CS 821 The Journey of Becoming (1 credit hour)
Spring 2016

Required Texts:

Course Description:
An exploration of the journey of human “becoming” through the lens of Christian spirituality as a way to move toward individual and corporate spiritual transformation.

Student Learning Outcomes:
Upon completion of this course, students will be able to:
1. Identify the levels of human existence;
2. Explore the dynamic possibilities of each level;
3. Design a Rule of Life for self and related ministry so that spiritually awakened disciples will become more actively involved in spiritual transformation processes; and
4. Discuss spiritual principles and personal reflections in a group setting with peers.

Pre-seminar Assignments: Due Friday, January 15, 2016
1. Read the Benner text.
2. (50% of final grade) Complete the Reflection Questions as included in the syllabus (Appendix I) and bring computer-generated responses to class on January 15. Although informal writing is acceptable, excellence in grammar is required.
3. (10% of final grade) Read the Rolheiser text. The round-table discussion questions are based on Rolheiser’s *Sacred Fire* (Appendix II). The answers to the questions should be computer-generated and submitted at the close of the Thursday round-table discussions.

Post-seminar Assignment: Due February 15, 2016
(40% of final grade) Prepare (or revise) a Rule of Life to include the following components:
1. Definition of Christian Spirituality to include the five levels of human existence;
2. Philosophy of Christian Spirituality, which connects directly to the definition;
3. Individual Rule of Life with measureable rules and accountability measures;
4. Communal Rule of Life with measureable rules and accountability measures.

Student Workload Expectations:
Class Time – 3 hours
Textbooks - (536 pages @ 20 pp/hr) = 27 hours
Journal Responses – 8 hours
Rule of Life = 5 hours
Lunch Discussion Questions = 7 hours
Total – 47 hours
**Course Grading Scale**: “A” represents excellent work in all categories (fulfillment of assignment, writing and formatting, and doctoral level content); “B” represents good work in all categories; anything below a “B-” is considered below doctoral level.

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**Classroom-related Academic Policies**

A. Work is expected on the due date. Late papers will receive no less than a one-letter grade reduction.

B. Turnitin.com
   1. Assignments may require submission to www.turnitin.com to check for originality and style. The assignments that are required for submission will be described in the syllabus.
   2. Students will create an account at www.turnitin.com. After doing so, the student will join the course page with the code and password supplied by the instructor. A list of assignments and due dates will be available on the course page.
   3. Students will submit assignments by the due date and time and will be required to submit the assignments in a hard copy format as well.

C. Electronic Equipment Usage in Classrooms
   It is expected that students will use technology (cell phones, laptop computers, iPads, etc.) during classes only for the purposes of class work. Therefore, students should turn off cell phones and refrain from texting and using laptop computers during classes except for the purposes of taking notes or doing research specifically authorized by the course instructor. Students who have emergency needs not covered by this policy must ask for an exception from the course instructor.

D. Review the Academic Catalog for requirements regarding Incompletes and Plagiarism issues. For more information on Library Services, please download the Library Handbook from the HGST website.

**Doctor of Ministry Policies**: (find the full listing of DMin Policies in the HGST Academic Catalog, pages 28ff)

A. Assignments
   Students in the DMin program will read, research, study, experience, and evaluate applied theology and personal spiritual concepts. This degree promotes research on vital issues affecting the quality of life in faith communities as well as the development of new approaches, strategies, and styles of ministry in a wide variety of institutional and cultural settings. The resulting learning process equips the student for critical evaluation in the context and practice of ministry and fosters an integration of theory and effective pastoral practice with a view toward transforming communities.

   Pre-seminar assignments are due no later than the course start date. Students are encouraged, however, to bring all written assignments the first day of the seminar week. Students, with missing pre-seminar assignments, may be dropped from those sections of the seminar, may not be permitted to attend those sections, and may receive a failing grade for those sections.

   Students should expect approximately 2,000 pages of reading each semester. It is expected that the books will be acquired and that the reading assignments will be completed in order that candidates may be exposed to the material prior to the seminar.

   Post-seminar written assignments are to be submitted within ninety days after the session ends, at prescribed deadlines. Assignments should be emailed directly to professors on or before the due date. Competence will be demonstrated through creative projects and papers, which apply
professional experience in connection with course content. These assignments will demonstrate an understanding of the writing skills required for the doctoral level and of the subject matter, bibliography, theory, and methodology covered in the seminar.

Written work will follow the prescribed HGST/Turabian style and should meet the deadlines required in each course syllabus. Grades will reflect the meeting of these criteria as well as the content.

Students are encouraged to email copies of completed assignments to the Director and to keep hard copies and external digital copies on file to protect work from being lost due to a computer malfunction. Graded papers are usually available for pick up at the following seminar unless they are returned via email.

Written assignments for Project and Practicum completion are described and delineated in the “Project and Practicum Manual,” which is available via the website. The Manual also includes deadlines for Project and Practicum Report completion and all pre-graduation deadlines.

B. Extensions and Incomplete Grade Policy

Seminar assignments are to be completed and mailed or emailed on or before the established due date. However, upon receiving a completed Extension Request Form and payment of $50 per professor, a thirty-day extension (one for each professor) may be granted by the DMin Office. The extension request should be received before the original due date. The professor shall reduce the grade by at least one-half letter grade. Work postmarked after the due date or the one-time thirty-day extension due date is subject to a minimum one letter grade reduction. No class work will be accepted after the close of the semester (except for previously granted 30-day extensions), a grade of “F” will be given, and the semester will have to be repeated for credit. The student will be placed on Academic Probation at that time until a cumulative GPA of no less than a B average is earned during the next semester.

The student will be given one opportunity to make up a failed seminar section, either the next time it is offered or through make-up work, to receive an acceptable grade and raise the overall GPA to an acceptable score. In order for the GPA to move to an acceptable score, the Academic Office may replace the “F” with an “NCF” so that the make-up work will count appropriately. If the student does not make up the section during the timeframe noted above, the grade will remain an “F,” the failing grade will appear on his or her transcript, Academic Stop will go into effect, and the student’s file will be sent to the DMin Oversight Committee with recommended action.

Notes for Writing Assignments: All “formal, academic” writing assignments must conform to Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th Edition. This includes matters of style and format. Certain assignments may be less formal, and students will follow the professor’s instructions for those assignments.

For formal, academic writing, the instructor requires the use of footnotes for documentation when more than one resource is cited. The student should number pages. According to Turabian, page numbers should be in the upper right hand corner, except on pages with major headings (titles). Margins should be one inch on all four sides, except where major headings (titles) require a two-inch top margin. All students should utilize 12-point Times New Roman font throughout. The instructor prefers that the student not use presentation or report binders or folders. She prefers submission of papers with staples or binder clips.

Critical, or formal, writing differs from colloquial writing or spoken English at several points. The student should note the following guidelines for critical writing. The instructor expects students to follow these guidelines strictly for academic-style assignments. Failure to do so will be penalized.

- Avoid 1st or 2nd person references (“I,” “we,” or “you”). Keep the written projects objective and professional. Remember that imperative forms are second person.
- Never use contractions.
Avoid passive voice construction (i.e., The student should write “God chose Joshua” rather than “Joshua was chosen by God.”). Some exceptions are necessary, but limiting the use of passive voice is a good policy.

Be sure that number and tense always agree (i.e., Do not write in one place that “Brueggemann argues . . .” and at another place “Brueggemann argued . . .”). Subject-verb agreement is imperative.

Spellcheck! Spellcheck! Spellcheck! Grammar check works as well!

Pronouns should have clear antecedents. Avoiding “it is” and “there is” in the paper removes much of the ambiguity of pronoun usage.

Sentence fragments are unacceptable. Every sentence must have a subject and a predicate.
APPENDIX I
Pre-Seminar Reflection Questions
Because of the intensely reflective and responsive nature of this assignment, please feel free to answer these questions in more of a journaling style. You may write in first person (I language) but not in second person. Please include questions with answers.

1. Have you received “invitations” to awaken? Describe one or more of those and your response to the invitation.

2a. How would you describe the Great Chain of Being and where does it lead?

2b. How could one benefit from exploration of the possibility of becoming one with God?

2c. Respond to this paragraph from page 33:
Far too easily we settle for holiness rather than wholeness, conformity rather than authenticity, becoming spiritual rather than deeply human, fulfillment rather than transformation, and a journey toward perfection rather than union with God. Far too often we confuse our own spiritual self-improvement tinkerings with the much more radical agenda of the Spirit of God.

3a. Do you agree with Freud’s observation on page 37? Why or why not?

3b. Where have you spent most of your life, according to Fowler’s “Stages of Faith”? Where are you now?

4a. How do “consciousness” and “awareness” relate?

4b. How does the author’s definition of transformation compare to your understanding of transformation prior to this reading?

5a. How would you define or describe “mystical spirituality,” after reading this chapter?

5b. When I (Dr. Towne) read Evelyn Underhill’s definition of mysticism at the bottom of page 77, the term “missional mysticism” came to mind. What is missional about mysticism?

5c. Do you lean more toward “heart” or “mind” spirituality? Please explain.

5d. To which of the mystics discussed in this chapter were you most drawn? Why?

6a. Outline your insights and thinking from “The Body-Centered Self.”

6b. What did you learn about yourself?

7a. Outline your insights and thinking from “The Mind-Centered Self.”

7b. What did you learn about yourself?

8a. Outline your insights and thinking from “The Soul-Centered Self.”

8b. What did you learn about yourself?
9a. Outline your insights and thinking from “The Spirit-Centered Self.”

9b. What did you learn about yourself?

10a. How is the journey of awakening an unfolding a dance? How does that image challenge you?

10b. What has been “safe and secure” in your life (page 160)?

10c. Which of the classic spiritual practices (disciplines) offer challenges to you on the journey of “awakening”?

11a. What have you been holding but are now preparing to let go?

11b. How might you be a healthy contributor to the development of a transformational community?

12a. How would you describe Figure 12.2?

12b. Describe three specific insights you have gained about yourself as you have interacted with the Benner text.
APPENDIX II
CS 821 Round-Table Discussion Questions

Please answer the following questions for group discussion. Please prepare computer-generated answers to turn in to Dr. Towne. Discussion leaders are encouraged to select the questions they think the group can cover in the allotted time. Feel free to “journal” your responses by using “I” language. Please include questions with answers.

Monday – Chapters 1 and 2
1. Where do you need to be patient with yourself regarding the journey toward spiritual maturity?
2. Where do you need to be patient with others regarding their journeys toward spiritual maturity?
3. In which of the three stages of discipleship do you find yourself at this point in the reading (please consider the possibility of having a blended response!)?
4. Did you undergo an “initial rite” or “rite of passage” as a young person? Describe it. If not, what might be an idea from which a grandchild or young person in your community could benefit?
5. What did your reading in the “Untamed Fiery Energies of Youth” section bring to mind or help you better understand about self?
6. Which of the five counsels of John of the Cross do you find “speak most loudly” to you today?

Tuesday – Chapters 3 and 4
1. “Jesus called (your name), but (your name) lacked ___________________________. (Your name) wasn’t ready. Jesus doesn’t call the ready; he calls the willing!” How would you fill in the blank?
2. List your “householder” responsibilities and duties (see page 65). What do those responsibilities and duties feel like to you today? Is that a “normal” response or do they change from day to day or season to season?
3. If you had your life to live over again, would you do anything different (76)?
4. Respond to this quote. Do you see the dangers in your present situation?
   As we become more and more immersed in our work, to the detriment of our relationships, we will naturally begin to draw more and more of our meaning and value from our work, and, as numerous spiritual writers have pointed out, the dangers in this are many, not least among those is the danger that we will find it harder and harder to find meaning in anything outside of our work. (78)
5. Where did your thoughts go while reading Evagrius’s description of the “noonday devil”? (79)
6. Which of the “seven deadly sins” do you want to explore more deeply after reading pages 84ff?
7. How would you respond to one or more of the invitations of Chapter 4?
Wednesday – Chapters 5 and 6
1. How would you respond to this quote: “To become all flame is to give up the last three rooms” (141)?

2. What are your thoughts as you read Rolheiser’s explanation of “pondering”?

3. What would it take to respond positively to the invitation (165) to move from being a good person to becoming a great person, to step forward and help carry and purify tensions, and to help take them away by transforming them inside ourselves by pondering as Mary pondered.

4. Describe the “transparency” of prayer (175). Is this a new concept to you? Explain your answer.

5. Although there are probably some points of discussion in Rolheiser’s chapter on prayer that seemed uncomfortable, name some aspects of his discussion that “drew you.” Please explain your answers.

Thursday – Chapters 7-9
1. Spend some time thinking with God about the blessings and curses you have heard about yourself. Write about those “words” and then prepare to discuss whatever you are comfortable discussing with your group.

2. Respond to the “Ten Commandments for Mature Living.” Consider how you might incorporate some of these into a Rule of Life (more about that during Friday’s class).

3. Respond to what it would mean to “give your death away.”