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Out of this Stillness:  
Spiritual Direction, Discernment, and Mission  
in Liberal Congregations

### **Down the Rabbit Hole**

You're here because you know something is wrong. What you know you can't explain, but you feel it. You've felt it your entire ministerial life, perhaps all your life - that there's something wrong with the church. You don't know what it is, but it's there, like a splinter in your mind, driving you mad. It is this feeling that has brought you to this paper. Do you know what I'm talking about?<sup>i</sup>

Even after all the trainings and workshops, even after the switch to adaptive leadership and all-ages worship and a bit of multi-media, something's still wrong. Church still isn't what it could be, what it needs to be for the coming century.

Out of my stillness, I can help with this confusion. I can't give you any answers, but I can offer a conceptual framework, some guidelines, some suggestions, one ancient sacred spiritual practice, and promise my fellowship as you see how deep the rabbit hole goes. It's a sacred journey. Choose well, Alices. Take one pill and everything you know about church is wrong, take the other and you can ignore everything else I have to say and go back to your congregation as if I never existed and as if this paper never existed. You will never know the difference.

### **Brave New World**

Doug Pagitt<sup>ii</sup> is a church planter, anthropologist, radio show host, and founding staff member of the emergent Christian community Solomon's Porch<sup>iii</sup> in Minneapolis, MN. His most recent book *Church in the Inventive Age* is an exploration of why church is about to change drastically in the coming century. Pagitt has answers for the bizarre paradox of twenty-first century church that leaves people of faith such as myself scratching our heads in wonder: Why do fundamentalist, dogmatic churches that insist on a static world view and an unchanging, uncompromising version of their religious truth have no problem adapting to contemporary cultural expressions in terms of music, media, social networking, video and the web, while at the same time churches with forward thinking theology and a progressive world view based on the realities of science seem to be stuck culturally in the past when it come to ritual, architecture, music and polity?

Pagitt's says the church is dealing with a profound cultural shift, an earthquake of foundational proportions ripping the underlying assumptions out from beneath the feet of both the congregational parish and the life of the non-denominational box church. Both the megachurch and the mainline will never be the same again. Both may very well be slowly on their way out. What's going on?

Pagitt identifies four cultural periods as a historical backdrop against which to view the American Church. First is the Agrarian Age, then the Industrial Age, followed by the Information Age and finally the period we are just entering, the Inventive Age.

The American Church was born in the Agrarian Age. This is the church of our liberal congregational ancestors, the Puritans. Everything was based on a parish church

and parish was and is a geographic reference. Denominations were inventions of the Industrial Age with its emphasis on order, being able to make reproducible copies and efficiency. The megachurch is a product of the Information Age. It is the church of an age of television, shopping malls, shopping online, video gaming, and getting your music in one generation from a record, a CD, and an mp3. Content remains the same but delivery method changes. The medium is no longer the message. Now we are entering the Inventive Age and Marshal McLuhan may have been correct after all, the medium is the message – in fact the medium itself is an essential core value.

Pagitt says, “The Inventive Age is one in which inclusion, participation, collaboration, and beauty are essential values” (p. 30). So, what happens to church now, in the Inventive Age? Pagitt says the church has three choices. The church can be *for* the age, *with* the age or *as* the age (p 76).

Many liberal congregations, and certainly most Unitarian Universalist Congregations are *for* and *with* the age, which is why they have such a hard time losing the organ music. To be *for* the Inventive Age is to welcome “the other”, learn a new (theological or technical) language, embrace what a group does well and lend its expertise to the journey forward. To be *with* the Inventive Age is to try and engage a cohort that a congregation doesn’t already engage, such as young parents, or like the UUA, a different ethnic or racial group in the supreme struggle for racial diversity. To be **as** the Inventive Age, however, means to be entrepreneurial to the core, to be willing to be constantly evolving, future-focused, lateral, non-hierarchical, open source, permission granting, to borrow from the forms and traditions of the past (pay attention to

this one we'll come back to it), but to hold no bondage to them. This is where many liberal congregations have a difficult time moving into the new age. Many liberal congregations are constructed at their core to function in a society that no longer exists. It is new wineskins for new wine time. Faith formation for the coming decade needs to realize this because if we don't, we will be doing faith formation for a society that isn't out there. We may construct something that works for our congregation, but our congregation won't have much of a shelf life in the world in which it finds itself.

### **Look, The Light Seems to be Coming from Over There**

There is a way for the liberal church to find itself and find its direction in this shifting cultural quicksand. It must find its soul. Literally. Individuals and congregations must return to an ancient tradition and practice (I told you we'd be coming back to this) – Discernment through spiritual direction. Groups cannot engage discernment effectively unless the individuals involved are in tune with themselves at a spiritual level. Only by knowing the song in our hearts, can we determine our mission, the reason for being engaged in community.

How do we find our mission? We find it by looking deep inside ourselves and exploring those places with others. Parker Palmer compares the soul to a wild animal in the woods. If you want to see the animal, you have to sit quietly and wait. If you are noisy, you scare it away. This is how Palmer describes the soul in his book *A Hidden Wholeness*:

*"The soul is like a wild animal...tough, resilient, resourceful, savvy, and self-sufficient: it knows how to survive in hard places. Yet despite its toughness, the soul is also shy. Just like a wild animal, it seeks safety in the dense underbrush, especially when other people are around. If we want to see a wild animal, we know that the last thing we should do is go crashing through the woods yelling for it to come out. But if we will walk quietly into the woods, sit patiently at the base of a tree...the wild creature we seek might put in an appearance. We may see it only briefly and only out of the corner of an eye – but the sight is a gift we will always treasure as an end in itself" (58-59).*

Palmer then goes on to describe how community in our culture, whether it be at church or in school or at work usually means a group of people who go crashing through the woods together. Palmer offers a remedy that he calls Circles of Trust.

Circles of Trust are groups that resemble small group ministry. There is sharing, reflection, and community, but there is one great difference. There is no cross talk. These groups were developed by Palmer to be places where the soul could emerge and clearings where it would be safe for the soul to enter. The trick and trademark that makes them such places is that there is "no teaching, no fixing and no setting each other straight" among the people involved. Members of the circle just listen to each other and provide a place where each person can listen to their own heart by being

heard in a supportive environment. It's not a class, it's not therapy, but it is a type of group spiritual direction.

The Wellspring<sup>iv</sup> program uses Circles of Trust as a model and foundation for a "Soul Deepening Experience for Unitarian Universalists." Wellspring is more than a curriculum; it is a spiritual direction program for Unitarian Universalists in community. There is an exploration of Unitarian Universalist history and theology, and a commitment to service, but it is the setting, within a group that creates and upholds a clearing for the soul to emerge, that makes it powerful.

Wellspring began five years ago at the First Unitarian Church in Rochester, NY when Rev. Jen Crow was unsatisfied with the "Building Your Own Theology" curriculum written by Rev. Richard Gilbert, the church's former pastor and long in use in the congregation. She set out to design something that was more than small group ministry, but less than seminary. She wanted to give people a grounding in Unitarian Universalism so that there was a foundation upon which to build their own theology, but she also wanted to give people a sense of their own spiritual life and have them develop their own spiritual practices. There needed to be a place to explore spiritual autobiography, deeply enter into one's own heart, gain experience listening to one's self and others, and all the models currently available didn't have all the necessary components.

The Wellspring model is presented as a wheel with five spokes. One spoke is the small group meeting based on the circle of trust model. Unitarian Universalist history and theology is the second spoke. These are presented in the form of "third

things"- readings, books, sermons and videos used as the objects of reflection for the small group gatherings.

Spoke three is spiritual practice. Everyone is to find and take up a daily spiritual practice, defined by Wellspring as something practiced with intention, depth and regularity. Walking the dog counts, but not if you rush through it every day between work and dinner. There is little intentionality and depth in that type of dog walking to go with the regularity.

Spoke four is service. Each small group gathering ends up at the same question – “So What?” This comes from the “Three What” reflection model of “What? – So What? - Now What?” This model seeks to take participants more deeply into their experience and create a service-learning environment. Participants have engaged readings on Unitarian Universalist history and theology and shared deeply about what in them the readings and information has touched. So What? What impact, if any will this have on their lives? How, if it all, are they motivated to change their lives or the world as a result? How might this affect their service? What can they do? Each Wellspring group is encouraged to serve the church and the wider community together and to reflect on that service.

Spoke five is individual spiritual direction. Spiritual direction is a misnomer. No one, if they do it well and with sensitivity, actually directs anybody else. There is no hierarchical relationship. Spiritual Director Barbara Phillips says the spiritual director’s role is to listen and be the person who helps others notice the presence of the sacred in

their lives. She says, "What I do is say, 'Look, the light seems to be coming from over there!'"

The combination of both group spiritual direction (being engaged in the circle of trust) and individual work with a spiritual director is a powerful combination. People in the Wellspring program are encouraged to check-in at each session on how things are going with their individual daily spiritual practice. The results on congregational life can be profound. Emboldened by the "so what, now what" reinforcement, many people who complete Wellspring, go on to its second year curriculum and many also go on to leadership roles in congregations. The leadership exercised by Wellspring graduates has a distinct tone. It is a leadership more inclined to listen than to tell, and to hear rather than needing to be heard. Individuals who have come out of the Wellspring program in my congregation over the last three years have come out focused, more secure in their own spiritual life and ready to pursue both their faith goals and personal goals in a more relaxed and determined fashion.

### **Spiritual Direction and Mission**

Church planter Alan Hirsch says that before we can have a theology of what it means to be church, we have to have a theology of mission and before we can have that we have to know our Christology. Being a Unitarian Universalist, I wonder where that leaves a mission committed Unitarian Universalist who might not be a Christian? I'm a Universalist and a Christian, but what about our brothers and sisters who are not? How can we go boldly into the 21<sup>st</sup> century in a meaningful way, into a brave new world of faith development, and into strange new church forms that require us to be mission

focused if a leading missional church planter says we need to start with Christ. What do we do? I firmly believe the missional church approach can and does translate to our Unitarian Universalist setting. It's about more than adding a social justice component. I don't think we just jump right to mission. We have to discern what saves us.

The successful missional Christian communities are deeply rooted in the message of the Gospel. Whether or not they believe in substitutional atonement, they are committed to the Good News of Jesus as a saving message. Missional communities that default right to service will eventually end up being keen on social justice, but only as a program of the church. The individual and congregational work on what saves us must come out of our deepest selves and a process of discernment that arrives at an understanding that service is not a program or a class, it can be *why* the church exists. For Christians, mission isn't something the church does, but something God is. Missional Christians are taking up the work and message of Jesus, not to convert people to a certain denominational dogma, but to lift up the oppressed, set the captives free, and proclaim sight to the blind because this message saves them and makes them whole.

I think we start with Soteriology or what saves us. This can be a wrong question, so I don't want to frame it in terms of Christianity because Christians asking if non-Christians can be saved, even from a Universalist standpoint, are simply asking an incorrect question.<sup>v</sup> If the theological problem for a Buddhist is not what happens to his or her eternal soul, then there is no question about his or her salvation in the standard Christian sense of the term.

However, each spiritual tradition does deal with the idea of salvation in terms of what makes people whole, healthy and gives them fullness of life. Rebecca Parker says that many people who come to Unitarian Universalism come because of a crisis of faith. Yet, paradoxically we often avoid talking about faith, theology and salvation, when it is precisely this crisis of what saves us that brings many people to us. Parker speaks about this reflecting on her book *Proverbs of Ashes* in the March/April 2002 issue of *UU World* :

*When your inherited theological ideas or the cultural notions that have shaped how you view the world come up against what you're actually experiencing of life, you have to argue with your culture and your religious tradition" and you have to go back to God. Job does two things: he argues with his friends, and then he confronts God. This is what you have to do when your inherited religious ideas or world view falls apart because it's not adequate to your life. You have to argue with God. If you're not a theist, you have to argue with whatever it is that has been ultimate for you. This kind of religious impasse happens in a lot of lives. It's at this point that human beings have to become theologians. You have to become your own interpreter of life.*

Almost no one is ready to be the interpreter of their own life in a profoundly spiritual way. We all do it, we all need to do it, and we are all unprepared for this task.

The help of both a group in mutual journey such as a circle of trust, that gives you the opportunity to, as Parker Palmer puts it, “let your soul speak” and the help of a trained spiritual director who can help you listen for your own voice and point out where the light is coming from in your own story is immeasurable. One hour on Sunday morning cannot offer the same depth or field of vision on your story as can these opportunities.

The question of what saves us in terms of what makes us whole and what gives meaning to our lives is legitimate for anyone. If we start with what saves us, then we have something on which to base our mission, our purpose and we can then engage our theology about church, our ecclesiology. Unitarian Universalists almost always do this backwards. It’s the nature and culture of congregational churches born of an agrarian age. Unitarian Universalists start off asking what is our ideology or philosophy or theology of being in religious community? We will argue about this for hours, days, or years. In some of our congregations, it becomes the reason for having a community. We are a **free** church! No one is going to tell me or tell us what to think or believe! We will talk about covenants and the Cambridge Platform and the seven principles and whether we are in covenant with each other or the association and whether or not individuals can be in covenant with the principles or just if this covenant is just for congregations and are these principles just a creed anyway? You get the point.

If we get past that, we sometimes start to ask why we gather in community on Sunday morning beyond just the need or desire to hang out with a group of like-minded people. Should we be in a congregation that gets around to finding and articulating a

mission for congregational life, we may then get around to the theological discussion of what saves us and doing individual and group spiritual direction and discernment.

We do things backwards. It's going to catch up with us in a hurry in the coming years of this century.

Malcolm Gladwell didn't coin the term, but his book *The Tipping Point* popularized it. The tipping point is "the levels at which the momentum for change becomes unstoppable." Congregations, especially congregations born of the Agrarian Age, do not like change. Church planter Alan Hirsch told an audience I was in at the Change the World Conference last month that in any given system, there's a distribution curve of resisters to early adopters:

2.5% are innovative.

13.5% early adopters

So all you need is 16 percent for an idea to be inevitable in that population.

Therefore, before a congregation can make a substantial change 16 percent of individuals have to change. If a community is going to be a discerning community, 16 out of 100 people must have committed to a life of group and/or individual spiritual direction. Sixteen people in your average 100 member liberal congregation must commit to seeking clearings for the soul, looking for the light and finding what saves

them. At that point, it will be much easier for a congregation to establish leadership norms that value discernment.

What would this look like? What would a congregation that values discernment over decision making look like? Rev. Erik Walker Wikstrom begins to give a glimpse of what a congregational church looks like when discernment is the measure of the community life in his book *Serving with Grace* and the accompanying videos.<sup>vi</sup> How much of a difference does it make to “meditate on the minutes” or “pray the agenda” or “set the space for a team meeting”? In a congregation that is below the tipping point, probably not too much because meditating on the minutes will turn into reading them a bit slower for a month, praying the agenda will turn into an argument on the meaning of or the efficacy of prayer, and setting the space will mean making sure the lights are on in the meeting room. However, in a community past the tipping point where spiritual direction and discernment and having a personal spiritual practice are all community values, the lighting in the room will be low to start a meeting to emphasize the light of the chalice and after an opening reflection or reading, team members will take up to a half an hour or more of their 90 minute meeting time sharing their thoughts on what the reading means to them and how it relates to their own journeys. What saves us and what makes us whole will have become more important than the business of institutional maintenance and paradoxically, the institution will be healthier as a result.

### **Cities on a Hill**

Here's a portrait of what a church based in discernment looks like. It's not a Unitarian Universalist Church, but it is a mainline church. The Ginghamburg Church<sup>vii</sup> in Tipp City, OH is a United Methodist congregation. They have an average attendance of 5,000 on Sundays. They have a membership of 1,200. Membership expectations are high. Members are required to attend worship, attend small group every two weeks, tithe 10% of their income and make a covenant with the staff about how they will serve the community (not the church, but the wider community) out of their strengths.

Everyone at the Ginghamburg Church, member or not, is encouraged to join a small group. They call the groups cell groups. Groups cap at 12 members and remain the same over time. Some groups have been meeting every other week for over 20 years now. Service, prayer and curriculum-based reflection ensure that the groups do not become social groups or supper clubs. Beginning this November, all groups will work through Ginghamburg's anti-commercialization, anti-globalization curriculum "Christmas is Not Your Birthday."

Like Wellspring, the Ginghamburg cell groups are small group ministry on steroids. The program is based on deep reflection and sharing and centered on a curriculum. They provide a basis for service and reinforce constantly the Ginghamburg mission: Changing the World, One Life at a Time. When someone is ill or in the hospital at Ginghamburg, a call is not made to the church office. Cell group leaders' names are given to hospitals. Senior Pastor Mike Slaughter told a recent conference I attended at Ginghamburg, "You don't want the hospital calling me. There are over 5,000 people here. I may not have met you yet. If you're in the hospital, you want

people you've served with, prayed with and studied with for years coming to visit you and pray for you. Not me."

Successful churches such as Ginghamburg<sup>viii</sup> are cell group or small group ministry based churches and they move into the world to serve the community out of what makes them whole. Faith formation that emphasizes discernment, making room for the soul, and the spiritual journey forms leaders and if we aren't doing this, if we aren't putting our energy into adult spiritual formation grounded in group and individual spiritual direction we will lose people to where there is a soteriology and missiology based ecclesiology. Where there is an effort to help people become whole and find their area of service, there is a well defined church community and a well defined theology of what it means to be church. As we move into a cultural age where the need for church itself will increasingly come into question, forming communities grounded in the deep spiritual search may give us not only an identity and a basis for service and social justice, but a reason to exist.

The good news is you don't have to be a Methodist box church to be a small group, discernment based community. In Rochester, NY, the birthplace of Wellspring, the program has become the central adult formation activity, sending leaders to the congregation and even to seminary. At A Third Place Community Center in Turley, OK, Rev. Ron Robinson does church upside down and backwards. Discernment leads to mission and time and energy are put into the lives and needs of the people in a two-mile radius surrounding the A Third Place Community Center. Worship at the Welcome Table Universalist community there is frequently something resembling a small group or

circle of trust, and sometimes focuses on a video or other third thing as a discussion object. The Lucy Stone Cooperative in Boston, MA is an example of what some would call a new monastic community. Lucy Stone is a missional group because it is a group of people living in intentional community who have already done the discernment necessary to come to understand that living together with others who share their values in a collaborative and cooperative setting is a way to make their values visible in the world. The UU Community Schools Campaign is in the early stages of creating a number of Unitarian Universalist Social Justice Academies in urban areas across the country. High school students will join staff in a service-oriented environment that grows out of a discernment process designed to improve and be a community partner with the school's neighborhood.

Calling the Lucy Stone Cooperative, A Third Place Community Center, or a UU Social Justice Academy a church may be a stretch for some people, but the time is not too distant when it will be normative to see these incarnations of liberal religion as faith communities in their own right, not as projects of a denomination or a congregation.

Universalism is our theological trump card when it comes to finding a starting place for the new communities. When we ask what saves us, what makes us whole or brings us healing, the answers may vary. Many Unitarian Universalist communities find themselves arguing over the answers instead of finding commonalities. The process of group discernment, of being heard by others with different theologies, different answers to what saves us is a first priority. All spiritualities have a salvation, or a framework of what the world is and what gives it meaning and what makes people whole. Our task is

to bring together the commonalities through discernment, to promote the age old Universalist answer that all are saved.

### **The Dragon that Guards the Treasure**

The biggest obstacle to spiritual direction and discernment driven mission in liberal congregations is something therapists have been dealing with, well, since there's been therapy – Resistance! Spiritual Directors deal with resistance too.

Resistance is what happens when people don't want God. Not what happens people don't believe in God, but when people don't want God. It's the same type of thing as happens in psychotherapy when people don't want help. There is resistance. This is an important point for liberal congregation that delve into adult formation programs that use either individual or group direction – not believing in God is not the same as not wanting God. Not wanting God is about avoiding experiences of the sacred whether one has a conception of a personal deity or not. Spiritual Director Gerald May says, “The human mind is an endless source of inventiveness when it comes to avoiding the implications of spiritual experience.”

Groups avoid the implications of spiritual experience as well. This is the cause of a lot of stagnation in church life, especially in our Unitarian Universalist congregations. Whenever we start to deal with matters of the spirit, we deal with matters of the heart, and we dive into our emotional lives and the everyday living out of relationships and community. Discernment is not just an analytical activity. When the spiritual and the emotional are part of the equation, our inner and community goalkeepers and

gatekeepers spring into action. We don't want to go deeply into our hearts and souls.

Where our hearts lie, there also lies our treasure. Therefore resistance is “the dragon that guards the treasure.”<sup>ix</sup>

Here are some basics on resistance, courtesy of Sr. Janet Ruffing, Ph.D and the HeartPaths Spirituality Centre.

Resistances:

1. Are human and natural.
2. Arise from our old traumas and coping mechanisms.
3. Indicate potential loss or change of identity is happening.
4. Can make conscious great learnings and healings.
5. Are attachments to a partial truth of ourselves or a false self system.

The Roots of Resistances include:

1. There are payoffs to holding on our resistances.
2. Control issues and fear of new vulnerabilities.
3. Are often the known part of our lives.
4. May be an ego vision of perfectionism.
5. Point to our inner saboteurs.
6. Protect deep wounds
7. Fear of the unknown.
8. Addictions.
9. Fear of intimacy.
10. Fear of suffering.

11. Keeping secrets.
12. Images of God as timeless and changeless.

Examples of Resistances include:

1. There's never enough time for prayer or spiritual practices.
2. Over attachment to a spiritual director or guru.
3. Fear of experimentation in prayer life or religious life.
4. Holding on to anger or holding on to grudges.
5. Over spiritualizing the direction process.

Some Spiritual Learning that Comes from our Resistances:

1. More compassion for self and others.
2. We are more than our wills - there are more levels of inner reality.
3. Grace is always present, even in the face of resistances.
4. The uniqueness of each person and each person's resistances.
5. Forgiveness, patience and spiritual awakenings.

In her book *Spiritual Direction: Beyond the Beginnings* Sr. Janet Ruffing, Ph.D. says to expect resistance whenever God draws near and to always approach resistance with sympathy. As a spiritual director you must have already established a positive relationship of trust, empathy and openness to deal with resistance with a client. I think this is true for all pastoral ministry. Many people who attend liberal churches are dealing

with some type of resistance, and one of our chief pastoral tasks is to establish enough trust to be able to engage the resistance.

A spiritual director encountering resistance in a directee, notices the resistance, observes in an open minded way what is going on and reflects on "What is the resistance?" The director then shares his or her perceptions with the directee. Can we do this with a congregation? I think it is possible and when we get to this point with a liberal congregation it is a make or break moment. This is the point where we can engage with people and with a group to talk about what saves us, what makes us whole, and what gives us meaning. From this, we can construct mission – what are we called to do in the world. Discussing mission in this context, it is not a discussion about social justice or outreach. That would make it just another program of the church. Done in the context of spiritual discernment, it is about what we are called to do in the world in light of what saves us. It makes *being* the church **salvific**.

### **Out of this Stillness**

Our mission will only be found through what saves us. What saves us is only found through making room for each and every individual human spirit in each and every clearing. This is available to everyone. Perhaps the most astounding outcome of Wellspring during my time at Pathways Church was the number of atheists who took to spiritual direction and who still meet with their directors long after they've ended the program. Anecdotal evidence points to similar experiences at other Wellspring

congregations. I will be contacting the national Wellspring coordinators to do some type of formal study with past participants. Although traditionally a Christian practice dating back to the days of the desert mothers and fathers of the early church, spiritual direction is for anyone and everyone who wants to lead a more holy life. Only by knowing one's own sacred center can one move and live out of it and contribute to community life in a way that builds a community able to discern its way through decisions and involvements such as how it will serve the world and thus what its mission will be. It is out of stillness that we can create a missional liberal church, using an ancient practice to move into new ways of being liberal religious community in the inventive age.

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<sup>i</sup> <http://www.youtube.com/watch?v=te6qG4yn-Ps>

<sup>ii</sup> <http://dougpagitt.com/>

<sup>iii</sup> <http://www.solomonsporch.com/>

<sup>iv</sup> <http://www.uuwellspring.org/wellspring-program-information.html>

<sup>v</sup> See John Mabry's "Can Non-Christians be Saved? and Other Wrong Questions" at [http://www.tcpc.org/library/article.cfm?library\\_id=1099&fb\\_source=message](http://www.tcpc.org/library/article.cfm?library_id=1099&fb_source=message)

<sup>vi</sup> Serving with Grace by Erik Walker Wikstrom:

Webinar <http://www.uua.org/publications/skinnerhouse/authorfeatures/169279.shtml>

Book- <http://www.amazon.com/Serving-Grace-Leadership-Spiritual-Practice/dp/1558965629>

<sup>vii</sup> <http://ginghamsburg.org/>

<sup>viii</sup> By almost any measure Ginghamburg is a success – 5000 attendance, 1200 members, a multiservice 501c3 non-profit, 100 teams to Gulf Coast Relief, \$5 million to Darfur relief and a tutoring program recognized by Democratic and Republican presidents as one of the best community programs in the country.

<sup>ix</sup> Term from handout on resistance, Rev. Dr. Bob Gardenhire, HeartPaths Spirituality Centre