

ADVANCED STUDIES IN SPIRITUALITY

Study Programme

University of Ljubljana, Faculty of Theology

Presentation of the Study Programme:

1. Information on the Study Programme

The study programme *Advanced Studies in Spirituality* awards 40 ECTS credit points and lasts two years. The programme is an upgrade of basic theological study with the purpose of acquiring broader theoretical and experiential knowledge of spirituality and its practical application.

2. The Fundamental Objectives of the Programme and General and Specific Competences

The Fundamental Objectives of the Advanced Studies in Spirituality study programme are to:

- Pass to a participant specific knowledge in the field of spirituality and pastoral/spiritual care;
- Sharpen the capabilities of a participant to be able to think and operate in an interdisciplinary way, and to research and write with methodological expertise;
- Form a spiritual and ethical attitude in a participant to be able to create respectful and constructive dialogue with any human and any community;
- Enable a participant to apply theoretical knowledge on spirituality to personal life and its mission;
- Enable a participant to cope with the actual spiritual needs of people today, provide various forms of actual spiritual assistance on their way to seeking authentic spirituality and holistic personal growth to be able to live their lives more fully and build lively communities;
- Enable a participant to take responsibility and provide spiritual assistance to groups and individuals who appeal to them in the course of their work in a parish and other church and cultural institutions;

- Enable a participant to acquire personal spiritual experience as well as practical experience of introducing others to spiritual experience and life, simultaneously check the applicability of already acquired knowledge in practice, its upgrading and achieving of synergistic effects in community work.

General Competences acquired during the study:

- *Methodological* (the capacity to apply the fundamental principles of humanistic and sociological methodology, and to reflect them in accordance with philosophical, biblical and theological methods and methods of spiritual theology);
- *Hermeneutic, cognitive and theoretical* (the ability of independent and critical understanding of the influence of fundamental social, philosophical, cultural, religious and spiritual phenomena in their historical background);
- *Synthetic* (the ability to integrate knowledge and emotions into one integrity; the ability to create new ideas and work independently and creatively; the ability to accept human beings in their uniqueness and metaphysical nature and holistic approach to a human being);
- *Social* (the capacity for group dynamics and work, for leading group work in the field of humanism, social studies, religions and spirituality and for communication in the field and among others; openness and ability to reconcile different interests; sensibility to questions in the field of sociological, cultural, social and spiritual activities);
- *Technical* (the ability to acquire, record, document, use and assess the sources of knowledge and information; use of information technologies and tools; the use of audio-visual means in the holistic formation of a human being and provision of assistance);
- *Linguistic* (the capacity for critical manner of expression, active confronting and reasoning, preparation and composition of expert spiritual theological articles and necessary texts);
- *Individual* (the ability to express personal beliefs, (self-)criticism, spiritual-ethical posture, self-learning and self-education; the capacity for lifelong learning, acquiring and upgrading skills in the field of humanism through reflection of

personal experience, and the ability to direct personal expert development; the ability to form constructive dialogue).

Specific Competences acquired during the Programme:

- *On a theoretical level* (understands the criteria of authentic Christian spirituality, methods and interdisciplinary approach to spiritual theology and is capable of dealing with various spiritual topics of this day and age; understands the matrix of space between religion and fine art; is familiar with the semantics of the fundamental notions of biblical, Jewish and early Christian spirituality; knows how to assess the meaning of spiritual movements in the forming of general circumstances in the Church and in society and their spiritual-critical mission; knows the cultural and mental background of the Orthodox and Protestant spiritual traditions and the complementary nature of spiritual provisions inside Christianity; knows the spirituality of Jewish, Islam, Indian, Chinese and animistic traditions in their modern forms; understands internal outline logics of various spiritualities and their psychological, cultural and social influences, and the causes of misunderstanding and conflicts on the basis of meeting people of various spiritual provenance; knows the fundamental characteristics of a literary work in the organic relationship between a literary form, aesthetical effect and a communicated spiritual message; knows how to discern the dynamics of the psycho-spiritual development of the individual stages of growth of an adult and how to step up to a human being in their actual need and deep yearning in different situations of their life; knows the fundamental criteria of personal accompaniment);
- *On an experiential level* (knows that a human being is unique and a great secret and that the dynamics of faith never follow only human logic; is capable of self-observing and recognizing the dynamics of their own life stage and spiritual path; is able to establish experiential and practical contact with deep (spiritual, archetypical) layers of fine art space and masterpieces and to find harmony in the physical, psychical and spiritual dimensions of life; has experience of opulence and variety in Christian spirituality and liturgy and of different prayers and methods (practices) of introduction to spiritual experience and life; has experience in reading texts not only analytically but also systematically and organically as a whole as a reflection to different frame of mind);

- *On a reflective level* (is able to reflect and unite corporality, mentality and spirituality in a complex way; is capable of critical reflection of his or her own life and the spiritual life of a community; is able to establish appropriate relations between biblical or patristic notions and current problems; is capable of assessing the contributions of history's established spiritual movements in forming the Church, their role in individual periods and consequences for an individual; is capable of recognizing personal perspective and assess the role, meaning and (possible) effects of the discussed spiritualities with discernment and in the framework of the accepted rationality; is capable of a constructive and critical reflection on the different views on the psychological and spiritual development of an adult and the ways of assisting people in different life situations);
- *On an applicable level* (with an increased sense of archetype affinity of sacral complexes they can widen the space of genuine intercultural dialogue; is able to provide orientation in the middle of overflow of the spiritual spectrum (esoterics, cults, eastern religions) and different possible abuses of spirituality; is able to promote understanding, trust and cooperation among bearers of different spiritualities; is able to form their life in living contact with the spiritual contents of literary, musical, film and sacral works; is capable of working independently in the field of spiritual assistance to individuals and different groups (especially to those that wish to deepen their spiritual life, for example: different meditative and prayer groups, biblical groups (*lectio divina*), married couples groups, self-help groups), to provide different lectures or seminars on different topics in the field of spirituality; is capable of providing different spirituality programmes (for example: retreats and weekends of spirituality, workshops and seminars introducing meditation and other ways of prayer and *lectio divina*, personal accompaniment of individuals on their path of prayer and in search of genuine spiritual experience etc.) within a parish or other pastoral territory, in spirituality centres to assist them on their way to personal (spiritual) growth).

3. Curriculum with Credit Evaluation According to ECTS

Advanced studies in spirituality study programme

No.		Course	Lec t.	Tut .	Se m.	ΣH ours	ΣTot al hours	EC TS
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1		Special Topics in Modern Spirituality	25	5	15	45	120	4
2		Liturgical, Spatial and Physical Spirituality	35	10	15	60	150	5
3		Spirituality in the Bible and in the Church Fathers	40	10	10	60	150	5
4		Spiritual Movements in the History of the Church	20	-	10	30	90	3
5		Principal Spirituality Topics in the Orthodox and the Protestant Churches	20	5	5	30	90	3
6		Spirituality of Religions and the Modern World	20	-	10	30	90	3
7		Spirituality in Literature, Music and Film	20	5	5	30	90	3
8		Spirituality of Priests, Consecrated Persons and Single or Married Christian Laypeople	15	5	10	30	90	3
9		Holistic Education and Psycho-Spiritual Growth	35	10	15	60	150	5
10		Practical Introduction to Spirituality	25	45	5	75	180	6
		Total	255	95	100	450	1200	40

4. Short Introduction to Individual Courses

Code		Course	Hours total /ECTS
M 14		Special Topics in Modern Spirituality	45/4

The course is a deepening of the spiritual fundamentals. First it addresses the methods used in the modern spiritual theology and provides an introduction to the interdisciplinary study of spirituality. The course presents the criteria of spiritual authenticity, especially Christian, offered by the Bible, the Church tradition, the Doctors of the Church and modern literature in the field of spirituality. It unveils fundamental paradigms of spirituality and the influences of philosophy, the Bible, theology, human science, culture and society on modern spirituality. It leads to confrontation with different current topics (i.e. spiritual experience, spirituality paradigms, the influence of philosophy, culture and society, trinitarian/communitarian spirituality, the incarnation dimension of spirituality and the relationship with sexuality, environment, feminism and mysticism).

L 18		Liturgical, Spatial and Physical Spirituality	60/5

First part: On the physical and spiritual in spirituality and art (physicality, mentality and spirituality; posture and movement as a dimension of experiential spirituality; sacred space as the interaction field of the physical and metaphysical; art form as an ‘in-between’ feature of *lógos* and *tópos*; the matrix of the interaction space of religion and art).

Second part: Introduction to the hermeneutics of sacred art, (sacred) art as a hermeneutic mission; on external and internal in the art phenomena; on the difference between *look* and *see*; methods of formal and semantic fine art analysis; principles of the application of formal and analytical methods to a concrete work of art (seminar part: analytical practical course)

Third part: aspects of liturgical spirituality (portrayal of a religious man as ‘*homo liturgicus*’; the relationship between Jewish and Christian-liturgical spirituality; display of liturgy as ‘the first theology’ and the school of spiritual life; celebration of the mystery of Christ as

spirituality with ‘flesh and blood’ – acknowledgement of liturgy as ‘highlight and source’ of all Christian life; presentation of liturgical spirituality principles; the meaning of by-liturgical activities and family liturgies for spiritual life).

SP 36		Spirituality in the Bible and in the Church Fathers	60/5
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Assessing linguistic, literary, philosophical and theological criteria in search of authenticity of biblical spirituality; the spirituality of the Law, the history of salvation; the spirituality of the prophet and wisdom literature; the spirituality of Jesus of Nazareth; comparison of the revelation of the Christ identity and the image of God in the early and late evangelical tradition and in apocryphal literature; discovering the specific character of John’s perception of faith, life, love, cognition, truth according to fundamental biblical theological premises; Pauline spirituality; apocalyptic spirituality; spirituality of martyrdom; the spirituality of the catechumenate in the first Church; monastic spirituality; the spirituality of the first mystics; Marian spirituality of the Church Fathers.

ZC 19		Spiritual Movements in the History of the Church	30/3
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All the periods in the history of Christianity were marked by different spiritual movements reflecting events in the Church itself and in the broader context of society. A chronological overview will provide basic information on these movements, and depending on the interest of the participants, individual phenomena will be emphasised. Since fundamental questions regarding human life and open questions in society were often perceived individually, tensions among leaders of the movements and official structures were not rare. Christianity incorporated itself in other cultural circles (for example creating communities in so-called missionary countries) and at the same time mutual enrichment and new forms of spirituality occurred. The new forms of spirituality were in full swing in the 19th and 20th centuries.

OB 37		Principal Spirituality Topics in the Orthodox and the Protestant Churches	30/3
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The Great Schism brought not only controversy, conflicts and religious wars but also caused the forming of different theological and spiritual traditions. All these traditions grew from a common evangelical heritage that was differently perceived in the Christian East (Byzantine and Orthodox spirituality) and in the Latin West. In the 16th century another spirituality that was inspired by reforming Protestants which emphasizes the Bible and has a strong social note, started forming: the Protestant spirituality.

OB 38		Spirituality of Religions and the Modern World	30/3
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The first part of the course deals with the spirituality of Jewish, Islamic, Indian, Chinese and animist traditions in their modern occurrences and analytically displays the changes in these spiritualities due to interaction with the European post-secular culture. The second part of the course deals with contents thereof, of new age and other spiritual groups in the European environment and assesses them from epistemological and ethical points of view. The last part presents the patterns of informing, counselling and directing interested participants for those questions related to the discussed spiritualities.

SP 37		Spirituality in Literature, Music and Film	30/3
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Literature, music and film are among the fundamental art forms as well as humanistic areas. All three of them are autonomous according to sensual and spiritual, rational and experiential search for appropriate proportion of content and form, literary art being very often substantial and conceptual, content and formal source or platform of musical and film-making creativity and through a literary text intertwined with both. Literature and music have always been the basic pillars of spirituality in Judaism as in Christianity therefore they represent an indispensable and the most real opportunity to awaken a spirit on a personal and social level in the pragmatic modern society, through the perception of the spiritual in words and in quietude, in music and in silence they also provide a deeper feeling of a film picture and events ‘behind’ the picture, the light, the music, the scenes and words in the greatest depths of the human heart, in its yearning and vulnerability.

M 15		Spirituality of Priests, Consecrated Persons and Single or Married Christian Laypeople	30/3
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First the course displays different problematic topics and perspectives of spirituality of priests, consecrated persons and Christian laypeople, single or married (and divorced) in social, cultural and spiritual situations of today's world, particularly in the Slovene Church. Next it determines the identity and special character of spirituality of groups inside common Christian spirituality and the different approaches of a man and a woman to spirituality on the basis of biblical, anthropological and sacramental foundations and the teachings of the Doctors of the Church. The course also presents and assesses various groups and special means of individual groups' spirituality.

O 24		Holistic Education and Psycho-Spiritual Growth	60/5
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It displays fundamental psychological and spiritual bases to understanding an adult and the psycho-spiritual dynamics of a human being in adulthood in different life situations. It evaluates the human ontological attitude towards God, in which a person can become more human and more capable of personifying society and whole of creation. The course displays the possibility of the integration of psychological and spiritual accompaniment and provides fundamental theoretical and practical guidelines for providing, assessing and supervising personal (spiritual) accompaniment.

M 16		Practical Introduction to Spirituality	75/6
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The course enables a participant to theoretically and practically experience different ways of appeasing, meditating (with the help of a picture, music, the Bible, literature and nature), praying with the body (in different postures and gestures, dancing), soul (with reason, memory, imagination, silence, attention) and spirit (with heart), spiritual retreats and exercises (thematic, with the Bible, personally guided in silence or a combination, according to Saint Ignatius.), *lectio divina* (praying/reading the Bible) and other methods (exercises) of introduction to spiritual life that are of assistance in spiritual growth. All the experiences will

enable participants to become practically qualified to introduce others to different spiritual experiences.

5. Admission criteria and criteria when *numerus clausus* is applied

The Advanced Studies in Spirituality study programme is open to those who have completed a first or a second degree study-programme or higher education programme. These may be required to pass differential exams set by the Commission for Academic Affairs at the Faculty of Theology UL.

In accordance with Article 121 of the Statutes of the University of Ljubljana, the conditions for enrolment in courses leading to a qualification and in study programmes for advancement are also satisfied by whoever has completed an equivalent education abroad. The procedure is led by an authorized person of the University of Ljubljana. In terms of content the Senate of the relevant Member or the University decides on the recognition of education obtained abroad in accordance with the Articles 77 and 47 of the Statutes of UL.

When the number of applicants is higher than the number of available places, the candidates who meet the general criteria for admission are selected according to the following criteria:

- Average grade of undergraduate/masters study programme (40%),
- Grade at selection examination (60%).

Selection examination consists of:

- Bibliography, awards, references (40%),
- Existing professional work (30%),
- Interview with the commission (30%).

6. Criteria for the Recognition of Knowledge and Skills Acquired before the Enrolment in the Programme

The specific knowledge and skills acquired by a participant prior to enrolling in the programme may be evaluated as part of study obligations provided that they have been acquired in a publicly valid study programme, however, not more than 15 credit points. This knowledge may not be evaluated in courses that consist of half or more than half of tutorials and seminars. In terms of the topic, knowledge has to correspond to the study contents of

Advanced Studies in Spirituality courses. On the basis of a student's written application with attached certificates or other documents, which prove successfully acquired knowledge and its contents, the recognition of knowledge and skills is determined by the Commission of the Faculty of Theology in the UL that evaluates the knowledge according to ECTS.

When recognizing knowledge acquired prior to enrolling, the next criteria will be taken into consideration:

- Adequacy of approach conditions and required beforehand education to be included in the education,
- Comparability of education scope to the scope of the course in question,
- Adequacy of education content to the content of the course in question.

If the Commission establishes that the acquired knowledge may be recognized, it is valued with the same number of ECTS points as is assigned to the course.

7. Assessment of Knowledge

The participants' work is assessed by written and/or oral examinations, seminar work and/or tutorial work and reports/reflections. The required conditions to attend an examination are completed requirements: tutorials and/or seminar papers and reports/reflections. The grading scale is from 6 to 10 (positive) or from 1 to 5 (negative), in other words passed/failed.

Examinations take place in accordance with the Statutes of the University of Ljubljana and Rules and Study regulations of the Faculty of Theology at UL.

8. Criteria for Proceeding through the Programme

A participant has to pass examinations in order of succession as the programme unrolls, in blocks or according to schedule. Regular tutorial attendance and producing seminar papers if foreseen by the syllabi are required.

9. Execution of the Study

The studies presuppose much seminary work and practical tutorials in the field of spirituality. It enables a participant to acquire personal spiritual experience, learning through experience

and reflection and the experience of assisting others in the field of spirituality, considering all the factors that influence spirituality of every individual or community and presuppose it.

10. Criteria for Completing the Study

To complete the Advanced Studies in Spirituality programme 40 ECTS credit points need to be collected.