

ORGANIZING CHURCH

SAMPLE

ORGANIZING CHURCH:
*Embodying Change in
Your Congregation, Your Community,
and Our World*

By Tim Conder and Dan Rhodes



CHALICE[®]
P R E S S

ST. LOUIS, MISSOURI

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Acknowledgments

The Organizers

By its nature, community organizing is collaborative and this book would not have been possible without the wisdom, input, training, and examples of our colleagues and mentors in the Metro Industrial Areas Foundation (IAF). We want to particularly thank the IAF organizers of the Southeast and North Carolina United Power and Durham Congregations, Associations, and Neighborhoods (CAN) who have patiently worked with us for many years. This begins with the current lead organizer of Durham CAN, Ivan Parra, who largely introduced us to many of these practices by seeking us out for relational meetings long before we had heard that term used. Gerald Taylor, a now-retired IAF regional organizer, has been a mentor who has told us both more meaningful stories and given us more memorable quotes than we could ever report. Gerald always led with a deep insistence of a relational culture and fought tirelessly to maintain that culture. We have been deeply impacted by that example. He has been a warrior for justice on so many fronts, but has always made time for us. We also want to attribute a great deal of this wisdom to our current regional organizer, Martin Trimble. Martin's presentation of the relational meeting (which we relied on in chapter four) at IAF's National Training in 2015 met all was clear, enriched by the wise stories of decades of organizing, and immediately actionable. Additionally, we would like to thank Mike Gecan, whose training materials on congregational development provided something of a backdrop for the structure and argument of chapter six. And we would like to profusely thank our colleagues in Durham CAN's Clergy Caucus, including the Rev. Dr. Herb Davis, Bishop Clarence Laney, Rev. Dr. Mike Broadway, and Rev. Mark Anthony-Middleton. Particularly those four have been brothers in the struggle for over a decade. It has been a privilege to follow their lead, and we are thankful for the number times that they have had our back.

I (Tim) would also like to thank the leadership of the North Carolina's NAACP's "Forward Together" Moral Movement. Their example of using a broad-based ecumenical theology as impetus for organizing has not only been inspiring to us; it has been inspiring as thousands and thousands of people in North Carolina to organize, work, and protest for justice in our state. Rev. Dr. William Barber II is a gifted, generous, prophetic leader with a passionate message of hope that all people of faith and moral ethic should hear. I also want to specifically thank the Rev. Dr. Rodney Sadler and Bishop Tonyia Rawls for their tremendous examples in pastoral ministry, organizing leadership, and theological vision. They have shared reams of great advice with me that has been transformative in my own efforts to lead and organize. Rev. Steve Knight has been a friend and colleague for decades. I have been honored to organize, stand, and "jail" with him in this movement. David LaMotte has also profoundly impacted my understanding of organizing people of faith. His gifts as a justice leader and artist are immense. His music beautifully engages and advances the vision of this text.

I (Dan) am extremely grateful for the kindred spirits I've discovered working in a new town. Rev. Kristin White and Rev. Jim Honig have not only shaped my thinking on organizing and its relationship to the church, they have been invaluable instructors and mutual partners in building this connection. I am in great debt to their insights and to their tireless work, for without them and other ministers like them this book would make no sense. I would also like to thank Fernando Rayas and Fr. Gary Graf, whose current work to envision and develop a new apostolate program for young adults through the emerging Parish Peace Project provides a true image of what an organizing church can be.

Our Community:

Our ministry lives also have been overwhelmed by a beautiful collaboration with the leaders of Emmaus Way, an activist and organizing congregation that we had the privilege to pastor together for almost a decade. Emmaus Way is truly an organic community where everyone leads. So many friends, including those who challenged us, have made a profound impact on this book. We are eternally thankful for our lead artists, Wade Baynham and now Mark Williams, who have so powerfully found, written, and performed great musical texts of lament that reframe both hope and justice for our community. Josh Busman and Ben Haas have been our primary

liturgists who craft music and other art forms into compelling worship gatherings. We also thoroughly recommend Josh's scholarship in musicology. His dissertation was an ethnographic study of contemporary evangelical worship music that established a strong correlation between the individualism of experience and triumphalism of this dominant, commercial genre of worship music with the social passivity of its consumers! Molly Brummett Wudel joined Emmaus Way as a co-pastor two years ago and has only amplified our commitment to organizing. She read portions of this book and her input as a feminist, process theologian was substantive. This text is better because of her critique and affirmation. Our community's lay leaders through the years including Jenny Nicholson, Dave Efrid, Ben Haas, Sarah Kate Fishback, Emily McLean, and Laura Wooten have been willing to engage, support, and enrich this vision to be an organizing church. We wish every pastor had the privilege to work with leaders and a community like this. Finally, since the writing of this book for me (Dan) has straddled a transition from Durham, North Carolina to Chicago, I would like to thank the congregation of St. Augustine's Episcopal, a community that has not only graciously welcomed my family but continues to refreshingly embody Christ in ways that broaden and strengthen my hope.

Our Families

I (Tim) want to humbly thank my wife, Meredith, and my two adult children, Keenan and Kendall, for their role in this text and gift to my life. We have shared a household where the justice vision of God's kingdom has been the dominant discourse. Each of them has surpassed my own vision with their lives and hopes, and my work has been radically impacted by the gift of sharing life in this family. My Dad, Don Conder, whom I admire so much, has brought a unique gift to my life as an organizing pastor. He is a pragmatist who has always been motivated by common sense, courageous but gentle engagement, and longsuffering kindness. My tone in sometimes very contentious work has been altered and impacted by his legacy of kindness. My brother and sister-in-law, Keenan and Debbie Conder, have been so generous to me and my family. Their support, not the least being providing a beautiful place to write in the midst of my chaotic pastoral/academic life, has been overwhelming. This support has made so many aspects of my work possible. Enduring thanks to all of you!

I (Dan) am boundlessly grateful to my wife, Elizabeth, whose patience, kindness, and enduring hopefulness astound me. I may be the theologian, but you teach me daily what it means to actually embody the gospel. I'd also like to thank my two daughters, Rachel and Julia, whose zest for life and ceaseless love present me with gifts beyond measure. To my parents, David and Debbie, I owe an unlimited debt of gratitude for raising me in the faith and for teaching me what it means to take it seriously. My brother, Dave, has perhaps been my longest dialogue partner, and his collaborative spirit fills these pages. He and his wife, Kim, embody a dedication to the service of the kingdom of God that enlivens my own faith. The compassion of my sister, Kayleigh, and her desire to find the kingdom especially in marginalized others give me hope for the future of the church. Lastly, I want to thank my in-laws, Paul and Libby Sarazen, for the generous way they've opened their home to our family making it possible for me to write.

All those above have been for us a great cloud of witnesses, embodying a glimpse of the kingdom we seek to promote in *Organizing Church*.

For the community organizers and clergy who have taught us what it means to embody the deeply relational culture of the kingdom.

REDISCOVERING the Church: An Organizing and Reorganizing Congregation

Graham Greene's *The Power and the Glory* describes the circuitous journey of an unnamed "whisky priest" in Mexico during the 1930s, while that government is violently suppressing the Catholic Church. The aptly named priest, a man who has failed his vows in many ways, seeks to flee his province, where Catholicism has been deemed entirely illegal and a certain death sentence awaits him if captured. He eventually makes it to a provincial border. But, the duty of his office and the grave responsibility of being the only conduit for the salvific Eucharist, even for this man who has failed so often, drives him back from this safe haven to the city where his greatest peril lies. He returns a changed character, no less flawed but in an entirely different identity shaped by his experiences.

We (the authors) are easy marks for there-and-back, transformative stories of discovery and recovery, whether they are great stories like Greene's classic and J.R.R. Tolkien's epics or sappy Sunday night movies. We remain hopeful pastors who believe in transformation on both individual and social levels. This book began in the dual tension of disappointment and hope. We expressed our profound disappointment in the church's common absence in transformative, emancipatory social change, and in its historical complicity in injustices that need to be righted. But, we have also always been deeply rooted in hope of recovery. We continue to believe in the transformative social power of communities committed to a vision of Jesus' way and teaching. This text has taken us from that initial tension

into a theological conversation about the socio-cultural context of the contemporary church and, most importantly, into a series of specific organizing practices that we believe are transformative within the inner spiritual lives of faith communities, and transformative to the localities that are home to these same churches. This brings us squarely back to our hopes, returning to our point of origination as changed persons of faith, renewed leaders, and participants in transformed communities of faith.

This final chapter speaks to the nature of this return and the reality of that hope. Our pastoral experience cautions us to be more specific about the quality of this hope. We have often counseled and offered spiritual direction to persons in our care who have mislabeled the hopeful aspects of their lives. Hope can be easily lost within a confluence of wounds or struggles. And, in times of challenge or pain, a hope can be misidentified as simply another component of struggle. A collaborative, realistic renaming of a person's life narrative and context is often the heart of pastoral care.

Hope is essential to organizing bodies; it informs the very identities of these communities and their leaders. Hence, we want to name intentionally some of the hopes and realities of an organizing body. Such a congregation hopes ultimately to collaboratively construct real social changes in the world, beginning in its own place, which align with Jesus' kingdom vision of justice and peace. In doing so, this requires and yields profound, hopeful transformations in the identities of its pastors and leaders as well as within the character of the body itself. We are describing a hopeful dynamic that is integrative for both the leader(s) and the community.

As a "born and bred" North Carolina boy, I (Tim) grew up under the gentle tutelage of Sherriff Andy Taylor of the fictional Mayberry, N.C., played by our iconic native, Andy Griffith, in the classic black-and-white TV show that carried his name. In the eternal wisdom of Andy, which played out in countless episodes, you could "go off to the big city," "put on airs," or even truly make yourself a better person, but Mayberry would always be waiting for you—unchanged in its values and way of life. The clear implication was that you were, no matter how substantively you grew or regressed personally in another more urban location, always the best version of yourself when returning to the safe, constant, unassailable values of home. This is not the assumption in organizing. Organizing assures not only changed and changing leaders and individuals, but also changed and changing home communities in actions and values. Committing to

these practices assures the absence of a static church community substituting, instead, a context of perpetual dynamism. To that, the good folks in Mayberry might say, “Heaven help us.” Living in a dynamic of change would be horrifyingly unacceptable in Mayberry, and is, indeed, frightful for many leaders and congregations. But, there is a beauty to this reality that has everything to do with the unquenchable Spirit of God and an ever-striving toward the realization of a living shalom on this earth. And despite all the mythology that imagines some near or distant utopian season of Christendom in the U.S., the Christian church in our society does not have an idyllic past. However, we do believe it can have a beautiful future, so we press on, working toward that hopeful horizon.

Organizing and Re-Organizing

This declaration of a kinetic community, ever changing and evolving, should not come as a surprise. We have certainly not described or advocated for a church template. Instead, we have recommended a process, a constellation of ongoing practices, a way of living in the church that yields significant and perpetual transformations. In a speech to the Student Non-Violent Coordinating Community (SNCC), Cesar Chavez tried to distinguish his work from that of a typical labor leader. He explained, “When you read of labor organizing in this country, you can say there is a point where labor is ‘organized.’ But in community organizing, there never is a point where you can say, ‘It is organized.’”¹ The organizing principles we are proposing envision a dynamic community, a church or faith community that is perpetually organizing and reorganizing. This feels entirely right to us because the Spirit of God is never static and cannot be predicted, planned, or charted by any human algorithm. As with the disciples after his resurrection, Jesus’ presence is with us and ahead of us (Mt. 26:32). The result is a beautiful, messy, complicated, and meaningful church life that is open-ended, adventuresome, creative, and transformative to the world around it.

We hope that we have added a great deal of specific practices related to the type of organizing and reorganizing that is characteristic of a church dynamically committed to listening to its internal community, learning from its social context, and living as an emancipatory partner in that social context. But, we also want to acknowledge that the concept of “organizing” can provoke radically different images and involve equally distinct types of actions. I (Tim) should confess now that I am one of those insufferable neatnik,

everything-in-its-place types. Similarly, I know Dan usually begins writing by cleaning his room, the fridge, and anything else that tends to regularly return to clutter and disorder. For both of us, an organized space is a necessary prerequisite for getting down to work. We both also tend to work on one project at a time and are highly linear in our progression. Anyone who knows us can attest to the fact that we are terrible multitaskers. Hence, we both can get easily stuck when projects bog down or needed collaboration is delayed.

For me (Tim), this mystifies my spouse, who is capable of working on a dozen projects effectively at the same time. She is innately intuitive about opportunities and priorities, and hence always seems to be working on the most important task—while I proceed through my linear progressions. When one project bogs down, she just moves with undismayed intensity to another. She prefers a neat space, but can absolutely get it done in the midst of complete chaos. I am, by predisposition I fear, a planner. She has the proclivity to be a searcher. Our advocacy of a continual organizing and reorganizing in faith and church settings is aligned far more toward “searching” than “planning.” In other words, as a leaders you are pursuing opportunities or urgencies with a fervor appropriate to the issue rather than painstakingly crafting lengthy, costly, comprehensive strategic plans that are out of date by the time they are completed and thus are continually being revised or replanned by necessity.

William Easterly defines planners as persons who seek to create large abstract, one-size-fits-all, meta-solutions for social issues in diverse localities. In contrast, searchers recognize the diversity of localities and forge responses to social issues collaboratively with those who are the recipients of their efforts.² Here are Easterly’s definitions in length:

Planners raise expectations but take no responsibility for meeting them; Searchers take responsibility for their actions.

Planners determine what to supply; Searchers find out what is in demand.

Planners apply global blueprints; Searchers adapt to local conditions.

Planners at the top lack knowledge of the bottom; Searchers find out what the reality is at the bottom.

Planners never hear whether the planned get what is needed; Searchers find out if the customer is satisfied.

A Planner thinks he already knows the answers; he thinks of poverty as a technical engineering problem that his answers will solve. A Searcher admits he doesn't know the answers in advance; he believes that poverty is a complicated tangle of political, social, historical, institutional, and technological factors. A Searcher hopes to find answers to individual problems only by trial and error experimentation.

A Planner believes outsiders know enough to impose solutions. A Searcher believes only insiders have enough knowledge to find solutions, and that most solutions must be homegrown.³

According to Easterly, searchers differ from planners in location (more aligned to the bottom or local setting of an issue), expertise (addressing concerns from the posture of a learner rather than an informed expert), awareness of complexities (avoiding simplistic generalizations regarding the causes of social problems) and method (working collaboratively). In these distinctions, one likely hears echoes of self-serving justifications of malicious enterprises, such as colonialism, or sees the traces of large bureaucratic entities and governing bodies in the definition of planners. One could substitute here the difference between conquistadors and their dependence on maps, and indigenous peoples and their connection to the storied, living nature of space.⁴ Still, we certainly do not intend to entirely dismiss planning. There is a world stage that demands collectives such as bureaucracies, governments, and international organizations, and hence there is a place for strategic planning. But, we are strongly suggesting that the inner life and missional life of faith communities needs to have a strong "searching" component to it even though some bureaucracy, market branding, and strategic planning are inevitabilities in church life.

A commitment to searching, to organizing and reorganizing, correlates to the construction of significantly changed identities of both leaders and the churches or faith communities they lead. Before describing those identity transitions, let's first consider a critical

concept of how identities are formed and then look specifically at the identities of organizing leaders and churches.

Identities, Communities, and Local Spaces of Practice

Over the past few centuries, many thinkers have commonly tended to consider identities, particularly personal identities, as fixed and largely independent from relationships and social contexts. The mainstream of Christianity has long been aligned with this type of thinking. Christians might describe themselves or others as saved, born again, unsaved, elect, reprobate, backslidden, mature, anointed, heretical, blessed, and any of a number of spiritual designations that are highly focused on the individual's personal relationship with God. Similarly, they might offer a fixed identity designation for church communities—such as “conservative,” “mainline,” “traditional,” or “mega-church”—with minimal acknowledgment of other ever-changing social contexts that impact these fellowships or the hybridity and fluidity of those who populate them. Certainly many believe in concepts of conversion, progressive sanctification, and moral failure. But, even these changes in status are often conceived as a movement from one fixed status to another: “Once I was lost, but now I am found.” And, our theological landscape has some major streams that assert the permanence of saints—that one's spiritual status can become irrevocably fixed or, as commonly said, “Once saved, always saved.” All of this nomenclature and discourse serves to reinforce the common presupposition of fixed, static, or rarely changing identities.

However, in recent decades, thoughts on identities have begun to change significantly. One radical shift of many has been emphasized by major theorists such as Pierre Bourdieu and Michel de Certeau: the formative role of practice or the agency of personal actions in the construction of identities.⁵ Similarly, gender theorist Judith Butler, writing on the performance of gender identities, has offered a timely and memorable illustration of the importance of agency and performance in the construction of identities.⁶ Clearly, our personal identities are contingent on or shaped by our actions. Since our actions are ever changing, this change in thought implies a level of fluidity in our identities. Then, when one considers that often greater forces (such as racism) or other social structures (such as political or economic systems) can restrict the possibilities of our actions, and can do so with varying amounts of power in differing social contexts, personal identities can become even more fluid and

contingent depending on where we are and what forces are acting upon us. Cultural anthropologist Dorothy Holland has written powerfully on that last idea, describing the essential role that local spaces (where practices or actions occur) play in the construction of our personal or intimate identities.⁷ In local spaces, such as within a biological family, historical struggles (for example, the impact of historical racism impacting a person of color in a white family or strong history of abuse/alcoholism in an extended family), powerful structural constraints (such as laws that determine who can and cannot marry), and our imaginations (perhaps a sense of what a perfect family should be, derived from various media) all collide, affecting or, in some cases, determining actions that powerfully inform identities in specific settings. And, of course, we all live in multiple social locations (work, families through marriage or partnership, neighborhoods, etc.), which further complicates identity. But according to Holland, our personal or intimate identities can still be somewhat durable, especially given the significance of some of the local spaces we inhabit.⁸

The key and basic summary that emerges from this complex shift in theoretical understanding called social practice theory is that our identities as persons are neither fixed nor singular, but instead are constantly being constructed by practice in local spaces. If one takes a moment to digest this summary, one can see its immense correlation to the content of this book and its recommendations. The heart of our presentation has been on transformative practices applied in the local space of the church, a space we have named and located as potentially immensely formative on the imaginations and possibilities of personal lives. Practices, in settings such as churches and faith communities, can be powerfully decisive on personal and collective identities. Let's now consider the impacts of the practices we have advocated for on the identities of leaders and the community itself. Therein lies the great hope of our recommendations and the balm for the disappointments that generated this book.

**Leaders as Pastoral Ethnographers,
Liturgists of Lament, and Co-Conspirators
in the Work of Social Justice**

In the space of a church practicing solidarity with the poor, the recognition of gifts (the “fullness of Christ”), and politics of forgiveness (the “rule of Christ”), the identities of its pastoral leaders have the possibility of profound renegotiation and relocation.⁹ There are

a seemingly endless number of pastoral identities available for leaders. We won't attempt to rehearse an inexhaustive list of positive and negative possibilities, but with such significance placed on spaces, locations, geographies, and communities, pastoral leaders will certainly need to become far more attuned to their surroundings, the histories of their local communities, the structures of power that create and protect injustices around them, and the key local spaces that impact identities in their congregations.

With these growing sensitivities and studies, we envision pastoral leaders embracing an identity as pastoral ethnographers as a vital complement to their other roles as teachers, caregivers, and leaders. In fact, we imagine all of these staple roles being deeply impacted by an ethnographic practice. Ethnography is a method of research that relies heavily on observation by deep personal engagement, the study of histories, intentional listening within communities, and the careful or artful writing of stories about communities that are studied. In recent decades, the ideal of ethnographic practice has become inextricably entwined with the work of social justice, liberation from oppression, and emancipation.¹⁰ There is clear synchronicity between the practices of ethnography (such as observation by deep personal engagement or intentional listening), its presuppositions regarding the role of power in social contexts, and its justice-saturated aspirations and the recommended practices of this book. The pastoral setting, particularly congregations seeking to organize for greater social justice, is a natural fit for ethnographic practice. And, indeed, we heartily expect this to become a key identity for organizing pastors and leaders. Relational meetings, listening sessions, the politics of forgiveness, the acknowledgment of (oppressive or liberative) power in all community settings, and greater proximity to the poor and vulnerable will all demand ethnographic wisdom and impose an ethnographic identity for key leaders.

One might think that such a practiced study of places, histories, and communities would be normal for pastoral leaders. Theologian Willie Jennings once commented to me (Tim), "All pastors, of course, should be ethnographers." But in his teaching and writing, he sadly acknowledges that too many leaders serve without any detailed knowledge of the histories of the communities, lands, or buildings that are homes to their churches. Too often, church clergy and leaders serve in detachment from the stories of their communities and hence follow an abstract gospel doctrine that separates belief from bodies and histories. This abstraction of ministry from bodies,

geographies, and histories is an enduring crisis because these histories greatly determine the needs, injustices, or heroic possibilities that are the very fabric of the gospel incarnate within a community.

For example, let's apply a pastoral ethnographic gaze to the church Dan and I led together. We have already shared a bit about the history of the building we rent. Let's consider the politics of our geographical location. Our church meets a mile west of the main vertical dividing roads of our city, Mangum Street / Roxboro Street. We are located near the Brightleaf community of tobacco warehouses that have been converted into upscale housing just two blocks from Duke University's east campus, and two blocks north of the Durham freeway. Being a mile west of Mangum/Roxboro maps us on the historically "white side of town." The second descriptor, the Brightleaf neighborhood, places us inside the primary area of explosive upscale growth in Durham and in close proximity to Duke University, whose roots of plantation-style relations to the wider community continue now in the vast inequities in development and the disbursement of public resources. The Durham freeway gives us generous egress from the city and makes it easy for people in the neighboring communities of Chapel Hill, Raleigh, and the Research Triangle Park to attend. However, the history of the freeway has its own vicious racial and socio-economic valence. Its construction decimated a thriving black middle-class community near N.C. Central University. The severed portion to the north became part of a now enlarged low-income community that saw its property values decline further, with a diminishing of all the associated city services, plus heightened crime.

Our location is part of a greater story, as is true of every geographical setting. Our location narrates what we struggle against, who we're struggling to become, and whom people expect us to be. For our congregation, our geographical context places us deep inside a racial narrative that's often obscured or forgotten in our rapidly expanding, highly diverse, liberal, progressive, "tolerant" community. This history and our knowledge of it frames, interrogates, and shapes every aspect of our organizing and what it means to embody the gospel in this community. The identity shift of leaders shaped by organizing encourages us to be pastoral ethnographers, helping us "see" this story and its powerful presence in configuring the vital context in which we organize.

Joining this study of histories, geographies, and communities with the practices of organizing recommends a second identity shift

for organizing pastors—becoming liturgists of lament. Our location reveals there is much to lament in our own history. In many senses, a ministry that is sensitive to the ubiquitous presence of power, a ministry of relentless relationship, intentional listening, and practicing the politics of forgiveness engages not only local stories but also larger historical realities of struggle and failure by the Christian church.

The work of critical theological scholars of race reveals ever so vividly how the abstraction of the gospel from localities is part of a much larger, shameful narrative. Indeed, as Willie Jennings observes, this detachment of gospel and church from bodies, lands, and animals was the dominant theological move of the colonial era that ultimately justified the economics of colonialism, the optics of race, and the ownership/enslavement of people with certain types of bodies.¹¹ A distorted and self-serving theological understanding of creation out of nothing (“*ex nihilo*”) opened the door to separating people from the lands of their origin and gave permission to operate with dominion over colonized territories—often by introducing animal species, plants, and practices that were destructive to these places and the lives of the people in them. An associated theology deploying Christ’s pre-existence to establish God’s ownership of the human, material world combined with an expansive view of the church as the agent of both salvation and the cultural locus of that salvation allowed for the seizing, trafficking, and commodification of humans if done under the banner of the church’s mission of salvation.¹²

An awareness of this shameful, historical perversion of the gospel allows us to see present cooptations—namely, political and economic agendas driven by corporate profit, xenophobia, racism, competition, and individualism: all deeply defended by a skewed account of the Christian gospel. So powerful is the hold of the fear generated by these distorted versions of the gospel that real alternatives of just and peaceful living are, from the get-go, dismissed as unreasonable or even impossible. An essential element of organizing to build these alternatives is first crafting liturgies of lament to inform the worship and lives of those we lead. Critical scholars of race and culture who seek to expose the privileged position of whiteness echo this point in asserting the importance of acknowledging complicity with unjust systems as a precursor to just action.¹³ In this respect, organizing pastors need to become companions with various practices of lament. This is an identity/practice shift for leaders

that requires great courage and resolve. We serve in a cultural context that demands “bold” pronouncements of certainty, happy and triumphant music, and “practical” teaching (usually defined as pithy advice that reinforces our often culturally informed—rather than biblically inspired—beliefs or aspirations). In the face of these deep, tidal flows, leaders not only have to vulnerably author this lament at times, but also need to regularly organize and protect space for it to occur in the regular life of the body. In our own setting, the bold patronization and affirmation of our artists, allowing them to perform music in our worship liturgy that could otherwise be easily rejected for fear of offending these voracious appetites for certainty, triumphalism, and personal reinforcement, has offered great dividends. With that freedom, they continually find and powerfully perform unique and inspiring texts that help frame the lament and resolve of our community.

A final identity shift for organizing pastors and leaders is becoming collaborators and co-conspirators in the work of social justice. This shift draws us further into the rich biblical, theological heritage of Jesus’ profound identification with the poor (Mt. 25:42–46) and his insistence that his coming initiated the jubilee of Israel (Lk. 4:16–19). Such a move naturally follows an ethnographic posture that studies communities, spaces, and histories as well as a liturgist identity that frames responses of lament as a complement to social action. All of the practices we have advocated for strongly in this text support this ultimate identity shift for organizing leaders. The recognition of gifts (the “fullness of Christ”) is profoundly respectful of humanity by declaring the created dignity of all persons and urging a mode of encounter that values the perspective of each person. Baptism marks the initiation into a new creation by compelling practitioners to imagine a new social reality devoid of past divisions and injustices. The Eucharist table of Jesus was a social action that establishes the vision of baptism by including all persons, demolishing social boundaries, and meeting essential needs of the poor. The rule of Christ requires that we live the politics of reconciliation and are constantly organizing and reorganizing with justice in mind. All of these are practices that invoke a theo-political imagination necessarily intertwined with the historical experiences of real human struggles such as racism, classism, and poverty. They also form leaders, congregants, and communities in the work of justice.

The rule of Christ and its passion for process particularly nuances our collaborative work of social justice activism along lines of essential truth-telling. We are writing during the middle of what now feels like a never-ending Presidential campaign. One of our pet peeves is the near eschatological and salvific promises of change being made by candidates of both parties. So many of these promises are not only unlikely, but also outside the constitutional purview of the office of the President. This rhetoric is not substantively dissimilar to the posture of so many pastors who have sadly taken up the mantle of certainty brokers. "If you follow [read: finance] my vision, we'll blow out the doors with growth, win this city for Christ, and overcome the forces of unbelief!" Certainly there is much in our Scriptures to support boldness. But pastoral leaders rarely have any leverage to assert the probability of these outcomes with anywhere near the certainty that accompanies the proclamation. Instead, one possibility of the prevalence of this certainty discourse is tragic. My (Tim) pastoral vocation for over three decades has been dominated by care with persons in their twenties and thirties. In these ministry communities, the disillusioned and those who have been burned by the church have been highly represented. The dominant reaction is the lament that they felt like victims of over-promising or even outright lies.

The rule of Christ, or the politics of forgiveness, is unequivocally a process of organizing and reorganizing rather than an assurance of an outcome. It demands the truth-telling of uncertainty (to accompany some of the gracious certainties of faith), dominated by the humility of many "I don't know" powerfully accentuated by the embodied practices of patient love. This organizing leader no longer functions as a guarantor of results, but instead serving as a guardian to a process aligned to the teaching of Jesus. In this way, the leader becomes a protector of the processes of forgiveness, reconciliation, and love and the curator of a community committed to enact a courageous sanctuary so that these processes can thrive. In effect, one curates a community that is perpetually organizing and reorganizing as a response to the movements of God's Spirit and the voices of its people in alignment with relentless searching for opportunities to enact God's mission of justice.

All of these identity shifts of the leader are not small shifts or easy charges to enact. But we believe they result in radically transformed and newly invigorated faith communities. As a hopeful

conclusion, let's now consider identify shifts in organizing communities and congregations.

An Artistic and Adventurous, Courageous and Joyful Church

An organizing and reorganizing church, a community of relentless searchers instead of obsessive planners, a community committed to parish and geography, and a community committed to the work of reconciliation has the beautiful possibility of becoming an artistic and adventuresome body. This is a community not paralyzed by fears of messiness, uncertainty, or change. Instead, a level of perpetual process, deliberation, and struggle is embraced. The community is held together by practices of discernment, a thick relationality, striving for reconciliation, laments of historical failures, and the embodied work of justice rather than tightly defined and often over-promised plans and goals. A community in this posture and practice can readily become artistically beautiful and engaging. This beauty will inevitably include some of the tangles that accompany creative space formed in a responsive, listening community. But we believe such a messy, beautiful, and creative adventure is worth the ride.

When we reflect on the invitation in this book, we believe we are inviting you to a sacred terrain where the worshipful acts of courage and play are highly privileged. We are deeply indebted to the marvelous biblical exegesis of Eugene Peterson in *Working the Angles*, in which he demonstrated that in lives defined by the rhythms of worship, courage, and play are by no means an odd pairing.¹⁴ Courage is certainly required for both the intent and execution of any practice that relocates the church to stand in solidarity with the poor and vulnerable. As we have vigorously defended, the resistance to this relocation is relentless and powerful internally within churches that have been formed in histories and theologies of privilege, and externally from a culture that has been economically enriched on the backs of race and prejudice. It also takes courage for leaders to cede control to the gifting of the community, and it requires persistent and patient strength to live into the politics of forgiveness. But none of these courageous practices by any means precludes the often whimsical, adventurous, joyful, and artful posture of play.

We see and admire this combination in the Franciscan Friars of the Renewal (Bronx, New York) who photograph and chronicle their work in playful engagement with human needs. Their images of brothers skateboarding in the neighborhood, blessing buildings

beside toddler “acolytes” who joyfully accompany them on big wheels, and even robed and hooded brothers playing punk rock at the Catholic Underground music festival strongly cement the joyful possibility of play with a commitment to missional courage.¹⁵ After three years of ethnographic study and pastoral participation in the NAACP’s “Forward Together” Moral Movement of Protest, we have seen this same type of joining of prophetic outrage at systemic injustice with a social movement characterized by a radical, joyful inclusiveness.

Our invitation to our readers and their communities is not for the faint of heart or the dull of spirit. We believe these practices and logics of organizing the body provide a real pattern for generating grassroots transformations within congregations as well as pathways to real social change in our localities. These are the aspirations, sustained practices, and unquenchable hopes we hold ourselves to in our own ministries and teaching. With us, it is still a work in progress. We’re continually rediscovering the vitality of the body of Christ in the process. We haven’t arrived. We aren’t organized. But we are still organizing!