



# Nashotah House

THEOLOGICAL  
SEMINARY

Forming Leaders in the Anglican Tradition Since 1842

## Ascetical Theology 601D

Easter Term 2024, Session 1 (2/5/24-3/15/24)

Instructor: David Sherwood, MA, MLIS, MTS, DMin

Associate Professor of Ascetical Theology

Office: (262) 646-6534

Email address: librarian@nashotah.edu

**Course Description:** AT601D is the second of two courses that together provide a comprehensive introduction to ascetical theology including an overview of the general literature of Christian spirituality and its historical development. AT601D completes the survey of the history and literature of Christian spirituality begun in AT501H, with a focus on the Reformation and Caroline Divines, the 19th century Anglo-Catholic reclamation of the richness of the Church's spiritual tradition, and the 20th century Anglican spiritual synthesis. In addition, AT601D emphasizes the spirituality of the ordained person and his/her special responsibilities for assisting in the spiritual development of others. Consequently, AT601 contains both academic and experiential elements meant not only to foster in participants an *intellectus fidei* (a faithful understanding), but also to assist in developing a *habitus fidei* (a faithful character) that is embodied in a personalized *praxis fidei* (a faithful practice) of ministry to others.

**Learning Goals and Objectives:** Those who complete this course will:

1. Gain greater understanding (*intellectus*) of the Church's spiritual tradition and be able to
  - a. Describe in some detail the Anglican reformation and modern developments of the Christian spiritual tradition
  - b. Name and describe the contributions of major figures in the history of Anglican spirituality
  - c. Describe and contrast spiritual direction, pastoral counseling, and psychotherapy
  - d. Articulate the responsibilities of the ordained person for the cure of souls
2. Continue to integrate the individual spiritual experiences of seminary into a sharable piety (*habitus* embodied in *praxis*) by
  - a. Continuing to keep the rule of life previously written in AT501
  - b. Practicing the communication of personal spiritual experience with clarity
3. Demonstrate a basic level of competency in the cure of souls (*praxis*) by
  - a. Reflection on ministry experience and identification of instances in which informal spiritual direction occurred; discussion and evaluation of these experiences.
  - b. Extended reflection on the pastoral responsibility known as the cure of souls, and discussion of the ways in which it is/has been conducted among Anglicans.

### Required Course Texts:

Ball, Peter. *Anglican Spiritual Direction*. 2nd ed. Harrisburg: Morehouse Pub, 2007. (Also on reserve. BV5053 .B35 1998.)

"Course Reader." Selections from writings about the spiritual life by reformers, theologians, saints, and mystics of the church. To be provided online through Populi.

Jones, Cheslyn, Geoffrey Wainwright, and Edward Yarnold. *The Study of Spirituality*. New York: Oxford University Press, 1986. ISBN: 9780199770731. (Also on reserve BV4490 .S78 1986). Search the library catalog using the ISBN to locate the ebook version.

Ramsey, Arthur Michael. *The Christian Priest Today*. London: SPCK, 1985. ISBN: 9780281041909. (Also on reserve. BV660.2 .R35 1985.)

Thornton, Martin. *English Spirituality: An Outline of Ascetical Theology According to the English Pastoral Tradition*. Cambridge, MA: Cowley, 1986. ISBN: 9780936384313. (Also on reserve. BV4501.2.T75 1963.) **Pp. 230-302 only.**

Thornton, Martin. *Spiritual Direction*. Wipf & Stock, 2012. ISBN: 9781620320556. (Also on reserve. BV5053 .T47 1984.)

### **Supplemental Course Texts:**

Harton, Frederic Percy. *The Elements of the Spiritual Life: A Study in Ascetical Theology*. Eugene, OR: Wipf & Stock Publishers, 2004. ISBN: 9781592449880. (Also on reserve: BV5031 .H3 1957)

**A note about required readings:** Any introduction to Anglican ascetical theology would be deficient if it did not include a range of reading from the writings of saints, reformers, theologians, and mystics on the spiritual life; unfortunately, no single published reader seems to adequately cover the needs of this course. Consequently, the instructor has compiled an online “Course Reader” containing selections from a range of important figures, including the following: Lancelot Andrewes, John Donne, George Herbert, Jeremy Taylor, John Cosin, William Laud, John Henry Newman, Richard Hurrell Froude, John Keble, Edward Bouverie Pusey, Evelyn Underhill, C.S. Lewis, Austin Farrer, and many others.

The Ball, Thornton, and Ramsey texts should be read **in their entirety**. A cover-to-cover reading of these texts will prepare students for and reinforce discussions, and will often provide additional detail and contextual background that it would not be possible to cover otherwise.

### **Course Requirements:**

#### **Course Participation in Populi Discussions (50%).**

- Respond in forum to the readings assigned each week. Each student’s initial post should be substantial (250 words or more).
- Students are expected to read all contributions to each discussion thread and to respond to the contributions of classmates.
- Post at least one substantive reply to a classmate’s posting in each week of the course.
- Post at least two briefer follow-up responses per week. So, minimally, there will be four entries per week per student.
- Student interaction will be graded each week on a 1-10 scale based on:
  - timeliness of posts (late posts stifle class interaction and will be assessed a two-letter-grade penalty – e.g., a 10 becomes an 8.)
  - intelligent interaction with the reading material, giving evidence that you have read it carefully and thought about it;
  - quantity of thoughtful interaction with your fellow classmates (the bare minimum as described above = an 8.)
  - quality of engagement with each other.
- The general expectation should be a grade of
  - 8 of 10 if the minimum criteria are met (8 is the default grade),
  - 9 of 10 for very good work,
  - 10 of 10 for excellent contributions.

**Course Tutorial Participation.** Participate in a one-on-one tutorial with the professor via GoogleMeet. The tutorial is required and included as a part of the course participation grade. The tutorial may include discussion of course assignments, additional feedback on the student’s performance in Populi discussions, and, perhaps, student’s special interests relevant to the course.

**Lenten Sermon/Retreat Address (15%).** Consult Appendix C for details.

**Readings (20%).** To receive credit for readings, students will sign a form indicating the percentage of the assigned texts that they completed. Each student should turn in the completed form (posted to the course web site and included below as appendix A) as soon as the reading has been completed, but no later than the deadline listed in Populi. (Those who read 100% of the assigned material will earn a grade of 100; those who read less of the material will receive a proportionately lower grade.)

**Spiritual Commonplace (15%).** Consult Appendix B for details.

## Tentative Course Schedule

(The schedule below is provided to prospective students for information only. On the course opening day, it will be superseded by the "Lessons" tab on Populi which functions as an annotated course schedule with links to required readings, videos, notes, reference works and further explanation of each week's activities.)

<b>Week 1: Reformation and Counter-Reformation Spirituality</b>
<p><b>Part 1: Prayer Book Spirituality and Hooker</b> Review: [Thornton, <i>English Spirituality</i>, pp. 16-30] Read: Chapters on Cranmer and Jewel with brief selections from their writings from Schmidt's <i>Glorious Companions: Five Centuries of Anglican Spirituality</i>. Selections from Hooker's <i>Laws of Ecclesiastical Polity</i> are included in the lectures and accompanying slide notes.</p> <p><b>Part 2: Counter-Reformation and the Carmelite Mystics</b> Reading from the <i>Interior Castle</i> (Teresa of Avila); readings from the <i>Ascent of Mount Carmel</i> and <i>Dark Night</i> (John of the Cross); Jones, 363-376.</p>
<b>Week 2-3: The First Anglican Golden Age: The Caroline Divines</b>
<p><b>Part 1: Books of Private Devotion</b> Browse: <i>Collection of Private Devotions for the Hours of Prayer</i> of Bishop John Cosin and the <i>Preces Privatae</i> of Bishop Lancelot Andrewes.</p> <p><b>Part 2: Habitual Recollection</b> Read: "Concerning the Service of the Church" (1662 BCP and also from the 1st Book Of Edward VI); selections from Bishop Jeremy Taylor's <i>Holy Living</i> ("Care of Our Time," "The Practice of the Presence of God," "Several Manners of the Divine Presence," "Of Charity." Read also from Thornton's <i>English Spirituality</i>, 230-281; Jones 431-437.</p> <p><b>Part 3: Memento Mori</b> Read: John Donne's "Devotion 17" from <i>Devotions upon Emergent Occasions</i>; selections from Bishop Taylor's <i>Holy Dying</i>: "Consideration of the Vanity and Shortness of Man's Life," "Rules and Spiritual Arts of lengthening our Days, and to take off the objection of a Short Life." Read also John Donne's "Holy Sonnet X" and George Herbert's "Death." Optional: Read your instructor's selections from Donne's last sermon "Death's Duel" partly rendered into modern English, or—if you are feeling brave—the original.</p> <p><b>Part 4: 17th Century Poets of Spirituality</b> George Herbert's "Love-III," "Easter Wings," and "The Altar"; Traherne's <i>Centuries of Meditation</i>, 1.27-45.</p>
<b>Week 4: 18th through 21st Century Spirituality</b>
<p><b>Part 1: Evangelical Spirituality</b> Read: Charles Simeon's "Discourse 498" from <i>Horae Homileticae</i>; John Wesley's "I Felt My Heart Strangely Warmed" from his <i>Journal</i>; Thornton, <i>ES</i>, 282-285; Jones 452-463.</p> <p><b>Part 2: The Oxford Movement &amp; Spiritual Ressourcement</b> Read: "Meditation" by Newman; "Tenth Sunday after Trinity" and "Eighteenth Sunday after Trinity" from John Keble's <i>The Christian Year</i>; two biographical articles that include material from Froude's <i>Remains</i>, together with Newman's reminiscence about Froude in <i>Apologia pro vita sua</i> (CR, 77-78); Thornton, <i>ES</i>, 285-289; Jones 463-468.</p> <p><b>Part 3: Anglican Spiritual Synthesis</b> Read: C.S. Lewis, "The Weight of Glory"; Jones 537-540.</p> <p><b>Part 4: Anglican Women Find their Voices</b> Evelyn Underhill's <i>Parish Priest and the Life of Prayer</i>; "Dogma is the Drama" and "Triumph of Easter" by Dorothy Sayers; a selection from <i>Quotidian Mysteries: Laundry, Liturgy, and Women's Work</i> by Kathleen Norris. Thornton, <i>ES</i>, 287-289.</p>
<b>Week 5: The Priest and the Cure of Souls</b>
<p><b>Part 1: The Question of Priestly Character</b> Read: Ramsey, <i>Christian Priest Today</i>, esp. ch. 3; Evelyn Underhill's "God is the Interesting Thing" and Dean Nutter's "Ecce Sacerdos Magnus!" Also read Underhill's "Parish Priest and the Life of Prayer" and John-Julian's "25 Practical Expectations of Priesthood." (This latter will give you an entirely new perspective on Fr. John Julian!) Also read the following: Austin Farrer's "Walking Sacraments," Eleanor McLaughlin's "Priestly Spirituality," and Sarah Coakley's "The Vicar at Prayer." For a rather different perspective, read also: "Response to Eleanor McLaughlin" by Bp. William B. Spofford, 4th Bp. of the Diocese of Eastern Oregon. Browse: George Herbert's <i>A Priest to the Temple or the Country Parson</i>, and Richard Baxter's <i>The Reformed Pastor</i> (this latter being, in some ways, a sort of Puritan reply to the first).</p> <p><b>Part 2: Prayer and Sacred Space</b> Read: Ivor Moody's "Finding Space for the Sacred"; Nathan Bierma's "Keeping Holy Ground"; Douglas Burton-Christie's "Living Between Two Worlds: Home, Journey, and the Quest for Sacred Place" Optionally, read: T.S. Eliot's, "Little Gidding" from <i>Four Quartets</i> and brief notes about it. Optionally browse: T.T. Carter's <i>Nicholas Ferrar: His Household and His Friends</i>.</p> <p><b>Optional Part 3: Devotional Societies</b> <b>Browse</b> the websites of Anglican guilds, societies, and orders linked from the course site.</p>

## Week 6: Guidance and the Cure of Souls

### Part 1: The Priest as Spiritual Director

**View:** a brief video interview with Peter Ball, author of *Anglican Spiritual Direction*, speaking about what nourishes spiritual directors.

**Review:** Harton's *Elements of the Spiritual Life* 299-339 (Spiritual growth). **Read:** Thornton, *ES*, 290-302 ("Spiritual Guidance To-day"); "A Life in Spiritual Direction" by Peter Ball; an article by Henri Nouwen; Gray Temple's "Spiritual Direction in the Episcopal Church"; Thomas Hart's "Pastoral Counseling or Spiritual Direction: What's the Difference?" Also, read Kenneth Leech's "Direction, Counseling, and Therapy" from *Soul Friend. Jones*, 568-570, 582-584, 592-605.

**Optional:** If you have the time, you might have a look at these optional items which collect writings demonstrating Anglican spiritual directors at work: "Spiritual Counsel in the Anglican Tradition," "Spiritual Counsel in the Anglican Tradition: Toward Life Abundant," and "Spiritual Counsel in the Anglican Tradition: Marriage and Children."

### Part 2: Hospitality as Soul Care

**Read:** The Desert Fathers on Hospitality; The *Rule of St. Benedict* on Hospitality (Chapter 53 only); pp. 69-71 of an article by Mortimer Arias on "Centripetal Mission or Evangelization by Hospitality"; Thomas E. Reynold's "Welcoming without Reserve: A Case in Christian Hospitality"; and Sheryl A. Kujawa-Holbrook's "Beyond Outreach: Worship, Justice, and Radical Hospitality."

**View:** A video on "Radical Hospitality for the Rest of Us."

## **Nashotah House Policy for Late Work**

All students have the responsibility to complete their academic work in a timely manner, and to comply with all course requirements set by their instructor, including deadlines for assignments and papers. Students must not in any circumstance assume that late submission of work will be overlooked or treated casually.

### **Graduating Students**

Students expecting to be graduated must turn in all work assigned no later than one week immediately preceding graduation. The provisions for late work stated below may be applied to students in their final semester, but in such cases diplomas or certificates shall be withheld until all work is turned in and final grades are entered on the student's transcript by the Registrar.

### **Extensions**

Instructors may grant extensions of due dates up to and not later than one week prior to the official end of term. Thus, if a student has made a mutually acceptable prior arrangement with an instructor, the student may with the instructor's permission submit required course work up to one week prior to the official date for the end of term. The instructor may impose a condition that the grade to be assigned be reduced, depending upon the reason for the requested extension. The instructor shall clearly signify any such condition to the student, including the amount of reduction, at the time the agreement is made. Grades to be recorded on transcripts must be submitted to the Registrar by members of the faculty by the official last day of a given term. Due dates for extensions granted by the instructor cannot be later than one week before the last official day of term. [Note: the official end of term for Easter term 2015 is June 15, 2015; however, for Seniors the end of term is May 18th.]

### **Incompletes**

When significant extenuating circumstances exist, a student may petition for Incomplete status for one or more courses. After securing the instructor's support, the student submits a written petition to the Academic Dean and Registrar (copying the instructor), explaining the circumstances that justify the petition, and setting a new due date that is realistic in light of the circumstances and the amount of work the student has yet to accomplish. The Academic Dean and instructor, in consultation with the Registrar, shall determine the length and termination date of the extension, but in any case it shall not be later than the official end of the following residential term (January 15th or June 15th). The instructor may impose a condition that the grade to be assigned be reduced, depending upon the reason for the requested extension. The instructor shall clearly signify any such condition to the student, including the amount of reduction, at the time the agreement is made.

If students have been granted an "Incomplete," an "I" indicating an Incomplete will be entered upon the student's transcript for the course in question. When the work has been completed, the instructor shall submit a final grade to the Registrar, who shall then remove the Incomplete and enter the final grade.

If a student fails to meet the agreed upon due date, the instructor shall automatically grade the work in question "F," and a final grade for the course shall be calculated. The due date agreed upon at the time the Incomplete is granted will not be renegotiated.

## **Nashotah House Policy for Online Forums**

The online forums of the discussion board provide a permanent record of the class interaction. The nature of these asynchronous written exchanges allows students to take the time they need to formulate a well-crafted argument with proper citations. Students who tend to think while they speak in a face-to-face group discussion are given the opportunity to write out their ideas before publishing them for the group. Students who may be considered "quiet" in a traditional classroom setting can take advantage of the even platform and contribute to the discussion through their gifts of composition. There is great potential for the online discussions to achieve a high level of scholarship and academic discourse. However, there is also the possibility of misuse and abuse. Though each professor exercises different styles for discussion

moderation, the standards expected of the students remain consistent. Inappropriate use of the discussion board can result in disciplinary action, including dismissal from the program.

1. Use precise terminology and direct references/quotations in all assignments, including the posts to the discussion board.
2. Proofread posts before publishing. Aim for a focused, clear, methodical message. Do not use all capital letters or any other formatting that is difficult to read.
3. Keep the discussion academic and objective; evaluate the message, not the messenger.
4. Avoid logical fallacies. *Ad hominem* attacks including labeling, straw man arguments, and name calling will not be tolerated.
5. When instigating healthy debate, exercise due consideration for the views of others. Integrity is expected at all times and offensive language is not allowed.
6. Material that is inappropriate to the class discussion will be removed from the discussion board.

**Appendix A: Reading Statement (20%).** See Populi for due date.

Bearing in mind the honor code and the Matriculation Oath of Nashotah House, I hereby affirm that I have read \_\_\_\_\_ % of required sections of the “Course Reader,” Ball’s *Anglican Spiritual Direction*, Ramsey’s *The Christian Priest Today*, Thornton’s *English Spirituality* (pp. 230-302), Thornton’s *Spiritual Direction*, and *The Study of Spirituality* (pp. 363-376, 431-437, 452-468, 537-540, 568-570, 582-584, 592-605), .

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## Appendix B: Spiritual Commonplace Book Assignment (15%). See Populi for due date.

### Definition of *Commonplace* from Wikipedia:

Commonplace books (or commonplaces) were a way to compile knowledge, usually by writing information into books. They became significant in Early Modern Europe.

“Commonplace” is a translation of the Latin term *locus communis* (from Greek *tópos koinós*) which means “a theme or argument of general application,” such as a statement of proverbial wisdom. In this original sense, commonplace books were collections of such sayings, such as John Milton's commonplace book. Scholars have expanded this usage to include any manuscript that collects material along a common theme by an individual.

Such books were essentially scrapbooks filled with items of every kind: medical recipes, quotes, letters, poems, tables of weights and measures, proverbs, prayers, legal formulas. Commonplaces were used by readers, writers, students, and humanists as an aid for remembering useful concepts or facts they had learned. Each commonplace book was unique to its creator's particular interests.

By the 17th century, commonplacing had become a recognized practice that was formally taught to college students in such institutions as Oxford. John Locke appended his indexing scheme for commonplace books to a printing of his *An Essay Concerning Human Understanding*. The commonplace tradition in which Francis Bacon and John Milton were educated had its roots in the pedagogy of classical rhetoric, and “commonplacing” persisted as a popular study technique until the early 20th century. Both Ralph Waldo Emerson and Henry David Thoreau were taught to keep commonplace books at Harvard University (their commonplace books survive in published form). Commonplacing was particularly attractive to authors. Some, such as Samuel Taylor Coleridge and Mark Twain, kept messy reading notes that were intermixed with other quite various material; others, such as Thomas Hardy, followed a more formal reading-notes method that mirrored the original Renaissance practice more closely. The older, “clearinghouse” function of the commonplace book, to condense and centralize useful and even “model” ideas and expressions, became less popular over time.

Some modern writers see blogs as an analogy to commonplace books.

A “Spiritual Commonplace Book” is merely a compilation of quotations on spiritual topics that interest the compiler. For your version of this old practice, select quotations from reformers, theologians, ascetics, saints, mystics, and contemporary writers about ascetical theology. The quotations you choose should be those you think may be useful to you in teaching, preaching, writing, and developing your own life of prayer. (Consider the Caroline love for creating personal prayer collections as one possible model.) Include anything that occasions *compunctio cordis*, or the “pricking of the heart;” that is, quotations that catch your attention either because they cause a pang of conscience or they make your heart thrill. You may find it helpful on occasion to use one of the quotations you have saved in your commonplace as a text for *lectio divina*.

### Requirements:

1. Make as many regular entries into the “Spiritual Commonplace” throughout the course as you can.
2. Include quotations given by the instructor during lectures and quotations from the course’s required and/or optional texts.
3. Include quotations discovered in the course of your research for your Lenten Sermon/Retreat Address.
4. Do not include biblical quotations or quotations from the BCP.
5. Quotations must come from the time periods covered by the course.
6. Each quotation should be accompanied by an accurate attribution. (For attributions, the author is the absolute minimum, but it helps to include a specific work and page or paragraph number if those are also available to you.)
7. Prior to the due date for the assignment, read back through your commonplace and select the 50 very best items.
8. Submit the 50 selections as a .pdf document via Populi by the due date listed in Populi.

### Allowable Variations:

1. Those who wish may incorporate elements of the commonplace tradition into their practice of journaling. In such cases, 25 quotations, each accompanied by a personal reflection of one paragraph or more, will be accepted as satisfying the assignment.
2. Most will assemble their commonplaces using a word processing program; however, handwritten journals are also acceptable if they are neat and legible (or especially if they are artistic).
3. Other variations are possible with the instructor’s permission.



## Appendix C: Lenten Sermon/Retreat Address (15%). See Populi for the due date.

### I. Write a Lenten Sermon/Retreat Address based on the spirituality of an Anglican writer.

#### Assignment Requirements

1. Choose one of the Anglican spiritual writers (1500-2024) listed below, or choose from a myriad of others (with permission).
2. **Select at least one of that writer's spiritual works.**
3. Prepare a 1500-2000 word sermon or retreat address. **Illustrate your sermon/address liberally with quotations from the chosen writer and work.**
4. **In a one-on-one tutorial with the professor via GoogleMeet, discuss your plans for completing this assignment.**
5. Although you may consult biographical material about the writer you have selected as needed, the writer's biography **should not** be the focus of your sermon/retreat address.
6. The sermon/retreat address should have a single main idea expressed as a thesis. The thesis should be located at the end of the first (introductory) paragraph.
7. Each subsequent paragraph should have one main idea that is related to the thesis statement.
8. The main idea of each paragraph of the written reflection should be developed in some detail. Be as specific and concrete as possible, **citing liberally from the chosen writer's text(s)**. You may also **cite sparingly from material written by others about that writer**.
9. Each paragraph should be linked by a transitional expression to the ideas that have come before it.
10. The last paragraph of the written reflection should bring the reflection to a satisfying conclusion—perhaps, by returning to the thesis, but using different words.
11. Although this is not a formal research paper, students must create a bibliography and cite sources according to the rules laid down in *The Turabian Handbook* (9<sup>th</sup> edition). Always use the correct form for footnotes and bibliography entries. For assistance with Turabian style, consult the instructor and/or refer to the citation guide available from the Nashotah House home page. Be very careful to cite the source of all quotations and borrowed ideas.
12. Be sure to give the sermon/retreat address a title that reflects its theme.
13. Submit the assignment as a .pdf by the due date listed in Populi.

#### From the Reformers through the Caroline Divines

Richard Allestree, 1619-1681	<b>Lancelot Andrewes, 1555-1626</b>	Thomas Becon, 1512-1567
John Bradford, 1510-1555	Sir Thomas Browne, 1605-1682	Robert Burton, 1577-1640
<b>John Cosin, 1594-1672</b>	Myles Coverdale, 1488-1568	<b>John Donne, 1573-1631</b>
Nicholas Ferrar, 1592-1637	Richard Field, 1561-1616	<b>George Herbert, 1593-1633</b>
<b>Richard Hooker, 1554-1600</b>	John Jewel, 1552-1571	Thomas Ken, 1637-1711
Hugh Latimer, 1485-1555	William Laud, 1573-1645	William Perkins, 1558-1616
Henry Scougal, 1650-1678	Anthony Stafford, 1587-1645	<b>Jeremy Taylor, 1613-1667</b>
<b>Thomas Traherne, 1637-1674</b>	Henry Vaughan, 1621-1695	Izaak Walton, 1593-1683

#### 18th Century

Mary Astell, 1668-1731	Joseph Butler, 1692-1752	William Cowper, 1731-1800
John Henry Hobart, 1775-1830	Samuel Johnson, 1709-1784	William Law, 1686-1761
Hannah More, 1745-1833	John Newton, 1725-1807	<b>Charles Simeon, 1759-1836</b>
Christopher Smart, 1722-1771	Henry Venn, 1725-1797	Charles Wesley, 1707-1768
John Wesley, 1703-1791	William Wilberforce, 1759-1833	

### 19th Century

Richard Meux Benson, 1824-1915	James Lloyd Breck, 1818-1876	Phillips Brooks, 1831-1913
Thomas Thelluson Carter, 1808-1901	James DeKoven, 1831-1879	Morgan Dix, 1827-1908
William Porcher DuBose, 1836-1918	Richard Hurrell Froude, 1803-36	Charles Gore, 1853-1932
Charles Chapman Grafton, 1830-1912	Henry Scott Holland, 1847-1918	James O.S Huntington, OHC, 1854-1935
John Keble, 1792-1866	Henry Parry Liddon, 1829-1890	Charles Fuge Lowder, 1820-1880
Herbert H. Kelly, SSM, 1860-1950	Edward King, 1829-1910	George MacDonald (1824-1905)
Frederick Denison Maurice, 1805-1872	William Augustus Muhlenberg, 1796-1877	John Mason Neale, 1818-1866
J.H. Newman, 1801-1890	Francis Paget, 1851-1911	Dom Denys Prideaux, OSB, 1864-1934
Edward B. Pusey, 1800-1882	Christina Georgina Rossetti, 1830-94	Arthur Henry Stanton, 1839-1913
Robert Isaac Wilberforce, 1802-75	Samuel Wilberforce, 1805-73	

### 20th & 21st Century

R.E. Charles Browne, 1906-75	Christopher Rex Bryant, SSJE, 1905-85	Verna Dozier, 1917-2006
Tilden Edwards	Thomas Stearns Eliot, 1888-1956	Austin Farrer, 1904-68
Andrew (Henry Ernest) Hardy, SDC, 1869-1946	Sibyl Harton, 1898-1993	Shirley Carter Hughson, OHC, 1867-1949
William Ralph Inge, 1860-1954	Geoffrey Anketell Studdert Kennedy, 1883-1929	Ini Kopuria, 1900?-1945
Festo Kivengere, 1921?-1988	Kenneth Leech, 1939-2015	Clive Staples Lewis, 1898-1963
Mother Mary Clare, SLG, 1906-88	Eric Milner-White, 1884-1963	Arthur Michael Ramsey, 1904-88
Dorothy Sayers, 1893-1957	Vida Dutton Scudder, 1861-1954	Gilbert Shaw, 1886-1967
William Stringfellow, 1929-1985	William Temple, 1881-1944	R.S. Thomas, 1913-2000
Desmond Tutu, 1931-	Evelyn Underhill, 1875-1941	Reginald Somerset Ward, 1881-1962
Frank Weston, 1871-1924		

## II. Grading of the Sermon/Retreat Address:

One of the following grades will be assigned:

1. The grade of A will be awarded only to those sermons/addresses that fulfill the assignment in all its requirements (1-15 above). In content, these sermons/addresses will be of exceptional quality and will be ready to offer in public.
2. The grade of A- will be awarded to those sermons/addresses that fulfill the assignment in all its requirements, but require minor revisions either in the outlines or to prepare for delivery in public.
3. The grade of B or B+ will be awarded to those sermons/addresses that fail significantly in a single way to fulfill all the assignment requirements. The content of sermons/addresses assigned this grade may have promise, but require significant revisions.
4. The grade of B- will be awarded to those sermons/addresses that fail profoundly in a single way to fulfill all the assignment requirements.
5. The grade of C or C+ will be awarded to those efforts that fail in two ways to fulfill the assignment particulars. The content of papers assigned this grade will often be weak—usually because of a deficiency in the thesis or because the sermon/retreat address is too vague or poorly conceived.
6. The grade of C- will be awarded to those efforts that fail in more than two ways to fulfill the assignment requirements.
7. The grade of F will be awarded to those efforts that fail to seriously address the assignment.
8. The grade of 0 will be awarded automatically if no paper is turned in by the date due.