

Religious Studies, Santa Clara University
Jean Molesky-Poz, Ph.D.
Summer 2008
MTTH 1-3:10
Banaan Hall 238
Contact: moleskypoz@mac.com



TESP 176 Finding Your Own Spirituality (40092)

Rahner asserts that to speak of the human is to speak of the divine and vice versa. He describes God as the mystery of human experience. For him, then, God is the depth dimension in experiences such as solitude, friendship, community, death, hope and, as such, is the orientation towards the future. Rahner goes so far as to say that loneliness, disappointments and the ingratitude of others can be graced moments because they open us to the transcendent. The silence of God, the toughness of life and the darkness of death can be graced events. This mystery of grace discloses itself as a forgiving nearness, a hidden closeness, our real home, a love, which shares itself, something familiar which we can turn to from the alienation of our own empty and perilous lives. When we are in touch with ourselves authentically, we experience God.

Anne Callahan, RSCJ, *Traditions of Spiritual Guidance* (341)

Be patient toward all that is unsolved in your heart and try to love the questions themselves . . . Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.

Rainer Maria Rilke, *Letters to a Young Poet*, 35.

Course Description: A personal and theological inquiry on one's desire for meaning, integration, and need for belonging, and in that search, the disclosure of the self and encounter with the Mystery of God. This course intends to give students the tools and processes to think theologically, access their personal lives, and to develop a practical spirituality, which attends to their experience in the ongoing relationship among and between the Absolute Mystery, the human community and the rest of creation. Through theological readings, spiritual praxis, dialogue and reflective writing, students will uncover the transformative and integrative experience of faith, identify and clarify the story and spirituality resonant in their lives. Fulfills Religious Studies (advanced) Core requirement.

Format: Lectures will be employed as a way of introducing (or revisiting) the central tenets of particular theological underpinnings and practices. However, in keeping with the course content and goals, class discussion of readings, reflective activities, dialogue groups, and one's own self-reflection will constitute the primary mode of inquiry. Class discussion will focus on understanding of authors' purposes and intentions as well as how the readings are relevant to, or enrich the individual's understanding of one's own search for meaning, purpose and direction.

Final Evaluation

Attendance, Class Participation & Dialogue Groups (15%)

Daily attendance, preparation and consistent, effective class participation are essential requirements of this class. If illness or circumstances necessitate absence, please notify the professor in advance or within a week of the missed class. Two unexcused absences is a drop in a letter grade. Three late attendances equal one absence. Daily roll is taken at the beginning of class.

It is important that each student assumes responsibility for developing the skills of careful listening and making meaningful contributions in a manner befitting collaborative scholarly inquiry. While each class will include lecture, there will be ample time for your informed oral questions and remarks and small-group work, and these too will factor into class participation. Occasional quizzes will be given at the start of class to

make sure that you're keeping up with the reading.

During the second week of class, you will begin working in dialogue group of four students. You will work with this group regularly in in-class sessions. (15% of your grade: 10% for your individual contribution).

Midterms and Quizzes (35%)

There is one midterm (25%) scheduled for this course, as well as occasional announced and unannounced quizzes (10%).

Written Assignments (50%)

- **Spiritual Autobiography Tending to Absolute Mystery (20%) Due**
What questions am I living through my life? Thematic exploration of spiritual experiences through childhood, adolescence, friendships, and a projection into the future. The aim is to tend to one's conscious and intentional movement, transformation, and integration through one's questions and spiritual journey through the lens of theological anthropology.
- **PR Ongoing Reflective Writing:** "For your eyes only" is a reflective writing of your responses to assignments, meditation, spiritual praxis, and conversations in a blank book. You may share what you feel comfortable sharing in your dialogue groups. You must honor one another's boundaries in sharing. This will be not collected, but you will be working out of this most every day; this will be the source of your material for your autobiography.
- **Spiritual Praxis: Liturgical/Meditative Practice and Engaged Spirituality: Out into the World.** (15%) Guidelines attached.
- **Book Review.**

In sum, final grades will be based on the following criteria:

Class participation (15%)

Attendance (5%)

Verbal participation & dialogue groups (10%)

Midterm and quizzes (35%)

Midterm 25%

Quizzes 10%

Written Assignments (50%)

Spiritual autobiography, through lens of theological anthropology, Due, July 10th 20%

Book review: Due July 17th 10%

Essay: Integrative essay of 2-3 pages, and

reflection on spiritual praxis and engaged spirituality (4 pages) due last week (20%)

Incompletes, Plagiarism and Cheating. Late papers, make-up exams, or incompletes are not acceptable except under unusual circumstances and with prior permission. Please speak with me in anticipation of a problem. In accordance with the Student Handbook, plagiarism and cheating of any kind are a serious breach of morality and can lead to expulsion.

Texts Required

* Kiechle, Stefan. 2005. *The Art of Discernment: Making Good Decisions.* Ave

* Parachin, Janet. 1999. *Engaged Spirituality: Ten Lives of Contemplation and Action.* St. Louis, MI: Chalice Press.

* Rahner, *Spiritual Writings.* Maryknoll, NY: Orbis, 2004.

* Shannon, Maggy 2001. *The Way We Pray: Prayer Practices from Around the World.* Berkeley, CA; Conari Press. 1-57324-571-2

E-Res password: bestill (Please bring a copy of all articles from E-Res, as we will be doing close reading and discussion of the texts).

Week One

June 19 At What Horizon Do We Stand?

Orientation, student inventory, introductions.

We begin by examining our (humanity's and our personal) place in the cosmos. We ask: At what horizon do we stand? This context will help us begin to question: What is the human experience of consciousness? We are the questioners. How do we experience Absolute Mystery? Introduction to the Transcendental Method of Inquiry (Bernard Lonergan). Why this irresistible attraction to beauty?

Hubble Deep Field: <http://www.youtube.com/watch?v=mcBV-cXVWFw&feature=related>

Video: A Still Small Voice (#2355)

PR #1 What are the questions you are asking/living in your life? Where do these questions come from (context). Why do you need to address these questions to move forward, inward, onward?

Unit One: The Human Person in Relation to the Absolute Mystery

Week Two

June 23 Theological Anthropology: Human Experience is the Starting Point

The Human Person as Subject and Person, as Inquirer in Search of Meaning

Theological anthropology asks the question: Who is the human person in relation to the Absolute Mystery, and more specifically, who is the human person in the field of spirituality. The two mentors for today are Karl Rahner and Viktor Frankl. Karl Rahner, a Catholic theologian, writes that, "We are historical in the concrete sense of a human history. We are transcendental in the sense that we are oriented beyond oneself toward Absolute Mystery at the source, sustainer, and final perfection of one's existence." Viktor Frankl, Jewish and founder of logotherapy, focused on what he felt was most fundamental in human persons: "the will to meaning."

Rakoczy, On Rahner, E-RES.

Erismann, "Viktor Frankl Meets Karl Rahner: Two Similar Anthropologies," 25-33. E-RES

Who are Karl Rahner and Viktor Frankl? That is, it is always critical to understand the social location of the writer. What is each writer's concern about the modern person and our difficulties? How are Rahner and Frankl's contributions on the humanity as person and subject, as transcendent being, and as responsible and free similar? How are they different? I suggest you outline the article, so you can compare and contrast the contributions of Rahner and Frankl. (Please take careful and thorough attention to Rahner and Frankl as they are the foundation for scaffolding of our future work). Identify a line, a paragraph, or an idea that you want to explore within the context of today's class.

Parachin, Introduction, pgs. 1-3; Chapter 1 Howard Thurman, and Chapter, Simone Weil, 22-31.

1) How does the author define "engaged spirituality?" What are its two conscious and intentional engagements?

2) Read the biographies of Howard Thurman, 9-15; and of Simone Weil, 22-31.

For Thurman and Weil, identify each historical context, and any specific events in which s/he experienced the Something Other. Show how s/he, in a specific event of his/her life, processed their experiences through the transcendental method. How did s/he engage his spirituality? What were the effects on his/her life on others? Choose one writing of Thurman and Weil to address in class.

Building on the scaffolding of Rahner and Frankl's ideas of humanity as person/subject, as transcendent, and as responsible and free, how do Thurman and Weil exemplify these aspects in their life stories?

June 24 **Faith as an attitude, stance, and dynamic activity in human lives.**
T **What is faith's relation to spirituality? To religion? To meaning?**
Here we investigate the sense of "faith" – and distinguish it from spirituality, religion, and theology. We consider its power and motion in personal lives. Where am I? How am I? Who am I?

Parks, Meaning and Faith, E-Res. DL
Parachin, Chapter 3, Elie Wiesel
Shannan, Foreward, xi-xliii; Introduction xv-xviii.

Outline Park's article. How does Parks distinguish between faith, religion, spirituality, belief, etc.? What forms of faith does she identify? What is helpful to you? How does Parks develop faith as a way of describing the deep process by which we become at home in the universe? Identify what is particularly compelling for you. What does she help you see differently? How is her sense of Faith as "power and motion" helpful to you?

How does Elie Wiesel's faith response resonate with Parks' writing on faith betrayed, as suffering, as shipwreck, gladness and amazement? Identify his historical context, and any specific events in which he experienced the Something Other. Show how he, in a specific event of his life, processed his experiences through the transcendental method. How did he engage his spirituality? What were the effects on his life, on others?

PPT: Inquiry into the Sacred: How to Think about the Divine

June 26 **The human as open and transcendent: Recognizing Spirit in the World**
Experiencing and Recognizing the Sacred: Coming To Our Senses

True spirituality is always bringing us back to an original knowing that is a unitive experience. Spirituality draws us to be "fully sensed" – aware, awake, attentive. The first step on a spiritual path today is a return to a sense of one's own body, one's own life. The beginner's mind is a posture of eagerness. Here we begin. Contemplative listening (HO) Elements shared by major religious traditions (HO). Doubt and Faith at Ground Zero (GTU)

1) Bruteau, "Stillness" in Radical Optimism, 27-41, E-Res.

2) Shannan, Body Prayer, 21-25; Meditation and Breathing Exercises, 114-118;

In what ways do these two authors, Bruteau and Shannon, complement or enlarge one another's sense of attentiveness?

3) Rahner, "Why We Need to Pray," 31-2. Rahner stresses the human person's potential for contact with the Mystery of God in prayer. Why does he say we must pray? What does he say happens when one prays? Do you agree or disagree? Why?

3) Lanzetta, "Open Secrets," in *Emerging Hearts*, 29-47. E-RES. As you read this chapter, identify lines which help you understand the mystical experience, mystical consciousness, and how the mystical experience changes individuals. Then, type up the lines, marking those you want to raise for deeper discussion, inquiry, or contestation in class.

PR #2 Write about a time in your life you experienced a "shift" or sense of Absolute Mystery, something that you couldn't exactly explain.

Week Three

June 29 **Naming, Imaging and Conceptualizing the Absolute Mystery**

What is the right way to speak about God?

Speech to and about the mystery that surrounds human lives and the universe itself is the key activity of a community of faith. Here we investigate various notions of the image of God/Absolute Mystery and their cultural/historical context. For our times, special focus will be

given

to ways cosmological, emergent biological, and feminist discourse is shaping our understanding of God and of God's activity in the world. Contrasting: Medieval, Enlightenment, Contemporary Models

Powerpoint: Imago Dei: Inquiring into the Divine Subject

Johnson, Presidential Address: "Turn to the Heavens and the Earth: Retrieval of the Cosmos in ... of the Catholic Theological Society of America 51 (1996): 1-14, E-Res

In each Johnson's article, what is her aim? How does she accomplish it (supports)?

Rahner. God of my Daily Drudge, 45-50; on "Spiritual Discourse, 50-53,
Read Rahner several times if you have to. Be able to explain what Rahner is saying, and your response to specifics in the text, so you can teach it in your group.
Book to be chosen for review.

PR #4 What is your image of the Mystery of God, and in reading do you find any shifts in your own sense of the Mystery of God?

Reflect back to your childhood or adolescence, and recall those people who were influential in teaching you and giving you a positive direction to your life. Choose one person, and write how that person influenced your younger life, and how that impact is still felt today.

July 1

T

Starting Points: Journeys; Reflection on How Adult Faith Is Formed

Spirituality is the ongoing transformation, which occurs in involved Relationality with the UnConditional. Cohesive mapping of spiritual development (Fowler).

Pilgrimages, labyrinths, journeys as practices. Personal life charts.

Spiritual Autobiographies assigned.

PPT: the Human Experience of the Sacred: Rahner and Movement

Shannon, Labyrinths and Prayer-Walking, 101-105

Rahner, on Movement, 53-56; on Love, 56-61; Opening the Heart, 75-81

After reading Rahner, identify what Rahner is saying, and your response to specifics in the texts.

Parachin, on Joanna Macy, 113-129. Identify her historical context, and any specific events in which she experienced the Something Other. Show how she, in specific events of her life, processed her experiences through the transcendental method. How did she engaged/transformed her spirituality? What were the effects on her life, on others?

July 3

TH

Rooted in the East: Taoism/Buddhism as Ways

The interconnectedness, transience and fluidity of all things. Mindfulness, awakening, compassion. Video: on Thich Nhat Hanh, GTU

Shannon, Food Meditations, 60; Prayer Beads, 126; Prayer Bowls, 131; Prayer Flags, 142; Prayer Wheels, 149-152.

Kornfield, Spiritual Maturity, E-RES,

Parachin, Thich Nhat Hanh, 63-75.

Video: on Thich Nhat Hanh

Before reading Kornfield's *Spiritual Maturity*, what did you understand about Buddhist practices? How did it help you think about a mature spirituality? How does it concur with Rahner's last paragraphs on pg. 33?

Identify Thich Nhat Hanh's historical context, and any specific events in which he experienced the Something Other. Show how he, in specific events of his life, processed his experiences through the transcendental method. How did he engaged/transformed his spirituality/way of living? What were the effects on his life, on others?

Midterm

Unit Two: Exploring Spiritual Praxis

Week Four Introduction to Spiritual Praxis/ Reading and Understanding Clues to One's Life

July 7 Discovering and Naming your Gifts.

M On the False Self/ Authentic Self

PPT: Spiritual Autobiographies: Answerability, Transformation, Responsibility

Neafsey, *A Sacred Voice is Calling*, Ch.. 4, Authenticity; 51-70, Passion & Compassion; 71-88. E-RES

After Chapter 4, be able to identify aspects of the false self, of the true self. Where does he say the false self develops? Why? And how does one move toward the true self, toward wholeness and holiness? In chapters 5 & 6 identify a passage, an insight, a quote which you want to introduce for further discussion in your dialogue group.

PR #8 After reaching Chapter 4, write up one incident where you felt most clearly, authentically who you are. What was the context? What made it an experience of authenticity?

Nature As Encounter with the Sacred/ Ritual as Sacred Time/Space/Movement Why do we seek solace in creation? How have various people experienced creation as an encounter with the Sacred? How do various faith traditions find in creation a source of life? In what traditions has nature been marginalized/ What are the effects on a people's spirituality?

PPT. Nature, Cosmology and Spiritual Praxis

Shannon, *Elements*, 42-45; *Guides*, 81-84; *Sweat Lodges*, 187-190; *Vision Quests*, 215.

July 8 **Spiritual Praxis: What is prayer?.**

T Deep calls to deep. What happens when we pray? Contemplative practices from East and West. Looking at modes of prayer. What is the role of ritual, of sacred place, of sacred time? So what happens when we pray? Neuroscience and meditation. Praying the Psalms

PPT: On Prayer

Shannon, *Chants*, 33-36; *Formal Prayers*, 68-74; *Ritual*, 158-162; *Taize prayer*, 191-194

Chodron. *Training the Puppy: Mindfulness of Breath*, E-Res

Rahner, *Colloquy with God*, 84-91.

Before reading Rahner, write a paragraph on your understanding of prayer. Then, after reading Rahner, write a one-page reflection on your understanding of what he is saying. Do his ideas complement yours or do they expand your understanding? How do Chodron's ideas concur or contest Rahner's idea? Why does Chodron say that meditation is like "training a puppy?" How do the three authors differ in their interpretations of prayer?

July 10 **Spiritual Praxis: The Art of Discernment**

Th **The Work of Integration: Making good personal decisions and choices.**

Kieche, Chapters One and Two, 9-46.
Shannon, Shadow Work, 178-181.

Spiritual Autobiographies due.

Week Five

July 14 Spiritual Praxis: Discernment: The Art of Choosing Well

Discernment is about seeing – as in understanding – the essential things that are invisible to our eyes and ears. Yet with careful, discerning attention, we can learn to recognize signs, which lead us to living in the Mystery, with peace, authenticity, and integrity.

Shannon, Examen of Conscience, 46-49.

Kieche Chapters 3-5, 47-102.

Silf. Consolation and Desolation: How to Recognize Them, E-Res.

How do ideas in Kieche's chapters resonate with Lonergan's, Bakhtin's, Rahner's, or Frankl's theological anthropologies?

July 15 Community Service, Loving Kindness and Spirituality

A person's life becomes holy as it surrenders ever more deeply to the lure of the immeasurable Mystery by rendering ever deeper surrenders of self to others". Rahner.
Entertaining Angels (Dorothy Day) -- The Reel Store

Shannan, Fasting, 50-54; Feasting, 55-59; Prayer with others, 153-157, Service, 173-177;.

Chodron. Tanglen, from Places that Scare You. E-Res

Parachin, Dorothy Day, 145-160. Identify her historical context, and any specific events in which she experienced the Something Other. Show how she, in specific events of her life, processed her experiences through the transcendental method. How did she engaged/transformed her spirituality? What were the effects on her life, on others?

July 17 On Creativity, Beauty, Ritual and Aesthetic Work: TH Why This Irresistible Attraction to beauty??

Shannan, Icons, 89-92; Ikebana, The Way of the Flower, 93-96; Mandalas, 106-109;

Tea Ceremony, 199-203; Visual Arts, 221-224

Parachen, Rabindranath Tagore, 129-142.

For Tagore, identify his historical context, and any specific events in which he experienced the Something Other. Show how he, in a specific event of his life, processed his experiences through the transcendental method. How did he engage his spirituality? What were the effects on his life, on others?

Book reviews due.

Week Six

July 21 On the Spirituality of Suffering, of Dying and of Death.

Rohr speaks of suffering being one of the paths of transformation. Suffering has the potential to deepen and mature humanity, but also we can become numb, bitter, angry or self-absorbed. Is there meaning in suffering? Where is the Mystery of God?

Neafsey, Chapter 7 Suffering, 109-130.E-Res

Shannan, Prayer with Others, 153;

Parachin, Rigoberta Menchu, 79-92. Identify her historical context, and any specific events in which she experienced the Something Other. Show how she, in specific events of her life, processed her experiences through the transcendental method. How did she engaged/transformed her spirituality? What were the effects on her life, on others?

July 22 **Celebrating the Long View: The Compass and the Roadmap**
T **Living an Aligned and Integrated Life.**

Kieche, chapter 6, 103-121.
Kornfield, *Spiritual Maturity*, E-RES,
Rahner, *On Patience*, 187-204

Outside praxis and final essay reflections due.

TESP 176 Finding Your Own Spirituality

Your Spiritual Autobiography: Tending to Absolute Mystery* in My Life (20%) (SA) (6-7 page) is due Thursday, July 10th at the beginning of class. Address your Past and the Present, as they are a threshold towards your Future.

What questions am I living through my life? Thematic exploration of spiritual experiences through infancy, childhood, adolescence, friendships, sufferings, losses, and joys as illuminated and understood through writers on theological anthropology. The aim is to become conscious, to, tend to, one's questions and spiritual journey, to live a more conscious and intentional movement, transformation, and integration.

We will be doing some in class writing and processing to help you move your work forward. You will have several entries already at hand, and some to yet be created, and integrated into your SA. You may use some of these questions as prompters to focus your SA.

- What are the questions I have about my life, about life?
- Identify experiences or brushes you have had with the sacred/ with Mystery that is some spiritual/religious experience you have had. Write about one of the experiences in depth, including ways your senses were engaged, any changes in you.
- Your lifeline of turning points. Is there one event, or several that have most shaped me?
- My childhood, and how that shaped me, and my experience of faith, of God, of Mystery. Here you may want to consider your family's relationship with religion/ faith. What religious events had emotional significance (positive/negative) on you as a child? Is there one feeling that emerges? .
- What is my image of the Something Other? Where does it come from? How does it work for me?
- Describe the connections or relationships you've had that have shaped your faith life.
- Recollect your dream history, and what has been revealed there. How is it a source of the sacred for you?
- IMPORTANT: How have specific writers we have considered in class, been useful to you in understanding and articulating your own spiritual journey?
- RUBRIC: 25% specifics of your life' 25% integration of class rdgs/lecture; 25% clarity of focus and organization; 25% correct spelling, punctuation, citation, grammar.

BEFORE YOU BEGIN WRITING:

- Before you begin writing, find a place where you can be quiet for 5- 30 minutes, and prepare yourself to center. Assume a comfortable position, and try to clear your mind of the day's concerns.
- After a brief period of quiet, think over your life, and notice times when you felt you were moving toward something Sacred in your life.
- See if an image, a quote emerges which you can identify as the pivotal point, or image to work from.

*Karl Rahner's word for God.

Guidelines for a Successful Article or Book Review (3 pages)

Write as if you were writing for a potential reader of the article or book.

List Author(s), title of publication, journal volume and number where appropriate, city, publisher, the date and year. For an article, page numbers.

- What is the author's social/religious, gender, class location? Does this tell you anything about the book?
- Render a fair, representation, yet succinct statement, in your own words of the author/s central thesis, main points, purpose, organization, and the problem under investigation.
- What evidence does the author provide for her or his point of view? Does the evidence presented lead you to a similar conclusion? Is the evidence adequate for you? Are there things the author overlooked?
- What is the author's methodological approach (or how does the author go about establishing "truth")?
- Does this text evidence *Spirituality* as the ongoing transformation which occurs in involved relationality with the Unconditional? (Kees Waaijman) If so, how? Identify aspects of the transformation, of the relationship, and signs/ images of the Unconditional.
- How does the text address/illuminate what Sandra Schneiders identifies as Spirituality - "the fundamental dimension of the human person, and the experiences which activate that dimension"?
- How does the author's conclusions logically flow from or is consistent with her or his analysis?
- What parallels, resonances, themes concur or contest what we have been reading and discussing in this course? That is, did the book engage with issues we have discussed in this course? If so, how?
- What questions are evoked for you by the article or book?
- Where do you agree or disagree with the author, and why?
- What do you find helpful, instructive or insightful in this article or book? Or, what did you learn in reading the book or article?
- If the author's point of view could be shared or embraced by a wide public, then do you think the field of theology or spirituality would be better or worse off, and why?
- Finally, would you recommend this article or book to anyone? To whom? Why?

Jean Molesky-Poz, Ph.D.
Santa Clara University, Winter 2008
(Revised from Archie Smith, Jr. GTU)

TESP 176 FINDING YOUR OWN SPIRITUALITY

SUMMMER QUARTER, 2008

PARTICIPATION IN EVENTS/SERVICES/LITURGIES/ACTIVITIES RELATED TO THIS COURSE (15%)

ENGAGED SPIRITUALITY: OUT INTO THE WORLD DUE TUESDAY, JULY 22, 2007

CHOOSE TWO SPIRITUAL PRAXIS/REFLECTIVE ACTIVITIES PREFERABLY PARTICIPATING IN SMALL GROUPS FOR YOUR ENGAGED SPIRITUALITY. AFTER YOUR ACTIVITY, REFLECT ON PRAXIS, WRITE UP A TWO-PAGE RESPONSE FOR EACH EVENT/RITUAL/ACTIVITY TO BE HANDED ON JULY 22..

- **BEGIN REGULAR MEDITATION PRACTICE, 15 MINUTES A DAY FOR FOUR WEEKS.**
- **ATTEND WORSHIP SERVICE, LITURGY OR RITUAL**
- **TAIZE ECUMENICAL PRAYER, 1ST FRI. AT 8 P.M.: MERCY CENTER, 2300 ADELIN DR., BURLINGAME.**
- **WALK A LABYRINTH:**
 - **GRACE CATHEDRAL, 110 CALIFORNIA STREET, SAN FRANCISCO, 415.749.6300**
WWW.GRACECATHEDRAL.ORG
 - **CENTER FOR SPIRITUAL ENLIGHTENMENT, UNIVERSITY AND ALAMEDA, SANTA CLARA**
- **AN HOUR AT THE CLARE GARDEN AT SCU**
- **ATTEND CONCERT, ART EXHIBIT, OR LECTURE RELATED TO CLASS THROUGH WHICH YOU CAN ADDRESS, SPIRITUALITY AND CREATIVITY**
- **INTERVIEW A PERSON WHO YOU FIND LIVES A LIFE OF ENGAGED SPIRITUALITY (PLEASE SEE ME IF YOU CHOOSE THIS PROJECT**
- **FAST**
- **ALL NIGHT VIGIL OR SOME FORM OF PILGRIMAGE**

ENGAGED SPIRITUALITY

- **MEAL PREPARATION /SERVE AT CASA DE CLARA, 318 N. 6TH ST., SAN JOSE, CA 95112 (408) 297-8330 – 4 PERSONS, PLEASE CALL AHEAD TO MAKE ARRANGEMENTS**
- **ORGANIZE AND SPONSOR ANOTHER SITE FOR ENGAGED SPIRITUALITY**
- **GARDENING OR SOME FORM OF MANUAL LABOR FOR A MINIMUM OF THREE HOURS, PREFERABLY IN A QUIET, REFLECTIVE ENVIRONMENT BUT FOR OTHERS.**

WHAT TO INCLUDE IN YOUR WRITTEN RESPONSE:

A. IN YOUR REFLECTION, IDENTIFY THE ACTIVITY, PLACE, DATE AND TIME OF THE ACTIVITY/EVENT, HOW YOU HEARD ABOUT THE EVENT AND THE TYPE OF ACTIVITY IT IS. WHY DID YOU CHOOSE THE EVENT, WHO DID YOU GO WITH, WHAT WERE YOUR PREDISPOSITIONS/EXPECTATIONS/ CONCERNS BEFORE YOU ATTENDED?

**B. IN A BRIEF DESCRIPTION,
WHAT WAS THE PURPOSE OF THE EVENT
WHAT HAPPENED
WHO SPONSORED THE EVENT
WHO ATTENDED**

C. HOW DOES THIS ACTIVITY RELATE TO WHAT'S GOING ON IN TESP 176?

**WHAT CONNECTIONS, DISCONNECTIONS, AWARENESS, CRITIQUES, QUESTIONS DOES THIS ACTIVITY RAISE IN YOU REGARDING SPIRITUAL PRAXIS OR ENGAGED SPIRITUALITY?
WHAT DID YOU LEARN OF A PARTICULAR PEOPLE'S RELIGIOUS WORLDVIEW?"
HOW DOES IT RELATE TO ANY SPECIFIC DISCUSSIONS, ARTICLES, WE'VE CONSIDERED?
WHAT QUESTIONS OR IMPRESSIONS DO YOU LEAVE WITH?**

D. RELATE, TALK WITH, ENJOY, EXCHANGE WITH OTHERS. LET US KNOW WHO YOU TALKED WITH, WHAT YOU LEARNED, WHAT YOU EXCHANGED.

E. WAS THIS TRANSFORMATIONAL TO YOU IN ANY WAY? WHAT DID YOU LEARN OF A PARTICULAR FAITH'S VALUES AND WORLDVIEWS/ OR OF A SOCIAL SITUATION?

E. HOW HAS THIS EVENT RELATED TO, AFFIRMED OR CONTESTED IDEAS IN TESP 176? WOULD YOU RECOMMEND OTHER STUDENTS PARTICIPATE IN THIS EVENT? WHY?

WITHIN YOUR RESPONSE, IDENTIFY YOUR OWN POSITIONALITY: YOUR CLASS, ETHNIC, RACE, GENDER, RELIGIOUS AND ACADEMIC BACKGROUND AND HOW IT SHAPES THE LENS THROUGH WHICH YOU ENGAGE, PERCEIVE, AND INTERPRET THE ACTIVITY

TESP 176 Final Statement of Learning (10%)
Due last day of class.

"You must stand up on your own two feet in the spiritual life. You are responsible for the process; it cannot be shifted to your parents, your friends, or your teachers. You have to embrace the spiritual journey, and you are the one who has to be transformed. Don't concern yourself with what others are doing. Most have run their lives long enough in that way. You must find your own way, and you must be faithful to the truth you know or discover."
(The Mystic Heart, Teasdale, 245)

Course description: A personal and theological inquiry into one's desire for meaning, integration, and need for that belonging, and in that search, the disclosure of the self and encounter with the Mystery of God. This course intends to give students the tools and processes to think theologically, access their personal lives, and to develop a practical spirituality, which attends to their experience in the ongoing relationship among and between the Absolute Mystery, the human community and the rest of creation.

Please write a 2-3 page, single-spaced paper about what you have learned this quarter in Finding Your Own Spirituality. Papers may take whatever organizational form you deem appropriate. Course will be evaluated on the rubric below, but with particular attention to the depth and breadth with which you engage topics, materials, lectures, readings, discussions from the course:

Some questions you may want to consider, but that are not required, include:

- What have I learned from our class?
- What tools and processes have you found useful to think theologically, to access your personal life, and to develop a practical spirituality?
- What difference does or might my learning from this course influence my attitude and living of life?
- What ideas am I taking away from this class, why might they be significant to me, or what questions do I now take for my future?
- What seems significant about how I have or have not changed as a result of this course?
- What from this course has brought joy, gratitude or curiosity, and/or frustration or confusion? And what might I learn from this for where I go from here?
- What was my understanding of spirituality before this class, and what is it now?

Well focused inquiry and demonstration of an empathetic understanding of the content of resources, in both depth and breadth. Well-researched. Precise and accurate discussion of author's points of view. Accurate presentation of another's ideas.	
Clear, critical thinking that provides appropriate evidence for conclusions. Specific historical, empirical or contemporary data to support the claims of your thesis or paragraphs, that is evidence is accurate, relevant and detailed. Logical relationships among ideas	
Creativity that moves beyond reporting some one else's ideas. While paper correctly repeats what is read or discussed, and connects with inquiries, issues, methods of class content, the paper moves beyond repetition of unique insights, organization, correlations.	
Flawless grammar, spelling and form. Footnotes, endnotes or parenthetical notes in a consistent style. Page numbers.	