

Est.
1841

YORK
ST JOHN
UNIVERSITY

Watson, Nick J. and Parker, Andrew
(2013) A Christian theological analysis of the institutions and
governance of sport : a case study of the modern Olympic Games.
Journal of religion and society, 15.

Downloaded from: <http://ray.yorks.ac.uk/id/eprint/839/>

The version presented here may differ from the published version or version of record. If
you intend to cite from the work you are advised to consult the publisher's version:
[https://dspace.creighton.edu/xmlui/bitstream/handle/10504/64320/2013-22.pdf?
sequence=1](https://dspace.creighton.edu/xmlui/bitstream/handle/10504/64320/2013-22.pdf?sequence=1)

Research at York St John (RaY) is an institutional repository. It supports the principles of
open access by making the research outputs of the University available in digital form.
Copyright of the items stored in RaY reside with the authors and/or other copyright
owners. Users may access full text items free of charge, and may download a copy for
private study or non-commercial research. For further reuse terms, see licence terms
governing individual outputs. [Institutional Repository Policy Statement](#)

RaY

Research at the University of York St John

For more information please contact RaY at ray@yorks.ac.uk



A Christian Theological Analysis of the Institutions and Governance of Sport

A Case Study of the Modern Olympic Games

Nick J. Watson, York St. John University, U.K.

Andrew Parker, University of Gloucestershire, U.K.

Abstract

This essay critically examines the institutions of modern sport, specifically the structures and governance of the Modern Olympic Games (1896-present), through a Christian theological lens. We address a range of related issues such as the historical origins and development of modern sporting institutions (which are closely tied to the free-market economy and the professionalization of sport), sin and idolatry, morality in sports practice, governance and administration, and how selectively adopting and synthesizing Marxist and Christian ideas, may further our understanding of power relations in sporting locales. Areas for further research are identified, for example, analysis of the embryonic “sport and peace and reconciliation” literature and a call for more empirical research in the field of sport and religion in general, which has been lacking.

Introduction

Global sport governing bodies proclaim lofty ideals and espouse generic principles that set high moral standards for themselves and others . . . Behind the facades of principled rhetoric is often something quite different . . . a lack of transparency and accountability . . . goes hand in glove with a propensity for corruption . . . sports academics need to take a much more critical approach to the task of researching power relations in world sport (Jennings: 387).

Today what is called sport seems to have become the playground of a particular earth-spirit (Barth: 229).

In the preface to one of the most recent biographies of Eric Liddell, the Olympic Christian athlete (and “muscular Christian” *par excellence*), the ex-Olympian and current Chair of the London Organizing Committee of the Olympic and Paralympic Games (LOCOG) Lord Sebastian Coe, states:

. . . in an era where more heroes and role models are needed . . . Eric Liddell’s . . . decision to sacrifice his strong chance of winning the Olympic Games [1924] blue ribbon 100 metres sprint event because the competition clashed with his Christian beliefs continues to fascinate and capture the imagination . . . and resonates with the vision of the 2012 London Games (Keddie: 12).

Of course, this is not the first time that the positive dimensions of the Olympic and Paralympic games have been noted. Anthropologists, sociologists, and theologians alike have long since identified the Games as a vehicle for the pursuit and demonstration of excellence, the showcasing of “the ritual and the sacred,” and the building of individual, regional, and international relations (e.g., Watson and White 2012; Luo; Haualand; Willimon; Ryken; Vachicouras; Moltman 1989, 1980). Alongside the reflections of Lord Coe, such observations paint a commendable picture but one that is challenged by Baker’s provocative reflections on the modern Olympic institution:

If Christ came to the Olympics, He would be impressed with the quasi-religious aspects of the Olympic rituals and sterling athletic performances on the field, but He would also be uneasy with some less positive features of the Games. He might well be inspired to bring out His whip against the modern scene, for he would most certainly recognise some idolatrous tendencies embedded in today’s Olympism (44).

These are strong words. Yet some scholars have gone so far as to claim that there are irreconcilable differences between the Christian faith and the ideology and praxis of modern Olympism based, as it is, upon an eclectic ideology of muscular Christianity, ancient Greek mythology, pagan ritualism, and social Darwinism (Vondey; R. H. Harker; B. R. Harker). In support of such irreconcilability, theologian Ashley Null (325), contends that the notion of *religio athletae* and the institution of modern Olympia¹ that was at the heart of Pierre de Coubertin’s vision “. . . is completely antithetical to Christian doctrine,” a point that has informed recent scholarship on the Olympic and Paralympic games (325).

Following this line of thinking, Watson and Parker, Watson and White, and Stringfellow (supported by intimations in the theology of Barth and, more recently, Wink and Brueggemann), argue that the institution of modern commercialized sport, including the Olympics, and, to a lesser degree, the Paralympic Games (e.g., Cherney and Lindermann;

¹ Historical caveats in the evolution of the Modern Olympics (1896-present) in Athens are the pre-existence of the Cotswold Olympic Games, founded in 1636 by Robert Dover that lasted for 200 years, and the Much Wenlock Olympic Society founded by Dr. Penny Brook in 1850, who met and collaborated with Baron de Coubertin as he birthed Modern Olympia as we know it (Young 2005a). On the notion of *religio athletae*, see further Parry; Koch; Bailey; Kruger; Tomlinson; MacAloon 2001, 1978; Lucas 1976, 1975, 1964; and Kortzfleisch.

Howe; Gard and Fitzgerald), has come to represent a form of cultural idolatry and, as such, is a major edifice in the modern “tower of Babel” (see J. White). This proposition is based on empirical evidence that self-exaltation, pride, and ruthless competition characterize the modern sporting institution and the ethos of many trans-national sports corporations (see Segart; Silk, Andrews, and Cole), an issue that has been raised by numerous sports ethicists, psychologists, and theologians over the last forty years (see Hamilton; Watson 2011; Hoffman; McNamee; Scanlon; Holowchak; J. White; Watson and White 2007; Higgs and Braswell; Novak; Lasch; Hogan). While it is crucial to recognize that sport has never been entirely free from the vagaries of humankind, not even during the so-called halcyon days of amateur athleticism,² many of the problems have multiplied due, in part at least it seems, to “. . . the ruthless competitiveness that ‘professionalism’ has ushered in” (Cashmore 2010: 473). The aim of this essay is to examine critically the institutions of modern sport, in particular, the structures and governance of the Modern Olympic Games (1896-present), through the lens of Christian theology and related social science perspectives.

The Institution of the Modern Olympics: A Critique

Arguably, the pervasiveness of professionalism, the conceptualization of modern sport as “big business,” and the moral corruption that *partly* characterizes the Modern Olympic games, would have alarmed de Coubertin, a lapsed Catholic with a Jesuit education who described the Olympic model that he championed as a “universal humanistic religion” with the potential to assist in bringing peace to warring nations (Young 2005a). Amateurism, fair play, strength, and the dualistic Greek philosophy of soundness of body and mind, *mens sana in corpore sano* (see Young 2005b), were central to de Coubertin’s vision at the turn of the twentieth century, and yet historical research also demonstrates a range of unhealthy attitudes and social practices that plagued the first four to five decades of the Olympic institution. In a recent essay, Chatziefsthathiou identifies these as elitism, exclusionary principles based on “race” and gender, European humanism, and unbridled colonial imperialism. Of course, we now operate in a radically different globalized sport world (Marjoribanks and Farquharson), where some of these issues, such as the exclusion of women, have begun to be positively addressed while others remain.

Since these early beginnings, however, new problems have emerged. These include systematic corruption involving political propaganda, the so-called Nazi Olympics of 1936, the Olympics becoming part of the international cold-war during the 1960s, overt nationalism, doping, human rights abuses (e.g., 2008 Beijing Olympics), and politically-motivated terrorism (e.g., Munich Games of 1972) (see Lenskyj; Close, Askew and Xin; Tomlinson and Young). Pointing to the metaphysical root of many of these problems, Higgs argues that history has shown that “. . . whether communist, democratic, or fascist, modern governments have one thing in common – a reliance on sports to help define and bolster national pride” (179), and, we would argue, national wealth and global status. Consider the Beijing 2008 Olympiad, which has been cast as a strategic political maneuver in China’s emergence as a geo-political super-power (Kidd 2010a; Close, Askew, and Xin). Such

² As Holt and Mason describe, amateurism (or “shamaterism”) was not without its shortcomings in terms of corruption and financial irregularity.

sentiment is supported by a recent empirical study of the Global Sporting Arms Race, which demonstrated a strong correlation between funding (i.e., multi-million dollar packages for individual sports) for elite sports development programs by the governments of Olympic host nations and national sporting success (De Bosscher, Bingham, Shibli, Von Bottenburg, and De Knop). That said, MacAloon advocates that global mega-events such as the Olympics can provide “. . . favourable conditions . . . for difficult meetings” between “. . . global political elites, including . . . nations at war or [those] having no diplomatic relations with one another,” and warns social scientists not to polarize the complex sport-politic dyad in a post-cold-war context (cited in Keys: 254; also see Beacom).

Identifying and combating immoral and inequitable practices within institutions, including those of political origin, is, however, crucial. For Steenbergen, there is a need here to differentiate between sporting “practices” and “institutions,” what he calls that “double character of sport” (48). Drawing upon the work of MacIntyre, Steenbergen’s discussion of the “institutional embeddedness of sport” provides a useful starting point for an analysis of the historical evolution of modern sporting institutions:

Institutions are characteristically concerned with . . . external goods. They are involved in acquiring money and other material goods; they are structured in terms of power and status, and they distribute money and power as rewards. Nor could they do otherwise if they are to sustain not only themselves, but also practices of which they are bearers (48-49).

As Steenbergen suggests, there are powerful centrifugal forces that operate through global political economy that, we contend, endorse and perpetuate undesirable practices within the sport. Indeed, as Higgs and Braswell and others have argued, pride of heart, striving for power, status, and reward are more often than not, seen as virtues in the microcosm of professional sport. Blinded by these deeply entrenched ideologies, American and western sports in general, C. White suggests, have lost their corporate moral compass; we have forgotten, it seems, what is “good” about sport. Examining in more detail how sport as an institution has evolved within the context of modern social history is, therefore, a fundamental pre-requisite if we are to evaluate this cultural phenomenon by way of a Christian worldview.

To understand the evolution and defining characteristics of modern sporting institutions, in this case the modern Olympics, the extensive socio-historical studies of Guttman and Overman are helpful (also see Coleman; Rigauer, especially chap. 14). Guttman elucidates how modern western sports have evolved through the industrial, capitalist, scientific, imperial, and cultural developments of the nineteenth and twentieth centuries. Utilizing the work of Max Weber, Guttman cites six defining elements of modern sports: (i) secularization, (ii) bureaucratization, (iii) specialization, (iv) rationalization, (v) quantification, and (vi) the obsession with records (1994). Drawing heavily upon Guttman (and thus Weber) and others, (such as the nineteenth century social economist Veblen); Overman provides an in-depth analysis of how the formation of western sports (with a focus on the U.S.) have been shaped by the related forces of the Protestant work ethic, Puritanism, Calvinism, and aggressive free-market capitalism (2011). In Overman’s words, “the Victorian Age gave birth to a . . . phenomenon which dramatically altered the nature of sport and

recreation: the fruition of the spirit of capitalism. Sport has more and more to do with making money . . . The money changers have entered the temple of sport” (1997: 350). Perhaps not surprisingly, such developments have not escaped the attention of academics of a Marxist persuasion, who have identified the urgent need to critique the structures and administration of sporting locales.

Jesus and Marx in the Stadium?

During the 1960s and 70s a group of academics that Kidd (2010b) has labeled the “jockrakers” (i.e., Hoch; Scott; Meggyesy; Brohm) provided trenchant critiques of modern sport as elitist, exploitative, and systematically oppressive. Drawing largely upon the structural Marxist work of the French philosopher Louis Althusser, this radical school of thought came to view sport as a place of racism, militarism, sexism, and class-based domination. Illustrative of this approach, Brohm suggests that “. . . contemporary sport is nothing but an auxiliary structure of imperialist finance capitalism . . . a *new type of industrial sector*” (136-37). Brohm went so far as to entitle a section in his book, “Draft Appeal for the Setting up of an Anti-Olympic Committee” (169-74). As with most neo-Marxist critiques, while helpfully identifying a range of exploitative practices, these authors were, according to Novak, economically deterministic, overly negative, and thus reluctant to consider the playful and potentially religious elements of sport. In his deconstruction of this genre, Novak concludes that “. . . there is no greater sacrilege than politicizing sports . . . sports are deeper than politics” (224-25).

While, in principle, religious scholars may agree with Novak’s reflections on the sacred dimensions of the sporting act, we argue that both the structural Marxist critiques of the 1970s and the cultural-Marxist accounts of more recent years (see Carrington and McDonald; Hargreaves; Gruneau)³ are helpful in shedding light on the capitalist power plays, class inequalities, and political corruption evident in the modern sports institution. For example, the unchecked spending and multi-million-pound deficits that characterize the fiscal strategies of some English and Scottish Premier League football clubs are what Hamil and Walters label “an inconvenient truth” that is more often than not ignored in the quest to “win-at-all-costs” (see also Walsh and Giulianotti). The recent global economic crisis has explicitly demonstrated that divorcing ethics and economics, as has happened in the elite sports business model, is a dangerous occupation. Resonating this truth, the former Chief Rabbi of the United Hebrew Congregations of the Commonwealth (and Right Honorable, Lord) Jonathan Sacks, when commenting on the recent Eurozone economic crisis, observes that “ultimately, financial failure is the result of moral failure . . . markets need morals.” Though the majority of Christians may well “reject Marxism for its atheist materialism” (Bancroft: 43), is it not time we might ask, for scholars examining the sport-faith relation to take more seriously such “critical” accounts of the sporting world?

³ While it is difficult to locate sports scholars such as Hargreaves and Gruneau within specific schools of thought, it is fair to say that their use of social history, political economy, and interpretive cultural analysis lends itself to a cultural-Marxist approach based on the work of Antonio Gramsci. For a “classical” Marxist analysis of sport, see Bairner.

Based on the principle that “both Jesus and Marx ask us to consider what the world would be like if we inverted dominant power structures and social practices in the name of justice” (Davis: 20-21), it would seem plausible that theologians could selectively adopt aspects of Marxist theory to help critically appraise economic and class inequalities in modern sports. The degree to which Marxist and Christian ideas should be synthesized has been the topic of a vigorous historical debate that started during the birth of liberation theology in the 1970s (see Howson; Aguilar; Rowland). Amidst a web of complex and counter arguments focusing on socialist ideology, ethics, historical, dialectical, and philosophical materialism, and political tensions between the “secular left” and “religious right,” it is on epistemological and ontological issues where there remains “a gulf between theists and Marx” (Bancroft: 65). Therefore, if Christian sport scholars choose to dialogue with Marx they must carefully unpick and integrate theory, while holding fast to ontological, epistemological, and anthropological theism (see Denis; Lasch; Lyon; Miranda), thus guarding against a dilution or marginalization of the gospel message, in trying to stimulate “social action” – a key criticism and suspicion of the “social gospel movement” during the early part of the 20th century.

Notwithstanding the potential insights that may be drawn from critical analyzes of the sporting world, we argue that input from systematic and biblical theologians is crucial if we are to understand the complex phenomenon of commercialized sport in the twenty-first century. The eroding forces of western secularization (a much debated topic) on religious thought (Taylor) and thus sports (Guttman 1994) has led to a general disregard for spiritual and religious issues in sports-based research. Pound, a notable Olympics scholar and administrator, recently provided a research agenda for Olympic reform. Of the 42 questions that he proposed, none addressed spirituality or religion. This neglect is mirrored in a recent historical overview of “international relations in sport” that fails to mention religion or spirituality (see Keys) and the *Routledge 2012 Olympics Collection* that comprises 40 journal special editions from a range of disciplines but none from theology or religious studies.⁴ In light of the fact that all major Christian denominations wholeheartedly engaged with the London 2012 Olympic and Paralympic Games through the organization, More than Gold (see Hawkins), and that numerous Olympic able-bodied and Paralympic athletes are Christians (see Weir), these omissions and oversights provide cause for concern. In this sense, the provocative questions posed by Staalset on such matters seem valid:

Christian worship and Olympic games – do they belong together? What has the Olympic “culture of winning” to do with “by grace alone”? Are we trying to Christianise a heathen myth? Has the Christian Church an “Olympic cause,” or are we only after a place in the sun? (1).

Provocative, yes, but perhaps these questions are a little too dichotomous and simplistic and may thus lead to overly negative conclusions and an outright rejection of the Olympic idea, which would benefit no one. Reflecting on the London 2012 games, Watson and White

⁴ A caveat to this point is that the Routledge collection commissioned this project in conjunction with the 2012 International Convention on Science, Education and Medicine in Sport, Glasgow, Scotland (July 19-24, 2012), which had a Sport and Religion strand, organized by Professor Mike Collins, University of Gloucestershire, U.K.

alternatively suggest that whilst there are many corrupting influences in the modern Olympic institution that do not sit comfortably with the tenets of the Christian faith and are in need of redemption, there are, at the same time, many positives that Christians should celebrate and engage with (2012). For example, the display of human excellence and beauty in sporting movement (i.e., aesthetics), the coming together of peoples from diverse backgrounds, and the heavily debated notion of “Legacy” (e.g., Gold and Gold; Weed, Cored, and Fiore) in regard to the projected social, environmental, health, cultural, and economic benefits promised by LOCOG. Further research of the many positive and negative aspects of the institutions of sport, such as the Olympic and Paralympic Games, will continue to be important, as the global sport machine continues to gather momentum.

Further Research

A further research question includes how has the historical shift from a rehabilitative-participatory model of disability sport to an elite performance model that is more-and-more frequently mirroring the “win-at-all-costs” culture of able-bodied professional sport, influenced ethical practice in the modern Paralympic institution (see Howe; Gard and Fitzgerald)? Feminist theologians could explore how the Olympic institution (and others, such as FIFA) that is often criticized for its patriarchal structure and governance, explicitly or implicitly inculcates the sexualization of women in the media (see Bruce, Hovden and Markula; Markula; Billings)? Are modern sporting institutions, such as the Olympic, Paralympic Games and the eXtreme Games (see Rinehart), modern idols amongst others that, as Timothy Keller has identified are sources of ultimate existential meaning and thus objects of worship for many participants and fans (see Watson 2013, 2012, 2007; J. White; Stringfellow)? How might theologians and the Church address the institutionalization of violence, bigotry, and hatred between sports clubs and organizations (see, for example, Sugden and Barnier; Lawrence; Kelly; Flint and Kelly; Flint and Powell; Bradley; Giulianotti and Gerrard), such as that evidenced by the historical unrest between the two Scottish football teams Glasgow Rangers and Glasgow Celtic (see Cook; Reid)?

An area within sports studies that may prove particularly fruitful for theologians to explore is the “sport and peace/reconciliation sector” (or international development studies) that, to date, has been largely dominated by political science and social policy research. There are, however, clear conceptual links to Christian theological concepts such as “peace-making” and “reconciliation” that theologians have addressed in numerous global contexts (e.g., Kim, Kollanti and Hoyland), apart from sporting locales. In addition to the United Nations’ article, “Sport for Peace and Development,” a number of well-funded international organizations have been established such as the Laureus: Sport for Good Foundation (2000), the John Paul II Foundation for Sport (2010), and Peace and Sport: Together, Building Sustainable Peace through Sport (2007). There have also been recently established academic centers of excellence such as the Centre for the Study of Peace and Sport at the University of Tennessee (2012), which has a Christian foundation, and the Centre for Peace and Reconciliation Studies at Coventry University, U.K. (1999), which has a growing focus on disability sport.

There is also significant literature from the discipline of sport development that concentrates on how the Olympic movement (e.g., Spaaij and Burleson; Guest; Parry) and

sport more generally, can be utilized as a tool to promote peace and reconciliation in conflict-torn nations such as Israel, the Balkans, Northern Ireland, and Africa (e.g., see Jarvie 2013, 2011; Sugden 2013, 2008; Darnell; Giulianotti and Armstrong; Levermore; Giulianotti; Garratt; Kidd and Donnelley; Shields and Bredemeier), help combat HIV/AIDS (Banda; Lindsey and Banda), and tackle and alleviate human rights abuses (e.g., Kidd 2010a). A handful of scholars (mainly neo-Marxist) have dissented from this viewpoint, arguing that “as a new spiritual authority guiding souls, sport is the total contemporaneous social myth that has enlisted politics and international relations in its service”; in short, the “sport peace” rhetoric is a smokescreen for power politics (Redeker: 499).

Indeed, selectively adopting aspects of Marxist theory, Christian scholars should carefully analyze the underlying political and economic motivations of such initiatives. However, with the consensus of opinion regarding the “sport-peace” nexus being largely positive, we argue that the research agenda within this area is open to exploration and that if appropriately thought through could lead to significant practical changes in sporting locales. For example, what do the concepts of “peace” and “reconciliation” mean in Christian theological terms? How can Churches, governments, the governing bodies of sport (i.e. the Olympics, Paralympics, and Special Olympics) collaborate on sports projects to bring about sustained reconciliation and peace in areas of conflict? One example could be to fund and support initiatives that provide sporting events for the marginalized in society and attempt to increase their social capital such as, for example, the “Homeless World Cup” (see Sherry, Karg, and O’May).

Conclusions

Our aim within this paper has been to highlight the disparity between the values underpinning the ideals of the Olympic movement and those of the modern sporting world. In so doing we have acknowledged that modern sport has been historically plagued by the vagaries of human nature and that as a representation of cultural idolatry its defining features appear to sit less and less easily with formal religion of any kind. What this means in terms of the relationship between sport and Christianity is that as the bonds between these two cultural entities become more entwined the values and practices of “big-time” sport inevitably lead to a series of emergent ethical dilemmas for Christian sports practitioners and advocates alike. The ultimate question, it seems, is not are sport and Christianity compatible bedfellows, but rather to what extent can and should the Christian church impact the moral crisis evident in modern-day commercialized sport and, moreover, how might such an undertaking be carried out.

One of the ways in which this task may be approached, we have argued, is for religious studies scholars and theologians to look more closely at broader (social science) analyses of sport in order to discern the nature of the power inequalities that exist and the various academic critiques and ideas that might be consulted and adopted in response. We have also argued (Watson and Parker 2013) for a widening of the research agenda in the sport-religion field, so as to encourage the undertaking of a greater range of empirical work around these issues so that a more tangible sense of their depth and complexity might be ascertained. Ultimately, it is hoped that such research findings will facilitate not only further reflection on the ways in which the underpinning principles of the Christian faith might allow us to

consider and challenge the values and practices of modern day sport, but also how they might enhance the way in which we view the future of sport both in terms of its participatory and structural formation.

Acknowledgements

We are grateful to Professors Drew Gibson and Steve Overman for providing helpful comments on a first draft of this paper. This essay, in a slightly different format, will also be published in a forthcoming book: N. J. Watson and A. Parker, *Sport and the Christian Religion: A Systematic Review of Literature* (Newcastle Upon-Tyne, U.K.: Cambridge Scholars Publishing (2014).

Bibliography

Aguilar, M.

2007 *The History and Politics of Latin American Theology*. London: SCM.

Bailey, S.

1997 "A Noble Ally and Olympic Disciple: The Reverend Robert S. de Courcy Laffan, Coubertin's 'Man' in England." *Olympika: The International Journal of Olympic Studies* 6: 51-64.

Bairner, A.

2007 "Back to Basics: Class, Social Theory, and Sport." *Sociology of Sport Journal* 24: 20-36.

Baker, W. J.

2000 *If Christ came to the Olympics*. Sydney: University of New South Wales Press.

Banda, D.

2014 "Sport as a 'Social Vaccine' Platform to HIV in Africa: Peer Leaders and their Religious Values." *Journal of Religion, Disability and Health* (Special Edition: Sports, Religion and Disability) 14.

Bancroft, N.

1983 "Materialism and the Christian Left: Rethinking Christian use of Marx." *Journal of Ecumenical Studies* 20, 1: 43-66.

Barth, K.

1981 *Church Dogmatics: Lecture Fragments*. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans.

Beacom, A.

2012 *International Diplomacy and the Olympic Movement: The New Mediators*. New York: Palgrave Macmillan.

- Billings, A. C.
2008 *Olympic Media: Inside the Biggest Show on Earth*. London: Routledge.
- Bradley, J., editor
2004 *Celtic Minded: Essays on Religion, Politics, Society, Identity and Football*. Glendaruel: Argyll.
- Brohm, J. M.
1978 *Sport: A Prison of Measured Time*. London: Pluto.
- Bruce, T., J. Hovden, and P. Markula, editors
2010 *Sportswomen at the Olympics: A Global Content Analysis of Newspaper Coverage*. Boston: Sense.
- Brueggemann, W.
2010 *Out of Babylon*. Nashville: Abingdon.
- Carrington, B., and I. McDonald, editors
2009 *Marxism, Cultural Studies and Sport*. London: Routledge.
- Cashmore, E.
2010 *Making Sense of Sports*. Fifth edition. London: Routledge.
- Chatziefstathiou, D.
2011 "Paradoxes and Contestations of Olympism in the History of the Modern Olympic Movement." *Sport in Society* 14, 3: 332-44.
- Cherney, J. L., and K. Lindemann
2010 "Sporting Images of Disability: Murderball and the Rehabilitation of Masculine Identity." Pp. 195-216 in *Examining Identity in Sports Media*. Edited by H. L. Hundley and A. C. Billings. Los Angeles: Sage.
- Close, P., D. Askew, and X. Xin
2007 *The Beijing Olympiad: The Political Economy of a Sporting Mega-Event*. London: Routledge.
- Coleman, J.
1989 "Sport and Contradictions of Society." Pp. 21-31 in *Sport*. Edited by G. Baum and J. Coleman. Edinburgh: T and T Clark.
- Cook, J.
2011 *Parcel Bombs sent to Neil Lennon, McBride and Godman*. Available online at <http://www.bbc.co.uk/news/uk-scotland-glasgow-west-13129139>.
- Darnell, S.
2012 *Sport for Development and Peace: A Critical Sociology*. London: Bloomsbury.

Davis, M. V.

- 2008 "Teaching Social Justice in the Corporate University: Deploying the Teachings of Jesus and Karl Marx in an Era of Unchecked Global Capitalism." *Council of Societies for the Study of Religion Bulletin* 37, 1: 20-25.

De Bosscher, V., J. Bingham, S. Shibli, M. Von Bottenburg, and P. De Knop

- 2008 *The Global Sporting Arms Race: An International Comparative Study of Sports Policy Factors Leading to International Sporting Success*. Oxford: Meyer and Meyer Sport.

Denis, J.

- 1998 *Christianity and Marxism*. Oxford: Open University.

Flint, J., and J. Kelly, editors

- 2013 *Bigotry, Football and Scotland*, Edinburgh: Edinburgh University Press.

Flint, J., and R. Powell

- 2009 "Civilising Offensives: Education, Football and 'Eradicating' Sectarianism in Scotland." Pp. 219-39 in *Securing Respect: Behavioural Expectations and Anti-Social Behaviour in the U.K.* Edited by A. Millie. Bristol: Policy.

Gard, M., and H. Fitzgerald

- 2008 "Tackling *Murderball*: Masculinity, Disability and the Big Screen." *Sport, Ethics and Philosophy* 2, 2: 126-41.

Garratt, D.

- 2010 "Sporting Citizenship: The Rebirth of Religion?" *Pedagogy, Culture and Society* 18, 2: 123-43.

Gold, J., and M. Gold

- 2009 "Future Indefinite? London 2012, the Spectre of Retrenchment and the Challenge of Olympic Sports Legacy." *The London Journal* (Special Edition: London, Sport and the Olympics) 34, 2: 179-196.

Giulianotti, R.

- 2011 "Sport, Transnational Peacemaking, and Global Civil Society: Exploring the Reflective Discourses of 'Sport Development, and Peace' Project Officials." *Journal of Sport and Social Issues* 35: 35-50.

Giulianotti, R., and G. Armstrong

- 2011 "Sport, the Military and Peacemaking: History and Possibilities." *Third World Quarterly* 32, 3: 379-94.

Giulianotti, R., and M. Gerrard

- 2001 "Cruel Britannia, Glasgow Rangers, Scotland and 'Hot' Football Rivalries." Pp. 23-43 in *Fear and Loathing in World Football*. Edited by G. Armstrong and R. Giulianotti. Oxford: Berg.

- Gruneau, R. S.
1980 "Freedom and Constraint: The Paradoxes of Play, Games and Sports." *Journal of Sport History* 7, 3: 68-86.
- Guest, A. E.
2009 "The Diffusion of Development-Through-Sport: Analysing the History and Practice of the Olympic Movement's Grassroots Outreach to Africa." *Sport in Society* 12, 10: 1336-52.
- Guttmann, A.
1978 *From Ritual to Record: The Nature of Modern Sports*. New York: Columbia University Press.
1994 *Games and Empires: Modern Sports and Cultural Imperialism*. New York: Columbia University Press.
2002 *The Olympics: A History of the Modern Games*. Champaign: University of Illinois Press.
- Hamil, S., and G. Walters
2010 "Financial Performance in English Professional Football: 'An Inconvenient Truth'." *Soccer & Society* 11, 4: 354-72.
- Hamilton, M.
2011 "An Augustinian Critique of our Relationship to Sport." Pp. 25-34 in *Theology, Ethics and Transcendence in Sports*. Edited by J. Parry, M. S. Nesti, and N. J. Watson. London: Routledge.
- Hargreaves, J.
1986 *Sport, Power and Culture: A Social and Historical Analysis of Popular Sports in Britain*. Cambridge: Polity.
- Harker, R. H.
1997 *Evolution and the Olympics*. Available online at http://creation.com/images/pdfs/tj/j11_3/j11_3_274-277.pdf.
- Harker, B. R.
1996 *Strange Fire: Christianity and the Rise of Modern Olympism*. Rapidan: Hartland.
- Haualand, H.
2007 "The Two-Week Village: The Significance of Sacred Occasions for the Deaf Community." Pp. 33-55 in *Disability in Local and Global Worlds*. Edited by B. Ingstad and S. R. Whyte. London: University of California Press.

Hawkins, D.

- 2010 *Why Churches should Engage with the Olympics and Paralympic Games and Cultural Olympiad.* Available online at <http://www.cofe.anglican.org/olympics/whyengage.html>.

Higgs, R. J., and M. C. Braswell

- 2004 *An Unholy Alliance: The Sacred and Modern Sports.* Macon: Mercer University Press.

Higgs, R. J.

- 1982 *Sports: A Reference Guide.* London: Greenwood.

Hoch, P.

- 1972 *Rip Off the Big Game: The Exploitation of Sports by the Power Elite.* New York: Doubleday.

Hoffman, S. J.

- 2010 *Good Game: Christians and the Culture of Sport.* Waco: Baylor University Press.

Holowchak, M. A.

- 2008 "They Don't Pay Nobody to be Humble!" Pp. 31-40 in *Football and Philosophy: Going Deep.* Edited by M. W. Austin. Lexington: University of Kentucky Press.

Hogan, W. R.

- 1967 "Sin in Sports." Pp. 121-47 in *Motivations in Play, Games and Sports.* Edited by R. Slovenko and J. A. Knight. Springfield: Charles C. Thomas.

Holt, R., and T. Mason

- 2000 *Sport in Britain 1945-2000.* Oxford: Blackwell.

Howe, P. D.

- 2008 *The Cultural Politics of the Paralympic Movement: Through an Anthropological Lens.* London: Routledge.

Howson, C.

- 2011 *A Just Church: 21st Century Liberation Theology.* London: Continuum.

Jennings, A.

- 2011 "Investigating Corruption in Corporate Sport: The IOC and FIFA." *International Review for the Sociology of Sport* 46, 4: 387-98.

Jarvie, G.

- 2011 "Sport, Development and Aid: Can Sport make a Difference?" *Sport in Society* 14, 2: 241-52.

- 2013 "Guest Editor of Special Edition: Sport, Democracy and Soft Power." *East Asian Journal of Sport* 3, 1: 1-110.
- Keddie, J. W.
- 2007 *Running the Race: Eric Liddell, Olympic Champion and Missionary* (foreword by Lord Sebastian Coe). Darlington: Evangelical.
- Keller, T.
- 2009 *Counterfeit Gods: When the Empty Promises of Love, Money and Power Let You Down*. London: Hodder and Stoughton.
- Kelly, J.
- 2010 "'Sectarianism' and Scottish Football: Critical Reflections on Dominant Discourse and Press Commentary." *International Review for the Sociology of Sport* 1, 1: 1-18.
- Keys, B.
- 2010 "International Relations." Pp. 248-67 in *Routledge Companion to Sports History*. Edited by S. W. Pope and J. Nauright. London: Routledge.
- Kidd, B.
- 2010a "Human Rights and the Olympic Movement after Beijing." *Sport in Society* 13, 5: 901-10.
- 2010b "Epilogue: The Struggles must Continue." *Sport in Society*, 13, 1: 157-65.
- Kidd, B., and P. Donnelley, editors
- 2007 Literature Reviews on Sport for Development and Peace, *University of Toronto, Canada: Sport for Development and Peace Working International Working, Group*. Available online at <http://www.righttoplay.com/International/news-and-media/Documents/Policy%20Reports%20docs/Literature%20Reviews%20SDP.pdf>.
- Kim, S. C. H., P. Kollanti, and G. Hoyland
- 2008 *Peace and Reconciliation: In Search of Shared Identity*. Surrey: Ashgate.
- Koch, A.
- 2005 *Pierre de Coubertin and his Relation to the Catholic Church*. Available online at <http://www.con-spiration.de/koch/english/coubertin-e.html>.
- Kortzfleisch, S. V.
- 1970 "Religious Olympism." *Social Research: An International Quarterly for Social and Political Science* 37: 231-36.
- Krüger, A.
- 1993 "The Origins of Pierre de Coubertin's Religio Athletae." *Olympika* 2: 91-102.

- Lash, N.
1982 *A Matter of Hope*. Notre Dame: University of Notre Dame Press.
- Lasch, N.
1980 "The Degradation of Sport." Pp. 100-24 in *The Culture of Narcissism: American Life in an Age of Diminished Expectations*. London: Abacus.
- Lawrence, I.
2011 "Living in a Sectarian Maelstrom: A Christian Professional Football Player's Perspective." Pp. 82-102 in *Theology, Ethics and Transcendence in Sports*. Edited by J. Parry, M. S. Nesti, and N. J. Watson. London: Routledge.
- Lenskyj, H. F.
2008 *Olympic Industry Resistance: Challenging Olympic Power and Propaganda*. Albany: State University of York Press.
- Levermore, R.
2011 "Sport in International Development." Pp. 285-307 in *Routledge Handbook of Sports Development*. Edited by B. Houlihan and M. Green. London: Routledge.
- Lindsey, I., and D. Banda
2010 "Sport and the Fight against HIV/AIDS in Zambia: A 'Partnership' Approach." *International Review for the Sociology of Sport* 46, 1: 90-107.
- Lucas, J. A.
1964 "Coubertin's Philosophy of Pedagogical Sport." *Journal of Health, Physical Education, and Recreation* 35: 26-27, 56.
1975 "Victorian 'Muscular Christianity': Prologue to the Olympic Games Philosophy (part 1)." *Olympic Review* 97/98: 456-60.
1976 "Victorian 'Muscular Christianity': Prologue to the Olympic Games Philosophy (part 2)." *Olympic Review* 99/100: 49-52.
- Luo, J.
2010 "'Betwixt and Between': Reflections on the Ritual aspects of the Opening and Closing Ceremonies of the Beijing Olympics." *Sport in Society* 13, 5: 771-83.
- Lyon, D.
1981 *Karl Marx: A Christian Assessment of his Life and Thought*. Leicester: Inter-Varsity Press.
- Macaloon, J. J.
1978 "Religious Themes and Structures in the Olympic Movement and the Olympic Games." Pp. 161-69 in *Philosophy, Theology and History of Sport and*

- Physical Education*. Edited by F. Landry and W. A. R. Orban. Miami: Symposia Specialist.
- 2001 *This Great Symbol: Pierre de Coubertin and the Origins of the Modern Olympic Games*. Chicago: University of Chicago Press.
- MacIntyre, A.
- 2007 *After Virtue: A Study in Moral Theory*. Notre Dame: Notre Dame University Press.
- Marjoribanks, T., and K. Farquharson
- 2012 *Sport and Society in the Global Age*. New York: Palgrave Macmillan.
- Markula, P., editor
- 2009 *Olympic Women and the Media: International Perspectives*. Basingstoke: Palgrave Macmillan.
- McNamee, M.
- 2010 *The Ethics of Sports: A Reader*. London: Routledge.
- Meggyesy, D.
- 1971 *Out of their League*. New York: Warner Books.
- Miranda, J. P.
- 1974 *Marx and the Bible: A Critique of the Philosophy of Oppression*. Maryknoll: Orbis.
- Moltmann, J.
- 1980 *Olympism and Religion*. Report of the Eighteenth Session of the International Olympic Academy at Olympia.
- 1989 "Olympia between Politics and Religion." Pp. 101-109 in *Sport (Concilium, 205.5)*. Edited by G. Baum and J. Coleman. Edinburgh: T and T Clark.
- Novak, M.
- 1967 *The Joy of Sports: End Zones, Bases, Baskets, Balls and Consecration of the American Spirit*. New York: Basic Books.
- Null, A.
- 2008 "‘Finding the Right Place’: Professional Sport as a Christian Vocation." Pp. 315-66 in *The Image of God in the Human Body: Essays on Christianity and Sports*. Edited by D. Deardorff and J. White. Lampeter: Edwin Mellen.
- Overman, S. J.
- 1997 *The Influence of the Protestant Ethic on Sport and Recreation*. Sydney: Ashgate.
- 2011 *The Protestant Work Ethic and the Spirit of Sport: How Calvinism and Capitalism Shaped American Games*. Macon: Mercer University Press.

- Parry, J.
2007 "Peace and the *Religio Athletae*." Pp. 201-14 in *Sport and Spirituality: An Introduction*. Edited by J. Parry, S. Robinson, N. J. Watson, and M. S. Nesti. London: Routledge.
- Pound, R. W.
2011 "A Research Agenda for Olympic Reform." *Sport in Society* 14, 3: 399-402.
- Redeker, R.
2008 "Sport as an Opiate of International Relations: The Myth and Illusion of Sport as a Tool of Foreign Diplomacy." *Sport in Society* 11, 4: 494-500.
- Reid, I.
2008 "An Outsider in our Midst: Narratives of Neil Lennon, Soccer & Ethno-Religious Bigotry in the Scottish Press." *Soccer & Society* 9, 1: 64-80.
- Rigauer, B.
1981 *Sport and Work*. Translated by Allen Guttman. New York: Columbia University Press.
- Rinehart, R. E.
2010 "Alternative Sports." Pp. 293-316 in *Routledge Companion to Sports History*. Edited by S. W. Pope and J. Nauright. London: Routledge.
- Rowland, C., editor
2007 *Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press.
- Ryken, P. G.
2004 "The Gospel According to the Olympics." Pp. 43-45 in *He Speaks to me Everywhere: Meditations on Christianity and Culture*. Phillipsburg: P. & R. Publishing.
- Sacks, J.
2011 "Has Europe Lost its Soul to the Markets? A Moral Revolution is Needed When Capitalism is No Longer a System for the Common Good but an End in Itself." *The Times* (London) (December 12): 22.
- Scanlon, T.
2009 "Contesting Ancient Mediterranean Sport." *International Journal for the History of Sport* 26, 2: 149-60.
- Scott, J.
1971 *The Athletic Revolution*. New York: Free Press.

Segart, B., editor

2012 *Sports Governance, Development and Corporate Responsibility*. London: Routledge.

Shields, D., and B. L. Bredemeier

1996 "Sport, Militarism, and Peace." *Peace and Conflict: Journal of Peace Psychology* 2: 369-83.

Sherry, E., A. Karg, and F. O' May

2011 "Social Capital and Sport Events: Spectator Attitudinal Change and the Homeless World Cup." *Sport in Society* 14, 1: 111-25.

Silk, M. L., D. L. Andrews, and C. L. Cole, editors

2005 *Sport and Corporate Nationalisms*. New York: Berg.

Spaaij, R., and C. Bursleson

2011 *The Olympic Movement and the Sport of Peacekeeping*. London: Routledge.

Staalsett, G.

1994 "The Olympic Question." *Christian Century* 111, 16: 1-3.

Steenbergen, J.

2001 "The Double Character of Sport." Pp. 33-56 in *Values and Norms in Sport: Critical Reflections on the Position and Meanings of Sport in Society*. Edited by J. Steenbergen., P. De Knop and A. H. F. Elling. Oxford: Meyer and Meyer Sport.

Stringfellow, W.

1973 *An Ethic for Christians and Other Aliens in a Strange Land*. Eugene: Wipf and Stock.

Sugden, J.

2008 "Anyone for Football for Peace? The Challenges of using Sport in the Service of Co-Existence in Israel." *Soccer & Society* 9, 3: 405-15.

2013 *Sport and Peace Building in Divided Societies: Playing with the Enemy*. London: Routledge.

Sugden, J. P., and A. Bairner

1993 *Sport, Sectarianism and Society in a Divided Ireland*. London: Leicester University Press.

Taylor, C.

2007 *A Secular Age*. Cambridge: Harvard University Press.

Tomlinson, A.

- 1984 "De Coubertin and the Modern Olympics." pp. 84-97 in *Five-Ring Circus: Money, Power and Politics at the Olympic Games*. Edited by A. Tomlinson and G. Whannel. London: Pluto.

Tomlinson, A., and C. Young

- 2006 *National Identity and Global Sports Events: Culture, Politics and Spectacle in the Olympics and World Cup*. Albany: State University of York Press.

United Nations

- 2003 "Sport for Peace and Development: Building a Peaceful and better World through Sport and the Olympic Ideal." 58th Session of the UN General Assembly. Available online at <http://multimedia.olympic.org>.

Vachicouras, G.

- 2004 "Fair Competition in the Olympic Games: A Christian Ethical Approach." *Greek Orthodox Theological Review* 49, 3-4: 307-20.

Veblen, T.

- 1899 *Theory of the Leisure Class: An Economic Study of Institutions*. London: Allen and Unwin.

Vondey, W.

- 2003 "Christian Enthusiasm: Can the Olympic Flame Kindle the Fire of Christianity?" *Word and World* 23, 3: 312-20.

Walsh, A. J., and R. Giulianotti

- 2007 *Ethics, Money and Sport: This Sporting Mammon*. London: Routledge.

Watson, N. J.

- 2007 "Nature and Transcendence: The Mystical and Sublime in Extreme Sports." Pp. 95-115, in *Sport and Spirituality: An Introduction*. Edited by J. Parry, S. Robinson, N. J. Watson, and M. S. Nesti. London: Routledge.
- 2011 "Identity in Sport: A Psychological and Theological Analysis." Pp. 107-148, in *Theology, Ethics and Transcendence in Sports*. Edited by J. Parry, M. S. Nesti, and N. J. Watson. London: Routledge (also published in an abridged version: *Journal of Religion and Popular Culture* 23, 2 [2011]: 182-200).
- 2012 "Sport, Disability and the Olympics: An Exploration of the Status and Prophetic Role of the Special Olympic Movement in Light of the London 2012 Olympic and Paralympic Games." *The Bible in Transmission* (Journal of the Bible Society) Spring: 14-16. Available online at http://www.biblesociety.org.uk/uploads/content/bible_in_transmission/files/2012_spring/Bit_Spring_2012_Watson.pdf.

- 2013 "Special Olympians as a 'Prophetic Sign' to the Modern Sporting Babel." Pp. 167-206 in *Sports and Christianity: Historical and Contemporary Perspectives* (foreword by Michael Novak). Edited by N. J. Watson and A. Parker. London: Routledge.
- Watson, N. J., and A. Parker, editors
- 2013 *Sports and Christianity: Historical and Contemporary Perspectives* (foreword by Michael Novak). London: Routledge.
- Watson, N. J., and J. White
- 2007 "'Winning at all Costs' in Modern Sport: Reflections on Pride and Humility in the Writings of C.S. Lewis." Pp. 61-79 in *Sport and Spirituality: An Introduction*. Edited by J. Parry, S. Robinson, N. J. Watson, and M. S. Nesti, London: Routledge.
- 2012 "C. S. Lewis at the 2012 London Olympics: Reflections on Pride and Humility." *Practical Theology* (Special Edition: Sport) 5, 2: 151-68. Available online at <http://essential.metapress.com/content/n24361nr7762j38j/fulltext.pdf>.
- Weber, M.
- 1958 *The Protestant Ethic and the Spirit of Capitalism*. Translated by Talcott Parsons. New York: Free Press.
- Weed, M., E. Cored, and J. Fiore (with L. Mansfield, I. Wellard, D. Chatziefstathiou, and S. Dowse)
- 2009 *A Systematic Review of the Evidence Base for Developing a Physical Activity and Health Legacy from the London 2012 Olympic and Paralympic Games*. Published by the Government Department for Health and the Centre for Sport, Physical Education and Activity Research, Canterbury Christ Church University, UK. Available online at <http://www.london.nhs.uk/webfiles/Independent%20inquiries/Developing%20physical%20activity%20and%20health%20legacy%20-%20full%20report.pdf>.
- Weir, S.
- 2004 *The Ultimate Prize: Great Christian Olympians*. London: Hodder & Stoughton.
- White, J.
- 2008 "Idols in the Stadium: Sport as an 'Idol Factory'." Pp. 123-72 in *The Image of God in the Human Body: Essays on Christianity and Sports*. Edited by D. Deardorff and J. White. Lampeter: Edwin Mellen.
- White, C.
- 2008 "The Prophet of Copenhagen Conversing with Competitive Sport: Serving God and man in Sport: A Divided Allegiance." Pp. 367-88 in *The Image of God*

in the Human Body: Essays on Christianity and Sports. Edited by D. Deardorff and J. White. Lampeter: Edwin Mellen.

Willimon, W. H.

2006 "Olympics for Clerics." *Christian Century* 35: 1069-70.

Wink, W.

1998 *The Powers that Be.* New York: Augsburg Fortress.

Young, D.

2005a "From Olympia 776BC to Athens 2004: The Origin and Authenticity of the Modern Olympic Games." Pp. 3-18 in *Global Olympics: Historical and Sociological Studies of the Modern Games* (Research in the Sociology of Sport, Volume 3). Edited by K. Young and K. B. Wamsley. Oxford: Elsevier.

2005b "Mens Sana in Corpore Sano? Body and Mind in Ancient Greece." *The International Journal of the History of Sport* 22, 1: 22-41.