CPE BIBLIOGRAPHY RESOURCES

HISTORY OF PASTORAL THEOLOGY, CARE AND COUNSELING
Clebsch and Jackle, Pastoral Care in Historical Perspective.
Oden, Thomas, Care of Souls in the Classic Tradition, Fortress, 1984.

BIBLIOGRAPHY FOR LEVEL I CPE
Bradshaw, Anna and Fichett, George, God Why Did This Happen to Me? Three Perspectives on Theodicy, JPCC, vol. 57, no. 2, Summer 2003, pp 179-89.


Gilman, John, Gable-Rodriguez, Sutherland, Whitacre. *Pastoral Care in a Critical Care Setting,* Critical Care Nursing Quarterly, 1996, pp. 10-20.


*How Am I Going to Respond? Response Options for Chaplains,* handout from Yale University Hospital CPE Program.


DVDs – Wit, Crash, For the Birds, Patch Adams, Doctor.
BIBLIOGRAPHY FOR LEVEL II CPE


**GENERAL PASTORAL CARE**


Benson, Herbert


Bondi, Roberta


*The relevance of early church fathers and mothers, personal narrative, and spirituality for pastoral care.*


Brown, Mary Crist


Claypool, John.

(1999). Mending the Heart. Cowley Publications, Lanham, MD: Healing grievance, guilt, and grief. See also his


Cooper-White, Pamela.


Culbertson, Philip


Dossey, Larry
(1993). Healing Words: The Power of Prayer and The Practice of Medicine. San Francisco: Harper. See also by Dossey,


Fowler, James.

(1996). Faithful Change: Personal and Professional Challenges in Postmodern Life. Nashville: Abingdon. Re-working of Fowler’s faith development theory usin Daniel Stern’’ work. Also includes four chapters on shame, as well as one on “culture wars.”


Friedman, Edwin.


Gerkin, C. V.

(1979). *Crisis experience in Modern Life: Theory and Theology in Pastoral Care*. Nashville: Abingdon. *See also*


Hallowell, Edward M. MD


*Understands borderline personality disorder as the consequence of severe early sexual or emotional trauma. Also includes chapters on the traumatization of Vietnam war veterans.*


Keating, Thomas.


Kinast, Robert


Lerner, H. G.


Moore, Thomas.


*Reflections on the soul and the soul-full life from a former monk, musicologist, professor of religion, and psychotherapist, who writes from a neo-Platonist, Jungian perspective.*


Nouwen, Henri:


and other titles, challenging and consoling reflections on ministry.


Palmer, Parker.

(2000). Let Your Life Speak: Listening for the Voice of Vocation. Hoboken, NJ: Jossey-Bass, See also by the same author:


Rando, Therese A.

(1984). Grief, Dying, and Death: Clinical Interventions For Caregivers. Champaign, IL: Research Press Co. See also by Rando,


Real, Terrence.


Long Grove, IL: Waveland Press.


New York: Jason Aronson.


Yale University Hospital CPE Program Handout. *How Am I Going to Respond? Response Options for Chaplains*.


THE PRACTICE OF MINISTRY


Clinebell, Howard.


Nouwen, Henri


INTEGRATION OF MINISTRY AND BEHAVIORAL SCIENCES


May, Rollo


Menninger, Karl


GENERAL THEOLOGY


Hiltner, Seward


**FEMINIST THEOLOGY BIBLIOGRAPHY**


Women at Philippi in the first century C.E. reveal a great deal about women's religious agency in that period.


More about feminine spirituality than theology but a good introduction to the search for a more authentic faith for women.


This is not a "feminist" book, but it is richly rewarding for those interested in a review of ideas and concepts of God that have pertained over the millennia in Judaism, Islam, and Christianity, including traditions of mysticism.


It has chapters on women and spirituality, women and ethics, women and language, women and ministry, and women and leadership.


A good overview.

Clanton, Jann Aldredge. *In Whose Image: God and Gender* (Myer-Stone, 1989).

Just what it says, and introduces alternate trinitarian imagery.

A compendium of information on how certain believers see religions not how religions see some of their most faithful adherents.

**Daly, Mary. The Church and the Second Sex.** (Boston: Beacon Press, 1968, 1975, 1985).
From the cover: "Mary Daly's first analysis of women and religion . . . a searing expose of Christian misogyny--especially within the Catholic Church; one of the most important critiques of sexism in the Christian tradition." "Reading this newest edition . . . is like taking part in a rich archaeological dig. At each level we discover revolutionary breakthroughs in feminist consciousness."

**Daly, Mary. Beyond God the Father: Toward a Philosophy of Women's Liberation.** (Boston: Beacon Press, 1973, 1985).
From the cover: "What other radical feminists have revealed by analyzing patriarchal society's political economic, social, and sexual institutions, Daly does for the spiritual institution on which Western civilization is founded. . . . Not for the timid, this brilliant book calls for nothing short of the overthrow of patriarchy itself." [The Village Voice]


**FitzGerald, Kyriaki Karidoyanes. Women Deacons in the Orthodox Church: Called to Holiness and Ministry.** (Brookline MA USA: Holy Cross Press 1998).

**Fulkerson, Mary McClintock. Changing the Subject: Women's Discourses and Feminist Theology.** (Minneapolis: Fortress, 1994).

**Furlong, Monica (ed). Mirror to the Church: Reflections on Sexism.** (London: SPCK, 1988)
A series of useful essays on a range of topics.

**Gottlieb, Lynn. She who dwells within: a feminist vision of a renewed Judaism** (San Francisco: Harper&Row, 1995).
A useful Jewish feminist text.

From the back cover: "Because [feminist christology] has reflected the experience of White women predominantly, it fails to reflect the concerns of non-white and non-western women. In response to this failure, and as distinguished from feminist theology, the author proposes a womanist theology and christology that emerges from and is adequate to the reality of contemporary Black women."

**Hampson, Daphne. Theology and Feminism** (Oxford: Blackwell, 1990).
One of the most cogently argued critiques of traditional Christology, though I don't personally
come down where she does . . . her questions demand response.

Relative to post-Christian theology, Mary Daly is highly original and that's why I enjoy reading her work, but for a theological argument I prefer Daphne Hampson.


**Hopkins, Julie M. *Toward a Feminist Christology: Jesus of Nazareth, European Women, and the Christological Crisis*. (Grand Rapids: Eerdmans, 1995).


From the book: "The goal of feminist theology . . . is not to make women equal partners in an oppressive system. It is to transform the system." A thoughtful, serious, and engaged book. Supportive and en-heartening. (Edith E. Graber)

Powerful . . . provides solid biblical foundations for female images of God.


Von Kellenbach shows how feminist theologians can fall prey to anti-Judaism. Some portray Judaism negatively "in comparison with Christianity and paganism (antithesis), identify it as the source of patriarchy (scapegoat), and render it invisible as a religious alternative after the rise of Christianity (prologue). The book calls on feminist theologians to create a teaching of respect to combat the pervasive tradition of Christian anti-Judaism." (from the cover)


Still a good reader for Jewish feminism.

**LaCugna, Catherine Mowry (ed). *Freeing Theology: The Essentials of Theology in a Feminist Perspective*. (amazon.com).**

Covers a wide range of topics.


Covers a wide range of topics.

Getting old now, but written by a lay person who is an author of fiction. A good, very basic introduction.


Noting that theology is "mostly fiction, an elaboration of key metaphors and models," McFague moves beyond "deconstruction" of traditional imagery of God and the world to "construction of models of God as mother, lover, and friend in the context of the world as God's body."

McFague's imaginative work provides profoundly rich images that speak not only to what is no longer useful but, most importantly, to what is useful.


Building on her work in "Models of God," McFague develops her image of "the universe as God's body with God's spirit as its enlivening breath." Her focus on bodies (bodies matter!) --and her integration of contemporary scientific understanding of the world with theology-- bring both the transcendence and immanence of God to life in powerful, new ways that deeply resonate with the realities of 20th century life and offer a renewed sense of wonder, appreciation, and passionate concern for creation.


The author provides a look at how feminist theory and praxis overlap and why this approach is so useful. A critical response to its postmodern despisers.


Mollenkott, raised in an extremely fundamentalist tradition, became radicalized by reading the Bible in a contextual way. An "evangelical lesbian feminist," Mollenkott has written this highly readable book on a wide range of important topics from justice and diversity to sensuous spirituality and the "building of bridges between interpretive communities." Mollenkott's incisive intellect, bright humor, deep faith, and passionate courage ring clearly through these pages.


Oduyoye is a native of Ghana - a world-wide lecturer - has served as deputy general secretary of the World Council of Churches in Geneva.


Includes perspectives from various cultures.

Discusses what will be required of women who choose to stay in the church if they are to remain whole and effective. This is not a course of action for everyone, and the consequences are candidly described. As the title suggests, the book discusses the anger that accompanies awareness of the validity of feminist critique of the church and offers direction for those who choose to try to stay and work from "within."


Judaism from a feminist perspective. The classic on Jewish Feminist theology.
This is a "must read" for Christian as well as Jewish feminists. Judith Plaskow's discussion of the God of Israel is deep, rich, and powerful. Her discussions of sexuality and social action are also incisively to the point. Outstanding book.

A classic for first impressions on the diversity of feminist theology.

A series of essays from a variety of feminist theologians, including Jewish and neo-pagan as well as Christian.

The central, historical Christian claim -- that Christianity represented the "new covenant" over and against the "old covenant" -- is, at its root, anti-Judaic. Ruether traces the horrific effects of this claim throughout history up to and including the Holocaust. Ruether offers a way out of this impasse that ceases to negate, deny, repress, or ignore Jewish history and belief since 70 C.E. and without negating the encounter with messianic hope that is central to Christian faith, in part by recognizing Jesus' advent as "prototype" rather than "fulfillment." Although now out of print, this outstanding book addresses Jewish - Christian history and theological issues so unblinkingly that it is worth searching for in the library or used bookstores. No "blurb" can do it justice.
Mary-Paula wrote: I noticed that your bibliography lists Ruether's "Faith and Fratricide" is out of
print. It has recently been re-issued and is available from a publisher named Wipf & Stock in Eugene Oregon, USA, 1995.

**Ruether, Rosemary Radford. New Woman New Earth: Sexist Ideologies and Human Liberation.** (First published in 1975, re-issued by Beacon Press, 1995). ([amazon.com](amazon.com))

From the cover: "it remains an unparalleled introduction to women's studies and the feminist critique of religion."

**Ruether, Rosemary Radford. Sexism and God-Talk: Toward a Feminist Theology.** (Boston: Beacon Press, 1983). ([amazon.com](amazon.com))

A good overview. Ruether gives the biblical tradition prominence among the various other traditions which she tries to make usable for feminist theology. A systematic feminist critique of Christian theology. Widely read.

**Ruether, Rosemary Radford. To Change the World: Christology and Cultural Criticism.** (1990). ([amazon.com](amazon.com)).

**Ruether, Rosemary Radford. Women-Church: Theology & Practice of Feminist Liturgical Communities.** (San Francisco: Harper & Row, 1986). ([amazon.com](amazon.com)).

From the book flap: "Christian feminists cannot wait for the institutional churches to reform sufficiently to provide the vehicle of faith and worship that they need today. As a response to the failure of both traditional and left-wing Christianity to meet their needs, they are joining together to reclaim aspects of the biblical tradition and to create new systems that liberate them from patriarchy. . . . Offers practical guidelines for developing communities of worship and mutual support."


Includes essays by Trible, Ruether, Schussler Fiorenza, Russell, and others about biblical interpretations. They make some attempts to reply to each others' methods of interpretation. Some of Russell's earlier work might also be of interest.


**Schneiders, Sandra M. Beyond Patching: Faith and Feminism in the Catholic Church.** (New York: Paulist Press, 1991) ([amazon.com](amazon.com)).

From the cover: "Supports meaningful change . . . in a manner that does not undermine the foundations of Christian faith. Candidly and straightforwardly supports wholehearted renewal rather than attempts to "patch up" the current practices. Excellent introduction for all Christian feminists." One of my favorite books.

**Schottroff, Luise. Lydia's Impatient Sisters.** (Westminster: John Knox Press, 1995). ([amazon.com](amazon.com))

A summary of Luise Schottroff's work and a good overview of feminist historical theology. Schottroff is one of the most important pioneers in feminist theology in Germany. Her field is New Testament and Early Christianity. She is aware of the danger of anti-Judaism-Semitism in feminist theology and she tries seriously to develop her understanding of early Christianity with great respect and love for the Jewish origin and background of Christian faith.


By piercing the silent spaces and polemics of the first century, Schussler-Fiorenza reveals the prominent role of women in early Christianity and brings to life the activities and realities of our first-century foreisters in a most compelling way. The first three chapters, sometimes considered "too academic" for lay readers, actually provide an inside look at the many assumptions that have prevailed in theological scholarship and the implications of those assumptions for women, and are therefore quite fascinating. A classic about women affirming the Christian tradition for themselves.


Easier than some of Fiorenza's other books, but also a good overview of the development of Fiorenza's feminist theological thinking.


Very old, but looks at the issue of how female imagery has been translated out of many English texts of the Bible. A basic understanding of how Hebrew works makes this book easier to understand, I think.


Webster, Alison/Maitland, Sara. *Found Wanting: Women, Christianity and Sexuality* (Cassell, 1995). (amazon.com)


A must read in the field of religion and violence; a challenging approach to biblical scholarship. Dr. Weems lays out the case for some religious language and imagery doing more harm than good.
Williams' work grows out of earlier essays which are substantial contributions to womanist theology.

A helpful critique of the work of several feminist theologians.

JOURNALS

1. *Journal of Feminist Studies in Religion*
2. *Bridges* - The Jewish Feminist Journal is on the Web

BIBLIOGRAPHY ON MASCULINITIES, GENDER, AND SEXUALITIES


Note: Books on recovery, grief and other aspects of personal healing and growth are listed in the section "Intimacy, Personal Healing and Growth, Relationships" above.


Anderson, *Green Man: The Archetype Of Our Oneness With The Earth*.


Bates. *Pigs Eat Wolves*.


Heller, David. *The Soul of Man*.


*Journal of Men, Masculinities and Spirituality*, 1(1), 2006; Editorial: Joseph Gelfer, Editor’s Note (pp. 1-2).
Research Notes:
Yvonne Maria Werner, *Manliness and Catholic Mission in the Nordic Countries* (pp. 3-18) Anna Prestjan, *Christian Social Reform Work as Christian Masculinization? A Swedish Example* (pp. 19-34)

Articles: Roland Boer, *Skin Gods: Circumcising the Built Male Body* (pp. 35-44) Frank A. Salamone, Hausa *Concepts of Masculinity and the Yan Daudu* (pp. 45-54).

David Shneer, *Queer is the New Pink: How Queer Jews Moved to the Forefront of Jewish Culture* (pp. 55-64) Juan M. Marin, *A Jesuit Mystic’s Feminine Melancholia: Jean-Joseph Surin* (1600-1665) (pp. 65-76).


**Book Reviews:**

*Journal of Men, Masculinities and Spirituality*, Volume 1, Number 2, 2007; Editorial: Joseph Gelfer.


Lisa Tyler, “He Was Pretty Good in There Today”: *Reviving the Macho Christ in Ernest Hemingway’s “Today is Friday” and Mel Gibson’s The Passion of the Christ* (pp. 155-169). Brendan Smyth, *To Love the Orientalist: Masculinity in Leila Aboulela’s The Translator* (pp. 170-182).

**Book Reviews:**

*Journal of Men, Masculinities and Spirituality*, Volume 1, Number 3, 2007;
Editorial: Yasemin Besen, *Young Men, Masculinities and Spirituality: An Introduction to a Special Issue of JMMS* (pp. 199-200).
Dan Cassino, *Changing the Subject: Abortion and Symbolic Masculinities Among Young Evangelicals* (pp. 201-214).
Yong Wang, *The Homosexual Subject: Coming-Out as a Political Act* (pp. 235-249).
Yasemin Besen and Gilbert Zicklin, *Young Men, Religion and Attitudes Towards Homosexuality* (pp. 250-266).

**Book Reviews:**
Andrew Singleton, Review of Gary T. Barker, *Dying to be Men: Youth, Masculinity and Social Exclusion* (pp. 269-270).

Includes;
Dollahite, David C. / Introduction to Special Issue.
Furrow, James L. / The Ideal Father: Religious Narratives and the Role of Fatherhood.
Palkovitz, Rob and Palm, Glen F. / Fatherhood and Faith in Formation: The Development Effects of Fathering on Religiosity and Values.
Latshaw, Jason S. / The Centrality of Faith in Fathers’ Role Construction: The Faithful Father and the Axis Mundi Paradigm.
Horn, Wade, Swenson, Don, Femiano, Sam and Longwood, Merle / Reactions Papers.
Christiansen, Shawn L. and Palkovitz, Rob / Exploring Erikson’s Psychosocial Theory of Development: Generativity and its Relationship to Paternal Identity, Intimacy, and Involvement in Childcare.


Pable, Martin W. *The Quest for the Male Soul: In Search of Something More.*


‘Devoted to Destruction’: God and Violence in the Hebrew Scriptures.


White Negroes and Protestant Jews: Norman Mailer’s Hybrid Heroes and Jewish Male Violence.

Mailer’s Brothers: The ‘Counterlife’ of Violence in Saul Bellow, Bernard Malamud, and Philip Roth.

Jewish Men with Guns: Remasculinization in Contemporary Jewish American Literature and Film.
Beyond Mailer: Imagining an End to Violence in Cynthia Ozick and Tony Kushner.
Epilogue: Saving Private Ryan.


Sheild, Ben, and Richard Carlson. *For the Love of God*.


Straton, Jack. (1992-93) *Where are the Ethics in Men’s Spirituality?*. *XY: Men, Sex, Politics*, 2(4), Summer


Zweig, Connie, and Jeremiah Abrams. (eds.). *Meeting the Shadow*.

b) Responses to the Mythopoetic Men's Movements (including Bly)
Note: For further references on the mythopoetic men's movements, see "Men's Movements, groups and services" above.

Recommended Reading


(ii) Further Reading


E-mail: mflood@uow.edu.au  
Home URL: http://mensbiblio.xyonline.net/

c) Psychoanalysis and Psychology in Particular


Feldstein, Richard, and Judith Roof. (eds.). *Feminism and Psychoanalysis*.


Johnson, Robert A. *He: Understanding Masculine Psychology*.


---


E-mail: mflood@uow.edu.au
Home URL: http://mensbiblio.xyonline.net/

d) Theology, Christianity and Men

**Note**: For references on the Promise Keepers, see the section on these under “Men’s movements, groups and services”.


Includes;

PART ONE: SPIRITUALITY.
  Mike Bathum. *Men’s Spirituality: Discovering Creative Depth from Within*.
  Mark Muesse. *Don’t Just Do Something, Sit There: Spiritual Practice and Men’s Wholeness*.
  Michael Battle. *African Male Spirituality*.

PART TWO: MENTAL HEALTH.
  Stephen Boyd. ‘A Man was going down from Jerusalem…’: *The Psychosocial Roots of Sin and Possibilities for Healing*.
  David Livingston. *Responsible Forgiveness Within a Relational Church Community*.
  Donald Capps. *Don Quixote as Moral Narcissist: Implications for Mid-Career Male Ministers*.

PART THREE: RELATIONSHIPS.
  Merle Longwood. *Allies in the Sexual Healing Journey: Reflections for Partners of Women Who Were Sexually Abused as Children*.
  Marvin Ellison. *Setting the Captives Free: Same-Sex Domestic Violence and the Justice-Loving Church*.

PART FOUR: THE PHYSICAL BODY.
  Philip Culbertson. *Designing Men: Reading Male Bodies as Texts*.
  Robert Goss. *The Integration of Sexuality and Spirituality: Gay Sexual Prophets Within the UFMCC*.

PART FIVE: COMMUNITY.
  Philip Culbertson. ‘*The Things We Do!*: Nurturing the Authority of Men in Ministry*.
Lee Butler. *Xodus to the Promised Man: Revising our Anthropodicy.*
Philip Culbertson. Conclusion.


Focus on the Family. *Seven Promises of a Promise Keeper.*


Gar E. Kellom and Aaron Raverty / Introduction: The Center for Men’s Leadership and Service at Saint John’s University (265-268).
Aaron Raverty / Are We Monks, or Are We Men? The Monastic Masculine Gender Model According to the Rule of Benedict (269-291).
Tracy Davis, Alvin Thomas, and Chris Sewalish / Exploring the Constructions of Masculine Identities among St. Lucian Men (292-310).
John R. Yoakam / Resources for Gay and Bisexual Students in a Catholic College (311-321).


