

Religion Resource List
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Bibliography
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These reference entries include sources that may be cited in class. The purpose of this bibliography is to assist students in finding a source of information if the citation is not contained in the lecture notes or presentation decks. These sources vary widely in terms of their degree of scholarly value, ranging from publications in peer-reviewed scientific and professional journals to internet blog posts describing the personal experiences of individual authors. As a general rule when writing papers, students should cite only scholarly sources and peer-reviewed research. Although some entries include the author's first and last names, most reference entries are listed in APA (2010) *Publication Manual* (6th ed.) style, which provides more detail for print publications (e.g., such as location of publisher). Other reference list entries are written in APA (2020) *Publication Manual* (7th ed.) style, which provides more detail for digital sources (e.g., such as name of website). Sometimes the distinction between online periodical types is ambiguous (e.g., blog hosted by a newsletter). To aid the reader, long uniform resource locators rather than short ones are used. For most blog posts, magazine articles, and newspaper articles (e.g., blogs, journals, conference proceedings) that have a parent or overarching publication other than the website itself, the style in this bibliography generally follows APA (2020, p. 320, Section 10.16) style. For webpages on a website with a group author or an individual author, in which there is no a parent or overarching publication other than the website itself, the style generally follows Example 111 or 112 in APA (2020, p. 351). In general, a title is italicized for a work that stands alone (e.g., book, report, webpage on a website), and some part of the source is italicized for a work that is part of a greater whole (e.g., book chapter, journal article, newspaper article).

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Abegg, Martin G., Flint, Peter W., & Ulrich, Eugene Ulrich. (2002). *The Dead Sea Scrolls Bible*. San Francisco, CA: Harper One. pp. 585–586.

Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Abercrombie, W. P. (2013, April 25). *Whatever became of sin?* <https://bcinstitute.com/whatever-became-of-sin-4/>

W. P. “Ab” Abercrombie, Ph.D. has been in ministry as a Biblical Counselor for more than three decades. He holds a M.S.W. degree in Clinical Social Work and a Ph.D. in Human Services with a major in Psychology. He is licensed to practice in both Alabama and Florida as a professional counselor and family therapist. He is also an Ordained and Licensed Southern Baptist Minister, as well as Founder of the Biblical Counseling Institute (<https://bcinstitute.com/>) in Spanish Fort, Alabama. In this article, Dr. Abercrombie provides an analysis of Menninger’s (1973) book with contemporary applications. See also Menninger (1973) *Whatever Became of Sin?*.

https://www.youtube.com/watch?v=aR9iN_jcmOs

Abingdon Press. (2018, December 18). *Entering the passion: First session* [Video]. YouTube. https://www.youtube.com/watch?v=aR9iN_jcmOs

In *Entering the Passion of Jesus: A Beginner’s Guide to Holy Week*, author, professor, and biblical scholar Amy-Jill Levine explores the biblical texts surrounding the Passion story. Published by Abingdon Press, this video series features Amy-Jill Levine, Ph.D., who is E. Rhodes and Leona B. Carpenter Professor of New Testament Studies at Vanderbilt University Divinity School, Department of Religious Studies, and Graduate Department of Religion.

Abingdon Press. (2024, June 3). *The Gospel of John* [Video]. YouTube.

https://youtu.be/8c_RgPYsEYI

Published by Abingdon Press, this video features Amy-Jill Levine, Ph.D., who is author of a book titled *The Gospel of John. A beginner’s guide to the way, the truth, and the life*. See also Levine (2024).

Adele, D. (2009). *The yamas & niyamas: Exploring Yoga’s ethical practice*. Duluth, MN: On-Word Bound Books.

Deborah Adele examines the yamas and their complement, the niyamas, which are the first two limbs of the eight-fold path of yoga sutras—the basic text for classical yoga. They represent a series of ethical rules or “right living” within Hinduism and Yoga. These are restraints for Proper Conduct as given in the Holy Veda, which constitutes the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. The first five guidelines are referred to as the *yamas*—a Sanskrit word that variously translates to

“restraints,” “control,” or “reining in” (i.e., “don’t do these”)—and encompass nonviolence, truthfulness, not stealing, nonexcess, and nonpossessiveness. The last five are referred to as the *niyamas*, or observances (i.e., “do these”)—purity, contentment, self-discipline, self-study, and surrender. These 10 principles have sometimes been called the “Yoga Ten Commandments.” Foundational to all yogic thought, these principles are considered to be the guidelines to the yoga way of living, in which individuals to take ownership of their lives; direct them toward the fulfillment they seek; and gain the skills to choose attitude, thought, and action.

Alar, C. (2019). *Divine mercy after suicide* [Pamphlet]. Stockbridge, MA: Marian Fathers of the Immaculate Conception of the B.V.M.

Fr. Chris Alar, MIC, is the current “*Fr. Joseph, MIC*,” the honorary title given to the director of the Association of Marian Helpers. The post-nominal letters M.I.C. refer to Marians of the Immaculate Conception.

Alcoholics Anonymous (1939). *Alcoholics Anonymous: The story of how more than one hundred men have recovered from alcoholism*. New York, NY: Works Publishing Company.

On April 10, 1939, 4,730 copies of the first edition of *Alcoholics Anonymous* were published by Works Publishing Company at \$3.50 per copy. The printer, Edward Blackwell of the Cornwall Press, was told to use the thickest paper in his shop. The large, bulky volume became known as the “Big Book” and the name has stuck ever since. On page 170 of *AA Comes of Age* Bill W. wrote that the idea behind the thick, large paper was to convince the alcoholic he was getting his money’s worth. The second edition was published in 1955, third edition in 1976, and the fourth edition in 2001.

Alcoholics Anonymous World Services. (1955). *Alcoholics Anonymous* (2nd ed.). New York, NY: Author.

Alcoholics Anonymous World Services. (1953/2010). *Twelve steps and twelve traditions*. New York, NY: Author.

Copyrighted in 1952 by The AA Grapevine, Inc. and Alcoholics Anonymous Publishing (now known as Alcoholics Anonymous World Services, Inc.), the first printing of the book was in April 1953. There is a general consensus among scholars and historians that Bill W. wrote the book.

Alcoholics Anonymous World Services. (1976). *Alcoholics Anonymous* (3rd ed.). New York, NY: Author.

Alcoholics Anonymous World Services. (2001). *Alcoholics Anonymous* (4th ed.). New York, NY: Author.

On April 10, 1939, 4,730 copies of the first edition of *Alcoholics Anonymous* were published by Works Publishing Company at \$3.50 per copy. The printer, Edward

Blackwell of the Cornwall Press, was told to use the thickest paper in his shop. The large, bulky volume became known as the “Big Book” and the name has stuck ever since. On page 170 of *AA Comes of Age* Bill W. wrote that the idea behind the thick, large paper was to convince the alcoholic he was getting his money’s worth. The second edition was published in 1955, third edition in 1976, and the fourth edition in 2001.

Alcoholics Anonymous World Services. (1939/2001). *Alcoholics anonymous* (The Big Book). New York, NY: Author.

Alcoholics Anonymous (2010). *The book that started it all: The original working manuscript of Alcoholics Anonymous*. Center City, MN: Hazelden.

Alcoholics Anonymous World Services. (1953/2010). *Twelve steps and twelve traditions*. New York, NY: Author.

Copyrighted in 1952 by The AA Grapevine, Inc. and Alcoholics Anonymous Publishing (now known as Alcoholics Anonymous World Services, Inc.), the first printing of the book was in April 1953. This book was written by AA co-founder Bill W., who had introduced the Traditions to the Fellowship in an April 1946 *Grapevine* article titled “Twelve Suggested Points for AA Tradition.” Bill W. published more than 150 articles in the *Grapevine* between 1945 and 1970. These articles were collected in the anthology known as *The Language of the Heart* (1988).

Alcoholics Anonymous World Services. (2014). *Alcoholics Anonymous 2014 membership survey* [P-48]. New York, NY: Alcoholics Anonymous World Services.

https://www.aa.org/assets/en_US/p-48_membershipsurvey.pdf

More than 6,000 members of Alcoholics Anonymous (AA) from the U.S. and Canada participated in a random survey. Similar studies have been conducted every three years since 1968 by the AA General Service Office. Before coming to AA, 59% of the members received some type of treatment or counseling (such as medical, psychological, spiritual, etc.) related to their drinking. Of those who received some type of treatment or counseling before coming into AA, 74% of those members who received treatment or counseling said it played an important part in directing them to AA. After coming to AA, 58% of the members received some type of treatment or counseling (such as medical, psychological, spiritual, etc.) related to their drinking. Of those who received some type of treatment or counseling after coming into AA, 84% of those members who received treatment or counseling said it played an important part in their recovery from alcoholism.

Alcoholics Anonymous World Services. (2021). *Protecting online anonymity*. <https://aa-district18.org/protecting-online-anonymity-with-zoom-meetings/>

With the rush to shift to online meetings in 2020, many people did not take time to investigate what this shift meant to the spiritual foundation of our recovery – namely, anonymity. This article, which originated in the AA Central Office in New York City, was posted on the website of Alcoholics Anonymous District 18 Southern Illinois. The article explains some Zoom default settings and ways to provide greater protection of anonymity in meetings.

Agnew, John. (2010, February 12). *Deus Vult: The geopolitics of Catholic church. Geopolitics. 15(1), 39–61. doi:10.1080/14650040903420388*

The Roman Catholic Church is cited as the largest non-government provider of healthcare in the world.

Al-Anon Family Group Headquarters. (1972). *Just for today* [Bookmark, M-12]. New York, NY: Author.

The original paper hard copy of the “Blue Bookmark” has a stock number (17-300M-85-12/1.00) at the bottom of the bookmark and the copyright is listed as Al-Anon Family Group Headquarters, Inc. 1972. At that time, the headquarters was listed as P. O. Box 182, Madison Square Station, New York, NY 10159-0182. According to Dale Carnegie (1944), “Just for Today” was written by the late Sibyl F. Partridge (whose first name Carnegie spelled incorrectly as “Sibyl” rather than Sybil). With the exception of the Prayer of St. Francis, the Al-Anon bookmark [M-12] titled “Just for Today” was originally written by the same title by Sybil F. Partridge and is printed in *How To Stop Worrying And Start Living* by Dale Carnegie (1985, pp. 126–127). Although “Just for Today” has been attributed to earlier authors (e.g., including 1921 article by Frank Crane in the *Boston Globe*), the words in the 1928 sheet music are identified as “A Prayer by Sybil F. Partridge.”

The earliest appearance of this text appears to have been a 1921 piece titled “Just for Today” published in a *Boston Globe* newspaper column titled “Dr. Crane Says” written by Frank Crane. Crane’s 10 suggestions were titled “Just for Today” and were prefaced by this introduction: “Here are ten resolutions to make when you awake in the morning. They are Just for One Day. Think of them not as a life task but as a day’s work. These things will give you pleasure. Yet they require will power. You don’t need resolutions to do what is easy.” Forty years earlier, an 1880 periodical called “The Messenger of the Sacred Heart of Jesus” printed a piece titled “To-Day” that included the recurring phrase: “Just for to-day.” This 1880 piece was written by an English governess, Sister Mary Xavier, S.N.D. (Sisters of Notre Dame), who was posthumously identified as Sybil F. Partridge (1856–1917). Sr. Xavier’s work differed substantially from the “Just for Today” essay published by Frank Crane in 1921. The 1880 piece ended with the identifier “S. M. X.” The 1880 piece, which basically became a Protestant hymn written by a Catholic nun known as Sister Xavier, was attributed to Sybil F. Partridge. It was

sometimes called “Just for Today,” which may have led to a misunderstanding by Dale Carnegie, who incorrectly ascribed the piece to Sybil Partridge.

See also Partridge and Seaver (1928).

Alexander, M. J., Haugland, G., Ashenden, P., Knight, E., & Brown, I. (2009, September). Coping with thoughts of suicide: Techniques used by consumers of mental health services. *Psychiatric Services, 60*(9), 1214–1221.

<https://doi.org/10.1176/ps.2009.60.9.1214>

Mary Jane Alexander, Gary Haugland, Peter Ashenden, Ed Knight, and Isaac Brown studied participants in 14 regional consumer-run Hope Dialogues in New York State (N=198). The participants wrote up to five strategies they use to deal with suicidal thoughts. First responses included spirituality, talking to someone, positive thinking, using the mental health system, considering consequences of suicide to family and friends, using peer supports, and doing something pleasurable. Although a majority reported that more formal therapeutic supports were available, only 12% indicated that they considered the mental health system a frontline strategy. Instead, respondents more frequently relied on family, friends, peers, and faith as sources of hope and support. When values tie for the same rank, the next rank is skipped: **(1st) Spirituality and religious practices (18%)**, (2nd) Talking to someone and companionship (14%), (3rd) Positive thinking (13%), **(4th) Using the mental health system (12%)**, (5th) Considering consequences to people close to me (9%), (6th) Using peer supports (8%), (6th) Doing something pleasurable (8%), (8th) Protecting myself from means of harm (5%), (9th) Doing grounding activities (4%), (10th), Considering consequences to self, (11th) Doing tasks to keep busy (2%), (12th) Maintaining sobriety (2%), (13th) Finding a safe place (1%), (14th) Helping others (1%), (14th) Seeking emotional outlets (1%).

Alter, Robert. (2008). *The five books of Moses: A translation with commentary*. New York, NY: W.W. Norton & Company.

Robert Bernard Alter, Ph.D. (b. 1935) is an American professor of Hebrew and comparative literature at the University of California, Berkeley, where he has taught since 1967. He published his translation of the Hebrew Bible in 2018. Dr. Alter provides an enlightening translation of the Hebrew text of the Pentateuch—the Torah—where, according to reviewer Edward Rothstein (2004, p. 1), “pronouns are often ambiguous, words are compacted with multiple meanings and clauses can begin to make sense not in the ordinary sequence of reading but only in the course of doubling back and rereading.” See also Rothstein (2004).

Alter, Robert. (2018, December 18). *The Hebrew Bible: A translation with commentary* [3 volume set]. New York, NY: W. W. Norton and Company.

Described in reviews as “accurate, eloquent, and definitive,” Professor Robert Alter’s landmark translation of the Hebrew Bible strikes a graceful balance between illuminating the meaning of the Hebrew and conveying the musical cadence of the text. He provides insightful commentary for the *Five Books of Moses*, the *Prophets*, and *The Writings*.

Anyfantakis, D. (2020, June 21) Holy Communion and infection transmission: A literature review. *Cureus*, 12(6):e8741. doi: 10.7759/cureus.8741. PMID: 32714679; PMCID: PMC7377019.

Dimitrios Anyfantakis, M.D., Ph.D., M.Sc. is a physician at Primary Health Care Centre of Kissamos, Chania, Greece.

Assmann, Jan. (1998). *Moses the Egyptian: The memory of Egypt in Western Monotheism* Boston, MA: Harvard University Press.

Bach, J. S., van Veldhoven, Jos, & Netherlands Bach Society. (2019, January 22). *Mass in B minor* BWV 232 [Video]. YouTube. <https://www.youtube.com/watch?v=3FLbiDrn8IE>

Bach, J. S., van Veldhoven, Jos, & Netherlands Bach Society. (2019, April 02). *St. Matthew Passion* BWV 244 [Video]. YouTube.

<https://www.youtube.com/watch?v=ZwVW1ttVhuQ>

Practically everyone in the Netherlands knows the St. Matthew Passion. Since 1870 the Netherlands has had a rich tradition of annual St Matthew Passion performances. The Netherlands Bach Society was formed in 1921, in reaction to the popular performances by Willem Mengelberg and the Concertgebouw Orchestra. The founders believed that the St Matthew should be performed where it belonged – in a church. The annual performance by the Bach Society in Naarden grew to become ‘the’ Dutch St Matthew Passion. This piece was recorded for the project All of Bach on April 16th and 19th 2014 at the Grote Kerk, Naarden.

Baptist, Edward E. (2014). *The half has never been told: Slavery and the making of American capitalism*. New York, NY: Basic Books

Americans in the U.S. tend to view slavery as a pre-modern institution—the nation’s original sin, perhaps, but isolated in time and divorced from America’s later success. To do so, however, robs the millions who suffered in bondage of their full legacy. As historian Edward E. Baptist, Ph.D., Professor of History at Cornell University, reveals that the expansion of slavery in the first eight decades after American independence drove the evolution and modernization of the United States. In the span of a single lifetime, the South grew from a narrow coastal strip of worn-out tobacco plantations to a continental cotton empire, and the U.S. grew into a modern, industrial, and capitalist economy. Told through intimate slave narratives, plantation records, newspaper article,

and the words of politicians, entrepreneurs, and escaped slaves, *The Half Has Never Been Told* offers a new interpretation of American history.

Barron, Robert. (2009, March 19). *Fr. Robert Barron on Barack Obama's "The Audacity of Hope"* [Video]. YouTube. <https://www.youtube.com/watch?v=MvissOHjmxM>

Barron, Robert. (2009, July 2). *Fr. Robert Barron comments on "The Stoning of Soraya M."* [Video]. YouTube. <https://www.youtube.com/watch?v=BmaSeN8MNMQ>

Barron, Robert. (2009, October 22). *Fr. Barron comments on Eucharistic Adoration* [Video]. YouTube. https://www.youtube.com/watch?v=X4KUK_bFITk

Barron, Robert. (2010, April 8). *Fr. Robert Barron comments on the dangers of the prosperity gospel* [Video]. YouTube. <https://www.youtube.com/watch?v=1ip4Jx92F94>

Barron, Robert. (2010, August 2). *Fr. Robert Barron comments anti-Catholicism* [Video]. YouTube. <https://www.youtube.com/watch?v=1A5oWXAJa5E>

Barron, Robert. (2010, September 8). *Fr. Robert Barron comments on Stephen Hawking and atheism* [Video]. YouTube. <https://www.youtube.com/watch?v=S-yx5WN4efo>

Barron, Robert. (2012, February 9). *Fr. Robert Barron comments on why exorcism films fascinate* [Video]. YouTube. <https://www.youtube.com/watch?v=ncEelMIVToE>

Barron, Robert. (2011, March 28). *Fr. Robert Barren comments on whether Hell is crowded or empty* [Video]. YouTube. <https://www.youtube.com/watch?v=dmsa0sg4Od4>

Barron, Robert. (2011, July 13). *Fr. Robert Barren comments on the Real Presence of Christ in the Eucharist* [Video]. YouTube. <https://www.youtube.com/watch?v=EXQDqiR8HGw>

Barron, Robert. (2012, April 14). *Fr. Robert Barron comments on why Catholics leave the church* [Video]. YouTube. https://www.youtube.com/watch?v=dftZ5K_EA4s&t=3s

Barron, Robert. (2012, January 8). *Fr. Robert Barron comments on "Why I hate religion, but love Jesus"* [Video]. YouTube. <https://www.youtube.com/watch?v=TLta2b9zQ64>

Barron, Robert. (2013, October 17). *Fr. Robert Barron comments on the violence in the Bible* [Video]. YouTube. <https://www.youtube.com/watch?v=1A65Wfr2is0>

Barron, Robert. (2013, December 9). *Fr. Robert Barron comments on the Council of Trent* [Video]. YouTube. <https://www.youtube.com/watch?v=VRZK92T8k28>

Barron, Robert. (2013, December 20). *Fr. Robert Barron comments on the nativity of Luke's gospel* [Video]. YouTube. <https://www.youtube.com/watch?v=5tKZOchXc0>

Barron, Robert. (2014, February 5). *What are Fr. Barron's five favorite books?* [Videos]. YouTube. <https://www.youtube.com/watch?v=hDJcLjJEviY>

Bishop Robert Barron lists these books as his favorites:

Theology: *Summa Theologiae* by Thomas Aquinas: "a book that changed my life"

Poetry: *Divine Comedy* by Dante

Spiritual: *The Seven Story Mountain* by Thomas Merton: "The greatest spiritual writing of the 20th century"

Novels: *Moby Dick* by Herman Melville

Drama: *Macbeth* by William Shakespeare

Barron, Robert. (2014, March 18). *Fr. Robert Barron comments on what helps Protestants convert to Catholicism* [Video]. YouTube. <https://www.youtube.com/watch?v=YTMQf9B2hss>

Barron, Robert. (2014, April 3). *Fr. Robert Barron comments on Noah* [Video]. YouTube. <https://www.youtube.com/watch?v=slg8CPwyCAY>

Barron, Robert. (2012, April 4). *Fr. Robert Barron on why Catholics leave the Church* [Video]. YouTube. https://www.youtube.com/watch?v=dftZ5K_EA4s

Barron, Robert. (2014, June 27). *Fr. Robert Barron comments on Bill Maher and biblical interpretation* [Video]. YouTube. <https://www.youtube.com/watch?v=ZGDDKIXI488>

Barron, Robert. (2014, December 12). *Fr. Robert Barron comments on Mark's gospel and the victory of God* [Video]. YouTube. <https://www.youtube.com/watch?v=Adzc683Tbnw>

Barron, Robert. (2016, July 7). *Fr. Robert Barron comments on the woman at the well* [Video]. YouTube. <https://www.youtube.com/watch?v=N862IyF8KtU>

Barron, Robert. (2015, January 1). *Fr. Robert Barron comments on "Exodus: Gods and Kings"* [Video]. YouTube. <https://www.youtube.com/watch?v=h5syURgIL94>

Barron, Robert. (2015, February 23). *Fr. Robert Barron on Thomas Merton* [Video]. YouTube. <https://www.youtube.com/watch?v=5X8fp2CvQmA>

- Barron, Robert. (2016, March 21). *Bishop Robert Barron Comments on “Risen”* [Video]. YouTube. <https://www.youtube.com/watch?v=z7I32vUweo4>
- Barron, Robert. (2016, June 23). *Bishop Robert Barron comments on C. S. Lewis’ “The Great Divorce.”* <https://www.youtube.com/watch?v=rwJ8j-gNosQ>
- Barron, Robert. (2016, July 10). *The story of the Good Samaritan: Homily by Bishop Robert Barron* [Video]. YouTube. <https://www.youtube.com/watch?v=KEhOcgAeWdg>
- Barron, Robert. (2017, June 1). *Fr. Robert Barron comments on Martin Luther* [Video]. YouTube. <https://www.youtube.com/watch?v=EXQDqjR8HGw>
- Barron, Robert. (2017, September 7). *The cave-dwelling kid who changed the world.* YouTube. https://www.youtube.com/watch?v=CTuNsMTM_vw
- Barron, Robert. (2017, November 9). *Bishop Barron on the Mass* [Video]. YouTube. <https://www.youtube.com/watch?v=pIGXtDR2Gck>
- Barron, Robert. (2018, March 15). *Fr. Robert Barron comments on the Jordan Peterson phenomenon* [Video]. YouTube. <https://www.youtube.com/watch?v=Bm3nVTF90mw>
- Barron, Robert. (2018, March 22). *Fr. Robert Barron on the death of Billy Graham* [Video]. YouTube. <https://www.youtube.com/watch?v=fp4CIHyXVWY>
- Barron, Robert. (2018, March 22). *Fr. Robert Barron comments on the death of an evangelical titan* [Video]. YouTube. <https://www.youtube.com/watch?v=fp4CIHyXVWY>
- Bass, Diana Butler. (2009). *A people’s history of Christianity: The other side of the story.* New York, NY: HarperCollins.
- Barfield, Owen. (1957, 1988). *Saving the appearances: A study in idolatry* (2nd ed). Middletown, CT: Wesleyan University Press.
- According to the English scholar Owen Barfield, roughly before 800 BCE, it appears that most people connected with God and reality through myth, poetry, dance, music, fertility, and nature. Although life was often violent and day to day existence focused on survival, people still knew that they belonged to something cosmic and meaningful. They inherently participated in what was still an utterly enchanted universe where the “supernatural” was everywhere. Barfield calls this state of mind “original participation”

(Barfield, 1988, p. 40). This period of time may have corresponded to what the German philosopher Karl Jaspers (1883–1969) an *axial consciousness*. See Jaspers (1953).

Barth, Karl. (1963). *Evangelical theology: An introduction*. New York, NY: Holt, Rinehardt, & Winston.

Notable quote: “The first and basic act of theological work is prayer” (Barth, 1963, p. 160).

Bartlett, David L., & Taylor, Barbara. B. (Eds.). (2008). *Feasting on the Word*. Louisville, KY: Westminster John Knox Press.

Barton, M. B. (1982, October). Saint Teresa of Ávila: Did she have epilepsy? *The Catholic Historical Review*, 68(4), 581–598.

Marcella Biro Barton, Assistant Professor of History in Rio Grande College, Ohio, addresses the possibility that Saint Teresa of Ávila may have had a form of epilepsy known as temporal lobe seizures that were integrated by a holistic view of the world into a description of her understanding of mystical life.

Bateson, G. (1971). The theology of Alcoholics Anonymous. In G. Bateson (1972), *Steps to an ecology of mind* (pp. 338–344). Northvale, NJ: Aronson.

Batty, D. (2015). *The Gospel of Mark* [Film]. Bible Media Group, LUMO Project.

Using filming locations in Morocco, David Batty directs a word for word film adaptation of this Gospel. It is narrated in English by Rupert Penry-Jones (NIV) and Tim Pigott-Smith (KJV). In this Gospel, Jesus is depicted as a heroic man of action, an exorcist, healer, and miracle worker—the Son of God who keeps his identity secret. Five years in the making, this production is based on the latest theological, historical, and archaeological research. It offers a highly authentic telling of the Jesus story, which ends with the empty tomb, a promise to meet again in Galilee, and Jesus’s instructions to spread the good news of the resurrection.

Bateson, G. (1971). The theology of Alcoholics Anonymous. In G. Bateson (1972), *Steps to an ecology of mind* (pp. 338–344). Northvale, NJ: Aronson.

Bauman, Lynn. (2002). *The Gospel of Thomas: The wisdom of the twin*. Ashland, OR: White Cloud.

This edition is considered one of the best editions of the Gospel of Thomas, which contains 114 *logions*, of Jesus. A logion is a Greek word that means a saying or short teaching. In his teachings, Lynn Bauman suggests that we think of the Gospel of Thomas as parallel (in date and genre) to the Gospel of Mark, the Gospel of Mary Magdalene to

Acts, and the Gospel of Philip to John. These non-canonical gospels comprise a “Semitic” equivalent to the Greek telling of the same story familiar to most of us from the Bible. Bauman is using the word “Semitic” here to descriptive not the language the text was written in (all these texts are Coptic versions of a presumed Greek original), but rather the cultural stream of the gospel.

Baylor names the 12 most effective preachers. (1996, February 28). Baylor University. <https://www.baylor.edu/mediacommunications/news.php?action=story&story=1036>

In 1996, Baylor University named 12 individuals as the most effective preachers in the English-speaking world. Larry Lyon, Ph.D., Professor of Sociology at Baylor coordinated surveys to determine the most effective preachers. Dr. Lyon and Glenn Jonas, Ph.D. of Campbell University designed two separate surveys. The first sought to determine the qualities of an effective preacher, and the second determined who best incorporates those qualities in their preaching ministry. According to Lyon, “In some respects, the definition of what is effective preaching is just as important as the determination of who is the most effective.” The first survey was mailed to homiletics professors asking them to describe the qualities associated with effective preaching. The responses were compiled and grouped into seven broad categories. These categories were the basis of the second survey used to nominate the most effective preachers. A total of 341 seminary professors and editors of religious periodicals responded to the second mail-out survey, and they nominated 1,548 preachers as the most effective preachers. The top 12 names, listed in alphabetical order by last name, are: Rev. Walter J. Burghardt S.J., Dr. Fred Craddock, Dr. James Forbes, Rev. Billy Graham, Dr. Thomas Long, Rev. Lloyd Ogilvie, Dr. Haddon Robinson, Dr. John R. Stott, Dr. Charles Swindoll, Rev. Barbara Brown Taylor, Dr. Gardner C. Taylor, and Dr. William Willimon.

Baylor University’s Truett Seminary announces 12 most effective preachers in English-Speaking world. (2018, May 1). Baylor University. <https://www.baylor.edu/mediacommunications/news.php?action=story&story=198528>

In 2016, the Kyle Lake Center for Effective Preaching sent the 1996 criteria to hundreds of professors of homiletics for their input on criteria for the new survey. After a survey establishing the criteria, members of both homiletics societies were asked to nominate as many as five preachers who demonstrate the criteria in their preaching. Those casting votes in the survey numbered 179, which was more than 30 percent of the approximately 500 members of the Evangelical Homiletics Society (EHS) and the Academy of Homiletics (AoH). Results were chosen from 39 individuals who received the largest number of nominations. Four of the preachers selected in the 1996 survey also were chosen in the 2018 survey (Dr. Thomas G. Long, the late Dr. Haddon Robinson, Dr. Charles Swindoll, Dr. Barbara Brown Taylor). Three of the 12 are African-American. Pastors were chosen predominantly, with four academics. The most effective preachers, listed in alphabetical order by last name, are: Dr. Alistair Begg, Dr. Tony Evans, Dr. Joel

C. Gregory, Dr. Timothy Keller, Dr. Thomas G. Long, Dr. Otis Moss III, Dr. John Piper, the late Dr. Haddon Robinson, Pastor Andy Stanley, Dr. Charles Swindoll, Dr. Barbara Brown Taylor, and Dr. Ralph Douglas West.

Beitzel, B. J. (2020). *Where was the Biblical Red Sea? Examining the ancient evidence*. Bellingham, WA: Lexham Press.

Dr. Barry J. Beitzel (Ph.D., Dropsie University) is professor emeritus of Old Testament and Semitic Languages at Trinity Evangelical Divinity School.

Beitzel, B. J. (2021, September). The location of the biblical ‘Red Sea.’ *The Ancient Near East Today: Current News About the Ancient Past*, IX(9).
<https://www.asor.org/anetoday/2021/09/location-of-red-sea/>

Bem, D. J. (1967). Self-Perception: An alternative interpretation of cognitive dissonance phenomena. *Psychological Review*, 74, 183–200.

In the field of psychology, Daryl Bem’s (1967, 1972) counterintuitive self-perception theory asserts that people develop their attitudes (i.e., when there is no previous attitude based on their experience) mainly by observing their own behavior and concluding what attitudes must have caused the behavior. In a reversal of traditional “cognitive-behavioral” psychology, “behavioral cognitive” psychotherapists observe that most people act their way into new ways of thinking better than they were able to think their way into new actions. For example, if we act and behave with kindness, compassion, and respect, then we will become kinder, more compassionate, and more respectful. To use an old adage, “If I take my ass, my head will follow.” See also Notes in “How to Understand Judaism” (Doverspike, 2019).

Bem, D. J. (1972). Self-Perception theory. In L. Berkowitz (Ed.), *Advances in Experimental Social Psychology* (Vol. 6, pp. 1–62). New York, NY: Academic Press.

Berkowitz, M.C., & Knight, L. (2001, November). Moses presages Kubler-Ross: five stages in accepting death, as seen in the midrash. *Mt. Sinai Journal of Medicine*, 68(6), 378–383. This article explains an ancient midrash through the lens of modern psychological theory. The midrash describes Moses’ reactions to his approaching death. The authors point out that these reactions anticipate the five classic stages, described by Elizabeth Kubler-Ross, of coming to accept terminal illness: denial, anger, bargaining, depression and acceptance. The midrash may offer a model for approaching death, for Jewish and non-Jewish patients alike, as well as their caregivers.

Bien, T., & Bien, B. (2002). *Mindful recovery: A spiritual path to healing from addiction*. New York, NY: John Wiley & Sons.

Thomas Bien and Beverly Bien (2002, p. 225) approach addictive disease recovery through an ongoing, mindful approach: “Be willing to practice returning to mindfulness again and again. It is gentle, self-accepting persistence that reaches the goal (if we can speak of a goal), not pushing, striving, or struggling. Be like the waves of water, which overpower the hard rock by being willing to return again and again and again. This is completely natural. All of us who are not yet full-time Buddhas have moments of forgetfulness. When you find yourself having lapsed again, perhaps for the thousandth time in a day, laugh and smile. As a recovering person, you know a lot about the power of habit energy. Don’t let it catch you in frustration and impatience.”

Bishops vote to revise U.S. catechism on Jewish covenant with God. (2008, August 12). *Catholic News Service*. <https://www.catholicnews.com/>

Blakeney, Raymond (1941). *Meister Eckhart*. (Raymond Blakeney, Trans.), New York, NY: Harper & Row Publishers.

Bloomberg, C. L. (1999). *Neither poverty nor riches: A biblical rheology of possessions*. Downers Grove, IL: InterVarsity Press.
Craig L. Bloomberg, Ph.D. is a New Testament scholar and Distinguished Professor of the New Testament at Denver Seminary in Colorado.

Bolz-Weber, Nadia. (2013, September 10). *Patrix: The cranky, beautiful faith of a sinner & saint*. New York, NY: Jericho Books.

Bolz-Weber, Nadia. (2016) *Accidental saints: Finding god in all the wrong people*. New York, NY: Convergent.
Nadia Bolz-Weber is the founding pastor of House for All Sinners and Saints in Denver, Colorado. She is the author of the *New York Times* best-selling memoir *Patrix*. Nadia has been featured on CNN, the BBC World Service, and NPR’s *Morning Edition*, and in the *Washington Post*, *Bitch Magazine*, *More Magazine*, and the *Daily Beast*.

Bolz-Weber, Nadia (2019, January). *Shameless: A sexual reformation*. New York, NY: Convergent Books.

Bolz-Weber, Nadia. (2019). Stormy with a chance of grace: Have a little faith [Video]. *YouTube*. <https://www.youtube.com/watch?v=1ewTyRrO3KA>

Bourgeault, Cynthia. (2004). *Centering prayer and inner awakening*. Lanham, MD: Cowley Publications.

Bourgeault, Cynthia. (2010). *The meaning of Mary Magdalene: Discovering the woman at the heart of Christianity*. Boston, MA: Shambhala.

Bourgeault, Cynthia. (2016). *Centering prayer: Nondual Christianity in theory and practice*. Boulder, CO: Shambhala. Review available online:
https://www.google.com/books/edition/The_Heart_of_Centering_Prayer/zAyYDQAAQB_AJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover

Borg, M. J. (1971). *Conflict and social change*. Minneapolis, MN: Augsburg Press.
Marcus Joel Borg, Ph.D. (1942-2015) described his heritage as a “nineteenth-century Scandinavian Lutheran peasant way of being Christian.” Later, he was a long time member of Trinity Episcopal Cathedral in Portland, Oregon where his wife, The Rev. Canon Marianne Wells Borg, served as director of the Center for Spiritual Development. Marcus Borg frequently taught seminars in the Center. He became known as an American New Testament scholar and theologian who was among the most widely known and influential voices in Liberal Christianity. As a fellow of the Jesus Seminar, Borg was a major figure in historical Jesus scholarship. He retired as Hundere Distinguished Professor of Religion and Culture at Oregon State University in 2007.

Borg, M. J. (1976). *The Year of Luke: Advent/Christmas/Epiphany. Lectionary Bible Studies*. Minneapolis, MN: Augsburg Press.

Borg, M. J. (1983). *Conflict, holiness, and politics in the teachings of Jesus. Studies in the Bible and early Christianity*. Vol. 5. New York, NY: E. Mellen Press.

Borg, M. J. (1987). *Jesus: A new vision: spirit, culture, and the life of discipleship*. San Francisco, CA: Harper & Row.

Borg, M. J. (1994). *Jesus in contemporary scholarship*. Valley Forge, PA: Trinity Press International.

Borg, M. J. (1994). *Meeting Jesus again for the first time: The historical Jesus & the heart of contemporary faith*. San Francisco, CA: HarperSanFrancisco.

Borg, M. J. (1994). *Meeting Jesus again for the first time: The historical Jesus & the contemporary heart of contemporary faith*. New York, NY: HarperCollins.

Borg, M. J. (1997). *The God we never knew: Beyond dogmatic religion to a more authentic contemporary faith*. San Francisco, CA: HarperSanFrancisco.

Borg, M. J. (2001). *Reading the Bible again for the first time: Taking the Bible seriously but not literally*. San Francisco, CA: HarperSanFrancisco.

Borg, M. J. (2018, October 9). *Did Jesus rise from the dead?* Marcus J. Borg Foundation. [Video]. YouTube. <https://www.youtube.com/watch?v=ySprHbvIwIk> [4:46] Marcus Borg closes a debate about the resurrection of Jesus by explaining that to someone who walks with Jesus every day, a debate about the historical events of whether or not the tomb of Jesus was empty is a distraction. Marcus also affirms how very seriously he takes the resurrection and its spiritual meaning. Borg closes with a short story from the novel *Death in Holy Orders* (James, 2001): In one of the subplots of the novel, in the monastery there is an ancient papyrus that is allegedly a letter from Pontius Pilate ordering the removal of the Jesus' body from the tomb. One of the issues in the plot is whether the letter is genuine. The detective, the main character, asks one of the oldest monks there if it would matter to him if that letter were genuine and that the reason the tomb was empty was because Pilate had the body removed. Quoting James (2001), Borg reads, "Father. Martin smiled. He said, "My son, for one who for every hour of his life has the assurance of the living presence of Christ, why should I worry what happened to his earthly bones?"

Borg, M. J. (2003, September 23). *The heart of Christianity: Rediscovering a life of faith*. San Francisco, CA: HarperSanFrancisco. This book was re-published in 2015. Copyright © 2003 by Marcus J. Borg.

Borg, M. J. (2011). *Speaking Christian: Why Christian words have lost their meaning and Power—and how they can be restored*. New York, NY: HarperOne, a division of HarperCollins Publishers.

Borg, M. J. (2011, April 22). *On John 3:16*. Day 1. https://day1.org/articles/5d9b820ef71918cdf2002d97/dr_marcus_j_borg_on_john_316

Borg, M. (2013, March 18). *Why Jesus matters* [Lecture]. Lent Event. All Saints Rector's Forum. All Saints Church, Pasadena, California. <https://www.youtube.com/watch?v=pt0g5UzTZz4>
Length: 45:20. Borg's lecture begins at 4:30 and ends at 31:00, followed by question and answer discussion. The lecture contains several notable quotes: "The notion of Jesus' death as a substitute for our sins was not found in the first 1000 years of Christianity." (13:00), "Jesus matters for Christians because he is—for Christians—the decisive disclosure or revelation or epiphany of God's character and passion." (14:30), "Christianity has no monopoly on God and no monopoly on goodness." (16:00), "Jesus matters for Christians because he was for us the decisive disclosure of God." (16:10), "Some ways of being Christian seem to be a complete betrayal of Jesus. I have sometimes said that I wish half of American Christians weren't." (22:00),

“Experientially, I think it is helpful to think of there being Christians of the first person of the Trinity, Christians of the second person of the Trinity, and Christians of the third person of the Trinity.... They are all experiences of the same Reality.” (42:30).

Borg, M. J. (2015, July 21). *The heart of Christianity: Rediscovering a life of faith*. New York, NY: HarperOne. This book was first published 2003. Copyright © 2003 by Marcus J. Borg.

Based on the back cover description of this book, Borg argues that “the essential ingredients of a Christian life—faith being born again, the kingdom of God, and the gospel of love—are as vitally important today as they have always been, even during this time of conflict and change in the church.” Borg shows thinking Christians “how to discover a life of faith by reconceptualizing in familiar beliefs. Being born again, for example, has nothing to do with fundamentalism, but rather is a call to radical personal transformation. Talking about the kingdom of God does not mean that you are fighting against secularism, but that you have committed your lives to the divine values of justice and love. And living the true Christian way is essentially about opening our hearts—to God, and to others. Above all else, Borg believes with passion and conviction that living the Christian life still makes sense.”

Borg’s concept of “thin places” is contained in pages 149–163 and his application of Christian practices and thin places is contained in pages 157–161.

Borg, M. J., & Wright, N. T. (1999). *The meaning of Jesus: Two visions*. San Francisco, CA: HarperSanFrancisco.

Borg, M. J., Allison, D. C., Crossan, J. D. & Patterson, S. J., & Miller, R. J. (Editor). (2001). *The apocalyptic Jesus: A debate*. San Francisco, CA: HarperSanFrancisco.

Edited by Robert F. Miller, Christian scholars Marcus Borg, Dale C. Allison, John Dominic Crossan, and Stephen J. Patterson provide several perspectives on the apocalyptic Jesus.

Boring, M. E. (1995). Gospel of Matthew: Introduction, commentary, and reflections. In Leander E. Keck (Ed.), *The New Interpreter’s Bible* (Volume VIII) (pp. 87–523). Nashville, TN: Abingdon.

Eugene Boring, Ph.D. (Vanderbilt) served as pastor for congregations in Kentucky, Indiana, and Tennessee, and as professor at Phillips University (1967-1986), Texas Christian University (1987-1992), and Brite Divinity School (1992-2003). Notable quotes: “Prayer is theology; theology is prayer.... Prayer is a theological act, the fundamental theological act. What one prays for simultaneously shapes and expressed one’s theology. The use of the Lord’s Prayer in Matthew’s church has affected his theology. Matthew’s decision to place the Lord’s Prayer at the center of the instruction of

the Sermon of the Mount dissolves the line between worship and theology. Prayer is theology” (Boring, 1995, p. 206).

Boring, M. Eugene. (1995). *The Gospel of Matthew: Introduction, commentary, and reflections.* In *The New Interpreter's Bible: A commentary in twelve volumes* (Vol. VIII) (pp. 87–505). Nashville, TN: Abingdon Press.

Bounds, E. M. (1990). *The complete works of E. M. Bounds on prayer.* Grand Rapids, MI: Baker Book House.

Bowden, John Stephen. (2005). *Encyclopedia of Christianity.* New York, NY: Oxford University Press.

John Stephen Bowden provides some discussion of the Corporate Works of Mercy and the Spiritual Works of Mercy. He observes, “Works of mercy are, therefore, not merely good deeds but also channels through which Christians receive God’s grace.”

Brawarsky, Sandra, & Mark, Deborah. (1998, December 1). *Two Jews, three opinions: A collection of 20th-century American Jewish quotations.* New York, NY: Perigee Trade.

Bressett, Kenneth. (2013). *Money of the Bible.* Atlanta, GA: Whitman Publishing. p. 74.

The “widow’s mite” (Mark 12:42); Luke 21:2) was a copper coin that was less than the smallest coin that Rome made and it was valued at 1/64 of a denarius. The widow had 1/64 of a day-laborer’s wage, based on the estimate that the Roman denarius was a soldier’s and laborer’s wage. The shekel varied in value depending upon the price of gold. It has been estimated that three denarii (plural for denarius) equaled a shekel. Therefore, Judas was paid almost three months of wages (i.e., approximately 90 denarii) to betray Jesus.

Brettler, M. Z. (2016). Comparing curses. *The Torah.com.*

<https://www.thetorah.com/article/comparing-curses>

Marc Zvi Brettler is Bernice & Morton Lerner Distinguished Professor of Judaic Studies at Duke University, and Dora Golding Professor of Biblical Studies (Emeritus) at Brandeis University. He is author of many books and articles, including *How to Read the Jewish Bible* (also published in Hebrew), co-editor of *The Jewish Study Bible* and *The Jewish Annotated New Testament* (with Amy-Jill Levine), and co-author of *The Bible and the Believer* (with Peter Enns and Daniel J. Harrington), and *The Bible With and Without Jesus: How Jews and Christians Read the Same Stories Differently* (with Amy-Jill Levine). In the article “Comparing Curses,” Prof. Brettler points out that whereas Leviticus 26 and Deuteronomy 28 are often lumped together, as the two great curses, their careful comparison reveals some fundamental and surprising differences. At the risk of oversimplifying Professor Brettler’s article, in Leviticus, the curses are layered, with

five rounds of layers, and the ending is optimistic. In Deuteronomy, the curses are not layered and the ending is pessimistic.

Bright, M. (2006). *Beasts of the field: The revealing natural history of animals in the Bible*. London, UK: Robson Books.

Michael Bright points out that the Bible contains 13 references to wolves, usually as metaphors for greed and destructiveness. The wolf is seen as an enemy of flocks and a metaphor for evil men with a lust for power and dishonest gain. In the New Testament, Jesus is quoted to have used wolves as illustrations to the dangers His followers would have faced should they follow him (Matthew 10:16; Acts 20:29; Matthew 7:15).

Broderick, R. C. (Editor). (1986). *The Catholic encyclopedia: Revised and updated edition*. New York, NY: Thomas Nelson Publishers.

Broadway, J. M., & Sandoval, B. (2016, July 1). Why does time seem to speed up with age? *Scientific American Mind*, 27(4), 73. doi:10.1038/scientificamericanmind0716-73

An answer to this question is provided by James M. Broadway, a postdoctoral researcher in the Department of Psychological and Brain Sciences at the University of California, Santa Barbara, and Brittiney Sandoval, a graduate of the same institution.

Broadwell, M. M. (1969, February 20). *The Gospel Guardian: Devoted to the propagation and defense of New Testament Christianity*, 20(41), 1–3. http://www.wordsfityspoken.org/gospel_guardian/v20/v20n41p1-3a.html

Keywords: Conscious competence, conscious incompetence, unconscious incompetence, unconscious competence

Martin M. Broadwell of Decatur, Georgia, appears to be the originator of concepts related to conscious and unconscious competence and incompetence. From Page 1, Paragraph 10, Broadwell describes three of the levels: “A few are gifted with the ability to teach well without working at it. Others must learn the skill. For most of us, learning how to teach means studying and practicing and seeing what we did right and wrong. Let us close this series with a look at the four levels of teaching: At the bottom is the “unconscious Incompetent.” This poor creature who is a very poor teacher, but doesn’t know it. He goes on in the same old way, perhaps lecturing in a dull, monotone manner, unaware that he is wasting his time and the students’. We can do nothing towards improving this fellow, because he can’t be changed until he reaches the next level, which is the “Conscious Incompetent.” Now we have a fellow that is bad, but fortunately, knows he is bad. He is looking for help, and the chances are pretty good that he will find a way to improve his methods. He is willing to try something new; he is willing to admit that maybe he isn’t getting through to his students. We can work with him because he wants to become better. If we can show him the tools of the trade, he will start getting results, and he will know why. This means he now has been raised to the third level, the

“Conscious Competent.” This person is a good teacher and knows why. He knows what will work and what won’t for him. He has experimented, changed, measured, reviewed and constantly looked for more and better ideas. This fellow knows his capabilities and his limitations. He knows about teaching. He probably would make a good teacher trainer” (Broadwell, 1969, p. 1). From Page 1, Paragraph 11, Broadwell describes the idea of the “unconscious competent,” which involves strengths and skills that are not without their own limitations: “There is a final level, though, and it is one that gives us a hard time, because he is the fellow that is a good teacher by nature. Somehow he just always does the right thing, says the right thing and gets the right results. The trouble is, he doesn't know why he does what he does. He is in the small class of people we will call the “Unconscious Competent.” He’s good, but he doesn’t know what it is that makes him good. The one teaching assignment that he would probably fail at would be in trying to teach others how to teach. The only bad thing about having these kinds of people around is that it leads folks to say, “Well, good teachers are born, not made. You either have it or you don’t.” If we haven’t accomplished anything else in this series, I hope we have proven that such a statement as this one is very, very untrue” (Broadwell, 1969, p. 1).

Brother Lawrence (1986). *The practice of the presence of God*. (Translation and introduction by E. M. Blaiklock), London: Hodder & Stoughton.

Brown, Brené. (2010, August 27). *The gifts of imperfection: Let go of who you think you’re supposed to be and embrace who you are*. Center City, MN: Hazelden Publishing.

Brené Brown, Ph.D., LCSW is a research professor at the University of Houston where she holds the Huffington Foundation – Brené Brown Endowed Chair at The Graduate College of Social Work.

Brown, Brené. (2013, December 10). *Brené Brown on empathy* [Video]. YouTube. <https://www.youtube.com/watch?v=1Evwgu369Jw>

Brené Brown, Ph.D., LCSW explains how we can only create a genuine empathic connection if we are aware of our own feelings. See also cross-reference to RSA Short (2013).

Brown, Laurence Binet (1994). *The human side of prayer*. Birmingham, AL: Religious Education Press.

Brown, Montague. (2001). *The one-minute philosopher*. Manchester, NH: Sophia Institute Press. Montague Brown Ph.D. is Richard L. Bready Professor of Ethics, Economics, and the Common Good and chair of the philosophy department at St. Anselm College in Manchester, New Hampshire. *The One-Minute Philosopher* contains Catholic truth and values written in clear form. Over 175 fundamental concepts that form the basis of any

decent human life are mixed with plain-spoken wisdom. Readers do not have to be Catholic in order to understand the simple explanations in this book.

Brown, Montague. (2003). *Half-Truths: What's right (and what's wrong) with the clichés you and I live by*. Manchester, NH: Sophia Institute Press.

Philosopher Montague Brown, author *The One Minute Philosopher*, considers over 75 of popular adages, describing the wisdom that each contains along with how the adage can also steer you wrong.

Brown, Robert McAfee. (1987, September 10). *The essential Reinhold Niebuhr: Selected essays and addresses*. New Haven, CT: Yale University Press.

Robert McAfee Brown, Niebuhr's student and friend as well as a distinguished theologian himself, is editor of this book that includes the best of Niebuhr's essays together in a single volume.

Bultmann, R. (1951). *Theology of the New Testament (Vol. I)*. (Kendrick Grobel, Translator). New York, NY: Charles Scribner's Sons.

This book was one of several required textbooks in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University.

Bultmann, R. (1955). *Theology of the New Testament (Vol. II)*. (Kendrick Grobel, Translator). Charles Scribners Sons.

Bultmann, R. (1958). *Jesus and the word*. (L. Pettibone & E. H. Lantero, Translators). New York, NY: Charles Scribner's Sons.

Translated from German by Louise Pettibone Smith and Ermine Huntress Lantero.

This book was one of several required textbooks in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University.

Bultmann, R. (1958). *Jesus Christ and mythology*. New York, NY: Charles Scribner's Sons.

I inherited this book, which contains my father's signature and date of July 23, 1966, from my father's library. He gave it to me in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University. At that time, he was the 39 year old senior pastor of the Baptist Tabernacle in Atlanta, Georgia. This book contains the Shaffer Lectures that Professor Bultmann delivered in October 1951 at Yale University Divinity School and the Cole Lectures delivered at Vanderbilt University in November 1951.

Bultmann, R. (1969). *Faith and understanding*. London, UK: SCM Press.

SCM Press is an imprint of Hymns Ancient & Modern Ltd (a registered charity).

Faith and Understanding and *Essays Philosophical and Theological* are the English translations of Bultmann's first and second volumes of *Glauben und Verstehen*. One of

my favorite quotations is Bultmann's observation: "The real sin of man is that he himself takes his will and his life into his own hands, makes himself secure and so has his self-confidence, his 'boast'" (1969, p. 228).

Bultmann, R. (1969). *Faith and understanding*. (Robert W. Funk, Ed.). New York, NY: Harper and Row.

Burg, B., & Mann, J. D. (2007, December 27). *The go-giver: A little short about a powerful business idea*. New York, NY: Penguin.

Bob Burg and John David Mann tell the story of an ambitious young man who yearns for success. The man is a true go-getter, though sometimes he feels as if the harder and faster he works, the further away his goals seem to be. One day, desperate to land a key sale at the end of a bad quarter, he seeks advice from the enigmatic fellow, a legendary consultant referred to by his many devotees simply as the Chairman. Over the next week, the Chairman introduces the young man to a series of "go-givers:" a restaurateur, a CEO, a financial adviser, a real estate broker, and the "Connector," who brought them all together. All of these people share the Five Laws of Stratospheric Success and teach the young man how to open himself up to the power of giving.

Burrows, W., & Hemmens, E. S. (1943). Survival of bacteria on the silver communion cup. *Journal of Infectious Diseases*, 73, 180–190.

Almost a century before the COVID-19 pandemic, Burrows and Hemmens investigated the potential transmission of pathogens from one person to another by the common use of the common chalice. The authors reported that under the most favorable conditions, only 0.001% of organisms were transmitted from the saliva of one person to the mouth of another. Remarkably, *Streptococcus Pyogenes* swabbed from the polished surface of the chalice died of rapidly.

Burton, E. (2020, May 9). Akhenaten: The forgotten pioneer of Atenism and Monotheism. *The Collector*. <https://www.thecollector.com/akhenaten-monotheism/>

Historian Elizabeth Burton, M.A. explains that the first monotheistic religion developed in Ancient Egypt during the reign of the Egyptian King Akhenaten, who called his people to worship a single sun god, Aten. This form of monotheism, known as Atenism, had similarities to the three Abrahamic religions of more modern times. Atenism disappeared soon after his death, and Akhenaten was essentially erased from history until he was rediscovered in the 19th century. Monotheism did not become a permanent perspective in the world until the adoption of monotheism by Hebrews in Babylon.

Butterworth, Eric (1968). *Discover the power within you*. New York, NY: Harper and Row Publishers.

Cahill, Thomas. (1998, November 07). *The gifts of the Jews: How a tribe of desert nomads changed the way everyone thinks and feels*. New York, NY: Nan A. Talese, an imprint of Doubleday.

Amazon description: “*The Gifts of the Jews* reveals the critical change that made western civilization possible. Within the matrix of ancient religions and philosophies, life was seen as part of an endless cycle of birth and death; time was like a wheel, spinning ceaselessly. Yet somehow, the ancient Jews began to see time differently. For them, time had a beginning and an end; it was a narrative, whose triumphant conclusion would come in the future. From this insight came a new conception of men and women as individuals with unique destinies—a conception that would inform the Declaration of Independence—and our hopeful belief in progress and the sense that tomorrow can be better than today. As Thomas Cahill narrates this momentous shift, he also explains the real significance of such Biblical figures as Abraham and Sarah, Moses and the Pharaoh, Joshua, Isaiah, and Jeremiah.”

Regarding the end of Genesis 18, which involves “three men” Thomas Cahill (1998, pp. 75–76) makes an interesting observation, “This episode blends effortlessly into the next. God debates within himself whether he will tell Avraham “what I am about to do” and decides to speak privately with Avraham because “I have known him”—while the two angels head for Sodom, where Lot lives.”

Cairnes, Earle. (1996). *Christianity through the centuries* (3rd ed.). Grand Rapids, MI: Zondervan.

Camerota, A. (2024, October 12). 5 things not to say to a grieving friend. *CNN Health*. <https://www.cnn.com/2024/10/12/health/what-not-to-say-grief-wellness/index.html>
Alisyn Camerota is a journalist, author, and anchor/correspondent on CNN in New York, New York.

Cassian, John (2000, January 03). *The institutes* (Boniface Ramsey, OP., Trans). Mahwah, NJ: Newman Press. (Original source written in 420 CE).

This edition was translated and annotated by Boniface Ramsey, OP, a member of the Dominican Order (Order of Preachers). *The Institutes* is considered to be the first written work of St. John Cassian (c. 360–430), who had an immense influence on Western monasticism and, by extension, on Western civilization. He was a native of Dacia (a territory that corresponded to the present-day countries of Romania and Moldova, as well as smaller parts of Bulgaria, Serbia, Hungary, Poland, Slovakia, and Ukraine). A Dacian Kingdom of variable size existed between 82 BCE until the Roman conquest in CE 106. Cassian joined a monastery in Bethlehem in his early adult years. From Palestine, Cassian and his traveling companion, Germanus, visited Egypt several times. Although Cassian eventually settled in Marseilles, his experience of Egyptian monasticism left an

indelible impression on his life. It is the wisdom he learned there that he shares in *The Institutes* as well as in his later companion piece known as *The Conferences*. *The Institutes* consists of two sections, the first of which addresses the institutes and rules of Egyptian monasteries, including monastic garb and forms of prayer. The balance of the work treats the eight principal vices (gluttony, fornication, avarice, anger, sadness, acedia, vainglory, and pride) and discusses strategies for countering their effects.

Catholic Church. (2000). *Catechism of the Catholic Church* (2nd ed.). Huntingdon, PA: Our Sunday Visitor. [APA Style, 6th edition]

Catholic Church. (2000). *Catechism of the Catholic Church* (2nd ed.). Our Sunday Visitor. [APA Style, 7th edition]

Catholic Church. (2000, March 2). *Catechism of the Catholic Church* (2nd ed.). Continuum International. 978-0879739768

Catholic Church. (2012). *Catechism of the Catholic Church* [2nd ed.]. Vatican City: Libreria Editrice Vaticana.

Catholic Church. (2012). Faith and science. In 2nd ed., *Catechism of the Catholic Church* (Section 159, 37–38). Vatican City: Libreria Editrice Vaticana.

159 Faith and science: “Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth.”³⁷ “Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are.”³⁸

Catholic News Service. (2008, August 12). *Bishops vote to revise U.S. catechism on Jewish covenant with God*. Washington, DC: Author. <https://www.catholicnews.com/>

Chabad-Lubavitch Media Center. (1993–2022). *The Complete Jewish Bible with Rashi Commentary*. Chabad.org.

https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm

This translation includes English, Hebrew, and several commentaries.

Chadwick, Henry (1987). *The early church*. Harmondsworth, Middlesex, England: Penguin Books Ltd.

Chafetz Chayim. (1990, January 1). *The concise book of Mitzvoth: The Commandments which can be observed today / Sefer ha-Mitzvot Ha-Katzar: Kolel bo ha-mitswot 'aseh we-lo'-ta'aseh*. Nanuet, NY: Feldheim Publishers. Preface by Ben Zion Sobel and English adaptation and notes by Charles Wengrov. Copyright is held by the Zaks family and Feldheim Publishers, with offices in Jerusalem, Israel and Nanuet, New York. See precision alternative cross-reference to haKohen (1990).

This text was compiled by The Chafetz Chayim, Rabbi Yisrael Meir haKohen, and it includes English adaptation and notes by Charles Wengrov. Here is a noteworthy quote from the first sentence of Ben Zion Sobel's Preface to the book: "In the Mishnah Berurah, section 60, sub-paragraph 10, the Chafetz Chayim rules that unless one performs a Torah-ordained mitzvah with conscious intent, he has not fulfilled his duty and must perform it a second time with the proper intent. In this light, he once commented that it is a shame that so many mitzvoth slip through our fingers, due to our lack of intent" (Chafetz Chayim, 1990, p. vi, Preface, para. 1).

Chapman, G. (1992). *The five love languages: How to express heartfelt commitment to your mate*. Chicago, IL: Northfield Publishing.

Charlesworth, James H., & Sanders, James A. (1985). More Psalms of David. In James H. Charlesworth (Ed.), *The Old Testament Pseudepigrapha* (Vol. 2): *Expansions of the Old Testament and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic works* (pp. 609–624). New York, NY: Doubleday.

Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Charry, E. T. (2011). *Supersessionism*. In J. B. Green, J. Lapsey, R. Miles, & A. Verhey (Eds.). *Dictionary of Scripture and Ethics*. Ada, MI: Baker Academic.

Chaves, M., & Garland, D. (2009, December 03). The prevalence of clergy sexual advances towards adults in their congregations. *Journal of the Scientific Study of Religion*, 48(4), 817–824. <https://doi.org/10.1111/j.1468-5906.2009.01482.x>

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

Mark Chaves, Ph.D. (Professor of Sociology, Religion, and Divinity, Duke University) and Diana Garland, Ph.D. (Dean and Professor, Baylor University School of Social Work) conducted research to estimate the prevalence of clergy sexual advances toward adults in their congregations. The research was conducted using questions included in the 2008 General Social Survey, a widely used and highly respected survey of a random

sample of more than 3,500 American adults conducted by the National Opinion Research Center. Respondents were asked if, since turning 18, they had ever been the object of a sexual advance from a religious leader. Overall, 3.1% of women who attend religious services at least monthly reported being the object of a sexual advance by a clergy person or religious leader in their own congregation since turning 18 years old. In addition, 2.2% of regularly attending women reported a sexual advance from a married leader that did not lead to an openly acknowledged relationship. The authors also examined differences in the prevalence of clergy sexual misconduct (CSM) by education, region, religious tradition, marital status, age, and race. See also Garland and Argueta (2010).

Clements, C. (2020). Calling but not foreclosing: Reworking our approach to faith formation. *Journal of Youth and Theology*, 19(2), 200–219. <https://doi-org.georgefox.idm.oclc.org/10.1163/24055093-bja10007>

Keywords: Identity, individuation, identity formation, youth ministry

Chris D. Clements is a faculty member at McMaster Divinity College, McMaster University, Hamilton, Ontario. As churches continue to feel anxious about losing their young people, the impulse to find means to secure young people's faith identities can arise. Such approaches, though well-intended, can inadvertently become exercises in identity foreclosure. Foreclosure subverts young people's selfhood and can lead to faith and identity commitments that lack resilience. Using Søren Kierkegaard's writings and the biblical book of Jonah, Clements describes an approach to faith formation that focuses on hearing God's call. This approach avoids identity-foreclosing impulses by elevating the place of God's calling in faith formation.

Cobb, K. F. (2014). *Understanding scrupulosity: Psychopathological and Catholic perspectives* [Master's thesis, University of Iowa]. <https://doi.org/10.17077/etd.8xo08099>

Coleman, D. P. (2013, February 04). *Quadrilateral lenses*.

<https://dannycoleman.blogspot.com/2013/02/quadrilateral-lenses.html>

Keywords: Wesleyan Quadrilateral

Daniel (Danny) Coleman, who describes himself as “a contemplative progressive Christian Quaker theologian” is also the author of *Presence and Process* (2017). He lives in Seattle, Washington. In this blog, he provides a diagram that he uses for class to explain how he conceptualizes and applies the Wesleyan Quadrilateral, which is a series of “lenses” through which we perceive our theological constructs. Doverspike (2020) has adapted Coleman's (2013) “lenses” perspective of Outler's Wesleyan Quadrilateral as a model for interpreting Ethical Standards. Our interpretation of Ethical Standards can be shaped by Statutory Wording, Prevailing Practice, Deductive Reasoning, and Professional Experience.

Coleman, D. P. (2017). *Presence and progress: A path toward transformative faith and inclusive community*. Newberg, OR: Barclay Press.

Amazon Review: “The North American Christian church of the early twenty-first century finds itself in a period of decline. A growing percentage of young adults are not entering the front doors of churches while at the same time older and previously dedicated Christians are leaving. Coinciding with the deflation of the Western church is the explosion in popular culture of the mindfulness movement, which emphasizes meditation practices derived from Buddhism. These concurrent phenomena—the decline of Christendom in North America and the rise of a Westernized form of Buddhism and various secularized applications of Buddhist meditative practice—form an interesting juxtaposition that warrants exploration.”

Collins, N. L. (2015, February 19). Why doctors can heal on Shabbat. *JC Reporter*. <https://www.thejc.com/judaism/features/why-doctors-can-heal-on-shabbat-1.65237>

Nina L. Collins explains the process by which it took rabbis several centuries to justify how saving life could take precedence over Sabbath observance.

Collins, N. L. (2016, March 24). *Jesus, the Sabbath and the Jewish debate: Healing on the Sabbath in the 1st and 2nd Centuries CE*. New York, NY: Bloomsbury. First published and copyrighted 2014.

Description by Bloomsbury Publishing: “The claim that Jesus was criticised [sic] by the Pharisees for performing cures on the Sabbath has been continuously repeated for almost 2,000 years. But a meticulous, unprejudiced evaluation of the relevant gospel texts shows that the historical Jesus was never criticised [sic] by historical Pharisees for performing Sabbath cures. In fact, Jesus and the Pharisees were in complete agreement for the need for cures on the Sabbath day. It is also clear that the Sabbath healing events in the gospels have preserved a significant part of the history of the early Jewish debate which sought to resolve the apparent conflict between the demands of Jewish law, and the performance of deeds of healing and/or saving life. This debate, from its Maccabean origins through to the end of the second century CE, is the subject of this book. The story of the debate has escaped the attention of historians partly because it relies on the evidence of both the early postbiblical Jewish texts and the Christian gospels, which are not generally studied together.” Source of description: <https://www.bloomsbury.com/us/jesus-the-sabbath-and-the-jewish-debate-9780567667533/>

Confraternity of Christian Doctrine. (2001, 1970). *Lectionary for Mass for Use in the Dioceses of the United States* (2nd ed.). Washington, DC: Author.

Cooney, J. (2015, November 09). Thomas Merton: The hermit who never was, his young lover, and mysterious death. *The Irish Times*.

<https://www.irishtimes.com/culture/books/thomas-merton-the-hermit-who-never-was-his-young-lover-and-mysterious-death-1.2422818>

John Cooney, former *Irish Times* religious affairs correspondent, concludes his profile of the great Catholic mystic and bestselling author, suggesting his death was suicide.

Notable Quote: “More significantly, [Fr John Eudes] Bamberger has recently revealed that Abbot James asked him to engage Merton about an affair he was having with a young nurse. This came about when Merton, then 53, was recuperating from a debilitating back pain in a Louisville hospital. He fell in love with 19-year-old Margie Smith. It was a situation which was obviously provoking an acute inner crisis in Merton who was perceived to be in a mid-life fling with a young woman. On Saturday, June 11th, 1966 Merton, by now back at Gethsemani, arranged to “borrow” the Louisville office of his psychologist, Dr James Wygal, to meet Margie, where they drank a bottle of champagne and became intimate.” (Cooney, 2015, para. 13). [Note: James Wygal, M.D. (d. December 14, 1981), Anchorage, Kentucky, is described as a psychiatrist and friend of Merton as well as First Merton Successor Trustee].

Cooper, B. (2018, Fall). The theological poverty of the Mennonite Brethren vision. *Direction: A Mennonite Brethren Forum*, 47(2), 169–183.

<https://directionjournal.org/47/2/theological-poverty-of-mennonite.html>

Brian Cooper has a Ph.D. (2006) in Christian Ethics from the University of St. Michael’s College in Toronto. In 2008, he became an adjunct faculty member at Mennonite Brethren Seminary (ACTS) in Langley, British Columbia. He joined the faculty full time in 2011. He is currently Registrar, Director of Student Development, and Associate Professor of Theology at MB Biblical Seminary in British Columbia, Canada. Cooper’s Theological Circle consists of two axes: “There is a polarity between the traditional side, which is more historical, communal, and canonical, and the experiential side, which is personal and existential” (pp. 176–177). The vertical axis corresponds to the traditional methods of theological reflection—Tradition and Experience. The polar ends of this axis are connected by Scripture in the middle of the circle. On the horizontal axis, the polarity is represented by the rational side (Reason) on one end—“describing the world as it is”—and the imaginative side (Imagination) on the other end—“representing the world as it should be and will be” (Cooper, 2018, p. 177). Again, the polar ends of this horizontal axis are connected by Scripture in the middle of the circle. As Cooper explains, “There is a polarity between the traditional side, which is more historical, communal, and canonical, and the experiential side, which is personal and existential” (2018, pp. 176–177).

Cooper, D. A. (1997). *God is a verb: Kabbalah and the practice of mystical Judaism*. New York, NY: Riverhead Books.

Rabbi David A. Cooper, who studied mystical Judaism in Jerusalem’s Old City for more than eight years, is the author of several books on meditation, spiritual retreats, and

Jewish mystical practice. Along with his wife, he directs the Heart of Stillness Hermitage near Boulder, Colorado. The following is one of the interesting midrashim in Cooper's 1997 book: "Rabbi Zusha of Hanipoli (eighteenth century) was famous for his simple faith. Many stories are told about him, but perhaps the best known relates his response to students who asked why his teachings were different from those of his own teacher. Zusha's answer was, "When I come before the judges of the heavenly tribunal, they are not going to ask if I lived my life like Moses, or if I lived my life like Abraham. They are going to ask me if I lived my life to be the best Zusha I could be" (Cooper, 1997, p. 122).

Coopersmith, N. (2014, June 7). 10 things to love about being Jewish. *Aish*. <https://www.aish.com/jw/s/10-Things-to-Love-about-Being-Jewish.html>

Rabbi Nechemia Coopersmith reports the results from his informal survey in which he asked colleagues what they loved about being Jewish. The replies of the respondents merged into several overlapping themes, which Rabbi Coopersmith lists in no particular order.

Copi, I. M. (1972). *Introduction to logic* (4th ed.). New York, NY: Macmillan Company.
Earlier editions published 1953, 1961, and 1968.

Craddock, Fred B. (1985, 2010). *Preaching*. Nashville, TN: Abingdon.

Rev. Fred Craddock, Jr., Ph.D. (1928–2015) was Distinguished Professor of Preaching and New Testament Emeritus in the Candler School of Theology at Emory University. He was an ordained minister of the Christian Church (Disciplines of Christ). Dr. Craddock contributed a great body of literature to the fields of preaching and New Testament studies. His book, *Preaching*, was ranked number 4 on *Preaching* magazine's 2010 list of the 25 most influential preaching books of the past 25 years. He is equally recognized for his extraordinary preaching gifts. In 1996, *Newsweek* magazine named him one of the 12 most influential preachers in America. He retired from Candler in 1992.

Craddock, Fred B. (1990). *Luke: Interpretation: A Bible commentary for teaching and preaching*. Louisville, KY: John Knox Press.

Rev. Dr. Fred Craddock, Jr., (1928–2015) was Distinguished Professor of Preaching and New Testament Emeritus in the Candler School of Theology at Emory University. He was an ordained minister of the Christian Church (Disciplines of Christ). As Craddock (1992) pointed in his commentary of the fifth chapter of the Gospel of Luke, "Some of us regard turning from evil to good a victory; only persons of extraordinary spiritual discernment can at times turn from good to the power necessary to resource the good" (p. 72).

Craddock, Fred [Speaker] & Roark, John [Producer]. (2016, March 23). *Looking around during the prayer* [Video]. YouTube. <https://www.youtube.com/watch?v=BdJAlaEa4Ww>
Producer John Roark provides a recording of sermon by Rev. Dr. Fred Craddock on the topic of forgiveness. Dr. Craddock provides exegesis on Luke 18:9-14 (“The Pharisee and the Tax Collector”) and Luke 15:11-32 (The Parable of the Prodigal Son). Part of this text is also the origin of the so-called Jesus Prayer (God, have mercy on me, a sinner” Luke 18:13).

Crossan, J. D. (1976). *The historical Jesus: The life of a Mediterranean Jewish peasant*. New York, NY: HarperCollins.

Crumb, R. (2009, October 19). *The book of Genesis illustrated*. New York, NY: W. W. Norton.
As illustrator Robert Crumb writes in his introduction, “the stories of these people, the Hebrews, were something more than just stories. They were the foundation, the source, in writing of religious and political power, handed down by God himself.” Crumb’s *Book of Genesis* is the culmination of 5 years of painstaking work. The book provides masterly visual detail and storytelling that celebrates the astonishing diversity of an artistic genius.

Curran, B. (2010). *Unholy popes: Outrageous but true stories of papal misbehavior*. New York, NY: Fall River Press.

Bob Curran’s book was originally published in 2006 by the O’Brien Press Ltd. as *Holy Smoke: True Papal Stories That Will Amaze and Amuse*.

As described by the book flap, *Unholy Popes* presents a comic cavalcade of some of the most unsavory clerics and perverse prelates to sit in St. Peter’s chair. Curran’s review includes accounts of popes who turned the Vatican into a brothel, murdered their opponents, resorted to bribery and racketeering, and broke as many commandments as they could break.

Dag, Esra Akay. (2017). *Christian and Islamic theology of religions: A critical appraisal*. New York, NY: Taylor & Francis. [First published by Routledge, an imprint of Taylor & Francis Group].

Danneman, Ilana. (2014). *A tale of two souls*. Atlanta, GA: Author.

Danneman, Michael, & Holst, Sarah. (2014). *The Esther code*. Atlanta, GA: Author.

Dante Alighieri. (1955). *The comedy of Dante Alighieri the Florentine. Cantica II: Purgatory [Il Purgatorio]*. (Dorothy L. Sayers, Translator). Baltimore, MD: Penguin Books. See cross-reference to Sayers (1955).

Davidman, Joy. (1954). *Smoke on the mountain: An interpretation of the Ten Commandments*. Philadelphia, PA: Westminster Press.

Davids, Richard C. (1970). *The man who moved a mountain*. Philadelphia, PA: Fortress Press.

Day 1 (Producert). (2021, January 24). *The syntax of salvation*. The Rev. Jason Micheli [Sermon]. Day1. [Audio podcast]. <https://day1.org/weekly-broadcast/5ffdc7636615fbb1f2000005/jason-micheli-the-syntax-of-salvation>

The Rev. Jason Micheli, pastor of Annandale United Methodist Church in Annandale, Virginia, provides a sermon on the 3rd Sunday after Epiphany - Year B, from the texts of John 3:1-5, 10 and Mark 1:14-20. The sermon content is copyrighted by the respective preacher. Day 1 is a ministry of The Alliance for Christian Media. For contact information, contact Day 1 by internet (<https://day1.org/contact>), phone (404-815-9110), or at 2715 Peachtree Road NE, Atlanta, GA 30305. Day 1® is the voice of the historic Protestant denominations. Through sermons, blogs, and video & audio resources, Day 1 proclaims God's hope for a hurting and divided world. Formerly "The Protestant Hour."

Day1 (Producer). (2024, June 30). *Healing faith*. The Rev. Dr. Kimberleigh Buchanan [Sermon]. Day1. [Audio podcast]. https://day1.org/weekly-broadcast/5d9b820ef71918cdf2004267/kimberleigh_buchanan_healing_faith
MP3 file downloadable from Day1: <https://day1.org/audio/user-audio/6666de966615fbc606000018.mp3>

Healing faith. The Rev. Dr. Kimberleigh Buchanan is pastor at The United Church in Tallahassee (UCT), which is part of the United Church of Christ denomination. Her sermon is based on Mark 5:21-43, which is the lectionary reading for the 6th Sunday after Pentecost (Year B). She describes the hemorrhaging woman as the "meat" of a "Markan sandwich" and raises awareness and compassion about the tragic medical condition known as obstetric fistula, which is one of the most serious childbirth injuries a woman can sustain. An obstetric fistula is a hole between the birth canal and bladder and/or rectum, which is caused by prolonged, obstructed labor without access to timely, high-quality medical treatment. It is almost entirely preventable by C-section, but it is incurable if left surgically untreated. Rev. Kimberleigh tells the story of the Fistula Hospital (in Ethiopia), which was established in 1974 by married doctors Reg and Catherine Hamlin. Reg died in 1993, but 94-year-old Catherine continues to work at the hospital. Day 1® is the voice of the historic Protestant denominations. Through sermons, blogs, and video & audio resources, Day 1 proclaims God's hope for a hurting and divided world. Formerly "The Protestant Hour."

Dean of Religious Life, Office of Spiritual and Religious Life, Emory University. (2022, August 1). *Religious accommodation policy: Policy 10.17* (Rev. August 03, 2022). Atlanta, GA: Author.

This policy is stated on page 1 of Emory University's Religious Accommodation Policy: "Emory University seeks to create a campus climate that is welcoming and inclusive of religious, philosophical, and nonreligious diversity. Emory's Equal Opportunity and Discriminatory Harassment Policy prohibits discrimination on the basis of religion, and Emory seeks to provide reasonable accommodation for the sincerely held religious beliefs and practices of employees and students, unless such accommodation would impose an undue hardship (more than a minimal burden on university operations). Religious holidays and observances vary among religious traditions and within religious traditions. Religious observances may include attending services and may also require abstaining from work and certain other activities (such as writing, carrying things outside of the home, or the use of electronics) altogether on religious holidays and at other significant times of the year. This policy applies to all university faculty, staff, and students" (Emory University, 2022, Religious Accommodation Policy: Policy 10.17, Effective August 1, 2022, Revised August 3, 2022, p. 1).

Delany, Joseph. (1911). Omission. In *The Catholic Encyclopedia* (Vol. 11). New York, NY: Robert Appleton Company. <https://www.catholic.com/encyclopedia/omission>

Dillard, Annie (1989). *The writing life*. New York, NY: Harper & Row.

Dimensions of effective preaching. (2016). *Baylor University*. <https://www.baylor.edu/truett/doc.php/310994.pdf>

This list contains the criteria that were identified by a 2016 survey conducted by the Kyle Lake Center for Effective Preaching at Baylor University's George W. Truett's Theological Seminary. These criteria include (1) Biblical/Exegetical, (2) Relevance, (3) Person of the Preacher, (4) Theological/Orthodox, (5) Sermon Form, (6) Effective Communication, and (7) Delivery.

Doverspike, W. F., Sr. (1985). *The purposes of Christ: The autobiography of Jesus*. Atlanta, GA: Author.

Doverspike, W. F. (2005). Confessions of a secular priest: A story of faith turned inside out. *Journal of Psychology and Christianity*, 24(3), 278–280.

Doverspike, W. F. (2005, July 7). From a preacher's kid. *The Christian Index*. Page 5. http://drwilliamdoverspike.com/files/from_a_preacher's_kid.pdf

Doverspike, W. F. (2006, Fall). Seeing in others what they do not see in themselves. *Connecting*. Page 5. http://drwilliamdoverspike.com/files/christian_counselors_-_2006.pdf

This address was given to graduates of the Psychological Studies Institute, with campuses in Atlanta and Chattanooga, May 13, 2006. The graduation was held in Chattanooga, Tennessee. The Psychological Studies Institute was the predecessor of Richmond Graduate University. After newsletter containing the address was de-linked from the Richmond server (http://richmont.edu/wp-content/uploads/2011/09/News_2006Fall.pdf#page=6), the author placed the address on a different server at the request of alumni of Psychological Studies Institute and Richmond Graduate University.

Doverspike, W. F. (2007, August 2). Silent saints of the church. *The Christian Index*. http://drwilliamdoverspike.com/files/silent_saints_of_the_church.pdf

Doverspike, W. F. (2008, December 22). How to cultivate gratitude: A key to abundant living. http://drwilliamdoverspike.com/files/how_to_cultivate_gratitude.pdf

Doverspike, W. F. (2010, Fall). Christian counseling: Integration of psychology and spirituality. *Connecting*. Page 4. http://drwilliamdoverspike.com/files/christian_counselors_-_2010.pdf

This address was given to graduates of Richmond Graduate University, with campuses in Atlanta and Chattanooga, May 08, 2010. The graduation was held in Chattanooga, Tennessee. Richmond's predecessor was the Psychological Studies Institute. After newsletter containing the address was de-linked from the Richmond server (<http://richmont.edu/wp-content/uploads/2011/09/richmontfall10connecting.pdf#page=5>), the author placed the address on a different server at the request of alumni of Psychological Studies Institute and Richmond Graduate University.

Doverspike, W. F. (2011, Fall). The real presence: Integrating the sacred and the secular. *Connecting*. Page 5. http://drwilliamdoverspike.com/files/christian_counselors_-_2011.pdf

This address was given to graduates of the Richmond Graduate University, with campuses in Atlanta and Chattanooga, May 07, 2011. The graduation was held at Mt. Paran Church in Atlanta, Georgia. Richmond's predecessor was the Psychological Studies Institute. After newsletter containing the address was de-linked from the Richmond server (<http://richmont.edu/wp-content/uploads/2012/07/RichmontFall11-Final2.pdf#page=6>), the author placed the address on a different server at the request of alumni of Psychological Studies Institute and Richmond Graduate University.

Doverspike, W. F. (2012, May 07). *The Real Presence: Integrating the sacred and the secular*. Invited address to the graduating class of 2011. Richmond Graduate University, Chattanooga, Tennessee, May 7, 2011. http://drwilliamdoverspike.com/files/christian_counselors_-_2012.pdf

This address was given to graduates of the Richmond Graduate University, with campuses in Atlanta and Chattanooga, May 07, 2012. The graduation was held in Chattanooga Tennessee. Richmond's predecessor was the Psychological Studies Institute. After newsletter containing the address was de-linked from the Richmond server (<http://richmont.edu/wp-content/uploads/2011/09/Connecting-FINAL1.pdf#page=9>), the address was placed on a different server at the request of alumni of Psychological Studies Institute and Richmond Graduate University.

Doverspike, W. F. (2012, September 01). *How to understand American civil religion*. http://drwilliamdoverspike.com/files/how_to_understand_american_civil_religion.pdf

Doverspike, W. F. (2013, May 11). *Christian Counselors and Counselors who are Christian: Religion, Research, and Relationships*. Invited address to the graduating class of 2013, Richmond Graduate University, Atlanta, Georgia, May 11, 2013. http://drwilliamdoverspike.com/files/christian_counselors_-_2013.pdf

Doverspike, W. F. (2015). Ethics of multiple relationships in Judeo-Christian communities: A decision-making model and case examples. <http://drwilliamdoverspike.com/publications>

Doverspike, W. F. (2016). *How cognitive distortions affect Evangelicals* Unpublished manuscript [withheld by request].

Doverspike, W. F. (2016). *How cognitive distortions affect religious fundamentalists*. http://drwilliamdoverspike.com/files/how_cognitive_distortions_affect_religious_fundamentalists.pdf

Doverspike, W. F. (2018). *Charge to the ordinand: The Rev. Dr. Heather Hunnicutt*. http://drwilliamdoverspike.com/files/christian_counselors_-_2018.pdf

Doverspike, W. F. (2019). *How to understand the violence epidemic*. http://drwilliamdoverspike.com/files/how_to_understand_the_violence_epidemic.pdf

Doverspike, W. F. (2019). *How to understand fasting: Reasons why we fast*. http://drwilliamdoverspike.com/files/how_to_understand_fasting.pdf

Doverspike, W. F. (2019). *How to understand Catholicism: What I like about Catholicism*. http://drwilliamdoverspike.com/files/how_to_understand_catholicism.pdf

Doverspike, W. F. (2019). *How to understand Judaism: What I like about Judaism*. http://drwilliamdoverspike.com/files/how_to_understand_judaism.pdf

This article was begun in 2019, after I had written and uploaded “How to Understand Catholicism.” It was greatly expanded and uploaded during the week of my birthday in 2021.

Doverspike, W. F. (2020, September 11, 2020). “Ethical decision making: Case scenarios [Part 2].” Ethics workshop presented to Espyr® Network and Provider Relations Department and Georgia EAPA to network providers [via live webinar due to COVID-19 pandemic restrictions], Marietta, GA.

Although the author’s professional presentations are generally not listed in this bibliography, this one is listed because it is cross-referenced to Coleman (2013). Doverspike (2020) has adapted Coleman’s (2013) “lenses” perspective of Albert Outler’s (n.d.) Wesleyan Quadrilateral as a model for interpreting Ethical Standards. Our interpretation of Ethical Standards can be shaped by Statutory Wording, Prevailing Practice, Deductive Reasoning, and Professional Experience.

Doverspike, W. F. (2020). *How to understand the ethics quadrilateral.*

http://drwilliamdoverspike.com/files/how_to_understand_the_ethics_quadrilateral.pdf

This visual illustration is based on Albert Outler’s (1985) verbal description of the Wesleyan Quadrilateral. Doverspike adapted Outler’s idea into a 2 x 2 factorial model and uses it when teaching ethics classes and seminars. He has called it the Ethics Quadrilateral. The visual illustration and outline was developed in 2020 and this article was completed in 2022.

Doverspike, W. F. (2021). CED 6123: Ethical, legal, and professional standards in professional counseling and marriage and family therapy [Syllabus]. Atlanta, GA: Richmond Graduate University. <https://ecams.richmont.edu/>

Doverspike, W. F. (2021). CED 6143: Psychopathology [Syllabus]. Atlanta, GA: Richmond Graduate University. <https://ecams.richmont.edu/>

Doverspike, W. F. (2021). CED 6832: Addictions counseling: An integrative approach to assessment and treatment [Syllabus]. Atlanta, GA: Richmond Graduate University. <https://ecams.richmont.edu/>

Doverspike, W. F. (2021, September 05). *How to understand the seven deadly sins.* http://drwilliamdoverspike.com/files/how_to_understand_the_seven_deadly_sins.pdf

Doverspike, W. F. (2021, November 16). *How to measure the three dimensions of life.* http://drwilliamdoverspike.com/files/how_to_measure_the_three_dimensions_of_life.pdf

- Doverspike, W. F. (2021, November 23). *How to measure the three dimensions of recovery*.
[http://drwilliamdoverspike.com/files/how to measure the three dimensions of recovery.pdf](http://drwilliamdoverspike.com/files/how_to_measure_the_three_dimensions_of_recovery.pdf)
- Doverspike, W. F. (2022, April 15). *Strangers and miracles: Four questions* [d'var Torah].
[https://drwilliamdoverspike.com/files/strangers and miracles - 04-15-2022.pdf](https://drwilliamdoverspike.com/files/strangers_and_miracles_-_04-15-2022.pdf)
- Doverspike, W. F. (2022, October 05). *How to understand the Jewish quadrilateral*.
[http://drwilliamdoverspike.com/files/how to understand the Jewish quadrilateral.pdf](http://drwilliamdoverspike.com/files/how_to_understand_the_Jewish_quadrilateral.pdf)
- Doverspike, W. F. (2023, April 01). *How to manage difficult relationships*.
[http://drwilliamdoverspike.com/files/how to manage difficult relationships.pdf](http://drwilliamdoverspike.com/files/how_to_manage_difficult_relationships.pdf)
- Doverspike, W. F. (2023, April 05). *Stepping into the sea* [d'var Torah].
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- Doverspike, W. F. (2023, May 01). *PSYC 702-OPA: Ethical decision making in psychology: Professional, ethical, and legal standards* [Syllabus]. Doctoral Training Program in Clinical Psychology, Department of Psychology, Emory University, Atlanta, GA.
- Doverspike, W. F. (2023, June 06). *How to navigate by spiritual principles*.
[http://drwilliamdoverspike.com/files/how to navigate by spiritual principles.pdf](http://drwilliamdoverspike.com/files/how_to_navigate_by_spiritual_principles.pdf)
- Doverspike, W. F. (2023, June 10). *How to find a better meeting*.
[http://drwilliamdoverspike.com/files/how to find a better meeting.pdf](http://drwilliamdoverspike.com/files/how_to_find_a_better_meeting.pdf)
- Doverspike, W. F. (2023, July 15). *How to find a good speaker*.
[http://drwilliamdoverspike.com/files/how to find a good speaker.pdf](http://drwilliamdoverspike.com/files/how_to_find_a_good_speaker.pdf)
- Doverspike, W. F. (2024, March 01). *How to understand giving*.
[http://drwilliamdoverspike.com/files/show to understand giving pdf/](http://drwilliamdoverspike.com/files/show_to_understand_giving_pdf/)
- Doverspike, W. F. (2024, May 11). *How to understand stages of faith*.
[http://drwilliamdoverspike.com/files/how to understand stages of faith.pdf](http://drwilliamdoverspike.com/files/how_to_understand_stages_of_faith.pdf)
- Doverspike, W. F. (2024, June 01). *How to understand atheism*.
[http://drwilliamdoverspike.com/files/how to understand atheism.pdf](http://drwilliamdoverspike.com/files/how_to_understand_atheism.pdf)

Doverspike, W. F. (2024, July 07). *How to understand levels of morality*.
[http://drwilliamdoverspike.com/files/how to understand levels of morality.pdf](http://drwilliamdoverspike.com/files/how_to_understand_levels_of_morality.pdf)

Doverspike, W. F. (2024, August 15). *How to understand the disease of addiction*.
[http://drwilliamdoverspike.com/files/how to understand the disease of addiction.pdf](http://drwilliamdoverspike.com/files/how_to_understand_the_disease_of_addiction.pdf)

Doverspike, W. F. (2024, September 01). How to find Psalm 151.
[http://drwilliamdoverspike.com/files/how to find psalm 151.pdf](http://drwilliamdoverspike.com/files/how_to_find_psalms_151.pdf)

Drs. McIntosh and Twyman of the Antiquarian Lodge, Nenoa, Italy. (Translators). (1913). *The Archko Volume or The Archeological Writings Of The Sanhedrim And Talmuds Of The Jews*. Philadelphia, PA: Antiquarian Book Company. Copyright Owner: W. F. Randall. Archeological Writings of the Sanhedrim [sic] and Talmuds of the Jews is a collection of texts dating from the first century, discovered in the 19th century in Constantinople. These manuscripts were translated into English, published in 1913, and preserved in the Library of Vatican. Chapter XIII [8], which begins on page 128, contains Valleus's notes— "Acta Pilati," or Pilate's report to Caesar of the arrest, trial, and crucifixion of Jesus. This translation is from manuscripts found in Constantinople (The Mosque of St. Sophia) and also found in the Records of the Senatorial Docket taken from the Vatican at Rome. According to the text, "Mohammed had given orders to preserve these sacred scrolls in the mosque o! St. Sophia" (p. 119).

Available: <https://archive.org/details/archkovolumeorth028454mbp>

Available:

<https://archive.org/details/archkovolumeorth028454mbp/page/n233/mode/2up?view=theater>

Dubois-Dumee, Jean-Pierre (1983). *Becoming prayer*. (Anne White, Trans.). Middlegreen, England: St. Paul Publications.

Du Mez, K. K. (2020, June 23). *Jesus and John Wayne: How white evangelicals corrupted a faith and fractured a nation*. New York, NY: Liveright Publishing.

Kristin Kobes Du Mez, Ph.D. is a Professor of History at Calvin University in Grand Rapids, Michigan. She reveals reveal how evangelicals have worked to replace the Jesus of the Gospels with an idol of rugged masculinity and Christian nationalism. Donald Trump is seen as the fulfillment, rather than the betrayal, of white evangelicals' most deeply held values: patriarchy, authoritarian rule, aggressive foreign policy, fear of Islam, ambivalence toward #MeToo, and opposition to Black Lives Matter and the LGBTQ community. Du Mez provides an examination of perhaps the most influential subculture in this country. Rather than adhering to biblical principles, modern white evangelicals have remade their faith in their own political image—with consequences for all Americans.

Duncan, George S. (1904, March). The Code of Moses and the Code of Hammurabi. *The Biblical World*, 23(3), pp. 188–193. Chicago, IL: University of Chicago Press. URL: <https://www.jstor.org/stable/3140703>. This article is available at <https://www.jstor.org/stable/pdf/3140703.pdf>

Dunn, David J. (2013, August 5). *Top ten things every Protestant should know about Eastern Orthodoxy*. <https://www.davidjdunn.com/2013/08/05/top-ten-things-every-protestant-should-know-about-eastern-orthodoxy/>

Dunn, Michael Declan (Ed.). (1995, April 25). *The Holocaust history: A people's and survivors' history*. Remember. <https://remember.org/>

Remember.org helps people find the best digital resources, connecting them through a collaborative learning structure since 1994. The page devoted to Bernard Kempler, Ph.D. (b. 1936), former Professor at Georgia State University and author of the article “The Shadow Side of Self-Disclosure ((Kempler, 1987), is at this link: <https://remember.org/red-cross-white-bus-rescue/bernhard-kempler>

Durà-Vilà, G., & Leavey, G. (2017). Solitude among contemplative cloistered nuns and monks: Conceptualisation, coping and benefits of spiritually motivated solitude. *Mental Health, Religion & Culture*, 20(1), 45–60. [https://doi-org.georgefox.idm.oclc.org/10.1080/13674676.2017.1322049](https://doi.org.georgefox.idm.oclc.org/10.1080/13674676.2017.1322049)

There are rising perceptions and concerns about social isolation and the prevalence of loneliness in Western societies and their negative impact on people's psychological well-being. The authors report on an ethnographic study conducted in two Catholic contemplative monasteries in Spain, focusing on the nuns' and monks' voluntary search for solitude. Through in-depth interviews we aimed to explore their conceptualisation and experiences of solitude, the motivations behind their spiritual quest for it, and the benefits and challenges that this choice entailed. An extraordinary human template of searching for solitude emerged: although they lived communally (they were not alone), they actively avoided intimacy and closeness with other members of the community (they strove to feel alone out of their own volition). Human solitude was seen as the necessary condition for achieving perfect closeness with God and was interpreted not as leading to isolation but as a channel to communicate more intimately with God.

Dwyer, K. (2022, January 15). A library the internet cannot get enough of. Why does this image keep resurfacing on social media? *The New York Times*. <https://www.nytimes.com/2022/01/15/style/richard-macksey-library.html>

Kate Dwyer provides a story of the home library of Johns Hopkins professor Dr. Richard Macksey in Baltimore. Dr. Macksey, who passed away in 2019, was a book collector and scholar of comparative literature. At Hopkins, he founded one of the country's first interdisciplinary academic departments.

Eckstein, Yechiel. (1984). *What you should know about Jews and Judaism*. Waco, TX: Word Books.

Eckstein, Y., & Longman, T., III. (2013, September 1). *The one year Holy Land moments devotional: Inspiring reflections on Scripture from a Jewish Rabbi and a Christian Theologian*. Carol Stream, IL: Tyndale Momentum, an imprint of Tyndale House Publishers. Copyright (c) 2013 by International Fellowship of Christians and Jews.

This daily reader contains reflections by Rabbi Yechiel Eckstein and Tremper Longman III, Ph.D., an Old Testament scholar, theologian, professor, and author of several books.

Edman, E. M. (2016). *Queer virtue: What LGBTQ people know about life and love and how it can revitalize Christianity*. Boston, MA: Beacon Press.

Eddy, Paul, & Boyd, Gregory. (2007). *The Jesus legend: A case for the historical reliability of the synoptic Jesus tradition*. Ada, MI: Baker Academic, ISBN 0-8010-3114-1 p. 127

Eddy and Boyd (2007, p. 127) state that it is “firmly established” that Tacitus provides a non-Christian confirmation of the crucifixion of Jesus. The execution of Jesus by Pilate to be genuine, and of historical value as an independent Roman source.

Ehrman, Bart D. (2005). *Misquoting Jesus: The story behind who changed the Bible and why*. New York, NY: HarperCollins.

Dr. Ehrman is the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill. Raised in a “born again” Fundamentalist Christian background, Dr. Ehrman’s training included training at the Moody Bible Institute before earning a B.A. at Wheaton College followed by an M.Div. and Ph.D. at Princeton Theological Seminary. His textual critical follows builds on earlier work of pioneers such as John Mill, whose edition of the Greek New Testament contained notations of 30,000 places of variation among the surviving witnesses of the life of Jesus. Since the advent of the printing press and the accurate reproduction of texts, some people assume that when they read the Gospels they are reading exact quotes of the words of Jesus. For almost 1,500 years, manuscripts were hand copied by scribes who were deeply influenced by the cultural, social, political, and theological of their times. According to Ehrman, when he began studying the texts in their original languages, he was startled to discover the mistakes and intentional alterations that had been made by earlier translators. Ehrman uses textual criticism to show many of the changes that scribes made to the texts, as well as the impact these changes have had on the version of the Bible we use today.

Ehrman, Bart D. & Pleše, Zlatko. (2011). *The Apocryphal Gospels: Texts and Translations*. New York, NY: Oxford University Press. p. 419. ISBN 978-0-19-973210-4.

Ehrman, Bart D. & Pleše, Zlatko. (2011). *The Gospel of Nicodemus (The Acts of Pilate) A*. In B. D. Ehrman & Z. Pleše, *The Apocryphal Gospels: Texts and Translations* (pp. 419–230). New York, NY: Oxford University Press. ISBN 978-0-19-973210-4.

The Gospel of Nicodemus, also known as the Acts of Pilate (Latin: *Acta Pilati*) is an apocryphal gospel claimed to have been derived from an original Hebrew work written by Nicodemus, who appears in the Gospel of John as an associate of Jesus. The title “Gospel of Nicodemus” is medieval in origin. The dates of its accreted sections are uncertain, but the work in its existing form is thought to date to around the 4th or 5th century CE. The *Gospel of Nicodemus* names several minor New Testament figures who were not named in the canonical texts; for example, the soldier who speared Jesus on the cross is named as Longinus and the two criminals crucified beside Jesus are named as Dismas and Gestas. Known as the Penitent, Dismas is officially venerated in the Catholic Church and known as Saint Dismas.

Eliade, M. (1958). *Patterns in comparative religion*. New York, NY: Sheed and Ward. Translated from the French edition, *Traite d'histoire des Religions*, by Rosemary Sheed. Paris: Editions Payot.

Mircea Eliade (1907–1986) was a Romanian historian of religion, fiction writer, philosopher, and professor at the University of Chicago. One of the most influential scholars of religion of the 20th century and interpreter of religious experience, he established paradigms in religious studies that persist to this day.

Notable quote from Eliade (1958, pp. 38, 39): “The sky shows itself as it really is: infinite, transcendent. The vault of heaven is, more than anything else, “something quite apart” from the tiny thing that is man and his span of life. The symbolism of its transcendence derives from the simple realization of its infinite height. . . . All this derives from simply contemplating the sky; but it would be a mistake to see it as a logical, rational process. The transcendental quality of height or the supraterrrestrial, the infinite, is revealed to man all at once, to his intellect as to his soul as a whole. . . Let me repeat: even before any religious values have been set upon the sky it reveals its transcendence, power, and changelessness simply by being there. It exists because it is high, infinite, immovable, powerful” (Eliade, pp. 38, 39).

Ellul, Jacques. (1954). *The technological society*. New York, NY: Vintage Books. Translated from the French by John Wilkinson.

Jacques Ellul (1912–1994) offers a penetrating analysis of our technological civilization, showing how technology—which began innocuously enough as a servant of humankind—threatens to overthrow humanity itself in its ongoing creation of an environment that meets its own ends. Ellul discusses three values inherent in 1950s technology power, efficiency, and reproducibility. See also Harari’s (2017) *The Homo Deus*, and Sundermeier’s (2023) sermon titled *Almost Divine Consciousness*.

Emmons, D. D. (n.d.). *Understanding the church calendar*. SimplyCatholic.

<https://www.simplycatholic.com/understanding-the-church-calendar/>

This article explains the progression of solemnity, from Solemnities, to Feast Days to Memorials (obligatory and optional) to Ferial Days.

Enright, Robert. D. & the Human Development Study Group (1991). The moral development of forgiveness. In W. Kurtines & J. Gewirtz (Eds.) *Moral behavior and development* (Vol 1, pp. 123–152). Hillsdale: N. J.: Erlbaum.

Erdosy, Adam P. (2017, September 30). The relevance of exorcism and deliverance prayer in an increasingly postmodern culture. Paper presented at the Society for Catholic Liturgy Conference, The Cathedral Basilica of Saints Peter and Paul and the Archdiocesan Pastoral Center, Philadelphia, PA.

Ericksen, Robert P. (1985). *Theologians under Hitler*. New Haven, CT: Yale University Press.

In this provocative book, Robert P. Ericksen analyzes the work and attitudes of Herhard Kittel, Paul Althaus, and Emanuel Hirsch—three distinguished, scholarly, and influential theologians who greeted the rise of Hitler with enthusiasm and support. Ericksen’s in-depth analysis of these three men illustrates not only how National Socialism could appear to well-meaning, capable people in Germany, but also why there was so little resistance to Nazism in either university or church. Ericksen raises the question of what led them to embrace a regime so inimical to the spiritual values of Christianity and the intellectual values of the university.

Fairchild, Mary. (2021, March 4). Compare major beliefs of 7 Christian denominations.

<https://www.learnreligions.com/comparing-christian-denominations-beliefs-part-1-700537>

Faith Trust Institute. (2012). *Healthy boundaries: 101 (Fundamentals) and 102 (Beyond basics)*.

Seattle, WA: Author. <http://members.faithtrustinstitute.org/healthy-boundaries>

Feiler, B. (2001). *Walking the Bible: A journal by land through the books of Moses*. New York, NY: Perennial.

Feiler, B. (2002). *Abraham: A journal to the heart of three faiths*. New York, NY: William Morrow, an imprint of HarperCollins Publishers.

Feldman, R. Z. (2017, October 8). *The Bnei Noah (Children of Noah)*. World Religions and Spirituality Project. <https://wrldrels.org/2017/10/08/the-bnei-noah-children-of-noah/>

Feldman, R. Z. (2018, August). The children of Noah: Has Messianic Zionism created a new world religion? *Nova Religio: The Journal of Alternative and Emergent Religions*, 22(1), 115–128. Berkeley, CA: University of California Press.

Ferré, Nels F. S. (1953, January 1). *The sun and the umbrella*. New York, NY: Harper and Brothers.

Although the title does not reveal it, this interesting book provides a theory about the growth of religion—especially Christianity. Although various religions—as well as denominations or sects within a religion—have evolved to bring us closer to God, the irony is how they also prevent us from experiencing God.

Finkel, Nossou Zvi. (1959). Kashyut Oref. In *Or HaTzafun*. Jerusalem: Mossad Haskel al yedei Yeshivat Hevron.

Finkelstein, S. R. (2009). *Adults with Tourette Syndrome* [Doctoral dissertation, Emory University].

Finkelstein, S. R. (2021, December 20). *Who is in the window: Rereading Judges 5: 24-31*. Atlanta, GA: Author.

Finkelstein, S. R. (2022, December 27). *Rereading Judges 18-21 & 1 Samuel 1* [PowerPoint slides]. Atlanta, GA: Author.

Fiske, S. T. (2010, November). Envy up, scorn down: How comparison divides us. *American Psychologist*, 65(8), 689–706. doi: 10.1037/0003-066X.65.8.698

Abstract: Comparison compels people, even as it stresses, depresses, and divides us. Comparison is only natural, but the collateral damage reveals envy upward and scorn downward, and these emotions, arguably, poison people and their relationships. Summaries of several experiments—using questionnaire, psychometric, response-time, electromyographic, and neuroimaging data—illustrate the dynamics of envy up and scorn down, as well as proposing how to mitigate their effects. Initial studies suggest the importance of status. Other data show how scorn down minimizes thought about another’s mind; power deactivates mental concepts. Regarding envy up, other studies demonstrate that Schadenfreude (malicious joy) targets envied outgroups. However, counterstereotypic information, empathy, and outcome dependency can mitigate both scorn and envy.

Fitch, David. (2013, June 12). *The church gathering should be like a good AA meeting*. Missio Alliance. <http://www.missioalliance.org/the-church-gathering-should-be-like-a-good-aa-meeting/>

Notable quote: “The Eucharist can be likened to a good AA meeting intensified by the Real Presence” (Fitch, 2013, para. 1).

Flint, Peter W. (n.d.). Psalm 151 and the Dead Sea Scrolls. *Bible Odyssey*.

<https://academic.bibleodyssey.com/articles/psalm-151-and-the-dead-sea-scrolls/>

Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Peter W. Flint holds the Canada Research Chair in Dead Sea Scrolls Studies at Trinity Western University, Canada. His publications include *The Dead Sea Psalms Scrolls and the Book of Psalms* (Brill, 1997), *The Dead Sea Scrolls Bible* (HarperOne, 1999), and *The Meaning of the Dead Sea Scrolls* (HarperOne, 2002). He is also the coeditor of the *Cave 4 Psalms Scrolls* and is preparing the *Book of Psalms* for *The Oxford Hebrew Bible* and a new edition of the *Cave 11 Psalms Scroll* for the series *Dead Sea Scrolls Editions*.

Fossella, T., & Welwood, J. (2011, Spring). Human nature, Buddha nature: An interview with John Welwood. *Tricycle: The Buddhist Review*, 20(3), 1–18.

http://www.johnwelwood.com/articles/TRIC_interview_uncut.pdf

Spiritual bypassing, a term first coined by psychologist John Welwood in 1984, refers to the use of spiritual practices and beliefs to avoid dealing with our painful feelings, unresolved wounds, and developmental needs. It is much more common than we might think and, in fact, is so pervasive as to go largely unnoticed, except in its more obvious extremes. In the Fossella and Welwood (2011) article, Tina Fossella interviews Buddhist teacher and psychotherapist John Welwood regarding the term *spiritual bypassing*, which Welwood had introduced 30 years earlier. According to Welwood (pp. 3-4): “Being a good spiritual practitioner can become what I call a *compensatory identity* that covers up and defends against an underlying *deficient identity*, where we feel badly about ourselves, not good enough, or basically lacking. Then, although we may be practicing diligently, our spiritual practice can be used in the service of denial and defense. And when spiritual practice is used to bypass our real-life human issues, it becomes compartmentalized in a separate zone of our life, and remains unintegrated with our overall functioning.

Foster, Richard. (1978). *In celebration of discipline: The path to spiritual growth*. San Francisco, CA: Harper and Row.

Foster, Richard. (1981). *Freedom of simplicity*. San Francisco, CA: Harper and Row.

Foster, Richard. (1992). *Prayer: Finding the heart's true home*. San Francisco, CA: Harper and Row.

Fowler, James W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. New York, NY: Harper & Row.

James W. Fowler, Ph.D. was Professor of Theology and Human Development at Emory University. From 1994 to 2005, he served as the first full-time director of the Center for Ethics at Emory. He was a minister in the United Methodist Church. As an empirical foundation for this book, Fowler interviewed nearly 600 people. His interviews included men, women, and children of all ages, from age four to 88, including Jews, Catholics, Protestants, agnostics, and atheists. In many cases, the interviews became in-depth conversations that provided rare, intimate glimpses into the various ways our lives have meaning and purpose, windows into what Fowler calls *faith*. As approached in this book, faith is not necessarily religious, nor is it to be equated with belief. Rather, faith is a person's way of leaning into and making sense of life. More verb than noun, faith is the dynamic system of images, values, and commitments that guide one's life. It is thus universal: everyone who chooses to go on living operated by some basic faith. Building on the contributions of such key thinkers as Piaget, Erikson, and Kohlberg, Fowler draws on a wide range of scholarship, literature, and firsthand research to present expertly and engagingly the six stages that emerge in working out the meaning of our lives.

Fox, Emmet (1931). *The Golden Key*. Unity Village, MO: Unity School of Christianity.

Frankl dies at age 92. (1997, November). *American Psychological Association Monitor*, 28(11), 46.

Frankl, Viktor E. (1969). *Man's search for meaning: An introduction to logotherapy*. New York, NY: Washington Square Press.

What has always stood out in my mind about this book since college has been not so much that my good friend, workout partner, and psychology major Timothy Barton, wrote a personal letter to Dr. Frankl instead of Tim actually writing a term paper on existential psychology during an undergraduate course. Instead, it was the amazing fact that Dr. Frankl wrote a letter back to Tim, who read the letter in class and received one of many of his excellent grades (which helped Tim later earn his master's degree in counseling and then later his law degree). Holocaust survivor and psychiatrist Viktor Frankl once wrote, "If there is a meaning in life at all, then there must be a meaning in suffering" (1969, p. 106). Frankl's understanding of suffering was forged out of his survival of three years in four different Nazi concentration camps. Upon liberation from the death camps, when he returned to his native home of Vienna, he learned that his wife, his brother, and both of his parents had been killed in the camps. Frankl found redemption in suffering by finding meaning. In an interview shortly before his death at the age of 92, Frankl noted that he was still receiving an average of 23 letters each day, mostly from those thanking him for writing a book that changed their lives ("Frankl dies", 1997). Frankl's lifetime achievement was not only his monumental book, but also the fact that his suffering was forged into an instrument of redemption that changed the lives of millions. His life is a story of redemption, the process of transforming suffering

into a meaningful purpose in life. As Frankl concluded, “Suffering ceases to be suffering in some way in the moment that it finds a meaning” (1969, p. 179).

Franklin, E. (1981). Monotonism. *Music Educators Journal*, 67(7), 56–58. doi:10.2307/3400657

She is a Professor Emerita of Music at Winthrop University in South Carolina, where she taught undergraduate and graduate music education courses for 25 years, and received the Distinguished Professor award in 1993. She holds degrees in music performance and music education from Florida State University and the University of North Carolina at Greensboro. At the time of the publication of her article on *monotonism*, Franklin was Associate Professor of Music Education at Winthrop College in Rock Hill, South Carolina. Franklin describes the causes of monotonism as including “unmusical home environments, lack of interest in singing, physical disabilities of the vocal apparatus, and failure to develop the proper mental concept of pitch and melody” (p. 56).

Frazier, Kimberly N. (2022, September). The journey to finding meaningful work. *Counseling Today*, 65(3), 5–6.

Kimberly N. Frazier, Ph.D., 2022 President of the American Counseling Association, holds licensure in the state of Louisiana as licensed professional counselor, licensed marriage and family therapist, and certification as a nationally certified counselor. She received her Ph.D. in Counselor Education from the University of New Orleans. She discusses what happens when a person works at an agency, institution, or organization whose values do not align with the person’s own personal or professional values and goals related to justice, equity, diversity, and inclusion (JEDI). Frazier (2022, p. 5) asserts that there are often three results that can occur: “a) The person stays at an organization in the hopes that the organization will change its vision, b) the person leads the charge and creates JEDI initiatives that align more with their personal vision, or c) the person decides to leave the organization completely and search for another entity that aligns more closely with their goals and mission” (Frazier, 2022, p. 5).

Freedman, Suzanne. R. & Enright, Robert D. (1996). Forgiveness as an intervention goal with incest survivors. *Journal of Consulting and Clinical Psychology*, 64, 983–992.

Freeman, James Dillet. (1975). *Prayer: The Master Key*. Unity Village, MO: Unity Books.

Freeman, Tzvi. (n.d.). *What is a Mitzvah? The state of being connected*. Chabad. https://www.chabad.org/library/article_cdo/aid/1438516/jewish/Mitzvah.htm

Rabbi Tzvi Freeman (n.d.) is senior editor at Chabad.org and an author associated with the Chabad-Lubavitch Hasidic movement. According to Freeman, the word *mitzvah* (singular form), often translated simply as “command,” appears in various forms with this meaning about 300 times in the Torah, according to According to Freeman, the Jerusalem Talmud commonly refers to any charitable act as “*the mitzvah*.” Freeman further points

out that “A mitzvah-based society is a society of educated, active participants—because you can’t do mitzvot without learning about them first.”

Freud, S. (1939). *Der mann Moses und die monotheistische religion [Moses and monotheism]*. (Katerine Jones, Translator). New York, NY: Alfred A. Knopf.

Freud, S. (1964). *The standard edition of the complete psychological works of Sigmund Freud*, Volume XXIII (1937–1939). London: Hogarth Press.

Friedman, Richard Elliot. (1987). *Who wrote the Bible?* San Francisco, CA: Harper.

Richard Elliot Friedman attended the University of Miami (BA, 1968), the Jewish Theological Seminary (MHL, 1971), and Harvard University (Th.M. in Hebrew Bible, 1974; Th.D. in Hebrew Bible and Near Eastern Languages and Civilizations, 1978). Dr. Friedman explains the *documentary hypothesis* by joining a host of modern scholars who show that the Pentateuch was written by at least four distinct voices—separated by borders, political alliances, and particular moments in history—then connected by brilliant editors.

Friedman, Richard Elliot. (1995). *The disappearance of God: A divine mystery*. New York, NY: Little Brown and Company.

This book was reissued in 1996 in a paperback edition by HarperCollins as *The Hidden Face of God*. Friedman’s ideas are summarized in Barbara Brown Taylor’s 1998 book, *When God is Silent*.

Friedman, Richard Elliot. (1996, December 1). *The hidden face of God*. San Francisco, CA: HarperCollins.

This book was originally published by Little, Brown, and Company as *The Disappearance of God*. The author’s ideas are summarized in Episcopal priest Barbara Brown Taylor’s 1998 book, *When God is Silent*.

Friedman, Richard Elliot. (2003, April 1). *Commentary on the Torah*. San Francisco, CA: Harper.

Friedman, Richard Elliot. (2003, November 25). *The Bible with sources revealed: A new view into the five books of Moses*. San Francisco, CA: HarperOne.

This version offers a visual presentation of the Five Books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—unlocking the complex and fascinating tapestry of their origins. Different colors and type styles identify each of the distinct sources.

Friedman, Richard Elliot. (2017, September 12). *Exodus: How it happened and why it matters*. New York, NY: HarperCollins.

Professor Richard Elliot Friedman, Ph.D. provides a theory of the real history of the Exodus and why it matters. Biblical scholars, Egyptologists, archaeologists, historians, literary scholars, anthropologists, and even filmmakers have been drawn to the Exodus story for years. Unable to find physical evidence until recently, many archaeologists and scholars claim that the mass migration is just a story—not actual history. Other scholars oppose this conclusion and defend the biblical account as an actual event. Friedman provides a fascinating analysis of various perspectives as well as reasons why the Exodus story matters.

Friedman, R. E. (2017, September). The Exodus in archeology and text. *The Ancient Near East Today: Current News About the Ancient Past*, V(9).
<https://www.asor.org/onetoday/2017/09/exodus-archaeology-text>

Fry, Timothy (Ed.) (1982). *The Rule of St. Benedict in English*. Collegeville, MN: The Liturgical Press.

Funk, Robert Walter (Ed), Hoover, Roy W. (Ed.), & the Jesus Seminar. (1993). *The five gospels: The search for the authentic words of Jesus* (New translation and commentary). New York, NY: Macmillan Publishing Company. Copyright (c) 1993 by Polebridge Press. As an introduction to their “Rules of Written Evidence” (p. 16), the Jesus Seminar provides this interpretive caution: “The last temptation is to create Jesus in our own image, to marshal the facts to support preconceived convictions. This fatal pitfall has prompted the Jesus Seminar to adopt as its final general rule of evidence: **Beware of finding a Jesus entirely congenial to you**” (p. 5; red letters are original).

Gafney, W. C. (2008, February 13). *Daughters of Miriam: A study of female prophets in ancient Israel*. Minneapolis, MN: Fortress Press.

Wilda C. Gafney, Ph.D. is an American biblical scholar and Episcopal priest. After completing her Ph.D. in Hebrew Bible from Duke University in 2006, her doctoral dissertation became her first book, *Daughters of Miriam: A Study of Female Prophets in Ancient Israel*.

Gafney, W. C. (2017, August 14). *Womanist Midrash: A reintroduction to the women of the Torah and the throne*. Louisville, KY: Westminster John Knox Press.

Garland, D. R., & Argueta, C. (2010). How clergy sexual misconduct happens: A qualitative study of first-hand accounts. *Social Work & Christianity*, 37(1), 1–27.

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

Diana Garland, Ph.D. (Dean and Professor, Baylor University School of Social Work) and Christen Argueta, MSW report their study based on phone interviews with 46 persons who as adults had experienced a sexual encounter or relationship with a religious leader. Fifteen others were also interviewed who had experienced the effects of those sexual encounters (husbands, friends and other staff members in the congregation), as well as two offending leaders. Subjects for this study were identified using networks of professionals, web sites, and media stories about the project. The resulting nonrandom sample of 63 subjects includes congregants from Jewish and a diversity of Protestant, Roman Catholic, and nondenominational congregations located across the United States. The authors identified five common themes that describe the social characteristics of the contexts in which clergy sexual misconduct (CSM) occurs. Among their findings, the authors report that more than 3% of women who had attended a congregation in the past month reported that they had been the object of CSM at some time in their adult lives, with 92% of these sexual advances had been made in secret (i.e., not in open dating relationships) and 67% of the offenders were married to someone else at the time of the advance. In the average American congregation of 400 persons, with women representing, on average, 60% of the congregation, there are, on average of 7 women who have experienced clergy sexual misconduct. Of the entire sample, 8% report having known about CSM occurring in a congregation they have attended. In summary, in the average American congregation of 400 congregants, there are, on average, 32 persons who have experienced CSM in their community of faith.

Garland, D. R., & Argueta, C. A. (2011). *Unholy touch: When church leaders commit acts of sexual misconduct with adults*. In *The church leader's resource book for mental health and social problems*. New York: Oxford University Press.

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

Diana Garland, Ph.D. (Dean and Professor, Baylor University School of Social Work) and Christen Argueta, MSW report that child sexual abuse issue is present in secular organizations as well as in religious organizations. The Boy Scouts reported dismissing more than 5,000 scoutmasters for alleged sexual abuse--more than 3 percent of all Scout volunteers. An educational activist group reported that up to 5 percent of teachers sexually abuse their students, with more than a third of them keeping their jobs. The authors note estimates of 5 percent or more of health workers who are sexually attracted to children, even higher among those working in children's hospitals.

Gibran, Kahlil (1972). *The Prophet*. New York, NY: Alfred A. Knopf.

Gilbert, S. F., & Zevit, Z. (2001, May 22). Congenital human baculum deficiency: The generative bone of Genesis 2:21-23. *American Journal of Medical Genetics*, 107(3), 261. <https://doi.org/10.1002/ajmg.1387>

Professor Scott F. Gilbert (Department of Biology, Martin Biological Laboratories, Swarthmore College, Swarthmore, Pennsylvania) and Professor Ziony Zevit (Department of the Biblical Literature, University of Judaism, Los Angeles, California) provide an interesting albeit provocative answer to the mysterious question of what God did with

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.

Psychologist Carol Gilligan, Ph.D. (Social Psychology, Harvard University), was a research assistant and the most famous doctoral student of psychologist Lawrence Kohlberg, offered the perspective that men and women have tendencies to view morality in different terms. Offering an alternative perspective, she argued that Lawrence Kohlberg's stages of moral development were male-oriented, which limited their ability to be generalized to females. According to Gilligan, there are two kinds of moral voices: that of the masculine and the feminine. The masculine voice is logical and individualistic, meaning that the emphasis in moral decisions is protecting the rights of people and making sure justice is upheld. The feminine voice places more emphasis on protecting interpersonal relationships and taking care of other people. Gilligan's voice focused on the "care perspective" and this she became known as the founder of the ethics of care (EoC) also known as compassion ethics.

Gilligan, C. (1989). *Mapping the moral domain: A contribution of women's thinking to psychological theory and education*. Cambridge, MA: Harvard University Press.
Adam's penis bone.

Gilbert, S. F., & Zevit, Z. (2011, August 12). NCBI ROFL: What did God do with Adam's penis bone? *Discover*. <https://www.discovermagazine.com/the-sciences/ncbi-rofl-what-did-god-do-with-adams-penis-bone>

Gladson, J. A. (1985, March 1). *Who said life is fair? Job and the problem of evil*. Washington, DC: Review and Herald Publishing Association. 127 pages. ISBN 0-8280-0242-8

Gladson, J. A. (2019, January 10). *Touched by the hand of God: A commentary on Job*. Bloomington, IN: iUniverse. 426 pages. ISBN-10: 1532062257 ISBN-13: 978-1532062254

Gladson, J. A. (2021). *Endgame: A new commentary on Daniel*. Eugene, OR: Wipf & Stock.
Jerry A. Gladson, Ph.D. earned his doctoral degree in Hebrew Bible from Vanderbilt University. He is the author of twelve books, including *Who Said Life is Fair? Job and the Problem of Evil* (1985), *A Theologian's Journey* (2000), *The Five Exotic Scrolls of the Hebrew Bible* (2009), and *The Strangest Books in the Bible* (2010). He is Minister Emeritus of First Christian Church (Disciples of Christ), Marietta, Georgia, and also

serves as adjunct professor of Old Testament Language, Literature, and Exegesis at Columbia Theological Seminary, Decatur, Georgia, and adjunct professor of religion at Richmond Graduate University, Atlanta. Gladson is a lifelong student of American Christianity, and has often taught courses in this field. Compellingly written with curiosity, passion, and intellectual rigor, Gladson's *Endgame* provides a fresh examination of sacred texts of antiquity. With a foundation of ancient history, cultural anthropology, and textual criticism, Gladson packed an enormous amount of information into this treasure. Whether touring the royal courts of Babylon or peering into the den of hungry lions, reading this book is like walking a trail with a guide who is a literary archeologist. Gladson shares years of experience as he unearths universal truths of this apocalyptic literature. In a modern world of madness in which political leaders climb to the top only to be toppled in the end, Gladson's exegesis of Daniel's eschatology is at the same time contemporary, cosmic, and timeless in scope.

Gladwell, Malcolm. (2013, October 1). *David and Goliath: Underdogs, misfits, and the art of battling giants*. Boston, MA: Little, Brown and Company.

Godsey, R. Kirby. (2011, May 31). *Is God a Christian? Creating a community of conversation*. Macon, GA: Mercer University Press.

R. Kirby Godsey is the author of three books, including *When We Talk about God* and *Let's Be Honest*. For 27 years, he served as president of Mercer University and later served as chancellor. In a world composed of almost seven billion people, about 2.2 billion of them claim to be Christian. According to Dr. Godsey, Christians often think and behave as though God is a Christian. His book was written to ask if that assumption is correct and, perhaps more importantly, to encourage a more open conversation about other world religions. Godsey advocates for developing creative communities of conversation, which begin not with talking but with listening. Regardless of one's religion, Godsey recommends a commitment to building a better pathway for creating understanding and mutual respect among people of faith throughout the world.

Goldhill, Olivia. (2016, September 11). To tell someone they're wrong, first tell them they're right. *Quartz*. <https://qz.com/778767/to-tell-someone-theyre-wrong-first-tell-them-how-theyre-right/>

The 17th century French philosopher Blaise Pascal may have been one of the first philosophers to identify that the most effective way to get a person to change their mind is to find an area of agreement. In the words of Pascal, "People are generally better persuaded by the reasons which they have themselves discovered than by those which have come into the mind of others." In what may have been the first formal use of decision theory, he also became known for "Pascal's wager" (i.e. the argument that a belief in God is the most pragmatic decision, regardless of whether God exists).

Goldman, S. (1995). *The Wiles of Women / The Wiles of Men: Joseph and Potiphar's Wife in Ancient Near Eastern, Jewish, and Islamic folklore*. Albany, NY: State University of New York Press.

Goldman, S. (2004, March 1). *God's sacred tongue: Hebrew & the American imagination*. Chapel Hill, NC: The University of North Carolina Press.

Goldman, S. (2009, December 1). *Zeal for Zion: Christians, Jews, and the idea of the Promised Land*. Chapel Hill, NC: The University of North Carolina Press.

Goldman, S. (2015). *Jewish-Christian difference and modern Jewish identity: Seven twentieth-century converts*. Lanham, MD: Lexington Books. An imprint of The Rowman & Littlefield Publishing Group, Inc. in Lanham, Maryland.

Shalom Goldman, Ph.D. is Pardon Tillinghast Professor of Religion at Middlebury College in Middlebury, Vermont. In this book, Dr. Goldman explores what would seem to be a simple question, but is actually the object of a profound quest—"who is a Jew?" This question involves deeply complex issues, both within Judaism, and in interactions between Jews and Christians. Goldman contends that in the twentieth century the Jewish-Christian relationship has changed to the extent that definitions of Jewish identity were reshaped. The stories of the seven influential and creative converts that are related in this book indicate that the borders dividing the Jewish and Christian faiths are, for many, more fluid and permeable than ever before. One of the stories is about Cardinal Jean-Marie Lustiger (1926–2007), the Archbishop of Paris, whose parents (Polish Jews) were devastated when he decided to convert to Roman Catholicism. He became a French cardinal of the Roman Catholic Church. He was Archbishop of Paris from 1981 until his resignation in 2005.

Goldman, S. (2019, October 7). *Starstruck in the Promised Land: How the arts shaped American passions about Israel*. Chapel Hill, NC: The University of North Carolina Press.

Golinkin, D. (2021, January 1). *Why did Moses descend with two tablets of the 10 commandments?* The Schechter Institutes, Inc. <https://schechter.edu/why-did-moses-descend-with-two-tablets-of-the-10-commandments/>

Rabbi Professor David Golinkin is President of The Schechter Institutes, Inc. and President Emeritus of the Schechter Institute of Jewish Studies. For 20 years, he served as Chair of the Va'ad Halakhah (Law Committee) of the Rabbinical Assembly, which gives halakhic guidance to the Masorti Movement in Israel. He is the founder and director of the Institute of Applied Halakhah at Schechter and also directs the Center for Women in Jewish Law. Rabbi Professor Golinkin made aliyah in 1972, earning a BA in Jewish History and two teaching certificates from The Hebrew University in Jerusalem. He received an MA in Rabbinics and a PhD in Talmud from the Jewish Theological

Seminary of America where he was also ordained as Rabbi. This article provides a historical context. In the ancient Near East, when two kings made a treaty, each received a complete copy of that treaty. According to Rabbi Golinkin, “There were two complete copies of the 10 Commandments. One was God’s copy for deposit in His mishkan or tabernacle and the other was our copy for deposit in our mishkan or tabernacle, which are of course the same facility” (2021, para. 8).

Graham, Ruth. (2014, February 23). The strange saga of “Jesus Calling,” the Evangelical bestseller you’ve never heard of [Updated April 14, 2017]. *Daily Beast*. <https://www.thedailybeast.com/the-strange-saga-of-jesus-calling-the-evangelical-bestseller-youve-never-heard-of>

Greene, Richard Allen. (2003, March 16). British Chief Rabbi revises controversial book. *Jewish Telegraphic Agency*. <https://www.jta.org/2003/03/16/lifestyle/british-chief-rabbi-revises-controversial-book>

Richard Allen Greene (2003, para. 1) reported that Chief Rabbi Jonathan Sacks’ book “sparked a storm of criticism from fervently Orthodox rabbis in Britain and Israel.” To the dismay of many British Jews, reports Greene, Sacks backed down to the fierce opposition of prominent Orthodox rabbis and he agreed to issue a revised edition of the book. In the second edition (March 1, 2003) of *The Dignity of Difference*, Sacks softened his tone by using substitute language, “God communicates in human language, but there are dimensions of the divine that must forever elude us. As Jews we believe that God has made a covenant with a singular people, but that does not exclude the possibility of other peoples, cultures, and faiths finding their own relationship with God within the shared frame of the Noahide laws. God is the God of all humanity, but between Babel and the end of days no single faith is the faith of all humanity.”

Grisanti, M.A. (2011). Part 4: The Pentateuch. In E. H. Merrill, M. E. Rooker, & M. A. Grisanti (Eds.). *The world and the word: An introduction to the Old Testament*. Nashville, TN: B&H Publishing Group.

Gross, Terry. (Producer). (2020, July 30). *American Christianity must reckon with legacy of white supremacy. Interview with Robert P. Jones by Terry Gross*. [Audio podcast]. <http://npr.org>

See also Jones (2020) *White Too Long: The Legacy of White Supremacy in American Christianity*.

Guidepost Solutions. (2022, May 15). *Report of the Independent Investigation: The Southern Baptist Convention Executive Committee's Response to Sexual Abuse Allegations and an Audit of the Procedures and Actions of the Credentials Committee*. Washington, DC:

Author. [https://www.sataskforce.net/s/Guidepost-Solutions-Independent-Investigation-Report .pdf](https://www.sataskforce.net/s/Guidepost-Solutions-Independent-Investigation-Report.pdf)

This 288-page report describes how an institutional cover-up spanned almost two decades. During this time period, survivors of abuse and other concerned Southern Baptists had contacted the Executive Committee (EC) of the Southern Baptist Convention (SBC) to report child molesters and other abusers who were in the pulpit or employed as church staff. These concerned people made phone calls, mailed letters, sent emails, held rallies, contacted the press, and even appeared at some EC and SBC meetings, only to be met with resistance, stonewalling, and even outright hostility from some within the EC (Guidepost Solutions, 2022, p. 1, para 1). The independent investigation by Guidepost Solutions reveals that, for many years, a few senior EC leaders, along with outside legal counsel, largely controlled the EC's response to these reports of abuse and closely guarded information about abuse allegations and lawsuits. The EC's focus was on avoiding liability for the SBC to the exclusion of other considerations. Abuse survivors and others who reported abuse were ignored, disbelieved, or met with the constant rebuttal that the SBC could take no action due to its polity regarding church autonomy – even if it meant that convicted molesters continued in ministry with no notice or warning to their current church or congregation (Guidepost Solutions, 2022, p. 1, para 2). Although some SBC critics of this audit have said that it does not contain cases of pedophilia, of the 32 total submissions related to sexual abuse that were received during the audit period (pp. 222-227), the report itself indicates that at least 18 individuals were identified as either children, minor children, or young women. A dozen individuals were adults and approximately 10 were of unspecified ages (i.e., some case submissions included more than one sexually abused victim). See also Southern Baptist Convention (2022) *2022 Annual Meeting of the Southern Baptist Convention*.

Gulley, Philip. (2010). *If the church were Christian: Rediscovering the values of Jesus*. New York, NY: HarperOne.

Quaker pastor Philip Gulley superbly summarizes how we must rebuild spirituality from the bottom up. This list consists of the chapter titles from Gulley's table of contents: *If the church were Christian* . . . (1) Jesus would be a model for living rather than an object of worship (p. 11), (2) Affirming our potential would be more important than condemning our brokenness (p. 29), (3), Reconciliation would be valued over judgment (p. 49), (4) Gracious behavior would be more important than right belief (p. 67), (5) Inviting questions would be valued more than supplying answers (p. 85), (6) Encouraging personal exploration would be more important than communal uniformity (p. 103), (7) Meeting needs would be more important than maintaining institutions (p. 121), (8) Peace would be more important than power (p. 139), (9) It would care more about love and less about sex (p. 157), (10) This life would be more important than the afterlife (p. 173).

Gunderson, C., Tolley, J., & Juen, C. (Producers) (2017, December 24). *The Chosen* [Television broadcast]. Loaves & Fishes Productions; Angel Studios.

Based on the life of Jesus, *The Chosen* is a television series created, directed and co-written by filmmaker Dallas Jenkins. It is the first multi-season series about the life of Jesus, and the first season was the top crowd-funded television series or film project of all time (Parke, 2019). The shows have been financed by *crowdfunding*, in which each show is free to watch and viewers are asked to “pay it forward” by contributing whatever amount they wish to fund future seasons. As of 2021, viewers had contributed \$40 million towards its production, making it by far the most successful crowdfunded entertainment project.

Gunderson, Gary, & Pray, Larry M. (2009). *Leading causes of life: Five fundamentals to change the way you live your life*. Nashville, TN: Abingdon Press.

haKohen, Y. M. (1990, January 1). *The concise book of Mitzvoth: The Commandments which can be observed today* (Charles Wengrov, Trans.). Nanuet, NY: Feldheim Publishers. See precision alternative cross-reference to Chafetz Chayim (1990).

HaLevi, B. (2013, December 3). I often hear that Judaism places a strong emphasis on our deeds, and less so on our beliefs. What does this mean and is it a generalization? *Jewish Boston: The Vibe of the Tribe*. <https://www.jewishboston.com/read/i-often-hear-that-judaism-places-a-strong-emphasis-on-our-deeds-and-less-so-on-our-beliefs-what-does-this-mean-and-is-it-a-generalization/>

Rabbi Baruch HaLevi is the rabbi at Congregation Shirat Hayam, a Conservative synagogue in Swampscott, Massachusetts. In June 2013, Rabbi HaLevi wrote a post for Ask a Rabbi about Jewish belief and hell. His online post closed with a reflection that “Judaism doesn’t care what you believe, but rather what you do.” Because this comment deserved a post of its own, *Jewish Boston* requested that Rabbi HaLevi provide a follow-up commentary.

Hamilton, Adam. (2016, April). *Half truths: God helps those who help themselves and other things the Bible doesn’t say*. Nashville, TN: Abingdon Press.

Hanh, Thich Nhat. (1995). *Living Buddha, living Christ*. New York, NY: Riverhead Books.

“When the Buddha was asked, “Sir, what do you and your monks practice?” he replied, “We sit, we walk, and we eat.” The questioner continued, “But sir, everyone sits, walks, and eats,” and the Buddha told him, “When we sit, we *know* we are sitting. When we walk, we *know* we are walking. When we eat, we *know* we are eating.” Most of the time, we are lost in the past or carried away by future projects and concerns. When we are mindful, touching deeply the present moment, we can see and listen deeply, and the fruits are always understanding, acceptance, love, and the desire to relieve suffering and bring

joy. When our beautiful child comes up to us and smiles, we are completely there for her” (Hanh, 1995, p. 14).

Harari, Yuval Noah. (2017, February 21). *Homo Deus: A brief history of tomorrow*. New York, NY: Harper

Noah Yuval Harari (b. 1976) is an Israeli public intellectual, historian, and professor in the Department of History at the Hebrew University of Jerusalem. In *Homo Deus* (literally, “man god”), a term that Harari introduces to refer to the human species that will come after Homo Sapiens. Harari argues that at the turn of the twentieth century, the human species had three overarching goals: to eliminate famine, plague, and war. Although critics are quick to point out that famine, plague, and war have not been eliminated, Harari’s evidence is that in 1923, the average life expectancy was 40 years, whereas 100 years later it was 73 years. The three goals of Homo Deus will be the quest for immortality, uninterrupted and unremitting happiness, and God-like power. See also Ellul’s (1954) *The Technological Society*, and Sundermeier’s (2023) sermon titled *Almost Divine Consciousness*.

Hare, Douglas R. A. (1993). *Matthew: Interpretation: A Bible commentary for teaching and preaching*. Louisville, KY: John Knox Press.

Douglas R. A. Hare was William F Orr was Professor of New Testament, Pittsburgh Theological Seminar.

Hart, D. B. (2019). *That all shalt be saved: Heaven, Hell, and universal salvation*. New Haven, CT: Yale University Press.

David Bentley Hart is an Eastern Orthodox scholar of religion and a philosopher and cultural commentator. In this book, Hart argues the case that nearly two millennia of dogmatic tradition have misled readers on the crucial matter of universal salvation. On the basis of the earliest Christian writings, theological tradition, scripture, and logic, Hart argues that if God is the good creator of all, he is the savior of all, without fail. To some degree, Hart’s writings are similar to those of the great fourth-century church father Basil of Caesarea (330–379 CE), who observed that, in his time, most Christians believed that hell was not everlasting, and that all would eventually attain salvation.

Hawking, Stephen W. (1988). *A Brief History of Time*. New York, NY: Bantam Books.

Hazelden Foundation. (1954/1975). *Twenty-Four hours a day*. New York, NY: HarperCollins Publishers. This book is a Hazelden Meditation with a Copyright © 1975 by the Hazelden Foundation in Center City, Minnesota. The first HarperCollins paperback edition was published in 1992.

Since 1954, *Twenty-Four Hours a Day* has become a stable force in the recovery of many alcoholics throughout the world. With over nine million copies in print (the original text

has been revised), this “little black book” offers daily thoughts, meditations, and prayers for living a clean and sober life. It is considered a spiritual resource with practical applications to fit daily lives. “For yesterday is but a dream, and tomorrow is only a vision” is part of the Sanskrit proverb quoted at the beginning of the book which has become one of the basic building blocks for a life of sobriety. In addition to a thought, meditation and prayer for each day of the year, this handy, pocket-sized volume also contains the Serenity Prayer and the 12 Steps and 12 Traditions of Alcoholics Anonymous. It is a simple, yet effective way to help us relate the Twelve Steps to everyday life and helps us find the power not to take that first drink each day.

Hazleton, Lesley. (2004). *Mary: A flesh-and-blood biography of the virgin mother*. New York, NY: Bloomsbury.

As a former psychologist and political reporter with deep roots in both Judaism and Catholicism, Lesley Hazleton draws on her years of Middle East experience as well as on anthropology, history, theology, and in her opinion above all—empathy—to reconstruct the life of a person who is arguably the most influential of all women throughout history. Paradoxically, the Virgin Mary is also one of the least known people in history. The woman Hazleton discovers is neither demystified nor diminished, but on the contrary, all the more meaningful and admirable.

Held, S. (2017). *The heart of Torah (Vol. 1): Essays on the weekly Torah portion: Genesis and Exodus*. Philadelphia, PA: Jewish Publication Society; Lincoln, NE: University of Nebraska Press.

Rabbi Shai Held is president, dean, and chair in Jewish Thought at Mechon Hadar and directs its Center for Jewish Leadership and Ideas in New York City. Rabbi Held is considered to be an extraordinary contemporary author and thinker in the world of Torah. This book was published by the University of Nebraska Press as a Jewish Publication Society book.

Held, S. (2017). *The heart of Torah (Vol. 2): Essays on the weekly Torah portion: Leviticus, Numbers, and Deuteronomy*. Philadelphia, PA: Jewish Publication Society; Lincoln, NE: University of Nebraska Press.

Rabbi Shai Held is president, dean, and chair in Jewish Thought at Mechon Hadar and directs its Center for Jewish Leadership and Ideas in New York City. Rabbi Held is considered to be an extraordinary contemporary author and thinker in the world of Torah. This book was published by the University of Nebraska Press as a Jewish Publication Society book.

Heller, J. (2019, June 24). Counting to ten [Blog post]. https://www.bnaitorah.org/rabbi-heller-blog?post_id=891455

Senior Rabbi Joshua Heller, of Congregation B'nai Torah in Sandy Springs, Georgia, provides an discussion of why a quorum of 10 Jews are required for the purpose of constituting a community for prayer. The idea of minyan, of requiring a quorum to constitute a community for prayer, is one of the most basic ones in our Jewish tradition.

Heller, J. (2020, September 4). *40 days to a better you* [Video]. Congregation B'nai Torah. Atlanta, GA: Congregation B'nai Torah. <https://www.youtube.com/watch?v=yxP4lf8eXSsw>

Senior Rabbi Joshua Heller, of Congregation B'nai Torah in Sandy Springs, Georgia, provides a discussion on this week's theme of forgiveness. This video was published on 15 Elul 5780, which is 15 days before Rosh Hashanah, literally meaning "head [of] the year," which is the Jewish New Year.

Herman, Bridgid E. (1995). *Creative prayer*. New York, NY: Harper and Row.

Hertz, J. H. (Ed.). (1960). *The Pentateuch and Haftorahs: Hebrew text and English translation and commentary*. London: Soncino Press.

Dr. J. H. Hertz, C. H., Late Chief Rabbi of the British Empire, provides the Hebrew text with English translation and commentary.

Hertz, J. H. (Ed.). (1981). *The Pentateuch and Haftorahs: Hebrew text and English translation and commentary* (2nd ed). London: Soncino Press.

Hiebert, Paul. (1978, October). Conversion, culture, and cognitive categories. *Gospel in Context*, 1(4), 24–29.

Hillesum, Etty. (1996). *An interrupted life: The diaries, 1941–1943 and letters from Westerbork*. (Arnold J. Pomerans, Trans). New York, NY: Henry Holt and Company.

Hoffacker, J. (2022, September 29). Answering the call to abolish the death penalty? *The Georgia Bulletin*, 60(17), 7.

Jayna Hoffacker is the Associate Director of Justice and Peace Ministries of the Archdiocese of Atlanta.

"As Catholics, our work to abolish the death penalty is informed by our church's teaching that capital punishment is an attack on the inviolability of human dignity, and as such must be opposed in every case. Our respect for life is not contingent on guilt or innocence. Even individuals who have committed acts we may rightfully see as horrific maintain their human dignity and their identity as beloved children of God. We cannot enact punishment that contradicts that reality" (Hoffacker, 2022, para. 2). As Pope Francis said, "There must be a window of hope" in every sentence. As Hoffacker (2022,

para. 3) summarizes, “The death penalty seals that window, allowing no recourse for mercy or reconciliation.”

Hollis, James. (2005). *Finding meaning in the second half of life: How to finally, really grow up*. New York, NY: Gotham Books.

According to Jungian analyst James Hollis (2005, p. 86), “The psychology of the first half of life is driven by *the fantasy of acquisition*: gaining ego strength to deal with separation, separating from the overt domination of parents, acquiring a standing in the world. . . . But then the second half of life asks of us, and ultimately demands, *relinquishment*—relinquishment of identification with property, roles, status, provisional identities—and the embrace of other, inwardly confirmed values.

Houtz, Wyatt. (2017, February 17). Abraham ecumene: Why Judaism, Christianity, and Islam worship the same God. *The PostBarthian*. <https://postbarthian.com/2017/02/17/abraham-ecumene-judaism-christianity-islam-worship-god/>

Wyatt Houtz is the primary contributor to the *PostBarthian*. Wyatt is currently a member of the Presbyterian Church (PCUSA) in Seattle, previously was a church planter in the Presbyterian Church of America (PCA) in 2014–2016, and previously a pastor at Mars Hill Church in Seattle (2011–2013). He is a member of the Karl Barth Society of North America (KBSNA). The *PostBarthian* is dedicated to Ecumenical Reformed Theology. The theology is Reformed because it begins with the works of Reformed theologians such as Karl Barth and Jürgen Moltmann and contemporaries, but it also includes the entire Reformed tradition stretching back to John Calvin, Huldrych Zwingli and Martin Luther. The theology is Ecumenical because it incorporates theologians and churches outside the Reformed tradition, including Catholic, Orthodox, and Pentecostal. The purpose of the *PostBarthian* is to unify the church and world through our common creed that Jesus is Lord, while simultaneously disputing for the truth of Jesus Christ.

According to Wyatt Houtz, “Many Christians, Jews and Muslims object to the truth that they worship the same God as the other Abrahamic religions, and exclusively claim Abraham as their father alone, or that they alone represent Abraham’s true faith (anathematizing all others). This is the same domestic rivalry that has existed in Abraham’s household since the very beginning, akin to the feuds between Isaac and Ishmael, Hagar and Sarah, Jacob and Esau, Joseph and his brothers, etc. all jockeying for the sole blessing and birthright of Abraham, and seeking the other children be cast out of Abraham’s household. Throughout history, these sibling rivalries have escalated to the brink of war again and again, extending to the political horizon of the world today. Despite the constant strife, rivalries and war in Abraham’s household, his family has remained intact (Wyatt, 2017, para. 2).

- Huang, S. (2024, January 23). Attachment styles and how they affect adult relationships. *SimplyPsychology*. <https://www.simplypsychology.org/attachment-styles.html>
Stephanie Huang, M.Ed. is a Project Manager for the website SimplyPsychology, Harvard University. She holds a Master of Education degree in Human Development and Psychology from the Harvard Graduate School of Education. Her academic interests mainly lie in the fields of developmental psychology, social-emotional learning, and informal education. Stephanie's article on attachment theory was reviewed by Saul McLeod, Ph.D. and Olivia Guy-Evans, M.Sc.
- Hume, Janice. (2021, August 08, 2021). "Be nice" is a good start [Video]. YouTube. <https://www.youtube.com/watch?v=GwYwphMMY00>
Rev. Dr. Janice Hume delivers a sermon at First Christian Church (Disciples of Christ) in Marietta, Georgia. Rev. Hume provides a contemporary exegesis of Ephesians 4:23–5:2, which is one of the readings for Year B (Proper 14 – Sunday between August 7 & August 13) in the *Revised Common Lectionary*.
- Humphreys, Colin J., & Waddington, W. G. (1992). *The Jewish calendar, a lunar eclipse, and the date of Christ's crucifixion*. *Tyndale Bulletin*, 43.2, 331–351.
Summary: Astronomical calculations have been used to reconstruct the Jewish calendar in the first century AD and to date a lunar eclipse that biblical and other references suggest followed the Crucifixion. The evidence points to Friday 3 April AD 33 as the date of the Crucifixion. This was Nisan 14 in the official Jewish calendar, thus Christ died at precisely the time when the Passover lambs were slain. The date 3 April AD 33 is consistent with the evidence for the start of Jesus' ministry, with the gospel reference to 46 years to build the temple and with the symbolism of Christ as our Passover lamb. The mention of a solar eclipse at the Crucifixion in some texts of Luke is discussed and explained. A new chronology of the life of Christ is suggested.
- Hunt, Allen. (2010). *Confessions of a mega-church pastor: How I discovered the hidden treasures of the Catholic church*. Boston, MS: Beacon Publishing.
- Ingebritsen, Steve E., Sanford, Ward. E., & Neuzil, Christopher. E. (2006, May). *Groundwater in geologic processes* (2nd ed.). Cambridge, UK: Cambridge University Press.
In Genesis 2: 10-14, the Garden of Eden is described as being in the center of the rivers Pishon, Gihon, Chidekel (the Tigris), and Phirat (the Euphrates). Geologist Steve Ingebritsen proposed a theory that in a previous ice age there was a dam at the Strait of Hormuz, meaning that there was dry land in what is now the Persian Gulf. If the Persian Gulf was dry, then the four rivers (Tigris, Euphrates, Pishon, and the Gihon) would have converged. That place, which was once known as the Garden Eden, is now under the Persian Gulf.

Isaacs, Ronald H. (1993). *The Jewish information source book: A dictionary and almanac*. Northvale, NJ: Jason Aronson, Inc.

Ives, Y. (2021, February). *Why was Moses reluctant to delegate?* Chabad. https://www.chabad.org/parshah/article_cdo/aid/5025150/jewish/Why-Was-Moses-Reluctant-to-Delegate.htm#utm_medium=email&utm_source=1_chabad.org_magazine_en&utm_campaign=en&utm_content=content

Yossi Ives is the rabbi of Cong Ahavas Yisrael of Pomona, N.Y. He is founder and is Chief Executive of Tag International Development, a charitable organization that focuses on sharing Israeli expertise with developing countries. In this article, Rabbi Ives discusses one of the more baffling stories in the Torah, in which Jethro, Moses's father-in-law, point out that it was not viable for Moses to do everything himself, and that he would need to delegate. According to Rabbi Ives, "Jethro thought this new arrangement was a step down. He used an Aramaic term, *techze*, when advising that Moses look for suitable people to help him. He recognized that this meant that the people were going to get something less than what they would get when dealing with Moses directly, represented by a word from the Hebrew language. He felt, however, that when focusing on their worldly reality, they need to be able to operate and function on an everyday level" (para. 8).

Jacobs, A. J. (2008, September 9). *One man's humble quest to follow the Bible as literally as possible: One man's humble quest to follow the Bible as literally as possible*. New York, NY: Simon & Schuster Paperbacks.

James, P. D. (2001). *Death in Holy Orders*. London, England: Faber and Faber.

English writer P. D. James, byname of Phyllis Dorothy James White, Baroness James of Holland Park, (born August 3, 1920, Oxford, Oxfordshire, England—died November 27, 2014, Oxford), was a British mystery novelist best known for her fictional detective Adam Dalgliesh of Scotland Yard. James wrote a detective novel that is mainly set in and around Saint Anselm's, an Anglo-Catholic theological college on the windswept coast of East Anglia. In one of the subplots of the novel, in the monastery there is an ancient papyrus that is allegedly a letter from Pontius Pilate ordering the removal of the Jesus' body from the tomb. One of the issues in the plot is whether the letter is genuine. The detective, the main character, asks one of the oldest monks there if it would matter to him if that letter were genuine and that the reason the tomb was empty was because Pilate had the body removed. Quoting James (2001), Borg reads, "Father Martin smiled. He said, "My son, for one who for every hour of his life has the assurance of the living presence of Christ, why should I worry what happened to his earthly bones?"

James, W. (1902/1961). *The varieties of religious experience: A study in human nature*. New York, NY: Collier Books.

William James (1842-1910) was an American philosopher and psychologist, and the first educator to offer a psychology course in the United States. James is considered to be a leading thinker of the late nineteenth century, one of the most influential philosophers of the United States, and the “Father of American psychology.” This book comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh, Scotland between 1901 and 1902. It is the only book cited in the Big Book of Alcoholics Anonymous (AA). This book was one of several required textbooks in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University.

Jaspers, Karl. (1953). *The origin and goal of history*. New Haven, CT: Yale University Press.

The German philosopher, Karl Jaspers used the term axial consciousness to refer to the time period during which most of the main religious and spiritual traditions emerged in Eurasian cultures. As Jaspers notes, around 500 BCE axial consciousness emerged worldwide, with the Jewish prophets, Eastern sages, and the Greek philosophers setting the foundations of all the world’s religions and major philosophies. In the East, it often took the form of the holistic thinking that is found in Hinduism, Taoism, and Buddhism. It may also have been the worldwide birth of conceptual thought. Another characteristic of axial consciousness may have been the development of a sense of individual identity, as distinct from the tribe and nature. The axial age may have been a pivotal time in human history when human beings began to reflect for the first time about individual existence and the meaning of life and death.

Jenkins, Philip. (2008). *The lost history of Christianity: The thousand-year golden age of the church in the Middle East, Africa, and Asia—and how it died*. New York, NY: HarperCollins Publishers.

“... [In the early centuries of Christianity,] many Easterners followed the Patriarch Nestorius, who accepted the two natures [of Christ] but held that these were not absolutely united in the mystical sense taught by the Orthodox. Following bitter struggles, these *Nestorians* were cast out of the fold at Ephesus in 431. Most Egyptians and Easterners, however, held that Christ had only one nature, so that the divine overwhelmed the human. They thus became known as the Monophysites, believers in “one nature.” In 451, the ecumenical council at Chalcedon defeated the Monophysites and declared them heretical. In Egypt and Syria, Monophysites were so commonplace that they were known simply as Egyptians (Copts) and Syrians (*Suriani*), respectively. In the sixth century, a Syrian leader named Jacobus Baradaeus organized the Monophysites unto an underground parallel church that became known as the *Jacobites*. By the time of the Arab conquests in the seventh century, the Jacobites probably held the loyalty of most Christians in greater Syria, while the Nestorians dominated the eastern lands, in what we

now call Iraq and Iran. The West Syrian church was Jacobite; East Syrians were Nestorian” (p. x.).

Jewish Publication Society. (1999/5759). *Hebrew-English Tanakh: The traditional Hebrew text and the new JPS translation* [2nd ed.]. Philadelphia,, PA: Author. [First edition published 1985].

This translation contains Hebrew headers that identify place in the Hebrew text, as well as English headers that identify biblical book, verse, and weekly portion (for the Torah). Verse numbers are contained in English and Hebrew. *K'ri* and *Ketiv* are indicated in the Hebrew text, along with cantillation marks, vocalization, paragraph breaks, and parasha breaks. Traditional footnotes are contained in Hebrew, with scholarly footnotes in English from the JPS translation.

Joffé, R. (Director). (1986, May 16). *The mission* [Film]. Goldcrest Films.

This 1986 British period drama film is about the experiences of a Jesuit missionary in 18th-century South America. Directed by Roland Joffé and written by Robert Bolt, it depicts the story of Jesuit priest Father Gabriel (Jeremy Irons), who enters the Guarani lands in South America with the purpose of converting the natives to Christianity. He soon builds a mission, where he is joined by Rodrigo Mendoza (Robert De Niro), a reformed slave trader seeking redemption. When a treaty transfers the land from Spain to Portugal, the Portuguese government wants to capture the natives for slave labor. Mendoza and Gabriel resolve to defend the mission, but disagree on how to accomplish the task. The haunting theme by composer Ennio Morricone is as powerful as the plot, making the movie the top of my Top 10 list of films.

John Jay College of Criminal Justice (2004, February 27). *The nature and scope of sexual abuse of minors by Catholic priests and deacons in the United States 1950–2002*. Washington, DC: United States Conference of Catholic Bishops. ISBN 1-57455-627-4.

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

This initial version of the John Jay Report was posted on the Internet on February 27, 2004, with corrections and revisions posted on April 16, 2004.

John Jay College of Criminal Justice. (2004, April 16). *The nature and scope of sexual abuse of minors by Catholic priests and deacons in the United States 1950–2002*. Washington, DC: United States Conference of Catholic Bishops. ISBN 1-57455-627-4.

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

The initial version of this report was posted on the Internet on February 27, 2004, with corrections and revisions posted on April 16. This report, commonly known as the John Jay Report, determined that, during the period from 1950 to 2002, a total of 10,667

individuals had made allegations of child sexual abuse. Of these allegations, the dioceses had been able to identify 6,700 unique accusations against 4,392 clergy over that period in the USA, which is about 4% of all 109,694 ordained clergy (i.e., priests, deacons, or members of religious orders) active in the U.S. during the time period covered by the study.

Johnson, D. & VanVonderan, J. (2005, October 1). *The subtle power of spiritual abuse: Recognizing & escaping spiritual manipulation and false spiritual authority within the church*. Minneapolis, MN: Bethany House Publishers.

Jones, Robert P. (2017, July 4). *The end of White Christian America*. New York, NY: Simon & Schuster.

For most of our nation's history, White Christian America (WCA) set the tone for our national policy and shaped American ideals. Especially since the 1990s, WCA has steadily lost influence, following declines within both its mainline and evangelical branches. Today, America is no longer demographically or culturally a majority white, Christian nation. Drawing on more than four decades of polling data, Robert P. Jones, Ph.D. argues that the visceral nature of today's most heated issues—the vociferous arguments around same-sex marriage and religious and sexual liberty, the rise of the Tea Party following the election of our first black president, and stark disagreements between black and white Americans over the fairness of the criminal justice system—can only be understood against the backdrop of white Christians' anxieties as America's racial and religious topography shifts around them.

Jones, Robert P. (2020, July 28). *White too long: The legacy of white supremacy in American Christianity*. New York, NY: Simon & Schuster.

Drawing on history, public opinion surveys, and personal experience, Robert P. Jones, Ph.D. delivers a provocative examination of the unholy relationship between American Christianity and white supremacy, and issues an urgent call for white Christians to reckon with this legacy for the sake of themselves and the nation. As the nation grapples with demographic changes and the legacy of racism in America, Christianity's role as a cornerstone of white supremacy has been largely overlooked. But white Christians—from evangelicals in the South to mainline Protestants in the Midwest and Catholics in the Northeast—have not just been complacent or complicit; rather, as the dominant cultural power, they have constructed and sustained a project of protecting white supremacy and opposing black equality that has framed the entire American story. Jones challenges white Christians to acknowledge that public apologies are not enough—accepting responsibility for the past requires work toward repair in the present. See Gross (2020) *American Christianity must reckon with legacy of white supremacy. Interview with Robert P. Jones by Terry Gross*.

Kangaskoski, M. (2020). Algorithmic “we”: Belonging in the age of digital media. *Style*, 54(1), 36–47. <https://doi-org.georgefox.idm.oclc.org/10.5325/style.54.1.0036>

Keywords: Identity formation, Individuation, youth ministry

Matti Kangaskoski, University of Helsinki, provides an essay that examines affordances of algorithmic profiling interfaces and their potential for forming collectives. These interfaces form groups through a logic of inclusion and exclusion analogous to linguistic we-discourses, resulting in an “algorithmic we-interpellation.” Aided by algorithmic profiling, social media interfaces are able to interpellate [sic] large groups to stand behind a cause and even to mobilize them to topple a government. However, and despite their promise to the contrary, such interfaces struggle to facilitate the kind of “shared foundation” that would be necessary for collectives in which belonging means, not inclusion into a collected set, but being part of a shared process.

Kaminsky, Joel S. (2004, Summer). Reclaiming a theology of election: Favoritism and the Joseph story. *Perspectives in Religious Studies*, 31(2), 135–152.

Keiser Health News. (2020). Checking in with Ascension health, largest Catholic health system. Keiser Health News. <https://khn.org/checking-in-with-ascension/>

Keiser Health News reports that Ascension Health, the nation’s largest Catholic system and largest nonprofit provider in the United States, operates 66 general hospitals, along with cancer centers, home health services, clinics, and nursing homes. In 2019, Ascension’s bad debt from treating uninsured and under insured people grew by \$167 million, or 23 percent.

Keating, Sandra Toenies. (2014, January 1). Revisiting the charge of Tahrīf: The question of supersessionism in early Islam and the Qur’ān. In I. C. Levy, R. George-Tvrtkovic, & D. Duclow (Eds.), *Nicholas of Cusa and Islam revisiting: Polemic and dialogue in the Late Middle Ages* (pp. 202–217). Leiden, Netherlands: Brill Publishers.
https://doi.org/10.1163/9789004274761_014
https://doi.org/10.1163/9789004274761_014

Keating, T. with Tom S. (2009). *Divine therapy and addiction: Centering prayer and the Twelve Steps*. New York, NY: Lantern Books.

Father Thomas Keating, OCSO, makes a useful observation: “Many AA people are sponsors helping others in their effort of recovery. God is present in service. God is present in human love. God is present in conjugal relationships. God is present in the flowers, in the sunsets, and in the fields. God is present in all of nature without calling it God. Being open to the Higher Power actually opens us to the fact that all creation is penetrated by a presence that transcends our sensible faculties and introduces us to a world both of mystery and experience” (2009, p. 3).

Kelly, M. (2002). *Rediscovering Catholicism*. Cincinnati, OH: Beacon Publishing.

In this book, Matthew Kelly has a 5-page section titled “What is Holiness?” The following is an excerpt from this section of his book: “In one moment you can become holy. In any moment that you choose to be all you can be—you are holy. Any moment that you grasp as an opportunity to exercise virtue—is a holy moment. But as quickly as this holiness can be found, it can be lost, because in any moment that you choose to be less than the-best-version-of-yourself, you become unholy” (Kelly, 2002, p. 66).

Kelly, M. (2005). *The seven levels of intimacy: The art of loving and the joy of being loved*. New York, NY: Simon & Schuster. Copyright © by Beacon Publishing/Matthew Kelly

Kelly, M. (2016, August 15). *Resisting happiness*. North Palm Beach, FL: Blue Sparrow Books. Blue Sparrow is the exclusive publisher of works written by Matthew Kelly. Early in his career, Kelly published with many of the biggest publishing companies in the world including: HarperCollins, Simon & Schuster, Hyperion, Penguin, and Random House. Over the years, Kelly purchased back the rights to his books with the dream of making his works available to as many people as affordably as possible.

Kempler, B. (1987). The shadow side of self-disclosure. *Journal of Humanistic Psychology*, 27(1), 109–117. <https://doi.org/10.1177/0022167887271008>

Kendrick, K. (2013, December 25). *Pilgrimage: The sacrament of walking*. Atlanta, GA: Author. This book is a journal of the experience of an American pilgrim’s spiritual and physical journey of the five hundred mile Camino de Santiago in northern Spain. The author is a former attorney—litigator turned mediator—as well as a mental health counselor and spiritual director. Reflecting on the mystery, metaphor, and miracle of everyday life slowed to God’s speed of somewhere south of three miles per hour, the author invites recognition of sacrament in the simple and intentionally vulnerable act of walking the ancient pilgrimage.

Kessler, David. (2019, November 5). *Finding meaning: The sixth stage of grief*. New York, NY: Scribner.

In 1969, Elisabeth Kübler Ross first identified the stages of dying in her transformative book *On Death and Dying*. Decades later, she and David Kessler wrote the classic *On Grief and Grieving*, which introduced the stages of grief with the same transformative pragmatism and compassion. In *Finding Meaning*, Kessler describes how many people look for “closure” after a loss. Kessler maintains that finding meaning beyond the stages of grief (i.e., denial, anger, bargaining, depression, and acceptance) can transform grief into a more peaceful and hopeful experience. Kessler provides a roadmap to remembering those who have died with more love than pain.

Kierkegaard, Soren (1940). *Christian Discourses*. (Walter Lowie, Trans). New York, NY: Oxford University Press.

Kimball, Charles. (2002). *When religion becomes evil*. New York, NY: HarperCollins.

Charles Kimball, Th.D. is Professor in the Department of Religion at Wake Forest University and also an Adjunct Professor in the Wake Forest Divinity School. He is an ordained Baptist minister who received his Th.D. from Harvard University in comparative religion with specialization in Islamic studies. He is an author of several articles and books about religion in the Middle East. In this book, examines the role of religion in the world, with an emphasis on the conditions under which a religion (or parts of a religious community) can deteriorate from its original purpose. While emphasizing that religion is basically necessary and positive, Kimball describes five warning signs of how religion can become dangerous: (1) Absolute Truth Claims: Although every religious tradition has elements that tend toward rigidity, authentic religious truth claims are never as inflexible and exclusive as some of their zealous adherents insist. (2) Blind Obedience: There are dangers associated with a lack of intellectual scrutiny toward religious leaders who are allowed to operate with unquestioned authority. (3) Establishing the “Ideal” Time: When a hoped-for ideal is tied to a particular religious worldview and those who wish to implement their vision of it become convinced that they know what God wants for them and everyone else, there is a prescription for disaster. (4) The End Justifies Any Means: When a religion becomes corrupt, the end goal of protecting or defending a key component of the religion is often used to justify any means necessary. (5) Declaring Holy War: Declaring war “holy” is a sure sign of corrupt religion. At the center of authentic religion, one *always* finds the promise of peace, including both an inner peace for the adherent and a requirement to seek peaceful coexistence with the rest of creation.

King, Karen. (2003). *The Gospel of Mary of Magdala*. Santa Rosa, CA: Polebridge Press.

Karen King observes: “Because the Gospel of Mary defends the validity of Mary’s revelation on the basis of her character, not by appeal to a fixed apostolic succession, a limit canon, or a rule of faith, it was probably written before these had been fully developed and were wide accepted” (p. 184).

Kohlberg, Lawrence. (1974). Education, moral development and faith. *Journal of Moral Education*, 4(1), 38–39.

Kornfield, Jack. (2000). *After the ecstasy, the laundry: How the heart grows wise on the spiritual path*. New York, NY: Bantam Books.

Küng, Hans. (2001). *The Catholic Church: A short history*. New York, NY: Modern Library Chronicles.

Kuschel, K-J. (1994). *Dispute over Abraham. What separates Jews, Christians and Muslims - and what unites them.* Munich, Germany: Piper.

Karl-Josef Kuschel was Professor and Academic Director of Theology of Culture and Interreligious Dialogue at the Catholic -Theologischen Faculty from 1995 to 2013, and he was deputy director of the Institute for Ecumenical and Interreligious Research of the University of Tuebingen. He received his doctorate in theology (1977) in Tübingen with a thesis on the subject of *Jesus in contemporary German literature*, supervised by Hans Küng and Walter Jens.

Kuschel, K-J. (2001). *Dispute over Abraham. What separates Jews, Christians and Muslims - and what unites them* (2nd ed.). Munich, Germany: Piper.

Kushner, Harold. (1981). *When bad things happen to good people.* New York, NY: Schocken Books.

Kushner, Harold. (2001). *Living a life that matters.* New York, NY: Anchor Books.

Although he is better known for his popular book, *When Bad Things Happen to Good People* (1981), Conservative Jewish rabbi Harold Kushner (April 3, 1935–April 27, 2023) draws on the stories of his own congregants, on literature, current events and, above all, on the Biblical story of Jacob (the worldly trickster who evolves into a man of God). Kushner addresses some of the most persistent dilemmas of the human condition: Why do decent people so often violate their moral standards? How can we pursue justice without giving in to the lure of revenge? How can we turn our relationships with family and friends into genuine sources of meaning?

Kushner, Harold S. (2015). *Nine essential things I've learned about life.* New York, NY: Alfred A. Knopf.

Kushner, Lawrence. (1999, December 01). *Honey from the rock: An easy introduction to Jewish mysticism.* Nashville, TN: Turner Publishing Company.

Lawrence Kushner, Rabbi at Congregation Beth El in Sudbury, Massachusetts, is widely regarded as one of the most creative Jewish theologians in America.

Lally, M., & Valentine-French, S. (n.d.). Kohlberg's stages of moral development. *LumenLearning.com*. <https://courses.lumenlearning.com/suny-lifespandevelopment/chapter/kohlbergs-stages-of-moral-development/>

Martha Lally and Suzanne Valentine-French describe Kohlberg's Stages of Moral Development, as part of Chapter 5 (Middle and Late Childhood) as part of Lifespan Development course provided by College of Lake County Foundation, Grayslake, IL.

Lampert, V. (2020, September 24). *Exorcism: The battle against Satan and his demons*.
Steubenville, OH: Emmaus Road Publishing

Fr. Vincent Lampert was appointed senior exorcist by Indianapolis Archbishop Daniel M. Bluechlein in 2005, at which time there were only 12 priests in the U.S. who were exorcists (in contrast to 125 in 2001 according to Catholic News Services). In this book, Fr. Lampert explains how the Church selects and trains priests for the ministry of exorcism, why it is vital for Catholics to live a vibrant life of faith, and how to fend off spiritual attack and build a stronger relationship with God.

Landau, Yehezkel. (2007, Winter). An interview with Krister Stendahl. *Harvard Divinity Bulletin*, 35(1), 1. <https://bulletin.hds.harvard.edu/articles/winter2007/interview-krister-stendahl>

Krister Stendahl is credited with creating *Stendahl's three rules of religious understanding*, which he presented in a 1985 press conference in Stockholm, Sweden, in response to vocal opposition to the building of a temple there by The Church of Jesus Christ of Latter-day Saints. Stendahl was a Dean of the Harvard Divinity School. Dr. Stendahl was a Harvard professor, New Testament scholar, Swedish theologian, and Lutheran priest. His rules are as follows:

1. When you are trying to understand another religion, you should ask the adherents of that religion and not its enemies.
2. Don't compare your best to their worst.
3. Leave room for "holy envy." (By this Stendahl meant that you should be willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith.)

Lectionary for Mass for use in the Dioceses of the United States of America (2nd ed.). (2001). Washington, DC: Confraternity of Christian Doctrine, Inc. (Original edition published in 1970).

The roots and history of the Roman Catholic Lectionary, as well as the Revised Common Lectionary (RCL), originated in the Roman Catholic Church, where it generally goes by the Latin name *Ordo Lectionum Missae*. Since the Second Vatican Council of 1962–1965, the revised lectionary of the Roman Catholic Church has been a foundation-block upon which many contemporary lectionaries have been based, most notably the Revised Common Lectionary (RCL), and its derivatives, as organized by the Consultation on Common Texts (CCT) organization located in Nashville, Tennessee. The United States Conference of Catholic Bishops and many traditional mainline American Protestant denominations are members. The CCT thereby represents the majority of American Christians. Current members of the CCT include 24 denominations.

Ledor, Midor. (2023, October 02). [Video]. From generation to generation [Video]. YouTube.
https://youtu.be/dWSkw1z2_o

Music by Midor Ledor and Elisheva Shomron. Released on 09-27-2012.

From Psalm 42:1: Ken nafshi ta/arog elecha Adonai, elecha Adonai (So my soul pants after You LORD, after You Lord)

Psalm 42 is the 42nd psalm of the Book of Psalms, often known in English by its incipit, “As the hart panteth after the water brooks.” The Book of Psalms is part of the third section of the Hebrew Bible, and a book of the Christian Old Testament.

Leon-Sarmiento, F. E., Paez, E., & Hallet, M. (2013, February). Nature and nurture in stuttering: A systematic review on the case of Moses. *Neurological Sciences: Official Journal of the Italian Neurological Society and of the Italian Society of Clinical Neurophysiology*, 34(2), 231–237. doi: 10.1007/s10072-012-0984-2. Epub 2012 Mar 6.

Fidias E. Leon-Sarmiento, Edwin Paez, and Mark Hallet describe the genetic and environmental correlated of stuttering. The authors describe how Moses used at least two “sensory trick” strategies that would help to modulate his speech motor program abnormalities. The first “trick” was the “rod of God” prescribed by God himself and emphasized in several passages of the Bible including Exodus 4:17 and Numbers 20:9. The second “trick” used by Moses was singing, a method used for enhancing speech fluency in stutterers. It is noteworthy that the first time that the verb “sing” is conjugated in the Bible is in Exodus 15:1 when Moses sang. Later, Deuteronomy 31:30 and 32:44 stated that Moses sang a song in front of the crowd, without displaying any language abnormality. Moses is also credited with being the author of Psalm 91, which is one of the most famous songs of the Bible.

Levine, A-J. (2006). *The misunderstood Jew: The church and the scandal of the Jewish Jesus*. San Francisco, CA: Harper-Collins.

Amy-Jill Levine, Ph.D. is a former Professor of New Testament Studies at Vanderbilt University Divinity School in the Department of Religious Studies and Graduate Department of Religion. She is a self-described “Yankee Jewish feminist who teaches in a predominantly Protestant divinity school in the buckle of the Bible Belt” (A-J Levine, personal communication, October 23, 2021 at the Cathedral of St. Philip in Atlanta). Her books reflect historical-critical rigor, literary and linguistic sensitivity, and a frequent splash of humor with a commitment to eliminating anti-Semitic and sexist theologies. Although in many ways she is quite unorthodox, she is a member of the Orthodox Jewish synagogue Sherith Israel in Nashville, Tennessee. Whenever I have heard her speak, I get the feeling that she knows Jesus better than do many Christians who talk about him so much.

Levine, A-J. (2014). *Short stories by Jesus: The enigmatic parables of a controversial rabbi*. San Francisco, CA: HarperOne.

Levine, A-J. (2018, December 18). *Entering the passion of Jesus: A beginner's guide to Holy Week*. Nashville, TN: Abingdon Press.

Amy-Jill Levine, Ph.D. is E. Rhodes and Leona B. Carpenter Professor of New Testament Studies at Vanderbilt University Divinity School, Department of Religious Studies, and Graduate Department of Religion.

Levine, A-J. (2018, December 18). *Entering the passion: First session* [Video]. YouTube. https://youtu.be/aR9iN_jcmOs

Levine, A-J., & Brettler, M. Z. (2021, February). *The Bible with and without Jesus: How Jews and Christians read the same stories differently*. New York, NY: HarperCollins.

Amy-Jill Levine, Ph.D. (Professor of New Testament Studies at Vanderbilt University Divinity School) and Marc Z. Brettler, Ph.D. (Professor in Judaic Studies at Duke University) provide a guided tour of the most popular Hebrew Bible passages quoted in the New Testament to show what the texts meant in their original contexts and then how Jews and Christians eventually came to understand these texts from different perspectives. Passages include the creation of the world, the role of Adam and Eve, the Suffering Servant of Isaiah, the book of Jonah, and Psalm 22, whose words, "My God, my God, why have you forsaken me," Jesus quotes as he dies on the cross.

Levine, A-J., Allison, D. C., & Crossan, J. D. (2009, 10 January). *The historical Jesus in context*. Princeton, NJ: Princeton University Press.

Professor Amy-Jill Levine provides the introduction to this book: "There is a consensus of sorts on a basic outline of Jesus' life. Most scholars agree that Jesus was baptized by John, debated with fellow Jews on how best to live according to God's will, engaged in healings and exorcisms, taught in parables, gathered male and female followers in Galilee, went to Jerusalem, and was crucified by Roman soldiers during the governorship of Pontius Pilate (26–36 CE). But, to use the old cliché, the devil is in the details" (p. 4).

Levine, A-J. (2024, August). *The Gospel of John: A beginner's guide to the way, the truth, and the life*. Nashville, TN: Abingdon Press.

Amy-Jill Levine ("AJ") is Rabbi Stanley M. Kessler Distinguished Professor of New Testament and Jewish Studies at Hartford International University for Religion and Peace and University Professor of New Testament and Jewish Studies Emerita, Mary Jane Werthan Professor of Jewish Studies Emerita, and Professor of New Testament Studies Emerita at Vanderbilt University.

Levenson, Jon D. (1995, August 30). *The death and resurrection of the Beloved Son: The transformation of child sacrifice in Judaism and Christianity*. New Haven, CT: Yale University Press.

Jon Douglas Levenson explores the largely overlooked theme of the near-sacrifice and miraculous restoration of a beloved son in both Judaism and Christianity. Levenson explains that although the *practice* of child sacrifice was eradicated during the late seventh and sixth centuries B.C.E, the *idea* of sacrificing the first-born son remained strong in religious literature. Examples include Isaac, Ishmael, Jacob, Joseph, and Jesus. Levenson points out that the longstanding claim of the Church (i.e., that it supersedes the Jews), not only continues but transforms elements of the old narrative pattern in which a late-born son dislodges his first-born brothers.

Lewis, C. S. (1946). *The great divorce*. New York, NY: HarperOne.

Lewis, C. S. (1961). *Screwtape letters* and *Screwtape proposes a toast*. New York, NY: Macmillan.

Lewis, C. S. (1962). Is theology poetry? In C. S. Lewis *They asked for a paper: Paper and addresses* [pp. 164-165]. London, England: Geoffrey Bles, Ltd.

Notable Quote: “I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else” (1944, 1962, p. 165). This famous quote is often misquoted as “I believe in Christ as I believe that the sun has risen: not only because I see it, but because by it I see everything else.” The actual quote (the first one above) by C. S. Lewis appears as the last sentence in an essay (“Is Theology Poetry?”) presented by Lewis in 1944 at an Oxford debating society called the “Socratic Club.” The essay was later published in the collection of essays entitled *They Asked for a Paper* (1962). Lewis was addressing the question, “Is the imagination of followers of Jesus so aroused and satisfied by the poetry of the Gospel message that they have mistaken intellectual assent for mere aesthetic enjoyment?” In other words, Lewis was asking whether the romantic attraction of the story of Jesus trumped the place of reason in coming to faith. The quotation is also found on the memorial stone in Poets’ Corner, Westminster Abbey, London. It was placed there in 2013 on the 50th anniversary of his death.

Lewis, R. D. (2013, May). Individuation and faith development in adolescence and emerging adulthood. *St Mark’s Review: A Journal of Christian Thought and Opinion*, 224(2), 42–61.

Keywords: Identity formation, individuation, youth ministry

Rowan D. Lewis is a Lecturer in Youth Studies at Tabor College in Victoria, Australia. ‘Individuation’ is an overarching theory of human development - a perspective that has been used to describe both the goal of human maturity (the differentiated self-in-relation) as well as the process by which this teleology is approached. Individuation and faith development in adolescence and emerging adulthood commonly used to describe the

process of psychosocial formation by which an individual differentiates themselves from the collective and develops an integrated and coherent personality in response to, and in connection with, their social environment. As such, individuation paradoxically describes both a state of being and a process by which one responds to clusters of developmental challenges toward the goal of becoming a differentiated self-in-relation. Individuation can equally be traced through the work of faith development research. James Fowler, for example, explicitly uses the term to describe his fourth stage of faith - the individuating-reflective stage. Here one begins “to take seriously the burden of responsibility for his or her own commitments, lifestyle, beliefs and attitudes.” According to Lewis, this perspective is shared by many other theorists, such as Westerhoff, von Hiigel, and Powers who similarly describe a process characterized by a growing self-consciousness and critical engagement, such that inherited faith perspectives are increasingly internalized and integrated into an authentic and generative spiritual life. Lewis’s article proposes that the notion of iterative individuation helpfully describes the process by which faith is developed and rejected, particularly in regard to the psychosocial stages of early adolescence, mid-adolescence and emerging adulthood. It is suggested that an essential symmetry exists between faith development and human development, such that powerful insights are gained when faith development is itself understood as an iterative process of repeatedly individuating one’s faith in response to increasingly complex socio-cultural and psychological contexts. Lewis’s article concludes by discussing the implications of this approach in church-based ministry and personal discipleship settings.

Lipka, Michael. (2016, March 15). *Unlike U.S., few Jews in Israel identify as Reform or Conservative*. Pew Research Center. <https://www.pewresearch.org/fact-tank/2016/03/15/unlike-u-s-few-jews-in-israel-identify-as-reform-or-conservative/>

In Israel, the following percentages of Jewish adults identify as one of these groups: Orthodox accounts for 22%, which includes Haredi or ultra-Orthodox (9%) and Dati or religious (13%). Non-Orthodox includes 78% of Jewish adults, which includes 29% Masorti (traditional) and 49% Hiloni (secular). In the United States, Orthodox accounts for 10% (which includes 6% Haredi, 3% Modern Orthodox, and 1% Other) and 90% Non-Orthodox (which includes 18% Conservative, 36% Reform, 6% Other denomination, and 30% No denomination). The survey was conducted between October 2014 and May 2015, with data on U.S. Jews from a survey conducted between February and June 2013. A small proportion of Israeli Jews who did not provide a Jewish subgroup (<1% are not shown in results).

Littleton, Mark R. (1998). *Conversations with God the Father: Encounters with the one true God*. Lancaster, PA: Starburst Publishers.

Liturgy Committee of the Central Conference of American Rabbis (1975). *Gates of Prayer: The New Union Prayerbook*. Stern, Chaim (Ed.). New York, NY: Central Conference of American Rabbis.

Lori G. (1998). *The heart of God: Messages from Jesus and the Blessed Mother* (Vol. 3). Deerfield Beach, FL: Disciples of Mercy Foundation, Inc.

Lubbe, J. D. (2019). *Whole-identity: A brain-based enneagram model for (w)holistic human thriving*. Atlanta, GA: Thrive Neuro.

Jerome Lubbe, D.C. is an Atlanta based chiropractor who has as developed a science-based method to understand the Enneagram.

Lucado, Max. (2009). *Fearless: Imagine your life without fear*. Nashville, TN: Thomas Nelson Publishers.

MacCulloch, D. (2010). *Christianity: The first three thousand years*. New York, NY: Viking, a member of the Penguin Group.

The above edition was the first American publication of the book. The original book was published in 2009 in the United Kingdom:

MacCulloch, D. (2009). *A history of Christianity: The first three thousand years*. City of Westminster, London, England: Allen Lane.

Diarmaid MacCulloch is the author of *The Reformation*, winner of the National Book Critics Circle Award, the Wolfson Prize, and the British Academy Prize, and of *Thomas Cranmer*, winner of the Whitbread Prize, the James Tait Black Prize, and the Duff Cooper Prize. Professor of the History of the Church at Oxford University, he was brought up in a country rectory in East Anglia and he now lives in Oxford, England.

MacCulloch, D. *Christianity: The first three thousand years*. New York, NY: Viking, a member of the Penguin Group.

This excerpt has been quoted from page 160 of the section “The Church and the Roman Empire (100-200) from Chapter 6 The Prince: Ally or Enemy? (100—300). Diarmaid MacCulloch is the author of *The Reformation*, winner of the National Book Critics Circle Award, the Wolfson Prize, and the British Academy Prize, and of *Thomas Cranmer*, winner of the Whitbread Prize, the James Tait Black Prize, and the Duff Cooper Prize. Professor of the History of the Church at Oxford University, he was brought up in a country rectory in East Anglia and now lives in Oxford, England.

MacIntyre, A. (1989). *Whose justice? Which rationality?* South Bend, IN: University of Notre Dame Press.

In this sequel to *After Virtue* (1981), Alasdair MacIntyre provides a persuasive argument of there not being rationality that is not the rationality of some specific tradition.

MacIntyre examines the problems presented by the existence of rival traditions of inquiry in the cases of four major philosophers: Aristotle, Augustine, Aquinas, and Hume. MacIntyre introduces a theory of *communitarianism*, which asserts that ethical decision-making should be informed by the virtues and core values of a particular community.

MacIntyre, A. (2007, March 6). *After virtue: A study in moral theory* (3rd ed.). South Bend, IN: University of Notre Dame Press.

When *After Virtue* appeared in its original edition 1981, it was recognized as a significant and potentially controversial critique of contemporary moral philosophy. *Newsweek* magazine called it “a stunning new study of ethics by one of the foremost moral philosophers in the English-speaking world.” Since that time, the book has been translated into more than 15 languages.

Manangan, L. P., Schulster, L. M., Chiarello, L., Simonds, D. N., & Jarvis, W. R. (1998, October). Risk of infectious disease transmission from a common communion cup. *American Journal of Infection Control*, 26(5), 538–539. [https://doi.org/10.1016/S0196-6553\(98\)70029-X](https://doi.org/10.1016/S0196-6553(98)70029-X)

Within the CDC, the consensus of the National Center for Infectious Diseases and the National Center for Human Immunodeficiency Virus, Sexually Transmitted Diseases, and Tuberculosis is that a theoretic risk of transmitting infectious diseases by using a common communion cup exists, but that the risk is so small that it is undetectable. Experimental studies have shown that bacteria and viruses can contaminate a common communion cup and survive despite the alcohol content of the wine. Therefore, an ill person or asymptomatic carrier drinking from the common cup could potentially expose other members of the congregation to pathogens present in saliva. Were any diseases transmitted by this practice, they most likely would be common viral illnesses, such as the common cold. However, a recent study of 681 persons found that people who receive Communion as often as daily are not at higher risk of infection compared with persons who do not receive communion or persons who do not attend Christian church services at all. In summary, the risk for infectious disease transmission by a common communion cup is very low, and appropriate safeguards—that is, wiping the interior and exterior rim between communicants, use of care to rotate the cloth during use, and use of a clean cloth for each service—would further diminish this risk. In addition, churches may wish to consider advising their congregations that sharing the communion cup is discouraged if a person has an active respiratory infection (i.e., cold or flu) or moist or open sores on their lips (e.g., herpes).

Marshall, Peter (1949). Prayers Offered by the Chaplain The Rev. Peter Marshall, DD at the Opening of the Daily Sessions of the Senate of the United States During the Eightieth and

Eighty-First Congress (1947–1949). Washington, DC: United States Government Printing Office.

Masters, R. A. (210, July 27). *Spiritual bypassing: When spirituality disconnects us from what really matters*. Berkeley, CA: North Atlantic Books.

Robert Augustus Masters, Ph.D. describes how *spiritual bypassing*—the use of spiritual beliefs to avoid dealing with painful feelings, unresolved wounds, and developmental needs—is so pervasive that it goes largely unnoticed. The spiritual ideals of any tradition, whether Christian commandments or Buddhist precepts, can provide easy justification for practitioners to duck uncomfortable feelings in favor of more seemingly enlightened activity. When split off from fundamental psychological needs, such actions often do much more harm than good.

McCallion, Michael J., & Ligas, John. (2017, September 30). *Sociology of the sacred in post-modernity: Ritual dis-attunement at Sunday Mass*. Paper presented at the Society for Catholic Liturgy Conference, The Cathedral Basilica of Saints Peter and Paul and the Archdiocesan Pastoral Center, Philadelphia, PA.

McLaren, Brian D. (2007). *Everything must change: Jesus, global crises, and a revolution of hope*. Nashville: TN: Thomas Nelson.

McLaren describes a framing story as one that “gives people direction, values, vision, and inspiration by providing a framework for their lives. It tells them who they are, where they come from, where they are, what’s going on, where things are going, and what they should do” (pp. 5-6).

McLaren, Brian D. (2016). *The great spiritual migration: How the world’s largest religion is seeking a better way to be Christian*. New York, NY: Convergent.

Brian McLaren asks the question, “Could Christians migrate from defining their faith as a system of beliefs to expressing it as a loving way of life?”

McLean Bible Church. (2021, July 4). *Supernational church. Sermon by David Platt on 1 Corinthians 12* [Video]. YouTube.

<https://www.youtube.com/watch?v=xY2sdEf7bgY&t=1969s>

Time: 00:58:51

David Platt is Senior Pastor of McLean Bible Church in McLean, Virginia. His July 4, 2021 sermon is cited by Wehner’s (2021) article on “The Evangelical Church is Breaking Up.” A notable quote is also contained 35:16 to 35:27: “You can go looking for the perfect church, but as soon as you find it and join it, it won’t be perfect anymore because you’re there.”

McQuilkin, Robertson. (1998, October 1). *A promise kept*. Wheaton, IL: Tyndale House Publishers.

Dr. Robertson McQuilkin's father, known as Robert C. McQuilkin was the first president of the Columbia Bible College. The elder McQuilkin accepted a position to lead a new work in Columbia, S.C. called the Southern Bible Institute, soon to renamed Columbia Bible College (CBC), and by 1994 it was known as Columbia International University. The elder Dr. McQuilkin offered my father a job as a dean at CBC, although McQuilkin's health declined in 1951 and he died in 1952. His son, Dr. Robertson McQuilkin (1927–2016) later became the third president of the university. In 1990, Dr. McQuilkin resigned the presidency to care for his wife Muriel who was in the advanced stages of Alzheimer's disease. His resignation speech has been heard by tens of thousands of people around the world. While he cared for his wife for the next 12 years, he continued writing journal articles and books and preaching worldwide. Among the most popular of the 19 books written by McQuilkin is *A Promise Kept*, which detailed his care for Muriel, who passed away in 2003. In 2005, he married his second wife, Deb. Dr. McQuilkin passed away on June 2, 2016 at the age of 88.

Martin, Malachi. (1987). *The Jesuits: The society of Jesus and the betrayal of the Roman Catholic Church*. New York, NY: Simon and Schuster.

Martini, G. V. (2013, August 14). *The doctrine of transubstantiation in the Orthodox Church*. <https://blogs.ancientfaith.com/orthodoxyandheterodoxy/2013/08/14/the-doctrine-of-transubstantiation-in-the-orthodox-church/>

Marty, M. (2007). *The Christian World: A Global History*. New York: Random, A Modern Library Chronicles Book.

Dr. Martin Marty, Lutheran Minister and Professor Emeritus of History of Modern Christianity in the Divinity School at the University of Chicago, has stated that Christianity has splintered into 38,000 denominations.

Maslow, A. H. (1962). *Toward a psychology of being*. Princeton, NJ: D. Van Nostrand Company.

Maslow, A. (1966). *The psychology of science: A reconnaissance*. New York, NY: Harper & Row.

Matlins, Stuart M., & Magida, Arthur J. (Eds.). (2015). *How to be a perfect stranger: The essential religious etiquette handbook* (6th ed.). Woodstock, VT: SkyLight Paths Publishing.

This updated and revised includes a Glossary of Popular Religious Symbols. This easy-to-read guidebook is for people of diverse backgrounds and faiths. African American

Methodist Churches, Assemblies of God, Bahá'í Faith, Baptist, Buddhist, Christian Church (Disciples of Christ), Christian Science (Church of Christ, Scientist), Churches of Christ, Episcopalian and Anglican, Hindu, Islam, Jehovah's Witnesses, Jewish, Lutheran, Mennonite/Amish, Methodist, Mormon (Church of Jesus Christ of Latter-day Saints), Native American/First Nations, Orthodox Churches, Pentecostal Church of God, Presbyterian, Quaker (Religious Society of Friends), Reformed Church in America/Canada, Roman Catholic, Seventh-day Adventist, Sikh, Unitarian Universalist, United Church of Canada, and United Church of Christ.

Maxwell, J. (2019, February 5). *Leadershift: The 11 essential changes every leader must embrace*. New York, NY: HarperCollins Leadership.

John C. Maxwell, an internationally recognized leadership expert, helps leaders gain the ability and willingness to make leadership changes that will positively enhance their organizational and personal growth. Among those "leadershifts" are the Adaptive Shift from Plan A to Option A, the Production Shift from Ladder Climbing to Ladder Building, and the Influence Shift from Positional Authority to Moral Authority. Maxwell gives specific guidance to readers about how to make these shifts in their own lives. Each one requires them to change the way they think, act, and ultimately lead so they can be successful in a world that never remains the same.

Maxwell, J. (2020, February 18). *Minute with Maxwell: Calling* [Video]. YouTube. https://www.youtube.com/watch?v=Xb_utKtN5X4&feature=youtu.be

McNamara, M., & Flesher, P. V. M. (2014, September 29). Targum. *Oxford Bibliographies*. <https://www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0187.xml>

Martin McNamara and Paul V. M. Flesher provide an introduction and overview of Targums, which are Jewish Aramaic translations of books of the Hebrew Bible. Targums combine literal renderings of the biblical text with additional material that may range in size from a word to several paragraphs.

Mead, Frank S., Hill, Samuel, S., & Atwood, Craig D. (2005). *Handbook of denominations in the United States* (12th ed.). Nashville, TN: Abingdon Press.

Means, Stewart (1903). *Saint Paul and the ante-Nicene church: An unwritten chapter of church history*. London: A & C Black. Available: <https://archive.org/details/saintpaulandant00meangoog/page/n202/mode/2up>

Mechon Mamre. (2016). *A Hebrew - English Bible according to the Masoretic Text and the JPS 1917 Edition*. <https://mechon-mamre.org/p/pt/pt0.htm>

Mechon Mamre Institute is an Israeli research institute whose aim is to provide accessible and accurate texts for the Hebrew Bible, Mishnah, Tosefta, Babylonian Talmud, Jerusalem Talmud, Mishneh Torah and Targum Onkelos. The institute was named after the Book of Genesis' mention of Mamre. The English text in this HTML edition of the Hebrew Bible is based on the electronic text (c) by Larry Nelson, P.O. Box 1681, Cathedral City, CA 92234.

Menninger, K. A. (1973, September 1). *Whatever became of sin?* New York, NY: Hawthorn Books.

Karl Augustus Menninger (1893-1990) was an American psychiatrist and a member of the Menninger family of psychiatrists who founded the Menninger Foundation and the Menninger Clinic in Topeka, Kansas. Published when he was 80 years old, the theme of this book is that the term *sin* would be eventually replaced with medical and psychiatric terms such as illness, disorder, and dysfunction. Menninger hypothesized that the concept of sin would become increasingly irrelevant and that explanations of moral wrongdoing would be replaced by rationalizations that excused individual accountability and responsibility. Eventually, the human condition would be explained away as a product of biochemistry, childhood experiences, and environmental influences (including trauma). Looking back 50 years, Menninger now seems like a psychiatric prophet in his prediction of the biologicalization of morality. See also Abercrombie (2012) "Whatever became of sin."

Merrill, E. H., Rooker, M. E., & Grisanti, M. A. (2011). *The world and the word: An introduction to the Old Testament*. Nashville, TN: B&H Publishing Group.

Merton, Thomas (1955). *No man is an island*. New York, NY: Doubleday.

Merton, T. (2003). *No man is an island*. Barnes & Noble, Inc., by arrangement with Harcourt, Inc.

Notable quote: "The beginning of love is the will to let those we love be perfectly themselves, with the resolution not to twist them to fit our own image. If in loving them we do not love what they are, but only their potential likeness to ourselves, then we do not love them: we only love the reflection of ourselves we find in them. Can this be love?" (Merton, 1955/2003, p. 168).

Merton's original book was originally published 1955. Copyright 1955 by The Abbey of Our Lady of Gethsemani [sic]. Copyright renewed 1983 by The Trustees of Merton Legacy Trust. In the 2003 version of the book, the quoted material is from the bottom of page 168 in Chapter 9 (p. 164–187), which is titled "The Measure of Charity."

Merton, T. (2005). *No Man is an Island*. Boston, MA: Shambhala Library. Originally published 1955. Copyright 1955 by The Abbey of Our Lady of Gethsemani. Copyright renewed

1983 by The Trustees of Merton Legacy Trust. In this 2005 version of the book, the quoted material below is from pages 176-178 in Chapter 9 (pp. 173–197), which is titled “The Measure of Charity.”

“The beginning of love is the will to let those we love be perfectly themselves, with the resolution not to twist them to fit our own image. If in loving them we do not love what they are, but only their potential likeness to ourselves, then we do not love them: we only love the reflection of ourselves we find in them. Can this be love?” (Merton, 1955/2005, pp. 177-178).

Merton, Thomas (1956). *Thoughts in solitude*. New York, NY: The Noonday Press.

On page 83 is one of Merton’s most famous prayers: “My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.”

Merton, Thomas (1960). *Spiritual direction and meditation*. Collegeville, MN: The Liturgical Press.

Merton, Thomas (1960). *The Wisdom of the desert: Sayings from the desert fathers of the fourth century*. (Thomas Merton, Trans.). New York, NY: New Directions Publishing Corporation.

Merton wrote: “All through the *Verba Seniorum* [Latin for Words of the Elders] we find a repeated insistence on the primacy of love over everything else in the spiritual life: over knowledge, gnosis, asceticism, contemplation, solitude, prayer. Love in fact *is* the spiritual life, and without it all the other exercises of the spirit, however lofty, are emptied of content and become mere illusions. The more lofty they are, the more dangerous the illusion” (p. 17).

Merton, Thomas (1961). *New seeds of contemplation*. New York, NY: New Directions Publishing Corporation.

Merton, Thomas. (1969). *The climate of monastic prayer*. Kalamazoo, MI: Cistercian Publications.

Merton, Thomas (1971). *Contemplative prayer*. Garden City, New York, NY: Doubleday & Company.

Merton, Thomas (1979). *Love and living*. In N. B. Stone & P. Hart (Eds.), New York, NY: Bantam Books.

Merton, Thomas (1968). *Conjectures of a guilty bystander*. New York, NY: Doubleday.

It is this book that contains the often-quoted passage of “the Oneness we already are” where Thomas Merton shares his experience on a crowded street corner in the midst of an ordinary day:

“In Louisville, at the corner of 4th [now Muhammad Ali Blvd.] and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. . . . This changes nothing in the sense and value of my solitude, for it is, in fact, the function of solitude to make one realize such things with a clarity that would be impossible to one completely immersed in other cares. . . . My solitude, however, is not my own. It is because I am one with them that I owe it to them to be alone, and when I am alone, they are not “they” but my own self. There are no strangers. . . . If only we could see each other that way all the time. . . . But this cannot be seen, only believed and “understood” by a peculiar gift... (pp. 156-158).

Merton, T. (2005). *No man is an island*. Boston, MA: Shambhala Library. Original published 1955. Copyright 1955 by The Abbey of Our Lady of Gethsemani. Copyright renewed 1983 by The Trustees of Merton Legacy Trust

Merton’s Correspondence with: Wygal, James. (n.d.). The Thomas Merton Center at Bellarmine University. <https://merton.org/research/correspondence/y1.aspx?id=2174>

Notable Quote from Website (not from Merton’s correspondence): “Dr. James Wygal was a friend of Merton and served as his psychiatrist during the 1960’s. He began work with Gethsemani Abbey’s novices in the mid-1950’s. For Merton, it may have been an excuse to see a friend and go to Louisville as therapy. He notes in his journals about listening to jazz records with Wygal and once going instead of his appointment with Fr. John Loftus of Bellarmine College to see live jazz. Besides his professional contact with Merton, Wygal served as part of the group raising money for a Merton Room at Bellarmine College.” [Note: James Wygal, M.D. (d. December 14, 1981), Anchorage, Kentucky, is described as a psychiatrist and friend of Merton].

Meyers, C. (2023). *Women erased: All about Eve*. FutureChurch.

<https://futurechurch.org/women-in-church-leadership/all-about-eve>

Carol Meyers, Ph.D., is the Mary Grace Wilson Professor Emerita of Religious Studies at Duke University.

Miller, J. Keith (1987, September 1). *Sin: Overcoming the ultimate addiction*. San Francisco, CA: Harper & Row.

As stated by the author, “It is the thesis of this book that this blinding self-absorption called Sin—however well it may be disguised by our civilized exteriors—is the same elusive underlying dynamic as that in the life of the traditional chemical addict. Sin is the driving dynamic that leads addicts to fasten upon an additive chemical or behavior that promises to fulfill their self-centered and often grandiose dreams and to blot out the feelings that threaten to overwhelm them. Sin is the universal addiction to self that develops when individuals put themselves in the center of their personal world in a way that leads to abuse of others and self” (Miller, 1987, p. 52).

Mindel, Nissan. (n.d.). *Miriam: The Biblical Prophetess of Redemption*. Kehot Publication Society. https://www.chabad.org/library/article_cdo/aid/112396/jewish/Miriam.htm

Notable quote from Mindel (n.d., para. 1–2):

“Miriam, the daughter of Amram and Yocheved, and older sister of her two famous brothers, Aaron and Moses, was born in Egypt just when the Jewish people were reduced to slavery, oppression, and hard labor. This was in the year 2362 (after Creation), eighty-six years before the liberation. She was born four years before Aaron and seven years before Moses. Having been born at the time when the bitter enslavement began, her parents named her “Miriam” (from the Hebrew word meaning “bitterness”).

Her father, Amram, was the grandson of Levi, the son of our patriarch Jacob. He was the leader and head of the Jewish people.”

Mitscherlich, A. (1970). *Society without the father: A contribution to social psychology* (Eric Mosbacher, Trans.). New York, NY: Schocken Books.

Alexander Mitscherlich (1908-1982) was a German neurologist and psychoanalyst who, along with his wife Margarete Mitscherlich, was a co-founder of the Sigmund-Freud-Institute at Frankfurt. The Mitscherlich used psychoanalytic theory to explain the causes behind Nazi Germany and its aftermath in German society (e.g., pointing specifically to the Germans’ inability to mourn their beloved leader, Adolf Hitler). In his now famous study, Mitscherlich states that since the rise of industrial mass society, the authority structures based on the image of the father have broken down, resulting in increasingly impersonal relationships between fathers and sons.

Moncher, F. L., Allison, R. L., & Bennett, A. A. (2008). *Coping with a suicide: Catholic teaching and pastoral response*. New Haven, CT: Knights of Columbus Supreme Council.

<https://www.archindy.org/crisis/documents/Catholic%20Response%20to%20Suicide.pdf>

Although not a comprehensive source on suicide, this 29-page booklet was written to help survivors and those who are concerned about them. It was written by Frank J.

Moncher, Rosella L. Allison, and Arthur A. Bennett. The General Editor was Fr. Juan-Diego Brunetta, O.P. *Censor Deputatus* and *Nihil Obstat* was by Rev. Thomas J. Lehning. *Imprimatur* was by Fr. Frank J. Ready.

Moody, Paul Amos (1970). *Introduction to evolution* [3rd ed.]. New York, NY: Harper & Row. The original book was published in 1953 and second edition was published in 1962. Much of the information in this book would be considered almost common sense by today's biologists and geneticists. However, when I read it while taking the first class (Biology) in the premedical curriculum during my first course in college, I was amazed at how many of my childhood questions actually had answers. Because during that semester I was also taking my first undergraduate class in Religion, I was equally amazed at how much the information in this book gave me a distant glimpse at the fingerprints of God. Many of my childhood questions about the book of Genesis and the universe itself became more meaningful.

Morehouse-Spelman Colleges. (2022, December 04). *96th Annual Spelman-Morehouse Christmas Carol Concert* [Program]. https://www.spelman.edu/docs/event-fliers/96th-annual-morehouse-selman-christmas-carol-concert-program.pdf?sfvrsn=6f7a7d51_2

Morehouse-Spelman Colleges. (2022, December 04). *96th Annual Spelman-Morehouse Christmas Carol Concert* [Video]. YouTube. <https://youtu.be/wqtx5MT46oA>

Morgan, R. (2014, May 13). *The Red Sea rules: 10 God-given strategies for difficult times*. W. Publishing Group, an imprint of Thomas Nelson. Robert Morgan takes the truths of Exodus 14 and applies them to real life today, beginning with what Morgan describes as “Red Sea Rule #1: Realize that God means for you to be where you are” (p. 1).

Mother Teresa. (1997). *In the heart of the world: Thoughts, stories, and prayers*. Becky Benenate (Ed.) Novato, CA.

Mother Teresa (2009, October 13): *Come be my light: The private writings of the Saint of Calcutta*. New York, NY: Doubleday Religion. Edited and with commentary by Father Brian Kolodiejchuk, M.C., Postulator, Cause of Canonization of Blessed Teresa of Calcutta and Director of Mother Teresa Center. © Copyright 2007 by The Mother Teresa Center.

In Chapter Nine (“My God, How Painful Is This Unknown Pain”), she writes, “Where is my faith? Even deep down...there is nothing, but emptiness and darkness. ... If there be God--please forgive me. ...When I try to raise my thoughts to Heaven—there is such convicting emptiness that those very thoughts return like sharp knives and hurt my very soul” (Mother Teresa, 2009, pp. 188–189).

Niebuhr, Gustav. (1994, August 25). Catholic leaders' dilemma: Abortion vs. universal care. *New York Times*, Section A, Page 1. <https://www.nytimes.com/1994/08/25/us/health-care-debate-catholic-church-catholic-leaders-dilemma-abortion-vs.html>

The Roman Catholic Church established the first hospital (Charity Hospital, New Orleans, 1727) in the colonies and the Church is cited as the largest private provider of healthcare in the United States.

Nietzsch, Fh. (1883-1892). *Also sprach Zarathustra: Ein Buch für Alle und Keinen*. Leipzig, Verlag von E. W. Fritsch. Text available at this link: https://en.wikisource.org/wiki/Thus_Spake_Zarathustra

The German philosopher Friedrich Nietzsche's (1844-1900) widely quoted phrase, "Gott ist tot," (English: "God is dead") is often quoted out of context. Some proponents of the strongest and most literal form of the "Death of God" theology have used the phrase in a literal sense, meaning that the Christian God, who had existed at one point, has ceased to exist. Within the context of his writings, Nietzsche used the phrase to express his idea that the Enlightenment had eliminated the possibility of the existence of God. Although Nietzsche's first use of the phrase appeared in his 1882 collection *The Gay Science (Die fröhliche Wissenschaft)*, also translated as *The Joyful Pursuit of Knowledge and Understanding*, it is most famously associated with Nietzsche's *Thus Spoke Zarathustra (Also sprach Zarathustra)*, probably published between 1883 and 1892. Nietzsche's complete statement is:

"God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?"

Nikondeha, K. (2020). *Defiant: What the women of Exodus teach us about freedom*. Grand Rapids, MI: William B. Eerdmans Publishing.

In the form of a contemporary midrash, storyteller Kelley Nikondeha offers her imaginative interpretation of the scene near the Red Sea (Exodus 14–15) featuring Miriam, the sister of Moses and Aaron, and the first female prophet named in the Hebrew Scriptures.

Nouwen, Henri J. M. (1981). *Making all things new*. San Francisco, CA: Harper & Row.

O'Donoghue, N. X. (2022, August 24). *When will we drink this cup?* Pray Tell: Worship, Wit, & Wisdom. <https://praytellig.com/index.php/2022/08/24/when-will-we-drink-this-cup/>

Fr. Neil Xavier O'Donoghue sounds the alarm that “*the Emperor has no clothes*—the Eucharistic Cup is not being distributed to the Christian faithful! Other than seeing that clergy seem to occasionally receive from the same cup (as opposed to intinction or one cup each), I have not seen the Eucharistic Cup being distributed to the assembly since before March 2020” (O'Donoghue, 2022, para. 2). Note: On June 18, 2023, it was decided that the Catholic faithful could receive the cup again; however, most parishes continue withholding the cup.

O'Malley, Timothy P. (2014, March 14). *Liturgy and the new evangelization: Practicing the art of self-giving love*. Collegeville, MN: Liturgical Press.

Timothy P. O'Malley, Ph.D. is director of the Notre Dame Center for Liturgy in the McGrath Institute for Church Life. He teaches in the Department of Theology at the University of Notre Dame. He researches in the areas of liturgy, catechesis, and Christian spirituality.

O'Malley, Timothy P. (2017). *Bored again Catholic: How the Mass could save your life*. Huntington, IN: Our Sunday Visitor, Inc. ISBN: 978-1-68192-058-2 (Inventory No. T1807).

Notable quote: “To let our minds be distracted by the way incense fractures the colored light, revealing the beauty of a beautiful God, or to let our imaginations wander during the homily, may be less a matter of frittering away the time and more often a moment in which God’s voice speaks in the stillness of our hearts. To lose our attention during the praying of the Eucharistic Prayer and find ourselves fascinated by the crucifix is not something that should be stopped but is instead our particular way of participating in the Mass this day. For Catholics, fruitful participation in the Mass requires this ability to let the mind wander and wonder alike” (O'Malley, 2017, p. 9).

O'Riley, Bill, & Dugard, Martin. (2013). *The killing of Jesus: A history*. New York, NY: Henry Holt and Company.

One-word gaffe invalidates thousands of U.S. baptisms. (2022, February 16). *BBC News*.
<https://www.bbc.com/news/world-us-canada-60409113>

Opderbeck, D. (2019, October 06). But for the problem of “infernism.” *Eclectic Orthodoxy* [Posted on 6 October 2019 by Fr Aidan Kimel].

<https://afkimel.wordpress.com/2019/10/06/but-the-problem-of-infernism/>

David Opderbeck, Ph.D. is Professor of Law and Co-Director of the Gibbons Institute of Law, Science & Technology. His work focuses on intellectual property, cybersecurity and technology law and policy. In this review, which was posted by Fr. Aiden Kimel,

Opderbeck reviews David Bentley Hart's 2019 book, *That All Shall be Saved*. Opderbeck takes issue with Hart's term *infernalism*: "Hart's chosen label for the position he opposes — "infernalism" — is rhetorically brilliant but stacks the moral deck" (Opderbeck, 2019, para. 2).

Otto, Rudolf. (1950). *The idea of the Holy* (2nd ed.). (John W. Harvey, Trans.), Oxford: Oxford University Press. Original work published 1923 [*Das Heilige*, 1917].

Otto was one of the most influential thinkers about religion in the first half of the twentieth century. He was best known for his analysis of the experience that, in his view, underlies all religion. He calls this experience "numinous," and says it has three components. These are often designated with a Latin phrase: *mysterium tremendum et fascinans*. As *mysterium*, the numinous is "wholly other"—entirely different from anything we experience in ordinary life. It evokes a reaction of silence. But the numinous is also a *mysterium tremendum*. It provokes terror because it presents itself as overwhelming power. Finally, the numinous presents itself as *fascinans*, as merciful and gracious.

Outler, Albert C. (1945). *A Christian context for counseling*. New Haven, CT: Hazen Foundation.

Outler, Albert C. (1954). *Psychotherapy and the Christian message*. New York, NY: Harper & Bros.

Outler, Albert C. (1967). *Methodist observer at Vatican II*. Westminster, MD: Newman Press.

Outler, Albert C. (Ed.). (1964). *John Wesley*. New York, NY: Oxford University Press.

Rev. Albert Outler (Ph.D., Yale University) was a Georgia-born 20th-century American Methodist theologian who is generally considered to be the first real United Methodist theologian and one of the most important Wesley scholars in the history of the church. He was a key figure in the 20th-century ecumenical movement, served on the Faith & Order board of the World Council of Churches, and was an official observer at the Second Vatican Council. For Outler (1964, p. iv), John Wesley "appears as a major figure in a major religions movement--one who had glimpsed the underlying unity of Christian truth in both the Catholic and Protestant traditions and who had turned this recognition to the services of a great popular religious reform and renewal."

Outler, Albert C. (1985, Spring). The Wesleyan Quadrilateral in John Wesley. *Wesleyan Theological Journal*, 20(1), 7–18.

Keywords: Wesleyan quadrilateral

Albert Outler is widely credited with being the first to recognize John Wesley's method for theologizing, via what Outler referred to as the Wesleyan Quadrilateral: scripture,

church tradition, reason, and personal experience. This understanding of Wesleyan theology is prevalent throughout Methodism, particularly in the United Methodist Church. Using this model, Outler was a key figure in organizing the theological statement put forth by the United Methodist Church after its formation in 1968.

Article is available at this link:

http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/1985-wtj-20-1.pdf

Palmer, Parker J. (2004). *A hidden wholeness: The journey toward an undivided life*. San Francisco, CA: Jossey-Bass.

Parke, Caleb. (2019, January 7). Story about life of Jesus emerges as largest crowdfunded entertainment project in history. *Fox News*.
<https://www.foxnews.com/entertainment/story-about-the-life-of-jesus-largest-ever-crowdfunding-campaign-for-a-tv-show>

Partridge, Sybil F., & Seaver, Blanche Ebert. (January 1, 1928). *Just for to-day: Sacred song* [Sheet music]. Rochester, NY: Sam Fox Pub. Co.
Originally priced at 50-cents, this sheet music includes “Just for Today,” which is identified as a prayer by Sybil F. Partridge (Words) set to music by Blanche Ebert Seaver (Music).

Pazmiño, R. W. (2014). Teaching both who and whose we are: Honoring individuality and connection. *Christian Education Journal*, 11(2), 421–428.
Keywords: Individuation, Identity formation, youth ministry
Robert W. Pazmiño, Ed.D. calls for balancing attention given to both who we are and whose we are in Christian teaching. Such a stance honors the individuality of persons and their connections to the Christian community and tradition. These are insights gained from writing an educational memoir with suggestions shared for memoir writing.

Perkins, Genevieve. (n.d.). *10 ideas to make feeding the hungry an act of mercy*. CatholicLink.
<https://catholic-link.org/feed-hungry-mercy/>
Genevieve Perkins is a writer, graduate of Franciscan University of Steubenville (Ohio), youth minister’s wife, and always willing to brag about her big brother and their adventures growing up in Midwest America. She loves her faith, family, the Eucharist, her husband’s puns, philosophical literature, and history. In her idea #2, Perkins emphasizes, “There’s a difference between choosing to fast and being forced to go hungry.”

Perkins, Pheme. (1995). The Gospel of Mark: Introduction, commentary, and reflections. In *The New Interpreter’s Bible: A commentary in twelve volumes* (Vol. VIII) (pp. 509–733). Nashville, TN: Abingdon Press.

Pew Research Center. (2015, May 12). Chapter 3: Demographic profiles of religious groups. In *America's changing religious landscape*. Pew Forum. <https://www.pewforum.org/2015/05/12/chapter-3-demographic-profiles-of-religious-groups/>

Pew Research Center. (2015, May 12). *America's changing religious landscape*. Pew Forum. <https://www.pewforum.org/>

Pew Research Center. (2019). *U.S. religious knowledge quiz*. Pew Research. <https://www.pewresearch.org/quiz/u-s-religious-knowledge-quiz/>

Pew Research Center. (2019, July 23). *What Americans know about religion*. Pew Forum. <https://www.pewforum.org/2019/07/23/what-americans-know-about-religion/>
U.S. adults generally can answer basic questions about the Bible and Christianity, but are less familiar with other world religions. See also Smith (2019).

Pew Research Center. (2021, November 18). *What makes life meaningful? Views from 17 advanced economies*. <https://www.pewresearch.org/global/2021/11/18/what-makes-life-meaningful-views-from-17-advanced-economies/>

Pew Research Center researchers Laura Silver, Patrick van Kessel, Christine Huang, Laura Clancy, and Sneha Gubbala posed an open-ended question about the meaning of life to nearly 19,000 adults across 17 advanced economies. The countries sampled included Australia, Belgium, Canada, Denmark, France, Germany, Italy, Japan, Netherlands, New Zealand, Singapore, South Korea, Spain, Sweden, Taiwan, UK, and the U.S. In 14 of the 17 advanced economies surveyed, more respondents report their family as a source of meaning in their lives than any other factor. Highlighting their relationships with parents, siblings, children, and grandchildren, people frequently mention quality time spent with their families. In Australia, New Zealand, Greece and the United States, around half or more say their family is something that makes their lives fulfilling. Listed in descending order are median percentages of respondents who described what gives them meaning in life: Family and children (38%), occupation and career (25%), material well-being (19%), friends and community (18%), physical and mental health (17%), society and institutions (14%), freedom and independent (12%), hobbies and recreation (10%), education and learning (5%), nature and outdoors (5%), romantic partner (4), service and engagement (3%), travel and new experiences (3%), retirement (2%), spirituality, faith, and religion (2%), and pets (1%). Across all publics, those under age 30 are more likely to report finding meaning in friends and community, occupation and career, education and learning, and hobbies and recreation. Those 65 and older are more likely to report health and retirement. Across age groups, men and women are generally similar with regard to what gives them meaning, although women are

somewhat more likely than men to mention family as a source of satisfaction in their lives. In comparison to men, women are also somewhat more likely to emphasize their health. Respondents on the right of the ideological spectrum are more likely to report religion as giving them meaning in life, whereas those on the ideological left are more likely to report nature, hobbies, friends, and education. The survey revealed that societies differ significantly on the relative importance of faith, religion, and spirituality. According to Silver et al. (2021), “Outside of the U.S., religion is never one of the top 10 sources of meaning cited – and no more than 5% of any non-American public mention it. In the U.S., however, 15% mention religion or God as a source of meaning, making it the fifth most mentioned topic.” In the U.S., Evangelical Protestants are much more likely than mainline Protestants to mention faith as a source of meaning – 34% vs. 13%, respectively.

Picciotto, G., Fox, J., & Neto, F. (2017, December). A phenomenology of spiritual bypass: Causes, consequences, and implications. *Journal of Spirituality in Mental Health*, 20(4), 333–354. doi:10.1080/19349637.2017.1417756

Pietersma, Albert, & Wright, Benjamin G. (Eds). (2007). *A New English Translation of the Septuagint*. New York, NY: Oxford University Press. pp. 619–620.
Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Piper, J. (1992, February 23). Receiving children in Jesus’ name. <https://www.desiringgod.org/messages/receiving-children-in-jesus-name>
John Piper, chancellor of Bethlehem College and Seminary, is a former pastor of Bethlehem Baptist Church, Minneapolis, Minnesota. In this piece, Rev. Piper provides an exegesis of Mark 9: 33-37, particularly in terms of how the God-given longing for greatness can be corrupted in two ways: (1) by being corrupted into a longing not to be great, but to be known as great, and (2) by being corrupted into a longing not to be great, but to be greater than someone else. Piper describes the text by noting that Jesus says two very powerful things that will transform the way we relate to children. Between each of these two things, one in verse 35 and the other in verse 37, Jesus places a real living child.

Propp, William H. (1987, July). The skin of Moses’ face: Transfigured or disfigured? *The Catholic Biblical Quarterly*, 49(3), 375–386.

Prother, S. R. (2010). *God is not one. The eight rival religions that run the world*. New York, NY: HarperOne.

Stephen Richard Prothero, Ph.D. is a Professor of Religion Boston University and the author or editor of 11 on religion in the U.S., including the *New York Times* bestseller *Religious Literacy*. Prothero argues that persistent attempts to portray all religions as

different paths to the same God overlook the distinct problem that each tradition seeks to solve. Prothero delves into the different problems and solutions that Islam, Christianity, Buddhism, Judaism, Confucianism, Yoruba Religion, Daoism and Atheism strive to address.

Prümmer, D. M. (1957, January 1). *Handbook of moral theology* (Gerald W. Shelton, Trans.). New York, NY: P. J. Kenedy and Sons. Original publication was in 1921.

Father Dominic Prümmer first published his *Handbook of Moral Theology* in 1921. Translated and edited several times since its original publication, it has served as a reference book for generations of seminarians and confessors.

Puffer, E., Skalski, L., Meade, C. (2012).. Changes in religious coping and relapse to drug use among opioid-dependent patients following inpatient detoxification. *Journal of Religion & Health, 51(4)*, 1226–1238

Abstract: Relapse rates remain high among people with opioid dependence. Identifying psychosocial factors associated with outcomes is important for informing behavioral treatments. This study examines religious coping, opioid use, and 12-step participation among 45 participants receiving inpatient opioid detoxification at baseline and follow-up. At baseline, higher positive coping is related to less frequent opioid use pre-admission and history of 12-step participation. Decreases in negative coping after discharge predicts less opioid use, and increases in positive coping predicts more frequent 12-step program participation. Positive religious coping may be protective, while negative religious coping may be a barrier to treatment.

Quinn, Frank C. (1994, November 18). The Roman Lectionary and the Scriptures read in Church. *National Catholic Reporter, 31(5)*, 6.

The Revised Common Lectionary is a three-year cycle of weekly lections used to varying degrees by the vast majority of mainline Protestant churches in Canada and the United States. *The Revised Common Lectionary* differs from the *Roman Catholic Lectionary* in a number of instances, primarily on feast days that are specific to the Roman Catholic Church. *The Revised Common Lectionary*, first published in 1992, derives from *The Common Lectionary of 1983*, both based on the *Ordo Lectionem Missae of 1969*, a post-Vatican II ground-breaking revision of the Roman Lectionary. According to Quinn (1994, p. 6), “The post-Vatican II Roman Lectionary represented a profound break with the past. Not only were the readings organized according to a plan whereby a richer fare of scripture was read in liturgical celebrations, in contrast to the medieval lectionary where the choice of readings was simply helter-skelter, but for the first time in history the Sunday lectionary covered a period of three years, each year being dedicated to a particular synoptic author—Matthew, Mark, or Luke. A fourth year was not dedicated to the gospel of John because readings from this gospel permeate the sacred seasons, especially the latter part of Lent and most of Easter.”

Rabins, Alicia Jo. (2015, October 27). *River so wide* [Video]. YouTube.

<https://www.youtube.com/watch?v=OWNDnv7hw3o>

“River So Wide” is a murder ballad about the sacrifice of Isaac through the eyes of his mother Sarah, based on a midrash about her experience. From Girls in Trouble’s third album, “Open the Ground” (2015). Lyrics, music, vocals, fiddle, and electric guitar by Alicia Jo Rabins. Acoustic guitars and mandolin are played by Michael Daves, with bass by Aaron Hartman.

Raheb, M. (2014). *Faith in the face of empire: The Bible through Palestinian eyes*. Maryknoll, NY: Orbis Books.

Mitri Raheb is a Palestinian Christian and Lutheran pastor who lives and works in Bethlehem. He describes how the reality of empire shapes the context of the biblical story, and the ongoing experience of Middle East conflict. A notable quote from this book includes Raheb’s (2014, p. 5) observation that “Empires create their own theologies to justify their occupation. They create matrices of control for people and goods.” Raheb maintains that faith in God is the power that challenges the empire and changes the status quo: “God comes into the Middle East to defeat the geo-politics of the region. Reading the Bible with such a lens shows that Jesus understood the geo-politics of the region like no one else. Born under Roman occupation and crushed on the cross by the empire, Jesus was able to draw the vision of a kingdom much bigger than Palestine and more powerful than the empire. He understood his mission to liberate his people by restoring among them a sense of community and by empowering them to become ambassadors of the new kingdom” (p. 5).

Rae, Noel. (2018). *The great stain: Witnessing American slavery*. New York, NY: The Overlook Press.

Rae, Noel. (2018, February 23). *Time*. How Christian slaveholders used the Bible to justify slavery. <https://time.com/5171819/christianity-slavery-book-excerpt/>

Adapted from Noel Rae’s new book *The Great Stain*, which uses firsthand accounts to tell the story of slavery in America, this article describes how the rationalization for slavery was found in Genesis 9: 18–27. This article addresses the question of how, during the period of American slavery, slaveholders managed to balance their religious beliefs with the cruel facts of the “peculiar institution.”

Reese, T. J. (2018, May 10). Pope Francis warns of two paths to holiness. *National Catholic Reporter*. <https://www.ncronline.org/news/opinion/signs-times/pope-francis-warns-two-paths-holiness>

Jesuit Fr. Thomas J. Reese, S.J. is a columnist for Religion News Service (RNS) and author of *Inside the Vatican: The Politics and Organization of the Catholic Church*

(Reese, 1998). A version of this story appeared in the July 27-Aug 9, 2018 print issue of the *National Catholic Reporter*, under the headline: “Francis warns of two false paths to holiness.” As a spiritual guide to those seeking to be better Christians, Pope Francis recognizes that many are tempted to follow the wrong paths to holiness. These are not bad people following the path of sin, but good people getting lost in the woods without a map.” On April 9, 2018, Pope Francis released the papal exhortation *Gaudete et Exsultate* (“Rejoice and Be Glad”), a 98-page document focused on how Christians can live holy lives. In Chapter 2 of this apostolic exhortation, Francis explains that these are not new temptations. As Reese (2018, para. 2) summarizes, “Christians through the centuries have been so tempted, and spiritual writers have labeled these false paths Gnosticism and Pelagianism. These are old temptations repackaged for a new age.” See also Reese (1998).

Reese, T. J. (1998, February 19). *Inside the Vatican: The politics and organization of the Catholic Church*. Cambridge, MA: Harvard University Press.
Copyright 1996, The Woodstock Theological Center.

Jesuit Fr. Thomas J. Reese, S. J. describes the far reaching influence and organization of the Catholic Church. Writing in anticipation of the dawn of the new millennium, Fr. Reese observes, “Even the day on which we will begin the third millennium is due to Pope Gregory XIII, who in 1582 established the calendar in use throughout the world” (1998, p. 2). In describing the far reaching effects of the Vatican in worship in local parishes, Reese points out, “Practically every prayer uttered during those worship services has been approved in Rome, not only in its original Latin version but also in its various translations” (p. 3). Fr. Thomas also explains terms, as indicated in the following example:

The term “see” in Holy See (Santa Sedes) refers to “seat” (as in seat of government) or “diocese.” Although Holy See originally referred to the diocese of Rome, the seat of St. Peter, it is not more commonly used to refer to the pope and the Roman curia. Purists would limit the term “Vatican” to the Vatican City State, but I, like those working in Rome, also use it to refer to the Roman curia and the Holy See” (Reese, 1998, p. 5).

Reid, George (1913). Acta Pilati. In Herbermann, Charles (Ed.). *Catholic Encyclopedia*. New York, NY: Robert Appleton Company.

Revised Common Lectionary: The Consultation on Common Texts. (1992). Nashville, TN: Abingdon Press. [Published in the United States by Abingdon Press, in Canada by Wood Lake Books, Inc., and in Great Britain by The Canterbury Press Norwich.]
Permission is granted to individual congregations and similar non-profit, non-commercial groups to reproduce the table of readings and psalms, in whole or in part, provided the

reproductions are for the groups own worship and educational events and not for sale. In all cases, the copyright notice, “*Revised Common Lectionary* copyright (c) 1992 Consultation on Common Texts. Used by permission” must be included on all reproductions. The roots and history of the *Revised Common Lectionary (RCL)* and the Roman Catholic Lectionary originated in the Roman Catholic Church, where it generally goes by the Latin name *Ordo Lectionum Missae*. Since the Second Vatican Council of 1962–1965, the revised lectionary of the Roman Catholic Church has been a foundation-block upon which many contemporary lectionaries have been based, most notably the *Revised Common Lectionary (RCL)*, and its derivatives, as organized by the Consultation on Common Texts (CCT) organization located in Nashville, Tennessee. The United States Conference of Catholic Bishops and many traditional mainline American Protestant denominations are members. The CCT thereby represents the majority of American Christians. When the *Revised Common Lectionary* was produced by The Consultation on Common Texts (CCT). At the time the *RCL* was compiled, the CCT was composed of representatives from 17 denominations as well as the Roman Catholic Church in the United States and the Roman Catholic Church in Canada. Current members of the CCT include 24 denominations. Scripture texts in the *Revised Common Lectionary* are from the New Revised Standard Version (NRSV) of the Bible.

Reynolds, K. (2016, February 19). *Risen* [Film]. LD Entertainment; Affirm Films.

This 2016 American biblical drama film was directed by Kevin Reynolds and written by Reynolds and Paul Aiello. The film details a Roman soldier’s search for Yeshua’s body following his resurrection. The Roman military tribune Clavius (Joseph Fiennes) remains set in his ways after serving 25 years in the army. He arrives at a crossroad when he’s tasked to investigate the mystery of what happened to Jesus (Cliff Curtis) following the Crucifixion. Accompanied by trusted aide Lucius (Tom Felton), his quest to disprove rumors of a risen Messiah makes him question his own beliefs and spirituality. As his journey takes him to places of which he has never dreamed, Clavius discovers the truth that he’s been seeking. If I had to give a subtitle for this movie, I would have called it *Faith and Doubt*. Because it depicts the intersection of faith and doubt in such a powerful manner, without adhering to the obvious party line of typical Christian movies, it is one of my favorites.

Rich, T. R. (2020). Halakhah: Jewish Law. *Judaism 101*. <https://www.jewfaq.org/halakhah.htm>

As explained by Tracey Rich (2020, para 2), “The word “halakhah” is usually translated as “Jewish Law,” although a more literal (and more appropriate) translation might be “the path that one walks.”

Richards, P. S., & Bergin, A. (2005). *A spiritual strategy for counseling and psychotherapy* (2nd ed.). Washington, DC: American Psychological Association.

Richards, P. S., & Bergin, A. E. (Eds.). (1997). *A spiritual strategy for counseling and psychotherapy*. Washington, DC: American Psychological Association. In Miller, W. R. (Ed.). (1999). *Integrating Spirituality into Treatment: Resources for Practitioners*. Washington, DC: American Psychological Association. Pages 140–141.

Richmont Graduate University. (2023). *PSI History* [Video]. You Tube. <https://www.youtube.com/watch?v=aylCKq4lZ3Y>
Time: 16:34. This series of interviews depicts a history of the Psychological Studies Institute, which was the predecessor of Richmont Graduate University.

Roark, John. (2016, March 23). *Looking around during the prayer* [Video]. YouTube. <https://www.youtube.com/watch?v=BdJAlaEa4Ww>
Producer John Roark provides a recording of sermon by Rev. Dr. Fred Craddock on the topic of forgiveness.

Robertson, A. C. (2014, January 24). *Repetition and the Tabernacle: Eternity in the face of change*. The Torah. <https://www.thetorah.com/article/repetition-and-the-tabernacle-eternity-in-the-face-of-change>

Last updated February 5, 2021

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Robertson, A. C. (2019, June 27). *Rahab the Faithful Harlot*. The Torah. <https://www.thetorah.com/article/rahab-the-faithful-harlot>

Last Updated February 15, 2021

Amy Cooper Robertson, Ph.D. provides this introduction: “Rahab is a Canaanite prostitute who becomes faithful to the God of Israel, hiding two Israelite spies when the king of Jericho sends men to capture them. The rabbis imagine her as a superhumanly seductive woman who knows the secrets of all the men in Jericho as well as the ultimate example of repentance. The biblical story, however, suggests a more complex character, who worked within the power structures around her” (2019, para. 2).

Rofé, A. (2019, September 19). Balaam the seer is recast as a villain. *TheTorah.com*. <https://thetorah.com/article/balaam-the-seer-is-recast-as-a-villain>

In this article, Alexander Rofé, Ph.D. describes the contrast between how the oldest biblical sources see Balaam as a great seer, but as time goes on, biblical texts portray him in an increasingly negative light. The key to this shift lies in Deuteronomy’s attitude to

Israel and gentiles. Professor Alexander Rofé is Professor (Emeritus) of Bible at the Hebrew University of Jerusalem, where he held the Yitzhak Becker Chair in Jewish Studies and whence he received his Ph.D. in 1970. Among his many books are *Angels in the Bible: Israelite Belief in Angels as Evidenced by Biblical Traditions* (1979, reissued 2012), *Prophetic Stories* (1988), *Introduction to the Composition of the Pentateuch* (1999), and *Deuteronomy: Issues and Interpretation* (2002).

Rohr, R. (2004). *Adam's return: The five promises of male initiation*. New York, NY: Crossroad Publishing Company.

Fr. Richard Rohr, OFM describes himself as a “white middle-class American, who is secure, overeducated, ordained, unmarried, and male.” In chapter two (“Why We Need Initiation in Modern Cultures”) of this book Rohr describes a television documentary that showed young bull elephants in Africa acting out of character. The rogue bulls were antisocial and violent. Park rangers eventually discovered that there were no older bull elephants living in that area. In Rohr’s words, when there are no kings, young warriors become brutal, magicians behave as charlatans, and lovers are soon addicts. One of his best known quotes is that we are “approximately one-third nature, one-third nurture, and one-third free choice. (And) we all become the God we worship” (Rohr, 2004).

Rohr, Richard. (2010). *The art of letting go: Living the wisdom of Saint Francis*. Boulder, CO: Sounds True.

Rohr, Richard. (2014). *Dancing standing still: Healing the world from a place of prayer*. Mahwah, NJ: Paulist Press.

Rohr, R. (2015, May 18). *A spirituality of subtraction*. Center for Action and Contemplation. <https://cac.org/daily-meditations/a-spirituality-of-subtraction-2015-05-18/>

Rohr, Richard. (2016). *A spring within us: A book of daily meditation*. Albuquerque, NM: CAC Publishing.

Rohr, Richard. (2016, May 23). Life is hard [Blog post]. <https://cac.org/life-is-hard-2016-05-23/>

In his cross-cultural research on initiation rites, Fr. Richard Rohr, OFM, has observed five consistent lessons communicated to the initiate. These lessons are meant to separate initiates from their thoughts about themselves and reattach them to who they really are. These messages are essential for a man to know experientially if he is to be rightly aligned with reality (and perhaps also for a woman, though in some cases women need to be taught the reverse first).

Rohr, Richard. (2017). *Just this*. Albuquerque, NM: Center for Action and Contemplation Publishing.

Rohr, Richard. (2018). *Essential teachings on love*. [Selected by Joelle Chase and Judy Traeger]. Maryknoll, NY: Orbis Books.

“All great spirituality is about letting go. Instead, we have made it to be about taking in, attaining, performing, winning, and succeeding. True spirituality echoes the paradox of life itself. It trains us in both detachment and attachment: detachment from the passing so we can attach to the substantial. But if we do not acquire good training in detachment, we may attach to the wrong things, especially our own self-image and its desire for security” (Rohr, 2018, p. 199; italics original).

Rohr, R. (2019, January 22). Belief or discipleship. Richard Rohr’s daily meditation. Albuquerque, NM: Center for Action and Contemplation. <https://cac.org/2019-daily-meditations/>

Notable quote: “Over the past few decades, our Christianity has become obsessed with what Christians believe rather than how Christians live. We talk a lot about doctrines but little about practice” (Rohr, 2019, p. 1).

Rohr, Richard. (2019, March 5). *The universal Christ: How a forgotten reality can change everything we see, hope for, and believe*. New York, NY: Convergent Books.

Rohr, R. (2020, February 5). *Alternative Orthodoxy: At-one-ment, not atonement*. Center for Action and Contemplation. <https://cac.org/daily-meditations/at-one-ment-not-atonement-2020-02-05/>

Rohr, R. (2023, August 14, 2023). *A prophet celebrates freedom*. Center for Action and Contemplation. <https://cac.org/daily-meditations/a-prophet-celebrates-freedom-2023-08-14/>

Fr. Richard Rohr shares a story about Miriam, the sister of Moses and Aaron, who was the first female prophet named in the Hebrew Scriptures.

Rohr, R. (2023, August 15). *Prophets Are radicals and traditionalists*. Center for Action and Contemplation. <https://cac.org/daily-meditations/prophets-are-radicals-and-traditionalists-2023-08-15/>

Fr. Richard Rohr considers the “both/and” nature of the prophetic charism and call: “The Hebrew prophets did not care if others looked on them as conservative or liberal. They only cared about being faithful to God. To some, they looked like “conservatives” preaching old-time religion. To others, they looked like “liberals” questioning the status quo. The same is true of prophets in our day. Many people turned against Martin Luther King Jr. (1929–1968) when he spoke out against racism, poverty, and war; yet he was

only being faithful to the call God had given him to preach the gospel of freedom. Antiwar prophets are labeled as radicals even when they call us back to the ancient tradition of Christian pacifism. Mother Teresa of Calcutta (1910–1997) was admired by many conservatives, and yet her radical care for the poor is rooted in the same love of Christ as the gospel poverty of Dorothy Day (1897–1980), who was hated by conservatives” (Rohr, 2023, para. 4).

Rohr, R. (2024, February 04). *The Good News story* [The Seven Stories: Part Two]. Center for Action and Contemplation. <https://cac.org/daily-meditations/the-good-news-story/>
Notable quote: “If we’re honest, culture forms us much more than the gospel. It seems we have kept the basic storyline of human history in place rather than allow the gospel to reframe and redirect the story” (Rohr, 2024, para. 1)

Rohr, R. (2024, September 16). Jesus calls us to make peace. *Center for Action and Contemplation*. <https://cac.org/daily-meditations/jesus-calls-us-to-make-peace/>
Notable quote: “The *Pax Romana* creates a false peace by sacrificing others; the *Pax Christi* waits and works for true peace by sacrificing the false self of power, prestige, and possessions” (Rohr, 2024, para. 6).

Rohr, R. (2024, September 20). Peacemaking and contemplation. *Center for Action and Contemplation*. <https://cac.org/daily-meditations/peacemaking-and-contemplation/>
Notable quote: “Imagine the surrender necessary for those who have been oppressed for hundreds of years to continue to work peacefully for justice. Frankly, I don’t know how anyone can do it without contemplation. How do we get to that deep place where we do not want to publicly expose, humiliate, or defeat our opponents? When we are hurt, we want to hurt back. This is our ego’s natural defense mechanism. Through prayer and contemplation, we change from the inside—from a power position to the position of vulnerability and solidarity, which gradually changes everything” (Rohr, 2024, para. 2).

Rolheiser, Ron. (2018, November 16). *The major imperatives within mature discipleship*. <https://transformingcenter.org/2018/11/the-major-imperatives-within-mature-discipleship/>

Rothstein, Edward. (2004, December 29). Translator takes the word as its word. *The New York Times*. <https://www.nytimes.com/2004/12/29/books/translator-takes-the-word-at-its-word.html>

New York Times book reviewer Edward Rothstein provides a review of Robert Alter’s (2008) book, *The Five Books of Moses: A Translation With Commentary*.

A version of this article appears in print on December 29, 2004, Section E, Page 16 of the National edition of *The New York Times*, with the headline: Books of the Times; *Translator Takes the Word at Its Word*.

See also Alter (2008).

RSA. (2013, December 10). *Brené Brown on empathy* [Video]. YouTube. <https://www.youtube.com/watch?v=1Evwgu369Jw>

Brené Brown, Ph.D., LCSW explains how we can only create a genuine empathic connection if we are aware of our own feelings.

Ruiz, Don Miguel Ángel Ruiz. (1997). *The four agreements: A practical guide to personal wisdom (A Toltec Wisdom Book)*. San Rafael, CA: Amber-Allen Publishing.

Russell, Mary Doria, (1997). *The sparrow*. New York, NY: Publisher: Ballantine Books.

Russell, Matt. Why Trump is the greatest prophet of our time. (2018, January 11). *Des Moines Register*. <https://www.desmoinesregister.com/story/opinion/columnists/iowa-view/2018/01/11/why-trump-greatest-prophet-our-time/1017970001/>

Sacks, Jonathan. (2002, November 1). *The dignity of difference: How to avoid the clash of civilizations*. New York, NY: Continuum.

Emeritus Chief Rabbi Jonathan Henry Sacks, Ph.D., MBE was a British Orthodox rabbi, philosopher, theologian, author, and politician. He served as the Chief Rabbi of the United Hebrew Congregations of the Commonwealth from 1991 to 2013. On July 13, 2009, the House of Lords Appointments Commission announced that Sacks was recommended for a life peerage with a seat in the House of Lords. He took the title “Baron Sacks, of Aldgate in the City of London.” The Most Excellent Order of the British Empire (MBE) is a British order of chivalry, rewarding contributions to the arts and sciences, work with charitable and welfare organizations, and public service outside the civil service. According to Sacks, “The Hebrew Bible in one verse commands, ‘You shall love your neighbor as yourself,’ but in no fewer than 36 places commands us to ‘love the stranger’” (p. 58). Sacks has observed that the degree to which we believe our faith makes us human is the same degree to which we will question of those who do not share our faith (p. 46). Baron Sacks is best known for his controversial statements, “No one creed has a monopoly on spiritual truth” and that God “is only partially comprehended by any faith. The section of his book that had caused the controversy reads: “God has spoken to mankind in many languages: through Judaism to Jews, Christianity to Christians, Islam to Muslims” (p. vii). Dr Sacks also wrote: “No one creed has a monopoly on spiritual truth; no one civilization encompasses all the spiritual, ethical and artistic expressions of mankind ... In heaven there is truth; on earth there are truths ... God is greater than religion. He is only partially comprehended by any faith.”

Sacks has explicitly criticized cultural and religious relativism, while not denying Judaism's uniqueness. He has emphasized that mainstream rabbinic teachings teach that wisdom, righteousness, and the possibility of a true relationship with God are all available in non-Jewish cultures and religions as an ongoing heritage from the covenant that God made with Noah and all his descendants. As this diversity of covenantal bonds implies, Sacks argues, traditional Jewish sources do clearly deny that any one creed has a monopoly on spiritual truth. One does not need to be Jewish to know God, spiritual truth, or to attain salvation.

Sacks, J. (2003, March 1). *The dignity of difference: How to avoid the clash of civilizations* (2nd ed.). New York, NY: Continuum.

Sacks, J. (2003, January 1). *The Chief Rabbi's Haggadah*. New York, NY: Harper Collins.

Sacks, J. (2004, January 29). *Radical then, radical now: On being Jewish*. London, UK: Bloomsbury.

Rabbi Sacks reveals how, through their endurance of 4,000 thousand years of persecution and exile, the Jewish People have earned a unique place in history. Across centuries without land or power, Jews created an identity through their shared dreams of ethics, dignity, freedom, justice, and human rights. At its core, Judaism constitutes a living protest against a culture of death in world of hatred, violence, and war.

Sacks, J. (2009). *Future tense*. London, UK: Hodder & Stoughton.

In his discussion of universalism versus particularism, *Torah* represents the particularistic, inherited teachings of Judaism, whereas *hokhmah* (wisdom) refers to the universal realm of the sciences and humanities: Described in religious terms, "Chokhmah is the truth we discover; Torah is the truth we inherit. Chokhmah is the universal language of humankind; Torah is the specific heritage of Israel. Chokhmah is what we attain by being in the image of God; Torah is what guides Jews as the people of God. Chokhmah is acquired by seeing and reasoning; Torah is received by listening and responding. Chokhmah tells us what is; Torah tells us what ought to be" (p. 221).

Sacks, J. (2009, September). *Letters to the next generation: Reflections for Yom Kippur*. London, UK: Office of the Chief Rabbi. <https://www.rabbisacks.org/wp-content/uploads/2009/09/Letters-to-the-Next-Generation-Reflections-for-Yom-Kippur.pdf>

Sacks, J. (2012, June 14). Seven principles of Jewish leadership. *The Jerusalem Post*. <https://www.jpost.com/magazine/opinion/seven-principles-of-jewish-leadership>
The "Seven Principles of Jewish Leadership," which encapsulate the fundamental nature of communal leadership, is one of Lord Jonathan Sacks' most famous short pieces.

Sacks, J. (2021, December 20). *On not obeying immoral orders* (Shemot).

<https://rabbisacks.org/on-not-obeying-immoral-orders-shemot/>

Originally written and distributed in 5775. September 24, 2014 was the beginning of the Year 5775 in the Jewish calendar. It represents the supposed 5775th year since the world was created on Saturday night, October 6, 3761 BCE.

Sacks, J. (2021, December 26). Freewill (Vaera). <https://rabbisacks.org/freewill-vaera/>

Originally written and distributed in 5775. September 24, 2014 was the beginning of the Year 5775 in the Jewish calendar. It represents the supposed 5775th year since the world was created on Saturday night, October 6, 3761 BCE.

Sanders, James A. (1967). *The Dead Sea Psalms Scroll*. Ithaca, N.Y.: Cornell University Press. pp. 94–112, 888–889.

Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Sandoval, C. (2010). *The failure of Bible prophecy: A skeptic's review of the evidence*. Victoria, British Columbia, Canada: Trafford Publishers.

Chris Sandoval is a former computer programmer and analyst with a bachelor's degree in Mathematics from California State Polytechnic University and a master's degree in Computer Science from West Coast University. He enjoys biblical studies, history, and science.

Saunders, Stanley. (2010). *Preaching the Gospel of Matthew: Proclaiming God's presence*. Louisville, KY: Westminster John Knox Press.

Saunders, Stanley. (2019, April 19). Commentary on Matthew 27: 27–61. *Working Preacher*.

<https://www.workingpreacher.org/commentaries/narrative-lectionary/crucifixion-matthew-2/commentary-on-matthew-2727-61-2>

This section is a direct quote from the Rev. Dr. Stan Saunders:

“Torture has been a persistent feature of human conflict and war — no less today — especially where power is imbalanced. The torture of Jesus is a concentrated expression of Roman dominion. Roman torture was a form of religious ritual and social theater meant to dehumanize victims and break down communities of resistance. Matthew describes both public and more private humiliations and torture of Jesus, beginning with his beating when Pilate announces his fate (27:26) and followed immediately by the gathering of Pilate's cohort (500-600 men) around Jesus (27:27). He is stripped, clothed in garments that mock his identification as king, then spat upon. He is then reclothed in his own garments and put on parade along the most crowded streets” (Saunders, 2019, para. 5).

Saunders, W. (2013). What are capital sins? *Arlington Catholic Herald*.

Father William Saunders is pastor of Our Lady of Hope parish in Potomac Falls, Virginia. He is dean of the Notre Dame Graduate School of Christendom College. His article entitled “What are capital sins” was published in a column he wrote for the Arlington Catholic Herald. With permission from Arlington Catholic Herald, the article has been reprinted and is available at the Catholic Education Resource Center at this link: <https://www.catholiceducation.org/en/culture/catholic-contributions/what-are-capital-sins.html>

Savin, Olga (Trans.) (1991). *The way of a pilgrim*. Boston: Shambhala Pocket Classics.

Sayers, Dorothy L. (1955). *The comedy of Dante Alighieri the Florentine. Cantica II: Purgatory*. Baltimore, MD: Penguin Books. See cross-reference to Dante Alighieri (1955).

Scanzoni, L. D., & Mollenkott, V. R. (1994). *Is the homosexual my neighbor?: A positive Christian response* (Revised and updated edition). New York, NY: HarperCollins.

Scheff, T. (2014, June 1). The ubiquity of hidden shame in modernity. *Cultural Sociology*, 8(2), 129–141. <https://doi.org/10.1177/1749975513507244>
Article first published online: February 17, 2014 Research Article
Thomas Scheff, Ph.D., Professor Emeritus of Sociology at the University of California Santa Barbara, makes this observation, “In modernity, “shame is the most obstructed and hidden emotion, and therefore the most destructive. Emotions are like breathing—they cause trouble only when obstructed.”

Schindler, Alexander M. (1995). Dear Reader. In *Reform Judaism*. New York, NY: Union of American Hebrew Congregations.

Schmad, R. (2023, March 2). *‘Emory just feels so dark’: Students discuss faith at their Methodist university in wake of Asbury revival*. Campus Reform. <https://www.campusreform.org/article?id=21449>
Robert Schmad (Emory Class of 2023) is a Senior Georgia Campus Correspondent, writes in the context of the February 8, 2023 spiritual revival broke out at Asbury University.

Schmidt, Frederick W. (2013, October 15). *The Dave test: A raw look at real faith in hard times*. Nashville, TN: The United Methodist Publishing House.
Frederick Schmidt provides another contemporary retelling of the story of Job, with Schmidt’s loss being the death of his brother Dave. Each chapter of the book focuses on one of the 10 Dave Test questions: (1) Can I say, “Life sucks”? (2) Can I give up my broken gods? (3) Can I avoid using stained-glass language? (4) Can I admit that some things will never get better? (5) Can I give up trading in magic and superstition? (6) Can I

stop blowing smoke? (7) Can I say something that helps? (8) Can I grieve with others?
(9) Can I walk wounded? (10) Can I be a friend?

Schuller, Robert Harold. (1993). *Possibility thinking*. Nashville, TN: Thomas Nelson.

Scott, R. (2014). *Exodus: Gods and Kings* [Film]. Peter Chernin, Ridley Scott, Jenno Topping, Michael Schaefer, Mark Huffam.

Safaria. (2011-2024). *Tanakh*. <https://www.sefaria.org/>

Shaia, A. J., & Gaugt, M. L. (2017, November 7). *Heart and mind: The four-gospel journey for radical transformation* (2nd ed.). [Shaia-Sophia House](#).

Radical Transformation is a release from [Shaia-Sophia House](#) and is only available for purchase through the Quadratos website.

Shaia, A. J., & Gaugt, M. L. (2019). *Radical transformation* (2nd ed.). [Shaia-Sophia House](#).

Radical Transformation is a release from [Shaia-Sophia House](#) and is only available for purchase through the Quadratos website. Alexander John Shaia and Michelle L. Gaugt provide a perspective on the four gospels, with each story viewed in response to a core life question: Gospel of Matthew: How do we face change? Gospel of Mark: How do we move through trials and suffering? Gospel of John: How do we receive joy and know union? Gospel of Luke: How do we mature in service?

Shariff, A. (2019, May 6). Where does religion come from? One researcher points to ‘cultural’ [Blog Post]. Interview with Azim Shariff by Shankar Vedantam. <https://www.npr.org/2019/05/06/720656274/where-does-religion-come-from-one-researcher-points-to-cultural-evolution>

Sheldon, Charles Monroe. (1896, 1990). *In His steps: What would Jesus do?* Grand Rapids, MI: Baker Books.

Rev. Charles Monroe Sheldon was an American minister in the Congregational churches and leader of the Social Gospel movement. Sheldon introduced the principle of “What Would Jesus Do?” that which articulated an approach to Christian theology that became popular at the turn of the 20th Century and had a revival in popularity (WWJD) almost one hundred years later. Sheldon’s question served as a moral imperative for followers to act in a manner that would demonstrate the love of Jesus through actions. Because the original publisher (Chicago Advance) failed to register the copyright in the proper form, other publishers took advantage and published the book without paying Sheldon any royalties. The result was lower prices, multiple publishers, and eventually larger sales that made the book one of the best-selling religious-fiction novels of all time (50 million copies).

Shoemaker, S. M. (1927/2009). *Children of the second birth: What we used to be like, what happened, and what we are like now*. Republished by Carl Palmieri (Editor). Charleston, SC: BookSurge Publishing.

On-Demand Publishing, LLC, doing business as CreateSpace, is a self-publishing service owned by Amazon. The company was founded in 2000 in Charleston, South Carolina as BookSurge and was acquired by Amazon in 2005. The headquarters of CreateSpace is Scotts Valley, California. Originally published in the 1920s, *Children of the Second Birth* is filled with stories of men and women who had their lives changed by turning to God. The book contains stories of people who, under the guidance of Rev. Shoemaker, utilized the Oxford Group principles and found miracles. These men and women came from the depths of desperation and despair to places of happiness and joy. The touching journeys that they went through gave others the hope that they too could have a new life filled with peace and serenity. The book has implications for contemporary people, who can achieve the same results as the people mentioned in this book did a century ago. The editor of this book is Carl “Tuchy” Palmieri, the author of a series of self-help books.

Shoemaker, S. M. (1965). *Extraordinary living for ordinary men*. Grand Rapids, MI: Zondervan.

Shuchat, Chaya. (n.d.) *Eight degrees of giving*. Chabad.

https://www.chabad.org/library/article_cdo/aid/256321/jewish/Eight-Degrees-of-Giving.htm

Chaya Shuchat is the author of *A Diamond a Day* (Shuchat, 2014) an adaptation of the Chassidic classic Hayom Yom for children, as well as many articles on the interface between Chassidism and contemporary life. She is a pediatric nurse practitioner with a master’s degree in nursing from Columbia University.

Shucat, Chaya [Author], & Najjar, Avigail [Illustrator]. (2014, January 1). *A diamond a day*. Mobile, AL: Diamond Publications.

A Diamond a Day is an adaptation for children of the Chassidic classic Hayom Yom, a compendium of Chassidic insights and customs arranged according to the days of the year, compiled by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.

Shulman, Dennis G. *The genesis of Genesis: A psychoanalyst and rabbi examines the first book of the Bible*. New York, NY: iUniverse, Inc.

Shuman, D. S. (2009, May). *Leaving the Church: New manifestations of spirituality in post-quiet revolution novels by women* [Doctoral dissertation, University of Georgia]. UGA ETD Maintenance. https://getd.libs.uga.edu/pdfs/shuman_deana_s_200905_phd.pdf
Keywords: Québécois Literature, Women’s Spirituality, Sexuality, Maternity, Creativity, the Occult.

Siegel, Bernie S. (1986). *Love, medicine & miracles*. New York, NY: Harper & Row Publishers.

Siegmatsu, Soiku (1993). *Zen forest: Sayings of the masters*. New York, NY: Weatherhill, Inc.

Sifton, Elisabeth (2003). New York, NY. *The Serenity Prayer*. W. W. Norton & Company.

Sifton, Elisabeth (2005, January 30). *The Serenity Prayer: Faith and politics in times of peace and war*. New York, NY: W. W. Norton & Company.

Silver, L., Van Kessel, P., Huang, C., Clancy, L., & Gubbala, S. (2021, November 18). What makes life meaningful? Views from 17 advanced economies. *Pew Research Center*. <https://www.pewresearch.org/global/2021/11/18/what-makes-life-meaningful-views-from-17-advanced-economies/>

Pew Research Center researchers Laura Silver, Patrick van Kessel, Christine Huang, Laura Clancy, and Sneha Gubbala posed an open-ended question about the meaning of life to nearly 19,000 adults across 17 advanced economies. The countries sampled included Australia, Belgium, Canada, Denmark, France, Germany, Italy, Japan, Netherlands, New Zealand, Singapore, South Korea, Spain, Sweden, Taiwan, UK, and U.S. In 14 of the 17 advanced economies surveyed, more respondents report their family as a source of meaning in their lives than any other factor. Highlighting their relationships with parents, siblings, children, and grandchildren, people frequently mention quality time spent with their families. In Australia, New Zealand, Greece and the United States, around half or more say their family is something that makes their lives fulfilling. Listed in descending order are median percentages of respondents who described what gives them meaning in life: Family and children (38%), occupation and career (25%), material well-being (19%), friends and community (18%), physical and mental health (17%), society and institutions (14%), freedom and independent (12%), hobbies and recreation (10%), education and learning (5%), nature and outdoors (5%), romantic partner (4), service and engagement (3%), travel and new experiences (3%), retirement (2%), spirituality, faith, and religion (2%), and pets (1%). Across all publics, those under age 30 are more likely to report finding meaning in friends and community, occupation and career, education and learning, and hobbies and recreation. Those 65 and older are more likely to report health and retirement. Across age groups, men and women are generally similar with regard to what gives them meaning, although women are somewhat more likely than men to mention family as a source of satisfaction in their lives. In comparison to men, women are also somewhat more likely to emphasize their health. Respondents on the right of the ideological spectrum are more likely to report religion as giving them meaning in life, whereas those on the ideological left are more likely to report nature, hobbies, friends, and education. The survey revealed that societies differ significantly on the relative importance of faith, religion, and spirituality.

According to Silver et al. (2021), “Outside of the U.S., religion is never one of the top 10 sources of meaning cited – and no more than 5% of any non-American public mention it. In the U.S., however, 15% mention religion or God as a source of meaning, making it the fifth most mentioned topic.” In the U.S., Evangelical Protestants are much more likely than mainline Protestants to mention faith as a source of meaning – 34% vs. 13%, respectively.

Smith, C. S. (2021, March 10). *The temptation to covet and envy*. OpenTheBible. <https://openthebible.org/open-the-bible-daily/the-temptation-to-covet-and-envy/>

Rev. Colin S. Smith (b. 1958) is a United States evangelical pastor and author. He serves as the senior pastor of The Orchard Evangelical Free Church in Illinois, which has seven campus locations in the Chicago area. In a blog post titled “The temptation to covet and envy,” Smith (2021, para. 3) provides a perspective on the difference between envy and coveting:

Coveting is when you want what someone else has. Envy is when you don’t want someone else to have what they’ve been given. Coveting wants to gain something for yourself. Envy wants to deny something to someone else. Coveting is saying, “I want the same as you.” Envy says, “I don’t want you to have more than me.” There is a meanness of spirit about it. “Envy makes the bones rot” (Prov. 14:30).
(Smith, 2021, para. 3)

Smith, G. A. (2019, August 5). Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ. <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>

Gregory Smith, an Associate Director of Research at Pew Research Center, summarizes a 2019 Pew Research Center survey that finds that most self-described Catholics don’t believe the core teaching of transubstantiation. In fact, nearly seven-in-ten Catholics (69%) say they personally believe that during the Catholic Mass, the bread and wine used in Communion “are symbols of the body and blood of Jesus Christ.” Just one-third of U.S. Catholics (31%) say they believe that “during Catholic Mass, the bread and wine actually become the body and blood of Jesus.” Transubstantiation, referring to the idea that during Mass, the bread and wine used for Communion become the body and blood of Jesus Christ, is central to the Catholic faith. In fact, the Catholic Church teaches that “the Eucharist is ‘the source and summit of the Christian life.’” According to Smith, about six-in-ten (63%) of the most observant Catholics (i.e., those who attend Mass at least once a week) accept the Church’s teaching about transubstantiation. However, even among this most observant group of Catholics, roughly one-third (37%) don’t believe that the Communion bread and wine actually become the body and blood of Christ (including 23% who don’t know the church’s teaching and 14% who know the church’s teaching but don’t believe it). Among Catholics who do not attend Mass weekly, large majorities say

they believe the bread and wine are symbolic and do not actually become the body and blood of Jesus. See also Pew Research Center (2019).

Smith, J. (2016, March 11). Reversing Wesley: Wesleyanism in an upside-down world?.

Hacking Christianity. <https://hackingchristianity.net/2016/03/reversing-wesley-wesleyanism-in-an-upside-down-world.html>

Rev. Dr. Jeremy Smith is a United Methodist Elder in the Oklahoma Conference and Professor of Wesleyan and Methodist Studies at Candler School of Theology in Atlanta.

Smith, R. D. (2017). *Strategic planning for public relations* (5th ed.). New York, NY: Routledge.

Ronald D. Smith (d. September 28, 2020) was Professor Emeritus of Public Communication and former Chair of the Communication Department at Buffalo State (SUNY). In asking a question about how accurately statistics reflect a population under study, Smith emphasizes, “Accurate use of statistics is based on both what is included and what is left out. It’s a matter of context. Ethical use of statistical data can put a situation into a clearer focus” (p. 221). As an example, Smith cites polling data which suggests that many adults think priests “frequently” abused children, in contrast to empirical studies indicating that about 3% of priests have been accused and less than 2% have been accused with credible evidence. To place these data in context, Smith points out that estimates by psychologists and law enforcement are that 3-5 % of the entire male population in North America is linked to child or adolescent sexual abuse. When the data are examined closely, the clergy abuse situation seems no different statistically than the data in rest of the population—perhaps even lower than in some other organizations. As Smith opines, “While this fact doesn’t minimize the tragedy of sexual abuse nor absolve organizational leaders for mishandling associated crimes, it does point out that statistics that are of doubtful reliability and/or out of context can mislead” (p. 221).

Smith-Christopher, D. L. (1996). Daniel. In *The New Interpreter’s Bible* (Vol. VII; pp. 17–156). Nashville, TN: Abingdon Press.

In his analysis of history’s most famous sufferer of boanthropy (i.e., the delusional belief and corresponding behaviors that one is a bovine animal such as an ox or cow) may have been Nebuchadnezzar II, who in the Book of Daniel “was driven from men, and did eat grass as oxen” (Daniel 4:33), Daniel Smith-Christopher (1996) provides a caution: “Although to see in this some form of recognizable mental illness (e.g., lycanthropy) push the sense of the story beyond the more common motifs of reversal of fortune and the bringing down of the proud” (p. 74).

Southern Baptist Convention. (2022, June 14). *2022 Annual Meeting of the Southern Baptist Convention* [Daily Bulletin], Volume 98, Anaheim Convention Center, Anaheim, CA.

Retrieved June 15, 2022 from <https://sbcannualmeeting.net/wp-content/uploads/2022/06/SBC-22-Tuesday-Bulletin.pdf>

This bulletin provides an overview of the 164th Annual Meeting of the Southern Baptist Convention. With 13 million members, the Southern Baptist Convention is the largest protestant Christian denomination in the United States.

See also Guidepost Solutions (2022) 288-page report.

Sparks, Robert (2023, July 23). *Dreams of promise* [Video]. First Presbyterian Church of Atlanta. <https://vimeo.com/showcase/7052015/video/848109143>

Video: 01:00:15 The sermon is on segment from 00:19:10 to 00:29:35.

Other sermons from this church are available at this link:

<https://www.firstpresatl.org/livestream>

Spelman-Morehouse Colleges. (2022, December 03). *96th Annual Spelman-Morehouse Christmas Carol Concert* [Program]. https://www.spelman.edu/docs/event-fliers/96th-annual-morehouse-spelman-christmas-carol-concert-program.pdf?sfvrsn=6f7a7d51_2

Spelman-Morehouse Colleges. (2022, December 03). *96th Annual Spelman-Morehouse Christmas Carol Concert* [Video]. <https://boxcast.tv/channel/eqbxqwxngln0tjcbaw0>

Joyce Finch Johnson (born Joyce Finch in Bowling Green, Kentucky) is Professor Emerita of music at Spelman College in Atlanta where she taught for more than 50 years. She has been the organist at Spelman since 1955. In April 1968, as slain civil rights leader Martin Luther King Jr. lay in state at Spelman's Sister's Chapel for 48 hours, it was Johnson who played the organ while 20,000 people filed past to pay their respects.

Spurgeon, Charles H. (1971). *Twelve sermons on prayer*. Grand Rapids, MI: Baker Book House.

Stanley, A. (2004). *Fields of gold*. Wheaton, IL: Tyndale House.

Starr, M. (2013, August 08). Otherizing. *HuffPost* [Blog post]. https://www.huffpost.com/entry/otherizing_b_3398754

Mirabai Starr, contributor to the *HuffPost*, observes that although it did not make it onto the stone tablets, “*Thou shalt not otherize* is one of the pillars of the Judeo-Christian traditions” (Starr, 2013, para. 2, emphasis original). In contrast, the practice of othering violates the Abrahamic tradition of “welcoming the stranger.”

Stiching Ars Musica (Publisher). (2022, November 27). Psalm 42: “Wie der Hirsch schreit,” F. Mendelssohn [[Video]. YouTube. https://youtu.be/4duwa_rd7Dk

Psalm 42, Op. 42 *Wie der Hirsch schreit* is a cantata by Felix Mendelssohn, setting Psalm 42 in German. It was written and published in 1837 for soloists, mixed choir, and orchestra. The Psalm contains the well-known verse: *Wie der Hirsch schreit nach*

frischem Wasser, So schreit meine Seele, Gott, zu dir. As the hart cries out for fresh water, so my soul cries, o God, to you.

Psalm 42 is the 42nd psalm of the Book of Psalms, often known in English by its incipit, “As the hart panteth after the water brooks.” The Book of Psalms is part of the third section of the Hebrew Bible, and a book of the Christian Old Testament.

Stinnett, J. (2008, July 27). The apology that launched a million amends. In J. Stinnett *The Enduring Legacy: Frank Buchman and AA* (pp. 1-4). Los Angeles: Author. Available: <https://www.iofc.org/sites/default/files/media/document/59/590-66theenduringlegacybuchmanandaa0806.pdf>

Los Angeles author Jay Stinnett marked the 100th anniversary of Frank Buchman’s Spiritual Awakening, which directly linked him to the cofounders of AA, by providing a description of Rev. Buchman’s experience: “During a trip to recuperate in Europe, he exhausted the funds his father gave him and existed on the kindness of his family and the generosity of acquaintances. Tired and dejected he went to an Evangelical Conference in Keswick, England, hoping to connect with F. B. Meyer, a famous minister he knew, for spiritual help. Meyer was not in attendance; another plan gone awry. July 27, 1908, thirty year-old Frank Buchman, a Pennsylvanian Lutheran Minister, walked into an afternoon service with 17 other people to hear Jessie Penn Lewis preach on the cross of Christ. And then it happened. As Buchman sat in that Chapel, “There was a moment of spiritual peak of what God could do for me. I was made a new man. My hatred was gone...I knew I had to write six letters to those men I hated” (Stinnett, 2008, p. 1). Those six letters, which marked a spiritual transformation in Rev. Buchman, eventually led to the formation of the Oxford Groups and to the birth of Alcoholics Anonymous. The concept of “making amends” was eventually codified into Steps 8 and 9 of Alcoholics Anonymous.

Sundermeierer, Tony. (2023, June 4). *Almost divine consciousness: A theology of technology: The technological society* [Video]. First Presbyterian Church of Atlanta.

<https://vimeo.com/showcase/7052015/video/833365160>

Video: 01:25:09 The sermon is on segment from 00:32:00 to 00:58:40.

Other sermons from this church are available at this link:

<https://www.firstpresatl.org/livestream>

Rev. Sundermeierer’s sermon on 06-04-2023 is the first sermon on a series titled Almost Divine Consciousness. This sermon focuses on the ethos of values of technology, beginning with the story of the construction of Noah’s Ark (Genesis 6:9–Genesis 7:5) in contrast to the story of the construction of the Tower of Babel (Genesis 11:1-9).

Sundermeierer quotes from Jacques Ellul’s (1954) *The Technological Society*, particularly in terms of three values inherent in 1950s technology power, efficiency, and reproducibility. He also quotes from Noah Harari’s (2017) *Homo Deus*, in which Harari argues that the human species will eventually evolve into a different species whose quest is for immortality, uninterrupted and unremitting happiness, and God-like power.

Sundermeierer says that Christians must ask these questions: “Are these goals the goals of the Kingdom of God? Are these goals the goals of the Gospel of Jesus Christ? Sundermeierer concludes that Jesus Christ is the true, one, and only, Homo Deus.” See also Ellul’s (1954) *The Technological Society* and Harari’s (2017) *Homo Deus*.

Sungenis, Robert. (2008, January 01) The Old Covenant: Revoked or not revoked? *Culture Wars*. <https://culturewars.com/news/the-old-covenant-revoked-or-not-revoked>

Swete, Henry Barclay. (1914). *An introduction to the Old Testament in Greek*. Cambridge, UK: Cambridge University Press.

Henry Barclay Swete (1835–1917), Fellowship of the British Academy (FBA), was an English biblical scholar who became Regius Professor of Divinity at Cambridge in 1890. In 1911, he was appointed an honorary chaplain to King George V. In 1915, he retired with the title of Emeritus Professor.

Sykes, B. (2001). *The seven daughters of Eve*. New York, NY: W. W. Norton & Company.

In 1994 Bryan Sykes was called in as an expert to examine the frozen remains of a man trapped in glacial ice in northern Italy for over 5000 years—the Ice Man. Sykes succeeded in extracting DNA from the Ice Man, but even more important, writes *Science News*, was his “ability to directly link that DNA to Europeans living today.” In this groundbreaking book, Sykes reveals how the identification of a particular strand of DNA that passes unbroken through the maternal line allows scientists to trace our genetic makeup all the way back to prehistoric times—to seven primeval women, the “seven daughters of Eve.”

Taran, R. (2019, June 4). *Emotional advantage: Embracing all your feelings to create a life you love*. New York, NY: St. Martin’s Essentials.

Keywords: Shame, guilt, happiness

Randy Taran is founder of the Happiness Project. The forward in this book was written by His Holiness the Dalai Lama.

Taylor, Barbara Brown. (1998). *When God is silent*. New York, NY: Cambridge, MA.

Episcopal priest, Columbia Theological Seminary (Decatur, Georgia) faculty member, and former Piedmont College instructor Barbara Brown Taylor provides an insightful commentary that includes a review of Richard Elliot Friedman’s 1995 book, *The Hidden Face of God*, which was originally titled as *The Disappearance of God*.

Taylor, Barbara Brown. (2000). *The luminous web: Essays on science and religion*. Lanham, MD: Cowley Publications.

Barbara Brown Taylor writes about a cosmology that involves the intersection of faith and science. In this essay, she explores new cosmology that honors her understanding of both God and the workings of the universe.

Taylor, Barbara Brown. (2006). *Leaving church*. New York, NY: HarperCollins.

Taylor, Barbara Brown. (2009). *The altar in the world. A geography of faith*. New York, NY: HarperCollins.

Taylor, Barbara Brown. (2013, July 16). *The right answer*. The Riverside Church [Video]. YouTube. <https://www.youtube.com/watch?v=wds3OxzHNAI>

This video features Episcopal priest Rev, Barbara Brown Taylor as guest preacher at The Riverside Church in the City of New York on July 14, 2003. Her sermon (“The Right Answer”) guest preacher provides commentary on Deuteronomy 30: 9-14 and Luke 10: 25–37. It is the story of the Good Samaritan. The reference entry is listed by video publication date (July 16), which was two days after the sermon.

Taylor, Barbara Brown. (2014). *Learning to walk in the dark*. New York, NY: HarperCollins.

Taylor, Barbara Brown. (2018). *Holy envy: Finding God in the faith of others*. New York, NY: HarperCollins.

Rev. Barbara Brown Taylor continues her spiritual journey begun in *Leaving Church* of finding out what the world looks like after taking off her clergy collar. In *Holy Envy*, she contemplates the ways other people and traditions encounter the Transcendent, both by digging deeper into those traditions herself and by seeing them through her students’ eyes as she sets off with them on field trips to monasteries, temples, and mosques. Troubled and inspired by what she learns, Taylor returns to her own tradition for guidance, finding new meaning in old teachings that have too often been used to exclude religious strangers instead of embracing the divine challenges they present. Re-imagining some central stories from the religion she knows best, she takes heart in how often God chooses outsiders to teach insiders how out-of-bounds God really is.

Taylor, Barbara Brown. (2019, April 30). *Finding God in the faith of others*. Westminster Presbyterian Church (Minneapolis, Minnesota) [Video]. YouTube. <https://www.youtube.com/watch?v=3eA0YGAVI58>

Rev. Barbara Brown Taylor provides a sermon based largely on her 2018 book, *Holy Envy*.

Taylor, Kathleen. (2006, July 27). *Brainwashing: The science of thought control*. New York, NY: Oxford University Press.

Kathleen E. Taylor, Ph.D. (computational neuroscience) is a popular science author and a research scientist Department of Physiology, Anatomy and Genetics, University of Oxford, Oxford.

Taylor, Kathleen. (2017). *Brainwashing: The science of thought control* (2nd ed.). New York, NY: Oxford Landmark Science.

In a section headed “Group Pressures” in Chapter 3 (“God or the group?” of Part 1 (“Torture and Seduction”) of the second edition of *Brainwashing*, Kathleen Taylor (2017) makes observations that are relevant to the process of groupthink in religious cults: “Once committed to the group, members often adjust their own beliefs and values to make them more similar to those of other members; differences grate on the nerves and threaten the impression of solidarity. This leads to one of the most common problems with cult thinking: reality drift. Lower-status cult members will tend to shift their beliefs [p. 63] toward the beliefs of higher-status members, and particularly the cult leader; the reverse is not the case (Taylor, 2017, pp. 62–63).

Teilhard de Chardin, Pierre. (1959). *The phenomenon of man*. (B. Wall, Trans.). New York, NY: Harper & Brother. [Translated from French by Bernard Wall.] The original publication date in French was in 1955 by Éditions du Seuil under the title *Le phénomène humain*. This book is an essay by the French geologist, paleontologist, philosopher, and Jesuit priest Pierre Teilhard de Chardin. He describes evolution as a process that leads to increasing complexity, culminating in the unification of consciousness. The text was written in the 1930s, but it achieved publication only posthumously, in 1955.

Textor, M. (2021, September 17). Psychology, the science of the soul. In M. Textor (Ed.) *The disappearance of the soul and the turn against metaphysics: Austrian Philosophy 1874-1918* (pp. 17–C1.P144). Oxford, England: Oxford University Press.

Mark Textor, Ph.D. is a Professor of Philosophy at King’s College London. In one chapter (“Psychology, the science of the soul”), Professor Textor discusses an idea first attributed to of Johanne Friedrich Herbart (1776-1841), the German educator and philosopher, who defined psychology as the study of the functions and properties of the soul.

The Rescue Protect. (2024). *ACTS XXIX: Mobilizing for mission*.
<https://watch.actsxxix.org/therescueproject>
Father John Riccardo narrates this video series.

Tillich, Paul (1948). *The shaking of the foundations*. New York, NY: Charles Scriber’s Sons.

Tillich, Paul (1968). *A history of Christian thought*. New York, NY: Harper and Row, p. 248.

Tippett, K. (Producer). (2018, December 23). The prophetic imagination. Interview with Walter Brueggemann, Ph.D. by Krista Tippett [Audio podcast].

<https://radiopublic.com/OnBeing/ep/s1!4c3be>

Walter Brueggemann (b. 1933) is an exegete and theologian who is the William Marcellus McPheeters Professor Emeritus at Columbia Theological Seminary in Georgia. He is the author of *The Prophetic Imagination* (1978), *Collected Sermons of Walter Brueggemann* (2015), and *Tenacious Solidarity: Biblical Provocations on Race, Religion, Climate, and the Economy* (2018).

Tippett, K. (Producer). (2018, December 23). [Unedited] Walter Brueggemann with Krista Tippett [Audio podcast]. <https://radiopublic.com/OnBeing/ep/s1!badde>

This interview is the unedited version that includes the interview with Walter Brueggemann.

Thorne, Bodie, & Thorne, Brock. (2003). *First light*. Wheaton, IL: Tyndale House Publishers.

Thorsen, D. A. D. (1990). *The Wesleyan quadrilateral: Scripture, tradition, reason, & experience as a model of evangelical theology*. Lexington, KY: Emeth Press.

Keywords: Wesleyan Quadrilateral

Donald A. D. Thorsen provides a concise examination of the way scholars have understood John Wesley's method of theologizing. For Wesley, "Scripture remained the primary source of religious authority, but other sources were specifically named as essential—albeit secondary and contingent on the primacy of inspired Scripture—to theological reflection" (Thorsen, 1990, p. 3).

Thought Camera Action. (2019, March 24). *Part 1: The sons of Noah: Ham, Shem, and Japeth Bible Study* [Video]. YouTube. <https://www.youtube.com/watch?v=PKlpZuaQDqE>

Thurmond, Howard. (1965, 1989). *The luminous darkness: A personal interpretation of the anatomy of segregation and the ground of hope*. Richmond, IN: Friends United Press.

Timmons, S. M. (2012). A Christian faith-based recovery theory: Understanding God as sponsor. *Journal of Religion and Health*, 51(4), 1152–1164.

This article reports the development of a substantive theory to explain an evangelical Christian-based process of recovery from addiction. Faith-based, 12-step, mutual aid programs can improve drug abstinence by offering: (a) an intervention option alone and/or in conjunction with secular programs and (b) an opportunity for religious involvement. Although literature on religion, spirituality, and addiction is voluminous, traditional 12-step programs fail to explain the mechanism that underpins the process of Christian-based recovery (CR). This pilot study uses grounded theory to explore and describe the essence of recovery of 10 former crack cocaine-addicted persons voluntarily

enrolled in a CR program. Data are collected from in-depth interviews during 4 months of 2008. Audiotapes are transcribed verbatim, and the constant comparative method is used to analyze data resulting in the basic social process theory, understanding God as sponsor. The theory is determined through writing theoretical memos that generate key elements that allow persons to recover: acknowledging God-centered crises, communicating with God, and planning for the future. Findings from this preliminary study identify important factors that can help persons in recovery to sustain sobriety and program administrators to benefit from theory that guides the development of evidence-based addiction interventions.

Toulouse, Mark G. (1992). *Joined in discipleship*. St. Louis, MO: Chalice Press.

“The Holy Spirit is in the end the power for creating oneness in the body of Christ. Our minds can hinder or help in this process, but it is finally an experience, not simply an understanding” (Toulouse, 1992, p. 125).

Tov, Emanuel. (2014). The myth of the stabilization of the text of Hebrew Scripture. In Martín-Contreras, Elvira; Miralles Maciá, Lorena (Eds.). *The text of the Hebrew Bible: From the rabbis to the Masoretes* (pp. 37-46). Journal of Ancient Judaism: Supplements. Volume 103. Göttingen, Germany: Vandenhoeck & Ruprecht.

Emanuel Tov, Ph.D. is a Dutch–Israeli biblical scholar and linguist, and Emeritus Professor of Bible Studies in the Department of Bible at the Hebrew University of Jerusalem. He has been intimately involved with the Dead Sea Scrolls for many decades. In 1991, he was appointed Editor-in-Chief of the Dead Sea Scrolls Publication Project.

Toynbee, Arnold (1957). *Christianity among the religions of the world*. New York, NY: Charles Scribner’s Sons.

Trainque, Cynthia. (2016, June 16). Prescribed periods of silence during Mass.

<http://catholicexchange.com/prescribed-periods-silence-mass>

Tuama, P. O. (Host). (2020, October 12). Natalie Diaz: Of course she looked back. *Onbeing*. <https://onbeing.org/programs/natalie-diaz-of-course-she-looked-back/>

Pádraig Ó Tuama, a host of Onbeing, provides insights into a poem by Natalie Diaz, a Mojave and an enrolled member of the Gila River Indian Tribe. She was a 2018 MacArthur Foundation Fellow and has written two books of poetry, *When My Brother Was an Aztec*, and *Postcolonial Love Poem*. She teaches at the Arizona State University Creative Writing MFA program. Diaz’s poem is told from the point of view of “Lot’s wife,” a biblical character who was turned into salt because she looked back to see the burning of Sodom, her home city. The poet shows us what Lot’s wife sees: towers

swaying, guitars popping, dogs weeping and roosters howling. By mixing the modern with the everlasting, Lot's wife is humanized and justified.

Turley, Hugh, & Martin, David. (2018). *The martyrdom of Thomas Merton: An investigation*. Hyattsville, MD: McCabe Publishing.

Thomas Merton's many biographers and the American press have consistently maintained that Merton died from accidental electrocution while attending a conference in Thailand. However, this hypothesis is questioned by Turley and Martin, based on a careful examination of the official records, including crime scene photographs that Turley and Martin found that the investigating police in Thailand never even saw. From reading the letters of witnesses, Turley and Martin have concluded that Merton's accidental electrocution conclusion is totally false. According to these authors, the widely repeated story that Merton had taken a shower and was therefore wet when he touched a lethal faulty electric fan was fabricated several years after the event and is completely contradicted by the evidence. Turley and Martin identify four individuals as the primary promoters of the false accidental electrocution narrative. Another person, they argue, should have been treated as a murder suspect. The most likely suspect in plotting Merton's murder, man who was a much stronger force for peace than most people realize, Turley and Martin identify as the U.S. Central Intelligence Agency. Thomas Merton was the most important Roman Catholic spiritual and anti-warfare-state writer of the 20th century. To date, he has been the subject of 28 biographies and numerous other books. Until the publication of Turley and Martin's investigation, no one ever looked critically at the mysterious circumstances surrounding his sudden death in Thailand. From its publication date in the 50th anniversary of his death, this work may be the definitive book on how Thomas Merton died.

United Methodist Church. (2004). *The book of discipline of the United Methodist Church*. Nashville, TN: Abingdon Press.

With respect to the Wesleyan Quadrilateral, the United Methodist Church (2004, p. 77), asserts that "Wesley believed that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. Scripture [however] is primary, revealing the Word of God 'so far as it is necessary for our salvation.'"

United States Catholic Conference. (2000). *Catechism of the Catholic Church* (2nd ed.). Washington, DC: Author.

United States Conference of Catholic Bishops. (2006). *United States Catholic Catechism for adults*. Washington, DC: Author. <https://www.usccb.org/>

United States Conference of Catholic Bishops. (2009, August 28). *U.S. Bishops get Vatican 'Recognitio' for change in Adult Catechism*. Washington, DC: Author.
<https://www.usccb.org/>

United States Conference of Catholic Bishops. (2022). *USCCB approved translations of the Sacred Scriptures for private use and study by Catholics*.

<https://www.usccb.org/offices/new-american-bible/approved-translations-bible>

From USCCB site: The 1983 Code of Canon Law entrusts to the Apostolic See and the episcopal conferences the authority to approve translations of the Sacred Scriptures in the Latin Catholic Church (c. 825, §1). Prior to 1983, Scriptural translations could be approved by the Apostolic See or by a local ordinary within a diocese. The following is a complete list of translations of the Sacred Scriptures that have received the approval of the United States Conference of Catholic Bishops since 1983. In addition to the translations listed below, any translation of the Sacred Scriptures that has received proper ecclesiastical approval – namely, by the Apostolic See or a local ordinary prior to 1983, or by the Apostolic See or an episcopal conference following 1983 – may be used by the Catholic faithful for private prayer and study.

Books of the New Testament, Alba House

Contemporary English Version - New Testament, First Edition, American Bible Society

Contemporary English Version - Book of Psalms, American Bible Society

Contemporary English Version - Book of Proverbs, American Bible Society

The Grail Psalter (Inclusive Language Version), G.I.A. Publications

New American Bible, Revised Edition (NABRE)

New Revised Standard Version, Catholic Edition, National Council of Churches

The Psalms, Alba House

The Psalms (New International Version) - St. Joseph Catholic Edition, Catholic Book Publishing Company

The Psalms - St. Joseph New Catholic Version, Catholic Book Publishing Company

Revised Psalms of the New American Bible (1991)

So You May Believe, A Translation of the Four Gospels, Alba House

Good News Translation (Today's English Version, Second Edition), American Bible Society

Translation for Early Youth, A Translation of the New Testament for Children, Contemporary English Version, American Bible Society

Urban, Tim. (2013, August 22). *Putting time in perspective* (Updated). Wait But Now.
<https://waitbutwhy.com/2013/08/putting-time-in-perspective.html>

Tim Urban mapped out the history of time as a series of growing timelines, each of which contains all the previous timelines (with colors that assist the reader in identifying each timeline. If the Earth formed at midnight and the present moment is the next midnight, 24 hours later, modern humans have been around since 11:59:59 PM—1 second. Similarly, if human history itself spans 24 hours from one midnight to the next, 14 minutes represents the time since Christ.

Vaihinger, H. (1924). *The philosophy of “as if: A system of the theoretical, practical and religious fictions of mankind* [*Die philosophie des als ob*]. (Charles Kay Ogden, Translator). London: Kegan Paul, Trench, Trubner and Co.

Hans Vaihinger (1852–1933) was a German philosopher, best known as a Kant scholar and for his *Die Philosophie des Als Ob* (*The Philosophy of 'As if'*).

Vaihinger, H. (1935) [1924]. *The philosophy of ‘as if’’: A system of the theoretical, practical and religious fictions of mankind*. (2nd ed.) (C. K. Ogden, Translator). London: Routledge & Kegan Paul.

Van Sloun, M. (2018, November 20). The Eucharist as thanksgiving. *The Catholic Spirit*.

<https://thecatholicspirit.com/faith/focus-on-faith/faith-fundamentals/the-eucharist-as-thanksgiving/>

Father Michael Van Sloun, pastor of St. Bartholomew in Wayzata, Minnesota explains that, when Jesus instituted the Eucharist, he established it as an act of thanksgiving. The Words of Institution are: “He took the bread, and giving thanks, broke it,” and, “He took the chalice, and once more giving thanks, he gave it to his disciples” (see Luke 22:19, 17 and 1 Corinthians 11:24). The Catechism of the Catholic Church describes this as “consecratory thanksgiving” (No. 1346). The two substances, bread and wine, are signs of gratitude, as first seen when the priest Melchizedek offered bread and wine to thank God the Creator for the fruits of the earth (Genesis 14:18-20).

VanderKam, James C., & Flint, Peter W. (2004). *The Meaning of the Dead Sea Scrolls*. San Francisco, CA: Harper One. pp. 189–193.

Keywords: Dead Sea Scrolls, Psalm 151, Qumram

Vatican approves change to US catechism on covenant with Jews. (2009, August 28). *Catholic World News*. <https://www.catholicculture.org/news/headlines/index.cfm?storyid=3889>

The revised text, approved by the bishops at their June 2008 meeting, quotes St. Paul: “To the Jewish people, whom God first chose to hear his Word, ‘belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ’ (Romans 9:4-5; cf. CCC, no 839).”

Vatican Council II. (1965, November 18). Dogmatic Constitution on Divine Revelation. *Dei verbum*, solemnly promulgated by His Holiness Pope Paul VI].

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html

Dei verbum is one of the principal documents of the Second Vatican Council's *Dogmatic Constitution on Divine Revelation* that was promulgated by Pope Paul VI.

Vedantam, S. (Producer). (2022). *Relationships 2.0: The power of tiny interactions. Interview with Gillian Sandstrom, Ph.D. by Shankar Vedantum* [Audio podcast]. Hidden Brain.

<https://hiddenbrain.org/podcast/relationships-2-0-the-power-of-tiny-interactions/>

Psychologist Gillian Sandstrom, Ph.D. reveals some simple ways to make your life a little more joyful and maybe even a little less lonely. Dr. Sandstrom is Senior Lecturer at the Department of Psychology, University of Sussex, Brighton, UK.

Verdi, Giuseppe (Composer), Abraham, David (Producer), & the Metropolitan Opera 2002. (2002). *Nabucco Va Pensiero* [Video]. YouTube.

https://www.youtube.com/watch?v=GS6L_9xUT5E

“Va, pensiero,” also known as the “Chorus of the Hebrew Slaves,” is a chorus from the opera *Nabucco* (1842) by Giuseppe Verdi. It recollects the period of Babylonian captivity after the loss of the First Temple in Jerusalem in 586 BCE.

Vitz, P. C., Nordling, W. J., & Titus, C. S. (Eds.). (2020, February 7). *A Catholic Christian meta-model of the person: Integration with psychology and mental health practice*. Sterling, VA: Divine Mercy University Press.

This book is a result of the work product of a team of multidisciplinary scholars at Divine Mercy University in Virginia. Paul C. Vitz, William J. Nordling, and Craig Steven Titus provide a comprehensive Catholic Christian vision of the person and its application within mental health practice. The authors integrate the insights of three wisdom traditions—the psychological sciences, philosophy, and theology—to provide a framework for understanding the person. Their model provides a more systematic, integrative, and non-reductionist vision of the person, marriage, family, and society than is found in any of these three disciplines alone. This Christian vision of the person, which is known as the Catholic Christian Meta-Model of the Person, can be utilized with both Christian believers and non-believers. The model provides a whole person-focused perspective in diagnosis, case conceptualization, and treatment plan. The authors describe how this model can be used by Christian mental health professionals to better understand how they can be faithful to their religious identity as they serve all clients—Christians, persons from other faiths, and non-believers. The book received the 2020 Expanded Reason Award given by the Vatican Foundation Joseph Ratzinger / Benedict XVI and Universidad Francisco de Vitoria Madrid.

- Walburn, Steve. (1994, October). The third coming of Billy Graham: And why Andy Young begged him to return. *Atlanta Magazine*. <https://stevewalburn.com/the-third-coming-of-billy-graham/>
- Walker, Alice. (1984). *In search of our mothers' gardens: Womanist prose*. Dan Diego, CA: Harcourt Brace Jovanovich.
In defining the *womanist* perspective in scriptural exegesis, Walker provides this analogy: "Womanist is to feminist as purple is to lavender" (Walker, 1984, p. xi).
- Wallace, D. F. (2005). *This is water* [Podcast]. <https://fs.blog/2012/04/david-foster-wallace-this-is-water/>
Part 1 (00:10:00), Part 2: 00:12:37) David Foster Wallace's May 21, 2005 commencement speech to the graduating class at Kenyon College, is a timeless trove of wisdom to finding purpose and living a meaningful life. The speech was made into a thin book titled *This Is Water: Some Thoughts, Delivered on a Significant Occasion, about Living a Compassionate Life* (Wallace, 2009).
- Wallace, D. F. (2009). *This is water*. New York, NY: Little Brown and Company.
- Wallace, Lew. (1880). *Ben-Hur: A tale of the Christ*. New York, NY: Harper and Brothers.
This novel has been called the most influential Christian book of the nineteenth century. It became a best-selling American novel, surpassing Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852) in sales. The book also inspired other novels with biblical settings and was adapted for the stage and motion picture productions. *Ben-Hur* remained at the top of the US all-time bestseller list until the publication of Margaret Mitchell's *Gone with the Wind* (1936). Although the story is fiction, wholly created by Wallace, the book is considered a Christian novel because it uses the fictional character of Judah Ben-Hur to work as an allegory for Jesus' life.
- Walsh, Michael (1986). *Roots of Christianity*. London: Grafton Books.
- Walsch, Neale Donald (1997). *Meditations from conversations with God: An uncommon dialogue. (Book 1)*. New York, NY: Berkley Books.
- Waltz, Alan K. (1991). Wesleyan Quadrilateral. In A. K. Waltz (Ed.), *A Dictionary for United Methodists*. Nashville, TN: Abingdon Press. <https://www.umc.org/en/content/glossary-wesleyan-quadrilateral-the>
- Washington, James Melvin. (1991). *A testament of hope: The essential writings and speeches of Martin Luther King, Jr.* New York, NY: HarperCollins Publishers.

Watts, Alan W. (1951, 1968). *The wisdom of insecurity*. New York, NY: Vintage Books.

Alan Watts (1915–1973), a twentieth-century philosopher of Eastern religions attempted to capture the difference between *faith* and *belief* in this manner:

“We must here make a clear distinction between belief and faith, because, in general practice, belief has come to mean a state of mind which is almost the opposite of faith. Belief, as I use the word here, is the insistence that the truth is what one would “lie” or wish it to be. The believer will open his mind to the truth on the condition that it fits in with his preconceived ideas and wishes. Faith, on the other hand, is an unreserved opening of the mind to the truth, whatever it may turn out to be. Faith has no preconceptions; it is a plunge into the unknown. Belief clings, but faith lets go. In this sense of the word, faith is the essential virtue of science, and likewise of any religion that is not self-deception” (Watts, 1968, p. 24).

Weidman, Frederick W. (1999). *Polycarp and John: The Harris fragments and their challenge to literary traditions*. Notre Dame, IN: University of Notre Dame Press.

Weintraub, David A. (2016, November 9). How will our religions handle the discovery of alien life? <http://nautil.us/blog/how-will-our-religions-handle-the-discovery-of-alien-life>

Wehner, P. (2019). *The Death of politics: How to heal our frayed republic After Trump*. New York, NY: Harper One.

Peter Wehner is a media commentator, opinion writer, and an outspoken conservative Christian critic of the Donald Trump’s presidency. Wehner was one of the leading conservative critics of Trump and his detrimental effect in redefining the Republican Party “from a conservative party to an angry, bigoted, populist one” (p. 10). Prior to the 2016 election, Wehner argued that Mr. Trump “was intellectually, psychologically, and temperamentally unfit to be president” (p. 9). The result for the country, observes Wehner, is that Trump ushered in a politics of contempt: “*By contempt*, I am describing how many Americans have crossed over a threshold from frustration to despair, from unhappiness to rage, from deep skepticism to corrosive to cynicism” (p. 11; italics original). Ending his book on a note of optimism, Wehner believes we can turn the country around, but only if we abandon our hatred and learn to honor the American tradition of doing “politics.”

Wehner, P. (2021, October 24). The Evangelical church is breaking apart: Christians must reclaim Jesus from his church. *The Atlantic*.

<https://www.theatlantic.com/ideas/archive/2021/10/evangelical-trump-christians-politics/620469/>

Peter Wehner is a contributing writer at *The Atlantic* and a senior fellow at the Ethics and Public Policy Center. He writes widely on political, cultural, religious, and national-security issues. He identifies himself as a conservative Christian. In revealing how

Evangelicals have hijacked Christianity, Wehner quotes Scott Dudley, the senior pastor at Bellevue Presbyterian Church in Bellevue, Washington, who refers to an “our idolatry of politics.” According to Dudley, “The early Christians transformed the Roman empire not by demanding but by loving, not by angrily shouting about their rights in the public square but by serving even the people who persecuted them, which is why Christianity grew so quickly and took over the empire. I also know that once Christians gained political power under Constantine, that beautiful loving, sacrificing, giving, transforming Church became the angry, persecuting, killing Church. We have forgotten the cross” (Wehner, 2021, para. 27). Wehner (2019) is the author of *The Death of Politics: How to Heal Our Frayed Republic After Trump*.

Weir, K. (2020, July 1). What do you believe? *Monitor on Psychology*, 51(5), 52–55.

<https://www.apa.org/monitor/2020/07/believe>

APA staff writer Kirsten Weir provides a brief review on some selected studies suggesting that believers and nonbelievers may have more in common than they realize.

Wells, Emma J. (2019, September 25). Holy relics and celebrity mementos put heaven within reach [Blog post]. <https://aeon.co/ideas/holy-relics-and-celebrity-mementos-put-heaven-within-reach>

Welwood, J. (2002, February 2). *Toward a psychology of awakening: Buddhism, psychotherapy, and the path of personal and spiritual transformation*. Boston, MA: Shambhala Publications.

Wesley, John., & Emory, John. (1831). *The works of the Reverend John Wesley*, A.M. New York, NY: J. Emory and B. Waugh, for the Methodist Episcopal Church.

“Why, that both repentance, rightly understood, and the practice of all good works, – works of piety, as well as works of mercy, (now properly so called, since they spring from faith,) are, in some sense, necessary to sanctification.”

Whiston, William (1987). *The Works of Josephus. Complete and Unabridged. New Updated Edition*. (William Whiston, Trans.). Peabody, MA: Henrickson Publishers.

White, M. & Corcoran, T. (2013, February 25). *Rebuilt: Awakening the faithful, reaching the lost, and making church matter*. Notre Dame, IN: Ave Marie Press.

Drawing on the wisdom gleaned from thriving mega-churches and innovative business leaders while anchoring their vision in the Eucharistic center of Catholic faith, Fr. Michael White and lay associate Tom Corcoran present the compelling and inspiring story to how they brought their parish back to life. When they asked themselves how they could make the Church matter to Catholics, the authors they realized the answer was at the heart of the Gospel. Their faithful response not only tripled their weekend mass

attendance, but also yielded increased giving, flourishing ministries, and a vibrant, solidly Catholic spiritual revival. White and Corcoran invite all Catholic leaders to share the vision, borrow their strategies, and rebuild their own parishes. They offer a wealth of guidance for anyone with the courage to hear them.

Wiesel, Elie. (1976). *Messengers of God: Biblical portraits & legends*. (M. Wiesel, Trans.). New York, NY: Random House. [This book was translated from French by Marion Wiesel]. Elie Wiesel (1928–2016) was born in the town of Sighet in Transylvania. At the age of 15, he and his entire family were sent to Auschwitz as part of the Holocaust, which took the lives of more than 6 million Jews. At age 17, he was freed from Buchenwald in 1945. After the war, he was brought to Paris, where he studied at the Sorbonne. He has been an American citizen for many years. He and his wife and family lived in New York City, where he taught at City College, holding the position of Distinguished Professor of Jewish studies. *Messengers of God* is Wiesel's classic look at Job and seven other Biblical characters as they grapple with their relationship with God and the question of his justice. As Wiesel (1976) observes, "Sensitive to the complexities and inner tensions of the Biblical narrative, the Midrash, as usual, tries to adorn it with details and commentaries, the Midrash being to the Bible what imagination is to knowledge" (p. 41).

Wilkerson, Isabel. (2020). *Caste: The origins of our discontents*. New York, NY: Random House.

Pulitzer Prize-winning author Isabel Wilkerson explores eight pillars that underlie caste systems across civilizations, linking caste systems of America, India, and Nazi Germany. She argues that racism is an insufficient term for the systemic oppression of Black people in the U.S., instead, she refers to the U.S. as having a caste system, which is an artificial hierarchy that helps determine standing and respect, assumptions of beauty and competence, and even who gets benefit of the doubt and access to resources. According to Wilkerson, "Caste focuses in on the infrastructure of our divisions and the rankings, whereas race is the metric that's used to determine one's place in that." She describes caste as a term that is more precise than race: "It is more comprehensive, and it gets at the underlying infrastructure that often we cannot see, but that is there undergirding much of the inequality and injustices and disparities that we live with in this country."

Wilson, B. (1953, July). *A fragment of history*. *AA Grapevine*, 10(2), 2-8.

<https://www.aahappyhour.com/a-short-history-of-aa-by-bill-wilson/>

Here is a notable quote, from the writings of Bill Wilson (1953, p. 8), regarding the origin of the term "Higher Power" in the Twelve Steps:

Our agnostic contingent, spearheaded by Hank P. and Jim B., finally convinced us that we must make it easier for people like themselves by using such terms as "a Higher Power" or "God as we understand Him!" Those expressions, as we so well know today, have proved lifesavers for many an alcoholic. They have enabled thousands of us to make a beginning where none could have been made had we left the steps just as I originally wrote them. Happily for us there were no other

changes in the original draft and the number of steps stood at twelve. Little did we then guess that our Twelve Steps would soon be widely approved by clergymen of all denominations and even by our latter-day friends, the psychiatrists.

This little fragment of history ought to convince the most skeptical that nobody invented Alcoholics Anonymous.

It just grew...by the grace of God.

(Wilson, 1953, p. 8).

Wilson, Ralph F. (2023). *Sarah's abduction (Genesis 12:10-20 and 20:1-18)*. JesusWalk Bible Study Series. https://www.jesuswalk.com/abraham/2_abduction.htm

Dr. Ralph Wilson is the director of Joyful Heart Renewal Ministries. He has an intense interest in using the Internet to teach the Bible and to train disciples. He earned a Doctor of Ministry degree in 1984 from Fuller Theological Seminary in Pasadena, California.

Wingert, P. (2010, April 7). Priests commit no more abuse than other males. *Newsweek*.

<https://www.newsweek.com/priests-commit-no-more-abuse-other-males-70625>

Keywords: Clergy sexual misconduct (CSM), clergy sexual abuse, clergy abuse, sexual abuse

Newsweek writer Pat Wingert reviews findings from several studies, including a Wall Street Journal-NBC News poll that found 64% of those polled reported that they thought Catholic priests “frequently” abused children. However, only the Catholic Church has released detailed data about its internal problems, whereas there appears to be no comparative information reported for Protestant, Evangelical, or non-denominational churches. Wingert (para. 2) quotes Ernie Allen, president of the National Center for Missing and Exploited Children, as saying “We don’t see the Catholic Church as a hotbed of this or a place that has a bigger problem than anyone else.” Wingert also points out that “Insurance companies that cover all denominations, such as Guide One Center for Risk Management, which has more than 40,000 church clients, does not charge Catholic churches higher premiums” (para. 3). According to Allen, one reason for so much focus on the Catholic Church is its sheer size in comparison to other denominations and religions. When placed in perspective of per capita data, according to Allen, the Catholic Church may not have a higher incidence of abuse than is seen in other religions (Wingert, 2010, para. 9).

Winkler, Elizabeth. (2022, November 19). The struggle to unearth the world’s first author. *The New Yorker*. <https://www.newyorker.com/books/page-turner/the-struggle-to-unearth-the-worlds-first-author>

Decades ago, archeologists discovered the work of Enheduanna, an ancient priestess who seemed to alter the story of literature. She was the daughter of King Sargon. She lived 4,300 years ago, and some consider her the first human writer. She was also an astronomer.

Wolfson, Ron. (n.d.). How to make a Shiva call. *My Jewish Learning*.

<https://www.myjewishlearning.com/article/how-to-make-a-shiva-call>

Dr. Ron Wolfson is the Fingerhut Professor of Education at American Jewish University in Los Angeles, California, and author of *Relational Judaism*.

Wolpe, D. (2008, January 3). *Two Jews, three opinions*. Sinai Temple.

https://www.sinaitemple.org/learning_with_the_rabbis/writings/2007/112107TwoJewsThreeOpinions.pdf

Rabbi David Wolpe, of Sinai Temple in Los Angeles, explains this axiomatic expression with a notable quote: “Judaism is the contrapuntal poetry of points of view contending with each other, seeking always to find the more refined, more accurate, more crystalline view” (Wolpe, 2008, para. 3).

Wolpe, David. (2020, July 22). *Debate is a Jewish sacrament*.

<https://forward.com/opinion/450747/debate-is-a-jewish-sacrament/>

Woodsfellow, D., & Woodsfellow, D. (2018). *Love cycles, fear cycles: Reduce conflict and increase connection in your relationship*. New York, NY: SelectBooks.

Worthington, E. L., Jr., Johnson, E. L., Hook, J. N., & Aten, J. D. (2013, October 3). *Evidence-based practices for Christian counseling*. Downers Grove, IL: IVP Academic, an imprint of InterVarsity Press.

Everett L. Worthington Jr., Eric L. Johnson, Joshua N. Hook, and Jamie D. Aten are editors of a series of essays related religion-accommodative therapies (in contrast to so-called "secular therapies"). This book includes discussions of evidence-based treatments and practices such as devotional meditation, cognitive-behavior therapy, process-experiential therapies, as well as marriage and family therapy.

Wright, N. T. (1991). *The climax of the Covenant: Christ and the Law in Pauline Theology*. Fortress Press.

Nicholas Thomas Wright FRSE (b. 1948), known as N. T. Wright or Tom Wright, is an Anglican bishop, English New Testament scholar, and Pauline theologian. He was the bishop of Durham from 2003 to 2010. He then became research professor of New Testament and Early Christianity at St Mary's College in the University of St Andrews in Scotland until 2019, when he became a senior research fellow at Wycliffe Hall at the University of Oxford.

Wright, N. T. (1997). *What Saint Paul really said: Was Paul of Tarsus the real founder of Christianity?* Grand Rapids, MI: William B. Eerdmans.

Wright, N. T. (1997). *The original Jesus: The life and vision of a revolutionary*. Grand Rapids, MI: William B. Eerdmans.

Wyler, W. (1959). *Ben-Hur* [Film]. Metro-Goldwyn-Mayer.

Directed by William Wyler and starring Charlton Heston as the title character, this film depicts an epic drama that takes place in 26 CE. The film was adapted from Lew Wallace's (1880) novel *Ben-Hur: A Tale of the Christ*. The story is about a wealthy Jewish prince and merchant, Judah Ben-Hur (Charlton Heston) living in Judaea who incurs the wrath of his childhood friend, Messala (Stephen Boyd), a Roman citizen who becomes a Roman tribune. Although he is forced into slavery on a galley and compelled to witness the cruel persecution of his family, Judah survives and harbors dreams of vengeance. The most memorable sequences include a battle at sea and a chariot race. Lasting just under over 8-and-a-half minutes, the chariot race is the film's most famous action sequence. Although such a race could have actually taken place in Jerusalem, the movie exaggerates reality a bit because Jerusalem's hippodrome was not carved out of a mountainside and it wasn't located just below Golgotha. The entire circus sequence lasts just over 28-and-a-half minutes. The sea battle sequence had so much footage left over that Charlton Heston used it in his 1972 film *Antony and Cleopatra*. The film *Ben-Hur* used 300 sets at Rome's Cinecitta Studios and won a record 11 Oscars.

Young, Andrew. (1994). *A way out of no way: The spiritual memoirs of Andrew Young*. Nashville: TN: Thomas Nelson Publishers.

Young, Sarah. (2004). *Jesus calling: Enjoying peace in His Presence*. Nashville, TN: Thomas Nelson.

Sarah Young's daily reader provides devotions for every day of the year. Her devotional writings are personal reflections from her daily quiet time of Bible reading, praying, and writing in prayer journals. Young is a member of the Presbyterian Church in America (PCA), where her husband Stephen is an ordained minister and third-generation Christian missionary to Japan. The couple served as Mission to the World missionaries in Japan and Australia. With sales of more than 16 million books in 26 languages worldwide, *Jesus Calling* has appeared on all major bestseller lists. The Daily Beast titled Graham's (2017) by referring to *Jesus Calling* as "The Evangelical Bestseller You've Never Heard Of."

Zahl, D. (2019, April 2). *Seculosity: How career, parenting, technology, food, politics, and romance became our new religion and what to do about it*. Minneapolis, MN: Augsburg Fortress. New and revised text published August 25, 2020.

David Zahl is the founder and director of Mockingbird Ministries and editor-in-chief of the popular Mockingbird website (www.mbird.com). He is as a Licensed Lay Minister

who is College and Young Adult Minister at Christ Episcopal Church in Charlottesville, Virginia. Based on Amazon's review, Zahl describes in our times a universal yearning of people not to be happy or respected so much as to be *enough*—what religions call “righteous.” To fill the void left by religion the absence of religion in our lives, Zahl's thesis is that we look to all sorts of everyday activities—from eating and parenting to dating and voting—for the identity, purpose, and meaning once provided on Sunday morning. In our striving, argues Zahl, we are chasing a sense of *enoughness*, which remains ever out of reach while the resulting effort and anxiety are burning us out. While taking a thoughtful look at American “performancism,” Zahl unmasks the competing pieties around which so much of our lives revolve. He concludes with a fresh appreciation for the grace of God in all its countercultural wonder.

Zeitlin, Aaron (1992). If you look at the stars and yawn: A poem before the sunset prayer. (Emanuel Goldsmith, Trans.) *The world of the High Holidays*. (Jack Riemer, Ed.) Miami, FL: Bernie Books.

Zornberg, A. G. (2016). *Moses: A human life*. New Haven, CT: Yale University Press.
Avivah Gottlieb Zornberg, acclaimed for her many books on Jewish thought, turns her attention to Moses. No figure looms larger in Jewish culture than Moses, and few humans have stories that have been more enigmatic.

Zuck, Roy B. (1991, January 1). *Basic Bible interpretation: A practical guide to discovering biblical truth*. Colorado Springs, CO: David C Cook.
Zuck provides definition: of the prophetic perfect tense: “The prophetic perfect tense is a literary technique used in the Bible that describes future events that are so certain to happen that they are referred to in the past tense as if they had already happened” (Zuck, 1991, p. 117).

Abbreviations of Academic Degrees and Religious Orders

Doctor of Biblical Studies (DBS or DB) is a doctoral-level advanced professional degree in applied theology for practitioners seeking to increase knowledge and understanding of biblical and theological principles for their professional ministry.

Doctor of Divinity (DD or DDiv) is the holder of an advanced or honorary academic degree in divinity.

Doctor of Law or Doctor of Laws is a degree in law. The application of the term varies from country to country, and includes degrees such as the Doctor of Juridical Science (J.S.D. or S.J.D), Doctor Juris (Dr. iuris), Doctor iuris (Dr. iur.), (Doctor of Philosophy (Ph.D.), Juris Doctor (J.D.), and Legum Doctor (LL.D.).

Doctor of Pastoral Theology (PThD) is a theological professional degree geared to provide higher academic training to those who have already entered the pastoral ministry and who seek to continue their work while pursuing further theological study.

Doctor of Philosophy (PhD, Ph.D., or DPhil) is the highest university degree that is conferred after a course of study by universities in most countries. PhDs are awarded for programs across the whole breadth of academic fields.

Doctor of Theology (Th.D) is a terminal degree in the academic discipline of theology. The Th.D., like the ecclesiastical Doctor of Sacred Theology (STD), is an advanced research degree equivalent to the Doctor of Philosophy (Ph.D.). Although the Th.D. and Ph.D. are equivalent doctorate programs, the main difference between the Th.D. from the Ph.D. is that the Th.D. is concentrated more on studying about Christian theology.

Fellowship of the Royal Society for the Encouragement of Arts, Manufactures and Commerce (FRSA) is an award granted to individuals that the Royal Society of Arts (RSA) judges to have made outstanding achievements to social progress and development.

Licentiate in Sacred Theology (STL) is a two-year Roman Catholic ecclesiastical degree in advanced theological study which gives students two full years of study beyond the Bachelor of Sacred Theology (STB) and Master of Divinity (MDiv) degree.

Master of Divinity (MDiv) is the first professional degree of the pastoral profession in North America. It is the most common academic degree in seminaries and divinity schools (e.g. in 2014 nearly 44 percent of all US students in schools accredited by the Association of Theological Schools were enrolled in an MDiv program). In many Christian denominations and in some other religions the degree is the standard prerequisite for ordination to the priesthood or pastorship or other appointment, ordination or licensing to professional ministry.

Order of Cistercians of the Strict Observance (OCSO), informally known as the Trappists, were originally named the Order of Reformed Cistercians of Our Lady of La Trappe, are a Catholic religious order of cloistered monastics that branched off from the Cistercians.

Order of Friars Minor (OFM), who are also called the Franciscans, the Franciscan Order, or the Seraphic Order, is a mendicant Catholic religious order founded in 1209 CE by Francis of Assisi.

Society of Jesus (SJ) is a religious order of the Catholic Church headquartered in Rome. It was founded by Ignatius of Loyola with the approval of Pope Paul III in 1540. The members are called Jesuits. The society is engaged in evangelization and apostolic ministry in 112 nations.

Favorite Books: A List of My Top 10 Books

Books are listed alphabetically by author's last name.

These books are listed alphabetically—not by rank order—by author and I strive to list my favorite book by that author.

Al-Anon Family Group Headquarters. (1992). *Courage to change: One day at a time in Al-Anon* [B-16]. Virginia Beach, VA: Author.

Since 1992, it has been one of the books that I keep stacked on top of my night stand and, in the large print edition, on the hearth of my fireplace in den. It is considered one of the daily readers of Al-Anon (so-named by co-founder Lois Wilson in 1951), which was the first 12-Step fellowship to evolve from Alcoholics Anonymous (AA), which was founded in 1935. Al-Anon is the program for friends and families of alcoholics. There is one spiritual program, but there are two fellowships. In my opinion, it is probably the single most useful personal resource for people who work with alcoholics.

Ferré, Nels F. S. (1953). *The sun and the umbrella*. New York, NY: Harper and Brothers.

Although the title does not reveal it, this interesting book provides a theory about the growth of religion—especially Christianity. Although various religions—as well as denominations or sects within a religion—have evolved to bring us closer to God, the irony is how they can also prevent us from experiencing God.

Foster, Richard. (1978). *In celebration of discipline: The path to spiritual growth*. San Francisco, CA: Harper and Row.

I once shared with the author that I would have preferred the *Christian Exercises*, since I initially found the word *discipline* somewhat off-putting. In the Quaker tradition, this Christian theologian examines the inward disciplines of prayer, fasting, meditation, and study; the outward disciplines of simplicity, solitude, service, and submission; and the corporate disciplines of celebration, confession, guidance, and worship. *Celebration of Discipline* was named by *Christianity Today* magazine as one of the top ten books of the twentieth century. If I had to list a close second, which could also be on the Top 10 list, it would be *Prayer* (Foster, 1992), which represents an expansion of the chapter on prayer in Foster's 1978 book, *In Celebration of Discipline*.

Foster, Richard. (1992). *Prayer: Finding the heart's true home*. San Francisco, CA: Harper and Row.

Fowler, James W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. New York, NY: Harper & Row.

James W. Fowler, II (1940-2015) was Professor of Theology and Human Development at Emory University. From 1994 to 2005, he served as director of both the Center for Research on Faith and Moral Development and the Center for Ethics until he retired in 2005. He was a minister in the United Methodist Church. As an empirical foundation for this book, Fowler interviewed nearly 600 people. His interviews included men, women, and children of all ages, from age four to 88, including Jews, Catholics, Protestants, agnostics, and atheists. In many cases, the interviews became in-depth conversations that provided rare, intimate glimpses into the various ways our lives have meaning and purpose, windows into what Fowler calls *faith*. As approached in this book, faith is not necessarily religious, nor is it to be equated with belief. Rather, faith is a person's way of leaning into and making sense of life. More verb than noun, faith is the dynamic system of images, values, and commitments that guide one's life. It is thus universal to the extent that everyone who chooses to live intentionally is operating by some basic faith. Fowler conceptualized seven stages of faith development by integrating ideas derived from Jean Paul Piaget's theory of cognitive development, Erik Erikson's psychosocial stages, and Lawrence Kohlberg's stages of moral development. Fowler's conceptual model includes Stage 0 ("Primal or Undifferentiated" faith is from birth to 2 years), Stage 1 ("Intuitive-Projective" faith is from ages of three to seven), Stage 2 ("Mythic-Literal" faith is mostly in school children), Stage 3 ("Synthetic-Conventional" faith arises in early adolescence at about age 12 and extends into adulthood), Stage 4 ("Individuative-Reflective" faith may begin in the mid-twenties to late thirties, a stage of angst and struggle, and may extend into older adulthood), Stage 5 ("Conjunctive" faith originated in middle adulthood and may include the so-called mid-life crisis), and Stage 6 ("Universalizing" faith may begin as early as young adulthood but it is also stage at which most individuals never operate). Building on the contributions of these key thinkers, Fowler draws on a wide range of literature, scholarship, and primary research to present the stages that emerge in working out the meaning of our lives. Because Fowler's model is based on what I would term the *process of faith* rather than the *content of belief*, I have found his ideas applicable in my own life as well as with the lives of my clients and students who are concerned with deepening and strengthening their own faith traditions.

Frankl, Viktor E. (1969). *Man's search for meaning: An introduction to logotherapy*. New York, NY: Washington Square Press.

Holocaust survivor and psychiatrist Viktor Frankl once wrote, "If there is a meaning in life at all, then there must be a meaning in suffering" (1969, p. 106). Frankl's understanding of suffering was forged out of his survival of three years in four different Nazi concentration camps. Upon liberation from the death camps, when he returned to his native home of Vienna, he learned that his wife, his brother, and both of his parents had been killed in the camps. Frankl found redemption in suffering by finding meaning. In an interview shortly before his death at the age of 92, Frankl noted that he was still receiving

an average of 23 letters each day, mostly from those thanking him for writing a book that changed their lives (“Frankl dies”, 1997). Frankl’s lifetime achievement was not only his monumental book, but also the fact that his suffering was forged into an instrument of redemption that changed the lives of millions. His life is a story of redemption, the process of transforming suffering into a meaningful purpose in life. As Frankl concluded, “Suffering ceases to be suffering in some way in the moment that it finds a meaning” (1969, p. 179). Since college, what has always stood out in my mind about this book has been the fact that my good friend, workout partner, and fellow psychology major Timothy Barton, wrote a personal letter to Dr. Frankl instead of Tim writing a required term paper in his undergraduate existential psychology course. Instead, what stands out is the amazing fact that Dr. Frankl actually wrote a letter back to Tim, who read the letter in class and received one of many of his excellent grades (which helped Tim later earn his master’s degree in counseling and then later his law degree).

Friedman, Richard Elliot. (1995). *The disappearance of God: A divine mystery*. New York, NY: Little Brown and Company.

This book was reissued on December 1, 1996 in a paperback edition by HarperCollins as *The Hidden Face of God*. Friedman’s ideas are briefly summarized in Barbara Brown Taylor’s 1998 book, *When God is Silent*.

Friedman, Richard Elliot. (2017). *Exodus: How it happened and why it matters*. New York, NY: HarperCollins.

Professor Richard Elliot Friedman, Ph.D. provides a theory of the real history of the Exodus and why it matters. Biblical scholars, Egyptologists, archaeologists, historians, literary scholars, anthropologists, and even filmmakers have been drawn to the Exodus story for years. Unable to find physical evidence until recently, many archaeologists and scholars claim that the mass migration is just a story—not actual history. Other scholars oppose this conclusion and defend the biblical account as an actual event. Friedman provides a fascinating analysis of various perspectives as well as reasons why the story of Exodus matters. Although I list one book per author, some of Friedman’s other books could be on this list:

Friedman, R. E. (1995). *The disappearance of God: A divine mystery*. New York, NY: Little Brown and Company.

This book was reissued on December 1, 1996 in a paperback edition by HarperCollins as *The Hidden Face of God*. Friedman’s ideas are briefly summarized in Barbara Brown Taylor’s 1998 book, *When God is Silent*.

Godsey, R. Kirby. (2011, May 31). *Is God a Christian? Creating a community of conversation*. Macon, GA: Mercer University Press.

R. Kirby Godsey, Ph.D. is the author of three books, including *When We Talk about God* and *Let’s Be Honest*. For 27 years, he served as president of Mercer University and later

served as chancellor. In a world composed of almost seven billion people, about 2.2 billion of them claim to be Christian. According to Dr. Godsey, Christians often think and behave as though God is a Christian. His book was written to ask if that assumption is correct and, perhaps more importantly, to encourage a more open conversation about other world religions. Godsey advocates for developing creative communities of conversation, which begin not with talking but with listening. Regardless of one's religion, Godsey recommends a commitment to building a better pathway for creating understanding and mutual respect among people of faith throughout the world.

James, William. (1902/1961). *The varieties of religious experience: A study in human nature*. New York, NY: Collier Books.

William James (1842-1910) was an American philosopher and psychologist, and the first educator to offer a psychology course in the United States. James is considered to be a leading thinker of the late nineteenth century, one of the most influential philosophers of the United States, and the “Father of American psychology.” This book comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh, Scotland between 1901 and 1902. It is the only book cited in the Big Book of Alcoholics Anonymous (AA). This book was one of several required textbooks in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University.

Kushner, Harold. (2001). *Living a life that matters*. New York, NY: Anchor Books.

Although he is better known for his popular book, *When Bad Things Happen to Good People* (1981), Conservative Jewish rabbi Harold Kushner (April 3, 1935 – April 27, 2023) draws on the stories of his own congregants, on literature, current events and—above all—on the Biblical story of Jacob (the worldly trickster who evolves into a man of God). Half of the chapters of the book of Genesis are about Jacob's life. He is the only person in the Bible whose stages of life are described from before birth, at his birth, during childhood, through adolescence, into young adulthood, into middle age, at old age, on his deathbed, and after his death. Kushner addresses some of the most persistent dilemmas of the human condition: Why do decent people so often violate their moral standards? How can we pursue justice without giving in to the lure of revenge? How can we turn our relationships with family and friends into genuine sources of meaning?

Levine, A-J. (2018, December 18). *Entering the passion of Jesus: A beginner's guide to Holy Week*. Nashville, TN: Abingdon Press.

Having read dozens of incredibly boring books, brochures, and devotionals during Lent, I found it ironic that in my 50+ years of reading such material (since high school), the most illuminating and inspirational book I have ever found on this topic was one written by a Jew. Because it is my favorite book to read during Holy Week, I include it on my list. I wish Professor Levine would publish a book for the liturgical season of Advent. Amy-Jill

Levine, Ph.D. is E. Rhodes and Leona B. Carpenter Professor of New Testament Studies at Vanderbilt University Divinity School, Department of Religious Studies, and Graduate Department of Religion.

Merton, Thomas (1961). *New seeds of contemplation*. New York, NY: New Directions Publishing Corporation.

Particularly during the years that I engaged in silent retreats and spiritual direction with the monks from a Cistercian monastery, this book was the one that I picked up and read most frequently when I was having a fine bowl of heavy English tobacco while sitting at my fireplace with my friend Hunter. I would typically pick up the book, opening it almost at random and then find myself contemplating and re-reading the same page for an hour.

Moody, Paul Amos (1970). *Introduction to evolution* [3rd ed.]. New York, NY: Harper & Row.

Original book was published in 1953 and second edition was published in 1962. Much of the information in this book would be considered almost common sense by today's biologists and geneticists. However, when I read it while taking the first class (Biology) in the premedical curriculum during my first course in college, I was amazed at how many of my childhood questions actually had answers. Because during that semester I was also taking my first undergraduate class in Religion, I was equally amazed at how much the information in this book gave me a distant glimpse at the fingerprints of God. Many of my childhood questions about the book of Genesis and the universe itself became more meaningful.

Taylor, Barbara Brown. (1998). *When God is silent*. New York, NY: Cambridge, MA.

Episcopal priest, Columbia Theological Seminary (Decatur, Georgia) faculty member, and former Piedmont College instructor Barbara Brown Taylor provides an insightful commentary that includes a review of Richard Elliot Friedman's 1995 book, *The Hidden Face of God*, which was originally titled as *The Disappearance of God*.

Although I list one book per author, some of Taylor's other books could be on this list:

Taylor, Barbara Brown. (2006). *Leaving church*. New York, NY: HarperCollins.

Taylor, Barbara Brown. (2009). *The altar in the world. A geography of faith*. New York, NY: HarperCollins.

Taylor, Barbara Brown. (2018). *Holy envy: Finding God in the faith of others*. New York, NY: HarperCollins.

Wiesel, Elie. (1976). *Messengers of God: Biblical portraits & legends*. New York, NY: Random House. [This book was translated from French by Marion Wiesel].

Elie Wiesel (b. 1928) was born in the town of Sighet in Transylvania. At the age of 15, he and his entire family were sent to Auschwitz as part of the Holocaust, which took the lives of more than 6 million Jews. Elie was freed from Buchenwald in 1945. After the

war, he was brought to Paris, where he studied at the Sorbonne. He has been an American citizen for many years. He and his wife and family lived in New York City, where he taught at City College, holding the position of Distinguished Professor of Jewish studies. *Messengers of God* is Wiesel's classic look at Job and seven other Biblical characters as they grapple with their relationship with God and the question of his justice. I particularly like the way that Wiesel opens this book: "*Ein dorshim maase breshit bishnayim*, says the Talmud. The secret of creation may be dwelled upon only when one is alone—as Adam was alone" (Wiesel, 1976, p. 1).

Favorite Writers: A List of My Top 10 Authors
Authors are listed alphabetically by author's last name.

Rev. Nadia Bolz-Weber (b. 1969) is a Lutheran minister, public theologian, and American author. Until July 8, 2018, she served as the founding pastor of House for All Sinners and Saints, a congregation of the Evangelical Lutheran Church in America in Denver, Colorado. She describes herself as “Foul-mouthed for a preacher, grammatically challenged for a bestselling author, surprisingly hopeful for a cynic—Grace is the source-code, but snark is the gift.” She is the author of the *New York Times* best-selling memoir *Patrix*.

Bolz-Weber, N. (2013, September 10). *Patrix: The cranky, beautiful faith of a sinner & saint*. New York, NY: Jericho Books.

Bolz-Weber, N. (2016) *Accidental saints: Finding god in all the wrong people*. New York, NY: Convergent.

Rudolf Karl Bultmann, Ph.D. (1884-1976) was a German Lutheran theologian and professor of the New Testament at the University of Marburg, Germany. He was one of the major figures of early-20th-century biblical studies. He shared Albert Schweitzer's (1875-1965) view of Jesus as an apocalyptic preacher who proclaimed the imminent arrival of the kingdom of God. Bultmann cast doubt on the historicity of much of the material in the Gospels, arguing that the accounts had been heavily influenced by the faith of the early church during the period of oral transmission as well as by the interests of the Gospel writers. A prominent critic of liberal theology, Bultmann broke decisively from the liberal emphasis on ethics and on Jesus as a teacher of timeless and universal truths. In contrast, he relied on *demythologization*, an approach interpreting the mythological elements in the New Testament existentially. Bultmann argued that all that matters is the “thatness,” and not the “whatness” of Jesus (i.e., *that* Jesus existed, preached, and died by crucifixion is what matters—not *what* happened throughout his life). Bultmann contended that only faith in the *kerygma* (or proclamation) of the New Testament was necessary for Christian faith, not any particular facts regarding the historical Jesus. For Bultmann, “The real sin of man is that he himself takes his will and his life into his own hands, makes himself secure and so has his self-confidence, his ‘boast’” (1969, p. 228). Although he saw Paul's theology as more theoretically explicated than that of Jesus, Bultmann saw Jesus as not demanding faith in his own person but rather demanding faith in his word. It was inevitable that the proclaimer should become the proclaimed. What Jesus proclaimed as an imminent act of God, Paul preached as an accomplished work of salvation.

Bultmann, R. (1951). *Theology of the New Testament* (Vol. I). (Kendrick Grobel, Translator). Charles Scribners Sons.

This book was one of several required textbooks in the fall of 1970 when I was taking my first undergraduate course in religion and theology at Emory University.

Bultmann, R. (1958). *Jesus and the word*. (L. Pettibone & E. H. Lantero, Translators). New York, NY: Charles Scribner's Sons.

Bultmann, R. (1969). *Faith and understanding*. London: SCM Press.

John Dominic Crossan, D.D. (b. 1934) is an Irish-born American theologian and former Roman Catholic priest who best known for his association with the Jesus Seminar (an organization of revisionist biblical scholars) and his controversial writings on the historical Jesus and the origins of Christianity. Crossan's research has focused on the search for the historical Jesus, on the cultural anthropology of the Ancient Mediterranean and New Testament worlds, and on the application of postmodern hermeneutical approaches to the Bible. In his lectures and seminars, Crossan makes a distinction between the pre-Easter historical Jesus and the post-Easter resurrected Christ (J. Crossan, personal communication, September 24, 2016).

Crossan, J. D. (1976). *The historical Jesus: The life of a Mediterranean Jewish peasant*. New York, NY: HarperCollins.

Crossan, J. D. (2016, September 23-24). Three lectures by John Dominic Crossan. Sandy Springs, GA: Sandy Springs Christian Church.

Charles John Huffam Dickens, FRSA (1812-1870) was an English writer and social critic. He created some of the world's best-known fictional characters and is regarded by many as the greatest novelist of the Victorian era. Between 1846 and 1849, he wrote *The Life of Our Lord* for his children, and the book was published in 1934, which was 64 years after Dickens' death. His son, Henry Fielding Dickens, described him as a man who "possessed deep religious convictions." Dicken has been variously described as having an interest in Unitarian Christianity in the early 1940s, although he was also described as having never strayed from popular lay Anglicanism. He disapproved of both Roman Catholicism and 19th-century evangelicalism, seeing both as extremes of Christianity and likely to limit personal expression, and was critical of what he saw as the hypocrisy of religious institutions and philosophies like spiritualism, all of which he considered deviations from the true spirit of Christianity. Although he advocated equal rights for Catholics in England, he strongly disliked how individual civil liberties were often threatened in countries where Catholicism predominated and he even referred to the Catholic Church as a "curse upon the world." He rejected the Evangelical conviction that

the Bible was the infallible word of God. Leo Tolstoy and Fyodor Dostoyevsky referred to Dickens as “that great Christian writer.”

Dickens, C. (1843). *A Christmas carol*. London: Chapman & Hall.

Dickens, C. (1850). *David Copperfield*. London: Bradbuty & Evans.

Richard James Foster, P.ThD. (b. 1942) is a Christian theologian and author in the Quaker tradition. His writings speak to a broad Christian audience. Born in 1942 in New Mexico, Foster has been a professor at Friends University and pastor of Evangelical Friends churches. Foster is probably best known for his 1978 book *Celebration of Discipline*, which examines the inward disciplines of prayer, fasting, meditation, and study; the outward disciplines of simplicity, solitude, service, and submission; and the corporate disciplines of celebration, confession, guidance, and worship. *Celebration of Discipline* was named by *Christianity Today* magazine as one of the top ten books of the twentieth century.

Foster, Richard. (1978). *In celebration of discipline: The path to spiritual growth*. San Francisco, CA: Harper and Row.

Foster, Richard. (1992). *Prayer: Finding the heart's true home*. San Francisco, CA: Harper and Row.

Richard Elliot Friedman, Th.D. (b. 1946) is a biblical scholar and Professor of Jewish Studies at the University of Georgia. Friedman attended the Jewish Theological Seminary and Harvard University (Th.D. in Hebrew Bible and Near Eastern Languages and Civilizations, 1978). From 1994 until 2006, Friedman was Professor of Jewish Civilization, Hebrew Bible, Near Eastern Languages, and Literature at the University of California, San Diego. In 2006, he joined the faculty of the University of Georgia's Religion Department, where he teaches courses in Hebrew, Bible, and Jewish Studies.

Friedman, R. E. (1987). *Who wrote the Bible?* San Francisco, CA: Harper.

Friedman, R. E. (1995). *The disappearance of God: A divine mystery*. New York, NY: Little Brown and Company. This book was reissued on December 1, 1996 in a paperback edition by HarperCollins as *The Hidden Face of God*.

Friedman, R. E. (1996). *The hidden face of God*. San Francisco, CA: HarperCollins.

Friedman, R. E. (1987). *Who wrote the Bible?* San Francisco, CA: Harper.

Friedman, Richard Elliot. (2003). *Commentary on the Torah*. San Francisco, CA: Harper.

Friedman, R. E. (2017). *Exodus: How it happened and why it matters*. New York, NY: HarperCollins.

Harold Samuel Kushner (1935–2023) was a prominent American rabbi aligned with the progressive wing of Conservative Judaism, and a popular author. He obtained his rabbinical ordination from the Jewish Theological Seminary (JTS) in 1960 and was awarded him a doctoral degree in Bible from JTS in 1972. Kushner has also studied at the Hebrew University of Jerusalem and has received six honorary doctorates. Rabbi Kushner served as the congregational rabbi of Temple Israel of Natick, in Natick, Massachusetts for 24 years and belongs to the Rabbinical Assembly. He is best known for his popular best-selling book *When Bad Things Happen to Good People* published in 1981.

Kushner, Harold. (2001). *Living a life that matters*. New York, NY: Anchor Books.

Amy-Jill Levine, Ph.D. (b. 1956) is Professor of New Testament Studies at Vanderbilt University Divinity School, Department of Religious Studies, and Graduate Department of Religion. She is a self-described “Yankee Jewish feminist who teaches in a predominantly Protestant divinity school in the buckle of the Bible Belt.” Her books reflect historical-critical rigor, literary-critical sensitivity, and a frequent dash of humor with a commitment to eliminating antisemitic, sexist, and homophobic theologies. She is a member of the Orthodox Jewish synagogue Sherith Israel (Nashville, Tennessee), although in many ways she is quite unorthodox.

Levine, A-J. (2006). *The misunderstood Jew: The church and the scandal of the Jewish Jesus*. San Francisco, CA: Harper-Collins.

Levine, A-J. (2014). *Short stories by Jesus: The enigmatic parables of a controversial rabbi*. San Francisco, CA: HarperOne.

Levine, A-J. (2018). *Entering the passion of Jesus: A beginner’s guide to Holy Week*. Nashville, TN: Abingdon Press.

Martin Emil Marty, Ph.D.(b. 1928) is an American Lutheran religious scholar who has written extensively on religion in the United States. Marty published an authored book and an edited book for every year he was a full-time professor. He maintained that authorial pace for the first decade of his retirement, slowing only in the second. He received 80 honorary doctorates.

Marty, M. (2007). *The Christian world: A global history*. New York, NY: Random, A Modern Library Chronicles Book.

Thomas Merton, OCSO (1915-1968) was an American Trappist monk, writer, theologian, mystic, poet, social activist, and scholar of comparative religion. On May 26, 1949, he was ordained to the priesthood and given the name Father Louis. He lived at the Abbey

of Gethsemani, a Cistercian monastery near Bardstown, Kentucky. Merton was the author of over 2,000 poems, a countless number of essays, and more than 50 published books. During the years (c. 1990-2005) that I engaged in silent retreats and spiritual direction with the monks from a Cistercian monastery, Merton (1961) was the author whose book I picked up and read most frequently during the evening.

Merton, T. (1955). *No man is an island*. New York, NY: Doubleday.

Merton, T. (1956). *Thoughts in solitude*. New York, NY: The Noonday Press.

Merton, T. (1961). *New seeds of contemplation*. New York, NY: New Directions Publishing Corporation.

Karl Paul Reinhold Niebuhr, M.A. (1892–1971) was an American Reformed theologian, ethicist, commentator on politics and public affairs, and professor at Union Theological Seminary for more than 30 years. He is not to be confused with his younger brother, Helmut Richard Niebuhr (1894–1962), who was one of the most important Christian theological ethicists in the 20th-century. Reinhold attended Yale Divinity School, where he earned a Bachelor of Divinity degree (1914) and a Master of Arts degree (1915). He said that Yale Divinity School gave him intellectual liberation from the localism of his German-American upbringing. It is reported that he always regretted not taking a doctorate, whereas his younger brother Richard received his Doctor of Philosophy from Yale University in 1924. Reinhold received the Presidential Medal of Freedom in 1964 and was one of America's leading public intellectuals for several decades of the 20th century. A public theologian, he wrote and spoke frequently about the intersection of religion, politics, and public policy. *Time* magazine posthumously described Reinhold Niebuhr as "the greatest Protestant theologian in America since Jonathan Edwards." Aside from his political commentary, Niebuhr is also known for having composed the *Serenity Prayer*, a widely recited prayer which was popularized by Alcoholics Anonymous and other Twelve Step fellowships. Niebuhr said he wrote the short Serenity Prayer. Although some doubts have been cast on his authorship, there seems to be a consensus of opinion that does not necessarily prove that he wrote the prayer but does significantly improve the likelihood that he may have been the originator of the prayer. It may have been written for a service in the Congregational church of Heath, Massachusetts, which is where Niebuhr spent many summers. The prayer appears to have been first printed in a monthly bulletin of the Federal Council of Churches. Enormously popular, it has been circulated in millions of copies. In 1962, the prayer legally became Niebuhr's when Hallmark Cards paid him for the rights and applied for a copyright in his name. The earliest known version of the prayer, from 1937, attributes the prayer to Niebuhr in this version: "Father, give us courage to change what must be altered, serenity to accept what cannot be helped,

and the insight to know the one from the other.” The most popular version, the authorship of which is unknown, reads:

God grant me the serenity to accept the things I cannot change,
Courage to change the things I can,
And the wisdom to know the difference.

Less well known, the original longer version of Niebuhr’s prayer continues as follows:

Living one day at a time;
Enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking this sinful world as it is,
Not as I would have it;
Trusting that you will make all things right
if I surrender to your will;
That I may be reasonably happy in this life
And supremely happy with you forever in the next.

Rochard Rohr, OFM (born 1943) is an American author, spiritual writer, and Franciscan friar based in Albuquerque, New Mexico. He was ordained to the priesthood in the Roman Catholic Church in 1970. He has been called “one of the most popular spirituality authors and speakers in the world.” For several years, his daily email is one of the first things I read each morning.

Rohr, R. (2004). *Adam’s return: The five promises of male initiation*. New York, NY: Crossroad Publishing Company.

Rohr, R. (2014). *Dancing standing still: Healing the world from a place of prayer*. Mahwah, NJ: Paulist Press.

Emeritus Chief Rabbi Jonathan Henry Sacks, Ph.D., MBE (1948-2020) was a British Orthodox rabbi, philosopher, theologian, author, and politician. He served as the Chief Rabbi of the United Hebrew Congregations of the Commonwealth from 1991 to 2013. On July 13, 2009, the House of Lords Appointments Commission announced that Sacks was recommended for a life peerage with a seat in the House of Lords. He took the title “Baron Sacks, of Aldgate in the City of London.” The Most Excellent Order of the British Empire (MBE) is a British order of chivalry, rewarding contributions to the arts and sciences, work with charitable and welfare organizations, and public service outside the civil service. In 2016, Rabbi Lord Sacks was awarded the Templeton Prize for “bringing spiritual insight to the public conversation through mass media, popular lectures and more than two dozen books.” In *The Dignity of Difference*, Sacks (2002, p.

56) provides an analogy of the Divine as a loving parent: “God no more wants all faiths and cultures to be the same than a loving parent wants his or her children to be the same.” In exclaiming the expansiveness of God that cannot be codified or confined by any religion, Sacks writes, “The truth at the beating heart of monotheism is that God is greater than religion; that He is only partially comprehended by any faith. He is my God, but also your God. He is on my side, but also on your side. He exists not only in my faith, but also in yours” (2002, p. 65).

Sacks, J. (2002). *The dignity of difference: How to avoid the clash of civilizations*. New York, NY: Continuum.

Sacks, J. (2003, January 1). *The Chief Rabbi’s Haggadah*. New York, NY: Harper Collins.

Sacks, J. (2004, January 29). *Radical then, radical now: On being Jewish*. London, UK: Bloomsbury.

Barbara Brown Taylor, M.Div. (b. 1951) is an American Episcopal priest, professor, author and theologian and is one of the best known preachers in the United States. She became the rector of Grace-Calvary Episcopal Church (Episcopal Diocese of Atlanta) in Clarkesville, Georgia in 1992. She later left parish ministry and became a full-time professor at Piedmont College in Demorest, Georgia, where she taught World Religions and exposed her mainly Christian students to other faiths so they could better understand how various groups worship. She is also adjunct professor of Christian spirituality at Columbia Theological Seminary in Decatur, Georgia. In 2014, the TIME magazine placed her in its annual TIME 100 list of most influential people in the world. She has been awarded honorary Doctor of Divinity degrees from Piedmont College (1995), Berkeley Divinity School at Yale (1997), Colgate University (2001), Virginia Theological Seminary (2001), Seabury-Western Theological Seminary (2002), Hastings University (2005), The University of the South (2005), Wake Forest University (2006), and Franklin College (2016). Some of my most scholarly theologian friends have said that Taylor is not a very scholar author (H. Hunnicutt, personal communication, September 9, 2018), it may be for this reason—and because I am not a very scholarly author—that she is actually one of my favorite authors to read. I find her writing to be experiential in the sense that she is able to put into words that which I am unable to verbalize. I also find it serendipitous that Taylor and I were not only born in the same year but that we attended the same college—Emory University (B. B. Taylor, personal communication, May 2, 2019).

Taylor, Barbara Brown. (1998). *When God is silent*. New York, NY: Cambridge, MA.

Taylor, Barbara Brown. (2009). *The altar in the world. A geography of faith*. New York, NY: HarperCollins.

- Taylor, Barbara Brown. (2014). *Learning to walk in the dark*. New York, NY: HarperCollins.
- Taylor, Barbara Brown. (2018). *Holy envy: Finding God in the faith of others*. New York, NY: HarperCollins.
- Taylor, B. B., & El-Amin, P. (2019, May 2). A conversation with Barbara Brown Taylor and Plemon El-Amin. The Cathedral of St. Philip, Atlanta, Georgia

Pierre Teilhard de Chardin, SJ (1881-1955) was a French idealist philosopher and Jesuit Catholic priest who trained as a paleontologist and geologist and took part in the discovery of the Peking Man. He defined evolution as a scientific phenomenon set in motion by God, and he maintained that science and the divine are interconnected and acting through one another. He is best known for his theory that humans are evolving, mentally and socially, toward a final spiritual unity. He conceived the *vitalist* idea of the Omega Point (a maximum level of complexity and consciousness towards which he believed the universe was evolving), and he developed Vladimir Vernadsky's concept of *noosphere*. Teilhard's unique relationship to both paleontology and Catholicism allowed him to develop a highly progressive, cosmic theology which takes into account his evolutionary studies. He recognized the importance of bringing the Church into the modern world, and approached evolution as a way of providing ontological meaning for Christianity, particularly creation theology. Teilhard lived in between the First Vatican Council (1869) and the Second Vatican Council (1965), which was a time period in which there was increasing global acceptance of evolution was forming a disconnect between modern humanity and the Roman Catholic Church. Within the historical context, this time was shortly after Charles Darwin (1859) has published his book, *On the Origin of Species*, which involved an intersection between the claims of scientific theories and the claims of traditional theological teachings became an enormous focus of the Vatican's agenda. Although many of his ideas were rejected by scientists and Catholic theologians, Teilhard has been described as the person most responsible for the spiritualization of evolution in a global and cosmic context. Teilhard's ideas not only had a profound influence on the New Age movement in America, but I was fascinated with his ideas when taking my first undergraduate courses in religion, psychology, and biology. In my first semester of college, Paul Amos Moody's (1970) *Introduction to Evolution* was a fascinating required textbook in my first biology course, where many of us pre-med students were learning the genetic basis of *how* humans had evolved. After this morning class, Teilhard's (1959) book was discussed in my afternoon religion class, where I was fascinated to hear that humans are still evolving—mentally and socially.

Teilhard de Chardin, Pierre. (1959). *The phenomenon of man*. New York, NY: Harper & Brother. [Translated from French by Bernard Wall.] The original publication date in French was in 1955 by Éditions du Seuil under the title *Le phénomène humain*.

Paul Johannes Tillich, Ph.D. (1886-1965) was a German-American Christian existentialist philosopher and Lutheran Protestant theologian widely regarded as one of the most influential theologians of the twentieth century. Tillich taught at a number of universities in Germany before immigrating to the United States in 1933, where he taught at Union Theological Seminary, Harvard Divinity School, and the University of Chicago. While at the University of Frankfurt, Tillich gave public lectures and speeches throughout Germany that brought him into conflict with the Nazi movement. When Adolf Hitler became German Chancellor in 1933, Tillich was dismissed from his position. Reinhold Niebuhr visited Germany in the summer of 1933 and, already impressed with Tillich's writings, contacted Tillich upon learning of his dismissal. When Niebuhr urged Tillich to join the faculty at New York City's Union Theological Seminary, Tillich accepted. Tillich is best known for his works *The Courage to Be* (1952) and *Dynamics of Faith* (1957), which introduced issues of theology and culture to a general readership. Tillich, Paul (1948). *The shaking of the foundations*. New York, NY: Charles Scriber's Sons.
Tillich, Paul (1968). *A history of Christian thought*. New York, NY: Harper and Row.

Elie Wiesel (1928-2016) was a Romanian-born American writer, professor, political activist, Nobel laureate, and Holocaust survivor. He was the author of 57 books, written mostly in French and English, including *Night*, a work based on his experiences as a Jewish prisoner in the Auschwitz and Buchenwald concentration camps. He was awarded the Nobel Peace Prize in 1986. The Norwegian Nobel Committee called him a "messenger to mankind," stating that through his struggle to come to terms with "his own personal experience of total humiliation and of the utter contempt for humanity shown in Hitler's death camps," as well as his "practical work in the cause of peace", Wiesel has delivered a message "of peace, atonement, and human dignity" to humanity. The Nobel Committee emphasized that Wiesel's commitment originated in the sufferings of the Jewish people but that he expanded it to embrace all repressed peoples and races. In 2012, the University of British Columbia conferred upon Wiesel an honorary Doctor of Laws degree. As is the case with other Jewish theologians, Wiesel opened my eyes to the insights that can be gained by reading Midrash, which include ancient rabbinic commentaries and writings on part of the Hebrew scriptures. It is a method of biblical exegesis through which rabbinic *imagination* and creativity are realized. When capitalized, Midrash refers to these rabbinic writings composed between 400 and 1200 CE. When capitalized, Midrash can also refer to a specific compilation of these rabbinic writings composed during this period. As explained in the introduction of *Messengers of God*, "All the legends, all the stores retold by the Bible and commented on by the

Midrash—and here the term Midrash is used in the largest sense: interpretation, illustration, creative imagination—involve us. That of the first killer as well as that of the first victim. We have but to reread them to realize that they are surprisingly topical. Job is our contemporary” (Wiesel, 1976, pp. x-xi). In his chapter on Cain and Abel, Wiesel further explains, “Sensitive to the complexities and inner tensions of the Biblical narrative, the Midrash, as usual, tries to adorn it with details and commentaries, the Midrash being to imagination what the Bible is to knowledge” (p. 41).

Wiesel, E. (1976). *Messengers of God: Biblical portraits & legends*. (M. Wiesel, Trans.). New York, NY: Random House.

Favorite Homilists and Preachers: A List of My Top 10 Religious Speakers

Speakers are listed alphabetically by the cleric's last name.

Bishop Robert Barron

Roman Catholic

It's not true that Catholic priests can't preach. Some of them can do it very well and this one does it in a superlative style. Unlike the cult of personality that is the focus of preaching in many denominational, non-denomination, and evangelical churches, the focus of the Latin Rites is on the Liturgy of the Word and the Eucharist. This Auxiliary Bishop of the Archdioceses of Los Angeles is not only an administrator but he is certainly a preacher. His homilies represent an excellent balance between a scholarly foundation and an inspiration tone—with a delivery that reflects a gift for speaking and connecting with listeners.

Fr. James Blount

Roman Catholic

It's not true that Catholics are not Charismatic, although one typically finds them outside the United States. Fr. James "Jim" Blount, SOLT is an internationally known priest of the Society of Our Lady of the Trinity (SOLT) – Georgia Mission. Ordained in 1999, he has served as pastor for nine years at Divine Mercy Catholic Church in Belize, where he also oversaw several missions. He was also Spiritual Director of the Charismatic movement for the country and he is a good example of a Charismatic Catholic who radiates the Holy Spirit. His energetic and uplifting homilies fill the pews.

Rev. Dr. Jerry Gladson

Christian Church (Disciples of Christ)

It certainly helps to be able to read and write five different languages, including Aramaic, Syriac, Greek, Hebrew, and Latin. A well-published author, Jerry is not only an adjunct professor at both a seminary and in a graduate training program for counselors, but he is actually an excellent teacher. He has that unique ability to explain complicated concepts in relatively simple terms, which correlates with his writing skills, in which he does the same in his many books.

Rev. Billy Graham (1918–2018)
Southern Baptist

For perfectly valid reasons, my Presbyterian friends in North Carolina claim him as one of their own, although my understanding is that he was ordained Southern Baptist. I include him among those on this list for several reasons: First, by his own admission his sermons follow such a simple formula, yet he has probably preached more sermons in larger events than anyone in history. Second, from what I learned from my father, Billy Graham lived a principled life behind the scenes in private. I attended my first Billy Graham Crusade (with my father and another pastor) when I was in my extremely late sevens—going on eight—in 1958 in Charlotte, North Carolina. I attended my last crusade on Saturday evening, October 29, 1994, which was part of his “third coming” and final public appearance in Atlanta. The event was part of his five day crusade at the old (now gone) Georgia Dome (October 26-30, 1994). It was not the 12,000-member choir that impressed me the most but the dozens of translators that were broadcasting from all around the dome. The biggest attraction was the Saturday night youth rally that drew 78,000 people, featuring the African-American Grammy Award-winning group Take 6 and the integrated DC Talk. Throughout the events, I came to a realization. There was one thing that Billy Graham and the Atlanta Falcons always had in common: They could both get 60,000 people rising to their feet and suddenly yelling “Jesus Christ!”

Rev. Dr. Janice Hume
Christian Church (Disciples of Christ)

I knew her first as the wife of a colleague, later as a friend, and then later as a minister, which has given me the ability to know that she practices what she preaches. She is also formally educated and trained as a spiritual director, which helps explain why her sermons provide direction that listeners hear differently depending on their own needs at the time. Although my own spiritual director was a Cistercian monk and priest, I consider Janice one of my spiritual directors to the extent that over three decades years she has made occasional comments and observations that seem perfectly timed in response to concerns or questions—often unspoken on my part—that were on my mind at the time. In this manner, she is somewhat like those silent highway signs long ago (before interstates were filled with advertisements and trash), that provide just the right direction at just the right time. In the halls, she knows how to pronounce and explain complicated theological terms whenever I ask her a geeky theological question. In the pulpit, she knows how to express the same concepts in a practical and inspirational manner. In a Torah study group in which we have both been students for several years, she often adds to the depth and breadth of understanding of the Christian faith whenever she speaks. In many ways, she is an ecumenical ambassador and diplomat.

Rev. Dr. Heather Hunnicutt

Christian Church (Disciples of Christ)

As an old professor who for four decades has taught psychopathology and (as a separate course) professional ethics, I have had many students who were or who became Protestant ministers, as well as one Roman Catholic priest and one Jewish rabbi. The student who still stands out the most in my mind was a former information technology engineer who had five small children and whose flawless academic performance in my classes amazed me. Fluent in both oral and written communication in several languages, including Greek, Hebrew, Spanish, and Russian, Heather was the only student whose editing skills I trusted more than my own. I picked my editorial battles carefully, because I knew that she had probably already consulted with an APA editor before engaging in our playful battles. I have often described her as the smartest student I ever had, partly because she was earning her Master of Arts (MA) degree in professional counseling at the same time she was earning her Master in Theological Studies (MTS) degree. She eventually completed her Doctor of Theology (ThD) degree. She is the only person I know who was both a member of MENSA and a presenter at MENSA conferences. She was ordained in the Christian Church (Disciples of Christ), and she serves as pastor of a United Church of Christ parish in Pennsylvania. She is the pastor who has helped me understand why being brilliant is not always an asset in the pulpit. She is also the only pastor who was able to explain to my satisfaction why I do not feel blessed when I tithe my offerings to various churches, synagogues, ecclesial bodies, and charitable organizations. I always take notes during her sermons and it is usually helpful to be able to have Sunday lunch with her so that she can explain the footnotes. Heather is also a licensed professional counselor in multiple jurisdictions.

Fr. Roy Lee

Roman Catholic

In 50 years of hearing homilies that range from dull to boring, Fr. Lee is never boring. In contrast, he provides an excellent example of Charismatic Christianity at its best. The first time I heard him, I wondered if he had missed his calling as a Pentecostal preacher in one of those hot gospel churches where folks sometimes came up off the ground. Not only in the Liturgy of the Word, but in the Liturgy of the Eucharist, he is one of the few priests who genuinely seems like he is actually celebrating the Eucharist rites. Whereas many priests seem like they are presiding over a funeral during Mass, Fr. Lee seems filled with joy that he shares with others. Once in a Sunday afternoon Mass, I think I may have seen a few angels and a couple of saints appear near the altar when he was pronouncing the Words of Institution during the moments of consecration. I don't take

notes during his homilies because I am often trying to make sure I don't levitate off the pew.

Rev. Dr. Martin Luther King, Jr.

American Baptist

I never got to hear him speak in person during his lifetime, but I did get to hear his father preach a few times in the pulpit of my own father's church. Where many of his own congregants knew the Rev. Martin Luther King, Sr. by his affectionate name of "Daddy King," it was his martyred son whose sermons I saw on video only. I have re-watched several of his video-recorded sermons, including his August 28, 1963 "I Have a Dream" speech. The greatest points in his sermon are when he seemed to go off script, look off in an almost dissociative vision toward the Promised Land, and then share the prophetic message of what he had seen. I sometimes wonder whether this is what Moses was like when he was speaking to the Chosen People. Like Moses, he was given a vision of the Promised Land that he was never allowed to enter.

Dr. Amy-Jill Levine

Orthodox Jewish

Dr. Levine is a former Professor of New Testament Studies at Vanderbilt University Divinity School in the Department of Religious Studies and Graduate Department of Religion. She is a self-described "Yankee Jewish feminist who teaches in a predominantly Protestant divinity school in the buckle of the Bible Belt" (A-J Levine, personal communication, October 23, 2021 at the Cathedral of St. Philip in Atlanta). Her books reflect historical-critical rigor, literary and linguistic sensitivity, and a frequent splash of humor with a commitment to eliminating anti-Semitic and sexist theologies. Although in many ways she is quite unorthodox, she is a member of the Orthodox Jewish synagogue Sherith Israel in Nashville, Tennessee. Whenever I have heard her speak, I get the feeling that she knows Jesus better than many Christians who talk about him so much.

Fr. Daniel Rogaczewski

Roman Catholic

In almost every homily, Fr. Dan reveals some interesting factoid about the life of a Saint or the historical or linguistic context of a particular gospel reading. His exegesis is excellent, especially in terms of how he integrates the daily readings. I take notes during his homilies because I always learn something obscure, enlightening, and inspirational. What impresses me the most about him, however, is that I have always had the feeling

that public speaking has not come naturally to him. For this reason, I am personally inspired by him.

Rev. Robert Sparks

Presbyterian Church (U.S.A.)

As Associate Pastor for Care at First Presbyterian Church of Atlanta, Rev. Sparks spends only a portion of his time in the pulpit. One of his strengths as a preacher is the depth of analysis he brings to scripture through his exegesis of Hebrew words and concepts. His background includes a Master of Divinity (1998) from Columbia Theological Seminary in Decatur, Georgia.

Rev. Barbara Brown Taylor

Episcopal

My most scholarly seminarian colleagues don't like her because, as they say, she is too simple. Her simplicity is one of the main reasons I love to listen to her sermons and read her books. She has the ability to put into words many of the concerns, convictions, and doubts that I have had over the years. I regret that I never met her during our college years, when we were probably taking some of the same classes in the old building (now gone) where the Religion Department was housed at Emory University. I am glad that I met her when she shared the draft of her 2019 book *Holy Envy*, because it has helped me to integrate my ecumenical understanding of other faith traditions—including the many diverse traditions within Christianity.

Rev. Ambassador Andrew Young

Congregational Church (now known as the United Church of Christ)

I liked running the Atlanta Mile with him on April 12, 1986 when he was Atlanta's Mayor. At that time, he was already setting the cornerstones that would eventually bring the 1996 Olympic Games to Atlanta. Even at times when I felt like I had little or none, he always told me to "Keep the faith." From the pulpit, it was his real stories that revealed to me how he put Christianity into action, even at times when his natural inclination was sometimes otherwise. In this way, he reminded me so much of what I have read about Saint Peter, who became the rock of the church.

Joel Osteen

Non-denominational (although his upbringing and father were Southern Baptist)

Don't judge me. I have to include him because all of my ministerial and seminarian colleagues hate him so much. Besides, he is on Sirius satellite radio at 120. When driving to a hospital or university, I can listen to a few minutes uplifting moments of his message between hearing the latest BBC World News and listening to the American Evangelical political party members spew their hate at each other. Because I do not have a television, I listen rather than watch—so I do not have to see the fixed plastic smile with too many perfect teeth. Although I have no tolerance for multimillionaire televangelists who preach the so-called “prosperity gospel” of health and wealth, I do admire any speaker who memorizes his scripts, encourages his audience to live an obedient life, and focuses more on God's goodness and mercy rather than being preoccupied by sin, the devil, or hell. Although my Christian friends complain that Joel spends too much time preaching from the Old Testament, these ancient texts were the only Scriptures for Jesus and the early church. Comprising three-fourths (75%) of Christian Bibles, it certainly seems like the Old Testament matters to God. Nevertheless, I admire Joel's delivery and enjoy the ways he tells biblical stories in ways that bring them to life. There are plenty of preachers who can drain the life out of these same stories, so occasionally I like to hear someone who voices the life that is contained within them.

Favorite Sermons: A List of My Top 10 Sermons
(Sermons are listed alphabetically by author's last name)

Barron, Robert. (2016, July 10). *The story of the Good Samaritan: Homily by Bishop Robert Barron* [Video]. YouTube. <https://www.youtube.com/watch?v=KEhOcgEwDg>

Day 1 (Host). (2021, January 24). *The syntax of salvation. The Rev. Jason Micheli*. [Audio podcast]. <https://day1.org/weekly-broadcast/5ffdc7636615fbb1f2000005/jason-micheli-the-syntax-of-salvation>

The Rev. Jason Micheli, pastor of Annandale United Methodist Church in Annandale, Virginia, provides a sermon on the 3rd Sunday after Epiphany - Year B, from the texts of John 3:1-5, 10 and Mark 1:14-20. The sermon content is copyrighted by the respective preacher. Day 1 is a ministry of The Alliance for Christian Media. For contact information, contact Day 1 by internet (<https://day1.org/contact>), phone (404-815-9110), or at 2715 Peachtree Road NE, Atlanta, GA 30305.

Sundermeierer, Tony. (2023, June 4). *Almost divine consciousness: A theology of technology: The technological society* [Video]. First Presbyterian Church of Atlanta.

<https://vimeo.com/showcase/7052015/video/833365160>

Video: 01:25:09 The sermon is on segment from 00:32:00 to 00:58:40.

Other sermons from this church are available at this link:

<https://www.firstpresatl.org/livestream>

Rev. Sundermeierer's sermon on 06-04-2023 is the first sermon on a series titled Almost Divine Consciousness. This sermon focuses on the ethos of values of technology, beginning with the story of the construction of Noah's Ark (Genesis 6:9–Genesis 7:5) in contrast to the story of the construction of the Tower of Babel (Genesis 11:1-9).

Sundermeierer quotes from Jacques Ellul's (1954) *The Technological Society*, particularly in terms of three values inherent in 1950s technology power, efficiency, and reproducibility. He also quotes from Noah Harari's (2017) *Homo Deus*, in which Harari argues that the human species will eventually evolve into a different species whose quest is for immortality, uninterrupted and unremitting happiness, and God-like power. Sundermeierer says that Christians must ask these questions: "Are these goals the goals of the Kingdom of God? Are these goals the goals of the Gospel of Jesus Christ? Sundermeierer concludes that Jesus Christ is the true, one, and only, Homo Deus." See also Ellul's (1954) *The Technological Society* and Harari's (2017) *Homo Deus*.

Favorite Music: A List of My Top 10 Musical Compositions

(Authors are listed alphabetically by author's last name)

Anytime I have auditioned high fidelity speakers, the Bach Mass in B-Minor is one of the pieces that I use. I have seen the work performed most often by the late Robert Shaw (1916-1999) and the Atlanta Symphony Orchestra and Chorus. My favorite section might be the opening Kyrie (8:42) from *Bach: Messe in H-Moll* (1749), Johann Sebastian Bach (Composer), Nikolaus Harnoncourt (Conductor) with Chorus Viennensis in a recording released January 1, 1968, which I heard on the album for the first time in June 1972). Auditioning the Vandersteen Floorstanding Loudspeakers in 1986 gave me a taste of how great I would enjoy hearing the piece live for the first time at Symphony Hall. In 1990, I listened to the Kyrie (19:54) from *Bach Mass in B Minor* (1749), Johann Sebastian Bach (Composer), Robert Shaw (Conductor), and the Atlanta Symphony Orchestra and Chorus. This 1990 recording was Shaw's (1916–1999) last recording of the piece that he had performed more than any conductor in the world. I was present at the live recording.

Bach, J. S., Shaw, Robert, and RCA Victor Orchestra. (1947). *Mass in B Minor* BWV 232 [Audio]. Internet Archive. <https://archive.org/details/J.S.BachMassInBMinor/01.Kyrie-1.KyrieEleison.mp3>

Bach, J. S., van Veldhoven, Jos, & Netherlands Bach Society. (2019, January 22). *Mass in B minor* BWV 232 [Video]. YouTube. <https://www.youtube.com/watch?v=3FLbiDrn8IE>

Favorite Films: A List of My Top 10 Films and Movies
(Reference entries are listed alphabetically by director's last name)

Batty, David. (2015). *The Gospel of Mark* [Film]. Bible Media Group, LUMO Project .

Using filming locations in Morocco, David Batty directs a word for word film adaptation of this Gospel. It is narrated in English by Rupert Penry-Jones (NIV) and Tim Pigott-Smith (KJV). In this Gospel, Jesus is depicted as a heroic man of action, an exorcist, healer, and miracle worker—the Son of God who keeps his identity secret. Five years in the making, this production is based on the latest theological, historical, and archaeological research. It offers a highly authentic telling of the Jesus story, which ends with the empty tomb, a promise to meet again in Galilee, and Jesus's instructions to spread the good news of the resurrection.

Joffé, Roland. (1986, May 16). *The mission* [Film]. Goldcrest Films.

This 1986 British period drama film is about the experiences of a Jesuit missionary in 18th-century South America. Directed by Roland Joffé and written by Robert Bolt, it depicts the story of Jesuit priest Father Gabriel (Jeremy Irons), who enters the Guarani lands in South America with the purpose of converting the natives to Christianity. He soon builds a mission, where he is joined by Rodrigo Mendoza (Robert De Niro), a reformed slave trader seeking redemption. When a treaty transfers the land from Spain to Portugal, the Portuguese government wants to capture the natives for slave labor. Mendoza and Gabriel resolve to defend the mission, but disagree on how to accomplish the task. The haunting theme by composer Ennio Morricone is as powerful as the plot, making the movie the top of my Top 10 list of films.

Reynolds, Kevin. (2016, February 19). *Risen* [Film]. LD Entertainment; Affirm Films.

This 2016 American biblical drama film was directed by Kevin Reynolds and written by Reynolds and Paul Aiello. The film details a Roman soldier's search for Yeshua's body following his resurrection. The Roman military tribune Clavius (Joseph Fiennes) remains set in his ways after serving 25 years in the army. He arrives at a crossroad when he's tasked to investigate the mystery of what happened to Jesus (Cliff Curtis) following the Crucifixion. Accompanied by trusted aide Lucius (Tom Felton), his quest to disprove rumors of a risen Messiah makes him question his own beliefs and spirituality. As his journey takes him to places never dreamed of, Clavius discovers the truth that he's been seeking. If I had to give a subtitle for this movie, I would have called it *Faith and Doubt*. Because it depicts the intersection of faith and doubt in such a powerful manner, without adhering to the obvious party line of typical Christian movies, it is one of my favorites.

Scott, Ridley. (2014). *Exodus: Gods and Kings* [Film]. Peter Chernin, Ridley Scott, Jenno Topping, Michael Schaefer, Mark Huffam

Directed by Ridley Scott, this film is inspired by the timeless story of the Exodus of the Hebrews from Egypt as led by Moses. Despite the biblical and historical inaccuracies of the film, I viewed it as a type of visual midrash that used creativity, imagination, and too many special effects to fill in the spaces between the lines of the account given in one of my favorite books—the Book of Exodus. A major disappointment was the depiction of Yahweh as a small, barely audible shepherd boy—hardly the image depicted in Exodus 20:18-19 (¹⁸When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance ¹⁹and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”).

Wyler, William. (1959). *Ben-Hur* [Film]. Metro-Goldwyn-Mayer.

Directed by William Wyler and starring Charlton Heston as the title character, this film depicts an epic drama that takes place in 26 CE. The film was adapted from Lew Wallace's (1880) novel *Ben-Hur: A Tale of the Christ*. The story is about a wealthy Jewish prince and merchant, Judah Ben-Hur (Charlton Heston) living in Judaea who incurs the wrath of his childhood friend, Messala (Stephen Boyd), a Roman citizen who becomes a Roman tribune. Although he is forced into slavery on a galley and compelled to witness the cruel persecution of his family, Judah survives and harbors dreams of vengeance. The most memorable sequences include a battle at sea and a chariot race. Lasting just under over 8-and-a-half minutes, the chariot race is the film's most famous action sequence. Although such a race could have actually taken place in Jerusalem, the movie exaggerates reality a bit because Jerusalem's hippodrome was not carved out of a mountainside and it wasn't located just below Golgotha. The entire circus sequence lasts just over 28-and-a-half minutes. The sea battle sequence had so much footage left over that Charlton Heston used it in his 1972 film *Antony and Cleopatra*. The film *Ben-Hur* used 300 sets at Rome's Cinecitta Studios and won a record 11 Oscars. Released one month before I turned eight years old, *Ben-Hur* was the second movie that I saw as a child and it has always left an impression on me.

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American Psychological Association

Doverspike, W. F. (2014). Religion class resource list: Bibliography.
<http://drwilliamdoverspike.com/>

Chicago Manual of Style / Kate Turabian

Doverspike, William, "Religion Class Resource List: Bibliography," July 04, 2018.
<http://drwilliamdoverspike.com/>

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