



integratio press

## **Style and Formatting Guidelines**

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## In-house Style Guidelines

This list is not meant to be exhaustive. We defer to the 17<sup>th</sup> edition of the *Chicago Manual of Style* (CMOS) as our authority for citation formatting. Use Merriam-Webster's to decide other usage issues. What follows is a list of the most common issues we see in manuscripts. The key across all situations is to be consistent in style and usage.

### 1. **No contractions** unless within a quote.

**EXCEPTION:** Let's.

**EXCEPTION:** Use contractions in a book that is more conversational in tone, such as an offering in our devotional series or something in our Innovators and Practitioner's series. Whether your work fits this more conversational tone will be set by the editor ahead of time.

### 2. **United States versus U.S.** United States is usually only spelled out when part of a proper name or quote. Same situation with "plural" cities and companies: North Hills's mayor, United Airlines's flights. Of course, if United States is spelled out in a quote or a bibliographic citation, leave it "as is."

### 3. Use **versus** *not* vs.

**EXCEPTION:** A court case would be Smith v. Jones. See CMOS for proper court case citation format.

### 4. **Capitalization.**

A. Capitalize **Internet** when it refers to the infrastructure that hosts the World Wide Web, but this is a matter of choice. Do not capitalize "internet" when using it as a noun adjunct to modify another noun (e.g., "internet users" or "internet browser"). Do not capitalize "internet" when referring to internetworking in general.

B. **evangelical** *not* Evangelical unless proper noun, like Evangelical Lutheran Church.

C. The **Academy** refers to higher education and should be capitalized.

D. The word **church** should be lowercased unless referring to a particular local church or is in the title of a denomination.

**WRONG:** The purpose of the Church is to be the Church; United Methodist church.

**CORRECT:** The purpose of the church is to be the church; United Methodist Church.

E. Capitalize **Divine** when referring to God.

F. Do *not* capitalize the **adjectival forms of capitalized terms**, except in the case of proper names.

**CORRECT:** “Scripture,” “scriptural”; “Bible,” “biblical”; “Christology,” “christological”; Trinity,” “trinitarian.”

**EXCEPTION:** “Augustine,” “Augustinian”; “Yoder,” “Yoderian”

G. **Pronouns for the Godhead.** Avoid using gender-specific pronouns in reference to the Godhead. If they must be used, they should not be capitalized

**WRONG:** God sent His son into the world; Jesus calls us to Himself

**CORRECT:** God sent his son into the world; Jesus calls us to himself

**EXCEPTION:** If the author’s tradition maintains capitalization of the Godhead for pronouns. This needs to be approved ahead of time with the editor.

5. **First and last names of authors.** So, “According to John Smith, . . .”, *not* “According to Smith . . .”. If more than two authors, then “According to Smith and colleagues. . .”.

**EXCEPTION:** this only applies to the first time a name is used in a chapter. All other times use only last name *unless* the previous mention is so far removed that reader may get confused.

6. **Replace mankind with humankind** unless mankind in quotes. Do not add [sic].

7. **Numbers.** 10 and above use numbers. If nine or below, spell out. Unless:

- (a) in percentages (3%)
- (b) in reference to a chapter (Chapter 3)
- (c) in reference to age (3-year-old boy)

8. **Do not spell out percent** unless in quote (3%, not 3 percent or three percent).

9. **Block quote.** If 5 or more lines, add block marks: <BLOCK> and </BLOCK>

**EXCEPTION:** If you receive a manuscript where less than 5 lines are blocked, leave them since the author or editor wanted them that way for a particular reason.

10. **Hyphenated words.** Nonprofit noun, non-profit adjective. Follow the same rule for noun, adjective presentation with other hyphenated words. However, words like “overbenefitted” and “underbenefitted,” “cohabitation,” and “lifelong,” even when in adjectival form, are acceptable/common use. Do searches for some of the most common: co-, non-, sub-, anti-, inter-. Be consistent in your approach and what makes sense. Begin with Merriam-Webster’s.

**Second word in hyphenated word should not be capitalized with titles or headings.**

**WRONG:** Faith-Learning Integration

**CORRECT:** Faith-learning Integration

11. Don't use "**etc.**" unless it is obvious what the etc. refers to, or if it is in a quote. It is very rare we will use etc.

12. Don't use **and/or**. Select one.

13. Don't use **him/her**. Select one. Rotate between gender expression. Do not use other gender expressions like they/them to refer to gender unless author specifically includes them or they appear in a quote.

14. If **forward slashes** are used, no space between the slashes.

**WRONG:** love / peace / joy

**CORRECT:** love/peace/joy

15. **Italics after other italicized items** (e.g., book title, journal, film) should *not* be italicized.

**Example:** "According to *Habits of the High Tech Heart*, we should . . ."

**EXCEPTION:** If a comma or other punctuation is part of a bibliographic citation, then the comma is italicized (e.g., According to *Truth and Consequences: Fake News, Fake Living, in a Post-truth Culture*, we should . . .).

16. **Capitalize theories.**

**WRONG:** social judgement theory or Social Judgment theory

**CORRECT:** Social Judgment Theory

17. **e.g. and i.e. in parentheses.** When e.g. or i.e. is used in parentheses, no need to add "and" before last item.

**WRONG:** (e.g., food, clothes, and shelter)

**CORRECT:** (e.g., food, clothes, shelter)

18. **Comma in a series.** Use serial or Oxford commas. So, "A sculptor, painter, and craftsman," not "A sculptor, painter and craftsman . . ."

**EXCEPTION:** if the serial or Oxford comma is missing in a quote then leave it as is.

19. **Comma before “but” or before “and” in a sentence.** A comma is used before “but” and “and” if the following phrase includes a subject and verb. If only a verb, a comma is not needed, unless the following phrase is long enough that a comma is needed to avoid confusion.

20. **Use of quotes around words in text.** If the author uses “so-called” then do not put the word in quotes. So-called is the same thing as adding quotes. If the author uses quotes around a word to indicate so-called, then leave it as is.

**WRONG:** so-called “styleguides”

**CORRECT:** so-called styleguides; “styleguides”

21. **Placement of endnote numbers in text.** Endnote numbers should go at the end of a sentence unless there is more than one endnote number in a sentence. Then, include the endnote numbers where the author indicates.

22. **Placement of quotes:**

**WRONG:** “quote”, OR “quote”?

**CORRECT:** “quote,” OR “quote?”

23. **All single and double quotes should be “curly,” not 'straight.'**

24. An **ellipsis** should have three periods beginning, followed by, and separated by single spaces. Do not use autoformatted ellipses.

**WRONG:** period-period-period (...)

**CORRECT:** space-period-space-period-space-period ( . . . )

25. **Em dash.** An em dash should be inserted between words or phrases and before the source of an epigraph, rather than using single or double hyphens. There should be no spaces separating the em dash from the words or phrases on either side of it.

**WRONG:** My friends--that is, my former friends – ganged up on me.

**CORRECT:** My friends—that is, my former friends—ganged up on me.

**AND:** —Herman Melville, *Moby Dick*

(—, keyed with SHIFT+OPTION+HYPHEN on a Mac; ATL+CTRL+HYPHEN or MINUS KEY on a PC.)

26. **En dash.** Use an en dash between numbers, not a hyphen.

**WRONG:** Johnson, She Who Is, 123-30; John 6:35-51

**CORRECT:** Johnson, She Who Is, 123–30; John 6:35–51

(–, keyed with OPTION+HYPHEN on a Mac; CTRL+HYPHEN or MINUS KEY on a PC.)

## 27. Use of colons, semicolons, and em dashes.

**A. Colons** are used (1) to set off an element or set of elements that illustrates or amplifies what precedes it (unless the series is introduced by a verb or preposition); (2) at the end of a sentence that introduces a series of related sentences (replacing the period); (3) to set off speech when it comprises an independent clause or clauses.

- The watch came with a choice of three bands: stainless steel, plastic, or leather.
- They even relied on a chronological analogy: just as the Year II had overshadowed 1789, so the October Revolution had eclipsed that of February.
- Yolanda faced a conundrum: She could finish the soup, pretending not to care that what she had thought until a moment ago was a vegetable broth was in fact made from chicken. She could feign satiety and thank the host for a good meal. Or she could use this opportunity to assert her preference for a vegan diet.

**B. Semicolons** are “stronger than a comma but weaker than a period,” but can be used in place of either where appropriate. In regular prose, a semicolon is most commonly used between two *independent clauses* not joined by a conjunction to signal a closer connection between them than a period would.

- She spent much of her free time immersed in the ocean; no mere water-*resistant* watch would do.
- Though a gifted writer, Miqueas has never bothered to master the semicolon; he insists that half a colon is no colon at all.

You will often see a semi-colon before an adverb (such as “however,” “therefore,” and “indeed”) that separates independent clauses; sometimes before a conjunction (usually “but,” “yet” “although,” and similar) or formula (such as “that is”) that introduces an independent clause; and to separate elements in a series when one or more elements contains internal punctuation.

**C. Em dashes** are used to set off an amplifying or explanatory element and in that sense can function as an alternative to parentheses (second and third examples), commas (fourth and fifth examples), or a colon (first example)—especially when an abrupt break in thought is called for. Many authors overuse em dashes. It can become an unnecessary affectation that distracts your reader and makes your writing clunky.

- It was a revival of the most potent image in modern democracy—the revolutionary idea.

- The influence of three impressionists—Monet, Sisley, and Degas—is obvious in her work.
- The chancellor—he had been awake half the night—came down in an angry mood.
- She outlined the strategy—a strategy that would, she hoped, secure the peace.
- My friends—that is, my former friends—ganged up on me.

**28. Number and percentage ranges.** When a number range is introduced with the word “from” or the like, do not use a dash in place of the word “to” except in the case of page numbers.

**WRONG:** From 1920-1940; from 1996-1999

**CORRECT:** From 1920 to 1940; from 1996 to 1999

**WRONG:** From 40–50%

**CORRECT:** From 40 to 50%

**29. Centuries should be spelled out.**

**WRONG:** 21st century; 8th century, 1st century

**CORRECT:** twenty-first century; eighth century; first century

**Centuries should not include an apostrophe.**

**WRONG:** 1900’s, 1990’s

**CORRECT:** 1900s, 1990s

**Decades should be spelled out.**

**WRONG:** 50’s, 50s, 80’s, 80s

**CORRECT:** fifties, eighties

**30. Era abbreviations.** Era abbreviations should not have periods.

**WRONG:** B.C. & A.D.; B.C.E. & C.E.

**CORRECT:** BC & AD; BCE & CE

**31. Abbreviations.**

**States and Provinces.** Except for in bibliographic citations, do not use abbreviations for the names of states and provinces.

**WRONG:** Eugene, OR; Chicago, IL; Vancouver, BC

**CORRECT:** Eugene, Oregon; Chicago, Illinois; Vancouver, British Columbia

**EXCEPTION:** Washington, DC

**Abbreviations for degrees should not have periods.**

**WRONG:** Ph.D., D.Min., M.Div., Th.M., M.A., B.A., M.D.

**CORRECT:** PhD, DMin, MDiv, ThM, MA, BA, MD

**Abbreviations for religious orders do not need periods but should be set off with a comma.**

**WRONG:** Henri de Lubac S.J., Herbert McCabe O.P.

**CORRECT:** Henri de Lubac, SJ, Herbert McCabe, OP

32. **Suffixes.** Suffixes such as Jr. should have a period but should not be set off with a comma.

**WRONG:** Martin Luther King, Jr.

**CORRECT:** Martin Luther King Jr.

33. **Possessives ending in “s”.** Possessive forms for names ending in “s” should include an apostrophe plus another “s.”

**WRONG:** Davis’; Williams’; Myers’

**CORRECT:** Davis’s; Williams’s; Myers’s

**Possessive Jesus and Moses.**

The possessive forms for Jesus and Moses can either include or not include a second “s.” EITHER Jesus’ and Moses’ or Jesus’s and Moses’s. CMOS prefers to include the ending “s,” but we allow for either, so long as the author is consistent throughout the manuscript. As a default, we use Jesus’s and Moses’s unless otherwise agreed upon in advance by the editor.

34. **i.e., e.g., viz., cf., et al.** The abbreviations “i.e.,” “e.g.,” and “viz.,” are preceded by a punctuation mark (e.g., commas, semicolons, dashes, or parentheses) and are always followed by commas.

**WRONG:** . . . biblical “hermeneutics” i.e. interpretation, . . .

**CORRECT:** . . . biblical “hermeneutics,” i.e., interpretation, . . .



**The abbreviation “cf.”** should be used only where “see, by way of comparison” is meant, not where “see” suffices. It is not followed by a comma.

**WRONG:** For further discussion of the issue (cf., Spinks, Meaning, 61).

**CORRECT:** Others disagree with my position (cf. Spinks, Meaning, 61).

**The use of et al.** The abbreviation “et al.” is not preceded by a comma except in bibliographies when it immediately follows a name in last, first order. Note that “et” is not an abbreviated word and so is not followed by a period.

**WRONG:** Robert N. Bellah, et. al. *Habits of the Heart*

**CORRECT:** Robert N. Bellah et al., *Habits of the Heart*

**The use of f., ff. passim.** Do not use the abbreviations “f.” or “ff.” or the term passim. If possible, always specify the ending page or section number of citations.

**WRONG:** Rom. 12:1f; Reed, *Active Faith*, 78ff.

**CORRECT:** Rom. 12:1–2; Reed, *Active Faith*, 78–102.

**35. Bibliography. Shortening Publisher names.** When listing publisher names within bibliographic entries, please omit descriptors such as “Press,” “Publishers,” “Publishing Company,” and the like. However, keep words like “Press” when listing university presses or for publishers with short names to avoid confusion.

**WRONG:** Wipf & Stock Publishers; Baker Books; Fortress Press

**CORRECT:** Wipf & Stock; Baker; Fortress

**EXCEPTION:** University of Notre Dame Press; Free Press; New Press

**36. That versus which.** “That” is used with phrases that are necessary in a sentence and would cause the sentence to not make sense if absent. “Which” is used with phrases that are supplementary information and would allow the sentence to still make sense if absent.

**WRONG:** The social reality of family diverges from God’s ideal that creates tension.

The fact that divergence from God’s ideal creates tension is a supplementary addition to the sentence. The tension is a secondary fact happening as a result of divergence from God’s ideal. Therefore, it makes more sense to say: “The social reality of family diverges from God’s ideal, which creates tension.”

**CORRECT:** Our own views on biblical hermeneutics are informed by works like Howard G. and William D. Hendricks’s *Living by the Book* or Kay Arthur’s text *How to Study Your Bible*, which lays out an inductive Bible study method.

**CORRECT:** We strive to weave together concepts that are just as relevant to the church pulpit as they are to the university pupil.

Which concepts? Concepts that are just as relevant . . . The point of this sentence is not to simply communicate that the book strives to weave together concepts, but specifically concepts that are just as relevant . . .

37. **If, then.** When a sentence starts with a phrase “If . . .,” the phrase following the comma should begin with “then . . .” Exceptions may include when the second phrase is very short and including “then” would be distracting, or when a particular phrase/slang is being used and “then” would be unnecessary.

38. **Split infinitives.** Avoid split infinitives.

**WRONG:** to quickly go

**CORRECT:** to go quickly, quickly to go

39. **Insertion of both.** “Both” may be inserted into a sentence for emphasis or clarity when two contraries are joined by “and.”

**Example:** This text analyzes **both** ancient and modern examples of evangelization.

40. **Capitalization of “chapter.”** “Chapter” should be capitalized (even when in parentheses) when referring to a specific chapter and lowercase when writing about chapters in general.

**WRONG:** We discuss Christian symbols in chapter 4.

**CORRECT:** We discuss Christian symbols in Chapter 4.

**WRONG:** Technology affects the way we communicate (see our discussion of media ecology in chapter 4).

**CORRECT:** Technology affects the way we communicate (see our discussion of media ecology in Chapter 4).

**CORRECT:** Genesis (Chapter 1) discusses the sin of Adam and Eve.

41. “Data” and “media” are plural words that require plural verbs.

**CORRECT:** The data show that ...

**CORRECT:** Media effect us.

42. **“Whether”** should not include **“or not,”** unless the sentence is clarifying the same result for multiple conditions. “Whether or not” is usually an unnecessary affectation.

Example: “Publishers may require editors to indicate on the manuscript where Roman page numbers are to end and Arabic numbers begin—**whether or not** the number will actually appear” (CMOS).

43. **As a rule of thumb, do not add a comma after “so” at the beginning of a sentence.** If your book has adopted a more casual or conversational style, you can use a comma after so, especially if you hear a significant pause. Such a pause may be caused by indignation, hesitation, etc. The key is to be consistent.

44. For emphasis, use *italics*, **not bold**, nor ALL CAPS.

45. **Specific words**

- “Cohabit” is the verb form, while “cohabitation” is the noun form.

46. **The Bible.** Every quotation needs to include the translation used in parenthesis, even if all Scripture is quoted from the same translation. (e.g., Gen. 1:1, NIV). When abbreviating the Bible, use the following:

Scripture Abbreviations (include period after each whenever abbreviated within parentheses)

*Hebrew Bible / Old Testament:*

Gen	Judg	Neh	Song	Hos	Nah
Exod	Ruth	Esth	Isa	Joel	Hab
Lev	1–2 Sam	Job	Jer	Amos	Zeph
Num	1–2 Kgs	Ps ( <i>pl.</i> Pss)	Lam	Obad	Hag
Deut	1–2 Chr	Prov	Ezek	Jonah	Zech
Josh	Ezra	Eccl	Dan	Mic	Mal

*New Testament:*

Matt	Acts	Eph 1–2	Tim	Heb	1–2–3 John
Mark	Rom	Phil	Titus	Jas	Jude
Luke	1–2 Cor	Col	Phlm	1–2 Pet Rev	
John	Gal	1–2 Thess			

*Apocryphal / Deuterocanonical Books:*

Tob	Wis	1–3 Esd	Sg	Three Bel	3–4 Macc
Jdt	Sir	Ep Jer	Sus	1–2 Macc	Pr Man
Add Esth	Bar				

## Document Style and Formatting Checklist

1. Format the whole document.
  - a. Only Times New Roman font throughout document
  - b. 12-point, black font only, 1-inch margins all around
  - c. Single spaced paragraphs, flush left (no indentation of paragraphs), with double-space between paragraphs
  - d. Each page should have a page number, bottom of the page and centered
  - e. Block quotes. If over 5 lines, you can block it. Do not indent or format the block. Simply add <Block> just above the paragraph and </Block> just below the paragraph.
  - f. Section headings flush left, not centered
    - i. Level A, **Main Heading**, is bolded with *double space after it*
    - ii. Level B, **Sub-heading**, is also bolded, with *single space after it*
    - iii. Level C, **Sub-subheading**, is bolded, italicized, followed by a period. The sentence begins on the same line as the sub-subheading.
2. Check the references.
  - a. Do not prepare a separate bibliography for your references. The full references will appear in the endnotes.
  - b. All references should follow Chicago style for endnote references, modified as seen in the sample entries at the end of this document.
  - c. Make sure that every citation in the text is included in the endnotes at the end of the book, and that every entry in the endnotes section is included in the text.
3. Do a quick search of common errors before reading straight through the text.
  - a. Spacing
    - i. Remove double spaces after periods in a sentence. (Find and Replace → Search for two spaces “ ” → Replace all with one “ ”)
    - ii. Remove extra spaces at the end of paragraphs. (Use the “Show/Hide ¶” button. If you see any dots at the end of paragraphs, delete them.”)

- iii. Check that ellipses are formatted correctly.
- b. Spelling
- i. No “s” on the word “toward.”
  - ii. Check the word “too.” Sometimes it uses commas, sometimes not.
    1. She, too, loves pizza. (Too is like saying also here, so commas are used).
    2. There is too much cheese on this pizza. (Too is an adjective here, so no commas are used).
- c. Punctuation (Optional. This may be easier to fix as you read through the text.)
- i. Check that all dashes are correct.
    1. Hyphen (-) used in between words (e.g., a fast-paced schedule)
    2. En-dash (–) used between ranges, could replace the word “to” (e.g., in-text citations use 98–99)
    3. Em-dashes (—) used for parenthetical breaks in a sentence or at the end of a sentence, no spaces in between words and dash.
  - ii. Commas
    1. Commas between two independent clauses.
    2. Commas around titles and names: Commas are needed around titles/names if you could remove the title from the sentence and the reader would still know what you are talking about. If you couldn’t remove the title/name without the sentence making sense, then commas are NOT needed.
      - a. Commas needed: “John Smith, the NBA director, is a great man.”
        - i. “the NBA director” goes in commas because it is additional information. The sentence would still make sense without it.
      - b. Commas needed: “My first book, *My Diary*, will be published in 2024.

- i. “*My Diary*” goes in commas because there is only one first book, so even if you didn’t include the name, the reader could know which book is being referred to.
  - c. Commas NOT needed: My sister Allison is a great lady.
    - i. I have multiple sisters, so the name “Allison” is not additional information. If you didn’t include the name, then the reader would not know which sister is being talked about. Therefore, no commas.
  - d. Commas NOT needed: MacIntyre’s book *A Short History of Ethics* is a great read.
    - i. No commas here because the title is essential information. MacIntyre has multiple books so if the name wasn’t included, we wouldn’t know which book is being talked about.
- 4. Read through the entire text, checking for spelling and grammar mistakes as you go.
  - a. As you go, make a list of unique terminology, and check that each word is spelled/used consistently throughout the whole document.
  - b. Paragraphs: If a paragraph seems too long, see if there is a natural breaking point. If you split a paragraph, indicate it with a “comment.”
  - c. Contractions
  - d. Numbers
  - e. Dashes
  - f. Commas
  - g. Tenses: Present tense is usually used for an author’s writing, even if they are no longer living, but if it is directly historical, past tense is okay. Use your judgement.

## **General Proofreading Comments**

1. Table of Contents (TOC) titles should match chapter titles.
2. Author names (first, last, middle, etc.) should be consistent throughout. So, if Douglas Kelley in one place, then it should not be Doug Kelley in another place.
3. Jargon is okay to use, but it needs to be defined so we can reach a broader audience. For some books, jargon should be avoided all together.
4. Use endnotes at the end of the book, not footnotes. Endnotes at the end of the book should match endnotes in the text. Check for total number, matching numbers and order, and missing endnotes for each section/chapter.
5. Hyperlinks: Make sure URLs go to the correct place.
6. Lists of Figures, Points to Ponder, Application Activities, Graphs, Images, etc., in the Table of Contents should match the headings and numbers of each in the text.
7. In bulleted or numbered lists, periods can be used with complete sentences. If words or phrases, do not use periods.

## **Sample References**

**Included below are endnote references from the book  
*Humility and Hospitality: Changing the Christian Conversation of Civility***



# Endnotes

## Introduction

<sup>1</sup> Richard Mouw, *Uncommon Decency: Christian Civility in an Uncivil World* (Downers Grove, IL: InterVarsity Press, 1992), 16.

<sup>2</sup> *Ibid.*, 15.

<sup>3</sup> *Ibid.*, 11–12.

<sup>4</sup> Richard Mouw, *Adventures in Evangelical Civility: A Lifelong Quest for Common Ground* (Grand Rapids, MI: Baker Books, 2016), iBooks.

<sup>5</sup> Tim Muehlhoff, *I Beg to Differ: Navigating Difficult Conversations with Truth and Love* (Downers Grove, IL: InterVarsity Press, 2014), iBooks.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

<sup>8</sup> Tim Muehlhoff and Richard Langer, *Winsome Persuasion: Christian Influence in a Post-Christian World* (Downers Grove, IL: IVP Academic, 2017), 17–21.

<sup>9</sup> Tim Muehlhoff and Richard Langer, *Winsome Conviction: Disagreeing without Dividing the Church* (Downers Grove, IL: IVP Academic, 2020), 38.

<sup>10</sup> *Ibid.*, 39.

<sup>11</sup> *Ibid.*, 40.

<sup>12</sup> *Ibid.*, 41.

<sup>13</sup> *Ibid.*, 44.

<sup>14</sup> Os Guinness, *The Case for Civility: And Why Our Future Depends on It* (New York: HarperCollins, 2008), 135.

<sup>15</sup> *Ibid.*, 136.

<sup>16</sup> Os Guinness, *The Global Public Square: Religious Freedom and the Making of a World Safe for Diversity* (Downers Grove, IL: InterVarsity Press, 2013), 13.

<sup>17</sup> *Ibid.*, 15.

<sup>18</sup> While a full understanding of Guinness's eight steps is outside the scope of this chapter, we paraphrase them as an invitation for further reflection and investigation. They are as follows: (1) Soul freedom is good for everyone (*Ibid.*, 27); (2) Ignoring our differences puts the future at risk (*Ibid.*, 45); (3) Freedom of thought, conscience, religion, and belief are primary (*Ibid.*, 63); (4) Trivial limitations of freedom matter immensely (*Ibid.*, 98); (5) The models of the public square we currently inhabit produce bad ends (*Ibid.*, 121); (6) The current responses to religion in public life disregard freedom of thought and conscience (*Ibid.*, 132); (7) Civility will take place when the

## ENDNOTES

greatest number of people experience soul freedom (Ibid., 180); and (8) Religious and secular leaders need to start with the declaration of principles they need to achieve soul freedom (Ibid., 193).

<sup>19</sup> While not directly relevant to the work here, we wanted to offer one interpretation of Kant's phrase "the conditions of the possibility of . . ." Earlier in the Enlightenment, philosopher René Descartes offered a rationalist account of human knowing. Such an account claimed that humans could know the world through reason alone, that is, through concepts or categories. This meant that the human did not need to go out and have direct, experiential contact with the world to know it. See Fredrick Copelston, *A History of Philosophy, Volume VI: Wolff to Kant* (New York: Paulist Press, 1960), 273. Kant is trained in this rationalist tradition, and for most of his life, he affirmed it. Later in his life, however, he takes a critical turn. Kant argues that there is no getting around experience in our knowledge of the world. It is essential. However, there are concepts or categories that come before our experiences of the world that make experience possible. There are "conditions of the possibility of experiences." Immanuel Kant, *Critique of Pure Reason*, trans. and eds. Paul Guyer and Allen W. Wood (Cambridge: Cambridge University Press, 1998), A94, B127, 225. Hence, Kant reformulates the terms of Descartes as a means of rejecting his rationalism. For more on the significance of this phrase and his critical turn, see Jennifer Mensch, "The Key to All Metaphysics: Kant's Letter to Herz, 1772," *Kantian Review* 12 (2007): 109–127; Claude Piché, "Kant on the 'Conditions of the Possibility' of Experience," in *Transcendental Inquiry: Its History, Methods and Critiques*, eds. Halla Kim and Steven Hoeltzel (London: Palgrave MacMillian, 2016), 1–20; "Gadamer on Kant," *Philosophy Overdose*, accessed May 15, 2021, <https://www.youtube.com/watch?v=w3V5B6k6Mms>. Grant Bartley, host, "The Hidden World of Immanuel Kant," *Philosophy Now: A Magazine of Ideas*, accessed May 16, 2021, [https://philosophynow.org/podcasts/The\\_Hidden\\_World\\_of\\_Immanuel\\_Kant](https://philosophynow.org/podcasts/The_Hidden_World_of_Immanuel_Kant).

<sup>20</sup> Kant, *Critique of Pure Reason*, A95, 225. It is important to note that this is a paragraph that only appeared in the first edition of the *Critique of Pure Reason*. He cut it from latter editions of the text. Given the nature of how philosophy generally narrates the significance of the phrase (see previous note), we thought this obscure passage proved a better way of illustrating what Troup does.

<sup>21</sup> Luke 19:41–2, NRSV.

<sup>22</sup> Leon Morris, *Luke: An Introduction and Commentary* (Grand Rapids, MI: Eerdmans, 1988), 306.

<sup>23</sup> Charles L. Childers, "The Gospel According to St. Luke," in *Beacon Bible Commentary*, Vol. 6 (Kansas City, MO: Beacon Hill Press of Kansas City, 1964), iBooks.

<sup>24</sup> Fred B. Craddock, *Luke: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: Westminster John Knox Press, 2009), iBooks.

<sup>25</sup> Walter L. Liefeld and David W. Pao, "Luke," in *The Expositor's Bible Commentary: Luke-Acts*, Vol. 10 (Grand Rapids, MI: Zondervan, 2007), iBooks.

<sup>26</sup> Joel B. Green, *The Gospel of Luke: The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 1997), iBooks.

<sup>27</sup> Ibid.

<sup>28</sup> If there is a condition for the possibility of civility in Guinness, then it might take the form of a diverse public sphere free from coercion and leadership able to engage in self-critique.

<sup>29</sup> Matthew 25:40–45, NRSV

Chapter 1

<sup>1</sup> Jacques Ellul, *The Presence of the Kingdom*, 3rd edition (Colorado Springs, CO: Helmers and Howard, 1989), 91–93.

<sup>2</sup> Jacques Ellul, *The Humiliation of the Word*, trans. Joyce Main Hanks (Grand Rapids, MI: Eerdmans, 1985), 210–214.

<sup>3</sup> Michael B. Salwen and Michael Dupagne, “The Third-Person Effect: Perceptions of the Media’s Influence and Immoral Consequences,” *Communication Research* 26, no. 5 (October 1999): 525–526.

<sup>4</sup> Admittedly, what Hauser implies is slightly different from Troup’s emphasis. Hauser says, “My extended family taught me that you do not require a university education to be an informed citizen and that you should never forget the realities of the neighborhood in which you were raised. I thank my parents, grandparents, aunts, and uncles for including me in their spirited conversations, expecting me to think before speaking and treating my opinions seriously.” Gerard A. Hauser, *Vernacular Voices: The Rhetoric of Publics and the Public Sphere* (Columbia, SC: University of South Carolina Press, 1999), xii.

<sup>5</sup> Maggie Jackson, *Distracted* (Amherst, NY: Prometheus Books, 2008), 63.

<sup>6</sup> Calvin L. Troup and Christina L. McDowell Marinchak, “Niceness, Flattery, and Deceit,” *Western Journal of Communication* 82, no. 1 (2018): 65–69.

<sup>7</sup> Philip Hamburger, *Separation of Church and State* (Cambridge, MA: Harvard University Press, 2004), 290; Joseph S. Moore, *Founding Sins: How a Group of Anti-Slavery Radicals Fought to Put Christ into the Constitution* (Oxford: Oxford University Press, 2016), 154–156.

<sup>8</sup> Moore, *Founding Sins*, 1.

<sup>9</sup> Isaiah 66:6, ESV.

<sup>10</sup> Isaiah 66:12, ESV.

<sup>11</sup> Zechariah 8:4–5, ESV.

<sup>12</sup> Jacques Kelly, “Cool Summer Tradition Returns When Porch Awning Is Unfurled,” *The Baltimore Sun*, June 15, 1997, <https://www.baltimoresun.com/news/bs-xpm-1997-06-15-1997166201-story.html>; “Your Turn: Favorite Porch Stories,” *NPR*, August 14, 2006, <https://www.npr.org/templates/story/story.php?storyId=5644464>; John Blake, “‘Lord of the Flies’ Comes to Baltimore,” *CNN*, May 4, 2015, <https://www.cnn.com/2015/05/02/us/lord-of-the-flies-baltimore>.

<sup>13</sup> Matthew 13:24–30, ESV.

<sup>14</sup> Matthew 13:47–50, ESV.

<sup>15</sup> Matthew 25:31–46, ESV.

<sup>16</sup> Matthew 22:37–39, ESV.

<sup>17</sup> Jean Bethke Elshtain, *Augustine and the Limits of Politics* (Notre Dame, IN: University of Notre Dame Press, 1996), 39–40.

<sup>18</sup> Augustine, *The City of God against the Pagans*, trans. and ed. R. W. Dyson (Cambridge: Cambridge University Press, 1998), 19.14.

<sup>19</sup> Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd edition (Notre Dame, IN: University of Notre Dame Press, 1984), 177.

<sup>20</sup> Augustine, *City of God*, 19.14–16.

<sup>21</sup> Augustine, *Confessions of St. Augustine*, trans. John K. Ryan (New York: Doubleday, 1960), 3.8–9; *On Christian Doctrine*, trans. D. W. Robertson Jr. (New York: Macmillan, 1958), 3.8.21–3.14.22.

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<sup>22</sup> Matthew 20:28, Mark 10:45, ESV.

<sup>23</sup> Augustine, *City of God*, 19.14.

<sup>24</sup> Augustine, *Saint Augustine: Letters, Vol. 1 (1–82)*, The Fathers of the Church: A New Translation, Vol. 12, trans. Sister Wilfrid Parsons, S.N.D. (Washington, DC: The Catholic University of America Press, 1951), 167.

<sup>25</sup> Augustine, *City of God*, 11.2, 15.22.

<sup>26</sup> C. S. Lewis, *Screwtape Letters with Screwtape Proposes a Toast*, revised edition (New York: Macmillan, 1982), Letter 14.

<sup>27</sup> Daniel 6:1–28, ESV.

<sup>28</sup> Acts 23:1–5, ESV.

<sup>29</sup> Daniel 3:8–18, ESV.

<sup>30</sup> Philippians 2:6, ESV.

<sup>31</sup> Matthew 11:28–30, ESV.

<sup>32</sup> Isaiah 55:1, ESV.

## Chapter 2

<sup>1</sup> Calvin L. Troup, “Humility and Hospitality: Two Conditions Necessary for the Possibility of Civility,” in *Humility and Hospitality: Changing the Christian Conversation on Civility*, eds. Naaman Wood and Sean Connable (Pasco, WA: Integratio Press, 2022), 7.

<sup>2</sup> Sancti Aurelii Augustini, *de Civitate Dei*, 5th edition, eds. Bernhard Dombart and Alfons Kalb (Leipzig: B.G. Teubner, 1981), 19.21.

<sup>3</sup> Ibid.

<sup>4</sup> Historian R. A. Markus tried to argue that Augustine’s view of government anticipated and laid the foundation for the secular, multicultural state; that argument has not held up under review. See G. J. P. O’Daly, *Augustine’s City of God: A Reader’s Guide* (Oxford: Oxford University Press, 1999), 207. See especially the remarks at footnote 25 and the various sources cited there.

<sup>5</sup> The concept of substance is complex, interacting with theories of matter, forms, and *teloi* that develop and rework their definitions across centuries. From Plato to Vico and Hume, isolating substances was a—often *the*—central focus of the educational enterprise. In Plato’s view, the human soul was capable of perfecting itself via intense discipline so that it could absolutely know the nature of the substances. Plato also held matter to be inherently corrupting. Both of these perspectives are vigorously rejected in Augustine, adjudicated by the core Christian dogmas of human sinfulness and the Incarnation. Throughout this chapter, when I use the words substance, substantive, or substantial, I am referring to this complex interaction of ideas.

<sup>6</sup> Bruce Cockburn, “Rumours of Glory,” recorded August 1980, track 2 on *Humans*, True North Records, CD.

<sup>7</sup> Augustine, *de civitate Dei*, 19.21.

<sup>8</sup> This transition is the crucial fulcrum in the chapter and perhaps in all of Book 19. It is here that Augustine moves his focus from the civic appearance of justice to a more encompassing Christian view of the substance of justice as it really is, dwelling in the heart and mind of God.

<sup>9</sup> Augustine, *de civitate Dei*, 19.21.

<sup>10</sup> Ibid., 19.6.

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<sup>11</sup> See Peter Brown's decisive commentary on this interwoven nature of redemption in *Augustine of Hippo: A Biography* (Berkeley, CA: University of California Press, 2000). See Chapters 29–31 on the Pelagian controversy, especially pages 373–377. Brown focuses on the interweaving of knowledge (broadly understood) and love (i.e. on the consubstantiation of intellect and feeling) as a central outcome of redemption, and this perfect interweaving (which can never be complete in this life) is what Saint Augustine means by free will.

<sup>12</sup> Augustine, *de civitate Dei*, 19.24.

<sup>13</sup> And this forbidden choice makes the heavenly citizens terribly inconvenient to the inhabitants of the earthly city, as Troup notes in Chapter 1 of the current volume.

<sup>14</sup> Augustine, *de civitate Dei*, 19.24.

<sup>15</sup> This is also Anslem's view, and the foundation of his ontological argument for the existence of God in the *Monologion* and the *Proslogion*.

<sup>16</sup> Augustine, *de civitate Dei*, 19.14.

## Chapter 3

<sup>1</sup> Arlie Hochschild's concept of emotional labor influenced my reflections on the concept of labor as drawn on in this work. Arlie R. Hochschild, *The Managed Heart: Commercialization of Feeling* (Berkeley, CA: University of California Press, 1983).

<sup>2</sup> Canadian Association of Social Workers, *CASW Code of Ethics* (Ottawa, ON: CASW, 2005), 4.

<sup>3</sup> Ibid.

<sup>4</sup> Allison D. Murdach, "What Happened to Self-Determination?," *Social Work* 56, no. 4 (October 2011): 371.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid., 372.

<sup>7</sup> Terry A. Wolfer, David R. Hodge, and Janessa Steele, "Rethinking Client Self-Determination in Social Work: A Christian Perspective as a Philosophical Foundation for Client Choice," *Social Work & Christianity* 45, no. 2 (2018): 18.

<sup>8</sup> Andrew J. McCormick, "Self-Determination, the Right to Die, and Culture: A Literature Review," *Social Work* 56, no. 2 (April 2011): 125.

<sup>9</sup> Donna Baines, "Bridging the Practice-Activism Divide: Advocacy, Organizing and Social Movements," in *Doing Anti-Oppressive Practice: Social Justice Social Work*, ed. Donna Baines (Winnipeg: Fernwood Publishing, 2017), 93.

<sup>10</sup> Lena Dominelli, *Anti-Oppressive Social Work Theory and Practice* (New York: Palgrave Macmillan, 2002), 121.

<sup>11</sup> Ibid. See also Gary C. Dumbrell and June Ying Yee, *Anti-Oppressive Social Work: Ways of Knowing, Talking, and Doing* (Oxford: Oxford University Press, 2019), 300–301.

<sup>12</sup> Christine D. Pohl, "Responding to Strangers: Insights from the Christian Tradition," *Studies in Christian Ethics* 19, no. 1 (2006): 93, <https://doi.org/10.1177/0953946806062287>.

<sup>13</sup> Hebrews 13:2, NIV.

<sup>14</sup> Matthew 25:31–40, NIV.

<sup>15</sup> Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans, 1999), 121–122.

<sup>16</sup> Ibid., 120.

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<sup>17</sup> Ibid.

<sup>18</sup> Amanda Sackreiter and Tonya D. Armstrong, “Radical Hospitality: Welcoming the Homeless Stranger,” *Social Work & Christianity* 37, no. 2 (2010): 208.

<sup>19</sup> Ibid.

<sup>20</sup> Pohl, *Making Room*, 31.

<sup>21</sup> Ibid.

<sup>22</sup> Andrew Shepherd, *The Gift of the Other: Levinas, Derrida, and a Theology of Hospitality* (Eugene, OR: Wipf and Stock, 2014), 54–55.

<sup>23</sup> See Baines, *Doing Anti-Oppressive Practice*. See also Lena Dominelli, “Deprofessionalizing Social Work: Anti-Oppressive Practice, Competencies and Postmodernism,” *The British Journal of Social Work* 26, no. 2 (1996): 153–175.

<sup>24</sup> Karen Morgaine and Moshoula Capous-Desyllas, *Anti-Oppressive Social Work Practice: Putting Theory into Action* (Thousand Oaks, CA: Sage, 2015), 24.

<sup>25</sup> Ibid.

<sup>26</sup> CASW *Code of Ethics*, 4.

<sup>27</sup> Revelation 3:20, NIV.

## Chapter 4

<sup>1</sup> Here, I acknowledge my use of “American Christians” as inclusive of various ethnicities and cultural backgrounds in the U.S. While the majority of harmful modes of hospitality are often performed by White individuals or groups, American Christianity is more than just White Christianity. Christians in America include diverse groups such as Nepalese American Christians in Texas, Black Christians in Missouri, Karin/Burmese Christians in Indiana, and many other Christian communities with diverse cultural backgrounds.

<sup>2</sup> Noble David Cook, “Requerimiento,” in *Encyclopedia of Latin American History and Culture*, eds. Jay Kinsbruner and Erick D. Langer, 2nd edition, vol. 5 (New York: Charles Scribner’s Sons, 2008), 522–523.

<sup>3</sup> Mark A. Noll, *A History of Christianity in the United States and Canada*, 2nd edition (Grand Rapids, MI: Eerdmans, 2019), 15.

<sup>4</sup> Thomas Thorowgood proposed a connection between the Indigenous people in New England and the Jews. Thomas Thorowgood, *Ievves in American, or, Probabilities That the Americans Are of That Race. With the Removall of Some Contrary Reasonings, and Earnest Desires for Effectual Endeavours to Make Them Christian* (London: Printed by W.H. for Tho. Slater, 1650; Ann Arbor, MI: Text Creation Partnership, 2011), 4–6. Portuguese Rabbi Menasseh ben Israel (1604–1657) also promoted the belief that Indigenous people were Jews being scattered in America. Manasseh ben Israel and Moses Wall, *The Hope of Israel*, 2nd edition (London: Printed by R.I. for L. Chapman, 1652).

<sup>5</sup> Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 172.

<sup>6</sup> Ibid., 171.

<sup>7</sup> Dana Robert, *Christian Mission: How Christianity Became a World Religion* (Malden, MA: Wiley-Blackwell, 2009), 51.

<sup>8</sup> L. Daniel Hawk and Richard L. Twiss, “From Good: ‘The Only Good Indian Is a Dead Indian’ to Better: ‘Kill the Indian and Save the Man’ to Best: ‘Old Things Pass

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Away and All Things Become White!’ An American Hermeneutic of Colonialization,” in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, eds. Kay Higuera Smith, Jayachitra Lalitha, and L. Daniel Hawk (Downers Grove, IL: IVP Academic, 2014), 53.

<sup>9</sup> James A. Sandos, *Converting California: Indians and Franciscans in the Missions* (New Haven, CT: Yale University Press, 2007), 57, 98.

<sup>10</sup> Samson Occom, *A Choice Collection of Hymns and Spiritual Songs* (New London, CT: Press of Thomas and Samuel Green, 1774).

<sup>11</sup> William Wallace Tooker, *John Eliot’s First Indian Teacher and Interpreter, Cockenoe-de-Long Island: And the Story of His Career from the Early Records* (New York: F. P. Harper, 1896), 12–13.

<sup>12</sup> Howard L. Harrod, *Mission Among the Blackfeet* (Norman, OK: University of Oklahoma Press, 1971), 22.

<sup>13</sup> Edward E. Andrews, *Native Apostles: Black and Indian Missionaries in the British Atlantic World* (Cambridge, MA: Harvard University Press, 2013), 127, 185–186.

<sup>14</sup> Gustavo Gutiérrez, *Las Casas: In Search of the Poor of Jesus Christ* (Maryknoll, NY: Orbis Books, 1993); Francisco de Vitoria, *Las Relecciones De Indis Y De Iure Belli*, ed. notes Javier Malagón Barceló (Washington, DC: Unión Panamericana, 1963).

<sup>15</sup> Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity* (Grand Rapids, MI: Baker Academic, 2000), 215.

<sup>16</sup> A. J. Langguth, *Driven West: Andrew Jackson and the Trail of Tears to the Civil War* (New York: Simon & Schuster, 2010), 265.

<sup>17</sup> *Lives of Missionaries, Greenland: Hans Egede: Matthew Stach and His Associates* (London: Society for Promoting Christian Knowledge, 1860), 52.

<sup>18</sup> Craig Ott, Steven J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission* (Grand Rapids, MI: Baker Academic, 2010), 169.

<sup>19</sup> Kwame Nkrumah, *Neo-Colonialism: The Last Stage of Imperialism* (Bedford, UK: Panaf Books, 1987), xiii.

<sup>20</sup> *Ibid.*, x–xi.

<sup>21</sup> Tsenay Serequeberhan, *The Hermeneutics of African Philosophy: Horizon and Discourse* (New York: Routledge, 1994), 13–14.

<sup>22</sup> Exceptions to this misperception sometimes include countries like South Korea, Japan, and Singapore.

<sup>23</sup> Gary B. Ferngren, *Medicine & Health Care in Early Christianity* (Baltimore, MD: Johns Hopkins University Press, 2009), 95.

<sup>24</sup> *Ibid.*, 97–104.

<sup>25</sup> *Ibid.*, 103.

<sup>26</sup> Mary C. Earle, *The Desert Mothers: Spiritual Practices from the Women of the Wilderness* (New York: Morehouse, 2007), 73.

<sup>27</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself* (Chicago, IL: Moody, 2009), 51.

<sup>28</sup> Janice E. Perlman, *Favela: Four Decades of Living on the Edge in Rio De Janeiro* (New York: Oxford University Press, 2009), 318.

<sup>29</sup> Bryant Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 1999), 86–87.

<sup>30</sup> Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* (Maryknoll, NY: Orbis Books, 2008), 101–102.

<sup>31</sup> *Ibid.*, 124.

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<sup>32</sup> See Hebrews 13:12. See also Jonathan Wilson-Hartgrove, *Strangers at My Door: A True Story of Finding Jesus in Unexpected Guests* (New York: Convergent Books, 2013), 5; Richard Beck, *Stranger God: Meeting Jesus in Disguise* (Minneapolis, MN: Fortress Press, 2017), 2.

<sup>33</sup> Stanley H. Skreslet, "Comprehending Mission: The Questions, Methods, Themes, Problems, and Prospects of Missiology," *American Society of Missiology Series, No. 49* (Maryknoll, NY: Orbis Books, 2012), 184–185.

<sup>34</sup> Andrew Arterbury, *Entertaining Angels: Early Christian Hospitality in Its Mediterranean Setting* (Sheffield: Sheffield Phoenix Press, 2005), 190.

<sup>35</sup> Amy Oden, *And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity* (Nashville, TN: Abingdon, 2011), 109.

<sup>36</sup> While it is outside of the scope of this chapter, Christians can seek opportunities to reduce waste, wean from excessive consumerism and the use of single-use plastic, and creatively partner with people and groups who are intentional about how to live in ways less harmful to the land.

<sup>37</sup> Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help, and How to Reverse It* (New York: HarperOne, 2011), 62.

<sup>38</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Touchstone Books, 2001), 21.

<sup>39</sup> Dana L. Robert, *Faithful Friendships: Embracing Diversity in Christian Community* (Grand Rapids, MI: Eerdmans, 2019), 20.

<sup>40</sup> Deepa Narayan and Patti Petesch, *Voices of the Poor: From Many Lands* (New York: World Bank and Oxford University Press, 2002), 490.

<sup>41</sup> Alvaro L. Nieves, "Applied Research Strategy for Christian Organizations," in *This Side of Heaven: Race, Ethnicity, and Christian Faith*, eds. Robert J. Priest and Alvaro L. Nieves (New York: Oxford University Press, 2007), 309.

## Chapter 5

<sup>1</sup> This chapter was originally to be written by postcolonial historian Dr. Deanne van Tol. While her name is not listed as author, I want to acknowledge her immense contribution to the work here. Van Tol outlined the chapter and articulated its conceptual moves and sources. She originated the chapter's thesis on the colonial conditions that limit the embodiment of virtues. She laid out Hall's concept of mutually constituted identities and Crysdale's multiple healing meanings as ways of understanding more fully our lived lives. She also worked tirelessly in researching and identifying key moments from the CRCNA's denunciation of the Doctrine of Discovery. That her schedule did not permit her to finish the chapter should not underplay her vital contribution. The chapter would, simply put, not exist without her insight, expertise, and creativity.

<sup>2</sup> "Portrait Of: Author Julia Alvarez," *Latino USA*, September 10, 2019, accessed July 31, 2020, <https://www.npr.org/2019/09/09/758995158/a-portrait-of-author-julia-alvarez>.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> Saint Augustine, *The City of God*, trans. Marcus Dods, D.D. (New York: The Modern Library, 1993), 19.4.



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<sup>7</sup> Ibid.

<sup>8</sup> “Prime Minister Stephen Harper’s Statement of Apology,” *CBC*, June 11, 2008, accessed July 31, 2020, <https://www.cbc.ca/news/canada/prime-minister-stephen-harper-s-statement-of-apology-1.734250>.

<sup>9</sup> Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciliation for the Future, Volume One: Summary, Final Report of the Truth and Reconciliation Commission of Canada* (Toronto: James Lorimer and Company), vi.

<sup>10</sup> Ibid., viii, xi.

<sup>11</sup> Ibid., v.

<sup>12</sup> Ibid., 138. “In Canada, 52.2 percent of children in foster care are Indigenous, but account for only 7.7 percent of the child population according to Census 2016.” These rates suggest that the Sixties Scoop never truly ended. To reduce the number of Indigenous children in the system, Canada passed the “Act Respecting First Nations, Inuit and Métis Children, Youth and Families (S.C. 2019, c. 24),” which went into effect January 1, 2020. As of July 2020, there is no evidence rating the effectiveness of the act. “Reducing the Number of Indigenous Children in Care,” *Government of Canada*, February 20, 2020, accessed July 31, 2020, <https://www.sac-isc.gc.ca/eng/1541187352297/1541187392851>.

<sup>13</sup> Holly A. McKenzie, Colleen Varcoe, Annette J. Browne, and Linda Day, “Disrupting the Continuities Among Residential Schools, the Sixties Scoop, and Child Welfare: An Analysis of Colonial and Neocolonial Discourses,” *The International Indigenous Policy Journal* 7, no. 2 (2016): 6, <http://ir.lib.uwo.ca/iipj/vol7/iss2/4>. It is important to note the impact racism and Residential Schools had in creating the conditions for the so-called bad parenting. Many child welfare services did not understand or respect Indigenous cultures and interpreted Indigenous cultural norms as inferior. Hence, the implicit racism of White child welfare workers likely contributed to misperceptions of bad parenting. Furthermore, the abuse and dislocation that Indigenous peoples experienced at Residential Schools caused profound harm that extended from one generation to the next, what has been described as generational or historical trauma. The separation of Indigenous children from their families deprived Indigenous households of their traditional parenting role models and encouraged an impaired capacity to parent in healthy ways. For Indigenous survivors who coped with the trauma of abuse, many developed substance abuse issues. When compounded with lack of parental role models, these two factors put parents at risk for so-called parental incompetence and emotional unavailability. See Maria Yellow Horse Brave Heart, “The Historical Trauma Response among Natives and its Relationship with Substance Abuse: A Lakota Illustration,” *Journal of Psychoactive Drugs* 35, no. 1 (January–March 2003): 9. Children of survivors tended to be at risk themselves for substance abuse and suicide. Therefore, the generational or historical trauma of Residential Schools helped create the Indigenous households of the Sixties Scoop the government deemed as unfit. The Canadian government and Canadian churches failed to acknowledge that their collaboration produced these so-called deficient households. As Indigenous filmmaker Alanis Obomsawin rightly claims, welfare agents often overlooked the reality that in Indigenous communities, “every child has many mothers.” Alanis Obomsawin, dir., *Richard Cardinal: Cry from a Diary of a Métis Child*, National Film Board of Canada, accessed June 23, 2020, [https://www.nfb.ca/film/richard\\_cardinal/](https://www.nfb.ca/film/richard_cardinal/).

<sup>14</sup> David Fanshel, *Far from the Reservation: The Transracial Adoption of American Indian Children* (New Jersey: The Scarecrow Press, 1972), iii, quoted in Sarah Wright

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Cardinal, "Beyond the Sixties Scoop: Reclaiming Indigenous Identity, Reconnection to Place, and Reframing Understandings of Being Indigenous" [PhD diss., University of Victoria, 2017], 21.

<sup>15</sup> McKenzie et al., "Disrupting the Continuities," 7.

<sup>16</sup> Ibid.

<sup>17</sup> Raven Sinclair, "Identity Lost and Found: Lessons from the Sixties Scoop," *First Peoples Child & Family Review* 3, no. 1 (2007): 70.

<sup>18</sup> Cardinal, "Beyond the Sixties Scoop," 110.

<sup>19</sup> Ibid., 120.

<sup>20</sup> Ibid., 112.

<sup>21</sup> Linnell Secomb, "Empire and the Ambiguities of Love," *Cultural Studies Review* 19, no. 2 (September 2013): 199, accessed September 27, 2019, <http://epress.lib.uts.edu.au/journals/index.php/csrj/index>.

<sup>22</sup> Saint Augustine, *The City of God*, 2.21. See also John M. Warner and John T. Scott, "Sin City: Augustine and Machiavelli's Reordering of Rome," *Journal of Politics* 73, no. 3 (July 2011): 860.

<sup>23</sup> Robert A. Williams Jr., *Savage Anxieties: The Invention of Western Civilization* (New York: St. Martin's Press, 2012), 17.

<sup>24</sup> Georg Wilhelm Friedrich Hegel, *Phenomenology of Spirit*, trans. Terry Pinkard (Cambridge: Cambridge University Press, 2018), 113. Judith Butler makes it clear that this relationship is violent. See her *Subjects of Desire: Hegelian Reflections in Twentieth-Century France* (New York: Columbia University Press, 1987), 38.

<sup>25</sup> Franz Fanon, *Black Skin, White Masks*, trans. Richard Philcox (New York: Grove Press, 1952, 2008), xiii–10. In the first few pages of the book, Fanon implicates several dichotomies, including metropole/colony, White/Black, and colonizer/colonized.

<sup>26</sup> Allan A. Boesak, *Black and Reformed: Apartheid, Liberation, and the Calvinist Tradition* (Eugene, OR: Wipf and Stock, 1984), 1–10. Writing on the limitations of traditional Western theology, he claims that White theology has never taken seriously the Black experience because to be non-White is to be regulated to a nonperson, a negation.

<sup>27</sup> Willie James Jennings, "Disfigurations of Christian Identity: Performing Identity as Theological Method," in *Lived Theology: New Perspectives on Method, Style, and Pedagogy*, eds. Charles Marsh, Peter Slade, and Sarah Azaransky (Oxford: Oxford University Press, 2017), 76. Jennings notes that aesthetic judgements are a byproduct of global capitalism. Therefore, what we know as beauty is that quality that circulates around the acquisition of objects that consumers desire.

<sup>28</sup> Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza*, 4th edition (San Francisco: Aunt Lute Books, 2012), 58–59. Anzaldúa affirms that this key dichotomy fueled and continues to fuel much of the colonial violence we presently inhabit.

<sup>29</sup> Steven Newcomb, *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery* (Golden, CO: Fulcrum, 2008), 68–69.

<sup>30</sup> Ibid.

<sup>31</sup> Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, 2nd edition (New York: Zed Books, 2012), 21–29. For Smith, the terms need not only describe people. Things, concepts, perceptions, places, and practices, for example, can all be colonized, including but not limited to time, imagination, history, society, and research. This also means that all these things can be decolonized.

<sup>32</sup> Ann Laura Stoler, "Tense and Tender Ties: The Politics of Comparison in North American History and (Post) Colonial Studies," *The Journal of American History* 88, no.

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3 (December 2001): 832.

<sup>33</sup> Catherine Hall, *Civilizing Subjects: Metropole and Colony in the English Imagination 1830–1867* (Chicago, IL: University of Chicago Press, 2002), 9.

<sup>34</sup> *Ibid.*, 10.

<sup>35</sup> *Ibid.*, 13.

<sup>36</sup> James Baldwin, “Stranger in the Village,” in *Collected Essays* (New York: The Library of America, 1998), 119.

<sup>37</sup> *Ibid.*

<sup>38</sup> Cynthia S.W. Crysdale, *Embracing Travail: Retrieving the Cross Today* (New York: Continuum, 2000), 5.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*, 6.

<sup>42</sup> This point is an essential feature of evangelical theology and piety, which often goes unnamed. However, the popular hymn “How Deep the Father’s Love” precisely articulates this reading. In speaking of the crucifixion, Christians sing, “It was my sin that held him there,” and “My sin [was] upon his shoulders.” Stuart Townsend, “How Deep the Father’s Love for Us,” track 11 on *Ultimate Collection*, Integrity Music, 2013, iTunes.

<sup>43</sup> Crysdale, *Embracing Travail*, 8.

<sup>44</sup> *Ibid.*

<sup>45</sup> David C. Steinmetz, “The Superiority of Pre-Critical Exegesis,” *Theology Today* 37, no. 1 (1980): 26–38.

<sup>46</sup> *Ibid.*, 33.

<sup>47</sup> *Ibid.*, 34.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*, 34–35

<sup>50</sup> *Ibid.*, 35.

<sup>51</sup> Truth and Reconciliation Commission of Canada, *Honouring the Truth*, 427.

<sup>52</sup> Doctrine of Discovery Task Force, “Creating a New Family: A Circle of Conversation on the Doctrine of Christian Discovery” (Grand Rapids, MI: The Christian Reformed Church in North America, 2016), 6–7, accessed July 27, 2020, [https://www.crcna.org/sites/default/files/doctrine\\_of\\_discovery.pdf](https://www.crcna.org/sites/default/files/doctrine_of_discovery.pdf). This account of the Doctrine of Discovery takes seriously the work of scholars like Indigenous legal scholar Steven T. Newcomb, particularly in his book *Pagans in the Promised Land*. Focusing on a series of cases issued by the Marshall Supreme Court, Newcomb recounts how the court uses these edicts as legal precedent to dispose Indigenous peoples of their land. He rightly describes two key realities: the effect the edicts had in Western history and the logics of the court that can be rightly ascribed to the wider project of colonization. The CRCNA’s historical narration owes much to Newcomb’s narration. This work is slightly different from readings of papal edicts in their original, historical context. For example, as theologian Damian Costello points out, colonial empires were not “dependent on the Church for its legitimacy.” That is to say, empires did not require the sanction of the Pope to engage their colonial conquests. They “nevertheless utilized religious channels. . . . Thus, Ferdinand, through the papal bulls and royally sponsored apologies, constructed a type of divine sanction for a campaign won by military force.” See Damian Costello, “Revisiting the *Requerimiento*: Fealty, Unsacred Monarchy, and Political Legitimacy,” in *Weaving the American Catholic Tapestry: Essays in Honor of William L. Portier*, eds. Derek C. Hatch and Timothy R. Gabrielli (Eugene, OR: Pickwick, 2017), 194–196.

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<sup>53</sup> Newcomb, *Pagan in the Promised Land*, 84.

<sup>54</sup> *Ibid.*

<sup>55</sup> Doctrine of Discovery Task Force, "Creating a New Family," 10.

<sup>56</sup> *Ibid.* For a more detailed analysis of Ginsberg's decisions affecting Indigenous peoples, see Carole Goldberg, "Finding the Way to Indian Country: Justice Ruth Bader Ginsburg's Decisions in Indian Law Cases," *Ohio State Law Journal* 70, no. 4 (2009): 1003–1035.

<sup>57</sup> Doctrine of Discovery Task Force, "Creating a New Family," 39.

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*

<sup>60</sup> "Thursday, June 16–PM Session 1–Synod 2016," *CRCNA–Christian Reformed Church in North America*, June 22, 2016, accessed August 1, 2020, <https://www.youtube.com/watch?v=4YBKvfSbSuQ&list=PLOuKlnOF5iTDe2U8f-0cCv0yr4eqk9O88&index=5>.

<sup>61</sup> *Ibid.*

<sup>62</sup> Cornelius Plantinga Jr., *Engaging God's World: A Reformed Vision of Faith, Learning, and Living* (Grand Rapids, MI: Eerdmans, 2002), 15.

<sup>63</sup> Doctrine of Discovery Task Force, "Creating a New Family," 22.

<sup>64</sup> *Ibid.*

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*, 38.

<sup>67</sup> *Ibid.*, 40.

<sup>68</sup> *Ibid.*, emphasis original.

<sup>69</sup> Mark Charles, "Race, Trauma, and the Doctrine of Discovery," *The January Series of Calvin University*, January 19, 2017, accessed August 1, 2020, <https://www.youtube.com/watch?v=fYZ2rj2Jooc&t=2s>.

<sup>70</sup> "Thursday, June 16–PM Session 2–Synod 2016," *CRCNA–Christian Reformed Church in North America*, June 22, 2016, accessed August 1, 2020, <https://www.youtube.com/watch?v=2xCqy2Oewl4&list=PLOuKlnOF5iTDe2U8f-0cCv0yr4eqk9O88&index=4>.

<sup>71</sup> Charles, "Race, Trauma, and the Doctrine of Discovery."

<sup>72</sup> *Ibid.*

<sup>73</sup> H. Richard Niebuhr, *The Meaning of Revelation* (Louisville, KY: Westminster John Knox Press, 1941, 1968, 2006), 61.

<sup>74</sup> *Ibid.*

<sup>75</sup> Isaiah 55:8, NRSV.

<sup>76</sup> Mark 5:27, NRSV.

## Chapter 6

<sup>1</sup> W. E. B. Du Bois, *The Souls of Black Folks* (New York: Dover Publications, 1994), 2.

<sup>2</sup> "In U.S., Decline of Christianity Continues at Rapid Pace: An Update on America's Changing Religious Landscape," *Pew Research Center* (October 17, 2019), <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

<sup>3</sup> Michael Lipka, "A Closer Look at America's Rapidly Growing Religious 'Nones,'" *Pew Research Center*, May 13, 2015. <http://pewrsr.ch/1L1D5KW>.

<sup>4</sup> "In U.S., Decline of Christianity Continues at a Rapid Pace," *Pew Research*

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Center, October 17, 2019, <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Robert P. Jones, Daniel Cox, E.J. Dionne Jr., William A. Galston, Betsy Cooper, and Rachel Lienesch, "How Immigration and Concerns about Cultural Changes Are Shaping the 2016 Election: Findings from the 2016 PRRI/Brookings Immigration Survey," *Public Religion Research Institute*, June 23, 2016, <https://www.prrri.org/wp-content/uploads/2016/06/PRRI-Brookings-2016-Immigration-survey-report.pdf>.

<sup>8</sup> "White Evangelicals See Trump as Fighting for Their Beliefs, Though Many Have Mixed Feelings about His Personal Conduct," *Pew Research Center*, March 12, 2020, <https://www.pewforum.org/2020/03/12/white-evangelicals-see-trump-as-fighting-for-their-beliefs-though-many-have-mixed-feelings-about-his-personal-conduct/>.

<sup>9</sup> Ibid.

<sup>10</sup> Philip S. Gorski, "Historicizing the Secularization Debate: An Agenda for Research," in *The Handbook of the Sociology of Religion*, ed. Michele Dillon (Cambridge: Cambridge University Press, 2003), 110. Gorski also notes the exceptions: "In a few countries, such as Ireland and Poland, levels of belief and practice are still very high; in others, however, such as Sweden and Denmark, they are quite low." Ibid.

<sup>11</sup> Mark Chaves, "Secularization as Declining Religious Authority," *Social Forces* 72, no. 3 (1994): 750.

<sup>12</sup> Ibid.

<sup>13</sup> Heidi A. Campbell and Stephen Garner, *Networked Theology: Negotiating Faith in Digital Culture* (Grand Rapids, MI: Baker Academic, 2016), 73–75.

<sup>14</sup> It is important to note the majority of these incidents of harassment occur in countries where Christians are a majority—not a minority—of the population. See Kaytoun Kishi, "Christians Faced Widespread Harassment in 2015, but Mostly in Christian-Majority Countries," *Pew Research Center*, June 9, 2017, <http://pewrsr.ch/2s59PCw>. It is also important to note that while Christians experience discrimination globally, they have devoted immense resources to infringing upon the human rights of LGBTQ+ individuals around the world, as well as in the same countries where Christians report harassment. See Kopya Kaoma, "Globalizing the Culture Wars: U.S. Conservatives, African Churches, and Homophobia," *Political Research Associates*, December 1, 2009, <http://www.politicalresearch.org/2009/12/01/globalizing-culture-wars>.

<sup>15</sup> Candida R. Moss, *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom* (New York: HarperCollins, 2013), 247.

<sup>16</sup> Ibid., 11.

<sup>17</sup> Ibid., 250.

<sup>18</sup> Ibid.

<sup>19</sup> Robert P. Jones et al., "How Immigration and Concerns," 2016.

<sup>20</sup> Franklin Graham, "The War on Christmas Is a War on Christ," *Decision: The Evangelical Voice of Today*, November 25, 2014, <https://decisionmagazine.com/war-christmas-war-christ/>.

<sup>21</sup> George Yancey, "Has Society Grown More Hostile Towards Conservative Christians? Evidence from ANES Surveys," *Review of Religious Research* 60 (2018): 85, <https://doi.org/10.1007/s13644-017-0303-8>.

<sup>22</sup> Ibid., 88.

<sup>23</sup> Ibid., 89.

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<sup>24</sup> Conrad Hackett and David McClendon, "Christians Remain World's Largest Religious Group, But They Are Declining in Europe," *Pew Research Center*, April 5, 2017, <http://pewrsr.ch/2o5CXFL>.

<sup>25</sup> "In U.S., Decline of Christianity Continues at Rapid Pace," *Pew Research Center*.

<sup>26</sup> Brian J. Grim and Melissa E. Grim, "The Socio-economic Contribution of Religion to American Society: An Empirical Analysis," *Interdisciplinary Journal of Research on Religion* 12, no. 3 (2016): 27.

<sup>27</sup> Brian Kluth, "State of the Plate," *Evangelical Council for Financial Accountability*, <http://www.ecfa.org/Documents/News/20-Truths-About-Tithers-Executive-Summary-eBook-Report.pdf>. Whether or not Kluth's methods are reliable, the rhetoric of wealth is what is, perhaps, most interesting here. Far from an economically marginalized group, this survey suggests a Christian self-understanding as resource rich.

<sup>28</sup> Madeline St. Amour, "Giving Growth Slows," *Inside Higher Ed*, February 6, 2020, accessed July 9, 2020, <https://www.insidehighered.com/news/2020/02/06/college-and-university-fundraising-rises-growth-slows-down>.

<sup>29</sup> "Faith on the Hill: The Religious Composition of the 116th Congress," *Pew Research Center*, January 3, 2019, <https://www.pewforum.org/2019/01/03/faith-on-the-hill-116/>. Whether or not all evangelicals might consider these convictions as always real, such identifications reveal a deeper reality. Many politicians find Christianity to be more viable politically than other religions, like Islam, or no religion. Even if such identifications are cynically political, they reveal the reality that Christian convictions possess political power, even if that power is shifting and decreasing.

<sup>30</sup> "White Evangelicals See Trump," *Pew Center Research*, 2020. This number slipped to 78 percent in the 2020 election. See Gregory A. Smith, "White Christians Continue to Favor Trump over Biden, But Support Has Slipped," *Pew Research Center*, October 13, 2020, <https://pewrsr.ch/3709QMp>.

<sup>31</sup> Steven Waldman and the Working Group on Information Needs of Communities, *The Information Needs of Communities: The Changing Media Landscape in a Broad-band Age* (Federal Communications Commission), 186, <https://transition.fcc.gov/osp/inc-report/INoC-11-Religious-Broadcasting.pdf>.

<sup>32</sup> "Lobbying for the Faithful," *Pew Research Center*, May 15, 2012, <https://www.pewforum.org/2011/11/21/lobbying-for-the-faithful-exec/>.

<sup>33</sup> Moss, *The Myth of Persecution*, 252.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Yancey, "Has Society Grown," 88. See also George Yancey, "Who Has Religious Prejudice? Differing Sources of Anti-Religious Animosity in the United States," *Review of Religious Research* 52, no. 2 (2010): 159–171.

<sup>37</sup> Rodney Stark and Roger Finke, *Acts of Faith: Explaining the Human Side of Religion* (Berkeley, CA: University of California Press, 2000), 197.

<sup>38</sup> See, for example, Roger Finke and Rodney Stark, *The Churching of America, 1776–2005: Winners and Losers in our Religious Economy* (New Brunswick, NJ: Rutgers University Press, 2005). See also Stark and Finke, *Acts of Faith*. See also Laurence R. Iannaccone, Roger Finke, and Rodney Stark, "Deregulating Religion: the Economics of Church and State," *Economic Inquiry* 35, no. 2 (1997): 350–364.

<sup>39</sup> Finke and Stark, *The Churching of America*, 249–250.

<sup>40</sup> Laurence R. Iannaccone, "Why Strict Churches Are Strong," *American Journal of Sociology* 99, no. 5 (March 1994): 1203.

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<sup>41</sup> Lewis A. Coser, *The Functions of Social Conflict* (New York: Routledge, 1956, 2001), 87. See also Iannaccone, “Why Strict Churches,” 1203–1205. See also James K. Wellman Jr. and Kyoto Tokuno, “Is Religious Violence Inevitable?” *Journal for the Scientific Study of Religion* 43, no. 3 (2004): 292.

<sup>42</sup> Finke and Stark, *The Churching of America*, 283.

<sup>43</sup> *Ibid.*, 3.

<sup>44</sup> Melanie White, “An Ambivalent Civility,” *Canadian Journal of Sociology/Cahiers Canadiens de Sociologie* (2006): 452–454.

<sup>45</sup> *Ibid.*, 453.

<sup>46</sup> *Ibid.*

<sup>47</sup> Todd Stillman, “Civility,” in *Encyclopedia of Social Theory*, ed. George Ritzer (Thousand Oaks, CA: Sage Publications, 2005), 103.

<sup>48</sup> *Ibid.*

<sup>49</sup> Thomas Reese, “Pope to Gay Priests: Be Celibate or Get Out,” *National Catholic Reporter*, December 7, 2018, <https://www.ncronline.org/news/opinion/signs-times/pope-gay-priests-be-celibate-or-get-out>.

<sup>50</sup> See for example, Ariel Shidlo and Michael Schroeder, “Changing Sexual Orientation: A Consumers’ Report,” *Professional Psychology: Research and Practice* 33, no. 3 (2002): 249–259, accessed July 10, 2020, <https://doi.org/10.1037/0735-7028.33.3.249>. See also Robert L. Spitzer, “Can Some Gay Men and Lesbians Change Their Sexual Orientation? 200 Participants Reporting a Change from Homosexual to Heterosexual Orientation,” *Archives of Sexual Behavior* 32 (October 2003): 403–417. For a personal account of the harm of such ministries, see Garrard Conley, *Boy Erased: A Memoir* (New York: Riverhead Books, 2016).

<sup>51</sup> See for example Deborah Lolai, “‘You’re Going to Be Straight or You’re Not Going to Live Here’: Child Support for LGBT Homeless Youth,” *Tulane Journal of Law and Sexuality* 24, no. 35 (2015): 35–97.

<sup>52</sup> Cornel West, “Introduction: The Radical King We Don’t Know,” in *The Radical King: Martin Luther King Jr.*, ed. Cornel West (Boston, MA: Beacon Press, 2012), iBooks.

<sup>53</sup> Martin Luther King Jr., “Letter from Birmingham Jail,” in *The Radical King*.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

## Chapter 7

<sup>1</sup> Theologian Arthur Cochrane’s excellent history of the Barmen Declaration details the rise of the “German Christians” and how their “union of Christianity, nationalism, and militarism was taken for granted.” See Arthur C. Cochrane, *The Church’s Confession under Hitler* (Philadelphia: Westminster Press, 1962), 50. “German Christians” joined with Nazi party members and campaigned on the “belief that ‘race, nationality, and the nation [are] orders of life granted and entrusted to us by God, for whose preservation God’s law requires us to strive.’” By appealing to God’s natural laws and Romans 13, they believed they were in the center of God’s will (83). Furthermore, “German Christians” accepted the Aryan principle and would not even consider dissent at its National Synod (111).

<sup>2</sup> Hubert G. Locke, ed., *The Church Confronts the Nazis: Barmen Then and Now* (Lewiston, NY: Edwin Mellen Press, 1984), 14.

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<sup>3</sup> Ibid., 1–15; for the full contemporary version of the Barmen Theological Declaration, see the Presbyterian Church's *Book of Confessions*, [https://www.pcusa.org/site\\_media/media/uploads/oga/pdf/boc2016.pdf](https://www.pcusa.org/site_media/media/uploads/oga/pdf/boc2016.pdf), 279–284.

<sup>4</sup> Shelley Baranowski, *The Confessing Church, Conservative Elites, and the Nazi State* (Lewiston, NY: E. Mellen Press, 1986); Shelley Baranowski, “The Confessing Church and Antisemitism: Protestant Identity, German Nationhood, and the Exclusion of the Jews,” in *Betrayal: German Churches and the Holocaust*, eds. Robert P. Ericksen and Susannah Heschel (Minneapolis, MN: Augsburg Fortress Press, 1999); Robert P. Ericksen and Susannah Heschel, *Betrayal: German Churches and the Holocaust* (Minneapolis, MN: Augsburg Fortress Press, 1999), 10.

<sup>5</sup> Richard J. Evans, *The Third Reich in Power, 1933–1939* (New York: Penguin, 2005), 4.

<sup>6</sup> Ibid., 5.

<sup>7</sup> Ibid., 6.

<sup>8</sup> Ramathate Dolamo, “Karl Barth's Contribution to the German Church Struggle against National Socialism,” *Studia Historiae Ecclesiasticae* 36, no. 1 (2010): 3.

<sup>9</sup> Baranowski, *The Confessing Church*, 26.

<sup>10</sup> Ibid.

<sup>11</sup> Robert T. Osborn, *The Barmen Declaration as a Paradigm for a Theology of the American Church* (Lewiston, NY: Edwin Mellen Press, 1991), 35.

<sup>12</sup> Ibid., 4–11.

<sup>13</sup> Ibid., 23.

<sup>14</sup> Ibid., 25.

<sup>15</sup> Victoria Barnett, *For the Soul of the People: Protestant Protest against Hitler* (New York: Oxford University Press, 1992), 30.

<sup>16</sup> Rolf Ahlers, *The Barmen Theological Declaration of 1934: The Archeology of a Confessional Text* (Lewiston, NY: Edwin Mellen Press, 1986), 7.

<sup>17</sup> Klaus Scholder, *The Churches and the Third Reich: Preliminary History and the Time of Illusions 1918–1934*, vol. 1, trans. John Bowden (Philadelphia: Fortress Press, 1988), 257.

<sup>18</sup> Ahlers, *The Barmen Theological Declaration of 1934*, 9.

<sup>19</sup> Robert A. Krieg, “The Vatican Concordat with Hitler's Reich: The Concordat of 1933 Was Ambiguous in Its Day and Remains So,” *America Magazine*, September 1, 2003, <https://www.americamagazine.org/faith/2003/09/01/vatican-concordat-hitlers-reich-concordat-1933-was-ambiguous-its-day-and-remains>.

<sup>20</sup> Cochrane, *The Church's Confession under Hitler*, 74.

<sup>21</sup> Ibid., 50.

<sup>22</sup> Ibid., 76.

<sup>23</sup> Ibid., 83.

<sup>24</sup> Ibid., 90.

<sup>25</sup> Scholder, *The Churches and the Third Reich*, 378–79; Ahlers, *The Barmen Theological Declaration of 1934*, 7.

<sup>26</sup> Cochrane, *The Church's Confession under Hitler*, 91.

<sup>27</sup> Baranowski, *The Confessing Church, Conservative Elites, and the Nazi State*, 46–52.

<sup>28</sup> Cochrane, *The Church's Confession under Hitler*, 53–54.

<sup>29</sup> Ibid., 51.

<sup>30</sup> Ibid., 56–65.



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<sup>31</sup> Ibid., 82–85.

<sup>32</sup> Ibid., 102.

<sup>33</sup> Discontent within the church led to Confessional Synods at Berlin, Dortmund, and Ulm, all of which preceded the Barmen Synod. See Bishop of Chichester, “Foreword” to *The Significance of the Barmen Declaration for the Ecumenical Church*, eds. Hans Herbert Walther Kramm and J. O. Cobham, Theology Occasional Papers 5 (London: Society for Promoting Christian Knowledge, 1943), 5. Also notable to the Confessing Church’s struggle are Heinrich Vogel’s 8 *Articles of Evangelical Doctrine* (Cochrane, *The Church’s Confession under Hitler*, 124), the Tecklenburg Confession, and publications in the series *Theologische Existenz Heute*, the series *Bekennende Kirche*, and articles in the periodical *Evangelische Theologie* (Ibid., 126). The church and state divide was also debated in theological faculties with numerous statements issued in favor of the German Church and opposed to it (Ibid., 126–128).

<sup>34</sup> Peter Longerich, *Holocaust: The Nazi Persecution and Murder of the Jews* (New York: Oxford University Press, 2010), 33–39.

<sup>35</sup> Kenneth C. Barnes, *Nazism, Liberalism, and Christianity: Protestant Social Thought in Germany and Great Britain, 1925–1937* (Lexington, KY: University Press of Kentucky, 2015), 95.

<sup>36</sup> Cochrane, *The Church’s Confession under Hitler*, 108–9. Martin Niemöller, according to Barth, was “the embodiment of Barmen” (110).

<sup>37</sup> Ibid., 111.

<sup>38</sup> Randall L. Bytwerk, *Bending Spine: The Propagandas of Nazi Germany and the German Democratic Republic* (East Lansing, MI: Michigan State University Press, 2004), 1.

<sup>39</sup> Niemöller originally tried to work with the Nazi regime to resolve his concerns with State Interference, but in January 1934, shortly after the “muzzling” order had been decreed (Cochrane, *The Church’s Confession under Hitler*, 129), Niemöller spoke up during a meeting with forty other church leaders and Hitler. The Gestapo had listened in on a phone call an hour earlier, where, as Niemöller described it, a colleague joked about Hitler. This was raised as a concern about Niemöller, and although Niemöller attempted to reassure him, Hitler reprimanded him, saying, “You leave the care of the Third Reich to me.” As the meeting ended, Niemöller approached Hitler and responded with a reproach of his own: “Neither you nor any power in the world is in a position to take from us Christians and the Church the responsibility God has laid upon us” (130–31). Niemöller soon found himself under investigation and the leader of the German Christian Church disciplined and dismissed him (132).

Because of his continued public opposition to the encroaching State, Niemöller was finally arrested in 1937 and then acquitted (Ibid., 110). After his release in 1938 he was immediately re-arrested by the Gestapo as Hitler’s special prisoner. He spent the next seven years, until the end of the war, in Sachsenhausen and Dachau concentration camps (Evans, *The Third Reich in Power*, 231, 232). The poem “Then They Came for Me” is attributed to Niemöller.

<sup>40</sup> “Richard Mouw Speaks About Convicted Civility,” *Reformed Church in America*, June 10, 2017, accessed May 2, 2022, <https://www.rca.org/richard-mouw-speaks-about-convicted-civility/>.

<sup>41</sup> Compromise has its place even in practicing integrity. The partisan politics of current practices shows how difficult it is to get anything done when people refuse to compromise. But the willingness to compromise can quickly lead to a loss of one’s

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integrity if the discernment process has been weak.

<sup>42</sup> Damian Cox, Marguerite LaCaze, and Michael Levine, “Integrity,” in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Spring 2017 (Stanford, CA: Metaphysics Research Lab, Stanford University, 2017), <https://plato.stanford.edu/archives/spr2017/entries/integrity/>.

<sup>43</sup> Barbara Killinger, *Integrity: Doing the Right Thing for the Right Reason*, 2nd edition (Montreal: McGill-Queen’s University Press, 2007), 29.

<sup>44</sup> Stephen L. Carter, *Integrity* (New York: HarperCollins, 1996), 39.

<sup>45</sup> *Ibid.*, 61.

<sup>46</sup> *Ibid.*, 7.

<sup>47</sup> J. L. Austin, *How to Do Things with Words* (London: Oxford University Press, 1962). See also John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969).

<sup>48</sup> “Boundaries are essential to the life of the church and its ministry, in order to preserve the church’s core identity and mission.” Arden F. Mahlberg and Craig L. Nesson, *The Integrity of the Body of Christ: Boundary Keeping as Shared Responsibility* (Eugene, OR: Wipf and Stock, 2016), 23.

<sup>49</sup> Mark Galli, “Trump Should Be Removed from Office,” in *Christianity Today*, December 19, 2019, <https://www.christianitytoday.com/ct/2019/december-web-only/trump-should-be-removed-from-office.html>.

<sup>50</sup> Proverbs 9:10, NIV.

<sup>51</sup> Philippians 1:9–11, NIV.

<sup>52</sup> Gregory Spencer, *Awakening the Quieter Virtues* (Downers Grove, IL: InterVarsity Press, 2010), 32.

<sup>53</sup> Carter, *Integrity*, 27.

<sup>54</sup> Spencer, *Awakening the Quieter Virtues*, 23.

<sup>55</sup> Evans, *The Third Reich in Power, 1933–1939*, 224.

<sup>56</sup> Ruth W. Grant, *Hypocrisy and Integrity: Machiavelli, Rousseau, and the Ethics of Politics* (Chicago, IL: University of Chicago Press, 1997), 2.

<sup>57</sup> Thomas Forsyth Torrance, “Karl Barth: Swiss Theologian,” in *Encyclopedia Britannica*, June 25, 2019, <https://www.britannica.com/biography/Karl-Barth>.

<sup>58</sup> We must credit Stephen Carter’s work. Carter first called the Barmen Declaration an act of integrity. Stephen L. Carter, *Civility* (New York: HarperCollins, 1998), 274–76.

<sup>59</sup> Incivility becomes an option only when discernment is also truly in place. Discernment can be hampered by echo chambers and unwavering loyalty to public leaders, many of whom have embraced the spread of misinformation to support their own agendas. Thus, discernment requires research of diverse sources, prayer, and wisdom to determine the truth.

<sup>60</sup> Busch, *The Barmen Theses Then and Now*, 11.

<sup>61</sup> Randall L. Bytwerk, *Bending Spine*, 6; Gerhard Hahn, “The Cross of Christ and the Swastika,” trans. Randall L. Bytwerk (Grand Rapids, MI: German Propaganda Archive, Calvin University, 2010), <https://research.calvin.edu/german-propaganda-archive/christuskreuz.htm>. This 1934 pamphlet by Gerhard Hahn titled *The Cross of Christ and the Swastika* states, “We see in Adolf Hitler the Führer sent to us by God” (today everyone sees that, and it is probably no longer blasphemy!).

<sup>62</sup> Karl Barth, *JA und NEIN, Karl Barth zum Gedächtnis* (1967), dir. by Heinz Knorr and Calwer Verlag. Karl Barth on the Confessing Church (Bekennende Kirche),

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<https://www.youtube.com/watch?v=drq9hz5tYDI>

<sup>63</sup> Barmen Theological Declaration, cited in Cochrane, *The Church's Confession under Hitler*, 257.

<sup>64</sup> Ibid.

<sup>65</sup> Susannah Ticciati, "The Scriptural Logic of Barmen and the Jewish Question," in *Reading Scripture as a Political Act: Essays on the Theopolitical Interpretation of the Bible*, eds. Matthew A. Tapie and Daniel Wade McClain (Minneapolis, MN: Fortress Press, 2015), 264.

<sup>66</sup> Baranowski, *The Confessing Church*, 59.

<sup>67</sup> If the Barmen Declaration is an act of integrity, then why did it not address the "Jewish Question"? Ticciati notes, "Barth himself later wrote to Eberhard Bethge, 'I myself have long felt guilty that I did not make [the Jewish] problem [Die Judenfrage] central [entscheidend], at least public, in the two Barmen declarations of 1934 which I had composed'" (Ticciati, "The Scriptural Logic of Barmen and the Jewish Question," 260). In earlier tracts and papers, Barth had included the issue of racism in the church (Ahlers, *The Barmen Theological Declaration of 1934*, 248, n. 20), but while negotiating between different denominational emphases, it did not come out in the 1934 Barmen version (Ticciati, "The Scriptural Logic of Barmen and the Jewish Question," 252, n. 4). Notice that the fifth point in the Declaration might point to the Aryan clause by suggesting the government was not ruling responsibly for all its subjects, but Hans Asmussen's lecture, which the synod bound to the Declaration as authoritative, "downplays any hint of political activism" (Ibid., 267). That does not mean that as the Declaration spread, others did not draw the conclusion that the Confessing Church opposed the Aryan clause.

<sup>68</sup> Eberhard Jügel, *Christ, Justice, and Peace: Toward a Theology of the State in Dialogue with the Barmen Declaration*, trans. D. Bruce Hamill and Alan J. Torrance (Edinburgh: T & T Clark, 1992), 15.

<sup>69</sup> James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 156.

<sup>70</sup> Ibid., 159.

<sup>71</sup> Jemar Tisby, *The Color of Compromise: The Truth about the American Church's Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019), 151.

<sup>72</sup> Ibid., 15.

<sup>73</sup> Ibid.

<sup>74</sup> Richard Stearns, *The Hole in Our Gospel: What Does God Expect of Us?* (Nashville, TN: Thomas Nelson, 2009), 229.

<sup>75</sup> Tisby, *The Color of Compromise*, 14–15.

<sup>76</sup> Ibid., 24.

<sup>77</sup> Ibid., 137.

<sup>78</sup> Raymie McKerrow, "The Limits of Civility," *Vital Speeches of the Day* 67, no. 9 (February 15, 2001): 3.

<sup>79</sup> Bryan Stevenson, *Just Mercy* (New York: Random House, 2014), 18.

<sup>80</sup> Emma Green, "How Trump Lost an Evangelical Stalwart," *The Atlantic*, December 19, 2019, <https://www.theatlantic.com/politics/archive/2019/12/christianity-today-trump-removal/603952/>.

<sup>81</sup> Alan J. Torrance, "Introductory Essay," in *Christ, Justice and Peace: Toward a Theology of the State in Dialogue with the Barmen Declaration*, ed. Eberhard Jügel (London: T & T Clark, 1992), xii.

## Chapter 8

<sup>1</sup> In using the terms “evangelical” and “American evangelical,” I have in mind the broad religiocultural community that is grounded in particular theological distinctives, as explicated by Mark Noll and James Davison Hunter. See Mark Noll, *American Evangelical Christianity: An Introduction* (Malden, MA: Blackwell, 2001); James Davison Hunter, *American Evangelicalism: Conservative Religion and the Quandary of Modernity* (New Brunswick, NJ: Rutgers University Press, 1983).

<sup>2</sup> See, for instance, Ben Sasse, *Them: Why We Hate Each Other—and How to Heal* (New York: St Martin’s, 2018); Catherine Rampell, “Americans Are Burning Down the House,” *Washington Post*, July 10, 2017, [https://www.washingtonpost.com/opinions/americans-are-burning-down-the-house/2017/07/10/7b522ea6-65af-11e7-a1d7-9a32c91c6f40\\_story.html](https://www.washingtonpost.com/opinions/americans-are-burning-down-the-house/2017/07/10/7b522ea6-65af-11e7-a1d7-9a32c91c6f40_story.html); James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010), and *Before the Shooting Begins: Searching for Democracy in America’s Culture War* (New York: Free Press, 1994).

<sup>3</sup> See, for instance, John Fea, *Believe Me: The Evangelical Road to Donald Trump* (Grand Rapids, MI: Eerdmans, 2018); Stephen L. Carter, *God’s Name in Vain: The Wrongs and Rights of Religion in Politics* (New York: Basic Books, 2000).

<sup>4</sup> Stephen L. Carter, *Civility: Manners, Morals, and the Etiquette of Democracy* (New York: Basic Books, 1998), xi–xii.

<sup>5</sup> *Ibid.*, 11.

<sup>6</sup> *Ibid.*, 18.

<sup>7</sup> *Ibid.*, 19.

<sup>8</sup> Richard Mouw, *Uncommon Decency: Christian Civility in an Uncivil World* (Downers Grove, IL: InterVarsity Press, 1992), 12.

<sup>9</sup> See Chapter 1 in this volume.

<sup>10</sup> *Ibid.*, 31, 53–55.

<sup>11</sup> Steve Wilkens and Mark L. Sanford, *Hidden Worldviews: Eight Cultural Stories That Shape Our Lives* (Downers Grove, IL: InterVarsity Press, 2009), 27–60.

<sup>12</sup> See, for instance, Anthony G. Wilhelm, *Democracy in the Digital Age: Challenges to Political Life in Cyberspace* (New York: Routledge, 2000); Natalie Jomini Stroud, *Niche News: The Politics of News Choice* (New York: Oxford University Press, 2011).

<sup>13</sup> See Bill Bishop, *The Big Sort: How the Clustering of Like-Minded America Is Tearing Us Apart* (New York: Houghton Mifflin Harcourt, 2008).

<sup>14</sup> See Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000).

<sup>15</sup> Wayne C. Booth, *The Rhetoric of Rhetoric: The Quest for Effective Communication* (Malden, MA: Blackwell, 2004), 10–11.

<sup>16</sup> Eugene Garver, *For the Sake of Argument: Practical Reasoning, Character, and the Ethics of Belief* (Chicago, IL: University of Chicago Press, 2004), particularly 13–43.

<sup>17</sup> Eugene Garver, “How Can a Liberal Listen to a Religious Argument? Religious Rhetoric as a Rhetorical Problem,” in *How Should We Talk about Religion? Perspectives, Contexts, Particularities*, ed. James Boyd White (Notre Dame, IN: University of Notre Dame Press, 2006), 164–93.

<sup>18</sup> Wilkens and Sanford, *Hidden Worldviews*, 139–59. James Davison Hunter also addresses the connections among perceived victimization, moral outrage, and moral

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self-justification with his invocation of Nietzsche's notion of "ressentiment" (*To Change the World*, 107–8).

<sup>19</sup> Gregory A. Smith, "White Christians Continue to Favor Trump over Biden, But Support Has Slipped," *Pew Center Research*, October 13, 2020, accessed May 7, 2021, <https://www.pewresearch.org/fact-tank/2020/10/13/white-christians-continue-to-favor-trump-over-biden-but-support-has-slipped/>.

<sup>20</sup> Fea, *Believe Me*, 131–132.

<sup>21</sup> See Jonathan Cahn's website, <https://thereturn.org>.

<sup>22</sup> See, for instance, Rodney Clapp, *A Peculiar People: The Church as Culture in a Post-Christian Society* (Downers Grove, IL: InterVarsity Press, 1996), particularly 22–28.

<sup>23</sup> Mark A. Noll, *In the Beginning Was the Word: The Bible in American Public Life, 1492–1783* (Oxford: Oxford University Press, 2016), 3–17.

<sup>24</sup> See Mark Noll, *The Civil War as a Theological Crisis* (Chapel Hill, NC: University of North Carolina Press, 2006).

<sup>25</sup> Fea, *Believe Me*, 60.

<sup>26</sup> *Ibid.*

<sup>27</sup> See, for instance, Skye Jethani, *The Divine Commodity: Discovering a Faith beyond Consumer Christianity* (Grand Rapids, MI: Zondervan, 2009); John F. Kavanaugh, *Following Christ in a Consumer Society*, 3rd edition (Maryknoll, NY: Orbis, 2006); Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in a Consumer Culture* (New York: Continuum, 2003); Alan Wolfe, *The Transformation of American Religion: How We Actually Live Our Faith* (Chicago, IL: University of Chicago Press, 2003).

<sup>28</sup> Fea, *Believe Me*.

<sup>29</sup> Hunter, *American Evangelicalism*, 9.

<sup>30</sup> Timothy J. Basselin, *Flannery O'Connor: Writing a Theology of Disabled Humanity* (Waco, TX: Baylor University Press, 2013).

<sup>31</sup> Andy Crouch, *Strong and Weak: Embracing a Life of Love, Risk and True Flourishing* (Downers Grove, IL: InterVarsity Press, 2016), 10–11.

<sup>32</sup> *Ibid.*, 28–29, 33, 35–41.

<sup>33</sup> *Ibid.*, 41.

<sup>34</sup> *Ibid.*, 41–42, emphasis in original.

<sup>35</sup> *Ibid.*, 48.

<sup>36</sup> *Ibid.*

<sup>37</sup> Philippians 1:27–2:4, NIV.

<sup>38</sup> Philippians 2:7, NIV.

<sup>39</sup> Gordon D. Fee, *Paul's Letter to the Philippians* (Grand Rapids, MI: Eerdmans, 1995), 214.

<sup>40</sup> Frank Thielman, *The NIV Application Commentary: Philippians* (Grand Rapids, MI: Zondervan, 1995), 128–129.

<sup>41</sup> Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000).

<sup>42</sup> Henry Louis Gates Jr., *Stony the Road: Reconstruction, White Supremacy, and the Rise of Jim Crow* (New York: Penguin Press, 2019), particularly 55–77, 125–57. For a sustained discussion of the religious justifications for post-Reconstruction "redemption"—and the more general ways in which Christian theology was used in the post-Reconstruction period to valorize the Confederate cause at the expense of African Americans—see Charles Reagan Wilson, *Baptized in Blood: The Religion of the Lost Cause, 1865–1920*, 2nd edition (Athens, GA: University of Georgia Press, 2009).

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<sup>43</sup> See, for instance, Ken Wytsma, *The Myth of Equality: Uncovering the Roots of Injustice and Privilege* (Downers Grove, IL: InterVarsity Press, 2017), 55–56.

<sup>44</sup> See, for instance, Wytsma, *The Myth of Equality*, 69; James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 3.

<sup>45</sup> See, for instance, Wytsma, *The Myth of Equality*, 50–54; David M. Oshinsky, *Worse Than Slavery: Parchman Farm and the Ordeal of Jim Crow Justice* (New York: Free Press, 1996), 34–84.

<sup>46</sup> See, for instance, Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, revised edition (New York: Free Press, 2012).

<sup>47</sup> See, for instance, Wytsma, *The Myth of Equality*, 72–79.

<sup>48</sup> Cone, *The Cross and the Lynching Tree*, 3.

<sup>49</sup> Howard Thurman, *Jesus and the Disinherited* (1949; reprint, Boston: Beacon Press, 1996), 6ff.

<sup>50</sup> *Ibid.*, 11.

<sup>51</sup> *Ibid.*, 3.

<sup>52</sup> *Ibid.*, 2.

<sup>53</sup> Wytsma, *The Myth of Equality*, 177.

<sup>54</sup> It should be made clear that in this example the suffering that is required is on the part of Whites and White evangelicals. From the standpoint of justice, it is not proper to ask the Black American community to suffer more to help realize the possibility of racial reconciliation, as they have suffered too much already. Given the context and the history surrounding this issue, the responsibility is properly on Whites and White evangelicals to learn how to bear some of the profound burdens of racism—not as a means to “save” Black Americans, but as a means to follow Christ.

<sup>55</sup> See “Report of the Ad Interim Committee on Racial and Ethnic Reconciliation to the Forty-Sixth General Assembly of the Presbyterian Church in America,” June 2018, [https://www.pcahistory.org/topical/race/2018\\_report\\_ethnic\\_and\\_racial\\_reconciliation.pdf](https://www.pcahistory.org/topical/race/2018_report_ethnic_and_racial_reconciliation.pdf).

<sup>56</sup> See “Ad Interim Committee on Racial Reconciliation Report,” in “14th Stated Meeting of the Tidewater Presbytery Docket,” unpublished document, June 7, 2018.

<sup>57</sup> See Anthony B. Bradley, *Liberating Black Theology: The Bible and Black Experience in America* (Wheaton, IL: Crossway, 2010). For other examples of similar and more contemporary work, see Vince L. Bantu, *A Multitude of All Peoples: Engaging Ancient Christianity’s Global Identity* (Downers Grove, IL: IVP Academic 2020); Drew G. I. Hart, *Who Will Be a Witness? Igniting Activism for God’s Justice, Love, and Deliverance* (Harrisonburg, VA: Herald Press, 2020); Esau McCaulley, *Reading While Black: African American Biblical Interpretation as an Exercise in Hope* (Downers Grove, IL: IVP Academic, 2020); Jemar Tisby, *The Color of Compromise: The Truth about the American Church’s Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019).

## Chapter 9

<sup>1</sup> John 11:47–50, NKJV

<sup>2</sup> 1 Corinthians 2:8, NIV.

<sup>3</sup> Hebrews 13:12–14, NIV.

<sup>4</sup> Sarah Pulliam Bailey, “White Evangelicals Voted Overwhelmingly for Donald Trump, Exit Polls Show,” *The Washington Post*, November 9, 2016, <https://www>.

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washingtonpost.com/news/acts-of-faith/wp/2016/11/09/exit-polls-show-white-evangelicals-voted-overwhelmingly-for-donald-trump/?utm\_term=.c7fe2bef8eb7.

<sup>5</sup> It is important to note that many voted not so much *for* Trump as *against* Hillary Clinton. See Ed Stetzer and Andrew MacDonald, “Why Evangelicals Voted Trump: Debunking the 81%,” *Christianity Today*, October 18, 2018, <https://www.christianitytoday.com/ct/2018/october/why-evangelicals-trump-vote-81-percent-2016-election.html>.

<sup>6</sup> For example, see Michael Gerson, “Franklin Graham Has Played His Ultimate Trump Card,” *The Washington Post*, June 3, 2019, [https://www.washingtonpost.com/opinions/franklin-graham-has-played-his-ultimate-trump-card/2019/06/03/22a50b18-862b-11e9-98c1-e945ae5db8fb\\_story.html](https://www.washingtonpost.com/opinions/franklin-graham-has-played-his-ultimate-trump-card/2019/06/03/22a50b18-862b-11e9-98c1-e945ae5db8fb_story.html); Michael Gerson, “Evangelicals Are Naked Before the World,” *The Washington Post*, June 27, 2019, [https://www.washingtonpost.com/opinions/evangelicals-are-naked-before-the-world/2019/06/27/463e87b4-991a-11e9-8d0a-5edd7e2025b1\\_story.html](https://www.washingtonpost.com/opinions/evangelicals-are-naked-before-the-world/2019/06/27/463e87b4-991a-11e9-8d0a-5edd7e2025b1_story.html); David French, “Evangelicals Are Supporting Trump out of Fear, Not Faith,” *Time*, June 27, 2019, <https://time.com/5615617/why-evangelicals-support-trump/>.

<sup>7</sup> See René Girard, “Mimesis and Violence,” in *The Girard Reader*, ed. James G. Williams (New York: Crossroad, 1996), 9–19; René Girard, *Things Hidden Since the Foundation of the World*, trans. Stephen Bann and Michael Meteer (Stanford, CA: Stanford University Press, 1987).

<sup>8</sup> For an example from Aztec culture, see Gil Bailie, *Violence Unveiled: Humanity at the Crossroads* (New York: Crossroad, 1995), 99–107. See also René Girard, *Violence and the Sacred*, trans. Patrick Gregory (Baltimore, MD: Johns Hopkins University Press, 1977), 104–11.

<sup>9</sup> See Girard, “Mimesis and Violence,” 14–15.

<sup>10</sup> See René Girard, “The Bible’s Distinctiveness and the Gospel,” in *The Girard Reader*, ed. James G. Williams (New York: Crossroad, 1996), 148–57.

<sup>11</sup> Genesis 4:1–17, NIV.

<sup>12</sup> Genesis 37, 41–42, 45, NIV.

<sup>13</sup> Girard, “The Bible’s Distinctiveness and the Gospel.”

<sup>14</sup> Walter Brueggemann, *The Prophetic Imagination*, 40th Anniversary edition (Minneapolis, MN: Fortress Press, 2018), 6.

<sup>15</sup> *Ibid.*, 26–27, 41.

<sup>16</sup> *Ibid.*, 6, 28–29.

<sup>17</sup> *Ibid.*, 63.

<sup>18</sup> *Ibid.*, 6, emphasis in original.

<sup>19</sup> *Ibid.*, 7–9, 14–19. For a few Biblical examples, see also Exodus 3:7–8, 15, 20:1–17, 22:20–21; Leviticus 19:9–18, 33–37; Deuteronomy 10:18; Deuteronomy 15:7–8, and Deuteronomy 16:18–20, NIV.

<sup>20</sup> See I Samuel 8:4–22, 10:17–25, 15:10–23, 18:5–15, 19:1–2, NIV.

<sup>21</sup> See Brueggemann, 23–25; I Kings 6:38–7:1, 9:10–23, 11:1–8, NIV.

<sup>22</sup> See 2 Kings 16:1–3, 21:1–6, NIV.

<sup>23</sup> For example, see Jeremiah 32:30–35, NIV.

<sup>24</sup> For example, see Amos 5:10–15, 21–24; Hosea 6:6; Isaiah 1:11–17, NIV.

<sup>25</sup> Brueggemann, 48; Jeremiah 52, NIV.

<sup>26</sup> Isaiah 52:13–53:12, NIV.

<sup>27</sup> See Brueggemann, *Prophetic Imagination*, 82.

<sup>28</sup> See Luke 6:20–26, Matthew 5:1–12, NIV.

<sup>29</sup> See Luke 7:20–22, NIV.

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<sup>30</sup> For example, contravening the rules of the religious leaders with his compassion, Jesus healed on the Sabbath; touched an “unclean” leper and an “unclean” dead girl to heal them; offered “living water” to a despised Samaritan woman; saved a woman caught in adultery from being stoned; offered good news to the poor and oppressed and penitent sinners; ate with tax collectors and other “sinners,” and harshly critiqued the empty, heartless piety of the religious leaders.

<sup>31</sup> Luke 13:34, NIV.

<sup>32</sup> Jerusalem means “city of peace.”

<sup>33</sup> See Luke 19:41–44, NIV.

<sup>34</sup> See John 18:19–24, 28–40, NIV.

<sup>35</sup> Girard, “The Bible’s Distinctiveness and the Gospel,” 165–68; René Girard, “The Nonsacrificial Death of Christ,” in *The Girard Reader*, ed. James G. Williams (New York: Crossroad, 1996), 177–188.

<sup>36</sup> Romans 12:1, NIV.

<sup>37</sup> See Seth Dowland, *Family Values and the Rise of the Christian Right* (Philadelphia, PA: University of Pennsylvania Press, 2015).

<sup>38</sup> Emi Kolawole, “Congress to Outlaw Homeschooling?,” FactCheck.org, A Project of the Annenberg Public Policy Center, April 4, 2008, <https://www.factcheck.org/2008/04/congress-to-outlaw-homeschooling/>.

<sup>39</sup> See Jamelle Bouie, “Christian Soldiers,” *Slate*, February 10, 2015, <https://slate.com/news-and-politics/2015/02/jim-crow-souths-lynching-of-blacks-and-christianity-the-terror-inflicted-by-whites-was-considered-a-religious-ritual.html>.

<sup>40</sup> The Ku Klux Klan famously used a burning cross to symbolize its supposedly Christian zeal.

<sup>41</sup> Randall Balmer, “The Real Origins of the Religious Right,” *Politico Magazine*, May 27, 2014, <https://www.politico.com/magazine/story/2014/05/religious-right-real-origins-107133?o=3>.

<sup>42</sup> *Ibid.*

<sup>43</sup> Miriam Jordan, “U.S. Shutters Warehouse Where Migrants Were Kept in ‘Cages,’” *The New York Times*, November 25, 2020, <https://www.nytimes.com/2020/11/25/us/border-migrant-children-cages-ursula-warehouse.html>.

<sup>44</sup> See Alex Nowrasteh, “Illegal Immigrants and Crime—Assessing the Evidence,” *Cato Institute*, March 4, 2019, <https://www.cato.org/blog/illegal-immigrants-crime-assessing-evidence>.

<sup>45</sup> Moreover, Trump has long evidenced an obsession with the glitz and glamor of royalty. See Nina Burleigh, “Trump’s Obsession with the Royals and Their Golden Lifestyle Dates Back Decades,” *NBC News*, June 5, 2019, [https://www.nbcnews.com/think/opinion/trump-s-obsession-royals-their-golden-lifestyle-dates-back-decades-ncna1013911?cid=sm\\_npd\\_nn\\_fb\\_ma&fbclid=IwAR3VcFfbclq7Yc0\\_uy63SRYxljT-GQGcis7e6SH4p5A5KInSR4koyQA51Vs](https://www.nbcnews.com/think/opinion/trump-s-obsession-royals-their-golden-lifestyle-dates-back-decades-ncna1013911?cid=sm_npd_nn_fb_ma&fbclid=IwAR3VcFfbclq7Yc0_uy63SRYxljT-GQGcis7e6SH4p5A5KInSR4koyQA51Vs).

<sup>46</sup> For a science-based account of this process, see Maria Konnikova, “Trump’s Lies vs. Your Brain,” *Politico Magazine*, January/February 2017, <https://www.politico.com/magazine/story/2017/01/donald-trump-lies-liar-effect-brain-214658>.

<sup>47</sup> Ralph Reed spoke for many evangelicals when he said, “There has never been anyone who has defended us and who has fought for us, who we have loved more than Donald J. Trump. No one!” Peter Wehner, “The Deepening Crisis in Evangelical Christianity,” *The Atlantic*, July 5, 2019, [https://www.theatlantic.com/ideas/archive/2019/07/evangelical-christians-face-deepening-crisis/593353/?utm\\_](https://www.theatlantic.com/ideas/archive/2019/07/evangelical-christians-face-deepening-crisis/593353/?utm_)



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campaign=the-atlantic&utm\_source=facebook&utm\_content=edit-promo&utm\_medium=social&utm\_term=2019-07-05T10%3A00%3A16.

<sup>48</sup> Michael Gerson, “Evangelicals Have Been Reshaped into the Image of Trump Himself,” *The Washington Post*, October 28, 2019, [https://www.washingtonpost.com/opinions/evangelicals-have-been-reshaped-into-the-image-of-trump-himself/2019/10/28/f37f5154-f9c0-11e9-ac8c-8eced29ca6ef\\_story.html](https://www.washingtonpost.com/opinions/evangelicals-have-been-reshaped-into-the-image-of-trump-himself/2019/10/28/f37f5154-f9c0-11e9-ac8c-8eced29ca6ef_story.html).

<sup>49</sup> David French identifies such threats: “The left wants ‘nones’ to facilitate access to abortifacients and contraceptives, it wants Christian adoption agencies to compromise their conscience or close, and it even casts into doubt the tax exemptions of religious education institutions if they adhere to traditional Christian sexual ethics. These issues are legally important, and there are reasons for evangelicals to be concerned.” French, “Evangelicals Are Supporting Trump out of Fear.”

<sup>50</sup> For instance, in 2018, Liberty University President Jerry Falwell Jr. tweeted, “Conservatives & Christians need to stop electing ‘nice guys.’ They might make great Christian leaders but the United States needs street fighters like @realDonaldTrump at every level of government b/c the liberal fascists Dems are playing for keeps & many Repub leaders are a bunch of wimps!” (<https://twitter.com/jerryfalwelljr/status/1045853333007798272?lang=en>). Similarly, Sohrab Ahmari regards “[c]ivility and decency” as “secondary values” and argues that conservatives should “fight the culture war with the aim of defeating the enemy and enjoying the spoils in the form of a public square re-ordered to the common good and ultimately the Highest Good.” Sohrab Ahmari, “Against David French-ism,” *First Things*, May 29, 2019, <https://www.firstthings.com/web-exclusives/2019/05/against-david-french-ism>.

<sup>51</sup> Ibid.

<sup>52</sup> Katherine Stewart, “Why Trump Reigns as King Cyrus,” *The New York Times*, December 31, 2018, <https://www.nytimes.com/2018/12/31/opinion/trump-evangelicals-cyrus-king.html>.

<sup>53</sup> See French, “Evangelicals Are Supporting Trump out of Fear.”

<sup>54</sup> Ibid.

<sup>55</sup> David French, “Franklin Graham and the High Cost of the Lost Evangelical Witness,” *National Review*, April 25, 2019, <https://www.nationalreview.com/2019/04/franklin-graham-and-the-high-cost-of-the-lost-evangelical-witness/>.

<sup>56</sup> See Brueggemann, *Prophetic Imagination*, xxx–xxxii.

<sup>57</sup> See Nancy French, “What Happened after My Husband Was Attacked For Critiquing Franklin Graham’s Pete Buttigieg Tweets,” *The Washington Post*, May 9, 2019, <https://www.washingtonpost.com/religion/2019/05/09/what-happened-after-my-husband-was-attacked-critiquing-franklin-grahams-pete-buttigieg-tweets/>; Tyler O’Neil, “Bizarre: Mainstream Conservative Leaders Are Gunning for David French,” *PJ Media*, June 5, 2019, <https://pjmedia.com/trending/the-bizarre-conservative-twitter-mob-gunning-for-david-french/>.

<sup>58</sup> In recent decades, a cadre of theologians and Bible scholars have begun the work of recovering lament. For example, see Kathleen D. Billman and Daniel L. Migliore, *Rachel’s Cry: Prayer of Lament and Rebirth of Hope* (Cleveland, OH: United Church Press, 1999); Sally A. Brown and Patrick D. Miller, eds., *Lament: Reclaiming Practices in Pulpit, Pew, and Public Square* (Louisville, KY: Westminster John Knox Press, 2005); Soong-Chan Rah, *Prophetic Lament: A Call for Justice in Troubled Times* (Downers Grove, IL: InterVarsity Press, 2015).

<sup>59</sup> Glenn Pemberton, *Hurting with God: Learning to Lament with the Psalms*

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(Abilene, TX: Abilene Christian University Press, 2012), Kindle loc. 441–45.

<sup>60</sup> Rah, *Prophetic Lament*, 24.

<sup>61</sup> See Jemar Tisby, *The Color of Compromise: The Truth about the American Church's Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019); James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis, 2013).

<sup>62</sup> Mark 8:34, NIV.

<sup>63</sup> Hebrews 13:13, NIV.

<sup>64</sup> Rah, "Prophetic Lament," 210–211.

<sup>65</sup> Scotty Smith, "A Prayer for Lamenting the Death of Unborn Children," *The Gospel Coalition*, August 25, 2015, <https://www.thegospelcoalition.org/blogs/scotty-smith/a-prayer-for-lamenting-the-death-of-unborn-children/>.

<sup>66</sup> Scotty Smith, "A Prayer for Lamenting Violence and Longing for Its End," *The Gospel Coalition*, September 13, 2015, <https://www.thegospelcoalition.org/blogs/scotty-smith/a-prayer-for-lamenting-violence-and-longing-for-its-end/>.

<sup>67</sup> John Pavlovitz, "Here's Why We Grieve Today," *John Pavlovitz: Stuff That Needs to Be Said*, November 9, 2016, <https://johnpavlovitz.com/2016/11/09/heres-why-we-grieve-today/>.

<sup>68</sup> Ibid.

<sup>69</sup> John Pavlovitz, "White Evangelicals, This Is Why People Are Through with You," *John Pavlovitz: Stuff That Needs to Be Said*, January 24, 2018, <https://johnpavlovitz.com/2018/01/24/white-evangelicals-people/>.

<sup>70</sup> Saint Augustine famously uses the analogy of the Israelites in Exodus taking gold and silver items from the idolatrous Egyptians, which were then put to use in creating the tabernacle of Yahweh. See Saint Augustine, *On Christian Doctrine*, trans. D. W. Robertson, Jr. (New Jersey: Prentice-Hall, 1958), 75.

<sup>71</sup> Ibid., 118.

<sup>72</sup> See Aristotle, *On Rhetoric: A Theory of Civic Discourse*, 2nd edition, trans. George A. Kennedy (Oxford: Oxford University Press, 2006), 3.

<sup>73</sup> John 18:38, NIV.

<sup>74</sup> Quintilian, *Institutes of Oratory*, trans. John Selby Watson, eds. Curtis Dozier and Lee Honeycutt (Creative Commons), 637.

<sup>75</sup> Luke 23:34, NIV.

<sup>76</sup> Romans 2:2, NIV.

<sup>77</sup> In John 1:1–14, NIV. "Word" (alluding to Christ) is a translation of the Greek *logos*.

<sup>78</sup> 1 Corinthians 1:25, NIV.

## Conclusion

<sup>1</sup> Richard Mouw, *Uncommon Decency: Christian Civility in an Uncivil World* (Downers Grove, IL: InterVarsity Press, 1992), 16.

<sup>2</sup> While it is outside the scope of our chapter, it is important to note the larger context in which these claims take place. In many ways, the homogeneity of dominant Western culture has some rootage in a secularized and colonial Judeo-Christian ideology. Therefore, claims that pluralism is a problem are indicative of the Christian persecution complex Jaime Harris discussed in Chapter 6. The persecution complex reframes dominant culture to justify or rationalize the call for homogeneity.

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<sup>3</sup> Revelation 7:9, NRSV.

<sup>4</sup> Acts 10:28, NRSV.

<sup>5</sup> Like Peter, Jesus also calls the apostle Paul to a conversion of his imagination with reference to Gentiles. Paul describes his Jewish pedigree (Philippians 3:4b–6, NRSV) and there is no evidence in the Biblical text that he, or any of the other disciples for that matter, ever stopped being faithful Jews. However, he retains a deep cultural flexibility as he bears witness to Jesus, both to his Jewish community and among the Gentiles. Part of what he carries out, particularly from the Jerusalem Council in the Acts of the Apostles, is not imposing Jewish cultural practices—like observances of holy days and kosher law—on Gentiles (Acts 15:1–35, NRSV). Because Gentiles can go on being culturally Gentile while following the Jewish Messiah, Paul never imposes Jewish culture on Gentiles. Hence, the existence of Gentile and Jewish believers implies a pluralism as a foundational feature of Christian faith.

<sup>6</sup> Mark Noll, “Keynote Address,” *The Christianity and Communication Studies (CCSN) 2021 Unconference: Christian Persuasion in a Post-Christian Culture*, June 11–12, 2021, Zoom.

<sup>7</sup> Alan Jenkins, “Racial Equality and the U.S. Constitution: Scholars on Shortcomings That Need to Be Addressed,” *Detroit Today with Stephen Henderson*, July 20, 2021, accessed November 9, 2021, <https://wdet.org/2021/07/20/racial-equality-and-the-u-s-constitution-scholars-on-shortcomings-that-need-to-be-addressed/>.

<sup>8</sup> Matthew 25:31–46, NRSV.

<sup>9</sup> Matthew 13:24–30, NRSV.

<sup>10</sup> Calvin Troup, “Humility and Hospitality: Two Conditions Necessary for the Possibility of Civility,” in *Humility and Hospitality: Changing the Christian Conversation on Civility*, eds. Naaman Wood and Sean Connable (Pasco, WA: Integratio Press, 2022), 12.

<sup>11</sup> *Ibid.*, 19.

<sup>12</sup> *Ibid.*

<sup>13</sup> Martin Luther King Jr., “Letter from Birmingham Jail,” *The Atlantic*, April 2018, <https://www.theatlantic.com/magazine/archive/2018/02/letter-from-a-birmingham-jail/552461/>.

<sup>14</sup> Simone Cinotto, “‘Everyone Would Be Around the Table’: American Family Mealtimes in Historical Perspective, 1850–1960,” *New Directions for Child and Adolescent Development* 111 (Spring 2006): 17.

<sup>15</sup> *Ibid.*, 23.

<sup>16</sup> Tim Muehlhoff and Richard Langer, *Winsome Conviction: Disagreeing without Dividing the Church* (Downers Grove, IL: IVP Academic, 2020), 165.

<sup>17</sup> *Ibid.*, 165–66.

<sup>18</sup> Abraham Joshua Heschel, “The Reasons for My Involvement in the Peace Movement,” in *Moral Grandeur and Spiritual Audacity*, ed. Susannah Heschel (New York: Farrar, Straus & Giroux, 1996), 225.

<sup>19</sup> *Ibid.*

<sup>20</sup> Abraham Joshua Heschel, *The Prophets* (Peabody, MA: Hendrickson, 2007), 3.

<sup>21</sup> *Ibid.*, 4.

<sup>22</sup> Hebrews 11:1, KJV.

<sup>23</sup> Hebrews 11:6, NRSV.

<sup>24</sup> English translations usually lock this passage into a limited meaning. The New Revised Standard Version (NRSV) translates this passage as “to till it and keep” the land,

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while the New International National Version (NIV) renders it “to work it and take care of it.” In the rest of the Bible, the Hebrew term rendered as “till” or “work” often appears in reference to servants and masters. For example, in Genesis 15:13–14, God promises Abram that his “offspring shall be aliens in a land that is not theirs, and shall be *slaves* there, and they shall be oppressed for four hundred years; but I will bring judgment on the nation that they *serve*” (emphasis added). The number of these types of references implying subordination occurs dozens of times throughout the Old Testament. Because Hebrew is a poetic language, these overtones can rightfully be brought from these passages into Genesis 2. Part of what God calls humans to do is to serve the good creation God has made for us. Because our lives depend on what comes from the land, serving the land is a way of caring for each other and the gifts God provides us.

<sup>25</sup> Quoted in M. F. Wiles, “The Unassumed is the Unhealed,” *Religious Studies* 4 (1968): 47.

<sup>26</sup> Matthew 19:30, 20:16; Mark 10:31; Luke 13:30, NRSV.

<sup>27</sup> Matthew 19:16–30; Mark 10:17–31, NRSV.

<sup>28</sup> Matthew 19:27; Mark 10:28, NRSV.

<sup>29</sup> Matthew 19:23b–26, NRSV.