

Religion Resource List
William F. Doverspike, PhD
Bibliography
Updated September 7, 2020

These reference entries include sources sometimes cited in class, so that students can find the source if it is not contained in the lecture notes or presentation decks.

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.

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Alcoholics Anonymous World Services. (1975). *Alcoholics Anonymous comes of age: A brief history of AA*. New York, NY: Author.

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

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

Copyrighted in 1952 by The A.A. Grapevine, Inc. and Alcoholics Anonymous Publishing (now known as Alcoholics Anonymous World Services, Inc.), the first printing of the book was in April 1953.

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.

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*.

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 File]. YouTube. <https://www.youtube.com/watch?v=MvissOHjmxM>

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

Barron, Robert. (2009, October 22). *Fr. Barron comments on Eucharistic Adoration*. [Video File]. YouTube. https://www.youtube.com/watch?v=X4KUk_bF1Tk

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

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

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

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

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

Barron, Robert. (2011, July 13). *Fr. Robert Barron comments on the Real Presence of Christ in the Eucharist* [Video File]. YouTube. <https://www.youtube.com/watch?v=EXQDqjR8HGw>

Barron, Robert. (2012, April 14). *Fr. Robert Barron comments on why Catholics leave the church* [Video File]. 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 File]. YouTube. <https://www.youtube.com/watch?v=TLta2b9zQ64>

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

Barron, Robert. (2013, December 9). *Fr. Robert Barron comments on the Council of Trent* [Video File]. 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 File]. YouTube. <https://www.youtube.com/watch?v=5tKZOkchXc0>

Barron, Robert. (2014, February 5). *What are Fr. Barron's five favorite books?* [Video File]. 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: *Seven Storey 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 File]. YouTube. <https://www.youtube.com/watch?v=YTMQf9B2hss>
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- Barron, Robert. (2015, February 23). *Fr. Robert Barron on Thomas Merton* [Video File]. 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, July 10). *The story of the Good Samaritan: Homily by Bishop Robert Barron* [Video File]. YouTube. <https://www.youtube.com/watch?v=KEhOcgAEwDg>
- Barron, Robert. (2017, June 1). *Fr. Robert Barron comments on Martin Luther* [Video File]. YouTube. <https://www.youtube.com/watch?v=EXQDqjR8HGw>
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- Barron, Robert. (2017, November 9). *Bishop Barron on the Mass* [Video File]. YouTube. <https://www.youtube.com/watch?v=pIGXtDR2Gck>

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Barron, Robert. (2018, March 22). *Fr. Robert Barron on the death of Billy Graham* [Video File]. 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 File]. 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.

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 Avila: 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.

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.

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.

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

Bolz-Weber, Nadia. (2013, September 10). *Pastrix: 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.

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

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.

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

Borg, Marcus J. (2011). *Speaking Christian*. New York, NY: Harper Collins.

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

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).

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.

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

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.

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. (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.
- Butterworth, Eric (1968). *Discover the power within you*. New York, NY: Harper and Row Publishers.
- Cairnes, Earle. (1996). *Christianity through the centuries* (3rd ed.). Grand Rapids, MI: Zondervan.
- 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
- Chadwick, Henry (1987). *The early church*. Harmondsworth, Middlesex, England: Penguin Books Ltd.
- Cobb, K. F. (2014). *Understanding scrupulosity: Psychopathological and Catholic perspectives* [Master’s thesis, University of Iowa]. <https://doi.org/10.17077/etd.8xo08099>
- Confraternity of Christian Doctrine. (2001, 1970). *Lectionary for Mass for Use in the Dioceses of the United States* (2nd ed.). Washington, DC: Author.
- Cooper, David A. (1997). *God is a verb: Kabbalah and the practice of mystical Judaism*. New York, NY: Riverhead Books.
- Copi, I. M. (1972). *Introduction to logic* (4th ed.). New York, NY: Macmillan Company.
Earlier editions published 1953, 1961, and 1968.
- Craddock, Fred B. (1990). *Luke: Interpretation: A Bible commentary for teaching and preaching*. Louisville, KY: John Knox Press.
- Crossan, J. D. (1976). *The historical Jesus: The life of a Mediterranean Jewish peasant*. New York, NY: HarperCollins.
- Danneman, Ilana. (2014). *A tale of two souls*. Atlanta, GA: Author.

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

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.

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://www.tciarchive.org/1402.article>

Doverspike, W. F. (2006, Fall). Seeing in others what they do not see in themselves. *Connecting*. Page 5. http://richmont.edu/wp-content/uploads/2011/09/News_2006Fall.pdf#page=6

Doverspike, W. F. (2007, August 2). Silent saints of the church. *The Christian Index*.
<http://www.tciarchive.org/3500.article>

Doverspike, W. F. (2010, Fall). Christian counseling: Integration of psychology and spirituality. *Connecting*. Page 4.
<http://richmont.edu/wp-content/uploads/2011/09/richmontfall10connecting.pdf#page=5>

Doverspike, W. F. (2011, Fall). The real presence: Integrating the sacred and the secular. *Connecting*. Page 5. <http://richmont.edu/wp-content/uploads/2012/07/RichmontFall11-Final2.pdf#page=6>

Doverspike, W. F. (2012, Fall). Seeing the face of Christ in others. *Connecting*. Page 8.
<http://richmont.edu/wp-content/uploads/2011/09/Connecting-FINAL1.pdf#page=9>

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

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

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

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

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/>

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>

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.

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

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

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.

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.

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.

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.

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.

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).

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.

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

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.* 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.

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

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

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.

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*.

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

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).

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 women Hazleton discovers is neither demystified nor diminished, but on the contrary, all the more meaningful and admirable.

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=yxP4lf8eXSw>

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.

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

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

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.

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.

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, 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.

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.

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

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.

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 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?

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.

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.

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., 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).

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.

Manangan, L. P., Sehulster, 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. (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?"

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.

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

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

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

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

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

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.

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

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.

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

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).

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. 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.

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

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

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

Pew Research Center. (2019, July 23). What Americans know about religion. <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).

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

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

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.”

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).

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.

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*.

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

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

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

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).

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). *The dignity of difference*. New York, NY: Continuum.

Emeritus Chief Rabbi Jonathan Henry Sacks, Ph.D., MBE is 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 civilisation 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, Jonathan. (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).

Savin, Olga (Trans.) (1991). *The way of a pilgrim*. Boston: Shambhala Pocket Classics.

Schindler, Alexander M. (1995). Dear Reader. In *Reform Judaism*. New York, NY: Union of American Hebrew Congregations.

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?

Scott, R. (2014). *Exodus: Gods and Kings* [Film]. Peter Chernin, Ridley Scott, Jenno Topping, Michael Schaefer, Mark Huffam

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>

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.

Shulman, Dennis G. *The genesis of Genesis: A psychoanalyst and rabbi examines the first book of the Bible*. New York, NY: iUniverse, Inc.

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.

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 this core teaching of transubstantiation. In fact, nearly seven-in-ten Catholics (69%) say they personally believe that during 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-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).

Spurgeon, Charles H. (1971). *Twelve sermons on prayer*. Grand Rapids, MI: Baker Book House.

Stanley, A. (2004). *Fields of gold*. Wheaton, IL: Tyndale House.

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. (2018). *Holy envy: Finding God in the faith of others*. New York, NY: HarperCollins.

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.

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.

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.

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.

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).

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>

Turley, Hugh, & Martin, David. (2018). *The martyrdom of Thomas Merton: An investigation*. Hyattsville, MD: McCabe Publishing.

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 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 fan was fabricated up 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, a man who was a much stronger force for peace than most people realize, they 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 this investigation, no one has 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.

- 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.
- Young, Andrew. (1994). *A way out of no way: The spiritual memoirs of Andrew Young*. Nashville: TN: Thomas Nelson Publishers.
- 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.
- Washington, James Melvin. (1991). *A testament of hope: The essential writings and speeches of Martin Luther King, Jr.* New York, NY: HarperCollins Publishers.
- 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>
- Weir, K. (2020, July 1). What do you believe? *Monitor on Psychology*, 51(5), 52-55.
<https://www.apa.org/monitor/2020/07/believe>
sAPA 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.
- 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 (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. 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.
- 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.

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.

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. (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 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?

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:
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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)

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 (b. 1935) is 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, 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.

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. (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 typically refers to these rabbinic writings composed between 400 and 1200 CE. As explained in the introduction of *Messengers of God*, “All the legends, all the stories 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.

Midrash', especially if capitalized, can refer to a specific compilation of these rabbinic writings composed between 400 and 1200 CE

Abbreviations

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. iur. or Dr. jur.), 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.

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 Films: A List of My Top 10 Movies
(Reference entries are listed alphabetically by director's last name)

- 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.
- Joffé, R. (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, 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 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, R. (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, 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. 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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