**Department of English**

**TTP Readings and Prompts**

Downing, Crystal. “Imbricating Faith and Learning: The Architectonics of Christian Scholarship”

from *Scholarship and Christian Faith: Enlarging the Conversation* eds. Douglas and Rhonda Jacobsen, Oxford UP, 2004, pp. 33-45.

Gilyard, Keith*.* “Tracking Prophetic Witness.” *Composition and Cornel West: Notes toward a Deep*

*Democracy*, U of Southern Illinois UP, 2008, pp 52-77.

* Keith Gilyard examines the work and words of Cornel West in light of composition theory. Hie chapter on Prophetic Witness discusses the connection of West’s understanding of prophetic witness to the goals of critical composition.

O’Connor, Flannery. “Catholic Novelists and Their Readers.” *Mystery and Manners:  Occasional*

*Prose*, Farrar, Straus and Giroux, 1970, pp. 169- 190.

[www.catholicculture.org/culture/library/view.cfm?recnum=9118](http://www.catholicculture.org/culture/library/view.cfm?recnum=9118).

* O'Connor writes about the role of the Christian novelist.  She argues that it is no different than that of a novelist--to portray the real skillfully.  She says the knowledge of the reality of the supernatural should make the Christian novelist more avid to do justice to the natural.  Her argument is applicable to other novelists who write to make a point--the art and reality have to come before any message at the end, or before the utility of ideas.

Paulsell, Stephanie. “Writing as a Spiritual Discipline” in *The Scope of Our Art: The Vocation of the*

*Theological Teacher,* edited by Gregory Jones and Stephanie Pausell, Eerdmans, 2001, pp. 17-31.

* Paulsell’s essay draws on the lives of Marguerite d' Oingt and Virginia Woolf to discuss the value of writing for spiritual formation. Though the essay is included in an anthology for theological educators, it offers important theory about writing.

Pelikan, Jaroslav. “Writing as a Means of Grace.” *Going on Faith*, edited by William Zinsser, Wipf &

Stock, 1999, 121-136.

* Pelikan looks at spiritual autobiographies by Augustine, Boethius, and Newman in order to show how by engaging in written self-reflection these writers were able to articulate powerful truths about God, humans, and the church.

Pieper, Josef. "Work, Spare Time, and Leisure.” *Only the Lover Sings: Art and Contemplation.*

Ignatius press, 1990.

* Pieper speaks of the necessity for human persons to be able to contemplate and appreciate beauty to develop their full humanity. Pieper expresses succinctly that the foundation of the human person in society is leisure, free time in which one can contemplate, be receptive to being and its beauty. “The intent here is to make one thing clear: that music, the fine arts, poetry—anything that festively raises us human existence and thereby constitutes its true riches—all derive their life from a hidden root, and this root is a contemplation which is turned toward God and the world so as to affirm them” (from the Preface). As Pieper himself realizes, his study of the artistic impulse and contemplative life is a study of “the ultimate fulfillment of human existence. We are really asking how such fulfillment may come about…if we are unable to answer this question, then we will also be unable to resist convincingly the claims of a world absolutely defined by work” (pg. 22, 23). He is asking the question: what sort of existence is worthwhile enough to last for all eternity?

Rand, Elisabeth. “Enacting Faith: Evangelical Discourse and the Discipline of Composition Studies”

*College Composition and Communication*, Vol. 52, No. 3 (Feb., 2001), pp. 349-367.

* Rand’s essay argues that spiritual identity may be the most important way that students make meaning, and the complex ways faith is enacted in discourse. Rand’s study is situated primarily in schools that have no faith connection. While this may seem irrelevant to Messiah students, many students in composition theory articulate similar experiences here a Messiah.

Smith, David. “Reading Practices and Christian Pedagogy: Enacting Charity with Texts." In *Teaching*

*and Christian Practices: Reshaping Faith and Learning*, edited by David I. Smith and James K. A. Smith, Eerdmans, 2011, pp. 43–60.

* Smith frames his argument around two central questions: "What if we approached the Christian literature classroom not only in terms of what interpretations change hands, but also in terms of what kinds of practices are shared? Might this shed light not only on how reading can be Christian, but also on the nature of Christian teaching and learning?" (47). Drawing on theories and traditions of spiritually engaged reading, Smith reflects on and reimagines his own pedagogical practices as liturgies of charitable and engaged reading. In the essay Smith concludes that "the effort to think through Christian [literary] pedagogy in the light of the history of Christian practices is worthwhile" to students, professors, and institutions of Christian higher education (60).

Walhout, Clarence. “The End of Literature: Reflections on Literature and Ethics,” *Christianity and*

*Literature*, Vol. 47, No. 4 (Summer 1998), pp. 459-76.

* Walhout succinctly stakes his chief claim: “The end of literature is not the discovery of universal moral truths and values; it is the exploration of possible ways of acting in historically specific situations” (474). Because humans are finite beings living in dilatory time – from one syllable to the next, as Shakespeare’s Macbeth suggests – human knowledge is consequentially contingent and provisional. Since literary texts – narrative, dramatic, and even lyric – dramatize human choices, the primary end of reading, teaching, and discussing literature is to achieve ethical wisdom: “In a story we envision a situation in which characters act, and in following a course of action we are in effect considering the plausibility and desirability of the characters’ choices” (472).

Smith, David, and Barbara M. Carvill. *The Gift of the Stranger: Faith, Hospitality, and Foreign*

*Language Learning*. Grand Rapids, Mich: W.B. Eerdmans, 2000. Print.

* Abstract: A pioneering look at the implications of Christian faith for foreign language education. It has become clear in recent years that reflection on foreign language education involves more than questioning which methods work best. This new volume carries current discussions of the value-laden nature of foreign language teaching into new territory by exploring its spiritual and moral dimensions. David Smith and Barbara Carvill show how the Christian faith sheds light on the history, aims, content, and methods of foreign language education. They also propose a new approach to the field based on the Christian understanding of hospitality.

Scott, Lindy. "Christians, Foreign Languages, and the Immigration Debate." *Journal Of Christianity*

*And Foreign Languages: Journal Of The North American Christian Foreign Language Association (NACFLA)* 8.(2007): 71-78. *MLA International Bibliography*. Web. 7 Feb. 2017.

* ABSTRACT: Christian professors and students of modern foreign languages have a unique and privileged position to grasp two very important characteristics of Jesus: He is God Incarnate and He is the Immigrant par excellence. We who learn a second language have acquired the possibility of traveling the glove and conversing with people in their own languages. As we struggle to communicate with our global neighbors on their terms and on their turf we begin to appreciate God’s great love when He took on human flesh in Jesus Christ. In addition, anyone who has learned another language also has the privilege of helping immigrants who speak that language receive a genuine welcome. Jesus, in his great sermon in Matthew 25:31-46, proclaimed that our treatment of the least of these his siblings, was, in fact, directed towards him. Foreign language acquisition enables us to show hospitality in ways that help us to better understand our God.

Smith, David I. "On Viewing Learners as Spiritual Beings: Implications For Language Educators."

*Journal Of Christianity And Foreign Languages: Journal Of The North American Christian Foreign Language Association (NACFLA)* 9.(2008): 34-48. *MLA International Bibliography*. Web. 7 Feb. 2017.

* Abstract: This article, first presented as a plenary address at the CELT 2007 conference at Seattle Pacific University, explores the implications of challenging reductive understandings of learners in language classrooms and working instead with a conception of the learner as a spiritual being. Some reasons why it has been difficult to frame a place for spirituality in accounts of the language learner are described, and an example is examined of an attempt to design a sequence of classroom learning in the light of a concern for students’ spiritual growth.

Osborn, Terry A. *Teaching World Languages For Social Justice: A Sourcebook of Principles and*

*Practices.* Routledge, 2006. Chapter 4. : The Politics of Grammar and Vocabulary. p. 57

* *Teaching World Languages for Social Justice: A Sourcebook of Principles and Practices* offers principles based on theory, and innovative concepts, approaches, and practices illustrated through concrete examples, for promoting social justice and developing a critical praxis in foreign language classrooms in the U.S. and in wider world language communities. For educators seeking to translate these ideals into classroom practice in an environment dominated by the current standards movement and accountability measures, the critical insights on language education offered in this text will be widely welcomed. The text is designed as a sourcebook for translating theory into practice. Each chapter includes the theoretical base, guidelines for practice, discussion of the relationship to existing practices in the world language classroom, suggestions for activity development (which can be integrated into a professional portfolio), illustrative examples, questions for reflection, and additional suggested readings. *Teaching World Languages for Social Justice* is a primary or supplementary text for second and foreign language teaching methods courses and is equally appropriate for graduate courses in language education or educational studies.

Yorba-Gray, Galen. "The Personal Narrative Journal In The Christian Foreign Language Classroom."

*Journal Of Christianity And Foreign Languages: Journal Of The North American Christian Foreign Language Association (NACFLA)* 7.(2006): 44-66. *MLA International Bibliography*. Web. 7 Feb. 2017.

* The paper considers how Saint Augustine’s use of personal narrative as a form of spiritual exploration can be suggestive for journaling practices in the language classroom that could contribute not only to linguistic and critical thinking skills, but also to students’ spiritual formation.