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REA Conference, Nov 8-10, Boston 2013
RIG 4f

Person to Person:
Ethnography, Personalism, and Religious Education in Schools

Much popular and scholarly literature that advocates for religious education in schools from a civic or secular perspective, while making a valuable contribution to good citizenship, frequently fails to consider the perspective one of RE's most important advocates: the students. Based in an ethnographic research project involving several dozen students and three high schools, the essay appropriates personalist philosophies of R. Spaemann and C. Smith, and explores the intersection of relational pedagogy, emergent personhood, and the exigencies of critical ethnography and personal being.

Part I

A. Religious education in schools and universities: a perplexing crossroad near the "iron cage" and the "great divide"

Warren Nord's strategic proposals for "taking religion seriously" in schools and universities is anchored in his belief that good liberal education must include religious and theological perspectives as a "live option" for interpreting and making sense of the world. One could say that where there is an intersection of liberal and religious education, the meeting occurs, in a sense, at a crossroad. For the path being forged by the educative practices is not only for citizens and the roles citizens play in civil society, but also for the more inward personhood that appropriates a civic role.[1] Any and every student should stand at a crossroad, sometime along their educational journey, and ask: "*What is truly important? How should I live my life?*"[2] "A liberal education must have existential depth,"[3] according to Nord, and it is vital, therefore, to include religious perspectives in order to robustly fill out the educational dialogue that asks young people to identify the values and obligations by which they aim to live in civil society. "The

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[1] See Robert Spaemann, *Persons: The Difference Between 'Someone' and 'Something'* (New York:Oxford, 1996).

[2] Warren Nord, *Does God Make a Difference?* (New York: Oxford, 2010), 133.

[3] Ibid.

goal of moral education," he writes, is to make students informed, empathetic, motivated, and thoughtful. The changes a good moral education brings about are deep, and not easily measured in crude, easily quantifiable ways."[4]

The conditions that may possibilize the transformation of mind, heart, and will, however, are difficult to ordain. Instrumental rationality is pervasive in educational institutions,[5] and acts as a chief villain who spoils the plans of those interested in the acquisition of the virtues. Are educators to blame? Barbara Walvoord has reproduced the student voices that hope for personal edification and spiritual growth through enrollment in religion courses, but Stephen Webb has written about how students are not only discouraged to bring their personal concerns to the study of religion, but are even rewarded by bracketing their personal lives.[6] How can depth be accomplished when the only place to fall into is into the "great divide" that has opened between the goals of students ("development of their own religious and spiritual lives") and professors ("critical thinking") in religious and theological education?[7]

And yet, even when students are encouraged to explore personal modes of connection to curricular content, their invitation to ask "big questions" is sometimes refused. Maureen O'Brien has relayed such a refusal of personal connections to course content in an article on the postmodern culture of theological education. She describes the vexing phenomenon of how her students at a Catholic University frequently resist the "complexity" that accompanies using theological concepts for "self-exploration and for making sense of their world."[8] But it is only vexing until the instrumental nature of a college education is acknowledged: "The resistance is motivated, in part," she notes, "by their desire for clear definitions and notes that they can use in studying for exams."[9] What, then, do students really want from their religion classes? Why are they afraid to step out of the "iron cage" of instrumental reason?[10]

B. The rights and responsibilities relating to "learning from" religion

School-based RE praxis is frequently framed by considerations of rights and responsibilities. "Rights" usually refers to the right of students to be intelligently

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[4] Ibid, 283.

[5] Ibid, 291-2.

[6] See Ibid, 134.

[7] Barbara E. Walvoord, *Teaching and Learning in College Introductory Religion Courses* (Malden, MA: Blackwell, 2008), 57. Nord is critical of educators' tendencey to strive for objectivity in pedagogy, which he considers a poor model of showing how religion can matter to and transform a life when taken seriously. Nord, *Does God Make a Difference?*, 135.

[8] Maureen R. O'Brien, "Practical Theology and Postmodern Religious Education," *Religious Education*, Vol. 94, No. 3, Summer 1999, 320.

[9] Ibid.

[10] Though the "iron cage" is a metaphor used by followers of Max Weber to describe the constrictions of modern social life that affect adult vocations, it can also be a reality of a teenager's experience of the lack of agency in a school: "School's a jail for the most part, and we just clang our tin cups against the bars and nobody listens, nobody hears, or cares to hear what we have to say." Patricia Hersch, *A Tribe Apart* (New York: Ballantine, 1998), 90.

informed about religion in "a world in which religion counts."[11] For Diane Moore, it is the right of a student—a "future citizen"—to be educated for critical engagement with the religious truth claims in the public sphere, especially those that maliciously misrepresent the "other." Religious civility and adult democratic citizenship require at least this much.[12] Andrew Wright calls access to critical RE "an entitlement."[13]

Such rights for young people carry responsibilities—for both youth and adults. "Learning about" religion is a civic responsibility, but "learning from" religion is a matter of self-responsibility. Learning from religion is an opportunity for the student to take ownership of his or her "personal freedom… and personal faith-formation."[14] And while the following recollection by Wright of his own RE experience in schools articulates an example of a student taking these responsibilities seriously, it also allows one to glimpse the obverse responsibility: that of the adult instructor. Wright did not merely "engage with theological questions in a manner that combined intellectual depth and critical openness and…. accept responsibility for reflecting on and developing [personal] faith commitments."[15] Though Wright stresses the self-responsibility and self-accountability for developing a worldview and way of life, he did not beat this path by himself: "I was *taught* to engage" theological questions, says Wright, in a manner that "*embodied* the expectation" that he would become responsible for his own spiritual life.[16] The possibilities of taking ownership of one's faith, beliefs, and worldview are often hidden in the relational nature of the educative practices.

"Every child and youngster in every school," write Miedema and ter Avest, "should be able to develop her or his personal identity or personhood. Religious edification ('Bildung') is interpreted then as an integral part of an embracing concept of personal identity development… Religiously speaking the aim is here the students' self-responsible religious self-determination."[17] Such adult language, however, conceals two things: the relational and temporal nature of personal religious identity formation. Concerning the relational, the paradox of the situation is that the self-responsibility of the student is contingent upon the other-responsibility of the teacher. Key is the teacher's capacity to relate in a manner that awakens the student's self-responsibility. Concerning the temporal and "long-suffering" nature of spiritual formation, Miedema, et al, acknowledge that "we have to be realistic in our beliefs about what can be actually achieved in schools. Schools cannot be expected to let children develop a coherent and clear personal worldview. This is a lifelong process."[18] It is an important caveat, for schools cannot accomplish that goal on their own. The reality of the social situation, however, demands that all stakeholders acknowledge that the process of spiritual

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[11] Stephen Prothero, *Religious Literacy: What Every American Needs to Know—and Doesn't* (New York: Harper, 2007), 19.

[12] See Diane Moore, *Overcoming Religious Illiteracy* (New York: Palgrave MacMillian, 2007).

[13] Andrew Wright, "Critical Religious Education and the National Framework for Religious Education in England and Wales," *Religious Education* Vol. 103, No. 5 (November 2005), 517.

[14] Ibid, 518.

[15] Ibid.

[16] Ibid, my emphasis.

[17] Siebren Miedema and Ina ter Avest, "In the Flow to Maximal Interreligious Citizenship Education," *Religious Education* Vol. 106, No. 4 (July 2011), 414.

[18] Jacomijn C. van der Kooij, Doret J. de Ruyter, and Siebren Miedema, "'Worldview': the Meaning of the Concept and the Impact on Religious Education," *Religious Education* Vol. 108, No. 2 (March 2013), 226.

formation is increasingly happening outside of traditional religious communities and without the presence of adults and mentors.[19] This does, in my view, intensify the responsibilities of schools.

      The language of rights and responsibilities is often permeated by an anxiety in the professional educators over the possibility of imposing their own will and/or personal beliefs on the student. "Is it possible not to let a personal worldview influence teachers' actions and, if not, what is the best way of dealing with this?"[20] But if religious educators are in search of "a transformative pedagogy stressing the actorship and authorship of the students,"[21] what might their own voices, perspectives, and personhoods contribute to a pedagogical vision? What stress or tension will be introduced, and how might it be channeled toward spiritual growth?[22] To be clear, I am not advocating reckless involvement in the personal RE of students. I share with the authors cited hereto their praiseworthy worries about "proselytizing," and how to responsibly provide courses that will "offer important resources for self-exploration and for making sense of their world, thus encouraging their transformed and self-aware engagement in life."[23] The ethnography of *Person to Person* approached this problem from a student's perspective, and sought to learn more about what, in their view, makes a teacher a good RE resource. For many of the participating students, embracing and exercising self-responsibility, taking ownership for one's beliefs, and even becoming a resource for the teacher, required the resource of persons and the teacher's ability to practice RE in a relational way.[24]

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[19] Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford, 2005).

[20] Jacomijn C. van der Kooij, Doret J. de Ruyter, and Siebren Miedema, "'Worldview,'" 226.

[21] Miedema and ter Avest, "In the Flow to Maximal Interreligious Citizenship Education," 414.

[22] John Wall reminds his readers to not be afraid of the tension of relationality, for it helps generate human growth: "*Tensio* literally means stretching." John Wall, *Ethics in Light of Childhood* (Washington, D.C: Georgetown, 2010), 53.

[23] O'Brien, "Practical Theology and Postmodern Religious Education," 320.

[24] Relationality refers, broadly speaking, to the positive forms of relationship between individuals. Relationality looks to the unique modes of intersubjective relating and the quality of a relationship through forms such as "care, love, friendship, and mutuality." John Wall, Thomas Needham, Don S. Browning, and Susan James, "The Ethics of Relationality: The Moral Views of Therapists Engaged in Marital and Family Therapy," *Family Relations*, Vol. 48, No. 2 (April, 1999), 139.

Part II

A. An ethnographic project influenced by contemplative youth ministry[25]

Good citizenship, a primary goal of RE, is not an abstraction but rather a matter of flesh and blood, and as such will "require a concrete specification in relation to a particular society."[26] The participating faculty privileged the urgency of the spiritual and moral formation of youth in Episcopal high schools, particularly in light of the realities of secularization and academic pressures which scholars identify as partial causes for the lack of adult presence and mentoring for contemporary youth. Acknowledgement of the problem of adults as a "good influence"[27] for young people oriented the trajectory of the project,[28] a trajectory first envisioned by current strains of youth ministry that stress the importance of adult accompaniment in a contemplative mode.[29] The task of helping young people to "notice, name, and nurture" the rich inner lives that have already begun to take shape within them was identified by faculty participants as of the utmost importance. Thus, the project took shape with two primary concerns: to create learning opportunities in religion and ethics courses that would allow students to freely explore course content and try to understand religious and ethical traditions from an insider's perspective. This entailed exercises of critical, self-appropriating, and personalizing natures.[30] Faculty assumed that student explorations of course content and the necessary

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[25] Due to space constraints I cannot give a full account of the ethnography. Please note the basic facts. The project was part of a participatory action research doctoral thesis at Virginia Theological Seminary, and the ethnography was conducted in regular consultation with the thesis advisor Rev. Dr. David Gortner. Three Episcopal Church affiliated high schools participated: "Girls Urban Episcopal Secondary School" (GUESS), "Many Anglican Saints School" (MASS), and "Christian Anglo School Education" (CASE). Five teaching faculty: Mr. Lisbon, Ms. Aer, Rev. English at GUESS; Matthew W. Geiger at MASS; Rev. Baptiza at CASE. Small group and one on one interview conversations were recorded with roughly a dozen students at each school. All names of institutions, faculty members, and students are fictional, and all students read and signed human subjects research forms granting permission for interviews. All students who at the time of interviews were not yet 18 years old were allowed to participate only with signed parental consent.

[26] Miedema and ter Avest, "In the Flow to Maximal Interreligious Citizenship Education," 411, citing T. McLaughlin.

[27] See Daniel R. Heischman, *Good Influence: Teaching the Wisdom of Adulthood* (New York: Morehouse, 2009).

[28] In Mary McClintock Fulkerson's vocabulary, the theological reflection was oriented by "the primacy of the situation," which in this case was the urgency of good adult influence. See Ted A. Smith, "Theories of Practice," in *The Wiley-Blackwell Companion to Practical Theology*, edited by B. J. Miller-McLemore (New York: Blackwell, 2012), 252.

[29] See Dori Grinenko Baker and Joyce Ann Mercer, *Lives to Offer: Accompanying Youth on Their Vocational Quests* (Cleveland, OH: The Pilgrim Press, 2007) and Mark Yaconelli, *Contemplative Youth Ministry: Practicing the Presence of Jesus* (Grand Rapids, MI: Zondervan, 2006).

[30] Examples of the reflective assignments, at GUESS, for instance, follow.

> **GUESS Experiential Journal assignments**
> To deepen the understanding of the religions we will be studying, we will be engaging in experiential activities. These are designed to give you a glimpse into the essence of each tradition as well as insights into your own values and beliefs. The Experiential Journal is the place where

forms of self-expression and communication that accompanied the explorations would yield plenty of valuable "hard data" for the second aspect of the project that was prioritized: relational feedback.

The relational component was emphasized as equivalent in importance to the project. Participating teachers acknowledged the importance of relational feedback as a teen and young adult in their own lives—or the importance to them of recognizing its absence—and how modes of accompaniment by trusted adults were crucial nodes in their circuitous vocational paths. The teachers at GUESS spoke about how they had frequently wanted to be more spiritual, religious, or just plain relational in their feedback to students, and they were excited to have an opportunity to freely do so by participating in

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you will record and reflect on these experiences. It is also a place for us to continue our "contemplative dialogue.

Here is a tentative list of this semester's experiential journal assignments:

Marxist Critique: Commodity Value Form vs. Personal Value Form Reflection
  In what ways do you feel the "pull" of the commodity form?

Judaism Experiential Reflection: Covenant
  Answer One:
  1. "What events in your life might lead you to think there is a covenant between you and God?"
  2. "What evidence from the scriptural and/or historical of the Hebrew people could support the idea that there is a covenant between God and them?"

Judaism Experiential Reflection: Demythologization - A Story About You and Me
  One way of looking at a myth or story is to think of it as a pattern of symbols. In order to discover one or more the truths that are symbolized in a myth, we must translate its symbols. This is called "demythologization." Write a 1-2 pages in which you choose a myth and demythologize it into a personally relevant truth.

  1. Summarize the story.
  2. Identify all of the key people, places, things, and actions that might be symbolic.
  3. Tell what each of these elements might symbolize (including which one stands for YOU), and explain why you think so.
  4. Extract a truth from the story.
  5. Translate this truth into a personally relevant truth.

Christianity/Thomas Merton Experiential Reflection: Skyscape-Mindscape
  1. *Skyscape*: Spend twenty minutes outside, looking at the night sky. Write a one-page description of the sky, including sights, smells, and sounds.
  2. *Mindscape*: Think about what was going on in your mind while you observed the sky. Write a one page-description of your thoughts. What were your sensations, emotions, and reactions? You might also include the thoughts you had immediately following your twenty minutes outside. Include reflection on the possible purpose of the project.
  3. *Finished product*: create a piece of art inspired by the sky and/or your mind as you observed it. This might take the form of a poem, a song, a painting, a drawing, or some sort of a revision of your prose description(s).
  4. Hand in your finished product, along with both of your one-page descriptions.

the project. They talked about wanting to serve as a godly mirror to their students, to help the students see and seize upon the good graces of their inner lives. Likewise, at CASE, Rev. Baptiza envisioned participating in a project that emphasized reflection and relation as an ideal opportunity for him to be "more of a pastoral presence" to the students.

B. Emerging persons and emerging responsibilities for the spiritual life

The results of the project were striking. While at all three schools the students had had many opportunities to encounter the wisdom and practices from familiar and unfamiliar religious traditions, as well as forms of the moral and spiritual life, only two schools—GUESS and MASS—evinced strong signs of educational and personal growth in students. The most salient and verbalized forms of growth were: increased self-awareness and self-knowledge; authentic, non-duplicitous engagement and self-investment in RE; increased appreciation for seeing from someone else's perspective and the intersubjective formation of concepts. In short, "making connections" with course content in deep and meaningful ways, engaging in "conversation" with other worldviews, and being transformed and "taken out of one's own self," really happened for the RE students at GUESS and MASS.[31] Little to none of these forms of growth were evinced at CASE. What seems to have made the difference between the three quite comparable settings? Relationality.

At all three schools, students engaged in reflective spiritual exercises (see footnote 30) in order to "try on" the spirituality and worldview under study, in the hope that personal connections and personal edification would ensue. Only two of eleven students at CASE mentioned benefitting from such exercises, while roughly equivalent exercises engaged by GUESS and MASS students were affirmed by all students as bearers of new learning about self, world, other, or God. This is likely due to the fact that at GUESS and MASS, faculty showed clear interest in and evidence of engagement with student personal reflections and appropriations. All students spoke of the importance of the feedback that was given by GUESS and MASS teachers, and many spoke to how the feedback was the most important component of the reflective exercises for them.[32] When

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[31] On these desired outcomes of RE see Robert Jackson, "The Warwick RE Project: An Interpretive Approach to Religious Education," *Religious Education* Vol. 94, No. 2 (Spring 1999), 213.

[32] An example may be helpful for the reader to imagine the kind of soul searching that was underway at these two schools. At GUESS, Maddie wrote a reflection on the topic of covenant. The reflection prompt was, "Whether or not you believe in God, what events in your life might support the idea that God has a covenant with you?" It led to the following written exchange between her and Mr. Lisbon. The reader should note that though the form looks like a conversation, all of Mr. Lisbon's comments are in the margins of Maddie's reflection—and thus resemble, stylistically, normal teacher comments.

> Maddie: *When I was younger, there was absolutely no question I believed in God. When I even thought the word Hell, I instantly started to apologize. In the past year and a half, though, I have struggled to hold on to my past and beliefs that there is any sort of God at all. When my Dad was diagnosed, I questioned the existence, yet still prayed my Dad would survive. (With stage four melanoma, you have a 10% chance of survival.) I look back now thinking I was simply ignorant….*

students spoke about how they engaged a reflection and took the risk involved in opening up their inner lives to the teacher, they quickly described how amazed, surprised, and deeply grateful they were for the care, attention, and generous responsiveness that the teachers gave them in written feedback. Students frequently spoke of the personal nature of the feedback and how the comments were "genuine," rather than "generic," and how this showed that "the teacher *actually* had to have read" what a student wrote.[33] It would be difficult to overstate how important this aspect of the feedback was to the students. It clearly was a factor in their level of personal investment in the RE. At MASS, Gabrielle spoke of writing reflections in her notebook as "going all in," and Candace said that it made her go deeper into her reflections and with more self-transparency and honesty because it meant that she would have a conversation that she "wouldn't otherwise be able to have." Many students at GUESS and MASS described the practice of reflection and feedback as a "conversation."

Mr. Lisbon: *Without this 'ignorance' (sometimes called 'Hope') there would not even exist that 10% you mention…*

Maddie: *When my father died, I shunned God altogether. Some have stories of coming closer to this God, but I only put distance between the already small connection I had….*

Mr. Lisbon: *I can only imagine.*

Maddie: *Now, upon reflecting, I realize <u>I still sort of acknowledge this God</u>.*

Mr. Lisbon: *Isn't it strange that not believing is still sort of a relationship?*

Maddie: *I am angry. Angry at this one entity. I question the existence, but no matter how much I question, I am still frustrated. This might be my covenant. This, of course, is nothing light-hearted or joyous, but this God might let me blame him, even if he doesn't exist. <u>I have been shown that life isn't fair</u>. A man who saves hundreds and affects thousands has his life taken away at 56. My Dad is a warrior for the way he fought and held himself up. My covenant with this God is one that comes with a hard life lesson which will stick with me for the rest of my life. The God I may never forgive taught me something that I will remember: memories live forever and life is unpredictable!*

Mr. Lisbon: *Maddie: You are a warrior, the same as your Dad. Your engagement with the struggle, your optimism, your energy, shine through the anger. Justified anger.*
      You are in the garden of Gethsamane… I've been there a couple of times, so I'm sorry to see you there—much more deep in the garden than I was—
      Your reflection reminded me of the Holocaust survivors who held God on trial, found him guilty, and then did their evening prayers as usual.
      Sometimes nothing makes sense about this relationship. As you said, at least it might give us someone to be angry <u>with</u>.

[33] For instance, Maddie said the following during the interview about her experience of the exchange between her and Mr. Lisbon reproduced in footnote 32:
      Maddie: He… wrote basically a page back, and it's very personal. He talks about his own religion, and how he follows God. That he had his own falling out with religion too, so I think it's nice to hear that feedback and how "I can identify" or "I agree with you in some ways," and in other ways he says, "I feel this way, you might feel this way," but its nice to know that you have that, sort of… he's not like, "oh, good job!"

None of these results occurred at CASE, however. Out of respect for my colleague that generously gave his time and effort to this project, I do not want to dwell on the lack of success at CASE. Rev. Baptiza's situation was significantly more complex than other teachers who participated in the project, and clear reasons for why reflection and feedback not taking flight at CASE are beyond the scope of both the project and this essay. What is clear, though, is that the students had a very difficult time recognizing Rev. Baptiza's care for and interest in their inner lives. This was chiefly due to the fact that he gave very little feedback, and the little that was communicated was either critical or not memorable.[34] Though Rev. Baptiza told me in our final interview that he felt "privileged" to have been privy to their inner lives through their personalizing exercises, the students did not believe that the expressions of their inner lives had been taken very seriously by him. By their being personal, but not having that vulnerability shared or reciprocated, the experience was more of an offense than a gift. "I just didn't like," said Nate, "the way that he asked us to be personal about it, and then he wasn't personal in return, so I felt like I wasted my hard thinking and effort." Though Nate and two other students said that the reflective exercises they wrote were honest and authentic, other students spoke about how the lack of relational feedback influenced them in adopting a false voice, a duplicitous persona. As fall semester seniors who were beginning the college application process, writing what they thought Rev. Baptiza wanted to hear them say in their reflections took precedence over speaking in their true voices. "We were faking it," said Angie.

Though RE authors frequently couch their visions of good practice in language that prioritizes civics and politics, their concerns are usually directed toward less public, more inward spaces. Good RE will not merely observe and/or critique the civic, but will engage the civic that make possible its moral transformation—including the persons that masquerade as citizens. RE is effective if it does not remain formal or aesthetic but instead breaks through to the ethical[35]—that is, if it "influences thinking and actions, if it makes a difference for the way one lives his life; otherwise the view is merely a 'speculative construction.'"[36] At CASE, the imaginative work of the students—while appearing on paper to be serious self-appropriating—remained largely aesthetic and detached from their core being. The opposite seemed to be have happened at GUESS and MASS, and many students spoke of forms of self-discovery, self-transformation, and the various ripple effects that the RE had on their lives.

What accounts for this difference? Without intending to oversimplify the complexity of the issue, a major factor may have been the degree and nature of the risks

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[34] Space does not permit further exploration of this issue, but the reader should know that at CASE almost no students could recall specific statements by Rev. Baptiza in his feedback. In contrast, at MASS, many students recalled specific comments and exchanges between the teacher and student in the student's notebook. In one case, in fact, Faith recalled—verbatim—something that I had written as a response to her reflection nearly two years previously.

[35] I am adopting here the language of Soren Kierkegaard, for whom the "aesthetic" realm of existence entailed observing, objectifying, perceiving—but not committing. The "ethical" mode of life actualizes, for Kierkegaard, the personality because it requires the commitment of the will to actualize the imagined ideal possibilities of reflection. See Mark C. Taylor, *Kierkegaard's Pseudonymous Authorship: A Study of Time and the Self* (Princeton, NJ: Princeton University Press, 1975).

[36] Jacomijn C. van der Kooij, Doret J. de Ruyter, and Siebren Miedema, "'Worldview': the Meaning of the Concept and the Impact on Religious Education," *Religious Education* Vol. 108, No. 2 (March 2013), 221.

that accompanied student reflection. Why did GUESS and MASS students invest themselves in the learning, take seriously the exploration of alternative moral and religious worldviews and perspectives, imagine new and unexpected meaningful futures, and ruminate on course content months or even years later? The risks that students and faculty experienced at GUESS and MASS were risks that are essential to the synergistic emergence of personhood. Persons emerge only in relation to other persons, not in relation to things. Personhood emerges through the symbolic action of communication and is intrinsically dependent upon other persons for sustenance and growth.[37]

What many of the students at GUESS and MASS experienced was the stakes of personhood. As a mere voyeur, trying on different worldviews has no existential stakes. The stakes involved in posting a comment at the bottom of an online blog is nothing compared to the stakes when my voice, my views, my expression, and my communications are offered to another as an incarnation of my person—simultaneously a prayer and gift. The students at GUESS and MASS seemed to be saying, "Here I am, please hear me, and please accept this person I am offering." Where these offerings were met with attention, care, and affirmed as both supplication and offering, persons and their caring, responsible emergence were in play and in good form.

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[37] Christian Smith, *What is a Person?* (Chicago: University of Chicago Press, 2010), 67-73.

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