

### **Going the Distance: The Church of Endurance**

There has been much work published regarding the link between the ritual aspect of sport and the ritual aspect of religion. This paper avoids the ritual component and delves more into the impetus behind the action of sport as a reflection of religion. Rather than look at the popular team sports such as baseball and football, I examine individuals and their pursuit of endurance. It is not just the action, but the force that guides this action that makes me believe the Church of Endurance can be examined under the rubric of Religious Studies.<sup>1</sup>

This name arose during a conversation with my friend Kitty after she left Boulder to attend medical school in Kirksville, Missouri. While meeting her new neighbors, in their attempt to be friendly and find common ground, she was often asked, “[w]hat church do you belong to?” Because she did not follow a ‘traditional’ religion, Kitty did not know what to answer. After sharing this information with me, I jokingly told her she was a member of the Church of Endurance due to the hours she spent training for triathlon. The term stuck, and what began as a casual comment to a friend has since become an academic undertaking.

According to one definition, the word ‘church’ can be used as a “universality...not confined to any particular country or outward organization, but comprehending all believers throughout the whole world.”<sup>2</sup> Hence, my decision to utilize the label Church of Endurance to encompass the realm of the metaphysical experiences of endurance athletes. Thomas Tweed claims that “there are only situated observers encountering particular practices performed by particular people in particular contexts.”<sup>3</sup> Although I am being rather particular in this study, I do hope it will offer to others an “illuminating angle of vision.”<sup>4</sup> A study by Michel Bouet, titled "Les Motivations des Sportifs" discovered that many athletes viewed sport as “a means of

‘feeling that one exists,’ ‘discovering oneself,’ ‘realizing oneself,’ ‘finding an expression of the self,’ ‘knowing oneself,’ communicating nonlinguistically.’”<sup>5</sup> It is this angle of self and transcendence that I hope to illuminate.

In comparative studies of religion and popular culture, sport has been well received through the concept of ritual practiced in team sports. My focus is on the solitary athlete and the process of the individual pursuit of excellence. The objective of this paper is to use the definition of religion posited by Thomas Tweed in his book *Crossing and Dwelling* to explore how and why the individual pursuit of endurance sport can be defined as religion using the concept of transcendence as the means for explanation. Tweed defines religions as: “*confluences of organic-cultural flows that intensify joy and confront suffering by drawing on human and suprahuman forces to make homes and cross boundaries.*”<sup>6</sup> I will apply the five criteria in Tweed’s definition towards the idea of transcendence throughout my study.

The first part of this essay examines the confluences that are inherent in David Sansone’s definition of sport as the “ritual sacrifice of human energy.”<sup>7</sup> Within this framework, I briefly touch upon ritual and sacrifice as an inherent part of the endurance community.<sup>8</sup> I will show that the community is not exclusive, but inclusive to anyone who wishes to participate.<sup>9</sup> The main body of the essay then moves towards examples of the transcendent nature of endurance sport experienced by practitioners. By the conclusion, I hope to have convinced you that my interpretation of Tweed and the Church of Endurance is appropriate in this time and place.<sup>10</sup>

Ritual is a necessary component to sports, for it represents the activity by which one defines oneself. As I mentioned in my introduction, most of the sporting rituals studied are team sports that make up the national and major leagues in the United States; primarily football and baseball. As a result of these studies, it has been said that “[s]port has taken on so many of the characteristics of religion that some have argued that sport has emerged as a new religion, supplementing, and in some cases even supplanting, the traditional religious expressions.”<sup>11</sup> Within academia, the rituals of endurance sport have

not yet achieved the religious status of team sports, for the followers of endurance are comprised mainly of participating athletes, and the only spectators are usually supportive family members.

Endurance athletes are a different breed. Albert Gross explains the difference between team and individual sports. “Endurance athletes report that viewing telecasts of long-distance events inspires them to go out and do the sports they just watched. When the telecast of the Super Bowl finishes, few people have a similar urge to participate in a football scrimmage....The difference is that endurance events are now primarily participation sports rather than spectator sports.”<sup>12</sup> For those pursuing the endurance dream, “...marathons and triathlons are rites of passage that test one’s mettle.”<sup>13</sup> These rites of passage also succeed in creating community for they “...serve to reaffirm some of the basic customs and values of society... In engaging in joint ritual and worship activities, in retelling the sagas and myths of the past, the group is brought closer together and linked with the ancestral past.”<sup>14</sup> It is very common to hear endurance veterans compare ‘war stories’ about various races and/or the training leading up to the race.

Often times it is the training that requires the most sacrifice. According to William J. Morgan, in his article “Sport as a Religious Experience,” the training is “the formation of a new transcendent nuance...It includes devotion, care, respect, concern, and responsiveness toward the desired outcomes. It is serious.”<sup>15</sup> Some critics may claim that sport will never be serious as a religion. In a side by side comparison, however, Charles Prebish explained it succinctly when he claimed that for some critics:

such words as *sacred*, *dedicated*, and *sacrifice* mean one thing for religion and another for sport. This bifurcation results from the axiom that religion is sacred, while sport is secular...in many cases there is absolutely no difference in the meaning that each term carries for the two traditions in question. For the marathoner who doggedly puts in 100 miles or more of training per week, irrespective of weather conditions, illness or other obligations, the words *dedication*, *sacrifice*, and *commitment* may mean precisely the same thing as they do to the pious, daily churchgoer who also compromises many worldly goals for the sake of that which is a higher reality. That the church-goer hankers for the glorious experience of God while the marathoner pursues the perfect run may not necessarily express quite the

difference of target that one might suspect, for the 'perfect run' may provide, in some cases, an equally profound *and religious* experience.<sup>16</sup>

This idea of dedication and sacrifice is similar to the Protestant work ethic put forth by Max Weber describing work as sacred. The ascetic lifestyle is practiced by many athletes through their choice to abstain from sex and alcohol in order to stay committed to their training.<sup>17</sup>

The idea of abstinence is not so much for the sake of purity as it is for performance. The ancient Greeks and Romans believed that the strength of men, their 'life-force', was a "liquid that resides in the body...that can be conserved, expended and replenished....The observed lassitude of men following ejaculation leads to the belief that one's strength is reduced as a result of the loss of semen and to the consequent identification of semen and strength."<sup>18</sup> This is an extreme reaction to training and performance that most athletes choose not to follow.<sup>19</sup> Many of the athletes are only in contest with themselves, for "The goal of competition is self-motivation, not victory over others....the values of athletics have recently been redefined so that all participants who develop and test their endurance can be successful."<sup>20</sup>

The popularity of endurance sports surged after the televised production of the 1982 Ironman triathlon. The dramatic ending of the women's race revealed the limits to which the human body can be pushed. Julie Moss, a college student from California entered the race with very little training. She was in the lead, and only a few feet before the finish line she collapsed. As she crawled towards the finish line, with the TV cameras recording every painful inch, another woman ran past for the win. The winner's name has been forgotten, but Julie Moss, who crawled into second place, became known to all those seeking to push their own limits. She inspired the 'sedentary world' by providing a model of triumph and perseverance.<sup>21</sup> She demonstrated that endurance is not about winning; it is about showing up and giving your best effort.

This journey through the rituals and sacrifices of endurance sport has brought us to the crux of the paper; to use the definition of religion posited by Tweed in *Crossing and Dwelling* to explore how and why the individual pursuit of endurance sport can be defined as religion using the concept of transcendence as the means for explanation.

Tweed states, “Religions are *confluences* of organic-cultural flow.”<sup>22</sup> Endurance sport fits the concept of confluence, for it incorporates the processes that Tweed deems necessary for religion. He states, “[s]o I not only reject theories that fail to acknowledge the role of bodily processes, but I also reject definitions that identify religion with a single psychic capacity....I acknowledge that religion shapes and is shaped by cognitive (*beliefs*), moral (*values*), and affective (*emotions*) processes.”<sup>23</sup> Charles Prebish illustrates this concept of confluence in his 1984 article “Heavenly Father, Divine Goalie: Sport and Religion”. He wrote,

What it all boils down to is this: if sport can bring its advocates to an experience of the ultimate, and this (pursuit and) experience is expressed through a formal series of public and private rituals requiring a symbolic language and space deemed sacred by its worshippers, then it is both proper and necessary to call sport itself a religion. It is also reasonable to consider sport the newest and fastest-growing religion...<sup>24</sup>

Although Prebish refers to hockey (as evident in the title), endurance sport fits this description as well. The ‘ultimate’ can be experienced in private, or public, and there are sacred endurance venues, such as the Hawaii Ironman and the Boston Marathon. Prebish also establishes the process of sport:

The further man can divorce himself from egocentric needs, the closer he will come to the location of the *real* value...the almost complete avoidance of means and *process* has caused us to miss the *real* of sport and focus on *outcomes* as the *human* answer. It is that *process*, and not the results, which is the mark of *true* humanity! ...Sport and religion are not mere conveniences for man. To involve oneself in the *real* of sport is to engage in the process. To look *within* ourselves and to ask questions of *process* is to recognize the basis of sport.<sup>25</sup>

Tweed believes that religion should also *intensify joy and confront suffering*, providing “for many different sorts of emotions, including those framed as most positive and most negative, most cherished and most condemned...[and] reaffirms that religions are about emotion as much as cognition, feeling as much as thinking, but it also points to why religions are satisfying to adherents.”<sup>26</sup> Such an experience is described by runner Mike Spino:

In the last half mile something happened which may have occurred only one or two times before or since. Furiously I ran; time lost all semblance of meaning. Distance, time, motion were all one. There were myself, the cement, a vague feeling of legs, and the coming dusk. I tore on...My running was a pouring feeling. I kept on running. I could have run and run. Perhaps I had experienced a physiological change, but whatever, it was magic. I came to the side of the road and gazed, with a sort of bewilderment, at my friends. I sat on the side of the road and cried tears of joy and sorrow. Joy at being alive; sorrow for a vague feeling of temporalness, and a knowledge of the impossibility of giving this experience to anyone.<sup>27</sup>

Howard Slusher defines this response. “It is a form of dynamic voluntarism that extends *beyond* the powers of rational mind and physical body...He transcends the actual, and as most mystics, he performs so that *he* is now *available to the performance* in a way that is not completely understood by performer *or* spectator.”<sup>28</sup>

Another example of endurance sport involving joy and suffering is provided by two female long distance swimmers. Diana Nyad describes the four stages of marathon swimming as “hurt, pain, agony, and pleasure, in that order.”<sup>29</sup> Cindy Erlich concurs and describes her experience. “You do get images when you’re in the water that long, and you lose your sense of time. There is a lot of pain at first, but if you go through it you get to a kind of euphoria, and when the swim is over you don’t want to come out of the water.”<sup>30</sup> The alternating consciousness from pain to pleasure, including the loss of time, is similar to the concept of sacred space and sacred time.

Prebish declares, “The use of the body transcends this *inward* sensation into time and space orientation. In the *awareness* of the act man’s existence stands before

him...For sport, when *felt and valued*, goes deep into and beyond man. To say this form of transcendence in sports is not a religious encounter is to refute what it is.”<sup>31</sup> This type of response can be viewed as a traumatic turn, followed by spiritual growth. Sansone uses the concept of sacrifice, “The exhilaration that accompanies sport is precisely parallel to that which accompanies sacrifice: by a traumatic and enervating act, the sacrificer has given birth to renewed life and restored vigor.”<sup>32</sup>

The next example actually links the notion of joy and suffering with Tweed’s notion of *human and suprahuman forces*.<sup>33</sup> Roger Bannister, the first man to run a mile in under four minutes wrote about a spiritual running experience that occurred during his childhood. In his book *The Four Minute Mile*, he describes the moment when “he was overcome by a quality in the air and a beauty in the clouds, by a sense of mystic perfection.”<sup>34</sup>

In this supreme moment I leapt in sheer joy. I was startled, and frightened by the tremendous excitement that so few steps could create. I glanced around uneasily to see if anyone was watching. A few more steps – self-consciously now and firmly gripping the original excitement. The earth seemed almost to move with me. I was running now, and a fresh rhythm entered my body. No longer conscious of my movement I discovered a new unity with nature. I had found a new source of power and beauty, a source I never dreamed existed.<sup>35</sup>

August Comte would view this moment as a religious experience because of its “complete convergence both of the feelings and of the thoughts towards that Supreme Power which controls our acts. At this point there arises Religion in its true sense, that is, a complete unity, whereby...our conduct as a whole submits with freedom to the necessity imposed by a power without.”<sup>36</sup>

Bannister’s experience did not occur under the pressure of competition. Prebish states, “[r]eligious experience avails itself to those who participate, even if this participation does not involve competitive activity. It brings with it redemption as well as rebirth into a new type of reality, separated from ordinary reality by its sense of being permeated with ultimacy and holiness, with beauty and freedom.”<sup>37</sup> This interpretation

fits the explanation of ‘forces’ that Tweed gives his reader. “Religions provide ways for humans to imagine and enhance the joys associated with the encounter with the environment and the transitions in the lifespan. Humans want something to say and do in the face of wonder. Religions provide that idiom and transmit those practices.”<sup>38</sup>

The sense of wonder described by Tweed is not a guarantee, whether in athletics or traditional religion. “An athlete...sometimes awakens suddenly to an understanding of the fine points of the game and to a real enjoyment of it, just as the convert awakens to an appreciation of religion.”<sup>39</sup> Throughout the paper, I have tried to move the reader away from the idea of endurance sport as competition. It is the process, not the contest that constitutes my hypothesis of endurance sport as religion.

This next example is a marriage of human and spiritual achievement. Frank Shorter, one of the premier American distance runners explains his elation at the finish of a difficult marathon. “I finished and a great feeling of thankfulness swept through me. There was no sense of conquest, none of this baloney about vanquishing anybody.”<sup>40</sup> His reaction to his finish was transcendent because, according to Allen Guttman, Shorter chose to participate. “It is precisely in the freely chosen world of sports that one can identify with ‘the product of one’s work’ i.e., with one’s performance as an athlete. In the achievements of sports one can experience a sense of wholeness denied elsewhere.”<sup>41</sup> If the reader were to ask ‘why does choice equal freedom?’ Slusher would answer:

A basic dilemma is one of *causality*. Does man run because of *cause* or does he just run? Does he say first, I need to run? I need fitness? I need exercise? I need a release of tension? I need to involve myself with nature? I need a social relationship? It is here I must agree with Sartre. Man runs! Cause might or might not be present. The importance has been traditionally rested on *motivation*. Perhaps it is now time to become *aware* of the human element in sport. Motivation is important. But it is time we asked what *is* happening when man runs.<sup>42</sup>

The last question, namely, ‘what *is* happening?’ is answered in this next example. It is actually similar to the conversation I had with my friend, mentioned in the beginning of this paper. One of the great American marathoners, Buddy Edelen was asked about

his training interfering with his attendance at church. His response was that he “was closer to God out there on those roads than most people get to Him in a lifetime.”<sup>43</sup> Paul Weiss, in his article “A Metaphysical Excursus,” states, “The athlete’s world is set over against the everyday world...They are matched by religious men who make both private and public efforts to achieve a closer contact with and to conform to the demands of their God...all turn from the world of common sense and its practical demands to try to come to grips with distinct finalities.”<sup>44</sup>

Another way to view this comment of ‘being closer to God’ is to examine the role of sacred space and sacred time in regards to the athlete’s encounter. The athlete can experience “the transformation of space and the transformation of time.”<sup>45</sup> The sacred transformation can happen at any time, whether one is training or competing. This occurs at the moment in which the space occupied by the athlete is

infused with sacredness as a result of its location as the meeting point between heaven and earth, the location from which the experience of ultimacy becomes more readily accessible. Time too is altered by the religious breakthrough...it seems that a prime essential for all religious experience is that ordinary time be transformed into sacred time.<sup>46</sup>

Prebish declares that the forces at work in sacred space and sacred time of sport are also the forces that “open the self to the mystery of being.”<sup>47</sup> Roger Bannister gives another example of this when he said, “Sooner or later in sport we run into situations too big for us to master. In real life, we dodge them...in sport we cannot. As a result, sport leads us to the most remarkable self-discovery.”<sup>48</sup> This self-discovery is the inherent nature of endurance athletes. They “occasionally teeter on the brink of death, but they are no more suicidal than any other segment of the population. In fact, endurance athletes celebrate life and human spirit by accomplishing the most difficult physical feats they can imagine. They endure.”<sup>49</sup> It is most aptly explained by Weiss:

As the Bhagavad-Gita long ago affirmed, the man of action, once he has detached himself from the pragmatic import of his efforts, achieves what the contemplative does, once he has turned his mind away from the contingencies to dwell on that which is forever. By a distinct route the

athlete, too, can arrive at the result the yogi seeks. The distinction that existentialists like to draw between men and all other entities in this space-time world, he completely abrogates in a dynamic acknowledgement of an eternal reality which sustains all.<sup>50</sup>

This supports the theory of Prebish that “the religious and sporting both turn to metaphysical realities in an attempt to locate the finite and real.”<sup>51</sup>

These metaphysical realities ‘orient’ one in time and space, drawing on force to *make homes*. Charles Long uses orientation as a means of defining religion as “orientation in the ultimate sense, that is, how one comes to terms with the ultimate significance of one’s place in the world.”<sup>52</sup> This place in the world, the making of the home, can be defined by one’s participation in sport. George Sheehan, a noted author of running books and articles, describes the importance of running in his life:

There is no substitute for experience. There is no substitute for finding out for one’s own self, for the personal revelation, for knowing firsthand. When I run, that happens. The body and the spirit become one. Running becomes prayer and praise and applause for me and my Creator. When I run, I am filled with confidence and the faith that word contains. I can face unanswerable questions, certain that there are answers....The religious experience, you see, is too important to be confined to church. It must be available to me at every moment. When it is absent I am, in that sense, no longer living. I am existing. I am on life supports, outside of life, like a patient in a coma. I am unconscious, unaware of what being human means. One way to come out of that coma is to become a runner.<sup>53</sup>

Tweed would definitely agree that Sheehan was making his home in the Church of Endurance, for he believes that religions “situate the devout in the body, the home, the homeland, and the cosmos. Religions position women and men in natural terrain and social space.”<sup>54</sup> I am not trying to say that sport is the only way of defining the athlete.<sup>55</sup> “To be sure, he lives inside other conventions, but these are not supposed by him to be the very structure of reality, and he is, therefore, more able than most to return to his daily tasks with some sense of what is stable and fundamental there, and what is not.”<sup>56</sup>

It is not the action of the sport, but what is gained from the action. It is a way of accessing the spirit. I do not mean to imply that simply beginning a training regimen will bring the sense of enlightenment. After all, many people attend church and never experience the sense of enlightenment that others do. It is a very individual experience but the possibilities are available. Slusher describes this mystical experience:

...my reference is to the *quiet*. It is the quality the athlete *knows* is present, yet he can't touch or explain. If one needs to name it, call it mysticism and color it *deep and sure*...But each man who has *really* been involved in sport knows the spirit well. It is too much like religion not to be associated with the mystic. Something of faith, something of peace, a touch of power, a feeling of right, a sense of the precarious – all of these and more is what the *real spirit* of sport *is*. The man of sport lives in the realms of time and space. But he also lives within himself. All that he does tells him who he is.<sup>57</sup>

Endurance sport is becoming home for many because “it is not a parallel that is emerging between sport and religion, but rather a *complete identity*. *Sport is religion* for growing numbers of Americans...for many, sport religion has become a more appropriate expression of personal religiosity than Christianity, Judaism, or any of the traditional religions.”<sup>58</sup>

The final standard that Tweed uses for defining religions is the *crossing of boundaries*. “Most important for delineating religion, religions mark and cross the *ultimate* horizon of human life....Other cultural forms, however, usually do not appeal to suprahuman forces or map cosmic space – and they do not offer prescriptions about how to cross the ultimate horizon.”<sup>59</sup> While participating in endurance sports, limits are often surpassed out of necessity. Mountain climber Maurice Herzong states, “In overstepping our limitations, in touching the extreme boundaries of man’s world, we have come to know something of its true splendor. In my worst moments of anguish, I seemed to discover the deep significance of existence which till then I had been unaware.”<sup>60</sup>

It is facing this anguish, accepting it, and then crossing to the other side that draws so many people into the endurance lifestyle, for “if one can believe in a God-given

scheme of things, the universal quest for ultimate meaning is validated, and human strivings and sufferings seem to make some sense.”<sup>61</sup> Again, it does not happen often, but one is always on that universal quest. “Finally, the need to celebrate human abilities and achievements and the sense of transcendence are met and indeed fostered by many religions through ceremonies and rituals that celebrate humans and their activities.”<sup>62</sup>

The final example of crossing boundaries I am sharing with you comes from Roger Bannister as he described his emotional state as he neared the end of the first four minute mile:

I had a moment of mixed joy and anguish, when my mind took over. It raced well ahead of my body and drew my body compellingly forward. I felt that the moment of a lifetime had come. There was no pain, only a great unity of movement and aim. The world seemed to stand still, or did not exist....I felt at that moment that it was my chance to do one thing supremely well. I drove on, impelled by a combination of fear and pride.<sup>63</sup>

This transcendence is the component I use to define endurance sport as religion. Slusher describes the experience this way. “In a *whole moment* he instantaneously and simultaneously concentrates on the action but at the same time *detaches* himself from the real. He is in this world and yet another. Man’s wholeness (spirit, mind, and body) is integrated in sport.”<sup>64</sup> Lives change upon this experience. “One need only look at the manner in which some athletes persevere in increasing their training, sometimes at the expense of all else, in religious zeal after experiencing the supremacy of union with the absolute. Or, again, at the way in which sport participation enables individuals to conquer lifelong patterns of drug, cigarette, and even food abuse in favor of a holier vocation.”<sup>65</sup>

In conclusion I would like to thank Tweed for a definition of religion that proved “useful for interpreting practices in other times and places.”<sup>66</sup> I believe the Church of Endurance fits the practice of another space. “As spatial practices, religions are active verbs linked with unsubstantial nouns by bridging prepositions: *from, with, in, between, through,* and most important, *across*. Religions designate where we are *from*, identify

whom we are *with*, and prescribe how we move *across*.”<sup>67</sup> Endurance sports are linked with the religious world through the use of transcendence. Tweed uses the theories of Clifford Geertz as a means by which “drawing on work in a wide range of disciplines, we can continue to ponder the ‘social habitation of thought’ and the ‘personal foundations of significance’.”<sup>68</sup>

As a scholar of religion, I am doing my “best to acknowledge the complex interactions of *organic constraints* (neural, physiological, emotional, and cognitive) and *cultural mediations* (linguistic, tropic, ritual, and material).”<sup>69</sup> I hope that I have made a convincing argument for the inclusion of the Church of Endurance as a valid topic of study under the rubric of Religious Studies. After all, “One cannot dismiss the existence of sport, or for that matter God, on the basis of ‘lack of meaning’; for it is the *description* of sport that lacks validity and certainly not the *existence* of sport. To continue in the process is, in a sense, to *maintain* the religious.”<sup>70</sup>

## NOTES

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<sup>1</sup> This paper is theological in essence because it is meant to establish the spiritual side of endurance. Once established, I intend to study the various contexts of the culture within this religion in future papers, hopefully tying it all together in my Master’s thesis. The goal of this paper is to set the groundwork for future study.

<sup>2</sup> Church. Dictionary.com. *Easton's 1897 Bible Dictionary*.  
<http://dictionary.reference.com/browse/church>

<sup>3</sup> Tweed, T. A., *Crossing and Dwelling: A Theory of Religion*, Cambridge and London: Harvard University Press 2006, (p. 55).

<sup>4</sup> Ibid., (p. 55).

<sup>5</sup> Guttman, A., *From Ritual to Record: The Nature of Modern Sport*, New York: Columbia University Press 1978, (p. 77).

<sup>6</sup> Guttman, (p. 54). Italics are his.

<sup>7</sup> Sansone, D., *Greek Athletics and the Genesis of Sport*, Berkeley, Los Angeles, London: University of California Press 1988, (p. 75).

<sup>8</sup> Sacrifice and ritual is a topic to be explored further. Usually the pursuit of endurance requires great sacrifice, not only from the athlete, but often from the family as

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well. Many times life is scheduled around the activity, rather than the activity around life.

<sup>9</sup> By this, I mean that anyone who can 'go the distance' becomes a part of the group. Of course, as in any group, there are different types of people, some of who may or may not be welcoming or elitist. Often times, insiders may be exclusionary to outsiders, but they usually have self-confidence problems and look to sport to compensate.

<sup>10</sup> Tweed, (p. 54).

<sup>11</sup> Sage, D. S. E. a. G. H., *Sociology of American Sport*, Dubuque: Wm. C. Brown Company Publishers 1978, (p.120).

<sup>12</sup> Gross, A. C., *Endurance: the Events, the Athletes, the Attitude*, New York: Dodd, Mead & Company 1986, (p. 200).

<sup>13</sup> Ibid, (p. 180).

<sup>14</sup> Sage, (p. 113).

<sup>15</sup> Prebish, C. S., *Religion and Sport. The Meeting of Sacred and Profane*, Westport, Connecticut: Greenwood Press 1993, (p. 126).

<sup>16</sup> Prebish, (p. 63-64).

<sup>17</sup> Sage, (p. 120, 126).

<sup>18</sup> Sansone, (p. 68).

<sup>19</sup> This is a topic which I hope to pursue in a later paper, one comparing the ascetic lifestyle of the past to the current one that is occasionally practiced by certain individuals. It would be an interesting study of the body and the control that people try to wield over it. It would be bizarre, but fascinating. It could also reflect the attachment to ego as well, and be a comparative piece between this current theological form (of the paper) and the egotistical form.

<sup>20</sup> Gross, (p. 201).

<sup>21</sup> Ibid., (p. 100).

<sup>22</sup> Tweed, (p.54). emphasis is mine.

<sup>23</sup> Tweed, (p. 67-68).

<sup>24</sup> Prebish, (p. 74).

<sup>25</sup> Ibid., (p. 189).

<sup>26</sup> Tweed, (p. 70).

<sup>27</sup> Prebish, (p. 64).

<sup>28</sup> Ibid., (p. 69).

<sup>29</sup> Gross, (p. 277).

<sup>30</sup> Ibid., (p. 278).

<sup>31</sup> Prebish, (p. 190).

<sup>32</sup> Sansone, (p. 130).

<sup>33</sup> Tweed, (p. 54).

<sup>34</sup> Guttman, (p. 1).

<sup>35</sup> Ibid., (p.1).

<sup>36</sup> Sage, (p. 113).

<sup>37</sup> Prebish, (p. 70).

<sup>38</sup> Tweed, (p. 72).

<sup>39</sup> Prebish, (p. 139).

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- 40 Ibid., (p. 140).  
41 Guttman, (p. 76).  
42 Sansone, (p. 9).  
43 Prebish, (p. 185).  
44 Hart, M, ed., *Sport in the Sociocultural Process*, Dubuque: Wm.C.Brown  
Company Publishers, (p. 395-396).  
45 Prebish, (p. 73).  
46 Ibid., (p. 73).  
47 Ibid., (p. 133).  
48 Ibid., (p. 131).  
49 Gross, (p. 283).  
50 Hart, (p. 396).  
51 Prebish, (p. 181).  
52 Tweed, (p. 74).  
53 Prebish, (p. 217).  
54 Tweed, (p. 74).  
55 Although, there are some people that do define themselves by their sport. They  
want everyone to know exactly what they do, what they have accomplished, etc. They  
are often rather annoying to be around.  
56 Hart, (p. 397).  
57 Prebish, (p. 190).  
58 Ibid., (p. 62).  
59 Tweed, (p. 76).  
60 Prebish, (p. 131).  
61 Sage, (p. 112).  
62 Ibid., (p. 112).  
63 Guttman, (p. 77).  
64 Prebish, (p. 179).  
65 Prebish, (p. 71).  
66 Tweed, (p. 54).  
67 Ibid., (p. 79).  
68 Ibid., (p. 65).  
69 Ibid., (p. 65).  
70 Prebish, (p. 193).