**ENDNOTES for PRISM Fall 2014 issue**

**A Hunger Strike, Detention, and the Bread of Life** (page 10)

by Maria-José Soerens

1. John 6:35

2. It is important to note that crossing the border illegally is a civil, not a criminal, offense. It is akin to a speeding ticket.

3. Personal communication from female detainee already deported.

4. Jacques Ellul, *The Presence of the Kingdom* (Helmers & Howard, 1989), 29.

5. “[Consolidated and Further Continuing Appropriations Act, 2013](http://www.gpo.gov/fdsys/pkg/BILLS-%20113hr933enr/pdf/BILLS-113hr933enr.pdf).” 113 (H.R. 933), P.L. 113-6, page 150.

6. See “[Immigration Detention Bed Quota Timeline](http://immigrantjustice.org/sites/immigrantjustice.org/files/Immigration%20Detention%20Bed%20Quota%20Timeline%20Spring%202014_0.pdf),” at National Immigration Center.

7. “Voices from Detention: A report on human rights violations at the Northwest Detention Center in Tacoma, Washington.”  Seattle University School of Law & One America (2008).

**Rebuilding the Temple** (page 14)

by Anthony Grimes

1.Phyllis Tickle, *The Great Emergence* (Baker Books; Reprint edition, 2012), 16.

2. Vincent Harding, *There is a River* (Mariner Books; Reissue edition, 1993), 5.

3. Douglas John Hall, *The Cross in Our Context* (Fortress Press, 2003), 17.

4. Ibid., 4.

5. Fleura Bardhi, Andrew J. Rohm and Fareena Sultan, “[Tuning in and tuning out: media multitasking among young consumers](http://onlinelibrary.wiley.com/doi/10.1002/cb.320/abstract)” (Journal of Consumer Behaviour, Volume 9, Issue 4, pages 316–332, July/August 2010)

6. Andy Crouch, “[Ten Most Significant Cultural Trends of the Last Decade](http://www.qideas.org/blog/ten-most-significant-cultural-trends-of-the-last-decade.aspx)” (Q Ideas)

7. Ibid.

8. Ibid.

9. See [interview with Sara Miles](http://www.theworkofthepeople.com/bread-and-wine) at WorkofthePeople.com.

10. Gary Slutkin, “[Let’s Treat Violence like a Contagious Disease](http://www.ted.com/talks/gary_slutkin_let_s_treat_violence_like_a_contagious_disease?language=en),” TED Talk (April 2013)

11. Antonio Spadaro, S.J., “[A Big Heart Open to God](http://www.americamagazine.org/pope-interview)” (interview with Pope Francis), *America* magazine, September 30, 2013

**The Kingdom Family** (page 44)

by Tim Otto

1. James C. Dobson, *Preparing for Adolescence* (Vision House, 1978), 89.

2. Ibid., 90.

3. Matt. 5:31–32, 19:8–9; Mark 10:11; Luke 16:18.

4. Matt. 15:1–6

5. Matt. 15:4, 19:19; Mark 7:10, 10:19; Luke 18:20.

6. Mark 9:37, 10:13–16; Luke 18:15–17.

7. Mark 1:19–20

8. Luke 9:60

9. Luke 14:26

10. Matt. 10:34

11. Matt. 10:36

12. N.T. Wright, *Jesus and the Victory of God* (Fortress Press, 1996), 278.

13. Luke 8:21

14. Wright, *Jesus*, 278.

15. We are often confused with *Sojourners* magazine, which is based in Washington, DC.

16. John 13:34

17. John 17:22

18. Phil. 2:4

19. For years, Laura’s mom refused to visit the house. Happily, that has now changed.

20. All three eventually got married. For two, it meant waiting to marry until they were in their 30s.

21. Fyodor Dostoyevsky, *The Brothers Karamazov*, Translated by Constance Garnett (Dover, 2005), 276.

**The Price of Pain** (page 48)

by Nita Belles

1. P. Anewalt, “Fired up or burned out? Understanding the importance of professional boundaries in home health care hospice,” (*Home Healthcare Nurse*, 27:10, 2009), 591-597.

2. L. A. Pearlman and K. W. Saakvitne, “Treating therapists with vicarious traumatization and secondary traumatic stress disorders” (1995), as cited in *Compassion fatigue: Coping with secondary traumatic stress disorder in those who treat the traumatized*, edited by Charles R. Figley (Brunner/Mazel, 1995), 150-177.

**Post-Traumatic Growth** (page 50)

by Nicole Morgan

1. Mayo Clinic Staff, “[Post-traumatic Stress Disorder (PTSD),”](http://www.mayoclinic.com/health/post-traumatic-stress-disorder/DS00246) Mayo Clinic.

2. William R Miller and Janet C’de Baca, *Quantum Change: When Epiphanies and Sudden Insights Transform Ordinary Lives* (Guilford Press, 2001) as cited in [*How Does Societal Transformation Happen* by Leonard Joy](http://www.quakerinstitute.org/wp-content/uploads/2011/10/HTH-web.pdf) (Quaker Institute for the Future, 2011), 24.

3. Ibid., 25.

4. Joanna Collicutt McGrath, “Post-traumatic growth and the origins of early Christianity,” *Mental Health, Religion & Culture* 9, no. 3 (June 2006): 303.

5. Ellen Alexandra Lothe, “Hope or Horror? A Follow-up Study of Resilience in Survivors from the 1985 Famine in Ethiopia” (*At The Interface / Probing The Boundaries* 68, September 2010), 167.

6. Ibid., 173-74.

7. Ibid., 174.

8. McGrath, 303.

9. Isaiah 61:3; John 16:20; Psalm 30:10-12; Psalm 126:6

10. Leymah Gbowee, *Mighty Be Our Powers* (Beast Books, 2013)

11. Ibid., 27.

12. Ibid., 40.

13. Ibid., 49.

14. Ibid., 50.

15. Ibid., 171.

**Succor and Salvation** (page 28)

by Scott Todd

1. Edward C. Green, “Faith-Based Organizations: Contributions to HIV Prevention,” Harvard Center for Population and Development Studies, USAID, September 2003, 4.

2. Augustus Neander, *Tertullian*, “The History of the Christian Religion and Church During First Three Centuries” (Google Books, 1843).

3. Bob Tortora, “[Africans’ Confidence in Institutions—Which Country Stands Out?](http://www.gallup.com/poll/26176/africans-confidenceinstitutions-which-country-stands-out.aspx)” *Gallup News Service*, January 18, 2007,

4. Philip Schaff, et al., *Nicene and Post-Nicene Fathers: Series II*, Vol. I and VII, 1885.

5. James Hunter, *To Change the World* (Oxford University Press, 2010).

6. Emperor Julian, Epistle to the Pagan High Priests. Also referenced by Hunter in *To Change the World*.

7. Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton University Press, 1996), 155.

8. This “telling” assumes a culturally sensitive and appropriate way of inviting and, as said, never a manipulation or coercion.

9. Dualism is a view that sees human identity in two parts—the physical body—which is the only thing we can see, observe, measure—and a mysterious ghost that rides along with the body—but probably doesn’t exist anyway. This is in contrast to the Christian understanding of holism which sees human identity as an integrated whole—an inseparable being of physical, spiritual, and relational dimensions. For a dualist, “separate time, separate place” is perfectly logical and possible. Those who see people as whole and integrated creatures believe all aspects of human need are interrelated.