

A Queer Postlude of Intersections in the Aftermath

This manuscript was finalized on the day after my fifth wedding anniversary, a special date known as Loving Day¹ that we consciously chose to be married on as an interracial couple. Loving Day occurs during the Pride celebration month of June and is a day honoring the United States Supreme Court's 1967 decision to overturn state legal bans on interracial marriages. Ironically, the couple's last name in the legal challenge was Loving. As I finished posting a few picture reminders of the wedding for my husband and friends on Facebook in celebration of this particular Loving Day, June 12, 2016, I began to hear with growing horror and anger reports coming from the television of a mass shooting at a lesbian, gay, bisexual, transgender, and queer (LGBTQ) nightclub in Orlando, FL—the news only worsened throughout that day as the number of the dead rose to at least 50, inclusive of the shooter himself who was being termed a self-radicalized Islamic terrorist.²

When the number so quickly reached 50, the mass media began to term this the deadliest mass shooting in the US history—yet those of us who know that the history of the United States is founded in violence also know that that is not true, that there have been other mass shootings known and unknown, inclusive of Wounded Knee among others.³ The

violence that erupted in the Orlando nightclub carried a relationship to all the mass shootings and historical US violence that went before it, the violence known and the violence unknown. We record, remember, and memorialize our history selectively by whose bodies are marked as significant at any particular time—and by who have the power to record, remember, and memorialize particular stories of particular lives. Social media became a powerful tool once again in the aftermath of this particular June 12th. Material poetic and artistically designed images of mourning and protest rapidly began to appear—Facebook profile images shaded with rainbows, a wolf howling in a Facebook profile juxtaposed against rainbow lines of candles, hearts with rainbow colors affirming love, and many, many more, alongside the posting of articles and memes calling for further gun control laws.

This particular social media explosion also came on the heels of yet another turbulent week of social media activity spotlighting gender violence and rape culture, focused particularly on higher education campuses in the United States.⁴ The publication of the victim witness letter of a campus rape survivor prompted remarkable outpourings from many corners, including further sharing of gender-based violence in both small and large public and private groups. Members of Congress also made plans to read her letter into the US congressional record, a CNN reporter read parts of it out loud on television, and the sitting US Vice President wrote a public heartfelt response, calling her a “warrior.”⁵

Ironically, the ready-made intersectional link available between these two violent events, separated in time by barely a week, was still too distant for some media analysts, even one who spoke clearly to patterns of dominance and control being examples of “toxic masculinity”⁶ in US history and its aversion to gun control. Power, domination, and control can lead to violence across a spectrum of cultural identities when given the opportunity—we’ve seen this in the militarization of police culture and its impact particularly in poor communities of color, as stated in my introduction. To understand intersectionality on an embodied level is to understand that there is a queerness inclusive of, as well as beyond, experiences of sexual or affectional orientation and gender status.

This is the queerness that occurs when one crosses also between borders and into the borderlands of race, class, religion, ability, and the academic

disciplines—into the borders between worlds or world/sense—through the markings of social constructions and lived experiences and through the push and play of language and expanded metaphors. This is the queer sense of being in an unfamiliar, peculiar, or strange land where one’s visceral sense of the world is challenged and where one’s grasp on felt reality seems to shift, with anxiety and desire for control often resulting. As a final though different example as I complete the writing of this book manuscript, the candidate also mentioned in my introduction who shamelessly called for a ban on Muslims entering the United States and for building a wall along the Mexican border appears to have garnered the nomination of a major political party. There can be a felt experience of queerness in this as well for those whose sociohistorical world/sense has not included an intellectual and visceral understanding of the rootedness of violence, patriarchy, and white supremacy in the United States—that the emergence of this candidate represents, drawing on Malcolm X’s controversial phrase, “the chickens coming home to roost.”

As our paradigms shift in understanding human being, intersectionality, and our essential embodied relatedness to and dependency on one another, as well as on our shared though endangered planet, then the call to enter into these borderlands of queerness becomes louder and more imperative—and to enter while we have an opportunity to do so freely without being forced to do so from the lived experience of trauma queering us into a new world. For the lived experience of trauma, particularly violent trauma, marks many of us as liminal people and members of a shared tribe across all of these borders, as well as within the borderlands, of a multitude of social and professional identities. We are the embodied “spiritual tribe” of the “scar clan,” as Catholic Jungian analyst, poet, post-trauma recovery specialist, and multiracial daughter of indigenous immigrant and refugee families, Clarissa Pinkola Estés, might call us⁷—and in sharing tribal status as scar clan members, perhaps there also is power in sharing our “sacred stories” of survival as scar clan. Through our creative practices in embodied narrative and material poetic or artistic form, we may find metaphorical bridges and the intersectional liminal common ground of *communitas* for constructing peace in our larger shared and troubled world.

Are we able to heed this call to enter into the borderlands of queerness with an open and compassionate heart, as well as with ethical respect and an intent to level social, cultural, and institutional power? Do we share in witness to the ethical urgency to do so in light of global violence as well as the looming threat of climate change? Heeding such a call means leaving our respective academic or professional disciplinary, religious, or secular comfort zones or ivory towers in more ways than we might possibly imagine at present. It means engaging the visceral realities of different world/sense encounters and risking the potential for transformation involved in such engagement. The reward may yet be a more peaceful, sustainable, and equitable shared world. As my self that always will remain a community minister at heart would say, even in and to an academy that may find a minister queer in its midst, “May it be so. Amen, Amen, Ashe, and Blessed Be.”

Notes

1. See <http://lovingday.org/learn> (accessed June 13, 2016).
2. See <http://www.cnn.com/2016/06/12/us/orlando-nightclub-shooting/index.html> (accessed June 13, 2016).
3. See <http://indiancountrytodaymedianetwork.com/2016/01/01/truth-about-wounded-knee-massacre-162923> (accessed June 13, 2016).
4. See <http://www.csmonitor.com/USA/Justice/2016/0609/Outcry-over-Stanford-case-hints-at-shift-in-rape-culture> (accessed June 13, 2016).
5. See http://www.huffingtonpost.com/entry/stanford-sexual-assault-victim-letter-congress_us_5758d597e4b00f97fba74969 (accessed June 13, 2016) and https://www.buzzfeed.com/tomnamako/joe-biden-writes-an-open-letter-to-stanford-survivor?utm_term=.klx5Z1G2Y#.vhMKY2x5D (accessed June 13, 2016) and <http://www.cnn.com/videos/justice/2016/06/06/stanford-rape-survivor-letter-brock-allen-turner-ashleigh-banfield-orig.cnn/video/playlists/stanford-rape-case/> (accessed June 13, 2006).
6. See http://www.salon.com/2016/06/13/overcompensation_nation_its_time_to_admit_that_toxic_masculinity_drives_gun_violence/?source=newsletter (accessed June 13, 2016).

7. Clarissa Pinkola Estés, *Women Who Run With Wolves* (New York: Ballentine Books, 1996). See also her website for a complete list of her works going back decades. Trauma theologian Shelly Rambo, influenced also by philosopher Richard Kearney's works, has postulated the significance of theorizing about the scar as well as the wound. "While trauma is figured as wound, its afterlife might be figured as scar, as a textured surface that serves as a critical crossing between death and life, interior and exterior, hidden and revealed. Moving between wounds and scars requires theorizing the textured surface of the skin. (p. 266)" See Shelly Rambo, "Refiguring Wounds in the Afterlife (of Trauma)," in *Carnal Hermeneutics*, 263–278, edited by Richard Kearney and Brian Treanor (New York: Fordham University Press, 2015). Per my writings, there also are the wounds and scars that are not relegated to the surface of the skin alone but are internal and neurophysiological, which also need theorizing and metaphorical exploration across academic disciplines, including theology. There also are interesting pastoral care considerations to make as to the value of adding to the "wounded healer" pastoral care image that of the "scarred healer."

Bibliography

- Adams, James Luther. 1986. *The prophethood of all believers*. (ed. George K. Beach). Boston: Beacon Press.
- Adams, James Luther. 1991a. *An examined faith: Social context and religious commitment*. (ed. George K. Beach). Boston: Beacon Press.
- Adams, James Luther. 1991b. God is love. In *An examined faith: Social context and religious commitment*, ed. George K. Beach, 213–219 (1947). Boston: Beacon Press.
- Adams, James Luther. 1991c. Root metaphors of religious social thought. In *An examined faith: Social context and religious commitment*, ed. George K. Beach, 243–255 (1973/1988). Boston: Beacon Press.
- Adams, James Luther. 1998a. The changing reputation of human nature. In *The essential James Luther Adams: Selected essays and addresses*, ed. George K. Beach, 51–78 (1941). Boston: Beacon Press.
- Adams, James Luther. 1998b. Our responsibility in society. In *The essential James Luther Adams: Selected essays and addresses*, ed. George Kimmich Beach, 153–177, 171(1953). Boston: Skinner House.
- Adams, James Luther. 1998c. The prophethood of all believers. In *The essential James Luther Adams: Selected essays and addresses*, ed. George K. Beach, 105–113 (1947). Boston: Beacon Press.
- Alexander, Scott W. 1993. *The relational pulpit: Closing the gap between preacher and pew*. Boston: Skinner House.

- Alexander, Michelle. 2012. *The new Jim Crow: Mass incarceration in the age of colorblindness*, rev. ed. New York: The New Press.
- Althaus-Reid, Marcella. 2004. *From feminist theology to indecent theology: Readings on poetry, sexual identity, and God*. London: SCM Press.
- Alves, Rubem A. 1992. Theopoetics: Longing and liberation. In *Struggles for solidarity: Liberation theologies in tension*, ed. Lorine M. Getz and Ruy O. Costa, 159–171. Minneapolis: Fortress Press.
- Ammerman, Nancy T. (ed.). 2007. *Everyday religion: Observing modern religious lives*. Oxford: Oxford University Press.
- Ammerman, Nancy T. (ed.). 2014. *Sacred stories, spiritual tribes: Finding religion in everyday life*. New York: Oxford University Press.
- An, Choi Hee. 2005. *Korean women and God: Experiencing God in a multi-religious colonial context*. Maryknoll: Orbis Books.
- Anderson, Herbert, and Edward Foley. 1998. *Mighty stories, dangerous rituals: Weaving together the human and the divine*. San Francisco: Jossey-Bass.
- Andrews, Dale P. 2002. *Practical theology for black churches: Bridging black theology and African American folk religion*. Louisville: Westminster John Knox Press.
- Andrews, Dale P. 2014. Race and racism. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 401–411. Malden: Wiley-Blackwell.
- Appadurai, Arjun. 2015. Mediants, materiality, normativity. *Public Culture* 27 (2): 221–237, Duke University Press.
- Appio, Lauren, Debbie-Ann Chambers, and Susan Mao. 2013. Listening to the voices of the poor and disrupting the silence about class issues in psychotherapy. *Journal of Clinical Psychology: In Session* 69(2): 152–161.
- Aquino, Maria Pilar. 2007. Feminist intercultural theology: Toward a shared future of justice. In *Feminist intercultural theology: Latino explorations for a just world*, ed. Maria Pilar Aquino and Maria Jose Rosado-Nunes, 9–28. Maryknoll: Orbis Books.
- Aquino, Maria Pilar, and Maria Jose Rosado-Nunes (eds.). 2007. *Feminist intercultural theology: Latino explorations for a just world*. Maryknoll: Orbis Books.
- Ariarahah, S. 2005. Intercultural Hermeneutics—A promise for the future? *Exchange* 34(2): 89–101 (13).
- Arvey, Marla J. 2005. Shattered beliefs: Reconstituting the self of the trauma counselor. In *Meaning reconstruction and the experience of loss*, 4th ed,

- ed. Robert A. Neimeyer, 213–230. Washington, DC: American Psychological Association.
- Astley, Jeff. 2002. *Ordinary theology: Looking, listening and learning in theology*. Burlington: Ashgate Publishing Company.
- Balko, Radley. 2014. *Rise of the warrior cop: The militarization of America's police forces*. New York: Public Affairs.
- Banks, Amy, and Leigh Ann Hirschman. 2015. *Four ways to click: Rewire your brain for stronger, more rewarding relationships*. New York: Jeremy P. Tarcher/Penguin.
- Barnard, Ian. 2001/2008. *Queer race: Cultural interventions in the racial politics of queer theory*. New York: Peter Lang.
- Barber, Rev. Dr. William J. 2014. *Forward together: A moral message for the nation*. St. Louis: Chalice Press.
- . 2016. *The third reconstruction: Moral Mondays, fusion politics, and the rise of a new justice movement*. Boston: Beacon Press.
- Batts, Valerie. 2002. Is reconciliation possible? Lessons from combatting 'Modern Racism'. In *Waging reconciliation: God's mission in a time of globalization and crisis*, ed. Ian T. Douglas. New York: Church Publishing Incorporated.
- Beach, George K. (ed.). 1998. *The essential James Luther Adams: Selected essays and addresses*. Boston: Skinner House Books.
- Beach, George K. (ed.). 2005. *Transforming liberalism: The theology of James Luther Adams*. Boston: Skinner House Books.
- Bell, Lee Anne. 2010. *Storytelling for social justice: Connecting narrative and the arts in antiracist teaching*. New York: Routledge.
- Bellah, Robert, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton. 1985. *Habits of the heart: Individualism and commitment in American life*. New York: Harper & Row Publishers.
- Bellah, Robert, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton. 1998. *Unitarian Universalism in societal perspective*. Rochester: Unitarian Universalist Association, General Assembly.
- Bennett, Jane. 2010. *Vibrant matter: A political ecology of things*. Durham: Duke University Press.
- Bergman, Stephen J., and Janet L. Surrey. 2004. Couple therapy: A relational approach. In *The complexity of connection: Writings from the Stone Center's Jean Baker Miller Training Institute*, ed. Judith V. Jordan, Maureen Walker, and Linda M. Hartling, 167–193. New York: The Guilford Press.
- Berrien, Jenny, Omar McRoberts, and Christopher Winship. 2000. Religion and the Boston miracle: The effect of black ministry on youth violence. In *Who will*

- provide? *The changing role of religion in American social welfare*, ed. Mary Jo Bane, Brent Coffin, and Ronald Thiemann, 266–285. Boulder: Westview Press.
- Beste, Jennifer E. 2007. *God and the victim: Traumatic intrusions on grace and freedom*. Oxford: Oxford University Press.
- Betcher, Sharon V. 2007. *Spirit and the politics of disablement*. Minneapolis: Fortress Press.
- Bieler, Andrea. 2007. Embodied knowing: Understanding religious experience in ritual. In *Religion: Immediate experience and the mediacy of research – Interdisciplinary studies, concepts and methodology of empirical research in religion*, ed. Hans-Günter Heimbrock and Christopher P. Scholtz, 39–59. Göttingen: Vandenhoeck & Ruprecht.
- Billman, Kathleen D., and Daniel L. Migliore. 1999. *Rachel's cry: Prayer of lament and rebirth of hope*. Cleveland: United Church Press.
- Bonanno, George A. 2004. Loss, trauma, and human resilience: Have we underestimated the human capacity to thrive after extremely aversive events? *American Psychologist* 59: 20–28.
- Bradway, Kay, and Barbara McCoard. 1997. *Sandplay—Silent workshop of the psyche*. New York: Routledge.
- Bradway, Katherine, Karen A. Signell, Geraldine H. Spare, Charles T. Stewart, Louis H. Stewart, and Clare Thompson. 1981. *Sandplay studies: Origins, theory, and practice*, Collected by the C.G. Jung Institute of San Francisco. Boston: Sigo Press.
- Bray, Karen. 2016. *Unredeemed: A political theology of affect, time, and worth*. PhD dissertation, Drew University.
- Brettell, Caroline B. 2015. *Anthropological conversations: Talking culture across disciplines*. New York: Rowman & Littlefield.
- Brock, Rita Nakashima Brock, and Gabriella Lettini. 2013. *Soul repair: Recovering from moral injury after war*. Boston: Beacon Press.
- Brock, Rita Nakashima, and Rebecca Ann Parker. 2001. *Proverbs of ashes: Violence, redemptive suffering, and the search for what saves us*. Boston: Beacon Press.
- Bronfenbrenner, Urie (ed.). 2005. *Making human beings human: Bioecological perspectives on human development*. Thousand Oaks: Sage.
- Calhoun, Lawrence G., and Richard G. Tedeschi. 2005. Posttraumatic growth: The positive lessons of loss. In *Meaning reconstruction and the experience of loss*, 4th ed, ed. Robert A. Neimeyer, 157–172. Washington, DC: American Psychological Association.
- Canada, Geoffrey. 1996. *Fist, stick, knife, gun*. Boston: Beacon Press.

- Canada, Geoffrey. 1998. *Reaching up for manhood: Transforming the lives of boys in America*. Boston: Beacon Press.
- Canda, Edward R., and Leola Dyrud Furman. 2010. *Spiritual diversity in social work practice: The heart of helping*, 2nd ed. New York: Oxford University Press.
- Centers for Disease Control and Prevention. 2011. Homicides—United States, 1999–2007. *Morbidity and Mortality Weekly Report*, Supplements, 60(01): 67–70 (January 14, 2011).
- Charlton, James I. 2000. *Nothing about us without us: Disability oppression and empowerment*. Berkeley: University of California Press.
- Chery, Joseph M. 2005. The story of Louis D. Brown, section titled “Dream High.” In *Peacezone: A program for teaching social literacy, grades 4–5 teacher’s guide* by Deborah Prothrow-Stith, Joseph M. Chery, Jon Oliver with Clementina Chery, Marci Feldman, and Fern Shamis. Champaign: Research Press.
- Chidester, David. 2014. *Empire of religion: Imperialism and comparative religion*. Chicago: University of Chicago Press.
- Chopp, Rebecca S. 1986. *The praxis of suffering: An interpretation of liberation and political theologies*. Eugene: Wipf and Stock Publishers.
- Chopp, Rebecca S. 1995. *Saving work: Feminist practices of theological education*. Louisville: Westminster John Knox Press.
- Chopp, Rebecca S. 1998. Theology and the poetics of testimony. *Criterion* (Winter 1998): 2–12.
- Coates, Ta-Nehisi. 2015. *Between the world and me*. New York: Spiegel & Grau.
- Collins, Randall. 1998. *The sociology of philosophies: A global theory of intellectual change*. Cambridge: The Belknap Press of Harvard University Press.
- Collins, Patricia Hill. 2000. *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*, 2nd ed. New York: Routledge.
- Commission on Appraisal. 1983. *Empowerment: One denomination’s quest for racial justice 1967–1982*. Boston: Unitarian Universalist Association.
- Commission on Appraisal. 1997. *Interdependence: Renewing congregational polity*. Boston: Unitarian Universalist Association.
- Commission on Appraisal. 2005. *Engaging our theological diversity*. Boston: Unitarian Universalist Association.
- Cone, James H. 2007. Strange fruit: The cross and the lynching tree. *Harvard Divinity Bulletin* (Winter 2007): 47–56.
- Cooper-White, Pamela. 2007. *Many voices: Pastoral psychotherapy in relational and theological perspective*. Minneapolis: Fortress Press.

- Copeland, M. Shawn. 2010. *Enfleshing freedom: Body, race, and being*. Minneapolis: Fortress Press.
- Courtois, Christine A., and Julian D. Ford (eds.). 2009. *Treating complex traumatic stress disorders: An evidence-based guide*. New York: The Guilford Press.
- Cozolino, Louis. 2006. *The neuroscience of human relationships: Attachment and the developing social brain*. New York: W.W. Norton & Company.
- Crass, Chris. 2013. *Towards collective liberation: Anti-racist organizing, Feminist Praxis, and movement building strategy*. Oakland: PM Press.
- . 2015. *Towards the "Other America": Anti-racist resources for White people taking action for Black Lives Matter*. St. Louis: Chalice Press.
- Creamer, Deborah Beth. 2009. *Disability and Christian theology: Embodied limits and constructive possibilities*. New York: Oxford University Press.
- Crenshaw, Kimberlé, Neil Gotanda, Gary Peller, and Kendall Thomas (eds.). 1995. *Critical race theory: The key writings that formed the movement*. New York: The New Press.
- Crockett, Clayton, and Jeffrey W. Robbins. 2012. *Religion, politics, and the earth: The new materialism*. New York: Palgrave Macmillan.
- Damasio, Antonio. 1999. *The feeling of what happens: Body and emotion in the making of consciousness*. New York: Harcourt, Inc.
- De Domenico, Gisela Schubach. 1995. *Sand tray world play: A comprehensive guide to the use of the sand tray in psychotherapeutic and transformational settings*. Oakland: Vision Quest Images.
- Delgado, Richard, and Jean Stefancic. 2012. *Critical race theory: An introduction*, 2nd ed. New York: New York University Press.
- Dinter, Astrid. 2008. Searching for a construction of meaning: Ritual and meditation as necessary part of pastoral work. In *Lived religion: Conceptual, empirical and practical-theological approaches, essays in honor of Hans-Günter Heimbrock*, ed. Heinz Streib, Astrid Dinter, and Kerstin Söderblom. Boston: Brill.
- Doehring, Carrie. 2015. *The practice of pastoral care: A postmodern approach*, rev. and exp. ed. Louisville: Westminster John Knox Press.
- Dorrien, Gary. 2006. *The making of American liberal theology: Crisis, irony, & postmodernity, 1950–2005*. Louisville: Westminster John Knox Press.
- Douglas, Kelly Brown. 2005. *What's faith got to do with it? Black bodies/Christian souls*. Maryknoll: Orbis Books.
- Dunbar-Ortiz, Roxanne. 2014. *An indigenous peoples' history of the United States*. Boston: Beacon Press.

- Durall, Michael. 2004. *The almost church: Redefining Unitarian Universalism for a new era*. Tulsa: Jenkin Lloyd Jones Press.
- Dykstra, Robert C. 2005. *Images of pastoral care: Classic readings*. St. Louis: Chalice Press.
- Edman, Rev. Elizabeth M. 2016. *Queer virtue: What LGBTQ people know about life and love and how it can revitalize Christianity*. Boston: Beacon Press.
- Eiesland, Nancy L. 1994. *The disabled God: Toward a liberatory theology of disability*. Nashville: Abingdon Press.
- Emdin, Christopher. 2016. *For white folks who teach in the hood. . .and the rest of y'all too: Reality pedagogy and urban education*. Boston: Beacon Press.
- Engler, Mark and Paul Engler. 2016. *This is an uprising: How nonviolent revolt is shaping the twenty-first century*. New York: Nation Books.
- Estés, Clarissa Pinkola. 1996. *Women who run with wolves*. New York: Ballentine Books.
- Fedele, Nikki M. 2004. Relationships in groups: Connection, resonance, and paradox. In *The complexity of connection: Writings from the stone center's Jean Baker Miller Training Institute*, ed. Judith V. Jordan, Maureen Walker, and Linda M. Hartling, 194–219. New York: The Guilford Press.
- Freire, Paulo. 1970/2003. *Pedagogy of the oppressed*, 30th ed. New York: Continuum.
- Fulkerson, Mary McClintock. 2007. *Places of redemption: Theology for a worldly church*. Oxford: Oxford University Press.
- Fulkerson, Mary McClintock, and Sheila Briggs (eds.). 2013. *The Oxford handbook of feminist theology*. Oxford: Oxford University Press.
- Gaede, Beth Ann (ed.). 2006. *When a congregation is betrayed: Responding to clergy misconduct*. Herndon: The Alban Institute.
- Ganzevoort, R. Ruard. 2009. Forks in the road when tracing the sacred: Practical theology as Hermeneutics of lived religion. Presidential Address to the Ninth Conference of the International Academy of Practical Theology, Chicago.
- Ganzevoort, R. Ruard. 2014. Narrative approaches. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 214–223. Malden: Wiley-Blackwell.
- Ganzevoort, R. Ruard, and Nette Falkenburg. 2012. Stories beyond life and death: Spiritual experiences of continuity and discontinuity among parents who lose a child. *Journal of Empirical Theology* 25(2): 189–204.
- Ganzevoort, R. Ruard, and Johan H. Roeland. 2014. Lived religion: The practice of practical theology. *International Journal of Practical Theology* 18(1): 91–101.

- Gendlin, Eugene. 1962/1997. *Experiencing and the creation of meaning: A philosophical and psychological approach to the subjective*. Evanston: Northwestern University Press.
- Gerkin, Charles V. 1984. *The living human document: Re-visioning pastoral counseling in a hermeneutical mode*. Nashville: Abingdon Press.
- Gerkin, Charles V. 1991. *Prophetic pastoral practice: A Christian vision of life together*. Nashville: Abingdon Press.
- Gill, Jerry H. 2000. *The tacit mode: Michael Polanyi's postmodern philosophy*. New York: State University of New York Press.
- Gilligan, James. 1997. *Violence: Reflections on a national epidemic*. New York: Vintage Books.
- Giroux, Henry A., and Peter McLaren (eds.). 1994. *Between borders: Pedagogy and the politics of cultural studies*. New York: Routledge.
- Goldberger, Nancy Rule. 1996. Cultural imperatives and diversity in ways of knowing. In *Knowledge, difference, and power: Essays inspired by women's ways of knowing*, ed. Nancy Goldberger, Jill Tarule, Blythe Clinchy, and Mary Belenky. New York: Basic Books.
- Goldberger, Nancy, Jill Tarule, Blythe Clinchy, and Mary Belenky (eds.). 1996. *Knowledge, difference, and power: Essays inspired by women's ways of knowing*. New York: Basic Books.
- Goleman, Daniel. 1997. *Emotional intelligence*. New York: Bantam Books.
- Goleman, Daniel. 2006. *Social intelligence: The new science of human relationships*. New York: Bantam Books.
- Goto, Courtney T. 2016. *The grace of playing: Pedagogies for leaning into God's new creation*. Eugene: Pickwick Publications.
- Goulding, Regina A., and Richard C. Schwartz. 2002. *The mosaic mind: Empowering the tormented selves of child abuse survivors*. Oak Park: Trailheads Publications.
- Graham, Larry Kent. 1992. *Care of persons, care of worlds: A psychosystems approach to pastoral care and counseling*. Nashville: Abingdon Press.
- Greider, Kathleen J. 2014. Religious pluralism and Christian-centrism. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 452–461. Malden: Wiley-Blackwell.
- Grey, Mary C. 2004. *Sacred longings: The ecological spirit and global culture*. Minneapolis: Fortress Press.
- Griffith, James L., and Melissa Elliott Griffith. 1994. *The body speaks: Therapeutic dialogues for mind-body problems*. New York: BasicBooks.

- Griffith, James L., and Melissa Elliott Griffith. 2002/2003. *Encountering the sacred in psychotherapy: How to talk with people about their spiritual lives*. New York: The Guilford Press.
- Grodzins, Dean (ed.). 2004. *A language of reverence*. Chicago: Meadville Lombard Press.
- Haire-Joshu, Debra, and Timothy D. McBride (eds.). 2013. *Transdisciplinary public health: Research, education, and practice*. San Francisco: Jossey-Bass.
- Hall, David D. (ed.). 1997. *Lived religion in America: Toward a history of practice*. Princeton: Princeton University Press.
- Hamman, Jaco. 2014. Playing. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 42–50. Malden: Wiley-Blackwell.
- Harding, Sandra (ed.). 1984. *The science question in feminism*. Ithaca: Cornell University Press.
- Harding, Sandra (ed.). 2004. *The feminist standpoint theory reader: Intellectual and political controversies*. New York: Routledge.
- Harris, Mark W. 2004. *Historical dictionary of Unitarian Universalism*. Lanham: Scarecrow Press.
- Harvey, Jennifer, Karin A. Case, and Robin Hawley Gorsline (eds.). 2004. *Disrupting white supremacy from within: White people on what we need to do*. Cleveland: Pilgrim Press.
- Heimbrock, Hans-Günter. 2007. Reconstructing lived religion. In *Religion: Immediate experience and the mediacy of research – Interdisciplinary studies, concepts and methodology of empirical research in religion*, ed. Hans-Günter Heimbrock and Christopher P. Scholtz, 133–157. Göttingen: Vandenhoeck & Ruprecht.
- Heimbrock, Hans-Günter. 2011. Practical theology as empirical theology. *International Journal of Practical Theology* 14: 153–170.
- Heimbrock, Hans-Günter, and Christopher P. Scholtz (eds.). 2007. *Religion: Immediate experience and the mediacy of research – Interdisciplinary studies, concepts and methodology of empirical research in religion*. Göttingen: Vandenhoeck & Ruprecht.
- Herman, Judith L. 1992. *Trauma and recovery*. New York: BasicBooks.
- Hertz, Marci Feldman, Deborah Prothrow-Stith, and Clementina Chery. 2005. Homicide survivors: Research and practice implications. *American Journal of Preventive Medicine* 29(5S2): 288–295.
- Hodgson, Peter C. 1994. *Winds of the spirit: A constructive Christian theology*. Louisville: Westminster John Knox Press.

- Hodgson, Peter C. 2005. The spirit and religious pluralism. In *The myth of religious superiority: A multifaith exploration*, ed. Paul F. Knitter, 135–150. Maryknoll: Orbis Books.
- Holloway, Margaret, and Bernard Moss. 2010. *Spirituality and social work*. New York: Palgrave Macmillan.
- Hooks, Bell. 1994. Theory as liberatory practice. In *Teaching to transgress: Education as the practice of freedom*, 59–75. New York: Routledge.
- Hopkins, Dwight N. 2005. *Being human: Race, culture, and religion*. Minneapolis: Fortress Press.
- Howe, Charles A. 1993. *The larger faith: A short history of American Universalism*. Boston: Skinner House Books.
- Howe, Charles A. 2007. *For faith and freedom: A short history of Unitarianism in Europe*. Boston: Skinner House Books.
- Hudson, Jill M. 1998. *Congregational trauma: Caring, coping & learning*. Bethesda: The Alban Institute.
- Idler, Ellen L. (ed.). 2014. *Religion as a social determinant of public health*. New York: Oxford University Press.
- Isaacs, Harold R. 1980. *Scratches on our minds: American images of China and India*. New York: Routledge.
- Jakobsen, Janet R. 1997. The body politic vs. lesbian bodies: Publics, counterpublics, and the use of norms. In *Horizons in feminist theology: Identity, tradition and norms*, ed. Rebecca S. Chopp and S.G. Davaney, 116–136. Minneapolis: Fortress Press.
- James, Jacqui (ed.). 1995/1998. *Between the lines: Source for singing the living tradition*, 2nd ed. Boston: Skinner House Books.
- Janoff-Bulman, Ronnie. 1992. *Shattered assumptions: Towards a new psychology of trauma*. New York: The Free Press.
- Johnson, Mark. 1987. *The body in the mind: The bodily basis of meaning, imagination, and reason*. Chicago: The University of Chicago Press.
- Johnson, Mark. 1993. *Moral imagination: Implications of cognitive science for ethics*. Chicago: University of Chicago Press.
- Jones, Kirk Byron. 2001. *Rest in the storm: Self-care strategies for clergy and other caregivers*. Valley Forge: Judson Press.
- Jones, Serene. 2009. *Trauma and grace: Theology in a ruptured world*. Louisville: Westminster John Knox Press.
- Jones, Ted. 2010. *Straightening up: The recovery of the Tennessee Valley Unitarian Universalist Church From an Attack*. Unpublished Manuscript.

- Jordan, Judith V. 1991. The meaning of mutuality. In *Women's growth in connection: Writings from the stone center*, ed. Judith V. Jordan, Alexandra G. Kaplan, Jean Baker Miller, Irene P. Stiver, and Janet L. Surrey, 81–96. New York: The Guilford Press.
- Jordan, Judith V. (ed.). 1997. *Women's growth in diversity: More writings from the stone center*. New York: The Guilford Press.
- Jordan, Judith V. 2010. *Relational-cultural therapy*. Washington, DC: American Psychological Association.
- Jordan, Judith V., and Jon Carlson (eds.). 2013. *Creating connection: A relational-cultural approach with couples*. New York: Routledge.
- Jordan, Judith V., Alexandra G. Kaplan, Jean Baker Miller, Irene P. Stiver, and Janet L. Surrey (eds.). 1991. *Women's growth in connection: Writings from the stone center*. New York: The Guilford Press.
- Jordan, Judith V., Maureen Walker, and Linda M. Hartling (eds.). 2004. *The complexity of connection: Writings from the stone center's Jean Baker Miller Training Institute*. New York: The Guilford Press.
- Kearney, Richard. 1998. *Poetics of imagining: Modern to post-modern*. New York: Fordham University.
- Keefe-Perry, L. Callid. 2014. *Way to water: A theopoetics primer*. Eugene: Cascade Books.
- Keller, Catherine. 1997. Seeking and sucking: On relation and essence in feminist theology. In *Horizons in feminist theology: Identity, tradition and norms*, ed. Rebecca S. Chopp and S.G. Davaney, 54–78. Minneapolis: Fortress Press.
- Keller, Catherine. 2003. *Face of the deep: A theology of becoming*. New York: Routledge.
- Keller, Catherine. 2006. The flesh of God: A metaphor in the wild. In *Theology that matters: Ecology, economy, and God*, ed. D.K. Ray. Minneapolis: Fortress Press.
- Keller, Catherine. 2008. *On the mystery: Discerning divinity in process*. Minneapolis: Fortress Press.
- Kendrick, Kevin David, and Simon Robinson. 2000. Spirituality: Its relevance and purpose for clinical nursing in a new millennium. *Journal of Clinical Nursing* 9: 701–705.
- Keshgegian, Flora A. 2000. *Redeeming memories: A theology of healing and transformation*. Nashville: Abingdon Press.
- Keshgegian, Flora A. 2008. *God reflected: Metaphors for life, time for hope*. Minneapolis: Fortress Press.

- King, E. Frances. 2010. *Material religion and popular culture*. New York: Routledge.
- Klass, Dennis, Phyllis R. Silverman, and Steven L. Nickman (eds.). 1996. *Continuing bonds: New understandings of grief*. New York: Routledge.
- Knitter, Paul F. 1991. Beyond a mono-religious theological education. In *Shifting boundaries: Contextual approaches to the structure of theological education*, ed. Barbara G. Wheeler and Edward Farley, 151–180. Louisville: Westminster/John Knox Press.
- Knitter, Paul F. 2002. *Introducing theologies of religions*. Maryknoll: Orbis Books.
- Knitter, Paul F. (ed.). 2005. *The myth of religious superiority: A multifaith exploration*. Maryknoll: Orbis Books.
- Koepping, Elizabeth. 2008. *Food, friends and funerals: On lived religion*. Berlin: LIT VERLAG.
- Kolmar, Wendy K., and Frances Bartkowski (eds.). 2013. *Feminist theory: A reader*, 4th ed. Boston: McGraw-Hill.
- Kuhn, Thomas S. 1962/1970. *The structure of scientific revolutions*, 2nd ed, enlarged. Chicago: The University of Chicago Press.
- Kujawa-Holbrook, Sheryl A., and Karen B. Montagno (eds.). 2009. *Injustice and the care of souls: Taking oppression seriously in pastoral care*. Minneapolis: Fortress Press.
- Lakoff, George, and Mark Johnson. 1980/2003. *Metaphors we live by*. Chicago: The University of Chicago Press.
- Lakoff, George, and Mark Johnson. 1999. *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. New York: Basic Books.
- Lamothe, Ryan. 2005. *Becoming alive: Psychoanalysis and vitality*. New York: Routledge.
- Land, Helen. 2015. *Spirituality, religion, and faith in psychotherapy: Evidence-based expressive methods for mind, brain, and body*. Chicago: Lyceum Books.
- Leavy, Patricia. 2011. *Essentials of transdisciplinary research: Using problem-centered methodologies*. Walnut Creek: Left Coast Press, Inc.
- Levine, Peter A., and Ann Frederick. 1997. *Waking the tiger: Healing trauma*. Berkeley: North Atlantic Books.
- Lewis, Jacqueline J. 2008. *The power of stories: A guide for leading multi-racial and multi-cultural congregations*. Nashville: Abingdon Press.
- Lewis, Thomas, Fari Amini, and Richard Lannon. 2000/2001. *A general theory of love*. New York: Vintage Books.
- Lightsey, Pamela. 2015. *Our lives matter: A womanist queer theology*. Eugene: Pickwick Publications.

- Lipsky, Laura van Dernoot, and Connie Burk. 2009. *Trauma Stewardship: An everyday guide to caring for self while caring for others*. San Francisco: Berrett-Koehler Publishers, Inc.
- Lofton, Kathryn. 2015. *Queer Christianities: Lived religion in transgressive forms*. New York: New York University Press.
- Macnaughton, Ian. 2004. *Body, breath, and consciousness: A somatic anthology*. Berkely: North Atlantic Books.
- Madigan, Stephen. 2011. *Narrative therapy*. Washington, DC: American Psychological Association.
- Madison, D. Soyini. 2012. *Critical ethnography: Method, ethics, and performance*, 2nd ed. New York: Sage.
- Marcus, George E., and Michael M.J. Fischer. 1999. *Anthropology as cultural critique: An experimental movement in the human sciences*, 2nd ed. Chicago: The University of Chicago Press.
- Martinez, Dawn Belkin, and Ann Fleck-Henderson (eds.). 2014. *Social justice in clinical practice: A liberation health framework for social work*. New York: Routledge.
- McClure, John S. 1995. *The roundtable pulpit: Where leadership and preaching meet*. Nashville: Abingdon Press.
- McClure, Barbara J. 2010. *Moving beyond individualism in pastoral care and counseling: Reflections on theory, theology, and practice*. Eugene: Cascade Books.
- McColgan, Daniel T. 1940. *Joseph Tuckerman: Pioneer in American social work*. PhD dissertation, The Catholic University of America.
- McDannell, Colleen. 1995. *Material Christianity: Religion and popular culture in America*. New Haven: Yale University Press.
- McFague, Sallie. 1982. *Metaphorical theology: Models of God in religious language*. Philadelphia: Fortress Press.
- McGuire, Meredith B. 2002. New-old directions in the social scientific study of religion: Ethnography, phenomenology, and the human body. In *Personal knowledge and beyond: Reshaping the ethnography of religion*, ed. James V. Spickard, J. Shawn Landres, and Meredith B. McGuire, 195–211. New York: New York University Press.
- McGuire, Meredith B. 2007. Embodied practices: Negotiation and resistance. In *Everyday religion: Observing modern religious lives*, ed. Nancy T. Ammerman, 187–200. New York: Oxford University Press.
- McGuire, Meredith B. 2008. *Lived religion: Faith and practice in everyday life*. New York: Oxford University Press.

- Metz, Johann Baptist. 1977/2007. *Faith in history and society: Toward a practical fundamental theology*. Trans. J. Matthew Ashley. New York: The Crossroad Publishing Company.
- Meyer, Birgit (ed.). 2009. *Aesthetic formations: Media, religion, and the senses*. New York: Palgrave Macmillan.
- Meyer, Birgit (ed.). 2012. Mediation and the genesis of presence: Toward a material approach to religion. Inaugural Lecture, Universiteit Utrecht, October 19, 2012.
- Miller, Jean Baker. 1976. *Toward a new psychology of women*. Boston: Beacon Press.
- Miller, Daniel. 2008. *The comfort of things*. Cambridge: Polity Press.
- Miller, Patricia Cox. 2009. *The corporeal imagination: Signifying the holy in late ancient Christianity*. Philadelphia: University of Pennsylvania Press.
- Miller, Jean Baker, and Irene Pierce Stiver. 1997. *The healing connection: How women form relationships in therapy and in life*. Boston: Beacon Press.
- Miller-McLemore, Bonnie J. 1990/2005. Pastoral theology as public theology: Revolutions in the 'Fourth Area'. In *Dictionary of pastoral care and counseling*, ed. Rodney J. Hunter, 1370–1380. Nashville: Abingdon Press.
- Miller-McLemore, Bonnie (ed.). 2014. *The Wiley-Blackwell companion to practical theology*. Malden: Wiley-Blackwell.
- Mills, C. Wright. 1959. *The sociological imagination*. New York: Oxford University Press.
- Mitchell, W.J.T. 2005. *What do pictures want?: The lives and loves of images*. Chicago: The University of Chicago Press.
- Mohanty, Chandra Talpade. 2004. *Feminism without borders: Decolonizing theory, practicing solidarity*, 3rd ed. Durham: Duke University Press.
- Moraga, Cherrie, and Gloria Analdúa (eds.). 1981/2015. *This bridge called my back: Writings by radical women of color*, 4th ed. New York: Suny Press.
- Morgan, Edmund S. 1975. *American slavery American freedom: The ordeal of Colonial Virginia*. New York: W.W. Norton & Company.
- Morgan, David. 2012. *The embodied eye: Religious visual culture and the social life of feeling*. Berkeley: University of California Press.
- Morgan, David. 2013. Religion and media: A critical review of recent developments. *Critical Research on Religion* 1(3): 347–356, Sage.
- Morley, Jefferson. 2013. *Snow-storm in August: The struggle for American freedom and Washington's Race Riot of 1835*. New York: First Anchor Books.

- Morris, Leslie Takahashi, Chip Roush, and Leon Spencer. 2009. *The arc of the universe is long: Unitarian Universalists, anti-racism and the journey from Calgary*. Boston: Skinner House Books.
- Moschella, Mary Clark. 2008. *Ethnography as a pastoral practice: An introduction*. Cleveland: Pilgrim Press.
- Moschella, Mary Clark. 2014. Ethnography. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie J. Miller-McLemore, 224–233. Malden: Blackwell Publishing Limited.
- Muir, Fredric John. 2001. *Heretics' faith: Vocabulary for religious liberals*. Annapolis: Unitarian Universalist Church of Annapolis.
- Neiman, Susan. 2002. *Evil in modern thought: An alternative history of philosophy*. Princeton: Princeton University Press.
- Neimeyer, Robert A. (ed.). 2005. *Meaning reconstruction and the experience of loss*, 4th ed. Washington, DC: American Psychological Association.
- Newberg, Andrew, Eugene D'Aquili, and Vincent Rause. 2001/2002. *Why God won't go away: Brain science and the biology of belief*. New York: Ballantine Books.
- Newcomb, Steven T. 2008. *Pagans in the promised land: Decoding the doctrine of Christian discovery*. Golden: Fulcrum.
- Nhat Hanh, Thich. 1995. *Living Buddha, living Christ*. New York: Riverhead Books.
- Ogden, Pat, Kekuni Minton, and Clare Pain. 2006. *Trauma and the body: A sensorimotor approach to psychotherapy*. New York: W.W. Norton and Company.
- Omi, Michael, and Howard Winant. 2014. *Racial formation in the United States: From the 1960's to the 1990's*, 3rd ed. New York: Routledge.
- Orsi, Robert A. 2005. *Between heaven and earth: The religious worlds people make and the scholars who study them*. Princeton: Princeton University Press.
- Ortner, Sherry B. 1974. Is female to male as nature is to culture? In *Woman, culture & society*, ed. Michelle Zimbalist Rosaldo and Louise Lamphere, 67–87. Stanford: Stanford University Press.
- Owen-Towle, Tom. 1998. *Freethinking mystics with hands: Exploring the heart of Unitarian Universalism*. Boston: Skinner House Books.
- Panksepp, Jaak. 1998. *Affective neuroscience: The foundations of human and animal emotions*. New York: Oxford University Press.
- Park, Andrew Sung. 2004. *From hurt to healing: A theology of the wounded*. Nashville: Abingdon Press.

- Pattison, Stephen. 2007. *Seeing things: Deepening relations with visual artefacts*. London: SCM Press.
- Patton, Michael Quinn. 2002. *Qualitative research and evaluation methods*, 3rd ed. Thousand Oaks: Sage.
- Perkinson, James W. 2004. *White theology: Outing supremacy in modernity*. New York: Palgrave Macmillan.
- Pharr, Suzanne. 1988. The common elements of oppression. In *Homophobia: A weapon of sexism*, 52–64. Inverness: Chardon Press.
- Pineda-Madrid, Nancy. 2011. *Suffering and salvation in Ciudad Juarez*. Minneapolis: Fortress Press.
- Pink, Sarah. 2015. *Doing sensory ethnography*, 2nd ed. Thousand Oaks: Sage.
- Poling, James N. 1991. *The abuse of power: A theological problem*. Nashville: Abingdon Press.
- Poling, James N. 1996. *Deliver us from evil: Resisting racial and gender oppression*. Minneapolis: Fortress Press.
- Poling, James N. 2002. *Render unto God: Economic vulnerability, family violence, and pastoral theology*. St. Louis: Chalice Press.
- Poling, James N. 2011. *Rethinking faith: A constructive practical theology*. Minneapolis: Fortress Press.
- Poling, James N., and Donald E. Miller. 1985. *Foundations for a practical theology of ministry*. Nashville: Abingdon Press.
- Prothrow-Stith, Deborah, and Howard R. Spivak. 2004. *Murder is no accident: Understanding and preventing youth violence in America*. San Francisco: Jossey-Bass.
- Prothrow-Stith, Deborah, and Michael Weissman. 1991. *Deadly consequences: How violence is destroying our teenage population and a plan to begin solving the problem*. New York: HarperCollins Publishers.
- Prothrow-Stith, Deborah, Joseph M. Chery, Jon Oliver, Clementina Chery, Marci Feldman, and Fern Shamis. 2005. *Peacezone: A program for teaching social literacy, Grades 4–5, Teacher's guide*. Champaign: Research Press.
- Prud'homme, Sheri M. 2015. *Gleam of the infinite majesty: The interplay of manifest destiny and ecotheology in Thomas Starr King's Construction of Yosemite as sacred text*. PhD dissertation, Graduate Theological Union.
- Pui-lan, Kwok. 2005. *Postcolonial imagination & feminist theology*. Louisville: Westminster John Knox Press.
- Pyles, Loretta, and Gwendolyn J. Adam (eds.). 2016. *Holistic engagement: Transforming social work education in the 21st century*. New York: Oxford University Press.

- Rambo, Shelly. 2010. *Spirit and trauma: A theology of remaining*. Louisville: Westminster John Knox Press.
- Rambo, Shelly. 2015. Refiguring wounds in the afterlife (of Trauma). In *Carnal hermeneutics*, ed. Richard Kearney and Brian Treanor, 263–278. New York: Fordham University Press.
- Ramsey, Nancy J. 1990/2005. A time of ferment and redefinition. In *Dictionary of pastoral care and counseling*, ed. Rodney J. Hunter, 1349–1369. Nashville: Abingdon Press.
- Rando, Therese A. 1993. *Treatment of complicated mourning*. Champaign: Research Press.
- Reisch, Michael, and Janice Andrews. 2002. *The road not taken: A history of radical social work in the United States*. New York: Routledge.
- Report of the Committee on Women & Healthy Communities to Members of the Boston City Council: Family Voices: Strengthening Homicide Response and Family Support in the City of Boston*. By Ayanna Pressley, Chair. Boston, December 15, 2010.
- Reynolds, Thomas E. 2008. *Vulnerable communion: A theology of disability and hospitality*. Grand Rapids: Brazos Press.
- Rich, John A. 2009. *Wrong place, wrong time: Trauma and violence in the lives of young black men*. Baltimore: The Johns Hopkins University Press.
- Ricouer, Paul. 1980. The hermeneutics of testimony. In *Essays on biblical interpretation*, ed. Lewis S. Mudge, 119–154. Philadelphia: Fortress Press.
- Rivera, Mayra. 2015. *Poetics of the flesh*. Durham: Duke University.
- Robb, Christina. 2006/2007. *This changes everything: The relational revolution in psychology*. New York: Picador.
- Rogers, Annie G. 2006. *The unsayable: The hidden language of trauma*. New York: Random House.
- Ross, Warren R. 2001. *The premise and the promise: The story of the Unitarian Universalist Association*. Boston: Skinner House Books.
- Ross, Warren R. 2002. Confronting evil: Has terrorism shaken our religious principles? *UU World*, XVI 1 (January/February 2002): 18–25.
- Rothschild, Babette. 2000. *The body remembers: The psychophysiology of trauma and trauma treatment*. New York: W.W. Norton and Company.
- Rynearson, Edward K., and Alison Salloum. 2011. Restorative retelling: Revising the narrative of violent death. In *Grief and bereavement in contemporary society: Bridging research and practice*, ed. Robert A. Neimeyer, Darcy L. Harris, Howard R. Winokuer, and Gordon F. Thornton, 177–188. New York: Routledge Taylor & Francis Group.

- Saleeby, Dennis. 2000. Power in the people: Strengths and hope. *Advances in Social Work* 1(2 Fall): 127–136.
- Sandoval, Chela. 2000. *Methodology of the oppressed*. Minneapolis: University of Minnesota Press.
- Santino, Jack. 2001. *Signs of war and peace: Social conflict and the uses of symbols in public in Northern Ireland*. New York: Palgrave MacMillan.
- Santino, Jack (ed.). 2006. *Spontaneous shrines and the public memorialization of death*. New York: Palgrave MacMillan.
- Scaer, Robert C. 2005. *The trauma spectrum: Hidden wounds and human resiliency*. New York: W.W. Norton and Company.
- Scaer, Robert C. 2007. *The body bears the burden: Trauma, dissociation, and disease*, 2nd ed. New York: Routledge.
- Scanlon, Michael J., O.S.A. 1999. The postmodern debate. In *The twentieth century: A theological overview*, ed. Gregory Baum. Maryknoll: Orbis Books.
- Scarry, Elaine. 1985. *The body in pain: The making and unmaking of the world*. New York: Oxford University Press.
- Schneiders, Sandra. 1999. *The revelatory text: Interpreting the New Testament as sacred scripture*. Collegeville: The Liturgical Press.
- Schulz, William F. 1993/1997/2004. Our faith. In *The Unitarian Universalist pocket guide*, ed. William G. Sinkford, 4th ed, 1–6. Boston: Skinner House Books.
- Schwartz, Richard C. 1995. *Internal family systems therapy*. New York: The Guilford Press.
- Schwartz, Richard C. 2001. *Introduction to the internal family systems model*. Oak Park: Trailheads Publications.
- Sharp, Melinda McGarrah. 2014. Globalization, colonialism, and postcolonialism. In *The Wiley- Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 422–431. Malden: Wiley-Blackwell.
- Shaw, Daniel. 2014. Immanence and intersubjectivity. In *The skillful soul of the psychotherapist: The link between spirituality and clinical excellence*, ed. George S. Stavros and Steven J. Sandage. New York: Rowman & Littlefield.
- Sheppard, Phillis I. 2011. *Self, culture, and others in womanist practical theology*. New York: Palgrave Macmillan.
- Siegel, Daniel J. 1999. *The developing mind: Toward a neurobiology of interpersonal experience*. New York: The Guilford Press.
- Siegel, Daniel J. 2012. *Pocket guide to interpersonal neurobiology: An integrative handbook*. New York: W.W. Norton & Company.

- Silverman, Phyllis Rolfe. 2000. *Never too young to know: Death in children's lives*. New York: Oxford University Press.
- Skerrett, Karen. 2004. Moving toward 'We': Promise and peril. In *How connections heal: Stories from relational-cultural therapy*, ed. Maureen Walker and Wendy B. Rosen, 128–150. New York: The Guilford Press.
- Smith Jr., Archie. 1982. *The relational self: Ethics & therapy from a black church perspective*. Nashville: Abingdon.
- Smith, Andrea. 2006. Heteropatriarchy and the three pillars of white supremacy: Rethinking women of color organizing. In *Color of violence: The Incite! Anthology*, ed. Incite! Women of Color Against Violence. Cambridge: South End Press.
- Smith, Linda Tuhiwai. 2012. *Decolonizing methodologies: Research and indigenous peoples*, 2nd ed. New York: Zed Books.
- Smith Jr., Archie. 2014. You cannot teach what you do not know: You cannot lead where you have not been. In *Teaching for a culturally diverse and racially just world*, ed. Eleazar S. Fernandez, 88–108. Eugene: Cascade Books.
- Sotero, Michelle M. 2006. A conceptual model of historical trauma: Implications for public health practice and research. *Journal of Health Disparities Research and Practice*, 1(1, Fall): 93–108.
- Spencer, Renee. 2002. A comparison of relational psychologies. *Project Report 5* (2002) Wellesley Centers for Women, Wellesley College, Wellesley, MA.
- Spradley, James P. 1979. *The ethnographic interview*. Belmont: Wadsworth Group.
- Sremac, Srdjan. 2016. Conversion and the real: The (im)possibility of testimonial representation. *Pastoral Psychology*, Springer, published online April 28, 2016.
- St. Clair, Michael. 1994. *Human relationships and the experience of God: Object relations and religion*. Eugene: Wipf & Stock Publishers.
- St. Clair, Michael. 2004. *Object relations and self psychology: An introduction*. Belmont: Thomson-Brooks/Cole.
- Stampp, Kenneth M. 1956/1989. *The Peculiar Institution: Slavery in the Ante-Bellum South*. New York: Vintage Books.
- Stavros, George S., and Steven J. Sandage (eds.). 2014. *The skillful soul of the psychotherapist: The link between spirituality and clinical excellence*. New York: Rowman & Littlefield.
- Streib, Heinz, Astrid Dinter, and Kerstin Söderblom (eds.). 2008. *Lived religion: Conceptual, empirical and practical-theological approaches, essays in honor of Hans-Günter Heimbrock*. Boston: Brill.

- Sue, Derald Wing. 2010. *Microaggressions in everyday life: Race, gender, and sexual orientation*. New York: Wiley.
- Sue, Derald, and David Sue. 2003. *Counseling the culturally diverse: Theory and practice*, 4th ed. New York: Wiley.
- Surrey, Janet L. 1991. Relationship and empowerment. In *Women's growth in connection: Writings from the stone center*, ed. Judith V. Jordan, Alexandra G. Kaplan, Jean Baker Miller, Irene P. Stiver, and Janet L. Surrey, 162–180. New York: The Guilford Press.
- Taylor, Mark K. 1991. Celebrating difference, resisting domination: The need for synchronic strategies in theological education. In *Chifting boundaries: Contextual approaches to the structure of theological education*, ed. Barbara G. Wheeler and Edward Farley, 259–293. Louisville: Westminster/John Knox Press.
- Tervalon, Melanie, and Jann Murray-Garcia. 1998. Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved* 9(2): 117–125.
- Thandeka. 1995. *The embodied self: Friedrich Schleiermacher's solution to Kant's problem of the empirical self*. New York: State University of New York Press.
- Thandeka. 1997. The self between feminist theory and theology. In *Horizons in feminist theology: Identity, tradition, and norms*, ed. Rebecca S. Chopp, and Sheila Greeve Davaney, 79–98. Minneapolis: Fortress Press.
- Thandeka. 2000. *Learning to be white: Money, race, and God in America*. New York: The Continuum Publishing Company.
- Tiffany, Daniel. 2000. *Toy medium: Materialism and modern lyric*. Berkeley: University of California Press.
- Tinker, George E. 1993. *Missionary conquest: The Gospel and Native American cultural genocide*. Minneapolis: Fortress Press.
- Townes, Emilie M. (ed.). 1993. *A troubling in my soul: Womanist perspectives on evil and suffering*. Maryknoll: Orbis Books.
- Tracy, David. 1981. *The analogical imagination: Christian theology and the culture of pluralism*. New York: The Crossroad Publishing Company.
- Tracy, David. 2011. A correlational model of practical theology—Revisited. In *Religion, diversity and conflict*, ed. Edward Foley, 49–61. New Brunswick: Transaction Publishers.
- Tracy, David. 2014. A correlational model of practical theology revisited. In *Invitation to practical theology: Catholic voices and visions*, ed. Claire E. Wolfteich, 70–86. New York: Paulist Press.

- Tripp, Andrew Stephen, 2015. *Poverty and Urban Ecclesial Discipleship: A Practical Theological Investigation of Congregations Caring for the Poor*. PhD Dissertation, Boston University.
- Turner, Victor. 1969/1995. *The ritual process: Structure and anti-structure*. New York: Aldine de Gruyter.
- Twine, France Winddance, and Bradley Gardener (eds.). 2013. *Geographies of privilege*. New York: Routledge.
- Unitarian Universalist Association. 1993/2000. *Singing the living tradition*. Boston: Unitarian Universalist Association.
- van der Kolk, Bessel. 2014. *The body keeps the score: Brain, mind, and body in the healing of trauma*. New York: Penguin Books.
- van der Kolk, Bessel A., Alexander C. McFarlane, and Lars Weisaeth (eds.). 1996. *Traumatic stress: The effects of overwhelming experience on mind, body, and society*. New York: The Guilford Press.
- Van der Port, Mattijs. 2011. *Ecstatic encounters: Bahian Candomblé and the quest for the really real*. Amsterdam: Amsterdam University Press.
- Velez Caro, Olga Consuelo. 2007. Toward a feminist intercultural theology. In *Feminist intercultural theology: Latino explorations for a just world*, ed. Maria Pilar Aquino and Maria Jose Rosado-Nunes, 248–264. Maryknoll: Orbis Books.
- Vlassidis Burgoa, Maria Cristina. 2016. *Sobre la Marcha: The Fiesta of Santiago Apóstol in Loíza, Puerto Rico*. PhD dissertation, Harvard University.
- Walker, Maureen. 2004. How relationships help. In *How connections heal: Stories from relational-cultural therapy*, ed. Maureen Walker and Wendy B. Rosen, 3–21. New York: The Guilford Press.
- Walker, Nathan C. 2016. *Cultivating empathy: The worth and dignity of every person—Without exception*. Boston: Skinner House.
- Walker, Maureen, and Wendy B. Rosen (eds.). 2004. *How connections heal: Stores from relational- cultural therapy*. New York: The Guilford Press.
- Walsh, Michelle A. 2004. Theological analysis project: The welcoming congregation program as a successful model for engaging Unitarian Universalists on behalf of social justice. Unpublished manuscript.
- Walsh, Michelle A. 2014. *Prophetic pastoral care in the aftermath of trauma: Forging a constructive practical theology of organized trauma response ministries*. PhD dissertation, Boston University. ProQuest (AAT 3610856).
- Walsh, Michelle A. 2016. *Examining whiteness: Recovering the intersectional 'I' and experiences of 'Peoplehood' in writing and research*. Paper presented at the

- Association for Practical Theology 2016 Biennial Conference. New York: Fordham University, April 9, 2016.
- Walsh, Michelle A. 2016. Taking matter *seriously*: Material theo-poetics in the aftermath of communal violence. In *Post-traumatic public theology*, ed. Shelly Rambo, and Stephanie N. Arel. New York: Palgrave Macmillan.
- Walton, Heather. 2014. Poetics. In *The Wiley-Blackwell companion to practical theology*, ed. Bonnie Miller-McLemore, 173–182. Malden: Wiley-Blackwell.
- Watkins Ali, Carroll A. 1999. *Survival and liberation: Pastoral theology in African American context*. St. Louis: Chalice Press.
- Watts, Judy H. 2009. Building a new paradigm: Transdisciplinary research comes to the forefront. *Social Impact*, (Fall): 13–17. Brown School of Social Work, Washington University, St. Louis, MO.
- Welch, Sharon D. 2000. *A feminist ethic of risk*, 2nd ed. Minneapolis: Fortress Press.
- Wheeler, Barbara G., and Edward Farley (eds.). 1991. *Shifting boundaries: Contextual approaches to the structure of theological education*. Louisville: Westminster/John Knox Press.
- Wilder, Amos Niven. 1976/2001. *Theopoetic: Theology and the religious imagination*. Lima: Academic Renewal Press.
- Wolfteich, Claire E. (ed.). 2014. *Invitation to practical theology: Catholic voices and visions*. New York: Paulist Press.
- Worden, J. William. 2009. *Grief counseling and grief therapy: A handbook for mental health practitioners*, 4th ed. New York: Springer.
- Wright, Conrad. 1975/1989. *A stream of light: A short history of American Unitarianism*. Boston: Skinner House Books.
- Wright, Conrad. 1989. *Walking together: Polity and participation in Unitarian Universalist Churches*. Boston: Skinner House Books.
- Wyatt-Brown, Bertram. 1986. *Honor and violence in the old south*. New York: Oxford University Press.
- Yoder, Carolyn. 2005. *The little book of trauma healing: When violence strikes and community security is threatened*. Intercourse: The Good Books.

Index

A

- Adams, James Luther, xviii, 154, 186n24, 241n29, 243n37, 244n41, 284n16. *See also* covenantal theology; prophetic
- Ammerman, Nancy, 33, 89, 120n8, 121n8, 137n91, 184n10, 198, 238n8, 243n37. *See also* lived religion; spiritual tribe
- anthropology, xi, xv, 5, 25, 40, 43n9, 47n46, 93, 95, 110, 116–18, 123n22, 125, 143, 222, 275, 287n31
- anti-oppression
- anti-oppression analysis, 57, 114
 - anti-racism, 287n30

autoethnographic, xii. *See also* ethnography

B

- Beste, Jennifer, 272, 273, 285n21, 285n22
- mediated grace, 273
- bible
- Bible study, 199
 - Ecclesiastes, 211, 217
 - Ezekiel, 25, 26, 34
 - Good Samaritan, 231, 251, 252
 - historical approach, 24
 - seven Principles of Peace, 57, 58, 184n6, 231

Note: Page number followed by 'n' refers to notes

- Black Lives Matter (BLM), 2, 6,
85n27, 258
police violence, 2
- body. *See also* feminism; Fulkerson,
Mary McClintock; immanence;
neuroaffective studies; queer;
visceral
- embodied, 5, 11, 13–16, 21n29,
25–30, 32–4, 36, 37, 39–41,
43n8, 43n9, 56, 92–100,
103–5, 108, 109, 113, 116,
117, 119, 122n18, 127n43,
138n99, 144, 146–8, 150, 151,
160–2, 164, 165, 168, 170,
171, 182, 183, 188n34,
188n37, 189n39, 196–200,
202, 203, 206–8, 212–15, 218,
220, 221, 230, 233, 238n10,
239n14, 253, 258–61, 263,
269, 271–4, 276, 277, 279,
282n9, 290, 291
- enfleshed, 30, 91, 259, 272, 274
- enhormoned, 30, 91, 259, 272,
274
- en-neuroned, 30, 91, 213, 259,
272, 274
- limbic resonance, 95, 96, 223
- neuroaffective, 91, 93, 95, 117,
119, 213, 223, 259, 273
- neuroscience of corporeality, 116
- physiological, 93
- physiology, 95, 96
- Scanlon, Michael J., 29, 43n9
- border crossing. *See also*
intersectionality; oppression;
power analysis; queer
- borderlands, 52, 88, 194, 248–52,
290, 291
- borders, 12, 37, 167, 248, 290, 291
- Brock, Rita Nakashima, 272, 284n19
moral injury, 284n18
- ## C
- Centers for Disease Control and
Prevention (CDC), 1, 16n1. *See
also* Prothrow-Stith, Deborah;
public health
- Chopp, Rebecca S., 104, 105,
125n29, 128n49, 129n55,
130n55, 130n56, 131n58, 171,
189n40. *See also* poetics
- climate change, 32, 35, 275, 276,
279, 292
- Coates, Ta-Nehisi, 30–2
- Collins, Randall, 34, 36, 46n31,
46n33, 46n36. *See also*
interdisciplinary; sociology
- continuing bonds theory. *See also*
body; limbic resonance;
neuroaffective studies
- bereavement, 97
- communal bond, 273
- limbic resonance, 95, 96, 223
- moral bond, 109, 143
- moral injury, 272
- phantom limbs, 97
- phantom presence, 97
- survivor's guilt, 272
- Copeland, Shawn M., 30
- correlation. *See also* interdisciplinary;
metaphor
- embodied metaphorical
correlational, 41, 91, 273
- interdisciplinary bridge tools, 41,
91, 104

mutual critical correlational, 41
 Poling, James N. and Donald
 E. Miller, 40, 48n51
 covenantal theology, ix. *See also*
 Unitarian Universalist
 Association
 congregational polity, 80, 256
 critical race theory
 concealed story, 3, 4
 emerging or transformation story,
 113
 resistance story, 18n10
 stock story, 18n10
 culture. *See also* body; language;
 metaphor; poetics; worldsense;
 worldviews
 cultural, 5, 10, 11, 14, 24, 26, 32,
 56, 60, 79, 80, 82, 98–100,
 110, 111, 113, 117, 118,
 125n29, 131n58, 142, 194,
 195, 202, 221, 232, 235, 261,
 273, 277, 290
 dominant culture, x, 168, 221,
 235
 enculturated or encultured, 90, 91,
 97, 259, 272, 274
 paradigm shifts, 125n29, 258,
 259, 276, 291
 popular culture, 32, 38, 145
 ways of being, 101, 114, 143, 194,
 221, 237n2, 247, 274

D

dangerous memories, xi, 104, 105,
 236. *See also* metaphor; Metz,
 Johann Baptist; Welch, Sharon
 disciplines. *See also* interdisciplinary;
 transdisciplinary

academic disciplines, 10, 12, 14,
 23–5, 28, 40, 93, 104, 114,
 213, 278, 287n31, 293n7
 cross-disciplinary, 5
 disciplinary boundaries, xii
 multiple disciplines, 5
 paradigm shifts, 114

E

ecological, ix, xiv, 14, 19n17, 93
 ecological systems theory, 60
 Epston, David, 112. *See also* narrative
 theory; power analysis
 Estés, Clarissa Pinkola, 291, 293n7
 ethical relations, 228. *See also*
 Unitarian Universalist
 Association
 ethics, 110, 248, 276, 278, 292
 ethnography, 15, 40. *See also*
 autoethnographic
 ethnographic, 6, 8, 9, 12, 15, 16,
 20n21, 26, 45n20, 100, 167,
 184n16, 238n6, 275

F

feminism, 29, 33, 41, 43n11, 111,
 112, 122n19, 135n74, 237n4.
See also body
 patriarchy, 291
 Fulkerson, Mary McClintock, 44n13,
 198, 238n6. *See also* place;
 visceral

G

Ganzevoort, R.Ruard, 19n16, 28, 33,
 37, 42n1, 43n7, 43n8, 45n25,

211, 240n20. *See also* lived religion; narrative theory
 Gerkin, Charles V. *See also* prophetic pastoral care
 Christian servanthood, 116
 narrative image, 116
 Graham, Larry Kent. *See also*
 prophetic pastoral care
 structural power, 116
 systemic analysis, 116

H

healing. *See also* body; place; practices; trauma
 connection, 91, 103, 116, 161, 164, 165, 171, 180, 182, 197, 199, 207, 211, 234, 270
 disability, 29, 272
 disability theology or theory, 272
 functionality and efficacy, 165
 God, 56, 119, 161, 211, 212
 holistic, 160, 161
 integrative, 165
 kaleidoscope, 42, 159
 leadership role, 164, 228, 234
 mediated grace, 273
 movement, 157–9, 234, 283n11
 normalizing, 160
 pieces, 158, 159, 182
 regaining control, 160
 relational or relationships, 153, 182
 relational sustenance, 229
 scar, scar clan, scarred healer, 291, 293n7
 shattering, 159
 sustaining, 187n33

vulnerable communion, 272
 wholeness, 156–63
 wound, 116, 159
 wounded healer, 164, 226, 233, 242n35, 293n7
 wounded pieces, 159
 Heimbrock, Hans-Günter, 37, 38, 40, 46n37, 47n46, 48n50, 138n99. *See also* lived religion; metaphor; poetics
 Herman, Judith, 78, 86n28, 88, 120n2, 122n15, 135n73. *See also* trauma
 homicide, vii, 7–9, 13, 17n1, 20n21, 53, 54, 62–4, 76, 82n2, 87, 97, 105, 106, 146, 157, 159, 162, 163, 166, 169, 171, 173, 187n33, 197, 201, 211, 215, 216, 234, 239n11, 239n14, 245n46, 260, 268. *See also* trauma
 hooks, bell, 61, 83n11, 114, 184n11
 liberatory practice, 61

I

immanence. *See also* body; Johnson, Mark ; Lakoff, George; transcendence
 energy, 38, 117, 118, 212, 259
 God, 117
 physicality, 212
 intercultural, 16, 110–12, 114, 123n21, 195, 224, 229, 258, 261, 266, 269, 273, 274. *See also* culture; metaphor; oppression; power analysis
 han, 261

interdisciplinary. *See also*
 anthropology; lived religion;
 social work; sociology;
 transdisciplinary
 clinical, 5, 261, 262
 educational, 5, 55
 health, 5, 55, 260–2
 history, 40
 human service, 16, 260–2
 nursing, 117–18
 pastoral, 5, 55, 260–2
 philosophy, 30, 32
 psychology, 40
 religious, 94, 104
 science, 41, 94

interdisciplinary bridge tools, 41, 104.
See also interdisciplinary;
 metaphor; transdisciplinary

internal family systems theory (IFS).
See also correlation; culture;
 interdisciplinary; metaphor;
 oppression; power analysis;
 spirituality
 cultural burden, 99
 eight C's of Self-Leadership, 119
 legacy burden, 98, 99
 multiplicity theory, 98, 134n72,
 158, 159, 165, 175, 181
 polarization, 221
 Schwartz, Richard C., 98, 212,
 241n27
 Self energy, 119
 systems theory, 158, 159, 165,
 175, 181

intersectionality, 286n27, 290, 291.
See also border crossing; queer
 intersectional, 2–4, 16, 275, 279,
 290, 291

J

Janoff-Bulman, Ronnie, 86n30, 89,
 120n3, 121n14, 122n15, 159.
See also trauma

Johnson, Mark, 28, 29, 36, 40, 41,
 42n4, 42n6, 49n54, 92, 117,
 138, 199, 220, 241n26. *See also*
 body; Lakoff, George;
 metaphor

Jordan, Judith V., 126n35, 126n36,
 135n74, 136n80, 138n94, 175,
 184n9, 185n17, 187n26,
 187n28, 189n43, 238n9,
 240n22, 281n4. *See also*
 relational-cultural theory

L

Lakoff, George. *See also* Johnson,
 Mark; metaphor
 imaginative empathic projection,
 117, 220
 immanent, 117, 199
 transcendent, 117

language. *See also* correlation;
 metaphor; poetics
 enlanguaged, 11, 26, 30, 33, 91,
 259, 272, 274
 han, 261
 linguistic, 40, 273
 translation, 12

liberation health theory. *See also*
 culture; oppression; power
 analysis
 client as subject rather than object,
 115
 dominant ideological messages,
 115

- liberation health theory (*cont.*)
 dominant worldview discourse,
 145, 159
 rescuing the historical memory of
 change, 115, 208
 triangulating the problem, 115
- limbic resonance, 95, 96, 223. *See also*
 body; continuing bonds;
 trauma
- lived religion, 4–7, 10, 14, 15, 25–8,
 31–4, 37–41, 91–5, 97, 99,
 100, 102, 104, 105, 111, 116,
 117, 143, 145, 171, 183, 197,
 211, 230, 270, 277, 282n9. *See*
also Ammerman, McGuire,
 Meredith, Nancy; Ganzevoort,
 R.Ruard; Heimbrock, Hans-
 Günter; interdisciplinary;
 transdisciplinary
- M**
- material religion, 100, 104, 127n42,
 127n43, 131n58, 146,
 185n19, 277. *See also* poetics;
 practices
 material art, 137n91
- McFague, Sallie, 48n50. *See also*
 metaphor
- McGuire, Meredith, 38, 47n44, 102
- meaning-making. *See also* healing;
 Johnson, Mark; poetics;
 practices; van der Kolk, Bessel
 calling, 21n27, 24, 29, 56, 57, 66,
 76, 99, 110, 128n49, 130n55,
 134n71, 171, 198, 211, 215,
 218, 231, 248, 252, 265, 267,
 290
- evil, 31, 153, 210–28, 232–3, 235,
 236, 241n28, 244n44, 254,
 257, 271
- forgiveness, 55, 149, 201, 225,
 227, 231, 252, 269–71
- fullness of God's peace, 57, 232,
 251
- God, 12, 25, 43n9, 56, 57, 72, 73,
 93, 117–19, 138n99, 153, 154,
 161, 175, 201, 210–32,
 240n18, 244n41, 252, 270,
 xivn6
- han, 261
- imagination, xii, 15, 25, 27, 28,
 36, 41, 92, 100, 105, 130, 146,
 277
- imaginative, 25, 26, 41, 195, 220
- othering, 221
- polarization, 46n26, 221
- religious liberal, ix, 66, 71–3, 78,
 114, 165, 227, 241n28, 253
- sacred, 26, 204, 266, 275
- something more, 183, 225
- theodicy, 88
- memorial buttons, 52, 63, 152, 168,
 171, 189n39, 215, 230, 236,
 238n6. *See also* material
 religion; poetics; practices
- metaphor. *See also* correlation;
 interdisciplinary; Johnson,
 Mark; Lakoff, George;
 meaning-making; Panksepp,
 Jack; poetics; transdisciplinary
- embodied cognitive and affective
 root, 93
- metaphoric, 16, 40, 41, 94, 95,
 104, 105, 159, 214, 238n10,
 260, 261

multivalent, 12, 41, 93, 104, 148, 214, 238n10
 symbolic, 146
 Metz, Johann Baptist, xi, 128n52. *See also* dangerous memories
 Meyer, Birgit. *See also* new materialists
 religious mediation, 277
 sensational form, 277
 Miller, Jean Baker, 112, 114, 126n35, 130n57, 131n57, 135n73. *See also* feminism; power analysis; relational-cultural theory
 dominant and subordinate, 135
 ministry
 church, 9, 152, 176, 178, 180, 198, 201–4, 210, 214, 217, 218, 234
 clergy or clergyperson, ix, 9, 51, 141, 202, 252, 280
 community ministry, xiiin3, 23, 121n8, 254
 ministry of presence, 153–5
 religious institutions, 16, 39, 172, 176, 191n49, 221, 263–9
 survivor ministries, 173, 202
 trauma response ministry, 7–10, 180
 urban ministry, xii, 53

N

narrative theory. *See also* body; meaning-making
 alternative story or stories, 113, 114, 145, 153, 156
 embodied hermeneutic, 25
 hermeneutic, 26, 28, 273
 storytelling rights, 112

textual, 25, 26, 32, 91
 neuroaffective studies. *See also* body; continuing bonds; Panksepp, Jack; visceral
 attachment studies, 95, 223
 cognitive and affective spiritual experiences, 92, 93, 175, 212, 259, 282n9
 empathic relationality, 117
 limbic resonance, 95, 96, 223
 New Materialists, 275, 277. *See also* material religion; Meyer, Birgit; poetics
 Nhat Hanh, Thich, 93, 117, 124
 normativity, 29, 40, 46n28, 142–3, 214, 247–8, 272, 274, 277. *See also* culture; oppression; power analysis
 normative, xxi, 33, 39–41, 120, 142, 143, 157, 272, 275

O

oppression. *See also* critical race theory; feminism; intersectionality; normativity; power analysis
 classism, 60, 261
 colonialism, 27, 261, 276
 historical structures, 6, 15, 41, 55, 90, 98, 117
 LGBTQ, 289
 marginalization, 143
 microaggressions, 235
 patriarchy, 291
 racialized, 235
 racism, 261
 structural power, 98

- oppression (*cont.*)
 whiteness, 195
 white supremacy, 31
- P**
- Panksepp, Jack, 94, 124n25
 paradigm shifts, 258, 259, 276
 Parker, Rebecca, 272
 pastoral, xi, xvii, 5–7, 16, 18n15,
 19n20, 20n21, 26, 29, 35, 38,
 44n15, 48n50, 49n54, 55, 60,
 64, 74, 76, 77, 79, 81, 93, 103,
 104, 108, 110, 113, 116, 117,
 121n13, 123n22, 125n29,
 133n69, 133n70, 134n72,
 137n92, 138n93, 138n99, 145,
 150, 153–7, 159–2, 164, 165,
 167, 168, 175, 176, 179–2,
 184n13, 186n21, 188n36, 195,
 198–201, 204, 210, 215, 216,
 218, 220, 221, 226–8, 231–4,
 236, 239n11, 239n16, 242n33,
 242n35, 252, 253, 258–62,
 273, 282n6, 282n9, 283n9,
 283n11, 284n19, 285n20,
 293n7. *See also* practices
 pastoral prophetic, 5
 Peace Institute. *See also* place;
 practices; Prothrow-Stith,
 Deborah; public health
 advocacy skills, 60, 145
 emotional literacy, 145, 183n6
 healthy family, 199
 holistic engagement, 259
 Holistic Healing Center, 64, 146,
 161, 185n16, 187n33
 integrative learning, 263
 Lesson One Company, 144
 Louis D. Brown Peace Institute, xi,
 6, 20n21, 194
 memorial buttons, 63, 168, 170,
 215, 230, 236
 mission, 9, 54–7, 144, 211, 236,
 249
 Mothers Day Walk for Peace, 170,
 175, 230, 236, 252
 orders of funeral services, 63, 100,
 168–9
 Peaceville, 150, 151, 263
 Peace Warriors, 9, 90, 167, 172,
 259
 Peacezone, 59, 83n7, 144, 250,
 262
 Peace Zones, 168, 249
 safe boxes, 150
 Sandplay or Sandtray Worldplay,
 185n16
 self-care, 166, 198, 261, 262
 seven Principles of Peace, 57, 58,
 231
 sibling groups, 63
 Survivor Leadership Academy, 60
 survivor ministries, 202
 Traveling memorial button
 project, 170
 Tuesday Talks, 64, 90, 112
 peacemakers, 54, 144, 175, 195, 211
 peculiar, x, 63, 83n13, 160, 291. *See
 also* queer
 performative, xi, 29, 101, 105, 109,
 119, 132n61, 146–8, 171, 230,
 236
 political performative, xi
 permanent Public Memorial, 107
 phenomenology

- phenomena, 37
- phenomenological, 8, 9, 12, 13, 26, 40, 114, 119, 122n19, 167, 176, 214, 274
- phenomenon, xi, 11, 14, 31, 37, 115, 119, 120n7, 127n41, 155, 167, 185n16, 230
- Pineda-Madrid, Nancy, 272, 273, 285n21, 285n23
- social-suffering hermeneutic, 273
- Pink, Sarah, 20n21, 45n20, 124n23, 198, 237n5
- emplaced, 45n20
- place. *See also* Fulkerson, Mary; McClintock; Pink, Sarah; space; spirituality
- aura, 196–8, 215
- building, 67, 208, 249, 250, 265
- consistency, 197, 266
- desecration,
- embedded, 272
- emplaced, 272
- geographic or geography, 142
- healing, 54, 55, 61, 106, 108, 153, 158, 160, 179, 196–9, 212, 219, 226, 234
- localization, 266
- peacefulness, 197
- pews, 207
- postmodern place theory, 198
- re-sacralize, 203
- sacralization, 196–202
- safety, 79, 109, 196, 197, 199, 200
- sanctuary, 61, 67, 109, 179, 208, 219
- space, 67, 106, 109, 187n33, 196–202, 208, 212, 215, 218, 230, 234, 261
- spatial, 198
- stability, 197, 200
- suburban, 250
- urban, viii, 200, 250
- poetics. *See also* body; Chopp, Rebecca S.; interdisciplinary; material religion; metaphor
- material poetics, 107, 110, 273
- poetic images, 144–56
- poetic material art expressions, 144
- religio/poetics, 104–8, 110, 132, 146–8, 168, 171, 183, 188n34, 198, 202, 204, 206–8, 215, 219, 224–7, 230, 239n14, 253, 257, 258, 260, 275
- religio/socio, 151
- socio/poetics, 104, 110, 132n65, 146, 147, 168, 171, 185n19, 215
- theo/poetics or theopoetics, 104, 105, 109, 119, 128, 130n55, 130n57, 131n59, 132n59, 132n63, 171, 188n34
- power analysis. *See also* critical race theory; feminism; normativity; oppression
- accountability, 79, 80, 279
- authorization, 209
- colonialism, 27, 261, 276
- cultural hegemony, 113, 235
- dominant culture, 235
- economic privilege, 235
- funding, 268
- governance, 180, 209
- han, 261
- historical structures, 111
- infrastructure, 80
- institutionalized power, 4, 5

- power analysis (*cont.*)
- interpersonal, 5
 - media, 110, 269
 - normative or normativity, 39, 40, 142, 143, 272
 - perpetrators, 252
 - power and privilege, 51, 98, 110, 137n91, 143, 233–6
 - power differentials, 14, 61, 137n84
 - power relations, 26, 30, 34, 112, 229
 - restorative justice, 252
 - social-suffering hermeneutic, 273
 - sociocultural, 111, 113, 269
 - socioeconomic, 27, 98
 - sociohistorical, 91, 259, 272, 274, 291
 - stakeholders, 52
 - structures of power, 36, 38, 259, 272
 - whiteness, 143, 195
 - white supremacy, 4, 31, 248, 286n25
- practical theology, ix
- practical theologian, x, 28
 - practical theological, 237n3, 272–3
- practices and rituals. *See also* bible;
- Peace Institute; place;
 - Tennessee Valley Unitarian Universalist Church (TVUUC); Unitarian Universalist Trauma Response Ministry (UUTRM)
 - being church, 183, 234
 - communal, 4, 5, 16, 26, 30, 33, 40, 88, 90, 100, 108, 144–6, 161, 163, 168, 180, 194, 218, 226, 229, 233, 258, 260–2
 - credibility, 233
 - curtain, 66
 - ecumenical relationships, 180
 - emergency preparedness, 81, 255, 268, 269
 - Go-Bag, 268
 - Good Samaritan, 252
 - healthy family, 199
 - holy humor, 224, 225, 228, 257
 - interfaith relationships, 182
 - kaleidoscope, 42, 159, 162, 200, 232
 - leadership role, 164, 228, 234
 - logistics, 179
 - material testimony, 109, 167, 215
 - memorial buttons, 152, 168, 171, 189n39, 215, 230, 236
 - mindfulness, ix, 23, 119
 - ministry of presence, 155
 - Mothers Day Walk for Peace, 175, 230, 236, 252
 - movement, xiiin5, 33, 100, 156, 157, 159, 160, 162, 180, 183, 211, 213, 215, 234
 - normalcy, 163, 164, 219, 275
 - normalizing, 160
 - orders of funeral services, 100
 - pastoral ear, 167
 - pastoral prophetic, 5
 - peace curriculums, 54, 62, 144, 145, 160
 - Peace Zones, 168, 258
 - placeholder, 154
 - plaque, 226
 - power point, 67, 115
 - public practices or rituals, ix

- religious practices or rituals, viii, 5, 14, 32, 228, 230
- restorative justice, 54, 64, 233, 252, 271
- sacred ambiguity, 181, 228, 253
- sandplay, 100, 146, 150, 151, 168, 211, 213, 215, 230
- Sandtray Worldplay, 185n16
- sermons, 181, 225, 226
- servanthood, 116, 234
- seven Principles of Peace, 57
- spiritual practices or rituals, ix, 4, 6, 32, 33, 39, 40, 44n16, 66, 88, 144, 194, 222
- Standing on the Side of Love, 258
- survivor ministries, 202
- transforming pain and anger, 54–5
- traveling button memorial project, 170, 236
- yoga, 151
- prophetic. *See also* practices
- eschatological, 130, 148, 171, 218, 236
- prophet, 11, 12
- prophethood and priesthood, 154
- prophetic social justice change*, 161
- soteriological, 233
- testimony, 69, 103–5, 119, 128n43, 128n49, 131n58, 136n77, 146, 149, 167, 171, 198, 204, 207, 208, 253
- prophetic pastoral care, 7, 19n20, 116, 117, 121n13, 138n93, 145, 150, 153, 161, 179, 183n1, 184n13, 218, 233, 236, 285n20. *See also* Gerkin, Charles V.; Graham, Larry Kent; practices
- Prothrow-Stith, Deborah, 1, 16n1, 59, 82n1, 83n7, 83n8, 97, 126n33, 159, 183n3, 183n5, 187n32, 251. *See also* public health
- psychoanalytic, 30, 38, 96, 97, 124n29, 125n29, 134n72, 238n10, 287n31
- psychoanalysis, 112
- psychodynamic, 110
- public health, 2, 9, 11, 13, 19n17, 21n27, 59–62, 91, 96, 122n16, 144, 162, 172, 235, 251, 263, 269. *See also* Prothrow-Stith, Deborah
- public health model, 59, 60, 251
- public policy, 5, 60, 64, 250
- public theology, xvii, 44n15, 100, 188n34, 228. *See also* testimony
- public theological, ix, 244n42
- Q**
- queer. *See also* border crossing; intersectionality
- queered, x
- queerness, vii, 52, 290, 291
- R**
- relational-cultural theory (RCT). *See also* interdisciplinary; Jordan, Judith V.; metaphor; Miller, Jean Baker; spirit; spirituality; Walker, Maureen
- acute disconnection, 156
- authenticity, 200, 220
- central relational paradox, 150

- relational-cultural theory (RCT)
 (*cont.*)
 condemned isolation, 117, 174
 controlling images, 113, 114,
 135n74
 discrepant relational images, 113
 domination and subordination,
 112
 five good things of connection, 116
 growth-fostering connection, 116
 mutual empathy, 174, 220
 mutual empowerment, 112, 117,
 174
 mutuality, 112, 199, 258
 radical respect, 150
 relational images, 113, 116, 261
 strategies of connection, 116
 strategies of disconnection, 116
 traumatic disconnection, 116, 117
- religions
 Buddhist or Buddhism, x, 93, 105,
 119
 Christian or Christianity, x, xi,
 xivn6, 7, 29, 33, 93, 102, 104,
 116, 117, 119, 127n42, 171,
 211, 224, 230, 231, 243n37,
 252, 270, 283n11, 283n33
 folklorist or folk religion, xi, 26,
 121n13
 God, xivn6, 25, 34, 43n9, 48n50,
 93, 117, 119, 138n99, 211,
 213, 214, 224, 227, 230,
 243n37, 252, 270
 Hindu or Hinduism, 119, 247
 humanist or humanism, x
 Jewish or Judaism, xi, 33, 93
 Methodist or Methodism, ix
 Muslim or Islam, 4
 ordinary theology, 33, 47n48
 popular religion, 26, 32, 34, 38,
 40, 100, 127n42, 145
 Unitarian Universalist (UU) or
 Unitarian Universalism, xivn6,
 xvn7, 6, 7
- resiliency
 resilience, 155, 156, 188n35, 208,
 226, 253, 257, 260
 resilient, 166
- restorative justice, 54, 64, 233, 252,
 271
- Reynolds, Thomas, 272, 285n20
 vulnerable communion, 272,
 285n20
- S**
- Santino, Jack, xi, xviii12, 128n43,
 130n57, 132n61. *See also*
 spontaneous shrines
- Scarry, Elaine, 29, 43n10, 271,
 284n17. *See also* body;
 meaning-making; narrative
- Schneiders, Sandra, 92, 123n20,
 123n21. *See also* metaphor
- secular, vii, ix, x, 6, 12, 13, 16, 23, 26,
 33, 57, 60, 79, 119, 131n59,
 172, 175, 178, 212, 225, 236,
 248, 252, 262–3, 266, 269,
 292
- servitude, 56
 Christian servant, 56
- social justice, ix, xvn7, 12, 34, 35,
 55, 60, 66–8, 85n19, 103,
 136n77, 137n82, 137n85,
 149–51, 153, 161, 168, 171,
 176, 184n8, 195, 201, 208,

- 219, 220, 232, 236, 243n37,
253, 254, 280
- social sciences, x, 11, 24, 40, 41,
43n9, 94
- social work, vii, ix, x, xiiin3, xiiin4, 7,
10, 11, 13, 20n21, 21n27, 23,
25, 32, 33, 45n20, 46n26, 51,
52, 55, 60, 87, 96, 110, 114,
115, 137n85, 137n86, 141,
184n8, 188n37, 229, 248,
282n9, 283n13, 287n31. *See*
also interdisciplinary; public
health; transdisciplinary
clinical social work, 52, 229
- sociocultural
socioeconomic, 98
sociohistorical, viii, 91, 259, 274,
291
sociologist, 33, 271
- sociology, 5, 31, 40, 46n31
- space. *See also* place
desecration,
rededication, 67, 109, 202, 203,
207
re-sacralize, 203
sacralization, 196
- spirit. *See also* body; continuing
bonds; immanence;
neuroaffective studies
embodied affective and cognitive,
119, 212, 259
metaphoric correlations, 33, 35,
93, 105, 117, 124n23, 125,
131n58, 159, 213, 238n10
translations for, 12
- spirituality. *See also* body; healing;
immanence; metaphor; place;
transcendence
aura, 196–8, 215
faith, ix, x, 4, 24, 40, 66, 88, 175,
182, 211–15, 240n18, 251,
253, 283n10
revelation, 118
salvation, 234, 276
spiritual path, 24
- spiritual tribe, 46n27, 89, 90, 92,
109, 112, 120n8, 121n8,
137n91, 153, 156, 182,
184n13, 198, 203, 208, 225,
226, 234, 243n37, 253, 260,
262, 291. *See also* Ammerman,
Nancy
sacred story, 89, 121n8, 208, 226,
234, 253
- spontaneous shrines, xi, xviii12,
130n57. *See also* Santino, Jack
- spontaneous street memorials, xi
- suffering
evil, 236, 241n28, 257
flesh, 217, 272
God, 44n16, 57, 161, 211, 217,
236, 241n28
spirit, 161, 211, 217
- survivors
Peace Warriors, 9, 90, 167, 172,
189n41, 259
sibling groups, 63
survivors as experts, 116, 141–92,
217, 234, 240n24, 258
- T
- Tennessee Valley Unitarian
Universalist Church (TVUUC).
See also practices; Unitarian
Universalist Association

- (UUA); Unitarian Universalist Trauma Response Ministry (UUTRM)
- All Souls Day, 260
- being church, 182, 183, 234
- building, 67, 68, 202, 204, 208
- curtain, 66, 204, 239n14
- God is love, 227
- ministry of presence, 153–5
- pastoral care office, 204
- pastoral ear, 153, 154, 167
- plaque, 70, 71, 115, 204, 206, 208, 226
- power point, 67, 115
- religious liberal, xviii9
- sermons, 67, 181, 225–7
- Standing on the Side of Love, 178
- Welcoming Congregation, 69
- testimony. *See also* narrative theory; prophetic; science; witness
- confession or confessional, 104, 180, 215, 253
- fierceness, 272
- material testimony, 69, 109, 167, 208, 215
- public testimony, 64, 146, 167–83, 215, 257, 263
- Ricouer, Paul, 104, 128n49
- survivor testimonies, 176
- Thandeka, 30, 45n19, 125n29, 238n10
- theological anthropology, 116. *See also* Unitarian Universalist Association
- Bellah, Robert, 271
- human nature, 125n29, 233
- ontological individualism, 271
- Tiffany, Daniel, 41, 48n52, 124n23.
- See also* interdisciplinary; metaphor
- transcendence, 38, 117, 118, 131n58, 199, 259, 282n9, 285n21. *See also* body; immanence; Lakoff, George
- transdisciplinary, 6, 11, 16, 19n17, 21n27, 35, 42, 44n16, 45n21, 104, 105, 111, 258. *See also* culture; interdisciplinary; metaphor; public health
- transformation
- transformative, 13, 26, 105, 143, 145, 146, 149, 171, 173, 174, 183, 184n13, 204, 271
- transforming, 18n10, 54, 55, 84n13, 88, 90, 144, 146, 150, 184n13, 195, 283n13
- trauma. *See also* body; continuing bonds; interdisciplinary; meaning-making; poetics; van der Kolk, Bessel; visceral
- climate change, 32, 35, 275
- cultural trauma, 25
- disassociation, 38, 87
- historical trauma, 91, 98, 122n16
- homicide, vii, 1, 7–9, 20n21, 54, 62–4, 76, 97, 105, 106, 146, 157, 159, 162, 163, 166, 171, 173, 187n33, 197, 211, 260, 268
- limbic resonance, 95, 223
- neuroaffective trauma studies, 91, 273
- neurophysiological, 242n32, 261
- police violence, 2, 30
- posttraumatic growth, 89

- resilience, 155, 156, 188n35, 208, 226, 253, 257, 260
- unsayability, 162
- vicarious growth, 89
- vicarious trauma, 261, 262
- violence, viii, xii, 2–5, 8, 23, 26, 27, 30, 31, 54, 60–3, 84n13, 90, 106, 111, 135, 168, 171, 174, 176, 191n50, 195, 218–20, 232, 235, 254, 256, 268, 269, 275, 284n19, 285n21, 291
- violent trauma, viii, ix, xi, xii, 1–6, 10, 14, 23, 25–8, 31, 34, 35, 37–42, 61, 78, 89, 94, 98, 104, 111, 120, 137n91, 153, 154, 163, 174, 180, 195, 202, 208, 220, 225, 226, 230, 232, 254, 257, 259, 260, 266, 273, 291
- U**
- Unitarian Universalist Association (UUA). *See also* covenantal theology; theological anthropology
- living tradition sources, xviii8
- principles and purposes, 72
- Standing on the Side of Love, 178, 191n51
- Unitarian Universalist Trauma Response Ministry (UUTRM). *See also* practices; Tennessee Valley Unitarian Universalist Church (TVUUC); Unitarian Universalist Association (UUA)
- credibility, 76, 86n31, 154, 155, 233
- emergency preparedness, 81, 255, 268, 269
- Go-Bag, 268
- Ground Zero or 9/11, 72
- holy humor, 224, 228, 231, 257
- ministry of presence, 153–5
- mission, 74–6
- sacred ambiguity, 181, 228, 253–7
- V**
- Van der Kolk, Bessel, 26, 27, 38, 42n3, 47n43, 122n15, 122n17, 127n38, 186n20, 274, 286n26
- Van der Port, Mattjis, 274, 286n28
- visceral. *See also* body; Fulkerson, Mary McClintock
- enlivened, 147, 230
- Lamothe, Ryan, 38
- limbic resonance, 95, 96, 223
- Van der Kolk, Bessel, 38
- W**
- Walker, Maureen, 114, 136n81, 137n84, 281n4. *See also* power analysis; relational-cultural theory
- Welch, Sharon, xi, xviii12, 104, 128n52, 132n60, 245n48. *See also* dangerous memories
- White, Michael, 112. *See also* narrative theory; power analysis
- witness, xvii7, 10, 11, 39, 88, 104, 105, 109, 119, 128n43,

- 131n57, 147–9, 153, 168, 171,
172, 176, 178, 188n37, 196,
198, 206–8, 224, 230, 236,
258, 271, 290, 292. *See also*
testimony
sacred witness, 148
- worldsense, 91, 122. *See also* body;
culture; metaphor
- world/sense, 16, 21n26, 91, 98,
99, 104, 105, 113, 114, 119,
122n19, 123n19, 194, 195,
198, 214, 221, 232, 235,
247–87, 290–2
- worldviews, x, 10–13, 24, 25, 33, 35,
37, 41, 79, 94, 143, 237n1,
244n44. *See also* body; culture;
metaphor
- world/view, 91, 98, 99, 104, 105,
113, 119, 194, 195, 213, 214,
221, 232, 259, 274, 275