

ST675/975 Engaging Beauty
Trinity School for Ministry
Dr. Shirley Kilpatrick
January 15-19 2018
skilpatr@geneva.edu
724-847-6625
Geneva College / 3200 College Ave. / Beaver Falls, PA 15010

Brief course description:

This course will not be what some might expect: an apologia for the arts or the presentation of a systematic theology. While it is useful and good to pursue a formal theology of beauty, the pursuit is a complex one as biblical writers use vocabulary that has no direct equivalence to “beauty” and its semantic field in the West. Moreover, biblical writers engage different aspects of “beauty,” for example, physical human beauty, artistic beauty, moral beauty, natural beauty, divine beauty, using a cluster of words, images, and ideas. So the goal of this course will not be to lay out one grand formal scheme, but to engage beauty through several lenses. This should help students engaged in a variety of degree programs and ministries to find some line of inquiry that especially suits their present interests and needs. What the course will be is an engagement with a diverse group of voices, many of which will provide what Christian Wiman calls “Enfleshed Theology,” that is theology that comes to us through poetry and fiction, through creative non-fiction, memoir, and personal essay, writing that puts flesh on the bones of thought. So while we will read some formal theology, we will always be seeking the incarnational and what it means for us human beings to encounter that Beauty so Ancient and so New.

So, to summarize course goals:

- Students and professor will, by the grace of God, engage with beauty, realizing its ontological reality and our subjective responses to it.
- Students and professor will, by the grace of God, engage voices from a variety of Christian streams, as Richard Foster would say, so as to have some sense of the rich texture of Christians’ thought about and experience of beauty.
- Students and professor will, by the grace of God, aim to avoid abstraction and focus attention on concrete, lived experience.

And, to summarize course objectives which will, by the grace of God, help us to work toward these goals:

- Students and professor will engage a variety of theologians: Protestant, Orthodox, and Catholic, with a focus on Jonathan Edwards. Anglican theologian Gerald R. McDermott’s discussion posted on the ACNA website implies support for Edwards’ importance for the Anglican tradition.
- Students will write in ways that are reflective, analytical, and synthetic in an effort to explore the readings and, where appropriate, their lived experience.
- Students and professor will articulate in shared conversation ways to talk about beauty, ways that are rich and well-grounded theologically.

In the end, we pray for these Outcomes:

- That, by the grace of God, students will have a deeper understanding of and love for the Triune Beauty.
- That, by the grace of God, students will have a wealth of rich, accessible resources on which to draw, as they seek to write, teach, preach and informally talk with others about the Lord.
- That, by the grace of God, students will be equipped to pursue a variety of topics related to beauty—they will have a place to start.

The learning outcomes for Trinity School for Ministry are:

- The student will recognize and identify the biblical theology evident in the course work.
- The student will be able to articulate an Anglican understanding of biblical, historical, systematic, and pastoral theology.
- The student will be able to effectively communicate the Christian message to a diversity of people in order to advance the mission of God.
- The student will be prepared to effectively lead in a variety of Christian communities.

M.Div.: The student will be prepared to effectively lead in a variety of Christian communities.

MAR: The student will be equipped to apply scholarship to the life of the church in his or her chosen theological discipline.

STM: The student will be equipped to successfully pursue further independent research and post-graduate study in his or her chosen theological discipline.

Clearly, this course furthers these goals but to illustrate beyond what has already been said:

- A study of beauty will require a discussion which begins in Genesis and ends in Revelation. There can be no isolated “proof texting” about beauty.
- As former students of *Engaging Beauty* have said, “I now have new ways to talk with people about God.”

I will make only one formal presentation during the course of the week; otherwise, we will engage the material via discussion and contemplation. That means we will all need to be well prepared as we come together. To that end, **I am requiring short pieces of writing centered on the work of each of the five days, to be handed in on the first day of class. Notice that participation and preparatory writing are, in the end, worth more than your final paper. You should know that in all cases I value strong, clear, text-based writing.**

It is difficult for all of us to read and collect our thoughts over the Christmas and New Year holidays. As you scan the assigned readings look for an asterisk *. **The asterisk means that you do not have to read these works ahead unless you feel ambitious. We will read them together in class. Everything else you are expected to have read, inwardly digested, and engaged through careful marking of the readings and through the preparatory writing assignments before we meet together for class.**

Plagiarism is a violation of an author’s/artist’s intellectual property rights and is a serious offense. Please see the [Academic Catalog](#) for a full explanation of Trinity’s plagiarism guidelines and note, as stated there, that every student is expected to be fully aware of the guidelines. A student who plagiarizes will automatically receive a failing grade on the assignment and risks failing the course. If a student does not know whether or not they may be engaging in plagiarism, they are encouraged to speak to [Leslie Thyberg](#), our Learning Skills Coordinator.

Incompletes are not normally given and are given only in the most serious of cases. They are not granted as a way to extend the semester due to incomplete work. In order to request an incomplete, student must obtain the necessary form online and bring to the professor who will list the specific assignments to be completed with due dates. The due date cannot be beyond six weeks from the last day of class. The form will be submitted to the Academic Dean for final approval.

As per The Association of Theological Schools (ATS) requirements, several samples of student work may be randomly selected and used as a class artifact as part of an on-going assessment of courses and degree programs. Students’ names will be removed from any work used for this purpose.

Course Grade:

- Participation 30%
- Preparatory Writing 30%
- Final Paper 40%

General Guide (not rules) for grading:

B: Work will demonstrate broad (sufficient information is covered) and deep (supporting material is offered) coverage of the material. Information will be accurate and there will be a clear and coherent structure. Coverage of the material and comments will be reasonably competent without being exceptional.

C: Work will demonstrate reasonable coverage of the material but will lack breadth and depth of analysis. There will not be serious inadequacies in the information presented, but the overall structure will be characteristically unclear, narrow, and shallow and void of imaginative and interesting analysis.

D: Work will be notably defective according to the criteria outlined above.

F: Work will demonstrate a complete failure on the part of its author to interact with the material in accordance with criteria outlined above.

A: Work will demonstrate exceptional coverage of the material. What distinguishes work in this category from a “B” is the author’s ability to develop the material in breadth and depth beyond what is necessary for a good understanding of it. The author will engage with the material in a way that is often though not always marked by creativity, exceptional insight, and/or extensive research.

Required materials:

- Course Reader
- Dickinson booklet, provided by professor [poems also available on-line]
- Cairns, Scott. *Idiot Psalms*, Paraclete Poetry, 2014.
- Norris, Kathleen. *The Quotidian Mysteries: Laundry, Liturgy and “Women’s Work.”* Paulist Press, 1998.

Pedagogical method:

Before we launch into our study of beauty, we should pause and think about what it is we are doing and how exactly we are doing it. In *Knowing God*, J. I. Packer says,

We need to ask ourselves: what is my ultimate aim and object in occupying my mind with these things? What do I intend to do with my knowledge about God, once I have it? (Packer 17) . . . Our aim in studying the Godhead must be to know God Himself the better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God’s attributes, but with the living God whose attributes they are. . . How are we to do this? How can we turn our knowledge *about* God into knowledge *of* God? The rule for doing this is demanding, but simple. **It is that we turn each truth that we learn *about* God into matter for meditation *before* God, leading to prayer and praise *to* God.** (18)

In order to follow Packer’s advice, **we will combine our study with careful reading aloud, silence, prayer, and song**, with the hope of enlarging our acquaintance with our God, who as Jonathan Edwards says, “is the foundation and fountain of all being and all beauty” (*The Nature of True Virtue*).

With all humility, we are asking this week for insight into the life of the Triune God. Our heads should explode just at the very thought of such a pursuit! St. Augustine says of and to God,

You are the most hidden from us and yet the most present among us, the most beautiful and yet the most strong, ever enduring and yet we cannot comprehend you. . . . You are my God, my Life, my holy Delight, but is this enough to say of you? Can any man say enough when he speaks of you? Yet woe betide those who are silent about you! (*Confessions* 1.4, 23)

We are heading into mystery. Language will fail us. Our understanding will fail us. Silence is a proper response, and surely there are times when we should shut up and even cover ourselves in sackcloth and ashes! But by grace we can also speak; indeed, we must speak.

The new catechism of ACNA teaches us how to pray with humility and hope as we begin our study. We are encouraged to pray,

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be completely yours, utterly dedicated to you; and then use us, we pray, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. *Amen.* (*To Be a Christian* 133)

One last word: our time together will not include any electronic devices, except the rare times when I show pictures via power point. Our full attention must go to the texts before us, to one another, and to the Lord. Of course, if you require some sort of electronic device to address a documented disability, we will seek to address that need.

Day One: The Ineluctable

- We will engage Christian and Non-Christian writers who agree that beauty *is*, ineluctably *is*.
- We will look briefly at the split between beauty and the sublime which contributed to the trivialization and feminization of beauty.
- We will conclude with Augustine who saw no such radical split and who helped to lay the foundation for a serious Christian engagement with beauty.

Required reading in the recommended order of reading:

[We will discuss the works in the order listed below. That is the only driving force for my recommendation.]

*Levertov, Denise. *The Streams and the Sapphire*. New Directions Books, 1997.

“Primary Wonder”

“Of Being”

“Human Being”

“On the Mystery of the Incarnation”

“Flickering Mind”

Dillard, Annie. “Heaven and Earth in Jest,” *Pilgrim at Tinker Creek*, many editions available, original copyright 1974.

Sontag, Susan. “An Argument about Beauty.” **American Academy of Arts and Sciences**.

www.amacad.org/publications/fall2002/sontagweb.pdf. Accessed 5/8/2017.

*Horgan, John. “The Last Word: ‘sometimes nature seems more beautiful than strictly necessary.’” *BBC Knowledge*, March/April 2011.

Thiessen, Gesa Elsbeth, ed. “Immanuel Kant, from Critique of Judgement: On the Dynamically Sublime in Nature” *Theological Aesthetics: A Reader*. Eerdmans Publishing Company, 2004, pp. 186-189.

*Augustine, *Confessions* 10.6, 27

Some possible supplemental reading/listening choices:

Dillard, Annie. *Pilgrim at Tinker Creek*. All or some: the book is a coherent whole but the chapters can also stand as independent essays.

Dupre, Louis. “Hans Urs Von Balthasar’s Theology of Aesthetic Form.” *Theological Studies*, vol. 49, no. 2, 1988, pp. 299-318.

Forte, Bruno. *The Portal of Beauty: Towards a Theology of Aesthetics*, Translated by David Glenday and Paul McPartlan, Eerdmans, 2008.

Hart, David Bentley. *The Beauty of the Infinite: The Aesthetics of Christian Truth*. Eerdmans, 2003.

The first half is a nearly impenetrable critique of postmodern philosophy in relation to the sublime, but the second half, while challenging, can be very nourishing.

Navone, John. *Toward a Theology of Beauty*, The Liturgical Press, 1996.

Oakes, Edward T. *Pattern of Redemption: The Theology of Hans Urs von Balthasar*, Continuum, 1994.

Particularly Part II: “The Aesthetics,” pp. 131-208

Peterson, Eugene H. “Annie Dillard: With Her Eyes Open.” *Theology Today*, vol. 43, no. 2, July 1986. Pp. 178-191. Highly recommended even if you are not a Dillard fan.

Ramirez, J. Roland. "Augustine's Proof for God's Existence from the Experience of Beauty: *Confessions*, X,6." *Augustinian Studies*, vol. 19, 1988, pp. 121-130.

Smit, Laura. "Reclaiming the value of beauty." 1/8/2007. *Laura Smit Sermons and Lectures*, laurasmit.com/sermons/reclaiming-the-value-of-beauty/, Accessed 4/26/2017. Smit examines *Confessions* 10.27.

Writing:

- Write a 500 word essay in which you bring together Dillard and Sontag. Aim to highlight the kinds of questions you see them asking.
- We are only reading a very short excerpt from Kant(!), but in order to gain what you can from the reading, make a list of key words and phrases you see in his discussion. How does he define these terms?

A note regarding paper length for these brief, preparatory essays:

- It is a worthwhile challenge to say something deep, rich, and well-supported in a few words. In our ministries, most people are not going to want us to go on and on! Still, we must aim to grow as people who seek wisdom in ways that have scholarly integrity. So do your best to write excellent short papers. If you go past the 500 word limit, I will keep reading. But remember: more is not always more. Excess verbiage can diminish what you have to say. Plan carefully. Support carefully. Edit carefully. Make every word count.

Day Two: The Cordial Consent and the Struggle to Hear It

- We will explore the theology of Jonathan Edwards, a reformed theologian in the Augustinian tradition, focusing on beauty as "cordial consent." Anglican theologian Gerald McDermott, and many others, consider Edwards the greatest American theologian.
- We will explore the poetry of Emily Dickinson, an American poet saturated in the Edwardsean tradition but less confident much of the time about the cordial consent.

Required reading in the recommended order of reading:

McDermott, Gerald R. "Drawn by God's Beauty: The Surprising Jonathan Edwards." *Anglican Church in North America*, 10 May 2016, www.anglicanchurch.net/?/main/page/1229 . Accessed 5 May 2017.

Lane, Belden C. "Jonathan Edwards on Beauty, Desire, and the Sensory World." *Ravished by Beauty: The Surprising Legacy of Reformed Spirituality*, Oxford UP, 2011, pp.170-200.

Mitchell, Louis J. "The Theological Aesthetics of Jonathan Edwards." *Theology Today*, vol. 64, no. 1, April 2007, pp. 36-46. [a short but helpful introduction for newcomers to JE; full treatment by Mitchell listed below]

Edwards, Jonathan. *A Jonathan Edwards Reader*. Edited by John E. Smith, Harry S. Stout, and Kenneth P. Minkema, Yale UP, 2003. [The 1995 and 2003 editions are virtually identical, but with the absence of Minkema in the later ed. Notice that these are *selections*, not the full works.]

Beauty of the World

Images of Divine Things

The Mind: Excellency

Miscellanies: (f) spiritual happiness, (gg) religion, (kk) religion, (3) happiness is the end of creation, (106) happiness, (198) happiness, (314) free grace, (416) justification

A Divine and Supernatural Light

The Nature of True Virtue

Personal Narrative

Lundin, Roger. "Vesuvius at Home." *Emily Dickinson and the Art of Belief*. 2nd ed. Eerdmans, 1998, 2004, pp. 142-181.

*Dickinson, Emily. A selection of poems in the public domain and available on-line; professor will provide a beautiful booklet of these poems in class:

448 I died for Beauty	367 I tend my flowers for thee-
538 Must be a Wo-	379 The Grass so little has to do
654 Beauty-be not caused-It Is-	520 God made a little Gentian-
797 The Definition of Beauty is	534 How many Flowers fail in Wood-
834 Fitter to see Him, I may be	628 'Tis Customary as we part
849 By my Window have I for Scenery	642 There is a flower that Bees prefer-
856 I play at Riches-to appease	721 "Nature" is what We see-
984 Satisfaction-is the Agent	772 Essential Oils-are wrung-
1130 The Frost of Death was on the Pane-	778 Four Trees-upon a solitary Acre-
1186 Oh Sumptuous moment	811 There is a June when Corn is cut
1147 Who never wanted-maddest Joy	829 Between My Country-and the Others-
1496 So gay a Flower	843 It bloomed and dropt, a Single Noon-
1515 Estranged from Beauty-none can be-	862 On the Bleakness of my Lot
1687 Beauty crowds me till I die	954 The good Will of a Flower
1689 To tell the Beauty would decrease	1038 Bloom-is Result-to meet a flower
1715 A word made Flesh is seldom	1112 This is a Blossom of the Brain-
	1543 The Stem of a departed Flower
	1565 The Dandelion's pallid Tube

Some possible supplemental reading choices:

Danaher Jr., William J. "Beauty, Benevolence, and Virtue in Jonathan Edward's *The Nature of True Virtue*", *The Journal of Religion*, vol. 87, no. 3, 3 July 2007, pp. 386-410.

Delattre, Roland. "Aesthetics and Ethics: Jonathan Edwards and the Recovery of Aesthetics for Religious Ethics." *Journal of Religious Ethics*, vol. 31, no. 2, 2003, pp. 277-297.
Highly recommended if you want a more detailed discussion of key terms and ideas than you receive from Lane and Mitchell.

----- *Beauty and Sensibility in the Thought of Jonathan Edwards: an Essay in Aesthetics and Theological Ethics*. Yale UP, 1968.
Excellent if you want the full discussion.

Edwards, Jonathan. *The Excellency of Christ*. Sermon.
True Grace, Distinguished from the Experience of Devils. Sermon.
All or larger portions of *The Nature of True Virtue*, *The End for Which God Created the World*, *Religious Affections*. Obviously, we could add to this list.

Marsden, George M. *Jonathan Edwards: A Life*, Yale UP, 2003.
See particularly "Challenging the Presumptions of the Age," pp. 459-471, which you could read as a stand alone essay in relation to beauty. Note that Marsden also published a "short life" of JE which might prove more useful, depending on your interests.

Mitchell, Louis J., *The Experience of Beauty in the Thought of Jonathan Edwards* (Mitchell's dissertation) or *Jonathan Edwards on the Experience of Beauty*, Wipf and Stock, 2016.

Ortlund, Dane C. *Edwards on the Christian Life: Alive to the Beauty of God*, Crossway, 2014.
Rich but brief and anecdotal. You could actually use this in a study with "normal" people! It has Noll and Marsden's seal of approval.

Sherry, Patrick. *Spirit and Beauty: An Introduction to Theological Aesthetics*, Oxford UP, 1992.
This work is oft cited. It is generally useful but particularly to those in the Reformed tradition who seek to see connections to the work of Calvin and Edwards, whom Sherry marshals as allies.

_____ “The Beauty of God the Holy Spirit,” *Theology Today*, vol. 64, April 2007, pp. 5-13.
Edwards is the focus of this discussion.

Writing:

- Write a 500 word essay in which you illustrate something Belden Lane presents *about* Edwards with examples from the primary sources *by* Edwards.
- Roger Lundin sets out a context for our reading of Emily Dickinson. Make a list of the things Lundin thinks we should keep in mind as we read her work.

Day Three: The Life of Philokalia

- We will engage four theologians who in very different registers lead us to contemplate beauty from Orthodox points of view.
- We will spend time beholding the beauty of ikons, realizing that we are, in John Burgess’s words, “borrowing privileges” from the Orthodox Church.
- We will read together and linger over the poetry of Scott Cairns, a poet writing out of the Orthodox tradition, having been raised Baptist and having passed through Presbyterianism.
- Our task will not be to make broad, sweeping generalizations about Orthodoxy or make an apologia for ikons or pick bits out of Orthodoxy to “paste” into our own tradition, but to appreciate the long, unbroken cherishing of beauty in the Orthodox tradition and to ask how Orthodoxy might help us to foster a deep theological commitment to and experience of beauty in our own traditions.

Required reading in the recommended order of reading:

Viladesau, Richard. “Theosis and Beauty.” *Theology Today*, vol. 65, 2008, pp. 180-190.

Guroian, Vigen. “The Fragrance of God” and “Beauty in the Garden.” *The Fragrance of God*, Eerdmans, 2006.

Archimandrite Vasileios, *Beauty and Hesychia in the Athonite Life*, Translated by Constantine Kokenes. Alexander Press, 1999.

Burgess, John P. Chapter Four: “Beauty,” *Encounters with Orthodoxy: How Protestant Churches Can Reform Themselves Again*, Westminster John Knox Press, 2013, pp. 69-90.

Note that Burgess is a systematic theologian in the Reformed tradition. He teaches at PTS.

Forest, Jim. “Qualities of the Icon.” *Praying with Icons*, Orbis, 1997, 2008.

Nouwen, Henri J.M. “Introduction,” “The Icon of the Holy Trinity: Living in the House of Love,” and “The Icon of the Savior of Zvenigorod: Seeing Christ.” *Behold the Beauty of the Lord: Praying with Icons*, Ave Maria Press, 1987.

Cairns, Scott. *Idiot Psalms*, Paraclete Poetry, 2014. Muse over some selections.

Some possible supplemental reading choices:

Read all of *The Fragrance of God*

Read all of *Encounters with Orthodoxy*

Read all of *Behold the Beauty of the Lord*

Read all of *Idiot Psalms*

Schmemmann, Alexander. *For the Life of the World: Sacraments and Orthodoxy*, St Vladimir’s Seminary Press, 1963, 1070, 1971, 1973.

Writing:

- Write a 500 word essay in which you lay out what you consider an important point coming from one or more of the theologians [Viladesau, Guroian, Arch. Vasileios, Burgess] and illustrate that point with one or more of Scott Cairns' "idiot psalms."

Day Four: The Body

- We will explore through a literary lens and a biblical theology lens the perfect beauty we encounter in the Song of Songs.
- We will notice the centrality of the body in salvation.
- We will explore the problem of perception in relation to our bodies.
- We will explore the broken body.
- We will listen to some American voices wrestling with the problems and joys of beauty in this present day.

Required reading in the recommended order of reading:

Song of Songs, translation of your choice

O'Connor, Flannery. "Parker's Back." *Flannery O'Connor: The Complete Stories*, Farrar, Straus and Giroux, 1971. pp. 510-530.

Rhea, Bob and Rick Langer. "A Theology of the Body for a Pornographic Age." *Journal of Spiritual Formation and Soul Care*, vol. 8, no. 1, pp. 90-103.

Fairchild, B.H. "Beauty." *The Art of the Lathe*, Alice James Books, 1998.

Lee-Thorpe, Karen. "Is Beauty the Beast? After I stopped hating good looks, I was able to put Beauty in its rightful place." *Christianity Today*, vol. 41, July 14, 1997, pp. 28-33.

Walker, Alice. "Beauty: When the Other Dancer Is the Self." *In Search of Our Mother's Gardens*, Harcourt, 1983. pp. 361-370.

Some possible supplemental reading choices:

Bondi, Roberta. "Surprised by Beauty." *Christian Century*, August 29-September 5, 2001, pp. 5-6.

Coles, David. "Reclaiming the Sacredness and the Beauty of the Body: The Sexual Abuse of Women and Children from a Church Leader's Perspective." *The Ecumenical Review*, vol. 54, no. 3, July 2002, pp. 228-34.

David, Thomas J. "Not 'Hidden and Far Off': The Bodily Aspect of Salvation and Its Implications for Understanding the Body in Calvin's Theology." *Calvin Theological Journal*, vol. 29, Nov 1994, pp. 406-18.

Downing, F. Gerald. "Environment, Beauty and Bible." *Ecotheology*, vol. 7, no. 2, 2003, pp. 186-201. In exploring the Song of Songs, Downing proposes that "welcome abundance" is the way the bible talks about beauty.

Lee-Thorp, Karen. "Is Feminine Beauty Dangerous? A Brief Look at Our Theological Heritage." *Mars Hill Review*, St. Domaine Group, no. 9, 1997, pp. 39-48.

Saltzberg, Elayne A. and Joan C. Chrisler. "Beauty Is the Beast: Psychological Effects of the Pursuit of the Perfect Female Body." *Women: A Feminist Perspective*. 5th ed., Mayfield Publishing Company, 1995, pp. 306-15.

Wood, Ralph C. "The Triumph of the Eye." *Women and the Church*. Center for Christian Ethics at Baylor University, 2009, pp. 37-46.

Writing:

- Write a 500 word essay in which you connect two of the five readings. As you make connections, feel free to share some of your own personal experience.

Day Five: The Already and the Not Yet

- We will contemplate the beauty of our eschatological hope, realizing that beauty, as we have discussed it, requires an eschatological hope.
- We will consider our call to the quotidian, as we await the consummation.

Required reading in the recommended order of reading:

MacDonald, George. "The Fantastic Imagination" and "The History of Photogen and Nycteris." *The Gifts of the Child Christ: Fairytales and Stories for the Childlike*. Edited by Glenn Edward Sadler. Eerdmans, 1973.

Dinesen, Isak. "Babette's Feast." *Babette's Feast and Other Anecdotes of Destiny*, Vintage Books, 1986. pp. 3-48.

Lewis, C.S. "The Weight of Glory." *The Weight of Glory and Other Addresses*, HarperCollins, 1949, 1976, pp. 25-46.

Norris, Kathleen. *The Quotidian Mysteries: Laundry, Liturgy and "Women's Work."* Paulist Press, 1998.

Some possible supplemental reading/watching choices:

"Babette's Feast." Directed by Gabriel Axel, Panorama Film International, 1987 ('88 in US).

Berry, Wendell. *Hannah Coulter*. Counterpoint, 2004.

Student review: "I didn't even want to read Wendell Berry, but by the end I cried like a baby!" It's that beautiful.

Dostoevsky, Fyodor. "The Dream of the Ridiculous Man." *The Best Short Stories of Fyodor Dostoevsky*, Translated by David Magarshack. The Modern Library, 2001, pp. 263-285.

-----*The Brothers Karamazov*. Translated by Richard Pevear and Larissa Volokhonsky, Farrar, Straus and Giroux, 1990.

-----*The Idiot*. Translated by Pevear and Volokhonsky, Vintage Classics, 2001.

Lewis, C.S. *The Last Battle*, Harper Trophy, 1956, 1984.

MacDonald, George. Any story from *The Gifts of the Child Christ* or any longer work by GM.

Writing:

- Write a 500 word essay in which you reflect on what at least one of our authors has to show us about our eschatological hope. What does Norris say we should do while we wait for the consummation of that hope? You are welcome to share some aspect of your quotidian life.

Final Paper:**Masters:**

- Write a 10-15 page essay. Your starting point must be a connection you see between the work of **two** different days of the course.
- Due: Monday, February 19, 2018

StM:

- Write a 20 page essay, well-researched, which explores some aspect of the theology of beauty.
- Due: Tuesday, March 20, 2018

D.Min.:

- Consider carefully your ministry setting and what might be most nourishing and helpful as you seek to minister. Write a 20 page essay that provides some solid, well-researched foundation for work you see as important in your ministry setting.
- Due: Thursday, April 19, 2018

Matters of Style:

- I prefer the MLA style sheet, the specifics of which are available to you at Purdue's website: <https://owl.english.purdue.edu/owl/resource/747/01/>
- But you may also use the SBL style sheet, especially if that style sheet seems more useful for your topic and resources. If using SBL, see Patrick H. Alexander, et al. *The SBL Handbook of Style: for Ancient Near Eastern Biblical and Early Christian Studies*. Peabody, Mass.: Hendrickson, 1999. ISBN 978-1-56563-487-9. See also: <http://www.scribd.com/doc/44040953/SBL-Sample-Paper>