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## **Grace: the Foundation of Joy By Tony Campolo and Shane Claiborne**

Bono, the lead singer for the famous rock band U2, was being interviewed on television by Larry King. King asked Bono what it was that made Christianity different from all the other religions of the world.

Bono answered, *"In one way or another, each of the other religions of the world teaches Karma. Only Jesus Christ offers grace."*

Bono got it right! In every other religion, people are taught that in the next life they will have to suffer for the sins they have committed in this life because that is what they deserve. Only through Christ, do we receive grace. Our sins are forgiven and forgotten and the blessings of everlasting life with God and God's people are God's gift to us, although we don't deserve them.

"Grace," as defined by the dictionary, and taught by my Sunday school teacher when I was twelve years old is, "the freely given, unmerited favor and love of God."<sup>i</sup>

That is certainly a sophisticated way to define grace, but I came across a definition provided by a boy at a junior high camp that explains it clearly and may be more profound than the explanations given by most theologians. This is how he differentiated grace from mercy and justice:

*"If you are driving at seventy miles an hour when the speed limit is only fifty miles an hour and you get pulled over by a cop you wonder what's gonna happen to you.*

*If the cop comes up to you and gives you a speeding ticket - that's justice.*

*If the cop gives you a warning - that's mercy,*

*But if the cop gives you a Krispy Kreme donut - that's grace."*

That junior high camper gave us a pretty clear picture of what grace is like.

A Biblical passage on grace as a gift from God is Ephesians 2:8-9. In the familiar King James Version we read:

*"For by grace are ye saved through faith;  
and that not of yourselves; it is the gift  
of God: Not of works, lest any man  
should boast."*

Most people are aware of their moral failures and many have been taught to fear God's condemnation on the eventual day of judgment. The good news for the Christians, however, is that because of an undeserved and unearned gift of atonement by Jesus we are delivered from that condemnation (Rom. 8:1) and given eternal life. The full realization of this gift, whether gradual or sudden, usually generates a joyful and even euphoric response. Seldom has this joy been expressed more effectively than in the words of Blaise Pascal. In the seventeenth century upon sensing God's grace suddenly coming upon him, Pascal wrote:

*"God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars. Certitude.  
Feeling. Joy. Peace...  
Joy, joy, joy, tears of joy." <sup>ii</sup>*

The joy for once guilt burdened persons that comes from their revelation that their sins are "blotted out; buried in the deepest sea; and remembered no more" is described by William James in his classic study, The Varieties of Religious Experience when he wrote of the conversion of an English evangelist named Billy Bray who talked about his conversion in the following way:

*"In an instant the Lord made me so happy that I cannot express what I felt. I shouted for joy. I praised God with my whole heart... I remember this, that everything looked new to me, the people, the fields, the cattle, the trees. I was like a new man in a new world. I spent the greater part of my time in praising the Lord." <sup>iii</sup>*

The joy that flows from grace is related to the sense of being freed from the emotional depression often associated with the burden of guilt that goes with moral failings. The rock singer, Bono, expresses this well in his song on grace.

*"Grace, she takes the blame,  
She covers the shame,  
Removes the stain  
It could be her name  
Grace; it's the name for a girl  
It's also a thought that could change the world "* <sup>iv</sup>

Grace, by definition cannot be earned. As stated in Ephesians 2:8-9, it is a *gift* from God. In the verse immediately following, we read that while we are not saved *through* good works, we certainly are saved *for* good works. As wonderful as the joyful feelings related to grace may feel, if these feelings do not lead to actions that encourage love and social justice for others, then the spiritual new birth of salvation will end up being, as one gospel song writer called it, a "still birth." Few have recognized this more effectively than did the nineteenth century evangelist, Charles Finney. When Finney invited those who attended his evangelist meetings to come into transforming, saving, relationships with Christ he made it clear that such conversion experiences, if genuine, would provide motivation to participate in two of the most prominent social justice movements of his day, namely, the antislavery movement and the feminist movement. <sup>v</sup>

Grace generates gratitude, and it is out of such gratitude that there usually arises an intense desire to do works of love and justice. Commitment to doing evangelistic work and working in social justice programs seems like a natural way to say "thank you" to God for the salvation that was given by God's grace. An illustration of this kind of response to God's sacrificial gift is expressed in the following story:

I was leaving London aboard a train from Victoria station heading for Heathrow airport. This particular train had seats that faced each other, and opposite me were two middle aged men who were travelling together.

We were about ten minutes out of the station when one of the men had a seizure. He shook from head to toe and then rolled off the seat into the aisle. His friend quickly went to his aid, picked him up and put him back in his seat. Then he rolled up a newspaper and put it in the mouth of the shaking man to insure that he did not bite his tongue.

The seizure ended quickly and the afflicted man fell into a deep sleep. It was then that his friend said to me; "I hope that what just happened didn't upset you too much. Allow me to tell you about my friend. We were in Vietnam together and we were both seriously wounded. I had part of my leg blown off," and having said this, he pulled up the right leg of his trousers and showed me his prosthesis. "My friend here," he continued, "had half of his chest torn apart and the shrapnel that was imbedded in him made it impossible for him to move without experiencing agonizing pain. The helicopter that had been sent to pick us up never arrived. We later learned it had been blown out of the air by an enemy rocket.

I don't know how long we lay there in the jungle before my friend here somehow picked himself up. He then reached down and grabbed my shirt and started pulling me towards our home base. With every step he took he groaned in excruciating pain. I told him to go on by himself and leave me behind. I told him that there was no way he could get us both out of that jungle - but he did!

A year ago I found out he had this problem with seizures, and that he needed somebody with him all the time. I'm now that somebody. I sold my car, closed down my apartment in New York and came over here to live with him so I can be there for him when he needs me. It's rare that he has a seizure like this one and he hasn't had one for months. I'm so sorry he had to have one in front of you.

"Don't apologize to me," I responded. "I'm a public speaker, and I live by telling stories. What you just told me about what you are doing is a great story of self sacrifice."

"Oh! Don't be overly impressed" he answered, "you see, after what he did for me, there isn't anything I wouldn't do for him."

There it is! Great sacrifice had elicited an extravagant response of gratitude. So it is with anyone who receives the grace of God provided through Christ's gift of Himself on

Calvary's cross. It is not surprising, therefore, that many respond to God's gracious gift by saying, "*After what God in Christ has done for me, there isn't anything I wouldn't do for Him.*" As the old hymn goes, "*Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life my all.*"<sup>vi</sup>

Bob Pierce, the founder and onetime president of World Vision (the largest Christian community development agency in the world) started this ministry in response to the grace of God. He said that all of us who have experienced God's love should have our hearts broken by the things that break the heart of God. The poverty and oppression that are the daily lot of millions of families in developing countries require a heartfelt helping response.<sup>vii</sup> The joyful gratitude that flows from all who have experienced the grace of God seems like a natural response. Such grace filled gratitude for God's great gift in Jesus Christ inspires social activists. It was grace that moved John Newton, two hundred years ago, to write the words of what is perhaps the best known hymn in modern times - "Amazing Grace." Newton, who spent years engaged in the slave trade, was transformed by the grace of God. This led him to become a mentor to William Wilberforce who, in response to his own experience of God's grace, had allowed his heart to be broken by the slave trade which he knew was breaking the heart of God.<sup>viii</sup>

Perhaps no one in the last four hundred years was more responsive in gratitude for God's grace than John Wesley. This Anglican priest and the founder of Methodism had his heart, as he said, "strangely warmed," as he experienced God's grace poured into him as he attended a prayer meeting held in a Moravian meeting house on Aldersgate Street in London. The Wesleyan revivals that John Wesley initiated as a response to that experience spread across the United Kingdom and were so instrumental in bringing about positive social changes that, according to the historian Henry Steele Commager, they prevented the United Kingdom from having to go through the kinds of violent upheavals that marked the French Revolution.<sup>ix</sup> The turmoil and death that were widespread throughout France following the fall of the monarchy did not happen in the United Kingdom because the Wesleyan revivals brought about many necessary social justice programs such as child labor laws, factory reforms, and a host of social welfare efforts by the British government that stilled the discontent of the poor.

One of the reactions that marked the social reforms resulting from the Wesleyan revivals was that those who were involved in these reform movements were filled with joy.

They learned that in the praxis of working for social justice there was a deep sense of gratification. There was a dialectic to be observed in the Wesleyan revivals in that engaging in social justice programs generated joy, and vice versa.

In our day, this same kind of joyful social activism is happening with those who are allied with the Red Letter Christians movement being led by Shane Claiborne. In his book, The Irresistible Revolution,<sup>x</sup> Shane describes the joyfulness that accompanies the radical lifestyle and commitment to social just that he preaches and that those who are closely associated with him also enjoy. To know Shane is to affirm that in him we can find the joy that comes from taking Jesus seriously and living out the sacrificial life of service to others that Jesus prescribed. Shane, and a handful of other Red Letter Christians who have joined him in living together, in "Christian community" in what was once considered one of the most worn out, derelict, "at risk" neighborhoods of Philadelphia also testify to having joy. They have endeavored to live out the radical lifestyle that Jesus prescribed in the Sermon on the Mount in gratitude to God's grace.

Shane claims as his hero, St. Francis, the late twelfth and early thirteenth centuries radical Christian from Assisi, Italy. He would like to adopt for himself the titles that people once assigned to St. Francis: such as "A Fool for Christ" and "God's Jester."<sup>xi</sup> Shane finds in St. Francis a great example of the carefree life of those who walk away from worldly possessions and live apart from material security. In his book, The Irresistible Revolution, the reader cannot help but find a host of examples of the exciting and joyful experiences that come to those friends of Shane living among the poor and sharing their lot, becoming friends with homeless people, and even joining with them as together they are arrested as vagrants.

Shane travelled with other radical Christians to Baghdad on the eve of the second Gulf War because they wanted to establish solidarity with those Iraqi civilians who were about to become the victims of American bombs. Here in America, he and other Red Letter Christians have picketed prisons on several occasions, opposing the death penalty and speaking out on behalf of inmates about to be executed.

Around the world, young people, tired of the boredom that is sometimes the lot of many who have been raised in an affluent, middle-class way of life, learn about Shane and those who live in his "Simple Way" community and want to join them in living that same

kind of joyful grace filled life. In becoming Red Letter Christians they find something that is a gift from God and in their gratitude to God, they want to serve others.

## II

There is little doubt that experiencing the grace of God often can bring joy to the believer, but the question must be raised as to whether the good news of the gospel sometime can lead to what Dietrich Bonhoeffer called "cheap grace."<sup>xiii</sup> Bonhoeffer defined cheap grace as grace that is not accompanied by heartfelt repentance. For instance, I heard about a student who, upon hearing an extremist view of the Calvinistic doctrine of eternal security (i.e. that once having become a Christian and received the abounding grace of God through Christ's sacrifice on the cross a person can never lose it) say, *"I love to sin! God loves to forgive! This is a perfect arrangement!"* That's cheap grace.

The Apostle Paul warns against such abuse of God's gift of grace in Romans 6: 1-2 where he writes, as recorded in the King James Version of the Bible:

*"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"*

In Hebrews 6:6 we read that such a "falling away" leads to crucifying Christ "afresh."

Soren Kierkegaard, the nineteenth century existentialist philosopher/theologian (and he, himself, would reject either of those designations) referred to Christ as "the eternally crucified."<sup>xiii</sup> In his humanity, Christ died at a particular place and at a particular time. However, according to Kierkegaard, Christ was not only human but also God incarnate and in His divinity, was and is able to transcend time. Christ was and is trans-historical, certainly according to Kierkegaard. Time, for this "crucified God," as Jürgen Moltmann called Christ,<sup>xiv</sup> was not simply caught up in the flow of successive moments, as we humans experience time. For the eternally crucified Christ there was and is the gathering together of all the moments in linear time and having them compressed into what some theologians have referred to as an "eternal now."<sup>xv</sup> All of this is an attempt to say that when Jesus hung on the cross that in His divinity He could be, and is, simultaneous with each of us in the here and now. If you or I sin here and now, Jesus on the cross two thousand years ago experiences incredible pain; pain more intense than the nails that riveted him to the cross.

Consequently, what none of us can ever say is that we can go on sinning because all our sins are taken care of by the grace of God. If any Christian is about to sin, that person should stop and consider Jesus crying out in pain because the sin is crucifying Him anew. It is cheap grace that would enable any of us to sin "that grace may abound." It is cheap grace to believe that it was only two thousand years ago that Jesus suffered for sin. It is also now - in His eternal now - that Jesus suffers when sin is committed. This does havoc to the misconstruing of Martin Luther's dictum to "sin boldly."

### III

Another question often raised by young people concerns those who are not Christians. "Are non-believers," they ask, "also recipients of the grace of God? Or, as some present day Christians claim, is His atonement limited only to those who believe and trust in Him for salvation?" Few, if any who have ever taught a class of thoughtful teenagers have been able to answer ably the question about the ultimate destiny of the billions of people who have never even heard the salvation story nor learned about what Jesus did for them through His death and resurrection. Will they be 'saved?' Is the grace of God limited to only those who knowingly trust in Christ for salvation?

Decades ago, when I was a young seminary student, the theology of the German theologian, Karl Barth, was a topic for many hot discussions. There was no doubt among us that this neo-Calvinist preacher taught that the revelation of God's salvation was totally dependant on God. God in Christ was both the initiator and finisher of humanity's hope for eternal life. Everything about God's grace was God's doing. This, interestingly enough, led many of Barth's followers to believe in universal salvation. Quite simply, a loving God who is not willing that any should perish, according to Barthian universalists, bestows His grace on everyone, whether they are believing Christians or not. They easily found Bible verses to support this universalism, such as Romans 5:10-20. In verses eighteen and nineteen of this passage in the King James Version of the Bible reads:

*"Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one*



*man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

This passage penned by the Apostle Paul seems to set Jesus over against Adam with Adam introducing what theologians down through the ages have called "original sin," to which all peoples throughout history are heirs. In other words, all of us being descendants of Adam, inherit the consequences of his disobedience to God and thus, are "born into sin." But then the passage from Romans 5:10-20 also suggests that all of us have been delivered from the Adamic curse through the ministry of Jesus. This is contrary to what most Evangelicals believe.

Most traditional Christians respond to this kind of universalism by pointing out that they believe that the Bible teaches that salvation is limited to only those who acknowledge the resurrected Jesus as their Lord and Savior. Evangelicals can cite a host of Bible verses to make their case. For instance, in John 3:18, also in the King James Version, it states clearly:

*"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."*

Even more specific is John 14:6 where Jesus says:

*"I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

To all such verses the universalist responds by saying that they do not deny that Jesus is the only way to God and eternal life, but then goes on to claim, that the grace of God through Christ extends to all of humanity.

Karl Barth does not contribute much clarity to this argument about the universality of salvation. I deal with him here because his theology has so permeated the beliefs of so many otherwise Evangelical preachers that what he has to say about grace cannot be ignored. Even G.C. Berkouwer, one of the foremost authorities on Barth, does not offer much help with this question. On the one hand, Berkouwer points out that Barth does not minimize God's wrath against sin, but then Barth claims that all of that wrath is laid on Christ on the cross. The title of one of Berkouwer's books is The Triumph of Grace in the Theology of Karl Barth, and in that book he claims that Barth teaches that in and through Christ all resistance to God's grace is overcome.

That sure leads me to think that the most dominant Protestant theologian in the last hundred years teaches universal salvation.

Universalism seems like a logical outcome of the doctrine of grace. Certainly there are many young people often see it that way. If grace means that salvation is something that is a gift, and that there is nothing that we can or must do to earn it, does it not seem to be a contradiction of that truth to assert that there really is something we must do to be saved? Some young people ask that if believing the gospel and trusting in Jesus for salvation is something we have to *do* to be saved, then salvation is really earned by believing in Christ - and therefore it's not grace that saves us but our act of faith. As convoluted as this thinking might seem, it is what I have heard thoughtful young people lay on me in personal discussions. Universalism, they say, is the only way out of this bind. That means that by God's grace, everybody gets saved, whether or not they trust in Christ for salvation. Furthermore, to make believing in what Jesus did on the cross and in His resurrection as the condition for eternal life seems to many young people grossly unfair to those who never had the opportunity to hear the gospel. I myself, do not think this way and am more in line with the main tradition of the church when it comes to the doctrine of salvation. However, to think that many thoughtful young people do not raise the question of universalism is to be mistaken.

Those who think that there are no limits to God's grace have their own problems to handle. What about Hitler? Does such an evil man, who brought so much suffering and death into the world get let off in the end? If grace gets extended to him there is likely to be a cry for justice on the part of those who speak for the six million Jews who were victims of the Holocaust, as well as by millions of others. We can agree that grace is the gift of a loving God, but aren't there limits to grace? God is just and doesn't God's justice mean that God cannot say to Hitler on judgment day, "*Let bygones be bygones!*"?

In the "Pro and Contra" section of Fyodor Dostoevsky's, The Brothers Karamozov, Ivan, who is the cynic of the Karamozov family, explains that he does not reject God as much as he rejects God's system - i.e. God's way of doing things. He rejects the belief that a horrible, evil man who has tortured innocent children to death can be, through faith, forgiven and join those pathetic victimized children in the next life; and that together they can sing and dance, is not something he can accept.<sup>xvi</sup> With both Ivan's rejection of

unlimited grace and the rejection of those universalists who would put Hitler in Heaven via God's grace there is much that elicits furious objection.

Those who talk about the gospel being simple have not paid much attention to the questions such as these raised by thoughtful young people. And they are not the only ones with such questions. It has been said that someone heard Mother Teresa declare that when she comes face to face with the Lord, God's got a lot of explaining to do.

The first chapter of I Corinthians tells us that ultimately, the truth of the gospel cannot neatly fit into our logical categories and that faith requires that we go beyond these categories. Blaise Pascal declared that *"the heart has reasons that reason can never know."*

God's grace is not reasonable, but it can be experienced. Those who do experience it know unspeakable joy. That joy, I contend, results in gratitude, and that gratitude, in turn, motivates those who have been saved by grace to do God's work in the world. Walter Rauschenusch, one of the leaders of the social gospel movement understood this and advocated gospel preaching that would help people to experience the grace of God. He explains that those who have been blessed by the good news of grace will be filled with joy and, in gratitude, have the emotional commitments to change the world from what it is into God's kingdom on earth.<sup>xvii</sup> We need, he argued, a generation of young people who will joyfully invade all sectors of society as agents of God's revolution. Activists whose lives are marked by the fruits of the Spirit (Gal. 5) are a contrast to those sour faced do-gooders who see their social justice work as burden to bear.

We know that church should be a time for reverence- but ought it not also to be a time for celebratory joy. Certainly the Temple worship in ancient Israel was marked by such joyful celebration. Consider this description of the Passover feast found in Deuteronomy 14:22-26:

Be sure to set aside a tenth of all that your fields produce each year. Eat the tithe of your grain, new wine and oil, and the firstborn of your herds and flocks in the presence of the LORD your God at the place He will choose as a dwelling for His Name, so that you may learn to revere the LORD your God always. But if that place is too distant and you have been blessed by the LORD your God and cannot carry your tithe (because the place where the LORD will choose to put His Name is far away), then exchange your tithe for silver, and take the silver with you and go to the place the LORD your God will choose. Use the silver to buy whatever you like: cattle, sheep

wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice.

The passage goes on to spell out in verse 29 an often ignored dimension to the concept of tithing which is the socially compassionate directive to meet the needs of the poor: "so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands."

In the New Testament, we pick up a partying theme as Jesus talks about His kingdom to be likened into a wedding feast. Some of us who are Southern Baptists might have trouble when the people of God are instructed to dance- and to make matters worse- to enjoy "strong drink". This partying motif is echoed again when Jesus gives us the parables of the recovery of the lost coin, the lost sheep, and the lost son. At the conclusion of each of these stories, there is festive joy. At the end of the story of the prodigal son, Jesus makes it clear that it is a sad thing when the elder son cannot enter into the joyful celebration of the returned brother.

Perhaps the story of the joyful celebration that I like best is the story of Zacchaeus. This reprobate rip-off artist who is despised and rejected because of his evil doings is called to come down from the sycamore tree into which he had climbed in order to glimpse the passing prophet and healer. Then Jesus, in a generous gesture of grace, tells Zacchaeus that together they will go to his house for a joyful party. The grace of God, extended to Zacchaeus by Jesus, is a source of great joy! His Kingdom, says Jesus, must be likened to such a party.

## IV

### Joy in the Pentecostal Movement

There was a time when many of us in main-line denominations looked with condescension on the goings-on in Pentecostal churches. We are changing our perception of those charismatic brothers and sisters in Christ, however, as we have witnessed the explosion of attendance in their churches, not only in Asia, Latin America, and Africa, but right here, under our noses, in North America. Their exuberance is contagious and those of us who sometimes feel that our churches are emotionally dead wish for something of their

exciting joy could be caught by our people. To be around our Pentecostal brothers and sisters is to taste something of their joy in the LORD.

The main problem that some of us have with those in the Pentecostal movement is when some of them contend that theirs is the exclusive methodology for being filled with the Holy Spirit. While many of us have seen what has happened to those who go down the aisles to the altars of Pentecostal churches and having the hands of church leaders laid on their heads for healing and having prayers of those leaders lifted up as they “pray in tongues,” we question the claim that this is the only way, or even the primary way of becoming Spirit filled. Jesus may have suggested at least one other way when He said in John 3:8 "the wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

Throughout the history of Christianity there have been multiple examples of variant infillings of the Holy Spirit. As of late, many in the Main Line Church are experiencing the joy of grace filled spirituality through various other spiritual exercises. As a case in point, consider the spiritual aliveness that many have by following the directives prescribed by St. Ignatius in his Spiritual Exercises.

Certainly St. Francis of Assisi had a grace filled transformative Holy Spirit experience when he surrendered to Christ's spirit on the occasion of receiving the stigmata. Also, there have been those followers of George Fox who, in the quietude of Quakerism, have had ecstatic encounters with God; and then there have been those who have experienced spiritual infillings via simply following the instructions of Jesus given to us in Matthew's gospel where we are told, "But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you" (Matthew 6:6). Blaise Pascal, considered by many to be a major precursor to modern religious existentialism explained a grace filled ecstatic experience which marked a major transition in his life into mystical spirituality. He wrote about what happened to him, "In the year of Grace, 1654, on Monday, 23rd of November... from about half past ten in the evening until about half past twelve." Pascal described this encounter with God with these words: "Righteous Father, the world hath not known Thee, but I have known Thee. Joy, joy, joy, tears of joy."

## V

### Joy in Social Liberation

While there is great joy when individuals experience the deliverance from personal burdens and emotionally dead spirituality, God's liberation goes beyond that. There is also great joy when social justice is established. The joy in liberation has been illustrated by Jim Wallis, the editor of Sojourners magazine, as he told of witnessing a scene wherein young people danced out of a cathedral in South Africa. Bishop Tutu had declared that God's liberation movement had already won the battle against apartheid. As Jim related the story:

The government agents stood around the sides of the sanctuary as Bishop Tutu preached. Then, at what seemed to be the perfect moment, he called out to them, "Why don't you join us? You know that we have already won! So why not join us as we celebrate?"

The young people in the congregation rose to their feet and began singing and dancing. The exuberance increased as they danced down the aisles of the sanctuary and then spilled out onto the street outside.

They sang and danced, celebrating that their jubilee day was at hand. The Kingdom of God had broken loose in their city, and there was only one response: JOY!

And so I conclude by saying that to experience God's grace in the liberation from personal burdens both emotional and spiritual, or from the burdens of various forms of social oppression Christians are apt to exclaim: "Let us make a joyful noise unto the LORD!"

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<sup>i</sup> Random House Webster's College Dictionary, Random House, New York, 1995, p. 578.

<sup>ii</sup> *Mémorial de Pascal, Oeuvres*, v. 12,5.

<sup>iii</sup> William James, The Varieties of Religious Experience, Mentor Books, New York, 1958, p. 199.

<sup>iv</sup> U2's album, "All That You Can't Leave Behind," October 31, 2000, Label Interscope, ASIN B0000420LW.

<sup>v</sup> Keith J. Hardman, Charles Grandison Finney, Baker Book House, Grand Rapids, MI, 1990. Provides an exhaustive overview of how the revivalism of the nineteenth century provided the impetus of much of the anti-slavery and feminist movement during those years.

? Donald D. Dayton, Discovering An Evangelical Heritage, Harper and Row Publishers, New York, 1976.

<sup>vi</sup> See the last verse of the hymn, "When I Survey the Wondrous Cross," see *The Hymnbook*, published by the Presbyterian Church, USA, 1955, pp. 178-179.

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vii World Vision, go to [www.worldvision.org](http://www.worldvision.org).

viii William Wilberforce (lived between 1759-1833) was a member of the British Parliament and was a major promoter of legislation that led to the abolition of slavery throughout the British empire.

ix Henry Steele Commager, The American Mind, Yale University Press, 1964, Chapter 1.

x Shane Claiborne, The Irresistible Revolution, Zondervan, 2016. Also see Shane Claiborne and Tony Campolo, Red Letter Revolution, Thomas Nelson, 2012. These two books along with the Red Letter Christians web site ([www.redletterchristians.org](http://www.redletterchristians.org)) will provide a good overview of the values and beliefs of the Red Letter Christians movement.

xi The Francis Book, compiled and edited by Roy M. Gasnick, Collier Books, Macmillan Publishing Company, New York, 1980. This collection of essays about St. Francis has many examples depicting him as a joyful "jester" for Christ.

xii See, Dietrich Bonhoeffer, The Cost of Discipleship, The Macmillan Company, New York, 1961, pp. 43ff. Also see Geoffrey B. Kelly, Reading Bonhoeffer, Cascade Books, Eugene, OR, 2008, pp. 32-36.

xiii For meditations on Christ on the cross go to Meditations from Kierkegaard, translated and edited by T.H. Croxall, Westminster Press, Philadelphia, 1965.

xiv Jurgen Moltmann, The Crucified God, Harper and Row, 1973, pp 1-6.

xv G.C. Berkouwer, The Triumph of Grace in the Theology of Karl Barth, WM. B. Eerdmans Publishing Company, Grand Rapids, MI, 1956, pp. 104 ff.

? Ibid, p. 112

xvi Fyodor Dostoevsky, The Brothers Karamazov, a new translation by Richard Pevear and Larissa Volokhonsky, North Point Press, San Francisco, 1990, Book Five.

xvii Walter Rauschenbusch, Christianity and the Social Crisis, Association Press, 1912, Chapter IV