
A BIBLIOGRAPHY FOR NEW PASTORS

A Resource for DBMD Candidates of the WNY District of the Wesleyan Church

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The Bible & Interpretation

Topics to Consider: The Gnostic Gospels, The New Quest for the Historical Jesus, The Evolution Debate, The Kingdom of God, Canonical & Narrative Theology, The New Perspective on Paul, Inductive Bible Study Methods, Women/Women's Ordination, Inspiration

Alter, Robert, *The Art of Biblical Narrative*, pp. 272

Evangelicals, in an anxious effort to underscore Scripture's inerrancy, have not always been able to appreciate the Bible's literary character. The consequent irony has been a failure to recognize angles of meaning and truth intended by the biblical authors. Alter attempts to help students of Scripture relearn the idiom of OT biblical narrative in order to mine its riches. How does OT narrative subtly develop its characters with dialogue? Why does OT narrative employ repetition in its storytelling while at other times exercising astonishing reticence? Is OT narrative just a crude stitching together of sources as some critics claim? Alter provides a wonderful toolkit for identifying the conventions of OT narrative and explaining their logic. Constantly illustrating these literary techniques within Scripture itself, this book is immediately rewarding. But it also succeeds in opening up new vistas of understanding and subtle clues to the meaning of biblical stories and characters. Does not require any great technical skill to read but assumes an audience familiar with Scripture.

Alter, Robert, *The Art of Biblical Poetry*, pp. 228

Brueggemann, Walter, *Prophetic Imagination*, pp. 127

What does it mean to be a prophet? Brueggemann offers a colorful and eminently relevant description of the biblical office in a way that challenges pastors to be the same. People ensconced in the facades of power created by pretenders to

supremacy need prophets to rehabilitate their imagination of an alternative community that forsakes the easy assurances cheaply promised by kingly authority. Such authorities all too often minimize injustice, discourage hope and truncate grief. Prophets find language to witness to and narrate the vivifying goodness of a new life with God. As he brings shape to this thesis, he clearly sees such newness of life occurring not in the ether of intangible ideas (which would be just the sort of abstraction that earthly power would contrive to inoculate it), but as a sturdy, historical reality even if as an eschatological one, perhaps precisely for that reason. Brueggemann suggests that we re-envision their task for our own time. Thoughtful and readable for all, but especially enriching for those engaged in ministry.

Bristow, John Temple. *What Paul Really Said about Women*, pp. 144

Bristow offers a linguistic and contextual treatment of all the major Pauline passages alleged to support the social and ecclesiastical inequality of women, explaining how, properly interpreted, Paul's teachings actually intended to liberate women from a chauvinistic culture. He manages this with remarkable brevity while showing genuine concern for the authority of Scripture. Study questions at the ends of chapters and a straightforward writing style mean that this book can be used by congregations or as a resource for any pastor. Also useful to those asked to defend the ordination of women by inquiring members.

Copan, Paul. *Is God a Moral Monster?*, pp. 256

Evans, Craig. *Fabricating Jesus*, pp. 290

Evans addresses the recent re-emergence of and sensation around the gnostic gospels which reputedly claim to offer another window into the Jesus of history. Assumes a minimal level of familiarity with biblical criticism. Evans begins by questioning the overzealous suspicion cast upon the New Testament gospels, arguing that from a historiographic standpoint, the New Testament documents are our best and earliest sources for retrieving the Jesus of history. He then examines so-called alternatives: the Gospel of Thomas and others, showing their problems with dating and sources. He then goes after some of the dubious methods some scholars have used to undermine the current consensus about Jesus, including the extraction of Jesus' sayings from their context, the assumption that Josephus is a completely objective and unbiased source and outright fiction sold as historically sensitive research. This book treats the New Testament as a historical document receptive to historical-critical inquiry (in addition to being Scripture). As such, it passes the modern test of trustworthiness. A helpful book for any pastor facing questions about extra-canonical gospels and the current cultural quest to revise the historical Jesus.

Grenz, Stanley. *Women in the Church: A Biblical Theology of Women in Ministry*, pp. 284

Jenson, Robert, *Canon and Creed*, pp. 160

Kroeger, Catherine & Richard, *I Suffer Not a Woman*, pp. 256

*Richter, Sandra. *Epic of Eden*, pp. 263

The Old Testament as Christian Scripture is an unappreciated fact that Richter attempts to resolve with a conceptually simple framework for understanding the progressive unfolding of God's salvation plan across the Testaments. Functionally, Richter offers a theology of the Old Testament. God forms a people in a place with Himself present. By tracing people, place and presence, she takes one through the Old Testament, paying particular attention to the ancient Near East notion of covenant to establish her point that people, place and presence is not an artificial imposition on the Canon but a thematic description of the Bible's overarching narrative. One way this is done is by linking God's intent for Eden with the biblical vision of the New Jerusalem. Richter is sensitive that her book be accessible to lay people and as such, it requires little biblical training to appreciate. That said, the book is also enormously informative and provides background to the Old Testament without being overwhelming in its details.

Walton, John, *Ancient Near Eastern Thought and the Old Testament*

*Walton, John. *The Lost World of Genesis One*, pp. 191

Walton, John & N.T. Wright, *The Lost World of Adam & Eve*, pp. 255

*Wright, N.T. *Surprised by Hope*, pp. 332

_____. *Simply Jesus*, pp. 256

Blogs: Enns, Olson, Junia Project

Theology

Topics to Consider: Trinitarian Theology, Wesley Studies, Catholic Theology/Vatican II, Islamic Studies, Pentecostalism, Apologetics, the Development of Doctrine, Postliberalism, Postevangelicalism, Open Theism

Billings, J. Todd. *The Word of God for the People of God*, pp. 235

A great introductory level explanation of the theological method and the necessity of beginning with Scripture.

*Collins, Kenneth J. *The Scripture Way of Salvation*, pp. 256

It must be said that Collins represents the traditional pole within a wider debate in Wesleyan studies as to the degree to which Wesley understood salvation as a

gradual process. No one contends that Wesley denied gradual change within the life of the Christian, but Collins defends that Wesley's *via salutis* includes moments of special dispensation and even requires them. This book then is a description of Wesley's theology of salvation, sensitive to Wesley's theological development over time and established largely through a careful reading of his sermons. Beginning with Wesley's doctrine of sin, Collins wends his way from prevenient grace and repentance through justification and regeneration concluding with a description of Christian assurance and entire sanctification in Wesley's thought. This book is an excellent condensation and synthesis of Wesley's views on salvation over his lifetime. Thus it helpfully orients anyone designing a foray into Wesley's sermons themselves. The book is written as a conversation within Wesleyan studies and therefore, it will be needful to have some familiarity with Wesley's biography and a knowledge of his most important sermons. Can be fruitfully read with some collegiate training but facility with theology is more ideal still.

Cunningham, David S. *These Three are One*, pp. 368

Cunningham explores, in an almost playful manner at times, how the Trinity can be described and appreciated, paying constant attention to the fact that it is the relations within the Godhead that demonstrate God's trine nature. Throughout, Cunningham engages with the theological tradition of searching for Trinitarian analogies within God's created order. These Trinitarian analogies are what make the book so valuable as they offer a platform from which Cunningham is able to think about the practical, Christian meaning of this doctrine. At first, he does this more broadly by looking directly at the way in which God is one and three, appreciating how these are suggestive for different facets of our existence. He later, fearlessly, attempts more precise applications of this doctrine. Cunningham leads the reader to think about how the Trinity helps one appraise every aspect of life in its light and how it may underwrite the appropriateness of various practices and ethical viewpoints. Even when one disagrees with Cunningham, one is enjoined to do this specifically on Trinitarian grounds. Some might argue that this book is overly speculative in its exploration of the Trinity, yet Cunningham shows a willingness to hew close to traditional discussions of the Trinity in his effort to give it practical relevance. Given the nature of the topic, it is surprisingly readable. However it is still technical enough to pose a difficulty at times for the untrained.

Fiddes, Paul S. *Participating in God: A Pastoral Doctrine of the Trinity*, pp. 312

Fiddes sets about to do what few books on the Trinity attempt: pastoral application. Fiddes uses a Trinitarian description of God in order to address the deep issues confronting pastors with their flocks, such as authority, prayer, suffering and death. These explorations are extremely insightful and perceptive and moreover, avoid

simply translating the Trinity into a model or analogy for thinking pastorally. Rather, Fiddes remains sensitive to the actual historical situation in which God eventfully communicates himself in order to discover how God's Triune nature opens the way for our participation with and in God across a host of difficult pastoral questions. While one will certainly learn about the doctrine of the Trinity in reading this book, its strength is in teaching one how to think "Trinitarianly". As a cautionary note, Fiddes' view of God conceives of a pure relationality in God that diverges from a traditional understanding of "persons" as distinguishable centers of activity and receptivity within Divine being. This is an actively debated question in theology, and such critique should not discourage but rather motivate a close reading. Fairly academic, it requires some basic theological training for it to yield its fruit.

Maddox, Randy. *Responsible Grace: John Wesley's Practical Theology*, pp. 416

A systematic and detailed investigation of Wesley's theology and a standard in Wesley Studies.

Moltmann, Jurgen. *The Crucified God*, pp.

One of the most profound books on Christology and its implications for wider Trinitarian doctrine, Moltmann ultimately offers a story of how God the Father, through the Crucified and Risen Son, saved us. Moltmann begins by identifying some of the shallow explanations of the Cross, creating the need for a more textured understanding of what happened to God in the event. Moltmann answers by exploring the Cross as an existential crisis for God, esp. the relationship between Father and Son. The Cross therefore becomes a tool for understanding Christian theology more broadly, which Moltmann proceeds to demonstrate with surprising insights about power, suffering and history. A word of caution must be given around Moltmann's talk of 'God as an event'. This is not a form of process theology but a way of saying that what God experiences in his relations is definitive for who God is. This is a technical book, requiring persistence and attention. A facility with academic theology is recommended.

Oden, Thomas C. *Classic Christianity: A Systematic Theology*, pp. 944

Seamands, Stephen. *Ministry in the Image of God*, pp. 189

Seamands identifies the deplorable lack of popular writing on the Trinity despite the glut of theologically dense tomes on the subject. He seeks a correction by offering a work dedicated to thinking about ministry against the backdrop of this doctrine. It is not a book *about* the Trinity, and in this respect, the lacunae Seamands recognizes goes on. Nevertheless, it calls for the paradigm of ministry to reckon with the Trinity, and here, the book shines. Throughout, he challenges the pragmatism that can

adulterate our faithfulness in ministry and reminds us that practical and functional ministry are sometimes two different things—that we must always keep people in view. It is eminently readable and sensible—profitable for any minister, no matter their level of training.

*Torrance, James B. *Worship, Community & the Triune God of Grace*, pp. 130

Torrance pleads with his reader to retrieve the treasure of Trinitarian doctrine, claiming that one cannot rightly worship unless one appreciates worship as a participation in God's life as Father, Son and Spirit. If this is true, then worship is itself a model of Trinitarian communion with Jesus Christ as our point of entry. The sacraments are taken up as a poignant example of how this is so. Torrance's short book enables readers to get a sense for why a Trinitarian picture of Christianity changes everything about the way Christians live and see themselves. The dynamics of our lives in Trinitarian perspective are ignored at great cost to Christian truth. While Torrance engages with Christian thinkers throughout, the book is extremely accessible. A college education will do, with no ministerial training necessary per se.

Tyson, John R. *Who Is God in Three Persons?*, pp. 107

Tyson's book on the Trinity is designed as a group study format. He offers a simplified version of the early Christian history in which the doctrine of the Trinity developed. Written for the average layman, the book suffers somewhat by providing too little historical theological context for its description of the Trinity. Nevertheless, it introduces one broadly to the historical conversation about the Trinity. Helpful for those completely new to an explanation of the Trinity or as a resource for one's congregation.

Wesley, John & Kenneth Kinghorn. *The Standard Sermons in Modern English*, 3 vols.

*Witherington III, Ben & Laura M. Ice. *The Shadow of the Almighty*, pp. 156

The codification of Trinitarian doctrine took time develop within early Church tradition, but Witherington and Ice argue that the biblical inferences about the three and the doctrine itself are not that distant. On the Father, they show how Jesus Christ speaks of God as Father in a way novel to Judaism. Also, central to their project is demonstrating how talk about Christ and the Holy Spirit being divine does not violate Jewish monotheism in the manner in which various biblical authors do so. What is here had then is a close survey of New Testament language about Father, Son and Spirit so as to show the correctness of later creedal development. The book does not trace the specific course of this development or deal with the questions which were clarified and then answered on the way to Nicene Orthodoxy and therefore the book's insights into the doctrine of the Trinity are limited. The strength is rather in its

exploration of the New Testament's idiom for talk of God. Non-technical and easily read by those with sufficient biblical literacy.

Spiritual Formation

Topics to Consider: Spiritual Direction & Accountability, Spiritual Disciplines, a Theology of Spiritual Formation, Prayer, Spiritual Warfare

Nouwen, Henri. *Spiritual Direction*, pp. 172

*Richard Foster, *Celebration of the Discipline*, pp. 228

After a helpful introduction discussing what the spiritual disciplines are and are not, Foster offers an enumerated study of twelve different disciplines, organizing them into inward, outward and corporate disciplines. With each discipline, he describes what it is, why it is a worthy exercise for Christian formation and how it might be practiced. The book is written to be understandable for the layman and the chapters put a value on brevity. All in all, an excellent entry level text on spiritual formation.

*Smith, James K.A. *You Are What You Love*, pp. 224

*Willard, Dallas. *The Spirit of the Disciplines*, pp. 276

Willard's style is not that of a mushy mystic bent on inspiring the reader, but an incisive practitioner reflecting on how the spiritual disciplines actually change us. This book is a theology of spiritual formation. He spends time thinking about the nature of body and what spiritual practice does through it to transform one's soul and mind, looking at specific disciplines and categorizing them according to function. Important to remember is that Willard is not explaining away the role of grace but suggesting how grace cooperates with nature to change our inmost being. While this book should be read with studious attention, Willard is accessible at the popular level. Strongly recommended for pastors seeking to develop a sense of the practical terrain of spiritual growth and sanctification.

Church & Mission

Topics to Consider: Missional Communities, Postmodernism & Pluralism, Contextualization, North American Missiology, Models of Church, Church Planting, History of Revivalism in WNY, the 1960's

*Bonhoeffer, Dietrich. *Life Together*, pp. 140

Life Together is Bonhoeffer's reflection on the Church as a spiritual community that came out an experiment in the formation of Christian community at Finkenwalde seminary. Bonhoeffer viewed the church as a place where God becomes present in and through our tangible life in community, and thus conscientiously not an abstract idea for ecclesiology to dissect. The product is a profound and astonishing description what life together is and how it does nothing less than threaten our very lives. This book rewards any who read it with thoughtful care.

*Hauerwas, Stanley and William H. Willimon, *Resident Aliens*, pp. 175

Newbigin, Lesslie. *The Gospel in a Pluralistic Society*, pp. 244

Newbigin early recognized the crisis that pluralism was posing to Christianity. While not alone in this, he was the most lucid about its epistemic implications. Here, he's challenging the church to meet this crisis. The conviction that there is no a-cultural form of logic or speech (a less controversial claim nowadays) inspires everything he says. Newbigin breaks down the implications of this fact for the task of presenting Christian faith in the public arena. He calls certain attempts to deal with pluralism (both secular and Christian) into question, offering alternative premises for thinking about the intersection between faith and society. Prominently, he draws attention a unique feature of Christianity: its claim of a goal to history. This feature seems to occupy Newbigin's attention as he pursues his thesis in the second half of the book. Popularly written though slanted toward those who have some ministerial training. Still relevant for thinking about missions in the West after three decades in print.

_____. *The Open Secret*, pp. 192

*Guder, Darrell L. *Missional Church*, pp. 280

_____. *The Incarnation and the Church's Witness*, pp. 66

Guder's work on missiology in the service of the Church in the West has a much more theologically conscious flavor. This book provides a good introduction to his ideas described in more detail in works such as *The Continuing Conversion of the Church* and more recently *Missional Church*. Guder locates the primary function of the Church as that of witness and particularly Gospel witness that takes on the shape of the Incarnation itself. One will not find pre-packaged answers and pragmatic fixes to the Church's woes here. What the book offers is a manifesto for ecclesial faithfulness to our mission that sticks close to the ethos of Scripture.

Kirby, Alan. *Digimodernism*, pp. 282

Kirby explores "the new cultural climate thrown up by digitization." He posits that what we define as postmodernism has been replaced, driven by our novel form of

textuality, i.e. digital interaction. This form inculcates certain values that shape us as users and therefore our society. Kirby calls this culturally dominant form of thought in the West 'digimodernism'. He identifies seven traits of digimodernism: onwardness, haphazardness, evanescence, reformulated textual roles, anonymous and social authorship, fluid-bound text and electronic-digitality. He then goes on to describe them, offering many and various examples that are both convincing and help the reader to gain an appreciate of his argument. An excellent book for gaining insight into the leading edge of our transforming culture. Helpful for both lay and clergy and requires no prior specialization in any particular subject.

Smith, James K. *How (Not) to Be Secular: Reading Charles Taylor*

Pastoral Ministry

Topics to Consider: Pastor as Resident Theologian, Pastor as Spiritual Director, Pastor as Priest/Worship Leader, Pastor as Prophet/Preacher

*Edwards, J. Kent. *Deep Preaching*, pp. 208

Peterson, Eugene, *The Contemplative Pastor*, pp. 192

*_____. *Working the Angles*, pp. 137

*VanHoozer, Kevin. *The Pastor as Public Theologian*, pp. 240

*Willimon, William H. *Pastor: The Theology and Practice of Ordained Ministry*, pp. 400

Ethics & Justice

Topics to Consider: Christian Response to Sexuality, Racism & Reconciliation, Wealth & Poverty, Consumerism, Creation Care, Bioethics & Abortion, the Grounding of Rights, American Politics, War & Non-violence

Alexander, Michelle. *The New Jim Crow*, pp. 336

Is racial oppression still endemic in American society and if so, how? Alexander puts the spotlight on the function of the American justice system and how it demonstrably has come to incarcerate massive numbers of people, especially African-Americans. Historically, she argues that the dismantling of the Jim Crow laws and a political climate that insists on color-blindness opened the way for stealthier, less obvious forms of racial oppression. She supports this thesis by reviewing the pertinent history, marshalling a wealth of statistical evidence that supports this claim. She especially indicts the War on Drugs, showing how drug laws have effectively undermined black and other minority communities. She further describes how each stage of the

criminal justice system cooperates to do this, from law enforcement to the court system to the societal treatment of criminals. Alexander builds her case deftly and convincingly with a judicious use of anecdotes and in a way that avoids polarization. While the book is not explicitly directed at a Christian audience, it is an important book for developing an informed position on racial justice and challenges those who would quickly dismiss racism as no longer a dominant issue in American society.

Colon, Christine. *Singled Out: Why Celibacy Must Be Reinvented in Today's Church*, pp. 256

Gagnon, Robert. *The Bible and Homosexual Practice*, pp. 520

One of the most exhaustive attempts to set forth the biblical evidence for a traditional reading of Scripture on the subject of homosexual practice. Gagnon begins by exploring the relevant passages in both the Old and New Testament, exercising an awareness of the Bible's socio-historical contexts at each point. He then deals with objections brought by opponents that would mitigate the Bible's relevancy for the present day, putting to rest each objection point-by-point. The book assumes a modest level of training in biblical interpretation. However, the book can be fruitfully read without this. While most will read it already agreeing with Gagnon's thesis, the value for the pastor lies in preparing one for a sound and comprehensive explanation of the orthodox Christian position on biblical grounds.

Glendon, Mary Ann. *Rights Talk: The Impoverishment of Political Discourse*, pp. 236

American rights rhetoric has become an unhealthy excuse to forsake social responsibility and promote a cavalier individualism. Glendon helpfully illuminates this thesis by describing the history that brought us to this point as Americans and what the social consequences have been. In many ways, this book helps ministers to think about what rights are not, how such language can be abused in public discourse (giving harbor to injustices), how we reflexively respond to what we believe our and others' rights to be. While this is not an explicitly Christian overture, our penchant for political discourse makes this book a prudent resource. Can be read by any with a general level of education.

*Sider, Ronald J. *Rich Christians in an Age of Hunger*, pp. 335

Sleeth, Matthew. *Serve God, Save the Planet*, pp. 256

*Smith, Christian and Michael O. Emerson. *Divided by Faith*, pp. 212

A well-researched sociological description of Smith and Emerson's findings on evangelical attitudes about America's racialized society, particularly with respect to the plight of African-Americans. Helping evangelicals see how their default solutions for racial tensions are driven by individualistic rather than structural concerns, the

book enables readers to understand how racialization can persist despite evangelicals' best intentions. Indeed, the strength of the entire book is in describing how evangelicals can be personally and institutionally complicit in the racializing processes that allow discriminatory social dynamics to perpetuate. The book is sometimes unflattering in illustrating the structural blindness of evangelicals but makes its point. Smith and Emerson also caution those that would narrow racial reconciliation to simple calls for friendships with African-Americans without addressing structural factors. The book cannot fairly be criticized for its spiritually sterile treatment of the evangelical church—it's project is researched-based sociology after all—but readers might help themselves by preparing to generously accept this procedure. Accessible to most anyone.

Wolterstorff, Nicholas. *Justice: Rights and Wrongs*, pp. 416

When Christians talk about rights, are we appealing to a secular concept of justice or a concept of justice rooted in Scripture? Wolterstorff attempts to ground rights in the biblical idea of justice, that is, as a claim that one has over others. In so grounding rights, Wolterstorff argues against a dominant narrative: that rights language arose from the secular Enlightenment and further, that rights are socially constructed and socially given. Instead, Wolterstorff traces rights language to the canon lawyers of the Middle Ages who in turn were appealing to biblical commentary within the Church Fathers and thus, to the very words of the Old and New Testament. The net result of Wolterstorff's case is that no proper grounding of rights can avoid the inherent worth of individuals and that, because of God's value and love upon them. Wolterstorff finally explores how this is so. The book is technical and written academically. Though the book does not claim the grandiose title of being a moral argument for the existence of God, that is one of the things it is. Its more sublime claims, to be a book about how we understand justice, justify its causes, and invoke the concept of rights, call for its attention.

*Yarhouse, Mark, *Homosexuality and the Christian*, pp. 239

Yarhouse speaks into the conversation over how the Church should respond to people experiencing same-sex attractions from the vantage point of a psychologist who is sympathetic to traditional Christian sexual ethics. He offers a vocabulary to help both Christians and same-sex attracted people talk about homosexuality constructively and as an alternative to the secular "gay script". As a psychologist, Yarhouse gives answer to common questions about homosexuality that are research based and honest about what clinicians know and don't know. But he also helpfully calls attention to what is most essential about Christianity: identity in Christ—a key truth often forgotten by Christians engaging with this topic. All of this amounts to a text that will edify pastors, parents, and friend thinking through how they will carry

themselves in situations around homosexuality. Refreshingly free of any polemical tone, this book is incredibly readable and relatable for anyone with interest.

* _____. *Understanding Gender Dysphoria*, pp. 191

The current public conversation over transgender issues has been throwing more heat than light on the subject. Yarhouse brings a welcome perspective that is both thoroughly Christian and clinically honest. He adds important complexity to this topic without being esoteric. He informs readers about current research on gender dysphoria, scant though it is, and theories about the origins of its presentation in individuals (i.e. etiology). Most helpful are the frameworks Yarhouse offers to describe the ways that people evaluate and think about transgenderism: the integrity framework, the disability framework and the diversity framework. Yarhouse asks Christians to adopt elements of all three lenses, in order to elicit a healthy, compassionate and Christ-like response to those distressed by their gender incongruity. Readable for most, but with some technical psychological terminology.

Yoder, John Howard. *The Politics of Jesus*, pp. 257

Yoder originally published *The Politics of Jesus* in 1972 amidst biblical and ethical scholarship that tended to spiritualize the social implications of Jesus' teachings. Yoder counters the inclination of some to see Jesus social ethics as practically unworkable (and therefore to be interpreted as hyperbole) or antiquated (so that they are irretrievably stuck in his 1st Century Jewish context). Yoder says neither is true and that Jesus intended his social ethics and posture toward power to apply quite straight-forwardly to the Kingdom he was announcing. As evidence, Yoder works with the Gospel of Luke and posits that Jesus carried out his messianic role, in part, by announcing the Jubilee celebration described in the Torah. In the latter half of this work, Yoder turns to Paul and discusses the way that Christ challenged earthly power and what it might mean for the Church. Yoder challenges us to consider seriously the possibility of non-violence, not because it is a sure-fire strategy to achieve peace but because the Kingdom as understood by Scripture calls for such a response. A helpful book for those thinking through the biblical and theological justification for Christian non-violence or those exploring the Christian concept of the Kingdom of God.

Yong, Amos. *The Bible, Disability and the Church*, pp. 161

Reading for Preaching

Bunyan, John. *Pilgrim's Progress (in Modern English)*

Chesterton, G.K. *The Everlasting Man*

_____. *Orthodoxy*

Dillard, Annie. *Pilgrim at Tinker Creek*

Dostoevsky, Fyodor. *The Brothers Karamazov*

_____. *Crime and Punishment*

Frankl, Victor. *Man's Search for Meaning*

Golding, William. *The Lord of the Flies*

_____. *The Spire*

Grossman, Dave. *On Killing*

Hurnard, Hannah. *Hind's Feet on High Places*

Keillor, Garrison. *News from Lake Wobegon*, Audio Collections

Lewis, C.S. *Mere Christianity*

_____. *The Great Divorce*

_____. *The Screwtape Letters*

LaMott, Anne. *Traveling Mercies: Some Thoughts on Faith*

_____. *Plan B: Further Thoughts on Faith*

Morrison, Toni. *Beloved*

O'Connor, Flannery. *The Complete Stories*

Peck, M. Scott. *The Road Less Travelled*

Percy, Walker. *Lost in the Cosmos*

_____. *Love in the Ruins*

Solzhenitsyn, Alexander. *One Day in the Life of Ivan Denisovich*

Tolkien, J.R. *The Lord of the Rings Trilogy*

Tutu, Desmond. *No Future without Forgiveness*

Wiesel, Elie. *Night*

Wolterstorff, Nicholas. *Lament for a Son*