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An Approach to Pilgrimage as Crucible for Leadership Formation

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EPIGRAPH

Blessed be the longing that brought you here

And quickens your soul with wonder.

May you have the courage to listen to the voice of desire

That disturbs you when you have settled for something safe.

May you have the wisdom to enter generously into your own unease

To discover the new direction your longing wants you to take.

May the forms of your belonging—in love, creativity, and friendship—

Be equal to the grandeur and the call of your soul.

May the one you long for long for you.

May your dreams gradually reveal the destination of your desire.

May a secret Providence guide your thought and nurture your feeling.

May your mind inhabit life with the sureness with which your body inhabits the world.

May your heart never be haunted by ghost-structures of old damage.

May you come to accept your longing as divine urgency.

May you know the urgency with which God longs for you.

— John O' Donohue, *To Bless the Space Between Us*

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GLOSSARY

Faith Leaders. Vocational, bi-vocational, volunteer pastors, elders, ministry leaders, parachurch leaders, academic leaders, and nonprofit leaders with institutional influence.

Imperial Christianity. Any form of Christianity that endorses or offers justifications for covert and overt greed, racism, and violence to accumulate power, abundance, and safety.

Restorative Revolution. The way of love embodied by Jesus marked by generosity, solidarity, and enemy love.

Community of Origin. The family, friends, congregations, staff, elders, and mentors who have shaped the faith leader's understanding of identity, community, and purpose.

Three Chains of Fidelity. The factors that keep faith leaders tethered to fidelity to Imperial Christianity and cause premature abandonment from the pilgrimage. The three chains are Discomfort with Disorientation, Pain of Betrayal, and Loneliness.

Four Elements of Support. The support system necessary for faith leaders to navigate the pilgrimage. The four elements are: Learning Community, Community of Practice, Dual Mentorship, and Professional Support.

Four Core Practices. The practices necessary for navigating the pilgrimage transformatively. The four practices are Vulnerability, Immersion, Curiosity, and Resilience.

Reconciling Leaders. Faith leaders breaking agreement with Imperial Christianity, learning to participate in the Restorative Revolution, and shaping Reconciling Communities that participate in holistic repair.

Reconciling Communities. Faith communities marked by an ethic of generosity, solidarity, and enemy love.

RESEARCH METHOD

This Project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

The Global Immersion Project targets faith leaders who are disoriented by a Christianity that justifies actions, nonactions, and political positions informed by greed, racism, and violence. Endorsements of injustice and demands for partisan allegiance by prominent Christian leaders cause many to become suspicious of their inherited religion. This often ignites a search for a faith that generates a restorative ethic. Within our immersive trainings, they encounter the values that have shaped their inherited religion and are awakened to their contrast to the values of Jesus. By training's conclusion, many stand, on the precipice of a perilous pilgrimage, asking, "Where do I go from here?" While many embark upon the pilgrimage, we have observed that few navigate it transformatively. This project seeks to answer one question: What do these leaders need to navigate the pilgrimage through disorientation transformatively?

The result of this research is a program called *Beyond the Precipice*. This eight-month cohort prepares disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation in God's restoration. *Beyond the Precipice* is not the actual pilgrimage nor is it intended to be prescriptive of the journey ahead. Rather, it is an orientation to the pilgrimage. As a result of the program, participants will understand six key factors: (1) the transformational power of pilgrimage; (2) the evolution, values, and some manifestations of Imperial Christianity; (3) the values of Jesus that shape a restorative ethic; (4) the three factors that cause premature abandonment from the pilgrimage; (5) the four elements for support necessary to remain in the pilgrimage; and (6) the four practices for navigating pilgrimage as a way of life.

INTRODUCTION

Projects that affect change begin with a pressing question. This question provokes a journey of discovery, which leads to a process of innovation marked by design and delivery. Ultimately, an artifact takes shape and launches into the world hoping to address the question that sparked the process. This introduction offers highlights of the innovation process utilizing the discover-design-deliver approach. It will include an evaluation of the process and steps to move toward the launch of *Beyond the Precipice*. It will conclude with a final summative reflection of the research journey.

HIGHLIGHTS FROM THE DISCOVER-DESIGN-DELIVER APPROACH

Since 2011, Global Immersion has focused our leadership programming on faith leaders from the U.S., many who identify as Evangelical.¹ These leaders observe the theological and partisan divides growing within their congregations, organizations, and contexts, and wonder how their religion and leadership have contributed to the divisions. Endorsements of injustice and many prominent Christian leader's demands for partisan allegiance has left our audience disoriented. They are suspicious of their inherited religion and are uncomfortable with the leadership task of preserving an organizational structure promoting an ethic that causes pain to many for the benefit of a few. When they enter into our immersive trainings, they discover a compelling vision for a restorative alternative to their inherited religion and its values, theology,

¹ More on Global Immersion can be found at <https://globalimmerse.org/>.

and structures. As they stand, disoriented yet hopeful, on the precipice of a perilous pilgrimage, these leaders are asking the question, “Where do I go from here?”

Discovery Phase

In November 2019, I initiated the Discovery Phase with a focus group of faith leaders spanning the political, theological, and ecumenical spectrums. The session’s objective was to better understand what causes the disorientation of our audience. The three questions that shaped our time together were:

1. What are the behaviors of Christianity that our audience reacts to?
2. What are the systems that each of these behaviors exposes?
3. What are the values that undergird each of these systems?

The focus group identified violence, partisan allegiance, and unchecked consumerism as the most alarming behaviors. They reasoned that these behaviors contribute to and manifest three prominent systems: imperialism, capitalism, and nationalism. They suggested that these behaviors and systems may be primarily undergirded by the values of power, affluence, and safety. The focus group then drafted the following three summary statements:

1. The value of power begets imperialism which manifests in a colonizing faith that rewards the faith leader for engaging in forms of violence such as censorship, objectification, and manipulation.
2. The value of affluence begets capitalism which manifests in entitled, unchecked consumerism and rewards the faith leader for manipulating organizational and programmatic objectives in order to secure approval.
3. The value of safety begets nationalism which manifests in fear-based exclusion and rewards the faith leader for adhering to partisan allegiance.

The consensus of the Discovery Session was that the values of power, affluence, and safety have generated both an imperial theology and national religion that require a power-over approach to leadership. It was suggested that this form of leadership perpetuates pain and division over healing and restoration. The Discovery Phase resulted in the first draft of a Need, Problem, or Opportunity (NPO): Considering these deconstructing, evangelical-rooted, dominant culture faith leaders, we have discovered that many are returning to the familiar or are abandoning their faith and leadership calling altogether. This is a problem that is caused by their captivity to the values of an imperial religion. If solved, it would mean that they would be liberated to embrace deconstruction as the necessary pilgrimage into a decolonized theology, restorative lifestyle, and de-centering leadership practice.

Design Phase

The Design Phase took place in November 2020 and was comprised of two online focus group sessions and a series of one-on-one conversations with advisors. The focus group included faith leaders from the U.S. who encompassed multiple ethnic, generational, ecumenical, political, and gender backgrounds. Three diverse published subject-matter experts on the themes of this research were invited for one-one-one advisory sessions.

The objective of the first online session was to further understand the target audience by exploring what they are running from and running toward. The focus group renamed the audience, “Precipice Dwellers.” It was suggested that these faith leaders are in the process of awakening to the incongruence between the imperial religion they had inherited and the restorative Way of Jesus. Through experiences, relationships, and study, they have journeyed to a precipice and have a decision to make: “Do I return to the familiar, remain here, or step beyond the precipice and into the unknown?”

In one-on-one sessions with advisors, it was suggested that *Precipice Dwellers* had been formed to understand their identity, livelihood, community, and influence as connected to fidelity to their inherited religion. When they start to question the system, their fidelity is challenged, and their sense of identity, livelihood, community, and influence are threatened. It was argued that the pain of this experience causes many to abandon the pilgrimage and either return to the comfort of the status quo or exit their faith and leadership calling.

The objective of the second online session was to unearth what *Precipice Dwellers* need to embark upon and navigate a transformative pilgrimage. Three factors surfaced as the most important: a community of fellow pilgrims, one-on-one accompaniment, and a set of contemplative rhythms. After establishing working definitions of what each of these factors represent, the focus group concluded that any program for *Precipice Dwellers* must include all three.

There were two notable outcomes of the Design Phase. First, the NPO refined to: Many white evangelical faith leaders awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation. Second, the necessary resources emerged to develop the prototype of a cohort program that would address the NPO. Using existing software, a simulated virtual cohort experience was created where learning outcomes could be achieved through a fusion of plenary sessions offered by subject matter experts, peer group sessions, one-on-one coaching sessions, and access to counseling and spiritual direction.

After testing the prototype, I discovered the cohort experience must occur in stages, value appropriate pacing, and have realistic outcomes. Appropriately done, participants' anxiety will be reduced as they become adequately oriented toward one another and the pilgrimage that lies

before them. Further, I discovered a desire for professional support in the form of therapy and spiritual direction and realized how critical this element is for participants. As a result of the Design Phase, a most viable prototype (MVP) emerged. The MVP was a three-year cohort program designed to orient *Precipice Dwellers* to the pilgrimage ahead of them.

Delivery Phase

The Delivery Phase began in September 2021 with a further refined NPO: Many faith leaders awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation. To address this NPO, I iterated the MVP into an eight-month cohort called *Beyond the Precipice: A Cohort for Disoriented Faith Leaders*. The program is designed to prepare disoriented faith leaders to navigate the lifelong pilgrimage from fidelity to Imperial Christianity to participation in Jesus' mission of restoration. The following seven elements of this program will be completed and launch-ready by the conclusion of this formal doctoral journey:

1. The program's description, rationale, imaging, and method.
2. The program's learning outcomes, faculty profiles, suggested resources, and self-reflection prompts.
3. The application process.
4. The strategy for evaluation throughout and beyond the program.
5. A description and plan for the first four annual gatherings of the Network of Reconciling Leaders.
6. A launch plan including key milestones and dates.
7. A project budget for the first three years of the program.

Benchmarks for Program Evaluation

The following five benchmarks will serve as the grid for evaluating the performance of

Beyond the Precipice:

1. **Orienting:** Pilgrims can articulate their story of arriving at the precipice of this pilgrimage with generosity and embrace the significance of pilgrimage as a lifelong journey of transformation.
2. **Reframing:** Pilgrims will gain a more accurate understanding of their inherited religion and the factors that have kept them captive and committed to it.
3. **Building:** Pilgrims will both understand and begin building their support network.
4. **Remaining:** Pilgrims will choose resilience rather than abandonment in the face of the pilgrimage's imminent discomfort, pain, and loneliness.
5. **Becoming:** Pilgrims will experience and articulate growth in the four core practices of Reconciling Leaders.

Method for Program Evaluation

There will be a five-survey approach to evaluation:

1. A pre-program survey to establish a starting point for each participant.
2. Module-specific evaluations to measure the effectiveness of each of the eight modules and capture immediate reflections on their impact.
3. An overall program evaluation to understand the program's impact in its entirety.
4. A post-program survey that mirrors the pre-program survey and provides an updated metric for measuring participant growth and transformation.

5. Four post-program surveys offered in six-month increments for the first two years following the program's conclusion to measure long-term impact.

EVALUATION OF THE DISCOVER-DESIGN-DELIVER APPROACH

Coinciding with the discover-design-deliver approach was the Coronavirus pandemic that presented unique challenges and opportunities. One challenge was to allow the pressure of the pandemic to transform us and prepare us for the changing world. In order to embrace the challenge, our team suspended all programming and spent hundreds of hours on phone calls and Zoom sessions with faith leaders in our network. Within these conversations, we learned more about the struggle of navigating perpetual uncertainty. We listened to their stories of absorbing visceral pain from their divided congregations. We learned many were at the ceilings of their theological, leadership, and sociological training. Ultimately, we discovered their desire for the slow, deep work of transformation.

Pre-existing relationships, mission alignment, and a common ache for the ongoing formation of faith leaders in the midst of the pandemic resulted in a unique opportunity. We partnered with a network of peacemaking and reconciliation centers in the U.K. and Ireland to design a six-month cohort for faith leadership formation called *Journey of Hope*.² This program launched in the spring of 2021 and created space to test and evaluate aspects of *Beyond the Precipice*. The following seven discoveries surfaced that informed the development of *Beyond the Precipice*.

² More on *Journey of Hope* and the Reconcilers Together network can be found at <https://www.reconcilerstogether.com/>.

1. Online learning is effective when sessions are diverse, cerebral, inspiring, and appropriately disruptive.
2. Because this beta test was exclusively virtual, relationships remained thin causing participants to calculate the risk of navigating too deeply into conversations about race and Imperial Christianity.
3. There was a desire for more space and time to grow relationships and the recommendation to explore a hybrid (in-person and online) approach.
4. Three of four Peer Working Groups lost momentum throughout the program. It was recommended that we deploy alternative strategies in order to maximize the Peer Group experience.
5. A highlight for every participant was the one-on-one coaching sessions. It was advised that the program continue making one-on-one coaching available, perhaps as often as monthly.
6. It was suggested the target audience be crystal clear and inform both the application process and how each content faculty is oriented before their presentation.
7. Multiethnic, multi-gendered co-facilitation of the program was emphasized as critical.

Alternatives to the NPO

The opportunity to co-create an alternative program and test *Beyond the Precipice* content and methodology was invaluable and beneficial to the *Journey of Hope* program and partnership. This experience led to additional viable alternative approaches to the NPO. Besides programs that can orbit and support *Beyond the Precipice*, like a workshop, retreat, book,

articles, and podcast, there are four alternatives through which the content and methodology of *Beyond the Precipice* can be deployed:

1. *The Apprenticeship* would be a year-long residential or hybrid program and could function either as a gap-year program for those entering seminary, or first-year MDiv students. Institutionally aligned with CCCU and a North American Seminary, this approach would be designed to apprentice emerging faith leaders, set the trajectory of their ongoing formation, and contribute to the evolution of how contemporary faith leaders are trained for restorative mission in North America.
2. *The J-Term* would be offered as an accredited, one-month course for undergraduate students with vocational aspirations in faith leadership. While this intensive approach could also serve as a taster experience for *The Apprenticeship* model, it would be impactful in the moment.
3. *Shaping Reconciling Communities* would be a program for faith leaders who have completed the *Beyond the Precipice* program. This program would equip Reconciling Leaders to guide their teams and congregations through *Beyond the Precipice*, resulting in reforming culture, teams, and programs into Reconciling Communities.
4. *The Doctor of Transformational Leadership* would be a doctoral program for seasoned faith leaders who are committed to developing relational and immersive approaches to forming emerging faith leaders.

LOOKING AHEAD

For *Beyond the Precipice* to be launch-ready, four areas of development need attention.

1. A learning environment must be created that fosters bravery and resilience. Selecting facilitators and securing ongoing training in facilitation techniques will be critical for achieving this.
2. Guidance in the form of coaching and access to support through therapy and Spiritual Direction must be available to participants. Establishing and reinforcing our network of coaches, Spiritual Directors, and therapists, and orienting this network to the program, will help us accomplish this.
3. The content and method of the eight modules need to be seamlessly woven together such that they build upon one another. Selecting the ideal faculty and ensuring that they are oriented to both the program in its entirety and the participants will contribute to program continuity.
4. A determination must be made whether the beta cohort will be comprised of local, regional, or national faith leaders. While this program will maximize online learning assets, its value for in-person formation may lead to a prioritization of a local or regional beta cohort.

A Synopsis of Program Launch Plan

The launch of the beta cohort of *Beyond the Precipice* will occur in September 2023.

There are programmatic, funding, and marketing milestones that are critical for a successful launch. Programmatic milestones include finalizing content faculty, selecting and orienting a co-

facilitator, initiating the application process, and finalizing the design of the in-person experiences. Programmatic milestones will be completed by March 2023.

The primary funding milestone involves co-drafting a funding proposal with kindred organizations committed to faith leadership formation in the Pacific Northwest. This funding milestone will be completed by June 2022. Marketing milestones involve working with kindred organizations to align this program with their missions and constituencies, and publishing articles in popular outlets focused on the themes of this project. Marketing milestones will be completed by May 2023.

SUMMATIVE REFLECTION

Disappointments, joys, and surprises have augmented the discover-design-deliver innovation process, contributed to my formation, and expanded my dreams for this program. What follows is a reflection on each:

Disappointment

The pandemic limited the ability to work in-person with potential users. Previously, in-person innovation processes have fostered both discoveries and deepened relationships. This disappointment invited me toward creativity with technology which helped establish and nurture relationships and partnerships.

Joy

I was able to make this a deeply collaborative process of discovery and co-creation. In every step of the journey, peers, potential uses, and advisors were invited to offer their wisdom so I could learn from their perspectives.

Surprise

The communal nature of the process generated my greatest surprise. Not only did these individuals give of themselves generously, but they also demonstrated their belief in the research and became champions of the work.

Formation

This process has contributed to my leadership formation in three ways.

1. I am indebted to advisors and mentors who pushed me to move beyond an entrenched idea into the forest of possibilities. The journey has taught me to suspend my assumptions in order to widen my perspective and deepen my understanding.
2. The journey gave me a template for research and programmatic development for future endeavors. While tedious, the discover-design-deliver approach promotes a relational, thoughtful, experimental strategy for creating solutions.
3. The journey has contributed to growth in vulnerability by teaching me the value of offering and seeking feedback on incomplete and sometimes incoherent thoughts. As a result, I hope to become a more thoughtful and measured leader, learning to walk slowly, with wisdom, and always in relationship with others.

Dreams

I still believe in the potential of the local church to embody the revolutionary teachings of Jesus in ways that remake broken souls, identities, relationships, and systems. Thus, my dream is for *Beyond the Precipice* to provide orientation and support to countless contemporary and emerging faith leaders who identify as *Precipice Dwellers*. My dream is for this program to provide a pathway for them to become *Reconciling Leaders* who can link their faith and leadership to holistic restoration—one that is internal, interpersonal, and systemic. My dream is

that their churches, organizations, and institutions would evolve into Reconciling Communities. Ultimately, my dream is that a network of Reconciling Leaders would emerge to bring to life a new pipeline for faith leadership development in North America, making *Beyond the Precipice* obsolete.

PROJECT

INTRODUCTION

The objective of this section is threefold. First, I will introduce the vocational context that gave rise to my NPO, resulting in the program entitled *Beyond the Precipice: A Cohort for Disoriented Faith Leaders*. Second, I will showcase the eight-module program. Third, I will offer an evaluation of the project in its current state as measured against the predetermined critical success indicators.

VOCATIONAL CONTEXT AND NPO STATEMENT

This research and project emerged after a decade of work with Global Immersion, a peacemaking training organization. We observed many faith leaders become disoriented by the incompatibility between the values of their inherited Christianity and the values of Jesus. Few are navigating their journey through disorientation transformatively. These observations resulted in the following NPO: Many faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.

PROJECT DESCRIPTION AND RATIONALE

Beyond the Precipice: A Cohort for Disoriented Faith Leaders is an eight-month cohort designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation in Jesus' mission of restoration. The presenting metaphor is the pilgrimage. Centered on Philippians 2:1-11, pilgrimage is a lifelong journey of transformation

modeled by Jesus, which requires the proximity of incarnation and the cost of crucifixion in order to experience the restoration of resurrection. The program consists of eight elements:

1. Interactive, online sessions featuring diverse faculty.
2. An immersion experience into the sacred sights of the Civil Rights Movement.
3. Curated resources.
4. Written self-reflections.
5. One-on-one coaching.
6. Professional support in the form of therapy and spiritual direction.
7. A concluding retreat.
8. An invitation to contribute within a global network of Reconciling Leaders.

By cohort's conclusion, each participant will understand:

1. The transformational power of pilgrimage.
2. The evolution, values, and some manifestations of Imperial Christianity.
3. The values of Jesus that shape a restorative ethic.
4. The three factors that cause premature abandonment from the pilgrimage.
5. The four elements for support necessary to remain in the pilgrimage.
6. The four practices for navigating pilgrimage as a way of life.

PROJECT SCOPE AND BENCHMARKS

Project Scope

The following seven elements of this program will be complete by the conclusion of this doctoral process:

1. The program's description, rationale, imaging, and method.
2. The program's learning outcomes, faculty profiles, suggested resources, and self-reflection prompts.
3. The application process.
4. The strategy for evaluation throughout and beyond the program.
5. A description and plan for the first four annual gatherings of the Network of Reconciling Leaders.
6. A launch plan including key milestones and dates.
7. A project budget for the first three years of the program.

Project Benchmarks

The following five benchmarks will serve as the grid for evaluating the performance of *Beyond the Precipice*:

1. **Orienting**: Pilgrimage will be embraced as a lifelong journey of transformation.
2. **Reframing**: Pilgrims will gain an accurate understanding of their inherited religion and the factors that have kept them captive and committed to it.
3. **Building**: Pilgrims will understand and begin building their support network.
4. **Remaining**: Pilgrims will choose to remain resilient rather than abandoning due to discomfort, pain, and loneliness.

5. **Becoming:** Pilgrims will experience and articulate growth in the four core practices of Reconciling Leaders.

DOCUMENTATION OF THE PROGRAM

The following is a description of the entirety of the program. I will begin by offering the books that will serve as supporting resources. I will then articulate the learning outcomes, content faculty profiles, and suggested prompts for self-reflection as well as suggested resources for the eight modules. For each module, I will offer a written description followed by a summary organized into a table and a visual depiction. After doing so, I will describe the objective and format for building the proposed itineraries of the first four gatherings for the Network of Reconciling Leaders. After a description of the program in its entirety, I will offer a series of branded representations of the program rationale, method, and content. I will conclude with an articulation of the application and evaluation processes of the program.

Four Books as Supporting Resources

Four books will be introduced, read, and reflected on throughout the duration of *Beyond the Precipice*. This approach seeks to develop foundational understandings of the topics addressed throughout the program as well as to create common language for the learning community.

Prior to Module One: *The Wisdom Pattern: Order, Disorder, Reorder* (Fr. Richard Rohr, 2020) will be read as an initial primer on the role of disorder in the journey of transformation.

Modules One through Three: *Empire Baptized: How the Church Embraced What Jesus Rejected, 2nd-5th Centuries* (Dr. Wes Howard-Brook, 2016) and *The Color of Compromise: The Truth About the American Church's Complicity in Racism* (Dr. Jemar Tisby, 2019) will expose participants to historical accounts of the evolution of the Christian movement, its intersection with Empire, and one of its most severe implications in the United States. Both books will expand the learning community's understanding of the unholy marriage between Christianity and anti-black racism in America.

Modules Four through Seven: *Moral Leadership for a Divided Age: Fourteen People Who Dared to Change our World* (Dr. David Gushee, 2016) offers leadership lessons from real leaders whose pilgrimages resulted in liberation from distorted forms of Christianity and participation in Jesus' mission of restoration.



Figure 1: Beyond the Precipice Title Image

Description of the Eight Modules of Beyond the Precipice

Module One: Pilgrimage: An Ancient Participation in the Journey of Transformation

Module Objectives:

1. To become acquainted and begin the process of shaping a brave and resilient learning community.
2. To orient to the ancient concept of pilgrimage as a transformational journey.
3. To introduce the following three concepts:
 - a. The *Three Chains of Fidelity* that cause many to abandon the pilgrimage prematurely.
 - b. The *Four Elements of Support* and how they will be modeled throughout the program.
 - c. The *Four Core Practices* necessary for navigating the pilgrimage transformatively.

Module Description:

Module One will feature faculty who have demonstrated a commitment to pilgrimage and can reflect thoughtfully on theology, history, and approaches to pilgrimage as a transformational journey. This module includes three ninety-minute virtual sessions within a thirty-day timeframe facilitated by the program co-curators.

Session One focuses on initiating a brave and resilient learning environment through story-based introductions and orienting participants to the program's method. Session Two features a carefully selected content faculty member who orients participants to the ancient concept of pilgrimage as a transformative journey and offers guidance on how pilgrims receive

the expected and unexpected gifts that a pilgrimage will offer. Session Three introduces three core concepts of the program: the *Three Chains of Fidelity*, the *Four Elements of Support*, and the *Four Core Practices*.

The Three Chains of Fidelity

The *Three Chains of Fidelity*, which surfaced throughout my research, are primary factors that keep faith leaders tethered to fidelity to Imperial Christianity. These factors often cause premature abandonment from the pilgrimage. The three chains are:

1. **Discomfort with Disorientation:** Pilgrimage is a perilous journey wrought with obstacles and uncertainties. It is a journey marked by experiences of inadequacy and failure. The uncertainty of this pilgrimage and its destination is disorienting for faith leaders formed to prioritize certainty and progress. The discomfort associated with disorientation causes many to abandon prematurely.
2. **Pain of Betrayal:** Along the way, pilgrims will likely experience the pain of accusation, shame, and betrayal from their communities of origin. Their experience of identity, community, and influence will likely be threatened, and they will be left to wonder who they are, whom they belong to, and what their purpose is moving forward. The visceral pain connected to these threats causes many to abandon prematurely.
3. **Loneliness:** Many pilgrims who have embarked upon the journey go it alone. Because of the homogeneity (ideology, theology, cultural, ethnic, racial, class, etc.) and fidelity to the system that galvanized the community they once inhabited, they know of few others who are entering the pilgrimage as sojourners nor are they connected with pilgrim guides

who have walked the journey before. The experience of loneliness causes many to abandon prematurely.

The Four Elements of Support

The four primary factors that support faith leaders navigating the pilgrimage are considered the *Four Elements of Support*. These elements are likely to increase the likelihood that faith leaders will remain within and navigate this pilgrimage transformatively. The four elements are:

1. **Learning Community:** The collection of pilgrims in the cohort, learning to hold brave, generous, and resilient space with one another.
2. **Community of Practice:** The contextualized community where pilgrims explore and experiment with learnings and discoveries from the program.
3. **Dual Mentorship:** This element is particularly key for faith leaders who identify as white because they will be accompanied by a white pilgrim and a pilgrim-guide representing a disinherited community. Together, they will hold prophetic and pastoral tension with the pilgrim.
4. **Professional Support:** A therapist or counselor accompanies the pilgrim as they navigate the barriers and obstacles that surface throughout the pilgrimage. Additionally, a Spiritual Director will be available to accompany the pilgrim in becoming more rooted in the Divine.

The Four Core Practices

Four Core Practices have surfaced through the research as necessary for navigating the pilgrimage transformatively. The four practices are:

1. **Vulnerability that leads to Trust:** Vulnerability allows a pilgrim to identify and acknowledge their limitations and blind spots. As they integrate self-discoveries and feedback from others, they will form into more trustworthy allies.
2. **Immersion that leads to Solidarity:** Immersion opens a pilgrim to spatial nearness and into relational connectivity that generates solidarity. The ability to immerse helps a pilgrim learn to suffer with and collaborate in the work of holistic reparation.
3. **Curiosity that leads to Transformation:** Curiosity is the insatiable wonder that generates transformation in and around the pilgrim. Growth in curiosity expands a pilgrim's perspective resulting in a more accurate understanding of God, self, and others.
4. **Resiliency that leads to Health:** The practice of resilience takes the pilgrim beyond bouncing back after difficult experiences to proactively pursuing personal growth and wholeness because of pain. Resilience enables the pilgrim to navigate dissonance and discomfort which contributes to holistic health.

Table 1: A Summary of Module One

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To become acquainted with one another and begin the process of shaping a brave and resilient learning community.</p> <p>To orient to the ancient concept of pilgrimage as transformational journey.</p> <p>To introduce:</p> <p>The <i>Three Chains of Fidelity</i></p> <p>The <i>Four Elements of Support</i></p> <p>The <i>Four Core Practices</i></p>	<p>Three Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p>	<p>Embodies a demonstrated commitment to the concept of pilgrimage and reflects upon theology, history, and approach to pilgrimage as transformational journey.</p>	<p>Fr. Richard Rohr's <i>The Divine Pattern: Order, Disorder, Reorder</i></p> <p>Howard Wes-Brooks' <i>Empire Baptized: How the Church Embraced What Jesus Rejected, 2nd-5th Centuries</i></p>	<p>What are some factors that have contributed to your arrival to this precipice?</p> <p>What has it cost to you to arrive at this precipice?</p> <p>What do you anticipate that the next eight months will cost you?</p>	<p>Charles Fosters' <i>The Sacred Journey</i></p> <p>Cintra Pemberton's <i>Soulfaring: Celtic Pilgrimage Then and Now</i></p> <p>Brian Zahnd's <i>When Everything's On Fire: Faith Forged from the Ashes</i></p>

MODULE 1

PILGRIMAGE: AN ANCIENT PARTICIPATION IN THE JOURNEY OF TRANSFORMATION



Objectives:

1. To become acquainted with one another and begin the process of shaping a brave and resilient learning community.
2. To orient to the ancient concept of pilgrimage as a transformational journey.
3. To introduce:
 - a. The Three Chains of Fidelity that cause many to abandon the pilgrimage.
 - b. The Four Elements of Support and how they will be modeled throughout the program.
 - c. The Four Core Practices necessary for navigating the pilgrimage.

This module will include three, 90-minute virtual sessions that will be facilitated by the program curators and will feature strategically selected faculty.

- **Session One** will focus on initiating a brave and resilient space through introductions to one another and to the program.
- **Session Two** will feature TBD and will orient participants to the concept of pilgrimage as a transformational journey.
- **Session Three** will introduce the *Three Chains of Fidelity*, the *Four Elements of Support*, and *Four Core Practices*.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

Figure 2: Title, Objectives and Session Descriptions of Module One

Module Two: Evolution and Distortion: The Emergence of Imperial Christianity

Module Objectives:

1. To discover the evolution of identity, community, and purpose from Genesis 1 to Jesus.
2. To gain a disinherited understanding of Jesus' mission and how he embodied it.
3. To explore the emergence and evolution of Imperial Christianity throughout time including some of its manifestations in the United States.

Module Description:

Module Two will include four, ninety-minute virtual sessions within a thirty-day timeframe facilitated by the program co-curators. This module will feature a diversity of faculty whose historical and theological work is well respected and represents disinherited perspectives. Session One will focus on the biblical concepts of identity, community, and purpose from the Genesis creation accounts through Jesus. Session Two will offer a disinherited understanding of Jesus of Nazareth, his mission, and his embodiment of it. Session Three will offer a historical analysis of the evolution and distortion of Jesus' teachings. This session will explore how Christianity's values shifted from generosity, solidarity, and enemy love to greed, racism, and violence, resulting in its emergences as the religion of the Empire.¹ Session Four will offer a historical analysis of the evolution of Imperial Christianity throughout time, emphasizing its contribution to colonizing North America.

¹ The terms greed, race, and violence represent a synthesis of historic critiques of imperial Christianity as offered by disinherited prophets such as Frederick Douglass, Fannie Lou Hamer, Rev. Dr. Martin Luther King Jr., Dr. James Cone, and James Baldwin. Most notably, these three values are revealed in Dr. King's, "Martin Luther King Jr. Saw Three Evils in the World." <https://www.theatlantic.com/magazine/archive/2018/02/martin-luther-king-hungry-club-forum/552533/>

Table 2: A Summary of Module Two

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To discover the evolution of identity, community, and purpose from Genesis 1 to Jesus.</p> <p>To gain an indigenous understanding of Jesus' mission and how he embodied it.</p> <p>To gain perspective on the emergence of Imperial Christianity and how it has distorted our understanding of identity, community, and purpose.</p> <p>To explore the evolution of Imperial Christianity throughout time including some of its manifestations in the United States.</p>	<p>Four Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p>	Those whose historical and theological work are well respected and represents disinherited perspectives.	Howard Wes-Brooks' <i>Empire Baptized: How the Church Embraced What Jesus Rejected, 2nd-5th Centuries</i>	<p>What has been the impact of Imperial Christianity on your view of identity, community, and purpose?</p> <p>How has Imperial Christianity impacted your approach to leadership?</p> <p>What has fidelity to Imperial Christianity required of you?</p>	<p>Willie Jennings' <i>The Christian Imagination: Theology and The Origins of Race</i> (Yale, 2010)</p> <p>Soong Chan Rah and Mark Charles' <i>Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery</i></p> <p>Alan Kreider's <i>The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire</i></p> <p>Peter Choi's <i>George Whitfield: Evangelist for God and Empire</i></p>

MODULE 2

EVOLUTION AND DISTORTION: THE EMERGENCE OF IMPERIAL CHRISTIANITY



Objectives:

1. To discover the evolution of identity, community, and purpose from Genesis 1 to Jesus.
2. To gain an disinherited understanding of Jesus' mission and how he embodied it.
3. To gain perspective on the emergence of Imperial Christianity and how it has distorted our understanding of identity, community, and purpose.
4. To explore the evolution of Imperial Christianity throughout time including some of its manifestations in the United States.

This module will include four, 90-minute virtual sessions with strategically selected faculty.

- **Session One** will focus on the biblical concepts of identity, community, and purpose from the Genesis creation accounts through Jesus.
- **Session Two** will offer an disinherited understanding of Jesus of Nazareth, his mission, and his embodiment of it.
- **Session Three** will offer a historical analysis of the evolution of Jesus' teachings such that it became the religion of the Empire.
- **Session Four** will offer a historical analysis of the evolution of Imperial Christianity throughout time with a particular emphasis on its contribution to the colonizing of North American to some of the pressing crises of the present day.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their

Figure 3: Title, Objectives and Session Descriptions of Module Two

Module Three: Immersion: Imperial Christianity as Exposed in our History of Anti-Black Racism.

Module Objectives:

1. To expose participants to one of the implications of imperial Christianity.
2. To awaken participants to anti-black racism as a byproduct of Imperial Christianity.
3. To move participants toward the question “Whom must I become?”

Module Description:

This module will include a three-day immersion into the story of anti-black racism within the United States. This experience will be facilitated in partnership with the Evangelical Covenant Church (ECC) as part of their *Sankofa* program. According to the ECC website:

Sankofa is a word from the Akan tribe in Ghana. It means San (to return), ko (to go), fa (to fetch, seek, and take). The bird with its head turned backward, taking an egg off its back, embodies Sankofa’s meaning. Sankofa attests that we must look backwards (into our history) before we can faithfully move forward together, in the present and future. The Sankofa experience does just this by exploring historic sites of the Civil Rights Movement, connecting the freedom struggle of the past, to our present realities.

Sankofa invites the Church to understand racial righteousness as a critical component of our Christian discipleship. This immersive discipleship pilgrimage equips believers to participate in the kingdom mosaic and pursue biblical justice. Sankofa empowers participants to become ambassadors of reconciliation inside and outside the church.²

This three-day immersive experience provides access to some of the Civil Rights movement’s most sacred spaces and narratives of those who continue to be negatively impacted by unjust policies. Threads will be drawn from previous learning to reveal how Imperial Christianity contributed to chattel slavery, enabled anti-black racism to evolve, and perpetuated unjust systems that marginalize and terrorize black communities to this day. Further, this module

² “Sankofa,” The Evangelical Covenant Church, Accessed December 17, 2021.
<https://covchurch.org/justice/racial-righteousness/sankofa/>.

will begin to connect participants to Reconciling Leaders who have broken their agreements with Imperial Christianity and contribute to the work of holistic repair.

Table 3: A Summary of Module Three

Objectives	Format	Faculty Profile	Backdrop Resources	Self-Reflection Prompts	Suggested Resources
To expose participants to one of the implications of imperial Christianity.	Three-day immersive experience in Southeast United States	This experience will occur in partnerships between the co-curators of <i>Beyond the Precipice</i> and the current ECC facilitator of the Sankofa immersion.	Dr. Jemar Tisby's <i>The Color of Compromise: The Truth About the American Church's Complicity in Racism</i> The New York Times Podcast, <i>The 1619 Project</i>	If you experienced a breakthrough, what caused it and how would you describe your new understanding, conviction, disequilibrium, or experience of liberation?	Drew Hart's <i>Trouble I've Seen: Changing the Way the Church Views Racism</i>
To awaken participants to anti-black racism as a byproduct of Imperial Christianity.	Self-Reflection & Digital Dialogue			What did you discover about who you must become to participate in holistic reparation?	James Cone's <i>The Cross and the Lynching Tree</i>
To move participants toward the question "Whom must I become?"	One-on-one Coaching Sessions Therapy and/or Spiritual Direction Sessions				Sarah Shin's <i>Beyond Colorblind: Redeeming our Ethnic Journey</i> Dominique Gilliard's <i>Rethinking Incarceration: Advocating for Justice that Restores</i>

MODULE 3

IMMERSION: IMPERIAL CHRISTIANITY AS EXPOSED IN OUR HISTORY OF ANTI-BLACK RACISM.



Objectives:

1. To expose participants to one of the implications of imperial Christianity.
2. To awaken participants to anti-black racism as a byproduct of Imperial Christianity.
3. To move participants toward the question "Whom must I become?"

This module will include a three-day immersion into the story of anti-black racism within the United States. This experience will be facilitated in partnership with the Evangelical Covenant Church (ECC) as part of their Sankofa program.

Sankofa is a West African word meaning "looking backward to move forward." According to the ECC website, the Sankofa Journey seeks to assist followers of Jesus on their move toward a righteous response to the social ills related to racism. This immersive experience explores historic sites of importance in the Civil Rights movement, places of oppression, and inequality for people of color while seeking to move participants toward healing the wounds and racial divides caused by hundreds of years of racial injustice in the United States.

Prompts for written **Self-Reflection** will be offered that will invite participants to reflect on the impact of this immersion personally and with their peer group.

Figure 4: Title, Objectives and Session Descriptions of Module Three

Module Four: Vulnerability that Leads to Trust

Module Objectives:

1. To develop a working definition of vulnerability that leads to trust.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

Module Description:

Module Four will include two, ninety-minute virtual sessions within a thirty-day timeframe that will be facilitated by the program co-curators. This module, as well as Modules Five through Seven, will highlight the *Four Core Practices* for navigating the lifelong pilgrimage transformatively. Additionally, these four modules will highlight the dual-mentorship element of support by featuring two faculty per module: one who identifies as non-white and the other who identifies as white. The faculty selected for this module will have a demonstrated leadership practice marked by vulnerability and an approach to facilitation that is integrous with the practice.

In Session One, the faculty will articulate a working definition of vulnerability that leads to trust and will reflect on why this is a core practice for navigating the pilgrimage transformatively. In Session Two, faculty will share a personal story of cultivating vulnerability that leads to trust and how that practice contributes to internal, interpersonal, organizational and/or contextual repair. Faculty will offer the learning community prompts and perspectives for cultivating this practice in their lives.

Table 4: A Summary of Module Four

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To develop a working definition of vulnerability that leads to trust.</p> <p>To recognize why this core practice is necessary for navigating the pilgrimage.</p> <p>To cultivate an approach for building and refining this practice.</p>	<p>Two Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p> <p>Therapy and/or Spiritual Direction Sessions</p>	<p>Demonstrated leadership practice that is marked by vulnerability and an approach to communion and facilitation that is integral to the practice.</p>	<p>Dr. David Gushee's <i>Moral Leadership for a Divided Age: Fourteen People Who Dared to Change our World</i></p>	<p>Faculty will offer the learning community prompts and perspectives for cultivating the practice of vulnerability in their lives.</p>	<p>Brenda Salter McNeil's <i>Becoming Brave: Finding the Courage to Pursue Racial Justice Now</i></p> <p>Brené Brown's <i>Daring Greatly: How the Courage to be Vulnerable Transforms the Way we Live, Love, Parent, and Lead</i></p> <p>Brené Brown's <i>The Power of Vulnerability: Teachings on Authenticity, Connection, and Courage</i></p>

MODULE 4

VULNERABILITY THAT LEADS TO TRUST



Objectives:

1. To develop a working definition of vulnerability that leads to trust.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate working definitions of vulnerability that leads to trust and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating vulnerability that leads to trust and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 5: Title, Objectives and Session Descriptions of Module Four

Module Five: Immersion that Leads to Solidarity

Module Objectives:

1. To develop a working definition of immersion that leads to solidarity.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

Module Description:

Module Five will include two ninety-minute virtual sessions within a thirty-day timeframe that will be facilitated by the program co-curators. The selected faculty for this module will have a demonstrated leadership practice that is marked by immersion and an approach to facilitation that is integral with the practice.

The faculty for Session One will articulate a working definition of immersion that leads to solidarity and reflect on why this is a core practice for a transformative pilgrimage. In Session Two, a faculty member will share their story of cultivating immersion that leads to solidarity and how that practice contributes to internal, interpersonal, organizational and/or contextual repair. Content faculty will offer the learning community prompts and perspectives for cultivating this practice in their lives.

Table 5: A Summary of Module Five

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To develop a working definition of immersion that leads to solidarity.</p> <p>To recognize why this core practice is necessary for navigating the pilgrimage.</p> <p>To cultivate an approach for building and refining this practice.</p>	<p>Two Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p> <p>Therapy and/or Spiritual Direction Sessions</p>	<p>Demonstrated leadership practice that is marked by immersion and an approach to communion and facilitation that is integral to the practice.</p>	<p>Dr. David Gushee's <i>Moral Leadership for a Divided Age: Fourteen People Who Dared to Change our World</i></p>	<p>Faculty will offer the learning community prompts and perspectives for cultivating the practice of immersion in their lives.</p>	<p>Michelle Warren's <i>The Power of Proximity: Moving Beyond Awareness to Action</i></p> <p>Walter Brueggemann's <i>Tenacious Solidarity: Biblical Provocations on Race, Religion, Climate, and the Economy</i></p>

MODULE 5

IMMERSION THAT LEADS TO SOLIDARITY



Objectives:

1. To develop a working definition of immersion that leads to solidarity.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of immersion that leads to solidarity and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating immersion that leads to solidarity and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 6: Title, Objectives and Session Descriptions of Module Five

Module Six: Curiosity that Leads to Transformation

Module Objectives:

1. To develop a working definition of curiosity that leads to transformation.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

Module Description:

Module Six will include two ninety-minute virtual sessions within a thirty-day timeframe that will be facilitated by the program co-curators. The faculty selected for this module will have a demonstrated leadership practice that is marked by curiosity and an approach to facilitation that is integral with the practice.

Session One faculty will articulate a working definition of curiosity that leads to transformation and will reflect on why this is a core practice for a transformative pilgrimage. In Session Two, a faculty member will share their story of cultivating curiosity that leads to transformation and how that practice contributes to internal, interpersonal, organizational and/or contextual repair. Faculty will offer the learning community prompts and perspectives for cultivating this practice in their lives.

Table 6: A Summary of Module Six

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To develop a working definition of curiosity that leads to transformation.</p> <p>To recognize why this core practice is necessary for navigating the pilgrimage.</p> <p>To cultivate an approach for building and refining this practice.</p>	<p>Two Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p> <p>Therapy and/or Spiritual Direction Sessions</p>	<p>Demonstrated leadership practice that is marked by curiosity and an approach to communion and facilitation that is integral to the practice.</p>	<p>Dr. David Gushee's <i>Moral Leadership for a Divided Age: Fourteen People Who Dared to Change our World</i></p>	<p>Faculty will offer the learning community prompts and perspectives for cultivating the practice of curiosity in their lives.</p>	<p>Diana Renner and Steven D'Souza's <i>Not Knowing: The Art of Turning Uncertainty into Opportunity</i></p> <p>Paul Tough's <i>How Children Succeed: Grit, Curiosity, and the Hidden Power of Character</i></p> <p>Estelle Frankel's <i>The Wisdom of Not Knowing: Discovering a Life of Wonder by Embracing Uncertainty</i></p>

MODULE 6

CURIOSITY THAT LEADS TO TRANSFORMATION



Objectives:

- 1.To develop a working definition of curiosity that leads to transformation.
- 2.To recognize why this core practice is necessary for navigating the pilgrimage.
- 3.To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of curiosity that leads to transformation and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating curiosity that leads to transformation and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 7: Title, Objectives and Session Descriptions of Module Six

Module Seven: Resiliency that Leads to Health

Module Objectives:

1. To develop a working definition of resilience that leads to health.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

Module Description:

Module Seven will include two, ninety-minute virtual sessions within a thirty-day timeframe that will be facilitated by the program co-curators. The faculty selected for this module will have a demonstrated leadership practice that is marked by resilience and an approach to facilitation that is integral with the practice.

Faculty for Session One will articulate a working definition of resiliency that leads to health and will reflect on why this is a core practice for a transformative pilgrimage. In Session Two, one of our content faculty will share their story of cultivating resiliency that leads to health and how that practice contributes to internal, interpersonal, organizational and/or contextual repair. Faculty will offer the learning community prompts and perspectives for cultivating this practice in their lives.

Table 7: A Summary of Module Seven

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
<p>To develop a working definition of resilience that leads to health.</p> <p>To recognize why this core practice is necessary for navigating the pilgrimage.</p> <p>To cultivate an approach for building and refining this practice.</p>	<p>Two Virtual Sessions</p> <p>Self-Reflection & Digital Dialogue</p> <p>One-on-one Coaching Sessions</p> <p>Therapy and/or Spiritual Direction Sessions</p>	<p>Demonstrated leadership practice that is marked by resilience and an approach to communion and facilitation that is integral to the practice.</p>	<p>Dr. David Gushee's <i>Moral Leadership for a Divided Age: Fourteen People Who Dared to Change our World</i></p>	<p>Faculty will offer the learning community prompts and perspectives for cultivating the practice of resilience in their lives.</p>	<p>Bessel Van Der Kolk's <i>The Body Keeps Score: Brain, Mind, and Body in the Healing of Trauma</i></p> <p>Edwin Friedman's <i>A Failure of Nerve: Leadership in the Age of the Quick Fix</i></p> <p>Tod Bolsinger's <i>Tempered Resilience: How Leaders Are Formed in the Crucible of Change</i></p>

MODULE 7

RESILIENCY THAT LEADS TO HEALTH



Objectives:

1. To develop a working definition of resiliency that leads to health.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of resiliency that leads to health and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share her story of cultivating resiliency that leads to health and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 8: Title, Objectives and Session Descriptions of Module Seven

Module Eight: Remembering and Locating: From Where We Were to Whom We're Becoming

The objective of Module Eight is to provide space for participants to embrace the expected and unexpected gifts given in the journey thus far through the practices of remembering, locating, and forecasting. The program curators will facilitate this module in the form of an in-person retreat. In anticipation of this concluding module, participants will be provided the following prompts for self-reflection, which will set the content and design of the retreat:

1. **Remembering:** What is the most significant unexpected gift this journey has offered me and what has it shifted or deepened within me?
2. **Locating:** What has come into focus for me in these past eight months? What question am I asking now?
3. **Forecasting:** Where am I going, and what do I think I need in order to continue moving forward?

This concluding retreat will provide ample space for large group and peer group storytelling from their experience and discoveries throughout the program. Additionally, participants will be oriented to and invited into a dispersed community of practice with other Reconciling Leaders, where they will have annual access to three virtual gatherings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

Table 8: A Summary of Module Eight

Objectives	Format	Faculty Profile	Backdrop Resource	Self-Reflection Prompts	Suggested Resources
To provide space for participants to embrace the expected and unexpected gifts given in the journey thus far through the practices of remembering, locating, and forecasting.	In-Person, three-day Retreat	This retreat will be facilitated by the program curators.	There will be no additional resources for this final module.	<p>Remembering: What is the most significant unexpected gift that this journey has offered me and what has it shifted or deepened in me?</p> <p>Locating: What has come into focus for me in these past eight months? What question am I asking now?</p> <p>Forecasting: Where am I going and what do I think I need in order to continue moving forward?</p>	<p>Latasha Morrison's <i>Be the Bridge: Pursuing God's Heart for Racial Reconciliation</i></p> <p>Richard Twiss's <i>Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way</i></p> <p>Jonathon Wilson-Hartgrove's <i>Reconstructing the Gospel: Finding Freedom from Slaveholder Religion</i></p> <p>Kristin Kobes Du Mez's <i>Jesus & John Wayne</i></p>

MODULE 8

REMEMBERING & LOCATING: FROM WHERE WE WERE TO WHOM WE ARE BECOMING



The objective of Module 8 is to provide space for participants to embrace the expected and unexpected gifts given throughout the journey thus far through the practices of remembering, locating, and forecasting. This module will be facilitated by the program curators.

In anticipation of this concluding, in-person retreat, participants will be provided the following prompts for **Self Reflection**:

1. **Remembering:** What is the most significant unexpected gift that this journey has offered me and what has it shifted or deepened in me?
2. **Locating:** What has come into focus for me in these past eight months? What question am I asking now?
3. **Forecasting:** Where am I going and what do I think I need in order to continue moving forward?

This concluding retreat will provide ample space for large group and peer group storytelling from their experience and discoveries throughout the program.

Figure 9: Title, Objectives and Session Descriptions of Module Eight

The Network of Reconciling Leaders

Upon conclusion of the cohort, participants will be invited into an ever-expanding dispersed community of Reconciling Leaders. As part of this network, they will have annual access to three, ninety-minute virtual gatherings featuring selected themes and faculty, and one in-person retreat facilitated by program curators for the purpose of ongoing formation, skill-based capacity building, and resource sharing. The goal of this network is to shape and support a growing community of lifelong pilgrims in perpetuity. This is an accelerator for those who are linking their faith and leadership to comprehensive restoration (internal, interpersonal, and systemic). Evidence of this may include:

- Evolving their churches into Reconciling Communities.
- Developing diverse alliances within their social locations.
- Pioneering new restorative artifacts and initiatives.
- Accompanying others through their pilgrimages.

Table 9: Programming for Year One of The Reconciling Leaders Network

Virtual Convening 1	Virtual Convening 2	Virtual Convening 3	In-Person Retreat
Theme resulting from input gathered in Module Eight.	Theme resulting from input gathered in Module Eight.	Theme resulting from input gathered in Module Eight.	Itinerary to be built based upon feedback and input from and in collaboration with participants.
Faculty to be determined based on selected theme.	Faculty to be determined based on selected theme.	Faculty to be determined based on selected theme.	Elements to include:
Itinerary to include: Opening Connection Framing the Theme Introducing Faculty Content Conversation	Itinerary to include: Opening Connection Framing the Theme Introducing Faculty Content Conversation	Itinerary to include: Opening Connection Framing the Theme Introducing Faculty Content Conversation	~Reconnection through stories. ~Overcoming Obstacles. ~Stories of Breakthrough. ~Resource Sharing.

FEBRUARY, 2022

PROGRAM BRANDING KIT

WORKING DRAFT



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Figure 10: Program Branding Kit Title Page

DEFINITION OF TERMS

FAITH LEADERS

Vocational, bi-vocational, volunteer pastors, elders, ministry leaders, parachurch leaders, academic leaders, and nonprofit leaders with institutional influence.

IMPERIAL CHRISTIANITY

Any form of Christianity that endorses, embodies, and offers justifications for covert and overt greed, racism, and violence to accumulate power, abundance, and safety.

RESTORATIVE REVOLUTION

The way of love embodied by Jesus marked by generosity, solidarity, and enemy love.

COMMUNITY OF ORIGIN

The family, friends, congregations, staff, elders, and mentors who have shaped the faith leader's understanding of identity, community, and purpose.

3 CHAINS OF FIDELITY

Three factors that keep faith leaders tethered to fidelity to imperial Christianity and cause premature abandonment from the pilgrimage. They are Discomfort with Disorientation, Pain of Betrayal, and Loneliness.

4 ELEMENTS OF SUPPORT

The support system necessary for faith leaders to navigate the pilgrimage. They are: Learning Community, Community of Practice, Dual Mentorship, and Professional Support.

4 CORE PRACTICES

The four practices necessary for navigating the pilgrimage transformatively. The four practices are Vulnerability, immersion, Curiosity, Resiliency.

RECONCILING LEADERS

Faith leaders breaking agreement with imperial Christianity, learning to participate in the Restorative Revolution, and shaping Reconciling Communities that participate in holistic repair.

Figure 11: Definition of Terms

Beyond the Precipice: A Cohort for Disoriented Faith Leaders

is an eight-month program designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within Jesus' mission of restoration.



PILGRIMAGE

The presenting metaphor for this program is pilgrimage and is centered in Philippians 2:1-11. It is a lifelong journey of transformation, modeled by Jesus, that requires the **proximity** of incarnation and the **cost** of crucifixion in order to experience the **restoration** of resurrection.

Figure 12: Program Description and Presenting Metaphor

THE RATIONALE

MANY EMBARK. FEW REMAIN.

The ache that generated this project emerged after a decade of work with faith leaders in the context of Global Immersion trainings.

We observed that many faith leaders journeyed with us to into the pilgrimage from fidelity to their inherited Christianity to participation in Jesus' mission of restoration but few navigated it transformatively.

Some compromised their new questions and convictions, returning to chaplaincy of the religion they had been given. Others abandoned their faith and leadership calling altogether.



*Few are navigating
the pilgrimage transformatively.
Too many abandon prematurely.*

Global Immersion's conviction is that faith leaders have a unique role to play in advancing God's peace and reconciliation in society. For it is within the context of their institutions that Jesus' revolutionary concepts of generosity, solidarity, and enemy-love can become embodied in ways that usher in restoration within individuals, homes, neighborhoods, workspaces, and cities.

This holistic repair requires our **liberation** from fidelity to our inherited religion and our **reformation** into Reconciling Leaders who can shape and deploy Reconciling Communities. **Preparing faith leaders for and accompanying them into this pilgrimage of reformation that leads to restoration is the objective of this program.**

Figure 13: Program Rationale

THE AUDIENCE

DISORIENTED FAITH LEADERS

The audience in view of this project are faith leaders who have become disoriented by Christian endorsements of and justifications for greed, racism, and violence. They are **awakening** to systemic realities that marginalize many for the benefit of a few, and are **concerned** that they and their communities have been complicit in perpetuating injustice. They **question** the legitimacy of their inherited religion as they reach the limits of their theological, leadership, and sociological training. They **wonder** if it is possible to discover a version of the Christian faith where justice and peacemaking do not replace Jesus but are natural outcomes of following him. They are **searching** for a brave and resilient space to explore their wonderings; for a community of peers to journey with; and for seasoned guides to accompany them on a transformational journey.



Figure 14: Description of Program Audience

THE METHOD

BEYOND THE PRECIPICE IS DESIGNED TO FORM THE LEADER'S BECOMING, DOING, AND LEADING UTILIZING A COMPREHENSIVE APPROACH:

01

Curated, monthly, virtual gatherings that feature diverse faculty.

02

One in-person immersion experience.

03

Monthly reading, listening, and viewing of curated resources.

04

Monthly written self-reflections posted online and placed in dialogue with peer groups.

05

The option for monthly one-on-one coaching sessions.

06

The option for Therapy and Spiritual Direction.

07

One in-person retreat.

08

The opportunity to participate in perpetuity within Global Immersion's Network of Reconciling Leaders.

Figure 15: Presentation of Program Method

4 LEARNING OUTCOMES

BEYOND THE PRECIPICE IS DESIGNED TO PROVIDE:



PERSPECTIVE

on the origins of Imperial Christianity and how it has contributed to distorted understandings of identity, community, and influence.

AWARENESS

of the *Three Chains of Fidelity* that tether us to Imperial Christianity and that lead to premature abandonment from the pilgrimage. See Page 8 for more.



GUIDANCE

in accumulating the *Four Elements of Support* for the journey that lies ahead. See Page 9 for more.

TRAINING

in the *Four Core Practices* necessary for navigating this lifelong pilgrimage transformatively. See Page 10 for more.



Figure 16: The Four Program Learning Outcomes

3 CHAINS OF FIDELITY

INTRODUCED IN MODULE ONE

Discomfort with Disorientation: Pilgrimage is a perilous journey wrought with obstacles and uncertainties. It is a journey marked by experiences of inadequacy and failure. The uncertainty of this pilgrimage and its destination is disorienting for faith leaders formed to prioritize certainty and progress. The discomfort associated with disorientation causes many to abandon prematurely.

Pain of Betrayal: Along the way, pilgrims will likely experience the pain of accusation, shame, and betrayal from their communities of origin. Their experience of identity, community, and influence will likely be threatened, and they will be left to wonder who they are, whom they belong to, and what their purpose is moving forward. The visceral pain connected to these threats causes many to abandon prematurely.

Loneliness: Many pilgrims who have embarked upon the journey go it alone. Because of the homogeneity (ideology, theology, cultural, ethnic, racial, class, etc.) and fidelity to the system that galvanized the community they once inhabited, they know of few others who are entering the pilgrimage as sojourners nor are they connected with pilgrim guides who have walked the journey before. The experience of loneliness causes many to abandon prematurely.

Figure 17: Definitions of The Three Chains of Fidelity

4 ELEMENTS OF SUPPORT

INTRODUCED IN MODULE ONE

Learning Community:

The collection of pilgrims in the cohort, learning to hold brave, generous, and resilient space with one another.

Community of Practice:

The contextualized community where pilgrims explore and experiment with learnings and discoveries from the program.

Dual Mentorship:

This element is particularly key for faith leaders who identify as white because they will be accompanied by a white pilgrim and a pilgrim-guide representing a disinherited community. Together, they will hold prophetic and pastoral tension with the pilgrim.

Professional Support:

A therapist or counselor accompanies the pilgrim as they navigate the barriers and obstacles that surface throughout the pilgrimage. Additionally, a Spiritual Director will be available to accompany the pilgrim in becoming more rooted in the Divine.

Figure 18: Definitions of The Four Elements of Support

4 CORE PRACTICES

INTRODUCED IN MODULES 4-7

Vulnerability that leads to Trust:

Vulnerability allows a pilgrim to identify and acknowledge their limitations and blind spots. As they integrate self-discoveries and feedback from others, they will form into more trustworthy allies.

Immersion that leads to Solidarity:

Immersion opens a pilgrim to spatial nearness and into relational connectivity that generates solidarity. The ability to immerse helps a pilgrim learn to suffer with and collaborate in the work of holistic reparation.

Curiosity that leads to Transformation:

Curiosity is the insatiable wonder that generates transformation in and around the pilgrim. Growth in curiosity expands a pilgrim's perspective resulting in a more accurate understanding of God, self, and others.

Resiliency that leads to Health:

The practice of resilience takes the pilgrim beyond bouncing back after difficult experiences to proactively pursuing personal growth and wholeness because of pain. Resilience enables the pilgrim to navigate dissonance and discomfort which contributes to holistic health.

Figure 19: Definitions of The Four Core Practices

MODULE 1

PILGRIMAGE: AN ANCIENT PARTICIPATION IN THE JOURNEY OF TRANSFORMATION



Objectives:

1. To become acquainted with one another and begin the process of shaping a brave and resilient learning community.
2. To orient to the ancient concept of pilgrimage as a transformational journey.
3. To introduce:
 - a. The Three Chains of Fidelity that cause many to abandon the pilgrimage.
 - b. The Four Elements of Support and how they will be modeled throughout the program.
 - c. The Four Core Practices necessary for navigating the pilgrimage.

This module will include three, 90-minute virtual sessions that will be facilitated by the program curators and will feature strategically selected faculty.

- **Session One** will focus on initiating a brave and resilient space through introductions to one another and to the program.
- **Session Two** will feature TBD and will orient participants to the concept of pilgrimage as a transformational journey.
- **Session Three** will introduce the *Three Chains of Fidelity*, the *Four Elements of Support*, and *Four Core Practices*.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

Figure 20: Title, Objectives and Session Descriptions of Module One

MODULE 2

EVOLUTION AND DISTORTION: THE EMERGENCE OF IMPERIAL CHRISTIANITY



Objectives:

1. To discover the evolution of identity, community, and purpose from Genesis 1 to Jesus.
2. To gain an disinherited understanding of Jesus' mission and how he embodied it.
3. To gain perspective on the emergence of Imperial Christianity and how it has distorted our understanding of identity, community, and purpose.
4. To explore the evolution of Imperial Christianity throughout time including some of its manifestations in the United States.

This module will include four, 90-minute virtual sessions with strategically selected faculty.

- **Session One** will focus on the biblical concepts of identity, community, and purpose from the Genesis creation accounts through Jesus.
- **Session Two** will offer an disinherited understanding of Jesus of Nazareth, his mission, and his embodiment of it.
- **Session Three** will offer a historical analysis of the evolution of Jesus' teachings such that it became the religion of the Empire.
- **Session Four** will offer a historical analysis of the evolution of Imperial Christianity throughout time with a particular emphasis on its contribution to the colonizing of North American to some of the pressing crises of the present day.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their

Figure 21: Title, Objectives and Session Descriptions of Module Two

MODULE 3

IMMERSION: IMPERIAL CHRISTIANITY AS EXPOSED IN OUR HISTORY OF ANTI-BLACK RACISM.



Objectives:

1. To expose participants to one of the implications of imperial Christianity.
2. To awaken participants to anti-black racism as a byproduct of Imperial Christianity.
3. To move participants toward the question "Whom must I become?"

This module will include a three-day immersion into the story of anti-black racism within the United States. This experience will be facilitated in partnership with the Evangelical Covenant Church (ECC) as part of their Sankofa program.

Sankofa is a West African word meaning "looking backward to move forward." According to the ECC website, the Sankofa Journey seeks to assist followers of Jesus on their move toward a righteous response to the social ills related to racism. This immersive experience explores historic sites of importance in the Civil Rights movement, places of oppression, and inequality for people of color while seeking to move participants toward healing the wounds and racial divides caused by hundreds of years of racial injustice in the United States.

Prompts for written **Self-Reflection** will be offered that will invite participants to reflect on the impact of this immersion personally and with their peer group.

Figure 22: Title, Objectives and Session Descriptions of Module Three

MODULE 4

VULNERABILITY THAT LEADS TO TRUST



Objectives:

1. To develop a working definition of vulnerability that leads to trust.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate working definitions of vulnerability that leads to trust and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating vulnerability that leads to trust and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 23: Title, Objectives and Session Descriptions of Module Four

MODULE 5

IMMERSION THAT LEADS TO SOLIDARITY



Objectives:

1. To develop a working definition of immersion that leads to solidarity.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of immersion that leads to solidarity and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating immersion that leads to solidarity and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 24: Title, Objectives and Session Descriptions of Module Five

MODULE 6

CURIOSITY THAT LEADS TO TRANSFORMATION



Objectives:

1. To develop a working definition of curiosity that leads to transformation.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of curiosity that leads to transformation and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share their story of cultivating curiosity that leads to transformation and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 25: Title, Objectives and Session Descriptions of Module Six

MODULE 7

RESILIENCY THAT LEADS TO HEALTH



Objectives:

1. To develop a working definition of resiliency that leads to health.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of resiliency that leads to health and will reflect on why this is a core practice for navigating the pilgrimage.
- In **Session Two**, TBD will share her story of cultivating resiliency that leads to health and how it contributes to internal, interpersonal, organizational and/or contextual repair.
- Prompts for written **Self-Reflection** will be offered that will invite participants to cultivate this practice in their lives.

Figure 26: Title, Objectives and Session Descriptions of Module Seven

MODULE 8

REMEMBERING & LOCATING: FROM WHERE WE WERE TO WHOM WE ARE BECOMING



The objective of Module 8 is to provide space for participants to embrace the expected and unexpected gifts given throughout the journey thus far through the practices of remembering, locating, and forecasting. This module will be facilitated by the program curators.

In anticipation of this concluding, in-person retreat, participants will be provided the following prompts for **Self Reflection**:

1. **Remembering:** What is the most significant unexpected gift that this journey has offered me and what has it shifted or deepened in me?
2. **Locating:** What has come into focus for me in these past eight months? What question am I asking now?
3. **Forecasting:** Where am I going and what do I think I need in order to continue moving forward?

This concluding retreat will provide ample space for large group and peer group storytelling from their experience and discoveries throughout the program.

Figure 27: Title, Objectives and Session Descriptions of Module Eight

Beyond the Precipice: A Cohort for Disoriented Faith Leaders

is an eight-month program designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within Jesus' mission of restoration.



RECONCILING LEADERS

Upon conclusion of the program, participants will be invited into Global Immersion's *Network of Reconciling Leaders* where they will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

Figure 28: Description of the Network of Reconciling Leaders

THE APPLICATION PROCESS

The application process for *Beyond the Precipice* will include three steps. First, an Expression of Interest form will be located on Global Immersion's website. This form will include the following content:

Thank you for expressing interest in *Beyond the Precipice: A Cohort for Disoriented Faith Leaders*. We have twenty spots available for our {Year} Cohort. Our priority is to form a diverse and teachable community of learners where transformation through brave and vulnerable relationships can occur. We are looking for a range of ecumenical backgrounds, ages, genders, ethnic backgrounds, and geographical contexts. The experience within the learning community will be an important resource for our collective transformation. The application deadline is {Date TBD}, but early applications are appreciated.

We welcome applicants who:

1. Hold a formal or informal leadership position within their faith community.
2. Describe themselves as questioning the legitimacy of their inherited Christianity.
3. Are fatigued by tweaking or sustaining the status quo of American Christianity.
4. Wonder if it is possible to discover a version of the Christian faith where justice and peacemaking do not replace Jesus but are natural outcomes of following him.
5. Are searching for a brave and resilient space to explore their wonderings, for a community of peers to journey with, and for seasoned guides to accompany them on a transformational journey.

Electronic fields will follow by which individuals can submit the following information: Name, Email, Faith Community or Organization, and Questions or Comments.

In the second step, those who express interest are automatically sent an application for participation. In addition to inquiries about ecumenical backgrounds, age, gender, ethnic background, geographical context and time zone, and leadership experience, the following questions are included in the application form:

1. What personal ache, crisis, or deficiency brings you to this program? (150 words)
2. What contextual ache, crisis, or deficiency brings you to this program? (150 words)

3. How would you describe what you are looking for through participation in this program?

(150 words)

4. What interests you about this program?
5. This cohort takes place over eight months. It includes two in-person experiences and a series of ninety-minute virtual sessions featuring a diversity of national and international faculty. Priority will be given to participants who can attend all sessions. Please indicate your availability for each. This question will list out all dates and times for in-person and virtual programming.
6. The cost of this program is \$2500. Tuition includes all eight modules; accommodation and meals for the two in-person experiences; the option for eight, one-on-one coaching sessions; access to professional support; access in perpetuity to all content and resources generated throughout the cohort; and a standing invitation to participate in the Network of Reconciling Leaders with fellow pilgrims (past, present, and future) after the completion of the program.
 - a. I understand and will utilize personal development funds allotted me through my organization.
 - b. I understand and will fund my involvement in thirds (1/3 personal funds, 1/3 organizational funds, 1/3 funding community)
 - c. I understand and will personally pursue funding options in order to cover this tuition.
 - d. I understand and would request a scholarship for a portion of my tuition.

In the third step, the program curators will collect and evaluate applications forms to select applicants for phone interviews. Program curators will facilitate informal conversations

that will be facilitated by the program curators to get a feel for the applicant's story and motivations for participating in the program. Based on the outcomes of those phone interviews, the program curators will work together to discern and invite the participants for the program.

THE EVALUATION PROCESS

To evaluate both real-time and the ongoing impact of *Beyond the Precipice*, the following five-prong evaluation strategy will be deployed:

1. A pre-program survey.
2. Module-specific evaluations.
3. An overall program evaluation.
4. A post-program survey.
5. Four post-program evaluations offered in six-month increments for the first two years following the conclusion of the program.

The pre-program survey aims to provide participants with the opportunity to reflect on their starting point. This survey will be reflected after the program for individuals and program curators to measure personal transformation and preparedness for the pilgrimage that lies ahead. The objective of the module-specific evaluations is to seek feedback and input regarding the effectiveness of the design, content, and facilitation of each of the eight modules. The objective of the overall program evaluation is to provide a final opportunity for feedback in reflection on participants' experience of the entire program. The objective of the post-program survey is to provide participants with the opportunity to reflect on where they find themselves upon the program's conclusion compared to where they began. This survey is a slightly edited version of the Pre-Program Survey that participants completed before the cohort began. Once this input is

received and analyzed, program curators will share both sets of responses with participants to measure their personal transformation and preparedness for the pilgrimage ahead. Finally, the six-month assessments aim to provide participants with the opportunity to offer an analysis of where they are currently on their journey and how the program continues to inform them.

PROJECT ASSESSMENT

This section offers an evaluation of the project against each of the five benchmarks to gain an analysis of effectiveness and next steps. The five benchmarks are summarized in five terms: orienting, reframing, building, remaining, and becoming. To evaluate clearly and with depth, I will utilize the S.M.A.R.T technique in table form for each of the five benchmarks.

Table 10: S.M.A.R.T. Analysis of Benchmark One: Orienting

Category	Explanation	Benchmark in Sentence Form
Specific	Program facilitators and participants will create and foster an environment where individuals can offer stories and perspectives free of judgement.	Pilgrims will articulate their story of arriving at the precipice with generosity and embrace the significance of pilgrimage as a lifelong journey of transformation.
Measurable	Program facilitators must have or attain adequate training in facilitation that fosters brave and resilient learning environments. The extent to which facilitators create a brave and resilient learning environment will be evaluated in Module-Specific and overall Program Evaluations.	
Attainable	This goal is attainable as the top two candidates for program curation have been trained, created, and facilitated trainings for resilient facilitation.	
Relevant	This goal is relevant as formation in the context of a brave and resilient learning community is one of the <i>Four Elements of Support</i> .	
Timeline	This goal will be met by the curation selection deadline of January 31, 2023.	

Table 11: S.M.A.R.T. Analysis of Benchmark Two: Reframing

Category	Explanation	Benchmark in Sentence Form
Specific	The immersion featured in Module Three will build on the learnings of Module Two.	Pilgrims will gain a more accurate understanding of their inherited religion as well as the factors that have kept them captive to it.
Measurable	The itinerary and content of the immersion will be designed in conjunction with the outcomes and content of Module Two. This will be evaluated in Module-Specific and overall Program Evaluations.	
Attainable	This goal is attainable as the program curators and faculty for Modules Two and Three have already begun collaborating.	
Relevant	This goal is relevant as “Immersion that Leads to Solidarity” is one of the <i>Four Core Practices</i> .	
Timeline	This goal will be achieved by May 1, 2023.	

Table 12: S.M.A.R.T. Analysis of Benchmark Three: Building

Category	Explanation	Benchmark in Sentence Form
Specific	Program facilitators will articulate, embody, and model the <i>Four Elements of Support</i> .	Pilgrims will understand and begin building their support network.
Measurable	Consideration for program curation will be based on the presence of the <i>Four Elements of Support</i> in their own lives as experienced by Global Immersion and vetted by others. This integration will be evaluated in Module-Specific and overall Program Evaluations.	
Attainable	This goal is achievable as the preferred candidates for program curation have been identified and carefully vetted.	
Relevant	This goal is relevant for the success of the program as its integrity is based on the extent to which its leadership embodies the message.	
Timeline	This goal will be met by the curation selection deadline of January 31, 2023.	

Table 13: S.M.A.R.T. Analysis of Benchmark Four: Remaining

Category	Explanation	Benchmark in Sentence Form
Specific	By program's conclusion, pilgrims will have accumulated their network of support.	Pilgrims will choose resilience rather than abandonment in the face of the imminent discomfort, pain, and loneliness.
Measurable	This goal will be measured based on one-one-one analysis and program evaluation, revealing whether or not the <i>Four Elements of Support</i> are in place for each participant.	
Attainable	This goal is attainable as each main session and coaching session will focus on the importance of understanding and accumulating the network of support.	
Relevant	This goal is relevant to the success of the program as it prepares pilgrims to navigate the pilgrimage.	
Timeline	This goal will be met by April 2024.	

Table 14: S.M.A.R.T. Analysis of Benchmark Five: Becoming

Category	Explanation	Benchmark in Sentence Form
Specific	An online feature will be created where participants will articulate their growth connected to the <i>Four Core Practices</i> .	Pilgrims will experience and articulate growth in the <i>Four Core Practices</i> for navigating the pilgrimage.
Measurable	This goal will be measured in the Program Evaluation based on its usability and effectiveness.	
Attainable	This goal is attainable as the development of online resources is underway and will be tested in the <i>Journey of Hope</i> Cohort (March-July 2022).	
Relevant	This goal is relevant as Self-Reflection and Peer Dialogue are key components of the program's method.	
Timeline	This goal will be achieved by September 2023.	

OVERALL ASSESSMENT

Commitment was the common concern articulated by a focus group of potential users.³ It was clear that this program is a crucible for transformation worthy of personal and organizational investment. However, with the demands of life and continued uncertainty of a global pandemic, focus group participants wondered if they could give the program what it deserves. When asked, “What factors earn a level of commitment from you that has historically resulted in notable transformation?” the following four responses emerged:

1. Proximity that enables embodied relationships.
2. Accountability and loyalty.
3. A structured yet organic space where vulnerability can surface without negative consequences.
4. The achievement of a certificate, designation, or degree.

In light of this input, I am exploring the following adjustments to the program.

1. Increase the likelihood of proximity and embodied relationships by launching the beta cohort with regional leaders from the Pacific Northwest.
2. Offer adequate structure and guidance for peer groups that make accountability, vulnerability, and loyalty possible.
3. Collaborate with kindred organizations and institutions in the shaping of *Beyond the Precipice* into either a credible certification or accredited program.

With these adjustments in place, I anticipate a successful launch of the beta cohort of *Beyond the Precipice* in 2023.

³ For a full analysis of Focus Group feedback, see Appendix E.9.

PROJECT LAUNCH PLAN

INTRODUCTION

The Project Launch Plan that follows is a strategic blueprint for the plans and objectives for *Beyond the Precipice* after graduation. This section will include five components. First, I will reiterate the NPO that led to the program's creation. Second, I will offer a condensed description of the program. Third, I will re-introduce the audience and how I intend to engage them. Fourth, I will offer a road map for the program's launch complete with milestones and dates. Fifth, I will describe the evaluation process for *Beyond the Precipice*.

THE NEED, PROBLEM, OPPORUTNITY (NPO)

Many faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.

PROJECT DESCRIPTION

Beyond the Precipice is an eight-month cohort designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation in Jesus' mission of restoration. The metaphor for this program is the pilgrimage. Centered on Philippians 2:1-11, pilgrimage is understood as a lifelong journey of transformation modeled by Jesus, requiring the proximity of incarnation and the cost of crucifixion. This program is not the pilgrimage nor is it intended to be prescriptive of the journey that lies ahead. Rather, it is an orientation to and preparation for the pilgrimage.

TARGET AUDIENCE

The audience is faith leaders who are disoriented by a Christianity that endorses and justifies actions, nonactions, and political positions informed by greed, racism, and violence.

They are questioning the legitimacy of their inherited religion and are suspicious that the Jesus they know is a counterfeit version. They are on the precipice of a perilous pilgrimage, searching for a brave and resilient space to explore their wonderings, for a community of peers to journey with, and for guides to accompany them.

Global Immersion's work has resulted in relationships with over 3500 of these leaders throughout the United States. Dozens have been involved in this doctoral process and are poised to participate in the beta version of the program. With the public launch, we anticipate hundreds more within our existing network to express desire to participate. Additionally, twenty executive leaders from kindred organizations with similar target audiences have functioned as advisors in the formation of this program. Many have expressed their commitment to select leaders from within their constituencies to participate in future iterations of *Beyond the Precipice*.

DEVELOPMENT PLAN

The target launch for the beta test of *Beyond the Precipice* will be September 2023. The length of this launch plan is informed by the timing of a sabbatical, which will occur between July through November 2022. The following programming, marketing, and funding milestones are critical for a successful launch.

Programming

Programming milestones include final design, recruitment, and orientation of key stakeholders to the program and will conclude by September 1, 2023.

Table 15: A Summary of Programming Milestones

Timeline	Deliverable	Metric/Process/Outcome
March 4 – July 15, 2022	Test methods for <i>Beyond the Precipice</i> throughout <i>Journey of Hope</i> Cohort.	Methods to be evaluated via monthly surveys of <i>Journey of Hope</i> participants.
July 5 – December 3, 2022	Relationships with global faculty to be strengthened.	In-person meetings.
July 7-17, 2022	Pilgrimage metaphor to be enhanced.	Journaling throughout my journey on the <i>Camino Primitivo</i> .
January 31, 2023	Faculty and program co-facilitator confirmed.	Faculty and co-facilitator to be included on program landing page.
February 10, 2023	Candidates for beta cohort to be identified.	Candidate pool to include 50 faith leaders located throughout the Pacific Northwest.
March 1, 2023	Therapists and Spiritual Directors identified.	A pool of five therapists and five spiritual directors will oriented to the program.
March 14 – March 31, 2023	Formal application process to be conducted.	Applicants will be vetted through application and in-person interviews.
April 8, 2023	Public announcement of beta cohort.	A PSA will be created and distributed throughout our network of organizations.
May 1, 2023	Program facilitators will have participated in the Sankofa Immersion.	Facilitators will be trained to guide the immersion.
September 1, 2023	Online and in-person itineraries will be ready.	Program resources will be located and shared online.

Marketing

Marketing milestones include networking, publishing, and targeted email campaigns and will conclude by April 30, 2023.

Table 16: A Summary of Marketing Milestones

Timeline	Deliverable	Metric/Process/Outcome
January – June 2022	Establish and strengthen relationships with kindred, regional organizations.	Identify strategic regional leaders for participation in the beta cohort.
December – May 2023	Publish articles and contribute as a featured guest within relevant media sources and podcasts.	Broadcast the themes of this research and grow awareness of the program.
September – April 2023	Publish and feature the written reflections of the beta cohort in targeted email campaigns.	Grow the candidate pool for the second iteration of the program.

Funding

Funding milestones include co-writing grant proposals and strengthening relationships with foundations and will conclude by June 30, 2022.

Table 17: A Summary of Funding Milestones

Timeline	Deliverable	Metric/Process/Outcome
February – March 2022	Co-write and present a request for funds.	Funds requested for build, facilitation, measurement, and research.
March – June 2022	Participate in interviews and webinars with the foundation.	Strengthen relationship with the foundation.

DEVELOPMENT PROCESS

To evaluate both the impact of *Beyond the Precipice*, the following five-prong evaluation strategy will be deployed: a pre-program survey, module-specific evaluations, an overall program evaluation, a post-program survey, and four post-program surveys offered in six-month increments for two years following the program.

Table 18: A Summary of Program Evaluations

Survey	Objective	Timeline
Pre-Program Survey	Provide participants the opportunity to reflect on their starting point.	September 1, 2023
Module Evaluations	Seek feedback regarding the effectiveness of each module.	Offered upon conclusion of each module.
Program Evaluation	Provide a final opportunity for feedback of the entire program	Offered upon conclusion of the program.
Post-Program Survey	Provide participants the opportunity to reflect on their formation.	Offered upon conclusion of the program.
Six Month Assessments	Provide participants the opportunity to reflect on their ongoing formation and facilitators to measure impact.	Offered in six-month increments over the next two years.

APPENDIX A—MILESTONE 1 NPO CHARTER

Personal Research Manifesto: Throughout my research, I will listen extensively and respectfully to a diversity of perspectives and submit my discoveries and reflections to thoughtful interrogation.

NPO Statement: Some faith leaders within white American evangelicalism are growing dissatisfied with the imperialistic values of white American evangelicalism, moving into a process of disorientation, and navigating it unsuccessfully. If solved, they would be equipped to embrace disorientation as a step toward restorative reorientation.

NPO Scope: Two convictions will inform this project. First, understanding the system that these leaders have been groomed within will enhance our ability to accompany them through the pilgrimage of disorientation. Secondly, accompanying leaders through disorientation will empower them to participate alongside their diverse peers in the renovation and co-creation of new, more liberated, spacious, equitable, and restorative forms of church, higher education, and social services.

NPO Context: Since 2011, The Global Immersion Project¹ has focused our work on the aforementioned audience. We have observed that while they watch the planet being divided by oppressive systems that they do not yet understand, they hear many prominent, white American

¹ Global Immersion is a peacemaking organization that trains faith leaders to engage our divided world in restorative ways. See www.globalimmerse.org for more information.

evangelical figures endorse the injustice in the name of God. For many, this phenomenon is exposing an unreconcilable incongruence between the faith system that they have been groomed within and what they observe in the life, death, and resurrection of Jesus. Thus, our audience seems to be growing dissatisfied with the leadership task of preserving a theology, faith, and organizational structure that prioritizes power for personal or organizational benefit. They appear to be in a search of a restorative alternative to this theology, its values, and its structures.

Root Causes: Shame, fear, and the seduction of power seem to be three primary forces that are either keeping these faith leaders tethered to what is familiar to them or are moving them toward abandonment. As they approach disorientation's precipice and begin to question the system, many are critiqued, shamed, and then reidentified as a divisive problem. For some, the professional and institutional echo-chambers that have been safe spaces convince them that to remain and preserve the familiar system is what faithfulness requires. For others, shame grows into cynicism, and they abandon their faith and leadership calling.

Discovery Session Stakeholders: I hosted ten stakeholders who were white American female and male faith leaders who span the political, theological, and ecumenical spectrums.²

² See Appendix One: Discovery Session Annotated Itinerary and Appendix Two: Discovery Session Report.

One-on-One Interviews: I interviewed four proven and published white and black experts in the fields of evangelical theology and history, Christian ethics, racial reconciliation, leadership, and faith stage development.³

Academic Resources:

It was recommended that the following areas be explored:

- Whiteness with David Gushee, Robin DiAngelo, and Michael Emerson.
- Narratives of the oppressed with Brenda Salter McNeil, Willie Jennings, and W.E.B Dubois.
- Liberation theologies with René Padilla, Elsa Tamez, and Mitri Raheb.
- American Evangelicalism with Soong-Chan Rah, Phyllis Tickle, Frances Fitzgerald.
- Faith stage development with James Fowler, Janet Hagberg, and Robert Guelich.
- Power with Gregory Boyd, Walter Wink, Miroslav Volf, and Ronald Sider.
- Leadership Development with Carol Dweck, Henri Nouwen, and Parker J. Palmer.
- Reconciliation with Immanuel Katangole, Martin Luther King Jr., and Bryan Stevenson.

³ See Appendix Three: One-on-One Interview Reflections and Appendix Four: One-on-One Interview Report.

APPENDIX ONE

DISCOVERY SESSION ANNOTATED ITINERARY**The Discovery Session Itinerary and Notes (November 8, 2019)****12-12:30: Lunch and Introductions****12:30-12:45: Overview**

- Briefing on my Doctoral work
- Organizational Background and fuel for this project
 - Global Immersion's Core Audience: Restless (hopeful, disrupted, awakening, curious, convicted) dominant culture urban and suburban faith leaders (25 - 45 yrs. old) who are interrogating their faith, questioning the legitimacy of their Jesus, and longing to join God in remaking the world.
 - Our Approach to Training: Immersive Learning.
 - The Question our audience is asking: Who must I become?
 - Our noticing: Return, Abandon, Voyage
 - Our conviction: While deconstruction is normal & necessary...to navigate it well, we need accompaniment.
 - Our question: What is the kind of accompaniment necessary in order for a dominant culture faith leader to voyage toward restorative participation?
- Articulation of my NPO: Many dominant culture faith leaders who are rooted in evangelicalism are deconstructing either toward a return to the familiar or abandonment from faith/leadership.

12:45-12:55: Group Reflections & Clarifications

12:55-1:10: (YELLOW) What are the Behaviors/Deficiencies that our audience is reacting to?

- Tribalism
 - Denial of reality
 - Indifference to pain outside of the immediate family
 - Silence in response to tragedies impacting impacted communities
- Certainty
 - “Questions are fine, but at some point, you need to get to answers.”
 - Intellectual Rigidity
 - Anti-Intellectualism: Don’t ask questions. We’ve done the thinking for you. Trust and follow.
 - Incapable of grappling with questions, uncertainty, doubt, ambiguous
 - Ignorance of the systems that are crushing people
 - Thoughtlessness / oversimplification in commentary on unjust systems/infrastructures
 - Toxic positivity
 - Leadership pipeline designed by, curated by, resourced by certain white men.
- Fear of
 - Unknown
 - Death
 - Contaminated faith
 - Disqualified from the family
 - Distance/disconnection from the pain caused by broken systems

- Exclusion
 - LGBTQIA
 - Muslims
 - Migrants & Refugees
 - Homophobic (Queer folk are 2nd class), Racist, Sexist, Ageist
 - Based on perception of success (power, affluence, safety)
- Capitalism
 - Entitlement
 - Consumerism (exploit and extract for personal benefit at expense of others)
 - Denial of the climate catastrophe
 - Dismissal of environmental issues/injustice
 - Inequality of wealth & power
 - Prosperity gospel
 - Hoarding: Accumulating & Protecting
- Archaic Dualisms
 - Who's In? /Who's Out?
 - Sacred/Secular
 - Individual/Community
 - Heaven/Hell
 - Winners/Losers
- Partisan Allegiance (Nationalism)
 - Partisan Jesus (Jesus made in the image of personal political benefit)
 - Irresponsible notion that Jesus wasn't political

- Unchecked Political Bias
- Limp (at best) responses to Trump's rhetoric
- The 81%

- Imperialism

- USA is #1
- Christian supremacy (everyone else is going to hell)
- Christians (white Christians in particular) are superior to all else.
- Resistance to the reality of religious pluralism
- Hijacking of the Christian tradition by the power/principality/demon of white supremacy
- Rooted in Doctrine of Discovery and Manifest Destiny
- Beyond endorsement of militarism to outright celebration
- Imported the demon of supremacist imperial religion through colonizing mission methodologies
- White, male domination
- Inconsistent ethics: anti-abortion and pro-gun, pro war, pro incarceration, pro capital punishment

- Racism

- Overt
- Covert
- Caging of Undocumented Children
- White Male Supremacy

- Abuse of Power
 - Gender roles and leadership
 - Spiritual manipulation
 - Sexual
 - Sin Management
 - Use of language that disregards/bypasses/dehumanizes
 - Initiating and maintenance of systems that oppress many to the benefit of a few
(white men)

1:10-1:20: Group & Name the Themes/Systems

1:20-1:30: (BLUE) What are the systems (isms) that each theme exposes?

- Imperialism
- Capitalism
- Nationalism
- Racism

1:30-1:40: Reflections/Observations

Power - Imperialism - Colonizing Faith (Certainty/Dominance/Violence)

Affluence - Capitalism - Prosperity Gospel & Entitled, Unchecked Consumerism

Safety - Racism/Nationalism - Fear-Based Exclusion

1:40-2:00: (PINK) What are the values that underlie each of the systems/isms?

- Persecution complex
- Self-Preservation
- Individualism
- Comfort
- Pride
- Safety/Security
- Belonging
- Power
- Control
- Certainty xx
- Victory/Winning
- Wealth/Profit
- Fear
- Entitlement

2:00-2:05: Switch Gears to the Actual Experience/Process of deconstruction.

2:05-2:10: (YELLOW) What are the obstacles to deconstruction?

- Fear of what it means for self & family (self-preservation)
- Fear of rejection, being alone, isolated.
- Fear of losing the previously stabilizing relationships.
- Fear of coming to terms with past decisions.

- Fear of losing themselves.
- The feeling of being betrayed/ lied to is too powerful.
- The desire for solidarity/companionship.
- Time and energy that it will take to do the work.
- Prioritizing distractions over the journey because the journey is too uncomfortable.
- Fear of losing power & platform that I've worked so hard for.
- Loyalty: The values that undergirded the previous system are baked in my bones and lull me away from the voyage.
- Professional & Institutional pressure: I live in an echo-chamber that convinces me to remain the same (family, friends, colleagues, ancestors).
- Fear of financial implications.
- Fear of being perceived as divisive.

2:10-2:20: (BLUE) Connections to the Values that were previously identified?

- Certainty
- Security
- Belonging
- Comfort
- Privilege/Power
- Identity
- Pride
- Safety

2:20-2:25: (PINK) What are the essentials to healthy deconstruction?

- Coaching/Mentoring
- Spiritual Direction
 - Safe space to ask all of the messy questions.
 - Assurance that you don't have to have it figured out.
- A community of solidarity (learning, practice, meaning making) guided/accompanied by someone who has voyaged before.
 - Permissive, accepting, safe, unrushed
- A liturgy and library of uncommon, new perspectives.
- A new, better strategy for reading and understanding the Scriptures.

2:25-2:35: (ORANGE) What are the new relationships that are formed throughout healthy deconstruction?

- with vulnerability
- with listening/following
- with leadership
- with mystery and wonder
- with doubts & questions
- with the gray & ambiguous
- with difference
- with the place of certainty
- with the church
- with Scripture

- with God
- with death
- with self (identity)
- with gender and sexuality
- with my body
- with whiteness
- with “them” (the other)
 - queer folk
 - ecumenical traditions
 - other faiths
- with family
- with diversity
- with privilege
- with politics
- with unjust systems
- with my role in the world
- with relationships
- with failure
- with being wrong
- with the planet

2:35-50: Key Insights

- This is the story of humanity. This is the story of the Scriptures. We give into these values. Shape a theology that justifies it. Embody an ethic that resembles it. Design religious structures around it.
- God as cosmic interventionist doesn't work anymore for this audience. God 'verbing' anything doesn't resonate.
- The values that we are reacting to are similar, yet different than those that prohibit deconstruction as voyage.
- Bodily presence is all we have when all else fails.



Figure 1: Photograph of Discovery Session Brainstorm

APPENDIX TWO

DISCOVERY SESSION REPORT

Since 2011, The Global Immersion Project has focused our work on a particular *audience*. They are restless dominant culture urban and suburban, US American faith leaders (25 - 45 years old) who are rooted in evangelicalism, interrogating their faith, questioning the legitimacy of their Jesus, and longing to join God in remaking the world. While they watch the planet being torn apart by oppressive systems and wonder how their faith could enable them to live, love, and lead more restoratively, they hear prominent, dominant culture evangelical figures endorse the injustice, celebrate it, and either defend it or remain indifferent to it in the name of God.

For the first time in their careers, those in our target audience are experiencing existential crises of faith and leadership calling. They're awakening to the incongruence of the values system that they've been given to the values that drove the life, death, and resurrection of Jesus. They're reacting to a theology that has been built to justify and perpetuate these values and are wondering why the good news that it claims to embody is bad news for far too many. They're growing progressively uncomfortable with the leadership task of preserving an organizational structure that embodies these values. When they enter into our process for immersive formation, they discover a compelling vision for a restorative alternative to this theology and its values, structures, and leadership mandate. As they stand, disoriented yet hopeful, on the precipice of deconstruction, these leaders are asking the *question*: "Who must I become?"

On Friday, November 8th, 2019, I convened a Discovery Session comprised of faith leaders that spanned the political, theological, and ecumenical spectrums in order to better

understand what our audience is deconstructing from. The three questions that shaped our time together were:

1. What are the *behaviors* that our audience is reacting to?
2. What are the *systems* that each of these behaviors expose?
3. What are the *values* that undergird each of these systems?

By conversation's end, we had identified violence (abuse of power), partisan allegiance, unchecked consumerism, and exclusion as the most provocative and repulsive *behaviors*. We reasoned that these behaviors manifest the *systems* of White Supremacy: Imperialism, Capitalism, and Nationalism. Our conviction is that these behaviors and systems are primarily undergirded by the following three *values*: power, affluence, and safety.⁴

- The value of Power begets Imperialism which manifests in a colonizing faith that requires the leader to engage in various forms of violence.
- The value of Affluence begets Capitalism which manifests in entitled, unchecked consumerism and requires the leader to defend and disseminate it.
- The value of Safety begets Nationalism which manifests in fear-based exclusion and requires the leader to adhere to partisan allegiance.

These values have generated both an imperial theology and national religion that require a power-over leadership and that perpetuate rather than restore what's broken in our world. This

⁴ According to David Gillborn, white supremacy is “a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings.” Gillborn, David; (2006) Rethinking White Supremacy: Who Counts In 'Whiteworld'. *Ethnicities*, 6 (3) pp. 318-340. Imperialism was described by the Discovery Session participants as the extension of a country's power, usually through militarism or diplomacy. Capitalism was described by the Discovery Session participants as a profit-driven economic/political system that is controlled by private owners rather than the government. Nationalism was described by the Discovery Session participants as identification with and support of one's own nation to the exclusion of the interests of others.

is the system that our audience has been groomed within and is attempting to deconstruct away from.

Considering these deconstructing, evangelical-rooted, dominant culture faith leaders, we've discovered that many are returning to the familiar or are abandoning their faith and leadership calling altogether. This is a problem that is caused by their captivity to the values of the imperial system. If solved, it would mean that they would be liberated to embrace deconstruction as the necessary pilgrimage into a decolonized theology, restorative lifestyle, and de-centering leadership practice.

APPENDIX THREE

ONE-ON-ONE INTERVIEW REFLECTIONS

One-on-One Interview #1 Notes (Conducted on 11/25/19)

Initial impressions & observations of the Discovery Session summary:

- Outstanding summary. This is beyond relevant.
- Your audience is spot on. We need to analyze the dominant culture. This group of people are the front lines of the emerging allies who will confront whiteness.
- White folk have to learn to facilitate this conversation amongst yourselves.
- We don't need people who are pursuing advanced degrees just because. We are in a danger zone. We are getting close the splitting of our country based on white supremacy.

Resource Recommendations?

- Those dominant culture authors who are analyzing whiteness: Andy Crouch, Daniel Hill, David Swanson, Michael Emerson

What role must white men play in decolonizing theology & decentering whiteness?

- Reflection on James Baldwin's *I Am Not Your Negro*
- I am not your negro. You needed to create one.
- If I am not a negro, then what deficiency in you caused you to create one?
- That is a question that only white men can answer: What is going on in you that meant that you needed a negro? What made you do that? What makes you protect it?
- Your healing and ours will be found in your ability to analyze it and tell the truth about it.
- Dr. Willie Jennings: Christian Imagination
- How to help white people stop being white?
- Whiteness was created for a purpose. What was it?

- Also, make sure that you explore the intersection of white supremacy and patriarchy/sexism.

What have you found to be important/essential components to our transformation/deconstruction?

- A track record of costly decisions that do not replicate whiteness. (Character development, clarity of call, habits toward equity)
- Movement toward the humble & hard that causes deep personal interrogation.
- Mentorship by POC (Proximity, Humility, Teachability)
- Discernment with POC: What is the Spirit inviting me to be/do here?

Reflections on Authority.

- White men will not give it up. This is why we won't submit to the leadership of POC/women.
- When our authority feels threatened, we respond. Violently.
- Enter Cat Brooks reflections from Oakland: "It will come to violence. When the whites find that their power and authority are being threatened too much, they will draw first blood."
- Michael Cohen's greatest fear: that there would not be a peaceful transfer of power.

Reflections on White Supremacy: It's demonic. The principalities and powers are strong.

One-on-One Interview #2 Notes (Conducted on 11/25/19)

On Leadership Development

- Accompaniment is the right term.
- Merging coaching, mentoring, & leadership development.

Initial Impressions & Observations?

- Deep resonance with the analysis of disintegration.
- The guys I coach (35-55) are about survival not systems change. They aren't in a place to consider "imperial theology." It's essential that you do.
- There are only so many method tweaks that we can engage in before we have to consider if the theology isn't broken.
- Assumption that 15% of emerging faith leaders hanging in there...wanting to be a part of what is emerging. They don't know what it is yet, but it is something.
- This is a doctorate about Faith Stage Development (Fowler) & Critical Journey (H&G)
- See also Clinton, William Bridges, and Dr. Terry Walling
- In Walling's Stuck! he offers the following three stages & their catalysts
- (Catalyst: Awakening) Stage: Calling
- (Catalyst: Deciding) Stage: Contribution
- (Catalyst: Finishing) Stage: Convergence

On Deconstruction as the journey to Base Camp

- The journey to base camp is deconstruction. Sherpas are necessary.
- The journey to the Summit is the only way to become a guide for others.
- On Those who return to the familiar (John 21)

On why this doctoral journey is so important

- We need you to do this and we really need for you to move into accompaniment.
- We can continue to marginalize others as not being enough/like Jon/Jer.
- We have to grow the community of white males who are taking this journey.
- Do the work personally. Do the work to grow this community.
- Develop a journey of integration into belief and behavior.
- If we don't accompany well...all we've done is made a statement.

On Coaching in a way that holds in tension there is not a pre-determined destination yet behaviors/beliefs that we want to see come to life.

- Coaching pulls it out
- Mentoring puts it in.
- Coaching posture with periodic mentoring that unlocks the new behavior. (If you assume mentoring posture with coaching, it's still the coach's answer.)
- Coaching: Help me process what I already know. Get them to their limits.
- Mentoring: Are you up for some input? (This opens the next portal.)
- Coaching: Integration...What's the work that needs to happen now?
- Most coaching leaves Spirit out of the equation. (This continues a broken system.)

Who must I become? is the absolute best question.

- Simultaneous formation: Skills Development AND Character development
- I don't want to coach the problem and inform the person.
- I want to coach the person and have that person be a part of addressing the problem.

On Building an accompaniment process...

- Start small. Go deep (coach coaches). Then go wide.

- Building capacity will be essential.
- Once you've shifted their paradigm, they can't see the world the same way.

What does normal behavior look like now?

- 5 years?
- 10 years?
- Define it and figure out how to norm it.

One-on-One Interview #3 Notes (Conducted on 11/25/19)

Doesn't surprise me that you're able to get people to the "Front Door" nor that there is zero structural support for them.

- Plato's Republic (person emerges from the cave)
- Their people get to decide if the individual is believable.
- Deconstruction is Isolating form them

The problem of Jonathon Edwards as the Father of Evangelicalism

- Slave owner
- Avoids slavery except for its defense.
- Propels Christianity that doesn't engage it...and benefits from it.

Whiteness, racism, and white supremacy: urgent issues of Christian faithfulness.

- No scaffolding for Evangelicals to process this.
- Sounds like a discipleship program for DC leaders who want to go all the way on this is necessary.
- If becoming an advocate is a part of my faith, I need a pathway to move in that direction.

The Progression?

- Desire to Values to White Supremacy to Imperial Theology to Colonizing Faith/Church to Leadership Pipeline to A particular Leader who expands and preserves the system.
- What do people desire?
- What do people need in order to achieve what they desire?

On Baldwin's I'm not Your Negro

- The only reason that race categories exist is to oppress people.
- Blackness as the ultimate evil/lowest class.

- **Enlightenment:** people start talking about humanity differently.
- To be human was to be white, male, Christian, abled, heterosexual
- Blackness is the lowest rung of the human hierarchy.
- Book Reference: *Stamped from the Beginning*
- Everyone was valued based on their proximity to blackness.
- Whiteness is the most non-black thing you can be.
 - Whiteness has no meaning without there being a negro.
 - Whiteness defines itself against blackness.
- Strongest Empires in the world are taking Africans
 - Brits & Spaniards
- Manifest Destiny
 - Europeans: These dumb natives sold this land for beads.
 - Natives: These dumb Europeans think that they can own land.

These ideas don't die easily. Who is chipping away at it?

- Theology is already a political praxis.
 - The journey of deconstruction undermines the white institution.
 - We want to keep the “main thing” the “main thing.” is a cop-out...it's about preservation.
 - Evolution/ongoing formation is not required because Certainty is the objective.
 - People are under a spell. They can't see it. They've been duped.
- Read: Glen Bracey, Kendi, DiAngelo, Metzl

The building blocks for maturity are not there.

- If the bible was written in heaven and dropped off to Moses, how can we have a conversation?

What role must white men play in decolonizing theology & de-centering whiteness?

- Need to be talking with other white people.
- From “doing this to help black people” to “we don’t want to be racists who live under racist society.”
 - Because being a part of this system undermines our faithfulness.
 - To pursue our own liberation is beneficial for everyone.
- Support black-led organizations / initiatives / activists
- How do we build a mass movement of liberation from white supremacy?
 - White supremacy exists to control the behavior of white people.
- There is something (exceptionalism) in whiteness that convinces white people that our limitations are something else.
 - Causes us to behave toward others in unthinkable ways.
 - Non-empathetic impulse to stomp on another's' hope in a paternalistic, authoritative way that people should be grateful for.

To get someone to believe, “I have been deceived.” is exactly what white people need.

- At the very least, it kept me from loving my neighbor (Priest/Levite).
- The script that I was given gave me permission to walk away.

One-on-One Interview #4 Notes (Conducted on 11/25/19)

White evangelicalism is not reparable. It's time for exploration toward a new paradigm.

Goal: shepherd the exact audience that we're working with.

Overall Impressions

- Great clarity about the religious system that was/is connected to whiteness.
- Categories violence, consumerism partisanship, exclusion,
- Power, affluence, safety are key factors.
- Settler Colonialist Christianity is the common language traced to European colonial project in 15th century
 - Genesis: Conquest Sails with a mission in the name of Jesus that they misunderstood to conquer, colonies, enslave, extract, dominate, murder.
 - European Christian White Imperialistic Violent Colonizing (Catholic & Protestant)
 - Included the right to use & abuse other people's bodies
 - Included unfettered capitalism & understanding of gov't that was to undergird the entire structure to the benefit of those on top.
 - European project became Dutch, then British, then American...
 - The versions of Christian that went around the world had a diluted/neutered the gospel and the morality of Jesus so that they had no practical effect.
 - Christianity was hopelessly compromised by colonial project.
- Theologians pontificated for centuries without addressing the systemic issues directly in front of them.
 - How does this impact our inability to speak of it now?
 - White Christianity developed the ability to miss the obvious because it needed to.

- Sleep at night by creating versions of Christianity that validates slavery.
- The Anti-Movements are almost never led by white people.
 - White folks are allies.
 - It is the in the interest of majority Christianity to ignore these movements.
 - Evangelicalism has developed techniques to avoid dealing with this.
- Timeline writing (Dispensationalism)
- Hyper reform theology (Salvation)
- White Evangelicalism has wholeheartedly aligned with powers of resistance to progress on these issues.
- Every resistance movement that directly challenges begets backlash.
- White Christianity in America was born in heresy (unchecked racism in the name of Jesus).
 - When leaders come to the precipice, they come up against the systemic failure of White Evangelical Christianity.
- Attack racism: get in trouble
- Nationalism: get in trouble
- Consumerism: get in trouble
- Trumpism: get in trouble
- Liberation Theologians & Black Theologians have been critiquing this for centuries. (White Christianity is Anti-Christ.)
 - Read Gandhi (colonizing Christians is my problem with Christianity); Douglas; WEB DuBois; James Cone; MLK Jr.
- Doctrine of Discovery & Colonization at the core of this.
 - White Jesus

- Normative human is white, male.
- Everything is less than / expendable.
- How do we deal with the Fragility?
 - Lament & Repent
 - How do we not get stuck here? How do we accompany them through this to the Spirit sensitivity to what it means to un-make / re-make?
- Book Recommendation: *America's Unholy Ghost* (Garza)
 - Reveals the diseased imagination: racism, capitalism, colonialism
 - Free market capitalism & property rights on the back of dark bodies.
 - Dr. King began with a liberal idealism. Did he know how dark it was but needed to keep it lighter to keep it palatable?
- If you feel ashamed about your country, faith, etc., what do you do about it?
- Behind Conquer Colonialism: We have the right to rule. We sit, by right, on top. We are supreme. God set it up that way.
 - Christendom mentality of Hauerwas (Church & State)
 - We believe in the absolute right to rule in every way of life and to suppress dissent.
 - Prefer law & order more than justice from below.
 - Glen on Authoritarianism & its tie to racism & sexism
- Who's chipping away effectively
 - White sociologist/anthropologists/theologians
- White Fragility
- Read the voices of the Protest from African American tradition (novels & prose) to decenter what we thought we know as a part of lament/repentance.

- Frederick Douglas; WEB Dubois; Langston Hughes; James Baldwin; James Cone; Richard Wright; Autobiography of Malcom X; Howard Thurman
- Crash course in history of native American theology, Latin American theology, black theology, queer theology
- Gary Dorrien (black social gospel tradition) from Union
- Evangelicals are retrenching. Black liberals are getting angry. There's a missing middle.
- Democracy in America (that we celebrate) has never been a true democracy. Always been racialized.
 - Interest of powerful white people will always prevail...even over the ideals of democracy.
- The limits of white liberalism are being displayed (those who read King but not Cone).
 - White radicalism is what's is necessary now. We will get there in response, listening solidarity with the impacted.

Empire has always dominated/conquered/colonized in the name of their god/gods. America is not an exception.

APPENDIX FOUR

ONE-ON-ONE INTERVIEW REPORT

On Monday, November 25th, 2019, I facilitated four One-on-One interviews with proven and published dominant culture and non-dominant culture experts in the fields of Evangelical theology and history, Christian ethics, racism, racial reconciliation, imperial theology, decolonizing theology, leadership development, faith stage development, and leadership coaching. The general consensus is that this NPO was clearly stated, is a critical undertaking, and is worth a doctorate. From their view, it is a doctoral journey that, if taken seriously, could transform me into a guide who can effectively and credibly accompany others through the perilous crucible that is deconstruction.

There was a collective celebration regarding the clarity of our target audience as this population represents the frontline of emerging allies who could confront and decenter whiteness, its imperial theology, and its national religious expressions. The issue of authority emerged as a central value of imperial theology that, when threatened, causes dominant culture Christian leaders to respond with violence in order to maintain their grip on it. It seems that survival (personal over corporate) is more important to the dominant culture faith leader than transformation, and that a line has been drawn in the sand with regard to what these leaders will and will not give their lives for. Lastly, there was consensus by those interviewed that White American Evangelicalism is irreparable and not worth renovation. That said hope grew within each individual when they gained further clarity on the scope of Global Immersion's work and the focus of my doctoral project. They each stated in different ways that the new expressions of global Christianity that will emerge will involve white leaders but will likely not emerge from

the west. Thus, each encouraged the commitment to transformation of white leaders to be ready to participate in what is to come.

Discovery Session Synthesis:

Throughout the Discovery Session, we were able to reverse engineer American Evangelicalism in a way that successfully exposed its core value as power. This discovery gave rise to a conversation about white supremacy and how it has ever been in search of an imperial theology that justifies it and a national religion that perpetuates it. Simply put, White American Evangelicalism seems to have been born out of a faulty worldview and has often expressed itself in an unchecked racism that has been baptized in the name of Jesus.

This very system has groomed leaders whose primary tasks are to preserve it and expand it. Thus, when they approach the precipice of deconstruction and feel ashamed of their faith, their church, and their country, their experience of loneliness and discomfort are both searing and unfamiliar. As they wake up to the racist waters that they've been raised within and begin to wonder about it, they get in trouble. When they raise questions about nationalism and unchecked consumerism, they get in trouble. When they dare to critique Republicanism or Trumpism, they get in trouble. When they get too close to impacted communities and begin to share newfound learnings, they get in trouble. After they've reached their threshold for being "the problem" they either return to the security of the familiar or abandon what they view as an illegitimate movement.

The One-on-One Interviews provided very little pushback to the work done by the members of the Discovery Session. Instead, they took this baseline work to the next level by referring to the "values" of white supremacy as powers and principalities. Rather than a

pollutant that distorts the expressions of White American Evangelicalism, white supremacy was understood by each as a demon that has inhabited, oppressed, and animated it since its inception. From their shared consensus, white supremacy is an evil power that must be exorcised from White American Evangelicalism.

The seriousness of this pushed the interviews beyond a conversation about methodological tweaks pertaining to programming, discipleship, and leadership development and to a focus on holistic transformation that leads to systems change. There was unanimity that the question “Who must I become?” being asked by our audience is the right question for them to ask and for us to answer. If taken seriously, this question will lead to the kind of accompaniment that will result in the character development and behavior modification necessary for the leaders of the future.

Next Steps:

It was strongly suggested that the following areas be explored in order to further my academic research:

- White authors such as Dr. David Gushee, Andy Crouch, Daniel Hill, David Swanson, Dr. Robin DiAngelo, Dr. Jonathon Metzl, Dr. Gary Dorrien, Dr. Jeannine Hill Fletcher, Joel Edward Goza, and Dr. Michael Emerson who are exegeting whiteness, privilege, fragility, our blind spots, and the kinds of discipleship necessary in order for dominant culture leaders to become transformed.
- Black authors such as Dr. Brenda Salter McNeil, James Baldwin, James Cone, Ibram Kendi, Dr. Willie Jennings, John Perkins, Dr. Glen Bracey, and W.E.B Dubois who will help me

uncover the voice of the protest from the black tradition and decenter what I thought I knew about race, history, and Christian theology.

- Latin American liberation theologians who can offer important insight into the liberation that is needed for dominant culture faith leaders from the shackles of imperial theology such as René Padilla, Ruth Padilla DeBorst, Elsa Tamez, Samuel Escobar, Harold Segura, and Edesia Sanchez Cetina.
- Evangelical-oriented authors such as Dr. Soong-Chan Rah, Phyllis Tickle, Francis Fitzgerald, Dr. Mark Noll, and Diana Butler Bass who are offering historical analyses of the development of American Evangelicalism and how the movement has gotten to where it is.
- Authors focused on faith stage development and navigating transitions such as Dr. James Fowler, Janet Hagberg, Robert Guelich, and Dr. Terry Walling.
- Authors such as Dr. Gregory Boyd, Dr. Walter Wink, Dr. John Howard Yoder, and Dr. Miroslav Volf who have reflected thoughtfully on power, imperialism, and Christian nationalism and Dr. Ronald Sider who explores the implications of capitalism and unchecked consumerism.
- Authors such as Dr. Carol Dweck, Stephen Hicks, Henri Nouwen, Parker J. Palmer, Richard Rohr, and Simon Walker who are reflecting on the development of the leaders of the future.
- Authors such as Dr. Brenda Salter McNeil, Dr. Emmanuel Katangole, Dr. Miguel De La Torre, Dr. Martin Luther King Jr., Al Tizon, and Dr. Bryan Stevenson who have reflected on the intersection of faith and justice, reconciliation, and restoration.

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

INTRODUCTION

This essay will offer an analysis of the evolution of the Christian tradition from Jesus to the emergence of White¹ American² Evangelicalism (WAE). It will demonstrate that WAE is a contemporary distortion of ancient Christianity. In section one, I will explore the four common perspectives on *imago Dei* and assert that the search for contemporary understanding of this ancient concept sets the necessary foundation for current expressions of Christianity. In section two, I will chart the transition of Christianity, pointing especially to the rise of imperialism, violence, and xenophobia that mark the WAE of today. In section three, I will highlight the core contributions of leading scholars whose literature, when woven together, reveals WAE as a distorted manifestation of ancient Christianity. In section four, I will synthesize the research, pointing to areas of agreement, disagreement, and limitations that I have uncovered thus far.

SECTION ONE: BIBLICAL AND THEOLOGICAL FOUNDATIONS

For two thousand years, Genesis 1:26-27 has formed the basis of Christian theological anthropology. Humanity is created in the image and likeness of God. As to what this phrase

¹ Generally speaking, whiteness is a socially constructed designation for light-skinned US Americans of European descent.

² According to the Oxford Dictionary, the word “America” can be used to refer to the land mass consisting of the continents of North and South America. Throughout this paper, I will utilize the adjective “American” to indicate that which is related to the United States.

means, the paucity of biblical references³ makes its definition cryptic⁴ and has left the door open to a variety of interpretations. In his essay on the topic, Paul Ricoeur suggests the implausibility of theologians of the past to conclusively define its meaning for the present. Ricoeur asserts that “each century has the task of elaborating its thought ever anew” on this “indestructible symbol.”⁵ A careful analysis of past theological interpretations is necessary in order to responsibly establish a contemporary understanding. Thus, in this section, I will offer an exegetical analysis of the core *imago Dei* passages and highlight its four most common theological interpretations.

Imago Dei in Genesis

Imago Dei finds its exegetical foundations in three Genesis passages: Genesis 1:26-28, Genesis 5:1-3, and Genesis 9:6. Its first mention, Genesis 1:26-27, reveals humanity as made in the “image” (*selem*) and “likeness” (*demut*) of God. While the earliest rabbis⁶ were ambiguous on what this meant, twentieth century theologian Gerhard von Rad was more conclusive. According to von Rad, the terms *selem* and *demut* in the context of the passage are synonyms⁷ that reveal humanity as “God’s representatives” within creation.⁸ At a basic level, Genesis

³ J. Richard Middleton, “The Liberating Image? Interpreting the Imago Dei in Context.” *Christian Scholars Review* 24, no. 1 (1994): 8-25.

⁴ Gerrit C. Berkouwer, *Man: The Image of God* (Grand Rapids, MI: Eerdmans, 1984), 69.

⁵ Paul Ricoeur, “The Image of God and the Epic of Man,” in *History and Truth*, trans. Charles A. Kelbley (Evanston, IL: Northwestern University Press, 1965), 110.

⁶ See Alexander Altmann’s, “*Homo Imago Dei* in Jewish and Christian Theology,” *Journal of Religion*, XLVIII (July, 1968) and Adler Israel’s “Man, The Nature of,” *Encyclopedia Judaica*, ed. by Cecil Roth, XI (1971).

⁷ *Contra* von Rad, Irenaeus argued that these two terms describe different aspects of human nature. See Irenaeus, *Against Heresies*, (CreateSpace Independent Publishing Platform, 2012).

⁸ Gerhard von Rad, *Genesis: A Commentary*, 2nd rev. ed (Louisville, KY: Westminster John Knox Press, 1963), 55–58.

reveals key insights into our understanding of the *imago Dei*: humanity is unique among creation in that we are God's representatives within creation. However, these three passages are inadequate by themselves to offer a comprehensive interpretation of *imago Dei*.

Imago Dei in the New Testament

According to theologian David Kelsey, the phrase, *imago Dei*, reaches deeper theological nuance in the New Testament. Three groups of passages connect this idea to who humanity is, what humanity is transforming toward, and how Christ is the image of God.⁹ First, with regard to human identity, 1 Corinthians 1:4-16¹⁰ appeals directly to the Genesis narrative that "human beings bear, or are, the image of God."¹¹ Second, with regard to transformation, Colossians 3:9-10, "characterizes human beings as being transformed into the image of Christ,"¹² in the here and now. Continuing the theme of transformation, 1 Corinthians 15:49 points to an eschatological reality in which temporal bearers of God's image will eventually be transformed into eternal image-bearers.

Third, with regard to Christ, Colossians 1:15-20¹³ points to Jesus Christ as the image of God in that he both created and redeemed the world. Christ "is the image of God in that...he is the one who defines how God relates creatively and redemptively"¹⁴ toward all of creation.

⁹ David Kelsey, *Eccentric Existence* (Louisville, KY: Westminster John Knox Press, 2009), 901.

¹⁰ See also James 3:9 and Colossians 3:9-10

¹¹ Kelsey, 196.

¹² *Ibid.*, 946.

¹³ See also Hebrews 1:3, and 2 Corinthians 4:4

¹⁴ Kelsey, 966.

Christ is the image of God who is drawing “all that is not God to eschatological consummation and, when it is estranged from God, to reconcile it.”¹⁵

In an effort to synthesize what these passages hold in common, theological anthropologist, Marc Cortez, offers a set of generally accepted criteria for understanding *imago Dei*. He asserts that *selem*, or “image,” (1) reflects God in creation; (2) is synonymous with *demut*, or “likeness”; (3) includes all of humanity; (4) is affected by sin and needs renewal; (5) is Christological; and (6) is teleological.¹⁶ With this set of criteria in mind, let us now turn our attention to the four most common interpretations of *imago Dei*.

The Structural View

The structural view was adopted by the earliest patristic traditions.¹⁷ This view focused on reason as the feature that both distinguishes humanity from the rest of creation and clarifies how humanity reflects God within creation. Simply put, the *imago Dei* was the human capacity for rational thought. Theologian David Cairns writes, “in all of the Christian writers up to Aquinas we find the image of God conceived as man’s power of reason.”¹⁸

It was generally thought that humanity retained the image of God after the Fall. Contrary to this argument, Luther understood *imago Dei* to mean the “original righteousness” which was

¹⁵ Ibid., 901.

¹⁶ Marc Cortez, *Theological Anthropology: A Guide for the Perplexed* (London: T&T Clark, 2010), 16-17.

¹⁷ See Augustine, *St Augustine: On The Holy Trinity; Doctrinal Treatises; Moral Treatises. In Post-Nicene Fathers*. Edited by P. Schaff (Grand Rapids, MI: Eerdmans, 1988). See also Irenaeus, *Against Heresies. In Ante-Nicene Fathers*. Edited by A. Roberts and J. Donaldson (Grand Rapids, MI: Eerdmans, 1953), 1:463.

¹⁸ David S. Cairns, *Image of God in Man* (New York, NY: Collins, 1973), 110.

lost through sin and restored in Christ.¹⁹ John Calvin believed *imago Dei* to be the human soul that was distorted because of sin and is restored through sanctification to Christ, the true and perfect image of God.²⁰

The Functional View

Just as God exercises authority over all of creation, the functional view identifies *imago Dei* as the human capacity for exercising dominion over creation on God's behalf. Recent scholarship on near Eastern conceptualizations of *imago Dei* further strengthens the functional view. According to Egyptian and Mesopotamian mythology, kings were designated as images of the gods. This designation gave the kings authority to function as authoritative representatives of the gods within creation.²¹

The Fall resulted in humanity's becoming hierarchical and dominating rather than stewarding co-creators. J. Richard Middleton points to the royal designations given to Jesus (Christ and Messiah) in an effort to support the functional view. Believing that Jesus was the perfect image of God, Middleton revealed that Jesus redeemed a fallen approach to "dominion" in that he ruled not through oppressive control but through liberation and empowerment.²²

The Relational View

¹⁹ For more on Luther and '*imago Dei*' see 'Lectures on Genesis Chapters 1-5' in *Luther's Works* ed. Jaroslav Pelikan (St. Louis, MO: Concordia, 1958), 1.55-65.

²⁰ See Calvin, Jean et al. *Institutes of the Christian Religion* (Louisville, KY: Westminster John Knox Press, 2006), 189.

²¹ J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Ada, MI: Brazos Press, 2005), 27.

²² *Ibid.*, 23-24.

The Relational View suggests that humans image God in their inherent relationality. Supported by Karl Barth, the relational view posits humanity as relational beings who manifest the trinitarian notion of God in our capacity for and practice of community with God, self, others, and creation.²³ According to Barth, the relational priority is highlighted both in the use of the divine “us” in Genesis 1:26-27 and the creation of humanity as male and female.²⁴ Barth pointed to the priority of the vertical and horizontal relationships as evidence in weight of the relational view.²⁵

Proponents of this view suggest that the image of God was lost at the fall. Sin had alienated humanity from God, fractured interpersonal relationships, and resulted in the commodification of creation. Accordingly, many theologians point to Colossians 1:15 as contextual evidence for the relational view in that the work of God on the cross of Christ restored the severed relationships.²⁶

Influenced by Barth, late evangelical theologian, Stanley Grenz expounded on the relational view. He identified *imago Dei* as communally realized, eschatologically oriented, and foundationally Christological.²⁷ He believed that the *imago Dei* is revealed in the person of Jesus Christ and points humanity toward our shared destiny as image bearers in the eschaton. Rejecting

²³ Cortez, 24.

²⁴ Karl Barth, *Church Dogmatics*, III/2. Edited by G.W. Bromiley and T.F. Torrance (London: T&T Clark, 1960), 184.

²⁵ Ibid., 203.

²⁶ See Emil Brunner’s *Man in Revolt: A Christian Anthropology* (Louisville, KY: Westminster John Knox Press, 1947). and Jürgen Moltmann’s *On Being Human: Christian Anthropology in the Conflicts of the Present*. (Minneapolis, MN: Augsburg Fortress, 2009).

²⁷ Stanley Grenz, “Jesus as the Imago Dei: Image-of-God Christology and the Non-Linear Linearity of Theology.” *Journal of the Evangelical Theological Society*, 47/4 (December 2004): 617.

static definitions, Grenz described this Christological view of *imago Dei* as telic: the incarnation, crucifixion and resurrection of Jesus not only looks back on, or redeems, original creation, but also “anticipates the eschatological fullness in the new creation.”²⁸ According to Grenz, more than any other view, the Christological view is a “unifying agent”²⁹ that spans Christian doctrines and invites humanity into the redemptive story as active participants.

The Multi-Faceted View

The fourth approach to *imago Dei* points not to one feature of humanity, but to the whole human existence. While this view can be interpreted as a compromise, Marc Cortez sees it differently. From a functional perspective, humans are said to represent God within creation not symbolically, but as a particular manifestation of the divine being’s presence and sovereign authority.³⁰ This understanding fits within the Christological view which identifies Christ as “the true image because he is the true representative of God, the one in whom the real presence of God is manifest in creation.”³¹ Combining these two with the relational view, Cortez points to Genesis 2 where he observes that, while the solitary human being was both in relationship with

²⁸ Ibid., 621.

²⁹ Jason Sexton, “The Image Dei Once Again: Stanley Grenz’s Journey Toward a Theological Interpretation of Genesis 1:26-27,” *Journal of Theological Interpretation* 4/2 (2010): 187.

³⁰ Cortez, 24.

³¹ Ibid., 32-33.

God and creation, he needed an *ezer*, an equal,³² to satisfy his being. Creation culminated with the initiation of interpersonal human relationships.³³

Section One: Summary

This section has explored the biblical origins and four most common theological views of *imago Dei*. While a central theme to Christian theological anthropology, the existence of various views of *imago Dei* are worth holding in tension. Like it has for millennia, the search for the meaning of *imago Dei* may create within us a healthy urgency to understand and “elaborate...ever anew.”³⁴ For it is in understanding that we may become more accurate in our imaging of the Creator within creation.

SECTION TWO: HISTORICAL ANALYSIS

The emergence of evangelicalism is often traced to the eighteenth century.³⁵ Yet, the roots of WAE go far deeper. The tradition is a contemporary expression that traces its lineage to the early church and its understanding of *imago Dei*. In this section, I will offer a brief historical analysis of Christianity’s evolution, highlighting six movements that distorted the Christian tradition and tilled the soil for the emergence of WAE.

³² Francis Brown, et al, *The Brown, Driver, Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic: Coded with the Numbering System from Strong’s Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson, 2015).

³³ Cortez, 24-25.

³⁴ Ricoeur, 110.

³⁵ See D.W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1989).

Imago Dei and The Early Church

The late Stanley Grenz's Christological approach to *imago Dei* was built upon the tenants of incarnation, crucifixion, and resurrection.³⁶ Accordingly, *imago Dei* through Christological lenses would generate an interdependent community that behaves as a self-emptying,³⁷ cruciform³⁸ family. This understanding of identity begets a movement whose practice is a restorative participation with God in the remaking of a divided world.

In his *Apology*, second century Greek historian, Aristides, offered a poignant analysis of the early Christian movement. He wrote:

...they do good to those who are their neighbors . . . those who grieve them they comfort, and make them their friends...they do good to their enemies...they walk in all humility and kindness...they love one another.³⁹

From Aristides' account, it seems that the early church embodied an identity that was egalitarian, interconnected, and non-violent. Christians concerned themselves with the flourishing of all creation. While not perfect, the early church embedded itself throughout the Roman Empire and built a reputation for loving all image bearers of God holistically, sacrificially, inclusively, and selflessly.

³⁶ Grenz, 621.

³⁷ See Scott Walker's *The Undefended Leader* (Self-Published, 2011).

³⁸ See Michael Gorman's *Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters* (Grand Rapids, MI: Eerdmans, 2016).

³⁹ Aristides "The Apology of Aristides the Philosopher" trans. D.M. Kay, accessed March 04, 2020, <http://www.earlychristianwritings.com/text/aristides-kay.html>.

The Early Church Fathers: When Patriarchy and Human Hierarchy Emerged

However, by the second century, the early church fathers⁴⁰ became influenced by Neo-Platonism—a worldview that established a human hierarchy⁴¹ and separated the body from the soul.⁴² They abstracted the Christian life from physical creation while infusing the tradition with imperial values. For example, Tertullian perpetuated a superior view of men and a utilitarian view of women that prepared the theological soil for misogyny. With regard to the substantive quality of the *imago Dei* in women, he wrote:

You are the devil's gateway: you are the unsealer of that (forbidden) tree: you are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert—that is, death—even the Son of God had to die.⁴³

Through the theological tutelage of the early Church fathers, the movement shifted its focus from holistic restoration to the eternal destination of human souls. The early church's understanding of *imago Dei* became distorted and it began to reflect the patriarchal Empire that it sought to transform.

⁴⁰ See the writings of Tertullian, Clement, Cyprian, Athanasius, Jerome, Ambrose, and Augustine.

⁴¹ See Plato's *Phaedrus* <http://classics.mit.edu/Plato/phaedrus.html> and *Republic*, Book VIII <https://www.gutenberg.org/files/1497/1497-h/1497-h.htm> for more on his approach to reincarnation, human hierarchy, and his five regimes.

⁴² Wes Howard Brook, *Empire Baptized: How the Church Embraced What Jesus Rejected* (New York, NY: Orbis Books, 2016), 88.

⁴³ Tertullian, *De Cultu Feminarum (On the Apparel of Women)*, Chapter 1, accessed March 16, 2020, <http://www.newadvent.org/fathers/0402.htm>. See also Augustine. *Confessions*, 3.11-12; cited in Tucker, Ruth and Liefeld, Walter. *Daughters of the Church*, by Ruth Tucker and Walter Liefeld (Grand Rapids, MI: Zondervan, 1987) where Augustine continues the theological subordination of women.

The Edict of Milan: When Christianity Became an Imperial Religion

Initially, the Roman state considered Christianity an illegal sect.⁴⁴ Christians were shunned by Romans as a “secret society”⁴⁵ who were not quite Roman but not quite barbarian either.⁴⁶ First-century Roman historian, Tacitus, accused Christians of “hatred of the human race”⁴⁷ which colored public perspective of Christianity as a form of black magic that sought to subvert the Roman Empire. This public sentiment was the precursor for The Great Persecution which, in short time, rescinded the legal rights of Christians and demanded their full compliance to imperial religious practices at the risk of extermination.⁴⁸

Then, in 312 CE, Constantine declared himself the Emperor of the West. One year later, alongside his eastern counterpart, Licinius, Constantine issued *The Edict of Milan*⁴⁹ which granted religious freedom to all Roman citizens. This edict offered legitimacy to the Christian movement that, in short time would grow to complete dominance: Christianity would shift from a fringe movement to the imperial religion.⁵⁰

⁴⁴ W.H.C. Frend, “Persecutions: Genesis and Legacy” in Margaret M. Michell and Frances M. Young (eds.), *The Cambridge History of Christianity, Volume I: Origins to Constantine* (Cambridge: Cambridge University Press, 2006), 503.

⁴⁵ E.R. Dodds, *Pagan and Christian in an Age of Anxiety: Some Aspects of Religious Experience from Marcus Aurelius to Constantine* (New York, NY: Norton, 1970), 11.

⁴⁶ Jeremy M. Schott, *Christianity, Empire, and the Making of Religion in Late Antiquity* (Philadelphia, PA: University of Philadelphia Press, 2008), 2.

⁴⁷ Tacitus, *Annales* 15.44.6, cited in Frend, 504; Dodds, 110.

⁴⁸ Eusebius of Caesarea, *History of the Martyrs in Palestine*, accessed March 10, 2020, http://www.tertullian.org/fathers/eusebius_martyrs.htm.

⁴⁹ No formal copy of the Edict of Milan exists, except for what is quoted in Lactantius *On the Deaths of the Persecutors* (*De Mortibus Persecutorum*) 34.1–35.1, 48.1–12, accessed March 10, 2020, <https://people.ucalgary.ca/~vandersp/Courses/texts/lactant/lactperf.html>.

⁵⁰ In 325 CE, Constantine convened the Council of Nicaea where religious-political leaders were tasked with determining orthodox Christian beliefs. *The Nicene Creed* was the outcome. In 380 CE, Emperor Theodosius issued the *Edict of Thessalonica*, making Nicene Christianity the official religion of the Roman Empire.

The Crusades: Violence and Colonialism as Expressions of Imperial Christianity

The Crusades were a brutal series of religious wars that sought control of Jerusalem. Fought between 1096-1291 CE, the holy wars exposed a form of Christianity with an identity that was a far cry from its non-violent origins. They revealed Western Christianity to be a political movement that was consumed by the accumulation of power, property, and prosperity through violence⁵¹ and at high cost to human life. Further, the holy wars “opened the first chapter in...western colonialism.... that has continued until modern times.”⁵²

The Doctrine of Discovery: When Conquest and Dominance Became Orthopraxis

By mid-fifteenth century, the Age of Discovery⁵³ was in full swing. Commissioned by European kings and Popes, this era was marked by the conquest of new lands, the discovery of trade routes, and the acquisition of goods such as gold, silver, and spices. Because of the potential for property and prosperity, Pope Nicholas V, in his Papal Bull *Dum Diversas*, authorized King Alfonso V of Portugal to:

Invade, search out, vanquish, and subdue all Saracens and pagans whatsoever...and all moveable and immovable goods whatsoever...reduce their persons to perpetual slavery...and to convert them to his...use and profit.⁵⁴

⁵¹ For more on Augustine’s Just War Theory, see Christopher Tyerman’s *The Debate on the Crusades, 1099-2010* (Manchester: Manchester University Press, 2011).

⁵² Robert Lerner, et al, *Western Civilizations: Their History and Their Culture* (New York, NY: Norton, 1998), 322-323, 329. See also Christopher Tyerman, *The World of the Crusades* (New Haven, CT: Yale University Press, 2019), 14-15.

⁵³ See Carlo Cipolla’s *European Culture and Overseas Expansion* (London: Penguin, 1970).; Bernard DeVoto’s *The Course of Empire* (Boston, MA: Mariner, 1998).; and Daniel O’Sullivan’s *The Age of Discovery* (London: Longman, 1984).

⁵⁴ Frances Gardiner Davenport and Charles Oscar Paullin, *European Treaties Bearing on the History of the United States and Its Dependencies to 1684* (Washington DC: Carnegie Institution of Washington, 1917), 17.

Dum Diversas set the foundations for the Doctrine of Discovery.⁵⁵ It solidified *imago Dei* among the powerful, reinforced colonialism as the method of choice for Western Christian expansion, and justified genocide and slavery for imperial profit. This doctrine paved the way for the social construction of race to eventually emerge in the eighteenth century.⁵⁶

The Emergence of Evangelicalism: A New Expression of an Imperial Religion

Shortly after the Protestant Reformation in the sixteenth century, Britain rose as the new global power. Christian expansion through colonialism continued which led to the appropriation of Turtle Island⁵⁷ by British Puritans who sought to establish a new country under the auspices of a familiar imperial religion. By the early eighteenth century, Evangelicalism emerged within Britain⁵⁸ and the American colonies where Oxford-trained itinerant preacher, George Whitefield, became the evangelist for both God and Empire. It was within the fertile soil of the American colonies in 1740 that Whitefield, a founder of the evangelical movement, used “his potent mix of political savvy and theological creativity to champion the cause of imperial expansion.”⁵⁹

Today, WAE is a political force as is evidenced by the 81% of white evangelicals who voted for the Donald Trump to become the forty-fifth President of the United States. Moments

⁵⁵ See Mark Charles and Soong-Chan Rah’s *Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery* (Downers Grove, IL: IVP Books, 2019).

⁵⁶ Willie Jennings, *The Christian Imagination: Theology and Origins of Race* (New Haven, CT: Yale University Press, 2011), 23.

⁵⁷ Turtle Island is a native description utilized by indigenous communities for North America. See Jay Miller’s “Why the World is on the Back of a Turtle,” *Man*, New Series, Vol. 9, No. 2 (June, 1974): 306–308.

⁵⁸ See D.W. Bebbington’s *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1989).

⁵⁹ Peter Choi, *George Whitefield: Evangelist for God and Empire* (Grand Rapids, MI: Eerdmans, 2018), 3.

after Mr. Trump was inaugurated, evangelical figure and polarizing Trump ally, Franklin Graham pointed to the falling rain as a sign of God's favor over the newly appointed President.⁶⁰ In so doing, WAE once again symbolically baptized imperial power as wholly Christian.

Section Two: Summary

This section has explored six major movements that distorted the Christian tradition and tilled the soil for the emergence of WAE. In the span of ten centuries, the Christian experience evolved from a network of non-violent, sacramental communities embedded throughout Roman Empire to an imperial religion which endorsed xenophobia, colonialism, genocide, and slavery and enforced these evils through violence. Fueled by the economics of power, property, and prosperity, the *imago Dei* became distorted: rather than wearing a cross for the benefit of the world, many European Christians wielded swords for the benefit of their empire. Thus, the imperialistic values that characterize much of WAE have been inherited by a western branch of Christianity that turned following Christ into a political enterprise.

SECTION THREE: KEY VOICES

The aforementioned journey to the emergence of WAE has been examined by multiple scholars. An analysis of ancient and modern theologians and historians gives voice to the developments and transitions of this 2,000-year-old tradition. A thoughtful weaving together of excellent scholarship from multiple eras will reveal a cohesive story of how WAE emerged.

⁶⁰ Eliza Griswold, "Franklin Graham's Uneasy Alliance with Donald Trump," *The New Yorker*. September 11, 2018, accessed April 24, 2020, <https://www.newyorker.com/news/dispatch/franklin-grahams-uneasy-alliance-with-donald-trump>.

Thus, in this section, I will offer the key scholarly voices and their contributions connected to the movements found within the historical analysis.

Christian Theological Anthropology: Imago Dei

The late Dr. Stanley Grenz is remembered as one of the first “post-conservative evangelical theologians.”⁶¹ He was a humble theologian who was uncomfortable with the positive and negative attention that his twenty-five books garnered. He was accused of pushing the envelope of evangelical theology by “engaging positively and constructively with methods, approaches and points of view (that) conservative evangelical theologians consider ‘out of bounds.’”⁶² His expansion beyond scripture and tradition to integrate “spiritual experience and culture into his theological method”⁶³ was threatening to many conservative theologians.

Grenz’s Christological approach⁶⁴ to *imago Dei* as found in his book, *The Social God and the Relational Self: A Trinitarian Theology of Imago Dei* (Westminster John Knox, 2007) will set the foundation of this research. The Christological approach to identity that Grenz offered was built upon the tenants of Jesus’ incarnation, crucifixion, and resurrection. This interpretation provides a framework for Christian community that could function sacramentally through faithful presence, the practice of self-sacrifice, and restorative participation with God.

⁶¹ Roger E. Olson, “Remembering and Honoring Evangelical Theologian Stanley J. Grenz (and Responding to Conservative Evangelical Criticisms of His Theology),” *Patheos*. November 26, 2014, accessed March 16, 2020, <https://www.patheos.com/blogs/rogereolson/2014/11/remembering-and-honoring-evangelical-theologian-stanley-j-grenz-and-responding-to-conservative-evangelical-criticisms-of-his-theology/>.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Grenz, 621.

The Early Church and Early Church Fathers

The writings of Josephus Flavius and Eusebius of Caesarea are critical to an understanding of first century Christianity. Josephus Flavius (37-100 CE) was a Jewish historian in the late Second Temple era. With a privileged upbringing, the young Josephus was granted the opportunity to explore different facets of Jewish sectarian life.⁶⁵ After experiences with the Sadducees, Pharisees, Essenes, and desert ascetics, Josephus returned to a Jerusalem that was wrought with tension. When the Jewish Rebellion emerged, Josephus was assigned to lead a garrison of Jewish soldiers—even though he was not a skilled military leader.⁶⁶ Following his own capture, Josephus concluded that rebellion was suicide,⁶⁷ defected to the Romans, was released by Vespasian, and spent much of the remainder of his life in Rome, where he drafted Jewish history. His two major works are *The Jewish War*, which articulates his understanding of the Jewish uprising against Rome in 66-73 CE, and *Antiquities of the Jews*, which is his narration of Jewish history from Genesis to the end of the first century.

Eusebius of Caesarea (263-339 CE) was a fourth century “bishop, exegete, polemicist, and historian,”⁶⁸ whose account of the first centuries of Christianity are chronicled in *Ecclesiastical History*. Eusebius served as bishop of the church in Caesarea in Palestine from 313 to 339 CE. While he has been described as “the first of a long series of ecclesiastical

⁶⁵ Malka Z. Simkolich, *Discovering Second Temple Literature: The Scriptures and Stories that Shaped Early Judaism* (Lincoln, NE: University of Nebraska Press, Jewish Publication Society, 2018), 189.

⁶⁶ Ibid., 190.

⁶⁷ Ibid., 190.

⁶⁸ “Eusebius of Caesarea.” *Encyclopedia Britannica*, accessed March 12, 2020, <https://www.britannica.com/biography/Eusebius-of-Caesarea>.

politicians,”⁶⁹ Eusebius’ contemporary notoriety is attributed to his work as an ecclesiastical historiographer.⁷⁰ *Ecclesiastical History* is a primary source that charts the history of the church from shortly after the resurrection of Jesus to the year 323 CE. Also of note will be his *Life of Constantine* which, “although colored by Eusebius’ own beliefs and situation,”⁷¹ chronicles the conversion of Constantine and his relationship with both Christianity and the Roman Empire.

Constantine and the Edict of Milan

The writings of modern historians Drs. Paul Stephenson and Wes Howard-Brook will contribute to a study of the early Byzantine era with an emphasis on Emperor Constantine. Stephenson is an expert of the early to mid-Byzantine era with a special emphasis on the late Roman Empire in the East.⁷² His book *Constantine: Unconquered Emperor, Christian Victor* (Quercus, 2011) offers a nuanced account of a man whose cultural and religious priorities gave rise to the idea of a unified and tolerant Christian Europe.

Previously an attorney for the federal and Washington state governments,⁷³ Howard-Brook teaches and writes at the intersection of church, society, and academy. Currently a

⁶⁹ Charles N. Cochrane, *Christianity and the Classical Culture: A Study of Thought and Action from Augustus to Augustine* (Oxford: Oxford University Press, 1944), 183.

⁷⁰ John C. English, “Nonlinear Elements in Eusebius’s *Ecclesiastical History*,” *Social Science* Vol. 49, No. 1 (Winter 1974): 4.

⁷¹ Christopher P. Jones, *Between Pagan and Christian* (Cambridge, MA: Harvard University Press, 2014), 11.

⁷² Paul Stephenson, “Paul Stephenson, historian, professor,” accessed March 15, 2020, <http://www.paulstephenson.info/>.

⁷³ Daniel Oudshoorn, “Creation to Empire and Back Again: An Interview with Wes Howard-Brook.” DanOudshoorn.com. December 2, 2016, accessed March 15, 2020, <https://poserorprophet.wordpress.com/2016/12/02/creation-to-empire-and-back-again-an-interview-with-wes-howard-brook/>.

professor of theology and bible at Seattle University, he recently penned *Empire Baptized: How the Church Embraced what Jesus Rejected* (Orbis, 2016). Through a careful study of early church history, this book explores how Christianity opted for the religion of the Empire and shifted in focus from the transformation of the world to the saving of one's soul.

The Crusades

The scholarship of the late Sir Steven Runciman is regarded as foundational for understanding the Crusades. The son of British political elites, Runciman's trajectory toward scholarship was evident early on. His ability to read "French at three, Latin at six, Greek at seven, and Russian at 11"⁷⁴ set him apart as a brilliant student. Access to financial resources, academic scholarships, and scholarly Fellowships, paved the way for Runciman to travel the world and discover his passion for the late Byzantine era. His time in Istanbul gave him the opportunity to walk the paths of the crusades and plan his book *A History of the Crusades* (Cambridge University Press, 1987). A three-volume tome, *A History of the Crusades* was heralded by *The New York Times* as "one of the major feats of contemporary historical writing."⁷⁵ Runciman portrays the Crusades in gruesome detail and concludes this work by identifying them as a tragic and destructive episode⁷⁶ in human history.

⁷⁴ "Obituary: Sir Steven Runciman." *The Guardian*, accessed March 20, 2020, <https://www.theguardian.com/news/2000/nov/03/guardianobituaries.books>.

⁷⁵ Eric Pace, "Sir Steven Runciman, 97, British Historian and Author." *The New York Times*. November 3, 2000, accessed March 20, 2020, <https://www.nytimes.com/2000/11/03/nyregion/sir-steven-runciman-97-british-historian-and-author.html>.

⁷⁶ Ibid.

Standing on Runciman's shoulders, are Drs. Jonathon Phillips and Katherine Allen Smith. As Professor of Crusading History at Royal Holloway, University of London, Phillips has authored a number of texts on the crusades. Most notably, in 2009, he released *Holy Warriors: A Modern History of the Crusades* (Random House, 2010), which was selected as one of the 2009 History Books of the Year by the *Sunday Telegraph* and the *BBC History Magazine*. This gripping historical text is lauded as a masterpiece of relevant scholarship and "successful in capturing the spirit of the various crusades through word portraits of their most memorable human characters."⁷⁷

Smith's expertise lies in Christian spirituality in Western Europe during the Central Middle Ages (900-1200 CE). Her first monograph, *War and the Making of Medieval Monastic Culture* (Boydell & Brewer, 2011), was a finalist for the American Academy of Religion's Best First Book in the History of Religion prize.⁷⁸ In this ground-breaking book, Smith narrows the perceived medieval divide between "those who prayed" and "those who fought." In her scholarship, Smith exposes how the monastics began to leverage language of war and, thus, shaped "European attitudes toward warfare and warriors in the age of the papal reform movement and the early crusades."⁷⁹

⁷⁷ "Professor Jonathon Phillips: Professor of History of the Crusades." *Royal Holloway, University of London*, accessed March 22, 2020, [https://pure.royalholloway.ac.uk/portal/en/persons/jonathan-phillips\(b03e8695-cb27-4488-b5a0-80af2e5b3d77\).html](https://pure.royalholloway.ac.uk/portal/en/persons/jonathan-phillips(b03e8695-cb27-4488-b5a0-80af2e5b3d77).html).

⁷⁸ "Katherine Smith." *University of Puget Sound*, accessed March 22, 2020, <https://www.pugetsound.edu/faculty-pages/kasmith2>.

⁷⁹ Katherine Allen Smith, "War and the Making of Medieval Monastic Culture," *Boydell & Brewer*, accessed March 22, 2020, <https://boydellandbrewer.com/war-and-the-making-of-medieval-monastic-culture.html>.

Discovery and Conquest

Mark Charles, alongside Rev. Dr. Soong-Chan Rah recently released a contemporary masterpiece on the Doctrine of Discovery entitled *Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery* (IVP Books, 2019). Of Navajo descent, Charles is a speaker, writer, consultant, and 2020 Presidential candidate who has focused his scholarship on “the complexities of American history regarding race, culture, and faith in order to help forge a path of healing and reconciliation for the nation.”⁸⁰ Of Korean descent, Dr. Rah is the Milton B. Engbretson Associate Professor of Church Growth and Evangelism at North Park Theological Seminary in Chicago, IL and the author of *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (IVP Books, 2009) and *Prophetic Lament: A Call for Justice in Troubled Times* (IVP Books, 2015). In *Unsettling Truths*, Charles and Rah collaborate to produce a “prophetic blend of history, theology, and cultural commentary”⁸¹ in order to expose the Christian roots of injustice that have plagued American society since its inception.

The Emergence of Race

Willie Jennings currently serves as the Associate Professor of Systematic Theology and African Studies and Yale Divinity School. With his expertise residing in liberation theologies, cultural identities, and anthropology, Jennings has authored three award-winning books and over forty scholarly essays. He is well-known for his book, *The Christian Imagination: Theology and Origins of Race* (Yale, 2010), which was heralded as a “theological masterpiece.”⁸² *The*

⁸⁰ “Mark Charles” *Sojourners*, accessed March 22, 2020, <https://sojo.net/biography/mark-charles>.

⁸¹ Mark Charles and Soong-Chan Rah, “Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery,” *IVP Books*, accessed March 23, 2020, <https://www.ivpress.com/unsettling-truths>.

⁸² C. Christopher Smith, “Featured: THE CRISTIAN IMAGINATION by Willie Jennings.” *The*

Christian Imagination won the American Academy of Religion Award of Excellence in the Study of Religion in the Constructive-Reflective category the year after it appeared and, in 2015, the Grawemeyer Award in Religion, the largest prize for a theological work in North America.⁸³ In Jennings own words, the objective of *The Christian Imagination* is for Christians “to recognize the grotesque nature of a social performance of Christianity that imagines Christian identity floating above land, landscape, animals, place, and space, leaving such realities to the machinations of capitalistic calculations and the commodity chains of private property. Such Christian identity can only inevitably lodge itself in the materiality of racial existence.”⁸⁴

The Emergence of Evangelicalism

A comprehensive scholarly exposé of evangelicalism requires a careful study of Dr. David Bebbington. A Cambridge-trained historian, Bebbington’s dissertation on the “Nonconformist Conscience” exposed the void of British historical scholarship of evangelicalism and catalyzed his scholarly journey as a church historian. He is well known for three overlapping factors: “his study of evangelicalism, his personal friendships across the evangelical world, and his credentials as a world-class historian by anyone’s standards—secular or Christian.”⁸⁵ That said, he is best known for his definition of evangelicalism—known as the Bebbington

Englewood Review Vol 3, No. 28. (June, 2010), accessed March 24, 2020, <https://englewoodreview.org/featured-the-christian-imagination-by-willie-jennings-vol-3-28/>.

⁸³ “Willie Jennings.” *Yale Divinity School*, accessed March 24, 2020, <https://divinity.yale.edu/faculty-and-research/yds-faculty/willie-jennings>.

⁸⁴ Jennings, 293.

⁸⁵ Thomas Kidd, “A Patterned Life: Faith, History, and David Bebbington,” *The Gospel Coalition*, September 14, 2015, <https://www.thegospelcoalition.org/reviews/a-patterned-life-bebbington/>.

quadrilateral—that was first offered in his *Evangelicalism in Modern Britain* (Routledge, 1989). The quadrilateral reveals the four components that, to this day, coalesce the global evangelical movement: conversionism, biblicism, crucicentrism, and activism. He is the author of eighteen books, including *Evangelicals: Who They Have Been, Are Now, and Could Be* (Eerdmans, 2019) which, alongside fellow scholars Mark A. Knoll and George Marsden, is a collection of essays that focuses on the history, meaning, and future of evangelicalism.⁸⁶

Evangelicalism in the United States

Dr. Mark A. Knoll is a leading church historian and recently retired professor of History at the University of Notre Dame. In 2005, he was named one of the top twenty-five most influential evangelicals in America and is revered for his book entitled *The Scandal of the Evangelical Mind* (Eerdmans, 1995) which was named *Christianity Today's* book of the year in 1996. In addition to *The Scandal of the Evangelical Mind*, other books by Knoll such as *The Rise of Evangelicalism: The Age of Edwards, Whitfield, and the Wesleys* (IVP Books, 2004), *America's God: From Jonathon Edwards to Abraham Lincoln* (Oxford, 2002), and *American Evangelical Christianity* (Blackwell, 2000) are likely to inform this research.

In addition to Knoll, the scholarship of Pulitzer Prize-winning author, Francis FitzGerald, and church historian Dr. Peter Choi will factor into this project. Author of six books, including *Fire in the Lake: the Vietnamese and the Americans in Vietnam*, which landed her the Pulitzer Prize, FitzGerald recently penned *The Evangelicals: The Struggle to Shape America* (Simon & Schuster, 2017). *The Evangelicals* emerged out of the political turmoil and overwhelming

⁸⁶ “Evangelicals: Who They Have Been, Are Now, and Could Be.” *Wm. B. Eerdmans Publishing Co*, accessed March 24, 2020, <https://www.eerdmans.com/Products/7695/evangelicals.aspx>.

evangelical support of Donald Trump as the United States' forty-fifth president. This work is a history of the Evangelical movement within the United States from the Puritans to the 2016 Presidential election and is told from a historical perspective that is located outside of the evangelical community. Dr. Choi currently serves as the Director of Academic Programs at Newbigin House of Studies and a pastor at City Church San Francisco. He is the author of *George Whitefield: Evangelist for God and Empire* (Eerdmans, 2018) in which Whitefield, a citizen of the British Empire, is portrayed as using his political savvy and theological creativity to champion the cause of imperial expansion.⁸⁷

Section Three: Summary

The story told in the scholarship of these ancient and modern theologians and historians is one of evolution. It reveals the reshaping of an ancient, Christo-centric, sacramental community that embodied powerlessness for the sake of others into a political entity that has garnered a reputation for leveraging power for personal and imperial profit. A responsible weaving of the expertise of these scholars will establish an accurate narrative that, once understood, may result in yet another reformation.

SECTION FOUR: AN ANALYSIS OF THE RESEARCH

As the research has unfolded, areas of agreement, disagreement, and limitations have surfaced within the literature. Identifying these issues will open up space for fresh research.

⁸⁷ Rick Kennedy, "Did George Whitefield Serve Two Masters?" *Christianity Today*. February 22, 2019. <https://www.christianitytoday.com/ct/2019/february-web-only/george-whitefield-peter-choi-evangelist-god-empire.html>.

Thus, in this final section, I will highlight the areas of consensus and tension and reveal the voids that I have uncovered thus far.

Areas of Agreement

There are five notable areas of agreement that have emerged in this project. First, the scholarship points to the troublesome nature of defining “evangelical,” yet largely shares a consensus that Bebbington’s Quadrilateral⁸⁸ serves as the best general definition. Second, the story of evangelicalism is understood as a product of modernity that is rooted in ancient Christianity. Third, as was evidenced again in the 2016 presidential elections, the evangelical movement has both contributed and been adaptative to shifts within culture. Fourth, John and Charles Wesley, alongside Jonathon Edwards and George Whitefield, are understood as the pioneers of the evangelical movement within Britain and the United States. Fifth, evangelicalism in the United States has navigated its relationship with power in such a way that has resulted in it becoming a significant political entity.

Tensions, Disagreements, and Pressure Points

Of the many tensions, one significant pressure point has surfaced. Evangelicalism, when analyzed from within the tradition, seems to lack ample self-critique. Two exceptions are Mark A. Knoll’s *The Scandal of the Evangelical Mind* (Eerdmans, 1995) which critiques the lack of rigorous intellectual scholarship from within American evangelicalism; and Knoll, Bebbington, and Marsden’s *Evangelicals: Who They Have Been, Are Now, and Could Be* (Eerdmans, 2019).

⁸⁸ D.W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1989), 5-17.

This second text explores the evolution, perils, and promises of the American evangelical movement. Otherwise, evangelicalism, when critiqued by evangelical historians, is often given the benefit of the doubt. Thus, to locate more pointed critiques, one must move to scholarship that has emerged from outside of the tradition.⁸⁹

⁸⁹ See, for example, Frances FitzGerald's *The Evangelicals: The Struggle to Shape America* (New York, NY: Simon & Schuster, 2017).

Gaps and Limitations

Three notable deficits to scholarship on the topic of WAE have been noticed thus far. First, most scholarship that reflects on the emergence and impact of WAE identifies the mid-eighteenth century as its starting point. While evangelicalism as a product of modernity did surface then, very little scholarship is committed to the comprehensive evolution of the Christian tradition from the resurrection to the appearance of WAE. There is a deficit in historical scholarship that reveals how the contributions of the early church fathers, the political merging of the Roman Empire with Christianity, the holy violence of the Crusades, and the dehumanizing doctrines within the Age of Discovery tilled the soil for the rising of WAE.

Second, while there exists a plethora of academic analyses on evangelicalism in the United States, the lion-share of the literature emerges from the perspective of whiteness.⁹⁰ Put another way, whiteness largely informs intellectual analysis on American evangelicalism. Equally alarming is that the white perspectives that inform scholarship on this topic largely fail to acknowledge the role that whiteness has played in the shaping, maintaining, perpetuating, and analyzing of WAE. Thus, this project is indebted to the intellectual rigor of non-white academics such as Soong-Chan Rah, Mark Charles, Brenda Salter McNeil, Peter Choi, Tamez Elsa, Al Tizon, Reggie Williams, and Willie Jennings.

⁹⁰ “Whiteness” is a term that predominantly designates the racial identity, bias, and privilege of white patriarchy. For more on whiteness, see Mikhail Lyubansky, “The Meaning of Whiteness: Pondering Whiteness in the Age of Obama.” *Psychology Today*. December 14, 2011. See also Chiariello’s, “Why Talk About Whiteness? We Can’t Talk About Racism Without It.” *Teaching Tolerance*. No. 53. Summer, 2016.

Third, with the exception of Willie Jennings's *The Christian Imagination: Theology and the Origins of Race*, very little academic work has yet been done that offers a rigorous exploration of the relationship between race, whiteness, and evangelicalism. Especially with regard to white scholarship, there is a deafening silence on this topic. While evangelicalism is a multi-faceted, multi-ethnic, and multi-cultural expression of the Christian tradition, it emerged out of privileged, imperial whiteness. The lack of literature that focuses on this dimension of evangelicalism is disappointing. Because of the social location of its emergence, this author believes that to understand whiteness is to better understand the form, posture, practices, and commitments of white evangelicals in the United States.

CONCLUSION

For two millennia, scholars have been reflecting on the phenomenon of Jesus and the restorative movement he initiated called the Church. My research indicates how the shifting sands of time, social location, culture, race, and empire have informed the Church's posture and practice. It seems that a first century understanding of what it meant to be image bearers of the Creator—both individually and collectively—evolved as the Christian tradition got proximate to power. When responsibly woven together, an analysis of the scholarship that has informed this research reveals that the closer the Church got to power, the more it reflected the violence of imperialism. Thus, rather than resembling the life and teachings of Jesus, WAE appears to be a distortion of ancient Christianity in desperate need of a next reformation.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

INTRODUCTION

In this report, I will offer a concise analysis of the outcomes of my Design Workshop and subsequent interviews. I will begin by articulating my revised NPO, its scope, constraints, context, and root causes. Next, I will articulate a definition of “done” which will offer a profile of actions that will be descriptive of those who are no longer hindered by my stated NPO. I will then articulate and describe the three Big Ideas that surfaced throughout my Design Workshop. After brief profiles of Design Workshop and One-on-One stakeholders, I will present an annotated bibliography that features three resources that are relevant to my research.

NPO STATEMENT

Many evangelical faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.

NPO SCOPE AND CONSTRAINTS

Three concepts provide the scope and constraints for this project. First, the audience in focus is the faith leader whose theology and leadership have been groomed within white, American evangelicalism (WAE). Second, two sets of conflicting values will be analyzed and contrasted. The first set of values, “imperial values,” are those that I will argue have given shape to WAE. The second set of values are those embodied by Jesus and will be referred to as “the

values of Jesus.” Third, the metaphor of pilgrimage will be analyzed and offered as a pathway for this audience from disorientation to reorientation.

NPO CONTEXT

In a decade’s worth of work with the Global Immersion Project, I’ve identified the value of immersive learning as central to the awakening of dominant culture faith leaders to both the imperial theology that they’ve been groomed within and to its restorative alternative. This awakening is the portal through which they cross the threshold into disorientation and pilgrimage through it. I have discovered that many abandon the pilgrimage and miss the transformation that comes with it. Some return to the safety of their status quo and others become disillusioned and eject from their faith and leadership calling.

ROOT CAUSES

Four root causes have surfaced as primary contributors to a pilgrim’s unsuccessful navigation. They are loss of identity, livelihood, community, and influence.¹ It was suggested by Design Workshop participants that these leaders have been groomed to understand their identity, livelihood, community, and influence as byproducts of their fidelity to the evangelical system. It was argued that when these faith leaders begin to question the system, their fidelity is challenged and their identity, livelihood, community, and influence are threatened. For many, this is experience as an existential crisis that causes them to abandon their pilgrimage

¹ Four questions corresponded with four root causes: 1. (Identity) Who am I and who are we now? 2. (Livelihood) How will I sustain? 3. (Community) Will I survive the attacks from my community of origin? 4. (Influence) Will my life still matter?

DEFINITION OF ‘DONE’

Reoriented pilgrims will be linking their faith and leadership to comprehensive restoration, evolving their churches into sacramental communities, developing diverse alliances, and redeploying their skills and resources, pioneering new restorative initiatives, and accompanying others to and beyond the precipice.

THREE BIG IDEAS

Three separate ideas emerged in the Design Workshop: One-on-One Accompaniment, A Learning Community for the Disoriented, and The Contemplative Pathway. It was suggested that these three components may be combined for a comprehensive approach to accompanying leaders through this pilgrimage. It was also recommended that the approach must address each of the four root causes for abandoning the pilgrimage.

THREE NAPKIN PITCHES

For each of the three Big Ideas, the audience and NPO remain the same. The audience is the disoriented faith leader whose faith and leadership have been groomed by imperial values. The NPO is that the aforementioned leader is unsuccessfully navigating the pilgrimage from disorientation to reorientation due to the fear of loss of identity, livelihood, community, and influence. I will now articulate each idea and offer support and suggestions for each.

Idea 1: One-On-One Accompaniment

- *Big Idea:* One-on-One accompaniment provided by a coach whose experience and expertise have been shaped by navigating the pilgrimage will increase the pilgrims resolve to remain within the pilgrimage.
- *Benefit:* The disoriented will feel seen, loved, empowered, paced, and supported by a coach whose credibility is found in that (s)he, too, is a pilgrim.
- *Approach:* Pilgrims are paired with a credible coach who is equipped to meet the individual at the point at which their questions, insecurities, and decision intersect.
- *Risks.* This idea may fail due to a pilgrim's commitment to individualism, the challenge of scaling coaches to pilgrims, and financial limitations.
- *Hypothesis to test:* Will this idea replace fear of loss with an increase in desire for growth linked with channels for input and commitment to accountability?
- *Benchmarks of success:* Regular self-analyses by the pilgrim and analysis by the coach utilizing prompts that measure increases in desire for personal growth, input, and accountability.
- *Other Approaches:* This idea is particular, personalized, and responsive. It features accountability, is measurable, and includes milestones necessary for a successful navigation of the pilgrimage.

Idea 2: A Learning Community for the Disoriented

- *Big Idea:* Learning and practicing within two distinct and simultaneous communities will encourage the pilgrim to remain within the pilgrimage.
- *Benefit:* The disoriented will remain rooted to people and practice in their place while simultaneously experiencing comradery, transformation, vision, and resources alongside other pilgrims.
- *Approach:* Pilgrims participate in a year-long cohort comprised of fellow pilgrims and guided by diverse leaders who have successfully navigated the pilgrimage.
- *Risks.* This idea may fail due to a pilgrim's lack of involvement within a local community of practice. Further, limits of effectiveness due to competing interests and commitments, complications connected to community building within the cohort, and homogeneity within the cohort could inform failure.
- *Hypotheses to test:* Will this idea guide the pilgrim beyond fear of loss of identity, livelihood, community, and influence and toward a confident understanding of these realities?
- *Benchmarks of success:* Regular self-analyses by the pilgrim and analysis by the cohort faculty utilizing prompts that measure the transition between fear and confidence.
- *Other Approaches:* This idea is particular in that it is a cohesive journey that includes personalized accompaniment and is guided by diverse faculty and resources. It reinforces that the pilgrim is not alone and incubates reformation, community, and innovation.

Idea 3: The Contemplative Pathway

- *Big Idea:* Cultivating the interior of the pilgrim with an emphasis on the relationship with God and self will establish the meaning and significance of the pilgrimage.
- *Benefit:* The disoriented will remain rooted to Jesus and confident in their identity as God's beloved throughout the pilgrimage.
- *Approach:* Pilgrims are exposed to contemplative practices and both ancient and contemporary mystics who will invite the pilgrim closer to Jesus, expand how they see themselves and clarify who they ought to be.
- *Risks.* This idea may fail due to a pilgrim's tendency to misunderstand the contemplative pathway as linear or encouraging isolation.
- *Assumptions/hypotheses to test:* Is there a deepening with regard to confidence in the pilgrim's sense of identity and a diminishing with regard to the pilgrim's anxiety?
- *Benchmarks of success:* Regular self-analyses by the pilgrim utilizing prompts that measures deepening of identity, clarity of purpose, navigation anxiety, and comfort with uncertainty and discomfort.
- *Other Approaches:* This idea seeks to rebuild and establish the pilgrim's identity as a human being and beloved child of God. It gives the pilgrim a centered foundation upon which the pilgrimage will unfold.

DESIGN WORKSHOP STAKEHOLDERS

Twelve stakeholders comprised the design workshop. They were diverse ecumenically and ethnically. Participants were spiritual directors, non-profit executives, pastors, congregants, and leadership coaches.

ONE-ON-ONE INTERVIEWS

Five diverse leaders were interviewed for this project. Included was a denominational executive, two professors, a former evangelical mega-church pastor, and a non-profit executive.

ANNOTATED BIBLIOGRAPHY

The book *After Evangelicalism: The Path to a New Christianity* by Dr. David P. Gushee provides a pathway for post-evangelicals toward a new experience of Christian faithfulness. Gushee holds a Ph.D. from Union Theological Seminary and currently serves as the Distinguished University Professor of Christian Ethics and Director of the Center for Theology and Public Life at Mercer University. The author is especially concerned with evangelical exiles who lack both a clear pathway forward and an understanding of where they are going. Gushee writes as a Christian ethicist and as a fellow pilgrim to exiled evangelicals, providing accessible landmarks for their journey beyond evangelicalism. This book provides insight into my research as it offers a pathway out of evangelicalism that remains theologically robust and centered on Jesus.

In his book, *Tempered Resilience: How Leaders are Formed in the Crucible of Change*, Dr. Tod Bolsinger acknowledges that few faith leaders are equipped to lead adaptive change and offers a pathway forward for how one becomes a resilient leader. Bolsinger holds a Ph.D. in Theology from Fuller Theological Seminary and, after twenty-seven years of pastoral ministry

and leadership coaching, currently serves as Fuller's Vice President and Chief of Leadership Formation. The author's primary audience is dominant culture faith leaders who acknowledge that change is inevitable and are wondering about who they must become in order to lead change in the midst of uncertainty. Bolsinger writes this leadership book as a leader-practitioner rather than academic thought leader. In so doing, he provides a clear pathway toward a leader's transformation. This book is important for my research as it illuminates the power of the pilgrimage and the need for leaders to transform through discomfort in order to be credible to lead others through change.

In his book *Bonhoeffer's Black Jesus: Harlem Resistance Theology and an Ethic of Resistance* Dr. Reggie Williams reveals the black roots of Dietrich Bonhoeffer's Christology and points to his immersion within the Harlem Resistance as a significant ingredient to his transformation. With his Ph.D. in Christian Ethics from Fuller Theological Seminary, Williams currently serves as the Associate Professor of Christian Ethics at McCormick Theological Seminary. The author writes this book with U.S. American pastors in mind, particularly those who have been groomed into a theological imagination that prioritizes whiteness. While Williams does highlight the shifting of Bonhoeffer's Christology, the book is less a theological treatise and more an ethical biography that encourages its reader toward careful interrogation of the intersections of race, nationalism, and Christianity. This book provides important insight into the power of immersion to catalyze transformation that includes a rigorous audit of values that have shaped one's understanding of Christian faithfulness.

APPENDIX ONE

DESIGN WORKSHOP DESCRIPTION

The design session for this project involved two, two-hour virtual working sessions via Zoom technology. Session One occurred on Friday, October 23rd, 2020 from 1:00-3:00pm PST. Session Two occurred on Monday, October 26th, 2020 from 1:00-3:00 PST. Twelve participants attended both sessions. Participants were diverse ecumenically, ethnically, and vocationally. Their areas of expertise included spiritual direction, non-profit executive leadership, pastoral leadership, congregant leadership, and leadership coaching.

In Session One, an opening conversation was facilitated in which participants were able to gain clarity on the NPO as it was articulated within this analysis. A music video was then offered as an element designed to establish some creative cohesion within the participants. Through an exercise called “Pains & Gains” we concluded the session with a robust conversation on the primary losses that cause my audience, named “Precipice Dwellers” by design session participants, to abandon the pilgrimage prematurely.

In Session Two, we began with an online brainstorming project that enabled each participant to complete the following sentence: “It would be game-changing if the ‘Precipice Dweller’ had access to....” Seven categories of ideas surfaced throughout the initial brainstorm which was quickly focused by voting to three big ideas: One-on-One Accompaniment, A Learning Community for the Disoriented, and The Contemplative Pathway. Participants were then placed into three triads and assigned one of the three big ideas. After a twenty-minute innovation session, we reconvened as a full design team for the presentation of napkin pitches. Each triad was given five minutes to share and five minutes to facilitate a time of feedback.

In reflection, I would rate these two sessions as “three-out-of-five” with regard to their effectiveness. The strength was found in breaking the design session into two distinct sessions with a weekend for rumination to exist between the sessions. I found that the opening reflections to begin Session Two indicated that Session One was provocative. Refinement of ideas occurred because space for rumination was given between sessions. The weakness of the session was found in the virtual constraints. So much of the magic of brainstorming sessions involves the relational dynamics and the exchange of ideas that happens around a table. The lack of that was felt throughout this process.

APPENDIX TWO

DESIGN WORKSHOP INVITATION

Dear (____),

Hoping this finds you well.

I'm writing with a unique invitation and a request for some of your time & creative energy. Please forgive the length of this email as my ask of you requires some back-story.

As you may know, I'm in Year Two of a three-year Doctoral journey that coincides with the mission and maturing programmatic journey of The Global Immersion Project.

- Year 1 was spent honing my understanding of the problem that we're seeking to solve.
- Year 2 is about imagining potential "solutions" to the problem.
- Year 3 is about identifying and delivering on the one solution that I and my team believes will best address the problem.

What brought me into this doctoral journey is the following conundrum: For the past 10 years, Global Immersion has been relatively successful at honing, teaching, and training our message of restorative theology and practice of Everyday Peacemaking. We've identified the power of immersive learning as a central ingredient to the awakening of dominant culture faith leaders to the imperial theology (& its implications) that they've been groomed within. The awakening that occurs throughout our immersions is the portal through which these faith leaders cross the threshold into a necessary pilgrimage of disorientation. We've discovered that many of these faith leaders eventually abandon the pilgrimage and miss the transformation that comes with it. Some return to the safety of their status quo and others become disillusioned and eject from their faith and leadership calling altogether. Few make it to a restorative reorientation yet

those who do are evolving their churches into sacramental communities, redeploying their skills and resources restoratively, and/or pioneering new restorative initiatives.

We celebrate that some who embark upon the pilgrimage are discovering restorative reorientation. They're becoming Everyday Peacemakers who leverage their influence restoratively and we want to learn from them. Simultaneously, we are dissatisfied with the disproportionate number of faith leaders who abandon the process. We want to understand what causes them to eject and discover how we can become better at accompanying them through the pilgrimage. Why? Because we believe that the world needs more restorative faith leaders ushering in the world that God is making.

By the end of Year 1, I focused the problem to the following: *Many white evangelical faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.*

My research resulted in an academic essay that lays out how the Christianity that washed up on our colonial shores was more informed by the values of Empire (racism, greed, violence) than those of the cross-wearing God we see in Jesus (interdependence, generosity, self-sacrifice). I argue that White American Evangelicalism (WAE) is the contemporary expression of imperial religion and is not worth resuscitation. That said, my burden is for the leaders who have been groomed within WAE and who are interrogating its legitimacy, searching for a Jesus who is worth their lives, and longing to embody a faith and leadership practice that resembles a restorative participation with God and others.

Year 2 is currently underway, and I am eager to pull together some creative thinkers to help me imagine potential ideas to address this problem. That's where you come in.

Would you accept my invitation to join me and a small group of creatives for 2, 2-hour virtual discovery & design sessions?

Session 1: Friday, October 23 from 1p-3pPST

Session 2: Monday, October 26 from 1p-3pPST

In Session 1, we'll gain more traction & perspective on the problem as I've explored it, get our creative energy moving, and work through an exercise to surface 3 potential ideas for addressing it. In Session 2, we'll break out into working groups to flesh out these 3 potential ideas and then conclude a pitch session in which we'll listen in on each group's ideas and question/enhance each.

Note, I am available all day on both days. If there is a timeframe that is more ideal for you, will you respond with that window? My goal is to have a quorum of 9 creatives for this process.

I recognize the amount of your time that I'm asking for and do not underestimate the gift that it would be, should you give it. Please know that what happens in this session will not only inform my doctoral work, but also has the potential to shape untold numbers of lives into the future.

I'm humbled that you would consider this and look forward to hearing from you.

APPENDIX THREE

DESIGN WORKSHOP SESSION ONE ITINERARY

1:00-1:15 Introductions

1:15-1:45 Revisit the NPO

1:45-2:00 View and Discuss *Glosoli* by Sigur Ros

2:00-2:45 Pain-Gain Experience

2:45-3:00 Check Out and Preparing for Session Two

APPENDIX FOUR

DESIGN WORKSHOP SESSION 1 SUMMARY

We began with short introductions that included the question, “Why did you accept the invitation to come to this table?” The following themes surfaced as motivators for Design-Session participants:

- This is a conversation about shifting culture.
- We’re talking about the future of the Church in the United States.
- This conversation is tactically exploring what lies beyond evangelicalism.
- We’re exploring a more authentic Jesus and the kind of community that is oriented around him. I’m motivated to help white faith leaders navigate privilege in view of a revolutionary Jesus.
- I’m motivated to activate folks from within the Empire to dismantle the Empire.
- Empire has so infiltrated the church that people can’t separate the two. Many are leaving as a result. A pilgrimage that transforms the leader to usher in what God is making is overdue.

We then turned our attention to the problem that I’m seeking to solve with my doctoral research and artifact. A short summary of the Problem is as follows: *Many white evangelical faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.*

I then guided us through two separate exercises. The first was designed to awaken our imaginations and locate the problem and potential solutions within a music video by Icelandic

band, Sigur Ros called *Glosoli*.² The second exercise was a Pain/Gain mapping experience designed to help us build a more robust profile of the audience in view for this project.

Influenced by these two exercises, we identified the audience as “*Precipice Dwellers*” and the precipice as a liminal space between “What am I running from?” to “What am I running toward?”

Out of *Glosoli*, the following observations surfaced.

- The pilgrimage takes us into the unknown and usually occurs on the paths less taken.
- The pilgrimage is a journey of multiple decisions that call upon the pilgrim to transcend the barriers of risk and fear. These previous decisions prepare the pilgrim for the precipice decision.
- Companionship, Compassion, Grace, and Rest are necessary for a successful pilgrimage.
“Resting is not quitting.”
- The journey was experienced differently based on gender.
- Frequently, those who find themselves on the journey are unprepared for what it will require of them.
- Throughout the video, there is an ongoing disentangling and detaching from the garments, lifestyles, preferences, tools, and structures that got the pilgrims to the precipice. Success seems to include the willingness to let go of the familiar.
- A common question for *Precipice Dwellers* is: Will I actually be able to fly? This could be translated to: “Will I survive the Pilgrimage?”

² Glosoli can be viewed here: <https://www.youtube.com/watch?v=Bz8iEJeh26E>

- The pilgrims each arrive to the precipice at different times and their jumps took different forms, yet each took flight.

Out of the Pain-Gain Analysis, we highlighted the following as the primary “Pains” and “Gains” for the Precipice Dweller:

Pains

- Loss of Identity: Who am I and who are “we” now?
- Loss of Livelihood: How will I sustain/survive? What will I do instead?
- Loss of Community: How will the rejection of those closest to me impact me?
 - Community here is understood as close, personal friends, family, mentors.
 - Even though the pilgrim is convinced of the journey toward the better way, those closest tend to critique most severely.
 - The pain and the critique from this community tend to be persistent.
 - Enduring the pain requires a deep sense of rootedness.
 - “This can’t be a strategy. This has to be a deep conviction.”
- Loss of Credibility/Influence: Does my voice/life matter? What do I stand for now and am I sure?

The Precipice Dwellers have been groomed to see identity, livelihood, community, and influence as connected exclusively to and byproducts of fidelity to the system. When they start to question the system, their fidelity is challenged and their identity, livelihood, community, and influence are threatened. For many Precipice Dwellers, this is an existential crisis that causes them to return to the comfort of the status quo or abandon their faith & leadership calling.

Gains:

- Alignment/Integrity (identity, theology, ethic)
- Co-Conspiring, Co-Creating, Sojourning, Interdependent Sacramental Community
- A Revolutionary Spirit (hope, prophetic imagination)
 - Rebellious Spirit (dismay & disillusionment) may have gotten the pilgrim to the precipice...but it's not adequate for flying. The Rebellious Spirit is not a sustaining spirit for the Pilgrimage. The Revolutionary Spirit is necessary.
- A new path for Becoming/Emergence (Journey vs. Arrival)
 - Messy, Uncertain, Alive, Wild, Flourishing
- Influence that is found in an aligned life rather than the “over-producing” life

We concluded with a quick check out to unearth the key discoveries of the afternoon. The following emerged:

- Immersion is a significant component that gets the pilgrim to the Precipice:
 - “we can immerse ourselves in the experience and collect information through any sense that is available to us – sight, hearing, smell, touch or taste” (D’Souza and Renner, *Not Knowing*, 217)
- Precipice is a Liminal Space that is fragile. Requires a particular kind of accompaniment.
 - At the edge of the known and the unknown is a fertile place (Not Knowing, 19)
- Rebellious Spirit gets us to the Precipice. The Revolutionary Spirit is the fuel for the flight.
- The pilgrimage has to be animated by conviction over strategy.
- The pilgrimage is a perilous, lonely journey that is costly and is the way to a trade up.

- From dislocated to aligned
 - From homogenous friendship to diverse allies
 - From fidelity to a system to fidelity to Jesus, his restorative revolution, and his new community
- Grace in perseverance. People need rest on this very non-linear journey.
 - So often we achieve social accolades for wilderness wandering & precipice dwelling. Many linger at the precipice because they receive just enough affirmation to believe that s/he's taken the leap. It is at the precipice where the work really begins (reference Finisterre)
 - Spiral Dynamics. The higher you go, the more we tend to become condescending toward those who are "lower" than us. Precipice dwellers tend to become self-congratulatory.
 - Most will never know what the jump and the pilgrimage feel like. We need more "flyers" to story-tell and accompany the "precipice dwellers."

APPENDIX FIVE

DESIGN WORKSHOP SESSION TWO ITINERARY

1:00-1:15 Revisit Summary from Session One

- What stood out to you?
- What question surfaced for you?

1:30-1:40 Get acquainted with the Mural Technology

1:40-2:00 Engage in the Post-Up and Affinity Mapping Exercises on Mural seeded by the

following prompt: “It would be game-changing if the Precipice Dweller had access to...”

2:00-2:05 Engage in a Dot-Voting Exercise in Mural in order to expose the leading 3 ideas.

2:05-2:30 Break into Triads to Develop Three Napkin Pitches

2:30-2:50 Deliver Napkin Pitches & Group Analyses

APPENDIX SIX

DESIGN WORKSHOP SESSION 2 SUMMARY

We began with a brief recap from the first session oriented around the summary of Part 1 and the prompts “What stood out to you?” and “What questions surfaced for you?” The following three observations of note surfaced:

- Resting is not quitting. That said, the power of resting in community is the accountability that comes with it. Together, we encourage one another toward rest, ensuring that our rest is about renewal rather than a retreat to comfort. It was also brought up that there was an observable difference in the way US-based Peacemakers and non-US-based Peacemakers reflected on rest.
- The point from which people leap may not be a static line. The journey to the precipice is non-linear. The length of time spent on the precipice is not constant. The motivations to jump and the tendency to return to the safety of the edge (via carabiners and ropes that keep us tethered to the safe & known) vary. The experience of the pilgrimage to and beyond the precipice differ based on gender and ethnicity (among other factors). Thus, the journey cannot be prescriptive. The pilgrimage has no universal roadmap, but it should include landmarks, signposts, tools, and companions.
- As highlighted in Part 1, the journey to the precipice involves multiple risks, courage, and resolve. There are many “precipice jumpings” that occur before the pilgrim arrives to the larger precipice. The Precipice in view for this project is that liminal space between acknowledging the illegitimacy of the imperial theology, expressions, and leadership models of U.S. American Evangelicalism and wondering about its hopeful alternative.

- The Pilgrim is one who is awakening not only to the imperial values of U.S. American Evangelicalism, but also to a vision for the restorative revolution of Jesus. They are recognizing that the former weaponizes faith in order to dominate and control while the latter expresses itself in peacemaking in order to participate in God's holistic liberation and restoration.

We then turned our attention to the Mural application for a time of brainstorming potential resources that would be helpful, if not essential, for the Precipice Dweller to move beyond the precipice and further into the transformational unknown.

With Virtual Post-Its, each participant was invited to imagine as many practical, programmatic, experiential, and relational ideas as possible in response to the following prompt:

“It would be game-changing if the Precipice Dweller had access to...”

Those responses were then organized into 7 categories. They are, in no particular order:

1. Contemplative Path
2. Learning Journey
3. Theology
4. Curated Resource Library
5. Global Access
6. One-on-One Accompaniment
7. Supporting Resources

After a group voting session, the following three ideas were identified as most urgent and most strategic:

1. One-on-One Accompaniment
2. Learning Community
3. Contemplative Path

Three groups were formed, and each spent 20 minutes developing napkin pitches for each of the top three potential solutions.

Big Idea No. 1: The Learning Community

The Big Idea is that each leader would be an active participant within two distinct communities. The first would be a Grounding Community of Practice made up of local folks who share faith, location, and mission. The second would be a Global Community of Leaders united around shared urgency, shared dreams, and shared challenges. The Grounding Community of Practice keeps the leader rooted to place and people and provides real time feedback and accountability. The Global Community of Leaders cultivates vision, offers resources, and provides accompaniment for the pilgrimage.

The Global Community of Leaders will be a cohort experience made up of and guided by diverse leaders. This community will offer companionship, one-on-one accompaniment, and resources for the pilgrims who embark upon the pilgrimage. There may be a set duration for the resources and the companionship and one-on-one accompaniment will continue until its usefulness to the pilgrim expires. The hope is that the pilgrim would eventually become a guide for others.

Factors that could cause the failure of this idea were identified as:

1. Lack of local community of practice.
2. Competing interests and commitments that limit the pilgrim's ability to access the resources and utilize the accompaniment.
3. Complications connected to community building among the pilgrims that limits the experience of companionship.
4. Homogeneity of the learning communities could unwittingly reinforce imperial theology, ethic, and leadership methods and stymie creativity and transformation.

The distinctives of this idea were identified as:

1. With longevity comes community and the realization that the pilgrim is not alone on the pilgrimage.
2. A cohesive, guided journey seems to be a more effective strategy than a well-curated resource pool.
3. Formation is happening in relationship rather than in isolation.
4. Ideas are being forged and refined in community rather than isolation.
5. Learning and transformation is more potent when occurring in diverse community.
6. The comprehensive nature of this idea in that it includes one-on-one accompaniment, local community, global community, resources.
7. It was suggested that not only should the Global Community be diverse, but that so too should be the facilitation team and cadre of coaches.

Big Idea No. 2: The Contemplative Path

The Big Idea is that cultivating the interior of the pilgrim through the formation of a set of contemplative practices and rhythms may bring the pilgrim closer to Jesus, expand how they see themselves and clarify who they ought to be. The Contemplative Path offers footholds for the pilgrim through practices and rhythms that sustain the individual through the uncertainties, doubts, questions, and discomfort of the pilgrimage. This path helps to rebuild and establish the pilgrim's identity as a human being and beloved child of God. It gives the pilgrim footholds for the larger journeys of identity, community, livelihood, and influence that represent the core fears of the Precipice Dweller. The hope is that the pilgrim would discover the richness and necessity of the contemplative path through the duration of the pilgrimage and that the rhythm of contemplative work would continue beyond the reorientation as a source of sustaining.

Factors that could cause the failure of this idea were identified as:

1. The tendency to establish and walk the contemplative path in isolation rather than community.
2. Misunderstanding the contemplative path as linear, cause/effect, or a strategy to get where the pilgrim wants to grow & go.
3. If the contemplative path is not approachable nor specific.
4. If the contemplative path is offered in isolation to the larger journey. This needs to be integrated into the comprehensive journey alongside accompaniment, tools, resources, community.

A Grid for Measuring the impact of the Contemplative Path may include the following prompts:

1. How often are you offended?
2. What is the level of anxiety when faced with uncertainty, urgency, and/or unknown?
3. What is the level of need for control when faced with uncertainty, urgency, and/or unknown?
4. How attached are you to the affirmation and applause of others?
5. How much time and attention do you give to image management?
6. What is your regular contemplative practice and what is its impact on your experience of your day?

Methods for Measuring the impact of the Contemplative Path could include:

1. A regular self-analysis utilizing these prompts.
2. A regular communal analysis utilizing these prompts.
- 3.

Big Idea No. 3: One-on-One Accompaniment

The Big Idea is that pilgrims are strategically paired with a coach who sees them and can accompany them on the path with tough love and tools for the journey. Coaches were identified as pilgrims who have taken this road before and, thus, are credible and equipped to meet each pilgrim at the point at which their biggest questions and their need to make decisions intersect. As the pilgrimage is a fragile space, coaches will need to accompany pilgrims on a personal, interpersonal, and systemic level as they seek to become everyday peacemaking practitioners and

leaders. The coach must have experience and expertise to be taken seriously and trusted when she says, “You are not crazy. This is normal.”

This idea will benefit the pilgrim is that s/he will feel seen, loved, empowered, and supported. A core role of the coach is to help the pilgrim avoid becoming overwhelmed, prioritize formation, and remember that their responsibility is to tend solely to what is there’s to do. The coach serves as the pace setter that helps the pilgrim linger in the mysterious, not get ahead of themselves, and navigate burnout and/or the desire to abandon the journey. The coach models a non-anxious, sustainable way of peacemaking practice and leadership that is only cultivated within the pilgrimage. The coach helps to network the pilgrim in order to deepen community and strengthen the web of companionship. As a result, the pilgrim gets more acquainted with limitations and patterns of their old self/empire and replaces those with gifting and practice of the new self. The hope is that the pilgrims of today could become the coaches of tomorrow.

Factors that could cause the failure of this idea were identified as:

1. We have not normalized needing help and seeking accompaniment. Utilizing this resource could be misunderstood by the pilgrim as an acknowledgment of failure.
2. Individualism causes the pilgrim to prioritize isolation over accompaniment.
3. Financial limitations.
4. The ability to locate, train, and mobilize coaches.

Behaviors to be tested were identified as:

1. The humility and teachability of a leader.
2. The urgency and ability of the leader see their blinders and blind spots.
3. The follow through of the pilgrim to take the steps that were strategized.

4. An increase of the leader's tendency to admit limitations and ask for help.
5. A growing appetite for growth linked with channels for input and commitment to accountability.

Methods for measuring impact could include:

1. A regular self-analysis utilizing these prompts.
2. A regular analysis of the pilgrim by the coach utilizing these prompts.

The distinctive of this idea were identified as:

1. This idea is particular and personalized.
2. This idea includes accountability.
3. This idea is strategic and measurable and includes milestones and wins.

MURAL BOARD FROM DESIGN SESSION TWO



Figure 1: Mural Board from Discovery Session

APPENDIX EIGHT

ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Friends,

Thank you for the gift of your time during the two sessions of my Design Workshop. Your input was invaluable. What follows is an articulate of what I learned and how I have summarized it. Please view it at your convenience and reach out with suggested clarifications, questions, and new ideas or resources that this analysis provides.

Because of our time together, my NPO updated to: Many evangelical faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation.

Four Root Causes surfaced as primary contributors to a pilgrim's unsuccessful navigation. They are loss of identity, livelihood, community, and influence. Four questions corresponded with four root causes: 1. (Identity) Who am and who are we now? 2. (Livelihood) How will I sustain? 3. (Community) Will I survive the attacks from my community of origin? 4. (Influence) Will my life still matter? It seemed apparent that these leaders have been groomed to understand their identity, livelihood, community, and influence as byproducts of their fidelity to the evangelical system. It was suggested that when these faith leaders begin to question the system, their fidelity is challenged and their identity, livelihood, community, and influence are threatened. For many, this is experience as an existential crisis that causes them to return to the comfort of the status quo or abandon their faith and leadership calling.

With regard to a definition of done, I am now articulating the following: Reoriented pilgrims will link their faith and leadership to comprehensive restoration, evolving their churches

into sacramental communities, developing diverse alliances, and redeploying their skills and resources, pioneering new restorative initiatives, and accompanying others to and beyond the precipice.

Three separate ideas emerged and were identified as strategic and urgent by Design Session participants: One-on-One Accompaniment, A Learning Community for the Disoriented, and The Contemplative Pathway. It was suggested that these three components may be combined for a comprehensive approach to accompanying leaders through this pilgrimage.

Idea 1: One-On-One Accompaniment

- *Big Idea:* One-on-One accompaniment provided by a coach whose experience and expertise have been shaped by navigating the pilgrimage will increase the pilgrims resolve to remain within the pilgrimage.
- *Audience:* The disoriented faith leader whose faith and leadership have been groomed by imperial values.
- *NPO:* The aforementioned leader is unsuccessfully navigating the pilgrimage from disorientation to reorientation due to the fear of loss of identity, livelihood, community, and influence.
- *Benefit:* The disoriented will feel seen, loved, empowered, paced, and supported by a coach whose credibility is found in that (s)he, too, is a pilgrim.
- *Approach:* Pilgrims are paired with a credible coach who is equipped to meet the individual at the point at which their questions, insecurities, and decision intersect.
- *Risks.* This idea may fail due to a pilgrim's commitment to individualism, the challenge of scaling coaches to pilgrims, and financial limitations.

- *Hypothesis to test:* Will this idea replace fear of loss with an increase in desire for growth linked with channels for input and commitment to accountability?
- *Benchmarks of success:* Regular self-analyses by the pilgrim and analysis by the coach utilizing prompts that measure increases in desire for personal growth, input, and accountability.
- *Other Approaches:* This idea is particular, personalized, and responsive. It features accountability, is measurable, and includes milestones necessary for a successful navigation of the pilgrimage.

Idea 2: A Learning Community for the Disoriented

- *Big Idea:* Learning and practicing within two distinct and simultaneous communities will encourage the pilgrim to remain within the pilgrimage.
- *Audience:* The disoriented faith leader whose faith and leadership have been groomed by imperial values.
- *NPO:* The aforementioned leader is unsuccessfully navigating the pilgrimage from disorientation to reorientation due to the fear of loss of identity, livelihood, community, and influence.
- *Benefit:* The disoriented will remain rooted to people and practice in their place while simultaneously experiencing comradery, transformation, vision, and resources alongside other pilgrims.
- *Approach:* Pilgrims participate in a year-long cohort comprised of fellow pilgrims and guided by diverse leaders who have successfully navigated the pilgrimage.

- *Risks*. This idea may fail due to a pilgrim's lack of involvement within a local community of practice. Further, limits of effectiveness due to competing interests and commitments, complications connected to community building within the cohort, and homogeneity within the cohort could inform failure.
- *Hypotheses to test*: Will this idea guide the pilgrim beyond fear of loss of identity, livelihood, community, and influence and toward a confident understanding of these realities?
- *Benchmarks of success*: Regular self-analyses by the pilgrim and analysis by the cohort faculty utilizing prompts that measure the transition between fear and confidence.
- *Other Approaches*: This idea is particular in that it is cohesive journey that includes personalized accompaniment and is guided by diverse faculty and resources. It reinforces that the pilgrim is not alone and incubates reformation, community, and innovation.

Idea 3: The Contemplative Pathway

- *Big Idea*: Cultivating the interior of the pilgrim with an emphasis on the relationship with God and self will establish the meaning and significance of the pilgrimage.
- *Audience*: The disoriented faith leader whose faith and leadership have been groomed by imperial values.
- *NPO*: The aforementioned leader is unsuccessfully navigating the pilgrimage from disorientation to reorientation due to the fear of loss of identity, livelihood, community, and influence.
- *Benefit*: The disoriented will remain rooted to Jesus and confident in their identity as God's beloved throughout the pilgrimage.

- *Approach*: Pilgrims are exposed to contemplative practices and both ancient and contemporary mystics who will invite the pilgrim closer to Jesus, expand how they see themselves and clarify who they ought to be.
- *Risks*. This idea may fail due to a pilgrim's tendency to misunderstand the contemplative pathway was linear or encouraging isolation.
- *Assumptions/hypotheses to test*: Is there a deepening with regard to confidence in the pilgrim's sense of identity and a diminishing with regard to the pilgrim's anxiety?
- *Benchmarks of success*: Regular self-analyses by the pilgrim utilizing prompts that measures deepening of identity, clarity of purpose, navigation anxiety, and comfort with uncertainty and discomfort.
- *Other Approaches*: This idea seeks to rebuild and establish the pilgrim's identity as a human being and beloved child of God. It gives the pilgrim a centered foundation upon which the pilgrimage will unfold.

I'm grateful beyond words for your investment in this project and I look forward to discussing in further with each of you.

APPENDIX NINE

ONE-ON-ONE INTERVIEWS DOCUMENTATION**Highlights from a One-on-One Interview with a black, male Christian ethicist and professor include:**

1. A roadmap through their pilgrimage may not be helpful. Tools, resources, experiences, and accompaniment will be.
2. Help white faith leaders understanding the shaping of their imperial religious experience and the Powers and principalities that undergird it (i.e., white supremacy & patriarchy).
3. Help them reclaim a gospel that is profoundly political, nonviolent, transformative, and liberative.

Highlights from a One-on-One Interview with a black, male denominational executive include:

1. Focusing on intentional displacement through immersive experiences is catalytic and just the beginning for this audience.
2. For white faith leaders, their communal journey needs to include but not consume leaders of color.
3. White faith leaders will need to grow in their fluency on race and grow in their resilience, capacity, and endurance to engage in the conversation in uncomfortable ways. This work has to happen in white spaces accompanied by white leaders who are further along in the journey.

4. With regard to the preparation necessary for a white faith leader to be accompanied by a leader of color, the white leader has to do the work such that when they encounter this person, they are ready to receive what is offered.
5. Caution: The BIPOC mentors who are willing to do this tend to be too soft on white folk.
6. The success of accompaniment is based on the posture of the white pilgrim.
7. A profile for BIPOC mentors surfaced as:
 - a. Immersed in community of suffering (impacted by systems, structures, principalities).
 - b. More dedicated to the call than the paycheck.
 - c. Balance of the pastoral and the prophetic.
 - d. Speak hard truth and cast vision for a more robust communion.
 - e. Acknowledgement that the Problem is not all behavioral...but at its root is spiritual (powers/principalities) and a problem of desire (we don't have desire for Rev. 7:9 so we lack the fortitude to put in the work and endure the resistance such that it manifests itself).
 - f. Can hold people accountable to all-encompassing impacts of white supremacy:
 - i. What does this mean for your own life?
 - ii. What does this mean for you ecclesially?
 - iii. What does this mean for you systemically?
 - g. Are being held accountable to keep their edge and urgency.

Highlights from a One-on-One Interview with a white, female non-profit executive and leadership coach include:

1. Refinement with regard to my desired end: participate in the transformation of faith leaders who are shaping communities (reimagining their existing faith communities or pioneering collectives of folks who are committed and accountable to one another & their place) oriented around Jesus and on restorative mission within their place.
2. Remembering my primary gifting and how it shapes my role: I disrupt through experiences, relationships, and content and then accompany as a coach and consultant.
3. Successful navigation of their pilgrimage will require:
 - a. A new experience of community
 - b. Access to diverse faculty
 - c. Exposure to implications of Imperial Theology
 - d. Unlearning & Repenting of Imperial Theology
 - e. Invitations and spaces to ask and explore the questions they've been afraid to ask
 - f. Resilience Training
 - g. Adaptive Leadership Training
 - h. Acknowledging and Navigating Shame
 - i. Building a Restorative Theology

Highlights from a One-on-One Interview with a white, male former evangelical mega-church pastor and cohort facilitator include:

1. There is transformational power in the fusion of disruption and accompaniment.
2. My audience has been formed to mindlessly consume.

- a. Skills outpace their soul's ability to form.
 - b. Inertia toward power, influence, control, image management, greed.
 - c. The bricks are being dislodged and they have to hide it.
3. Urgency and Community will drive pilgrims into this artifact. They'll join when their life depends on it.

Highlights from a One-on-One Interview with a white, male academic leader include:

1. The deepest pain that these pilgrims experience is that caused by their community of origin. Leaders of the future will need to know how to guide these people throughout their own pilgrimages if the church is ever going to change.
2. Immersions are wildly disorienting. Well done, they make it more challenging for a pilgrim to reorient.
3. Every pilgrim is different, as is every pilgrimage. Create space for some to fly off the precipice and for others to rappel, build flying saucers, and design bridges.

APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT

INTRODUCTION

What follows is a Prototype Iteration Report which is a requirement for the fulfillment of the Doctor of Ministry course DMIN851. The objective of this essay is to articulate a summary of learnings and key discoveries based on the testing of two prototypes. Both prototypes tested emerged out of my NPO which reads as follows: Many evangelical faith leaders who are awakening to the imperial values that have shaped their faith and leadership are unsuccessfully navigating their pilgrimage through disorientation. After offering these discoveries and key learnings, I will conclude with an articulation of how both prototypes will be combined into my Most Viable Prototype.

PROTOTYPE #1: THE COHORT (STAGE 1)

Prototype description:

This prototype is a six-month virtual cohort experience for North American Christian faith leaders who have five-to-ten years of ministry experience and find themselves at the precipice of the aforementioned pilgrimage. The purpose of Stage One is to help pilgrims identify and begin building the infrastructure of accompaniment for the pilgrimage that lies ahead of them.

Goldilocks quality strategy:

Utilizing existing software and applications I created a simulated virtual learning experience where learning outcomes could be achieved through a fusion of plenary sessions, peer

group break-out sessions, one-on-one coaching sessions, and access to counseling and spiritual direction.

Research question:

What are the necessary elements for a transformational virtual cohort experience?

Assessment Benchmarks:

That each participant would be able to identify the infrastructure of accompaniment and feel prepared to build it for the pilgrimage that lies ahead.

Participant demographics:

Participants were North American, multi-ethnic, ecumenical faith leaders. A third identified as precipice-dwellers: those lingering on the precipice of the pilgrimage. A third identified as on the pilgrimage. A third identified as having successfully navigated the pilgrimage.

Summary of Discoveries:

What worked? The concept of “cohort” was defined and affirmed as a group of eight-to-twelve people who want to explore, connect, and become together. The method of six modules in six months with a fusion of plenary, peer-group, and one-on-one sessions, as well as access to counseling and spiritual direction, was affirmed as comprehensive and necessary.

What could be improved? There was consensus that the peer group has the most potential to be inconsequential. In order for the peer group sessions to matter, it was recommended that peer

groups co-create learning agreements for creating and holding brave and resilient space, self-organize with regard to the work that they want to accomplish together, and maintain a sense of accountability with one another.

What matters to the participants? That this experience would occur within an environment where vulnerability and failure are valued as a part of the process. That the content offered would not be disembodied but would shape a collective understanding of the pilgrimage and aid in the building of an infrastructure of accompaniment. That this communal experience would be graciously guided by pilgrim-guides who have successfully navigated this pilgrimage.

Most Important Discovery:

I discovered that this cohort experience must occur in stages, value appropriate pacing, and have realistic outcomes. To do so will decrease pilgrims' anxiety and orient the precipice-dwellers toward the pilgrimage that looms in front of them. This discovery led me to develop a second prototype for Part Three of this cohort.

PROTOTYPE #2: THE COHORT (STAGE 3)

Prototype description:

This prototype is a six-month virtual cohort experience and serves as Stage Three of the journey through the aforementioned pilgrimage. The purpose of Stage Three is to orient pilgrims to life and leadership on the other side of the pilgrimage.

Goldilocks quality strategy:

Utilizing existing software and applications I created a simulated virtual learning experience where learning outcomes could be achieved through a fusion of plenary sessions, peer group break-out sessions, one-on-one coaching sessions, and access to counseling and spiritual direction.

Research question:

What do pilgrims need in order to become restorative leaders characterized by creativity and courage in unpredictable and conflicted landscapes?

Assessment Benchmarks:

That each participant will experience and be able to articulate the impact of this cohort journey with regard to:

- **Becoming:** that this journey would deepen our sense of identity, increase the spaciousness of our theology, grow our understanding of the landscape of our time, and further awaken our imaginations to new restorative possibilities.
- **Refining:** that this journey would help us refine and germinate our pressing questions and that a vision or blueprint for embedded practice would emerge.
- **Increasing:** that this journey would increase our capacity and creativity for and commitment to restorative co-creation within our contexts.
- **Connecting:** that this journey would deepen our sense of belonging and catalyze us into a constellation of interdependent, co-creating peacemakers.

Participant demographics:

Participants were North American, multi-ethnic, ecumenical faith leaders. A third identified as precipice-dwellers: those lingering on the precipice of the pilgrimage. A third identified as on the pilgrimage. A third identified as having successfully navigated the pilgrimage.

Summary of Discoveries:

What worked? The emphasis on identifying and refining the pressing question was identified as a powerful and central process for this part of the journey. The journey from question-refinement to crafting a blueprint for action and/or the design of an artifact frames the six months well and is realistic. Additionally, the proposed content for Stage Three was affirmed for its relevance as well as for its contributions to the refining of the pilgrims' pressing questions.¹

What could be improved? The most oft-repeated feedback given this prototype was with regard to content and the necessity for the content segments to relate to one another. Work will have to be done to ensure that pilgrims are not learning isolated topics, but inter-related content.

What matters to the participants? The priority of navigating this pilgrimage in relationship with other pilgrims was elevated. It was affirmed that trusting friendships among pilgrims carries the potential to enhance the work done in this third stage.

¹ See Appendix Five for more on the content for Stage Three.

Most Important Discovery:

Guidance with regard to life and leadership on the other side of this particular pilgrimage is critical for helping these pilgrims find their footing within the restorative revolution.

MOST VIABLE PROTOTYPE

A robust emphasis on orienting pilgrims to the pilgrimage has the potential to equip them to navigate it well. That said, having navigated this particular pilgrimage, an orientation to life and leadership on the other side may empower them as restorative leaders who cultivate and guide reconciling communities. Thus, my most viable prototype is a comprehensive cohort experience comprised of the following three stages:

1. **Stage One: Orienting to the Pilgrimage:** A six-month-module that orients North American faith leaders to the pilgrimage that, if navigated successfully, will liberate them from fidelity to white American Christianity and transform them into restorative leaders. By the end of this stage (Stage 1 of 3), participants will be able to identify and begin building the infrastructure of accompaniment for the pilgrimage that lies ahead of them.
2. **Stage Two: Navigating the Pilgrimage:** A twenty-four-month module that provides critical content and accompaniment for the pilgrimage. By the end of this stage (Stage 2 of 3), participants will understand the origins of imperial Christianity, a grasp of what tethers them to fidelity to it, and a vision for a more spacious theology, a thicker Jesus, and a restorative way of life and leadership.
3. **Stage Three: (Re)Orienting to the Restorative Revolution:** A six-month module for reoriented North American faith leaders who are liberated from fidelity to white American Christianity and are intent upon linking their faith and leadership to

comprehensive restoration (internal, interpersonal, and systemic). By the end of this stage (Stage 3 of 3), participants will have the tools to evolve their churches into reconciling communities; develop diverse alliances and cross-sector collaborations within their social locations; pioneer new restorative artifacts and initiatives; and accompany others through their pilgrimages.

APPENDIX ONE

STORYBOARDS

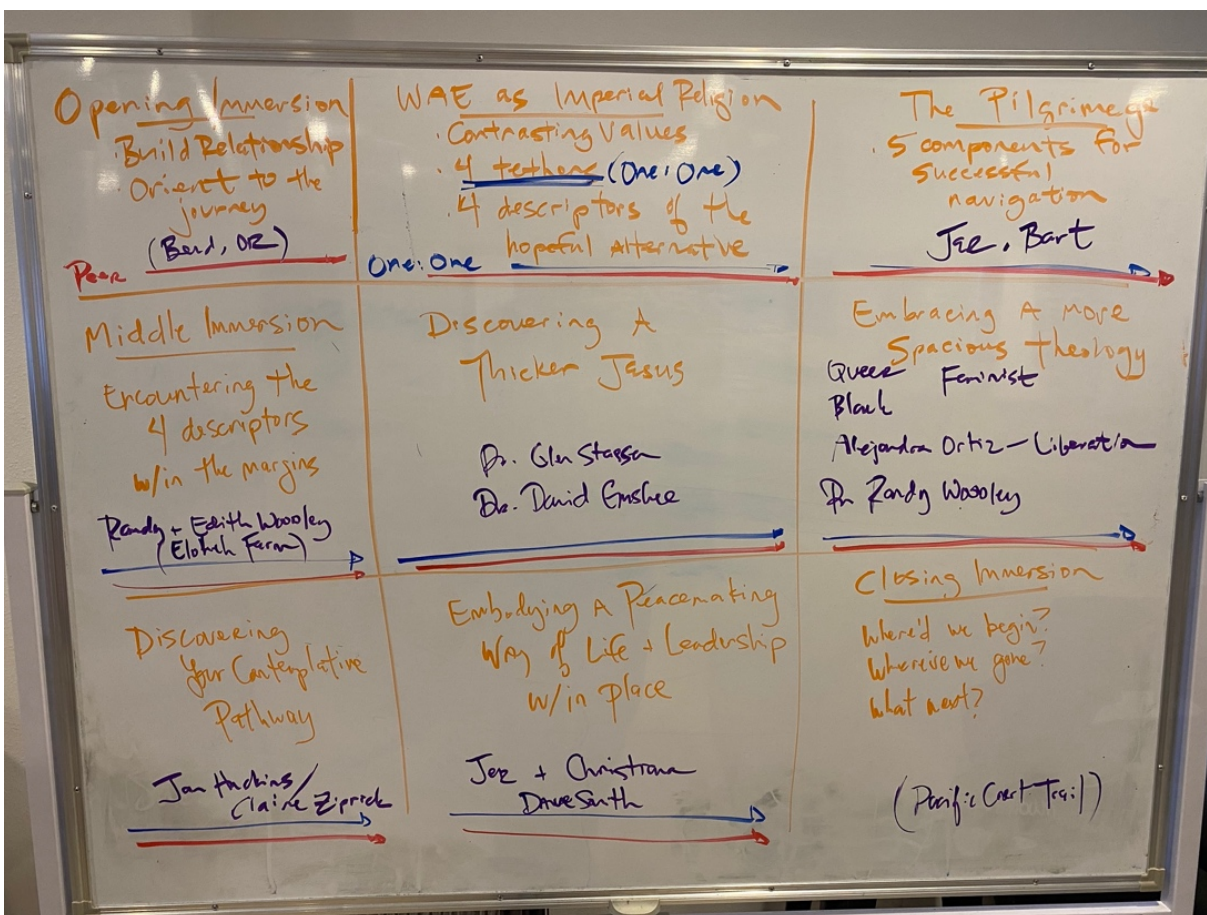


Figure 1: Original Storyboard for Prototype One

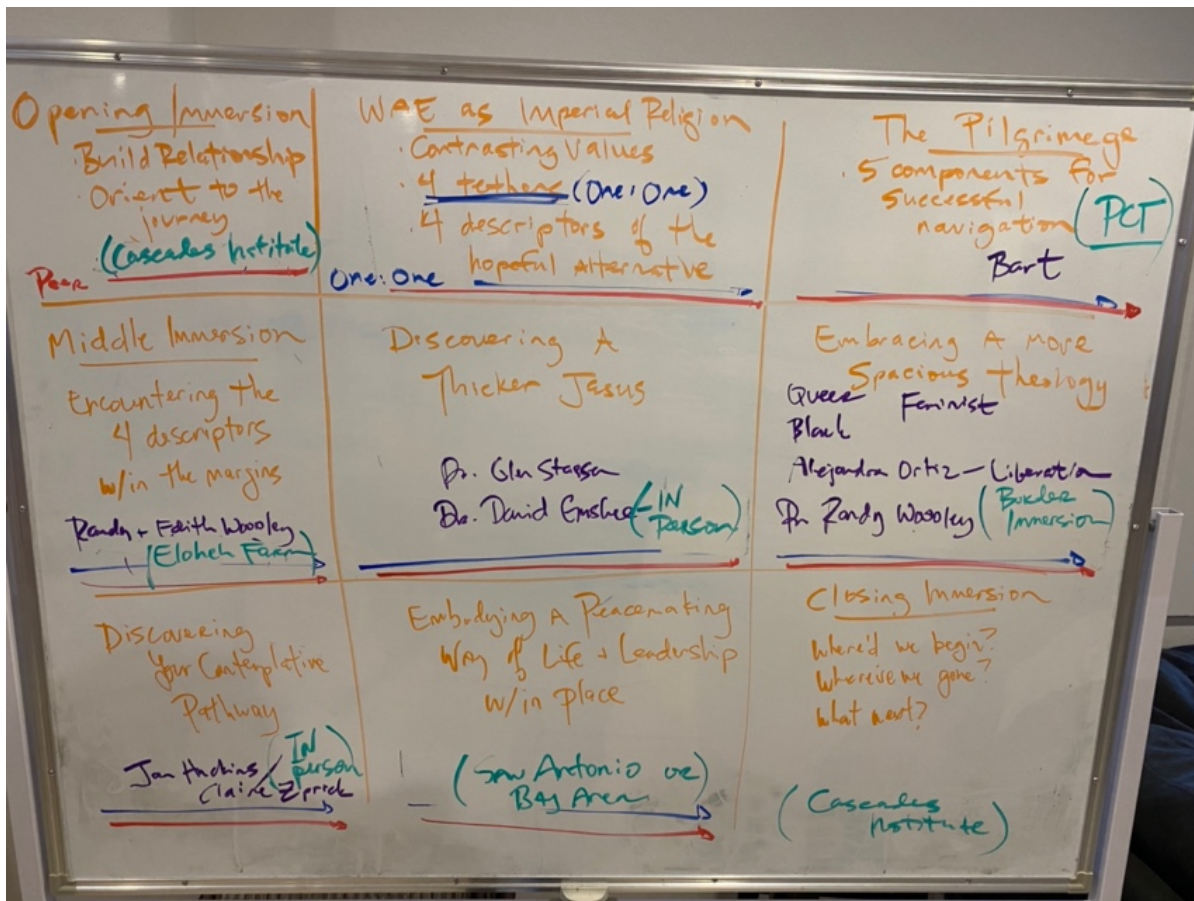


Figure 2: Original Storyboard for Prototype Two

APPENDIX TWO

RECRUITING SCREENERS

Table 1: Recruiting Screener for Prototype One

Prototype 1: The Cohort			
Who do you want to talk to?	What criteria for inclusion?	What screening question?	
Pastors (Vocational & Bi-Vocational)	Currently serving a congregation.	What church do you currently serve?	
Age range of 25-40	5-10 years of pastoral ministry	Age and length of ministry career.	
Men and Women	3 men, 3 women	Gender: M, F, or Other?	
American Evangelicals	All participants to identify WAE grooming.	What Christian tradition do you identify with?	
Various educational backgrounds	At least four with undergrad; 2+ with advanced degree.	What is your highest level of education you've completed?	
Who do you want to exclude?	What criteria for exclusion?	What screening questions?	
Inexperienced	Younger than 20	Age: ____	
Discerning A Call to Ministry	Are not serving in pastoral ministry	Are you currently serving as a vocation or bi-vocational pastor?	
Mainline Christians	Do not identify as American Evangelical	What Christian tradition do you identify with?	
Interfaith Ministers	Do not identify as American Evangelical	What faith tradition do you identify with?	
Serial Cohort People	Jump from cohort experience to cohort experience	What are the cohort journeys that you have previously participated in?	

Table 2: Recruiting Screener for Prototype Two

Prototype 2: The Apprenticeship			
Who do you want to talk to?	What criteria for inclusion?	What screening question?	
College Seniors or First Year MDiv Students	Currently enrolled in Seminary	What seminary do you attend?	
Age range of 20-23	3 university seniors; 3 post undergrads	Age and undergrad graduation date	
Men and Women	3 men, 3 women	Gender: M, F, or Other?	
American Evangelicals	All participants to identify WAE grooming.	What Christian tradition do you identify with?	
Various social locations.	2 Urban; 2 Suburban; 2 Rural	Where did you grow up and where do you intend to settle?	
Who do you want to exclude?	What criteria for exclusion?	What screening questions?	
Vocational and Bi-vocational pastors	Beyond the experience level for this learning community	Are you currently serving as a vocation or bi-vocational pastor?	
Age range of 25-40	Beyond the ideal age-range for this learning community	Age: ____	
Mainline Christians	Do not identify as American Evangelical	What Christian tradition do you identify with?	
Interfaith Aspiring Minister	Do not identify as American Evangelical	What faith tradition do you identify with?	
Already attained advanced degree	Beyond the educational level for this learning community		

APPENDIX THREE

INTERVIEW SCRIPT

1. Based on my invitation of you to interact with this prototype, how would you have described its purpose?
2. Based on your interaction with this prototype, how would you describe its purpose now?
3. Based on your interaction with this prototype, how would you describe its method?
4. What component of this methodology seems most important? Why?
5. How would you recommend strengthening this component?
6. What component of this methodology has the highest potential to be inconsequential? Why?
7. How would you recommend strengthening this component?
8. Based on your experiences of other cohort-based learning journeys are there any elements that were especially helpful to you that you don't see included here?
9. How would you define or describe the term "cohort?" What adjustment would you recommend for this cohort prototype to increase the possibility of its success?

APPENDIX FOUR

DOCUMENTATION OF PROTOTYPE ONE



Figure 3: Title Slide for Prototype One



Figure 4: Objective Slide for Prototype One



Figure 5: Learning Outcomes Slide for Prototype One

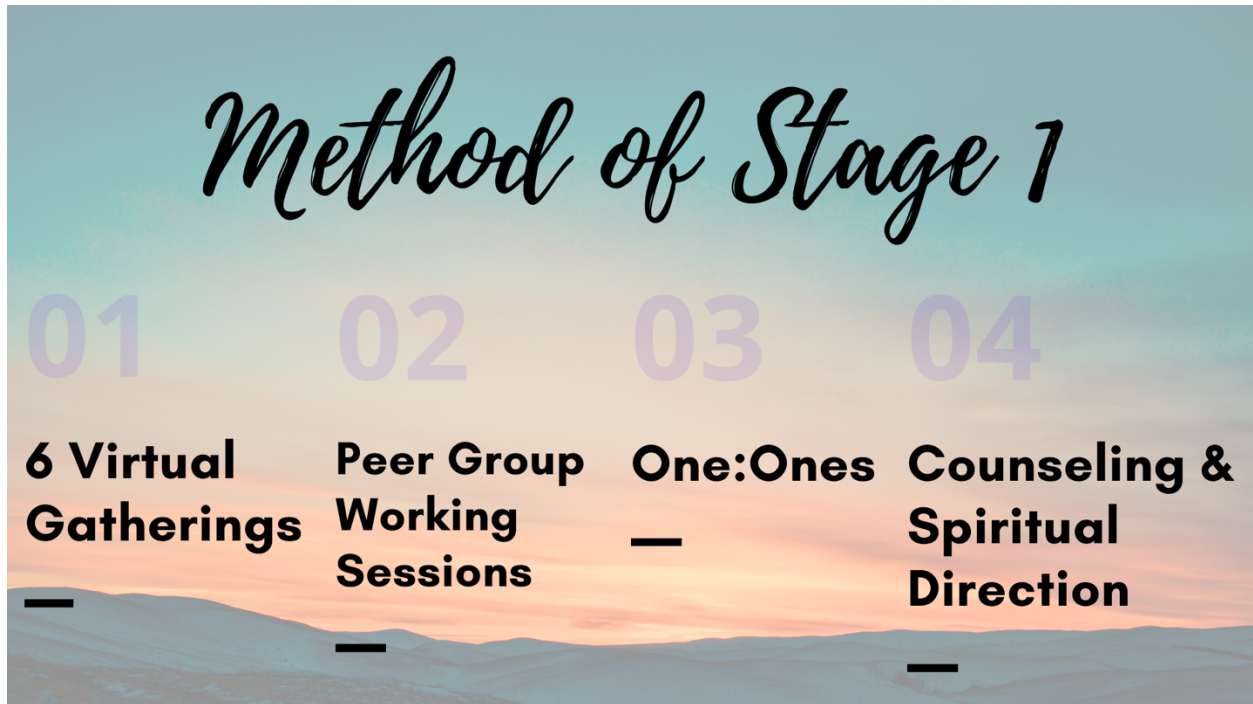


Figure 6: Method Slide for Prototype One

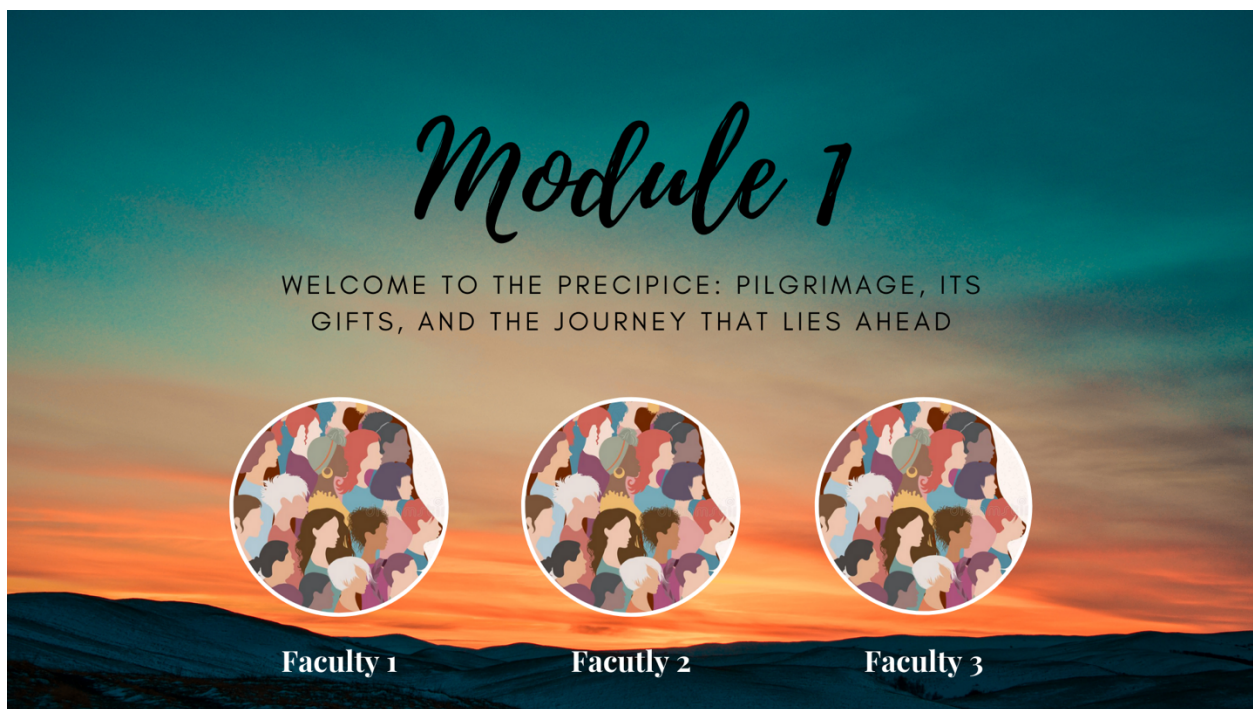


Figure 7: Module One Content & Faculty Slide for Prototype One



Figure 8: Module Two Content & Faculty Slide for Prototype One

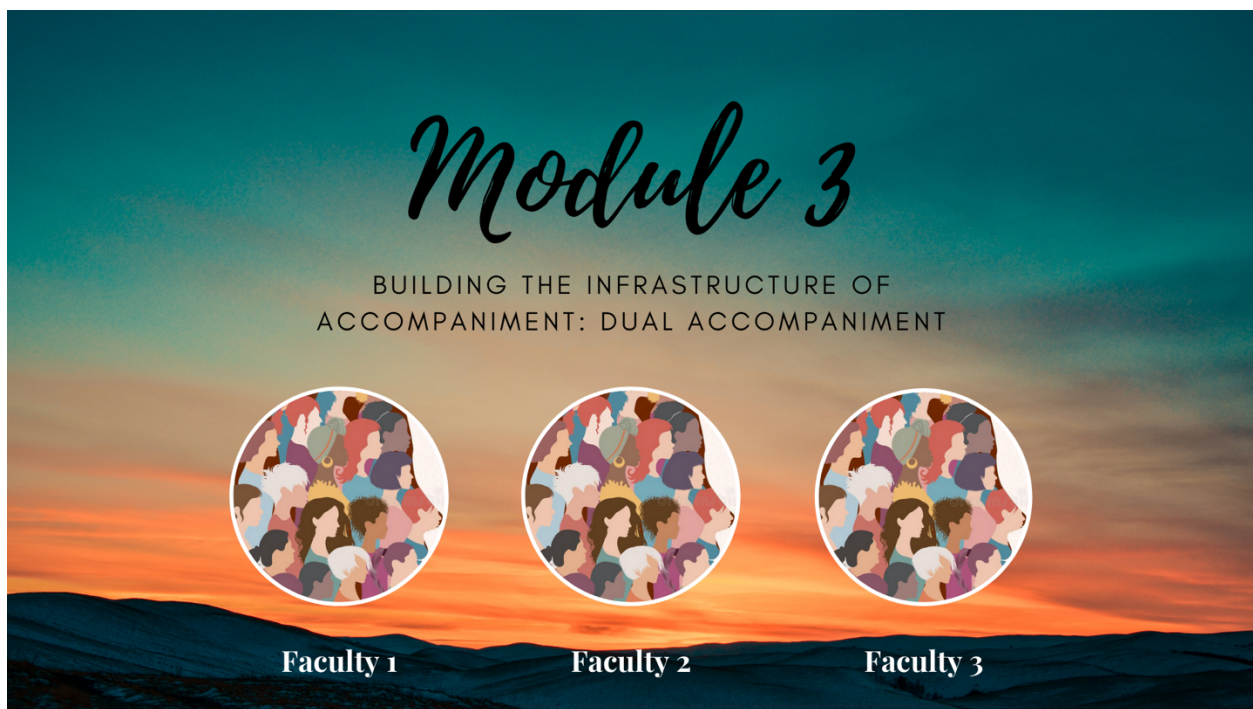


Figure 9: Module Three Content & Faculty Slide for Prototype One



Figure 10: Module Four Content & Faculty Slide for Prototype One



Figure 11: Module Five Content & Faculty Slide for Prototype One



Figure 12: Module Six Content & Faculty Slide for Prototype One

APPENDIX FIVE

DOCUMENTATION OF PROTOTYPE TWO



Figure 13: Title Slide for Prototype Two

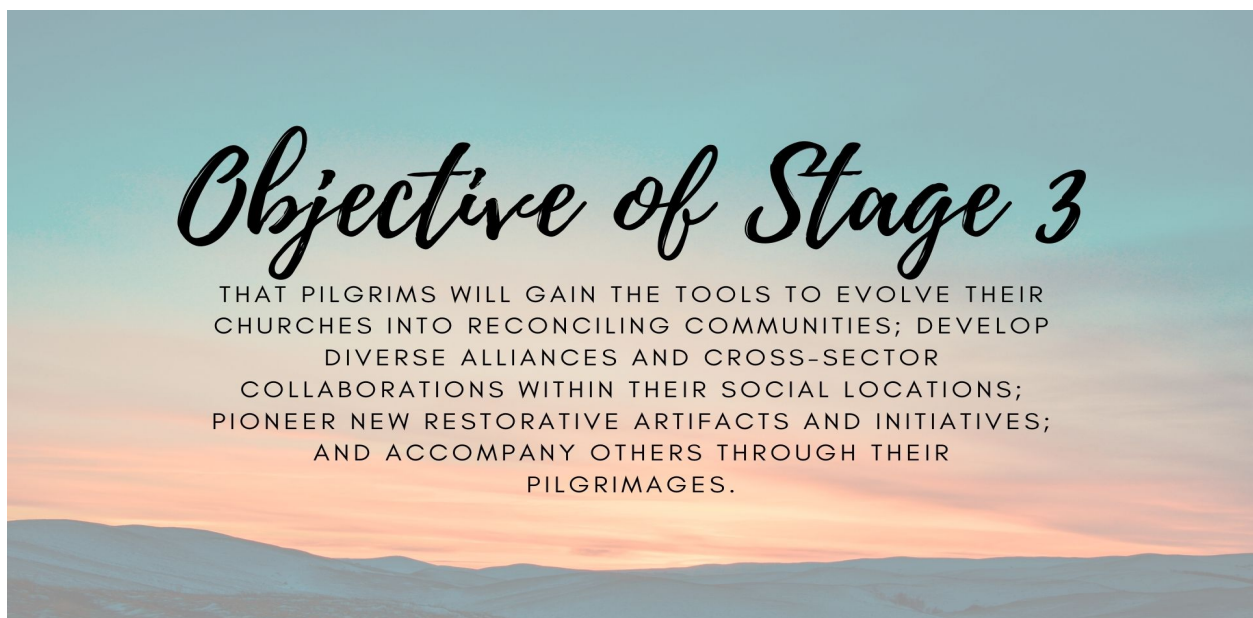


Figure 14: Objective Slide for Prototype Two

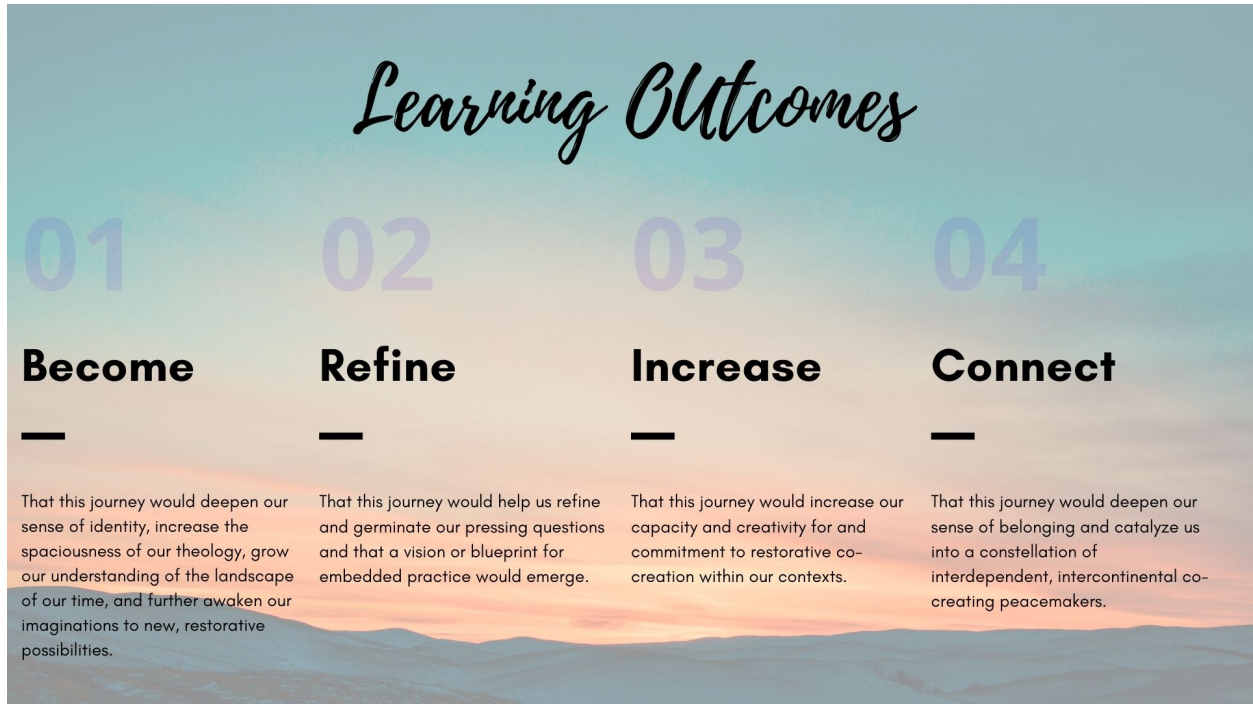


Figure 15: Learning Outcomes Slide for Prototype Two

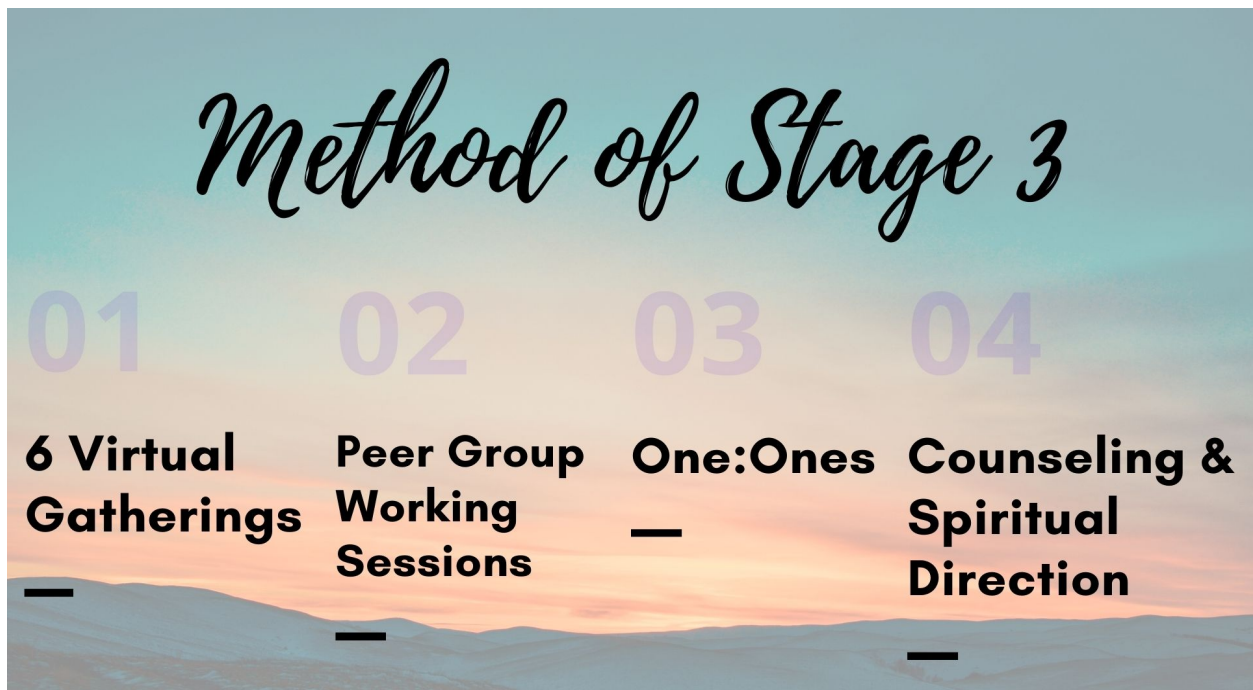


Figure 16: Method Slide for Prototype Two



Figure 17: Module One Content & Faculty Slide for Prototype Two



Figure 18: Module Two Content & Faculty Slide for Prototype Two



Figure 19: Module Three Content & Faculty Slide for Prototype Two



Figure 20: Module Four Content & Faculty Slide for Prototype Two



Figure 21: Module Five Content & Faculty Slide for Prototype Two



Figure 22: Module Six Content & Faculty Slide for Prototype Two

APPENDIX SIX

INTERVIEW NOTES AND OBSERVATIONS FROM PROTOTYPE ONE**A Summary of Discoveries based on Prototype Interviews Conducted on February 15th, 2021:**What worked?

- The idea of the cohort: this is a group of people who want to explore, connect, become together.
- Size of Cohort (8-12)
- This approach places an appropriate value on belonging and centers the need for transformation.
 - I am the project to be undone and remade.
 - This is very obviously a journey for leaders who are demanding their ongoing transformation and are committed to bringing to life artifacts that contribute to the formation of others.
- The 6-month, 6-module approach with Virtual Convenings, Peer Groups, and one-on-ones.
 - Convenings: Accessibility to faculty is key.
 - Peer Groups: Working Session vs. Trafficking Ideas
 - One-to-Ones: Need to be Pilgrim-led

- The content flow is essential as it provides for the building of the infrastructure that will be so important to the actual pilgrimage.
- Core Applications to utilize
 - Zoom: Ideal for virtual convenings & peer group working sessions.
 - Slack: Quick access for time-sensitive content, additional resources, and resource-sharing.
 - Evernote: Session Notebook
 - Google Drive: Content from Virtual Sessions.
- Overall, it seems that the outcomes are realistic for this stage of the journey.
 - This stage carries the potential to decrease anxiety and truly orient precipice dwellers toward the pilgrimage that looms in front of them.

What could be improved?

- The Peer Group has the highest potential to be inconsequential. It was recommended that it should be a working session rather than simply a time of processing key learnings.
 - Ideas for making it matter:
 - Learning Agreements
 - Self-identified assignments
 - Accountability

What matters to the participants?

- Brave environment. The need is for vulnerability and failure and process to be celebrated & valued.

- No more disembodied content. The need is to understand the pilgrimage and how to navigate it successfully.
- Community. The need is to know that I'm not alone. I'm on the "yellow brick road" with fellow pilgrims.
- Guidance. The need is to be accompanied by pilgrim-guides who have successfully navigated this pilgrimage before.

Cautions:

- Pilgrim-guide is the right approach for this. Gandalf-guidance (wizened sage) reinforces pedagogy of the oppressor.
- Resist participant desires for the prescriptions and equations. Don't resolve for them. Instead urge them to go deeper into the tension & discomfort.
- Descriptive rather than prescriptive. Don't point out the matrix for them, allow them to discover it themselves and then accompany them as they learn to understand it.

Other:

- The concept of "constellation of interdependent peacemakers" is very helpful, compelling, desirable.
- Unlearning requires a facilitation/curation approach that pushes buttons in humble, lighthearted ways and plays devil's advocate.
- In order to develop leaders who can hunt elephants and slay sacred cows in effective ways, facilitators/curators must model this.

APPENDIX SEVEN

INTERVIEW NOTES AND OBSERVATIONS FROM PROTOTYPE TWO**A Summary of discoveries based on prototype interviews conducted on March 15th, 2021:**What worked?

- The journey from pressing question to artifact blueprint is very helpful
- The 6-month, 6-module approach with Virtual Convenings, Peer Groups, and one-on-ones.
- The content flow and the choice to address the most pressing and relevant topics of our time. The education here will inform our pressing question/artifact and how it interacts within the landscapes of our contexts.
- Emphasis on relationship throughout the journey has the potential to really enhance the work done in this third stage.

What could be improved?

- Comprehensiveness is essential. How will you ensure that we're not learning isolated chunks? How will all of the elements work together?

What matters to the participants?

- Prioritize relationships with other pilgrims!
- Trusting friendships among pilgrims carries the potential to enhance the work done in this third stage.
- There was a desire for there to be a vision for how those who navigate this two-year journey can continue to connect, grow, and cross-pollinate.

APPENDIX E—SUPPLEMENTAL PROJECT DOCUMENTATION

1. PROGRAM BUDGET FOR THE FIRST THREE YEARS

Beyond the Precipice Budget (2023 - 2025)

	Expenses	2023	2024	2025	TOTAL	% of Org Budget
	Salaries & Wages	\$55,000.00	\$55,000.00	\$55,000.00	\$165,000.00	25%
	Contract Services*	\$37,000.00	\$37,000.00	\$37,000.00	\$111,000.00	17%
	Operations	\$15,000.00	\$15,000.00	\$15,000.00	\$45,000.00	7%
	Travel and Meetings	\$25,000.00	\$25,000.00	\$25,000.00	\$75,000.00	11%
	Tech/Production	\$15,000.00	\$15,000.00	\$15,000.00	\$45,000.00	7%
	Advertising & Promotion	\$18,000.00	\$18,000.00	\$18,000.00	\$54,000.00	8%
	Evaluation	\$25,000.00	\$25,000.00	\$25,000.00	\$75,000.00	11%
	Research	\$25,000.00	\$25,000.00	\$25,000.00	\$75,000.00	11%
	Total Expenses	\$215,000.00	\$215,000.00	\$215,000.00	\$645,000.00	100%
	*Co-Facilitator (1 @ \$5K), Coaches (4 @ \$4K), Spiritual Directors (3 @ \$2K), Faculty (19 @ \$500)					

Table 1: Program Budget for the First Three Years of Beyond the Precipice

2. PROGRAM OVERVIEW FOR ADVISORS

The audience in view of this project are faith leaders who have been groomed within imperial Christianity and who operate in predominantly white spaces. “Imperial Christianity” is defined as incongruent with Jesus in that it is marked by overt and covert greed, racism, and violence. These leaders are questioning the legitimacy of this religion and are searching for its hopeful alternative. They’re wondering if it's possible to deconstruct and reconstruct in the direction of a more legitimate Jesus and that results in their tangible participation in God’s restoration (internally, interpersonally, and systemically) within their congregations and contexts. They’re wondering if it's possible to discover a version of the Christian faith where justice and peacemaking don’t replace Jesus but are natural outcomes/habits of following Jesus. They’re searching for a safe space to explore their questions and for guides for what they imagine will be a transformational journey.

The presenting metaphor for this project is the Pilgrimage and is based on a theology of pilgrimage as centered in Philippians 2:1-11. It is a journey of transformation and reformation that requires the proximity of incarnation and the pain of crucifixion. This is a unique pilgrimage in that, on the other side, many have found liberation from fidelity to imperial Christianity and the invitation into God’s restorative revolution: a way of life, love, and leadership that is marked by generosity, solidarity, and sacrifice.

The ache that drives this project is that while many of the faith leaders embark upon this pilgrimage, few are navigating it successfully. I’ve uncovered the following three factors, later referred to as “Three Chains of Fidelity,” as primary contributors to premature abandonment:

- **Discomfort with disorientation:** The pilgrimage through disorientation toward renovation is a perilous journey wrought with obstacles, uncertainties, new perspectives, and experiences of failure. For faith leaders who have been groomed to know and point the way, the uncertainty of this pilgrimage and its “destination” is disorienting. The discomfort associated with disorientation causes many to abandon prematurely.
- **Pain of Betrayal:** Along the way, pilgrims will likely experience the pain of accusation, shame, and betrayal from their communities of origin. “Community of origin” is defined as the family, friends, congregations, staff, and elders who have been instrumental in the shaping of the pilgrim’s understanding of identity, community, and influence. Along the way, the pilgrim’s experience of identity, community, and influence will very likely be threatened and they’ll be left to wonder about who they are, whom they belong to, and what their purpose is moving forward. The visceral pain connected to these threats causes many to abandon prematurely.
- **Loneliness:** Many pilgrims who have embarked upon the journey go at it alone. Because of the homogeneity (ideology, theology, cultural, ethnic, racial, class, etc.) of and fidelity to the system that galvanized the community that they once inhabited, they know of few others who are entering the pilgrimage as sojourners nor are they connected with pilgrim guides who have walked the journey before. The experience of loneliness causes many to abandon prematurely.

The Six Questions that shape this project’s content:

1. What is this **pilgrimage** and why do so few navigate it transformatively?

2. What was the **evolution** from the Way of Jesus that confounded ancient imperial historians as being marked by generosity, solidarity, and sacrifice to the versions of imperial Christianity that many contemporary prophets have critiqued as being marked by greed, racism, and violence?
3. How has this imperial religion **distorted** the faith leader's understanding of identity, community, and influence resulting in fidelity to imperial Christianity and complicity in the systemic subjugation, exploitation, and consumption of creation and of non-white peoples?
4. What is a **restored understanding** of identity, community, and influence as embodied by Jesus and articulated by the disinherited?
5. What **elements of accompaniment** are necessary for pilgrims to navigate this (& future) pilgrimage(s) successfully?
6. What is a **theology of peace & reconciliation** that shapes a restorative (internal, interpersonal, systemic) practice and influence within the faith leader's congregation and context?

The Artifact: An 8-month cohort for disoriented faith leaders who operate in predominately white spaces and who inhabit the precipice between fidelity to imperial Christianity and liberation into Jesus' restorative revolution.

Pedagogy: The 8-month cohort will be comprised of six components:

1. Two in-person retreats.
2. One in-person immersion experience.
3. Bi-monthly, seventy-five-minute virtual convenings that feature diverse faculty.

4. Monthly written self-reflections placed in dialogue with peers.
5. Reading, viewing, and reflecting on curated resources.
6. Monthly, sixty-minute one-on-one coaching sessions.

Upon conclusion of the cohort, participants will be invited into a dispersed community of practice whereby pilgrims will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, skill-based capacity building, and resource sharing.

The Eight Modules

1. Pilgrimage: An Ancient Participation in Transformation
2. Evolution: From Restorative Revolution to Imperial Religion
3. Immersion: From “What do I do?” to “Who must I become?”
4. Identity: From White Supremacy to Reconciled Beloved
5. Community: From Segregated to Beloved Community
6. Influence: From White Saviorism to Beloved Reconcilers
7. Awakening: From Imperial Religion to Restorative Revolution
8. Remembering & Locating: From Where We Were to Where We Are

The Six Learning Outcomes

1. Pilgrims will understand the imperial religion that they were groomed within; be able to articulate their story of arriving to this precipice; and recognize the significance of this pilgrimage.
2. Pilgrims will both understand and begin building their constellation of accompaniment.

3. Pilgrims will choose resilience rather than abandonment in the face of imminent discomfort, pain, and loneliness.
4. Pilgrims will both experience and articulate their transformation throughout the pilgrimage.
5. Pilgrims will eventually recognize their liberation from imperial religion; be able to assess the landscape of their context; and both receive and offer invitations into repair.
6. Pilgrims will eventually live, tell, and celebrate the stories of repair that are resulting from their participation with God and others within the restorative revolution.

A Disclaimer: This program is **not** the actual pilgrimage nor is it intended to be prescriptive of the journey that lies ahead of each precipice-dwelling leader. Rather, it is to be considered an orientation to this pilgrimage. This program is designed **to prepare** disoriented faith leaders for the pilgrimage from fidelity to imperial Christianity to participation in Jesus' restorative revolution. By the cohort's conclusion, each participant will understand this pilgrimage, will be able to embody a restored theology of identity, community, and influence, and will be building their constellation of accompaniment.

Module 1 ~ Pilgrimage: An Ancient Participation in Transformation

Objective: That pilgrims would grasp the rich tradition of pilgrimage as a transformational journey; embrace the uniqueness of this pilgrimage; and begin the process of shaping their Learning Community. This module will orient pilgrims to and aid them in accumulating the necessary elements of accompaniment to navigate this pilgrimage transformatively.

Method: In-Person 3-day retreat; Self Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module One to include:

- Participant stories that capture their journey to this precipice.
- An orientation to Pilgrimage as ancient participation in the journey of transformation (Philippians 2)
- An orientation to this Pilgrimage and its potential to move us from chaplains of an imperial religion (greed, racism violence) to champions of a restorative revolution (generosity, solidarity, sacrifice).
- Identifying and understanding the Three Chains of Fidelity that invite premature abandonment: Discomfort with Disorientation, Pain of Betrayal, & Loneliness
- Introducing the Seven Elements of Accompaniment
 - **Immersion:** The experiences of carefully guided intentional displacement that generate the existential & theological crises that cause leaders to move from the question, “What do I do?” to the more important question: “Who must I become?”
 - **Diverse Embodied Content:** The analyses, interpretations, challenges, and invitations offered by disinherited voices as it relates to identity, community, and influence.
 - **Self-Reflection:** The practice of regular and vulnerable written reflections whereby internal shifts, dissonance, and discoveries are surfaced and then submitted to fellow pilgrims for interaction.
 - **Learning Community:** The collection of pilgrims who are on the journey of becoming together and who are learning to hold brave, generous, and resilient space with one another.

- **Community of Practice:** The contextualized community whereby pilgrims can explore and experiment with their learnings and discoveries.
 - **Dual Mentors:** The accompaniment by both a white pilgrim-guide who has walked the pilgrimage before as well as a BIPOC pilgrim-guide who will hold the prophetic/pastoral tension with the pilgrim.
 - **Professional Support:** The accompaniment by a therapist/counselor for the sake of navigating the barriers and obstacles of becoming that are surfacing throughout the pilgrimage and a Spiritual Director for the sake of becoming more rooted in the Divine.
- The Shaping of Brave & Resilient Space Learning Intentions
 - A participant-guided process for selecting Peer Working Groups and their pacing

Module 2 ~ Evolution: From Restorative Revolution to Imperial Religion

Objective: That pilgrims would come to understand the evolution from the Way of Jesus that confounded ancient historians as being marked by generosity, solidarity, and sacrifice to the versions of imperial Christianity that many North American prophets have critiqued as being marked by greed, racism, and violence. This module will offer pilgrims a historical narrative for understanding the religion that they've been shaped to lead within.

Method: Virtual Convening; Self Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module Two to include:

- From Aristotle to Jesus: The Emergence of Human Hierarchies and Disembodied Theologies (& Their Undoing)
- Toward a More Legitimate Jesus and the Markers of the Restorative Revolution: Generosity, Solidarity, Sacrifice
- From Jesus to Constantine: The Baptizing of Empire & the Emergence of Imperial Christianity
- From Constantine to the Doctrine of Discovery: When Greed, Racism, and Violence became Christian Doctrine
- From the Doctrine of Discovery to Colonization, Manifest Destiny, and White Christian Nationalism: Contemporary manifestations of imperial Christianity in the U.S. & U.K.

Module 3: Immersion: From “What do I do?” to “Who must I become?”

U.S. Objective: Through exposure to the visceral realities of the Transatlantic Slave Trade, chattel slavery, and historic and contemporary Jim Crow policies, pilgrims would experience the

inevitable theological and existential crises that invite them to move beyond the question “What do I do?” to the more important question: “Who must I become?”

Method: Immersive 3-day experience; Self Reflection & Digital Dialogue; One-on-Ones

- **Understanding:** Includes three weeks of targeted virtual learning regarding a history of greed, racism, and violence and its intersection with Christianity in the United States.
- **Exposure:** A three-day immersive experience in Alabama with seasoned curators who will help us navigate locations and narratives that offer a more visceral truth about imperial Christianity. Locations to include a slave port, a slave market, a slave plantation, the 16th Street Baptist Church, the jail from which King penned “Letter from Birmingham Jail” (Birmingham), the Legacy Museum (Montgomery), and the Edward Pettus Bridge (Selma) among others.
- **Integration:** Includes guided self and working group reflection in the form of online journal entries whereby pilgrims can reflect on internal shifts, dissonance, and discoveries that surfaced and are continuing to surface.

Module 4: Identity: From White Supremacy to Reconciled Beloved

Objective: That pilgrims would discover the ways in which their relationship with identity has been shaped by the three markers of imperial Christianity (greed, racism, violence). This module will include ample space for confession, lament, and repentance; will occur most effectively in relationship with professional support; and will prepare them to anticipate and navigate the threats to identity that they will likely encounter from their communities of origin along the way.

Method: Virtual Convenings; Self Reflection & Digital Dialogue; and One-on-Ones

Content Themes for Module Four to include:

- Imago Dei according to Imperial Theology = White Supremacy
 - Superior, Individual, Performative
- Imago Dei according to Jesus = Reconciled Beloved
 - Imprinted, Beloved, & Reconciled

Module 5: Community: From Segregated to Beloved Community

Objective: That pilgrims would discover the ways in which their relationship with community has been shaped by the three markers of imperial Christianity (greed, racism, violence). This module will include ample space for confession, lament, and repentance; will occur most effectively in relationship with professional support; and will prepare them to anticipate and navigate the threats to community that they will likely encounter from their communities of origin along the way.

Method: Virtual Convenings; Self Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module Five to include:

- Community according to Imperial Theology = Segregation
 - Homogenous, Exclusive, & Safe
- Community according to Jesus = Beloved Community
 - Diverse, Resilient, & Accountable

Module 6: Influence: From White Saviorism to Beloved Reconcilers

Objective: That pilgrims would discover the ways in which their relationships with influence has been shaped by the three markers of imperial Christianity (greed, racism, violence). This

module will include ample space for confession, lament, and repentance; will occur most effectively in relationship with professional support; and will prepare them to anticipate and navigate the threats to influence that they will likely encounter from their communities of origin along the way.

Method: Virtual Convenings; Self Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module Six to include:

- Influence according to Imperial Theology = White Saviorism
 - Isolated, Platformed, & Dominating
- Influence according to Jesus = Beloved Reconcilers
 - Becoming, Rooted, & Leveraging/Laying Down

Module 7: Awakening: From Imperial Religion to Restorative Revolution

Objective: That pilgrims would begin to shape a theology of reconciliation and a personal practice of Everyday Peacemaking. This module will provide a theological foundation for a lifestyle of reconciliation based on the Way of Jesus.

Method: Virtual Convenings; Self Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module Seven to include:

- Theology: Restoration as Mission of God & Reconciliation as Vocation of God's People
- Practice: The four practices of Everyday Peacemaking: See, Immerse, Contend, Restore
- Contemplation: Rhythms to deepen roots into the Divine for sustained practice.
- Influence: Introductory approaches to Internal, Interpersonal, and Systemic Peacemaking.

Module 8: Remembering & Locating: From Where We Were to Where We Are

Objective: That pilgrims would be given the space to embrace the expected and unexpected gifts given throughout the journey thus far through the practices of remembering, locating, and forecasting.

Method: In-Person 3-day retreat; Self-Reflection & Digital Dialogue; One-on-Ones

Content Themes for Module Eight to include:

- Remembering: What has shifted, deepened, and/or changed within me over these past eight months?
- Locating: Where am I now regarding the pilgrimage? What question am I asking? What elements of accompaniment have I accumulated, and which are still missing? What do I think I need to continue moving forward?
- Forecasting: Growing competency around the dispersed community and accessing best practices for continued formation and contribution within our constellation of Reconciling Leaders.
- Evaluation: What has been helpful and not so helpful throughout these eight months together?

3. REQUESTS FOR ADVISORY MEETINGS

Email 1: Initial Inquiry

Good mornings, **Name**.

Hoping this brief note finds you, yours, and the work of **ORG** doing well.

I'm writing today to ask for an hour of your time.

I'm in the final stages of my doctoral work. My research focuses on the pilgrimage for faith leaders from fidelity to imperial Christianity to participation in God's restorative revolution.

After a decade of walking with hundreds of faith leaders with Global Immersion, I've watched many embark on this pilgrimage only to abandon it prematurely. This premature abandonment is the ache that catalyzed my doctoral journey. For the past three years, I've been researching why this happens and what we can do to support faith leaders such that they can navigate this (& future) pilgrimage(s) transformatively.

One of the outcomes of my doctorate will be an 8-month cohort for faith leaders who function primarily within white spaces. Global Immersion hopes to facilitate this in partnership with strategic leadership development organizations, denominations, and seminaries in the U.S.

Because of your unique perspective and work with **ORG**, I would love to send you an abstract of my project and then set up a sixty-minute call to seek your feedback, input, and suggestions.

Would you be up for this? Let me know and, if so, I'll send you the briefer and go to work to schedule the call.

Name, thank you for considering. I'm grateful in advance.

Email 2: Confirmation and Resources

Name.

Thank you for your willingness to invest in this project.

How might **date/time** look for you? Let me know and I'll send over a calendar invite with Zoom link.

HERE is the current draft description of the project.

- Pages 1-2 offer context and rationale for the program and its intended audience.
- Pages 7-10 are brief outlines of the objectives and content themes for each of the eight modules.

I've put together this document specifically for you and me with the hopes that you'll feel very free to mark it up with comments, suggestions, ideas, & challenges. I'm also curious as to what literature, resources, and potential faculty come to mind for you as you read through the document. While I have a list of core literature and potential faculty for each module, I've intentionally left that section blank in my write-up so to not impact your ideation.

We'll then walk through your feedback on the Zoom call on **date/time**.

Name, I see this as an incredible opportunity for this work to be refined by you and other trusted advisors before it goes live. So you know, I'm currently placing this in front twelve other advisors who span the globe. Please don't hesitate to dig deep and push me as your investment in this way has the potential to impact many.

Alright...that's all for now. Looking forward to hearing from you.

4. SUMMARY OF ADVISOR FEEDBACK

Advisor 1: Interview conducted on Aug 30, 2021

- Pilgrimage is a good metaphor. Are you brave enough to take this journey?
- White supremacy is as much theological as anything else.
- Disorientation is very valuable. Jesus is the point. A deeper connection to Jesus, to self, to others, and to creation is essential.
- Deconstruction (staying too long) is like building your house on the sand.
- Reconstruction well done is like building your house on the Rock.
- Deconstruct in the direction of a more legitimate Jesus.
- Greed & Racism feel like values. Violence seems to be something else. Perhaps shift in language from “Values” of Imperial Christianity to characteristics?
- Greed, Racism, and Violence have shaped a religion that looks nothing like Jesus.
- Identity: Psalm 139 as anthem for white folk.
- Community: We are incapable of seeing accurately by ourselves.
- Heavy nod to "Dual Mentorship" as distinct to this program.

Advisory 2: Interview conducted on October 06, 2021

- Vineyard pastors who are Precipice Dwellers have no place to go. This is for them.
- Deep synergy on generosity, solidarity, sacrifice as markers of the RR.
- Many leaving Evangelicalism don't want to go all the way over to progressivism. The middle has gone away. Give us a third way...an alternative direction.
- Book Recommendation: Meg Wheatley's *Who Do We Choose To Be?*

- Resource Recommendation: Resilient Leaders research from Seattle School
- Module 2 is essential. Most don't know the story of how we got here.
- Disclaimer is helpful: This program is teaching leaders how to do the pilgrimage.
- Idea: Can you build and Beta test each Module?
- "Who must I become?" is the critical question. This is about transformation, reformation, and repair.
- The 7 Elements is the unique contribution to this conversation. Highlighting professional support is important.
- Idea: Bring artifacts to concluding retreat that help them tell the stories of impact, location, and moving forward.
- Re: Vineyard Pastors. Most would not understand this language. Naming the defining features of Imperial Christianity is important. Find the language that is as accessible for your target audience as possible.
 - There is a cohort of Vineyard Pastors that are looking for this.

Advisor 3: Interview conducted on October 09, 2021

- What if you developed a Playlist of the Protest Songs (Past & Present)?
- What if you put together a portfolio of prophetic images (photo/painting)?
- What if you put together Poetry & Contemplative Readings on Pilgrimage (Longings by Donohue)?
- We need faith leaders with more resilience to lead reformation.
- Critique:
 - 8 months is long. Is there a shorter version? Workshop/Seminar/Retreat format?

- Love isn't mentioned
- Highlight more the Way of Love, embodied by Jesus & manifest in generosity, solidarity, and sacrifice.
- Bringing the two threes together is very helpful. Imperial Christianity as antithetical to the Way of love embodied by Jesus. The Way of Love marked by Jesus is the corrective.
- My burden is not to save American Christianity. It is to accompany faith leaders who have been groomed within a diseased religion into its hopeful alternative.
- Continue to refine what will draw people into this program as well why the five questions are the most important questions to frame the content.
- Another challenge in addition to the stated *Three Chains* is the inability to imagine the hopeful alternative to what is (calcified imaginations).
- Race & Racism are so polarizing. But need to be named, confronted, hygienically dealt with, and trained in holding space for others to lean in.
- Identifying and describing overt & covert greed, racism, and violence will be very important. Identifying and describing overt & covert generosity, solidarity, and sacrifice.
- You're drawing people into a process that they don't even know that they need.
- By the end of this cohort, you will not have your answers, you will know how to begin.

Advisor 4: Interview conducted on October 11, 2021

- Cohort model is spot on. Excellent facilitation will be the key.
 - Learning agreements/intentions are essential.
 - Be sure to shape an egalitarian learning environment.
 - The facilitators must present as fellow pilgrim/pilgrim-guide.
 - Facilitators should be skilled in mediation & circle facilitation strategies.
 - Be sure to embrace stories on this journey.
 - Do everything possible to create a space where interdependence can occur.
- This has a detox/rehab feel. You're inviting these pilgrims to deal with trauma that they've metabolized as well as perpetuated. Professional support will be critical.
- I've withdrawn from this process and these conversations because I don't have the vocabulary. The desire is there, but I'm intimidated. I don't want to screw up and I don't want to cause pain.
- I'm looking for an environment where I can be honest about my insecurity, feelings of inadequacy, and privilege without shrinking back. I need permission to be incomplete and in process.
- How can you be as intentional as possible about the dispersed community of Reconciling Leaders? Don't underestimate how important this environment will be for those who are now on the pilgrimage.
- On the other side of this pilgrimage are leaders who are committed to place, bridging difference, and participating in reconciliation and repair within their contexts.
- Prayer & Professional support are critical to the success of this.

Advisor 5: Interview conducted on October 15, 2021

- Is there a fourth chain of fidelity? Livelihood.
 - Is this wrapped into the other three or a distinct chain?
 - Connected questions are about vocation & calling. What would I do for income if I no longer pastor within this system?
- There's lots of analysis and very little slow, deep accompaniment. This artifact is stepping into this void.
- Outcome after 8-month cohort: That the precipice dwellers would understand this pilgrimage; would be building their constellation of accompaniment; and would know that they're not alone.
- Over time, Pilgrims will be reconstructing in the direction of a more legitimate Jesus, discovering a faith that's worth their lives, and accepting the Spirit's invitation to leverage their love, life, and leadership restoratively.
- How many participants per cohort? Twelve-to-fifteen recommended.

Advisor 6: Interview conducted on October 18, 2021

- Key features of this program:
 - The journey is rooted in theology and history as told from the margins.
 - Co-facilitated program (Jer & Osheta)
 - 90% of literature recommended
 - 80% of faculty contributors
 - Immersion facilitated by Dominique
 - Dual Mentorship

- That the journey includes dual mentorship and professional support.
- The imagery of base camp at the precipice is helpful.
 - Base camps are places of preparation. Are uncomfortable. No place for coddling.
 - Emphasis on support.
- Does your target audience have the language that you present in this write up?
- You will need to position this a bit differently in your marketing and then hit them with new language/definitions throughout the program.
- Caution: White faith leaders are always positioning themselves as further along that they are.
 - They tend to believe that enlightenment = transformation.
 - They tend to believe that mentioning in race and racism is the same as committing to repair.
 - They tend to be more concerned with reputation and image management than the work of transformation & repair.
- What will be the criteria by which applicants will be admitted into the program?
 - Their acknowledgement that they are in the starting blocks of a formational journey they will take the rest of their lives.
 - Their awakening has cost them something.
 - They are recognizing the limitations to their theological and leadership training.
 - They imagine that this journey will be costly and will move them beyond learning a new script and gaining some new tools.
- Questions for consideration to discern the seedlings of resilience.
 - Share a recent story of how your awakening has cost you something.

- Share a recent story of the last time you publicly disclosed “I don’t know.”
- Share a recent story of being called out / corrected and how you responded.
- Tuition question on application
 - Identify which leaders have the support of their organization and those who don’t (Nicodemus).
- Luke 9:62 as an important passage: No one who puts their hand to the plow and looks back is fit for service in the kingdom of God.
 - See also Exodus 16:3 that describes the experience of looking back favorably on captivity.
 - The difference here is that the captivity that these faith leaders are breaking agreement with was advantageous/self-serving. Though it contradicted the ethics & teachings of Jesus, it worked for them at high cost to those who are not like them.

Advisor 7: Interview conducted on October 25, 2021

- Name that this is for white faith leaders who operate in white spaces.
 - Current questions identified that audience is asking are too advanced. What are the more elementary questions that these leaders are asking?
- This is a base-camp experience for a forever pilgrimage. We’re going to take this journey together.
 - We’re constantly on the way.
 - Are we every fully liberated from imperial Christianity?
- You need to identify where restorative revolution is occurring within the U.S.?

- Black Church
 - Bryan Stevenson
 - Mike McBride
 - Brenda Salter McNeil
 - Willie Jennings
 - Fred Haynes
 - Michelle Alexander
 - Otis Moss
- Indigenous Community
 - Randy Woodley
 - Lenore Three Stars
- Migrant Community
 - Alexia Salvatierra
- Catholic Workers like Dorothy Day and Daniel Berrigan.
- Remember, when major movements toward repair have occurred, white folk have not led them.
 - You might feature Bonhoeffer (Reggie Williams' work in particular) as an example as a white leader who took a perilous pilgrimage.
- Dual Mentorship and Professional Support are critical success features of this program.
- In Module 8, a focus on the specific practices is critical. Practices beget this way of life.
 - Reading black female authors in February.
 - Reading indigenous authors in November.
 - Who are you accountable to?

- Give a clearer picture of what happens after the 8-month cohort.
 - Years 1-3 are critical. This is where we troubleshoot the journey in a community of mutuality, grace, and accountability.
- Book Recommendations
 - *Atomic Habits*
 - *Bonhoeffer's Black Jesus*

Advisor 8: Interview conducted on October 25, 2021

- There is PTSD in the faith leaders who held it together during Trump and are navigating the pandemic.
 - They are angry, grieving, and exhausted.
 - They've absorbed so much violence.
 - They are at the ceilings of their theological/leadership training.
 - They have no idea how to navigate perpetual uncertainty with hemorrhaging resources.
- We must help the faith leaders who will remain in congregational leadership understand how to guide their communities into the pilgrimage.
- Immersion: How much prep work is necessary to adequately prepare a delegation for the immersion?
- History: Might you consider moving more quickly through the ancient to get to contemporary manifestations (Christianity & racism, Christianity & politics, Christianity & creation)?

- Peer Groups: How might you introduce prayer so that this journey remains in the realm of spiritual formation?
- Coaches: Building a cadre of coaches will be critical to the long-term success of this program.
 - 5 Questions of Coaching:
 - What do you want to talk about today?
 - Synthesize what you hear. Which of these seems more urgent for today?
 - Are we still on track and making progress?
 - What is the one next step that you're ready to take and that we can check in on next time?
 - What community of support can encourage you to take that next step?
- Have you considered an Advisory Council for this project to serve as elders?
- In terms of scale, consider Dr. King's sentiment:
 - Mother Teresa: "We cannot all do great things. But we can all do small things with great love."
 - MLK Jr.: "If I cannot do great things, I can do small things in a great way."
- Book Recommendations
 - Brian McLaren's *Faith Beyond Doubt*
- Next Steps
 - Introduction to Psychologist who is researching PTST in faith leaders.
 - Conspire a 3-year partnership between Global Immersion and Whitworth focused on faith leaders in PNW. Connect with Murdoch and pitch this together.

Advisor 9: Interview conducted on October 26, 2021

- Excellent work on a focused audience and very focused method.
- Affirmation that going slower and deeper with fewer is essential. And don't forget that these leaders each have spheres of influence. How will you be helping them guide those within their influence into and along the pilgrimage?
 - The work of beyond starts at the very beginning.
 - Encourage the working out of this journey within their community of practice.
Don't orbit your community...invite them into it with you.
 - By the end of this 8-month cohort, you won't have the answers, you'll be clearer on the right questions to ask, and you'll be learning to navigate pilgrimage within the context of support.
- Affirmation on process of self-reflection in dialogue with peers, dual mentorship, and professional support. This communicates a depth of accompaniment.
 - What is a realistic understanding of mentorship regarding time commitment?
 - Mentors will get frustrated. How will you support them?
- For the pilgrims:
 - Each comes to the precipice with a unique story. Carrying pain. At various levels of understanding regarding Christianity, leadership, the church, the future, etc.
 - The facilitator's experience is not the standard nor the norm.
 - Each pilgrim must experience the freedom to explore beyond their present leadership experience. Each will go in different directions based on this pilgrimage.
 - How will you encourage this? Celebrate this?

- How will you create space for people's natural gifting and passion to flourish?
- Academically speaking, lots of agenda-heavy, passionate language.
 - Find more neutral language for the academic work.
 - Be careful about creating unnecessary binaries (placing one reality against another).
 - Use less loaded terms for the academic work.
 - Keep the loaded terms for the program as it creates intrigue.
 - Be careful not to be too prescriptive. Our assumptions have the potential of forcing folks into our experience and understanding.
 - The pilgrimage will work better when pilgrims are presented with ideas and are able to discover for themselves. You don't need to tell them everything...let them discover.
- Pilgrimage isn't necessarily about going from the terrible to the good. It's about moving from who I am to who I am becoming.
- Where is the space for Jer's self-reflection? How will you demonstrate that you, too, are a pilgrim on the way?

Advisor 10: Interview conducted on October 28, 2021

- You are describing the journey for leaders who will be able to bring people along rather than electrocute them.
- Ultimately, you're focusing on the transformation of the faith leader's being, doing, and leading.

- Invite them into a non-shame based, soulful journey where they discover grace rather than shame.
- Pace and a focus on emotional and mental health will be critical to the program and the leader's ability to navigate this lifelong pilgrimage.
- Credibility for these leaders will be found in embodied practice & vulnerable leadership.
- Book Recommendation: *Soul of Desire* by Kurt Thompson

Advisor 11: Interview conducted on November 01, 2021

- See “In the Ruins of Evangelical Christianity” delivered at AARP that focuses on what black voices tell us about being white.
 - Expand from greed, racism, and violence to include alienation, pride, and slander.
 - Self-deception helps us live within an illusion that is necessary to sustain the sinister system.
 - Christianity is encased in greed, racism, violence.
 - Had to train its people to not see the obvious so we wouldn't challenge it.
 - This is repeating again in fear of CRT. Power brokers don't want us to see what is obvious.
- We are in a time of impotent Christianity: powerless to challenge the system (Ref. MLK's irrelevant social club quote)
- Faith communities of color have always critiqued the white Christian system.
 - Book Recommendation: David Gushee's *Moral Leadership for a Divided Age*
- Leaders of the future will be actively learning from, submitted to, and participating with leaders of color.

- Book Recommendation: David Gushee's *The Sacredness of Human Life*
 - Identifies remnant leaders that were never fully absent...but silenced and marginalized.
 - Do well in this project to point out leaders who did it well.
 - Develop your "Hall of Fame" (historical and contemporary) in order to give leaders hope that they can become something better...something more.
- The Enlightenment in the 18th Century secularized Christian understanding from revelation to reason.
- Colonialism: global domination project that fused the church and state together.
 - The most sophisticated (& devastating) at this fusion was Euro Christendom.
- Shame has three primary responses: repentance, remain, despair.
 - When leaders come to recognize that the system they've been groomed to propel is wretched and that the church is a parasite of an evil system, shame will be a primary response.
 - Shame will trigger a defense mechanism that is a result of their grooming designed to prevent them from feeling shame.
 - They will want to return to control, certainty, and performance as quickly as possible.
- The faith leader of the future will understand themselves as a part of a repentant community.
 - They are appalled and the first to confess, lament, repent, transform.
 - Their leadership will be marked by these practices.

- The self-emptying that may be required on this cruciform pilgrimage is crucifixion of vocation. Help them remember that there is resurrection.
 - We will go from the place of honor to dishonor. From the hope for the future to a problem to be solved (WCPC). From most popular to a threat (Hume).
- Bonhoeffer as key example of Hall of Fame leader.
 - Note that he founded an underground seminary based on the hunch that what to come would require strong community.
 - This will cost us everything.
 - This will be dangerous and illegal.
 - We're in it together.
 - We'll prepare for the way of the cross that will include public humiliation, character assassination, being made a public spectacle, death.
 - Our future may require more remnant churches that are smaller, less funded, more relational, more present. Require bi-vocational pastorship.
 - This program should provide orientation and belonging to these leaders.
- The Way of Jesus is the Way of the Cross. We were not trained for this.
 - The urge to be successful according to a capitalistic metric (dollars, attendance, likes, and follows) will be strong.
 - If we retain even a germ of the Jesus Way, we will experience crucifixion of character, influence, employment.
- This is a lifelong pilgrimage and not an episodic one.
 - This is slow, deep, and costly work.

Advisor 12: Interview conducted on November 22, 2021

- Your audience seems to be those who are finding themselves grifted. They've been duped by adherence to a faulty religion, and they feel ashamed, angry, and foolish. They can't link mask-wearing to neighbor-love without losing people.
- Disoriented may be too strong a term, especially as these leaders have been formed to avoid disorientation. Perhaps disquieted, disappointed, disillusioned, disgruntled, discouraged.
- Be careful not to give away too much in your front-facing language. Currently, you're giving away too much without requiring folks to take the journey with you.
- "Groomed" has too many sexual connotations. They've been trained, formed, educated.
- "Imperial Christianity" and "Restorative Revolution" are beautiful concepts and unique to you and your work. They are congruent with each other, but not congruent with some of the other more accessible language in the program. Consider building to this language rather than leading with it.
- Make the overall objective of the program more accessible. Something like: "preparing disillusioned or disquieted faith leaders to embark upon a pilgrimage...."
- Choose plain language over so much poetic language. Say it straight.
- Was confused about the 5 methods and the 8 modules. The math didn't make sense.
- Perhaps choose "Pain of Accusation" rather than "Pain of Betrayal"
 - Faith leaders feel accusation, mischaracterization, and judgement.
 - Congregations feel betrayed by their faith leaders.
 - Faith leaders feel betrayed by their congregations.
 - Congregations accuse faith leader of betraying the gospel.

- Interesting application question or self-reflection prompt: How would you describe the Christianity that you are formed within?
- Differentiation is lonely.
 - This program helps faith leaders differentiate from their communities of origin: people whom they love and respect.
 - They know that if they keep going, they may lose the people they love.
- You may consider a 9th module: Shaping Your Community of Origin into a Reconciling Community.
 - Important that this program, including the Family of Reconciling Leaders, reforms Imperial Pastors into Reconciling Leaders who can shape Reconciling Communities.

Advisor 13: Interview conducted on November 22, 2021

- I still believe in the power of the local church to usher in restoration.
- These leaders are disillusioned: the illusion of Christianity that they held is fracturing and fading.
- What is your vision for a flourishing world? What is your role to play in it?
- Election. Race. Covid exposed for every pastor: we don't have very many disciples.
 - Shame. Discouragement.
- I can't snap my people out of their ideological intoxication.
 - They choose a pipe and then someone else delivers everything to them in way commodifies them and seduces them further into ideological intoxication.
 - Pastors get 45-90 minutes a week. It is insufficient.

- We live in an era of perpetual uncertainty and volatility. We probably have an 8–12-month wick before the world is on fire again. Only this time, it'll be worse.
 - What makes for healthy, strong disciples who can serve in the face of perpetual uncertainty & volatility?
- What are the alternative universes (Dreher) that we're creating that invites them to tune out the sludge from their pipelines and tune into reality?
- This approach to leadership reformation is poignant so long as we move them in the direction of shaping Reconciling Communities.
 - Help them shape a Rule of Life that involves regular media fasts and intentionally taking in the viewpoints of others that result in deeper understanding and relational proactivity.
- Vices within American Christendom:
 - Individualism
 - Consumerism
 - A flawed understanding of freedom & happiness.
 - No workable framework for suffering.
 - Here, suffering is understood as abhorrent.
 - In the Gospels, suffering is inevitable. The call is not just to expect & endure it, but to value it. To do so is a sign of fidelity to Christ.
- This work is slower than anyone can imagine.
- Who are the historic (& contemporary) Bonhoeffers who broke agreement with imperial Christianity, took a journey into the way of the Cross, and cultivated others to do the same?

- Book Recommendations:
 - *Patient Ferment of the Early Church* by Alan Kreider
 - Parallels between Rome & US. What can we learn from the early movement that existed within Empire?
 - *The Benedict Option* by Rob Dreher
 - Benedict acknowledged that it was impossible to be much less form disciples within Empire. Trying to defend ourselves or our faith against an impenetrable world is futile. The solution is to build alternative universes in which to build disciples (monasticism).
 - *The Other Half of the Church* by Jim Wilder
 - *Tears We Cannot Stop: A Sermon to White America* by Michael Eric Dyson
- Resource Recommendations
 - The Johari Window: tool to better understand self and others.
 - Ruth Haley Barton's Transforming Centers
- You are known for immersive learning. This program needs more experiences.
 - Border
 - Southeast USA
 - New York City (Ellis Island)
 - Reservation
 - Israel-Palestine
- Do faith leadership reformation through immersive learning.
 - Personal Story: Internal Immersion (Family Systems)
 - National Story: Programmed Immersion

- Local Stories: Embodied Immersion
- Global Story: Programmed Immersion
- Our Story: Immersing your Congregation
- Reconciling Communities
 - Committed to local immersion.
 - Participate in community development & advocacy.
 - Deployable for national actions.

5. UPDATED PROGRAM OVERVIEW FOR FOCUS GROUP

Definition of Terms:

1. **Faith Leaders:** I will use the term to include vocational, bi-vocational, and volunteer pastors, elders, ministry leaders, parachurch leaders, academic leaders, and nonprofit leaders who have institutional influence.
2. **White Spaces:** I will use this term to describe institutions designed around and led by those who consciously or subconsciously adhere to the ideals of whiteness. These ideals, according to Willie Jennings, include, among others, possession, mastery, and control.¹
3. **Imperial Christianity:** I will use this term to describe the religion that is an outcome of the fusion of political power with religious dogma. I argue that this religion, and fidelity to it, is marked by covert and overt *greed, racism, and violence*.
4. **Restorative Revolution:** I will use this term to describe the Way of love embodied by Jesus. I argue that this way of life is marked by *generosity, solidarity, and enemy-love*.
5. **Community of Origin:** I will use this term to describe the family, friends, congregations, staff, elders, and mentors who have been instrumental in the shaping of the faith leader's understanding of identity, community, and influence.
6. **Three Chains of Fidelity:** I will use this term to describe the three factors that keep faith leaders tethered to fidelity to Imperial Christianity and cause premature abandonment

¹ See Willie Jennings' *After Whiteness: An Education in Belonging* (Eerdmans, 2020) for more on whiteness and white spaces. See also a more robust list of characteristics in Tema Okun's article "White Supremacy Culture." https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun_white_sup_culture_2020.pdf

from the pilgrimage. The three chains are Disorientation, Pain of Betrayal, and Loneliness and will be discussed in more detail below.

7. **Four Elements of Support:** I will use this term to describe the comprehensive support system for faith leaders who are navigating the pilgrimage. The four elements are: Learning Community, Community of Practice, Dual Mentorship, and Professional Support and will be discussed in more detail below.
8. **Four Core Practices:** I will use this term to describe the four critical practices that have surfaced as necessary for navigating the pilgrimage transformatively. The four practices are Proximity, Curiosity, Resiliency, and Vulnerability and will be discussed in more detail below.
9. **Reconciling Leaders:** I will use this term to describe historic and contemporary faith leaders who have broken agreement with imperial Christianity, embraced the Way of Jesus marked by generosity, solidarity, and sacrifice, and shaped (or are shaping) Reconciling Communities that participate in holistic repair.

Audience:

The audience in view of this project are faith leaders within white spaces who have become disoriented by the fusion of partisan allegiance with religious dogma. They're awakening to *some* of the systemic realities that marginalize many for the benefit of a few and are concerned that they have been complicit in perpetuating injustice. They're questioning the legitimacy of the religion they've been given as they reach the ceilings of their traditional theological and leadership training. They're wondering if it's possible to discover a version of the Christian faith where justice and peacemaking don't replace Jesus but are natural outcomes of following Jesus. They're searching for a brave and resilient space to explore their wonderings;

for a community of peers to journey with; and for seasoned guides to accompany them on a transformational journey.

Presenting Metaphor:

The presenting metaphor for this program is the *pilgrimage* and is based on a theology of pilgrimage as centered in Philippians 2:1-11. It is a life-long journey of transformation and reformation as modeled by Jesus that requires the proximity of incarnation and the pain of crucifixion to experience the new life of resurrection. Evidence of formation throughout this pilgrimage is that costly participation within God's restorative revolution begins to replace fidelity to the Christianity that these leaders have been groomed within.

Background:

The decades-long ache that generated this project is that while many faith leaders embark upon this pilgrimage, few navigate it transformationally. I've observed that some compromise their newfound questions and convictions and return to chaplaincy of the status quo while others abandon their faith and leadership calling altogether.²

My research centers on the question, "Why do so few faith leaders navigate this pilgrimage transformationally?" I've uncovered three factors that I refer to as the "*Three Chains of Fidelity*," as primary contributors to premature abandonment:

² See for example Barna's *Church Pulse Weekly* Episode 054 where David Kinnaman, Carey Neuhoff, and Tim Keller discuss how the lack of training for pastors in the ways that make for peace is resulting in approximately one in four (29%) currently considering leaving their faith communities and abandoning their leadership calling. <https://podcasts.apple.com/us/podcast/054-tim-keller-on-his-personal-crisis-in-the-midst/id1503586969?i=1000515265079>

1. **Discomfort with disorientation:** Pilgrimage is a perilous journey wrought with obstacles and uncertainties. It is a journey marked by experiences of inadequacy and failure. For faith leaders who have been groomed for certainty and success, the uncertainty of this pilgrimage and its “destination” is disorienting. *The discomfort associated with disorientation causes many to abandon prematurely.*
2. **Pain of Betrayal:** Along the way, pilgrims will likely experience the pain of accusation, shame, and betrayal from their communities of origin. Their experience of identity, community, and influence will likely be threatened, and they’ll be left to wonder about who they are, whom they belong to, and what their purpose is moving forward. *The visceral pain connected to these threats causes many to abandon prematurely.*
3. **Loneliness:** Many pilgrims who have embarked upon the journey go at it alone. Because of the homogeneity (ideology, theology, cultural, ethnic, racial, class, etc.) of and fidelity to the system that galvanized the community that they once inhabited, they know of few others who are entering the pilgrimage as sojourners nor are they connected with pilgrim guides who have walked the journey before. *The experience of loneliness causes many to abandon prematurely.*

Global Immersion’s conviction is that faith leaders have a unique role to play in advancing God's peace and reconciliation in our society. For it is within the context of their institutions that Jesus' revolutionary concepts of generosity, solidarity, and enemy-love can become embodied in ways that usher in restoration within individuals, homes, neighborhoods, workspaces, and cities.

Put simply, the restoration of our cities requires the reformation of faith leaders into Reconciling Leaders who can shape and deploy Reconciling Communities. Preparing faith

leaders for and accompanying them in their pilgrimage of “re-formation” is the objective of this program. Rather than offering a “road-map” for the pilgrimage, this program will teach faith leaders how to build a comprehensive support network around them and will train them in the practices necessary for navigating this lifelong pilgrimage transformatively.

The *Four Elements of Support* that my research has uncovered are:

1. **Learning Community:** The collection of pilgrims who are on the journey of becoming together and who are learning to hold brave, generous, and resilient space with one another.
2. **Community of Practice:** The contextualized community whereby pilgrims can explore and experiment with their learnings and discoveries.
3. **Dual Mentors:** The accompaniment by both a white pilgrim-guide who has walked the pilgrimage before as well as a BIPOC pilgrim-guide who will hold the prophetic/pastoral tension with the pilgrim.
4. **Professional Support:** The accompaniment by a therapist/counselor for the sake of navigating the barriers and obstacles of becoming that are surfacing throughout the pilgrimage and a Spiritual Director for the sake of becoming more rooted in the Divine.

The *Four Core Skills* necessary to navigate this lifelong pilgrimage that my research has uncovered are:

1. **Proximity that leads to Solidarity:** Attorney, author and activist, Bryan Stevenson regularly implores us to get proximate to those who have been marginalized by unjust

systems and structures.³ The practice of proximity takes us beyond spatial nearness into a relational connection that results in solidarity: our ability to suffer with and collaborate in the work of repairing the breach (Isaiah 58:12).

2. **Curiosity that leads to Transformation:** Willing Jennings reminds us that Jesus “learned before he taught.”⁴ The practice of curiosity takes us beyond the asking of questions to an insatiable wonder that generates transformation in us and others (Luke 24:13-35).
3. **Resiliency that leads to Health:** Resilience is defined as “the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress.”⁵ The practice of resilience takes us beyond “bouncing back” after difficult experiences to pursuing personal growth because of the trauma or discomfort.
4. **Vulnerability that leads to Trust:** In her *Ted Talk*, “The Power of Vulnerability,” Brene Brown asserts that without vulnerability, there is neither trust nor creativity.⁶ Vulnerability is one’s ability to acknowledge limitations, weakness, blind spots, and growing edges. The practice of vulnerability takes us beyond acknowledgment to actively seeking and integrating feedback in ways that inspire trust and generate creativity.

³ See for example, Ashley Ford’s article, “Bryan Stevenson: Get Proximate on Issues of Race and Injustice.” <https://www.tlu.edu/news/bryan-stevenson-get-proximate-on-issues-of-race-and-injustice>.

⁴ Maxwell Institute [Maxwell Institute]. (2020, December 4). *Curiosity and humility are Christian virtues, says Willie James Jennings* [Video]. YouTube. <https://www.youtube.com/watch?v=TGrGFCgeGUE>.

⁵ David Palmiter, “Building Your Resilience,” *American Psychological Association*, January 1, 2012. Accessed November 12, 2021: <https://www.apa.org/topics/resilience>.

⁶ Brene Brown, *The Power of Vulnerability* [Video]. Tedx Houston Conference, June, 2012. Accessed November 12, 2021: https://www.ted.com/talks/brene_brown_the_power_of_vulnerability?language=en.

The Program: *Beyond the Precipice: A Cohort for Disoriented Faith Leaders*

Beyond the Precipice is an 8-month cohort for disoriented faith leaders who operate in white spaces and who inhabit the precipice between fidelity to the Christianity they inherited and liberation into Jesus' restorative revolution.

This program is ***not*** the pilgrimage nor is it intended to be prescriptive of the journey that lies ahead of each precipice-dwelling pilgrim. Rather, it is designed ***to prepare*** disoriented faith leaders for this life-long pilgrimage. As a result of this program, pilgrims will have:

1. Learned to articulate and reflect generously on their story of arrival to this precipice.
2. Recognized and embraced the significance of pilgrimage as a way of life.
3. Begun building their support network.
4. Begun cultivating the four practices for navigating the pilgrimage transformatively.
5. Gained a deeper understanding of the religion they've been given.
6. Recognized the distortions and restorations of identity, community, and influence.
7. Become acquainted with a Cloud of historic and contemporary Reconciling Leaders.
8. Received an invitation to participate within a community of Reconciling Leaders who are shaping Reconciling Communities.

Method:

The *Beyond the Precipice* Cohort will be comprised of six components:

1. Bi-monthly, 90-minute virtual convenings that feature diverse faculty.
2. One in-person immersion experience.
3. Monthly written self-reflections placed in dialogue with peer groups.

4. Periodic reading, listening, and viewing of curated resources.
5. The option for monthly, fifty-minute one-on-one coaching sessions.

Upon conclusion of the cohort, participants will be invited into a dispersed community of practice with other Reconciling Leaders whereby they will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

Content:

The content of *Beyond the Precipice* will be organized into the following 8 modules:

1. Pilgrimage: An Ancient Participation in Transformation
2. Distortions & Restorations: Identity, Community, and Influence Throughout Time
3. Immersion: From “What do I do?” to “Who must I become?”
4. Proximity that Leads to Solidarity
5. Curiosity that Leads to Transformation
6. Resiliency that Leads to Health
7. Vulnerability that Leads to Trust
8. Remembering & Locating: From Whom We Were to Whom We’re Becoming

In what follows, I will offer a closer look at the content, method, and faculty for these eight modules.

Module 1 ~ Pilgrimage: An Ancient Participation in Transformation

The objective of Module 1 is five-fold:

1. To become acquainted with one another and begin the process of shaping a brave and resilient learning community.
2. To orient to the ancient concept of pilgrimage as transformational journey.
3. To understand the *Three Chains of Fidelity* that cause many to abandon the pilgrimage.
4. To introduce the *Four Elements of Support* and how they will be modeled throughout the program.
5. To introduce the *Four Core Practices* for pilgrims who are on the way.

The method of this module will include two 90-minute virtual sessions that will be facilitated by the curators and will feature strategically selected content faculty.

- **Session One** will focus on initiating a brave and resilient space through introductions to one another and to the program. This session will also orient participants to the concept of pilgrimage as transformational journey.
- **Session Two** will introduce the *Three Chains of Fidelity*, the *Four Elements of Support*, and *Four Core Practices* for pilgrims who are on the way.
- **Self-Reflection Prompts (participants to select one):**
 - What is an experience of awakening that contributed to your journey to this precipice?
 - Which of the *Three Chains of Fidelity* has the stronger grasp on you?
 - What is the most urgent question that you're asking right now?
 - How does the metaphor of pilgrimage impact you as you consider what lies ahead?
 - Which of the *Four Elements of Support* have been most helpful? If there is one that feels daunting, which one and why?

- Which of the *Four Core Practices* is most foreign to you?
- What is it that you're looking for?

Module 2 ~ Evolution: Identity, Community, and Influence Throughout Time

The objective of Module 2 is three-fold:

1. To discover how perspectives on identity, community, and influence have been distorted and restored throughout history.
2. To contrast the difference in the embodiment of identity, community, and influence as offered by Jesus versus Imperial Christianity.
3. To provoke the question: Who must I become?

The method of this module will include two 90-minute virtual sessions featuring strategically selected content faculty.

- **Session One** will focus on the historical evolution of identity, community, and influence within the Christian tradition:
 - according to Garden theology
 - according to Aristotle
 - according to Covenants and Prophets
 - according to Jesus
 - according to Constantine
 - according to the Doctrine of Discovery
- **Session Two** will focus on manifestations of Imperial Christianity within the United States and their connections to a distorted understanding of identity, community, and influence:

- as revealed by Manifest Destiny
- as revealed by the Transatlantic Slavery
- as revealed by Plantation Capitalism
- as revealed within our Founding Documents
- as overtly and covertly revealed within contemporary Mainstream Evangelicalism
- **Self-Reflection Prompts (participants to select one):**
 - What are the words that you would use to describe identity, community, and influence as you've been shaped to understand them? How has your understanding of these terms shaped your leadership? Who has benefited and who has suffered as a result?
 - What do you think it might cost you to embody Jesus' understanding of identity, community, and influence?

Module 3 ~ Immersion: From “What do I do?” to “Whom must I become?”

The objective of Module 3 is to provoke the theological and existential crises that invite participants beyond the question, “What do I do?” toward the question, “Whom must I become?”

This module will be facilitated in collaboration with the Evangelical Covenant Church (ECC) and will include a three-day immersion into U.S. America's story of historic and contemporary anti-black racism. Dominique Gilliard, author and ECC's Director of Racial Righteousness and Reconciliation will serve as our primary guide for the Sankofa immersion.

Sankofa is a West African word meaning “looking backward to move forward.” The Sankofa Journey seeks to assist disciples of Christ on their move toward a righteous response to the social ills related to racism. This interactive experience explores historic

sites of importance in the Civil Rights movement, places of oppression and inequality for people of color, while seeking to move participants toward healing the wounds and racial divide caused by hundreds of years of racial injustice in the United States of America.

A Sankofa Journey increases one's awareness, understanding, and sensitivity for past struggles, victories, and continuing racist oppression existing in our country. The journey explores how far we have come, and how far we have yet to go. Sankofa allows participants the opportunity to consider how together, we might better address racial righteousness in our churches, our nation, and our world.

On this three-day bus journey, participants will travel to critical sites of past and present racial injustice, such as Birmingham, Alabama; Jackson, Mississippi; and Memphis, Tennessee. We will meet and hear from persons directly involved in ministries of justice in Mississippi and visit sacred sites like the Sixteenth Street Baptist Church, civil rights institutions, and more.

A Sankofa Journey is not just about information of the past and present but seeks to be a journey for both personal and corporate change. Simply put, it is a journey of spiritual transformation. Through sites visited, videos watched, and active processing of the journey, relationships of trust are deepened in an environment of grace.⁷

- **Self-Reflection Prompts (participants to select one):**
 - What did this experience shift or deepen within you?

⁷ This description of the Sankofa immersion was taken directly from <https://covchurch.org/justice/racial-righteousness/sankofa/description/>.

- In what ways did this immersion invite you beyond developing solutions toward generating an urgency for your own transformation?

Module 4 ~ Proximity that Leads to Solidarity

The objective of Module 4 is four-fold:

1. To develop a working definition of proximity that leads to solidarity.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.
4. To become acquainted with two contemporary Reconciling Leaders.

The method of this module will include two 90-minute virtual sessions featuring strategically selected content faculty.

- In **Session One**, TBD will articulate working definitions of proximity and solidarity and will reflect in story form on why proximity that leads to solidarity is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of proximity that is leading to solidarity and will offer us prompts and perspectives for cultivating this practice in our own lives.

Module 5 ~ Curiosity that Leads to Transformation

The objective of Module 5 is three-fold:

1. To develop a working definition of curiosity that leads to transformation.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.
4. To become acquainted with two contemporary Reconciling Leaders.

The method of this module will include two 90-minute virtual sessions featuring strategically selected content faculty.

- In **Session One**, TBD will articulate a working definition of curiosity that leads to transformation and will reflect in story form on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of cultivating curiosity that leads to transformation and will offer us prompts and perspectives for cultivating this practice in our own lives.

Module 6 ~ Resiliency that Leads to Health

The objective of Module 6 is four-fold:

1. To develop a working definition of resiliency that leads to health.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.
4. To become acquainted with two contemporary Reconciling Leaders.

The method of this module will include two 90-minute virtual sessions featuring strategically selected content faculty.

- In **Session One**, TBD will articulate a working definition of resiliency that leads to health and will reflect in story form on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of cultivating resiliency that leads to health and will offer us prompts and perspectives for cultivating this practice in our own lives.

Module 7 ~ Vulnerability that Leads to Trust

The objective of Module 7 is four-fold:

1. To develop a working definition of vulnerability that leads to trust.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.
4. To become acquainted with two contemporary Reconciling Leaders.

The method of this module will include two 90-minute virtual sessions featuring strategically selected content faculty.

- In **Session One**, TBD will articulate a working definition of vulnerability that leads to trust and will reflect in story form on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share her story of cultivating vulnerability that leads to trust and will offer us prompts and perspectives for cultivating this practice in our own lives.

Module 8 ~ Remembering & Locating: From Where We Were to Whom We Are Becoming

The objective of Module 8 is to provide space for participants to embrace the expected and unexpected gifts given throughout the journey thus far through the practices of remembering, locating, and forecasting. This session will be facilitated by the program curators.

In anticipation of this concluding three-hour session, participants will be provided the following prompts for Self-Reflection:

- Remembering: What is the most significant unexpected gift that this journey has offered me and what has it shifted or deepened in me?

- Locating: What has come into focus for me in these past eight months? What question am I asking now?
- Forecasting: Where am I going and what do I think I need to continue moving forward?

This online session will provide ample space for large group and peer group storytelling out of these prompts. Additionally, participants will be oriented to and invited into a dispersed community of practice with other Reconciling Leaders whereby they will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

6. BRANDED PROGRAM OVERVIEW FOR FOCUS GROUP

NOVEMBER, 2021

FOCUS GROUP

FOR REVIEW #1



PREPARED BY JER SWIGART

DOCOTRAL CANDIDATE, PORTLAND SEMINARY
CO-FOUNDING DIRECTOR, GLOBAL IMMERSION

DEFINING MY TERMS

FAITH LEADERS

VOCATIONAL, BI-VOCATIONAL, AND VOLUNTEER PASTORS, ELDERS, MINISTRY LEADERS, PARACHURCH LEADERS, ACADEMIC LEADERS, AND NONPROFIT LEADERS WHO HAVE INSTITUTIONAL INFLUENCE.

IMPERIAL CHRISTIANITY

THE FORM OF CHRISTIANITY THAT ENDORSES AND OFFERS JUSTIFICATIONS FOR COVERT AND OVERT GREED, RACISM, AND VIOLENCE IN ORDER TO ACCUMULATE POWER, ABUNDANCE, AND SAFETY.

RESTORATIVE REVOLUTION

THE WAY OF LOVE EMBODIED BY JESUS THAT IS MARKED BY GENEROSITY, SOLIDARITY, AND ENEMY-LOVE.

COMMUNITY OF ORIGIN

THE FAMILY, FRIENDS, CONGREGATIONS, STAFF, ELDERS, AND MENTORS WHO HAVE BEEN INSTRUMENTAL IN THE SHAPING OF THE FAITH LEADER'S UNDERSTANDING OF IDENTITY, COMMUNITY, AND INFLUENCE.

3 CHAINS OF FIDELITY

THE THREE FACTORS THAT KEEP FAITH LEADERS TETHERED TO FIDELITY TO IMPERIAL CHRISTIANITY AND CAUSE PREMATURE ABANDONMENT FROM THE PILGRIMAGE. THE THREE CHAINS ARE DISORIENTATION, PAIN OF BETRAYAL, AND LONELINESS.

4 ELEMENTS OF SUPPORT

THE SUPPORT SYSTEM NECESSARY FOR FAITH LEADERS WHO ARE NAVIGATING THE PILGRIMAGE. THE FOUR ELEMENTS ARE: LEARNING COMMUNITY, COMMUNITY OF PRACTICE, DUAL MENTORSHIP, AND PROFESSIONAL SUPPORT.

4 CORE PRACTICES

THE FOUR CRITICAL PRACTICES THAT HAVE SURFACED AS NECESSARY FOR NAVIGATING THE PILGRIMAGE TRANSFORMATIVELY. THE FOUR PRACTICES ARE PROXIMITY, CURIOSITY, RESILIENCY, AND VULNERABILITY.

RECONCILING LEADERS

FAITH LEADERS WHO ARE BREAKING AGREEMENT WITH IMPERIAL CHRISTIANITY, LEARNING TO PARTICIPATE WITHIN THE RESTORATIVE REVOLUTION, AND SHAPING RECONCILING COMMUNITIES THAT PARTICIPATE IN HOLISTIC REPAIR.

Beyond the Precipice: A Cohort for Disoriented Faith Leaders

is an eight-month program designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within Jesus' Restorative Revolution.



PILGRIMAGE

The presenting metaphor for this program is pilgrimage and has its foundations in a theology of pilgrimage as centered in Philippians 2:1-11. It is a lifelong journey of transformation as modeled by Jesus that requires the **proximity** of incarnation and the **cost** of crucifixion in order to experience the **restoration** of resurrection.

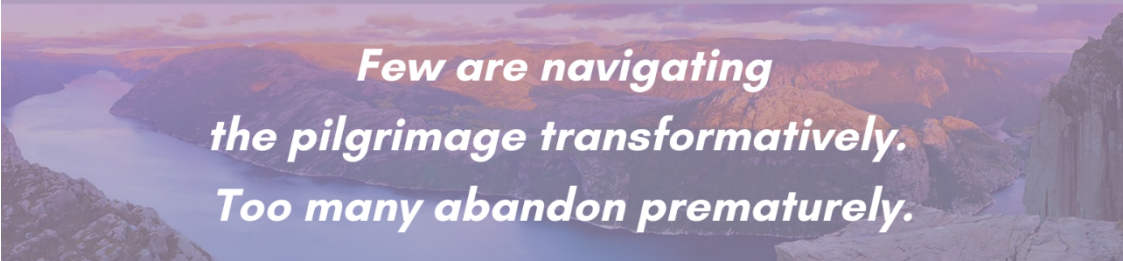
THE RATIONALE

MANY EMBARK. FEW REMAIN.

The ache that generated this project emerged after a decade's worth of work with faith leaders in the context of Global Immersion trainings.

We observed that while many faith leaders journeyed with us to into the pilgrimage from fidelity to Imperial Christianity to participation within the Restorative Revolution, few navigated it transformatively.

Some compromised their newfound questions and convictions and returned to chaplaincy of the religion they had been given. Others abandoned their faith and leadership calling altogether.



*Few are navigating
the pilgrimage transformatively.
Too many abandon prematurely.*

Global Immersion's conviction is that faith leaders have a unique role to play in advancing God's peace and reconciliation in our society. For it is within the context of their institutions that Jesus' revolutionary concepts of generosity, solidarity, and enemy-love can become embodied in ways that usher in restoration within individuals, homes, neighborhoods, workspaces, and cities.

This holistic repair requires their **liberation** from fidelity to the religion they were given and their **re-formation** into Reconciling Leaders who can shape and deploy Reconciling Communities. **Preparing faith leaders for and accompanying them into this pilgrimage of liberation and re-formation that leads to restoration is the objective of this program.**

THE AUDIENCE

DISORIENTED FAITH LEADERS

The audience in view of this project are faith leaders who have become disoriented by Christian endorsements of and justifications for greed, racism, and violence. They are **awakening** to some of the systemic realities that marginalize many for the benefit of a few and are **concerned** that they and their communities have been complicit in perpetuating injustice. They are **questioning** the legitimacy of the religion they have been given as they reach the limits of their theological and leadership training. They are **wondering** if it is possible to discover a version of the Christian faith where justice and peacemaking do not replace Jesus but are natural outcomes of following Jesus. They are **searching** for a brave and resilient space to explore their wonderings; for a community of peers to journey with; and for seasoned guides to accompany them on a transformational journey.



THE METHOD

BEYOND THE PRECIPICE IS DESIGNED TO FORM THE LEADER'S BECOMING, DOING, AND LEADING UTILIZING A COMPREHENSIVE APPROACH:

01

Curated, bi-monthly, virtual convenings that feature diverse faculty.

02

One, in-person immersion experience.

03

Monthly reading, listening, and viewing of curated resources.

04

Monthly written self-reflections posted online and placed in dialogue with peer groups.

05

The option for monthly one-on-one coaching sessions.

THE CONTENT

BEYOND THE PRECIPICE IS ORGANIZED INTO THE FOLLOWING 8 MODULES:

Module 1 | Pilgrimage: An Ancient Participation in Transformation

Module 2 | Evolution & Distortion: The Emergence of Imperial Christianity

Module 3 | Immersion: From "What do I do?" to "Who must I become?"

Module 4 | Proximity that Leads to Solidarity

Module 5 | Curiosity that Leads to Transformation

Module 6 | Resiliency that Leads to Health

Module 7 | Vulnerability that Leads to Trust

Module 8 | Remembering: From Where We Were to Whom We Are Becoming



4 LEARNING OUTCOMES

BEYOND THE PRECIPICE IS DESIGNED TO PROVIDE:



PERSPECTIVE

on the origins of Imperial Christianity and how it has contributed to distorted understandings of identity, community, and influence.

AWARENESS

of the *Three Chains of Fidelity* that tether us to Imperial Christianity and that lead to premature abandonment from the pilgrimage. See Page 8 for more.



GUIDANCE

in accumulating the *Four Elements of Support* for the journey that lies ahead. See Page 9 for more.

TRAINING

in the *Four Core Practices* necessary for navigating this lifelong pilgrimage transformatively. See Page 10 for more.



3 CHAINS OF FIDELITY

AS WILL BE INTRODUCED IN MODULE 1 AND EXPLORED IN SELF-REFLECTIONS & COACHING SESSIONS

Discomfort with Disorientation: Pilgrimage is a perilous journey wrought with obstacles and uncertainties. It is a journey marked by experiences of inadequacy and failure. For faith leaders who have been groomed for certainty and success, the uncertainty of this pilgrimage and its “destination” is disorienting. The discomfort associated with disorientation causes many to abandon prematurely.

Pain of Betrayal: Along the way, pilgrims will likely experience the pain of accusation, shame, and betrayal from their communities of origin. Their experience of identity, community, and influence will likely be threatened and they will be left to wonder about who they are, whom they belong to, and what their purpose is moving forward. The visceral pain connected to these threats causes many to abandon prematurely.

Loneliness: Many pilgrims who have embarked upon the journey go at it alone. Because of the homogeneity (ideology, theology, cultural, ethnic, racial, class, etc.) of and fidelity to the system that galvanized the community that they once inhabited, they know of few others who are entering the pilgrimage as sojourners nor are they connected with pilgrim guides who have walked the journey before. The experience of loneliness causes many to abandon prematurely.

4 ELEMENTS OF SUPPORT

**AS WILL BE INTRODUCED IN MODULE 1,
MODELED THROUGHOUT THE PROGRAM,
AND ACCUMULATED BY PARTICIPANTS**

Learning Community:

The collection of pilgrims who are in the cohort together and who are learning to hold brave, generous, and resilient space with one another.

Community of Practice:

The contextualized community whereby pilgrims can explore and experiment real-time with their learnings and discoveries.

Dual Mentorship:

The accompaniment by both a white pilgrim-guide who has walked the pilgrimage before as well as a BIPOC pilgrim-guide who will hold the prophetic/pastoral tension with the pilgrim.

Professional Support:

The accompaniment by a therapist/counselor for the sake of navigating the barriers and obstacles of becoming that are surfacing throughout the pilgrimage and a Spiritual Director for the sake of becoming more rooted in the Divine.

4 CORE PRACTICES

AS WILL BE INTRODUCED IN MODULES 4-7

Proximity that leads to Solidarity:

The practice of proximity takes us beyond spatial nearness into a relational connection that results in solidarity which is our ability to suffer with and collaborate in the work of holistic repair.

Curiosity that leads to Transformation:

The practice of curiosity takes us beyond the asking of questions to an insatiable wonder that generates transformation in and around us.

Resiliency that leads to Health:

The practice of resilience takes us beyond “bouncing back” after difficult experiences to proactively pursuing personal growth and wholeness as a result of pain.

Vulnerability that leads to Trust:

The practice of vulnerability takes us beyond acknowledgement of limitations and blindspots to actively seeking and integrating feedback in ways that inspire trust and generate creativity.

MODULE 1

PILGRIMAGE: AN ANCIENT PARTICIPATION IN THE JOURNEY OF TRANSFORMATION



The 3-fold objective:

1. To become acquainted with one another and begin the process of shaping a brave and resilient learning community.
2. To orient to the ancient concept of pilgrimage as a transformational journey.
3. To introduce:
 - a. The Three Chains of Fidelity that cause many to abandon the pilgrimage.
 - b. The Four Elements of Support and how they will be modeled throughout the program.
 - c. The Four Core Practices necessary for navigating the pilgrimage.

This module will include three, 90-minute virtual sessions that will be facilitated by the program curators and will feature strategically selected faculty.

- **Session One** will focus on initiating a brave and resilient space through introductions to one another and to the program.
- **Session Two** will feature TBD and will orient participants to the concept of pilgrimage as a transformational journey.
- **Session Three** will introduce the Three Chains of Fidelity, the Four Elements of Support, and Four Core Practices.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 2

EVOLUTION AND DISTORTION: THE EMERGENCE OF IMPERIAL CHRISTIANITY



The 3-fold objective:

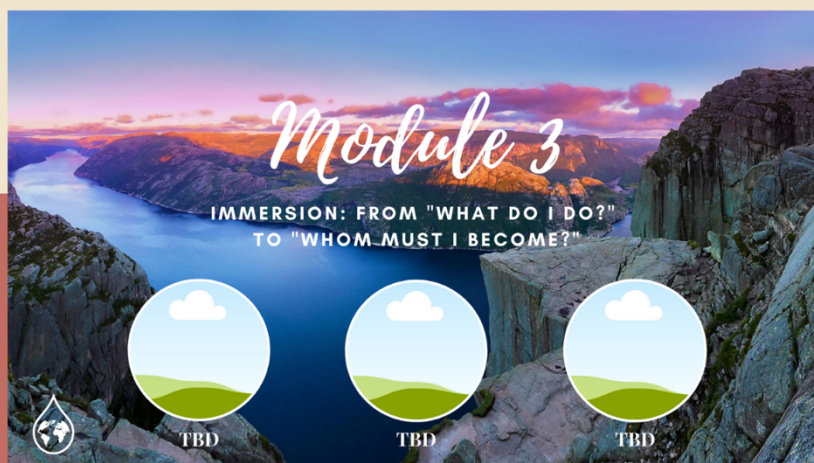
1. To offer an marginalized perspectives on the evolution of Imperial Christianity and how this religion has contributed to a distorted understanding of identity, community, and influence.
2. To provoke self-interrogation that leads to an awakening to how a distorted understanding of identity, community, and influence has impacted each participant's leadership.
3. To catalyze re-formation with regard to participants' understanding and embodiment of identity, community, and influence.

This module will include two, 90-minute virtual sessions strategically selected faculty.

- **Session One** will offer a historical analysis of the evolution of identity, community, and influence from Genesis 1, through Aristotle, Covenants and Prophets, Jesus, and Constantine to the Doctrine of Discovery.
- **Session Two** will offer a historical analysis of some of the manifestations of Imperial Christianity within the United States that have emerged as a result of distorted understandings of identity, community, and influence. Manifestations will include Manifest Destiny, Chattel Slavery, Plantation Capitalism, Founding Fathers and their Documents, Jim Crow Policies, and Partisan Allegiances.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 3

FROM "WHAT DO I DO?"
TO "WHOM MUST I BECOME?"



The objective of Module 3 is to provoke the theological and existential crises that invite participants beyond the question, "What do I do?" toward the question, "Whom must I become?" This module will include a three-day immersion into U.S. America's story of historic and contemporary anti-black racism. Dominique Gilliard, author and ECC's Director of Racial Righteousness and Reconciliation will serve as our primary guide for the Sankofa immersion.

Sankofa is a West African word meaning "looking backward to move forward." The Sankofa Journey seeks to assist followers of Jesus on their move toward a righteous response to the social ills related to racism. This in-person, immersive experience explores historic sites of importance in the Civil Rights movement, places of oppression and inequality for people of color, while seeking to move participants toward healing the wounds and racial divide caused by hundreds of years of racial injustice in the United States of America.

Prompts for written **Self-Reflection** will be offered that will invite participants to reflect on the impact of this immersion personally and with their peer group.

MODULE 4

PROXIMITY THAT LEADS TO SOLIDARITY



The 3-fold objective:

1. To develop a working definition of proximity that leads to solidarity.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach to building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate working definitions of proximity and solidarity and will reflect on why proximity that leads to solidarity is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of proximity that is leading to solidarity and how it is contributing to internal, interpersonal, organizational and/or contextual repair. Matt will offer us prompts and perspectives for cultivating this practice in our own lives.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 5

CURIOSITY THAT LEADS TO TRANSFORMATION



The 3-fold objective:

1. To develop a working definition of curiosity that leads to transformation.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of curiosity that leads to transformation and will reflect on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of cultivating curiosity that leads to transformation and how it is contributing to internal, interpersonal, organizational and/or contextual repair. Daniel will offer us prompts and perspectives for cultivating this practice in our own lives.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 6

RESILIENCY THAT LEADS TO HEALTH



The 3-fold objective:

1. To develop a working definition of resiliency that leads to health.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of resiliency that leads to health and will reflect on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share his story of cultivating resiliency that leads to health and how it is contributing to internal, interpersonal, organizational and/or contextual repair. Mark will offer us prompts and perspectives for cultivating this practice in our own lives.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 7

VULNERABILITY THAT LEADS TO TRUST



The 3-fold objective:

1. To develop a working definition of vulnerability that leads to trust.
2. To recognize why this core practice is necessary for navigating the pilgrimage.
3. To cultivate an approach for building and refining this practice.

The method of this module will include two, 90-minute virtual sessions featuring strategically selected faculty.

- In **Session One**, TBD will articulate a working definition of vulnerability that leads to trust and will reflect on why this is a core practice for Reconciling Leaders.
- In **Session Two**, TBD will share her story of cultivating vulnerability that leads to trust and how it is contributing to internal, interpersonal, organizational and/or contextual repair. Shirley will offer us prompts and perspectives for cultivating this practice in our own lives.
- Prompts for written **Self-Reflection** will be offered that will invite participants to place their curated readings in conversation with the content of this module and their peer group.

MODULE 8

REMEMBERING & LOCATING: FROM WHERE WE WERE TO WHOM WE ARE BECOMING



The objective of Module 8 is to provide space for participants to embrace the expected and unexpected gifts given throughout the journey thus far through the practices of remembering, locating, and forecasting. This session will be facilitated by the program curators.

In anticipation of this concluding three-hour session, participants will be provided the following prompts for **Self Reflection**:

1. Remembering: What is the most significant unexpected gift that this journey has offered me and what has it shifted or deepened in me?
2. Locating: What has come into focus for me in these past eight months? What question am I asking now?
3. Forecasting: Where am I going and what do I think I need in order to continue moving forward?

This online session will provide ample space for large group and peer group storytelling out of these prompts. Additionally, participants will be oriented to and invited into a dispersed community of practice with other Reconciling Leaders whereby they will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

Beyond the Precipice: A Cohort for Disoriented Faith Leaders

is an eight-month program designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within Jesus' Restorative Revolution.



RECONCILING LEADERS

Upon conclusion of the program, participants will be invited into a dispersed network of Reconciling Leaders whereby they will have annual access to three virtual convenings and one in-person retreat for the sake of ongoing formation, deepening of relationships, skill-based capacity building, and resource sharing.

7. REQUEST FOR FOCUS GROUP PARTICIPATION

First Email:

Hi NAME.

Thanks for agreeing to part of this focus group.

As you know, I'm in the final stages of my doctoral work. My research focuses on the pilgrimage for faith leaders from fidelity to imperial Christianity to participation in God's restorative revolution.

After a decade of walking with hundreds of faith leaders with Global Immersion, I've watched many embark on this pilgrimage only to abandon it prematurely. This premature abandonment is the ache that catalyzed my doctoral journey. For the past three years, I've been researching why this happens and what we can do to support faith leaders such that they can navigate this (& future) pilgrimage(s) transformatively.

One of the outcomes of my doctorate will be an 8-month cohort for faith leaders who function primarily within white spaces. Global Immersion hopes to facilitate this in partnership with strategic faith leadership development organizations, denominations, and seminaries in the U.S. and U.K in 2022 and beyond.

Because of your unique perspective and historic connection to Global Immersion, I'm requesting your participation with a select group of other stakeholders from across the country who I will be asking to provide feedback on this program.

For the sake of clarity, this invitation is for no more than three hours of your time and will entail the following process/timeline:

1. On **Thursday, November 11th**, I will send you a portfolio that includes an overall description of the program with rationale for content and method, itineraries, faculty biographies, and program branding. Accompanying that portfolio will be a Google form through which I will be measuring specific metrics and seeking your input, questions, and ideas for strengthening the program. This entire process should take you less than one hour.
2. By **Wednesday, November 17th**, I would like to receive all your input on the Google Form.
3. I will analyze the group's input & feedback in anticipation of a one-hour group call on **Friday morning, November 19th at 10aPST**.
4. Based on the feedback and conversation, I will make tweaks to the portfolio to strengthen clarity and increase the potential impact of the program.

Thank you. And please let me know if you have any questions.

Confirmation Email to Entire Focus Group with Resources Attached:

Friends,

Good morning and I hope this finds you well.

Thank you for your willingness to invest in me and this project as a part of my doctoral Focus Group.

In addition to my academic research and writing, a requirement of my Doctor of Leadership is the designing of a program through which I will deploy my learning. After 10 years of training faith leaders for the work of peace and reconciliation and 2 years of focused research, I'm pleased to put this draft description of that program in front of you for your review.

I've prepared two resources for you:

1. This PDF offers a detailed description of the program, its terms, objectives, methods, and content.
2. This is the Google form that I've created for you to measure clarity and projected effectiveness of the program as well as to offer feedback.

Here is my recommendation for how you explore this document and provide feedback.

1. Read through the PDF in its entirety and jot down your own notes/reflections. Pay attention to points of resonance, inspiration, confusion, and concern.
2. Access the Program Evaluation and allow it to guide you through a second reading of the PDF. The Evaluation contains three sections:
 1. Section 1 seeks to capture your overall sense of the program.
 2. Section 2 seeks to capture your specific input.
 3. Section 3 seeks to capture any final reflections.

Wednesday, November 17th is the deadline for receiving your input via the Google Form. That will give me the time to analyze all feedback and discover the themes that will shape our one-hour call on **Friday, November 19th @ 10aPST**.

NOTE: I'm asking that you keep this program's content completely confidential currently.

Friends, I see this as an incredible opportunity for this work to be refined by you. Please don't hesitate to dig deep and push me as your investment in this way has the potential to impact many.

Focus Group Timeline

- Receive draft of program and evaluation form on **Thursday, November 11th.**
- Submit evaluation form by **Wednesday, November 17th.**

Attend Focus Group call on **Friday, November 19th @ 10aPST.**

8. FOCUS GROUP RESPONSES TO PROGRAM EVALUATION

Prompts Designed to Capture Your Overall Sense of the Program:

- Having read through the entire program, how would you describe the objective of Beyond the Precipice in your own words?
 - The program feels like an invitation to consider where I've been, the wounds and weights I carry into my ministry, and an opportunity to find new ways of living and leading with love.
 - To walk with people who are going through a disorienting time in their faith, to help them move from an old way of belief and practice captive to white supremacy and capitalism in America to a new way of belief and practice that is in solidarity with the oppressed, and more authentic to the way of Jesus.
 - Forming and shaping a group of faith leaders on a radical journey away from imperialistic models of the Christian faith toward a leadership disposition rooted in the peacemaking ways of Jesus grounded in sermon on the mount and the subversive means of the gospel.
 - Beyond Precipice seeks to encourage faith leaders to step back from a culturally "normal" problem solving mode and engage in the slow and steady transformation that will ultimately re-shape the evangelical church's role in society.
 - To develop Christian faith leaders who are fully equipped for long-term anti-imperial Christian ministry.
 - Program aimed at helping faith leaders navigate their growth is justice and authentic Christianity.

- To accompany faith leaders as they journey out of allegiance to White American Evangelicalism and into allegiance to Jesus and his peacemaking way.
- A cohort for faith leaders who are disillusioned and dissatisfied with a version of Christianity that has been hijacked by nationalism, pragmatism, and partisan politics, but who are nowhere near giving up on the faith altogether. Rather, they are seeking a more authentic, "Jesus-y" expression of Christianity, and are looking for guides and companions for the journey.
- The objective of Beyond the Precipice is to help faith leaders navigate their way from the comfort of their prescribed religion (I'm picturing a "colonizing" version of Christianity here) to the freedom of the radical love of Jesus so that they can then help their own faith communities take the same redemptive journey.
- To encourage, guide, educate and restore faith leaders who love Jesus and his mission of reconciliation, but are disenchanted with the modern-day Church, towards engaging their communities in new ways of seeing and experiencing the Jesus at work in the world outside the church walls.
- Engaging disoriented leaders in a journey toward deeper capacity for compassionate & transformative leadership.
- The sacred and transformative process of remembering and reclaiming a God-embracing, Jesus' justice-making, Spirit-liberating Christianity that has been hijacked by power-hungry systems and socially corrupt institutions. It is an invitation to return to the long obedience of discipleship/followership in the direction of an authentic Jesus who makes all things, all peoples, all communities, all systems new.

- What word would you use to describe the way this program's description made you feel:

Relived, Inspired, Overwhelmed, Skeptical, Hopeful, Other.

- Hopeful appeared seven times.
 - Inspired appeared four times.
 - Curious appeared two times.
 - Relieved appeared once.
 - Overwhelmed appeared once.
 - Skeptical appeared once.
- Having captured that word, would you offer a brief reflection about why you chose that word?
 - Like you, I've witnessed many ministry leaders lose their hope, their joy, and their way. The program looks both safe and challenging enough for those who are weary to step in.
 - I chose relieved because, reflecting on my own journey, I see that a lot of these elements—especially proximity, curiosity, resiliency, and vulnerability—have been crucial parts so that feels right to me. The learning community, community of practice, mentorship and professional support also feel critical. As I reflect personally, I can see how they have all been important, and how I haven't always had them, and times I wish I have had them more. Reading this has allowed me to feel how hard the journey has been and how even as I have had some of these components at times, there have been other times I have been alone or needed more support but didn't know or it wasn't identified, or I didn't know how to ask.

So, to have a community and a program that provides all of it feels like a relief as well as obviously very important.

- I'm busy with a million things and I love Jer and all that he's about. I want to be helpful.
- The cries of "What can I do?" are overwhelming and disheartening - the answer to that question requires time and relationship, and a shift in thinking towards becoming instead of doing. Beyond the Precipice shines a light on this path.
- This model for equipping Christian faith leaders seems important and challenging.
- Beyond the Precipice is addressing a need in the body of Christ instead of just highlighting the need. It is a concrete way to meet the need.
- Hopeful because I am literally in the space of considering abandoning the journey altogether (as a faith leader, not as a Christ follower)
- This feels like a hopeful endeavor in that it acknowledges and serves those who find themselves in the "in-between". They aren't clinging to the form of faith that's familiar, but they still deeply love Jesus and his church, and aren't looking to deconstruct their entire worldview. It's a difficult place to live, let alone lead. One pastor friend summed up his situation as "MAGA on the board and BLM in the pew". It feels like a lose-lose situation. So having a space to process, grieve, and learn together feels like a hopeful offering.
- Curious.... to know exactly what all of this means. I have been a participant in this work with you, Jer, so I have a good idea of what this will be about. But if I try to read this through the lens of a person who has been burned by Christianity and

The Church (as they have experienced it), I approach anything faith-based with skepticism. Sad but true.

- I often feel disoriented by the seeming differences that I see between the Jesus of Scripture and the practices of my local church. As a faith leader this gives me hope that there are others who see the same gaps and can walk together through mending them and empowering our congregations towards engaging that Jesus.
- After reviewing the brief, I feel a curiosity (neither negative, nor positive) toward this formation strategy and how it will benefit disoriented leaders.
- The last few years have unearthed my own position of being embedded in the church institution with all its baggage, status quo bullshit, comfort, and privilege. I'm currently going through my own transformational process/vocational crisis of sorts where so much of what I've learned and known is being questioned and deconstructed. I am hungry to dive deeper into the bigger story of God's restorative work that we are all part of and get to actively participate in. I don't want to leave the church, I want to be part of the church re-formed, re-shaped, re-envisioned.
- If there's one question that this program raises for you, what is it?
 - What next? Is there a plan for checking in with participants at 6 months, 1 year, 18 months? I believe efficacy will be directly related to the ongoing transformation of each participant. This feels like an amazing launch pad; as Peterson said: it's a LONG obedience in the same direction.
 - How would you assess whether it is successful? Particularly overall, but I might ask that for each module.

- Often with stuff like this the journey ends up being the destination. Are you prepared for this endeavor to take you / us in a direction that you never intended or planned for?
- Will enough faith leaders be willing and able to take this journey to make it worth your time and effort?
- I was curious thinking about what would qualify as faith leaders returning to "chaplaincy of the religion that they've been given." I am curious how this goes beyond what faith leaders who participated in Global Immersion may have experienced and how it is more likely to have the transformed outcomes.
- Some elements of the program seemed repetitive programmatically
- How will you recruit your target market?
- What's does the spectrum between imperial Christianity and the restorative revolution look like? We can easily recognize the extreme and obvious examples of imperial Christianity (Jeffress, Hagee, Driscoll, etc.), but how does it also show up in the "good, Christian churches that just teach the Bible, love people, and try not to get side-tracked by things of the world"?
- Will the participants of this program leave feeling equipped to help their own faith communities navigate their way through the same pilgrimage?
- I love the elements of support and 4 core practices. I wonder, where might emotional support be practiced, shared, and received. I think going on a journey like this, and taking it seriously, will be emotionally taxing to many leaders. Is that built into the program (i.e., mentorship or vulnerability) or could that be developed more?

- How will we not only invite leaders into this process, but also change the systems that perpetuate this kind of leadership? They seem to go hand in hand.
- How does one know they need to be part of this program?
- Of everything that you just read, what image, element, session, or concept from the program sticks out to you as the most important?
 - Spiritual Direction. While the cohort, conversations, teaching, and reflections will be helpful, having a safe (ongoing) relationship within which to process the disruptions the program will bring feels essential to me.
 - I think the professional support of the spiritual director and/or counselor. Depending on how self-aware someone else or where they are in the journey, they may not know they need this? But this seems important to the resilience and vulnerability and becoming certain kinds of people—not just learning and activism. The rest is also important, but I'm in the stage of learning to process a lot of the pain and emotion from what I've carried and didn't know, didn't recognize, and didn't have the support. (Longer story) So that's probably why it's sticking out, but I would almost say at least meeting with a spiritual director isn't optional—I feel like I read somewhere it was optional, but now I'm not sure if that was true. Anyway, normalizing that need is important (this wasn't available at Kilns, for example, and when I asked it wasn't that no one cared exactly but it wasn't very helpful)
 - Proximity
 - The question isn't "what can I do" but "who must I become".
 - Module 6 on resiliency seemed particularly helpful.

- The image of a pilgrimage and fellow pilgrims (community)
- The affirmation to leave the "religion you were given" -- that's good! Feels hopeful and restorative, especially to someone in my situation.
- The focus on who Christ is calling me to become, as opposed to a program, recipe, or formula for fixing the church or changing the world.
- I don't think it was explicitly written, and I don't know if this is the MOST important thing, but a very important thing is the freedom/permission for participants to ask questions, have doubts, leave the structure of Christianity/The Church that they have been told is the only way. For many Christians, this is a new and scary concept. It's also very exciting and liberating to realize that the love of Jesus isn't contained within the boundaries set by the white, U.S. American Church.
- The concept of Disoriented Faith Leaders sticks with me most. I feel that myself, and so many leaders, feel disoriented right now. That many are questioning how they can help or continue their congregations follow Jesus out of comfort and into real life. The word "disoriented" really describes how I feel.
- Dismantling the chains for fidelity
- Remembering (Module 8). I believe "remembering" is the touchstone of all action. Remembering is a theme that runs all throughout scripture and shapes everything we do, and how we see ourselves and one another. Remembering who and whose we are has a gigantic claim on who we are becoming (and choose to become).

- If something felt overwhelming (i.e., length of cohort, monthly expectations, etc.) what was it and what recommendation would you offer that would make this feel less overwhelming?
 - Scheduling and planning and preparing are not my strong suits. This seems to require all the above. I don't want to battle guilt and shame along the way. I want to show up and lay out for this program. I just don't know if I've got it in me to do well. I guess I want your blessing on a half-ass effort!?!
 - I'm not sure how to articulate this, but I think one aspect of signing on for this program that will be challenging is the pressure on faith leaders to "do something" or to help their congregations learn what to do. It seems that the real buy in will need to be with the faith leader's congregations/leadership to see the value in this type of transformative journey.
 - No answer here. The program feels straightforward, logistically manageable, and well-designed and curated. I think cutting anything out or spacing the modules further apart would be a detriment to the intensive.
 - Lots of content - which includes some massive paradigm shifts, etc. - crunched into 8 months may be necessary but feels kind of overwhelming.
 - What is the financial cost of the program? That's one question I had while reading this. This is a program that is thoughtfully curated and full of incredibly wise teachers and leaders who should be paid well. I'm sure this would be included when officially presenting it to folks, but I would want to know the cost. (I now see you address this in the next question.)

- The time issue seems a bit overwhelming or at least daunting. I wonder if there is a way to help faith leaders share this vision with their congregations, communities and/or employees/employers that help give a vision for how they may set aside time to be fully vested in this program.
- Time commitment - 8 months seems daunting. Perhaps the opportunity to gain "Certification" or graduate credit would give additional value?
- The deliverables for this 8-month program include 14 online sessions, an immersion trip, guided reflections for peer group dialogue, the options for coaching, therapy, and Spiritual Direction, and an invitation for ongoing participation within our Network of Reconciling Leaders. What do you think would be a realistic price point for the program?
\$1000, \$1250, \$1500, \$2000, Other.



- If you identify as a potential candidate for this program, why would this program be worth your time?
 - While I don't identify as a candidate, I can think of MANY people to send your way! I think the fact that it is hybrid (not just online) will make a HUGE difference to people's experience. As you rightly say: proximity matters!

- I don't think I'm a potential candidate right now, but it seems worth my time for community & support
- "The Church" (visible) is sick. I want to be part of its healing.
- This program seems most designed for a lead pastor
- I feel like the community model is probably the most attractive part of the program as a faith leader.
- The aspect of community and mentorship would appeal to me the most
- For as incredible as the faculty was for the Journey of Hope, I'm super excited about this current lineup! There will be a lot to learn from these leaders and influencers.
- Connection with diverse, but like-minded leaders.
- Because I recognize that not only am I wanting to take this pilgrimage, but there are many others in my faith community wanting to do the same. It would help equip me to lead them as well.
- I think it would give me tools, encouragement, and a community that would help me continue a career as a faith leader rather than looking for an alternative.
- The holistic nature of the program - pilgrimage + cohort learning + mentoring/counseling
- Because we are in a theological and social crisis, and as a faith leader I take seriously my role in helping wake people up to God, to what God is doing, how God is calling, and why it all matters.
- If you identify as a potential candidate for this program, what about this program would give you caution (i.e., content, commitment, cost, etc.)

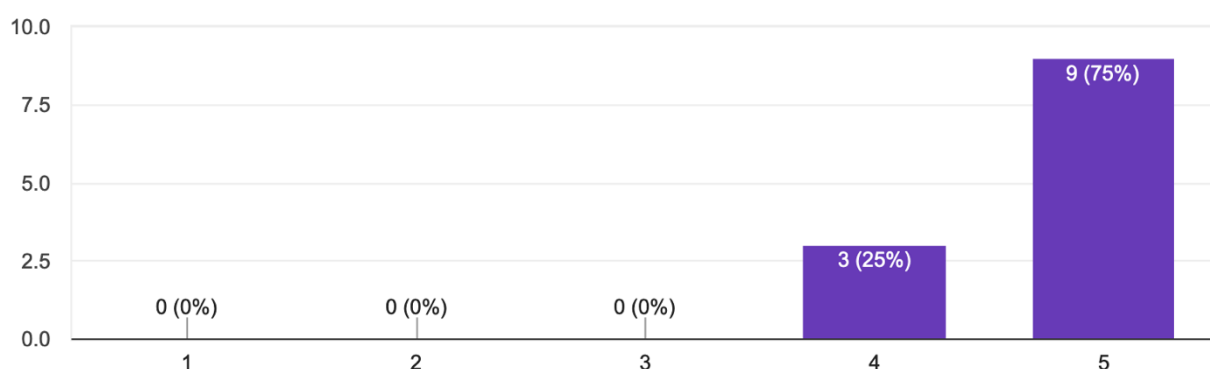
- The level of commitment. And fear of missing out. It seems super rad. Do I have space in my life for it?
- The cost would certainly be one area of caution and perhaps the question of how the leader would be able to integrate what they are learning back into their own context (i.e., worries that the experience could cause significant perspective change that can be difficult to navigate.)
- I believe the time commitment might give me pause
- So, for me right now, since I'm not employed by an institution and am a stay-home parent, I would not have the budget or the time to commit to this. I'm not sure there is a creative solution for someone in my situation to participate.
- Personally, I would strongly prefer to be part of a more in-person learning community. I think virtual can provide supplemental spaces but can't be the backbone. Even something in-person to kick it off, then one or two more trips/retreats. Obviously ups the cost and limits participation but getting out of context (especially if it's toxic/painful) is huge.
- I'd have to figure out how to pay for it. That would be a challenge. A payment plan would be helpful. I'd also need to consider possible future vocational changes for me. With my job now, I'd have the time. If I (FINALLY) find a new job, there could be scheduling conflicts. Lots of unknowns right now...
- commitment – time
- commitment and cost/benefit - outside of personal growth, how will this benefit my professional journey?

- Navigating the commitment to it during full-time ministry and family responsibilities.
- As you read this program, who (including yourself) came to mind as potential candidates for the Beta Cohort that will launch in October of 2022? Please list those names, organizational affiliation, and leadership role here for future reference. I'll circle back around to you for a personal conversation about this in the New Year.

Prompts Designed to Capture Specific Input as it Relates to Clarity and Project

Effectiveness:

- On a scale from 1-5, please rate the clarity of the terms used and their definitions as found on Page 2.



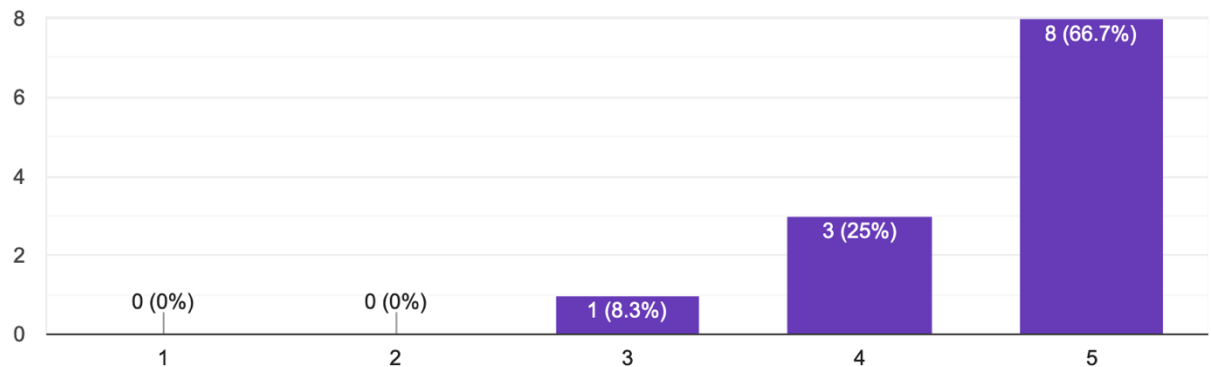
- For a rating of 3 or lower, what term(s) require a clearer definition and what suggestion would you make to move toward clarity?
- Is there any other feedback or input that you would offer about these terms and their definitions?
 - I did see a typo in “reconciling” – I’m also curious why you chose the 3 concepts of generosity, solidarity & enemy love, and their opposites. I don’t know if this

needs to be in this document as I imagine that's part of your research—but it's possible someone could ask why those are the defining characteristics.

- "Fidelity" to what? Our origin stories? Our conversions? The Gospel?
- I want "Imperial Christianity" to have more weight in the definitions and in the materials that follow. I'm not sure what that would look like, but something about the title seemed incomplete - I'll keep thinking about this!!
- Three chains of fidelity were intriguing would be interested in seeing how it is fleshed out
- Since "pilgrimage" is such a common thread throughout the cohort, I think it would be helpful to say more about this more quickly. Maybe unpack Phil 2:1-11 briefly in the section on page 3? I feel like I'd like to have a better vision of what you mean by pilgrimage as a framework for reading the rest of the document.
- My only question has to do with imperial Christianity. Is there a way of including a description that someone within this form of faith would identify with themselves?
- While clear, it may be easier to read/understand if you moved "Disorientation, Pain of Betrayal, and Loneliness" to the beginning of the description rather than at the end. Although, I'm not sure how you'd word the whole statement. Maybe like this: DISORIENTATION, PAIN OF BETRAYAL, AND LONELINESS: THE THREE FACTORS THAT KEEP FAITH LEADERS TETHERED TO FIDELITY TO IMPERIAL CHRISTIANITY AND CAUSE PREMATURE ABANDONMENT FROM THE PILGRIMAGE. (But then it doesn't say "chains of fidelity" in the definition, which you may need.) If you make this edit, then I

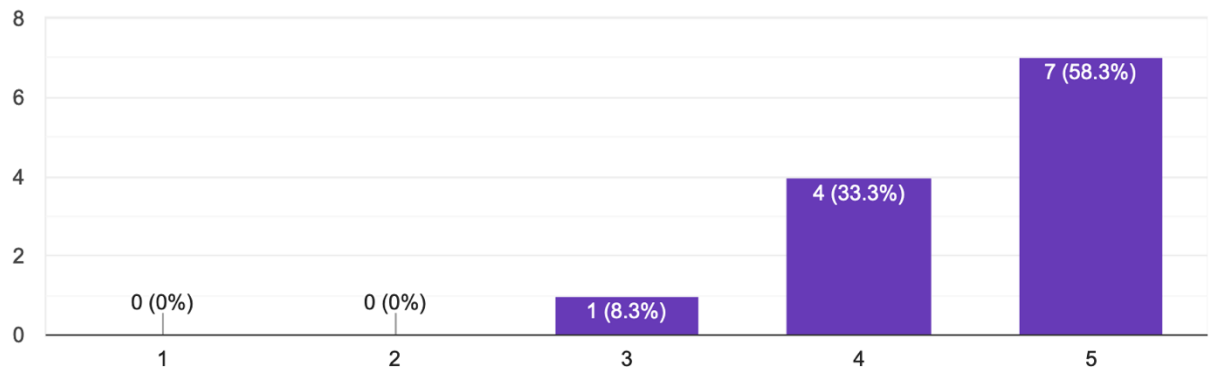
recommend doing the same for the 4 Elements of Support and the 4 Core Practices.

- On a scale from 1-5, please rate the clarity of the rationale and objective for this program as presented on Page 4.



- For a rating of 3 or lower, please indicate what created ambiguity for you and, if possible, offer a suggestion that would move this toward clarity.
 - If we know that many abandon this journey due to loneliness and fidelity to system/religion, how will this process develop leaders who can lead outside of those systems? Perhaps an addition element or option to help these leaders create new organizations/systems that will coincide with their personal liberation and transformation.
- Is there any other feedback or input that you would offer about rationale and objective of the program?
 - One downside of the pilgrimage metaphor is the idea of "arriving" which I don't think is a word you use but is somewhat implied by the idea that many abandon the journey prematurely. We never really arrive.

- When you say, "returned to the chaplaincy of the religion they'd been given," that might seem vague to some folks. Some may wonder why that's a bad thing.
(Although you do address that in other areas of this document.)
- On a scale from 1-5, please rate the clarity of the description offered for the target audience for this program as presented on Page 5.



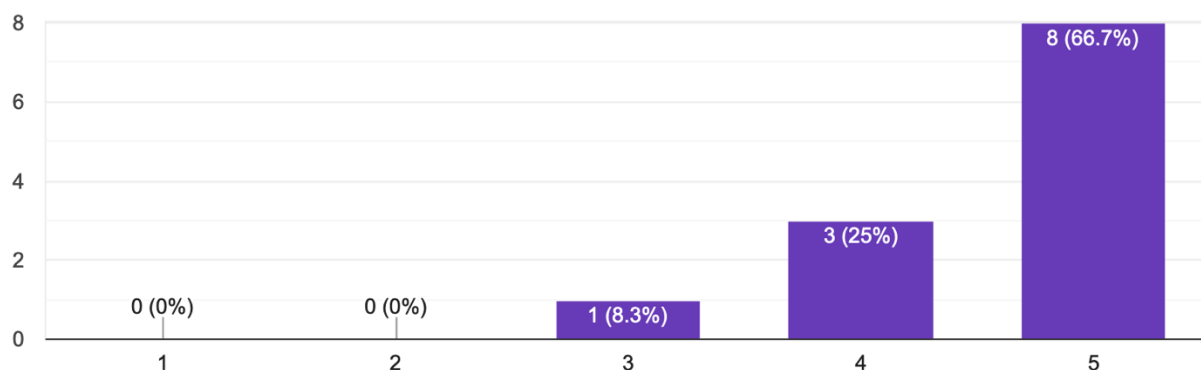
- For a rating of 3 or lower, please offer your input about how I might clarify the audience description.
 - Where do the disoriented leaders come from? Are you recruiting them? Helping “create” them through the program?
 - I gave a 4, but I just want to add that if I was reading this, I'd wonder about the seasoned guides. My first concern would be that there's lack of diversity. However, you do see later in the module descriptions that there is diversity.
 - I'm trying to look at this through the eyes of a POC or queer person. Is this for them? And if it is for them, how would they know that they would be truly welcomed and valued as a part of this program? Is sexuality or gender identity addressed in the program? And as a woman, is this for me? (I personally know it's

for women, but other women who have been burned in the Church may not know.)

- In the "rationale" section you identify that some have left the faith in this process.

Is this program limited to Christian leader? Are those welcome who are unsure of their faith during the conviction for liberation and transformation?

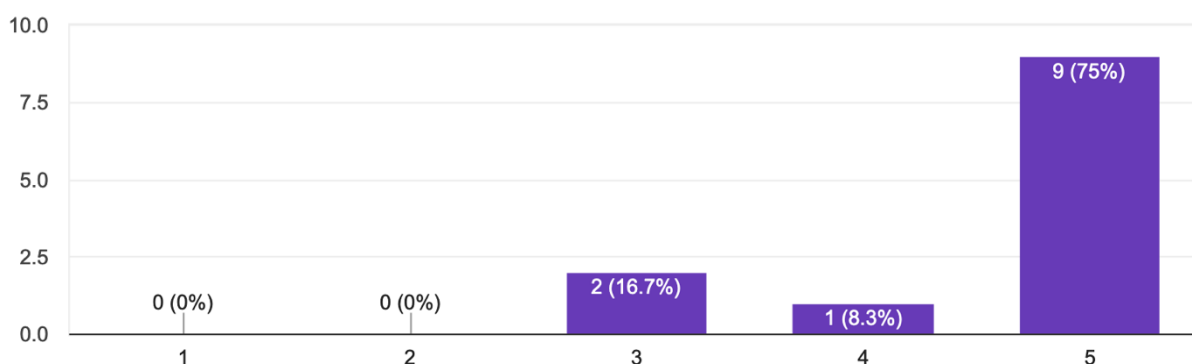
- On a scale from 1-5, please rate the clarity of the description offered of the method of this program as presented on Page 6.



- For a rating of 3 or lower, please offer your input about how I might clarify the method of the program.
 - I found this page to be unclear. I wonder if you could combine the method & content into one image/description? Or maybe fit the content into the Method somehow?
- Is there any other feedback or input that you would offer about the Method of this program?
 - I think it's clear with a few caveats I notice more throughout. Where does the spiritual director/therapy fit in here? Seems to be a key element later but not

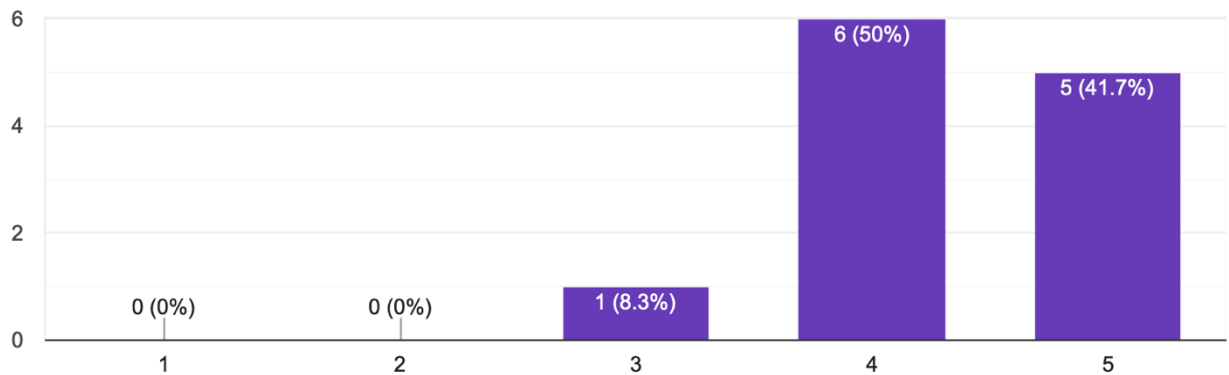
included in method. I also don't see a list of readings anywhere, or example readings. I also generally find the word "bi-monthly" confusing!

- I hope there is a way built in for those peer groups to meet in person. At least once? Ideally at the beginning of the cohort. I think virtual meetings will be that much richer if people have had the chance to connect in person first.
- Again, too little in-person time for my taste.
- On a scale from 1-5, please rate the clarity of the 4 Learning Outcomes of this program as presented on Page 7.



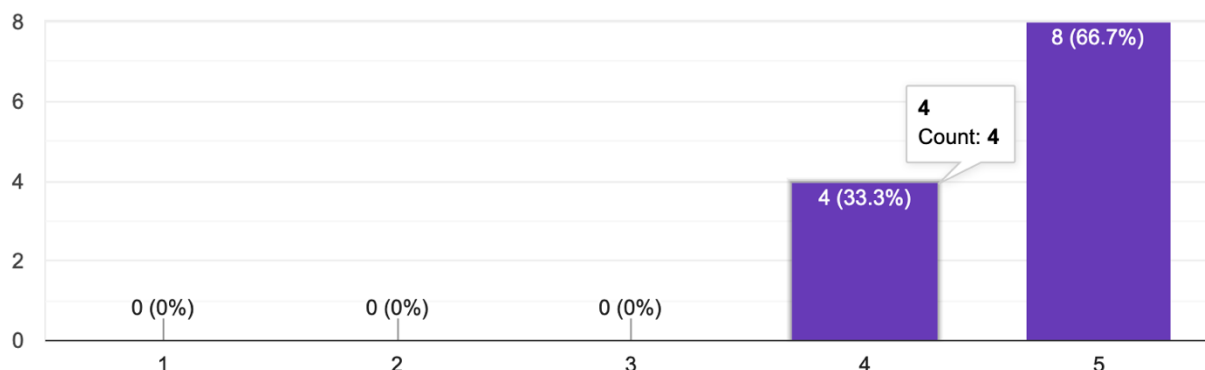
- For a rating of 3 or lower, please offer your input about how I might clarify the Learning Outcomes.
 - Note: I wondered if there is an application process including an essay/short response in which you might gather the students desired learning outcomes that might not be listed. I know you'll ask lots of questions when you gather people, but it seems to me it would be helpful to discern if there's an unknown trend/theme/desire.
 - Learning perspective and learning awareness make sense, learning guidance and learning training do not. Maybe the 3rd one is learning endurance and the 4th is learning transformation??

- Rating of 3 because you want what the students will be able to do rather than just know
- Based on your understanding of the entire program, how likely do you think it is that the 4 Four Learning Outcomes will be achieved?

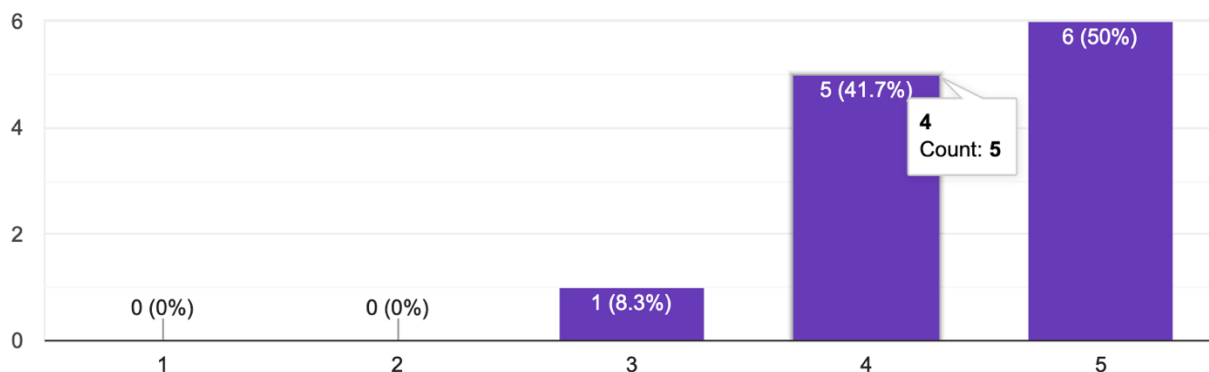


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that the program achieves its 4 Learning Outcomes.
 - I'm not sure this type of thing can be predicted in the way that's laid out.
 - I believe!!! You have the content, you have the heart and the experience, the success then is up to people staying in it.
- Is there any other feedback or input that you would offer about the Learning Outcomes of this program?
 - We need to flesh out more what the cohort will do even though "becoming" is a big deal. May be the language might be shifted to cohort member will identify forms of imperial Christianity in their life.
 - The learning outcomes seem to be achievable if folks are fully vested. I wonder how to get people committed enough to fulfill these.

- On a scale from 1-5, please rate the clarity of the 3 Chains of Fidelity as found on Page 8.



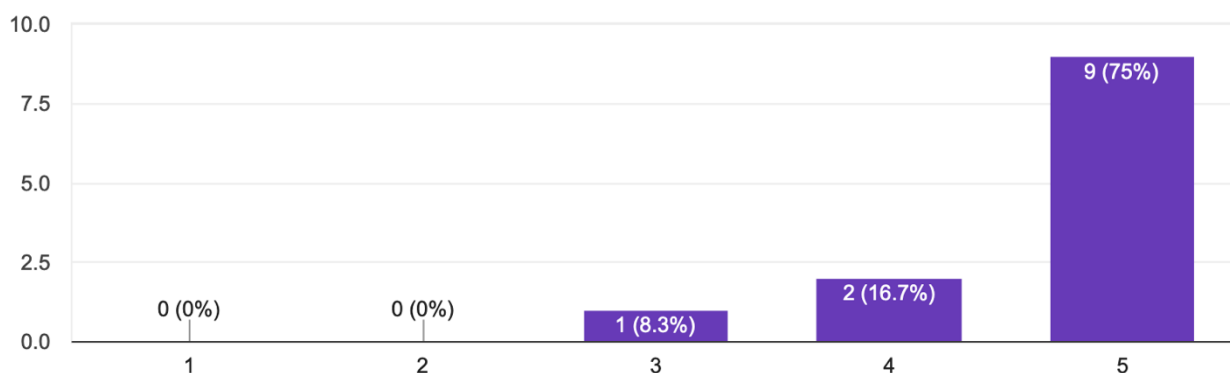
- Is there any feedback or input that you would offer about the 3 Chains of Fidelity?
 - I would just add that there is “pain” under the disorientation that may be more than disorientation. But technically you have it captured.
 - this is where a bonded group who have ideally met in person will be so crucial!!
 - Disorientation is one of the chains of fidelity, but the faith leaders come in already disoriented as suggested by "Audience: Disoriented faith leaders" page 5
 - This is good. I'm trying to think of anything to constructively critique but I'm coming up blank. The three chains will hit home on a personal/emotional level needed to set the tone of vulnerability.
 - I feel like gender and sexual orientation need to be added in the parenthesis in the Loneliness chain.
 - This portion of the program resonated most deeply with me personally as I read through the brief. For many in the Evangelical Church this will have deep resonance.
- On a scale from 1-5, please rate the clarity of the 4 Elements of Support as found on Page 9.



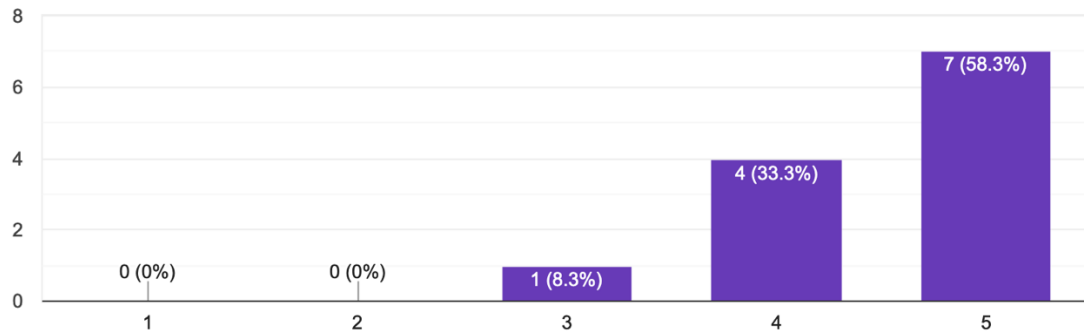
- Is there any feedback or input that you would offer about the 4 Elements of Support?
 - These are spot on. You say introduced in module 1, modeled & accumulated. I feel like that could be a little more specific somehow when you go through the modules, at least in some places. Are the mentors in each module or for each cohort? what role does the professional support play throughout? What's the difference between learning community & community of practice throughout the time and in each module? Side question might be what qualifications you have for the pilgrim guides. Typo on "4 Elements"
 - BIPOC—so there's some criticism of this language detailed in the NYT article by Amy Harmon (she didn't end up quoting me!), like: Do Black and Indigenous people use it to describe themselves? And what about Latino and Asian folks—are they lumped into POC? I'm not an expert here, but maybe adjusting BIPOC to “non-white” or “non-dominant” etc. would prevent confusion.
 - "...a white pilgrim-guide who has walked the pilgrimage before" kind of makes me feel like this program is intended for white faith leaders. I'm trying to think about how a Black person might read this. Would they feel this program is for them? I know that a BIPOC pilgrim-guide is there as well. Could this be framed

in a way where the BIPOC guide is mentioned first? How could this be written so that's addressed? I don't really know the answer.

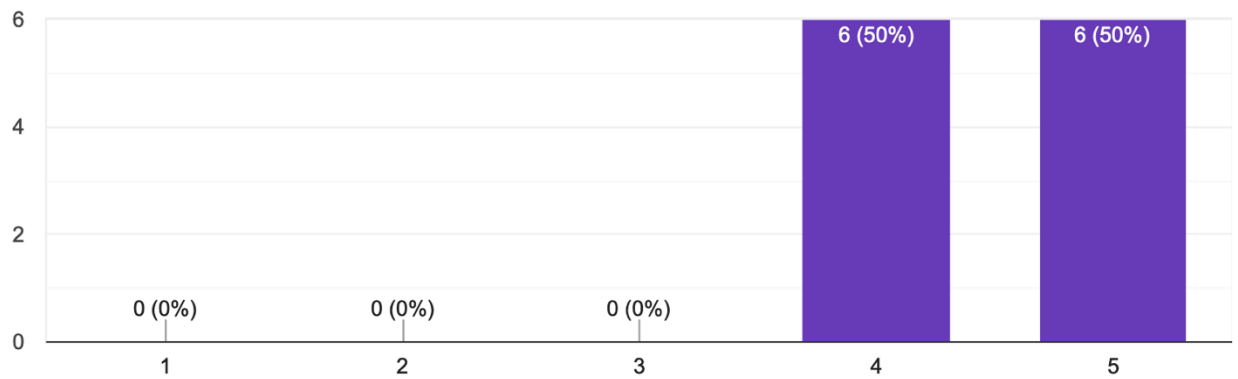
- Maybe more clarity about offerings towards mental health support
- On a scale from 1-5, please rate the clarity of the 4 Core Practices as found on Page 10.



- Is there any feedback or input that you would offer about the 4 Core Practices?
 - I wonder if vulnerability/trust should come first?
 - Love this. The words "holistic repair," "insatiable wonder," "transformation," wholeness," and "creativity" really stand-out to me.
 - P. 10 seemed abstract in its definitions, but this was clarified in the module breakdown that followed.
- Based on your understanding of the Objective, Sessions, and Presenters of Module 1 as found on Page 11, how would you project its effectiveness?

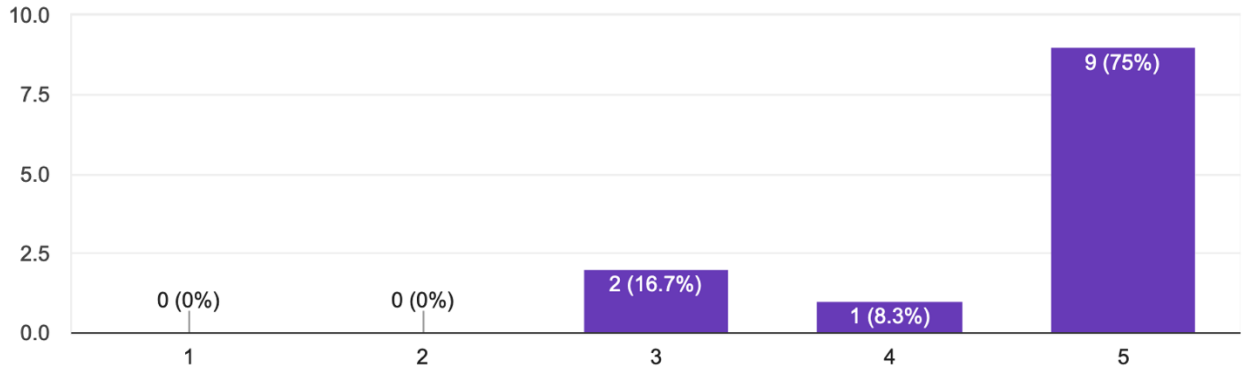


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 1 Hits the Bullseye.
 - I like the topics but the session descriptions basically re-state the objectives so it's hard to say how effective they will be
 - Oh, how I wish this could be in person instead of virtual!!!
- Is there any feedback or input that you would offer about Module 1?
 - I have listened to both Osheta Moore and Jer Swigart and think they would do well in Module 1. Looking at Bart Tarman's information online I think he is a great choice am fascinated by what he has to say about pilgrimage especially with life experiences and his "Camino de Santiago" walk.
 - See "The Road trip that Changed the World" by Mark Sayers for a cautionary take on "faith as journey" paradigm.
- Based on your understanding of the Objective, Sessions, and Presenters of Module 2 as found on Page 12, how would you project its effectiveness?



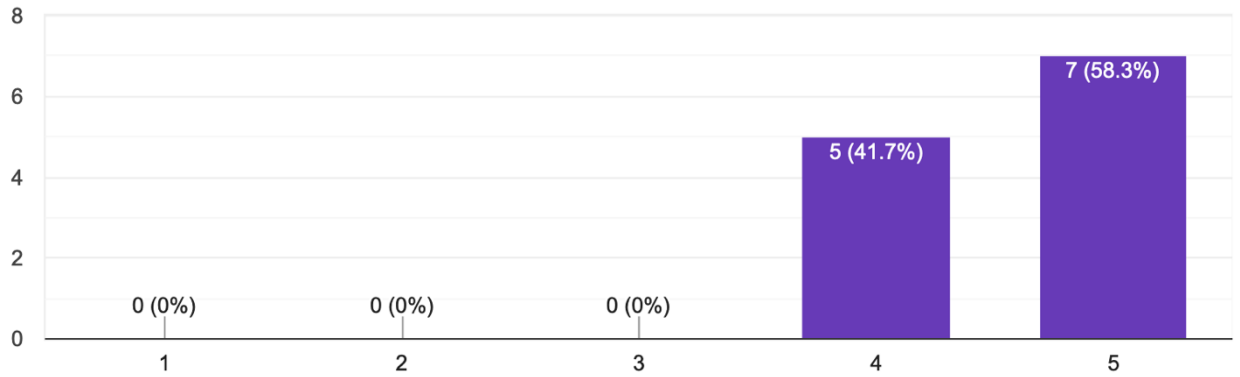
- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 2 Hits the Bullseye.
- Is there any feedback or input that you would offer about Module 2?
 - More descriptive than Module 1--if you wanted more detail, you could add an example reflection question & reading. What are you going to ask them to consider?
 - It could be helpful to have a voice from outside of the Americas to engage this topic, since it is a global issue.
 - I get the idea that this will talk about Imperial Christianity, but it is unclear how identity, community and influence are linked.
 - Might be good to have a second voice to be consistent with the other modules.

- Based on your understanding of the Objective and the Immersion format of Module 3 as found on Page 13, how would you project its effectiveness?

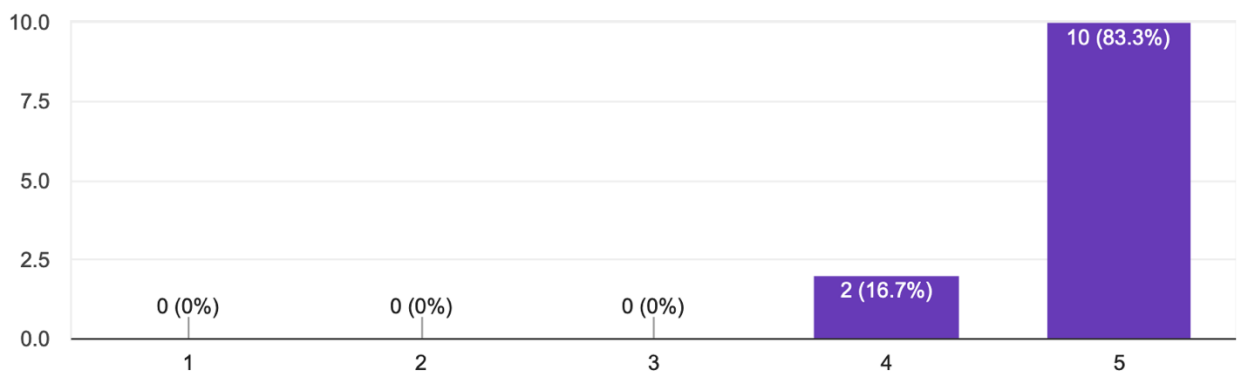


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 3 Hits the Bullseye.
 - To clarify, I think it's a great module! What I'm not sure is where it shifts to "Whom Must I become?" Maybe add something in to make that connection--but maybe I am being nitpicky!
 - I struggle with how this immersive experience which involves visiting some sites of historic significance to civil rights and people of color would move people from "what to do" to "whom we must become". I think I would go for a much more modest title.
- Is there any feedback or input that you would offer about Module 3?
 - Having an in-person experience here is amazing. Osheta and Dominique are perfect to lead with you here.

- Based on your understanding of the Objective, Sessions, and Presenters of Module 4 as found on Page 14, how would you project its effectiveness?

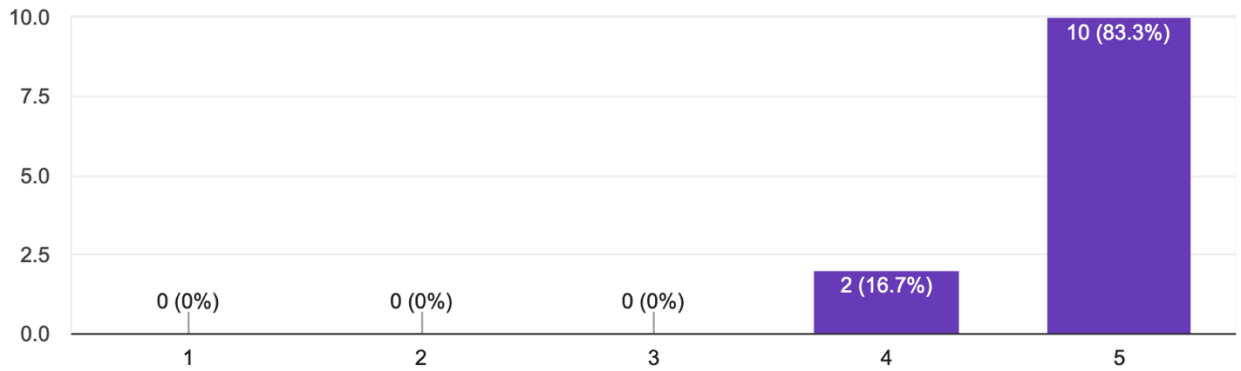


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 4 Hits the Bullseye.
- Is there any feedback or input that you would offer about Module 4?
 - Will this be a practical module? Proximity feels like an action - will there be room for practice within this module?
- Based on your understanding of the Objective, Sessions, and Presenters of Module 5 as found on Page 15, how would you project its effectiveness?

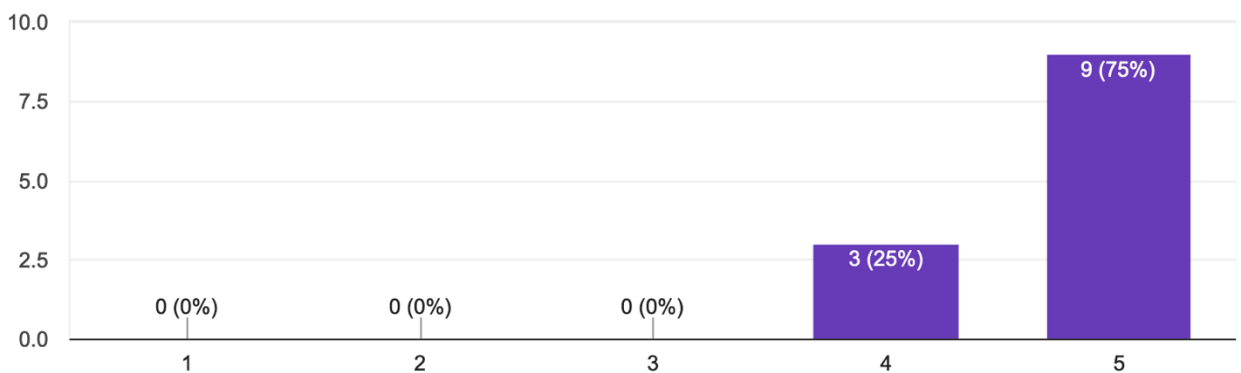


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 5 Hits the Bullseye.

- Is there any feedback or input that you would offer about Module 5?
- Based on your understanding of the Objective, Sessions, and Presenters of Module 6 as found on Page 16, how would you project its effectiveness?

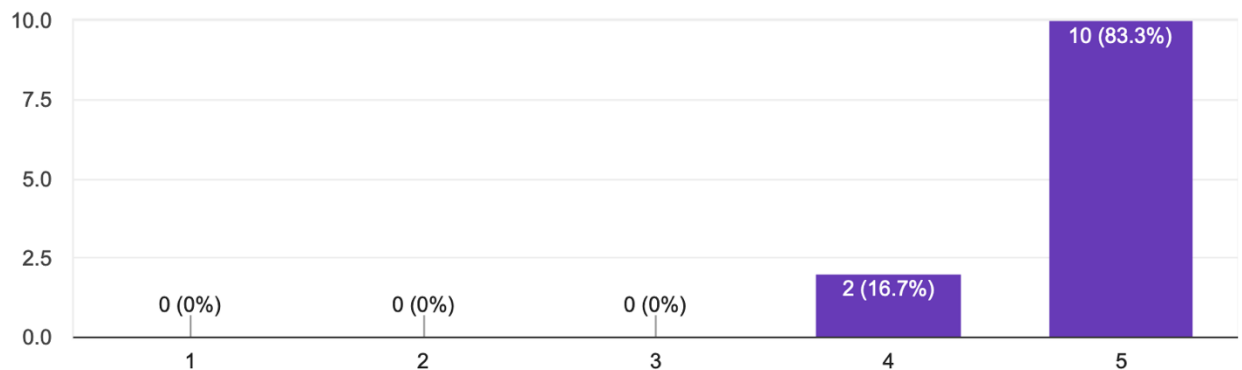


- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 6 Hits the Bullseye.
- Is there any feedback or input that you would offer about Module 6?
 - what perfect leaders for this module!!
- Based on your understanding of the Objective, Sessions, and Presenters of Module 7 as found on Page 17, how would you project its effectiveness?



- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 7 Hits the Bullseye.

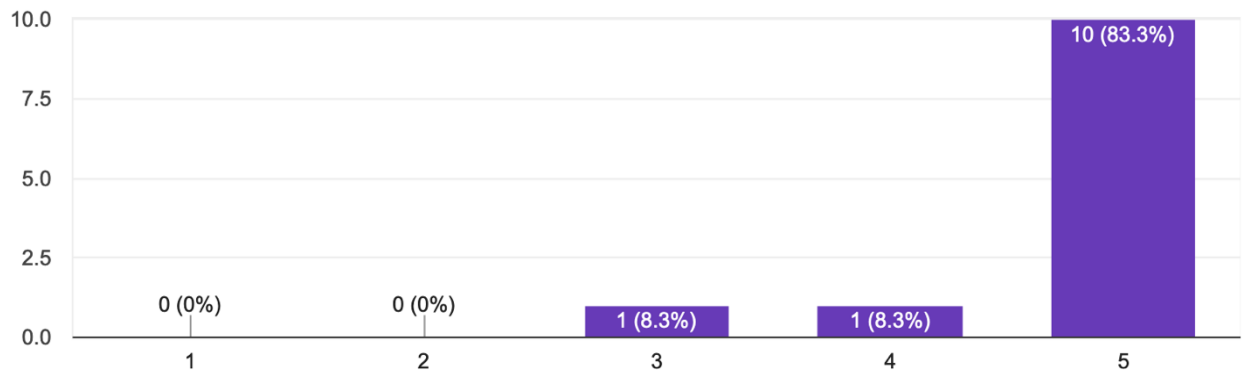
- Is there any feedback or input that you would offer about Module 7?
 - Again, this seems like it belongs at the beginning instead of towards the end.
 - Modules 4, 5, 6, and 7 sounds like the right ingredients are there, I just don't have enough info to assess what each of these instructors will bring to each of these practices.
- Based on your understanding of the Objective, Sessions, and Presenters of Module 8 as found on Page 18, how would you project its effectiveness?



- For a rating of 3 or lower, please offer your input about how I might increase the likelihood that Module 8 Hits the Bullseye.
- Is there any feedback or input that you would offer about Module 8?
 - What a beautiful way to end the experience!!
 - I know I just gave 5's for all the modules. But I didn't do that out of laziness!

Having been a part of the JOH, I can see how you have adjusted the flow of the content, added powerful perspectives, and curated a really thoughtful journey. It's good Jer. I have no suggestions to make it better as it's obvious you have carefully crafted this learning experience.

- This is such an important module to help participants process that past several months. Excellent.
- On a scale from 1-5, please rate the quality of the overall aesthetic of the program.



- For a rating of 3 or lower, please offer your input about how I might increase the professional appeal of the program's aesthetic.
 - The white text on the light color background is difficult for me to read (I have horrible eyesight!). I like all the colors, except for the yellow arrows on p.7. There could be more consistency in font and using all capital letters.
 - I was very pleasantly surprised with the high-quality graphic design. Just adds the touch of gloss to reinforce the seriousness and importance of this cohort.

Final Reflections

- Are there any additional affirmations, concerns, connections, ideas, or proposals that you'd like to share with me?
 - I always appreciate your skill at communicating concisely and clearly. You've hit the mark again, here. It's also beautifully presented; visuals matter and you're spot on, my friend!

- I think this is great! Like I said at the beginning, it feels like a relief to me and allows me to reflect on my own journey, even considering what I've been processing this year. I think that what is unique is the whole package--you could learn or take classes, or do an immersion, or different pieces, but doing it all together with a supportive community, practices, and the professional support is a crucial combination. Thanks for all your work.
- I marked up my copy with grammar notes. I don't think you should use conjunctions, and there are inconsistencies with complete sentences vs sentence fragments in a few places. Overall, though, this is absolutely amazing!! I cannot wait to see the first group begin and move through the material!!
- This program looks amazing and is very clear about the objectives and how to get there! I am impressed and would certainly recommend this to others!
- I thought that the modules were repetitive, but I now realize that with the uniqueness of the presenters I do not feel that way anymore.
- I think I've shared all my thoughts thus far, but Jer, this is really good. Personally, I just feel like you designed this cohort specifically for me--it hits that precisely for me. But that only reaffirms that the need for this is broad because I'm clearly not the only one. I trust this will resonate with many disoriented faith leaders and will provide them hope and formation beyond the institutional religion they were given and most likely hurt by. I love it Jer. Excellent work. I'm excited to see your microfine adjustments in the next iteration.
- This is so exciting, Jer! Great work and thanks for the invitation to be part of the conversation!

- I got goosebumps reading through this program. Jer, well done! So many faith leaders today are desperate for support as we try to follow Jesus in a culture where power and whiteness feel central to the faith. This provides a way for folks to enter in and really undo so much of the harm that has been done so that healing and transformation, both personally and throughout the community, can happen. I'm so excited for you! Such good work!
- I love this program and can't wait to hear more about it. Like I mentioned above. I might like to see a little more integration of mental health. Maybe a presenter who talk about mental health of faith leaders - and their congregants/those they serve. Also, maybe some more about setting boundaries while doing this work.
- This is needed, timely, and holy work. Thank you for the effort, energy, love, and commitment put into this opportunity for transformation. Thank you for taking Jesus seriously, and that we can't separate what he says and sees from what he does. And so, as his followers, we look and ache to do and see and say the same. Godspeed.

9. SUMMARY OF FOCUS GROUP FEEDBACK

Meeting Agenda for Focus Group Feedback:

Introductions:

1. Name, Current Role, Location.
2. How we know each other.
3. One brief impression that you've ruminated on since your read through of *Beyond the Precipice*.

Framing the Conversation: The Four Core Themes that Emerged from Evaluation Data

1. **Audience:** Is it important that the audience be further refined to "white faith leaders," clarified to "faith leaders who operate in white spaces," or remain "faith leaders?" Why? What would need to sharpen/change to best serve that audience?
2. **Language:** Contrast these two purpose statements. Which one is more successful at helping the audience in focus finds themselves within it and identify this cohort as a pathway forward? What recommendations would you have to make this language even more accessible?
 - a. Original: An 8-month cohort designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within God's Restorative Revolution.
 - b. Option: An 8-month cohort for faith leaders who are awakening to the incongruence between the Christianity of this Land and the Christianity of Christ, longing to journey from the one toward the other, but don't know how.

3. **Method:** Based on your understanding of the program, what priority would you place on the frequency of in-person gatherings for this program to be successful? Why?
4. **Commitment:** What factors earn a level of commitment from you that has historically resulted in notable transformation?

Synthesized Notes from the Conversation:

Audience: Two recommendations surfaced.

- That the cohort be comprised of emerging leaders and seasoned leaders so that they can learn from one another.
- That the cohort target emerging leaders to “get ahead of the carnage” and shape the leaders who are ushering the new thing rather than remodeling the old. It was also mentioned that it would be important to gain access to emerging leaders who aren’t so committed to the system that it becomes too economically risky to walk away.
- Regarding identifying the audience “white” or “operating in white spaces,” it was recommended that I maintain “faith leaders who are...” as it allows diverse faith leaders to self-select in.
 - Homogenous learning communities are likely not the way forward.

Language

- There was a consensus that softening the language and making it more straightforward is preferred and will help the audience in focus find themselves within it and identify this cohort as pathway forward. Option two listed above was preferred to the original.

Method:

- If relationships are critical to these leaders' survival & future, then the in-person gatherings must be a priority.
 - Consensus that regional cohorts are preferred as geographic proximity increases accessibility to in-person journey. It also generates the contextual relationships where the journey can continue.
 - Regional could look like a cohort focused specifically in one location or a cohort being comprised of groups of leaders for regions.
 - Consensus that Network/Family/Constellation of Reconciling Leaders is the space to link the national movement.
- Funnel of intimacy makes a lot of sense. Recommended that it least concludes with an in-person retreat.
- There was also an idea hatched that cohort could be repurposed into a program for Reconciling Leaders to deploy within their leadership teams and congregations. It was noted that this approach would be helpful to "take our leaders along with us."
- An emphasis was given to the importance of professional support throughout and beyond the program.
 - "This program is designed to unplug us from the Matrix and send us back into a system that is designed to kill dissenters."
 - Professional Support with a strong Learning Community and ongoing access to the Network/Family/Constellation/Remnant is critical.

Commitment:

- Proximity. Embodied relationships.
- Accountability & Loyalty
- A living space where I can be vulnerable without negative consequences.
- What is the symbol/artifact that every pilgrim gets upon completion of the program?
(Coin/ring/compass/etc.)

5. ITINERARY FOR & SYNTHESIZED NOTES FROM FOCUS GROUP CALL ON
FRIDAY, NOVEMBER 19TH AT 10APST VIA ZOOM

Introductions:

1. Name, Current Role, Location.
2. How we know each other.
3. One brief impression that you've ruminated on since your read through of *Beyond the Precipice*.

Framing the Conversation: The Four Core Themes that Emerged from Evaluation Form

Data

1. **Audience:** Is it important that the audience be further refined to "white faith leaders," clarified to "faith leaders who operate in white spaces," or remain "faith leaders?" Why? What would need to sharpen/change to best serve that audience?
2. **Language:** Contrast these two purpose statements. Which one is more successful at helping the audience in focus finds themselves within it and identify this cohort as a pathway forward? What recommendations would you have to make this language even more accessible?
 - 1 Original: An 8-month cohort designed to prepare disoriented faith leaders to navigate the pilgrimage from fidelity to Imperial Christianity to participation within God's Restorative Revolution.
 - 2 Option: An 8-month cohort for faith leaders who are awakening to the incongruence between the Christianity of this Land and the Christianity of Christ, longing to journey from the one toward the other, but don't know how.

3. **Method:** Based on your understanding of the program, what priority would you place on the frequency of in-person gatherings for this program to be successful? Why?
4. **Commitment:** What factors earn a level of commitment from you that has historically resulted in notable transformation?

Synthesized Notes from the Conversation:

Audience

About age, two recommendations surfaced:

- That the cohort be comprised of emerging leaders and seasoned leaders so that they can learn from one another.
- That the cohort target emerging leaders to “get ahead of the carnage” and shape the leaders who are ushering the new thing rather than remodeling the old. It was also mentioned that it would be important to gain access to emerging leaders who aren’t so committed to the system that it becomes too economically risky to walk away.
- Regarding identifying the audience “white” or “operating in white spaces,” it was recommended that I maintain “faith leaders who are...” as it allows diverse faith leaders to self-select in.
 - Homogenous learning communities are likely not the way forward.

Language

- There was a consensus that softening the language and making it more straightforward is preferred and will help the audience in focus find themselves within it and identify this cohort as pathway forward. Option two listed above was preferred to the original.

Method:

- If relationships are critical to these leaders' survival & future, then the in-person gatherings must be a priority.
 - Consensus that regional cohorts are preferred as geographic proximity increases accessibility to in-person journey. It also generates the contextual relationships where the journey can continue.
 - Regional could look like a cohort focused specifically in one location or a cohort being comprised of groups of leaders for regions.
 - Consensus that Network/Family/Constellation of Reconciling Leaders is the space to link the national movement.
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- There was also an idea hatched that cohort could be repurposed into a program for Reconciling Leaders to deploy within their leadership teams and congregations. It was noted that this approach would be helpful to "take our leaders along with us."
- An emphasis was given to the importance of professional support throughout and beyond the program.
 - "This program is designed to unplug us from the Matrix and send us back into a system that is designed to kill dissenters."
 - Professional Support with a strong Learning Community and ongoing access to the Network/Family/Constellation/Remnant is critical.

Commitment:

- Proximity. Embodied relationships.
- Accountability & Loyalty
- A living space where I can be vulnerable without negative consequences.
- What is the symbol/artifact that every pilgrim gets upon completion of the program?
(Coin/ring/compass/etc.)

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