



# NOTES

## The Lord's Prayer

"The Lord's Prayer," *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 21.

## Introduction

1. Alissa Fowers and William Wan, "A Third of Americans Now Show Signs of Clinical Anxiety or Depression," *Washington Post*, May 26, 2020, <https://www.washingtonpost.com/health/2020/05/26/americans-with-depression-anxiety-pandemic>.
2. C. S. Lewis, *The Silver Chair* (New York: HarperCollins, 2002), 151–59.
3. Aaron Earls, "Small, Struggling Congregations Fill U.S. Church Landscape," LifeWay Research, March 6, 2019, <https://lifewayresearch.com/2019/03/06/small-struggling-congregations-fill-us-church-landscape>.
4. Timothy Keller, *How to Reach the West Again* (New York: Redeemer City to City, 2020), 5.
5. Isaiah 41:10.
6. C. S. Lewis, *The Voyage of the Dawn Treader* (New York: HarperTrophy, 2000), 186.

7. From *Ante-Nicene Fathers*, vol. 7, eds. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. M. B. Riddle (Buffalo, NY: Christian Literature Publishing Co., 1886). Rev. and ed. for New Advent by Kevin Knight, <http://www.newadvent.org/fathers/0714.htm>.
8. There is no written evidence that Archilochus said this, but the saying has been passed down as folklore.

### Chapter 1: The Need for Subversive Imagination

Epigraph: Michael Fryer, “The Subversive Power of Beauty,” On Being, March 1, 2015, <https://onbeing.org/blog/the-subversive-power-of-beauty>.

1. From an interview with Guy Raz, “How I Built This,” NPR podcast, May 11, 2020, <https://www.npr.org/2020/04/22/841269281/impossible-foods-pat-brown>.
2. I first learned of these three postures from Greg Thompson in his excellent, unpublished white paper, “The Church in Our Time,” 2011.
3. Kano Jigoro, *Mind Over Muscle: Writings from the Founder of Judo*, ed. Naoki Murata (Tokyo: Kodansha, 2005), 39–40.
4. Fryer, “The Subversive Power of Beauty.”
5. Isaiah 6:5.
6. Psalm 44:23.
7. Luke 14:15.
8. The formula is derived from a fifth-century monk, Prosper of Aquitaine. His original phrase was, *legem credenda lex statuat supplicandi*: “Let the rule of supplicating establish the rule of believing,” Jacques Mingé, *Patrologia Latina*, 51, col 209.

### Chapter 2: Reimagining God as Shared

Epigraph 1: Wendell Berry, *The Wild Birds* (New York: North Point Press, 1989).

Epigraph 2: Address at his enthronement as Anglican archbishop of Cape Town (September 7, 1986).

1. Luke 11:1–2.
2. G. K. Chesterton, *What Is Wrong with the World?* (Manchester, NH: Sophia Institute Press, 2022), Part V.

3. John 1:12.
4. *To Be a Christian: An Anglican Catechism* (Wheaton, IL: Crossway, 2020), 69.
5. Arthur Marx, *Collier's*, "Groucho Is My Pop," October 13, 1951, Column 2, 14.
6. Isaiah 30:1.

### Chapter 3: Reimagining God as Affectionate

Epigraph: *Remember the Titans*, directed by Boaz Yakin, produced by Jerry Bruckheimer, 2000.

1. Ronald F. Levant, "The New Psychology of Men," *Professional Psychology: Research and Practice* 27, 1996, 259–65.
2. *Ibid.*
3. J. B. Simmons, *The Awakening of Washington's Church* (J. B. Simmons, 2016), 2.
4. Matthew 4:8–10.
5. Matthew 22:19–21.
6. John 18:36.
7. "German Coast Guard Trainee—Sept. 5, 2006," YouTube video, <https://www.youtube.com/watch?v=yR0IWICH3rY>.
8. Psalm 103:13.

### Chapter 4: Reimagining God as Beautiful

Epigraph: Fyodor Dostoevsky, *The Idiot* (New York: Bantam Classics, 1983), 370.

1. 2 Corinthians 6:16–18.
2. From the transcription of the 2005 Kenyon Commencement Address, written and delivered by David Foster Wallace, May 21, 2005, <https://web.ics.purdue.edu/~drkelly/DFWKenyonAddress2005.pdf>.
3. Parenthetical addition is aligned with the biblical author's intent to demonstrate that all (both men and women) are adopted by God.
4. Galatians 3:26.
5. 1 John 3:1–2.

6. “Prayer of Anselm of Canterbury,” *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 642–83.

### Chapter 5: Reimagining God as Good

Epigraph: Aldous Huxley, *The Perennial Philosophy* (New York: Harper Perennial Modern Classics, 2009), 289.

1. This quote is commonly attributed to Voltaire.
2. Matthew 11:3.
3. Matthew 11:11.
4. Matthew 11:5–6.
5. Lamin Sanneh, *Whose Religion Is Christianity?: The Gospel beyond the West* (Grand Rapids, MI: Eerdmans, 2003), 43.
6. Luke 17:20–21.
7. “Mr. James Duffy,” *Proverbial* with Joshua Gibbs, podcast audio, April 13, 2020, <https://podcasts.apple.com/us/podcast/mr-james-duffy/id1481266455?i=1000471343269>.
8. Matthew 11:6.
9. C. S. Lewis, *The Great Divorce* (New York: HarperOne, 2001), 90.
10. Augustine, “Book XIV Chap. 28, Of the Nature of the Two Cities, The Earthly and the Heavenly,” in *The City of God* (Edinburgh: T&T Clark, 1871), 47.
11. Mark Sayers, Episode 4, *This Cultural Moment* (podcast), February 27, 2018.
12. Flannery O’Connor, “My Dear God,” *New Yorker*, September 16, 2013, <https://www.newyorker.com/magazine/2013/09/16/my-dear-god>.

### Chapter 6: Reimagining the Wilderness as a Place of Bounty

Epigraph: Alexander Schmemmann, *For the Life of the World* (Crestwood, NY: St. Vladimir’s Seminary Press, 1963), 16.

1. N. T. Wright, *The Lord and His Prayer* (Grand Rapids, MI: Eerdmans, 1996), 36.
2. Martin Luther, *Luther’s Small Catechism* (St. Louis, MO: Concordia, 2019), Fourth Petition.

3. Exodus 16:2.
4. Exodus 16:3.
5. A paraphrase of Genesis 3:12–13.
6. John 6:47–51.
7. Catechismus council, Trident., n. 4, ex St. Augustine, “De Catechizandis rudibus.”
8. *Alone*, Season 2, Episode 1, The History Channel.

### Chapter 7: Reimagining Life as Free

Epigraph: Henri Nouwen Society, August 30, 2021, <https://henrinouwen.org/meditations/forgiveness>.

1. “Mary Johnson and Oshea Israel,” Storycorps (originally aired on May 20, 2011 on NPR’s *Morning Edition*), <https://storycorps.org/stories/mary-johnson-and-oshea-israel>.
2. *Home Alone*, 1990, directed by Christopher Columbus, produced by John Hughes.
3. Claire Dederer, “What Do We Do with the Art of Monstrous Men?,” *The Paris Review*, November 20, 2017, <https://www.theparisreview.org/blog/2017/11/20/art-monstrous-men>.
4. Ibid.
5. Bernard of Clairvaux, 12th century (Jesu dulcis memoria). Translated from Latin to German in Arndt’s True Christianity. Translated from German to English by Anton W. Böhme (1712) and John Christian Jacobi (Psalmodia Germanica, 1720). The version derives from *A Collection of Psalms and Hymns Extracted from Various Authors*, by Martin Madan, 1760.
6. Michka Assayas, *Bono: In Conversation* (New York: Riverhead, 2005), ch. 11, <https://gracetruth.blog/2014/01/26/bono-on-the-difference-between-grace-and-karma>.
7. “Mary Johnson and Oshea Israel,” Storycorps.
8. Ibid.
9. Robert Farrar Capon, *Between Noon and Three: Romance, Law, and the Outrage of Grace* (Grand Rapids, MI: Eerdmans, 1996), 7.

**Chapter 8: Reimagining Ourselves as Safe**

Epigraph: “Make the Devil Leave Me Alone,” Traditional African American work song, [www.secondhandsongs.com/work/237033](http://www.secondhandsongs.com/work/237033).

1. James 1:13.
2. Romans 8:28.
3. Karl Barth, *Prayer* (Louisville, KY: Westminster John Knox Press, 2002), 60.
4. Andrew Delbanco, *The Death of Satan: How Americans Have Lost the Sense of Evil* (New York: Noonday, 1996), 3.
5. Mark 7:20–23.
6. Isaiah 59:8–9.
7. Esau McCaulley, “Why Christians Must Fight Systemic Racism,” *New York Times*, July 18, 2021.
8. Luke 8:26–39; 9:37–43.
9. Proverbs 15:26.
10. 1 John 4:4.
11. I am grateful to the published scholarship of N. T. Wright in helping me see these categories.
12. N. T. Wright, *The Lord and His Prayer* (Grand Rapids, MI: Eerdmans, 1996), 71.
13. “Peirasmós,” Bible Hub, <https://biblehub.com/greek/3986.htm>.
14. Translation mine.
15. John Calvin, *Institutes of the Christian Religion*, vol. 2, ed. John T. McNeill, translated and indexed by Ford Lewis Battles (Louisville, KY: Westminster John Knox Press, 2006), 914.
16. “Rhuomai,” Bible Hub, <https://biblehub.com/greek/4506.htm>.
17. Barth, *Prayer*, 61–62.
18. Matthew 4:1.
19. Matthew 26:41.
20. Hans Urs von Balthasar, *Theo-drama: Theological Dramatic Theory* (San Francisco: Ignatius Press, 1990), 96.

## Chapter 9: Reimagining the Church as Powerless

Epigraph: Madeline L'Engle, *Walking on Water: Reflections on Faith & Art* (Colorado Springs: Convergent Books, 2016), 62.

1. Jürgen Moltmann, *Israel's No: Jews and Jesus in an Unredeemed World* (New York: Harper & Row, 1990).
2. Karl Barth, *Prayer* (Louisville, KY: Westminster John Knox Press, 2002), 65.
3. Note: Although a source hasn't been located, the author recalls hearing Coach Jackson say this in an interview.
4. Luke 2:1.
5. Philippians 2:7.
6. Luke 22:25–26.
7. Luke 24:49.
8. Revelation 21:9–11.
9. N. T. Wright, *The Lord and His Prayer* (Grand Rapids, MI: Eerdmans, 2014), 67.
10. Andy Crouch, *Playing God: Redeeming the Gift of Power* (Downers Grove, IL: IVP, 2013), 272.
11. Andrew Murray, *Humility & Absolute Surrender* (Carol Stream, IL: Tyndale, 2005).

## Epilogue: Walking Backward into the Future

Epigraph: Eleanor Jane Rainford, “Ka Mua, Ka Muri—Walking Backwards into the Future: An Environmental History of the South Wairarapa Region 1984–2016,” Victoria University of Wellington, 2017, <http://hdl.handle.net/10063/6929>.