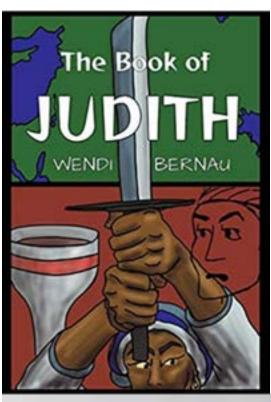
# Together Magazine

Volume 3, Issue 1
Spring 2020

a publication of the

MISSIONAL WISDOM FOUNDATION





#### Now available!!

#### The Book of Judith

(based on Judith of the Hebrew apocrypha)

68 pages in full color

\$15 online at the MWF bookstore and on Amazon *A note from the author*:

"My hope for anyone reading Judith—beyond simple enjoyment—is that the strength and power of Judith's story will encourage a woman to take her life back—to use her voice—to own her feminine power—in whatever way it transforms her ability to live her life fully and authentically."



New cohort cycles begin every September with retreats in September, January/February, and May, as well as attendance at National Gathering.

> The 2020 cohort will meet at Haw Creek Commons in Asheville, NC

#### anam cara

missional spiritual direction

spiritual direction training program that, along with traditional preparation for one-on-one spiritual direction, moves participants toward a posture of spiritual direction within the wider context of the neighborhood of one's word, travel, and live in community.

For more information and application, visit www.missionalwisdom.com/anam-cara

# Together Magazine

# Volume 3 Issue 1

a publication of the

## Missional Wisdom Foundation

Story/Culture.

#### Executive Editor |

Dr. Larry Duggins

#### **Compiling Editors**

Ryan Roth-Klinck Robert Bishop

#### Cover Design

Andrea Lingle

#### Photography

Wendi Bernau

Stephanie Evelyn McKellar Ryan Roth-Klinck

#### Layout and Design

Andrea Lingle

#### **Content Editors**

Ryan Roth-Klinck Andrea Lingle Together Magazine is the bi-annual magazine of the Missional Wisdom
Foundation that highlights people and stories related to our work of experimenting with and teaching about alternative forms of Christian community. The magazine's structure is based on Asset-Based Community Development (ABCD), and is divided into six categories:
Individuals, Associations, Institutions, Physical Assets, Local Economy, and

We curate the magazine through an asset-based lens to remind ourselves and others that there is an abundance of good all around us, we merely have to allow ourselves to notice what is already there before us.

To learn more about ABCD, please visit the websites of the ABCD Institute and Neighboring Movement, two organizations that practice and teach about ABCD. To contribute an article to the magazine, contact Ryan Roth-Klinck at rklinck@missionalwisdom.com.

# Contents

Re-imagining what is Possible	5	Physical Assets	
MWF Quick Facts	8	Neighborhood Church	54
Individuals		Photo Tour of The Mix	58
Something to Feel	13	Story	
Back to the Table	14	Come, Walk with Me	66
Pilgrim Reflections	17	Poems from the Borderland	69
My Call	18	Economy	
An Echo Within Us	20	Listening Well and Asking Great Qu	estions 75
Associations		Being Bivocational	78
Doing the Dishes as Racial Reconciliati	on 26	./	
Motherhood, Theology, & Community	30	N	
Institutions		V	
Owenwood Farm and Neighbor Space	36	P-	
Coworking with Students	42		
Slowed Down To A New Rhythm	47		
- Ab		V. Aller market	
AND DESCRIPTION OF THE PARTY OF	201		The same of
SERVICE OF STREET	-4	Fall L	
		177	. 7
			39
	/		4/
		10/03	
	hal	11/2000	/,
5	9	//6	
	11	A STATE OF THE STA	
	18/		
		O New York	101012
	1		Section 1
DANGE OF THE PROPERTY OF THE P	/ASTOR		

# Re-imagining What is Possible

By Ryan Roth-Klinck

"Something is not nothing."

My grandfather used to tell me this story when I was a child about how much a penny was worth. In the 1930's, he grew up in a small town called Derry in Pennsylvania. His parents had immigrated from Eastern Europe and he was the youngest boy out of twelve children. His parents had died by the time he was twelve, and he and his siblings had little money to feed themselves. His older siblings would give him two pennies to try to find bread while they went to work.

My grandfather remembers going into the bakery and seeing the sign that said "Bread for one nickel." He shyly would go up to the counter and put out his hand to offer the two pennies. The baker would look down at my grandfather in his scruffy clothes, smile, and say "Something is not nothing." The baker then would hand him a whole loaf of bread. My grandfather only understood the baker's generosity when he learned how to read years later.



I have been sitting with that phrase, "something is not nothing," over the past few months.

It makes me think of Matthew's version of the "Feeding of the Five Thousand." The people say they are hungry. The disciples go to Jesus and say, "We have nothing! except for these five loaves of bread and two fish." And Jesus says, "Well, that's something."

When I was a child, I always imagined Jesus breaking the bread and using it like a bread bazooka, where he shot out full loaves of bread from those broken pieces into the crowd. While bazooka Jesus is a fun idea, I think there is a more powerful interpretation. Jesus takes those two broken pieces, and he shares them. Those people break off the pieces they have received and they also share. At the next person, when they are about to run out, that person pulls out their loaf of bread they have stashed away and they share their loaf of bread.

Jesus's miracle is that he got over five thousand people to share what they had. He helped the disciples and the people there re-imagine what was possible with the little that they had. He said, "something is not nothing."

As the articles for this edition of the magazine came in, each story seemed to follow along with this theme that something is not nothing. People are finding ways to use what they have in ways that re-imagines what is possible in their ministry contexts. Where other people see nothingness, desolation, and waste, these people see something that is worthwhile, good, and filled with possibility. They have brought good into the world out of situations that seemed impossible.

6 www.missionalwisdom.com

I believe that one of the Missional Wisdom Foundation's greatest gifts to the world is that it asks us to choose our imagination when we feel like our circumstances are preset, stuck, or hopeless. So, as you read these articles, choose your imagination. Choose to re-imagine what is possible in your context. Re-imagine that nothing that is actually something. Reclaim that creative spark that God created you with, so you might live in the impossible, even for just a moment.



## **Featured Artists:**

Wendi Bernau; Stephanie Evelyn McKellar; Ryan Roth-Klinck

The majority of our photos for this edition were taken by Wendi Bernau, Evey McKellar, and Ryan Roth-Klinck on their 2019 pilgrimage on the Camino De Santiago, in Spain. Wendi and Evey's contributions are from their iPhones. Ryan's contributions are from his film camera. Chris Lawrence provided his own photos for his article.



# MWF Quick Facts:

#### Mission

The Missional Wisdom Foundation experiments with and teaches about alternative forms of Christian community.

#### **Evangelism Focus**

The MWF builds Christian community around work, food, kids, and affinity groups, helping people to learn to love each other with a focus on spiritual growth and transformation. The role of the pastor/leader is to help point out God's presence in their midst, echoing Matthew 18:20 and the Greatest Commandment.

#### Background

The MWF was founded by Larry Duggins and Elaine Heath in 2010. The 2020 operating budget of \$1.0 million includes 19 employees—2 leaders volunteer all their time, 4 part-time professionals, and 13 full time professionals. Eight employees are ordained representing four UM Conferences and the Kenyan Methodist Church.

#### **Active Experiments**

The Mix Coworking & Creative Space features a coworking space, a shared use kitchen, portrait artists, a stained glass artist, and catering companies.

Haw Creek Commons is home to a coworking space, a shared use kitchen, art studio, home school classroom, gardening, a pollinator garden, a chicken husbandry coop, a multi age play and gathering facility, and a retreat house.

New monastic communities in Winston Salem, North Carolina and Dallas, Texas Past experiments—Nine new monastic communities, three home church communities, and an economic empowerment business.

#### **Teaching platforms**

Launch & Lead is a two-year hybrid learning platform teaching clergy and lay people to start alternative Christian communities. It includes individual coaching and group spiritual direction. Launch & Lead is a nationally recognized competency-based curriculum.

The Missional Wisdom Foundation has taught 17 cohorts totaling around 200 leaders across the nation.

Anam Cara is a spiritual direction training with a missional focus.

#### **Publishing**

The Missional Wisdom Library with Cascade Press was established in 2017.

The MWF has published twelve books through Cascade or Amazon since 2010.

The Wisdom for the Way weekly devotional newsletter circulates to more than 1,000 readers.

Together magazine is published twice yearly and features stories of missional community.

#### Partnerships

Project Transformation – MWF developed a detailed daily devotional guidebook for an eight-week college internship program.

UMC Lead – MWF partners with national leadership conference to provide follow-on training.

Christian Leadership Center has partnered with the MWF to develop a detailed leadership curriculum for two year colleges.

#### **Neighboring Movement**

MWF provides staff assistance to innovative non-profit teaching asset-based community development and neighboring skills to churches.

#### **Pilgrimage**

The MWF has led 11 pilgrimages—10 to Iona, Scotland and one to Taizé, France.

We have taken 172 people on pilgrimage including forty clergy.

#### **Fruits of our Work**

Our "Fruits of our Work" survey includes 49 people who have taken our classes, traveled with us or lived or worked in our communities. Here are a few observations:

Those 49 people are doing or have done projects in 13 states.

17 started or refined churches.

16 did community building projects.

3 did projects that specifically target unhoused people.

14 started residential intentional communities.

# Individuals



**Kristina Roth-Klinck** 

Missional Wisdom Foundation Intern

**Chris Duggins** 

Haw Creek Commons Cultivator

**Rhonda Sweet** 

Community Conduit at The Mix

10 www.missionalwisdom.com

**Jim Hunter**2019 Camino Pilgrim



Robyn Paulete

Anam Cara Student





## A Peaceful Presence

By Kristina Roth-Klinck

On my first day of clinical pastoral education, I asked myself, "What have I gotten myself into?" On that day, we learned about medical codes, pagers, visiting patients, death and birth certificates, working in the morgue, and empathy. As someone with a lot of anxiety, I was terrified to learn about the on-call shifts where I would be the only chaplain at the entire hospital for twelve hours. For my ten week summer, I would have to also learn about myself and who I was as a pastor, all while serving as

a chaplain, and providing pastoral care to patients, family, and staff.

Many people have told me that I bring a peaceful presence to the room. They feel calm when they are around me. If only they could go inside my head, a place that is filled with an inner critic, doubt, and anxiety. One of my learning goals for that summer was to learn how to encounter myself the way others encounter me.

One afternoon on my general rounds in ICU, I visited a patient I had been with two days MISSIONAL WISDOM FOUNDATION

before when she got out of surgery. Her surgery had been a life altering one. You can imagine my surprise when I saw her sitting up in bed, drinking from a straw. As I carefully brought the patient's straw to her mouth, I was taken back nine years prior, when I was sitting in my grandmother's room in the ICU, hearing her sweet voice and helping her drink Ensure.

After the patient drank, I prayed with her, and she wanted to tell me about a spiritual experience she had had the night before. Angels had filled her room, all the way from the door to the window. There were big ones and small ones, dazzling white. She could feel the weight of them on her body, and as they drew closer, she knew she would be alright. She then told me that after she opened her eyes, she did not know where she was. Seeing no one else in the room, she saw only a girl, wearing an orange shirt, holding her hand, and praying over her. Tears filled my eyes as I heard her say, "I knew I'd be alright." That was me that day, holding her hand and praying over her. I was even wearing an orange shirt. After that encounter, I began to realize that what other people always told me was true. I have the spiritual gift of a peaceful presence.

This school year, I have been an intern at the Missional Wisdom Foundation and White Rock United Methodist Church to wrap up my last year at Perkins School of Theology. While attending seminary, I have been able to live in the intentional living communities, offering to my house mates and community my gift of peaceful presence. At Bonhoeffer House, I journeyed with those whom society has often neglected. What most of them wanted most was a place where they felt safe, and they all felt that at Bonhoeffer House. The community at Bonhoeffer has been a huge asset at helping me encounter myself the same way others encounter me. Through my internship, I also provide a peaceful presence in The Mix Co-Working Space, offering my spiritual gift.

This summer, my husband and I will move to Iowa where I will serve as an Associate Pastor at Lovely Lane United Methodist Church and Matthew 25 ministries to plant a new faith community. Missional Wisdom Foundation has helped me to cultivate and use my voice and my spiritual gifts. Where will God take me in 2020? I'm looking forward to whatever unfolds!

# Something to Feel

By Chris Duggins

I have spent a majority of my adult life in a fifteen passenger van going from state to state playing country music. I would not trade one

thing for my years on the road, nor the hundreds of thousands of miles I drove in that time. Of course there are fond memories of

specific shows—it is a truly magical thing to perform for people who actually care about what they are watching. You see, the actual experience is not dependent exclusively on what the performer puts into it. There is an equal amount of importance in how the audience not only receives, but also reacts to the performance.

Now THAT is something to feel.

In those moments, the connection is palpable. There is a feeling of unity between everyone. Everyone can feel the subs shake the room. Everyone is in that moment, in those vibrations. In a lot of cases, people come together over one song, or even just a particular line (if you ever want to try this, yell "Sweet Caroline" in any college town dive bar and enjoy the reaction). It is a funny concept that a particular set of frequencies can elicit such a vast array of responses when you put them in a certain sequence and rhythm.

That is why I love music so much. Music necessitates community, and if you do not believe me, when was the last time you asked yourself, "Man, I'd love to see that one bassist play a two hour solo set." If you look at the evolution of music, you see that music was originally monotonous drones, often used exclusively for religious worship and contemplation. But, quickly those drones formed into a beautiful polyphony, and these were the first melodies. Slowly, and with infinite points of influence, those melodies turned into folk songs, classical music, jazz, rock and roll, and dub step. This evolution has successfully brought together billions of people over the centuries; gathering to celebrate the music and to experience those few hours together with a host of other like minded people.

So, music needs other music, just like people need other people. I think that is why I have, and will continue, to pursue the art of music. To know this feeling brings the need to share it, and that is something I am more than willing to take on. I am lucky to have found community in Asheville and Haw Creek Commons. The ability and encouragement to share my passions is staggering, and I am so appreciative for the support I have received so far in this Missional Wisdom project.

## Back to the Table

By Rhonda Sweet

Most people would think that because I am a self-taught chef who operates a catering business, the table is all about the food for me. That certainly is a part of it. My

appreciation for gathering at table and love for food came from growing up in the home of my grandparents. I never envisioned that my upbringing in a ministry family, passion for sharing the Good News, and a career in entrepreneurship would have me embark on a journey in life that would eventually bring me full circle back to the table.

Like the Missional Wisdom Foundation, I am also celebrating a ten year anniversary this year. Ten years ago marks my resignation from my career as a regional manager of a corporate restaurant chain. After being in the hospitality industry for over thirty years, I felt a divine calling to leave the world I once knew to "pursue my passion and purpose in life." At least that is what I wrote in my resignation letter in April of 2010. That answer of yes set into motion a chain of events that I know led me to this season in my life.

In 2012, I was finally obedient to the call of God and I found myself in Dallas, Texas, where I was introduced to the Foundation. My first encounter with them happened when I was asked to cater a weekend retreat at Dr. Elaine Heath's home for members of the Epworth Houses. I was there to feed them physically, but the Holy Spirit had already prepared a table for me to be fed spiritually. As I was preparing the meals that day, I silently participated in the contemplative practices that were going on in the other room. I felt at home, as if I had found my tribe. Nine months later I was asked, to come and design a commercial kitchen space, and co-manage a coworking space in the basement of a church?" Umm . . . Ok!



Five years later, I am still serving with Missional Wisdom, but now in the role as Community Conduit and Space manager for The Mix Coworking & Creative Spaces and The Mix Kitchen. The Mix is nestled in the heart of East Dallas in the basement of White Rock United Methodist Church. I love that my role gives me the opportunity to help steward, mentor, and dream with so many people who otherwise may never set foot in church. I have the opportunity to share this unique form of marketplace ministry not

only to the community, but to folks from all over the world. When delegates from the World Affairs Council International Visitor Program visited, the refugee women chefs of Break Bread, Break Borders were ready with a fresh batch of mardool cookies. When the Neighborhood Association hosts their annual enrollment drive here, I have a pot of coffee and doughnuts ready. Everybody who comes by The Mix and The Mix Kitchen finds the gift of radical hospitality and the love of God that abides here.



16 www.missionalwisdom.com

# Pilgrim Reflections

By Jim Hunter

A lot of questions come at you postpilgrimage. The easy ones are asked by polite friends that want you to know they noticed you were gone for a bit. "Have a good time? Glad you went?" Easy. "I had a wonderful time. I'm very glad I went."

Some of the questions are harder. "Why did you go?" Hmm. "Simply put, I went because I felt called. I believe that pilgrimage is a spiritual practice that helps one on the path of transformation. I am hoping my going will help me along that path." That answer requires a little unpacking but it is a conversation I can handle.

The hardest questions come from fellow pilgrims, "How are things post-pilgrimage? How do you think it changed you?" Questions like that require some soul searching or else you risk having been on a cool trip and not a pilgrimage.

Part of me always feels like I ought to be able to say, "Things are awesome, transformation is nearly complete, and I am walking in love so deeply that people are constantly commenting on my glowing countenance." Of course folks would notice that I am not glowing and they would be disappointed to think that I am modeling nearly complete transformation. The honest answer, even months after my journey, is that I am still processing. It is still life and things still happen a step at a time, sometimes three steps forward and two steps back.

Olaf from *Frozen 2* says he does not understand enchanted forests, but knows they change you, and that resonates with my experience of pilgrimage. I do not understand the magic of traveling to thin places where we hear the sacred stories of fellow pilgrims and holy legends are born, but I do know they change you.

If pushed, I can own being a little more aware, a little more peaceful during stressful times, and seeing the path that calls me with more clarity. I can also testify that after stepping into the unknown, working through fears, physical dings, and interpersonal stresses, one returns home a little more able to love freely and live authentically. That is not a small thing.

On a practical level, pilgrimage offers a pattern that can be adopted in our so-called real life. On pilgrimage you rise with thanksgiving, enjoy breakfast, and worship before heading out into the day. During the day you pay attention to the wonder around you, you honor the Christ in creation and others you meet along the way, you figure it out if you get lost, and, at day's end, you smile when you see your fellow pilgrims. In the evening, you share from your heart and listen closely as they share from theirs. Rest and repeat.

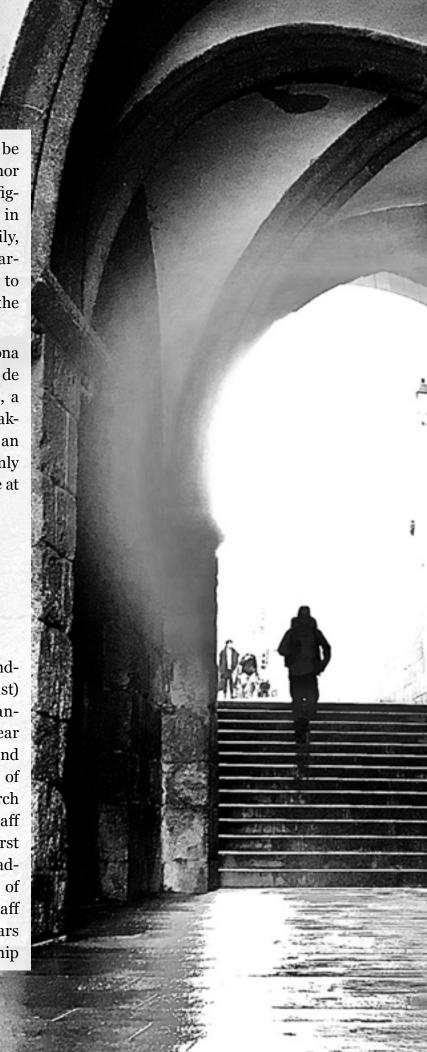
Back home you realize that you can rise with thanksgiving, enjoy breakfast, and worship before heading out to work, school, chores, or Walmart. You can remind yourself to be aware of the wonder around you and honor the Christ in all. If you get lost, you will figure it out and get back on the path. Late in the day you smile when you see your family, your dog, or maybe you call a friend, sharing from your heart and listening closely to see if you can hear theirs. Pilgrimage, all the time, everywhere.

I am still processing, both my trip to Iona in 2018 and the walk on the Camino de Santiago in October 2019. I will say this, a day in heaven could be worse than waking, praying, walking, perhaps through an enchanted forest, and then being warmly greeted by friends and surrounded by love at a bountiful table.

# My Call

By Cheryl Scramuzza

The context I am serving in is a long-standing Christian Church (Disciples of Christ) church that is in the midst of a lot of transition. The Senior Pastor is just over a year into her call, and she is the first woman and first African American to hold the role of Senior Pastor at Northway Christian Church in its 113-year history. I am also a new staff member, and I joined the church for my first full time position in ministry after I graduated from seminary at Perkins School of Theology in 2018. Our entire ministry staff has a tenure here at Northway of three years or less. The church and its lay leadership





have been intentional about the people who have been called to serve, seeking specific gifts and skill sets. There is a desire here, like many other churches to build more connections to the community and to grow our membership through meaningful relationships and discipleship.

My skills are broad. I served in many different leadership capacities in the corporate world, including Quality Manager and Supply Planner. I have strengths in execution and can always find a way to finish an array of projects and assignments. I am passionate about finding a way. I am a good listener and know how to invite others into the ideation process, so I work well with teams. I am also a writer, so I like to journal, write letters, compose sermons, and doodle in poetry. Another gift I have is in the area of learning and sharing; I can read a book on an approach to business or leadership and then breakdown the takeaways to help others understand and implement the concepts. I am always seeking new ideas and new ways to make a difference.

What drew me to Launch & Lead was the desire to discern both my call to building community and to work towards supporting Northway's desire to make these connections. We understand that church is no longer the given it used to be in the daily lives of many Americans. In order to make new connections with the world and neighbors around us, we need to have non-traditional approaches to neighboring. As I learn more about Missional Imagination in my course work, I am excited about where the ethos will lead me and my church. When I bring back my learnings, I hope we can discern new ways to consider where we can show up, how we might pay better attention so that we can cooperate with God, and release the outcome.



## An Echo Within Us

By Robyn Paulete

 ${f I}$  believe there is an echo within all of us.

A primal, unmistakable call from the intimate wild of our spirit and the true nature of the Divine, beckoning us to remember who we are. As a child, I was well aware that I lived in the physical, material world, but that I was not of that world. It has been easy to bypass the intangible attraction to the echo that lives within, but, ignored or not, I have never been able to deny the magnetic draw



to the mystery and sensuality of absorption with the Absolute.

I was still very young when I realized that my life would be an ever-evolving journey, where I would always be in the practice of merging the material and spiritual worlds together in my heart. I believe I was born a pilgrim, ready to walk the Journey Way and to be guided by the invisible North Star of a mystic's soul.

My first true pilgrimage was somewhat forced upon me, but clearly guided by the grace of God. My parents kicked me out of the house when I was just sixteen years old. There was an obvious and immediate journey before me and I took no pause in stepping into it, not because I knew how, but because I trusted I was being shown The Way. I leaned into what was and surrendered the "how" to the Divine mystery. One year later, I found myself in the care of a Lakota Shaman, where we worked with herbs and plants to heal from amoebic dysentery. It was there I realized I was on

pilgrimage. It became the anchor point from which the rest of my life has been created.

My initial pilgrimages since leaving home were generally aimless. I sought only to understand the nature of God within and around me. I did not expect to arrive at Temples, Churches, Mosques, Kivas, Sweat Lodges, Fire Ceremonies, Festivals, or Rituals and be drawn deeper into love with all the ways the Divine is made manifest. This Journey Way felt like living in a dream I never wanted to awaken from.

But I did wake up, and it was not pleasant.

I encountered spiritual leaders who tried to take advantage of my naiveté and gender, other pilgrims who stole my meager belongings, and enticing sacred scriptures that were touted but not practiced. The differences between shamans and priests became far greater than their presupposed similarities, and traditions that felt the most aligned with the light of Godly love were violently obliterated. The things I found along The Journey were a lot of things that I did not want to see, and so I closed my eyes, which turned out to be one of the best things I have ever done.

When we close our eyes, literally and metaphorically, we are saying "Yes" to the mystery. We are turning directly to the darkness, instead of to the light, for guidance. When I speak of darkness here, I am not referring to mortal sin or immoral values, but instead to the primal nature of a space without light, from which all life is born.

Entering the darkness was, for me, a way of acknowledging complete acceptance. I was no longer only saying "Yes" to the good and happy things or to the high, inspirational moments. I was saying "Yes" to all of life and accepting it as one cohesive manifestation of consciousness. The world changed as soon as I stopped moving towards the good and away from the bad, stood still and centered love within myself, and let all else become love.

In my opinion, the most powerful spiritual practice for learning to walk in the dark and awaken the heart is Pilgrimage. For the past twenty years I have made pilgrimage all over the world, and now I lead and walk with others as they pilgrimage. There is no right or wrong way, nor place in which to Journey. We all must find our own Way in our own time. But I have learned that no matter The Way or the person, it's always a Journey, and The Journey becomes most medicinal when we close our eyes and open our hearts.

Joining Anam Cara has been a powerful addition to learning how to walk with others and share in the great Pilgrimage of life.

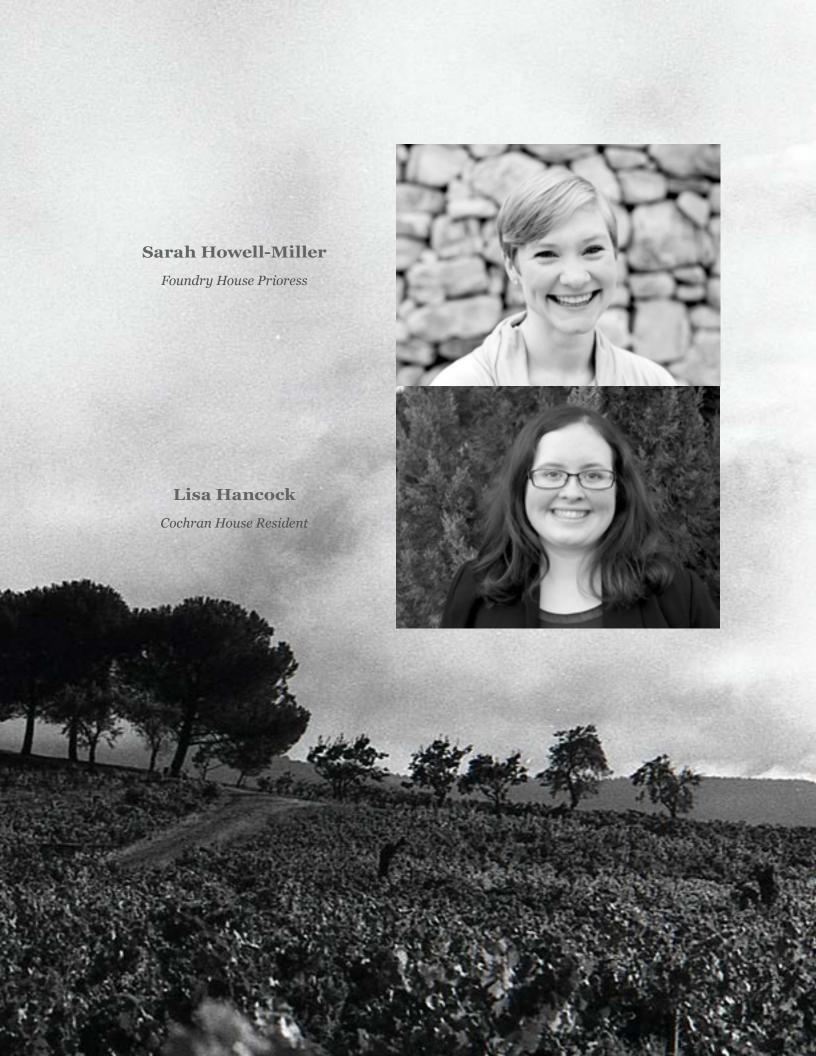
Robyn will be leading a small group pilgrimage along the Portuguese Coastal Route of el Camino de Santiago this September. To learn more or to sign up, please visit her website at: <u>robynpaulete.com</u>

"When we change the way we look at things, the things we look at change."

Dr. Wayne Dyer

# ASSOCIATIONS





## Doing the Dishes as Racial Reconciliation

By Sarah S. Howell-Miller

As Prioress of The Foundry House, I recently bought a gift for our residents. It is a print of a woodcut by artist Sarah Fuller, rendered on thick, textured paper and ready to frame. The print depicts an assortment of kitchen implements bordered by the following text:

"Everybody wants a revolution . . . but nobody wants to do the dishes."

Dishes are a reliable source of conflict in our intentional Christian community, as they are in most living situations where more than one person coexist. Sometimes it is funny, and sometimes it is frustrating. I purchased the print in an effort to make it more funny than frustrating.

The Foundry House purports to be a community committed to a trauma-informed approach, to racial reconciliation, and to radical hospitality. I have often struggled with feeling like those lofty ideals cannot be realized until we can get the basics down—doing the dishes being one of them.

But I have come to think of doing the dishes, not as an obstacle to the deeper, more important work of developing a Christian community, but as an unexpectedly tangible way of doing that work.

It is easy to see how doing dishes supports a value of hospitality—without enough clean plates, it is hard to have guests over for a meal; if the biggest pot is sitting in the sink with food residue in it when it comes time to prepare the community meal, that meal may be delayed; and residents are more likely to welcome friends and family into a space that feels cared for and kept up.

But at The Foundry, doing dishes is also a form of racial reconciliation. Among the current residents of The Foundry House are



two people of color. Both value food, cooking, and cleanliness in their living spaces. Both aspire to more of a community consciousness than the default of our society today. And both have found themselves, more than once, in the position of feeling like they had to do other people's dishes.

These residents clearly articulated the problematic racial dynamics inherent in this pattern. In a country that was founded on the backs of black people, in a society whose formation was (and still is) fueled by the domestic labor of black women, the shouldering of a disproportionate amount of household chores by people of color is far from incidental or uncomplicated.

Our black residents already experience,

at the very least, a low hum of discrimination in the world. In a living situation where everyone else is white, that hum does not dissipate when they get home at the end of the day. As they shared at our recent house retreat, it is not so much that anyone in the house is overtly racist or intentionally discriminatory—it is more that, day in and day out, they face the micro-aggressions (and sometimes the old fashioned, straight-up aggressions) of a world not built for them.

After repeatedly being reminded of their blackness in less-than-pleasant ways at work, school, and in between, coming home to a space where their house mates have questions about the upkeep of their textured hair may be received as a form of caring



curiosity, but it also can be exhausting. And if they find that other residents either expect them to clean up after them or simply have not paid enough attention to realize that is what will end up happening, that exhaustion can turn to distrust and resentment.

In his book *How to Be an Antiracist*, Ibram X. Kendi writes, "there is no neutrality in the racism struggle. The opposite of 'racist' isn't 'not racist.' It is 'anti-racist.'" Kendi argues that defining something as racist or anti-racist is about whether it creates equity or

1 Kendi, Ibram X. How to Be an Antiracist. (New York, One World, 2019)

inequity among racial groups, not about individual attitudes or intentions.

It might seem silly to label failing to do the dishes as having anything to do with racism, but if the outcome is inequity in household labor that disproportionately affects black residents, then it is relevant, and there is no neutrality. The good news is that our white residents can engage in anti-racism by—you guessed it—doing the dishes. By balancing curious questions about our black residents' cultural backgrounds with sensitivity to their need to be allowed space to be themselves without always provoking curiosity. By remembering that if one of the black residents gives them a



sharp look over a joke or comment, it might not be personal, they just may be the tenth white person to remind them that day, if in a subtle way, that they are on the wrong end of an oppressive system.

My prayer for The Foundry is that our residents and leaders would aspire, not to be "not racist," but to be anti-racist, even in the little

things—no, especially in the little things, remembering the words of Jesus: "Whoever is faithful in a very little is faithful also in much" (Luke 16:10).



# Motherhood, Theology, & Community

Interview with Lisa Hancock by Ryan Roth-Klinck

Ryan: Hi there Lisa, so glad we could sit down together for a bit. Why don't you start off by telling us a bit about yourself?

Lisa: Of course Ryan! I am a PhD candidate at Southern Methodist University, where I study systematic theology, specifically disability theology. But, probably what is more interesting about me is that I have a fifteen month old . . . and he is amazing! Being a mother has made me a better theologian and a better citizen of the world. Of course I live with my husband, Justin, in the Epworth Project house, Cochran House, where we have been for seven years. Justin and I are co-founders of the Julian Way, one of Missional Wisdom's programs, so we are both really passionate about disability theology. Also! In a past life that I am still living, I was and am a sacred musician, specifically an organist, and I love planning worship and liturgical experiences.

Ryan: Wowy, there is A LOT going on there! There are so many directions we could go with all of that . . . but, I am super interested in your statement that being a mom has made you a better theologian. Would you be willing to share some more about that?

Lisa: Oh my gosh yes! So, I was talking about this today actually, and I have been exploring the reality that giving birth is amazing... and obviously life giving... and also traumatic. After hitting the twelve month mark with my son, suddenly every day, week, and season

was a repeat of where he was in the first few months in his life. I will think, "where was I in January of last year?" Then I will realize that I was in the stage where he wasn't sleeping through the night and I don't know how I survived on so little sleep. I especially remember how challenging and anxiety ridden night times were for me as I learned how to be with my infant and grapple with my own insecurities and growth as a mother. It was so much new all at once.

What I have been thinking through as a theologian is, this reality of there being a kind of trauma, but it is a life-giving trauma because it gave birth to my son, who is constantly in the process of becoming. My son's birth also gave birth to me as a mother and my husband as a father. There is this profound moment where you're not a parent and then there is this moment where you are given a screaming child and then you ARE a parent. That is traumatic because there's this instance that happens and from that everything is suddenly different.

Now, this experience is not a trauma that is meant for destruction or moves towards destruction. It's a trauma that moves towards life. I have been trying to grapple with the reality that I am one of trillions of mothers throughout history who have gone through this experience to keep humanity going, yet it is always a trauma that moves towards life.

MISSIONAL WISDOM FOUNDATION

Theologically my work is in Christology and the doctrine of Christ. Because I am doing work in disability theology and exploring Jesus as the disabled Christ, this means I am also working with the trauma of the cross and violence against humans. God brings life through resurrection and redemption, which is a life giving act, but life giving in response to a destructive trauma.

Being a mother has made me theologically wonder, what does life giving trauma mean for Mary, who becomes a mother, with the Messiah, who saves? There is so much to theologically consider when Mary gives birth to someone who saves and offers salvation to all of humanity, in part through the crucifixion.

Ryan: Okay, all of that is incredibly striking, and it makes my brain hurt a little bit . . . but I am particularly fascinated by this idea that at one moment you and Justin weren't parents, but then the next moment you were parents. I am interested in how this lays out in relation to other people in your lives, because I imagine others had a similar experience, where they were not and then they were. For example, your parents and Justin's parents became grandparents and your siblings became uncles and aunts, and your friends became "unofficial" uncles and aunts. I am curious about how this kind of dynamic plays out for them as well, where suddenly there is a baby in their life also, because, I am just noticing for the first time, that this new life leads to a new life for so many people on so many levels.

Lisa: Yes, absolutely. You know, Justin and I were married for ten years before we had

Angus, so, it wasn't like I hadn't experienced a lot of growth into love and how deep it can go. I also knew about love with my extended family and with those who have lived with us who have become like family. There are plenty of things outside of a child that teach you about the depths, richness, and diversity of love that human beings are capable of. I do think that the love that I palpably felt towards my child is the only thing greater than the love I felt for all of those who chose to love him and us through this transition, because I witnessed a love (particularly in those who are not blood relations) that said, "you are bringing this life into this world and because he is yours, he is ours."

I grew up in an Evangelical environment that used to say that angels rejoice when another person comes to Christ, and I always imagined that in a very victorious sort of way growing up. But now, I feel that this is what the body of Christ does. The body expands because the community says, "because you are God's, you are also ours." If the angels rejoice, then this is the rejoicing I feel when I see other people embrace my child as a human worthy of love and dignity, because I as his parent must absolutely give him that love. To see other people choose this love, when they might have the option not to, is such a gift.

Ryan: So, I obviously know you and Justin well, because I have lived with you all in community before, and I want to point out that you have chosen to raise your son in a community house setting, where there are other people living. I am wondering if you could reflect on what it means to raise him

in that setting, especially in relation to what you just named just a second ago?

Lisa: Oof, yes . . . it is a constant act of trust and vulnerability. Prior to having Angus, if I were to name the ways that vulnerability happens in community, I would say that it happens on the bad days. It happens on the days you choose to share and you aren't sure how the person who moved in a week ago is going to respond. It happens being around a table and choosing to name, "Hey, that hard thing you are naming, it is also part of my narrative." Trusting that the community is not going to attack or inadvertently bludgeon, but instead hold that vulnerability as sacred space is a challenge.

All of that is still true now, and with Angus it's like I am constantly trusting my vulnerability because he is the most vulnerable thing in my life right now. I am trusting other people to honor the vulnerability of my heart that is traveling outside of my body in my son.

Trusting that I can leave the room for five minutes, because I know that the other people in the room are also going to watch and make sure he doesn't bust his head open is not an easy thing. It is easier to feel like I need to swoop in and take care of Angus on my own, instead of letting other people give care in their own way. Yet, I also know that this is what it means to participate in Christian community, however that takes form. When you do build trust, you are not doing yourself or any other community members any favors by acting out of distrust. That stops your growth and your

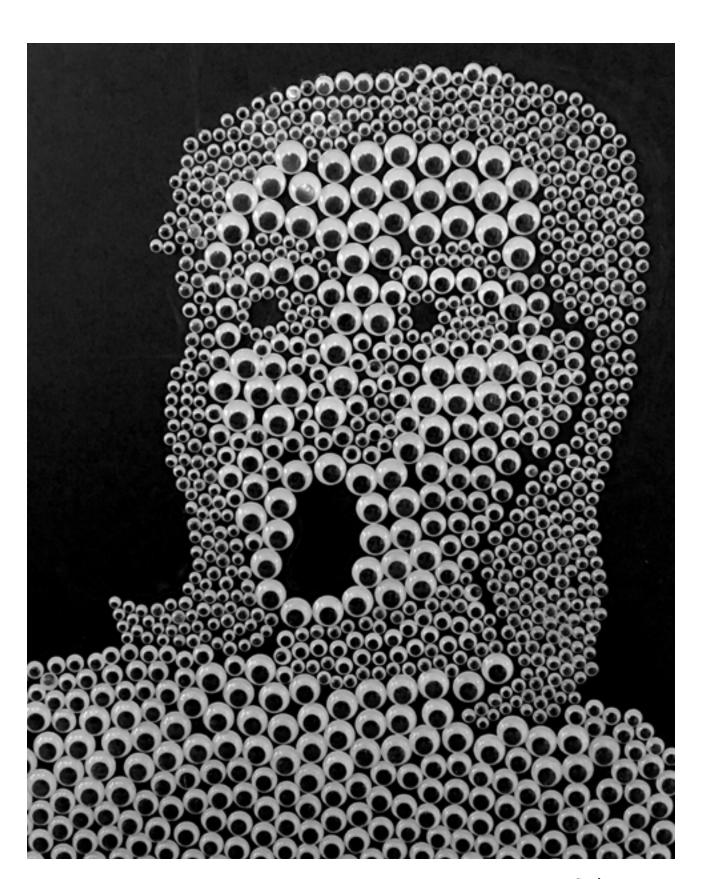
growth into the image of Christ together.

Ryan: Wow . . . that is all so powerful . . . especially in relation to the power of trust and distrust, and how powerful the ripple effects of trust can be when we choose to trust or when we choose not trust someone in community.

Lisa: I like how you named that, the power of trust. I will say that the power of distrust is something that I have witnessed and experienced in my seven years of community. Seven years of community life means that Justin and I have had some really difficult experiences around trust with other house residents. Yet, some of the most rich times in community have been learning reconciliation and how to grow into a stronger and healthier form of community, out of experiences of distrust.

I think tending to those ripple effects is important, because even when the distrust is just within an individual and they never speak it or make overt acts, it puts up walls. There is a difference between boundaries and walls. We can meet at and respect boundaries, but walls say "I don't want you to see me." Distrust puts walls and uncrossable barriers up that keep us from seeing each other well.

Ryan: Lisa, this has been such a rich conversation, thank you so much for taking time to share all of your theological epiphanies and experience within community life.



MISSIONAL WISDOM FOUNDATION

# Institutions



**Josh Esparza** 

Pastor at Owenwood Farm and Neighbor Space

**Tamira Flemming** 

Mix Co-Worker

**Chris Lawrence** 

Co-founder of InnerCHANGE in East Harlem NYC

34 www.missionalwisdom.com



## Owenwood Farm and Neighbor Space

An Interview with Josh Esparza by Ryan Roth-Klinck

Ryan: Well Josh, why don't you start off by telling us a bit about yourself, what you're passionate about, and what you are up to.

Josh: Yeah, the thing that has really gotten me out of bed for a couple years now is this idea of church being a way to be both reflective of the people who surround the physical building of the church and the people who gather in the space, especially by doing this connecting with people in a more substantive way that creates mutuality in the work that the church does. The reason I talk about it in that way is because I worked at a mega-church when I first started my ministry work and then at a really large Methodist church after that. While both of those models presented an opportunity to do highly engaging work, it always felt like there was meat left on the bone . . . we were doing things with the expectation that there would be reciprocity of both attendance and monetary support. It was a hard delineation to understand as a young minister: Are we really connecting with people, are we really creating opportunities, are we really trying to address needs related to the work we are called to do, or are we doing this a means and vehicle of self-preservation to simply pay the bills?

I just felt that it was more self-preservation, which is fine if that is your cup of tea, but it wasn't mine, and I felt there was too much injustice in the world for us to be trying to figure out what program would attract whatever blank group of people to be involved in our church so they would give us money. I figured that, if I did not want to do that anymore, then I needed to find another way to navigate and live into what God has called me into through pastoral ministry and to find people who can do that with me. It has been really cool to try a different way of doing ministry with White Rock United Methodist Church and now with Owenwood Farm and Neighbor Space.

Owenwood has been really cool because it has allowed me to do the work I've wanted to do. Owenwood church closed back in 2017 and White Rock had the opportunity to take the property on, then start dreaming about what could be done in this context and innovating with that space. Its been important to remind people that the traditional metrics of success, especially around how church plants are usually measured, wasn't going to be the structure with which we incubated Owenwood. We had to be clear that we had to develop new ways of describing both our struggles and successes, use narratives rather than numbers, and highlight our qualitative data over quantitative. Finally, we wanted to be clear that we were going to invest in the neighborhood by being good listeners before we started doing anything. We weren't just going to come in and create programing or church work for the things we felt people needed, but instead

MISSIONAL WISDOM FOUNDATION

allow the Holy Spirit and the people around the church guide us in our work.

This has obviously been really hard, filled with a lot of highs, but along with many resets and stark pivots, recognizing that this work is really complex. It is hard to anticipate what the next week is going to hold, especially when things can turn on a dime.

Ryan: I like how you're naming the realities of this work, especially that it isn't easy and you don't quite know how things are going pivot. What are some of the pivots you have had to make and what things that you have discovered as you navigate the pivots and turns that come your way?

Josh: I came on board in July of 2018 and Owenwood had been going for about a year. There were some moving pieces that had already been going. Diapers Etc. had started out of the space, the Quad W Internship had used the space during the summer, and White Rock Community Church had moved into the space the summer I started. But, the building was still super vacant. The largest issue was we didn't have a roof that was working properly. We had a lot of rain the fall I started, so one of the big things that I had to deal with this unrelenting leaking roof. I had to use 35 gallon trash cans all over the building to catch the leaks and then go there a couple times a week to suck all the water out of them because they would overflow with water. So, it was just wild right!? This really old building had been neglected for 25 years, the roof leaked, HVAC system wasn't working properly, and we were trying to house people

and partners in the building. The roof did eventually get replaced, which was awesome, but it came at a huge cost. The cranes were so heavy that they tore up our parking lot. They left two foot holes in the asphalt, which was a huge liability. So, even though the building was dry, it came at a cost for our parking lot. One thing after another, man.

I was also in charge of curating a faith community all while this had been happening with the building. I had to launch a worship service in the first week of October, so I had about eight weeks to finalize my team, find a musician, create the vision for the Simple Church, and then execute it all into weekly worship. I am trying to learn people's names, develop relationships with community partners, and get the building into functional space. It was a lot. I had recognize for myself that I had a lot of hats to wear in this work. I'm wearing a building and project managers hat. I'm wearing a church planters hat. I'm wearing a partners relationship at work hat, who makes sure that the partners that we currently have are being cared for and heard, and also cultivating potential partner relationships.

One of the things that I've had to learn for myself and about Owenwood as a whole is we really have to know who we are before we go about trying to create something new. If we know who we are now and we know what we aren't, then we have a clearer pathway towards creating line of sustainability and financial viability through grant writing and finding programs that are willing to support our work, whether they be capital investments or program investments. In the early

part of my time at Owenwood, I would chase after grants that I was like, "this could . . . kind of fit what we're doing like if you squint your eyes, tilt your head to the left, and kind of fudge the narrative of what we're trying to do. It could sort of fall under this category." I found that it was a complete waste of time. It

was me trying to fit a square peg into a round hole, and it just didn't work. So, now when we apply for grants, we make sure we remember who we are and who we aren't. We don't try and make ourselves fit or chase after grants or community partners anymore because it's a poor use of resources, time, and energy. R: Hmm, what you've learned really reminds me of some friends of mine who work with the nonprofit, Neighboring Movement. Just like you, they said they used to chase after all these grants to try to keep the lights on. They even got some of those grants and realized in hindsight that they had no business getting the grant because it wasn't a direction they were truly wanting to go and the other side was disappointed in their results. It takes a huge amount of interior work as an organization to come into awareness of who you are while you're also trying to live into the creative spirit.



J: Yeah it's totally nimble right? We understand who we are right now, but we also understand that could change in six months. We need to be aware of how that process may come about and we always need to be prepared to step into that next stage of development as a group of people and also an organization. This is who we were maybe six months or a year ago, but this is who we are now . . . so we have to ask ourselves how do we continue to move forward?

Back at the other churches I worked at, the expectation was that other people become nimble or adjust to the definition and ideologies to that institution, rather than allow the institution to be the one that changes and forms through the journey. Choosing to craft

a common vision with community partners is a much greater challenge. I have meetings with potential partners all the time and maybe 30% of them actually turn into anything transformative or tangential. A big part of vetting those conversations with our partners is asking, "do we have the same vision?" We have a similar enough vision, strategy, and ethos of what we're trying to do with the actual building, the land of Owenwood, and in the neighborhood for things to work. That sometimes means we have to say no to partners who want to come and want to pay us to use our space. It's sometimes not easy to say no, because saying yes means an extra \$1000 a month that we can use towards utilities, programming, or whatever else we



might need. But when utilizing the building as an asset, there needs to be a strong understanding of what both parties are doing, otherwise, as we've found out through past experiences, disjointed partnerships lead to problems. They're unhappy because they're not getting what they thought they were getting out of the partnership and we were unhappy because they're not doing what we hoped they would do. That disgruntledness then starts trickling to the other partners, and becomes infectious really quickly. In my opinion, there's no amount of money that a partner could bring into an organization to such a snowball effect.

R: I feel like what you are bringing up is so valuable because for many churches who are struggling to get by, chasing money could be a huge temptation. Yet, time after time, I hear stories about how chasing money does not work because it leads to more headaches, rather than solving the problem. For those who want to do this relational type of work the relationship is more valuable than money.

For my final question, I wonder if you could reflect a little bit on where Owenwood is now since you've been at it for a couple years.

J: Well, I would say we are in a sweet spot at the moment. 2020 is going to be a big year for us because we have a lot of strong momentum going into the new year. We were able to replace the entire HVAC in January, which is a really big win for us because that has caused a lot of stress on our partners. It had also created a little bit of distrust between the partners and myself because they would wonder if we really had their best interests at heart. We couldn't provide them a space that cooled or warmed them appropriately, which made for a hard year. I definitely wanted to get it fixed, but we just didn't have the money for it. I had to explain that we're working on applying for grants, but that most places don't want to fund a repair like that. They want to invest in programs, so the process just takes time. Having the whole system finally replaced, functioning the way it is supposed to, and having access to it remotely has helped me sleep with a little more at ease because I know that whenever people are in the building it's going to be warm when it needs to be warm and it's going to be cool when it needs to be cool. This fix really helps make Owenwood a more hospitable place for people to come into.

The second thing is that we got all new floors in the sanctuary, hallways, stairwells, nursery space, and in the gym. The whole building looks so much better. It feels like you can invite people in again, and it doesn't look terrible like it used to. I'm thankful for this because I know that first impressions matter, but also because the floor isn't a tripping hazard anymore. The sanctuary was the worst, and was particularly dangerous for anyone that was disabled or a senior. Like, I used to literally trip on the carpet in there all the time, and there's nothing wrong with my mobility or ability to move around in a normal space.

Both of these issues were things that most people don't want to fund or care about because they're not something you can write a unique narrative or story about. But, they're two big investments that have really changed the trajectory of usage of the space for the people that surround Owenwood. I've been meeting with some new partners and it's hard to have conversations about partnerships when the space looked like the way it did before this year. It's been really cool to invite them in and show them the work we've done so far and the work that we're projecting to get done by the end of the year. Imagine how your work can not only activate space



and create opportunities, but also create mutuality on both ends for what you're trying to do and for what we're trying to do. These changes have been well received so far and they have led to some commitments.

One partner, who plans to move into Owenwood in June, is going to do an adult literacy program where they give extended adult learning certificates while also providing child care for their kids while they do that work. What is cool is that child care is more than just care, it's more of an early childhood development style program. So while the parents are upstairs getting their education classes, that same organization will also take over the nursery space and have educational opportunities for children too. It was pretty amazing to have the organization walk through the space two weeks ago and see the new floors, and for us to see the reality of it all.

## Coworking with Students

Interview with Tamira Flemming by Ryan Roth-Klinck

Ryan: Welcome Tamira! Could you start off by telling us a little about yourself?

Tamira: I am a wife and mother to three children, ages 18, 21, and 23. I am an educator, engineer, and entrepreneur. I have worked with all types of children and learning environments, kindergarten to twelfth grade. I enjoy reading and writing. I consider myself a social entrepreneur because one of my biggest passions is educating

children who are underprivileged. I believe my life mission is creating opportunities of equity and quality education for this particular group by leveling the playing field with their more affluent counterparts.

Ryan: Okay, so this is SO exciting for me because I have known a little bit about your work, but there are parts of your introduction about yourself that I had no idea about! Could you elaborate a bit more



about this passion and how it relates to your work at The Mix?

Tamira: Yeah, of course. About a year and a half ago, I was looking for a place to start a business, where I could work with students in a one-on-one capacity. I also wanted to have a space where parents could bring their kids that was clean, quiet, safe, and trustworthy. A friend referred me to the idea of coworking, and, when I typed in those words online, The Mix popped up on my screen. I knew I was looking for something in the East Dallas area, so I immediately came in,

met Rhonda, did a tour of the space, and the rest is history.

As I began to utilize the space, I quickly developed the idea of running a learning lab where students would come to The Mix to do digital online lessons and one-on-one tutoring with me that were personalized to their individual needs. This space has truly been an answer to prayer for me because both the parents love and the kids love it.

The students, who come from neighborhood schools and academies, say this space is better than the library for their homework because they can come here to study, collaborate, or to have a quiet space for themselves. Most of these students drive themselves to The Mix, which their parents love, because it means that they are safe and not out somewhere else. The advantage of me using a coworking space for these students and this kind of learning environment is that they get to encounter what the real world of working looks like.

Finally, I want to name that the students love their time here because they are actually able to get most of their work done before they go home, which means they can just relax once they are there. You and I both know, as coworkers, that working from home is sometimes a real challenge, because once we are home family, TV, and all the other stuff that happens at the house takes over.

Ryan: Okay, I had never thought about coworking in relation to students and homework before. But, I totally remember, for myself, when I went home and tried to do homework as a kid. It was so stinking hard to do. I know that for me it helps a whole lot when I am around other people who are working, so, giving kids a place where they can also work makes a ton of sense.

Tamira: Yeah you are absolutely right! And what is interesting is that these kids come right in, they sit down, get right to work, and they tend to work the entire time they are here. Of course, they have access to me and the other academic coach on site if they need us, but, if they don't want our help, we simply leave them alone. I firmly believe, though, that by creating this type of environment,

it helps reduce their anxiety and stress, because they know we have their backs and we can help them strategize on their homework.

Ryan: This is fantastic Tamira! I can't believe how quickly you have been able to create such an important space for young people.

Tamira: Well, this has really been a passion project for the past twenty years. It started off more like a side hustle and I have slowly worked to make this my full time gig. It was originally a non-profit, but now I am in the process of turning it into a new company where I will add a consultation and training element for adults. I am going to take my work with STEM and make it the foundation for teaching adults how to support their kids in their learning.

Ryan: I am just blown away Tamira, that is brilliant. I am recently married and probably a few years away from having kids, but when those little ones come, I am keenly aware that I will have no idea how to coach my children through their school work. I can imagine that there are tons of parents out there who would love to have a resource that helps them know how to coach their kids.

Tamira: Yes, absolutely. You know, I had no idea there was such a need for this type of program for parents until I got into this work. Over the past twenty years I have seen such a change in the needs of parenting and became aware that parents also needed support, just like their kids. Now, I see how my educational experience can help parents navigate the complexities of schools systems, schools, testing, and new strategies of learning because school is a different beast than

when they went to school. I really pride myself as being someone who can uniquely do this well, and do this out of a posture of service because I care for students and parents.

Ryan: You know this kind of makes me think about that scene in the new Incredibles movie, where the Dad is sitting there with his son trying to help him with his math homework, and he yells in this bewildered sort of way, "They changed math? How can they change math? Math doesn't change!? It always worked fine the way I've done it!"

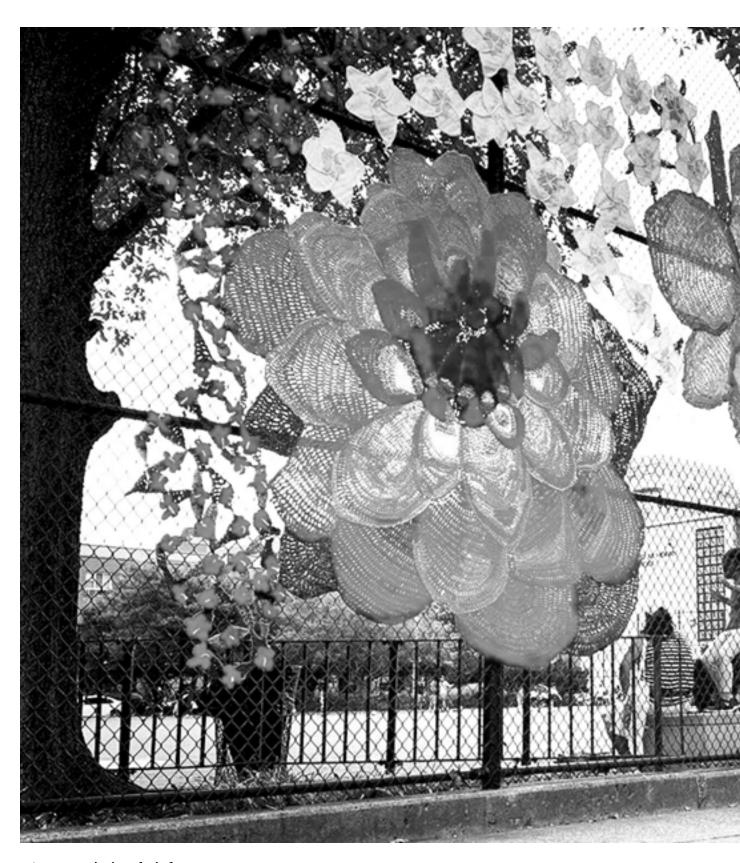
Tamira: Oh my gosh I love that movie! I am also so glad you brought this up because it highlights an important point. I have parents who struggle with the way things are taught now, especially because there are new methods, and parents do not know how to teach these methods to their kids at home. The kids will often say to their parents, "No Mom, the teacher didn't teach it to me that way!" The teacher for the kids is kind of the queen for them and that's a real challenge for parents to know what to do in those situations. When I was a teacher in Alabama, I would encourage parents to come into my room so they could also learn.

Ryan: That's so great, because it has been such a long time for us adults. Most of us probably do not even remember how the concepts break down anymore because we just do it naturally without even thinking about it.

Tamira: Exactly, which brings us back to tutoring. I am finding that students can get two to three times more work done here with me than they will get done at home. Being at home keeps them from doing their work because home is home space, while work is work space. When we are at home we just want to be at home, so it makes sense that work does not get done. It's the same reason why people seek out coworking spaces. Adults and kids need their home space and work space to be compartmentalized. We have to move past our old American models of education and consider what works best for our kids learning.



Ryan: Wow, well thank you for shedding light on this reality and issue. I feel like I am walking away from this conversation with a better sense of the work that needs to be done in the education world. I am so grateful that you are using The Mix in this creative and innovative way.



46 www.missionalwisdom.com

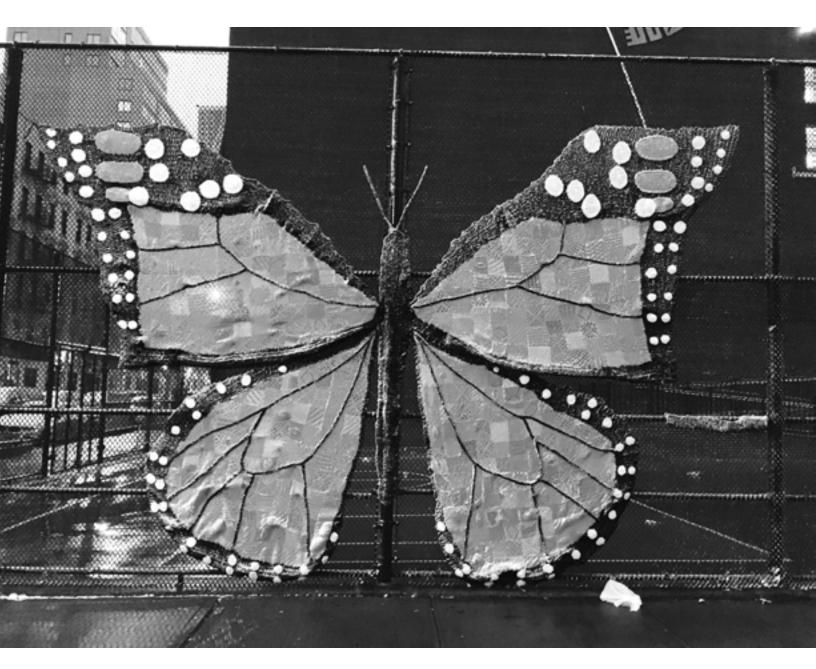


## Slowed Down To A New Rhythm

By Chris Lawrence

It takes anything from forty to nearly three hundred hours to create a piece of street art in our neighborhood—if you make it out of crocheted yarn. Naomi Lawrence is taking just as much time as is needed to create vibrant, colorful installations which pop out at you from chain link fences along sidewalks in

East Harlem, New York City. Yarn art is one of the rhythms, slow and patient rhythms, which characterize InnerCHANGE East Harlem as an embryonic Christian intentional community. While she does this, I, her husband Chris, spend my time with seniors who have a lot of enforced leisure, and who



spend too much of it indoors in sub-standard public housing studio apartments. Those in their last years are often isolated, rapidly losing the motivation to get out and about. Their world has drastically shrunk. Our focus extends to adults with special needs, high school students with difficult home situations, moms who are active in their

Elementary School PTAs, and under-documented neighbors. Having someone sit with you, during hours spent waiting for your call at the immigration hearing, then further hours in the courtroom itself, is simple human solidarity, which costs...time.

When you look into the models of church life in this neighborhood in East Harlem, NYC,

48 www.missionalwisdom.com

you can't help but notice quite shallow examples of Christian community functioning within storefront churches open a couple of hours per week. Congregations where the majority of worshipers commute from outside into the neighborhood for a few hours each week are not cutting it. A few churches break this mold and are exceptional. They need to be celebrated for their community engagement, often running programs with next-to-no resources. But getting more people together to become busy, even in the pursuit of justice and reconnecting neighbors, is not always what we need. The scarcest resource is people who just have the time. Slowed-down people. We need more generous time to create intentional community. We need more people living with generosity and simplicity following rhythms of hospitality and prayer for Jesus's sake. This daily presence alongside people on the margins, where we do not take over people's lives but seek to be companions on their journey is a rarity.

The Celtic movement, which was largely a missionary movement to reach people on the margins, has provided me with inspiration for over thirty years of my life. I have been on pilgrimage to Iona and to Lindisfarne, where natural wildness and an eco-spirituality have combined forces with political engagement. The Iona Community in its contemporary form connects to the city of Glasgow. In the case of the monks of Lindisfarne, their connection to political power was through the coracle "rapid transit" ten miles across the short stretch of sea followed by (presumably) running down the beach with their robes pulled up to their knees to remonstrate with the Northumbria kings holding court at Bamburgh Castle! At the core of the Celtic movement is an appreciation that we are not to be fully in control, nor living at maximum efficiency, and certainly never on an ego trip. The monks of Lindisfarne, Iona, and their successors try to find a slower pace where time is able to be found for people, if we recognize the importance of welcome, hospitality, solidarity, and companionship. But how do we embody that posture in the middle of Manhattan, in the city that never sleeps?

InnerCHANGE East Harlem is looking for friends who will support our vision to equip Christians (and those who do not call themselves Christians) to live in a ten block neighborhood in New York, with something evoking Celtic community life and rhythms. InnerCHANGE is a Missional Order, not a church-planting outfit,

#### TOGETHER MAGAZINE, VOL. 3, Issue 1

and those in the community live lives alongside and with people, without the pressure to open a church that looks and feels like a normal church. We try to take clues for living in this hyper-urban neighborhood from the way Jesus seems to have been alongside people and therefore found the ability to speak both into and out of their situation without pressure or presumption.

InnerCHANGE East Harlem derives a lot of solace from the arrival of church plants and the survival of congregations who do all they can to keep their doors open Sunday by Sunday. It is clear that intentional Communities like this one should not try to replace or act superior to these forms of church. But missional movements have a different pace and prioritize commitments to authentic relationships without much of a tie to the attendance at any particular Sunday

worship service. The relationships out here on the street need time to grow. We appreciate not being put under pressure to deliver congregational growth.

How many church planters are spending considerable energy hanging out with the 70-80 year old seniors living high up in public housing projects, especially if the elevators are broken? During the time spent walking up the stairs in these buildings, I have imagined this practice to be in the tradition of the followers of Aiden and Cuthbert, who used to walk, unlike their Christian counterparts who rode to their Cathedrals and meeting places astride their fast horses. Monks walk. They do not ride. East Harlem needs more people who travel unhurried at street level and spend time high up in Housing Projects where time goes slowly. Come join us!

For further information email Chris at chris.lawrence@innerchange.org or look at this site: iceastharlem. novo.org

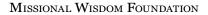
InnerCHANGE has approximately 100 workers in 16 cities www.innerchange.org

Note Cards, Prints, Journals using urban artwork from InnerCHANGE East Harlem is available from here bit.ly/dreamagarden

Chris and Naomi Lawrence moved to East Harlem New York City in 2014 from England UK. They launched InnerCHANGE East Harlem NYC in January 2019. Naomi is a fiber artist working in the local community and Chris focuses on befriending and being creative with local seniors. Both Chris and Naomi are committed to supporting under-documented migrants. They have four children and a large dog.









# PHYSICAL ASSETS



## Neighborhood Church

By Michelle Hettmann, Anjie Woodworth, and Andy Woodworth

Long ago in the small, calm city of Atlanta, two churches had thriving ministries in their neighborhoods. As time passed, communities shifted, and culture change impacted even the southeastern United States' experience of Christianity. Both churches faced decline and the struggle to maintain buildings built for eras long passed.

In 2015, an out of the blue offer from a developer got the Druid Hills United Methodist congregation thinking about what might be possible for the future. This led to conversations with nearby Epworth United Methodist, and after many conversations they decided to enter into a "vital merger" in which both congregations would say thank you to their unique identities and histories

and move into the future as a new congregation. This new church first gathered at Easter of 2016 as "New Church."

We spent the better part of the next year listening to what the Spirit was calling us to do and to be, both in prayer and in conversations in our community. We gathered for worship once a month and focused on meeting our neighbors both for small conversations and through larger casual events. We found a community working hard for justice and connection and met amazing people working with organizations that were doing work that was good for the world. As we prayed, we heard God calling us to create a space that connects the Body of Christ and the community around us while amplifying the work of the community.



Most of all, what we heard from the community is that they had one common need: affordable space to gather, meet, and organize in the city! So, we sold one of the buildings and were able to use the money from the sale to do a full building renovation of the other building, which is the building we meet in now and share with community partners.

We understand our ministry to be a collaborative effort that includes the priorities of the community around us, not just those in the worshiping congregation. In fact, we see Neighborhood Church as two concentric circles. The smaller, inner circle is the worshiping congregation and is the core of our spiritual practice as a community. The larger, outer circle is the large number of folks who engage in the work of community in our building or alongside the worshiping congregation. As much as possible, the work of the congregation is taken out into the community (small groups are held at restaurants, bars, coffee shops, and homes, while connect events are held in all kinds of places!), and we invite the community to bring their work into the building. We try to connect the community and the congregation as much as possible and show up where the community is doing their thing. We see our building as a larger center for justice and community that is anchored and supported by a worshiping congregation. All of this posture is rooted in how we understand Christian practice and the work of loving God with everything we have and loving our neighbors as we love ourselves. We believe God is already present in all kinds of ways in the world around us and we just try to show up and cooperate in what God is already doing!

Today, things look different in the building on any given afternoon or night at Neighborhood Church. Some days you will walk in the Connector doors and be greeted with the smell of amazing food being shared by Southern Fried Queer Pride at their quarterly potluck, a group dedicated to creating space for trans folks (particularly trans folks of color). There might be laughter down the hall from a Girl Scout troop, while at the same time there is a different kind of laughter down in the Community Room coming from a sketch comedy class. In contrast to all the laughter, there is also likely a restorative yoga class happening down in the basement focusing on silence, connection, and wellness.

On a different evening, you might walk in to find our neighborhood board meeting up in the Conference Room, artists painting in the Center for Art & Spirituality, our Neighborhood Church musicians rehearsing in the Sanctuary, a free legal clinic for LGBTQIA+ folks happening in the Multipurpose Room, an AA group meeting down in the Community Room, and a tai chi class happening in the Gathering Place. We love sharing our multipurpose space with the neighborhood and are so grateful for each person who is a part of this community.

During office hours, you will see our amazing community partners working, drinking coffee, and sharing and connecting their gifts with our larger community. We have eight community organizations who share longterm office space in our building. Whether they are creating art installations, helping people tell and share their stories online, advocating for and with adults with a developmental disability, providing social skills and counseling for adolescents, helping to fund and resource foster care placements, or journeying with folks through their spiritual journey of seeing and hearing God more in their life. Our community partners do work that is community-focused and fits directly with our vision of being a church that works for restoration through relationship with God and community. We have monthly community partner lunches and quarterly community partner happy hours so that we can all continue our work of collaboration together in community.

We have received many unexpected gifts by putting time, energy, and money into renovating our building so it is accessible and open to all folks. One of the main gifts we have discovered is that we get to meet new people in the neighborhood almost every day who are doing amazing work. Our renovations have let us say "yes" to our neighbors when they ask if they are able to share space with us for workshops, meetings, conferences, counseling, and more! We love the work of continuing to listen and staying open to where God is leading—who God is leading us to, what we are being called to, and how we are called to continue to show up in the neighborhood. We are grateful to be part of this collaborative Christian community that continues to build relationships for community and justice.



# Welcome to THE-













62 www.missionalwisdom.com





## Story



93,7 Km

**Annie Sempill** 

2019 Camino Pilgrim

Stephanie Evelyn McKellar

MWF Writer and Community Pastor





## Come, Walk with Me

By Annie Sempill

#### Come, walk with me.

A great adventure; a sacred ancient pilgrimage; an outdoor distance trek across Northern Spain; what could be more appealing?

#### Preparing the Ground:

That partly answers the "why the Camino de Santiago?" question, but why now? Why this Camino? Come, walk with me and I'll share my story with you.

Like many adventures, this one started almost intangibly with a whisper call from the millions of pilgrims from many traditions who had, over centuries, walked before me.

People walk the Camino for multiple and varied reasons. Often it seems that the Camino comes at a transition point in life; this was the case for me. I had been introduced to Alexander John Shaia's work in 2015 and since then, had been practicing Quadratos, the four-gospel journey for radical transformation, as described in Alexander's seminal work, Heart and Mind.1 With this guide in hand, I had moved from my familiar life in England to work in the Middle East in the humanitarian context. The twists and turns of this season of life had moved me away from the culture and community I had previously known. That life was now too small for me. I knew that, at the end of my short-term

contract in mid-2019, I could not return. But what was next?

When I heard that Alexander was partnering with Missional Wisdom Foundation to lead a small group of pilgrims on the Camino as an intentional rite of passage, my heart leapt! Could I be included in this pilgrimage? Was such an opportunity really within my reach?

As I considered this, excitement, resistance, anticipation, and anxiety coursed through me in waves. I had started to climb the great mountain of Mathew, the first part of the Quadratos journey; "How do I face change?" My answer was to acknowledge my fears but not let them direct my decisions, heed the call, and take the first step. Soon my name was secured on the pilgrim list. The course for 2019 had been set. I was going to pack up my usual life for a month, go to live in community with a group of strangers and walk 350 km across Northern Spain.

#### Preparing to Leave:

Little did I know at that time, that I was about to be thrust into a Camino preparation crash course! As I returned to work after the Christmas break, all the expectations about my life were turned upside-down. I found myself working remotely from a town I did not know, with minimal belongings and minimal support. In my professional life, it felt as

1 Shaia, Alexander J., *Heart and Mind. The Four-Gospel Journey for Radical Transformation*. (New Mexico, Quadratos, 2019)



if I was close to drowning in turbulent waters. The promise of the Camino, along with the recommended reading, physical preparation, and suggested spiritual disciplines provided me with something to cling to. My journey had shifted to the second path of Quadratos; "Crossing through Mark's stormy sea" and asked me, "How do I move through trials and obstacles?" This section of the journey was to also include bedbugs, bruises and blisters, swollen feet, sleepless nights, and multiple discomforts!

Within the outer chaos of humanitarian work, a rhythm of life gradually developed. I later found that my practices of contemplation and reflection, fellowship, offering and receiving hospitality, sharing material resources, and strengthening community were consistent with Missional Wisdom's values and practices, which would also contribute to the rhythm of life whilst on the Camino.

Leaving, Walking, and Retreats:

The Camino walk was, for me, a distilled form of the Quadratos four-part journey integrated within the larger pilgrimage that is my life. My regular travel and work abroad had familiarized me with the process of leaving home, meeting and bonding with my fellow sojourners and forming a group. The skilfully crafted and gently reinforced culture of "Freedom and Safety" that we practiced, provided a protective, nurturing environment for my emotional healing and spiritual growth.

To my delight, the physical exertion and practice of being present in the moment during the walk helped me to feel at one with the physical environment. The beauty and majesty that we encountered evoked awe; my heart was pierced—opened to the possibility of a new and deeper relationship

with the Divine. I had entered and could rest in John's garden; the Third path of the Quadratos journey.

As I reconnected with the more playful, childlike part of myself, both joys and sorrows were gradually uncovered. The extended time of reflection, encouraged and fostered by Alexander's teaching and the culture within our covenant circle, revealed areas of my life where there was need for forgiveness, grieving, shedding, gratitude, celebration, and joy. My deeper understanding released greater compassion for myself and others. I encountered the place where I was free to be me. I found my pace.

#### The Return from Camino:

As had been suggested, before leaving to walk, I had prepared for the return to "usual life" as much as possible. The problem for me was that I did not have a "usual life" to return to! The opportunity to co-create my life going forward with the Divine, to integrate my newly healed past and the insights I had gained during the walk was both exciting and terrifying! "How do I walk Luke's road of riches?" "How do I mature in service?" The questions raised by the fourth path of Quadratos became most relevant to me.

There is a saying on the Camino that "The Camino will provide." She has. I have returned to our turnaround point in Spain. From here, I am continuing the spiritual practices and rhythms from the Camino as I seek the direction and details of the next season of life.

My understanding of the life-death-life pattern of spiritual growth reassures me that new life will come. My work for now is to stay with the energy that has settled from its wild oscillations, to a recognizable and predictable pattern. I am waiting in this sheltered, mysterious season to see what is being born in me and how this new life will choose to serve the needs of the world.



#### Poems from the Borderland

In August/September 2019, Texas Impact led a Courts and Ports trip of Texas clergy and ministers to the Texas/Mexico border. We learned about policy, and our unique position as the Church to advocate against the injustices, inhumanity, and injuries that were occurring due to recent immigration and asylum policies. From panels of lawyers to a former ICE officer, from a trip across the border to see tent cities to learning about the process of the policy-journey someone faced, we learned a lot in two days. The following poetry is a reflection from an ordained Deacon in the United Methodist Church, seeking to walk with and uncover the presence and calling of Jesus among those seeking shelter, safety, and a secure sense of home.

#### .for only a quarter.

September 1, 2019; Stephanie Evelyn McKellar

It costs me a quarter To cross this border

to get back into the States

A quarter To get across And back

IN.

A quarter.

So free, Some days found carelessly

lost

on the ground So insufficient

To measure the safety of a

life A life

Also often lost On this desert And deserted ground

Your life and story

deserted Often found

After you've taken great risk

At great cost

To make your way through

Hoping

Someone will notice your

need

On the other side Respond to your plea

And provide

For a path to arrive safely
In the arms of compassion
In the aim of justice
In the work of mercy.
You deserve this
For your life
To matter

To be worth more Than a quarter.

A turnstile A bridge

Multiple layers of walls We've built the barriers We claim you violate

A desert

Used as a weapon

To funnel your life into for-

gotten soil

We drove down on a bus

To make the trip

That others die taking.

A quarter

Is all my privilege cost me.

A quarter.

I wish I could give you The same simplicity

For safety Afforded to me.



#### .good news.

September 2, 2019; Stephanie Evelyn McKellar

"How beautiful are the feet

Of those That bring

Good news"

But what of these shoes?

And the feet they carry?

Worn and collapsing

From miles

And countries

Of travel

Blistered

Calloused

These shoes decay

**Betray** 

The weary feet within them.

Wear and tear Threadbare

These shoes

Never meant to support

such a long and unsupported journey.

These feet They protect

I neglect

Satisfied to look elsewhere

Seeking my own

(national) "security"

Good news For these feet

Should have come long before

This day

In other forms of support.

Where is the good news

For these feet?

Who will they meet

Along each journeyed street

Who may bring them

News

Of comfort

Compassion

Dignity

Laws that protect them

Guides that direct them

To the safe passage

They need.

We are well equipped

Indeed.

Do we have good news?

If the church. Shouldn't we?

If God exists,

The divine surely

Walks with these weary, Defends these orphans,

Instead of detains.

What of our good news? These feet may speak

More truth

As we ignore their human faces.

The system **Displaces** Their stories

Buried at the border

We comfort ourselves with legal policy

Neglecting our own responsibility

To be bearers And cultivators Of good news.

#### TOGETHER MAGAZINE, VOL. 3, Issue 1

The news I bring

So far Is simply

"I'm here to listen

And learn"
But do I care

Enough

To bring them and their news Into my home And share My security?

Our good news we preach

Does it remain

True

for all, or just Me and you?

Attend to these feet

And the faces they carry

Let them breathe Let us not tarry

To provide the good news

We claim

For our selves

what of the gifts & stories

Their feet bear?

Bare

**Exposed** 

Out from under

Tyranny

Desperate to be

Known Home And safe.

Perhaps these feet Know more of the Goodness of news

Than we

Perhaps it is they Who could teach us

Something Of what is truly Worth saving

We cannot see her face But we may study her feet

What do you need

To see Of me

To know and honor

my dignity,

my

humanity?

When will These feet be

worthy

Of our good news?





.man made.

August 31, 2019; Stephanie Evelyn McKellar

I wonder

What the birds think

As they sit and gaze

At our man-made

**Borders** 

Walls

Divisions of difference

Stifling freedom of movement

**Imposing** 

laws that bind

Subjecting

bodies to abuse

What will help us unwind

from our entangled ferocity

We are chained

to our:

hatred

fear(ful) narratives

I am chained

By my fear

My search for security

That rejects another's dignity

And right to simply live

In safety.

Unfurl our feathers in the sunlight

release each other

And our selves

Into a community

That loves caring for one another

More than it loves binding each other

We write this story

We ignore the song

Of the one seeking

The chance to be

and breathe freely

Let our bodies

Untangle

From the rhetoric that binds us

Untie us

So we might set all wings free

To simply fly

To a nest

with a song

Without which we remain incomplete.

# ECONOMY

#### **Our Shared Life Together**



Wendi Bernau

MWF Pastoral Artist

Adam Barlow Thompson

Neighboring Movement Executive Director

Launch & Lead Alumni

74 www.missionalwisdom.com



### Listening Well and Asking Great Questions

By Wendi Bernau

Our world is neither simple nor merely complicated; the work of the Missional Wisdom Foundation and Dispersed Community functions in the realm of complexity. The process that worked today may not work tomorrow; the strategies we employ might take flight in this community but not that one. We cannot predict the best solutions nor avoid every potential pitfall. What we can do, however, is honor the individuals who make up our communities and the knowledge, wisdom, and experience that exists within them. We are not the experts who come in and

fix everything. We are not even consultants who give advice or prescribe guides and procedures. Instead, the Missional Wisdom Foundation's ethos cultivates collaborative intelligence, full participation, and empowerment of every person in communities, while co-creating spaces and containers for having collaborative, every-person-honoring conversations. Embodying these principles means listening well, creating space, collecting ideas, and the basic yes-and philosophy of improv. These concepts are both implicit and explicit within the culture of the Missional



Wisdom Foundation in two specific and significant teaching programs: Launch & Lead and Anam Cara, a balance of action and contemplation.

In the case of Anam Cara, the missional spiritual direction training program, students are taught the particular skill set of listening well to another person and to the movement of God in a person's life and story, both in formal spiritual direction and in informal

missional contexts. Students of Anam Cara learn to embody a posture of contemplative availability to another human, a second set of ears to hear a person describe feelings, mystery, and awareness. Anam Cara spiritual directors do not tell people what to believe or not believe, nor do they themselves direct or reveal anything about God in a person's life. Rather, our Anam Cara spiritual directors learn how to ask open questions that invoke exploration and observation of the movement of God and create a confidential space for naming these noticings, hidden feelings, and wonderings without judgment or agenda.

In Launch & Lead, the missional church development training program, students think imaginatively about context and the possibilities that might arise in missional activity, and the Missional Wisdom Foundation supports them in their efforts to bring these dreams to life. Throughout the Launch & Lead program, students are paired with a coach who will ask open questions to raise awareness of internal and external obstacles, work through stuck places, and design strategies for personal and professional development as they begin and nourish new and alternative faith communities. Coaches do not tell a student what to do, nor are they mentors. Missional Wisdom coaches are trained in asking open questions so that students can become aware of their own needs and obstacles and find their own contextual and personal solutions to move from functional to optimal performance. In addition to experiencing empowerment in the coaching relationship, Launch & Lead students also learn some of these basic coaching

skills, so that they can, in turn, apply the same co-creative philosophy to relationships with people in their own contexts.

We have a running joke around the Missional Wisdom office that once people have gone through our programs, they have been Mish-Whizzed. It sounds super silly, but this is actually quite an achievement and here is why: The ability to make space for another person, to really hear someone when they are speaking, to listen for the sake of understanding rather than to respond or reply without giving advice, and encouraging a person to exercise their own personal agency in making decisions about their own life, is powerful stuff. We aim to both embody and teach these skills to our students. The difference between a conversation in which someone is trying to orchestrate the outcome and a conversation in which someone is truly heard and given the opportunity to search within themselves, is priceless.

Imagine what might grow in a community that knows how to listen well and ask open questions. What could we create in these welcoming, generous containers for shared ideas, full participation, and engagement of every person? What could blossom into new paths no one person could see alone but that sprang up in the process of the group's discussion and work together? While there are stated practical skill sets and learning objectives in these programs, students encounter the experience of letting go as they learn to lean into the process of transformation. This process takes time and experience, for one's self and in the act of working and trusting in community, not as the overseer-and-in-control expert, but as a participant among participants, co-creating the community and finding a way to move forward together. We use many terms to express this concept: creative collaboration, collective intelligence, complexity, coaching, companioning; but it comes down to a rather basic concept: Trust. Trust in Holy Mystery for oneself and trust in that Mystery to be at work in others and in the world.

Through engagement in a coaching relationship or spiritual direction relationship, Launch & Lead and Anam Cara students experience firsthand for themselves the power, challenges, and joys of uncovering, recovering, and discovering themselves and exploring the depths without heavy-handed external control over the process. They also experience the freedom to do this searching with a human companion who walks alongside without judgment. Ideally, students carry this experience in turn back to their own sphere and to their other relationships, serving as a companion for friends, family members, and coworkers that embody the same listening skills, collaborative mindset, and generosity of non-judgment. The skill set does not necessarily serve as the springboard to a new profession, but it does lead to an empowerment skill set that becomes a lifestyle choice in taking up this contemplative posture, creating these safe spaces, asking great questions to invoke new thoughts and perspectives, and intentionally honoring every person and what each one brings when they come to the table.

## Being Bivocational

By Adam Barlow Thompson

In 2016, I left my full-time pastor gig to pursue my passion. Ever since, I consistently dread when I meet someone new and they ask, "What do you do for a living?"

I love what I do for a living, but it is so dang hard to explain. After someone asks me, "What do you do?" I am left doing a split-second calculation.

How long can I take to explain all this? Which of my many jobs would this person care most about? How do I describe this in a way that doesn't make me sound unemployed?

This is the life of someone who is bi-vocational.

The main reason I left my job in 2016 was to work at the non-profit that I co-founded called the Neighboring Movement. We do research on, and develop resources for, the practice of good neighboring. For four and a half years that has been my primary work, but not my primary paycheck.



78 www.missionalwisdom.com

Just to name a few ways I have earned my pay check over these past several years:

I became a certified trainer in two tools, one in communication and the other in conflict management. I have coached pastors and professionals. I have built websites for churches. I bought a small business called Servants By Design that sells a personality inventory and other intellectual property. I have been hired to mediate conflicts in churches, families, and for-profit workplaces. I have helped human resource teams develop evaluation tools. I have companioned supervisors who are firing staff people. I have lead worship teams. I have been a stand-in preacher.

The business model of following your passion often includes creating side hustles, being very flexible, and watching your expenses closely. Very few people are able to simply leave a "real" job and start something new. Instead, it develops slowly over time and often without pay. In the beginning, most of the activity is more about generating relationships than it is income.

The hard truth about this reality is that it is easier for some than others to take a new idea and turn it into a full-time salaried job. I recognize every day that my family's financial stability, my wife's steady job, my relatively low debt, and my general privilege gave me a head start in this work. And that knowledge informs my behavior. When I see friends trying to start their own business venture, I pay attention and do my best to invest in their projects even in the smallest way. I especially pay attention to people who have been marginalized due to race, gender, orientation, or other reasons.



The exchange of social entrepreneurs grows in the fertile bed of relationships and community.

For years our biggest donors at Neighboring Movement were people with whom we were related or had long term relationships. These people invested in our work because they believed in us more than they believed in our work. It is a good thing because our work was not super refined when we first started. There was definitely a spark to it, but it was not really ready for a large market. Over time our network has grown and now larger donors invest in us because they believe in our work more than they believe in us.

The Missional Wisdom Foundation (MWF) attracts people who like to try new things and strike out on their own. My guess is that most people affiliated with the MWF have similar side hustle stories. Next time you hear one of those stories, consider how you might financially invest in their work. Perhaps it is a donation, booking them for a gig, or just buying them lunch to hear about their passion. Either way, you will be contributing to the economy of exchange that turns passions into real-life jobs.

#### Together Magazine

Volume 3, Issue 1 The Missional Wisdom Foundation 185 S. White Chapel Road Southlake, TX 76092



