

Classic Texts of Christian Theology and Spirituality

If people had told me as a freshman what my theological library would look like as a senior, I would not have believed them. I seem to recall that I wrote my college admissions essays on the basic topic of “why I hate religion in general and Christianity in particular.” Four years later, I am doing an independent major in Christian history and theology and I want to become an Anglican nun.

I’ve always had a passionate interest in Christian theology—the result of attending a conservative Protestant school for ten years. This interest, however, had much more to do with going around and criticizing the theological texts that I read rather than appreciating them. My own transformation was by no means solely intellectual, and involved many detours along the way to a number of other religious traditions. The simplest thing I can say by way of explanation is that I fell in love with Christianity long before I could ever be said to have believed in it, and part of that love was my love for the centuries of Christian writers who had come before me.

Skimming again through this list of titles, I am almost alarmed at the realization that I did not acquire any of these books until the summer between my sophomore and junior year of college. There are and were many other volumes on my shelves that could be placed in “safer” categories such as “ecclesiastical history”, or even simply secondary sources about theology, which it was easier to read in a more detached way. But the theologians themselves or (worse) the works on spirituality were things that I went to the library to read—preferably tucked away in a corner where no one could see me!

During the summer before my junior year, I participated in a fellowship program at Notre Dame in which students were paid to study the classics of the Christian tradition together for six weeks. Although only perhaps the first 6 or 7 books were added to my collection in this way, that was the summer in which I finally admitted that I was passionately in love with the entire genre, to say nothing of multiple theologians, such as Gregory the Great, whom I have declared my firm intention to marry even though he’s both celibate and dead.

I was able to use my independent major as the excuse to acquire many of these books, since I have needed to take several independent studies. Thus, my syllabi tend to be composed of whatever happens to be on my amazon.com wish list at the moment! I also confess that I have not grown out of my old habit of going around and starting theological arguments with random members of the clergy, and several of them have been generous enough—and tolerant enough of my incessant questions—to give me a work by one of the Church Fathers that they think may answer my objections better than they can. My parents have even given me a few works, although they seem mostly puzzled and sometimes frustrated by my interest. (Every year when my mother sees my Christmas list, she frowns and says, “But...this is all books. You got books *last* year for Christmas!”)

These books for me are really so much a part of everything. They are not only academic, but also part of my spiritual life, and inform the way that I try to live as well as the way that I think. There are those such as Ephrem the Syrian and Maximus the Confessor whom I adore, and others such as Tertullian and Luther whom I love to hate. But I am in dialogue with them all, and they shape my perception of the world around me whether I “believe in” what they are writing or not. And so, having entered Swarthmore as a bitter ex-Christian, I leave as a starry-eyed young theologian and aspiring nun. I’m quite sure that Swarthmore never meant for this to happen; but then, neither did I.

1. Abelard, Peter and Heloise. *The Letters of Abelard and Heloise*. Trans. Betty Radice. New York: Penguin Books, 1973.
This is the complete collection of the letters of Abelard and Heloise, 12th century philosopher-theologians who were first lovers and later a monk and nun. Their correspondence includes discussions of their relationship, the monastic life, and theological questions.
2. Angela of Foligno. *Complete Works*. Trans. Paul LaChance, O.F.M. New York: Paulist Press, 1993.
This is the first complete English translation of the writings of this 13th century Franciscan mystic, who was noted for her outbursts of weeping as a form of worship and her emphasis on the human suffering of Jesus, “the suffering God-man”.
3. Anselm of Canterbury. *Prayers and Meditations with the Proslogion*. Trans. Benedicta Ward, S.L.G. New York: Penguin Books, 1973.
These devotional writings of Anselm reveal another side of the 11th century monk who is often regarded as the father of analytical, scholastic theology. They reveal a deeply affective, emotional piety and spirituality, and were written for the laity as part of a movement of increased popular piety at this time.
4. Anselm of Canterbury. *The Major Works*. Trans. Brian Davies and G. R. Evans. Oxford: Oxford University Press, 1998.
This collection includes Anselm’s most important theologian treatises, including the Proslogion, Monologian, Why God Became Man, and others. These show the origin and development of Scholasticism as a theological movement, while still being firmly rooted in the monastic environment.
5. Athanasius. *The Life of Anthony and the Letter to Marcellinus*. Trans. Robert C. Gregg. New York: Paulist Press, 1980.
This volume contains two of the most important spiritual writings of this 4th century theologian. The Life of Anthony describes the monastic ideal as exemplified in St. Anthony, traditionally regarded as the founder of monasticism, and the Letter to Marcellinus discusses the interpretation of the psalms.
6. Augustine. *The City of God*. Trans. Henry Bettenson. London: Penguin Books, 1972.
This work, written by Augustine in the early 5th century, argues that Rome, as the earthly City of God, should offer a synthesis of the revelation of the bible, the wisdom of Greek philosophy, and the glory of its own political tradition in order to help Christians enter into the eternal city of heaven. This is notable considering that it was composed during Rome’s decay and gradual collapse.
7. Augustine. *Confessions*. Trans. Henry Chadwick. Oxford: Oxford University Press, 1998.
This work, often regarded as the first biography, is the narration of the early 5th century bishop and theologian Augustine of Hippo about his gradual conversion to Christian and his early struggles with the faith.

8. Augustine. *On Christian Doctrine*. Trans. D.W. Robertson. London: Prentice Hall, 1997.
This short work, written by Augustine in the early 5th century, was to become the classic text of Christian theology in the medieval West. It has probably influenced Western theology more than any other book except (perhaps) the Bible. In it, Augustine presents a concise overview of Christian theology, including discussions of the sacraments, the Trinity and the incarnation.
9. Augustine. *Selected Writings*. Trans. Mary T. Clark. New York: Paulist Press, 1984.
This volume contains some of the most important writings of Augustine of Hippo on the spiritual life, and includes a variety of homilies, letters, and selections from his theological works that pertain to growth in the spiritual life.
10. Bede. *The Ecclesiastical History of the English People*. Trans. Leo Sherley-Prince. New York: Penguin Books, 1990.
This is an English translation of the 8th century account of the history of the church in Britain, beginning with the invasion of Julius Caesar. It is an important source for British history as well as church history. This volume also includes Bede's shorter, minor works including letters and the denunciation of false monasteries.
11. Benedict of Nursia. *The Rule of Benedict*. Trans. Timothy Fry, O.S.B. New York: Vintage Spiritual Classics, 1998.
Saint Benedict is often considered the founder of Western monasticism. His rule for the monastic life, composed nearly 1500 years ago, was used throughout the Middle Ages and still remains the rule that governs Benedictine communities today. The rule discusses a variety of topics, from the spiritual practice of the monks to the daily routine operation of the monastery.
12. Bernard of Clairvaux. *Selected Works*. Trans. G.R. Evans. New York: Paulist Press, 1987.
This volume contains the most important spiritual writings of the 12th century preacher and Cistercian reformer, including his homilies on conversion, on loving God, on pride and humility and on the Song of Songs.
13. *Book of Common Prayer: 1664 English Edition*. Oxford: Oxford University Press, 1969.
The 1664 edition of the Anglican Book of Common Prayer was the prayer book adopted by the newly founded Church of England. Although it has since undergone several revisions, this version of the prayer book has shaped liturgical prayer in a variety of Christian traditions, not only among Anglicans.
14. *Book of Common Prayer, 1845 American Edition*. New York: D. Appleton & Company, 1859.
The 1845 edition of the Anglican Book of Common Prayer according to the usage of the Protestant Episcopal Church in the United States of America, which is the first of three American editions of the prayer book.
15. Bonaventure. *The Journey of the Mind to God*. Trans. Philotheus Boehner, O.F.M.

Indianapolis: Hackett Publishing Company, 1993.

This text is one of the classic works of both medieval philosophy and Christian mysticism, and describes the path to mystical experience through learning and study, and reveals an adaptation of the spirituality of St. Francis of Assisi to a university environment.

16. Bonhoeffer, Dietrich. *Letters and Papers from Prison*. Trans. Eberhard Nethge. New York: Macmillan Publishing, 1971.

Bonhoeffer was a German pastor/theologian and leader in the Confessing Church, was opposed the Nazi regime. Bonhoeffer eventually died in a concentration camp, where he was sent after plotting to assassinate Hitler. This collection of his writings reveals the spiritual and personal concerns that he contemplated during his imprisonment, and his reflections on the Christian obligation to resist injustice, even at great personal cost.

17. Boniface. *Correspondence*. Trans. Edward Kylie. New York: Cooper Square Publishers, 1966.

This book offers an English translation of the collected letters of St. Boniface, a 7th century Anglo-Saxon monk who helped to Christianize the lands of the Germanic peoples. His letters address the foundation of monasteries, interactions with native religions, and religious and political debates of the day.

18. Calvin, John. *Theological Treatises*. Trans. J.K.S. Reid. Philadelphia: Westminster Press, 1954.

Although Calvin's most famous theological work is his Institutes, the minor treatises gathered in this collection treat a number of the same themes in a shorter, more manageable form. This volume includes a variety of treatises on the sacraments, predestination, and ecclesiastical organization written by this 16th century Protestant reformer..

19. Cassian, John. *Conferences*. Trans. Colm Luibheid. New York: Paulist Press, 1985.

John Cassian was a 4th/5th century monk who traveled from Romania to Egypt to study the monastic tradition and brought back what he had learned to the West. In the *Conferences* he presents discussions that he and his friend Germanus had with the great monks of Egypt on living the monastic life. Cassian became very important for Western monasticism because Saint Benedict recommended his writings to his monks, and thus the study of Cassian became a central part of the Benedictine tradition.

20. Chesterton, G.K. *Heretics/Orthodoxy*. Nashville: Thomas Nelson Publishers, 2000.

In his essay "Heretics", written in the early 20th century, Chesterton discusses the modern phenomenon that now many people claim the title of heretic with pride, whereas in the past they would have denied it. In his more famous work "Orthodoxy", which has become a spiritual classic, he describes "the romance of faith" and contends that people need a life of practical romance, which blends the strange with the secure, and argues that Christianity provides this combination.

21. *The Cloud of Unknowing*. Trans. James Walsh, S.J. New York: Paulist Press, 1981.

This mystical text, influenced by the writings of Pseudo-Dionysius, was written by an anonymous English monk in the 14th century. According to the author, understanding can never break through the cloud of unknowing that separates us from God, but what understanding cannot accomplish can be achieved by love alone.

22. Eckhart, Meister. *The Essential Sermons, Commentaries and Treatises*. Trans. Edmund Colledge and Bernard McGinn, New York: Paulist Press, 1981.
Meister Eckhart was a late 13th century Dominican theologian and philosopher who is famous for his unique approach to mysticism, which often sounds more Buddhist than Christian, and some aspects of which were condemned after his death. This anthology contains his most famous writings and sermons and presents his teachings on detachment, the return of the soul to God, and the birth of Christ in the soul.
23. Erasmus, Desiderius and Martin Luther. *Discourse on Free Will*. Trans. Ernst F. Winter. New York: Continuum Publishing, 2002.
This volume contains the 16th debate between Luther and Erasmus on the freedom of the will, presenting Luther's essay On Free Will, and Luther's response to it, On the Bondage of the Will.
24. Erasmus, Desiderius. *The Praise of Folly and Other Writings*. Trans. Robert M. Adams. New York: W.W. Norton & Co., 1989.
This volume contains some of the most influential works of this 16th century Catholic humanist, including The Praise of Folly, Julius Excluded from Heaven, The Complaint for Peace, and a variety of letters.
25. Fairweather, Eugene, Trans. *A Scholastic Miscellany: Anselm to Ockham*. Philadelphia: Westminster Press, 1956.
This anthology of writings by medieval scholastic theologians includes the most important works of Anselm of Canterbury, Ivo of Chartres, Gratian, Anselm of Laon, Peter Abelard, Hugh of St. Victor, Richard of St. Victor, Peter Lombard, John Duns Scotus and William Ockham.
26. Francis and Claire of Assisi. *The Complete Works*. Trans. Regis J. Armstrong, O.F.M. New York: Paulist Press, 1982.
These writings from the 13th century saints Francis and Clare present their vision of the gospel message of poverty that established the Franciscan tradition. Francis and Clare both wrote little, but this collection includes all of their known writings, including those of uncertain authenticity.
27. Gregory the Great. *Dialogues*. Trans. Odo John Zimmerman, O.S.B. Washington, D.C.: Catholic University of America Press, 1959.
These writings by the 6th century pope contain accounts of the lives and miracles of saints, particularly Saint Benedict, and an essay on the immortality of the soul.
28. Gregory the Great. *Homilies on the Book of the Prophet Ezekiel*. Trans. Theodosia Gray. Etna: Center for Traditionalist Orthodox Studies, 1990.

This is the first English translation of the homilies of the 6th century pope Gregory the Great. Unlike his more administrative and practical writings, for which he is more famous, these homilies emphasize his mystical spirituality.

29. Gregory the Great. *Pastoral Care*. Trans. Henry Davis, S.J. New York: Newman Press, 1950.

This book of instructions for priests, written in the early 7th century, has become a classic text in the formation of clergy down to the present day. It was the foundational work of “practical theology” in the Western Church, which would be expanded upon throughout the Middle Ages and beyond, but never replaced.

30. Gregory of Nyssa. *The Life of Moses*. Trans. Abraham J. Malherbe and Everett Ferguson. New York: Paulist Press, 1978.

The most important spiritual work by this 4th century Cappadocian theologian, the *Life of Moses* reveals Gregory’s allegorical interpretation of the Biblical story of Moses in order to describe the soul’s continual progress towards God.

31. Greenslade, S.L., ed. *Early Latin Theology*. Philadelphia: Westminster Press, 1956.

This volume contains the most important theological works of four early Christian theologians who wrote in Latin, as opposed to the Greek tradition which dominated early theological discourse. The four authors contained in this volume are Tertullian, Cyprian, Ambrose and Jerome.

32. Gutierrez, Gustavo. *A Theology of Liberation*. Trans. Caridad Inda and John Eagleson. Maryknoll: Orbis Books, 1988.

This book is the seminal text of the liberation theology movement, and remains the most widely read text of the movement. Gutierrez discusses the political and economic implications of the Christian message and God’s “preferential option” for the poor. In this 15th anniversary edition of the work, Gutierrez offers revisions of certain sections and responses to his critics.

33. Haimo of Auxerre. *Commentary on the Book of Jonah*. Trans. Deborah Everhart. Kalamazoo: Medieval Institute Publications, 1993.

This 9th century Biblical commentary by a Benedictine monk continues in the interpretative tradition of Jerome and Origen to represent one of the best examples of early medieval monastic scholarship.

34. Herbert, George. *The Country Parson, The Temple*. New York: Paulist Press, 1981.

This 17th century Anglican writer was first and foremost a priest rather than a theologian or ruler of the church. While serving a small, rural congregations he wrote many poems and reflections that have become spiritual classics. *The Country Parson* discusses the challenges and joys of life as a priest, and *the Temple* is a collection of spiritual poems.

35. Hildegard of Bingen. *Scivias*. Trans. Columba Hart and Jane Bishop. New York: Paulist Press, 1990.

Hildegard of Bingen was a 12th century German nun, mystic, scientist, political moralist and theologian. The Scivias consist of 26 visions which she first describes literally and then offers interpretations of. They cover a wide range of spiritual and theological matters, including the nature of the universe, the end of the world, and the sacraments.

36. Ignatius of Loyola. *Spiritual Exercises and Selected Works*. Trans. George E. Ganss, S.J. New York: Paulist Press, 1991.

This volume presents the most famous works of the 16th century Catholic reformer and founder of the Jesuit order. In addition to his most famous work, the Spiritual Exercises, it also includes his letters of spiritual direction, his autobiography, his spiritual diary, and the Constitutions of the Society of Jesus.

37. John Chrysostom. *Homilies on Repentance and Almsgiving*. Trans. Gus George Christo. Washington, D.C.: The Catholic University of America Press, 1998.

This collection presents ten homilies on the theme of *metanoia* (a Greek term which includes repentance, contrition, penance, and personal transformation) that were delivered by this 4th century Antiochene theologian who was renowned for his preaching skills.

38. John of the Cross. *Selected Writings*. Trans. Kieran Kavanaugh, O.C.D. New York: Paulist Press, 1987.

John of the Cross was a 16th century Spanish Carmelite monk whose writings on the spiritual life have had a profound impact upon the Western Church. This volume contains his most famous work, the Dark Night of the Soul, as well as The Ascent of Mount Carmel, The Spiritual Canticle, and the Living Flame of Love.

39. John of Damascus. *Writings*. Trans. Frederic H. Chase. Washington, D.C.: Catholic University of America Press, 1958.

John of Damascus is one of the most important theologians of the Eastern Christian tradition. His 8th century collection of writings On the Orthodox Faith became one of the classic texts of the Eastern Church, and particularly noteworthy in this respect is his defense of the church's use of icons in worship.

40. Julian of Norwich. *Showings*. Trans. Edmund Colledge, O.S.A. and James Walsh, S.J. New York: Paulist Press, 1978.

This text presents both versions (long and short) of the visions of Julian, an anchoress in late 14th century Britain. Her writing is especially notable for her assurance that despite the church's teachings on hell and judgment, God will "make all things well" and her references to God as our mother, and she has been a source for many contemporary feminist theologians who are looking for feminine representations of the divine.

41. Keble, John. *The Christian Year: Thoughts in Verse for the Sundays and Holidays Throughout the Year*. London: Christian Literature Association, 1976.

This is one of the classic Anglican devotional texts, written by one of the leaders of the catholic revival within Anglicanism in the 19th century, and aimed to return a sense of catholic spirituality to the Anglican tradition.

42. Kempis, Thomas a. *The Imitation of Christ*. Trans. Walter Elwell. Grand Rapids: Zondervan Publishing House, 1983.
This text, originally written in German in the early 15th century, is considered one of the classic works of Christian spirituality. Thomas a Kempis discusses the struggles of the Christian life that the believer faces as he or she tries to follow Christ and grow in faith. This was an important text for the Devotio Moderna movement, which emphasized affective piety and a renewed role for the spirituality of the laity.
43. Kierkegaard, Soren. *Fear and Trembling/Repetition*. Trans. Howard V. Hong and Edna H. Hong. Princeton: Princeton University Press, 1983.
In these two works, Kierkegaard discusses the religious aspects of his philosophy. In *Fear and Trembling*, he discusses faith that transcends ethics in light of the Biblical story of the binding of Isaac. In *repetition*, he discusses the relationship between God and man, and how God “is reborn in the heart of man and brings the eternal into the present.”
44. Kung, Hans. *On Being a Christian*. Trans. Edward Quinn. New York: Gulf and Western, 1968.
A contemporary liberal German Catholic theologian, discusses why a person should choose Christianity in the face of so many other alternatives in our modern world. Kung concludes that being a Christian is the way in which one is most radically human.
45. Lehmijoki-Gardner, Maiju, Editor and Translator. *Dominican Penitent Women*. New York: Paulist Press, 2005.
This volume is the first comprehensive introduction in English to the spiritual writings of medieval Dominican penitents. It includes translations, the first ever published, of a variety of writings by third order Italian Dominican women between the 13th and 16th centuries.
46. Luther, Martin. *Three Treatises*. Trans. Charles M. Jacobs. Philadelphia: Fortress Press, 1970.
This volume includes the three most famous treatises of the famous 16th century church reformer and eventual leader of the Protestant Reformation—the Address to the Christian Nobility, the Babylonian Captivity of the Church, and the Freedom of a Christian.
47. Luther, Martin. *Selections from His Writings*. Trans. John Dillenberger. New York: Anchor Books, 1962.
This volume includes the most important selections from the treatises, letters, and Biblical commentaries of Martin Luther, including the 95 theses, a variety of letters, sermons and prefaces to his translations of books of the Bible, and writings on the relationship of church and state.
48. Maximus the Confessor. *Selected Writings*. Trans. George C. Berthold. New York: Paulist Press, 1985.
This collection includes the most important writings of Maximus the Confessor (the 400 Chapters on Love, the Commentary on the Our Father, the Chapters on Knowledge and

the Church's Mystagogy), an important 7th century theologian who wrote during the Monothelite Controversy. According to the Monothelites, Christ had only one will, which was divine. For Maximus, whose view was accepted by the church, the will of Christ might also have been human, because “what has not been assumed by Christ cannot be healed”.

49. Newman, John Henry Cardinal. *Apologia Pro Vita Sua*. New York: W.W. Norton & Co., 1968.

This 19th century theologian helped found the Oxford Movement, the revival of catholic traditions within the Anglican Church, and then later became a Roman Catholic and was made a cardinal. In his apologia, he discusses his own theological and spiritual journey, including the influences that led to his conversion.

50. Newman, John Henry. *Prayers, Verses and Devotions*. San Francisco: Ignatius Press, 1989.

This volume contains the devotional writings of the famous Anglican priest and later Catholic cardinal, and also Newman's translation of the devotions of Bishop Lancelot Andrews, which inspired his own writings.

51. Nouwen, Henri J.M. *The Wounded Healer*. New York: Doubleday, 1979.

This book offers a discussion of what it means to be a minister in contemporary society, and has become a classic text in the education of church leaders. Nouwen explores this question in four chapters—the suffering world, the suffering generation, the suffering individual, and the suffering minister. He argues that the minister is called to recognize the sufferings of the world in his or her own heart, and to make that the starting place of service.

52. Origen. *An Exhortation to Martyrdom, On Prayer, and Selected Works*. Trans. Rowan A. Greer. New York: Paulist Press, 1979.

Although Origen, a late second century Alexandrian theologian, is best known for his use of the allegorical method in Biblical interpretation, this volume focuses not on his commentaries or homilies, but instead on his spiritual writings on martyrdom, prayer, and the practical, daily life of Christian discipleship.

53. Palamas, Gregory. *The Triads*. Trans. Nicholas Gendle. New York: Paulist Press, 1983.

Gregory Palamas was an important Eastern Orthodox theologian in the 14th century. In this work, he defends a monastic group known as the hesychasts whose spiritual methods included the use of the “Jesus Prayer” (repetition of the phrase “Lord Jesus Christ, Son of God, have mercy on me, a sinner,”) and an emphasis on the individual's transforming personal experience of the divine presence.

54. Pascal, Blaise. *The Provincial Letters*. Trans. Thomas M' Crie. Eugene, Oregon: Wipf and Stock Publishers, 1997.

Pascal was a 17th century French theologian, most famous for his “Pensees”, which offer a defense of the Christian faith. In these letters, Pascal defends the Jansenists against the Jesuits, whose teachings and lives he exposes and ridicules.

55. Pseudo-Dionysius. *The Complete Works*. Trans. Colm Luibheid. New York: Paulist Press, 1987.
The works of the anonymous 5th or 6th century author who wrote under the pseudonym of Dionysius the Areopagite have been extremely important for the development of Christian mysticism, even though the texts have been frequently criticized as either heretical or so Platonic that they are barely Christian. They have taken on an increased importance for many contemporary Christian theologians who look back to them as a source for the idea of a God who is beyond the category of Being.
56. Pseudo-Macarius. *The Fifty Spiritual Homilies and the Great Letter*. Trans. George A. Maloney. New York: Paulist Press, 1992.
The first English translation of the spiritual writings of a fourth century Syrian monk, which had a strong influence on Eastern Orthodox writers such as Symeon the New Theologian and Gregory Palamas.
57. Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. Trans. William V. Dych. New York: Crossroad Publishing, 2000.
This text is one of the classic texts of the Modernist approach to theology, which adopts an anthropological approach by beginning with what is known about the human person and condition, and then rationally building onto that what can be inferred about God. Rahner was one of the most important Catholic theologians of the 20th century, and placed an influential role in the Second Vatican Council.
58. Richardson, Cyril C. *Early Christian Fathers*. New York: Touchstone, 1996.
This anthology of early patristic writings (first and second century) includes English translations of works by Irenaeus, Ignatius of Antioch, Polycarp of Smyrna, Justin Martyr, Athenagoras, and the texts of the Didache and 1 and 2 Clement.
59. Sider, Robert D. *Christian and Pagan in the Roman Empire: The Witness of Tertullian*. Washington, D.C.: Catholic University of America Press, 2001.
This volume contains English translations of the second century Latin theologian Tertullian that address the relationship between the early Christians and the Roman empire, including his Apology, On Spectacles, To the Martyrs, and Regarding Flight in Times of Persecution. Although Tertullian is famous for his exhortation for Christians to flee involvement with the secular, pagan world, it is clear that his own writings were still deeply informed by the events in that world and by its rhetorical tradition.
60. Symeon the New Theologian. *The Discourses*. Trans. C.J. de Catanzaro. New York: Paulist Press, 1980.
Symeon the New Theologian was an influential abbot, theologian and church reformer in the Eastern Orthodox Church. These discourses were given to his monks each day during morning prayers, and treat a wide variety of themes in monastic and spiritual life.

61. Teresa of Avila. *The Interior Castle*. Trans. Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D. New York: Paulist Press, 1979.
The Interior Castle is often considered the best synthesis of the thought of this 16th century Spanish mystic, Carmelite nun, and Doctor of the Church. She discusses prayer, the soul, and a sort of spiritual psychology in which the soul contains many “rooms”, with different characteristics and purposes.
62. Tertullian. *Treatises on Penance: On Penitence and On Purity*. Trans. William P. Le Saint. New York: Newman Press, 1959.
Two treatises on penance by Tertullian, written in the late second century. The first, On Penitence, represents what became the orthodox/catholic consensus, while the later treatise On Purity represents the stricter views of the Montanist sect.
63. Tillich, Paul. *The Courage to Be*. New Haven: Yale University Press, 2000.
Tillich was one of the most influential Protestant theologians in the 20th century. In this work, he discusses the dilemma of modern man and presents faith as a way to conquer the problem of anxiety.
64. Von Balthasar, Hans Urs. *On Prayer*. Trans. Graham Harrison. San Francisco: Ignatius Press, 1986.
This work by the eminent 20th century Roman Catholic theologian discusses prayer from both a theological and a practical perspective. He begins with a discussion of what prayer is, based on the nature of the human person, the Trinity, and the Incarnation, and proceeds from there to offer instructions to the Christian on how to pray.