Reflective Believing: Reimagining Theological Reflection in an Age of Diversity

Edward Foley

Summary

Reflective believing is a meaning-making practice, exercised in light of one's individual or shared wisdom-heritage, that honors the experiences and stories of its participants. It displays respect for the common good and exercises humility in knowing how to contribute to that good.

Introduction

The following essay is an introduction to the concept of reflective believing (RB). This is my attempt to reimagine theological reflection in the face of growing religious pluralism, non-affiliation and atheism in English speaking North America. A monograph under the same title is the fruit of a 15-month sabbatical and hundreds of consultations on the topic. My intent here is neither to repeat nor attempt to condense that volume. Rather, my hope is to provide deep background that illustrates why such a rethinking was in order and how the concept of "reflective believing" evolved. It will conclude with a definition of RB as a new "language game" as well as an overview of some of the essential grammar or "rules" for playing this game. I am indebted to long time colleague, writing partner, and friend, Prof. Herbert Anderson, for extending the invitation to present these ideas in print for the first time.

This essay is certainly not the final word in this exploration, but is offered as sufficiently matured so that it is a speakable word that contributes

Edward Foley is the Duns Scotus Professor of Spirituality and Professor of Liturgy and Music at the Catholic Theological Union, 5401 S Cornell Ave., Chicago, IL 60615 (Email: foley@ctu.edu).

Reflective Practice: Formation and Supervision in Ministry
ISSN 2325-2855

to the necessary work of reimagining and revitalizing the reflective arts in this age of such diversity in beliefs.

Theological Reflection and Ubiquity

Theological reflection (TR) has been a mainstay of ministerial formation in the United States for over 40 years. Already in 1975, the Association for Theological Schools (ATS) was asking how the various components of a theological curriculum could help prepare candidates to minister in the concrete realities of people's lives.[1] While many seminaries and divinity schools were requiring students to exercise ministry under the supervision of an experienced minister,[2] an explicit connection between the information being provided in the classroom and the practices of ministry in the field was yet to be made.

It is widely acknowledged that James and Evelyn Whitehead were pioneers here. They initially provided frameworks for thinking about possible relationships between field work and the theological curriculum of a school.[3] More influential was the comprehensive method they developed for engaging in theological reflection that took the theological traditions being taught in the classroom as a critical component in that reflection.[4]

Other influential models for TR would follow. Thomas Groome provided his "shared Christian praxis," widely employed in religious education settings. Joe Holland and Peter Henriot linked TR and social analysis in their celebrated "pastoral circle." Patricia O'Connell Killen and John de Beer developed a model of TR intended to help people come to wisdom in view of their own experiences and the wisdom of the Christian heritage.[5]

By the turn of the millennium, TR was a virtually ubiquitous practice in seminaries and divinity schools, chaplaincy training internships, and clinical pastoral education programs. It was not only a tool available to supervisors in these various settings, but often considered "an" essential and sometimes "the" essential tool not only for field education, but for the entire theological curriculum. For example, in outlining the goals of the theological curriculum, the General Institutional Standards of the Association of Theological Schools state: "In a theological school, the overarching goal is the development of theological understanding, that is, aptitude for theological reflection and wisdom pertaining to a responsible life in faith."[6] In outlining the faculty role in teaching in such institutions it further notes that "Faculty should endeavor to include, within the teaching of their re-

spective disciplines, theological reflection that enables students to integrate their learning from the various disciplines, field education, and personal formation."[7] More specifically, its Educational and Degree Program Standards indicate that the primary goal of basic degree programs oriented toward ministerial leadership includes "(1) the capacity for critical and constructive theological reflection regarding the content and processes of the areas of specialized Ministry."[8] As for the primary goals for advanced degree programs oriented toward ministerial leadership, ATS foregrounds an "advanced capacity for critical and constructive theological reflection regarding content and practices of the various disciplines that undergird the areas of specialization."[9] Other references to TR are sprinkled throughout the various degree standards.

While not as prominent in its standards, the "Common Standards for Pastoral Educators/Supervisors"—a document representing the collaborative thinking of six national organizations involved in the accrediting of chaplains[10]—yet indicate that any candidate for certification must demonstrate the ability to "facilitate theological reflection in the practice of pastoral care."[11] Other examples could be provided, but these suffice to illustrate the contention of some that "supervision is theological reflection" or, more generally, that there has been and continues to be "a close mutual relationship between theological reflection and pastoral supervision, although each is separate and each has a particular responsibility for promoting integration."[12]

Traditional Frameworks—New Realities

Even a cursory examination of the work of the Whiteheads, Groome, Holland, and Henriot, Killen and de Beer, and virtually every other model available for TR reveals how deeply rooted these are in Christianity and even Roman Catholicism. One of the primary dialogue partners in the Whiteheads' method, for example, is the "Christian tradition," which they define as the massive range of insight and grace provided by Scripture and Christian history.[13] Groome's third movement is an "encounter with the Christian Story and Vision," while his fifth movement is about making a decision or response "for lived Christian faith."[14] Holland and Henriot not only envision TR engaging a living faith, scripture, and the resources of the (Christian) tradition but have a special concern for the key principles of Roman Catholic social teaching.[15] Killen and de Beer initially define theo-

logical reflection more broadly as "the discipline of exploring individual and corporate experience in conversation with the wisdom of a religious heritage," noting that "people of faith must learn to tap the wisdom of their heritage."[16] While this begins to open the door to engaging traditions outside Christianity, they yet note early on that their work is about "receiving the power of our Christian heritage so we can live it" (p. vi). Furthermore, they describe religious tradition as including "scriptures, doctrinal teachings, stories of denominational heroes and heroines, saints, church history, official church documents and the like."[17]

This Christianized vision of TR evolved in the Christian West during an age of ecumenism, generally defined as a movement toward greater cooperation or even unity among the Christian churches. In the spirit of that age—sometimes identified as a time period following the Roman Catholic Second Vatican Council (1962–1965)—these and parallel forms of TR have been adopted and adapted with some success by people who do not align themselves with Christian frameworks. However, such appears increasingly problematic, if not untenable, in light of growing religious pluralism. Rather than an ecumenical moment, the liquid present seems more an age of interfaith, interspirituality, agnosticism, and increased non-alignment around traditional religions or schools of wisdom.

Multiple studies document these trends in the US, and are the context for these reflections. According to the 2012 poling of the Pew Research Center, for example, between 2007 and 2012 the religiously unaffiliated increased from just over 15 percent to just under 20 percent of all adults in the US.[18] According to that same poll, this growth in the "unaffiliated" mirrors a 5 percent drop in those who identify as Protestants (from 53 percent to 47 percent). Parallel studies demonstrate that the Muslim population in the US will double between 2010 and 2030 from 2.6 million to 6.2 million, a number equivalent to the current population of Jews and Episcopalians in the US.[19] A harbinger of religious diversification in the US was the 100th anniversary celebration of the first parliament of the world's religions in Chicago in 1993. Unlike the original parliament in 1893, religions were not coming *to* Chicago for that event but were already *in* Chicago, with sizeable communities of Hindus, Buddhists, Jains, Zoroastrians, and Baha'is.[20] High birth rates and immigration rates among such groups in the US will continue this trend.

This diversity is well documented by schools accredited by ATS. In 1980, the year the Whiteheads published *Method in Ministry*, the *ATS Fact Book on Theological Education* listed enrolled students according to the de-

nominational affiliation of schools, of which there were only 13 categories.[21] It was not until almost a decade later that ATS would change the way it tabulated denominational affiliation—no longer by school but now by student—resulting in 83 categories including the Salvation Army, Society of Friends, Jews, Muslims, Orthodox, Unitarian Universalists, and Other.[22] It would not be until the report of the 2008–2009 academic year that Buddhists first appear in these tables. The current set of statistics (2012–2013 academic year) lists 109 possible affiliations of students, including Inter/Multidenominational, Nondenominational, and Other.

The actual practice of chaplaincy or spiritual advisement in the US is both more ambiguous and more diverse than even ATS statistics reveal. For example, among the almost 30 "advisors" recognized by the "Spiritual Life Office" at the University of Chicago, there are not only Christians, Muslims, and Jews, but also advisors for Buddhists as well as for Pagan and/or Wiccan students. One flourishing aspect of this new heterogeneity around belief systems is the growth in chaplaincy networks and chaplaincy appointments of Humanists at select colleges and university. In 2013, the US Navy received an application for their first Humanist chaplain, a move supported by groups such as the Military Association of Atheists and Freethinkers.[23]

Decolonializing Language and Methods in the Reflective Arts

There is a well document story about Nelson Mandela (1918–2013), who learned the language of his captors while imprisoned for 27 years. Later he is widely quoted as having said, "If you talk to a man in a language he understands, that goes to his head. If you talk to him in *his* language, that goes to his heart." True to this sentiment, Mandela easily and often spoke Afrikaans in public and in private. Maybe, most symbolic, when addressing the first session of South Africa's new parliament in 1994, now President Mandela quoted the Afrikaans poem *"Die Kind"* by Ingrid Jonker (1965), written in the wake of the Sharpeville massacre of 1960. Whether it was the flawless pronunciation of the language of his captors, or donning the green and gold jersey and cap of the virtually all white South African Springboks team in their 1995 upset at the Rugby World Cup finals in Johannesburg, Mandela understood how essential it was to be fluent in the symbols and languages of both friends and foes.

Like every other symbol system, language is not neutral. Its hospitality can open doors and invite relationships while its inhospitality can circum-

scribe and even short circuit the most basic of communication. In my own experience as director of an Ecumenical Doctor of Ministry program in the 1990's, I began to realize how the language of TR was exacting an unnecessary toll on those whom I was mentoring in its practice. This became abundantly clear when we matriculated our first Muslim into the program. She was admitted into a "spirituality" concentration, and expected to become proficient in TR. Yet "spirituality" is not a distinctive category in Islam, nor is theology. Some Muslim scholars are strong in their opposition to the latter; thus, Reza Shah-Kazemi contends that "theology is almost like a veil obscuring this knowledge and a barrier against it."[24]

That pivotal experience opened my eyes to an even broader form of colonized reflection our program was apparently imposing on our students. The first method of TR we required them to learn and exercise with some expertise was that of the Whiteheads. We also introduced them to the work of Groome and Holland and Henriot: all of whom wrote not only from Christian but from specifically Roman Catholic perspectives. We were not only explicitly asking Evangelicals, Pentecostals, Baptists, and other believers to think and speak in "Whiteheadian," but also to do so with a Roman Catholic accent. While receiving little visible resistance, in hindsight it is clear that we were requiring them to learn these admittedly foreign frameworks first. It was only after this Christian-Catholic immersion that they were invited to develop their own ways of practicing the reflective arts.

Part of my reflective naiveté in that process was belief in a progressively flexible and even interreligious form of TR, but one in which the Whiteheads' model and method was at its core.

According to colleague Stephen Bevans, this could be considered a "translation" or "adaptation" model of contextual theology, in which the same seed is continuously replanted in different ground.[25] While the fruit of this transplanting process may take on some of the tastes and ingredients of the local context, it is essentially unchanged by it. This "kernel and husk" tactic was limited by its many unspoken presuppositions. Primary among these was the assumption that some processes for TR were essentially supra-contextual, transcending the limits of every belief system or world view. It became increasingly clear, however, that somehow tweaking the Whiteheads' model and method would never adequately respect the diverse spiritual, social, and cultural contexts of those interested in participating in the noble task of TR. If there actually existed a path for spiritual dialogue that both supported and stimulated a mutually respectful conversation across

the widely shifting contours of contemporary believing, then the metaphor of an "ever widening circle" with a "Whiteheadian center" needed to be abandoned (Figure 1).

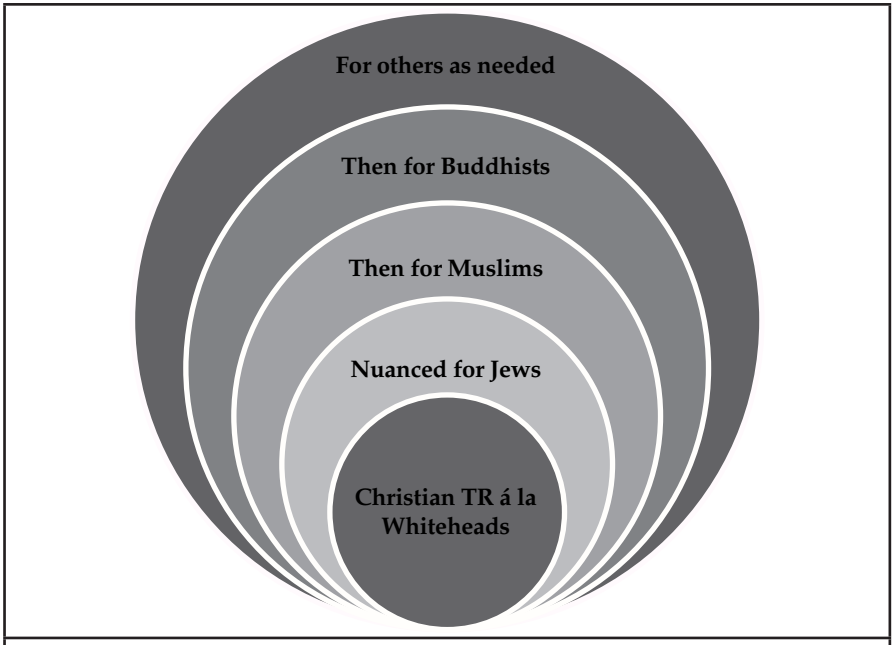

Figure 1. Outmoded TR Model

Rethinking the reflective arts became increasingly important not only because of the diversity of students entering my institution, but even more so because of the diversity of situations our graduates have and will encounter when they leave us. While there is no "average" year at Catholic Theological Union, during a recent school year we enrolled students from almost 50 countries: from Ireland to Iraq, from Chile to China. Our graduates currently serve in at least 80 countries around the world on every habitable continent. What spurs this inquiry for me is not only the richness of contexts and experiences that our students bring into our shared learning, but more so the growing diversity in faith expressions and belief systems that they will encounter in their ministry, even if they remain within the US. The inpatient checklist detailing 45 possible responses to the question of the "religious preference" for patients admitted to Stanford University Hospital is but one indicator of this new normal in the US (Table 1).

Stanford University Hospital			
Categories of "Religious Preferences" for Patients			
1.	Apostolic	24.	Metropolitan Community Church
2.	Armenian	25.	Muslim
3.	Assembly of God	26.	Native American
4.	Baha'i	27.	Nazarene
5.	Baptist	28.	No Religious Preference
6.	Bible Churches	29.	Other Religion
7.	Buddhist	30.	Patient declines to say
8.	Catholic	31.	Pentecostal
9.	Christian	32.	Presbyterian
10.	Christian Scientist	33.	Protestant
11.	Church of Christ	34.	Quaker
12.	Church of God	35.	Religious Scientist
13.	Church of Scientology	36.	Requests no chaplain visit
14.	Episcopal	37.	Russian Orthodox
15.	Greek Orthodox	38.	Seventh Day Adventist
16.	Hindu	39.	Sikh
17.	Jain	40.	Stanford Memorial Church
18.	Jehovah's Witnesses	41.	Unitarian
19.	Jewish (Hebrew)	42.	United Church of Christ
20.	Latter Day Saints (Mormon)	43.	Unity
21.	Lutheran	44.	Unknown
22.	Mennonite	45.	Wicca
23.	Methodist		

Table 1. Inpatient Checklist of "Religious Preferences"

Thus, a provincial but nonetheless important question for me is how to equip future ministers to serve in the midst of this new normal. If lay and ordained Christian ministers are going to engage seriously in building a just, tolerant, and peaceful society, we are necessarily going to have to collaborate with people from other faith traditions, the unaffiliated, and even non-believers: a position recently affirmed by Pope Francis I.[26] Yet, since Christian ministers are not simply social workers and are expected to be steeped in our religious heritage, we also need to consider how we can bring our religious traditions to bear in this new world of collaboration and

division. This has been a central concern for TR since its inception. What frameworks will we employ to seek common ground in values or spiritual insights without proselytizing or repelling those who do not share our religiosity? Are we able to engage in inter-belief collaboration in lobbying for gun control or addressing the needs of the homeless, and then serious reflect together on these common ventures? Do we turn to the reflective arts only when we are back in our own spiritual silos, or are we capable of journeying into the mystery of reflective believing with the religiously defined other?

The Turn to Reflective Believing

During a recent sabbatical,[27] I had the privilege of engaging in over 40 consultations involving upwards of 200 theological educators, spiritual leaders, field supervisors, chaplains, and graduate students in my quest for ways to rethink TR in the context of this new normal around religion. These engagements in large discussions, Skype interviews, small group work, and one-on-one conversations occurred throughout the US, in Korea, and the Philippines. One early and continuing challenge that surfaced in these discussions was linguistic: How do you name this reimagined process?

The limitations of the "theological" modifier have previously been noted. One alternative could be the well accepted banner of "interfaith," around which there is both much energy and much organizing. There have also been a few explicit suggestions for new forms of "interfaith theological reflection."[28] Even atheist Chris Stedman employs the language of interfaith, and holds that atheists and agnostics have an important role "in the interfaith movement."[29] On the other hand, "faith," is not a shared vernacular across belief systems, e.g., neither humanists nor Buddhists have a "faith." Furthermore, while interfaith dialogue can be concerned with the task of meaning-making—a process at the core of traditional forms of TR—it also can have very different political or social purposes, e.g., lowering tensions between religious communities, or confronting the prejudice that religious minorities so often face. Thus even Stedman, who freely employs the language of interfaith acknowledges that it is "imperfect, clunky, and can feel exclusive to many nonreligious people," opining that the language of interfaith can and should change.[30]

My provisional attempt at this language change is the proposed "reflective believing" (or RB). Several factors contributed to this proposal. First

was the comment by Dr. Emily Click, assistant dean of ministry studies and field education at Harvard Divinity School. In a discussion with her and some colleagues, she underscored the value of the language of "reflection" in the traditional TR moniker and hoped it would not be lost in this reframing. A second factor revolved around a search for some analogue for "theological" that could serve these liquid times. The language of "faith" was set aside for previously noted reasons. While the language of spirituality, or more recently "interspirituality,"[31] is often enlisted in such discussions it yet has strong roots in Western Christianity where it is an academic discipline. On the other hand, there is much talk about "secular spiritualities" fueled by the empirical evidence of many who identify themselves as "spiritual" but not "religious."[32]

Ultimately, I settled on the language of "believing" for a variety of reasons. The first inspiration came from the subtitle of Grace Davie's influential *Religion in Britain since 1945: Believing without Belonging*.[33] Reading that material and listening to the author speak on the topic helped me to understand that people could engage in a process of believing without ever belonging to any organized religion. It simultaneously made me wonder whether there could be serious "believing without reflecting," especially among leaders of communities formed around some form of shared believing.

Second, throughout the various consultations, it became clear to me that Christians and Muslims, Jews and Hindus, Agnostics and Sikhs all engaged in some form of believing. Each express a body of presuppositions and values, and act out of those positions. A popular and public expression of the power of believing that has no explicit ties to religion is the "This I Believe" project, often heard on National Public Radio. Self-described as a "public dialogue about belief—one essay at a time," the project boasts over 100,000 essays from people of all walks of life, describing the "core values that guide their daily lives."[34] Whether it is a pediatric neurosurgeon at Johns Hopkins speaking of his belief in his mother or a Native American guide articulating his belief in the power of wilderness,[35] such public exercises suggest belief or believing has vernacular potential in the emerging reflective arts. If people as diverse as the Dalai Lama and Chris Stedman can talk about their "beliefs,"[36] then there seems to be some linguistic currency here worth harvesting.

The language of believing also provides a grammatical springboard for a wide range of adherents along the theist-athiest continuum to express and explore the mystical. While it might seem contradictory, the language of

mysticism and even spirituality is not dismissed by all agnostics or atheists. For example, neuroscientist and author Sam Harris—who wrote the best-selling *The End of Faith*—spends the last chapter of that book pondering the value of meditation and the contribution of a rational form of mysticism.[37] Life confronts us with many mysteries and paradoxes beyond facile explanation: mysteries that invite contemplation. The frame of reflective believing has potential for opening the door to such contemplation by theists and atheists alike.

Finally, the gerund "believing" reflects my preference for verbs and gerunds for expressing the dynamics of the reflective arts. Rather than nouns, I find verbs and gerunds more satisfying in articulating the ebb and flow that marks any true journey into ourselves or into the mystery of the other. Thus "reflective believing" is not simply reflection on stolid or unyielding doctrines—which are better understood as apologetics—but reflecting on the multifaceted processes of believing in myself and/or through others.

A New Game, Not a New Method

In my recently drafted book, I propose reflective believing not as a new method but as a new language game for the reflective arts. Wittgenstein introduced the concept of a "language game" in *Philosophical Investigations*.[38] It was his way of explicating the insight that language (like any game) has certain rules and procedures. This perspective presumes that "naming" alone does not indicate any real knowledge, e.g., showing a chess piece to someone and saying "this is a king" or "this is a knight" does not mean that an individual now understands how to play chess.[39] More authentic modes of apprehension require a set of rules or some kind of grammar to move the game along.

The Whiteheads and other pioneers noted above provided us with new grammars for playing the game of TR; an ancient exercise reinvented in the late 20th century. The TR game has been effectively played according to a variety of rules, but whose similarities allow such variations yet to be recognized as TR. The pluriformity of believing in the current age, however, calls for something more than another adaptation of the grammar of TR: it calls for a new game, which I am naming reflective believing. This is resonant with Wittgenstein's belief that sometimes new language games emerged while others become obsolete.[40]

This new game is not a new method that purports dexterity across the various systems for believing that mark the current age. Rather, it is a more liquid approach constructed around a series of presuppositions or, á la Wittgenstein, its rules or grammar for playing the game. While space does not allow the elaboration of all of these rules, in the spirit of *Philosophical Investigations* I will enumerate some of the grammatical keys here. As in Wittgenstein, the numbering does not necessarily mirror the priority or value of a rule.

1. RB is *not theistic* at its core but is a language game that can be played by both theists and non-theists.
2. RB does *not supplant TR*, which continues to be useful in many circles.
3. While indebted to TR, RB is a *different language game* particularly for its willingness to engage both theists and non-theists in reflecting together.
4. RB is a form of *meaning-making*, and at its core an interpretive or hermeneutical event.
5. Shared *humanity* is common ground for entering this game.
6. There is *no single method* for engaging in RB.
7. Like any art form, RB requires *improvisation*.
8. There is *no single starting point* for engaging in RB.
9. *Experiences* of believing and the *narrating* of those experiences are common and valued elements in RB.
10. Participants in RB are invited to explore and "befriend" their own humanist, spiritual or religious heritages and traditions.
11. While RB can be an individual activity, it is envisioned as a *shared experience*, often engaging unexpected dialogue partners.
12. RB first *honors difference* rather than questioning it.
13. While intention is important, *RB is a practice* not simply an idea.
14. Its performance is enhanced when its players exhibit certain *characteristics or virtues,* especially:
    a. *Respect* and *even awe* when invited into another's way of believing;
    b. *Humility* in the face of what cannot easily be explained;
    c. *Courage* when encountering forms of believing that challenge one's own;
    d. A sense of *peacefulness* that disallows one to move too quickly to judging;
    e. A *holy envy*[41] that looks for beauty in other ways of believing.
15. *Listening* is an important skill for effective RB.
16. There are *multiple "languages"* that can be employed in RB, including:
    a. Body language;
    b. Silence;

c. Ritualizing;

d. Story telling.

17. RB can be employed in the services of a *wide range of goals*, including:
    a. Personal or communal transformation;
    b. Healing;
    c. Community building;
    d. Accompaniment;
    e. Eliminating religious privilege;
    f. Promoting the common good;
    g. Making sense of suffering.
18. The purpose for which one engages in RB should *influence the methods* one employs for doing so.
19. RB contributes to establishing and maintaining an *integrating trajectory* both for individuals and communities.
20. RB invites a *balance* between what is known with the head and through the body with deep feelings or heart-knowledge.
21. RB exhibits a *moral sensitivity* that seeks the potential for good that resides in every human heart.
22. Beginners in RB ordinarily benefit greatly from a *mentor or guide* to lead them into this reflective path.
23. For the mature reflective believer, this *art becomes a habitus*.

In light of this grammatical sketch, it is possible to define reflective believing as a meaning-making practice, exercised in light of one's individual or shared wisdom-heritage, that honors the experiences and stories of its participants. Employed for diverse purposes, it welcomes and displays a holy envy for other ways of believing, while recognizing the bond of humanity between all participants. Necessarily improvisational, it displays respect for the common good and exercises humility in knowing how to contribute to that good.

NOTES

1. Jesse H. Ziegler, "Editorial," *Theological Education* 11 (1975): 262–263.
2. John T. Paver, *Theological Reflection and Education for Ministry: The Search for Integration in Theology* (Burlington VT: Ashgate, 2006), 13.
3. James and Evelyn Whitehead, "Educational Models in Field Education," *Theological Education* 11, vol. 4 (1975): 269–278.

4. James and Evelyn Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry* (San Francisco: HarperSanFrancisco, 1980).

5. Thomas Groome, *Christian Religious Education: Sharing our Story and Vision* (San Francisco: Harper & Row, 1980); also, *Sharing Faith* (San Francisco: HarperSanFrancisco, 1991); Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice*, rev. ed. (Maryknoll, NY: Orbis, 1983 [1980]); Patricia O'Connell Killen and John de Beer, *The Art of Theological Reflection* (New York: The Crossroad, 1995).

6. Association of Theological Schools, "General Institutional Standards," 3.1.1, (2012), accessed February 4, 2014, http://docs.ats.edu/uploads/accrediting/documents/general-institutional-standards.pdf.

7. Ibid., 5.2.2.

8. Association of Theological Schools, "Educational and Degree Program Standards, " B.1.2.1, (2012), accessed February 4, 2014, www.ats.edu/uploads/accrediting/documents/educational-and-degree-program-standards.pdf.

9. Ibid., G.1.2.1.

10. The Association of Professional Chaplains (APC), the American Association of Pastoral Counselors (AAPC), The Association for Clinical Pastoral Education (ACPE), the National Association of Catholic Chaplains (NACC), the National Association of Jewish Chaplains (NAJC), and the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP), "Common Standards for Pastoral Educators/Supervisors," accessed February 4, 2014, http://www.acpe.edu/acroread/Common%20Standards%20for%20Pastoral%20Educators%20and%20Supervisors%20Revised%20March,%202005.pdf.

11. Association for Clinical Pastoral Education, Section III: Pastoral, PAS9, in "Common Standards for Professional Chaplaincy" (2004), accessed February 14, 2014, http://www.acpe.edu/acroread/Common%20Standards%20for%20Professional%20Chaplaincy%20Revised%20March%202005.pdf.

12. Paver, 83.

13. Whitehead and Whitehead, *Method in Ministry*, 6.

14. Groome, *Sharing Faith*, 215 and 266 respectively.

15. Holland and Henriot, 9 and 4 respectively.

16. Killen and de Beer, viii.

17. Ibid., vi and 55 respectively.

18. Pew Research: Religion and Public Life Project, "'Nones' on the Rise" (October 9, 2012), accessed February 4, 2014, http://www.pewforum.org/2012/10/09/nones-on-the-rise/ .

19. Pew Research: Religion and Public Life Project, "The Future of the Global Muslim Population," (27 January 2011), accessed February 4, 2014, http://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/.

20. David S. Toolan, "Chicago's Parliament of the World's Religions," *America* 169, no. 8 (1993): 3.

21. Canada Roman Catholic, Canada United, Baptist American, Baptist Southern, Christian Church, Lutheran LCA, United Methodist, US Presbyterian, United Presbyterian, Protestant Episcopalian, Roman Catholic, United Church of Christ, and Inter or Non-denominational, *Fact Book on Theological Education 1980-81*, Marvin Taylor, ed. (Vandalia, OH: ATS, 1981), table D-1, 84, accessed February 4, 2014, http://docs.ats.edu/uploads/resources/institutional-data/fact-books/1980-1981-fact-book.pdf.

22. *Fact Book on Theological Education* (1988-89 and 1989-90), Gail King, ed. (Pittsburg: ATS, 1991), Table 2.23, accessed February 4, 2014, http://www.ats.edu/resources/institutional-data/annual-data-tables.

23. David Zucchino, "He Wants to be the Navy's First Humanist Chaplain," *Los Angeles Times* (August 17, 2013), accessed February 4, 2014, http://articles.latimes.com/2013/aug/17/nation/la-na-humanist-chaplain-20130818.

24. Reza Shah-Kazemi, "God, 'The Loving'," in *A Common Word: Muslims and Christians on Loving God and Neighbor*, Miroslav Wolf, Ghazi bin Muhammad, and Melissa Yarrington, eds. (Grand Rapids, MI: Eerdmans, 2010), 88–109, here 95.

25. Stephen Bevans, *Models of Contextual Theology*, rev. ed. (Maryknoll, NY: Orbis Books, 2005), 37–53.

26. Vatican Radio (May 22, 2013), transcription, accessed February 4, 2014, http://en.radiovaticana.va/news/2013/05/22/pope_at_mass:_culture_of_encounter_is_the_foundation_of_peace/en1-694445.

27. Supported by a Faculty Fellowship from the Lilly Foundation.

28. One of the most developed is in Judith Thompson, Stephen Pattison, and Ross Thompson, *SCM Studyguide to Theological Reflection* (London: SCM Press, 2008), 171–173.

29. Chris Stedman, *Faitheist: How an Atheist found Common Ground with the Religious* (Boston, MA: Beacon Press, 2012), 131.

30. Ibid., 174–175.

31. This is language developed by former colleague Br. Wayne Teasdale (d. 2004). For an introduction to his thought, see the posthumous tribute: Gorakh Hayashi and Kurt Johnson, "The Heart of Brother Wayne Teasdale's Vision of the Interspiritual Age" (2007), accessed November 12, 2013, http://www.via-visioninaction.org/via-li/articles/hayashi-johnson_article.pdf.

32. Robert Fuller summarizes much of his study of this phenomenon in the US in his *Spiritual, but not Religious: Understanding Unchurched America* (New York: Oxford University Press, 2001).

33. Grace Davie, *Religion in Britain since 1945: Believing without Belonging* (Oxford, UK, Cambridge, MA: Blackwell, 1994).

34. This I Believe, Inc.: A Public Dialogue about Faith—One Essay at a Time, accessed February 4, 2014, http://thisibelieve.org/.

35. Benjamin Carson, "This I Believe," PRX online radio, accessed respectively February 4, 2014, http://www.prx.org/pieces/10737-this-i-believe-benjamin-carson and http://thisibelieve.org/essay/33872/.

36. Tenzin Gyatso, "Our Faith in Science," The New York Times (November 12, 2005) and Stedman, op. cit., 102.

37. Sam Harris, *The End of Faith* (New York: W. W. Norton, 2004).

38. Ludwig Wittgenstein, *Philosophical Investigations*, Revised 4th Ed., Gertrude Anscombe, Peter Hacker, and Joachim Schulte, eds. (Chichester, UK: Wiley-Blackwell, 2009).

39. Ibid., Investigation No. 31.

40. Ibid., Investigation No. 23.

41. This concept is borrowed from Krister Stendahl (d. 2008); cf. Yehezkel Landau, "An Interview with Krister Stendahl," *Harvard Divinity Bulletin* 35, vol. 1 (2007), accessed February 4, 2014, http://www.hds.harvard.edu/news-events/harvard-divinity-bulletin/articles/an-interview-with-krister-stendahl.