A FAITH INTEGRATION BIBLIOGRAPHY
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I have attempted to arrange the entries by general fields and topics. Some of the entries are repeated as they cover more than one discipline (which is what one would expect in a bibliography on “integration.”). For most of the entries I have included annotations. That said, I have intentionally included poorly written texts and those that are suspect either academically or theologically. That is, there are some works that are polemical, narrowly apologetic, or do not reflect serious academic work. I have also tried to include representative perspectives from authors who are Catholic, Wesleyan, Pentecostal, Anabaptist, Lutheran, Anglican, Reformed, etc. so that users of the bibliography can identify someone of their own theological tradition from which to learn.

In addition to texts written by Christian authors, I have also included works by a number of agnostics and atheists as their work often poses important challenges and critiques that Christians need to be aware of. Thus, I have included the works of Aristotle, Nietzsche, Dawkins and others.

Finally, a word must be said about the unfinished nature of the bibliography. It is a work “in progress” and will be updated frequently when others and I see the need for new entries. Therefore, I do not intend that this bibliography be the “last word” on faith integration.

INTRODUCTORY FAITH INTEGRATION WORKS AND CHRISTIAN HIGHER EDUCATION

Benne, Robert. 2001. *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with their Religious Traditions.* Eerdmans. A very interesting book that sets out an interesting taxonomy of how Christian institutions of higher education have considered their relationship with their sponsoring denominations.

Boyer, Ernest L. 1987. *College: The Undergraduate Experience in America.* Harper & Row. Although this is not a faith integration text its insights into American higher education are particularly helpful. This is a must read for anyone teaching traditional undergraduates.

“transformational scholarship.” Boyer considers various types of “scholarship” including: the scholarship of discovery, the scholarship of teaching, the scholarship of integration, and the scholarship of application. Any of these types of scholarship, when properly understood, could be considered “faith integration.”

Burtchaell, James Tunstead. 1998. The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches. Eerdmans. An extremely long and polemical work that often misunderstands the nature of various religious traditions and the role of higher education. A much better book on the history of religious traditions and higher education in George Marsden’s The Soul of the American University. Not recommended.

Dockery, David and Gregory Thornbury, eds. 2002. Shaping a Christian Worldview: The Foundation of Christian Higher Education. B & H Academic. This text attempts to consider every academic discipline from the perspective of a “worldview.” The essays are brief and introductory. The text probably gives too much attention to the nature of the “cognitive” domain to the neglect of a consideration of how our world views are shaped by prior values and commitments.


examples, is a very helpful text for those just beginning to think about integration. An excellent place to start.

Hughes, Richard and William B. Adrian, eds. 1997. *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century.* Grand Rapids: Eerdmans. This edited anthology provides a very helpful guide to the many different theological traditions in Christian higher education. A valuable resource. However, the Wesleyan-Holiness section could have been stronger.


Jacobsen, Douglas and Ronda Jacobsen, eds., *Scholarship and Christian Faith: Enlarging the Conversation.* NY: Oxford University Press. An excellent text that offers a coherent alternative to reformed understandings of “faith and Learning” by appealing to Anabaptist and Wesleyan theological intuitions regarding the importance of praxis in a post-modern world. A must read.


Marsden, George. 1996. The Outrageous Idea of Christian Scholarship. Grand Rapids: Eerdmans. In this book Marsden abandons the outdated ideas of the old Reformed Tradition (i.e., TULIP doctrine) and advocates an agenda for Christian scholarship that appeals to the biblical ideas of creation, fall, and redemption. It should be noted that these three themes are hardly unique to the Reformed tradition of Christianity as all Christian traditions could embrace these ideas.

Marsden, George. 1994. The Soul of the American University: From Protestant Establishment to Established Nonbelief. Oxford University Press. A lengthy and scholarly history of the Christian University in America written by one of the most respected Christian scholars of the past few decades. For anyone interested in studying the history of protestant colleges and universities in America this is the place to start.


Newman, John Henry Cardinal. The Idea of the University. The classic text on thinking through the idea of Christian higher education by one of the greatest intellectual minds of the 19th century.

Noll, Mark. 1995. The Scandal of the Evangelical Mind. Grand Tapids, MI: Eerdmans. For the most part, this is an excellent work. Noll gives an inclusive view of evangelicalism identifying its 4 central elements: biblicism, activism, conversionism, and crucicentrism. However, Noll is simply mistaken when he asserts that the Holiness and Pentecostalism contributed to the development of anti-intellectual fundamentalism.


Schaeffer, Francis. 2007. *Escape from Reason*. Downers Grove, IL: Intervarsity Press. Schaeffer was one of the leading evangelical figures in the 1960s. However, he was not a scholar and often misrepresents others’ views and is oftentimes reactionary. Not recommended.

Schwehn, Mark. 1993. *Exiles from Eden: Religion and the Academic Vocation in America*. Oxford Univ. Press. An excellent book, fairly accessible to all audiences in which the author makes an important distinction between education as technique and as character formation. Schwehn argues that too much of American education has focused on technique to the exclusion of character formation.

Schwehn, Mark and Dorothy C. Bass, eds. *Leading Lives that Matter: What We Should Do and Who We Should Be*. Grand Rapids, MI: Eerdmans. This anthology, which can and has been used as a college textbook, includes selections from William James, Elizabeth Cady Stanton, Aristotle, Dorothy Lee Sayers, C. S. Lewis, Annie Dillard, Amy Tan, Malcolm X, Thomas Merton, Jane Adams, and Wendell Barry. It is a student-friendly text and well-organized around themes such as “Virtue,” “Vocation,” “Is a Balanced Life Possible?” and “Must my Job be my Primary Source of Identity?”

Sire, James. 2004. *The Universe Next Door*. Downers Grove, IL: Intervarsity. Presented as an introductory text for college students, it is more of an apologetic for Christian faith that doesn’t truly engage the competing worldviews on their own terms. The text also focuses too much on what people believe rather than how they should live. Not recommended.

Trueblood, D. Elton. 1959. *The Idea of a College*. Harper Books. A wonderful little book by one of the leading Quaker thinkers of the past 100 years. The insights on hospitality are even more relevant today than when they were first penned 50 years ago. Trueblood sees the Christian college as a place of
constructive dialogue what excludes no one from the conversation. Recommended.

Wilkens, Steve. 2004. *Good Ideas from Questionable Christians and Outright Pagans: An Introduction to Key Thinkers and Philosophies.* Downers Grove, IL: Intervarsity. This is an excellent introduction to so-called “worldview” thinking- written more thoughtfully and carefully than Sire’s text. Wilkens genuinely does integration and is not merely dismissive of those views with which he disagrees. Highly recommended.


**CLASSICAL THEOLOGICAL WORKS**

Most of these works have been translated numerous times and one can find the various editions available at most libraries. Editions of many of these texts can also be found on-line with a brief Google search.

Aquinas, St. Thomas. *Summa Theologiae.* The greatest and most comprehensive work on theology ever written. Aquinas was a 13th century Dominican monk whose thought ranged from commenting on the Bible to illuminating the works of the great pagan philosophers. Possibly one of the best works on “integration” ever written. Particularly helpful are his distinctions between philosophy and theology, his development of a theory of the virtues, and his “participation metaphysics.”

Augustine, Aurelius. *The City of God.* The classic account of the “linear view” of history by Christianity’s most famous—and influential—saint. Augustine reluctantly converted to Christianity and became one of its most ardent defenders during its most difficult times in the early 5th century. The long-running discussion

Augustine, Aurelius. *Confessions.* The saint’s own theological and spiritual autobiography. A truly interesting work rich with biblical allusions and cultural references. This is one of the most important works in Christian history as well as an excellent place to start for the reader with little or no background in Augustine’s thought.
Calvin, John. *Institutes of the Christian Religion*. Based on the formula of the catechism, Calvin’s style is almost as dry as Aquinas’s but this work was still considered the single most important work of the 16th century Protestant Reformation.

Luther, Martin. *Table Talk*. Conversations transcribed by Luther’s students covering a wide range of topics.

Wesley, John. *Fifty Two Sermons*. Probably the most easily accessible way to orient oneself to Wesley’s work. Contained in these sermons are the basics of the 18th century founder of Methodism’s views on everything from “What is a Methodist?” to how one engages those of differing opinions.

**CONTEMPORARY THEOLOGY**

Barth, Karl. *Ethics*. 1981. New York: Harper-Collins. This is a series of lectures by the most well-known of the neo-orthodox theologians of the 20th century. Barth’s existentialism and rejection of natural theology results in an emphasis upon divine commands as found in the dictates of Christ. Since humans are radically fallen, any attempt at ethic, apart from theology, is doomed.


Bonhoeffer, Dietrich. *Life Together*. One of the most important books on Christian community ever written. The prose is clear and compelling. Bonhoeffer discusses the necessity of community and the various “ministries” that all Christians need to possess if Christian community is to be a “reality” rather than an “ideal.”


alternative to Niebuhr’s “Christ and Culture” model by radically challenging the Christian status quo.


Lonergan, Bernard. 1958. *Insight*. Longman Press. A dense theological epistemology by one of the two most important catholic theologians of the past 100 years. An advanced text.

Lonergan, Bernard. 1973. *Method in Theology*. University of Toronto Press. A very difficult read but suitable for interdisciplinary work. One of the more important features of this work is Lonergan’s approach to what he calls “transcendental method” and the requirements for properly engaging any kind of academic research.

Maddox, Randy. 1994. *Responsible Grace*. Abingdon. A brilliant exposition of the basic idea of Wesley’s theology: that God’s grace in Christ is *therapeusis*, that is, healing of human sin. Maddox calls Wesley’s notion of *therapeusis* his “orienting concern” for theology. Unlike many protestants, Wesley was conversant with both the eastern and western traditions of the church and by incorporating themes from both traditions was able to avoid the more narrow reformed readings of the Christian faith. Highly recommended.


Above Culture,” and “Christ the Transformer of Culture.” A must read for anyone who wants to do faith integration. Highly recommended.


Thorsen, Don. 2008. *An Exploration of Theology*. Hendrickson. A readily accessible introduction to theology for the beginner with helpful charts and illustrations. The chapters are arranged topically and the index is particularly helpful. Recommended.

Thorsen, Don. 1990. *The Wesleyan Quadrilateral*. Zondervan. This book presents the “Wesleyan Quadrilateral” in a clear and straightforward manner. Thorsen demonstrates how Scripture, reason, tradition, and experience all play a role in Wesley’s thought and show the philosophical and theological sources of his work. Recommended.

**ETHICS**

Aristotle. 1984. *Nichomachean Ethics*, trans. Terence Irwin. Hackett. Aristotle’s great work on ethics is really a series of lectures copied down by his students. It also reads like a series of student lecture notes. Richard Blackwell once commented that “Philosophy students couldn’t write as poorly as Aristotle, even if they tried.” However, the materials on “friendship” are particularly interesting.

emphasis upon divine commands as found in the dictates of Christ. Since humans are radically fallen, any attempt at ethics, apart from theology, is doomed.

Boyd, Craig A. 2007. *A Shared Morality: A Narrative Defense of Natural Law Ethics*. Brazos Press. The thesis behind this work is that natural law morality can withstand the onslaught of the criticisms leveled against it by sociobiology, divine command theory, post-modernist relativism, analytic ethics, and virtue ethics. Rather than simply offering a straightforward apologetic, the attempt is made to incorporate the insights of the critics into a revised version of natural law.


Flescher, Andrew Michael. 2003. *Heroes, Saints and Ordinary Morality*. Washington, DC: Georgetown University Press. An important book that attempts to (1) critique Urmson’s minimalist deontic ethics, and (2) reconcile deontic and aretaic ethics by an appeal to what the author calls “developmental ethics.” Chapter 5 is the critical chapter wherein the author acknowledges (1) a universal minimalist account of duty all people have regardless of their personalities (2) an obligation all people have to “better themselves, and (3) an ever-increasing sense of obligation to others as a result of their drive to better themselves.


Grant, Colin. 2001. *Altruism and Christian Ethics*. New York: Cambridge University Press. This book is an interesting critique of secular approaches to the topic of altruism. Grant does a fine job including the perspectives of
game theory and sociobiology as well as contemporary analytic political
philosophy. Unfortunately, the book only has one short chapter on agapé
and at times Grant does little more than parrot the discredited views of
Nygren.

University of Chicago Press. An interesting account of Christian ethics in the
reformed tradition, with a focus upon the person and work of Christ.

University Press. An interesting treatise on the importance of love for
contemporary Christian ethics. Jackson contends that much of
contemporary narrative ethics, such as that advanced by Hauerwas, fail to
account for the centrality of love. Jackson uses his theory to apply it to
contemporary moral issues. Recommended.

historical survey of the relationship between ethics and religious
commitment starting with the ancient Greeks and concluding with
contemporary discussions. Very readable and an excellent place to start.
Highly recommended.

Theological Perspectives in Medical Ethics*. Eerdmans. A comprehensive
edited volume on applied medical ethics from various Christian perspectives.
A great book for anyone going medical ethics.

Jovanovich. In this work, Lewis recounts the variety of loves, their proper
function in human life and the necessity for charity to perfect them.
Although Lewis’ work has been extremely helpful in providing an intuitive
phenomenology of the various loves, the book is dated and as a result fails
to incorporate insights from other fields such as biology and psychology. At
times Lewis hints at speculations in evolutionary biology and ethology, but
he never avails himself of any serious research in these disciplines

This text considers the biological and physiological basis for love with an
emphasis upon the brain and its capacities. Of particular interest is the
books use of attachment theory as the basis for healthy, loving
relationships. Unfortunately, the book’s approach excludes the contributions
of philosophy and theology to the discussion.
MacIntyre, Alasdair. 1981. *After Virtue: A Study in Moral Theory*. Notre Dame Univ. Press. The most important work on ethics in the last 50 years. MacIntyre argues that ethical theories are unintelligible apart from the “traditions” they inhabit. In this text MacIntyre supplies a devastating critique of both rationalist theories—like those of Kant, Mill and their successors—as well as the post-modernists. In the end, he adopts an Aristotelian ethic of virtue. This earlier work by MacIntyre is not as sympathetic to biology as his later work, *Dependent Rational Animals*, is.


MacIntyre, Alasdair. 1990. *Three Rival Versions of Moral Enquiry*. Notre Dame: University of Notre Dame Press. In this book MacIntyre presents three competing theories: encyclopedia (i.e. Enlightenment morality), genealogy (i.e. post-modern relativism) and tradition (i.e. virtue ethics). He argues that both encyclopedia and genealogy are incapable of incorporating the insights of their critics into their own rigid theories. Encyclopedia pretends to be universally applicable and thus has no need for improvement. Genealogy argues that there is no objective perspective and as a result one can never find any theory better than any other. The only theory capable of doing incorporating the insights of its critics into its own theory is tradition—as found in the work of Thomas Aquinas. Aquinas is able to combine the Christian scriptures with an Aristotelian psychology. This is MacIntyre’s “Gifford Lectures.” Highly recommended.


Nygren, Anders. 1953. *Eros and Agape*, trans. Philip S. Watson. Westminster Press. An important and highly controversial work in which Nygren argues that the entire history of western Christendom has made the mistake of grafting the Greek idea of *eros* into the Christian idea of *agape*. This book is an interesting and important read not because Nygren solves the problem,
but because of how he raises the question of what is a distinctively Christian
treatment of the ethics of love? Nygren’s radical separation of the loves has
the unfortunate result that only charity is God-given, the other loves are all
demonic.

Evangelical Ethics*. A truly important book that attempts to combine the
best elements of Reformed ethics with those of catholic ethics. The book
takes Christology as central to any specifically Christian ethic.

Philadelphia: Templeton Foundation Press. This interdisciplinary text is a
nice introduction to the ethics of Christian love by one of the leading
theologian-philosophers in the Wesleyan tradition.

Press. Here is an approach to *agapé* that sees it as an egalitarian principle
that extends universally to all people.

An excellent but brief work on Christian ethics in which Penelum attempts
to rethink Christian ethics in light of contemporary views on human nature.
The author does a good job of incorporating evolutionary theory into a
Christian account of ethics. The major weakness is its brevity.

summary of the work of Thomas Aquinas on the theological virtues. The
book appeals a good deal to the work of C.S. Lewis as well as a
contemporary defense of Thomism against the more pessimistic approach to
ethics as presented by Reformed Theology. The chapter on love, the longest
and most engaging in the book, is particularly good, but like Lewis’ work, it
fails to benefit from important research in biology and psychology.

Press. A brilliant exposition on Aquinas’s use of the cardinal virtues:
prudence, justice, courage, and self-control. An excellent place to start for
those who are interested in “virtue ethics.”

Rapids: Eerdmans. This book focuses on kenotic love in creation. Although
this edited text includes original and significant contributions the scope of
the essays is limited to creation and the more narrowly defined term
“kenosis.” The essays are well-written but focus on a term, kenosis, that
appears only once in the entire New Testament. The New Testament seems
to focus much more on the ideas of *agapé* and *philia* as models for divine and human love.


Post, Stephen; Underwood, Lynn; Schloss, Jeffrey, Hurlbutt, William, eds. *Altruism and Altruistic Love: Science, Philosophy, and Religion in Dialogue*. NY: Oxford University Press. This lengthy anthology represents interdisciplinary studies on altruism. The scope of the book is broad and thorough but does not consider the specific problem of how divine love is capable of being understood in human terms nor does it consider the specific ways in which the human and the divine might engage one another.


Sorokin, Pitirim. 2002. *The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation*. Philadelphia: Templeton Foundation Press. An interesting study of love by a well-known Russian sociologist. Of particular interest is his “5 dimensional model of love” that could be used as a pattern for social science research. The five dimensions of love are: intensity, extensivity, duration, purity, and adequacy. Sorokin’s work is an admirable first attempt at integrative research on love. Its strength lies in laying out a research program for others to complete.
Stassen, Glen and David Gushee. 2003. *Kingdom Ethics: Following Jesus in Contemporary Context*. Downers Grove: Intervarsity Press. A massive text that covers a range of both theoretical and practical issues by appealing to biblical themes. The work does a good job of addressing contemporary issues but fails to consider important contributions in the Christian tradition.

Toner, Jules. 1968. *The Experience of Love*. Washington, DC: Corpus Books. The classic Thomistic approach to Christian love. Reminiscent of Pieper’s work on the subject, Toner argues that in “the full concrete experience of love, our whole being, spirit and flesh is involved.” Toner’s approach is one that emphasizes the goodness of creation as a healthy corrective the pessimism of many of his protestant contemporaries.

Vacek, Edward Collins. 1994. *Love, Human and Divine: The Heart of Christian Ethics*. Washington, DC: Georgetown University Press. This text is an interesting synthesis of neo-Thomism and process theology; Vacek’s orientation to the nature of love is Thomistic in its emphasis upon friendship as the central concept that bonds the human and divine. Although Vacek’s emphasis on charity and friendship is illuminating it suffers from a lack of engagement with other disciplines that have produced interesting and helpful work in the field of human loves.


**MUSIC, WORSHIP AND THE PERFORMING ARTS**


Maritain, Jacques. *Art and Scholasticism*. This text, with other essays, presents Maritain’s Thomistic views on art. Particularly helpful for those working in the Roman Catholic tradition.


**NATURAL SCIENCES**

philosophy and physics. Chapter 4 on the “Ways of Relating Science and Religion” is particularly illuminating wherein he considers conflict, independence, dialogue, and integration.


Clayton, Philip and Jeffrey Schloss, eds. 2004. *Evolution and Ethics: Human Morality in Biological and Religious Perspective*. Grand Rapids: Eerdmans. This recent anthology provides excellent interdisciplinary perspectives on Christianity and ethics with contributors including political scientists, theologians, philosophers, physicists, primatologists, psychologists, and biologists. The book covers a variety of perspectives discussing how any ethical theory must engage evolutionary thought.


Dawkins, Richard. 1989. *The Selfish Gene*. New York. One of the most important books on sociobiology by the world’s leading atheist. The style is
engaging and he confronts the believer with a good many questions. However, the philosophy is

Deane-Drummond, Celia. 2006. Genetics and Christian Ethics. Cambridge University Press. A good scholarly survey of the contemporary issues in genetics facing Christians including chapters on genetic testing and screening, gene therapy, and environmental concerns.


Falk, Darrel. 2004. Coming to Peace with Science: Bridging the Worlds between Faith and Biology. Intervarsity. A brilliant text, well-illustrated, that breaks down the traditional myths concerning the hostility of religion and science.


Gould, Stephen Jay. 1999. Rocks of Ages: Science and Religion in the Fullness of Life. New York: Ballantine Publishing Group. An interesting, albeit naïve, approach to religion and ethics from one of the foremost evolutionary theorists of the past 50 years. In this book, the author contends that religion and science are completely separate domains since they are “Non-overlapping magisterial”- or NOMA. This text represents Barbour’s “independence thesis.”


Polkinghorne, John. 2001. *The Work of Love: Kenosis as Creation*. Grand Rapids: Eerdmans. This book focuses on kenotic love in creation. Although this edited text includes original and significant contributions the scope of the essays is limited to creation and the more narrowly defined term “kenosis.” The essays are well-written but focus on a term, kenosis, that appears only once in the entire New Testament. The New Testament seems to focus much more on the ideas of agapé and philia as models for divine and human love.

evolutionary biology, incorporating the positive insights into his own neo-Thomist views on love while rejecting the naïve metaphysical reductionism found in the works of E. O. Wilson and Richard Dawkins.


Ruse, Michael. 2000. *Can a Darwinian be a Christian?* Cambridge. A very readable—if not entirely orthodox—account of how one can go about reconciling various elements of Darwinian biology with Christian faith by a somewhat sympathetic agnostic. The style is engaging.


Wilson, E.O. 1999. *Consilience: The Unity of Knowledge*. New York: Vintage Books. One of the world’s foremost entomologists attempts to reduce all academic disciplines to sociobiology. He fails but the failure is instructive as it gives insight into the mind of an agnostic scientist who represents the attitude of many scientifically trained but philosophically naïve members of the academy.

**PHILOSOPHY**

Aristotle. 1984. *Nichomachean Ethics*, trans. Terence Irwin. Hackett. Aristotle’s great work on ethics is really a series of lectures copied down by his students. It also reads like a series of student lecture notes. Richard Blackwell once commented that “Philosophy students couldn’t write as poorly as Aristotle, even if they tried.” However, the materials on “friendship” are particularly interesting.

Copleston, Frederick. 1955-64. *A History of Philosophy*. New York: Image Books. This is the most comprehensive history of philosophy written in
English. The work is balanced and fair (even to those with whom Copleston disagrees) and the author covers almost every area of philosophy (with the exception of the more recent developments in post-modernism).

Gilson, Etienne. 1938. *Reason and Revelation in the Middle Ages*. New York: Charles Scribners' Sons. Much more than an arcane text on medieval philosophy but a brief and brilliant little text on how Christians have understood their faith in light of contemporary intellectual culture. Gilson makes use of Scripture, tradition, and reason from a Thomistic perspective that is conversant with all the great theological and philosophical traditions.


Nietszche, Friedrich. 1987. *On the Genealogy of Morals*, trans. Walter Kaufmann. New York: Vintage Books. One of the most powerful critiques of Christian ethics, written by a late 19th century existentialist. Nietszche, the grandfather of post-modernism, contends that when we make a study of how moral words have been used historically, we find that “good” is merely a self-descriptor and “evil” is a description of the powerful, creative other. Christianity is simply a religion that appeals to the weak, unimaginative masses.

Swinburne, Richard. 1996. *Is There a God?* Oxford. A great introduction to the important issues in the philosophy of religion by one of the most important Christian philosophers of the last 50 years. The book covers a variety of topics related to Christian conceptions of God and is written in a student-friendly style. Highly recommended.

Wood, Jay. 1998. *Epistemology: Becoming Intellectually Virtuous*. Intervarsity. A nice little introduction to epistemology that covers not only the major issues and approaches to epistemology but also considers one’s moral character as a necessary prerequisite to one’s knowing ability.

Fromm, Erich. 1956. *The Art of Loving: An Enquiry into the Nature of Love*. Harper & Row. A classic work on love by a psychiatrist who argues that our basic need is not to be loved but to love. Fromm considers mother love, erotic love, self-love and love of God as all part of the human experience. An interesting read by one of the most important psychologists of the last century.


Jones, Stanton and Eric Johnson eds. 2000. *Psychology and Christianity*. A text with contributions by Robert Roberts, Gary Collins, David Myers, and David Powlison exploring different ways of engaging the two disciplines with responses to each of the presentations by each of the other contributors.

Myers, David, Malcolm Jeeves and Nicholas Wolterstorff. 2002. *Psychology Through the Eyes of Faith*. HarperOne. An excellent introduction to faith integration and psychology by three of the most important Christian authors in the field.

Shults, F. LeRon and Steven Sandage. 2003. *Faces of Forgiveness*. Baker Academic. Written by a theologian (Shults) and a psychologist (Sandage), the book does a great job of offering psychological and biblical insights into the nature of forgiveness.


Sorokin, Pitirim. 2002. *The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation*. Philadelphia: Templeton Foundation Press. An interesting study of love by a well-known Russian sociologist. Of particular interest is his “5 dimensional model of love” that could be used as a pattern for social science research. The five dimensions of love are: intensity, extensivity, duration, purity, and adequacy. Sorokin’s work is an admirable first attempt at integrative research on love. Its strength lies in laying out a research program for others to complete.


**BUSINESS, ECONOMICS, AND LEADERSHIP STUDIES**


Will Willimon et alia, 2002. *The Search for Meaning in the Workplace*. A nice little introductory (and interdisciplinary) textbook for business majors trying to understand their work within the perspective of a larger worldview. Very accessible for students.