

# NOTES

## Acknowledgments

1. Deuteronomy 31:8.
2. For more see Bart Beaty, *Fredric Wertham and the Critique of Mass Culture* (Jackson: University Press of Mississippi, 2005), 156–57. See also Fredric Wertham, *Seduction of the Innocent* (New York: Rinehart, 1954), 34, 97, 192–93.
3. Judith Maizel-Long, “Theology Sung and Celebrated,” in *Unmaking Methodist Theology*, ed., Clive Marsh, Brian Beck, Angela Shier-Jones, and Helen Wareing (New York: Continuum, 2004), 51.
4. Simone Weil, *Waiting for God* (New York: Putnam, 1951), 146.

## Preface

1. Gerard Manley Hopkins, “God’s Grandeur,” in *The Poetical Works of Gerard Manley Hopkins*, ed., Norman H. Mackenzie (Oxford: Clarendon, 1992), 139.

## Chapter 1

1. See, for example, “So stay awake, alert,” (Matthew 24:42 MSG); and “Stay awake and be prepared,” (Matthew 25:13 TLB).
2. Luke 24:47–49, author’s paraphrase.
3. Rowan Williams, *Where God Happens: Discovering Christ in One Another* (Boston: New Seeds, 2005), 33.
4. Mark 4:26–27, 31–32 NKJV. The full text is as follows: “The kingdom of God is as if man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.... [The kingdom of God] is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade.”

5. The phrase is that of St. Francis de Sales, picked up from Paul in 2 Corinthians 1:19 (“For the Son of God, Jesus Christ . . . it has always been ‘Yes’”) and made into a slogan.

6. Andy Grundberg, “Beyond Itself,” in *After Art: Rethinking 150 Years of Photography: Selections from the Joseph and Elaine Monsen Collection* (Seattle: Henry Art Gallery, University of Washington, 1994), 17.

7. Quoted in Charles Glass, “The Universal Instant,” *TLS: Times Literary Supplement*, 03 March 1995, 7.

8. The Roman Road to Salvation had four Bible verses like the “Four Spiritual Laws” had four principles. See Romans 3:23; Romans 6:23; Romans 5:8; and Romans 10:9.

9. Dear Father, I now believe that Jesus Christ is Your only begotten Son, that He came to our earth in the flesh and died on the cross to take away all of my sins and the sins of this world. I believe that Jesus Christ then rose from the dead on the third day to give all of us eternal life.

Lord Jesus, I now confess to You all of the wrong and sinful things that I have ever done in my life. I ask that You please forgive me and wash away all of my sins by the blood that You have personally shed for me on the cross. I am now ready to accept You as my personal Lord and Savior. I now ask that You come into my life and live with me for all of eternity.

Father, Jesus—I now believe that I am truly saved and born again. Thank You, Father. Thank You, Jesus.

10. Antonio Machado, “I Love Jesus, Who Said to Me,” in his *Times Alone: Selected Poems*, trans., Robert Bly (Middleton, CT: Wesleyan University Press, 1983), 109.

11. The phrase “beat my back” from preachers and altar calls describe my experience with those who knelt down with you at the altar and beat religion into your back as they prayed.

12. For instances of this, see Luis Rivera, *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Louisville: Westminster John Knox, 1992).

13. British author Adrian Plass, in his *Jesus: Safe, Tender, Extreme* (Grand Rapids: Zondervan, 2006), says that too many of us are graduates “of what one might call the Mike Tyson school of evangelism” (chapter 4).

14. This is the mantra of William Wallace in the movie *Braveheart* (1995): “Every man dies; not every man really lives,” [www.imdb.com/title/tt0112573/quotes](http://www.imdb.com/title/tt0112573/quotes) (accessed 19 April 2010). The full quote, attributed to A. Sachs: “Death is more universal than life; everyone dies but not everyone lives,” is quoted in Herbert

- V. Prochnow, *Speaker's Handbook of Epigrams and Witticisms* (New York: Harper, 1955), 69.
15. Martha Winburn England and John Sparrow, *Hymns Unbidden: Donne, Herbert, Blake, Emily Dickinson and the Hymnographers* (New York: New York Public Library, 1966), 80.
16. Nicholas Lash, *Holiness, Speech and Silence: Reflections on the Question of God* (Burlington, VT: Ashgate, 2004), 35–36.
17. Jean-Paul Sartre, *The Words* (New York: George Braziller, 1964), 102–3.
18. Richard H. Thaler and Cass R. Sunstein, *Nudge: Improving Decision About Health, Wealth, and Happiness* (New Haven: Yale University Press, 2008), 6.
19. “Nudges are not mandates. Putting the fruit at eye level counts as a nudge. Banning junk food does not.” *Ibid.*, 6.
20. The fullest elaborations of EPIC as the default interface for Google culture can be found in my *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville, TN: Broadman & Holman, 2000); and *The Gospel According to Starbucks: Living with a Grande Passion* (Colorado Springs: WaterBrook, 2007); although I explore the components of this interface also in *SoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan, 1999); and *Carpe Mañana: Is Your Church Ready to Seize Tomorrow?* (Grand Rapids: Zondervan, 2001).
21. See my *So Beautiful: Divine Design for Life and the Church: Missional, Relational, Incarnational* (Colorado Springs: David C. Cook, 2009).
22. Matthew 28:7.
23. Alec Clifton-Taylor, *The Pattern of English Building*, 2nd ed. (London: B. T. Batsford, 1962), 235.
24. Identified as an Old English verse with the title “With God,” as printed in *The Preacher's Magazine* 4 (July 1929): 212.
25. Margaret Mead, *The World Ahead: An Anthropologist Anticipates the Future*, ed., Robert B. Textor (New York: Berghahn, 2005), 12.
26. Proverbs 25:11.
27. William Golding, *The Hot Gates: And Other Occasional Pieces* (New York: Harcourt, Brace & World, 1966), 87.
28. Johan Huizinga, *The Waning of the Middle Ages: A Study of the Forms of Life, Thought and Art in France and the Netherlands in the XIVth and XVth Centuries* (London: Edward Arnold, 1963; first published 1924), 183.
29. James 1:17–27.

30. When asked, we are to always be ready to “give the reason for the hope that you have” (1 Peter 3:15).
31. Jeremiah 20:7–9.
32. Galway Kinnell, “After Making Love We Hear Footsteps,” in his *Mortal Acts, Mortal Words*, in his *Three Books* (New York: Houghton-Mifflin, 2002), 77.
33. Philippians 1:21.
34. Cf. Matthew 16:2–3 MSG, TNIV. One of the oldest English weather sayings is “Red sky at night, shepherd’s delight, red sky in the morning, shepherd’s warning.” See John Wiseman, *SAS Survival Handbook: How to Survive in the Wild, in Any Climate, on Land or Sea* (New York: Harper Research, 2004), 371.
35. Excerpted from Jackson Pollock, “My Painting,” *Possibilities: An Occasional Review* 1 (Winter 1947–1948): 79; and quoted in *American Artists on Art from 1940 to 1980*, ed., Ellen H. Johnson (New York: Harper & Row, 1982), 4.
36. See Matthew 9:15.
37. Acts 17:27.
38. The actual quote is “The book of the Revelations seems to be a prophecy in the form of an opera, or dramatic poem, where divine art illustrates the object with many charming glories.” Isaac Watts, “Author’s Preface,” in his *Horae Lyricae and Divine Songs, with a Memoir* (Boston: Little Brown, 1854), xcii.
39. John Updike, closing line of the foreword to his *The Early Stories, 1953–1975* (New York: Random, 2003), xvii.
40. This striking sentence from *Common Worship: Services and Prayers for the Church of England* (London: Church House, 2000), 198, was the inspiration for Dean Michael Perham’s Lenten meditation, *Signs of Your Kingdom* (London: SPCK, 2002).
41. The dog-whistle metaphor I borrow from Ann Patchett, *Patron Saint of Liars* (Boston: Houghton Mifflin, 1992), 14.
42. Marius von Senden, *Space and Sight: The Perception of Space and Shape in the Congenitally Blind Before and After Operation* (Glencoe, IL: Free Press, 1960), 157–60.
43. Eric McLuhan, “Literacy in a New Key,” *Vital Speeches of the Day* 75 (August 2009): 361.
44. Genesis 9:12–17.
45. Genesis 17:23–27.
46. Exodus 12:7, 13.

47. Exodus 13:21.
48. Judges 13:5; 16:16–20.
49. Luke 2:15–20.
50. John 19:19.
51. André Kertész, *Kertész on Kertész: A Self Portrait* (New York: Abbeville, 1985), 144.
52. Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Viking, 2004), 11: “The society’s responses to its environmental problems—always proves significant.”
53. I’m quoting Michael L. Raposa in his *Boredom and the Religious Imagination* (Charlottesville: University Press of Virginia, 1999), 3–4.
54. Robert Louis Stevenson, “Happy Thought,” in his *A Child’s Garden of Verses*, illus., Jessie Wilcox Smith (New York: Avenel, n.d.), 27.
55. Charles Higham, “Beatlemania,” in *Creme de la Phlegm: Unforgettable Australian Reviews*, ed., Angela Bennie (Melbourne: Miegunyah, 2006), 122.
56. Matthew 2:1–12.
57. Anthony J. Mayo and Nitin Nohria, *In Their Time: The Greatest Business Leaders of the 20th Century* (Boston: Harvard Business School Press, 2005). The criteria for selecting the 860 leaders were as follows:
  - 1) had to have been a “Founder or Chief Executive Officer (CEO) of a U.S.-based company for at least five years, between 1900 and 2000.”
  - 2) had to have demonstrated “at least four consecutive years of top financial performance,”
  - 3) and/or had to have “led a business or service that changed the way Americans lived, worked, or interacted in the twentieth century” (365–66).
58. Bill Breem, “The 3 Ways of Great Leaders,” *Fast Company*, September 2005, 49.
59. 1 Chronicles 12:32.
60. Breem, “The 3 Ways of Great Leaders,” 49.
61. Ian Kershaw, *Making Friends with Hitler: Lord Londonderry, the Nazis and the Road to World War II* (New York: Penguin, 2004), 141.
62. See the book of Salam Pax’s postings called *The Baghdad Blog* (London: Atlantic on Behalf of Guardian Newspapers, 2003). See also his blog [www.dear\\_raed.blogspot.com](http://www.dear_raed.blogspot.com) (accessed 19 April 2010.)

63. See chapter 5, “Word or Sign,” of Christoph F. Potworowski, *Contemplation and Incarnation: The Theology of Marie-Dominique Chenu* (Montreal: McGill-Queen’s University Press, 2001), 155–95.
64. John Ciardi, as quoted in *Worlds in Collision: Dialogues on Multicultural Art Issues*, ed., Carlos Villa (San Francisco: International Scholars Publications, 1994), 200.
65. Mary Oliver, “Low Tide,” *Amicus Journal* 18 (Winter 1997): 34. Parker Palmer quotes this in his *A Hidden Wholeness: The Journey Toward an Undivided Life* (San Francisco: Jossey-Bass, 2004), 34.
66. Mary Oliver, “The Summer Day,” in *New and Selected Poems* (Boston: Beacon, 1992), 94.
67. Paraphrase of Annie Dillard, as quoted in *The Meaning of Life: Reflections in Words and Pictures on Why We Are Here*, ed., David Friend and the Editors of *Life* (Boston: Little, Brown, 1991), 11. Her exact words: “We are here to witness the creation and to abet it. We are here to notice each thing so each thing gets noticed. Together we notice not only each mountain shadow and each stone on the beach but, especially, we notice the beautiful faces and complex natures of each other. We are here to bring to consciousness the beauty and power that are around us and to praise the people who are here with us. We witness our generation and our times. We watch the weather. Otherwise, creation would be playing to an empty house.” Also see *Life*, December 1991, 8 p. insert after p. 65.
68. The quote in context is “Can one reach God by toil? He gives himself to the pure in heart. He asks nothing but attention.” William Butler Yeats, “The Death of Synge: Extracts from a Diary Kept in 1909,” in *The Autobiography of William Butler Yeats* (New York: Macmillan, 1938), 445.
69. See “Amor” in Carlos Fuentes, *This I Believe: The A to Z of a Life* (New York: Random, 2005), 9.
70. Ibid.
71. As cited by Lorraine Kisly in “Focus,” *Parabola* 30 (Summer 2005): 5.
72. Iris Murdoch, *The Sovereignty of Good* (New York: Routledge, 2001), 53–54.
73. St. John of the Cross, *Ascent to Mount Carmel* (New York: Burns & Oates, 1993), 122.
74. Murdoch, *The Sovereignty of Good*, 53–54.
75. “Prayer consists of attention.” The quote continues: “It is the orientation of all the attention of which the soul is capable toward God.” Simone Weil, *Waiting for God*, trans., Emma Craufurd (New York: G. P. Putnam’s Sons, 1951), 105.

76. Dorothy Sayers, "To the Provost of Darby [the Very Rev. P. A. Micklem], 21 March 1940," in her *1937-1943: From Novelist to Playwright*, vol. 2 of *The Letters of Dorothy Sayers*, ed., Barbara Reynolds (New York: St. Martin's Press, 1998), 158.

77. The full quote is: "I think Christianity has created a great problem in the Western world by repeatedly presenting itself, not as a way of seeing all things, but as one competing ideology among many. Instead of leading us to see God in new and surprising places, it too often has led us to confine God inside *our* place. Simeon Weil, the brilliant French resistor, said that the 'tragedy of Christianity is that it came to see itself as replacing other religions instead of adding something to all of them.'" Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer* (New York: Crossway, 2003), 93.

78. Austin Farrer, *Lord I Believe: Suggestions for Turning the Creed into Prayer* (Cambridge, MA: Cowley, 1989), 31. See also Susanne Sklar, "How Beauty Will Save the World: William Blake's Prophetic Vision," *Spiritus* 7 (Spring 2007): 20–29.

79. David Martin, "The Language of Christianity: Story, Body and Sign," in his *Christian Language in the Secular City* (Burlington, VT: Ashgate, 2002), 7, 27. See also the chapter "Recapitulating the Argument in Sign Language," in his *Does Christianity Cause War* (New York: Oxford University Press, 1997), 111.

80. Umberto Eco, *A Theory of Semiotics* (Bloomington: Indiana University Press, 1976), 7.

81. Joseph S. Nye, Jr., *The Paradox of American Power: Why the World's Only Superpower Can't Go It Alone* (New York: Oxford University Press, 2002), 67. Here is one example: Jonathan Karp resigned as editor-in-chief of Random House in June of 2005 to become publisher and editor-in-chief of a new imprint. Beginning in 2007, Warner Twelve will release just twelve books a year, with Karp devoting his entire attention to those "one of a kind" books that can "cut through the noise." Karp says, "Talented authors deserve a massive amount of attention." For more see Elizabeth Woyke, "'Massive' Attention for Authors," *Business Week*, 05 September 2005, 16.

82. Part of the phenomenal success of *The Da Vinci Code* is the culture's need for decoders: for people who know how to break codes so that they can help us read codes and break "the code" for ourselves.

83. The phrase "Attention Surplus Disorder" is that of Susan Sontag used in an explanation as to why she is not more prolific and disciplined as a writer. "Maybe I have an 'Attention Surplus Disorder.' The easiest thing in the world for me is to pay attention." As quoted by Donna Schaper in *All Is Calm: Reflections for Advent and Other Busy Seasons* (Winona, MN: St. Mary's Press, 1999), 16.

84. Simone Weil, *Notebooks* (New York: G. P. Putnam's Sons, 1956), 1, 251: "The development of the attention ought to be the sole object of education."
85. Czeslaw Milosz referred to "our tiny, tiny myness" in the poem "My-ness," first published in the *New Yorker* (1980) and reprinted in his *Unattainable Earth*, trans., Czeslaw Milosz and Robert Haas (New York: Ecco, 1986), 133.
86. Hebrews 2:1.
87. A phrase borrowed from Reg Saner's essay "The Dawn Collector" in his *The Dawn Collector: On My Way to the Natural World* (Santa Fe, NM: Center for American Places, 2005), 28–43.
88. Kenneth Paul Kramer, *Martin Buber's I and Thou: Practicing Living Dialogue* (New York: Paulist, 2003), 186–87.
89. Henry Miller, *Plexus* (New York: Grove Weidenfeld, 1987), 53.
90. See Romans 10:18 and John 1:9.
91. Psalm 19:1–4a.
92. Paul L. Mariani, *God and the Imagination: On Poets, Poetry, and the Ineffable* (Athens: University of Georgia Press, 2002), 234.
93. Walt Whitman, "Walt Whitman," *Leaves of Grass* (Philadelphia: D. McKay, 1900), 35.
94. John 11.
95. Matthew 12:39.
96. John 10:38–39. See also Matthew 12:38–40.
97. John 4:48–50; 6:26–28; 20:29.
98. Or as the author of Hebrews put it, "pioneer and perfecter of our faith, who for the sake of the joy that was set before him" (Hebrews 12:2 NRSV).
99. In John's gospel Jesus is the singular *Semeion*, not the plural *Semeia*.
100. Quoted in Philip Yancey, *Church, Why Bother? My Personal Pilgrimage* (Grand Rapids: Zondervan, 1998), 40.
101. Luke 2:34.
102. I love how Michael Jenkins puts this: "The church is the sign that endures in its fragile humanity because it does not endure in its own power but endures precisely in the power of an-Other." Michael Jenkins, *The Church Faces Death: Ecclesiology in a Post-Modern Context* (New York: Oxford University Press, 1999).
103. Bill Hull, *Straight Talk on Spiritual Power: Experiencing the Fullness of God in the Church* (Grand Rapids: Baker, 2002), 145.



104. The first of the Henry Vaughan quotes is from his poem, “Rules and Lessons,” the second, from his poem, “The Morning Watch,” in *The Sacred Poems and Private Ejaculations of Henry Vaughan, With a Memoir by H. F. Lyte* (Boston: Little, Brown, 1956), 93–94, 110.

105. William James, *The Varieties of Religious Experience: A Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901–1902* (New York: Longmans Green, 1903), 475–76.

106. The most famous definition of a sacrament is “an outward and visible sign of an inward and spiritual grace.” In scholastic formulation, *sacraments* “*significando causant*” = “they cause through signifying.” In other words, the sacraments are signs that point beyond themselves to transcendent realities, and at the same time the sacraments are “causally” involved in the realization of those very same transcendent realities. In other words, the “signs” themselves effect grace.

107. Tom Brown Jr., *Grandfather: A Native American’s Lifelong Search for Truth and Harmony with Nature* (New York: Berkley, 1993), 171.

108. The story may be found in Genevieve Taggard, *The Life and Mind of Emily Dickinson* (New York: A. A. Knopf, 1930), 128.

109. Quoted in *Voices of Hope: Timeless Expressions of Faith from African Americans* (Colorado Springs: Honor, 2005), 86.

110. Matthew 6:21.

111. Rainer Maria Rilke, “Da neigt sich die Stunde und rührt mich an,” in *Rilke’s Book of Hours: Love Poems to God*, trans., Anita Barrows and Joanna Macy (New York: Riverhead, 1996), 47.

## Chapter 2

1. Gerard Manley Hopkins, “The Wreck of the Deutschland,” in *The Poems of Gerard Manley Hopkins*, 4th ed., ed., W. H. Gardner and N. H. Mackenzie (New York: Oxford University Press, 1967), 63.

2. Marianne Sawicki, *Seeing the Lord: Resurrection and Early Christian Practices* (Minneapolis: Augsburg Fortress, 1994), 94.

3. Gerard Manley Hopkins, “As Kingfishers Catch Fire,” in *Gerard Manley Hopkins: The Major Works*, ed., Catherine Phillips (New York: Oxford University Press, 2002), 129. See Eugene Peterson’s lyrical meditation on this poem, *Christ Plays in Ten Thousand Places* (Grand Rapids: Eerdmans, 2005).

4. Matthew 1:23.

5. William Stacy Johnson, "Re-thinking theology: A Postmodern, Post-Holocaust, Post-Christendom Endeavor," *Interpretation: A Journal of Bible and Theology*, 55 (January 2001), 14.
6. David Tracy, a Roman Catholic theologian at the University of Chicago, is most famous for arguing that "a church is a community that keeps alive the dangerous memories of its classics." Quoted in Eugene Kennedy, "A Dissenting Voice," *New York Times Magazine*, 9 November 1986, 28.
7. This is the thesis of Marianne Sawicki's book *Seeing the Lord*.
8. John 5:17.
9. Check out some popular contemporary "He Lives" lyrics on the Web. Here are some results: Fred Hammond, "Celebrate (He Lives)," [www.metrolyrics.com/celebrate-he-lives-lyrics-fred-hammond.html](http://www.metrolyrics.com/celebrate-he-lives-lyrics-fred-hammond.html); James Hall, "Jesus Lives," [www.lyriczz.com/lyrics/james-hall/53030-jesus-lives](http://www.lyriczz.com/lyrics/james-hall/53030-jesus-lives) (accessed 19 April 2010). Check out how well the words of "He Lives in You," by Mark Mancina, Jay Rifkin, and Lebo M (Lebohang Morake), from the *Lion King* can be applied to Jesus: [www.lionking.org/lyrics/OBCR/HeLivesInYou.html](http://www.lionking.org/lyrics/OBCR/HeLivesInYou.html) (accessed 19 April 2010).
10. George Frideric Handel's Air for Soprano: "I Know that My Redeemer Liveth," from his Oratorio *The Messiah*.
11. First line of the 1933 hymn by Alfred H. Ackley, "He Lives," *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 310. The refrain includes these words: "He lives, he lives . . . You ask me how I know he lives, he lives within my heart."
12. Refrain of the 1971 song by Gloria and William J. Gaither "Because He Lives," *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 364.
13. George W. Stroup, introduction to *Many Voices, One God: Being Faithful in a Pluralistic World*, ed., Walter Brueggemann and George W. Stroup (Louisville: Westminster John Knox, 1998), 8.
14. 2 Corinthians 6:16.
15. Matthew 18:20.
16. Alison Elliot, *The Miraculous Everyday* (Edinburgh, Scotland: Covenanters' Press, 2005), 60.
17. Colossians 3:3.
18. Sawicki, *Seeing the Lord*, 1–2.
19. For more on the both/and of Christianity, see my *SoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan, 1999), 158–72; my *Carpe*

- Mañana* (Grand Rapids: Zondervan, 2001); my *Jesus Drives Me Crazy* (Grand Rapids: Zondervan, 2003), 73; my *AquaChurch 2.0: Piloting Your Church in Today's Fluid Culture* (Colorado Springs: David C. Cook, 2008), 172–74; and my *So Beautiful: Divine Design for Life and the Church* (Colorado Springs: David C. Cook, 2009), 44–47.
20. Zechariah 4:6.
21. Matthew 28:7.
22. Robert Wilken, *Myth of Christian Beginnings* (Garden City, NY: Doubleday, 1972), 158.
23. Gregory of Nyssa, “The Bubbling Spring,” in *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*, sel., Jean Danielou, trans., Herbert Musurillo (New York: Scribner, 1961), 246.
24. See Matthew 14:28, 33.
25. J. Hillis Miller, *On Literature* (New York: Routledge, 2002), 36.
26. This is, of course, from verse 4 of Julia Ward Howe’s “Mine Eyes Have Seen the Glory of the Coming of the Lord,” also known as “Battle Hymn of the Republic.”
27. Mark 1:24.
28. Luke 24:13–35.
29. John 20:11–18.
30. John 20:24–29.
31. John 21:12.
32. See Luke 24:16.
33. Alice Oswald, “Sea Poem,” in her *Woods Etc.* (London: Faber and Faber, 2005), 3. See also her “Ideogram for Green,” where she refers to “keeping that promise upon which sunlight takes its bearing” (Ibid., 26).
34. The first mention of McLuhan’s use of this quote appears to be in Marshall McLuhan, Harley Parker, and Jacques Barzun, *Exploration of the Ways, Means, and Values of Museum Communication with the Viewing Public* (New York: Museum of the City of New York, 1969), 22.
35. Rodney Clapp, *A Peculiar People: The Church as Culture in a Post-Christian Society* (Downers Grove, IL: InterVarsity, 1996), 188.
36. Mark 12:27.
37. Sawicki, *Seeing the Lord*, 315.
38. Ibid., 252.

39. I want to thank Teri Hyrkas for this story.
40. Gerald G. May, *The Dark Night of the Soul: A Psychiatrist Explores the Connection between Darkness and Spiritual Growth* (San Francisco: HarperSanFrancisco, 2004).
41. Søren Kierkegaard, as referenced in Perry D. LeFebvre, *The Prayers of Kierkegaard* (Chicago: University of Chicago Press, 1956; reprinted in 1976), 134.
42. Tom Bandy notes that “the experience of Christ, and the experience of Christ-in-mission amount to much the same thing. And in this way, semiotics connects with missiology, just as hermeneutics once connected with ecclesiology.” The source of this exact quote has been lost, but Tom Bandy wrote Betty O’Brien in a 19 July 2009 email saying that most likely this is from a personal email with Len Sweet, subsequent to a Leadership Summit of church futurists on 30 November 2005 in Port Aransas, Texas.
43. Tom Bandy email to Betty O’Brien, 19 July 2009. For similar passages from Bandy, see his *Road Runner: The Body in Motion* (Nashville: Abingdon, 2002), 11–17; *Mission Mover: Beyond Education for Church Leadership* (Nashville: Abingdon, 2004), 58–59, 84–86, 126–27; and *Talisman: Global Positioning for the Soul* (St. Louis, MO: Chalice, 2006), 33–43.
44. St. Bernard, *On the Song of Songs: Sermones in Cantica Canticorum*, trans. and ed., Religious of C.S.M.V. [Sermon LXXIV] (New York: Morehouse-Gorham, 1952), 229.
45. William James, *The Principles of Psychology* (New York: Henry Holt, 1896), 443.
46. *Ibid.*, 444.
47. Sawicki, *Seeing the Lord*, 91.
48. Herbert McCabe, “Resurrection as Epiphany,” in his *God, Christ and Us*, ed. Brian Davies (New York: Continuum, 2003), 96–97.
49. The full quote is: “Pain is God’s megaphone to rouse a deaf world,” see “Shadowlands Script: Dialogue Transcript,” [www.script-o-rama.com/movie\\_scripts/s/shadowlands-script-transcript-winger-hopkins.html](http://www.script-o-rama.com/movie_scripts/s/shadowlands-script-transcript-winger-hopkins.html) (accessed 19 April 2010). In C. S. Lewis, *The Problem of Pain* (San Francisco: HarperSanFrancisco, 2001), 93, the phrase is “pain as God’s megaphone.”
50. Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids: Baker, 2009), 168.
51. Matthew 25:40.
52. McCabe, “Ghosts, Burial and Resurrection,” 101.
53. Jacob Petuchowski, *Our Masters Taught: Rabbinic Stories and Sayings* (New York: Crossroad, 1982), 2.

54. Matthew 11:5.
55. Romans 12:12 brings them together: “Be joyful in hope.” See also 1 Peter 1:3.
56. Luke 2:10; 24:52. Alexander Schmemmann points this out in *The World as Sacrament* (London: Darton, Longman, Todd, 1966), 26–27.
57. John 15:11 NASB.
58. Adam Potkay, *The Story of Joy: From the Bible to Late Romanticism* (New York: Cambridge University Press, 2007).
59. Psalm 37:4.
60. Matthew 13:11–15.
61. Matthew 13:11 NASB.
62. Matthew 11:25.
63. Simone Weil, *Intimations of Christianity Among the Ancient Greeks* (London: Routledge & Kegan Paul, 1957), 6.
64. Matthew 12:43–45.
65. Sawicki, *Seeing the Lord*, 28.
66. Luke 17:20–21 NRSV.
67. Jim Collins, *Good to Great: Why Some Companies Make the Leap ... and Others Don't* (New York: HarperBusiness, 2001), 85.
68. Thomas Mulholland, *The Shack* (Lincoln, NE: iUniverse, 2005), 22 (for example).

## Chapter 2 1/2

1. As verified in Ralph Keyes, *The Quote Verifier: Who Said What, Where, When* (New York: St. Martin's Press, 2006), 161.
2. As for example in the elections in November 2007.
3. John 5:17.
4. Iris Murdoch, “Conceptions of Unity: Art,” in her *Metaphysics as a Guide to Morals* (New York: Allen Lane, 1993), 23.
5. Iris Murdoch, “The Sublime and the Good,” originally published in *Chicago Review* 13 (1959); reprinted in her *Existentialists and Mystics: Writings on Philosophy and Literature* (New York: Allen Lane, 1998), 219.
6. “Happy is the one who listens to me, watching daily at my gates, waiting beside my doors” (Proverbs 8:34 NRSV).
7. Mark 14:36.

8. Rabbi Jason Shulman, *The Instruction Manual for Receiving God* (Boulder, CO: Sounds True, 2006), 1.

9. Romans 2:14–15.

10. Or “sense of God.” See, for example, John Calvin, *Institutes of the Christian Religion*, trans., Henry Beveridge (Grand Rapids: Eerdmans, 1965), 40–45, (vol. 1, book 2–3).

11. Quoted in Donald Nicholl, *Holiness* (New York: Seabury, 1981), 25.

12. Jack Deere, “Confessions of a Bible Deist,” in his *Surprised by the Voice of God* (Grand Rapids: Zondervan, 1996), 251–69. I thank Bill Hull for pointing me to this reference in *Straight Talk on Spiritual Power* (Grand Rapids: Baker, 2002), 64–65.

13. *Ibid.*, 251. Deere says the eighteenth-century deists believed in a Watchmaker God who wound things up and now watches as things run down—they worshipped human reason. But Bible deists worship the Bible: “The Bible and Christ merge into one entity. Christ cannot speak or be known apart from the Bible.”

14. Ezekiel 3:17.

15. Habakkuk 2:1–2.

16. Jeremiah 6:17 KJV.

17. Isaiah 21:11–12.

18. This is the reasoning for the Catholic idea of intercession of saints. Clearly the saints are alive with Christ, and clearly we ask other living folks to intercede and pray for us. Thus in Roman Catholic theology, Christians have the privilege of asking the living saints to intercede in prayer.

19. The Slow Food Movement began in Italy with Carlo Petrini in the 1980s. For more, see Carlo Petrini, *Slow Food: The Case for Taste* (New York: Columbia University Press, 2003).

20. The Slow Sex Movement organized in early 2009. In 2008 Adam Tokunaga published *Slow Sex Secrets: Lessons from the Master Masseur* (New York: Vertical, 2008). One in five people surveyed admit to breaking off from making love to answer a cell phone.

21. Pete Blackshaw, “It’s time for a Movement Toward ‘Slow Marketing,’” *Advertising Age*, 29 June, 2009, 18.

22. For urban landscapes that encourage slowness, including closed spaces, etc., see Paul L. Knox, “Creating Ordinary Places: Slow Cities in a Fast World,” *Journal of Urban Design* 10 (February 2005): 3–13, and Heike Mayer and Paul L. Knox, “Slow Cities: Sustainable Places in a Fast World,” *Journal of Urban Affairs* 28 (September

- 2006): 321–34. For an example of what’s happening in Europe, with the Città Slow movement, see Christine Sommer-Guist, “Slow City—The International Network of Cities Where Living Is Easy,” trans., Hillary Crowe, Goethe Institut, [www.goethe.de/kue/arc/dos/dos/sls/sdz/en1368906.htm](http://www.goethe.de/kue/arc/dos/dos/sls/sdz/en1368906.htm) (accessed 19 April 2010). See also “Slow Cities and the Slow Movement,” [www.slowmovement.com/slow\\_cities.php](http://www.slowmovement.com/slow_cities.php) (accessed 19 April 2010).
23. Carl Honoré, *In Praise of Slowness: How a Worldwide Movement is Challenging the Cult of Speed* (San Francisco: HarperSanFrancisco, 2004), 15.
24. Nicholas Lash, *Holiness, Speech and Silence: Reflections on the Question of God* (Burlington, VT: Ashgate, 2004), 62.
25. Squire Rushnell, *When God Winks at You: How God Speaks Directly to You through the Power of Coincidence* (Nashville: Nelson, 2006), 1, 15, 29–30.
26. Nassim Nicholas Taleb, *The Black Swan: The Impact of the Highly Improbable* (New York: Random, 2007). See also the summary article “Black Swan Theory,” [http://en.wikipedia.org/wiki/Black\\_swan\\_theory#Coping\\_with\\_Black\\_Swan\\_Events](http://en.wikipedia.org/wiki/Black_swan_theory#Coping_with_Black_Swan_Events) (accessed 19 April 2010).
27. Søren Kierkegaard, *Either/Or: A Fragment of Life*, (New York: Penguin, 1992), 233–34.
28. As quoted by Elaine Scarry in *Global Values 101: A Short Course*, ed., Kate Holbrook, Ann S. Kim, Brian Palmer, Anna Portnoy (Boston: Beacon, 2006), 26. The original quote is “We may see the reason why some men of study and thought ... do make no great advances in their discoveries of it... The reason whereof is, they converse with but one sort of men, they read but one sort of books, they will not come in the hearing but of one sort of notions.” John Locke, *The Conduct of the Understanding* (New York: John B. Alden, 1891), 12.
29. Samuel Butler, *Erewhon, or, Over the Range* (London: David Bogue, 1880), 28.
30. See Philip Ball’s point that “randomness has its own kind of symmetry.” Philip Ball, *Critical Mass: How One Thing Leads to Another* (New York: Farrar, Straus and Giroux, 2006), 108.
31. Donald E. Knuth, *3:16 Bible Texts Illuminated* (Middletown, WI: A-R Editions, 1991). Both the book and the poster are available from [www.areditions.com/books/dk001\\_002.html](http://www.areditions.com/books/dk001_002.html) (accessed 19 April 2010). For the inside story of how this book came to be, see Donald E. Knuth, *Things a Computer Scientist Rarely Talks About* (Stanford, CA: CSLI, 2001).
32. John 3:8.

33. Howard Nemerov, "To the Congress of the United States, Entering Its Third Century," in his *Trying Conclusions: New and Selected Poems, 1961–1991* (Chicago: University of Chicago Press, 1991), 143.
34. Jim Forest, *Praying with Icons* (Maryknoll, New York: Orbis, 1997), 37.
35. Joyce Rupp, "The Cluttered Cup," in her *The Cup of Our Life: A Guide for Spiritual Growth* (Notre Dame, IN: Ave Maria, 1997), 47–49.
36. Honoré, *In Praise of Slowness*, 15.
37. As told by Frederic and Mary Ann Brussat in a book review of *A Sideways Look at Time*, by Jane Griffiths, *Spirituality & Practice: Resources for Spiritual Journeys*, [www.spiritualityandpractice.com/books/books.php?id=5211](http://www.spiritualityandpractice.com/books/books.php?id=5211) (accessed 19 April 2010).
38. George Herbert, "Prayer," in *The Works of George Herbert in Prose and Verse, With a Memoir by Isaac Walton* (London: Bell and Daldy, 1952), 44. In my graduate school studies, one of the most off-putting, if not stupid ideas on the notion of the sacred was that of the University of Chicago's Mircea Eliade, who taught me that the sacred is "wholly other" from the mundane; that by definition the sacred is not a part of everyday existence and experience; that true manifestations of the sacred (*hierophanies*) take place in discontinuity with the ordinary.
39. Walt Whitman, "Song of Myself," in his *Leaves of Grass: First and "Death-Bed" Editions: Additional Poems* (New York: Barnes & Noble, 2004), 60.
40. As relayed by Haddon Robinson in his commentary on Joseph M. Stowell, "Who Cares?" in *Biblical Sermons: How Twelve Preachers Apply the Principles of Biblical Preaching*, ed., Haddon W. Robinson (Grand Rapids: Baker, 1989), 170.
41. Cynthia Heimel, *But Enough About You* (New York: Simon & Schuster, 1986), 69–70.
42. Denise Levertov, "Origins of a Poem," in her *Poet in the World* (New York: New Directions, 1973), 49.
43. Simone Weil, *Waiting for God*, trans., Emma Craufurd (New York: G. P. Putnam's Sons, 1951), 168.
44. D. H. Lawrence, "Hymns in a Man's Life," in "Late Essays and Articles," in *The Cambridge Edition to the Letters and Works of D. H. Lawrence* (New York: Cambridge University Press, 1979), 132.
45. Linda Stone, as quoted in Amita Tandukar, "Interruption Techniques," *Business Review Weekly*, 9 November 2006), 124. See also "Linda Stone's Thoughts on Attention and Specifically, Continuous Partial Attention," [www.lindastone.net/](http://www.lindastone.net/) (accessed 20 April 2010).



46. You can find this experiment using ping pong balls in Roy H. Williams, *Does Your Ad Dog Bite?: (or Is It Just a Show Dog?) The Warm, Witty, and Revealing Thoughts of America's Most Controversial Ad Writer* (Manchaca, TX: Miracle, 1997).
47. Jesse Rice, *The Church of Facebook: How the Hyperconnected Are Redefining Community* (Colorado Springs: David C. Cook, 2009), 149.
48. "Cor Blimey," *The Economist*, 20 August 2005, 63. [www.economist.com/sciencetechnology/displaystory.cfm?story\\_id=4292593](http://www.economist.com/sciencetechnology/displaystory.cfm?story_id=4292593) (accessed 20 April 2010).
49. Kalina Christoff, Alan M. Gordon, Jonathan Smallwood, Rachele Smith, and Jonathan W. Schooler, "Experience Sampling during fMRI Reveals Default Network and Executive System Contributions to Mind Wandering," *Proceedings of the National Academy of Sciences in the United States of America* 106, no. 21 (26 May 2009): 8719–24. The article is referenced in [www.sciencedaily.com/releases/2009/05/090511180702.htm](http://www.sciencedaily.com/releases/2009/05/090511180702.htm) (accessed 20 April 2010).
50. Paul Theroux, *Ghost Train to the Eastern Star: On the Tracks of the Great Railway Bazaar* (Toronto: McClelland & Stewart, 2008), 18.
51. Philippians 4:8 is what I call the "think on these things" verse.
52. Romans 5:5 NRSV.
53. John Wesley, "The Scripture Way of Salvation," in his *Sermons*, ed., Albert C. Outler, vol. 2 of the *Works of John Wesley* (Nashville: Abingdon, 1985), 2: 160, 167.
54. The actual quote in its best translation: "The language God most listens to is that of silent love." John of the Cross, "Spiritual Maxims," 285, in *The Collected Works of St. John of the Cross* (New York: Cosimo, 2007), 2:595. "Silence is God's first language, everything else is a poor translation" is from Thomas Keating, *Invitation to Love: The Way of Christian Contemplation* (New York: Continuum, 1995), 90.
55. Joseph Jaworski, *Synchronicity: The Inner Path of Leadership* (San Francisco: Berrett-Koehler, 1998), 178.
56. Wallace Stevens, "Sunday Morning," in *The Collected Poems of Wallace Stevens* (New York: Random, 1990), 67.
57. Kay Lindahl, *Practicing the Sacred Art of Listening: A Guide to Enrich Your Relationships and Kindle Your Spiritual Life—the Listening Center Workshop*. (Woodstock, VT: SkyLight Paths, 2003), 18.
58. I borrow this phrase from Andrew Nugent, *The Slow-Release Miracle* (New York: Paulist, 2006), 16.
59. Lindahl, *Practicing the Sacred Art of Listening*, 16; or Solomon ben Judah ibn Gabirol, *A Choice of Pearls: Embracing a Collection of the Most Genuine Ethical*

*Sentences, Maxims and Salutory Reflections* (Strassburg: Trübner, 1859), 9: “The first step to wisdom is silence; the second attention; the third memory.”

60. David W. Henderson, *Culture Shift: Communicating God’s Truth to Our Changing World* (Grand Rapids: Baker, 1998), 212.

61. Peter Senge, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (New York: Doubleday, 1994), 377.

62. Mark Brady, “What I Have Learned from Listening,” *The Wisdom of Listening* (Boston: Wisdom, 2003), 299.

63. *The Rule of St. Benedict*, trans., Abbot Parry and Esther de Waal (Leominster, England: Gracewing, 1990), 1.

64. Paul Tillich as quoted in James Simpson, *Simpson’s Contemporary Quotations* (Boston: Houghton Mifflin, 1988), 183.

65. The greatest semanticist of the twentieth century, S. I. Hayakawa, argued that there are two parts to speaking: output and intake. We focus on the output but neglect the intake, the listening and receiving habits. For his classic chapter III on “How to Listen to Other People,” see his famous text *Symbol, Status, and Personality* (New York: Harcourt, Brace & World, 1958), 29–35.

66. *The Rule of St. Benedict in Latin and English with Notes*, ed., Timothy Fry (Collegeville, MN: The Liturgical Press, 1981), 214–15 (chapter 19).

67. This is a variation of Marilynne Robinson phrase in *Gilead* (New York: Farrar, Straus and Giroux, 2004), 28: “Call attention to a thing existing in excess of itself.”

68. *The Rule of St. Benedict*, ed., Fry, 214–15 (chapter 19).

69. Psalm 46:10.

70. George Steiner said this of William Shakespeare. See George Steiner, *After Babel: Aspects of Language and Translation* (New York: Oxford University Press, 1992), 4.

71. The poet Rainer Maria Rilke used a phrase to describe his great desire: “seekers of the inner future in that past in which was included much of the eternal.” Rainer Maria Rilke, “To Lou Andreas-Salome, August 15, 1903,” in his *Letters*, trans., Jane Bannard Greene and M. D. Herter Norton (New York: W. W. Norton, 1945), 1: 127.

72. See Kay Lindahl’s two books, *The Sacred Art of Listening: Forty Reflections for Cultivating A Spiritual Practice* (Woodstock, VT: Skylight Paths, 2002) and *Practicing the Sacred Art of Listening: A Guide to Enrich Your Relationships and Kindle Your Spiritual Life—The Listening Center Workshop*. (Woodstock, VT: SkyLight Paths, 2003). Lindahl’s major thesis is stated in the first book: “Perhaps one of the most precious and powerful gifts we can give another person is to really listen to

them, to listen with quiet, fascinated attention, with our whole being, fully present. This sounds simple, but if we are honest with ourselves, we do not often listen to each other so completely” (11).

73. Paul Hawken, “Listening Could Relieve Strife That Leads to War,” *Philadelphia Inquirer*, 22 August 2002, [www.converge.org.nz/pma/cra0807.htm](http://www.converge.org.nz/pma/cra0807.htm) (accessed 20 April 2010), as cited in Lindahl, *Practicing the Sacred Art of Listening*, 7.

74. Isaiah 55:3 NASB.

75. David Augsburger, *Caring Enough to Hear and Be Heard* (Ventura, CA: Regal, 1982), 12.

76. Matthew 26:41; Mark 13:33–37; 14:38; Luke 21:36. Cf. Colossians 4:2.

77. For this understanding of the shofar, see Adin Steinsaltz, “The New Year,” *Parabola* 33 (Fall 2008): 89–90.

78. Esther de Waal, in an oral presentation. For more on “Vigils,” see her *The Way of Simplicity: The Cistercian Tradition* (Maryknoll, NY: Orbis, 1998), 51, 163.

79. Clive Bell, “Dr. Freud on Art,” *The Nation and the Athenaeum* 35 (6 September 1924): 690. Quoted in Claudia C. Morrison, *Freud and the Critic: The Early Use of Depth Psychology in Literary Criticism*, 78.

80. Meister Eckhart, “The Talks of Instruction,” in *Meister Eckhart: Selected Treatises and Sermons*, trans., James M. Clark and John V. Skinner (London: Fontana Library, 1963), 68.

Here is another translation of this quote: “For indeed, people who are expectant like that are watchful, they look around them to see where he whom they expect is coming from, and they look out for him in whatever comes along, however strange it may be, just in case he should be in it. In this way we should consciously discover our Lord in all things. This requires much diligence, demanding a total effort of our senses and power of mind; then those who manage this are in a right state: taking God equally in all things, they find God in equal measure in all.”

Meister Eckhart, “The Talks of Instruction [*Rede der Unterscheidung*],” in *Meister Eckhart: Sermons and Treatises*, ed., M. O’C Walshe (Shaftesbury, England: Element, 1987), 3:20.

81. Quoted in Thomas Norris, *The Trinity: Life of God, Hope for Humanity* (Hyde Park, NY: New City, 2008), 82.

82. Quoted in Mineke Schipper, *Never Marry a Woman with Big Feet* (New Haven, CT: Yale University Press, 2004) 82, 132.

83. Joseph Campbell, *Myths to Live By* (New York: Bantam, 1973) 120.

84. Michael V. Copeland, Krysten Crawford, Jeffrey Davis, et. al., “My Golden Rule: We Asked 30 Business Visionaries, Collectively Worth over \$70 Billion, What Single Philosophy They Swear by More than Any Other—in Business, Life, or Both. Here Are the Secrets of Their Success,” *Business 2.0*, December 2005, 109.
85. Henry David Thoreau, *Walden* (New York: T. Y. Crowell, 1910), 440.
86. An excellent comparison of the two is found in chapter 2: “The Great Commission and the Initiative of Evangelism,” in D. Mark Davis, *Talking about Evangelism: A Congregational Resource* (Cleveland: Pilgrim, 2007), 28–37.
87. Acts 2:32. Jürgen Moltmann calls these words “the first words of the newborn.”
88. Nicholas Lash, *Holiness, Speech and Silence: Reflections on the Question of God* (Burlington, VT: Ashgate, 2004), 75.
89. Lash, *Holiness, Speech and Silence*, 61. The Augustine quote comes from his *On Christian Teaching*, trans., R. P. H. Green (Oxford: Oxford University Press, 1999), 4.
90. Frederick Buechner, *The Sacred Journey* (San Francisco: Harper & Row, 1982), 7.
91. Lash, *Holiness, Speech and Silence*, 61.
92. S. I. Hayakawa, *Symbol, Status, and Personality* (New York: Harcourt, Brace & World, 1958), 34.
93. It is an “unreasonable demand” that “everybody else *should* mean [in these words] what I would mean if I were using them,” says S. I. Hayakawa, *Symbol, Status, and Personality*, 31.
94. I first said this in my *A Cup of Coffee at the Soul Cafe* (Nashville: Broadman & Holman, 1998), 31. It has become the motto of the Auxiliary to the Virginia Fire Fighters Local 390 from Virginia, Minnesota, according to an 2 October 2009 email from Betsy Olivant.
95. Lindahl, *Practicing the Sacred Art of Listening*, 48–49.
96. Hayakawa, *Symbol, Status, and Personality*, 32.
97. Or to put this in Greek, there is not *plerosis* without *kenosis*.
98. Quoted in Lindahl, *Practicing the Sacred Art of Listening*, 51.
99. Penn Says: Gift of a Bible, Session 1, Episode 01016, [www.youtube.com/watch?v=7JHS8adO3hM](http://www.youtube.com/watch?v=7JHS8adO3hM) (accessed 17 July 2009). Or check out [http://crackle.com/c/Penn\\_Says/A\\_Gift\\_of\\_a\\_Bible/2415037](http://crackle.com/c/Penn_Says/A_Gift_of_a_Bible/2415037) (accessed 20 April 2010).
100. Matthew 28:7.
101. John 4:35 NASB.

102. Romans 10:14.

103. Luke 2:49 NKJV.

104. John Irving, *A Prayer for Owen Meany* (New York: Ballantine, 1989), 1. Thanks to Scott Lester for reminding me of this book, which is filled with some of my favorite quotes of all time, like “Logic is relative” (18).

## Chapter 3

1. Actually, three books. Most explicitly, *11 Indispensable Relationships You Can't Be Without* (Colorado Springs: David C. Cook, 2008). But also *Out of the Question—Into the Mystery: Getting Lost in the GodLife Relationship* (Colorado Springs: WaterBrook, 2004) and *The Three Hardest Words in the World to Get Right* (Colorado Springs: WaterBrook, 2006).

2. See Matthew 4:19.

3. With thanks to my doctoral student Don Love for reminding me of this.

4. John 21:1–14.

5. Eamon Duffy, *Walking to Emmaus* (New York: Burns and Oates, 2006), 45.

6. The concluding lines of William Blake's “The Everlasting Gospel,” in his *Selected Poetry*, ed., Michael Mason (New York: Oxford University Press, 1998), 264.

7. Cited in Elizabeth A. Johnson, *Consider Jesus: Waves of Renewal in Christology* (New York: Crossroad, 1990), 8.

8. Quoted in Christopher Dawson, *The Making of Europe: An Introduction to the History of European Unity* (New York: Sheed and Ward, 1945), 110.

9. William Blake, “Visions of the Daughters of Albion,” in *Selected Poetry*, ed., Michael Mason (New York: Oxford University Press, 1996), 94.

10. Robert Daly, *God's Altar: The World and the Flesh in Puritan Poetry* (Berkeley: University of California Press, 1978), 22.

11. Blake, “The Marriage of Heaven and Hell,” in his *Selected Poetry*, 75.

12. Joseph Ruggles Wilson, “In What Sense Are Preachers to Preach Themselves,” *Southern Presbyterian Review*, 25 (1874), 360. As quoted in Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 31.

13. Luke 15:17.

14. Gerald G. May points this out in *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth* (San Francisco: HarperSanFrancisco, 2004), 151.

15. The research of Constance Classen is summarized in Jeremy Mynott, *Birdscapes: Birds in Our Imagination and Experience* (Princeton, NJ: Princeton University Press, 2009), 149–50.
16. Latin text: Thomas Aquinas, *Opera Omnia, Sive Antehac Excusa, Sive Etiam Anecdota ...: Notis Historicis, Criticis, Philosophicis, Theologicis ...* (Paris: Apud Ludovicum Vives, Bibliopolam Editorem, 1875), 14: 350. English text: Thomas Aquinas, *Truth*, (2.3.19) trans., Robert W. Mulligan (Chicago: Henry Regnery, 1952), 69.
17. Tim Chester and Steve Timmis, *Total Church: A Radical Reshaping Around Gospel and Community* (Wheaton, IL: Crossway, 2008), 62.
18. W. H. Auden, “Precious Five” in his *Nones* (New York: Random, 1951), 79.
19. Closing lines of Auden, “Precious Five,” 79.
20. Denise Levertov, “Dream Instruction” in *Evening Train* (New York: Mew Directions, 1992), 60–61.
21. Matthew 25:40.
22. British theologian Eric Middleton, who introduced me to this Celtic tradition, adds an occasional Sixth, Protection, which kicks in when you need it, and you need it when you confront evil. For more, see David Adam, *A Desert in the Ocean: The Spiritual Journey According to St. Brendan* (New York: Paulist, 2000), 21–23.
23. “Benedict’s Secret,” *The Tablet*, 1 April 2006, 24. That it was all an April Fool’s joke was revealed the following week in “Moggy Folly,” *The Tablet*, 8 April 2006, 18.

## Chapter 4

1. Fourth stanza of Henry Van Dyke’s 1907 “Hymn to Joy,” aka “Joyful, Joyful, We Adore Thee.”
2. Eric Clapton in his epilogue to his autobiography describes the ways he believes music and God are intertwined. In fact, he sees himself fundamentally as a spiritual healer and missionary for the blues. See Eric Clapton: *The Autobiography* (New York: Broadway, 2007), 323–28.
3. Sharon Begley, “Music on the Mind: Scientists are Finding that the Human Brain is Pre-wired for Music,” *Newsweek*, 24 July 2000, 50.
4. Monika Rice, “Strange Vibrations: Doctors May Soon Listen to the Music of Your Cells,” *Spirituality & Health*, March/April 2005, [www.spiritualityhealth.com/NMagazine/articles.php?id=1133](http://www.spiritualityhealth.com/NMagazine/articles.php?id=1133) (accessed 20 April 2010). The real founder of this new science may prove to be Charles Darwin, who played the piano for worms, not to entertain them, but to gauge their reactions to the sound.

5. Denise Levertov, "The Air of Life," in her *The Double Image* (London: Cresset, 1946), 41. One of my favorite quotes from Levertov, who briefly taught where I now teach at Drew University, is this one: "I believe fervently that the poet's first obligation is to his own voice—to find it and use it. And one's 'voice' does not speak only in the often slipshod imprecise vocabulary with which one busy the groceries but with all the resources of one's life whatever they may be, no matter whether they are 'American' or of other cultures, so long as they are truly one's own and not faked." Denise Levertov, "To Bill and Floss, September 21st [1960]," in *The Letters of Denise Levertov and William Carlos Williams*, ed., Christopher J. MacGowan (New York: New Directions, 1998), 100.
6. Margaret Feinberg, *The Sacred Echo: Hearing God's Voice in Every Area of Your Life* (Grand Rapids: Zondervan, 2008). Lesslie Newbigin, in *The Gospel in a Pluralist Society* (Grand Rapids: Zondervan, 1989), focuses on hearing over speaking/talking.
7. Gwyneth Lewis, *Keeping Mum* (Highgreen, Tarncliffe, Northumberland: Bloodaxe, 2003), 3.
8. Hillel Schwartz argues that "the last 150 years have been witness to a thorough going redefinition of the nature of sound and the ambit of noise, such that sounds which had been with people for ages were reconceived and newly calibrated.... Church bells were silenced because they belonged to a constellation of sounds whose significance was in the process of being reconfigured." Hillel Schwartz, "Noise and Silence: The Soundscape and Spirituality," in *Inter-Religious Federation for World Peace*, "Realizing the Ideal: The Responsibility of the World Religions," Section IV: "Religion and the Ideal Environment," Seoul, Korea, 20-27 August 1995, 2, [www.nonoise.org/library/noisesil/noisesil.htm](http://www.nonoise.org/library/noisesil/noisesil.htm) (accessed 20 April 2010). R. Murray Schafer defines "sacred noise" as "when you can make as much noise as you wish without being censured. It's a powerful organization within a society that can make a sacred noise. Churches in the Middle Ages could ring their bells day and night; that was the loudest sound in the city. Then, after the industrial revolution, factories could make as much noise as they wanted." Anjula Razdan, "The Father of Acoustic Ecology," *Utne* (July–August 2005), 59. [www.utne.com/2005-07-01/the-father-of-acoustic-ecology.aspx?page=2](http://www.utne.com/2005-07-01/the-father-of-acoustic-ecology.aspx?page=2) (accessed 22 April 2010).
9. From Thomas Aquinas, "Rhythm in Honour of the Blessed Sacrament," in his *On Prayer and the Contemplative Life*, with a Preface by Vincent McNabb, trans., Hugh Pope (London: R. & T. Washbourne, 1914), 103. This is said to have been written on his deathbed, and an indulgence of one hundred days was offered for the recitation of this rhythm.
10. "The Rhyme of St. Thomas Aquinas," in Edward Caswall, *Hymns and Poems, Original and Translated* (London: Burns & Oates, 1873), 161.

11. For more on “leadership” as voice activation, see my *Summoned to Lead* (Grand Rapids: Zondervan, 2004).
12. John 20:11–16.
13. See his comments in Mark 6:45, where Jesus ordered his disciples into a boat to go ahead of him to Bethsaida. Instead of following them, he detoured into the mountains to pray.
14. Joshua Leeds, *The Power of Sound: How To Manage Your Personal Soundscape for a Vital, Productive, and Healthy Life* (Rochester, VT: Healing Arts, 2001), 4.
15. Jonathan Lowe, “Heard Any Good Books Lately,” *Christianity Today*, June 2006, 42, [www.christianitytoday.com/ct/2006/june/18.42.html](http://www.christianitytoday.com/ct/2006/june/18.42.html) (accessed 22 April 2010). With thanks to Terry O’Casey for this reference.
16. “What we see is dictated by what we hear.” So says the narrator of William Burroughs’ *The Ticket That Exploded* (New York: Grove, 1967), 168.
17. Robert Frost, “To John T. Bartlett, 22 February 1914,” in *Select Letters of Robert Frost*, ed., Lawrence Thompson (New York: Holt, Rinehart and Winston, 1964), 113.
18. From a biological standpoint, the ears are the first sense organ to kick in, and the last to go.
19. The eyes are very deceitful, which is why God gave us eyelids so that we can start over and start fresh, else the eyes begin to see optic illusions and mirages. “The ear has no eyelids,” a phrase attributed to visionary, artist, poet Malcolm de Chazal and also to literary critic Ibn Hassan. For more on why you can trust your ears over your eyes, see my *Summoned to Lead*.
20. Numbers 12:6–8 KJV. Prophetic visions and night dreams are relatively rare in Hebrew texts compared to other sacred writings.
21. Exodus 33:11. See also Exodus 33—34.
22. David W. Henderson, *Culture Shift: Communicating God’s Truth to Our Changing World* (Grand Rapids: Baker, 1998), 212.
23. Quoted in Cheryl Varian Cutler and Randall Huntsberry, *Creative Listening: Overcoming Fear in Life and Work* (Lincoln, NE: iUniverse, 2007), 86. With thanks to Barbara Turpish for this quote.
24. Dietrich Bonhoeffer, *Life Together; Prayerbook of the Bible*, trans., Daniel W. Bloesch and James Burtness (Minneapolis: Fortress, 2005), 98.
25. Ibid.
26. Marianne Sawicki, *Seeing the Lord: Resurrection and Early Christian Practices* (Minneapolis: Fortress, 1994), 122. “It is interesting that by the first century God’s



name or *šēm* is seen, although never heard except for a rare liturgical whisper. That is, the tetragrammaton—the four-letter divine name, *yhwh*—may be read with the eyes after it has been inscribed on the scroll, but never pronounced” (123).

27. Deuteronomy 6:4–9.

28. Composer John Luther Adams, “Commentary: The Immeasurable Space of Tones,” *Musicworks* 91 (Spring 2005).

29. With thanks to Bonnie Thurston, who brings all this together in “Rules of Life,” *Spirituality*, 9 (March–April 2003), 73–76.

30. The first line of the prologue to *The Rule of St. Benedict in English*, ed., Timothy Fry (Collegeville, MI: Liturgical Press, 1982), 15. When I tested this linking of “listening” and “obedience” on Twitter, I lost a dozen followers, and dozens of tweets protesting my use of the word *obedience*. Are we not singing that song any longer, “Trust and Obey”?

31. *Ibid.*, 15.

32. 2 Corinthians 12:3–9.

33. Habakkuk 2:1 NASB.

34. According to some physicists, 1 percent of the static on a TV set tuned between stations is caused by microwave radiation that last interacted with matter at the time of the Big Bang 13.7 billion years ago. Marcus Chown, *Quantum Theory Cannot Hurt You* (London: Faber and Faber, 2007), ix.

35. Quoted in James MacMillan, “Divine Accompaniment,” *The Guardian*, 19 July 2003, [www.guardian.co.uk/music/2003/jul/19/classicalmusicandopera.artsfeatures](http://www.guardian.co.uk/music/2003/jul/19/classicalmusicandopera.artsfeatures) (accessed 12 May 2010).

36. See Masaru Emoto, *Messages from Water: The First Pictures of Frozen Water Crystals* (Netherlands: Hado Pub, 1999) and other books with similar titles by Emoto.

37. I love how the Second Vatican Council put it: “[Christ] is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church.” *The Documents of Vatican II*, [7], ed., Walter M. Abbott (New York: Guild, 1966), 141. Available online: “Constitution on the Sacred Liturgy, Sacrosanctum Concilium, Solemnly Promulgated by His Holiness Paul VI on December 4, 1963,” [7], [www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 22 April 2010).

38. Luke 9:35.

39. 1 John 1:1.

40. Hence the Bible translation, *The Voice* (Nashville: Thomas Nelson, upcoming) of which my contribution is the book of Genesis.

41. Quoted in Maurice Edwards, *How Music Grew in Brooklyn: A Biography of the Brooklyn Philharmonic Orchestra* (Lanham, MD: Scarecrow, 2006), 119.

42. Some philosophers have always argued this (Spinoza, Jung), but scientists are now getting into the hypothesis to prove it one way or the other. One evidence of this is the GCP (Global Consciousness Project), which asks the question: What would it mean to align minds in such a way that the impact ripples throughout the universe? For more see Jill Neimark, “For Whom the Bell Tolls: The Global Consciousness Project,” *Science & Spirit* (September/October 2002): 27–29. Where might Jesus’ teaching that “as a man thinks in his heart, so he is” fit into this discussion?

43. Andrew Powell, Oxford, England, “Inspiration and Persecution: Messages from the Self and Beyond,” *Network* 77 (December 2001): 18. Reprinted as “Quantum Psychiatry—Where Science Meets Spirit,” *Nexus* 9:3 (2002): 51–55; available online: [www.rcpsych.ac.uk/pdf/powell\\_QP\\_WSMS.pdf](http://www.rcpsych.ac.uk/pdf/powell_QP_WSMS.pdf), 3, (accessed 22 April 2010).

44. Another alternative scenario says the universe is more like the surface of a water droplet with some very unusual properties. Coauthors Shou-Cheng Zhang and Jiangping Hu of Stanford University suggest thinking of the universe as the surface of a so-called “quantum liquid,” whose interior has four spatial dimensions instead of the usual three. Gravity and electromagnetism then reveal themselves in the form of tiny quivers at the edge of the liquid. See Shou-Cheng Zhang and Jiangping Hu, “A Four Dimensional Generation of the Quantum Hall Effect,” *Science* 294 (26 October 2001): 823–28.

45. In 2008, an insulation project started to protect the statue from the vibration of tourists’ footsteps at Florence’s Galleria dell’Accademia, where it’s been since 1873.

46. The best treatment of theology and super-string is Eric Middleton’s *The New Flatlanders: A Seeker’s Guide to the Theory of Everything* (West Conshohocken, PA: Templeton, 2007A).

47. Einstein rated his most important discovery, the greatest since Newton, he said, the concept of “the field.” It is not the charges, not the particles, but the field in the space between the charges and the particles that is key to understanding physical phenomena. Albert Einstein and Leopold Infeld, *The Evolution of Physics: The Growth of Ideas from Early Concepts to Relativity and Quanta* (New York: Simon and Schuster, 1961), 244. .

48. There are feisty debates over whether *string* is the best word. Some argue for *loops*. Others argue for *threads*.

49. Ralph Waldo Emerson, “Self Reliance,” in his *Essays: First and Second Series* (Boston: Houghton Mifflin, 1903), 47.

50. Psalm 32:3–5. Confessions, of both kinds, are good for us. Even the earth cries out when it is out of tune with its Creator.
51. One of the best explanations for how this works is Joshua Leeds, *The Power of Sound: How to Manage Your Personal Soundscape for a Vital, Productive, and Healthy Life* (Rochester, VT: Healing Arts, 2001), 10–14.
52. From a *Daily Telegraph* [UK] interview of R. S. Thomas, by Graham Turner, 4 December 1999: 1, 7. Available at *The Electronic Telegraph*, 4 December 1999, [www.mrbauld.com/rstthomas1.html](http://www.mrbauld.com/rstthomas1.html) (accessed 22 April 2010).
53. R. S. Thomas, “Emerging,” in his *Frequencies* (London: Macmillan, 1978), 41.
54. “The ear is the only true writer and the only true reader,” Robert Frost, “To John T. Bartlett, 22 February 1914,” in *Select Letters of Robert Frost*, ed., Lawrence Thompson (New York: Holt, Rinehart and Winston, 1964), 113.
- “The best reader of all is one who will read, can read, no faster than he can hear the reader and sentences in his mind’s ear as if aloud”: Robert Frost, “Poetry and School,” in *Collected Prose of Robert Frost* (Cambridge, MA: Harvard University Press, 2007), 167.
55. Joseph Caldwell, “The Rock” in Rick Moody and Darcey Steinke, *Joyful Noise: The New Testament Revisited* (Boston: Little, Brown, 1997), 135–36.
56. Wilfrid Mellers, as quoted in Ivan Hewett, “A Wryer Humor, a Deeper Calm,” *TLS: Times Literary Supplement*, 31, 31 July 1998, 18.
57. Hugh MacDiarmid, “Plaited Like the Generations of Men,” in his *Selected Poems*, ed., Alan Riach and Michael Grieve (New York: New Directions, 1993), 254.
58. Quoted in Caren Goldman, “Living Out Loud,” *Spirituality & Health*, Summer 2000, [www.spiritualityhealth.com/NMagazine/articles.php?id=970](http://www.spiritualityhealth.com/NMagazine/articles.php?id=970) (accessed 7 February 2009).
59. Theodore Roethke, “What Can I Tell My Bones,” in his *Words for the Wind: The Collected Verse of Theodore Roethke* (Garden City, NY: Doubleday, 1958), 211.
60. 1 Kings 19:12 NKJV.
61. William Wordsworth, “Airey-Force Valley,” in *The Complete Poetical Works of Wordsworth*, ed., Henry Reed (Philadelphia: Hayes 7 Zell, 1854), 192.
62. Hillel Schwartz, “Noise and Silence: The Soundscape and Spirituality,” 1.
63. Mercer Schuchardt, “Default Culture,” *Re:Generation Quarterly*, 5 (No. 2, 1999), 31.
64. As quoted in Ian Crofton and Donald Fraser, *A Dictionary of Musical Quotations* (New York: Schirmer Books, 1985), 11.

65. Habakkuk 2:20.

66. John Jerome, *Stone Work: Reflections on Serious Play and Other Aspects of Country Life* (Hanover, NH: University Press of New England, 1996), 39.

67. Stanza 3 of Samuel J. Stone's 1866 hymn "The Church's One Foundation," *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 545.

68. John 1:9.

69. They are now creating "optical resonators" that will soon bring us to the day when people won't have phone numbers any more, but will have their own personal wavelength instead. "The message will be: 'If you want to reach me, call cadmium red deep #83.'" See "Fiat Lux," *The Economist*, 5 February 2000, 74.

70. Revelation 1:10.

71. Sound is already being used as a weapon: "The Army is using them in Iraq. Before they go in and root out insurgents, they'll play heavy metal music for 24 hours at 150 decibels or more just to drive people crazy. Even in ancient times, armies used to make a lot of noise when they went into battle to frighten the enemy. They beat their swords against their shields and they chanted. It's been used all through history. Noise can frighten. Noise can destroy." Razdan, "The Father of Acoustic Ecology," 58, [www.utne.com/2005-07-01/the-father-of-acoustic-ecology.aspx?page=2](http://www.utne.com/2005-07-01/the-father-of-acoustic-ecology.aspx?page=2) (accessed 22 April 2010).

72. *The Republic of Plato*, trans., Benjamin Jowett (Oxford: Clarendon, 1908), 401.

73. The power of rhythm has been captured in pop culture: in movies (*Emperor's New Groove*, *102 Dalmatians*), commercials (VW Beetle), songs ("Good Vibrations").

74. Psalm 40:3.

75. Louise Danielle Palmer, "The Soundtrack of Healing," *Spirituality & Health*, March/April 2005, 45ff.

76. When a young jazz musician named Fabien Maman saw how acupuncture turned the body into an instrument one could play like a harp, he explored healing with sound. In 1993, *Webster's New Encyclopedic Dictionary* credited him as the founder of sound therapy, which it defined as "treatment based on the finding that human blood cells respond to sound frequencies by changing color and shape, and the hypothesis that therefore sick or rogue cells can be healed or harmonized by sound." Janet Aschkenasy, "Fabian Maman: The Father of Sound Therapy in Concert," *Spirituality & Health*, October 2005, available at [www.spiritualityhealth.com/spirit/archives/father-sound-therapy-concert](http://www.spiritualityhealth.com/spirit/archives/father-sound-therapy-concert) (accessed 22 April 2010).

77. “I describe what I do not understand because I am lived by it. Yes, that’s what it is, why I have no choice, why I am compelled,” says the disembodied narrator of *Pilgerman* (1983).
78. Isaiah 30:21.
79. Margaret Feinberg, *The Sacred Echo* (Grand Rapids: Zondervan, 2008).
80. John Donne, “Hymn to God, My God, in My Sickness,” in *The Poetical Works of Dr. John Donne, with a Memoir* (Boston: Little, Brown, 1855), 213.
81. Although I have not researched this, I suspect that entrainment is what is behind the voice differential in boys and girls, who have identical voice boxes until puberty releases the testosterone and estrogen. Yet by the age of five or six boys and girls sound different. In other words, the power of entrainment aligns children with cultural norms—deeper voices for men, higher voices for women.
82. Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon, 1997), 51–52. Early Methodists called it free-prayer. In Latvia today, they call it free-style prayer.
83. C. Austin Miles, “In the Garden” (1913), *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: United Methodist Publishing House, 1989), 314.
84. Robert Dex, “Orphan Birds Given Singing Lessons,” *Metro.co.uk*, 15 June 2008, [www.metro.co.uk/news/176717-orphan-birds-given-singing-lessons](http://www.metro.co.uk/news/176717-orphan-birds-given-singing-lessons) (accessed 22 April 2010).
85. Frances M. Moran, *Listening: A Pastoral Style* (Alexandria, Australia: E. J. Dwyer, 1997).
86. Norm Wakefield, *Between the Words: The Art of Perceptive Listening* (Grand Rapids: F. H. Revell, 2002).
87. For a detailed theory of assigning meaning to signs, see Umberto Eco, *A Theory of Semiotics, Advances in Semiotics*, ed., Thomas A. Sebeok (Bloomington: Indiana University Press, 1979), esp. sections 1 and 2.
88. Stanza 3 of “The Church’s One Foundation.”
89. See for example Mark 6:50. “I am here” is often translated as “It is I.”
90. “Change,” posted on <http://poemsfromreality.blogspot.com/> (accessed 22 April 2010).
91. Opening lines from the movie *August Rush* (2007), available on DVD, (Burbank, CA: Warner Home Video, 2008).

## Chapter 5

1. John Milton, "Samson Agonistes: A Dramatic Poem," in *The Poetical Works of John Milton Complete in One Volume* (London: Jones, 1824), 104, (line 1091).
2. This is my paraphrase of a favorite 4th of July quote from a 1982 Erma Bombeck column (rerun in 1985) about loving a country that "celebrates its independence every July 4 ... with family picnics where ... the potato salad gets iffy, and the flies die from happiness. You may think you have overeaten, but it is patriotism."
3. Denise Gigante, *Taste: A Literary History* (New Haven: Yale University Press, 2005), 11.
4. This story of Lionel Playters of Uggleshall is referenced in Keith Thomas, *The Ends of Life: Roads to Fulfilment in Early Modern England* (New York: Oxford University Press, 2009), 135. See also John Cordy Jeaffreson, *A Book about Clergy* (London: Hurst and Blackett, 1870), 2:195–96.
5. Marianne Sawicki, *Seeing the Lord: Resurrection and Early Christian Practices* (Minneapolis: Fortress, 1994), 123.
6. See Genesis 2:16 and Revelation 21:6.
7. Isaiah 55:1–2.
8. Psalm 34:8.
9. See Matthew 11:28.
10. As referenced by poet Luci Shaw in private conversation. Another version is "It's God's table. What gives us the right to check the guest list?" A similar phrase can be found in William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Louisville, KY: Westminster/John Knox, 2001), 126: "The table of the Lord's Supper is his, not ours; it is not our place to institute selectivity that he never imposed."
11. The psalmist once talks of eating ash like bread and mingling tears with drink (Psalm 102:9). But more often the psalmist and other biblical writers compare the life of faith to a sumptuous banquet. The best short reflection written on Francis is in the chapter on "Ashes and Dirt" in novelist David James Duncan's theological ramblings called *God Laughs & Plays: Churchless Sermons in Response to the Preachments of the Fundamentalist Right* (Great Barrington, MA: Triad Institute, 2006), 77–87.
12. Ezekiel 16:10ff.
13. St. Augustine, *Confessions*, trans., Henry Chadwick (New York: Oxford University Press, 1991), 138.
14. Ezekiel 3:3.

15. Proverbs 9:5–6 NKJV.

16. See the definition of *companion* as cited in Webster's Third New International Dictionary of the English Language (Springfield, MA: Merriam Webster, 1993), 461. For more on this see William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Louisville, KY: Westminster John Knox, 2001).

17. Quoted by Kate Rockwood, "Rising Dough: Why Panera Bread Is on a Roll," *Fast Company*, October 2009, 70. [www.fastcompany.com/magazine/139/rising-dough.html](http://www.fastcompany.com/magazine/139/rising-dough.html) (accessed 22 April 2010).

18. For my development of the metaphor of "sour-dough starter," see my "A Sourdough Spirituality," *PreachingPlus.com*, 28 July 2002.

19. Mary A. Lathbury, "Break Thou the Bread of Life," (1877), in Cynthia Pearl Maus, *Christ and the Fine Arts: An Anthology of Pictures, Poetry, Music and Stories Centering in the Life of Christ* (New York: Harper, 1938), 196.

20. Loyle Shannon Jung, *Food for Life: The Spirituality and Ethics of Eating* (Minneapolis: Fortress, 2004), 27.

21. Byron's *Don Juan: A Variorum Edition*, ed., Truman Guy Steffan and Willis W. Pratt (Austin: University of Texas Press, 1957), 3:404.

22. Quoted in *Reader's Digest* 120 (1982): 137.

23. "We do not presume to come to this your table, merciful God, trusting in our own righteousness, but in your wide-spread and great love of compassion and hospitality. Apart from you, we are not worthy so much as to gather up the crumbs under your table. But you are the same God whose way is always to have mercy. Grant us, therefore, gracious God, so to eat the bread of your blessed Christ and to drink the cup, that we may evermore dwell in your Kingdom and your Kingdom in us" (traditional "Prayer of Humble Access"). For denominational variations, see for example, *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 30, or *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America* (New York: Oxford University Press, 1952), 82.

24. Introduction to *Eat, Memory: Great Writers at the Table: A Collection of Essays from the New York Times*, ed., Amanda Hesser (New York: W. W. Norton, 2009), 11.

25. For this reason, it is incomprehensible to me that in some parts of the Russian Orthodox tradition, only celibate women can bake sacramental bread, lest the unclean sully the sacred provisions.

26. Galatians 3:28.

27. Mark 1:40–45; Luke 17.
28. See the story of the dead daughter of Jairus in Mark 5:21–43.
29. Matthew 9:20–22.
30. Luke 7:39.
31. 1 Corinthians 10:31.
32. Craig L. Blomberg, *Contagious Holiness: Jesus' Meals with Sinners* (Downers Grove, IL: InterVarsity, 2005).
33. Henry Vaughan, “The Revival,” *The Complete Poems* (New Haven: Yale University Press, 1981), 370.
34. As referenced in James W. McKinnon, *Music in Early Christian Literature: Cambridge readings in the literature of music* (New York: Cambridge University Press, 1987), 27.
35. *Ibid.*, 44.
36. It can be found on a 3,800-year-old clay tablet as part of a hymn to Ninkasi, the Sumerian goddess of brewing. Victor Harold Matthews and Don C. Benjamin, *Old Testament Parallels: Laws and Stories from the Ancient Near East* (New York: Paulist, 1997), 238–39.
37. Sauer posed the question to Robert J. Braidwood. See “Symposium: Did Man Once Live by Bread Alone,” *American Anthropologist*, 55:4 (1953): 515–26. See also Braidwood’s earlier article, “From Cave to Village,” *Scientific American*, October 1952:62–66. For a discussion of this with another viewpoint, see also Thomas W. Kavanaugh, “Archaeological Parameters for the Beginnings of Beer,” *Brewing Techniques*, September/October 1994), <http://brewingtechniques.com/library/backissues/issue2.5/kavanaugh.html> (accessed 22 April 2010). Richard Conniff, *The Natural History of the Rich: A Field Guide* (New York: W. W. Norton, 2002), 67: “Many archaeologists regard the proliferation of feasts around the start of the agricultural epoch as a result of improvements in food production. [Brian] Hayden argues that they were also a cause. Giving a lavish feast and prevailing in ‘competitive battles’ with rival feast-givers was important enough to drive the search for new and more impressive kinds of foods—not staples but status foods, not porridge in every pot or bread on every table but party foods. Hayden points out that the first domesticated crops in many cultures around the world were actually intoxicants and delicacies. Some were even party utensils: In Japan, Mexico, and the eastern US, one of the earliest domesticated crops was the bottle gourd, used chiefly as a serving vessel at feasts. Elsewhere it was the chili pepper—not a staple food but, as in some Maya cultures even today, a status symbol. Wheat may have been domesticated for bread, but some researchers say beer came first.”



38. This is Hugo Williams' perfect description of inebriation in his *No Particular Place to Go: Down and Out in America* (London: Gibson Square, 2002), 42.
39. Quoted by Paul Murray, *The New Wine of Dominican Spirituality* (New York: Burns & Coates, 2006), 154.
40. Moderate wine drinking has been shown to reduce the risk of heart attack by as much as 40 percent. See "Uncorking the Past," *The Economist*, 22 December 2001, 29–32.
41. "He makes grass grow for the cattle, / and plants for man to cultivate— / bringing forth food from the earth: / wine that gladdens the heart of man, / oil to make his face shine, / and bread that sustains his heart" (Psalm 104:14–15).
42. Marcia Colish, *Medieval Foundations of the Western Intellectual Tradition* (New Haven: Yale University Press, 1999), 80.
43. Sack was the first wine introduced into the new world. Columbus brought it over. The word *sack* comes from the Spanish word *sacar*, which means to export or take out. A 1491 law said that said wine for export should have no taxes, so all wines exported were called "sack." Shakespeare, who may have been addicted to sack, in his "Henry IV Part II" has Falstaff sing sack's praises in a long speech that concludes: "If I had a thousand sons, the first human principle I would teach them should be, to forswear thin potations and to addict themselves to sack." (William Shakespeare, "King Henry IV, Part II," in his *The Complete Works*, ed., Charles Jasper Sisson [New York: Harper & Row, 1953], 538: Act 4, Scene 3.)
44. Luigi Cornaro, *Discourse on a Sober and Temperate Life*, trans. from the Italian Original (London: Printed for Benjamin White, 1768), 30. But Cornaro testified that when he increased each by just two ounces, his health failed drastically.
45. Jean-Anthelme Brillat-Savarin, *The Physiology of Taste: Meditations on Transcendental Gastronomy*, trans. from the French (New York: Liveright, 1948), xxxiii.
46. John 6:35 NRSV.
47. See Austin Farrer, *The Brink of Mystery*, ed., Charles C. Conti (London: SPCK, 1976), 67
48. There are exceptions, of course. The Assyrian Ashurnisapal II boasted that he had given a ten-day feast, including thousands of cattle, calves, sheep, lambs, ducks, geese, doves, stags, and gazelles, as well as fruit, vegetables, cheese, and nuts, for 47,074 people. See Najmieh Batmanglij, *A Taste of Persia: An Introduction to Persian Cooking* (London: I. B. Tauris, 2007), 7–8.
49. Caterpillars of *Gonimbrasia belina*, a moth that feeds on mopane trees. Dave Harcourt, "Mopane Worm Problems Effect the Poorest—Southern African

Traditional Foods,” *Eco Worldly*, <http://ecoworldly.com/2009/03/11/mopane-worm-problems-effect-the-poorest-southern-african-traditional-foods/> (accessed 22 April 2009).

50. Janet Raloff, “Insects: The Original White Meat,” *Science News*, 07 June 2008, 20.

51. *Ibid.*, 21.

52. If you’d like to try some grasshopper gumbo here in the States, check out New Orleans’ cooking show demonstration bar called Bug Appetit. Part of Audubon Nature Institute’s Insectarium, a 23,000 square-foot museum which opened in 2008, also offers bugged dining, [www.auduboninstitute.org/insectarium.html](http://www.auduboninstitute.org/insectarium.html) (accessed 22 April 2010). For more academic environments for your entomophagy (en-toh-MOFF-uh-jee), try Cornell University’s fall Insectapalooza, the North Carolina Museum of Natural Sciences’ autumn Bugfest, or Purdue University’s spring Bug Bowl.

53. Closing lines of John Betjeman, “Christmas,” in his *Faith and Doubt of John Betjeman: An Anthology of Betjeman’s Religious Verse*, ed., Kevin J. Gardner (London: Continuum, 2005), 83.

54. Tim Dearborn, *Taste & See: Awakening Our Spiritual Senses* (Downers Grove, IL: InterVarsity, 1996), 81.

55. Jean-Anthelme Brillat-Savarin, *The Physiology of Taste: Meditations on Transcendental Gastronomy*, trans. from the French (New York: Liveright, 1948), xxxv.

56. Carolyn Shaffer and Kristin Anundsen, *Creating Community Anywhere: Finding Support and Connection in a Fragmented World* (New York: Putnam, 1993), and Robert E. Ornstein and David S. Sobel, *The Healing Brain: Breakthrough Discoveries About How the Brain Keeps Us Healthy* (Cambridge, MA: Malor, 1999).

57. Four years later it was reported that “the number of dinners made at home from scratch continues to freefall. It dropped another 7 percent over the last two years, and now accounts for 32 percent of all evening meals in the U.S., according to the National Restaurant Association.” See Christ Martell, “Carryout Dinners Increase: Home Cooking Decreases,” *Wisconsin State Journal*, 25 February 2006, available at [www.redorbit.com/news/science/406151/carryout\\_dinners\\_increase\\_home\\_cooking\\_decreases/index.html](http://www.redorbit.com/news/science/406151/carryout_dinners_increase_home_cooking_decreases/index.html) (accessed 22 April 2010).

58. Daniel Sack, *Whitebread Protestants: Food and Religion in American Culture* (New York: St. Martin’s Press, 2000), 62.

59. The anthropologist Mary Douglas made this point forcefully in “Deciphering a Meal,” *Daedalus* 101 (Winter, 1972): 61–81.

60. Luke 24:35.
61. As quoted by Timothy Radcliffe, *Why Go to Church? The Drama of the Eucharist* (New York: Continuum, 2008), 77.
62. Tim Dearborn, *Taste & See: Awakening Our Spiritual Senses* (Downers Grove: IL: InterVarsity, 1996), 76, quoting from Arthur Wallis's *God's Chosen Fast* (Ft. Washington, PA: Christian Literature Crusade, 1971), 81.
63. John 10:10 NKJV.
64. 1 Timothy 1:14–17 NKJV.
65. Romans 5:20–21 is the inspiration for this song “Grace Greater Than Our Sin,” by Julia H. Johnston, first published in D. B. Toner, *Hymns Tried and True* (Chicago: Bible Institute Colportage Association, 1911), 2.
66. C. S. Lewis, *The Weight of Glory, and Other Addresses* (San Francisco: HarperSanFrancisco, 2001), 26.
67. Isaiah 25:6.
68. See John Keay, *The Spice Route: A History, California Studies in Food and Culture* (Berkeley: University of California Press, 2006), 7.
69. Herodotus, *The Histories*, trans., George Rawlinson (New York: Quality Paperback Book Club, 1997), 273.
70. Ambrosia means “sweet smelling or delicious.” In Greek mythology it was the food of the gods who lived on Mount Olympus, the food that kept them immortal. Without this food, they became weak. A food that when humans ate it, they became strong. The gods mixed Ambrosia with Nectar as a drink.
71. Relationships without surely, but also relationships within, balancing calories, fats, carbs, proteins, etc.
72. Cited by Luci Shaw at Mountain Advance, Canaan Valley, 2005. From the closing lines of Madeleine L'Engle, *Two-Part Invention: The Story of Marriage* (New York: Farrar, Straus & Giroux, 1988), 232. See also these lines from Madeleine L'Engle's poem “Lover's Apart”: “We two are one and bread is broken / and laughter shared both near and far / Deepens the promises once spoken.” Madeleine L'Engle, *Madeleine and Luci Shaw. Friends for the Journey: Two Extraordinary Women Celebrate Friendships Made and Sustained Through the Seasons of Life* (Vancouver: Regent College Pub, 2003), 106.
73. It's not just a comic's line as Alastair Graeme Darrach chides us in his *There Is Something Wrong With the World* (Bloomington, IN: AuthorHouse, 2007) 48: “We are ... the only generation that goes hunting on a full stomach.”
74. Luke 8:49–56; 14:1–14; 15:11–32; 16:19–31.

75. With thanks to Facebook friend Teri Hyrkas for this sign.
76. John 4:32, 34.
77. Marcus Borg, *Meeting Jesus Again for the First Time: The Historical Jesus & the Heart of Contemporary Faith* (San Francisco: HarperSanFrancisco, 1994), 31.
78. For more on this, see my *Health and Medicine in the Evangelical Tradition: "Not by Might nor Power"* (Valley Forge, PA: Trinity Press International, 1994).
79. Hugh D. R. Baker, *Hong Kong Images: People and Animals* (Hong Kong: Hong Kong University Press, 1990), 149.
80. Julie Kavanagh, *Nureyev: The Life* (New York: Pantheon, 2007), 226.
81. For a later source, see the Babylonian Talmud: "If a man goes to stay at a person's house, on the first day he will receive chickens, on the second day fish, on the third day meat, on the fourth day lentils, and so on down until he is fed vegetables." As cited in Miriam Feinberg Vamosh, *Food at the Time of the Bible: From Adam's Apple to the Last Supper* (Nashville, TN: Abingdon, 2004), 52.
82. As reported by Union of Concerned Scientists, "70 Percent of All Antibiotics Given to Healthy Livestock," 8 January 2001, online at [www.mindfully.org/Health/Antibiotics-Healthy-Livestock.htm](http://www.mindfully.org/Health/Antibiotics-Healthy-Livestock.htm) (accessed 22 April 2010).
83. Steven Rosen, *Food for the Spirit: Vegetarianism and the World Religions* (New York: Bala, 1987), 18.
84. Jacob Neusner, *Our Sages, God, and Israel: An Anthology of The Talmud of the Land of Israel* (Chappaqua, NY: Rossel, 1984), 111.
85. Frederick Buechner, *Beyond Words: Daily Readings in the ABC's of Faith* (San Francisco: HarperSanFrancisco, 2004), 130.
86. Exodus 28:33–34.
87. Luke 24:30–31.
88. See Mark 14:36 NASB.
89. Jean-Anthelme Brillat-Savarin, *The Physiology of Taste: Meditations on Transcendental Gastronomy*, trans. from the French (New York: Liveright, 1948), xxxiv.
90. Keridwen Cornelius, "Eating with Your Hands," *Gastronomica: The Journal of Food and Culture*, 9 (Summer 2009), 14.
91. Job 23:3.
92. Hebrews 13:5.
93. <http://maplewoodcsa.blogspot.com/> (accessed 19 August 2009).

## Chapter 6

1. Peter M. Senge, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (New York: Currency, Doubleday, 1994), 3.
2. St. Augustine, “Sermon 37,” in his *Sermons on Selected Lessons of the New Testament*, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, ed., Philip Schaff (New York: Christian Literature Co., 1888), 6:5.
3. “Blake to Dr. Trusler, 23 August 1799,” in *The Letters of William Blake, with Related Documents*, ed., Geoffrey Keynes, 3rd ed. (New York: Oxford University Press, 1980), 9.
4. It was a favorite expression of St. Francis de Sales to warn about how easy it was to *Voir sans regarder*, or “see without looking.”
5. Job 42:5.
6. Marianne Sawicki, *Seeing the Lord: Resurrection and Early Christian Practices* (Philadelphia: Fortress, 1993): “The verb for *seeing* in Greek is *horaō*, and it is extremely interesting. It encodes the Greek cultural experience of what it means to know. *Horaō* is quite an irregular verb, and its principal parts have different stems. From this verb comes the word that means a gaze from afar: *theōria*. From another form of the verb to see comes the noun *eidōs*, which means the shape of something that is visible. The Greek philosophers used *eidōs* to designate that aspect of a thing which can be known by the human mind, its essence. It gives us our word ‘idea.’ An *eidōlon* is a vision, a fancy, a ghost, or a portrait; the Septuagint uses this term for false gods, and it gives us the English word ‘idol.’ The form for the perfect tense of the verb ‘to see,’ *oída*, literally ‘I have seen,’ is used as a virtual present-tense construction, ‘I know.’ The Greeks understood that there were cognitive components to other activities besides seeing; nevertheless they accorded to theoretical knowledge the most important status at the expense of other kinds” (122).
7. Thomas de Zengotita, *Mediated: How the Media Shapes Your World and the Way You Live in It* (New York: Bloomsbury, 2005), 255.
8. Sydney Finkelstein, *Why Smart Executives Fail: And What You Can Learn from Their Mistakes* (New York: Portfolio, 2004).
9. I first encountered the phrase “hearing eyes” in the writings of the Russian poet Mayakovsky.
10. Mark 8:14–21.
11. See Matthew 7:3.
12. Ancient Irish hymn, “Be Thou My Vision,” trans. Mary E. Byrne (1905); versed by Eleanor H. Hull (1912), *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 451.

13. Gai Eaton, *King of the Castle: Choice and Responsibility in the Modern World* (London: Bodley Head [for] The Imperial Iranian Academy of Philosophy, 1977), 18. Philip Toynbee quotes this in his *Part of a Journey: An Autobiographical Journal, 1977–1979* (London: Collins, 1981), 125. With thanks to Bruce Eldevik, Luther Theological Seminary, St. Paul, MN, for the bibliographic information.
14. G. K. Chesterton puts a spin on this proverb that mocks our tendency to substitute sacramental phrases for real analysis: “Where there is no people the visions perish” in his *The Collected Works of C. K. Chesterton: The Illustrated London News, 1908–1910*, *The Collected Works of C. K. Chesterton*, 28 (San Francisco: Ignatius, 1987), 572.
15. OED gives this as the first definition of *vision*: “an appearance of a prophetic or mystical character, or having the nature of a revelation, supernaturally presented to the mind in sleep or in an abnormal state.”
16. John 8:12.
17. Matthew 6:22.
18. “I Have Decided to Follow Jesus,” *The Faith We Sing* (Nashville: Abingdon, 2000), 2129. While often listed as anonymous, it has also been attributed to the Hindustani prince, S. Sundar Singh, with additional verses, [http://library.timelesstruths.org/music/I\\_Have\\_Decided\\_to\\_Follow\\_Jesus/](http://library.timelesstruths.org/music/I_Have_Decided_to_Follow_Jesus/) (accessed 22 April 2010).
19. Helen H. Lemmel’s 1922 chorus, “Turn Your Eyes Upon Jesus,” *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: The United Methodist Publishing House, 1989), 349.
20. Leviticus 10:1 NASB.
21. John 14:19.
22. Ephesians 1:17–21.
23. Lewis Carroll, “The Lion and the Unicorn,” in *Alice’s Adventures in Wonderland and Through the Looking-Glass* (Philadelphia: John C. Winston, 1923), 257.
24. Luke 11:34–35.
25. Mark 7:15, 20–21 TNIV.
26. Søren Kierkegaard, *Edifying Discourses: A Selection* (New York: Harper, 1958), 32.
27. T. S. Eliot, “The Love Song of J. Alfred Prufrock,” in his *Complete Poems and Plays* (New York: Harcourt, Brace & World, 1952), 4.
28. Rosabeth Moss Kanter, *Super Corp* (New York: Crown Business, 2009), 247. For more on the origin and development of positive deviance by Monique and

Jerry Sternin (Tufts University), see Richard T. Pascale, Mark Millemann, and Linda Gioja, *Surfing the Edge of Chaos: The Laws of Nature and the New Laws of Business* (New York: Three Rivers, 2000), 176–79.

29. Stephen C. Compton, *Rekindling the Mainline: New Life through New Churches* (Bethesda, MD: Alban Institute, 2003), 154.

30. I get the phrase “culture vision” from Mary Catherine Bateson, *Peripheral Visions: Learning Along the Way* (New York: Harper Collins, 1994), 53: “What would it be like to have not only color vision but culture vision, the ability to see multiple worlds of others?”

31. Reginald Heber, “From Greenland’s Icy Mountains: Before a Collection Made for the Society for the Propagation of the Gospel,” in *The Poetical Works of Reginald Heber* (London: J. Murray, 1841), 122.

32. Eamon Duffy, *Walking to Emmaus* (New York: Burns & Oates, 2006), 162.

33. Jennifer Scanlon, *Bad Girls Go Everywhere: The Life of Helen Gurley Brown* (New York: Oxford University Press, 2009), 9.

34. I talked about this in a sermon I wrote several years ago that I titled “Hellbusters.”

35. From Facebook friend Pam Harris.

36. For a whole book on this theme, see my *11 Indispensable Relationships You Can’t Be Without* (Colorado Springs: David C. Cook, 2008).

37. Reuel L. Howe, *Herein Is Love: A Study of the Biblical Doctrine of Love in Its Bearing on Personality, Parenthood, Teaching, and All Other Human Relationships* (Chicago: Judson, 1961), 45–46.

38. Carl Jung, as quoted in John B. McGuire and Gary B. Rhodes, *Transforming Your Leadership Culture* (San Francisco, CA: Jossey-Bass, 2009), 103.

39. W. H. Auden, “The Flight into Egypt,” from “For the Time Being: A Christmas Oratorio,” in his *Collected Longer Poems* (New York: Random, 1969), 196.

40. Quoted in Rob Bevan and Tim Wright, *Unleash Your Creativity: Secrets of Creative Genius* (Oxford, Eng.: Infinite Ideas, 2005), 58.

41. See Richard Wiseman, *The Luck Factor: Changing Your Luck, Changing Your Life: The Four Essential Principles* (New York: Miramax, 2003). In an interview in *Fast Company*, Daniel Pink asked Wiseman, “How did you uncover that in your lab?” Answer: “We did an experiment. We asked subjects to flip through a newspaper that had photographs in it. All they had to do was count the number of photographs. That’s it. Luck wasn’t on their minds, just some silly task. They’d go through, and after about three pages, there’d be a massive half-page advert saying, ‘STOP COUNTING. THERE ARE 43 PHOTOGRAPHS IN THIS NEWSPAPER.’”

It was next to a photo, so we knew they were looking at it. A few pages later, there was another massive advert—I mean, we’re talking big—that said, ‘STOP COUNTING. TELL THE EXPERIMENTER YOU’VE SEEN THIS AND WIN 150 POUNDS (\$235).’ For the most part, the unlucky would just flip past these things. Lucky people would flip through and laugh and say, ‘There are 43 photos. That’s what it says. Do you want me to bother counting?’ We’d say, ‘Yeah, carry on.’ They’d flip some more and say, ‘Do I get my 150 pounds?’ Most of the unlucky people didn’t notice.” Daniel H. Pink, “How to Make Your Own Luck,” interview with Richard Wiseman, *Fast Company*, July 2003, 78ff., [www.fastcompany.com/magazine/72/realitycheck.html](http://www.fastcompany.com/magazine/72/realitycheck.html) (accessed 22 April 2010).

42. As quoted in Roger von Oech, *Expect the Unexpected (Or You Won't Find It): A Creativity Tool Based on the Ancient Wisdom of Heraclitus* (New York: Free Press, 2001), 59.

43. Søren Kierkegaard, “Diapsalmata,” in his *Either/Or*, ed., Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1987), 1:41.

44. *Green 532* is the title of a book of poems by Randolph Healy: *Green 532: Selected Poems 1983–2000* (Applecross, Western Australia: SALT, 2002).

45. Isaiah 6:9.

46. Miroslav Volf, *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace* (Grand Rapids: Zondervan, 2005), 23.

47. See 1 Corinthians 12:10; 1 John 4:1.

48. Galatians 5:19–22.

49. St. Augustine, “Sermon 37,” in his *Sermons on Selected Lessons of the New Testament*, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, ed., Philip Schaff (New York: Christian Literature Co., 1888), 6:5.

50. Mark 8:24.

51. Compare this with the Jewish thought of Abraham: Joshua Heschel, *God in Search of Man: A Philosophy of Judaism* (New York: Farrar, Straus, and Giroux, 1976), 85, 188.

52. John 4:35.

53. John 12:16 NRSV.

54. Luke 24:21.

55. See <http://pro-zev.com/product/catalog/181/index.html> (accessed 22 April 2010).



56. S. T. Coleridge, *Biographia Literaria*, ed., J. Shawcross (Oxford: Oxford University Press, 1907), 1:202. The quote continues: “and as a repetition in the finite mind of the eternal act of creation in the infinite I AM.”
57. Wallace Stevens, “The Noble Rider and the Sound of Words,” in his *The Necessary Angel: Essays on Reality and the Imagination* (New York: Alfred A. Knopf, 1951), 3–36.
58. Acts: 17:22–23 NRSV.
59. Bob Dylan, “Blowing in the Wind.” Listen to it at [www.morkol.com/index.php/artistas/song/289/Bob\\_Dylan/Blowing\\_in\\_the\\_wind](http://www.morkol.com/index.php/artistas/song/289/Bob_Dylan/Blowing_in_the_wind) (accessed 22 April 2010).
60. Or in a more modern translation, “beauty so old and so new.” Augustine, *Confessions* [xxvii (38)], trans., Henry Chadwick (New York: Oxford University Press, 1991), 201.
61. Sylvia Plath, “Black Rook in Rainy Weather,” in her *The Collected Poems*, ed., Ted Hughes (New York: HarperPerennial, 1992), 57.
62. Herman Pleij, *Colors Demonic & Divine: Shades of Meaning in the Middle Ages and After* (New York: Columbia University Press, 2002).
63. Identified as being from Arthur Schopenhauer, *The World as Will and Representation*, as quoted in Athena McLean and Annette Leibing, *The Shadow Side of Fieldwork: Exploring the Blurred Borders between Ethnography and Life* (Malden, MA: Blackwell, 2007), 20.
64. Psalm 4:6 KJV.
65. Augustine, “On What is Written in Isaiah: Unless You Believe, You Shall not Understand,” [Sermon 43], in his *Sermons II (20-50) on the Old Testament*, trans., Edmond Hill (Brooklyn: New City, 1990), 240–41.
66. Rainer Maria Rilke, “Liebes-Lied,” or “Love-Song,” in his *New Poems*, trans., J. B. Leishman (New York: New Directions, 1964), 48–49.
67. Aristotle, *Metaphysics*, trans., W. D. Ross (Lawrence, KS: Digireads.com, 2006), 35.
68. As quoted in Diarmaid MacCulloch, “The Axis of Goodness,” *The Guardian*, 18 March 2006, [www.guardian.co.uk/books/2006/mar/18/highereducation.news](http://www.guardian.co.uk/books/2006/mar/18/highereducation.news) (accessed 22 April 2010).
69. The best unfoldment of Paul Ricoeur’s “knot of faith” theory is Alan Jamieson, *Journeying in Faith: In and Beyond the Tough Places* (London: SPCK, 2004), 31–32.
70. Thomas Hardy, “In Tenebris, II” in *Collected Poems of Thomas Hardy* (New York: Macmillan, 1925), 154.
71. 2 Corinthians 4:10.

72. Denise Levertov, "Three Meditations," in her *Selected Poems*, ed., Paul A. Lacey (New York: New Directions, 2002), 24. The poet who has understood this DoubleVision better than most is Denise Levertov. See her *The Double Image* (London: Cresset, 1946), where she shows off her understanding of opposites.
73. The closing words of Northrop Frye, *Words with Power: Being a Second Study of "The Bible and Literature"* (San Diego: Harcourt Brace Jovanovich, 1990), 313.
74. Mary Renault, *The Nature of Alexander* (New York: Pantheon, 1975), 45. See also Plato and Xenophon, *Socratic Discourses* (New York: Dutton, 1954), 33.
75. Ben Harder, "Light All Night: New Images Quantify a Nocturnal Pollutant," *Science News*, 169 (18 March 2006): 171, [http://findarticles.com/p/articles/mi\\_m1200/is\\_11\\_169/ai\\_n26695544/](http://findarticles.com/p/articles/mi_m1200/is_11_169/ai_n26695544/) (accessed 22 April 2010).
76. *Ibid.* Light pollution is killing the California glossy snake (at one time the most abundant reptile in Southern California). Light pollution is killing the Western long-nosed snake.
77. "Dark flow" is an unexplained force drawing galaxy clusters toward a stretch of sky. Some posit dark flow as the gravitational pull of other universes.
78. "Then the LORD said to Moses, 'Stretch out your hand toward the sky so that darkness will spread over Egypt—darkness that can be felt'" (Exodus 10:21).
79. Exodus 20:21; Deuteronomy 4:11; 5:22; 2 Samuel 22:10; 1 Kings 8:12; 2 Chronicles 6:1; Psalms 18:9; 97:2
80. John Donne, "A Hymne to Christ at the Author's Last Going into Germany," in *The Poems of John Donne*, ed., Herbert J. C. Grierson (New York: Oxford University Press, 1968) 1:353.
81. John Greenleaf Whittier, "A Dream of Summer," in *The Complete Poetical Works of John Greenleaf Whittier, With Illustrations* (Boston: J. R. Osgood, 1876), 85.
82. John of Ruysbroeck, "The Book of the Sparkling Stone" in *Medieval Netherlands Religious Literature*, trans., Edmund College (London: Heinemann, 1965), 95.
83. John of Ruysbroeck, *The Adornment of the Spiritual Marriage*, in his *The Adornment of the Spiritual Marriage, The Sparkling Stone, The Book of Supreme Truth*, trans., C. A. Wynschenk, ed., Evelyn Underhill (London: John M. Watkins, 1951), 146.
84. Genesis 15:12ff.
85. See Denise Levertov's comment that a poet's work "is not to flood darkness with light so that darkness is destroyed, but to enter into darkness, mystery, so that it is experienced." Denise Levertov, "H.D.: An Appreciation," in her *The Poet in the World* (New York: New Directions, 1973), 246.

86. Isaac Watts, "There Is a Land of Pure Delight," *The Methodist Hymnal: Official Hymnal of the Methodist Church* (Baltimore: Methodist Publishing House, 1939), 528.
87. Isaiah 45:3.
88. Quoted in John Stewart Collis, *Living with a Stranger* (New York: Braziller, 1979), 94.
89. Emily Dickinson, "Tell All the Truth," in *Complete Poems of Emily Dickinson*, ed., Thomas H. Johnson (Boston: Little Brown, 1960), 506.
90. Georg Wilhelm Friedrich Hegel, *Hegel: Texts and Commentary*; Hegel's Preface to His System in a New Translation, ed. and trans., Walter Arnold Kaufmann (Garden City, NY: Anchor, 1966), 48.
91. Brian Wilson Aldiss, *Harm* (London: Duckworth, 2007), 215.

## Chapter 7

1. Emily Dickinson, *Poems* (New York: Alfred A. Knopf, 1993), 62.
2. Dr. Elisabeth Koenig, "Discernment," *Spirituality & Health*, 6 (May/June 2003), 45. Koenig teaches discernment at New York's General Theological Seminary.
3. Quoted in Octavio Paz, *Marcel Duchamp, Appearance Stripped Bare* (New York: Arcade, 1989), 24, as "Everything that man has handled has a fatal tendency to secrete meaning."
4. John L. Bell and Graham Maule, *Love from Below, Wild Goose Songs*, 3 (Chicago: GIA, 1990), 67.
5. Kate McIlhagga, "Thomas," in her *The Green Heart of the Snowdrop* (Glasgow: Wild Goose, 2004), 133.
6. The Dean of George Fox Evangelical Seminary, Dr. Charles J. Conniry Jr., is fond of saying: "If I may be so bold as to emend the great Jonathan Edwards, we are not 'sinners in the hands of an angry God,' we are sinners in the hands of a forgiving God and a giving God."
7. Peter Balaban first gave me this image on 31 October 2002. It had such an impact in my life that I noted and dated the conversation.
8. These words are from Stockinger's University of California PhD dissertation, "Locke and Rousseau: Human Nature, Human Citizenship, and Human Work," as printed in Robert Neelly Bellah, et al., *The Good Society* (New York: Alfred A. Knopf, 1991) 104. With thanks to Jason Clark for pointing me to this statement.

9. Bruce E. Wexley, *Brain and Culture: Neurobiology, Ideology and Social Change* (Cambridge, MA: MIT Press, 2006).

10. In an H1N1 world, you now can put your hand under a faucet, and out comes holy water, thanks to an electronic sensor. See “Italian Invents Anti-Swine Flu Holy Water Dispenser,” 14 November 2009, [www.talktalk.co.uk/news/odd/reuters/2009/11/14/italian-invents-anti-swine-flu-holy-water-dispenser.html](http://www.talktalk.co.uk/news/odd/reuters/2009/11/14/italian-invents-anti-swine-flu-holy-water-dispenser.html) (accessed 22 April 2010); or Tiffany O’Callaghan, “Holy Water Dispenser in the Era of Swine Flu: An Electronic Dispenser,” posted 13 November 2009, [http://wellness.blogs.time.com/2009/11/13/holy-water-in-the-era-of-swine-flu-an-electronic-dispenser/?xid=rss-topstories&utm\\_source=feedburner&utm\\_medium=feed&utm\\_campaign=Feed%3A+time%2Ftopstories+%28TIME%3A+Top+Stories%29](http://wellness.blogs.time.com/2009/11/13/holy-water-in-the-era-of-swine-flu-an-electronic-dispenser/?xid=rss-topstories&utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+time%2Ftopstories+%28TIME%3A+Top+Stories%29) (accessed 22 April 2010).

11. As of 2007, one in four U.S. adults between eighteen and fifty has at least one tattoo (as compared to 6 percent for all ages in 1936). In the future, semipermanent tattoos will be the norm, and then almost everyone will have a tattoo. For statistical sources on tattoos see for example, <http://tattoos-101.tattoofinder.com/tattoo-statistics>, (accessed 22 April 2010).

12. Robotics researchers at Carnegie Mellon in Pittsburgh, financed by a grant from the National Science Foundation, came up with this electronic hug to provide physical touch for distant family members. Jeffrey Selingo, “Does Grandma Need a Hug? A Robotic Pillow Can Help,” *New York Times*, 11 November 2004, G5, [www.nytimes.com/2004/11/11/technology/circuits/11hugs.html](http://www.nytimes.com/2004/11/11/technology/circuits/11hugs.html) (accessed 22 April 2010).

13. In 1993, Amma was president of the Centenary Parliament of World Religions in Chicago. She also keynoted the UN’s 50th Anniversary Commemoration in 1995. For a biographical sketch of Amma, see [www.thefamouspeople.com/profiles/mata-amritanandamayi-80.php](http://www.thefamouspeople.com/profiles/mata-amritanandamayi-80.php) (accessed 22 April 2010).

14. AP News Service, March 7 2003, “Man Fakes Choking to Get Women’s Attention,” [www.redorbit.com/news/oddities/3179/man\\_fakes\\_choking\\_to\\_get\\_womens\\_attention/index.html](http://www.redorbit.com/news/oddities/3179/man_fakes_choking_to_get_womens_attention/index.html) (accessed 22 April 2010).

15. No text mentions the touching, according to Glenn W. Most, *Doubling Thomas* (Cambridge, MA: Harvard University Press, 2005), 141: “In over a thousand years of detailed, intense, devout exegesis of John 20, only two interpreters seemed to have recognized ... that Thomas might not have actually touched Jesus: one Latin scholar, Augustine ... and one Greek one, Zigabenus.”

16. Psalm 31:15.

17. Matthew 8:3; Mark 1:41.

18. Mark 5:41 NRSV.
19. “Unwrap him” (John 11:44 NLT).
20. Matthew 9:21 NRSV; see also Mark 5:27–30.
21. Rainer Maria Rilke, *Rilke’s Book of Hours: Love Poems to God*, trans., Anita Barrows and Joanna Macy (New York: Riverhead, 1997), 66.
22. 2 Corinthians 5:17; Galatians 6:15.
23. See Helen M. Roe, “Illustrations of the Holy Trinity in Ireland, 13th to 17th Centuries,” in *Journal of the Royal Society of Antiquaries of Ireland* 109 (1979): 101–50.
24. See the New Jerusalem of Revelations 22:2–3.
25. Quoted in Gilian Ania, *Fortunes of the Firefly: Sciascia’s Art of Detection* (Market Harborough: University Texts, 1996), 70. Marcinkus retired to Arizona following a banking scandal in Italy; he died there in 2006 and was buried in his hometown, Chicago. See also Margalit Fox, “Archbishop Marcinkus, 84, Banker at the Vatican, Dies,” *New York Times*, 22 February 2006, [www.nytimes.com/2006/02/22/business/22marcinkus.html](http://www.nytimes.com/2006/02/22/business/22marcinkus.html) (accessed 22 April 2010).
26. From the poem recited by Rev. Eli Jenkins in Dylan Thomas, *Under Milk Wood: A Play for Voices* (New York: New Directions, 1954), 87.
27. Studs Terkel, *Touch and Go: A Memoir* (New York: Free Press, 2007).

## Chapter 8

1. Malcolm Gladwell, *Blink: The Power of Thinking Without Thinking* (New York: Little, Brown, 2005).
2. John 1:18.
3. John Keay, *The Spice Route: A History, California Studies in Food and Culture*, 17 (Berkeley: University of California Press), 2006, 6–7.
4. Tania Sanchez, “How to Connect Your Nose to Your Brain,” in Luca Turin and Tania Sanchez, *Perfumes: The Guide* (New York: Viking, 2008), 5.
5. 2 Corinthians 2:15–17.
6. The book, Martin C. Birch, *Pheromones* (New York: American Elsevier, 1974), contained the chapter, “The Likelihood of Human Pheromones,” by Alex Comfort, which had originally appeared in *Nature*, 16 April 1971, 432–79.
7. Susan Milius, “Myth of the Bad-Nose Birds,” *Science News*, 20 August 2005, 120–23.

8. Bird olfaction and scent communication are now widely researched topics. See, for example, Francesco Bonadonna and Gabrielle A. Nevitt, "Partner-Specific Odor Recognition in an Antarctic Seabird," *Science*, 29 October 2004, 835, which reports that prions can repeatedly distinguish the odor of their mates from that of other birds. Ornithologists have reported natural odors for 177 avian species. For example, the feathers of the crested auklet smell like tangerines, a scent which intensifies during breeding season. See Milius, "Myth of the Bad-Nose Birds," 120–23.

9. A couple of examples: Jazz Diet Pepsi was announced to the public by its smell. The soft-drink company placed an ad laced with scents of black cherry and French vanilla in the October 2006 edition of *People* magazine. Four months later, British travel agency Thomson Holidays sprayed its store windows with a scratch-and-sniff scent of coconut suntan lotion, in order to remind those passing by that they, via Thomson Holidays, could leave February's icy chill for beaches in sunnier climes. See Rick Docksai, "The Scent of the Future," *The Futurist*, November–December 2008, 9.

10. A combination of lavender and pumpkin, which you might call Viagra by the nose, increases arousal by 40 percent in men, maximizing blood flow to the penis.

11. As far back as the late 1990s, Scientists at Smell and Taste Treatment and Research Foundation of Chicago were asked to do this, as reported by Leslie Alan Horvits, "Aromachologists Nose Out the Secret Powers of Smell," *Insight on the News*, 10 November 1997, [http://findarticles.com/p/articles/mi\\_m1571/is\\_n41\\_v13/ai\\_20000519/](http://findarticles.com/p/articles/mi_m1571/is_n41_v13/ai_20000519/) (accessed 13 April 2010).

12. If you liked the scent, you saw the woman as twelve pounds lighter. See "Special Odor Reduces Perceived Weight up to 12 Pounds," on the Smell and Taste Treatment and Foundation Web site, [www.smellandtaste.org/index.cfm?action=research.perceived](http://www.smellandtaste.org/index.cfm?action=research.perceived) (accessed 13 April 2010).

13. I got this story from my friend Stacy Spencer, who preached a marvelous sermon on Luke 7:37–38 (NKJV): "And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil," [www.facebook.com/note.php?note\\_id=138656349598](http://www.facebook.com/note.php?note_id=138656349598) (accessed 13 April 2010). See also "Kat Von D Wants to Know: Saint, Or Sinner?" on Sephora's Beauty & the Blog, <http://blog.sephora.com/2009/08/kat-von-d-wants-to-know-saint-or-sinner.html> (accessed 13 April 2010).

14. Joachim D. Pleil is research physical scientist at the U.S. Environmental Protection Agency.

15. Howard Rheingold, "The Smell of Things to Come," in *Excursions to the Far Side of the Mind: A Book of Memes* (New York: William Morrow, 1988), 59.
16. See "Discover Derbyshire and the Peak District," [www.derbyshire-peakdistrict.co.uk](http://www.derbyshire-peakdistrict.co.uk) (accessed 22 April 2010). Click "Well Dressings."
17. So says Martin Lindstrom in *Brand Sense: Build Powerful Brands through Touch, Taste, Smell, Sight and Sound* (New York: Free Press, 2005).
18. As reported in "Obey My Orders," *Utne*, March–April 2006, 21.
19. William Shakespeare, *Antony and Cleopatra*, Act 1, scene 2.
20. My favorite section of Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovational Mission for the 21st Century* (Peabody, MA: Hendrickson, 2003) is entitled "The Chocolate Shop Church" (60–63).
21. This is how it was explained to me: Chocolate is derived from cocoa beans. Bean=vegetable. Sugar is derived from either sugar cane or sugar beets. Both of them are plants, in the vegetable category. Thus, chocolate is a vegetable. To go one step further: Chocolate candy bars also contain milk, which is dairy. So candy bars are a health food. Chocolate-covered raisins, cherries, orange slices, and strawberries all count as fruit: So eat as many as you want.
22. Kingsley Amis, *Lucky Jim* (Harmondsworth, Middlesex, England: Penguin, 1992), 61.
23. Thanks to Facebook friend Barbara Turpish for this quote.
24. The latter is being argued by Manfred Milinski of the Max Planck Institute in Ploen, Germany, and Claus Wedekind of the University of Edinburgh, "Evidence for MHC-Related Perfume Preference in Humans," *Behavioral Ecology* 12 (March 2001): 140–49. "Previous work has shown that a cluster of genes called the major histocompatibility complex, or MHC, helps to determine body odour. The MHC is part of the immune system, and varies from individual to individual, although relatives have more similar MHCs than do the unrelated." The quote is from "Cor, You Don't Half Smell," *The Economist*, 27 January 2001, 80.
25. A chemical that lends a distinctive odor to the sweat of schizophrenics.
26. Some people smell worse than others naturally. This chemical produces a disorder called fish-odor syndrome.
27. Maurice Baring, as quoted by Donald Nicholl, *Triumphs of the Spirit in Russia* (London: Darton, Longman and Todd, 1997), 211.
28. *Aurora Consurgens: A Document Attributed to Thomas Aquinas on the Problem of Opposites in Alchemy* (Toronto: Inner City Books, 2000), 139, 379.

29. Thomas Merton, *Conjectures of a Guilty Bystander* (London: Sheldon, 1977), 155.
30. Wen Li, James D. Howard, Todd B. Parrish, Jay A. Gottfried, "Averse Learning Enhances Perceptual and Cortical Discrimination of Indiscriminable Odor Cues," *Science*, 28 March 2008: 1842–45.
31. Helen Keller, *The World I Live In* (New York: Century, 1908), 67–68.
32. This story is told in Azriel Louis Eisenberg, *Witness to the Holocaust* (New York: Pilgrim, 1981), 39. Also quoted in Christopher Clark, *Vases, Tea Sets, Cigars, His Own Watercolours*, *London Review of Books*, 09 April 2009, 31.
33. Tauler was born about 1300 in Strasbourg, best friend of another Dominican Henry Suso.
34. Matthew 7:15–16.
35. John 15:8 NASB.
36. Luke 13:6–9.
37. John 15:5 NLT.
38. Matthew 7:17.
39. Galatians 5:22 NRSV.
40. Mary Katherine Compton and David Compton, *Forbidden Fruit Creates Many Jams: Roadside Church Signs Across America* (New York: New American Library, 2001).
41. Vern Hyndman has given me permission to tell his story.
42. As quoted by Dr. Joe Schwarcz, *The Genie in the Bottle: The Fascinating Chemistry of Everyday Life* (New York: Barnes and Noble, 2001), 82. The correct second line, however, is "to make the heart strings crack," Rudyard Kipling, "Lichtenberg," in his *The Five Nations* (London: Methuen, 1908), 191.
43. Stephen M. Wylen, "Havdalah," in his *The Book of the Jewish Year* (New York: UAHC Press, 1996), 17.
44. As described in Gian Beeli, Esslen, and Lutz Jäncke, "Synaesthesia: When Coloured Sounds Taste Sweet," *Nature*, 3 March 2005, 38.
45. Blue Man Group has made a fortune off their mastery of synaesthetics, as sounds become colors, and colors become textures.
46. Sixteenth-century Yemenite poet, Sa'adiah, "For the Candle and the Spices," in "Perfume and Spice," *Jewish Heritage* online magazine, <http://jhom.com/topics/spices/poem.html> (accessed 14 April 2010).
47. Exodus 20:18 KJV. Bracketed part reads: "the noise of the trumpets."



48. Matthew 5:15 KJV.

49. Matthew 7:6 KJV.

50. Nicholas Lash, *Holiness, Speech and Silence: Reflections on the Question of God* (Burlington, VT: Ashgate, 2004), 14.

## Postface

1. William Blake, “The Everlasting Gospel,” in *The Complete Poetry and Prose of William Blake*, newly rev. ed., ed., David V. Erdman (Berkeley: University of California, 1982), 524.

2. This also implies a reshifting of focus toward pneumatology (the doctrine of the Holy Spirit) from ecclesiology (the doctrine of the church); and from kerygmatics to charismatics.

3. The source of this remarkable anecdote is Hans-Georg Gadamer, who was present for this exchange. See his *A Century of Philosophy: A Conversation with Riccardo Dottori* (New York: Continuum, 2006), 126–27.

4. Ferdinand de Saussure, *Course in General Linguistics*, ed., Charles Bally and Albert Sechehaye (New York: Philosophical Library, 1959; originally published in 1915), 16.

5. St. Augustine, *Confessions*, 10:38.

6. It was first published as “A Priest to the Temple or, The Country Parson, His Character and Rule of Holy Life” in George Herbert, *Herbert’s Remains, or, Sundry Pieces of That Sweet Singer of the Temple, Mr. George Herbert, Sometime Orator of the University of Cambridge: Now Exposed to Publick Light* (London: Printed [by T. Maxey] for Timothy Garthwait, at the little North Door of Saint Paul’s, 1652). George Herbert, *The Temple, Sacred Poems and Private Ejaculations, with A Priest to the Temple, or The Country Parson, With a Life of the Author*, by Rev. J. Lupton (London: William Tegg, 1864), 257. The most recent reprint is *A Priest to the Temple, or The Country Parson: with Selected Poems* (Ithaca, NY: Cornell University Press, 2009).

7. Mark 14:30.

8. Numbers 11:29.

9. Acts 2:4.

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