

REV. JEFF B. POOL, PH.D[†]
Eli Lilly Chair of Religion and Culture
Professor of Religion
(18 December 1951 –)



Introduction

The Rev. Dr. Jeff B. Pool arrived at Berea College in June of 2003, having accepted a combined teaching and administrative position: in one-half of his role, serving in a tenure-track faculty-position, initially as Associate Professor of Religion, in the then-combined Department of Philosophy and Religion; and, in the other one-half of his role, serving as Director of the Willis D. Weatherford, Jr. Campus Christian Center (CCC) and fulfilling responsibilities as the Senior College Chaplain (a position now designated as “Dean of the Chapel”).¹ In the Spring semester of 2012, Professor Pool decided to return to full-time teaching, accepting appointment to an endowed chair in studies of religions, spirituality, and culture: *The Eli Lilly Chair of Religion and Culture*.² From the Spring semester of 2012 until the Fall semester of 2014, Dr. Pool also served as Chairperson of the then-recently-re-organized Religion Program, until that responsibility rotated to another departmental colleague. During the academic year of 2019–20, responsibility for service as Chairperson of the recently-re-named Department for Studies of Religions and Spirituality³ again rotated to Dr. Pool, a position that he currently holds. He has recently announced that he will retire on 31 July 2023. The following paragraphs include an account of Dr. Pool’s early life, a discussion of his educational preparation, a summary of the professional positions that he has held in higher education, and a discussion that locates his publications and current research in the various stages of his larger career.

I. Early Life

Born in the small west-Texas town of Seminole in Gaines County, at the lower end of the *Llano Estacado*,⁴ Dr. Pool descends from families that had emigrated to Texas during the late nineteenth century: one maternal great-grandmother who emigrated with her parents from Tennessee to Texas by covered wagon in the late 1800s; and the other maternal great-grandmother who moved with her Irish husband from the Cheyenne Indian Territory in Oklahoma to Texas in the late 1800s as well. On the paternal side of his family, Jeff descends from a family with some Cherokee ancestry that emigrated in the early 1800s from Arkansas to the region of northern Texas along the Red River. Although Texan by birth, Dr. Pool also has lived in several other places in the United States: Colorado, New Mexico, Oklahoma, Kansas, Illinois, as well as Kentucky.

For a portion of his childhood, Jeff lived with his parents and siblings in Tripoli, Libya.⁵ Life there introduced him to the larger world and deepened his experience of many different dimensions of human diversity, including racial, religious, political, social, economic, and cultural diversity. Life in North Africa also alerted him, even as a child, to the stark contrasts between privilege and poverty, to racism and sexism, to various forms of oppression — all of which contributed significantly to the passion about issues of social justice that later influenced and motivated Jeff's educational choices, helped to lead him into the path of his career, and substantially shaped the various features of his professional work, teaching, research, and publications. Dr. Pool's experience in North Africa as a young child, however, also enhanced his sensitivity to the mystery of life, deepened his wonder at and gratitude for the beauty and goodness of the cosmos, and permanently instilled in him a love for international travel and people from all cultures.

II. Education

After graduating from *Seminole High School* in Seminole, Texas (1970),⁶ Jeff Pool pursued additional education. Although he began his collegiate education at *Texas Tech University* in Lubbock, Texas (1970–71), after deciding to pursue a vocation in Christian ministry, he completed his collegiate education at *Wayland Baptist College*: taking the B.A. degree in religion and philosophy (1975).⁷ Shortly after his graduation from college, Jeff pursued his first graduate studies in Fort Worth, Texas.⁸ He completed the Master of Divinity (M.Div.) degree with a focus on Christian scriptures at *Southwestern Baptist Theological Seminary* (1979).⁹ He also took the M.A. degree in philosophy, with a thesis on the ontological preoccupations of ethics and hermeneutics in the philosophy of Paul Ricoeur, from *Texas Christian University* (1980).¹⁰ Following the completion of these important phases in his education, Jeff accepted a call to serve as the pastor of a Baptist congregation in Kansas, a church at that time within the American Baptist Churches/USA.¹¹ In June of 1982, Rev. Pool resumed his graduate education: he and his young family moved to Chicago for his doctoral studies in hermeneutics, philosophy of religion, historical and constructive theology, and theological ethics at the *Divinity School* of the *University of Chicago*.¹²

III. Professional Positions in Higher Education

When Dr. Pool accepted his initial position at Berea College, he already had accumulated approximately fifteen years of teaching and administrative experience in higher education. While conducting research for his doctoral dissertation, he had served in a full-time position as professional academic advisor to collegiate students at the *University of Chicago* for approximately two years. Additionally, Dr. Pool had held full-time faculty-positions at several other institutions of higher education, prior to beginning his work at Berea College: *Phillips Theological Seminary*; *Southwestern Baptist Theological Seminary*; *International Baptist Theological Seminary*; and *Brite Divinity School of Texas Christian University*.

A. Phillips Theological Seminary

Having completed the majority of his doctoral work at the University of Chicago, yet while still writing his doctoral dissertation, Jeff Pool accepted his first full-time faculty-position as Instructor in Theology and Ethics at *Phillips Theological Seminary* in Tulsa and Enid, Oklahoma.¹³ With a teaching load of six courses per year, teaching graduate students who were preparing for ministry, Jeff taught there for three full academic years: from 1989 to 1992.

Among various courses that Jeff taught on topics of Christian theology during that time, Jeff also co-led an international travel-course on religions and cultures in El Salvador and Nicaragua during the summer of 1991. He held the primary responsibility in that course for teaching Latin-American Liberation Theology, the content on which the course focused.

B. Southwestern Baptist Theological Seminary

During the spring of 1992, Rev. Pool received an invitation from the Department of Systematic Theology at *Southwestern Baptist Theological Seminary (SWBTS)* in Fort Worth, Texas to apply for a faculty-position as Assistant Professor of Systematic Theology there. Sensing that he had a significant contribution to make to the Christian community and heritage from which he originated, Jeff applied for and then accepted the subsequent offer of the new faculty-position. Again teaching graduate students who pursued education for ministry in various Christian contexts, now with a teaching load of seven courses per year, Jeff held a position at *SWBTS* for six academic years: from 1992 to 1998. During the academic year of 1995–96, Dr. Pool took his first sabbatical leave from his teaching responsibilities. For that year, he affiliated as a Visiting Scholar with *Perkins School of Theology at Southern Methodist University* in Dallas, Texas.¹⁴ During his first sabbatical leave, Dr. Pool initiated a new writing project, conducting research into the history, sociology, and theology of Baptist confessions of faith.¹⁵

After Dr. Pool returned from his initial sabbatical leave and resumed teaching at *SWBTS* during the academic year of 1996–97, on the basis of his work on Baptist confessionalism, he received an invitation to serve as the editor for one issue of *Southwestern Journal of Theology*, an academic publication of *SWBTS*. The managing editor had planned for that issue of the journal to examine

The Baptist Faith and Message (1963), at that time, still the historic confession of faith for the Southern Baptist Convention.¹⁶

After Dr. Pool had chosen the several contributors of studies for that projected issue of the journal, after those contributors had submitted their manuscripts for the issue, after Dr. Pool had edited those contributions, and after the seminary had paid the Baptist scholars for their contributions to the journal, however, the managing editor of the journal routinely notified the president of *SWBTS*, Kenneth Hemphill at that time, about the content of the coming issue of the journal. After Hemphill had seen the list of contributors to the issue (and without even reading their contributions), basing his decision purely on religio-political considerations about their identities as non-fundamentalist Baptist scholars and teachers, with his authority as president of the seminary, Hemphill cancelled the publication of that issue of the journal. That aggressive, blatant, repressive, and political infringement on academic and religious freedom led to a major controversy in both the Southern Baptist Convention and the Baptist General Convention of Texas.¹⁷

With permissions from the contributors to the un-published issue of the journal, and on the basis of an invitation from a progressive Baptist publisher, however, Dr. Pool published the insightful contributions as a book of edited essays on the *Baptist Faith and Message* (1963). In that book, as the editor of the volume, Dr. Pool provided a careful account of the situation that led to the publication of these articles as a book.¹⁸ On the basis of that publication, in yet a second and much more intense phase of efforts to suppress academic and even *Christian* freedom, the leadership of *SWBTS* and the school's fundamentalist-dominated Board of Trustees forced Dr. Pool from his teaching-position at the seminary.

C. International Baptist Theological Seminary

After Dr. Pool concluded his work at *SWBTS*, he accepted a temporary teaching position as Visiting Assistant Professor of Theology, at a historically-progressive Baptist theological school: the *International Baptist Theological Seminary (IBTS)*, then located in Prague, Bohemia, the Czech Republic.¹⁹ Although located in a European setting, this small and then-still-progressive Baptist theological institution served global Baptist communities through graduate preparation of students for Christian ministry. *IBTS* had developed a rich working partnership with the *Protestant Theological Faculty of Charles University (Evangelická teologická fakulta, Univerzity Karlovy v Praze)* in Prague.²⁰

Dr. Pool taught at *IBTS* for one semester: the Spring semester (February through May) of 1998. After his experience in the *dysfunctional* academic community and *toxic* institutional environment of *SWBTS*, Dr. Pool discovered a community at *IBTS* that genuinely valued academic freedom, demonstrated there through rich and open interactions among diverse spiritual and cultural perspectives. The genuine and warm hospitality that Dr. Pool experienced at *IBTS* helped to renew his sense of belonging within the larger Baptist Christian community and heritage from which he had originated.

Even *IBTS*, however, had begun to experience pressure, as a traditionally-progressive Baptist seminary, to become a much more theologically-conservative, if not fundamentalist, Christian institution. Immediately prior to Dr. Pool's arrival at *IBTS*, as he subsequently learned, the seminary's conservative Board of Trustees (largely controlled by British Baptists) had begun to implement that radical shift of perspective, already having informed the teachers on the faculty at the time that the board would terminate most of their contracts when the academic year of 1997–98 concluded. Thus, Dr. Pool taught at the seminary during the last semester of its more progressive life as a theological institution.

D. Brite Divinity School

In May of 1998, when Dr. Pool returned to Fort Worth after his temporary teaching assignment in Europe, as he considered possibilities for the next step on his vocational journey, he received an invitation from the Dean of the Faculty at *Brite Divinity School (BDS)* of *Texas Christian University (TCU)* to apply for an administrative position with occasional teaching responsibilities there. With assurances that the institutional leadership would move him into a tenure-track teaching-position as soon as possible, he accepted a combined administrative and teaching position at *BDS*, where he taught systematic theology and Baptist studies. Dr. Pool began his service at *BDS* in July of 1998.

During his work at *Brite Divinity School*, Dr. Pool taught courses in Christian theology and history, in non-tenure-track faculty-appointments: Lecturer in Theology (1998–2000); and Professor of Theology (2000–2002). Dr. Pool, however, primarily held several diverse and often overlapping administrative positions across the course of several years: Director of the Annual Fund (in institutional advancement) (1998–2000); Assistant to the President of the Divinity School in Development (2000–2001); Special Assistant to the President (2001–2002); Director of the Baptist Studies Program (1999–2002); and Director of the Doctor of Ministry Program (2000–2001). The President of *BDS* at the time, Leo D. Perdue, essentially utilized Dr. Pool as a “trouble-shooter,” moving him from position to position, as the institution experienced various administrative and academic needs.

During those years, *BDS* also experienced several significant institutional transitions. Erratic administrative leadership of the institution during those years also generated, as well as exacerbated, various aspects of institutional instability and turmoil. As a result, the Board of Trustees for *BDS* conducted a major intervention with the administrative leaders of the institution. In the meantime, the president of the institution, in his effort to re-direct various financial resources to support his emerging vision for the school, eliminated the administrative positions that Dr. Pool held. Although Dr. Pool successfully negotiated with the administrative leadership of *BDS* for an additional academic year as Research Professor of Theology (2002–2003), nevertheless, this situation required him to initiate yet another search for a new academic position.

E. Berea College

During the Fall semester of 2002, Dr. Pool applied for a nationally-advertised faculty-position at Berea College. The College had advertised the then-newly-created tenure-track faculty-position that the endowment for the Campus Christian Center fully supported and continues fully to support: *the Eli Lilly Chair in Religion*. The College had located that new tenure-track faculty-position, in alignment with the original specifications of its supporting endowment, within both the Department of Philosophy and Religion and the Campus Christian Center (CCC), a faculty-position designed with responsibilities to both programs. At that time, however, the Department of Philosophy and Religion genuinely needed to enrich the diversity of its Faculty, a factor that Dr. Pool's interview for the position at the College subsequently confirmed for him. As a result, the College hired Dr. Michelle Tooley, rather than Dr. Pool, for that faculty-position.

Nevertheless, as Larry D. Shinn, President of the College at the time, later reported to Dr. Pool, both the staff of the CCC and the Faculty of the Department, after the search for that faculty-position had concluded, independently approached the President with the request that the College also offer a position to Dr. Pool — especially because the CCC, during that same time, had been conducting its own (and, then, still unsuccessful) search for a new Director. On the basis of collaboration among the Staff of the CCC, the Faculty of the Department, and the President, the College created a combined position for Dr. Pool as well, a position that served both programs: *Associate Professor of Religion* (tenure-track) and *Director of the CCC / Senior College Chaplain* (a position now designated as “Dean of the Chapel”).²¹

Dr. Pool accepted that offer from the College and began his duties at Berea College in July 2003.²² Dr. Pool's work at Berea College, however, unfolded in two distinct phases: (1) his service in his combined position as a tenure-track member of the Faculty in the Department of Philosophy and Religion and Director of the CCC/Senior College Chaplain; and (2) his service as a tenured member of the Faculty in the Department for Studies of Religions and Spirituality.²³

1. Combined Administrative and Faculty Position: 2003–12

For the first almost one-half (or approximately nine years) of Dr. Pool's work at Berea College, he served in his initial combined position, during which time, he also achieved tenure at Berea College in 2009. In those years, Dr. Pool fulfilled one-half of his role as a member of the faculty initially in the Department of Philosophy and Religion and later, after the separation of the two disciplinary areas into two distinct academic departments, in the new Department of Religion. Several notable achievements mark this first major stage in Dr. Pool's work at Berea College.

(a) President Shinn, Dr. Pool's supervisor during the first period of his work at the College, had charged Dr. Pool with the task of focusing and re-directing the CCC, a Center then lacking clear direction as a result of previous then-recent inattentive and inconsistent leadership. Dr. Pool succeeded in organizing the then-un-coordinated-and-inefficient work of the Center, focusing the work of the staff, providing the Center with a more comprehensive vision and a more enriched involvement with the larger College community, and stabilizing the CCC more generally.

(b) Dr. Pool's supervisor had also charged him with serving as the official liaison between the Center and the Department of Philosophy and Religion. In that role, Dr. Pool helped to re-establish a positive and vital relationship between the academic Department and the Center, a dynamic relationship that had deteriorated and languished during the service of two previous directors of the CCC and one previous chairperson for the Department of Philosophy and Religion.

(c) Additionally, Dr. Pool successfully guided the Center, despite resistance from various sectors of the campus community, in the historic work of initially establishing and then expanding vital interreligious and interfaith ministries on campus.²⁴ As the crown of that work, Dr. Pool led the Center to create a new, and subsequently very effective, staff-position: *Coordinator of Interfaith Activities*. Since that time, that inter-religious work has grown into a key feature in the larger community of the College in various ways.

(d) During this same period, Dr. Pool substantially improved previous inefficient management of the CCC's financial resources. Working with the staff of the CCC and the President of the College, Dr. Pool revised the two annual budgets (the salary budget and the operational budget) for less-wasteful spending and more-appropriate use of annual resources. Two combined major endowments provide the annual income to support the operations, programs, salaries for staff, and facilities of the CCC: the endowment for Danforth Chapel; and the Eli Lilly Endowment for the Campus Christian Center. As Director of the CCC, Dr. Pool held responsibility for working with the President of the College and the Vice President of Finance for the College to manage the income from these multi-million-dollar endowments. During the years of Dr. Pool's work as Director, the endowments produced much more income than the CCC's annual budgets required. Annually, as a consequence, the College moved the excessive available funds into a holding account, a fund that had grown very large, but which did not produce interest or income itself. Dr. Pool worked with the President and the Vice President of Finance to move \$150,000 of those excess available funds back into the larger endowment for the CCC, which, therefore, subsequently increased the earnings of the endowment as well.

(e) During the global financial crisis of 2007–10, which significantly challenged Berea College, Dr. Pool also successfully led the staff of the Center to deploy significant financial resources that its substantial endowments produce to relieve budgetary burdens and constraints in fifteen other departments, programs, and offices of the larger institution itself.²⁵ In addition and with this same end in mind, Dr. Pool led the staff of the CCC to re-describe and to re-align all staff-positions, responsibilities, and departmental appointments for the Center. The Center provided such massive financial assistance during that critical institutional situation on the basis of Dr. Pool's guidance of the Center through another major revision of its mission, organization, and operations.²⁶

(f) Also, through Dr. Pool's work in that combined position, he initiated and completed several major renovations to the facilities of the Center. Among other achievements, Dr. Pool's leadership led to the following material improvements: completely replacing the electrical system of Danforth Chapel (which the College had not up-dated since constructing the Chapel in 1937); adding a sound system, additional lighting, and fans in the Chapel; replacing floor-coverings in both Danforth Chapel and the Fireside Room; adding the brass handrail in the foyer of the Chapel for the safety of visitors; re-modeling the then-outdated kitchen in the Fireside Room; and,

installing both the two-fold love-command of Jesus, engraved in marble, in the foyer of the Chapel, and the motto of the College, in burnished bronze, above the inside of the main entrance to the foyer of the Chapel.

(g) During the first portion of Dr. Pool's work at Berea College, he also participated actively, broadly, and extensively in the shared-governance of the institution. In this phase of his service to the College, the Faculty elected Dr. Pool to serve on two major institutional councils: *the Student Life Council* (2006–2009); and *the Strategic Planning Council* (2007–10). On the basis of various elections and appointments, he also served on several additional ad-hoc committees: the *Student Service Awards Committee* (2003–12); the *Committee of Instructors for GSTR 310: Understandings of Christianity* (2009–12); the *Committee on Awards and Scholarships for the Department of Philosophy and Religion* (2003–12); the *Draper Building Council* (2003–2008); the *Advisory Board of the Peace and Social Justice Studies Program* (2005–12); *Design-Team-C on Academic Re-Structuring* (Summer 2010); the *Martin Luther King, Jr. Celebration Committee* (2003–2008); the *Committee on Hearings* (2004–2005); the *Ad Hoc Committee for Campus-Wide Program Calendar* (2004–2008); the *People Services (now Human Resources) Fall Festival Planning Committee* (2004); the *Sub-Committee on Study of Sexual Harassment and Sexual Assaults* of the *Strategic Planning Council* (2006–2007); and the *Sub-Committee for Assessment of Effectiveness of College's Communication of Its Christian Identity* of the *Strategic Planning Council* (2006–2007).

2. Member of Full-Time Faculty in Academic Department: 2012 – 23

During the second and lengthiest major portion of Dr. Pool's service at Berea College, as a full-time member of the Faculty, he served two terms as Chairperson for the Department of Religion (its former name of short duration) or the Department for Studies of Religions and Spirituality (its current and much-more-recent designation). During Dr. Pool's full-time teaching in and his terms as Chairperson for the Department, he led and participated with his colleagues in achieving, among several other goals, the following major accomplishments.

(a) During Dr. Pool's first term as Chairperson for the Department, he initiated his work for the Department by *inaugurating a collaborative, a consensual, and an equitable style of leadership*, with as little hierarchical structure and exertion of authority from the top as possible. With this more visionary and democratic style of leadership, neither the former Department of Philosophy and Religion nor even the new Department of Religion had any familiarity at all during several decades of previously leadership in the combined Department of Philosophy and Religion. Moreover, Dr. Pool practiced equal, direct, clear, and open communication with *all* members of the Department, on the one hand, and transparency in the normal operations of the Department, on the other hand, practices that had not consistently characterized previous leadership and dynamics of the Department. That genuinely-collaborative-and-consensual approach to leadership continues to characterize the Department: a major accomplishment that vastly improved both the quality of departmental work and relationships among the members of its Faculty.

(b) From 2011 to 2014, Dr. Pool also led the departmental Faculty through the first phases of re-defining the Department as a new academic department, re-imagining its educational vision for studies of the vast field of religious and spiritual phenomena, as well as revising its educational

goals and student-learning objectives accordingly, following its detachment from the former Department of Philosophy and Religion in 2010. Naturally, that work entailed examining other similar academic departments in many other academic institutions, as well as developing much more adequate and essential correlations to the various components in the mission of Berea College itself.

(c) During that same period (2011–14), Dr. Pool guided the Faculty of the new Department through its first comprehensive curricular revision: retiring a number of courses, re-vising other existing courses, and creating several new courses. That work, of course, also entailed the complete re-design of the structure and requirements for the Major in Religion, the main contours of which remain in place, have attracted students to the Major and Minor, and have worked richly and effectively for students since that time.

(d) Additionally, Dr. Pool navigated the Department through some difficult losses of former departmental faculty-members along with their tenure-track faculty-positions. Those losses occurred through the death of one dear tenured colleague, the retirement of another tenured colleague, and the move of a third tenured faculty-member to another academic department (finally to achieve his ambition to pursue other broader studies of cultures, albeit interests that he focused on a smaller geographical and cultural sphere, yet beyond the specific field of religious phenomena themselves).

(e) After much previous work, between 2016–17 and 2017–18, Dr. Pool effectively led the departmental Faculty to design a full-time faculty-position to re-place one of the lost departmental tenure-track positions: a proposed faculty-position in African Traditional Religion with a dual appointment to both the Department of Religion and the Department of African and African American Studies. The Dean of the Faculty at the time, however, shortsightedly only approved that position as a term-appointment for three years. In this same connection, nevertheless, the departmental Faculty successfully hired an excellent colleague for that term-position who immensely enriched the diversity of the departmental Faculty in several ways. Following the excellent performance of that new colleague, the Department succeeded finally, under new academic leadership, in converting that term-appointment to a tenure-track faculty-position in 2021. This work restored to the Department an essential tenure-track faculty-position that previous inadequate academic leadership had denied to the Department for several years.

(f) In 2019, Dr. Pool also successfully led the Department to migrate from Division V to a more academically-hospitable-and-collegial academic division, Division VI, an academic division that emphasized genuinely and more appropriately both one of the historic academic strengths of the Department (emphasis on religions, spirituality, and *social justice*) and its multi-disciplinary and interdisciplinary character as an academic field of study. The Department of Religion (its designation at the time) constituted the first academic department to migrate, and to take this step so effectively and smoothly, from one academic division to another academic division in the College. That shift between the two academic divisions occurred on the basis of both a highly-refined departmental self-understanding and a much more precise attunement to the contemporary field of study in which the Department works.

(g) Additionally, between the academic years of 2016–17 and 2020–21, Dr. Pool led his colleagues in the Department to inaugurate and to complete a second stage of major curricular revisions, work that extended the initial changes that the departmental Faculty had completed one decade earlier. Along with some major changes in actual courses, Dr. Pool guided the departmental Faculty in making a change in the name for the Department that reflects more accurately both contemporary demographic changes in religiosity and contemporary developments and directions in the larger disciplinary field of studies itself: from “the Department of Religion” to “the Department for Studies of Religions and Spirituality.” Moreover, those curricular changes included sharpening several additional features of the Major in Studies of Religions and Spirituality, by emphasizing two historic features of academic studies of religions and spiritualities at Berea College: (a) the emphasis on studies of *Christian* religions, on the one hand; and (b) the emphasis on religions, spirituality, and *social justice*, on the other hand. The Department accomplished this transformation through its creation of three potential Tracks of Study in the Major: *General Studies in Religions and Spirituality* (Track One); *Studies of Christian Religions and Spirituality* (Track Two); and *Studies of Religions, Spirituality, and Social Justice* (Track Three).

(h) Beginning in May of 2021, Dr. Pool completed the initial major contours of a comprehensive re-design of the webpages for the Department for Studies of Religions and Spirituality, on the website for the College, in light of the major alterations that the Department had made during the previous decade. The earlier webpages for the Department had desperately needed revision for more than a decade. The College now displays a new and still-evolving portrait of the Department, its Faculty, and the Faculty’s work, both to the academic community of the College and to the larger academic world.

(i) Additionally, as a result of Dr. Pool’s research into academic studies of religions and spiritualities at Berea College in order to enrich the web-presence of the Department, he discovered several amazing historic features about this academic disciplinary area of study in the College. Those discoveries motivated Dr. Pool to initiate yet another additional writing project. Currently, on the basis of his research, Dr. Pool has begun writing this history, which he aims to complete during the next few years.

(j) During the second major portion of Dr. Pool’s work at Berea College, he continued his extensive participation in the shared-governance of the institution. The Faculty elected him to one additional key institutional council: *the Executive Council* (2013–17). During his participation on the Executive Council, Dr. Pool held several key roles: Chairperson-Elect (2013–14); Chairperson (2014–15); and two terms as Former Chairperson (2015–16 and 2016–17). Through elections as well as appointments, Dr. Pool participated on several regular College committees as well: the *Faculty Appeals Committee* (2012–15); the *Nominating Subcommittee of the Executive Council* (2013–14 and 2015–16); the special *Committee of the Executive Council on Review of the New Academic Structure and System of Governance* (2015–16); and the *Committee on General Education (COGE)* (2018–19) (as Coordinator of *GSTR 310: Understandings of Christianity*). He also served on several additional ad-hoc committees: *Committee of Instructors for GSTR 310: Understandings of Christianity* (2012–23); *Committee on Awards and Scholarships for the Department of Philosophy and Religion* (2012–23); *Advisory Board of the Peace and Social Justice Studies Program* (2012–16); and the *Program Council for Academic Division V* (2012–14).

Moreover, Dr. Pool held other key positions in institutional shared governance: *Program Coordinator for GSTR 310: Understandings of Christianity* (2018–19); *Chairperson for the Department of Religion* (2012–14); and *Chairperson of the Department for Studies of Religions and Spirituality* (2021–23).

IV. Research, Scholarship, and Publications

Through his research, scholarship, and publications, Dr. Pool has explored a wide variety of philosophical, religious, theological, spiritual, cultural, socio-political, and historical questions, problems, themes, topics, and issues. Professor Pool has published research about religious and cultural pluralism, explorations of theological method, phenomenological-hermeneutical studies of Christian attestations to the suffering of God, philosophical analyses of the New Atheism, and constructive-theological explorations into the possibilities for and limitations of a post-Christian hermeneutic of love. He has also applied multi-disciplinary and interdisciplinary studies of religious phenomena to his originating religious community, by conducting historical, philosophical, sociological, political, cultural, and theological examinations into the development and employment of confessions and creeds in historic and contemporary Baptist Christian communities. Most recently, Dr. Pool's work has focused on philosophical and theological studies of contemporary spirituality, most specifically the religious and sociological phenomenon that he has identified and described as "post-Christian disciples of Jesus."

As Dr. Pool developed and pursued an agenda for research, his publications also emerged in various phases as the specific professional contexts in which he has exercised his larger vocation changed during his career. Several consistent interests and themes, however, also weave through the various articles and books that Dr. Pool published in those different professional contexts.

A. University of Chicago

Although Jeff Pool already had published some minor book-reviews prior to his doctoral studies, he published his first full-length academic article during his work toward the Ph.D. degree at the University of Chicago. As he conducted research for his doctoral dissertation, he also extended his studies of the Baptist tradition of his heritage, publishing his first research-article on the historic Baptist commitment to religious liberty.²⁷ As Jeff completed the research for and began writing his doctoral dissertation, he also initiated research for his first book-length publication: a collection of articles, which Jeff selected and edited, by Langdon Brown Gilkey, Jeff's academic advisor during his doctoral studies. Before completing his doctoral dissertation and his first book-length publication, Jeff accepted his first full-time, tenure-track faculty-position as Instructor of Theology and Ethics at Phillips Theological Seminary in Tulsa and Enid, Oklahoma.

B. Phillips Theological Seminary

During his service at Phillips Theological Seminary, while still writing his doctoral dissertation, Jeff published the edited volume of articles and essays by Langdon Gilkey.²⁸ During this same period, Jeff initiated a second book on the theology of Langdon Gilkey, a co-edited volume of critical studies about Gilkey's theology. Jeff co-edited this collection of studies with Kyle A. Pasewark, also a former doctoral student of Langdon Gilkey at the University of Chicago. Before Jeff completed either his doctoral dissertation or the volume on Gilkey's theology, however, he accepted a new faculty-position at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

C. Southwestern Baptist Theological Seminary

During Jeff's service to Southwestern Baptist Theological Seminary (*SWBTS*), he engaged fully with the theological traditions of his own originating Baptist-Christian religious and spiritual heritage. As he completed the writing of his doctoral dissertation and subsequently graduated from the University of Chicago with the Ph.D. degree,²⁹ he also initiated deep studies of the confessional doctrinal traditions of the Southern Baptist Convention. Through the six years of his service at *SWBTS*, Jeff published several sociological, historical, theological, and ethical studies of doctrinal traditions and religious controversies in both the history and the then-contemporary dynamics of the Southern Baptist Convention.³⁰ As mentioned previously, of course, one of those publications, his second book-length publication, led to Dr. Pool's departure from *SWBTS*.

D. International Baptist Theological Seminary

Even during Dr. Pool's transitional temporary faculty-position at the International Baptist Theological Seminary (*IBTS*) in the Czech Republic, and despite the stressful situation for him at that time, he continued to pursue his writing and publishing agenda. While teaching at *IBTS* in the spring semester of 1998, Dr. Pool completed editing his major study of then-contemporary doctrinal trajectories in the Southern Baptist Convention, publishing that research in his third book.³¹

E. Brite Divinity School

After Dr. Pool concluded his temporary teaching assignment in the Czech Republic, as mentioned previously, he returned to Texas, where he accepted a combined administrative and non-tenure-track teaching position at Brite Divinity School (*BDS*) of Texas Christian University. During that period of his career, despite the frenetic pace that his erratic supervisor at *BDS* required from him, Dr. Pool continued a strong pattern of publication. Dr. Pool completed and published his fourth book, the volume of critical studies about the theology of Langdon Gilkey that he and Kyle A. Pasewark had begun several years earlier.³² In addition, Dr. Pool initiated research into two other areas of study that produced additional publications: renewed research, which he had partially developed in his doctoral dissertation, into a Christian hermeneutic of love; and one study about the Christian doctrine of God, the major area on which his doctoral dissertation had focused, through a major critical book-review.³³

F. Berea College

After beginning his work at Berea College, despite the heavy institutional emphasis especially on both teaching and service to the College, Dr. Pool continued his previous patterns of research, writing, and publication. Both Dr. Pool's compatibility with the institutional mission and the stability of his new position encouraged as well as enabled him to cultivate the most fertile phase of his scholarship. During this most-lengthy stage of Dr. Pool's career, his publications wove together several thematic and topical threads that he had explored through his previous published scholarship.

He continued his research into a Christian hermeneutic of love, through an historical study of this concept in the thought of Augustine of Hippo.³⁴ In addition, in 2004, following the death of his former doctoral advisor and theological mentor, Langdon Brown Gilkey, by invitation, Dr. Pool published three additional items on Gilkey: a memorial tribute to Langdon Gilkey; and, in two venues, an interview with Langdon Gilkey that Dr. Pool had conducted several years earlier during his service at Brite Divinity School.³⁵ In another publication, Dr. Pool brought together two important themes from his previous published scholarship: in the one thread, his work on a Christian hermeneutic of love; and, in the other thread, his research into Baptist confessional theology.³⁶ Dr. Pool also wove into the fabric of his published scholarship one additional major thematic strand from his previous work: he published his fifth and sixth books, volumes one and two of a projected three-volume study, based on the research for his doctoral dissertation, on the Christian understanding of divine suffering.³⁷

Dr. Pool also spun several new thematic and topical threads, partially gathered from various strands in his previous research and writing, that he wove into the larger fabric of his published scholarship during his work at Berea College. On the basis of research that he conducted during his first sabbatical leave at Berea College (which he spent in Prague, Bohemia, the Czech Republic), Dr. Pool introduced four new thematic threads into the larger fabric of his publications: (a) a critical philosophical analysis of the New Atheism; (b) a sociological and theological examination of the phenomenon of post-Christian disciples of Jesus; (c) an historical study of religions in the Czech Republic; and (d) a meditative report on the state of "eros" in contemporary Christian religions.³⁸

As Dr. Pool approached retirement from Berea College, he had initiated research and writing on six major additional book-length publications. Three of those book-length projects extended three major threads of previous scholarship that he had published: (a) the projected third volume in his three-volume study of divine suffering (for which Dr. Pool already had signed a contract with a publisher); (b) a major constructive proposal for a post-Christian hermeneutic of love; and (c) a constructive proposal on spirituality for post-Christian disciples of Jesus.³⁹ In three other book-length projects, he has developed his scholarship at the intersection of his previous thematic and topical interests with specific features in his work at Berea College: (d) an introductory study about the family of Christian religions (another book, for which Dr. Pool already had secured a contract with a publisher), which had arisen from the insights that he had gleaned through teaching numerous introductory courses on the family of Christian religions during the decades of his career; (e) a volume of Dr. Pool's *essays* (some of which were previously published), *homilies* or *sermons* (delivered in Danforth Chapel and in churches near Berea College), and *prayers* (offered

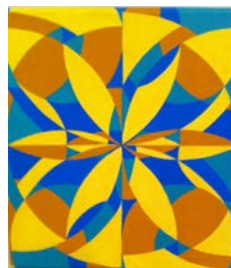
in various venues on the campus of Berea College), that he had written and delivered especially during the time of his work as Director of the CCC; and (f) an historical exploration into academic studies of religions and spiritualities at Berea College, which Dr. Pool had initiated in his role as Chairperson of the Department for Studies of Religions and Spirituality.⁴⁰



Conclusion

Dr. Pool will retire from Berea College on 31 July 2023, as the first *Emeritus* Eli Lilly Chair in Religion and Culture. Even as Emeritus Professor of Religion, however, he plans to remain active. While Dr. Pool aims to continue his research, writing, and publication, he also intends to spend more time on several other life-long pursuits: such as woodcarving, reading novels, and painting.⁴¹

*Catechetical Circles of Communion:
Triptych on Faith, Love, and Hope*



Conception and Identity: Faith Confrontation and Embrace: Love Congregation and Aim: Hope

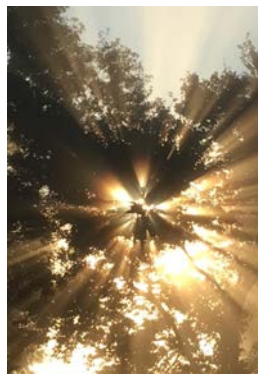
“You surely have a silent way of being Yourself.
And those who baptize You with blaring names
are far removed from Your side.”⁴²

Among those other interests, Dr. Pool will continue to train his horse, a Spanish Mustang, with a gentler approach to working with horses, which people often describe as “natural horsemanship” or, more popularly, as “horse whispering.”⁴³ Together, through that approach, as long as possible, they will continue to practice the classical discipline of dressage in their riding.

“As from a fire aflame thousands of sparks come forth,
even so from the Creator an infinity of beings have life
and to [the Creator] return again.”⁴⁴



CoryAodhan



*Parish Hill Farm:
September Sunrise*

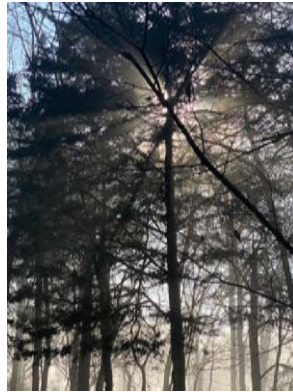


*Let everything that has breath praise the Lord.*⁴⁵

Dr. Pool and his spouse live on the edge of a forest near the Kentucky River, where they have lived since 2004, and where they will continue to enjoy birdwatching and spending time in the forest.⁴⁶



Walnut Tree on *RavensClaw Creek*



Shantivanam
(Forest of Peace)



Bryan's Cairn on *Kildare Circle*

“Then all the trees of the forest will sing for joy
before the Lord, for [God] is coming.”

“How awesome is this place:
... none other than the house of God,
... the gate of heaven!”⁴⁷



ENDNOTES

[†] As the Web-Content Manager for the webpages of the Department for Studies of Religions and Spirituality when this article appeared, I acknowledge my authorship of this article. I have written the article in the third-person voice (a style of writing that I actually abhor for several reasons that I will not elaborate here), however, for two reasons: (1) precisely so that this article does not appear blatantly as an autobiography, although it most certainly reflects an autobiographical perspective, despite my efforts to make it as objective as possible; and (2) to make this biography conform to the style of other biographical studies on the departmental webpages. I thank all readers for indulging my obvious challenge to several standard academic conventions. *Jeff B. Pool*, Chairperson of Department for Studies of Religions and Spirituality, Berea College.

¹ *Berea College Catalog: 2003–2004* (Berea, Kentucky: Berea College Press, 2003), 201 and 281 (Special Collections and Archives, Hutchins Library, Berea College [Berea, Kentucky]).

² *Berea College Catalog and Student Handbook: 2011–2012* (Berea, Kentucky: Berea College Press, 2011), 270 and 309 (Special Collections and Archives, Hutchins Library, Berea College [Berea, Kentucky]); *Excerpts from the Berea College Catalog and Handbook: The Academic Program (2012–13)* (Berea, Kentucky: Berea College Press, 2012), 286 and 337 (Special Collections and Archives, Hutchins Library, Berea College [Berea, Kentucky]); and Department for Studies of Religions and Spirituality, “Eli Lilly Endowed Chairs in Studies of Religions, Spirituality, and Culture” (Berea, Kentucky: Berea College, 2022) (<https://www.berea.edu/rel/endowed-professorships/eli-lilly-endowed-chairs-in-studies-of-religions-spirituality-and-culture/>).

³ Department for Studies of Religions and Spirituality, “About Studies of Religions and Spirituality” (Berea, Kentucky: Berea College, 2022) (<https://www.berea.edu/rel/about/>).

⁴ Seminole Area Chamber of Commerce, “Seminole, Texas” (Seminole Area Chamber of Commerce: Seminole, Texas, 2022) (<https://seminoletxchamber.org>); City-Data.Com, “Seminole, Texas” (<http://www.city-data.com/city/Seminole-Texas.html>); Wikipedia: the Free Encyclopedia, “Seminole, Texas” (https://en.wikipedia.org/wiki/Seminole,_Texas); Gaines County, “Gaines County Texas” (<https://www.co.gaines.tx.us/page/gaines.home>); Wikipedia, “Llano Estacado” (https://en.wikipedia.org/wiki/Llano_Estacado); State of Texas, “Welcome to Texas.gov” (<https://www.texas.gov>); and Wikipedia, “Texas” (<https://en.wikipedia.org/wiki/Texas>).

⁵ See the following information on this part of North Africa: Libyan Ministry of Foreign Affairs, “Embassy of Libya: Washington, D.C.” (<https://www.embassyoflibyadc.org/home>); Temehu, “Tripoli: The Bride of the Mediterranean” (https://www.temehu.com/Cities_sites/Tripoli.htm); YouTube, “Tripoli Libya 1964” (<https://www.youtube.com/watch?v=Gp1Hqjic6M8>); YouTube, “Tripoli, Libya in the 1960s” (<https://www.youtube.com/watch?v=vkYonLgxLdg>). Dr. Pool’s biological parents were Wilson Corley Mauldin and Billie Faye (Hughes) Mauldin. At birth, then, Jeff carried “Mauldin” as his surname. After his biological parents divorced in the early 1960s, Jeff’s mother re-married Lee Rogers Pool in the mid-1960s, at which time Jeff and his siblings (David Bryan Mauldin and Karen Diane Mauldin) legally changed their surname to “Pool.”

⁶ Seminole ISD, “Seminole High School” (Seminole ISD: Seminole, Texas, 2022) (<https://shs.seminoleisd.net>).

⁷ “Texas Tech University” (Lubbock, Texas: TTU, 2022) (<https://www.ttu.edu>); Wikipedia: the Free Encyclopedia, “City of Lubbock, Texas” (https://en.wikipedia.org/wiki/Lubbock,_Texas); City of Lubbock, “City of Lubbock, Texas” (<https://ci.lubbock.tx.us>); “Wayland Baptist University” (Plainview, Texas: WBU, 2022) (<https://www.wbu.edu>); Wikipedia: the Free Encyclopedia, “Plainview, Texas” (https://en.wikipedia.org/wiki/Plainview,_Texas); City of Plainview, “Plainview, Texas”

(<https://www.plainviewtx.org>). During the final year of Jeff Pool's education at Wayland Baptist College, on 18 January 1974, Jeff married Patty Ruth Glazener.

⁸ Wikipedia: the Free Encyclopedia, "Fort Worth, Texas" (https://en.wikipedia.org/wiki/Fort_Worth,_Texas); City of Fort Worth, "Welcome to the City of Fort Worth" (<https://www.fortworthtexas.gov/Home>); Tarrant County, "Tarrant County, Texas" (<https://www.tarrantcounty.com/en.html>); Wikipedia: the Free Encyclopedia, "Tarrant County, Texas" (https://en.wikipedia.org/wiki/Tarrant_County,_Texas).

⁹ "Southwestern Baptist Theological Seminary" (Fort Worth, Texas: SWBTS, 2022) (<https://swbts.edu>). During Jeff's graduate studies in Fort Worth, Texas, his spouse, Patty, gave birth to their two children: Kristen Michelle Pool (21 February 1977); and Jonathan Gabriel Pool (31 October 1979).

¹⁰ "Texas Christian University" (Fort Worth, Texas: TCU, 2022) (<https://www.tcu.edu>). See Jeff B. Pool, "An Analysis of the Central Relationship between Ethics and Hermeneutics in the Philosophy of Paul Ricoeur" (M. A. Thesis, Texas Christian University; Fort Worth, Texas; May 1980) (254 pages).

¹¹ "American Baptist Churches / U.S.A." (<http://www.abc-usa.org>); "American Baptist Churches of the Central Region" (<http://www.abccr.net>); "Hugoton Baptist Church" (<https://www.hugotonbaptist.org>). In the early 1980s, Hugoton Baptist Church still remained within the denomination of the American Baptist Churches/U.S.A.: since that time, the congregation has aligned itself with the Southern Baptist Convention.

¹² "The University of Chicago Divinity School" (<https://divinity.uchicago.edu>). During the primary years of his doctoral studies (1982–89), Jeff B. Pool experienced the un-precedented opportunity of studying with the following renowned scholars and teachers: Langdon Gilkey (Jeff's academic advisor and dissertation co-advisor); David Tracy (his dissertation co-advisor); James M. Gustafson (the third member of Jeff's dissertation committee); Anne Carr (the fourth member of Jeff's dissertation committee); Paul Ricoeur (Jeff's primary philosophical mentor); Martin Marty; Mircea Eliade; Bernard McGinn; Jon D. Levenson; Brian Gerrish; and Stephen Toulmin. Jeff completed his Ph.D. degree with a dissertation on Christian traditions that attest to the suffering of God, performing a phenomenological-hermeneutical exploration into the Christian rationality of divine suffering: Jeff B. Pool, "God's Wounds: Structure and Dynamism in the Christian Symbol of Divine Suffering" (Ph.D. Dissertation, University of Chicago; Chicago, Illinois; March 1994) (587 pages). Jeff subsequently published two volumes of a projected three-volume study on the basis of the research for his doctoral dissertation: *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol 1, *Divine Vulnerability and Creation*, Princeton Theological Monographs Series, no. 100, series ed. K. C. Hanson, Charles M. Collier, and D. Christopher Spinks (Eugene, Oregon: Pickwick Publications, An Imprint of Wipf & Stock Publishers, 2009) (359 pages); and *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol. 2, *Evil and Divine Suffering*, Princeton Theological Monographs Series, no. 119, series ed. K. C. Hanson, Charles M. Collier, and D. Christopher Spinks (Eugene, Oregon: Pickwick Publications, An Imprint of Wipf & Stock Publishers, 2010) (529 pages).

¹³ "Phillips Theological Seminary" (Tulsa, Oklahoma: PTS, 2022) (<https://ptstulsa.edu/about-us/>); Wikipedia, "Tulsa, Oklahoma" (https://en.wikipedia.org/wiki/Tulsa,_Oklahoma); City of Tulsa, "Welcome to the City of Tulsa" (<https://www.cityoftulsa.org>); City of Enid, "City of Enid, Oklahoma" (<https://www.enid.org>); Wikipedia, "Enid, Oklahoma" (https://en.wikipedia.org/wiki/Enid,_Oklahoma); Wikipedia, "Oklahoma" (<https://en.wikipedia.org/wiki/Oklahoma>); and State of Oklahoma, "Oklahoma" (<https://oklahoma.gov>). During the years that Jeff Pool taught at Phillips Theological Seminary, the seminary maintained two campuses: one campus in Tulsa, in partnership with and on the campus of the University of Tulsa; and the other campus in Enid, still in connection with its historic institutional home at Phillips University. The seminary originated as a part of Phillips University in Enid (Oklahoma Historical Society, "Phillips University" [<https://www.okhistory.org/publications/enc/entry.php?entry=PH005>]). During the three years that Jeff Pool taught at Phillips Theological Seminary (1989–92), he taught three courses each semester: two courses on the Tulsa campus; and one course on the Enid campus.

¹⁴ “Southern Methodist University” (Dallas, Texas: SMU, 2022) (<https://www.smu.edu>); “Perkins School of Theology” (Dallas, Texas: SMU, 2022) (<https://www.smu.edu/Perkins>); Wikipedia, “Dallas” (<https://en.wikipedia.org/wiki/Dallas>); City of Dallas, “Welcome to Dallas” (<https://dallascityhall.com/Pages/default.aspx>).

¹⁵ Shortly after beginning his work at *SWBTS*, Jeff and his first wife divorced. Later, but also during his service at *SWBTS*, Jeff married Laurinda Littlejohn.

¹⁶ “SBC: Good News for the Whole World” (Nashville, Tennessee: SBC, 2022) (<https://www.sbc.net>); Wikipedia, “Southern Baptist Convention” (https://en.wikipedia.org/wiki/Southern_Baptist_Convention).

¹⁷ Baptist General Convention of Texas (*BGCT*), “About Us” (Dallas, Texas: *BGCT*, 2022) (<https://texasbaptists.org/about>). Also see the following publication by the *BGCT*: E. Eugene Greer, Jr., general ed., *Baptists: History, Distinctives, Relationships* (Dallas, Texas: Baptistway Press, 2007) (<https://s3.amazonaws.com/texasbaptists/church+ministry+resources/2011-Baptist-Distinctives-Book.pdf>).

¹⁸ See the following publication that includes the articles from that cancelled issue of *Southwestern Journal of Theology*: Jeff B. Pool, editor, *Sacred Mandates of Conscience: Studies of the Baptist Faith and Message* (Macon, Georgia: Smyth & Helwys Publishing Company, 1997) (185 pages). Also, see the following essay in that book, which provides *an account about the situation* that eventually led to Dr. Pool’s departure from Southwestern Baptist Theological Seminary: Jeff B. Pool, “Conscience and Interpreting Baptist Tradition,” pp. 1–36, in *Sacred Mandates of Conscience: Interpreting the Baptist Faith and Message*, ed. Jeff B. Pool (Macon, Georgia: Smyth & Helwys Publishing Company, 1997). No one (including Dr. Pool), however, yet has written the story about Dr. Pool’s departure from *SWBTS* itself.

¹⁹ During an era prior to the fundamentalist takeover and subsequent domination of the Southern Baptist Convention (*SBC*), in 1949, the Foreign Mission Board of the then-increasingly-progressive *SBC* established the “Baptist Theological Seminary,” in Rüschlikon, Zürich, Switzerland. As a result of subsequent fundamentalist control of the Foreign Mission Board of the *SBC*, the *SBC* transferred the then-progressive Baptist Theological Seminary in Switzerland to the European Baptist Federation in 1988 (“European Baptist Federation: the Baptist Family in Europe, Central Asia and the Middle East” [<https://www.ebf.org>]). In an effort to address the high cost of maintaining the institution, the Board of Trustees subsequently relocated the seminary during the academic year of 1996–97 to Prague, Bohemia, the Czech Republic: at that time, the Board of Trustees changed the name of the school to “International Baptist Theological Seminary” (Bill Sumners and Debbie Keen, “Baptist Theological Seminary [Rüschlikon, Switzerland] Collection,” p. 2) (<https://sbhla.org/wp-content/uploads/649.pdf>). Due to the highly-conservative character of many participating Baptist organizations in the European Baptist Federation, the very conservative board of trustees moved the seminary again to Amsterdam, the Netherlands: this move, motivated primarily by British Baptist leaders, also involved a change in both the name and the nature of the institution: “the *IBTS* Centre” (Amsterdam, the Netherlands: *IBTS* Centre, the Baptist House, 2022 [<https://www.ibts.eu/programmes>]).

²⁰ In 1348, Charles IV, the King of Bohemia and Emperor of the Holy Roman Empire, founded Charles University (“Charles University,” “History of Charles University” [<https://cuni.cz/UKEN-106.html>]). Although a state university, in addition to many other academic faculties (such as the Faculty of Medicine, the Faculty of Arts, the Faculty of Science, etc.), Charles University includes three theological faculties as well: the Catholic Theological Faculty; the Protestant Theological Faculty; and the Hussite Theological Faculty (“Charles University,” “Organizational Structure” [<https://cuni.cz/UKEN-108.html>]). *IBTS* developed its affiliation with the Protestant Theological Faculty of the University (“Charles University,” “Protestant Theological Faculty” [<https://web.etf.cuni.cz/ETFENG-1.html>]).

²¹ The new combined administrative-and-faculty position that the College created in order to bring Dr. Pool to the College, nonetheless, developed in the spirit of the original endowment of one million dollars from Mr. and Mrs. Eli Lilly that had established the office and work of the Campus Christian Center in 1971. The original proposal that President Willis D. Weatherford, Jr. and John Randolph (Randy) Osborne designed for and presented to the Lillys, and which they eventually and fully supported, had called for an endowment to provide support for several staff

positions: (1) two campus ministers, who would also teach courses in the study of religions and spirituality; (2) “two distinguished professors in religion for a semester each [visiting professors] to augment [the College’s] strong teaching staff and to bring the kind of fresh insights which a specially chosen professor can bring”; and (3) “a secretary” to support the staff and operations of the new Center (President Willis D. Weatherford, Jr., “Proposal to Mr. and Mrs. Eli Lilly from Berea College: The Campus Christian Center—At the Heart of Great Commitments” [15 July 1971], pages 1–5) (Special Collections and Archives, Hutchins Library: Berea College [Berea, Kentucky]). John Randolph Osborne, who had held the position of Coordinator of Religious Activities (which reported to the President of the College) since 1969, became the first Campus Minister in 1971 (*Berea College Bulletin: Catalog Issue [1971–1972]*, series 29, no. 4 [Berea, Kentucky: Berea College Press, September 1971], 93, 122 [Berea College Archives {Special Collections and Archives, Hutchins Library, Berea College: Berea, Kentucky}]). Osborne, like all previous Coordinators of Religious Activities, also held an appointment as Instructor in Religion in the Department of Philosophy and Religion (*Berea College Bulletin: Catalog Issue [1968–1969]*, series 26, no. 1 [Berea, Kentucky: Berea College Press, September 1968], 101, 122, 127 [Berea College Archives {Special Collections and Archives, Hutchins Library, Berea College: Berea, Kentucky}]; and *Berea College Bulletin: Catalog Issue [1969–1970]*, series 27, no. 4 [Berea, Kentucky: Berea College Press, September 1969], 125, 130 [Berea College Archives {Special Collections and Archives, Hutchins Library, Berea College: Berea, Kentucky}]). J. R. (Randy) Osborne worked with the President of the College to appoint Rev. Henry L. Parker as the second Campus Minister that the Lilly Endowment supported (and the first African-American Campus Minister of the College) in 1971 (*Berea College Bulletin: Catalog Issue [1971–1972]*, series 29, no. 4 [Berea, Kentucky: Berea College Press, September 1971], 93, 123 [Berea College Archives {Special Collections and Archives, Hutchins Library, Berea College: Berea, Kentucky}]).

The College first published information about the newly-endowed Campus Christian Center and its work in the academic year of 1973–74. According to that new description, the following “variety of elements” constituted the “new Campus Christian Center”: “two campus ministers” to provide “worship opportunities” on campus; “a visiting professorship of religion ... to stimulate community thinking and witness in the area of Christian concerns and understanding,” as well as “... to strengthen and [to] unify the intellectual and Christian Purposes of the College”; and “programs of social action” (*Berea College Bulletin: Catalog Issue [1973–1974]* [Berea, Kentucky: Berea College Press, September 1973], 14, 37 [Berea College Archives {Special Collections and Archives, Hutchins Library, Berea College: Berea, Kentucky}]).

In 2003, the College converted the annual Eli Lilly Visiting Professorship of Religion into a tenure-track, full-time, endowed faculty-position: “The Eli Lilly Chair in Religion.” The College designed this initial permanent tenure-track faculty-position, however, with an appointment both to the Department of Philosophy and Religion (approximately two-thirds of the position) and to the Campus Christian Center (approximately one-third of the position): in other words, the responsibilities of the new tenure-track faculty-position resembled the combined responsibilities of the original Campus Ministers themselves (with a reversed focus of responsibilities, of course), as described in the initial proposal for the Center (President Willis D. Weatherford, Jr., “Proposal to Mr. and Mrs. Eli Lilly from Berea College: The Campus Christian Center—At the Heart of Great Commitments,” pages 1–5) (Special Collections and Archives, Hutchins Library: Berea College [Berea, Kentucky]; and *Berea College Catalog [2003–2004]* [Berea, Kentucky: Berea College Press, 2003], 201, 256, and 290 [Berea College Archives {Special Collections and Archives, Hutchins Library} {Berea College: Berea, Kentucky}]).

In 2011, with the approval of the President of the College at the time, Larry D. Shinn, on the basis of both the healthy growth of the original Lilly Endowment for the Campus Christian Center in 1971 and with the approval of the Eli Lilly Foundation itself, the College created a second, full-time, tenure-track faculty-position from this endowment, to which the College appointed Dr. Pool: the Eli Lilly Chair in Religion and Culture (*Excerpts from the Berea College Catalog and Handbook: The Academic Program [2012–13]* [Berea, Kentucky: Berea College Press, 2012], 286 and 337 [Berea College Archives {Special Collections and Archives, Hutchins Library} {Berea College: Berea, Kentucky}]). In the original proposal from 1971, President Weatherford had asked for funding that would support two visiting professors of religion each academic year (one for the fall semester and one for the spring semester). Because the College already had sought and had received permission to convert one of those visiting professorships into a permanent professorship (to which the College had appointed Michelle Tooley), this proposed addition of a second named chair certainly extended the spirit of that development of the original vision for the CCC. These alterations provided the College with two named professorships that the CCC’s restricted Lilly Endowment supports. This aspect of the CCC finally and most fully brought to fruition a key dimension that former President Willis D. Weatherford, Jr. had intended

for the CCC, and toward which the CCC had moved with great intentionality for a number of years, when Weatherford originally proposed the idea of the Campus Christian Center to Mr. and Mrs. Eli Lilly. President Weatherford concluded his description of the concept with the following sentence: “. . . as we envision the strengthening of the spiritual life of the College through the Campus Christian Center, we are not thinking in terms of brick and mortar but in terms of human thought and activity which will penetrate the classroom, the labor assignment, the daily residence, the recreation and all other aspects of life in the Berea College community (Weatherford, “Proposal to Mr. and Mrs. Eli Lilly from Berea College,” page 4, ¶ 2.).

²² When relating the story of how he came to Berea College, Dr. Pool has jokingly mentioned to many of his friends and colleagues that he applied and interviewed for a position at the College for which the institution did not hire him, yet the institution hired him for a position for which he never applied or interviewed.

²³ For much of this information, see the following document: Jeff B. Pool, Eli Lilly Chair in Religion and Culture, Letter Announcing Projected Date of Retirement to Lyle D. Roelofs, President of Berea College (Berea, Kentucky: Berea College, 14 February 2022), pp. 1–9 (Special Collections and Archives, Hutchins Library: Berea College [Berea, Kentucky]).

²⁴ As one example, in his capacity as Director of the Campus Christian Center, Dr. Pool supported the Pagan Coalition (a group of students who shared commitments to various earth-centered religious and spiritual traditions) in gaining status as an official student organization of the College. By invitation from the Pagan Coalition, Dr. Pool also served as the initial faculty-advisor for this new student organization.

²⁵ During the fiscal year of 2005–06, Dr. Pool already had led the CCC to provide supplementary financial assistance for related programs in seven centers or departments: (1) the Department of African and African–American Studies, (2) the Appalachian Center, (3) the Black Cultural Center, (4) the Center for Excellence in Learning through Service, (5) the Center for International Education, (6) the Department of Music, and (7) the Women’s Studies Program. During the financial crisis of 2008–2010, however, Dr. Pool led the CCC to expand its support extensively, so that it provided almost equal forms of substantial support for fifteen departments, programs, and offices of the College: (1) the Department of African and African–American Studies; (2) the Department of Agriculture and Natural Resources; (3) the Appalachian Center; (4) the Department of Biology; (5) the Black Cultural Center; (6) the Center for Excellence in Learning through Service; (7) the Department of Chemistry; (8) the Department of Philosophy and Religion; (9) the Center for International Education; (10) the Department of Music; (11) the Office of the President; (12) the Department of Physics; (13) the Office of Residential Life; (14) the Department of Sustainability and Environmental Studies; and (15) the Department of Women’s Studies. For this reason, rather than reducing its actual budget during the years of this financial crisis for the College, the CCC increased its budget by over \$50,000 for budgetary assistance to those fifteen areas of the institution.

²⁶ See the analyses and proposals that emerged in response to this situation in the following document: Jeff B. Pool, Director of the Willis D. Weatherford, Jr. Campus Christian Center, “On Habitability of Scenarios for a New Berea College: Response from the Willis D. Weatherford, Jr. Campus Christian Center” (Berea, Kentucky: Berea College, 1 November 2009) (76 pages) (Special Collections and Archives, Hutchins Library: Berea College; Berea, Kentucky).

²⁷ See Jeff B. Pool, “Baptist Infidelity to the Principle of Religious Liberty,” *Perspectives in Religious Studies* 17 (Spring 1990): 13–20. Dr. Pool’s first publication, however, took the form of a very short review of a book by Paul Ricoeur, Dr. Pool’s primary philosophical mentor: Jeff B. Pool, Review of *Main Trends in Philosophy* by Paul Ricoeur, *Dialogue* 23 (May 1980): 35.

²⁸ See Jeff B. Pool, editor, *Through the Tempest: Theological Voyages in a Pluralistic Culture* by Langdon Gilkey (Minneapolis, Minnesota: Fortress Press, 1991) (252+ pages); idem, “Editor’s Preface,” pp. xii–xx, in *Through the Tempest*.

²⁹ See Jeff B. Pool, "God's Wounds: Structure and Dynamism in the Christian Symbol of Divine Suffering" (Ph.D. dissertation, University of Chicago; Chicago, Illinois; March 1994) (587+ pages).

³⁰ See the following publications from this period of Dr. Pool's career: Jeff B. Pool, "'Sacred Mandates of Conscience': A Criteriology of Credalism for Theological Method among Baptists," *Perspectives in Religious Studies* 23 (Winter 1996): 353–86; idem, editor, *Sacred Mandates of Conscience: Studies of the Baptist Faith and Message* (Macon, Georgia: Smyth & Helwys Publishing Company, 1997) (185+ pages); idem, "Conscience and Interpreting Baptist Tradition," pp. 1–36, in *Sacred Mandates of Conscience*; idem, "Chief Article of Faith: The Preamble of *The Baptist Faith and Message* (1963)," pp. 37–101, in *Sacred Mandates of Conscience*; idem, "Christ, Conscience, Canon, Community: Web of Authority in the Baptist Vision," *Perspectives in Religious Studies* 24 (Winter 1997): 417–45; and idem, "Southwestern Baptist Theological Seminary," pp. 448–52, in *Encyclopedia of Religious Controversies in the United States*, ed. George H. Shriver and Bill J. Leonard (Westport, Connecticut: Greenwood Publishing Group, 1997).

³¹ See Jeff B. Pool, *Against Returning to Egypt: Exposing and Resisting Credalism in the Southern Baptist Convention* (Macon, Georgia: Mercer University Press, 1998) (339+ pages).

³² See Jeff B. Pool and Kyle A. Pasewark, eds., *The Theology of Langdon Gilkey: Systematic and Critical Studies* (Macon, Georgia: Mercer University Press, 1999) (560+ pages); Pool and Pasewark, "Preface," pp. ix–xvi, in *Theology of Langdon Gilkey*; and Jeff B. Pool, "Beyond Postliberal Foundationalism: The Theological Method of Langdon Gilkey," pp. 57–166, in *Theology of Langdon Gilkey*.

³³ See Jeff B. Pool, "Non Intratur in Veritatem nisi per Charitatem: Toward a Christian Hermeneutic of Love," *Communio Viatorum* 43 (Fall 2001): 159–88; idem, "Toward a Christian Hermeneutic of Love: Problem and Possibility," *Perspectives in Religious Studies* 28 (Fall 2001): 257–83; and idem, "Seizure by Divine Raptor: The Pathic Theology of Reinhard Hütter," *Perspectives in Religious Studies* 30 (Spring 2003): 55–69.

³⁴ See Jeff B. Pool, "No Entrance into Truth without Love: Contributions of Augustine of Hippo to a Contemporary Hermeneutic of Love," *Review and Expositor* 101 (Fall 2004): 629–66.

³⁵ See Jeff B. Pool, "In Memoriam: Langdon Gilkey, 1919–2004," *Religious Studies News*, AAR Edition 20 (March 2005): 11; idem, "Conversations with Langdon Gilkey," *Criterion* 44 (Winter 2006): 17–23 (publication of the University of Chicago Divinity School); and idem, "Eagle of Power, Raven of Guilt: Historical and Religious Dimensions of the Current Global Crisis," Interview of Langdon Gilkey, Religion and Culture Web Forum (published by the Martin Marty Center: Institute for the Advanced Study of Religion), University of Chicago Divinity School (2006) (<http://marty-center.uchicago.edu/webforum/index.shtml>).

³⁶ See Jeff B. Pool, "The Heart of Christian Confession," *American Baptist Quarterly* 24 (December 2005): 376–90.

³⁷ See Jeff B. Pool, *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol. 1, *Divine Vulnerability and Creation*, Princeton Theological Monographs Series, series ed. K. C. Hanson, Charles M. Collier, and D. Christopher Spinks, no. 100 (Eugene, Oregon: Pickwick Publications, An Imprint of Wipf & Stock Publishers, 2009) (359+ pages); and idem, *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol. 2, *Evil and Divine Suffering*, Princeton Theological Monographs Series, series ed. K. C. Hanson, Charles M. Collier, and D. Christopher Spinks, no. 119 (Eugene, Oregon: Pickwick Publications, An Imprint of Wipf & Stock Publishers, 2010) (529+ pages).

³⁸ See Jeff B. Pool, "Toward a Conspiracy of Doves: Seeking Common Cause with the New Atheism," *Journal for the Liberal Arts and Sciences* 15 (Spring 2011): 141–65 (online version: <http://www.oak.edu/academics/school-arts-sciences-jlas.php>); idem, "Toward Spirituality of Post-Christian Disciples of Jesus," *Communio Viatorum* 53 (2011): 3–48; idem, "The Czech Republic" (Religion and Religious Practices), pp. 414–26, in *Worldmark Encyclopedia of Religious Practices*, vol. 2, 2d edition, ed. Thomas Riggs (Boston,

Massachusetts: Gale-Cengage Learning, 2014); and idem, "Healing and Recovering Eros: The Therapeutics of Desire in Contemporary Christian Religion," *Communio Viatorum* 56 (2014): 267–93.

³⁹ Dr. Pool has given the following tentative titles to these three book-length projects: Jeff B. Pool, *God's Wounds: Hermeneutic of the Christian Symbol of Divine Suffering*, vol. 3, *Divine Suffering and Tragic Reality*, Princeton Theological Monographs Series (Eugene, Oregon: Wipf and Stock Publishers, Pickwick Publications, under contract, forthcoming); idem, *To Truth Only Through Love: A Post-Christian Hermeneutic of Love* (not yet under contract).; and idem, *Wisps and Whispers of Spirit: Toward Spirituality for Post-Christian Disciples of Jesus* (not yet under contract).

⁴⁰ Dr. Pool has given the following tentative titles to these three additional book-length projects: Jeff B. Pool, *Introduction to Christian Religions* (New York, New York: Routledge Taylor and Francis Group, under contract, forthcoming); idem, *Living Theology: Profession, Prayer, and Proclamation in Academic Community* (not yet under contract); and idem, *History of Academic Studies of Religions and Spiritualities at Berea College* (not yet under contract).

⁴¹ In addition to the publications that Dr. Pool produced during and on the basis of his sabbatical leave in the Spring and Summer of 2011, he produced the three paintings that follow. With this integrated series, Dr. Pool has visually represented three interwoven fields of key Christian experiences, beliefs, and practices, designing a triptych on the altar of life for liturgical contemplation. To the series itself, Dr. Pool has given the following title: as the main title, "Catechetical Circles of Communion"; and, as the subtitle, "Triptych on Faith, Love, and Hope."

In the main title of the series, first, Dr. Pool has remembered gratefully and has interpreted the various overlapping and intersecting circles of communities in which he participated and that he expanded during the months of his sabbatical leave in 2011, which he spent as a member of the Protestant Theological Faculty at Charles University (*Evangelická teologická fakulta, Univerzity Karlovy v Praze*), in Prague, Bohemia, the Czech Republic. These circles of communities included friends and former colleagues from Dr. Pool's periods of living and teaching in Prague since January of 1998. Those circles of communities also included new overlapping and intersecting circles of friendship and collegiality that Dr. Pool discovered and developed during his residence in Prague in the spring and summer of 2011. With the adjective "Catechetical" in the main title, second, Dr. Pool has woven the three paintings together into a visual Christian catechism. The noun "catechism," of course, comes into English from the Latin term "*catechismus*," yet ultimately derives from a Greek word that literally means "to sound down" or "to sound toward," specifically meaning "to inform," "to teach," or "to instruct" someone (Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 4th rev. ed., trans. and ed. William F. Arndt and F. Wilbur Gingrich [Chicago, Illinois: University of Chicago Press, 1957], 350, 406–409, 424–25).

During the first half of the first century C. E., the Apostle Paul, one of the most influential of the earliest Christian teachers and preachers, in his correspondence with the ancient Christian community in Corinth, had written a lengthy description of Christian love. He concluded that discourse on love with a statement that later Christian communities employed to design the basic structure of Christian catechisms: "But now abide *faith, hope, and love*, these three; but the greatest of these is love" (1 Corinthians 13:13 NASV [emphasis mine]). Subsequent Christian communities, on the basis of the authority that the Apostle Paul's writings had come to possess for Christians, primarily developed catechisms in terms of the three major categories of religious experience to which the Apostle Paul had referred in his correspondence with Christians in Corinth: "faith," "hope," and "love."

Gradually, Christian communities identified Paul's understanding of "faith" with the short summaries of basic Christian beliefs (rules of faith and later creeds or confessions of faith) that Christian communities had developed and continued to develop. Often, as Christians formulated their older creeds, the statements took the shape of short narratives about the action of God in the world and toward humanity, condensed versions of *the Christian story*, gradually designed in a threefold or trinitarian form. For example, the statement of beliefs known as the "Apostles' Creed" contains three articles that focus on the three persons of the divine Trinity and corresponding beliefs that relate to the work of each divine person: (a) the first article, a declaration of belief in "God the Father almighty, Creator of Heaven and Earth"; (b) the second and longest article, an affirmation of belief in "Jesus Christ, [God's] only Son"; and (c) the third article, an attestation of belief in "the Holy Spirit" ("*TEXTUS RECEPTUS*" [c. 700], p. 24, in *Creeds of the Churches: A Reader in Christian Doctrine from the Bible to the Present*, 3d. ed., ed. John H. Leith [Atlanta, Georgia: John Knox Press, 1982]). "[A]ccording to legend," the apostles of Jesus formulated the "Apostles' Creed" "... on the tenth day after the Ascension [of Christ] under the inspiration of the Holy Spirit." Although the creed

contains statements of belief or “theological formulas” that existed approximately as early as 100 C. E., scholars have shown that the legend itself does not have historical support. The creed, rather, probably originated among Christian communities around Rome near the end of the second century. Other later creeds preserved its early form: the “Interrogatory Creed of Hippolytus” (c. 215 C. E.); the “Creed of Marcellus” (340 C. E.); and the “Creed of Rufinus” (c. 404 C. E.) (based on the creed of his church at Aquileia). Scholars find “considerable evidence,” however, that the “present form of the Apostles’ Creed” appeared during “the sixth or seventh century [C. E.] somewhere in southwest France” (Leith, “The Roman Symbol and the Apostles’ Creed,” pp. 22, 23, 24, in *Creeds of the Churches*, ed. Leith).

Christian communities correlated the Apostle Paul’s reference to the experience and exercise of “love” with his teaching about how Christians should live their lives in community with one another: on the one hand, in terms of devotion to God; and, on the other hand, in terms of both personal and social morality in human interactions. On this basis, Christians identified this attestation to the experience and expression of love with the earlier Jewish teachings known as the “Ten Commandments.” The earliest Christians found these ten commands for living life in their first scriptures, the sacred texts of Judaism that Jesus, as a Jew himself, had used (Exodus 20:1–17). As the Gospel of Matthew itself suggests, Christians later interpreted the portion of the “Ten Commandments” that relates more directly to God in light of Jesus’ first love-command and the portion of the “Ten Commandments” that relates more directly to humans and other creatures in light of Jesus’ second love-command: (a) “‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND’ ”; and (b) “‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ ” These two commands occur in verses 37 and 39 of the larger context of Matthew 22:34–40 (NASV). Also, see the other versions of these two love-commands in the Synoptic Gospels of the New Testament: Mark 12:28–34; and Luke 10:25–28. In the narratives about these two love-commands, Jesus joins together two texts that come from the Jewish scriptures (or, as later designated by Christians, the “Old Testament”): (1) with respect to God, Deuteronomy 6:5; and (2) with respect to humans, Leviticus 19:18.

Christian communities regarded the experience of “hope” about which the Apostle Paul had written as access to the source of all hope: the God with whom Christians could immediately interact through prayer. Thus, specifically, Christians came to connect the experience of hope with the “Lord’s Prayer.” Two gospels in Christian scriptures preserve two versions of this prayer: the Gospel of Matthew and the Gospel of Luke. According to those texts, Jesus taught his disciples to pray with this prayer (see Matthew 6:9–13; and Luke 11:2–4). According to experts in the textual history of the gospels, the earliest manuscripts of the Gospel of Matthew do not include the final clause in the current form of the prayer (“The Gospel according to Matthew,” in “New Testament,” p. 8, v. 13, n. 2 [NASV]).

As catechisms developed during the medieval period in Europe, and following the European Christian reforming movements during the sixteenth century especially, catechisms grew to include additional components and became more important for the growing number of distinct Christian religions. All written Christian catechisms (no matter which denomination designed and formulated them), however, contained components that would transmit Christian traditions of foundational beliefs (a creed, from the Latin term “*credo*,” which means “I believe”), liturgical and ritual practices (such as prayer), and moral guidelines. Historically, then, most Christian communities have designed and have adopted written catechisms of some kind (some less formal than others), in order to teach the beliefs and practices of those communities and to provide guidelines for life in and through those communities. Typically, as a result of these historical developments, the cores of most well-known Christian catechisms contain the following three major components: (a) an exposition of a creed, confession of faith, or set of beliefs (*faith*); (b) an exposition of the “Ten Commandments,” often as interpreted through the two love-commands of Jesus (*love*); and (c) an exposition of the “Lord’s Prayer” (*hope*).

With the subtitle of this series of paintings, therefore, Dr. Pool has juxtaposed the nouns “faith,” “love,” and “hope,” in order to recall the three key and interwoven fields of Christian experiences. Each one of the three paintings carries its own title, which evokes one of those three key Christian experiences: “Conception and Identity” (Faith); “Confrontation and Embrace” (Love); and “Congregation and Aim” (Hope). Moreover, Dr. Pool has arranged these paintings in an order that traces the trajectory of Christian experience: redemption (faith or the Creed for worldview); sanctification (love or the Ten Commands [condensed via Jesus’s two commands] for moral life); and glorification (hope or the Lord’s Prayer for ultimate manifestation of the divine community or “Kingdom”). Furthermore, each painting tends to emphasize one member of the divine trinity: the first painting of the triptych, God as divine redeemer, Jesus as the Christ, *God of Peace* (Romans 15:33; 16:20; 2 Corinthians 13:11; Philippians 4:9; 1 Thessalonians 5:23; Hebrews 13:20); the second painting of the triptych, God as divine sanctifier, the Holy Spirit, *God of Love*

(2 Corinthians 13:11; 1 John 4:8, 16); and the third painting of the triptych, God as divine creator and glorifier, God as Mother (or Father), *God of Hope* (Romans 15:13).

Several modern and post-modern artistic movements and styles have influenced the artistic style that characterizes this triptych: notably, *neo-plasticism*, *geometric abstraction*, *abstract expressionism*, and, most importantly, *suprematism*. Dr. Pool, however, has not imagined a name for the style that characterizes this triptych and many of his other paintings.

⁴² Rainer Maria Rilke, “The Book of the Monkish Life,” in *The Book of Hours: Prayers to a Lowly God*, bilingual edition, trans. Annemarie S. Kidder (Evanston, Illinois: Northwestern University Press, 2001), 91.

⁴³ For a brief description of this approach to training horses, see the following article: Wikipedia, “Natural Horsemanship” (https://en.wikipedia.org/wiki/Natural_horsemanship). Among many other examples, the following few well-known trainers of horses practice and teach various forms of natural horsemanship: Clinton Anderson (<https://downunderhorsemanship.com>); Buck Brannaman (<https://brannaman.com>); Klaus Ferdinand Hempfling (<https://www.hempfling.com/kfh-horse-work/>); Pat Parelli (<https://shopus.parelli.com/pages/about-parelli>); and Karen Rohlf (<https://dressagenaturally.net>).

⁴⁴“Mundaka Upanishad,” in *The Upanishads*, trans. Juan Mascaró (Harmondsworth, Middlesex, England, United Kingdom: Penguin Books Ltd., 1965), 77 (Pt. 2, Ch. 1).

⁴⁵ Psalm 150: 6 (Dr. Pool’s translation).

⁴⁶ Dr. Pool took the three photographs of the forest that follow on the property of the home where he and his spouse live. In June of 2018, in memory of his late brother, he constructed the cairn in the third photograph: he used large slabs of surface-limestone from his property to build this dry-stone eight-foot structure.

⁴⁷ Psalm 96: 12b–13a (Dr. Pool’s translation); and Genesis 28: 17 (New American Standard Version).