

Study Guide  
to Dennis Jacobsen, *Doing Justice*  
(Fortress Press, 2001)

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*Editor's Note: This Study Guide was originally published at the end of the first edition of Doing Justice. It was prepared for use by a reading group, book circle, or adult education group in a local congregation who committed to reading and discussing the book over a twelve-week period, and we are pleased to make it available now online for just such groups. Meanwhile, the second edition of Doing Justice has been published (2017) with a running commentary by the Rev. Grant Stevensen, Clergy Organizer for ISAIAH in the Twin Cities, Minnesota. Stevensen's commentary is oriented more toward readers and congregations ready to get involved in organizing and using Jacobsen's book as a springboard to action.*

Faith communities—Christian, Jewish, Muslim, and others—dot the landscape of every city in the United States, large and small. The majority of these congregations have just several handfuls of people committed to the “mission of the church.” For many of the others the purpose of the church is nebulous or rooted in the generally good values of the culture. The distinctive voice of the church is rarely heard.

The increased pluralism and secularization of society are but two factors that challenge the existence of these institutions that seem more an ode to the past than a painting of the future. But somehow, somehow these groups of people continue to “keep on keepin’ on.” They remain one of the few institutions left in the heart of our major cities. They are places where exciting things are happening in some cases. In-depth renewal of faith communities may well be happening in places that seem the weakest. The Christian Scriptures, at least, recognize that out of what the world calls weakness comes strength.

Some supporters of these congregations seem to think that just because faith communities have been around, they will continue to be around. Others see these communities as created by the Spirit of God and therefore off limits to forces of destruction.

But perhaps the relative longevity of the church, at least of the Christian so-called mainline congregations, lies more in the record of the past than in the promise of the future. Perhaps it is the history of the church that we continue to celebrate and not its role in coming days. Its role as a power in that culture is now waning, and there is just enough momentum generated in times past to keep the machine ticking ahead as we open the twenty-first century.

Certainly the dream of those who named the twentieth century “The Christian Century” did not come true. Our awakening to a whole new world community in this century has made it clear that domination by any one group, however desirable, is not possible. The Christian church will forever be a minority in the world no matter how many “mega” churches we build. The sum total of those congregations’ memberships multiplied twenty times over is still an infinitesimal percentage when compared with the world population. The point is that the church based on the good news of the Christian Scriptures can never use numerical growth as its singular or primary measure of worth. So we must ask, What is the central aim and function of the faith community in our day?

In *Doing Justice*, Dennis Jacobsen has captured the central purposes of the gathered Christian community. Under a description of congregation-based community organizing, Jacobsen points to one strong and practical tool for fulfilling the mission of the church.

Jacobsen writes with passion for congregation-based organizing. The author also writes with sensitivity to the precariousness of any undertaking. He is strong in his persuasion, but he is not inflexible. This quality makes his book accessible to all and valuable for dialogue among all those who want to release the gifts of every member of the community.

This study guide teaches the book. It does not simply use the book as a jumping off point for random conversation. It is written for those persons inside faith communities who continue to look for the practical handles that will make the presence of creativity, justice, and hope more evident in the culture.

This study guide is also written for those outside the faith community as an invitation to see what a faith community can be at its best. One of its goals is to find people to explore faith communities in their own locale in order to challenge them to be involved in this kind of radical engagement.

It is clear in the book that Jacobsen has lived the journey he describes. When I was in the process of introducing him to the Milwaukee community in the late 1980s, his honesty, passion, sense of humor, and track record of organizing in many contexts excited me. Since then, I have taken great pleasure in working with him and observing his gifts in action at Incarnation Lutheran Church, Milwaukee, in our common mission strategy here known as the Milwaukee Lutheran Coalition and through MICAH (Milwaukee Inner-City Congregations Allied for Hope) and the Gamaliel Foundation based in Chicago.

Although not perfect, this congregation-based community organizing stuff works!

## Format of the Study Guide

This study guide is organized as twelve adult study sessions that follow the content of the book's chapters. One can simply use less of the discussion material to explore the central theme. The key idea noted in each session can be used for keeping a group focused. The leader may need on occasion to bring the group back to its task. These session plans are designed to keep the conversation guided, yet free for input, discussion, and disagreement.

The objectives of the study guide are threefold:

- 1) To understand what the author is saying
- 2) To enter into the situation he is describing
- 3) To make some claims on how the future may be different.

Jacobsen's work is rich in story, example, and Scripture. In many ways, the book teaches itself. The study guide takes advantage of this gift by including discussion of the Scripture and his key stories as ways to enter into the author's discussion and to remind us of similar concerns in our own lives. As participants engage in discussion of the book's key ideas, they will have the opportunity to compare their own ideas with another perspective or worldview.

I recommend that the leader assist the group in being clear what the "either/or" is about in each chapter. What a person decides is his or her own decision. The responsibility of educators is to clarify the options. While presenting the author's view as the argument for congregation-based organizing, the leader is free to guide the discussion to other related issues depending on the interests of the participants.

Enough material is provided here for each session to last two hours. I suggest, however, that each session be limited to seventy-five minutes, starting and ending on time. I further recommend that the leader move through his or her lesson plan (adapted from this study guide) in a disciplined fashion. Even though it is not necessary for all teaching contexts, the timing and punctuality underscore some of the principles

of congregation-based organizing. Here is a suggested schedule for each session:

*Opening*—15 minutes including the Scripture;

*Part I*—20 minutes;

*Part II*—30 minutes;

*Part III*—8 minutes

*Sendout*—2 minutes.

### **Session One: The World as It Is**

TEACHING OBJECTIVE: To see which realities of life block the future.

LEARNING AIM: To invite the participants to choose between accepting the world as it is and claiming the promise of the world as it should be.

#### **Introduction**

1. Personal introductions: Have all participants, one at a time, share their name, the name of their community, and an example of how they have participated in community organizing.

2. Write “Doing Justice” on newsprint, and make a list of images that this phrase suggests to the participants.

3. Read the Scripture from the book’s introduction (Hab 2:1-2).

4. Have each participant write down one vision, purpose, or goal he or she has in choosing to participate in this study.

SCRIPTURE READING: Read the two Scripture readings at the beginning of chapter 1 (John 7:6-7 and Rev 18:1-4). Take only a few moments (one reading at a time) to get responses to these questions: What prompted the author to include these Scriptures at the beginning of the chapter? What is he trying to communicate to the reader?

## I. Understanding the Author's Point of View

Have the participants look at the twelve chapters. Ask them to suggest chapters that could be grouped together. Show on newsprint the following grouping of chapters to provide an overview of the book:

Chapters 1–4: Laying the Groundwork for Congregation-Based Community Organizing (CBO)—situation and possibility

Chapters 5–8: The Foundational Principles of CBO

Chapters 9–12: Next Steps: Implementing the Principles of CBO

**KEY POINT:** “The world, as it is, is the enemy of God.” Read aloud the first paragraph and make a list of how the “world as it is” is described: “driven by abusive power, consuming greed, relentless violence, and narcissistic pride; employs nationalism, propaganda, racism, civil religion, and class enmity to bolster entrenched systems, corporations, and institutions.”

a. Discuss this description by having participants give examples from the world and their own lives. This list is heavy. Acknowledge this heaviness, but don't move too quickly to fix-it solutions or sentiments of “things aren't that bad.” The point is to try to understand the nature of the situation from the author's point of view.

b. What does the author mean when he says: “All of this is offensive to God and to the people of God”?

c. Discuss the “nightmare” of the author. How do we feel in the midst of these kinds of negative realities? Have you had similar feelings, such as “shutting down emotionally”?

## II. Living into This Experience

a. Parcel out the five stories to different people or teams (ten-year-old, Billy, Teresa, Gary, Deborah).

b. Have each team spend a few minutes with the story assigned to them. When the group reconvenes, discuss each story from the point of view of the person in the story. For example: How does Billy see the world?

c. List on newsprint the ways the participants experience religion “being co-opted by the world.” (Mention the biblical phrase “coming out of Babylon.” What does that refer to?)

d. How is your church denomination or congregation tempted to be co-opted by the world? How is it “coming out of Babylon”?

e. Discuss how people can be personally “charitable, forgiving, and exemplary in their love” even as people of faith, yet in their public life they are constrained to adopt a different ethic.

f. *Quid pro quo* means “exchanging this for that” or making a deal. How does making deals compromise justice in your experience in your community?

### III. Making Claims on the Future

a. Have each person take two minutes to draw a geographical outline (boundaries) of their community or neighborhood.

b. In your own community, where are the tensions with the world as it is?

c. Which of these tensions would you like to begin working to change?

**Sendout:** Go around the room and ask for one word or a short phrase describing today’s session. Thank everyone for staying with this discussion about difficult things. In conclusion, ask participants to be prepared next time to talk about “the world as it should be.” Read aloud the last two paragraphs of chapter 1 to conclude the session.

### Session Two: The World as It Should Be

TEACHING OBJECTIVE: To experience the possibilities of shaping the future.

LEARNING AIM: To invite participants to embrace concrete hope over forces that are committed to holding onto power for the purpose of oppressing others.

## Introduction

1. Personal introductions: Have all participants, one at a time, share their name and one way they observed the world as the enemy of God this past week.

2. Have the group brainstorm a list (write it on newsprint) of people who in their experience have stood against the forces of evil.

SCRIPTURE READING: Read the two Scripture readings from the beginning of chapter 2 (Matt 5:2-10 and John 18:37-38). Take a few moments to discuss the author's purpose in using these passages. Ask the participants to relate Pilate's question, "What is truth?" to the teachings of Jesus.

### I. Understanding the Author's Point of View

Refer to the three-section breakdown mentioned in session one, indicating that we are at the second part of the initial phase, "laying the groundwork for congregation-based organizing."

Take the list from session one describing "the world as it is" as the left column, and create a right-hand column, with the participants listing the characteristics of "the world as it should be" from the first two paragraphs of chapter 2: "rooted in truth, love, and community . . . the voice of conscience is heard . . . people act according to the values of their faith fairness and mutuality reign . . . God's dream engaging the nightmare that the world has become." And, "persona (mask) is removed . . . trust each other . . . transparent . . . exposed . . . live truthfully . . . honestly . . . with integrity . . . as authentic persons."

Ask the participants how they react and/or feel when they are bombarded with a list like the first column and the second column?

KEY POINT: The world as it should be is in direct opposition to the world as it is.

Have the group discuss the example of the lawyer's dilemma painted by the author. How do the participants "long for such a world and suffer because they do not find it"?



## II. Living into This Experience

The majority of this chapter is the description of the author's own passion for "the world as it should be."

a. Have the group retell in some detail the experience of Jacobsen as a campus pastor involved in the defense of Martin Sostre.

b. Have the group imagine themselves as the brother or parent of Jacobsen. What would your ideas have been about his involvement? What fears would you have? What encouragement would you have given him? Would you have advised him to continue or to get out of this situation?

c. Many people have a vision for bettering the world. The author lists a few: Philip and Daniel Berrigan, Martin Luther King Jr., Oscar Romero, Dorothy Day. He calls them "seers of the world as it should be." As a group, list on newsprint the content of the vision of these persons. What is it that they saw as a better world? The author calls this way of looking at the world a moral vision. What does he mean by that? What is an immoral vision? How does one tell the difference? Why is moral vision rejected? The author asks, "Which sane person does not see the imperative of a world free of nuclear weapons?" How would you respond to this question? What accounts for the fact that nuclear weapons exist, to some degree are proliferating, and still threaten our existence?

d. Have the group focus on Nora and her dream of heaven. What is the author demonstrating by comparing adults and children?

e. Discuss the difference between "childlike in its innocence" (the world as it should be) and "pseudo-innocence" ("the affliction of many Christians"). Ask for examples of each from the participants' experience.

f. Discuss the phrase attributed to Martin Luther King Jr. via Paul Tillich: "power without love is tyranny; love without power is sentimentality." Give examples.

### III. Making Claims on the Future

a. Who in your community could be allies claiming “the world as it should be”? Give everyone three minutes to make a list. Share.

b. Look at your community map from the first session and fill it in with signs of hope—things going on in the community that combat the powers that manipulate and control. How could you be involved in supporting these groups or making these signs of hope more evident?

**Sendout:** Go around the room and ask everyone for one word or a short phrase describing today’s session. Ask everyone to be aware of the public arena around them as they read next week’s chapter. Conclude by using the quote: “Everyone who belongs to the truth listens to my voice.’ Pilate asked him, ‘What is truth?’”

### Session Three: Engaging the Public Arena

TEACHING OBJECTIVE: The public arena is a challenge and source of fear for the church and its leaders.

LEARNING AIM: To invite participants to deepen their engagement as the church in the public arena.

#### Introduction

1. Personal introductions: Have all participants, one at a time, share the name of their community/neighborhood with an example of how they have experienced the “maddening, chaotic pace” of the public arena this past week.

2. Ask participants to imagine themselves as a person in the community who is not a member of the church. What do they think people on the streets say about the church (if anything)? They should imagine not what they would like the people to think, but how the church is actually viewed in public life versus other public institutions such as school, library, and police.

SCRIPTURE READING: Read aloud the two Scripture passages at the beginning of chapter 3 (Matt 28:19-20; Luke 4:18-19). Discuss which images of these Scriptures are most compelling in inviting the participants to the public arena. Ask for any other insights the group has regarding why the author chose these Scriptures.

### I. Understanding the Author's Point of View

Note: This discussion is focused on the last of the introductory chapters.

1. Have the group tell the story of the author's experience of the sanctuary. As the story is told, divide a sheet of newsprint into two parts: sanctuary and streets. Write the descriptive words under each. These lists will have similarities to the early lists of "the world as it is" and "the world as it should be."

2. After making these lists, ask the participants to share how "the attraction of the sanctuary can become a seduction." What is the experience of the participants of the sanctuary? Is it in any way what the author describes? List the following on the newsprint:

- Sanctuary as false catharsis instead of authentic hope.
- Liturgy as disembodied drama instead of an incarnational vision.
- Sanctuary as a comfortable substitute for harsh realities. (outside walls)

How have our churches become a mystery religion? How does a mystery religion lack the power to have an impact on the world as it is? How serious is this situation for the church?

KEY POINT: Biblically speaking, the preeminent activity of the church is in the public arena, not in the sanctuary.

### II. Living into This Experience

a. In making his key point, the author talks about the evangelism mission ("the Great Commission") of the church: "Evangelistic efforts that claim to flow from the Great Commission but ignore or violate the Sermon on the Mount are not only ignoble but also heretical."

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i. Ask the group what point he is making. Mention his example of Dietrich Bonhoeffer's view of the church and "self-preservation." Discuss in what specific ways the group sees the church preserving itself. What is the end result of self-preservation?

ii. Ask the group why the author is so adamant about this point. How can he call part of the church heretical?

b. "Who takes the local church into the public arena if not the pastor?" How does the author portray "most clergy"? (They are "unwilling to lead their churches into the public arena.") Is that the experience of your participants? How serious an issue do they think it is? What does the author see as the central problem of clergy (ambivalence, reluctance, or disdain toward the public arena)? Have the group give some examples.

c. Discuss the "accommodation theology" of Franz Bibfeldt.

d. Have the group define *civil religion*. How is it worse than accommodation theology in keeping clergy and their churches in the sanctuary?

i. Relate the Pentagon example. Have the group give other examples.

ii. List the issues that churches seduced by civil religion tend to support: "capital punishment, military build-up, . . . policies that are punitive toward the poor, immigrants, and people of color."

e. Discuss how churches have responded in positive but limited ways in the public arena. Discuss the difference between a do-gooder and a "doer of good."

f. How does advocacy go beyond charity? How does advocacy fail? (no organizational base)

g. What are the pluses and minuses of resolutions and church social statements?

### III. Making Claims on the Future

Have each person put these methods for responding in the public arena in a column: direct service, advocacy, church resolutions, church social statements, other. Draw three more columns to respond to three

questions for each method. Have them rate the methods on a 1–10 scale (10 as highest) for each question:

- a. Which method have they tended to see as the responsibility of the church?
- b. Which have they tended to use themselves for addressing social needs?
- c. What has been their level of satisfaction in using each of these methods?

**Sendout:** Go around the room and ask for one word or short phrase to describe today’s session. Mention that these first three sessions have cleared the way for introducing another method for the church to address the public arena: Congregation-Based Community Organizing (CBO). Close with reading Luke 4:18-19.

### **Session Four: Congregation-Based Community Organizing**

**LEARNING OBJECTIVE:** To grasp the understanding that undergirds CBO.

**TEACHING AIM:** To offer CBO as an option or supplement to other forms of engaging the public arena on matters of justice.

Note: This lesson plan will not be as detailed as the previous three. Chapter 4 presents a case study of one congregation-based community organization, MICAH (Milwaukee Inner-City Congregations Allied for Hope). It comes halfway through the study and serves as a concrete way of presenting CBO as a clear option for engaging the community. It also gives a specific backdrop for dealing with what will follow, that is, the foundational principles of organizing. Therefore, we have the opportunity for a type of “action-reflection” learning experience: Here is MICAH; here are the stories that demonstrate its value; now let’s learn how to do it.

## Introduction

1. Personal introductions: What has happened this week in the community that demonstrates the need for more than charity or advocacy?
2. If you were to begin to organize now, what would be on your list of issues?

SCRIPTURE READING: Have the Scripture (Exod. 18:14, 17-18, 24-25) read out loud. If this passage is all you had of the author's thoughts for this chapter, what would you assume might be the subject and focus of the chapter? Discuss the leadership style described here, particularly its strengths and weaknesses.

### I. Understanding the Author's Point of View

a. Ask the participants to list on the board the persons mentioned on page 24 (Alinsky, Chavez, King). Pull from the group the stories of each and how they contributed to building a basic philosophy of organizing local grassroots persons.

b. Write on newsprint "Values and Principles" (King) and "Methodology" (Alinsky), drawing an arrow in between pointing both ways. List underneath the following pairs:

- i. Faithfulness and effectiveness
- ii. Morality and expediency
- iii. Conscience and compromise
- iv. Prophetic and practical
- v. World as it should be and world as it is

Discuss the distinctions and the overlaps between the two parts of each pair. Why are both necessary, or are they? What is needed to keep this tension alive and creative?

- c. List the four major organizing groups across the United States.
- d. Discuss the steps for developing a local congregation-based community organization.
- e. This chapter introduces the phrase faith-based organizing. What

is your sense of the meaning of this phrase? Some have speculated that organizers use the church because it is the primary institution left, not because of any particular love for the church or its message. What are your thoughts?

**KEY POINT:** Congregation-based community organizing is rooted in the local congregation.

## II. Living into This Experience

- a. Have the group describe CBO as rooted in the congregation (pages 30-34).
- b. List the achievements of MICAH. Talk about the banking effort and the drug treatment work.
- c. Tell the stories of Incarnation Lutheran Church as examples of the effectiveness of CBO—Stephanie, Tamicka, Annette, and Ricardo.
- d. What have been the practical growth points for Incarnation’s leaders?

## III. Making Claims on the Future

- a. Have each person look at his or her own neighborhood or community and congregation and write down two or three ways to initiate or strengthen involvement in CBO.
- b. Have each person list the obstacles to initiating a new organization, joining a present one, or strengthening current involvement in one.
- c. Have each person claim one action she or he will commit to do this week to make CBO a greater reality in the community.

**Sendout:** Ask each person to share one word or phrase about today’s session. Mention that the next sessions will deal with the essential concepts of organizing from a faith perspective. Conclude with this Scripture:

“What you are doing is not good. You will surely wear yourself out,

both you and these people with you. For the task is too heavy for you; you cannot do it alone” (Exod 18:17-18).

### **Session Five: Power**

LEARNING OBJECTIVE: To reexamine notions of power.

TEACHING AIM: To begin to sense one’s own power personally and corporately.

#### **Introduction**

1. Personal introductions: Have participants give their name in the following manner: My name is Rick, and I am a person of power.

2. After all participants have introduced themselves, go around and do it again, staccato like, one right after the other.

3. Ask the group for reactions: (a) What did they notice? (b) How did it feel as a person? (c) Could you identify a group feeling? (d) What is our normal response to naming or being named “powerful”?

SCRIPTURE READING: Read the two Scripture readings at the beginning of the chapter (Acts 1:8; and 1 Cor 15:24-27). Pause after each for observations connecting the chapter title, “Power,” with the Scripture. Ask: What are these Scriptures suggesting that power is?

#### **I. Understanding the Author’s Point of View**

a. Point out that in the flow of the book, this first session on basic principles of organizing (power) will be followed by others: self-interest, one-on-ones, and agitation. Hand out a chart of these four organizing principles, so participants can see their interrelationship and experience them in that way.

b. Write on newsprint: Power and Powerlessness. Ask the participants to give synonyms for each of these words. After you have several for each word, ask for examples of

c. Where the participants see each in the world



d. How they have experienced each.

i. What do these examples suggest about the reality of power?

ii. Next write on the newsprint: Principles of Power (taught by organizers) and the Power of Principles (taught by the faith tradition). Under Principles of Power list power analysis, one-on-one interviews, cutting issues, agitating. Under Power of Principles list inner journey, communal journey.

KEY POINT: To exercise the principles of power without the power of principles leads to tyranny. To live out the power of principles without the principles of power leads to sentimentality. Together the principles of power and the power of principles can lead us to justice.

## II. Living into This Experience

Tell the Betty Smith story as a backdrop for this discussion. In the light of this story discuss the key points of the chapter relating the story to the points made.

a. Discuss a community organizer's view of power. How is it defined? (Spanish word *poder*) How did Betty Smith view power?

b. What is the source of organizers' impatience with the "ambiguity that people of faith have with power"? Discuss the phrase "most people seek innocence to avoid the responsibility of power." State that sentence in your own words. What is the responsibility of power? Why do folks avoid it? Describe Betty's action if she sought to remain Innocent.

c. Where do you see good people—sitting on the sidelines, wrapped in virtue, allowing other people's values to dominate? Is Betty Smith a good person? Is she the alderperson?

d. Why do organizers talk about two sources of power—organized people and organized money? What reality are they recognizing? What reality are they walking into? What are the choices when functioning in the public arena? How could Betty have strengthened her case? How could she have abused power?

e. Is it inauthentic to point out only the abuses of power? What does

it mean to say that power is neutral? Someone has said that “the power is in the center of the table.”

f. What is your approach to the inner journey? What specific practices, such as meditation, contemplation, and prayer, do you use?

g. Have the group identify a situation in which they are part of a group trying to make a decision. Someone in the group may be on a church or neighborhood committee. Treat it as a case study to examine the issues of power present. Focus them on something the group did once or now has to decide. What does it mean for each person to function with the power at the center of the table?

### III. Making Claims on the Future

As background for this section have each person read the Marianne Williamson quotation, “Our deepest fear is not that we are inadequate. . . .” Have persons in the group state in their own words the essence of this statement.

a. Have each person make a list of the groups or associations he or she is a part of, beginning with the family. Have them rate their participation (their use of power) in the group on a basis of 1 (low participation) and 2 (high participation).

b. Have group members take a few moments to write for themselves a description of themselves on the power continuum. For example, “I tend to be a person who lets others make decisions” or “I tend to make decisions without consulting others.”

c. Have group members note in their list of associations where they intend to make a new decision about how they participate.

**Sendout:** Go around the group and ask everyone for one word or a short phrase to describe today’s session. Conclude with reading Acts 1:8.

## Session Six: Self-Interest

TEACHING OBJECTIVE: To clarify the understanding of *self-interest* as different from *selfishness* or *selflessness*.

LEARNING AIM: To engage the participant in recognizing how she or he views self and to consider a new method of self-discovery.

If I could teach only one chapter of this book, Chapter 6, “Self-Interest,” would be it. In this chapter, one wrestles with and may discover a new or renewed sense of “I” in community—Who am I? What will I do with my life? Does not all else flow from this ongoing questioning of life and my life?

### Introduction

1. Personal sharing: Have all participants, one at a time, share one way in which they participate in the “inner journey.”
2. Write “self-interest” on the newsprint and ask what comes to mind when they see this word. What are synonyms for *self-interest*?

SCRIPTURE READING: Read each Scripture passage aloud (Exod. 3:10-11; Luke 9:23), pausing after each one to respond to the question “Who is being addressed?” What relationships are described in each? What do these Scriptures suggest the chapter may be about?

### I. Understanding the Author’s Point of View

Note for the participants that along with power, self-interest is the second basic principle of CBO that we have looked at. The next sessions on “one-on-ones” and agitation conclude the discussion of principles and form the foundation for looking at how organizing can be advanced.

Write the words *authentic self* in the middle of the newsprint. Draw an arrow pointing to the left and write “selfishness.” Draw an arrow pointing to the right and write “selflessness.” You will use this later in the session.

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a. Discuss again the public arena as a place where deals are cut. Use the civil rights movement illustration to identify that groups work out of self-interests. Point out the difference between how the government organizes people (force, violence, money, bribery, and propaganda) and organizers who organize around self-interest.

b. Using the visual, ask the group to list the words that describe “selfishness” (ego-centric, self-obsessed, etc.). Do the same with the words describing “selflessness” (saintly, humble, etc.) Write the words *isolated* under “selfishness” and *victims* and *do-gooders* under “selflessness.”

c. Have the group discuss their experience with others and themselves as cut off from community either by selfishness or by selflessness. Write “no mutuality” under each.

d. Under authentic self write the word *self-interest*. Write underneath it “honors self/honors others.” Give examples of short- and long-term self-interest. Ask the group if they see the differences.

### II. Living into This Experience

a. Review the story of Jesus as the “highest form of self-interest.” Discuss the term *self-denial*. Ask for examples of how that phrase has been misused and has created a whole church culture of people without a sense of their true selves.

b. Ask for examples of how the participants have seen misuse of self-denial in their own experience of church.

c. Ask which of the two groups (selfishness or selflessness) is the most tempting for them. Give examples.

d. Define and discuss *nihilism* and what it suggests about the need to recover the authentic self through identifying and organizing around self-interest.

i. Where is nihilism alive and well today?

ii. What is understandable about why people choose nihilism? Why is it an inauthentic choice?

e. Moses’ experience: Recount the “I Am Who I Am” burning bush

story (Exod. 3:1—4:17). Ask the group to create the setting, the players in the drama, and the verbal exchange.

- i. How does Moses discover his identity and purpose?
- ii. What does it mean to say: “The discovery of true self and true self-interest can only be done in the context of community”? What does it mean for Moses? For us?

**KEY POINT:** The discovery of authentic self means also a discovery of God. And this discovery is done in community. It is the meaning of God as a relationship we have to life versus God as a being perched up there somewhere in the universe looking down and either manipulating or abandoning the world.

### III. Making Claims on the Future

- a. What are the “burning bushes” in your life? In other words, on what occasions in your life have you asked the “Who am I?” question?
- b. How is the act of claiming one’s authentic self an act of courage? What is your experience of claiming your authentic self?
- c. Why is it easier to accept a false self than one’s own self?
- d. Write down three things that you would like to do to make your life more interesting.
- e. Look at your list to see whether these activities are informed more by selfishness, selflessness, or self-interest. Be careful. These evaluations are not always obvious because we tend to assume that doing things for oneself is not as noble as doing things for others, such as working at a soup kitchen. Remind the group of the author’s story about his first marriage. What interest was being served? For whom?
- f. List three steps that you could take to discover your self-interest and act on it in community. (This task is easy until you add the word *community*.)

**Sendout:** Ask each participant to share the most difficult thing about this session and the most exciting thing. Conclude by reading the

closing paragraph of the chapter that ends with the words “standing and moving on holy ground.”

### **Session Seven: One-on-Ones**

TEACHING OBJECTIVE: To understand one-on-ones as the primary tool of organizing.

LEARNING AIM: To begin to experience the gift of relationships.

#### **Introduction**

1. Personal sharing: Invite participants to share their reflection on and experience of self-interest this past week.
2. Where did they see selfishness or selflessness in others or themselves?
3. What examples of self-interest did they see?

SCRIPTURE READING: Have the Scripture at the beginning of the chapter (John 1:35-39) read aloud. Follow this reading with a more extended discussion than previous sessions.

1. What words jumped out as you heard this passage read?
2. Describe the particulars of the scene as if you were putting on a play and needed characters, props, and lighting.
3. Identify the feelings present in this exchange among John, the other two disciples, and Jesus. What emotions are present in the story?
4. Identify your feelings as this drama unfolds. Describe your emotions.
5. Give a title to this story.
6. What is the story about?
7. What excites you about the story?
8. What confuses you about the story?
9. What do you imagine took place that day? What did they learn about each other?
10. What other stories does this story remind you of?
11. What experiences does it trigger from your own life?

12. With whom do you have relationships?
13. What are you doing to strengthen them?
14. With whom do you want or need to build relationships?

### I. Understanding the Author's Point of View

a. Divide the group into pairs—ask each person to choose someone he or she would like to know better—and ask the pairs to talk with each other for ten minutes. Each person has five minutes to find out about the other person. (At this point they are going “cold turkey.” You will discuss the principles of one-on-ones later.)

b. Bring the group back together and debrief: (1) What happened? (2) Why did it happen? (3) What does it mean?

c. Make a chart on newsprint with “One-on-One: Initiating or Building a Relationship” at the top. Underneath make columns listing (1) what it is, (2) what it isn't, (3) getting to know you. Then have the group fill in each category:

i. What it is: (1) a natural conversation; (2) skilled, artful, intentional, focused.

ii. What it isn't: (1) a sales pitch; (2) asking another person to do something; (3) an attempt to recruit for your cause.

iii. Getting to know you: (1) learn another person's self-interest; (2) we come to understand what is important to the person, what motivates him or her, and what is his or her passion.

d. How did your conversation reflect this description of one-on-ones?

e. Where do you need strengthening in the one-on-one process?

### II. Living into This Experience

a. Discuss the characteristics of an interviewer and reflect on how one would develop these skills: (1) curiosity, (2) courage, (3) genuine interest in the other person, (4) probing to discover motivational depths, and (5) listening for tragedy, pain, anger, passion, injustice.

b. Have the group divide into subgroups of three people. Again give

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each pair five minutes to do a one-on-one. Have the third person be an observer and share for two minutes at the end of the five minutes what strengths he or she had observed and areas to work on (using the criteria list in point a). Have each person play each role in the threesome.

c. Reflect on learning with the whole group. What are the values of this process? What are the challenges?

d. Describe how the author characterizes Jesus' conversations. (never casual)

i. Discuss the difference between the questions "What do you want?" and "What are you searching for?" Follow that with discussion of the question, "Whom are you looking for?" which the resurrected One asked of Mary Magdalene.

ii. Discuss how, according to the author, a sacred conversation occurs. Note the vulnerability and mutual searching consciousness of the person leading the conversation.

iii. Share the stories of Jesse and members of the church and how the one-on-one worked as a way of discovery in their lives and the life of the author.

### III. Making Claims on the Future

a. Have the group share ways the one-on-one could be used in their church or community.

b. Ask each person to commit to doing at least one "one-on-one" in the next week. It will be a thirty-minute encounter with another person, not the five-minute as used in the exercise. The leader may have to give further instruction on this point. The challenge and gift of the one-on-ones is the thirty-minute conversation that reveals much about the person's self-interest.

**Sendout:** Go around the room and ask for one word or a phrase to describe each person's experience of this session. Read the last three sentences of the chapter to conclude the session.



## Session Eight: Agitation

TEACHING OBJECTIVE: To move to an understanding of agitation as necessary in a creative relationship.

LEARNING AIM: To experience a new sense of one's own power, which flows from clarifying one's vision for life.

### Introduction

1. Personal sharing: Go around the room and ask, "Did you do a one-on-one this week?"
2. Have participants who answered "yes" share their experience. Was anything clearly a block in keeping others from doing it?
3. Point to accountability as a way to get things done, build a sense of interdependence and team, and stretch us beyond where we might naturally go.

SCRIPTURE READING: Have John 21:15-17 read aloud. Ask these questions:

1. What did Jesus ask Peter? How did Peter respond? How did Jesus answer?
2. How many times did Jesus ask? How many times did Peter respond the same way? What kind of answer did Jesus give?
3. How did Peter feel after the third question?
4. Why did Peter feel hurt? What internal struggle is he having?
5. Is Peter feeling hurt a bad thing? Is it a good thing?

### I. Understanding the Author's Point of View

- a. Discuss the word *agitation*.
  - i. What are synonyms for agitation?
  - ii. What kinds of things agitate people?
  - iii. What agitates you?
  - iv. Has the word taken on primarily negative connotations?
  - v. What creative function does agitation take in life?

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vi. Where have you seen people “do the right thing” because they were agitated?

vii. What can agitation do that being nice may not be able to achieve?

b. Tell the story of the author’s experience at the Gamaliel Foundation training.

i. How did Greg agitate Jacobsen?

ii. In retrospect what has Jacobsen realized about Greg’s action?

1. An act of care (love) and belief inviting clarity about life

2. A skill that summons forth the best.

KEY POINT: Healthy agitation is an act of love that calls people to act out of their own power, self-interest, and vision.

a. Discuss why such a thing as an “outside agitator” is impossible. (Because “relationship is a prerequisite of agitation.”)

b. Ask if the participants have experienced guilt-tripping in the church. How does guilt-tripping work? What is the result of using the guilt-tripping method? Describe the difference in the way Jesus deals with Peter (that is, Jesus is direct and honest and only desires that Peter move out of his fear and remorse).

c. Likewise the man by the pool: Describe that story. Agitation is used by Jesus to release the man’s potentiality and to enable him to bear into the future that which he has not accepted as his life. To be free he has to be all those other things he had been, not in denial and illusion.

### II. Living into This Experience

a. Ask: What is the vision we have for our lives? How do we pick up our mats and walk into the future with power and purpose?

b. Quote from the chapter: “Agitation is a summoning forth of one’s vision for one’s life. . . . At its best agitation touches on the matter of vocation” (the purpose of one’s life).

i. Discuss Mother Teresa’s “divine call within a call.” What does it have to do with us?

ii. What is your sense of vocation or call these days?

iii. Who or what is agitating you to think in new ways about the

purpose of your life? (Note intrusions, challenges, confrontations, tensions.)

iv. How has the church earned the reputation “you speak the truth but you don’t do me a darn bit of good”?

v. What would the church look like if it were a place where this kind of honest “stretching” of our lives could take place?

### III. Making Claims on the Future

a. Using the example of Nora and Laureena’s birth struggle, write down two times in your life when struggle, tension, and risk accompanied some kind of new birth.

b. Take a moment and write your life’s purpose on a slip of paper to go inside a fortune cookie. For example, “Martin Luther King Jr., your life purpose is to be a drummer for freedom.”

c. What steps do you need to take to begin or continue the movement toward your purpose? For example, the drummer for freedom organized people around a vision of “black and white together” agitating for justice at lunch counters, in the streets, and in the halls of business and government.

d. What kind of agitation are you going to need to move toward your life purpose? Who is going to provide that agitation for you?

e. Who in your life needs some healthy agitation to get moving in life? How might you be the vehicle for healthy agitation?

We have now completed phase two, the basic building blocks that include power, self-interest, one-on-ones, and agitation, which give body to the overall analysis of the world, the public arena, and the church given in the first phase. The final phase includes metropolitan organizing, building and sustaining an organization, community, and spirituality for the long haul—creating the foundation for change.

**Sendout:** Have group members share a word or phrase that describes their feeling about this session. End the session by addressing the group with the question: “Do you want to get well?”

## Session Nine: Metropolitan Organizing

TEACHING OBJECTIVE: To become familiar with a metropolitan image of community and the need to organize people regionally to build healthier communities across the region.

LEARNING AIM: To become willing to engage in the unsettled debate over whether and how metropolitan organizing can be accomplished.

### Introduction

1. Have you been agitated this past week? By whom or with what results?
2. Have you participated in agitating someone? What were the results?
3. What are you learning about healthy agitation as a tool for creating new life?

SCRIPTURE READING: Have Luke 24:49 read aloud.

1. What are the key words in this short verse?
2. What kind of power is referenced here?
3. Why do they have to wait for this power?
4. Where will this power take them? (the Father's promise)

### I. Understanding the Author's Point of View

Begin with the story of Gary, Indiana.

- a. What was it thirty years ago? What is it now?
- b. What is happening to the Gary region?
- c. Where else are these changes happening?
- d. Describe urban sprawl and its effects.
- e. What policy are David Rusk and Myron Orfield arguing for?
  - i. Where do they think regionalization is working?
  - ii. Talk about Indianapolis as an "elastic" city and Milwaukee as "inelastic." What does each of those terms do for a city?
  - iii. Identify areas you know as inner-, core-, or heart-of-cities.

- iv. Identify areas you know as second-ring suburbs.
- v. What do these two have in common in terms of self-interest?
- vi. Identify areas you know as wealthy suburbs. Why do they not have the same self-interest?
- vii. Identify the opposition to regionalization: developers of new subdivisions, construction industries, labor unions, fear of encroachment of the racially and economically different city.
- viii. Do you know of businesses and politicians who are beginning to see the wisdom of regionalization?
- f. Describe the hope and promise of metropolitan organizing.
- g. What are the internal challenges that existing community organizations face when considering broadening their focus and base of operation?

KEY POINT: Congregation-based organizing needs to draw on Scripture and faith as a means of creating the vision and moral mandate needed to overcome the many obstacles to metropolitan organizing.

## II. Living into This Experience

- a. Discuss vision for organizing combining Christianity's vision for expansion and congregation-based community organizing's fidelity to the justice dimension.
- b. Reflect on the Pentecost event in the church as the vision for expansion.
- c. Reflect on Paul's struggle with racism and legalism as fidelity to justice.
- d. Discuss the external obstacles of race and class.
- e. Discuss the internal obstacles demonstrated in the telling of the story of the twelve spies and the land of Canaan.
- f. Rehearse the story.
  - i. Identify the players.
  - ii. What two self-inflicted problems came from the ten spies? (identifying the Anakites as the Nephilim and seeing themselves as grasshoppers)

- iii. How did Caleb counter these issues, and what were the results?
- iv. How does the author use Caleb as an image for what congregation-based organizing needs? (Calebs, of all ages, are out there in our churches.)

### III. Making Claims on the Future

What is the author's stance on this issue? What does he think is required for effective metropolitan organizing? (See reality as it is.)

The author uses the credal phrase "the holy catholic church" as an image for the church functioning as one across the boundaries of geography, race, economics, and so on.

a. What may be the special challenge for Christians in the wealthy suburbs?

b. What kind of sensitivity and understanding does the city church need to bring to this dialogue? How can the issues be enjoined without communicating a sense of superiority or self-righteousness by the city churches?

c. Tell and discuss the Zacchaeus story.

d. How is metropolitan organizing not about class warfare?

e. Define your metropolitan area. Name the areas: city, second ring, suburb. In other areas (small town and rural) the dynamics may be present but not named the same way as in a larger city. Regionalization seems to be having an impact on everyone. Rural conferences are more often regional than local.

i. Describe the relationships among the people in these areas.

ii. What kinds of things may touch regional self-interest?

iii. Who would be some of the people to do one-on-ones with to begin the dialogue of regionalization and metropolitan or regional organizing?

iv. Next week, bring a newspaper article that illustrates the reality of regionalization and/or the need for metropolitan organizing.

**Sendout:** Go around the group and ask for a word of hope or word of

challenge that participants experience as they talk about metropolitan organizing. Conclude with reading the opening Scripture (Luke 24:49).

### **Session Ten: Building and Sustaining an Organization**

TEACHING OBJECTIVE: To become familiar with the journey involved in building and sustaining a congregation-based community organization.

LEARNING AIM: To begin to process for oneself the willingness to be involved in creating or participating in such an organization in your community.

#### **Introduction**

1. Share how you encountered the presence of regionalization or need for metropolitan organizing this last week.
  2. Share any newspaper articles that participants have brought.
  3. Ask what is the most critical issue today in building a metropolitan organization.

SCRIPTURE READING: Have Ephesians 4:15-16 read aloud.

1. How does the phrase “speaking the truth in love” relate to the principles of organizing?
2. What do the terms *joined*, *knit*, *equipped*, and *working properly* suggest to you about the organizing task?

#### **I. Understanding the Author’s Point of View**

Discuss the Nelson Mandela quotation.

- a. Who is Nelson Mandela?
- b. What has been his life’s work?
- c. What are the three parts of Mandela’s formula for freedom? (meticulous organization, militant mass action, willingness to suffer and sacrifice) Which of those is the most important? The easiest? The

hardest? The weakest link in work you see being done by the church or humanitarian organizations?

d. Discuss the dimension of suffering. Where does suffering fit into the Christian story? Rehearse Dietrich Bonhoeffer's story.

e. Discuss militancy and the issues it raises.

f. Discuss meticulous organization. What specifically must be developed if CBO is going to be effective? (core teams, clergy caucuses, leadership training, organizing money, professional staffing, regional and national linking)

KEY POINT: The biblical truth that pronounces vision and the historical truth that discloses organization must both be present to be part of the transformation of creation.

## II. Living into This Experience

Activity: Divide the group into two, one being the *Eros* group, the other the *Logos* group. Give each group fifteen minutes to prepare a short drama (about three minutes in length) demonstrating its role, identity, and function. One group would proclaim, for example, "We are *Eros*!" and give a demonstration of what that looks like. The group can have a few minutes to scan the related information in the chapter to inform the drama.

Have each group present its drama. After it is completed, ask the other group's members what they thought of this presentation. Strengths? Weaknesses?

Return to the whole group, and ask how the people experienced working with each other. What kind of tension was there? What problems are caused if only *Eros* is emphasized? What problems are caused by totally *Logos* persons? How has the group seen this combination misused? Have you ever seen it as complementary?

Ask the group for any insights that would clarify the nature of these realities and how they are interrelated.



### III. Making Claims on the Future

- a. Rehearse the story of St. Francis and Pope Innocent III.
- b. Point out the *Eros* and *Logos* dynamic illustrated here.
- c. Assuming that we tend to lean one way or another as persons and organizations, ask each person to identify which direction he or she leans. What is needed in your life to bring balance?
- d. As you consider building an organization or simply improving your own life's options or effectiveness, how is *Logos* present? How is it strengthened? How is *Eros* present? How is it strengthened?
- e. Write down one thing you will do this week to temper, if necessary, where you are strongest (*Eros* or *Logos*) and one thing you will do to explore a new dimension of your self (*Eros* or *Logos*).

**Sendout:** Go around the room and ask for one word or phrase to describe today's session. Conclude by reading together the poem on page 84, Then read the last sentences of the chapter (page 86) to the group.

### Session Eleven: Community

TEACHING OBJECTIVE: To recognize the possibility of building a just, caring community.

LEARNING AIM: To become a supporter of the congregation-based organizing effort.

#### Introduction

1. Where did you see or experience *Logos* this past week?
2. Where did you see or experience *Eros*?
3. Where did you see creativity based on a combination of *Logos* and *Eros*?
4. Did you pay attention this past week to your own *Eros* and *Logos* activity?

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SCRIPTURE READING: Read Acts 4:32-37 aloud.

1. Give words or phrases from the text that describe this early Christian community.
2. What of this description is familiar to you in your experience?
3. What of this description is foreign to your experience?
4. How does your experience of the church today compare with this description of community?

### I. Understanding the Author's Point of View

Tell the story of the author's experience in Tanzania with community.

- a. How did he experience the Tanzanian church as community similar to that described in the book of Acts?
- b. What did it teach him?
- c. What does he say his skepticism about the church being this kind of community is based on?
- d. Describe the author's perception/experience of the U.S. church—bland and banal potluck dinners, pseudo-psychological small groups, introspective and innocuous Bible studies. Ouch! What bone is the author picking? (church reflects culture)
- e. The author affirms the emotionally invigorating power of hugs, handshakes, and hallelujahs, yet he challenges the community of the church to invite the Word to divide soul and spirit, bone and marrow, exposing our complicities and compromises.

KEY POINT: The community called the Christian church must be measured by the historic marks of what it means to be the church—the holy, catholic, apostolic, and confessional church—that is not a future promise or ideal reality, but is in fact the way the church is now. We must live into it for it to be true.

### II. Living into This Experience

Make a chart on newsprint with four columns. Put one mark of the church at the top of each column: holy, catholic, apostolic, and confessional.

Have the group share their understanding of each of these by placing the words they would use to describe each mark on the chart. Once they have put several words under each heading, draw a line across the chart underneath their words.

Discuss how the author uses each mark to invite us into a more in-depth understanding of Christians in community.

*Holy*—to be set apart for God’s purposes

- a. List the perversions the word *holy* has led to.
- b. How does the author recover *holy* as an authentic term for our use to describe the local church today?
- c. Discuss how the author sees CBO breaking out of simply mirroring the culture.
- d. Discuss the CBO as prophetic. Who does the author say are the unsung prophets? Are his descriptions true in your experience?
- e. Take a moment to consider the description of John Paul Sartre’s proposition: “Existence precedes essence.” Discuss how we must make claims in our life for them to be our truth. It is not simply a matter of assuming commonly assumed attributes—that is, the church is holy, therefore I or we are holy—but rather through an act of courage one must claim holiness. It takes action to call it forth.

*Catholic*—the universality of the church

- a. List the perversions of universality in the church, that is, homogeneity, separation.
- b. How can the local church bear the mark of universality?
- c. How does CBO offer a hopeful sign of moving into fulfilling this mark?
- d. What does the author mean by *genuine ecumenism*?

*Apostolic*—the ones who are sent proclaiming victory in the midst of death

- a. Give examples of where death has dominion in our lives.
- b. Give examples of local apostolic witness that counters these realities.

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- c. How does CBO offer a path toward being apostolic?
- d. Take a moment here to draw an arrow, an arrow with a wide point and wide body.
- e. Discuss the images that describe the apostolic witness of people “on the point . . . on the cutting edge,” and “where no one has gone before.” Recovery of this stance of the people of God may be the most challenging in our century and the next. Write the words Solitary, Vulnerable, Community, Risk, No Justification, and No Rewards out to the right of the arrow. This evaluation is a reinforcement of Sartre’s claiming identity and purpose. The group sees that it has a choice either to sustain the existing structures (behind the point) or to venture out onto the point and be part of the change. God loves neither person more than the other. One chooses to step out and the other does not.

*Confessional*—stance of being holy, catholic, and apostolic as we as the church are before God. (our ultimate concern)

- a. Give examples of where we often make our confession. (commitment to meaning)
- b. Give examples of the difficulty of being confessional.
- c. What is the saving grace of being confessional? Discuss Bonhoeffer: “The deed alone is our confession of faith before the world.”
- d. What does the church that takes these marks seriously look like?
- e. How do we begin to move in that direction?

### III. Making Claims on the Future

- a. Have each person spend a few moments reflecting on the four marks of the church and then give a description of his or her own congregation’s use of these marks. (How are we holy, etc.)
- b. Have each person list four actions her or his congregation could do one in each category, to begin stretching itself, growing toward representing these marks in its corporate life.
- c. The decision to follow Jesus or to be the church is first a solitary

decision. After you make that decision you join a “community of solitaires” (Bonhoeffer). What is needed to continue to grow in that stance born of an act of courage? Does the church’s understanding of being baptized daily help in this regard?

**Sendout:** Go around the group and ask each person which of the four marks has had the most impact on him or her as the group discussed them. Conclude the session by reading the following statement from the author: “The truth is that the power of the Holy Spirit to create radical community is real and active.”

### **Session Twelve: A Spirituality for the Long Haul**

**TEACHING OBJECTIVE:** To recognize how one becomes bruised and beaten down when “being the church” and doing congregation-based organizing work.

**LEARNING AIM:** To begin identifying specific tools that are needed to sustain persons and community on the way.

#### **Introduction**

1. Have each person share how he or she noticed the four marks of the church—holy, catholic, apostolic, and confessional—this past week (see discussion in session eleven).

2. What primary loyalties did you notice challenge the four marks?

3. Ask folks to share how they are doing as they enter this last session.

4. Have the group recap the overall structure in the three groupings: Sessions 1–4, 5–8, and 9–12. Ask whether they think this grouping holds. Ask whether they would name either individual sessions or the groupings differently.

**SCRIPTURE READING:** Have 2 Timothy 4:6-8 read aloud.

1. What images from Paul jump out at you?

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2. How would you guess Paul was doing at this point—mentally, physically, and emotionally?
3. What does it mean to “pour out one’s life”?
4. What finally gives Paul staying power?

### I. Understanding the Author’s Point of View

- a. Review how the author has asked us to consider “justice as an invitation into an interesting life.”
- b. What kinds of things does one run into in working for justice?
- c. Give examples of mistaking frenetic activity for working for justice.
- d. With the culture using terms like *workaholism* and *burnout* to describe those who live their lives as people of action, are those who work for justice around the clock justified in doing whatever is necessary as long as it’s needed? What is the danger in living within the illusion of fixing things?

KEY POINT: Amidst such realities (sacrifice, risk, loss), what keeps one going year after year, decade after decade, is the presence of Life itself with all of its yes, call, creativity, humanity and a tradition and future that continue to offer the promise of fulfillment.

### II. Living into This Experience

- a. Gather from the group all of those experiences that drain the human being of spirit.
- b. Which of these experiences do you know? Give examples.
- c. What do we say to ourselves when the struggle is “too deep for words”?
- d. What do we do or to whom do we go hoping for refreshment, inspiration, and energy for the new day and its call to work once more for justice?
- e. Discuss the author’s insight into “the prophetic yes.” (Review Jeremiah’s story.) What are the characteristics of the prophetic yes? (life affirming, seeks the source of life, a human enterprise)

- f. Discuss the author's use of iconography.
  - i. What is iconography?
  - ii. What are its history and purpose?
  - iii. The author calls iconography and congregation-based community organizing parallel streams. Draw out the parallels that he makes.
  - iv. Discuss especially his parallels between the holy face and the human face. Share his insights into healing and removing the mask.

### III. Making Claims on the Future

- a. Have each person list three ways that he or she works for justice.
- b. Have each person list three ways she or he experiences draining of the Spirit.
- c. Have each person write a few sentences on what he or she does for sustenance and renewal.
- d. Bring the group together to share the things they do for sustenance.

**Sendout:** Ask the group what they would name this experience they have had during this time together. Then ask each one to share one thing he or she is going to do in a new way. Thank them all for the gifts they have brought to the group and claim a future for the participants individually and if appropriate as a group. Conclude with a reading of the story of “the old rabbi” in this final chapter.