

Revitalizing the Body

WELCOMING THE TRIUNE GOD WHO RENEWS ADVENTISTS' PRACTICE OF HOSPITALITY

BY ANNE COLLIER-FREED

This year I have been exploring the abundant hospitality of God as a transformative source of renewal of the Body of Christ—Christ's Church. Daily facing deep, ever-widening divisions in both our national politics and Church politics, I have been looking for signs of transcendence that might shake us out of our stupor as a Church graced with "all that we need" to be reconciled with "ourselves, with others, and with God."¹

A moment of grace came last February while I was traveling to attend a family event in Northern California. On the Sabbath before this event, I made a rare visit to Doug Bachelor's church with my brother, who is a member there. I elected to leave early with my brother, who was picking up a friend on the way. They had met at a Bible study at my brother's house. My brother's friend lived in government-sponsored housing, due to a mental disability. He needed a ride each week to be able to attend church. As we drove the half hour to a huge converted business complex that included a large sanctuary and adjoining classrooms, I saw that my brother was not afraid to initiate a conversation about how his companion was *really doing* as he dealt with his mental-health challenges. Having been given permission to engage in a dialogue on this topic, the man shared his recent

psycho-social struggles. Then, at the end of the trip, in the parking lot of the church, this man shared a testimony about the miraculous way in which God got his attention and saved his life. In this simple yet dramatic story, my brother and I heard the Good News of God before arriving at church!

With so many identity markers that lay claim on our allegiance in our pluralistic society, how do we as Adventist Christians find our way *together in worship* to receive the nourishment of God's abundant feast of grace, so that we may become the bold and resilient Body of Christ—a body empowered to witness (in part through our unity) to God's goodness in a world seeking hope in the midst of brokenness and polarization. Pondering this question, I revisit, in what follows, the biblical wisdom of two Baptist theologians, James McClendon, Jr. and Elizabeth Newman, and of the Anglican Christian ethicist, Samuel Wells. Each of these scholars attend to shared practices within worshiping communities that prepare disciples for the primary work of the people of God, namely, receiving their own healing (salvation) in communion with others who hunger and thirst for the reconciling love of God. Following the lead of these professor-scholars, in what follows I will seek to demonstrate ways these

authors illuminate a path by which Seventh-day Adventist religion/theology professors might help equip future leaders in church, education, and health care ministries to “reclaim the Body”² through our shared worship and service so that we are *re-membered* as a gathered people by our gracious God.³

James McClendon, Jr., in his final academic project, a three-volume set entitled, *Ethics, Doctrine, and Witness*, set out to remind churches within the “baptist” tradition, including Adventists,⁴ of the central practices integral to their renewal and witness. Throughout these three volumes, McClendon points to the way God grants us a redeemed identity and future as we appropriate these gifts as gathered communities that practice Bible reading and worship, along with other shared Christian practices. McClendon also gives careful attention throughout these volumes to the integral nature of the Church’s *convictions* and its social practices that witness to the saving power of God in Christ.

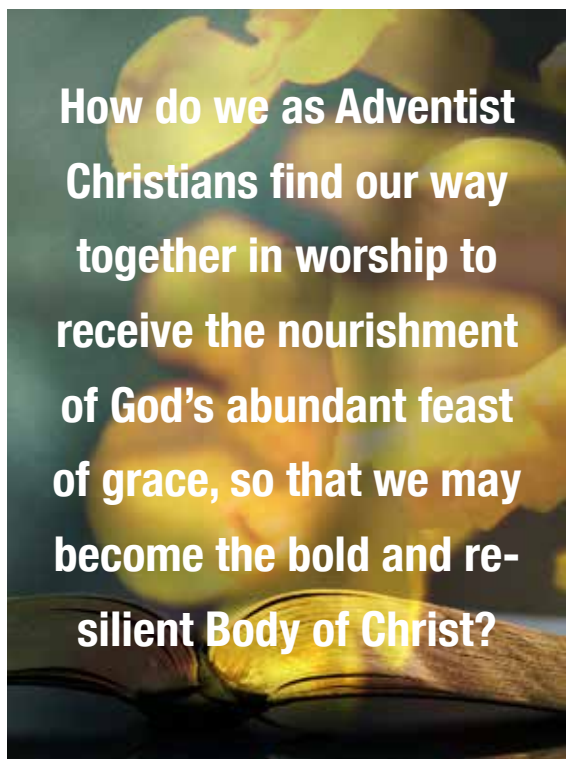
McClendon’s desire to illuminate ways faithful Christians demonstrate the coherence and truth of what the Church proclaims leads me to reflect on a communion service led by our La Sierra University professors that took place a few years ago at the Adventist Society of Religious Studies (ASRS) meetings. As our gathered community participated in this shared ritual, we celebrated together the liberating power of our “one foundation”—Jesus Christ our King, and His initiation of the unity we find within our Church’s theological, cultural, and socio-economic diversity. To this end, we partook of a variety of breads symbolizing the all-sufficient, sacrificial love of God in Christ, and its power to make our multi-faceted, often fragmented Body whole again. This service was revitalizing for many of us as we encountered a familiar symbolic structure

while allowing it to disrupt our casual acceptance of the status quo (a divided church), through an unfamiliar element (the variety of breads), through which we were able to see anew the depth and reach of God’s healing power in Jesus Christ.

At the same time, this “happy” act of communication⁵ might have been limited by our readiness to “discern the Body of Christ” (I Corinthians 11:29). Reflecting on this service at the ASRS meetings many times, I have wondered if our individualist culture as a Church (a culture that emerged during the rise of institutions informed

by modern thought and the corresponding individualism of the American ethos) may have formed us into worshippers who often fail to *discern the corporate body* as an integral part of our salvation, which I believe was offered to us in this unique communion service.

This beautiful and inspiring service did indeed highlight the unifying power of the love of Jesus Christ, while modeling liturgical competency on the part of those organizing the ritual. Their careful attention to the transformative power of Christian symbols is deeply embedded in our Master Narrative of the *kenotic* love of God proclaimed in Philipians 2:5–11.



In your relationships with one another, have the same mindset as Christ Jesus:

Who, being in very nature God,
did not consider equality with God something to be used to his own advantage;
rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a man,
he humbled himself
by becoming obedient to death—

even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.⁶

Yet many of us struggled to know how to enter fully into this potentially renewing rite.⁷ Lacking habituation to expect a transformative encounter with the unifying Spirit of Christ in such a worship service, some of us may have missed receiving the gift of God's offering, namely, the spiritual resources needed to bring us together with our brothers and sisters within the room who were significantly different from us, as well as those in our wider Church (represented by our counterparts at the Adventist Theological Society who, that Sabbath, were meeting in a separate worship space near the main conference venue that we all had traveled from around the country to visit).

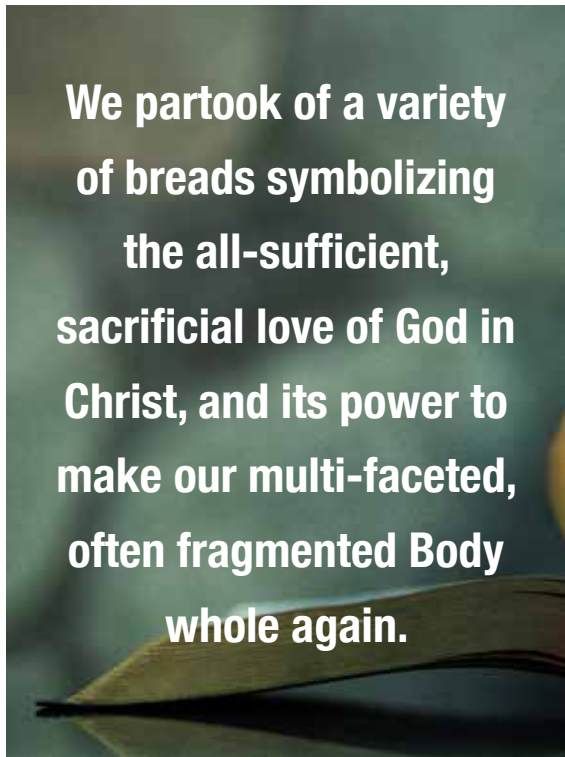
McClendon's theological project was, in part, to disabuse American Christians in particular, of the lure of our individualist cultural assumptions and practices that prevent us from recognizing that *through* shared worship, God empowers and renews the Church's faithful witness to God's saving truth through time. McClendon's theoretical perspectives and assumptions proved to be valuable tools for this task. Informed by Anglo-American philosophy, ordinary-language philosophy, speech-act and game theories, along with theological reflection on Scripture-reading practices, McClendon was able to challenge both the coherence of pluralism and the individualistic cultural practices that have weakened the

Church's witness. As he conversed with leading thinkers in these schools of thought, McClendon came to characterize *primary theology* as the churches' *lived*, or "performative" way of coming to know God. In this way, McClendon identifies "primary theology" as first and foremost a communal or shared experience of, and response to, the gift of God in Christ Jesus. Here, the central community-creating practices of Bible reading and worship, along with other church practices,⁸ through which we come to understand the depth and breadth of God's gifts, become vital means through which the Spirit of God continually

renews the Church's pilgrimage. As churches practice their faith corporately, they are equipped to discern, validate, and revitalize members' experiences of God and God's saving work.⁹

As a fellow Baptist informed by similar theoretical assumptions, Professor Elizabeth Newman shares McClendon's concern that theologians, as well as congregations, attend to their social practices. In particular, Newman points to the centrality of Christian practices of communal worship as these prepare worshippers for participation in the hospitality of God. Like McClendon, Newman discusses the practice of worship through the lens of

game theory. Equating Christian worship with "liturgical hospitality," Newman cites the Swiss Reformed theologian Jean-Jacques von Allmen, who "characterizes the liturgy as 'an eschatological game.'" Following Allmen, Newman notes the similarities between the practice of Christian worship and games, while resisting the suggestion that she is framing worship as trivial or non-serious. Like games, worship proceeds according to rules that have guided the faithful over the generations while accommodating for improvisation. Worship is also constituted by a defined purpose or end, which she summarizes with the



familiar formulation “to glorify God and enjoy Him forever.” According to Newman,

Worship is not all somber, for it involves a joyful participation in what God is doing in the world, a participation made possible through the Holy Spirit. The language of “game” is not intended to deny the rightful place of lament in worship, nor is it meant to suggest we have to put on a forced happy face. But it is to say that through this gathering and these actions (preaching, praying, baptizing, eating the body and blood) we enter more fully into God’s own past, present and future. The drama of God’s work is not finally a tragic one; it is marked by resurrection and new life in Christ—an eschatological game.¹⁰

Newman sees joy and playfulness in worship in the way worship positions us to become a people who give and receive the gifts of God. Such giving is central to “festive celebration.” In the “gift exchange” in worship, God extends to us the desire to gather, the desire “to call for his word and body,” and “the grace to see our sins,” all of which “He desires to give.” In response, we offer “ourselves, our gifts, our needs, our wealth, our poverty.” In this way we “learn, haltingly and by fits and starts, to give ourselves to God.” Thus, worship not only “constitutes our lives with God,” but equips us to participate in God’s hospitality—the life (or relational vitality) of God.

In this context, Newman makes clear that Christian hospitality must be situated in “God’s own communion” through the “giving and receiving, made possible in Christ through the Holy Spirit.” By participating in the Trinitarian life of God, we are freed from the compulsion to *do* generous works. Rather, we *participate* in God’s hospitality (or generosity) where the Spirit empowers the life of God in and among us, bringing together the diverse members of our communities as the visible Body of Christ. Pointing to the way we learn to participate in the communion of God, Newman notes,

This dynamic of giving and receiving can be seen when Jesus teaches his disciples to pray, ‘Our Father, who art in heaven. . .’

Through this prayer, the disciples learn to enter in to the communion that Jesus has with the Father. The disciples are adopted into this communion. . . . In learning to pray in this way and thus receive from Jesus, the disciples participate in the Son’s gift (offering) to the Father. In receiving from Jesus, the disciples learn to give. We know of course from scripture that this dynamic of learning to receive and give is a journey. . . .¹¹

In these reflections on what happens in worship, Newman is careful to place the emphasis not on “the disciples’ strengths or even their ‘gifts’ but the grace and abundance of God.” She joins with John Milbank’s view of worship, where he notes,

. . . worship gives everything back up to God, hangs onto nothing and so *disallows* any finite accumulation which will always engender conflict. Confident worship also knows that in offering it receives back, so here the temporal world is not denied, but is temporality restored as gift and thereby rendered eternal.¹²

Newman goes on to encourage us to relinquish our independence and to embrace our dependency on God’s good gifts (“our lives, the church, and the created world”). In this way we find communion with God through participation in liturgical hospitality *so that* we may together become more fully the corporate body of Christ.¹³

Like McClendon, Newman goes on to “name the Powers” that often fashion with distortion our participation in Christian practices. As these Powers structure our broader cultural practices in the West in ways that promote autonomy and isolation, they can predispose us to miss out on full participation in the life-giving gifts of God. Newman adopts a biblically informed conception of “the Powers”¹⁴ that has helped theologians to recognize the pull of our market economy and biophysical model of medicine (the fruits of an era where scientism dominated academic and public discourse). While these two dominant Powers often shape, in dehumanizing ways, the social practices we look to for human flourishing, whether in institutions of business, learning, or healing, these practices may be redeemed.¹⁵

In view of the healing and unifying work of God made present in worship, which can redeem the alienating Powers that be, I suggest that Adventists already have been given access to an antidote to what has our corporate bodies as Westerners. If so, I wonder if our religion teachers and other youth leaders might, alongside our young people, more intentionally reclaim God's gracious calling to discern the life of God's Body given for us, not only through our worshipping together, but also as we discern our unique vocations and learn in our service together to recognize and affirm the *diverse* gifts of the people of God.

We certainly have these opportunities in our schools situated in health care settings. In such settings we are invited, alongside our team members, into embodied stories and rituals of care that prompt us to imitate Jesus, as He emptied Himself so He might reveal the power of love, thereby showing us the way to participate in the joyous and revitalizing life of God. I was introduced to such rituals during my four years at boarding academy. One of these rituals was called "witnessing," in which we semi-weekly visited patients confined to skilled nursing homes, and shared our hope and faith. Such rituals became an integral part of my education and spiritual

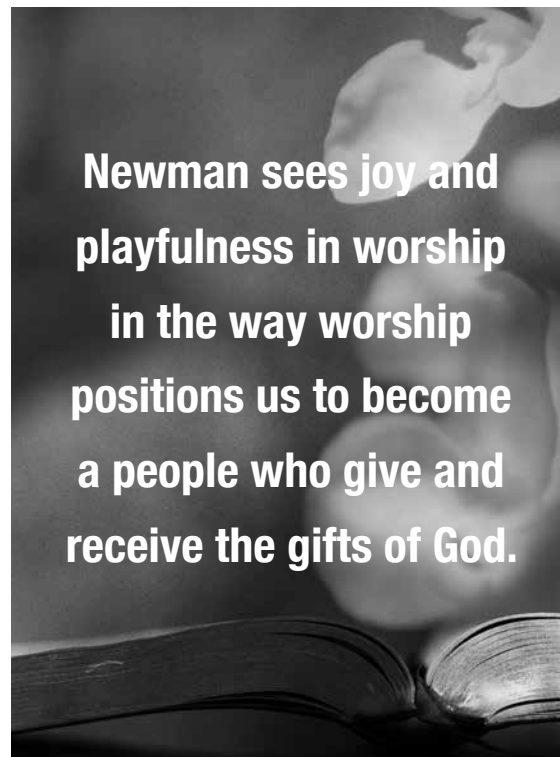
formation. Yet it would take going outside our tradition to *recognize* and name some of the skills and virtues needed for full participation in the gifts of God found in worship and service.

Shortly after graduating college I enrolled in my first unit of chaplaincy training as an intern in Loma Linda's Medical Center's Clinical Pastoral Education (CPE) program. Many years later, I concluded my last three CPE units in a program led by an Episcopalian chaplain from whom I learned how to see the link between my spiritual care service and my practice of worship. I remember

vividly what I learned about worship in each program. In the program at Loma Linda, 50 percent of the group were Seventh-day Adventist adherents, and 50 percent were not. We were each assigned to prepare a worship time for the group. One of the Adventist interns started her worship time with a prayer, and then introduced a biblical theme and called for the group members to discuss it, much like what we often do in a Sabbath School setting. The non-Adventist students looked baffled as the "service" concluded. Sensing the disjuncture, I made a note to myself to explore this situation with my supervisor in my next one-on-one meeting.

My introduction to learning to prepare and participate in worship as a chaplain was quite different in the program run by the Episcopalian supervisor. Not only were we given opportunities to practice creating "multi-faith worship services" for our peers, we were also invited regularly to participate in a mid-week Eucharist service. While the liturgy varied some from week to week, I recall the words most often used when the symbols of Christ's body and blood were offered: "This is Christ's Body, broken for you. May we also be broken for love's sake," and "this is Christ's blood poured out for *you*." With all the words that

were spoken in that tiny chapel over the course of more than a year, these were the most powerful. It was not the creativity or eloquence that made the difference. Rather, it was the palpable Presence in the room each time we celebrated the gifts of God together. Daily we had been taught to recognize the Spirit of God at work in the lives of people who were broken and seeking healing in our hospital. We also came to see the Spirit's healing work as we shared our own brokenness with one another. In the listening offered to us in these moments, we learned that our job was not to fix or even to heal, but to follow where



**In the end it is Jesus
not us, who is the
Good Samaritan. . .
We are the beaten,
torn and broken per-
son in the gutter. . .**



Good Samaritan sculpture by Alan Collins, Loma Linda University campus.

this Spirit was working to heal hearts and souls. This required that we allow our defenses to be broken regularly so that we could offer ourselves (our vulnerabilities as well as our strengths) and in this way join with our team members, our patients, and their families as the Body of Christ, broken, blessed, and given. In sum, in this CPE experience, we learned of the healing power of presence offered to one another as others accompanied us into our darkness, thereby empowering us to offer God’s hospitality to others, making “God With Us” real among us.

Theologian Samuel Wells, in his book *A Nazareth Manifesto: Being With God*, reminds Christians eager to serve the underserved, that in following the Way of Jesus, we must first recognize the Incarnation as God’s fulfillment of God’s intention to be with us eternally. While this is made possible by Christ’s work of redeeming our past through forgiveness and empowering us to participate in God’s reconciling and healing work, we may patiently and joyfully wait for God’s coming Kingdom as we continually learn to celebrate and rest (Sabbath) in God’s promise to Be *with* us. Wells wants us to consider that Jesus spent most of His time on earth in Nazareth, *being with us* in a place of intimate family ties and familiar community. Wells notes that this kind of place is where we all find our greatest work of reconciliation. When it comes to living life in such relationships, reconciliation is our daily fare. When we whine that reconciliation within a family of faith is too hard (or boring, or painful), Wells replies, “What else should we be doing? This is the whole

thing!” Reconciliation *is* the Kingdom come—flowing finally into eternity.

Yet in the Christian life, what makes reconciliation more than an arduous task? What shifts our perspective on the calling to participate in God’s reconciling love? For Wells, the answer may reside in his interpretation of the parable of the Good Samaritan.¹⁷ Wells calls readers to reconsider where we fit into this story. We often read the point of the story as a charge to “be like” the Good Samaritan. Yet this morality-fable approach is out of line with the rest of the stories Jesus tells, says Wells, because in most of Jesus’ stories, God or Jesus Himself is the central character. Eager as we are to follow Jesus, we are tempted to put ourselves in the place of Jesus who occupies the place of the Good (though despised) Samaritan. We want to see ourselves as those capable of following Jesus in His work to save the poor or disadvantaged. In the end it is Jesus, not us, who is the Good Samaritan. Wells makes clear that we are the ones desperately needing to be saved by our Lord who alone can offer us what we need to restore our humanity and hope. We are the beaten, torn and broken person in the gutter, at the mercy of a passing Stranger. We hope that our help will come from someone familiar, trusted, even respected, like the Levite or the priest; instead, it comes from a Stranger who is despised and strange to us, yet also from the same family tree. We can barely tolerate being in the same place with such a person. Yet we see now that there is no other way out. We depend on the gifts this Stranger brings to recover any hope for wholeness or restoration.

From this perspective we can recognize that we depend for our salvation on learning (in worship and service together) how to “welcome God and other strangers” (as Newman invites us to do). God in Christ seeks to teach us to love one another. He has indeed provided everything we need for this, especially in the Seventh-day Adventist Church. Our health care institutions, our social-service organizations, and our education institutions provide endless avenues for encountering strangers (some of whom may be part of our own families)! While they may threaten at first our sensibilities or what we think brings us comfort, Jesus shows us another way. He has invited us to release our fears, and to learn in worship and service to receive together all the rich and abundant gifts of God.

Endnotes

1. Samuel Wells, *A Nazareth Manifesto*, (Malden, MA: John Wiley & Sons Ltd, 2015).

2. Joel Shuman and Brian Volck, M.E., *Reclaiming the Body: Christians and the Faithful Use of Modern Medicine*, (Grand Rapids, MI: Brazos Press, 2006).

3. Elizabeth Newman, *Untamed Hospitality: Welcoming God and Other Strangers* (Grand Rapids, MI: Brazos Press, 2007), 152–154.

4. McClendon specifically included Adventists in his designation of “baptists.”

5. McClendon studied for a short time with J. L. Austin, whose “speech-act theory” taught him to attend to the conditions for felicitous communication in which a performative element makes it possible for words to become actions that change our reality, such as when a bride and groom say, “I do.” See Nancey Murphy, “Textual Relativism, Philosophy of Language, and the baptist Vision,” in *Theology Without Foundations: Religious Practice and the Future of Theological Truth*, (Nashville: Abingdon Press, 1994), 246–252.

6. Susan Marie Smith, in *Caring Liturgies: The Pastoral Power of Christian Ritual*, (Minneapolis: Fortress Press, 2012), 1–17, advocates that worship leaders should cultivate ritual (and ethical) competence so that they may responsibly oversee meaningful and truly healing liturgies (rituals). This requires an understanding of what makes rituals powerful (for good or ill). She helps us to think about this by pointing to the way Jesus initiated the central rituals of the Christian Church, the Communion Service, or Lord’s Supper. This central Christian ritual originat-

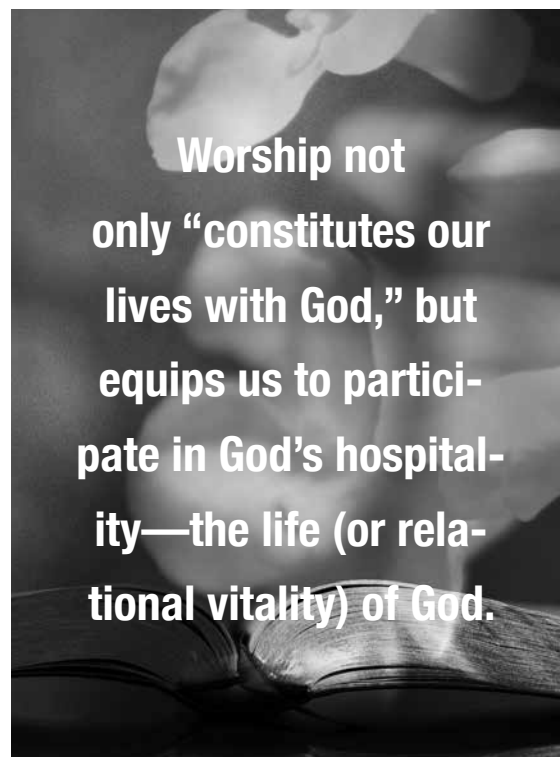
ed when Jesus prepared to give Himself over to the authorities. The Passover meal was a familiar ritual meal for the disciples of Jesus, yet He was able to re-form this rite within a singular situation filled with fear and dread, by transfiguring familiar symbols as He identified them with His soon-to-be broken and freely given body, and with His invitation for them to partake in His Body. In this way, Jesus invites the disciples to participate in His anticipation of the transfiguration of His sacrifice on the cross into the source of ultimate assurance of God’s salvation, so that they would be able to recognize His saving Presence *in the future* through the renewing power of God’s Spirit. From this vantage point we might say that Jesus initiated a “caring liturgy” at the Last Supper, by communicating something vitally important to His disciples about what was going to happen to Him, and how they could *be with Him* as often as they would “do this in remembrance” of Him. (6)

Elizabeth Newman follows Joachim Jeremis in understanding the Jewish use of anamnesis that most likely informed Jesus in His Passover celebration with the disciples. Newman holds that this way should continue to mark faithful practice of the Lord’s Supper, so we might come to know that it is God who remembers us who come together at the Lord’s Table. In this service we trustingly wait for God to remember God’s covenant faithfulness by offering the divine Presence, and by God acting on our behalf in the present as God did in the past. See Newman, *Untamed Hospitality*, 152–154.

7. James K. A. Smith, in his book *Desiring the Kingdom: Worship, Worldview and Cultural Formation*, argues that the fundamental way we as humans educate our desires for what we perceive as good, is not through intellectual persuasion, but through ritual actions. He introduces this idea through a thought experiment

where pilgrims travel to huge complexes resembling elaborate temples with cultic symbols inviting them to worship at the shrines of the god of consumerism in pursuit of the “good life.” Smith goes on to argue that we learn as human beings to desire and move toward what we perceive as “good” through such participation in communal and embodied rituals, such as participation in the market economy with all its trappings. This leads Smith to pose questions for educators such as how we are engaging our students in practices and relationships such that their desires will tend toward to ultimate Good, which is grounded in God’s love. See 17–35.

8. McClendon follows John Howard Yoder in identifying practices that originated with the early Church, such as “binding and loosing,” the Lord’s Supper (or “breaking bread together”), baptism, recognizing the “complementarity of many gifts” (or



“The Fullness of Christ”), and the practice of “truth-finding” or communal discernment ordered by “the Rule of Paul.” See John Howard Yoder, *Body Politics: Five Practices of the Christian Community before the Watching World* (Nashville, Discipleship Resources, 1992). Yoder provides another arrangement of the “marks” and practices of the faithful church, which is summarized in Michael Cartwright, “Radical Reform, Radical Catholicity: John Howard Yoder’s Vision of the Faithful Church” in *The Royal Priesthood: Essays Ecclesiological and Ecumenical* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1994), 1–49. McClendon identifies powerful, redeeming practices based in the Ten Commandments, which he discusses in *Ethics: Systematic Theology*, Volume I, 2nd ed. (Nashville: Abingdon Press, 2002), 178–189.

9. While recognizing the limitations of language in describing or testifying to members’ encounters with God through Bible reading and worship, along with other shared practices of the worshipping community, McClendon points to the ways Christian communities regulate their discourse. As they reason together, they identify norms or rules for engaging faithfully in theological conversation through a reflective, or secondary (or “second-order”) type of theological discourse. McClendon recognized that, since Christian communities are not insular, but interact intellectually and practically with the wider cultures in which they find themselves embedded, both primary and secondary kinds of discourse have a responsive quality, as their shape and formulations arise in interaction with the needs, demands, and opportunities brought by strangers—by those outside the familiar bounds of the worshipping community.

10. Newman, *Untamed Hospitality*, 59–60.

11. *Ibid.*

12. John Milbank, *The Word Made Strange: Theology, Language, and Culture* (Cambridge, MA: Blackwell, 1997), 228, in Newman, *Untamed Hospitality*, 61.

13. Newman, *Untamed Hospitality* 61. On page 62 and following, she discusses the practices through which we engage our bodies in worship so that we might be “re-habituated” to welcome one another with God’s hospitality. Thus, we may *experience* our communion by positioning our embodied selves for prayer, by using our “voice, mouth, and ears” in hymn singing, by passing the peace as we grasp on another’s hands, or by touching each other’s feet in foot washing.

14. Newman, *Untamed Hospitality*, 78–94, points to interaction with colleagues working from similar theological and philosophical perspectives on “the Powers” informed by Walter Wink and more specifically, John Howard Yoder, peers such as M. Therese Lysaught, David McCarthy, Ched Meyers, in their respective works: “Eucharist as Basic Training,” in *Theology and Lived Christianity*, *The Good Life: Christianity for the Middle Class*, and *Economics and the Gospel of Mark*. Newman’s comments also reflect a similar understanding of the power of medicine pursued in a book by Joel Shuman and Brian Volck, *Reclaiming the Body: Christians and the Faithful Use of Modern Medicine* (Grand Rapids, MI: Brazos Press, 2006).

15. Newman, *Untamed Hospitality*, 78, reflecting on these Powers, points to that which “would have us be other than God’s hospitable people.” She contrasts these forces with the faithful path of Christians who some would describe as “inefficient exemplars and communities.” Such exemplars include the main character in

Isak Dinesen’s fictional story “Babette’s Feast,” and the real-life core members and assistants who practice Christian hospitality and freedom in the L’Arche communities, centered around those with intellectual disabilities, founded by Jean Vanier.

16. For a profound meditation on ways we might live out these spiritual movements of our Lord, symbolized in the Lord’s Supper, see Henri Nouwen, *Life of the Beloved* (New York: Crossroad Publishing, 1992).

17. Samuel Wells, “The Stories of Jesus,” in *A Nazareth Manifesto: Being with God*, (Chichester, West Sussex, UK: Wiley Blackwell, 2015), 86–99.

Bibliography

Cartwright, Michael. “Radical Reform, Radical Catholicity: John Howard Yoder’s Vision of the Faithful Church.” In *The Royal Priesthood: Essays Ecclesiological and Ecumenical*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1994. 1–49.

Hauerwas, Stanley, Nancey Murphy and Mark Nation. Eds. *Theology with Foundations: Religious Practice and the Future of Theological Truth*. Nashville: Abingdon Press, 1994.

McClendon, James Wm., Jr. *Doctrine: Systematic Theology, Volume II*. Nashville: Abingdon Press, 1994.

_____. *Ethics: Systematic Theology, Volume I*. 2nd ed., rev. and enl. Nashville: Abingdon Press, 2002.

_____. *Witness: Systematic Theology, Volume III*. Nashville: Abingdon Press, 2003.

Milbank, John. *The Word Made Strange: Theology, Language, and Culture*. Cambridge, MA: Blackwell, 1997.

Newman, Elizabeth. *Untamed Hospitality: Welcoming God and Other Strangers*. Grand Rapids, MI: Brazos Press, 2007.

Nouwen, Henri. *Life of the Beloved: Spiritual Living in a Secular World*. New York: Crossroad Publishing, 1992.

Shuman, Joel and Brian Volck., M.D. *Reclaiming the Body: Christians and the Faithful Use of Modern Medicine*. Grand Rapids, MI: Brazos Press, 2006.

Smith, Susan Marie. *Caring Liturgies: The Pastoral Power of Christian Ritual*. Minneapolis: Fortress Press, 2012.

Smith, James K. A. *Desiring the Kingdom: Worship, Worldview and Cultural Formation*. Grand Rapids, MI: Baker Academic, 2009.

Wells, Samuel. *A Nazareth Manifesto: Being with God*. Chichester, West Sussex, UK: Wiley Blackwell, 2015.

_____. *God’s Companions: Reimagining Christian Ethics*. Malden, MA: Blackwell Publishing, 2006.



ANNE COLLIER-FREED teaches in the humanities department at Kettering College, Kettering Medical Center.