Hermeneutics and Communication

Tiffanie D. Willis

Omega Graduate School

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Professor

Dr. Kenneth Schmidt

Assignment

Developmental Readings

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

1. Interpretive Methods in Social Research Essential Elements

2. History of Hermeneutics

3. Principles of Hermeneutics

4. Approaches of Hermeneutics

5. Scholarly Writing Techniques

6. Reading Techniques for Scholarly Research

7. Faith-Integrated Hermeneutic

8.APA Style

Source One:

Comment 1:

**Quote/Paraphrase 1:** “….Self-helper peer helping relationships are often implicitly or explicitly compared with professional helping roles such as social worker, physician, or counselor. The nature of the peer self-helping relationship is fundamentally different from the professional or client one. ” (Borkman et al., 2023, p. 9-10).

Cite Article:

Borkman, T. (04 Jan. 2021). Self-Help/Mutual Aid Groups and Peer Support. Leiden, The Netherlands: Brill. <https://doi.org/10.1163/9789004448001>

**Essential Element:** This comment is associated with the essential element Approaches of Hermeneutics. I selected this element, due to the self-helper peer decides of who /what to trust, from the verbal’s the peer hears. This is interpretation of the peer or professional.

**Additive Analysis:** This quote is additive to my understanding of self-help in peer relationships. Self-Help mutual aid groups because of inductive study, observation should be built on absolute foundational principles. Positive self-help relationships guide behaviors and establishes convictions for unlearned youth in under resourced environments. Under resourced youth or adults are able to observe standards and glean implicitly from others, especially when a circumstance occurs. Knowledge-learners, or the youth or adults being helped, by a peer most likely will improve the learning with each peer experience. When a thoughtful knowledgeable peer assist happens, an unlearned youth may gain an immediate re-shape or re-route of understanding, toward a behavior or direction better than if the professional peer had shared.

**Contextualization:** Authors research concludes that since a self-helper from the peer standards are not directly correlational to a youth behavior, it affects the teamwork amongst youth. I experienced when working as a Boys and Girls Club volunteer assistant director, that often the youth spoke with non-professional volunteers and not always so openly with the social worker, or counselor. I would not challenge the research conclusion. Self-helper should not abandon to also learn from the peers additionally the professional; With useful assumption, I often experienced to see a greater awareness was gained from the peer self-help interaction when the peer was exemplifying to be older in age and a knowledge-learner. I learned when youth, are eager or not so eager to listen and do help, they are more likely to adopt a conviction or value on any given task. The value of going to a professor or counselor for leadership grows more. Instead, of the not so desirable mannerism caught from an unlearned peer helper.

Source One:

Comment 2:

**Quote/Paraphrase 2:** “ Peer support” and peer helping have become imbued with multiple meanings; the peer self-helper in an SHG is noticeably difference from a “peer support” specialist or peer provider with training or credentials who has a paid job helping a client in a professionally based agency. (Borkman et al., 2023, p. 9-10).

Cite Article:

Borkman, T. (04 Jan. 2021). Self-Help/Mutual Aid Groups and Peer Support. Leiden, The Netherlands: Brill. <https://doi.org/10.1163/9789004448001>

**Essential Element:** This comment is associated with the essential element Scholarly Writing Techniques for the plain definition and meaning.

**Additive Analysis:** This quote is additive to my understanding of self-helper and peer support, due to the fact that peer support and peer help are now defined differently. The definition alone gives show of difference from a supporter and a specialist vantage point. The supporter typically speaks from experience and pointers of personal success or not. The specialist often brings the academic confirmed degrees understanding and science when sharing with a health guest at a clinic or rehabilitation location. Both have the crucial role of balance for the guest mental health and overall well-being. Non-judgmental Environment and space guest feel free to express themselves without fear of criticism due to need.

**Contextualization:** Within a foundation of faith the peer support and peer helping knowledge learner may be of great help in a faith-based organization or community civic lead organization. Today the two have become blurred in roles with the new shift in the civil rights movement definition diluted. Human rights and the entire definition of the human frame have repositioned the original definition of care and services. Increased awareness for self-help mutual aid destigmatizes the health guest and erodes stigmas. Last year I was involved with certification of an adult first aider counseling training. In reading and reflecting on the course and out of course assignments, many of the principles we were being taught were familiar. Being a Christian believer, I would classify many of the core pointers as foundations of my faith and not core values or community solidarity. However, the instructors were very careful to state, they were not biased on anyone’s faith, but that the science had found that meditation and verbal expressions to a ‘higher power’ showed to bring balance to one’s life during stressful times. The presenter was a professional counselor and most of the participants were career transitioning. Civil rights brought a significant social and political change to support marginalized communities to advocate for self, develop culture and mutual support.

Source One:

Comment 3:

**Quote/Paraphrase 3:** “Almost all self-help/mutual aid began similarly with democratic, egalitarian, peer-based values, using lived experience as authoritative knowledge expressed through narratives and stories in respectful personal relationships. ” (Borkman et al., 2023, p. 9-10).

Cite Article:

Borkman, T. (04 Jan. 2021). Self-Help/Mutual Aid Groups and Peer Support. Leiden, The Netherlands: Brill. <https://doi.org/10.1163/9789004448001>

**Essential Element:** This comment is associated with the essential element Faith-Intergraded Hermeneutic.

**Additive Analysis:** This quote is additive to my understanding of effective self-help and mutual aid. Lived experience is primary and more times than often always authoritative. The overarching theme from the book *Speed of Trust* shared by Seminal Author Stephen Covey, the supporter or professional must share personal moments with a health guest facing any type of challenge. Fostering a nuanced understanding of diverse perspectives approach allows prioritizes unique insights and then the wisdom is gained from the peer at that point in the guest journey. In this the supporter or peer is focused on building trust rapidly. In the community or neighborhood center, health guest is often more caviler, in lieu of the professional relationship environment or clinic that is more structured.

**Contextualization:** In reflection of one time, with my friend at the time who worked as a food handler and inspector. She had invited me to ride along and observe. We were at the site to inspect the event kitchen. The celebrity kitchen location for the Nasar Race in Texas weekend. The pop-up kitchen structure she was to inspect, was positioned in the wrong place. Although, entirely assembled, the location had been positioned in the wrong space and had to be moved. Instead of returning to the city she decided to wait until the next morning to reinspect the kitchen. While present, I volunteered my time as a self-help aid to my friend in crisis. I believe this genuine show of support (non-judgmental) helped my friend receive help to navigate the situation, smoothly with the celebrity race care staff. Due in part to my respectful support, this matter strengthened our bond. My firm belief is that expertise and experience both have a rightful place in self-help and mutual aid support being democratically balanced. With a self-help or peer helper, the guest has many relationships due to disease and under resourced living. Each relationship shapes the guest understanding that is to be gained from others understanding of another’s’ realities.

Source Two:

Comment 4:

**Quote/Paraphrase 4:** The article shares about when interviewing youth who volunteer service, through regular group prayers and discussions on spiritual topics. When asked what the program taught them about God, one girl responded: “When we help people, we’re doing something God wants us to do.” Unruh, H.R., Sider, R.J. (2005).

Cite Article:

Unruh, H.R., Sider, R.J. (2005). Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry. United Kingdom: Oxford University Press. P. 10

**Essential Element:** This comment is associated with the essential element Faith-Intergraded Hermeneutic.

**Additive Analysis:** This quote is additive to my understanding of knowing as this volunteer center has regular group prayers and discussions on spiritual topics. Effective centers that welcome random under resourced guest, improve effectiveness. The Affirming words of the girl, to state she is doing something God wants us to do. When I help people, I am embodying the character of care, longsuffering, joy, love, and the example of Christ. In this quote the girl is offering a helping hand to another, and this demonstrates to create an atmosphere and environment of care, this promotes human-flourishing and empowers the under resourced. The Divine Command and the Nature of God as shared in Biblical chapters of 2Peter , give the detailed and general perspective between human action and divine guidance.

**Contextualization:** The author used the method of interviewing in this study and include a quote from a girl. The words seem to state that when we assist others, we are displaying genuine empathy and benevolence. These two are inherent in many religious teachings. I know when I have served at hot soup line or at the county food pantry after church, I have an affirming inner experience to confirm, that I am “doing what God wants us to do”. With self-help, peer-help or guiding the pantry, in each of these roles, listening to the responses from the team and volunteer staff at any point in our volunteer service day is rewarding. Not having much, when I hand a volunteer a bag of pistachios or juice. They express that’s my favorite! Also brings that greater feeling, and I experience affirmation and joy, because of this the interconnectedness and the well-being of all individual authentic compassion and communal support. I know each time the strength I feel is from the Divine nature. I made not only a faith caring decision but an ethical one.

Source Three:

Comment 5:

**Quote/Paraphrase 5:** In the Book Flourishing in the Flesh by Author Mark Johnson the Journal of Philosophy and Human Flourishing, 49, 2023 he wrote observation from Owen Flanagan (2007) correctly observes that in the human drama of survival and well-being, fitness has come first and then flourishing and that we must ensure bodily conditions necessary for survival. “However, as we will see, these same life-regulation process so crucial for survival also play a major role in our well-being, growth, and flouring. ” (Johnson et al., 2023, p. 49).

Cite Article:

Flourishing in the Flesh by Author Mark Johnson the Journal of Philosophy and Human Flourishing, p.49, 2023

**Essential Element:** This comment is associated with the essential element Principles of Hermeneutics.

**Additive/Variant Analysis:** This quote is additive/variant to my understanding of human-flourishing as written by the author, reflecting on the human-frame of well-being and fitness for survival. The best life regulation process for survival is more than physical fitness of the well-being, growth, and flourishing. When the foundation of life convictions is wholly on Christian principles like growth, planting, maturation, and death. While life regulation is essential for survival, focusing solely on this overlooks the richness of the complexity of our human existence. People are capable to purse goals, contribute to their communities, and experience fulfillment and joy. Which must include meeting basic needs and nurturing aspects of life that contribute to decision making, connection and fulfillment. The disagreement is that survival is based on the premise for any level of fitness. Survival ensures the bare minimum of life continued. In contrast fitness layers to a higher level of physical and mental tenacity that is beyond survival. And in order to survive one must be fit.

**Contextualization:** The investigation of the authors findings is definitely an interpretation of principles and one’s historic perspective. This quote reminds me of when I was enjoying my time in the Atlantic Ocean off the Florida coastline. That day I recall jumping waves. To jump the waves, one must leap up into the crest of the wave. The experience would be as I leaped up, I would also bob down into water waves and feel the shoreline under my feet. I continued to do this several times and then I stopped feeling the shoreline and noticed I was very far from the shore. The thoughts in my mind were not only could I survive to swim back to shore but additionally how fit was I to endure swimming against the tide back to the sand beach. So, I could eventually not drift further out into the ocean. I had to review my bodily conditions and wager if I was ready for survival at that crucial moment. Having a foundation of physical and mental well-being, promoted my resilience. I was capable to survive and was fit.

Source Five:

Comment 6:

**Quote/Paraphrase 6:** “….that sociological understands of religion can best advance now by building on the empirical finds that have emerged under the manner of “lived religion, but grounding that work in theories of social practice.” She projects that greater framework can facilitate sociological research on religion both inside and beyond religious institutions and across cultural contexts. ” (Nancy T. Ammerman (p. 932023)

Cite Article:

Ammerman, Nancy T. (04 Jan. 2021). Lived Religion as an emerging field: An assessment of its contours and frontiers, Nordic Journal of Religion and Society, Vol 29, No. 2, Professor, PhD., Sociology Department of the College of Arts and Sciences, School of Theology, Boston University, USA

Ammerman, Nancy T. 1997. “Golden Rule Christianity: Lived Religion in the American Mainstream.” In *Lived Religion in America: Toward a History of Practice,* edited by David Hall, 196-216. Princeton: Princeton University Press.

- 1998. “Culture and Identity in the Congregation.” In *Studying Congregations: A New Handbook*, edited by Nancy T. Ammerman, Jackson Carroll, Carl Dudle, and William McKinney, 78-104. Nashville: Abingdon.

- .ed. 2006. *Everyday Religion: Observing Modern Religious Lives.* New York: Oxford University Press

-2013a. “Spiritual but not Religious?: Beyond Binary Choices in the Study of Religion.” *Journal for the Scientific Study of Religion 52 (2): 258-78. Doi:http://dxdoi.org/10.1111/jssr.12024.*

*-.2013b.* Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life. *New York: Oxford University Press.*”

**Essential Element:** This comment is associated with the essential element Scholarly Writing Techniques.

**Variant/Additive Analysis:** This quote is additive/variant to my understanding of ‘lived- religion’ grounded in theories of social practices. Lived faith is inherent to one’s life, on surface. The author specifically limits to examine that religion practice and faith in and infinite nature for many, is a lifestyle. The endless debate the author addresses is amidst an endless debate that religion is secular, especially in the North Atlantic. Seminal author widely credited with this topic is David Hall, an American religious historian who convened a conference in the 1990s at Harvard Divinity School that resulted in an edit to the book called Lived Religion in America (Ammerman, 2021 p. 3, Hall 1997). The Authors conclusion was spot on when he concludes that the readers attention to embodied, discursive and material dimensions of life where sacred are present and being shared. He states he has learned lots by looking beyond beliefs and getting ‘outside the box’ to settings in which societies have institutionalized religion.

**Contextualization:** The authors research concludes that as a clash with seminal author Hall, who shared that the ordinary people’s live, often groups of people not usually on the radar screens of mainstream. And that the faith life is controlled and hard. The battery of authors on this topic are bound and seem to intentionally turn away for organized religion in the conclusions. The ‘lived religion’ further sets in bloom to includes women. But what about the indigenous cultures that thrive on the spirit and not the Godhead or Trinity and then the new queer. Scholars on religious practice, who are now present in faith, including culture, politics, and identity formation must adjust the views on ‘lived-experience.’. When the authors rationalize religious practices over faith and applaud the decentralization of convictions and spirit of faith through truth, I believe we struggle to yield to the ‘Comforter.’ I believe these types of broad strokes moves us away from Holy Ghost faith and toward practices that satisfy and lack convictions based on principles. Simple practices like, Restaurants prayers as family before a meal, or a man opening the door for a woman and not rushing past she and her children at the entrance of a one door access. Many of these practices should not be excluded. I disagree to some extent because this theory is oversimplifying the complexity and the personal experience of convicting work that drives individual beliefs and interpretations within religious communities.

Source Six:

Comment 7:

**Quote/Paraphrase 7:** “….Not only can lived religion sensibilities enrich the study of religious communities themselves, but attention to the lived religious practices of those communities can remind us again that symbols and rituals and myths – no matter how individual or chosen they appear – are collective productions and travel beyond the places where they are originally produced. ” (Nancy T. Ammerman (p. 932023)

Cite Article:

Ammerman, Nancy T. 1997. “Golden Rule Christianity: Lived Religion in the American Mainstream.” In *Lived Religion in America: Toward a History of Practice,* edited by David Hall, 196-216. Princeton: Princeton University Press.

- 1998. “Culture and Identity in the Congregation.” In *Studying Congregations: A New Handbook*, edited by Nancy T. Ammerman, Jackson Carroll, Carl Dudle, and William McKinney, 78-104. Nashville: Abingdon.

- .ed. 2006. *Everyday Religion: Observing Modern Religious Lives.* New York: Oxford University Press

-2013a. “Spiritual but not Religious? Beyond Binary Choices in the Study of Religion.” *Journal for the Scientific Study of Religion 52 (2): 258-78. Doi:http://dxdoi.org/10.1111/jssr.12024.*

*-.2013b.* Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life. *New York: Oxford University Press.*”

**Essential Element:** This comment is associated with the essential element History of Hermeneutics.

**Variant Analysis:** This quote is variant/additive to my understanding of “lived religion” although the author has argued of the still wider geographic scope still required for the conclusion to be analytical. The notion that religious sensibilities are solely some helps to lived communities is a neglect in thought, due to potential for personal spiritual convictions become limitated. Some may gather that these well-meaning collections add to the nature of their religion of Divine or not so divine nature but all in all objects of significance become an agency of distraction and crowd the global them of religious context. The philosopher Jean-Jacques Rousseau’s Theory of Education shares we are often shaped by upbringing as children for the importance of environmental shaping.

**Contextualization:** The 1896 Bible speaks practices, symbols and myths. The layout of the requirement limits the powerful significance of Truth and Faith making the repetitious practices that become religious traditions. The four that come to mind are the Health Lifestyle, Cross, the Creation and Baptism. The Cross of Christ is a symbol that many identify with and display. The Cross is a representation of the sacrifice to death that was the response for the great controversy for salvation and humanity sins. Creation and The Flood is perceived as a myth, although globally dynasty and the earth reflect impacts of both. God spoke the worlds into existence and then He rested as an example for man Adam that He created, to work and rest from work, the Seventh day Sabbath. Then the Baptism is the practice and a symbol of when one yields to Holy Ghost principles and love charter of the 10 Commandments. The symbols, myths and rituals serve an extraordinary role and source of definition for inspiration and guidance, but layout limits. These three may or may not enrich understanding or faith and very well offer a false front to ones deeper connection and community. The Scriptures Inspired Word of God alone are infallibly enough. In the area of Healthful living, I practice what the Bible shares many layers from inception concerning our health of choices and menu to avoid the great controversy. I have experienced, connection between Body Spirit, Stewardship, Community Relationships and Honoring God. I have learned from my church roots, and the holy spirit and now my lived-experienced. I was impacted with failing health. I believe the pre-health choices actually supported my miracle health-cure. In this way I appreciate my faith for the emphasis on health and the human-frame. The Bible guides on health from Genesis and reflects holistic well-being for individuals and communities. All must appreciate interconnectivity with spiritual, emotional, and relational aspects of the lived-religion experience.

Source Seven:

Comment 8:

**Quote/Paraphrase 8:** Book Church-Based Social Ministry Pastor Jerome Simmons, stated “He acknowledge that many African Americans like himself feel disenfranchised by American Christianity, but he emphasized, “Jesus is *not* white!”” as he closed with a prayer of salvation.

Unruh, H.R., Sider, R.J. (2005). Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry. United Kingdom: Oxford University Press.

**Essential Element:** This comment is associated with the essential element Approaches of Hermeneutics.

**Variant Analysis:** This quote is additive/variant to my understanding of because faith and God are universal and thus Global. For the nominal listener, the message from the pastor or local elder’s words after that point would lack unity to the human race.

**Contextualization:** I believe we are of one humankind. Thus, one human race (humankind). Not of a color. I read we are from dirt. Dirt is a ruddy-tint and all grains of stone crushed compose dirt. But yes, of varied ruddy tint as we see displayed in the grains of rock and sand on the earth. Over the years I have traveled to many Youth Conferences speaking on the importance of youth volunteering and learning life-skills through service projects. Each of these services typically laid out like most. And after a brief opening prayer, invocation and or welcome we enjoyed the song service. Together all who gather from around the nation and globe all start to sing the song ‘Amazing Grace’ I was really amazed by the COMPLTE sound and melody of the song. The listener no matter what the language barrier, or ethnicity or colloquialism and or ethnic identity or persuasion, sung up and out. The praise was to the might redeemer, looking around the Stadium all I could hear was an anthem of melody to Jesus the Christ our risen Lord Savior. He was the unifying figure and what the hue of the risen savior and Lord it was not being considered or perceivably relevant. Shared all that and I would encourage that faith-based center leaders, should STOP, speaking these things while serving prevention misuse guest, statements like that bring division and not helpful to all the variety individuals that may be present any given lunch.

Source Eight:

Comment 9:

**Quote/Paraphrase 9:** “….“Aside from the implications of devolution and remoralization for social welfare, these movements have had the effect of politicizing faith-based services as a battlefield in a broader ideological and cultural clash. ” (Unruh, H. et al., 2023, p. 9-10).

Cite Article: Unruh, H.R., Sider, R.J. (2005). Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry. United Kingdom: Oxford University Press. Book Church-Based Social Ministry

**Essential Element:** This comment is associated with the essential element History of Hermeneutics.

**Additive Analysis:** This quote is additive to my understanding of the fact that we are remained on this sinful planet. Devolution and remoralization are impacts and outcomes from the freedom of social welfare systems toward lifestyles. By design Kingdoms have declined at the allowance of sexual and ethical standards intersections. The best example is the United Nations, founders, and religious definitions. The overall focus is grand but is the accomplishments actually “good.” With Social Factors having the largest position in the erosion and decline of character and more to personality pleasing driven lifestyle and not faith and fitness for Kingdom living. Greater examples are the President Regan era and recent the Obama era, to now include the Biden/Harris – Trump era, which are all inclusive of some barbaric movement demonstrations supporting several movements within movement, which contribute to the devolution and political formation of faith-based peer helper services to be needed in the first place.

**Contextualization:** Within under resourced communities I have volunteered in, the implications of lowered positions and positioning is considered acceptable and contributes to designed layers from the built environment. In my former career as a City Urban Planner, I experience to see the devolution from political design and cultural clash. When under resourced communities experience moral failures, typically, this is a direct expression of design of the built environment and the social factor impacts. The Conservative Christian Movement, Faith-Based Initiates, Social Well fare Policy and now tending the Peer Support Accountability services all have established for a broader ideology in shifts for self-gratification and not the global humankind in the authentic sense. Today we are bombarded by the Moral Majority and the Religious Right, who advocate for Church and State and social services being the solution. Last year, the Lord orchestrated my attendance during a grant event all year long. The University of Arkansas Coordinator Greg, last year, stated “Faith based programs, became reflections of faith in society to decrease the Government role and all the religious organizations to include peer helper services.” I experienced this firsthand, when I was involved in a National Grant coalition and graduated. The hand selected nonprofit organizations NPO organizations were placed together to think and incorporate outreach and community support efforts for grants on youth prevention. While listening to the NPO presenters, each one expressed the similar theme. The desire to strengthen resourcefulness, and agency in community and with decision makers to combat the poverty. Each NPO mentioned a focus for policy to draw upon their strengths, build networks and create learning opportunities. The details outlined the greater need to privatize service and make religious people and not religious organizations and practices lead for social welfare response. This spring while I am writing the grant proposal, with this focus in mind that we desire the love letter to encourage the health guest to be transformed and not religion.

Source Ten:

Comment 10:

**Quote/Paraphrase 10:**

“I believe church is here to enable government to do a better job by incorporating and infusing Christian principles,” she says, but adds a warning: “The danger that we have is that the church will take on everything and abdicate the government from any responsibility in social service.” (Unruh et al., 2023, p. 9-10).

Cite Article: Unruh, H.R., Sider, R.J. (2005). Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry. United Kingdom: Oxford University Press.

**Essential Element:** This comment is associated with the essential element History and Approaches and Faith-Integrated Hermeneutic.

**Additive/Variant Analysis:** This quote is variant/additive to my understanding, as quoted by this article quoted a Pastor Donna Jones, who stated she believes the church is here to enable government to do a better job at incorporating infusing Christian principles. The foundational tenants of a Christian society are Separation of Church and State: The United States is a democratic society and a clear separation between institution and government is known although many elected officials are agitating this principle of religious freedom and for one dominate religion. Then there is pluralism and now the new buzz word is Diversity, due to the global diaspora and people of various religious backgrounds, belief systems and coexisting practices, thus favor to one faith would be undermining to religious equality and marginalized under resourced and the majority or minority specifically faith. This causes a closer look to be need at The Government. The role of Government is to serve the public interest and promote well-being. Tolerance, and pluralism is to be maintained, for balance in opinions, and lifestyles to coexist.

**Contextualization:**

The author’s research speaks those Christian principles are the false under current to a nonexistent reality. It appears that Christian principles align with moral values but most know that it is not the government’s role to promote or enforce specific religious doctrines and certainly NOT to be a social service system. For instance, in my faith, the wearing of pants or trousers in the church or in the pulpit for a woman was a known irreverence for a woman. However now we are living in the era of the Freedom of Conscience, and the global diversity is present and people practice as they please. And instead of the women keeping the garden of the sanctuary promoting wholeness, many promote a sanctuary out of harmony and lacking a clear message of unity, even within the Body of Christ Sanctuary. Individual decorum and all in the space of worship, with the diverse beliefs and values of all, we are imposed instead of infringing on individual freedoms or what I would say, our sins and selfishness. Nothing is said from the Women’s ministry concerning how women are contributing to the demoralization of Religion in Society. With all the roles organized ministry plays, I believe it is not the government’s responsibility to enforce religious morals. Federal mandates are to be founded on ethics, fairness, and equity, not spirituality. Organized body of believers in Christ have great layers and the aid of Divine nature. But when a under resourced guest, yields to the Holy Spirit love letter principles, then will healing occur. Unlike the Social Movement Federal Government programs with known high recidivism rate of behavior after a time of improved periods of cure or healing. I have seen this firsthand. However, the Holy Ghost living pastor or faith center leader has prayer through grace by faith CHOICE. The Governments methods are to uphold democracy, diversity in religious freedom SEPARATION OF CHURCH AND STATE, and making best decisions for oneself, based on affiliations discluding government. Faith institutions are to welcome all without coercion or pressure. Especially not seeking conformity.

Source Eleven:

Comment 11:

**Quote/Paraphrase 11:** “….“the first point that most everyday assistance involves people or groups who are known to the helper – shows that helping is usually not an isolated event but is embedded in long term social relationships. Amato, P.R. (1990). Personality and Social Network (Amato et al., 1990, p. 31-43).

Cite Article: Involvement as Predictors of Helping Behavior in Everyday Life. *Social Psychology Quarterly,* 53(1), 31-43. https://doi.lrg/10.2307/2786867

**Essential Element:** This comment is associated with the essential element Faith-integrated Hermeneutic.

**Additive/ Analysis:** This quote is additive to my understanding of that “faith-based” is known just as same with social-services.” The redistribution of resources is best when not isolated, this limits relationship building, speed of trust and authentic care. When the guest is known the other aspect of the local congregation can be made known to the guest, like awareness s information, and skills like education and certifications or study groups. Church -based social ministry when funded from government is limited.

**Contextualization:** The Authors Chaves 1999, shared that on the percentages of congregations that sponsor social services range from 57% to 80% (Roozen and Dudley 2001) “From mentoring programs for children to feeding the hungry, congregations are viable” (2001, 575). (Amato, P. p. 5) Economic and Community development and organizing are a must but Government is not to regulate faith affairs. When the guest is aware of these other congregational knowledge learner helps, I have seen this boost the guest, overall demeanor and I have seen guest take on a whole new viewpoint of religiosity and well-being or mindset. One family, I recall having interacted with is Peggy. Peggy and her 4 children had experienced a house fire. After arriving and learning of the campus of helper support, her family made positive adjustments. Due to the congregations involvement with education, food pantry, school, transportation to and from work, Peggy was capable to slowly escape the vicious cycle herself and her children were no longer underfeed and delinquent attendance at school. I was thankful that the congregation in Tennessee, was not a Church-based social ministry funded from Federal funds but the generosity of the membership and local kind-hearted business owners. These are the experiences that must be duplicated.

Source Twelve:

Comment 12:

**Quote/Paraphrase 12:** “… preventable chronic disease remains a leading cause of death and disability in the United States, accounting for 7 of 10 deaths [1]. Although these outcomes are largely the result of individual behaviors, individuals’ health choices are influenced and constrained by connecting – the polices, systems, and environments (PES) in which people live, work, learn, and play.” (Ramirez, A. p. 231)

Erendira Estrada, A. Susana Ramirez, Stephanie Gamboa & Paula Amezola de Herrera (2018) Development of a Participatory Health Communication Intervention: An Ecological Approach to Reducing Rural Information Inequity and Health Disparities, Journal of Health Communication, 23:8, 773-782, DOI: 10.1080/10810730.2018.1527874

Ramirez AS, Estrada E, Ruiz A. Mapping the health information landscape in a rural, culturally diverse region: implications for interventions to reduce information inequity, J Prim Prev. 2017;38(4): 345-62. Doi:10.1007/s10935-017-0466-7

**Essential Element:** This comment is associated with the essential element Faith-integrated Hermeneutics.

**Additive Analysis:** This quote is additive to my understanding of preventable chronic disease. The author concludes that communication about the disease must match the messages and appropriate audiences. Stakeholders and decision makers in the rural and city areas must collaborate and make better choices for the policies, systems, and environments (PSE), the author shares that most see chronic disease is a predictable result of poor health behavioral choices. Often and now more than ever with technology soring, this is not the case.

**Contextualization:** The author reports on extreme partnerships that must be accomplished that makes the talk supra-individual cases about health disparities. Supra-individual is encompassing larger social, cultural, economic, or environmental influences that affects groups or individuals. With health disparities it shapes patterns of health in particular populations. The normal are health and impact heavily in specific demographic groups. Then the structural racism and proportionally leads to marginalization which occurs by design. The barriers of health services equity, poor neighborhood maintenance and infrastructure and other social identities. The environmental factors like air, water, garden beauty, refuse and run-off exposure and toxins influence health outcomes and contribute to generational health disparities. Lastly the health care affordability, location and quality and current practices that are often limited health promotion and fuel supra-individual health disparities. While I remained, a woman walking in solidarity with GirlTREK movement walking coach to the poorest neighborhoods in remote rural Ar, I saw/see each day I walk in neighborhoods or city parks with dilapidated streets little to no sidewalks, refuse gathering in neighborhood street drainage or fence lines is evidence giving reason to why we have multiple chronic disease now supra cases. These layers are currently becoming the issue for the Church -based social ministry to prayerfully and appropriately consider, remain positioned to respond to each guest, nonjudgmentally. With little to no resources other than general offering and larger donations. The community knowledge learner must become its own solution if we are going to see transformation and change. The Health Department is not, helping TOTAYLY to improve the problem, individual’s must take charge.

Stakeholders must be spot on for the messages about social determinants of health (e.g. education, employment, gender) ; Mover, communicating about poor health and health disparities and disease prevention is getting more and more difficult to achieve. These social factors of the built environment are rarely linked to health. States Author Fowler EF, Baum LM, Jesch E, Hadd D, Reyes C, Gollust SE, et al. Issues relevant to population health in political advertising in the United Stets, 2011-2012 and 2015-2016. Mibak Q. 2019; 97(4); 1062-107. Doi:10.1111.1468-0009.12427 I am thankful that despite the planned management action I experienced due to false information, concerning my health, that I was blessed with the miracle of healing and wholeness, due to healthful living.