



Discovery Theology: Reflecting People by the Tay

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“Liberal theology is dead”. Thus spake a wise man around the time of the 2005 General Assembly of the Church of Scotland.

He was wrong. All theology is dead. Theology understood as doctrinal abstractions. Theoretical stuff. Dogma that even may demand somebody else’s blood. It has been dead for years but has never been laid to rest because so many people in the theology industry depend on keeping it propped up. Theology is “bound into hard covers”.¹ It has to be rescued from this detachment from life’s deep end, and needs to incarnate live events, forged out of real happenings while they are still happening.

This is the great omission in theology – that it is not lived, embodied, incarnated. Instead it is thought and written and debated, formulated into encrusted abstract systems. Paragraphs without pain.

There is a double offence in this, that in Michael Polanyi’s phrase, “detached explanatory principles”² are seen not just to be prior to practice, but superior to it. Polanyi’s exploration of the ‘tacit dimension’ challenges this priority, contending that knowledge can only be accessed through indwelling. It is through participation in the disorder of a person’s state of being and relationships that the theologian (for this is a search for the ultimate wholeness of God) picks up not just that disorder but brings to the engagement a sense of how matters might be better ordered. The indwelling is not just of the theologian in the disorder, but of the disorder in the theologian.



The Stuff of Reflection

Donald Schon in his study of the ‘Reflective Practitioner’ observes that “Our knowing is ordinarily tacit, implicit in our patterns of action, and in our feel for the stuff with which we are dealing. It seems right

to say that our knowing is in our action.”³ There is a drawing together of the gulf artificially created between acting and thinking: “... both ordinary people and professional practitioners often think about what they are doing, sometimes even while they are doing it. Stimulated by surprise they turn thought back on action and on the knowing which is implicit in action.”⁴

But it is more than thought that is in the ‘stuff’ with which the ‘reflective practitioner’ deals. Schon hints at the disorder which is encountered in this:

*Usually reflection on knowing-in-action goes together with reflection on the stuff at hand. There is some puzzling or troubling or interesting phenomenon with which the individual is trying to deal. As he tries to make sense of it, he also reflects on the understandings which have been implicit in his action, understandings which he surfaces, criticises, restructures and embodies in further action.*⁵

Schon’s sensitive exploration of ‘reflection-in-action’ and ‘theory-in-action’ has implications for theology, though for our purposes the process he describes needs to be understood as dealing with more than intellectual knowledge. The primary field of theology is where the action is, and any ‘reflection’ on that action will certainly demand sharp thinking, but as only one component in a holistic integrated involvement. Reflection is the continuing interaction, the ongoing transaction with this reality. We do not leave it behind out there when we move into the study further to think about it. We incorporate that reality in faith; all of it is incorporated in the God of incarnation. The reality dwells in us as we together with it, dwell in God. Polanyi, in continuing pursuit of the tacit dimension, calls it a ‘fiduciary act’.⁶

‘Theological reflection’ if we are to use that phrase, has to have the action still ongoing within it, and not just be an afterword. This is not to say that the thoughts distilled in quietness are not valid, but that they are only so if they can ‘do their stuff’, can carry the burden of

whatever brokenness has been shared in the places of pain; if they continue the incarnation as part of the whole embodied redemptive reality of God.



Theology of DD1 – DD5

These very words must be subjected to that judgement. Written in a sun-filled garden on a Saturday morning, they may be disqualified as theology by the very criterion I have set, unless I can demonstrate their organic relationship with real life, that there is suffering and redemption still active in these sentences.

I am writing this within the bounds of the City of Dundee. The City of Discovery. Occupying my mind almost incessantly is the profile of the city drawn by the last census, set out in the *Scottish Index of Multiple Deprivation 2004*⁷ which revealed that over a quarter of Dundee's population live in 15% of the most deprived data zones in Scotland – a proportion third only to Glasgow and Inverclyde in the whole country. Within this are to be discovered some startling statistics about the five local Community Regeneration Areas, one of the most notorious being that of the very high teenage pregnancy rate. Other key facts are that two dozen of the city's primary schools have an entitlement to school meals above the city average of 27% (national average 20.2%; the highest in Dundee stands at 61.9%), and that the city has the sixth highest unemployment rate of the 32 Scottish Local Authorities. It also stands top of the Scottish league for psychiatric drug prescribing. The most recent *Dundee Partnership Community Plan (2005–2010)* shows a refreshing honesty about these matters that is often missing from such documents, and much work has gone into plans and strategies to target these deprivations. Theology of course is not seen to have any relevance to these endeavours, and we, the people of faith, have to ask how much we ourselves are responsible for this as a result of identifying theology with a dead discipline that inhabits another world, with nothing to offer to the process of making new discoveries in the city.



During the week prior to writing this, as every other week, I was circulating in and through that city, meeting with people whose lot in life is among the least privileged: the long stay mentally ill; the people with learning disability, chronic renal failure, struggles with health and finance and tensions of family and community relationships in inner city and housing scheme. Theology has to be about living and thinking and feeling in the midst of all such.

The week was also that of G8 and Make Poverty History, and bombs in London. A traumatic week of peaceful protest and violent death. Edinburgh, Gleneagles, London, and while these events may play a part in any theologising I might do, there is an essential principle I wish to insist on, that real theology must start with first-hand experience and it is in the immediacy of the encounters we have with people that theology happens. We do not invent it so much as we are met by it – a gift revealed to us: discovery theology.

Other influences, however strong, must not be allowed to eclipse this theology which is forged out of where I am and whom I have met face to face in serious engagement. The reason for this derives from the true nature of ‘reflection’.



Theological Reflection *Through the Looking Glass*

Alice and the mirror didn't just look at each other. The misuse of the concept of mirroring in contemporary discourse is regrettable, being used so often in a superficial sense to mean an exact reproduction. But if we knew ourselves as we really are we would not need to look in a mirror; we do so usually in the hope of confirming our preferred self-image, with the conservative motivation that nothing will be out of order. Thus the characteristic of a reflection which shows an aspect of ourselves that is *not* part of our accustomed image is seldom recognised or acknowledged.

A similar principle applies to relationships between people, a reality foreign to our individualistic culture but beautifully captured by Kahlil Gibran:

*Your neighbour is your unknown self made visible. His face shall be reflected in your still waters, and if you gaze therein you shall behold your own countenance. [...] Seek him in love that you may know yourself, for only in that knowledge shall you become my brothers.*⁸

Another poet envisions the water in which Jesus is baptised as ‘carved stone’, a seemingly straightforward material substance:

*And yet in that utter invisibility
The stone’s alive with what’s invisible.*⁹

It is the discovery of what happens in entering into the realm beyond the superficial, of exploring our mirror image and finding parts of other people there that must constitute theological reflection.

Our mirror image incorporates a part of ourselves we do not usually ‘own’. In interpersonal, relational terms, the reflection constitutes part of somebody else that may already be in myself but is not readily recognised as such by me. Theological reflection thus becomes the live incorporation within my body/mind/feelings of some aspect of somebody else, and the ‘processing’ of that material within my system, my self and my relationships. Theological reflection is an incarnational process which engages with aspects of another person’s self which have been transferred to one’s own, and not a mere intellectual exercise juggling with components of thought in the abstract.

I visit Jack in his home. He is in a state of extreme unhappiness, and makes comments about the meaninglessness of life and how it is not worth continuing. He talks of not having any relationships and finds life a solitary and lonely experience. After this visit I find myself anxious and concerned about Jack, with live, acute fears that he might try to end his life. Theologically I find my own mortality is up for scrutiny, as I continue in live interaction with Jack’s. His fears about the ultimate meaning of life are reflected in me,

and I continue my relation with him in the holding and working on this.

It is more than just thinking about Jack. It is living Jack's fears with him for now, sharing the load. The distinction might be compared to downloading material from the internet which can remain dead and inert, or can be worked on within one's own system and returned in a better state to its place of origin. There is an indwelling, but not a permanent residence; rather a sharing of the accommodation in a person's being until their own home is renovated and rehabilitated as part of redemption of the whole City of God.



Mirror Companionship

I go into a place where there live people with disturbed and challenging behaviour. In the entrance hall is a reproduction of Edvard Munch's 'The Scream', that agonised portrayal of utter anguish. ("I felt as if a loud unending scream were piercing nature.") Why this image of emotional torture in a place already overloaded with such damage? Is it intended as a mirror to illumine for the residents the nature of their own souls? Are they meant to discover in this their own selves and somehow find in that reflection a better way of being those selves?

I cannot tell whether that works or not in that place. What I do know is the power of that reflection, in that particular context, on myself. I carry away from that place something of the disturbance I find therein, both from the image of 'The Scream' and from my interaction with the people there. I take it away to process it, with the essential recognition that elements of such disturbance already exist in my own self. In the form of my own existential angst. I take these discoveries to work at within the agency where I work, and at other times and other places where it resonates with other encounters, with other words and images, in intervals of stillness or episodes of noise. I then take it back, to its place of origin, where it may be worked on further. Such a process we may call mirror companionship, the recognition in the other of something already in myself and a sharing of that for a time.

Borrowing Donald Schon's words, we may venture that the theology of such encounters originates in "the perception of something troubling or promising" and evolves into "the production of changes one finds on the whole satisfactory, or by the discovery of new features which gives the situation new meaning and changes the nature of the question to be explored."¹⁰

There is a measure of atonement and redemption. The theology of such a development follows not a linear path but a cyclical one. It leads not into some romantic paradise where there will be no conflict or tension or setbacks. Lions will continue to snarl at lambs; but the people's theologians who live and work and read and act in these dramas do so not in peacefully comfortable cloisters but in the mirror companionships of the people at the centre of it all.



Cycles and Spirals

Theological reflection thus understood is discovery theology, finding bits of others in the house of one's own soul, sharing room therein for a time. It has to be understood as a dynamic circulative process. Laurie Green has explicated it in terms of the 'Doing Theology Spiral', a kind of symphony in four movements, which he describes as Experience, Exploration, Reflection and Response.

The initial emphasis on **experience** is crucial:

... our theological work must always remain conscious of encounter with experience. This is fundamental to any earthed theology, and so this is where we must start. We begin, when doing theology, by trying to become as conscious of the real situation that surrounds us as we possibly can. We will not at this stage be wanting to engage in a thorough analysis, but instead to make sure that we really are aware and conscious of the feelings, emotions and impressions that the experience engenders.¹¹

This is all-important, that we “take as our starting point for theology an involved encounter of participation in something that touches us deeply as human beings”. Similarly, Ian Fraser writes of “no longer leaving theology to ‘theologians’ but hammering it out at white heat in the fire of experience.”¹² This involves among other things, “absorbing many forms of reality, of ‘feeling the life’ through all the body’s antennae”,¹³ it is tuning into the “generative themes” arising out of “the present existential concrete situation”¹⁴ which are the stuff of the people’s concerns.¹⁵

The second and third phases in the cycle or spiral, **exploration** and **reflection**, are not really discrete events, as indeed none of the four is. The distinction is only for the purposes of ensuring we do not indulge excessively in any one aspect of the whole, but are quite rigorous about holding them all together. Thus our exploration and reflection is all about making connections, holding tight the live focus experience so that the reflection is not a mere cerebral exercise (important though disciplined thinking is in this), but must be a live grappling with powerful emotions.

This live exploratory process takes the form of telling the story that is at the heart of it and correlating this with other stories which are sparked off by it.

Meg is full of fear and trepidation, worried about enemies lurking everywhere. Everybody is thinking and speaking bad things about her. She echoes the words of the psalmist:

*Hear me, O God, as I voice my complaint;
protect my life from the threat of the enemy.
Hide me from the conspiracy of the wicked,
from that noisy crowd of evildoers, ...*¹⁶

Her enemies may not necessarily be same as the Psalmist’s for while depression and paranoia have always been around, ECT and psychiatrists are of

more recent origin. She expresses a profound fear of judgement, feeling she is being punished, but, somewhat like Job, not being aware of any wrongdoings on her part commensurate with her suffering.

The process of reflecting Meg theologically takes me (and others) into identifying with her suffering, avoiding the ‘comforter’ position if I can, and sharing and working with her heavy-ladenness until it can be resolved with her. Atonement is required.

Early in the biblical story we are told of this process of atonement. The burden of the people’s disordered relationships (sins) is transferred to an animal in a symbolic process of clearing this out of their lives. In the drama of Jesus’ life and death this is no longer a matter of symbolism but the real thing of interpersonal transfer.

*But he endured the suffering that should have been ours,
[...] We are healed by the punishment he suffered ...*¹⁷

The Great Reflection. The paradigm of the Doing Theology process.

The fourth phase is **action**. I would call it visionary action. Enacting the vision. Laurie Green states it thus: “In the light of all the experience, exploration and reflection, what does God now require of us?”¹⁸ Theology, he says, is an active adventure. Out of the preceding sequence there comes a ‘felt sense’ of where we are being called to go, and what we are being called to do.

This has affinity with Schon’s description of the ‘situation talking back’, shaping up the vision and reworking the action. Although Schon’s discourse primarily refers to the work of professionals, the process he describes is applicable to all practitioners who engage with the situation of others and open themselves to the suffering therein: “the reflective practitioner’s relation with his client takes the form of a literally reflective conversation.”¹⁹ Theologically this ‘conversation’ is the transaction which constitutes the atonement event. The ‘practitioner’ and the ‘client’ are both changed, as is the relationship between them, in the course of this action.

Schon sees that this reflective process means conventional roles are no longer tenable, in terms (for example) of a rigid separation of ‘research’ and ‘practice’. The following paragraph merits close study:

Clearly then, when we reject the traditional view of professional knowledge, recognising that practitioners may become reflective researchers in situations of uncertainty, instability, uniqueness and conflict, we have recast the relationship between research and practice. For, on this perspective, research is the activity of practitioners. It is triggered by features of the practice situation, undertaken on the spot, and immediately linked to action. There is no question of an “exchange” between research and practice, or of the “implementation” of research results, when the frame-or theory-testing experiments of the practitioner at the same time transform the practice situation. Here the exchange between research and practice is immediate, and reflection-in-action is its own implementation.²⁰

Theology is incarnation. Embodied ‘active service’. We live and think and do and write the words all in one.



The Body of Christ as “The People’s Theologians”²¹

I have lapsed from ‘I’ into ‘we’ because the individual can only go so far on his or her own. Jesus completed the ‘Doing Theology Spiral’ work he was called to do and commissioned a group of people to embark on a new cycle, to take over from him as the Body of Christ.

These are ‘The People’s Theologians’. Incarnational reflection on the part of one person alone has severe limits. It needs to be done by a number of people sharing such reflections. The anxiety and the anger, the fear and the guilt, the deep insecurities that undermine the sense of life being at all good – these need to be shared among a number of active theologians, each and every one and all together weaving together the strands of people’s broken stories and making

them whole. Daniel Taylor, writing of ‘Healing Broken Stories’, is insistent that, “Community is formed only by *shared* stories, not by monologues. Empathic listening is followed, in time, by reciprocal storytelling.”²² He goes on to cite a statement of Martin Buber’s: “The story is itself an event and has the quality of a sacred action ... It is more than a reflection – the sacred essence to which it bears witness continues to live in it. The wonder that is narrated becomes powerful once more.”²³

Laurie Green comments that “there seems to be a dearth in the Church of those fitted for the role of people’s theologians”, and puts it down to the fact that:

*The skill of enabling theology to be ‘done’ rather than merely ‘read’ has not been taught by many of our colleges yet. Essentially the difficulty seems to be that colleges train their students to have a leadership message and function, whereas the best people’s theologians will be trained primarily to be effective, enabling listeners.*²⁴

Theology, as he sums it up, “is really a gift to all God’s people”. It is not for ‘experts’, a sentiment which Bob Lambourne expressed so memorably when he argued forcibly for “A concept and practice of pastoral care which is lay, communal, variegated, adventurous and diffuse.”²⁵



“Starting Where We Are”

However we are not without real evidence of how doing theology is really possible. An exemplary account is the story of the Orbiston Neighbourhood Centre in Bellshill, recounted under the above title by Kathy Galloway. A group of people in the local congregations of St Andrews and Orbiston wondered what faith + life in their neighbourhoods added up to:

When you’re not sure where you’re going or even how you’re going to get there, perhaps there will be clues



in the ground you're presently standing on. And this is what the Urban Theology Group did. They didn't begin by drawing up plans of action. They didn't even begin with the Bible. They began by simply telling their own stories. This group of ordinary people shared their experience, not as experts coming in from outside, or as a nice cosy church group unaffected by things going on around them, but simply as people who shared a common faith, and a commitment to trying to change the malaise they saw around them.

This was a group of people who had experience of the problems they were seeking to address. They knew within their number the pain of unemployment, of disability, of poverty, of poor housing, of lack of facilities for young people and lack of care for old people. They were not someone else's problem. They were theirs.²⁶

This story of the 'Theologians of Orbiston'²⁷ follows the Doing Theology Cycle or Spiral. It was, as Galloway observes, "what doing theology sounds like".²⁸ Having explored their experience and held it alive in their interaction together, there emerges for them a vision of the practical task they are being called forward to enact:

By the spring of 1992, the Urban Theology Group had come a long way. They had told their own stories, and identified in them the areas of suffering, struggle and possibility for their task. And as the possibility of a Neighbourhood Centre had emerged from their work, they had named their primary task. And it was a big one for a small group of people. They needed to prepare themselves for the journey that lay ahead. They went back to the Bible.

We are reminded again that the phases of the cycle/spiral are not discrete, and that Bible study and prayer had been ongoing at all times.

It is just that there may be a different primary focus at different times, without any of the dimensions being at all absent. The cumulative effect is to find ourselves back where we started and know it for the first time.

They had indeed come a long way. They were in a new situation. And like any new situation, this one required research, information-seeking, opinion testing. Once again, almost without realising it, they were hunting for the truth. In what has been termed the spiral of liberation theology, they were following a process which is like a circle, except that it ends up in a different place.

In that different place, the sharing of experience, the quest for understanding, the reflection on the Word of God, and the practical action, is a process of doing theology, which is not interested in just thinking about God in the world, but in acting in solidarity with God in changing it.²⁹

So also in many other places. At the recent Parish Development Fund gathering early in 2005, people from all across this land (and beyond) shared the stories of their work of missionary service in their local parishes. These were tales of embodied faith expressed in practical endeavours of befriending and after-school care; of being available to serve people in Leith's shopping mall and on Loch Lomond's bonnie banks; building community in the housing schemes of Paisley and the post-industrial realm of the Kingdom of Fife. And much more. In all these contexts people have been open to respond to what is required of them in terms of the needs and sufferings of their fellow human beings. The details may vary. The basic story is the same. And in the 'posh' areas too. The Families First project in St Andrews and the Eric Liddell Centre and Open Door in Morningside discover no shortage of need in their territories as they encounter and make discoveries about the particular needs of the people on their patch.



Meanwhile, back in DD1 – DD5

Thus the answer to the question that what is right for Bellshill and Oban and Craigmillar is one thing, but will not what we discover in Dundee be quite different? Yes, but the methodology of going about discovering it will be the same, grounded in the process of exploring and incarnating the dis-order of life and **reflecting** it in bodies and minds in live theological action.

Thus similar developments may be traced in the City of Discovery.

The Chalmers-Ardler Children and Family Project was instigated in 1993 by a member of Chalmers-Ardler who saw there was a need to be met in this area for women with problems of loneliness, poverty, drugs, being single mums, etc. A decision was made that church members would visit the households in the parish to assess the need.

The Mains Family Centre grew originally out of the Deaconess's concern about many of the families on the Kirkton housing scheme. So many people were seen to be struggling with financial and interpersonal difficulties that it was felt the church should respond by way of a more organised structure of support than could be offered by an individual approach.

Whitfield Breakfast Club was initiated in 1995 when the Deaconess at Whitfield saw and responded to the need for the provision of a nourishing breakfast for children in the community who had been arriving at the school playgrounds very early and who were waiting for their school to open.

Each of these demonstrates in its own way something of the Doing Theology reflective spiral process: the first-hand experience of meeting with people in need in the local area; the incorporation of

this not just into the hearts and minds of one individual, but the shared endeavour of a number of people's theologians; the emergence of a vision and the carrying through of a task.

This is not a triumphalist declaration of success. It is the opposite. It is a lament, a judgement on the Church, that the above are exceptions rather than standard practice. The previously cited statistical profile of Dundee cries out for vastly more theological reflection in the incarnational sense described here, tuning in to the pain and disorder of the people, holding it and shaping out of it a vision and a task.

Such must be the work of the people everywhere, of groups of creative people's theologians; such is the real work of theology which must be rescued from the academics who currently lay exclusive claim to it. However it is unlikely to be surrendered and must therefore be 'poached', in the manner in which the French philosopher Michel de Certeau has written of 'Reading as Poaching': "To write is to produce the text; to read is to receive it from someone else without putting one's own mark on it, without remaking it."³⁰ Theology must needs always be a live, first-hand enterprise and not somebody else's overcooked leftovers. Just as Kierkegaard argued there "never can be a disciple at second hand"³¹ but always true discipleship is fresh, hot and immediate – connected, live and direct, to its source. "Faith", said that sage, "cannot be distilled from even the nicest accuracy of detail"³² Contemporaneity is of the essence.

Just as there can be no disciple at second hand, there can be no theology and theologians of this kind either. Only those participating in the kind of live on-going transactions and transformations described here can lay claim to the title and territory.

If the 'professional theologians' will not afford the people's theologians rights to that title and that territory, if they will not recognise the fruits of the Doing Theology spiral as legitimate; if they will insist on speaking and writing only in their own secret code which is unintelligible outwith the covers of the more academic theological journals, then these people's theologians will have to resort to poaching and claim

for themselves that right and legitimate title – not by virtue of their ownership of the territory, but by their presence in it working for its creative transformation.

The above reference to that learned journal may be considered out of order as I only possess one issue of it which is now nearly twenty-five years old. However on opening it at random I find a section heading which confronts me with the question ‘Did the Pharisees have Oral Law?’ Apart from the response ‘Who cares?’, the challenge to those who pose such questions is to provide an answer in the context of a city with the highest teenage pregnancy rate in the country.

There is a marvellous two line question-answer in Peter de Vries’s novel *The Blood of the Lamb*:

*What would you do if you were God?
Put an end to all this theology.*³³

Not being God I would still like to be part of that, ‘all this theology’ being the endless academic treatises written for other writers of academic treatises. And in its place to have not a vacuum but all the vibrant industry of Discovery Theology.

- ¹ Laurie Green, *Let's Do Theology* (London: Mowbray, 1990), 3.
- ² Michael Polyani and Harry Prosch, *Meaning* (Chicago: University of Chicago Press, 1975), 3.
- ³ Donald Schon, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983), 49.
- ⁴ Schon, *The Reflective Practitioner*, 50.
- ⁵ Schon, *The Reflective Practitioner*, 50.
- ⁶ Michael Polyani, *Personal Knowledge: Towards a Post-Critical Philosophy* (London: Routledge and Kegan Paul, 1958), 315.
- ⁷ Scottish Executive, *Scottish Index of Multiple Deprivation 2004*.
- ⁸ Kahlil Gibran, *Jesus the Son of Man* (London: Heinemann, 1954), 56.
- ⁹ Seamus Heaney, *Seeing Things* (London: Faber & Faber, 1991), 17.
- ¹⁰ Schon, *The Reflective Practitioner*, 151.
- ¹¹ Green, *Let's Do Theology*, 25.
- ¹² Ian Fraser, *Reinventing Theology as the People's Work* (Glasgow: Wild Goose Publications, 1980), 4.
- ¹³ Fraser, *Reinventing Theology*, 29.
- ¹⁴ Paulo Freire, *Pedagogy of the Oppressed* (Harmondsworth: Penguin, 1972), 68.
- ¹⁵ See also Anne Hope and Sally Timmel, *Training for Transformation, Book 1* (London: Intermediate Technology Publications, 1984).
- ¹⁶ Psalm 64:1,2 (NIV).
- ¹⁷ Isaiah, 53:4,5 (GNB).
- ¹⁸ Green, *Let's Do Theology*, 29.
- ¹⁹ Schon, *The Reflective Practitioner*, 295.
- ²⁰ Schon, *The Reflective Practitioner*, 308–9.
- ²¹ Green, *Let's Do Theology*, 124–6.
- ²² Daniel Taylor, *Tell me a Story: The Life-Shaping Power of Our Stories* (St Paul, MN.: Bog Walk Press, 2001), 120.
- ²³ Taylor, *Tell me a Story*, 120.
- ²⁴ Laurie Green, *Let's Do Theology*, 126.
- ²⁵ Robert A. Lambourne, "An Objection to the Proposed National Pastoral Organisation," *Contact* 44 (1974): 24–31.

- ²⁶ Kathy Galloway, *Starting Where We Are: The Story of a Neighbourhood Centre* (Glasgow: Wild Goose Publications, 1998), 40.
- ²⁷ Galloway, *Starting Where We Are*, 42.
- ²⁸ Galloway, *Starting Where We Are*, 51.
- ²⁹ Galloway, *Starting Where We Are*, 78–79.
- ³⁰ Michel de Certeau, “Reading as Poaching,” in *The Practice of Everyday Life* (trans. Steven F. Rendall: Berkeley: University of California Press, 1984), 169.
- ³¹ Søren Kierkegaard, *Philosophical Fragments* (trans. Howard V. Hong: Princeton, N.J.: Princeton University Press, 1967), 128.
- ³² Kierkegaard, *Philosophical Fragments*, 130–1.
- ³³ Peter de Vries, *The Blood of the Lamb* (Harmondsworth: Penguin, 1982), 104.