

In Chapters 5, 6, 7, you take great pains to *remind* the reader of the “30,000’ perspective” of the Biblical story of the heart. Why is doing this so important to you? To the reader?

What drew you to such a daunting, personal, yet universal, question of “theodicy”—defined as vindicating a loving God in light of a suffering world?

Why do you believe knowing the answer to this question of God, of mankind, of ourselves, to be so important?

What conclusion must the Atheist reach when experiencing unavoidable trials?

Especially in the Preface of the book, you open up your story, heart, and life to the reader’s full view. Why do you feel it’s important to include such a transparent perspective of your story?

So far, what aspect(s) of the book has been the most stimulating to the readers? Please explain.

Explain what you mean by offering, “God’s protocol for redemptive suffering”—within the three stages of, “the weeping”, “the window”, and “the way”. On the surface, it sounds pretty straight forward and simple... almost trite.

What, if any, would you say would be any *negative* repercussions from writing and publishing the book?

Considering the natural disaster and made-made devastation in places around the world like Haiti, Somalia, Iraq, Katrina, 2004 Indian Ocean earthquake, or Mao Ze-Dong, Stalin, Hitler, Pol Pot, the Rwandan genocide of 1994, and many more... is it possible that there is only ONE answer to all the chaos?

The second half of the book is entitled, “The Heart Application”—designed as a workbook. For many, this may be an overwhelming task. What inspired you to offer this in the book?

If someone were to most fully embrace the truths of your book, how would their life, and the world around them, be different?

Explain what you believe the church’s role and responsibilities are in this crucial area of justifying a loving God in light of a suffering and fallen world. Do you think the church has stewarded its responsibilities well?

The Appendices of the book include a lot of “reference materials” which seem to reiterate some of the “broad stoke basics of the faith”. Why did you include this sort of content?

What have been the most rewarding aspects of writing this book for you? Personally cathartic and healing? Publically rewarding and healing as well? The stories of its impact on people?

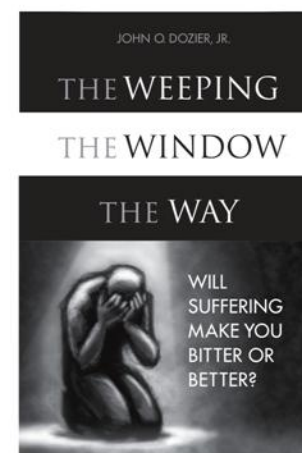


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Author John Dozier Wrestles with
One of the Most Daunting
Questions of Life:

HOW COULD A LOVING
GOD ALLOW SUCH
WIDE-SPREAD AND
HORRIBLE SUFFERING?



INSIDE:

Important Questions
Covered in the Book.

HOW COULD A LOVING GOD ALLOW SUCH WIDE- SPREAD AND HORRIBLE SUFFERING?

This familiar and legitimate question begs for an answer by so many. In *The Weeping, the Window, the Way*, author John Dozier, opens his heart to not only share the experience of a heart-breaking tragedy, but also the miraculous story of joy and understanding as a result. John offers what he describes as “God’s protocol” for dealing with the unavoidable suffering every human being will experience while living in a broken world.

John’s story begins with the news that John’s father had committed suicide on Christmas night. No doubt, the chain of events that ensued after hearing the heart-shattering news was a miracle direct from God.

As John cried out to God three times while kneeling over his mortally wounded father’s body, God answered in the form of three sets of Bible passages. The passages and answers from God were not only the perfect response for John, but they offer a *universal* application to all of humanity’s need to respond to trials and suffering of any kind in the most redemptive way.

FOLLOWING ARE SOME QUESTIONS THAT PERTAIN TO THE BOOK’S CONTENT:

Give us a brief description of what tragedy happened to you and your father on Christmas night of 2002. How did this experience of *personal* suffering relate to the book’s overall theme: mankind’s *universal* suffering?

Is it possible to answer the question, “*How could a loving God allow such wide-spread and horrible suffering in the world?*” in an easy-to-understand and straight forward way?

In the every day, hustle and bustle, scheme of things, does having an answer for “*Why would a loving allow such widespread suffering to occur in the world?*” really matter to most people?

Is it true that for people inside *and* outside the church, the biggest barrier to faith can often be the GAP between a *supposedly* loving God... and a *very* broken world?

Are we ever justified at being angry at God when heart-breaking tragedies occur?

You describe the target audience for your book as, “*Christians living in a culture of comfort*”. What do you believe is most significant about this description?

Do you believe that there may be some very “mixed blessings” concerning the breadth and depth of “comfort” we have achieved?

Why is it so tempting and commonplace for people to “skirt around”, short-cut, stay distracted, or deny periods of suffering, rather than go through them?

What are the personal and cultural implications for avoiding or denying *all things discomforting*? When and how did the culture begin to shift in this direction?

Does God really speak directly to people—as He did with you on Christmas night?

How could the Bible possibly recommend to us, “*Consider it all joy!*” (Book of James, and elsewhere) when it comes to the deep pain associated with living in a horribly broken and suffering world?

At the end of the day, what are the greatest benefits of *embracing* our suffering or discomforts—rather than *avoiding* it at every turn?

Was there a time in our history when tribulation was understood differently than we understand it today?

What is the church’s responsibly when it comes to answering questions of this kind?

Has the church’s role, answers, consolation—or potential lack thereof—been adequate?

A significant part of the book aims to recapitulate, or *remind*, the reader of many of the basic tenants of the Christian faith. What’s the value of this sort of content for the mostly *Christian* reader?

How did God bring you and your story to the place of what you describe in the book’s Preface as, “having a heart for the heart of the heart”? Does this book, which focuses mainly on how to best handle unavoidable suffering, actually focus on the heart?