

PILATE SYNDROME™ OR PLEASING OTHERS TO DEATH: BLIND SPOTS, UNANSWERED QUESTIONS AND THE TRUTH

Very Reverend Protopresbyter Constantine A. Constantopoulos, Ph.D.*

Background

Jesus tells us that "out of the abundance of the heart" our "mouth speaks."¹ Yet at the same time, he admonishes us to let our "Yes be Yes" and our "No be No."²

Abundance of *what* of the heart? "Yes" or "No" as opposed to *what*?

These two derivative questions are addressable only by asking -- and answering -- the deeper one prompting them both: How do a "Yes" and a "No" differ in essence and effect when they are uttered out of *different* abundances?

Different abundances? What *is* an "abundance"?

Self-evident is that once either a "Yes" or a "No" is spoken, it declares a position; and if there be an ingredient without which a vibrant eco-theology could not exist, it surely would be that ever-present mishmash of declarations expressing seemingly countless positions.

This is made all the more certain by an ever-increasing hodgepodge of points of reference -- characteristic of any public discourse that, on the one hand, is underpinned by the symbiosis of form and content, and, on the other, is undercut by a disconnection of self from other.

This being the case with Pontius Pilate, such disconnection has been, at least since the trial of Jesus, an example *par excellence* of how eco-theologians ought *not* to declare a position.

Had it been not Pilate whom Jesus was called to face, but eco-theology itself, how would we be today if, then on account of a particular abundance, we had spoken "hand-washing"? Would we not be progeny of an arrest without an indictment, an accusation without evidence, adjudication without witnesses, a punishment without a verdict, and a condemnation without justice?

Our legacy would be dubious. Or *is* it?

Pilate committed suicide. Eco-theology, too, had it suffered his fate, long ago would have been relegated to an all but forgotten obscurity, unable to inspire even -- at least and at worst -- the very words on this page. But it did not meet such a destiny.

Yet though we never have been consigned, we always have been called: Not so much to come as eco-theologians to Jesus, but to come to eco-theological terms with Pilate. For in light of Jesus' stark reminder to us all, clearly seen are hints of Pilate in each and everyone of us, "for where ... our treasure is, there will ... our heart be also."³

The Problem

Without a doubt, "... the wages of sin is death."⁴ Jewish historian, Flavius Josephus, portrays Pilate -- Roman military governor, or procurator, of the imperial province of Judea from 26 to 36 -- as a harsh administrator who fails to understand the religious convictions and national pride of the Jews. Though he had complete judicial authority over all non-Roman citizens, many cases, particularly those relating to religious matters, were decided by the Sanhedrin, the Jewish supreme council and tribunal.

Gospel accounts relate that after the Sanhedrin, lacking authority to impose the death penalty, finds Jesus guilty of blasphemy, it commits Him to the Roman court. Pilate refuses to approve the judgment without an investigation. The Jewish priests further accuse Jesus, and Pilate questions Him privately. Impressed with the dignity and frankness of Jesus' answers, Pilate tries to save Him ... but succumbs to two blind spots -- failure to understand his constituency, and fear of an uprising within it. He accedes to the demands of the populace, and Jesus is executed.

Failure to understand, and fear. In Pilate's case, blind spots hastening death.

In *our* case?

Interfaces of Influence

When we communicate, we express "something" to "someone" at "some time" at "some place" in "some manner" for "some purpose." These constituents determine our rhetorical situation.

Not so apparent is that (a) who we are, (b) what we are communicating, (c) who is listening to, reading, or watching it (d) when we are communicating it, (e) where we are communicating it, (f) how we are communicating it, and (g) why we are communicating it, *influence each other*. These "interfaces of influence," which carve, chisel and profile us to fashion corresponding expression, are the product of twenty-one grid-generated variables (Fig. 1) that -- as a result of how we respond to the relationally-based questions intrinsic to them -- "press" us into communicative shape.

	(a)	(b)	(c)	(d)	(e)	(f)	(g)
(a)		1	2	3	4	5	6
(b)			7	8	9	10	11
(c)				12	13	14	15
(d)					16	17	18
(e)						19	20
(f)							21
(g)							

Fig. 1 The Presses

They are:

(a) How do I relate ...

- 1 To what I am communicating?
- 2 To who is listening to, reading, or watching it?
- 3 To when I am communicating it?
- 4 To where I am communicating it?
- 5 To how I am communicating it?
- 6 To why I am communicating it?

(b) How does what I am communicating relate ...

- 7 To who is listening to, reading, or watching it?
- 8 To when I am communicating it?
- 9 To where I am communicating it?
- 10 To how I am communicating it?
- 11 To why I am communicating it?

(c) How does who is listening to, reading, or watching it relate ...

- 12 To when I am communicating it?
- 13 To where I am communicating it?
- 14 To how I am communicating it?
- 15 To why I am communicating it?

(d) How does when I am communicating it relate ...

- 16 To where I am communicating it?
- 17 To how I am communicating it?
- 18 To why I am communicating it?

(e) How does where I am communicating it relate ...

- 19 To how I am communicating it?
- 20 To why I am communicating it?

(f) How does how I am communicating it relate ...

- 21 To why I am communicating it?

Gathered through a user-friendly research yield dubbed the "URY"⁵ (Fig. 2), they indicate our behavioral predisposition because they are a product of how we are impressed, oppressed, suppressed, repressed, depressed, compressed, and expressed by the "presses" into *crucifying* our declaratory self *through* responding.

DIRECTIONS													
Please indicate the more decisive relationship — (a) or (b) — by checking <input checked="" type="checkbox"/> the corresponding box. Ignore the letters next to each box, and the codes below the dotted line, until given further directions.													
1.	(a) Who is communicating ... and what	<input type="checkbox"/>	A	B	C	D							
	(b) Who is communicating ... and how	<input type="checkbox"/>	A	B	C	D							
2.	(a) What is communicated ... and to whom	<input type="checkbox"/>	A	B	C	D							
	(b) To whom is communicated ... and how	<input type="checkbox"/>	A	B	C	D							
3.	(a) To whom is communicated ... and what	<input type="checkbox"/>	A	B	C	D							
	(b) What is communicated ... and by whom	<input type="checkbox"/>	A	B	C	D							
4.	(a) How is communicated ... and to whom	<input type="checkbox"/>	A	B	C	D							
	(b) How is communicated ... and by whom	<input type="checkbox"/>	A	B	C	D							
5.	(a) Who is communicating ... and what	<input type="checkbox"/>	A	B	C	D							
	(b) To whom is communicated ... and how	<input type="checkbox"/>	A	B	C	D							
6.	(a) Who is communicating ... and what	<input type="checkbox"/>	A	B	C	D							
	(b) How is communicated ... and by whom	<input type="checkbox"/>	A	B	C	D							
.....													
A	AB	ABC	ABD	AC	ACD	AD	B	BC	BCD	BD	C	CD	D

Fig. 2 The URY

Scoring would proceed as follows:

- For Item 1: If (a) is checked, **A** would be circled.
If (b) is checked, **C** would be circled.
- For Item 2: If (a) is checked, **B** would be circled.
If (b) is checked, **D** would be circled.
- For Item 3: If (a) is checked, **B** would be circled.
If (b) is checked, **A** would be circled.
- For Item 4: If (a) is checked, **A** would be circled.
If (b) is checked, **C** would be circled.
- For Item 5: If (a) is checked, **A** would be circled.
If (b) is checked, **D** would be circled.
- For Item 6: If (a) is checked, **B** would be circled.
If (b) is checked, **C** would be circled.

...with an "a-b-b-b-a-a" -- for example -- indicating a *key* Pilate Syndrome™⁶ type, one of thirteen altogether⁷ comprising operative interpersonal terms and conditions of Jesus' trial as depicted,⁸ and plotted below on a radar graph (Fig.3) displaying value deviations of behavioral predisposition indicated within a Pilate Syndrome™ universe relative to a center, synthetic point (Chameleon) where Form-Content "x" and Self-Other "y" intersect.

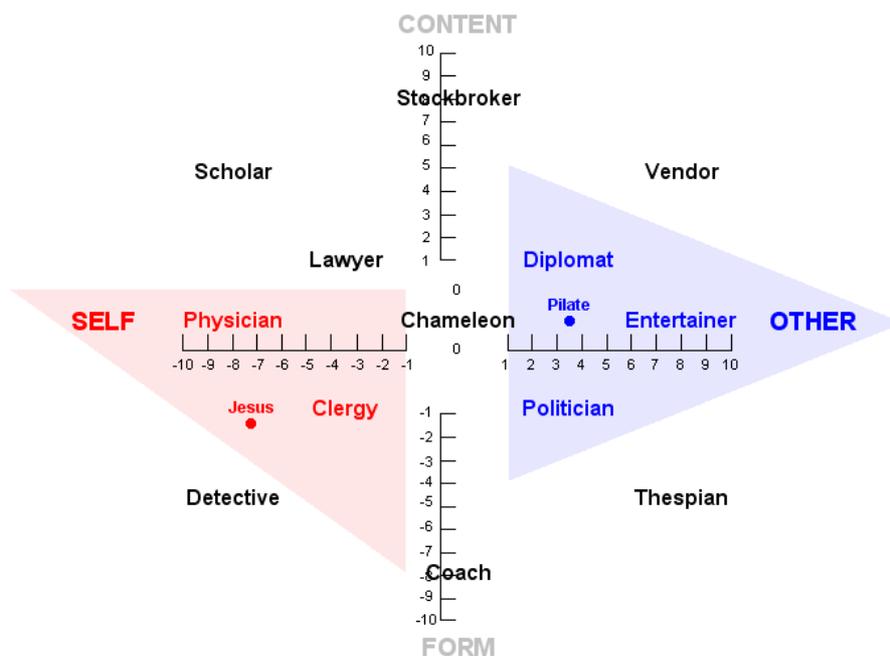


Fig. 3 The Pilate Syndrome™ Universe⁹

Significant is that whereas Jesus -- a focal point of reference¹⁰ -- is located as a cross between a Physician and a Detective, Pilate is located as a combination of Diplomat, Politician, and Entertainer.

Counteracting Pilate Syndrome™ - Not Getting HIGH

Whatever the case, Pilate Syndrome™ is symptomatic of *any* "harsh administrator who fails to understand ... convictions and pride." That it fittingly is nicknamed "HIGH" -- acronym of the terms characterizing it, *Habit Prone*,¹¹ *Influenced*,¹² *Giving Up*,¹³ and *Handing Over*¹⁴ -- is all the more an incentive for eco-theologians, indisputably ethics-focused overseers of God's creation, (1) to appreciate the need for preserving innovation, (2) to comprehend the difference between vulnerability and susceptibility, (3) to differentiate between giving way, giving in, and giving up, and (4) to acknowledge concession as sacrifice, not surrender.

This is not easy on account of our primary administrative responsibility.

Above all else, we first and foremost *are administrators of our selves*, offering, at best but at least, some often much needed comic relief from the harsh results of our tragic ineptitude ... seen in the following instances of Pilate Syndrome™ in action, detailed elsewhere,¹⁵ and as experienced by this priest-academician in all their "high" splendor:

There comes to mind an occasion when a recent seminary graduate, the author, then a candidate for ordination into the priesthood, asked an established priest, his boss, what seemed to be an apt question following the latter's very poorly received sermon.

The exchange was this:

Father, how many years of experience do you have in preaching?
[Holds up one hand, then holds it up again]

Ten?
No. Five repeated twice.

In the early 1980's, the author, then a lecturer in the English Department of a major research university in the southeastern United States, taught a "Scientific and Technical Writing" course designed for undergraduate Seniors who had been admitted to medical school. A given assignment was to submit a written observation and analysis of some event, drawing from it a conclusion. Two students chose that event to be the dissection of a frog. One would observe; the other would take notes.

In part, the narrative went like this:

The frog is placed on the counter. The counter is struck. The frog jumps. The counter is struck. The frog jumps. The counter is struck. The frog jumps. The frog is held to the counter. The frog's right leg is cut off. The frog's left leg is cut off. The frog is let go. The counter is struck. The frog does not jump. The counter is struck. The frog does not jump. The counter is struck. The frog does not jump. Conclusion: When a frog's legs are cut, it loses its hearing.

Overheard after lunch:

What did you have?

A burger, fries, a soda, and a cherry pie. Thoroughly enjoyed it.

O.K. One to ten – the burger.

The top bun was kind of hard, the bottom kind of soggy – an eight. But the fries!

What *about* the fries?

There were lots of them ... a bit greasy, though. So a six.

How about the soda?

Too much ice. A three.

And the pie?

A one. Cherry filling with no cherries!

You mentioned the bun, but you haven't said anything about the meat.

I said "thoroughly" enjoyed, not "completely." I enjoyed only what I could eat.

Overheard after Church:

Father, we thoroughly enjoyed your sermon.

Thanks.

Conclusion

Thus, on what *does* it depend how a "Yes" and a "No" differ in essence and effect when they are uttered out of *different* abundances? Not on how, up to now, eco-theology fails -- looming in fear -- to understand *religious* convictions and *national* pride, but on how, from now on, it succeeds -- impending in love -- to understand, out of whatever its confining abundance, *any* convictions and *whatever* pride ... of an environmentally-challenged humanity that rightfully expects its morals-directed guardian of choice -- that is, *us* -- never to succumb to Pilate Syndrome™ by allowing itself to get "high."

If we are to offer a theological solution to the environmental problem, we first must address issues of human ecology impinging upon both: The Heartalk®¹⁶ protocol, a behavioral intervention unveiled at Duke University's Center for Spirituality, Theology and Health in June 2008, holds great promise of being up to such a task. Meanwhile, lest we fail -- as did Pilate on his own account -- to understand *our* constituency, fearing, moreover, some uprising within it, may we take courage in the words of Whom he took none:

...but the Comforter, the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and will bring to your remembrance all the things which I have said to you. I leave peace with you; I give my peace to you: Not as the world gives do I give to you. Let not your heart be troubled, neither let it fear.¹⁷

*Fr. Constantopoulos, a spiritual father and Confessor of the Orthodox Church, is Chancellor of the Holy Greek Orthodox Archdiocese of Moria, the United Kingdom and Exarchate of the Atlantic, of the Holy Greek Orthodox Synod of the Diaspora, with canonical status through the +TIKHON succession, headquarters in Sao Paulo, Brazil, and for which he serves as Chief Secretary. Founding Chairman of the global philanthropic initiative, The Nickas and Edith Constant Memorial Foundation (www.necmf.org), successor to the Miami-based The Constant Group®, he is currently Distinguished Professor of Interdisciplinary Studies at, and President and CEO of, Intercontinental Open University (www.hodu.edu.gr), a nonprofit, public benefit corporation operating under the sovereign aegis of The Most Sacred Order of the Orthodox Hospitallers (www.msooh.org). He previously has served as Associate Professor, and Chair, of the Department of Communication at the University of Indianapolis, where he also held concurrent appointments in its Department of English, Department of Philosophy and Religion, and Executive MBA program; Professor of Communication and Religion, and Associate Academic Dean, at the State University of New York / Empire State College, where he anchored the Business Communication sequence of the *Ecole Supérieure de Commerce et de Management*; and Professor, and Director of New Program Development, at the European Educational Organization, where, in conjunction with Queen Margaret University College of Edinburgh, Scotland, he oversaw Honors dissertations for its Department of Logopaedics. Creator and lead developer of the Heartalk® protocol, he may be booked for onsite seminars, training sessions, and workshops by contacting fr@hodu.edu.gr or by visiting any of the aforementioned websites.

Primary Works

Sermonpress: Sustaining, Surrounding, Seizing, Subduing, Shrinking, Solidifying and Speaking Sermonic Sense. Athens: IOPT, 2006 (Second Edition, Archiepiscopal Vicariate: Excelsior Springs, 2007).

Seasoned to Taste: Preaching the Salt, Not the Shaker. Athens: EGMRN / TCG®, 2003 (Second Edition, 2006; Third Edition, 2007).

I Envision and I Transfigure: An Exhaustive Concordance of Buddhist Terminology for Orthodox Christian Missionary Preaching. Athens: EGMRN, 2003 (Second Edition, 2006).

¹ Luke 6:45

² Matthew 5:37

³ Luke 12:34

⁴ Romans 6:23

⁵ The homonymic play on words, "You are why," is purely unintentional.

⁶ A positive indicator of a behavioral predisposition toward debilitating communicative performance, recognized through Factored Conditions Analysis™*, and delineated by reasonably attainable optimal conditions equaling the sum of existing conditions, plus the remainder of gains from constructive behavior as a function of positive interaction of determining factors, minus losses from destructive behavior as a function of negative interaction of those factors, where interaction includes but is not necessarily limited to differentiation and integration, and where factors are act, agent, agency, scene and purpose. That is:

$$RAOC = EC + \left\{ G^{+[(A_1 \leftrightarrow A_2) \text{ dx} \int (A_1 \leftrightarrow A_2) \text{ dx} \int (A_1 \leftrightarrow S) \text{ dx} \int (A_1 \leftrightarrow P) \text{ dx} \int (A_2 \leftrightarrow A_2) \text{ dx} \int (A_2 \leftrightarrow S) \text{ dx} \int (A_2 \leftrightarrow P) \text{ dx} \int (A_3 \leftrightarrow S) \text{ dx} \int (A_3 \leftrightarrow P) \text{ dx} \int (S \leftrightarrow P)]]} \right. \\ \left. - \left\{ L^{-[(A_1 \leftrightarrow A_2) \text{ dx} \int (A_1 \leftrightarrow A_2) \text{ dx} \int (A_1 \leftrightarrow S) \text{ dx} \int (A_1 \leftrightarrow P) \text{ dx} \int (A_2 \leftrightarrow A_2) \text{ dx} \int (A_2 \leftrightarrow S) \text{ dx} \int (A_2 \leftrightarrow P) \text{ dx} \int (A_3 \leftrightarrow S) \text{ dx} \int (A_3 \leftrightarrow P) \text{ dx} \int (S \leftrightarrow P)]]} \right\} \right.$$

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⁷ Chameleon, Clergy, Coach, Detective, Diplomat, Entertainer, Lawyer, Physician, Politician, Scholar, Stockbroker, Thespian, and Vendor.

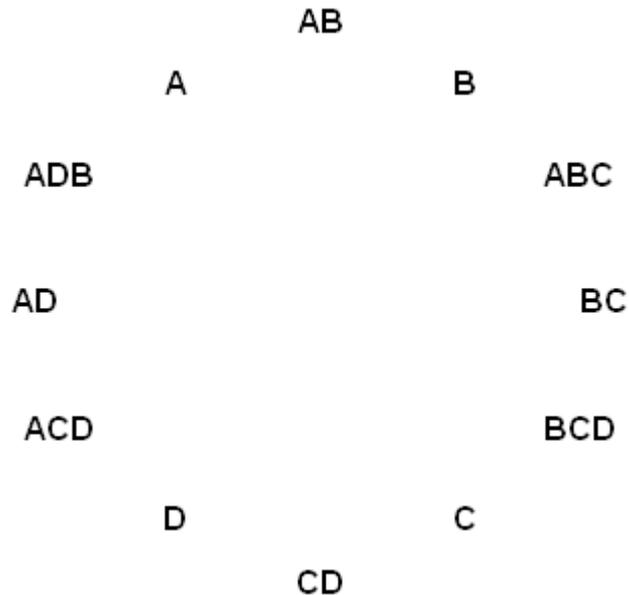
⁸ "... At that time, they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to

them and said, 'What accusation do you bring against this man?' They answered him, 'If this man were not an evildoer, we would not have handed him over.' Pilate said to them, 'Take him yourselves and judge him by your own law.' The Jews said to him, 'It is not lawful for us to put any man to death.' This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, 'Are you the King of the Jews?' Jesus answered, 'Do you say this of your own accord, or did others say it to you about me?' Pilate answered, 'Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?' Jesus answered, 'My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not of this world.' Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.' Pilate said to him, 'What is truth?' After he had said this, he went out to the Jews again, and told them, 'I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?' They cried out again, 'Not this man, but Barabbas!' Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, 'Hail, King of the Jews!' and struck him with their hands. Pilate went out again, and said to them, 'See, I am bringing him out to you, that you may know that I find no crime in him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Behold the man!' When the chief priests and the officers saw him, they cried out, 'Crucify him, crucify him!' Pilate said to them, 'Take him yourselves and crucify him, for I find no crime in him.' The Jews answered him, 'We have a law, and by that law he ought to die, because he has made himself the Son of God.' When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, 'Where are you from?' But Jesus gave no answer. Pilate therefore said to him, 'You will not speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.' Upon this Pilate sought to release him, but the Jews cried out, 'If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.' When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, 'Behold your King!' They cried out, 'Away with him, away with him, crucify him!' Pilate said to them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' Then he handed him over to be crucified."

"... At that time, when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, 'I have sinned in betraying innocent blood.' They said, 'What is that to us? See to it yourself.' And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, 'And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me.' Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You have said so.' But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, 'Do you not hear how many things they testify against you?' But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, 'Whom do you want me to release for you, Barabbas or Jesus who is called Christ?' For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with that righteous man, for I have suffered much over him today in a dream.' Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what shall I do with Jesus who is called Christ?' They all said, 'Let him be crucified.' And he said, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified.' So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' And all the people answered, 'His blood be on us and on our children!' Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, 'Hail, King of the Jews!'

And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross."

⁹ Simulated for an onsite seminar, training session and/or workshop by using the following "Round Table" seating arrangement (top view looking down, with "AB" seated at 00:00):



¹⁰ Thirty-five specific variablesⁱ are summedⁱⁱ into five general variablesⁱⁱⁱ in order to 'paint'^{iv} the tone^v of the prepared text that is 'located' in a seven-dimensional,^{vi} thirty-six-faceted,^{vii} discourse universe based on available normative data,^{viii} with sums being averaged then scaled (0 – 239) to each of forty-eight "Hue"s.^{ix}

ⁱ Of which thirty-one are word list-based (Accomplishment [A₁], Aggression [A₂], Ambivalence [A₃], Blame [B], Centrality [C₁], Cognitive Terms [C₂], Collectives [C₃], Communication [C₄], Concreteness [C₆], Cooperation [C₇], Denial [D₁], Diversity [D₂], Exclusion [E₂], Familiarity [F], Hardship [H₁], Human Interest [H₂], Inspiration [I₂], Leveling Terms [L₁], Liberation [L₂], Motion [M], Numerical Terms [N], Passivity [P₁], Past Concern [P₂], Praise [P₃], Present Concern [P₃], Rapport [R], Satisfaction [S₁], Self-Reference [S₂], Spatial Awareness [S₃], Temporal Awareness [T₁], and Tenacity [T₂]); and four are ratio-based (Complexity [C₃], Embellishment [E₁], Insistence [I₁], and Variety [V]).

ⁱⁱ Via standardization procedures.

ⁱⁱⁱ Certainty (GVC₁), Optimism (GVO), Realism (GVR), Activity (GVA) and Commonality (GVC₂), the formulae for which are:

$$\begin{aligned}
 GVC_1 &= [T_2 + L_1 + C_3 + I_1] - [N + A_3 + S_2 + V] \\
 GVO &= [P_3 + S_1 + I_2] - [B + H_1 + D_1] \\
 GVR &= [F + S_3 + T_1 + P_3 + H_2 + C_6] - [P_2 + C_5] \\
 GVA &= [A_2 + A_1 + C_4 + M] - [C_2 + P_1 + E_1] \\
 GVC_2 &= [C_1 + C_7 + R] - [D_2 + E_2 + L_2]
 \end{aligned}$$

^{iv} Computer-assisted.

^v Defined as "shade of a colour" [*OALD*, p. 1259, col. 1] or "hue."

^{vi} (1) Business, (2) Daily Life, (3) Entertainment, (4) Journalism, (5) Literature, (6) Politics, and (7) Scholarship.

^{vii} (1) Campaign speeches, (2) Celebrity News, (3) Computer Chat Lines, (4) Corporate Financial Reports, (5) Corporate Public Relations, (6) E-mail Correspondence, (7) Entertainment Reviews, (8) Financial News, (9) Humanities Scholarship, (10) Legal Documents, (11) Letters to the Editor, (12) Magazine Advertising, (13) Music Lyrics, (14) Newspaper Editorials, (15) Novels and Short Stories, (16) Philosophical Essays, (17) Poetry and Verse, (18) Political Advertising, (19) Political Debates, (20) Political Reporting, (21) Problem-solving Discussions, (22) Public Policy Speeches, (23) Religious Sermons, (24) Science Writing, (25) Social Movement Speeches, (26) Social Science Scholarship, (27) Sports News, (28) Student Essays, (29) Technology News, (30) Telephone Conversations, (31) Theatre Scripts, (32) TV Advertising, (33) TV Comedies, (34) TV Dramas, (35) TV News, and (36) All Universes.

^{vii} Generated from a broad sampling of texts (N=20,027) produced mainly in the U.S. between 1945 and 1998. The ranges represent scores of +1/-1 standard deviations from the mean for each of the forty variables.

^{ix} As enabled by Microsoft® Windows® XP under START > ALL PROGRAMS > ACCESSORIES > PAINT > COLORS > EDIT COLORS ... > DEFINE CUSTOM COLORS >> in terms of "Hue," "Sat[uration]" and "Lum[inescence]."

¹¹ "... the governor *was accustomed* ..." (Matthew 27:15 [Emphases added])

¹² "... *Have nothing to do* with that righteous man ..." (Matthew 27:19)

¹³ "... Pilate saw *that he was gaining nothing* ..." (Matthew 27:24)

¹⁴ "... he *released for them* ..." (Matthew 27:26)

¹⁵ See asterisked note: Examples 1 and 3, primary work 2; example 2, primary work 1.

¹⁶ **HeartTalk® SPEAK TO HOW YOUR HEART IS SAYING™**

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4. Break
5. Exegesis of Orthodox Holy Thursday Gospel Readings 4 and 5
6. Break
7. Envoy Pick
8. Cocktail Hour Simulation
9. Identification of Hearttalk® Type
10. Feedback: Comments and Questions
11. Discussion
12. Retrospect

¹⁷ John 14:26-27 (Darby, 1884)