crysdale, Embracing Travail: Retrieving the Cross Today (New York: Continuum, 2000). Crysdale reconciles her conviction that suffering can be redemptive with her identification with women and with marginalized people in general. She discovers herself as not only a perpetrator of sin needing forgiveness but also a victim of sin needing empowerment.


3) SURVEYS OF CHRISTIAN SPIRITUALITY


Robin Maas and Gabriel O'Donnell, O.P., Eds. Spiritual Traditions for the Contemporary Church (Nashville, TE: Abingdon, 1990). Like the Collins volume, it contains essays on distinctive Christian spiritual traditions (e.g. Lutheran); but there is also an historical section and one devoted to the feminine dimension. And for each essay there is an attached Practicum.


(4) MISCELLANEOUS BOOKS RELATED TO THE COURSE


Martin Buber. Good and Evil: Two Interpretations (New York: Scribners, 1952), Jewish explorations of the contrast between walking in faith and walking in sin.

Martin Buber, I and Thou, translated by W. Kaufmann (New York: Scribners, 1970). A classic expression of an emphasis in spirituality neglected in the course, where one encounters God, not primarily through interior processes, but through I-Thou encounters with others.

Bede Griffiths: A New Vision of Reality: Western Science, Eastern Mysticism and Christian Faith (Springfield, IL: Templegate Publishers, 1989). Interesting to compare and contrast with Abhishiktananda. Some readers object that in this and other writings Griffiths find common ground with Hindu non-dualists on their mystical "turf".


Rumi, The Essential Rumi translated by Coleman Barks (Edison NJ: Castle Books, 1995). Barks provides excellent translations and selections from the spiritual poet whom many regard as the greatest in human history. Rumi transforms longing for God into awareness of God and comes closer than any writer in conveying the paradoxical state of incarnating the Divine Mystery

John Veltri, S.J., Orientations, Vol. I: A collection of helps for prayer (Toronto: B. Broughton, 1994, for Loyola House, Guelph). The various elementary and advanced helps are collected, adapted or composed by him. He says, "All 'methods' of prayer are simply human ways of disposing oneself to be open to the mystery of God’s unique communication".