

...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembly together...but encouraging one another.
Heb 10:24-25

Share the teaching
Guard the sharing

Male Call

March 12, 2010—The Jesus Way—An Interlude: Finding the Holy in the Ordinary

6:00 – 6:05	Coffee & Donuts—Opening Prayer
6:05 – 7:00	<p>“I am the way, and the truth, and the life; no one comes to the Father but through Me.” —Jesus (John 14:6)</p> <p>1) Learning to See God</p> <p>a) Abraham lived a faith life...what does that mean? Was it only his reported encounters with God that transformed him, or was it something more...an awareness of God even between the “big” events.</p> <p>b) Finding the Holy in the ordinary There is more of God in this small flower than you can comprehend in a lifetime.¹</p> <p>Apprehend God in all things, for God is in all things. Every single creature is full of God and is a book about God. Every creature is a word of God. If I spent enough time with the tiniest creature—even caterpillar—I would never have to prepare a sermon. So full of God is every creature.²</p> <p>To pay attention, this is our endless and proper work.³</p> <p>[Philosopher] Simone Weil claimed, “Attention is the only faculty of our soul that gives us access to God.”⁴</p> <p>c) Can we really do this? Joseph Wood Krutch, the eloquent chronicler of the desert regions of Arizona and New Mexico, once said: “It is not easy to live in that continuous awareness of things that is alone truly living...the faculty of wonder tires easily...Really to see something once or twice a week is almost inevitably to make oneself a poet.” Is it really this simple? Perhaps. But only if one is willing to attend carefully to what is unfolding before one’s eyes. Eckhart, like Krutch, appears only too aware of how difficult it is to “live in that continuous awareness of things that is alone truly living.” Still there remains the possibility that such a sharpened awareness—what Krutch calls “the faculty</p>

¹ Brother Boniface to Tom Ashbrook.

² Meister Eckhart.

³ Oliver, Mary. (1994). *White Pine: Poems and Prose Poems*. Mariner Books. 8.

⁴ Allen, Diogenes. *Spiritual Theology: The Theology of Yesterday for Spiritual Help for Today*. Cowley Publications. 1997. 82.

of wonder” or what Eckhart refers to as the apprehension of God “in all things”—can indeed be cultivated. It requires time, patience, and attention [and intention!]. It requires a willingness to “make oneself a poet.”⁵

2) Us Savoring God

Earth’s crammed with heaven
And every bush afire with God.
But only he who sees takes of his shoes
The rest sit around and pluck blackberries.⁶

a) Savoring is comprised of:⁷

- i) Attention
- ii) Appreciation
- iii) Integration

b) Remember our 3mph God...

Without pause there is no savoring⁸

I find that God goes ‘slowly’ in his educational process of man. ‘Forty years in the wilderness’ points to his basic educational philosophy [Deuteronomy 8:1-4]. Forty years of national migration through the wilderness, three generations of the united monarchy (Saul, David, Solomon), nineteen kings of Israel (up to 722 BC), and twenty kings of Judah (up to 587 BC), the hosts of the prophets and priests, the experience of exile and restoration—isn’t this a rather slow and costly way for God to let his people know the covenant relationship between God and man?

Jesus Christ came. He walked towards the ‘full stop’. He lost his mobility. He was nailed down! He is not even at three miles an hour as we walk. He is not moving. ‘Full stop’! What can be slower than ‘full stop’—‘nailed down’? At this point of ‘full stop’, the apostolic church proclaims that the love of God to man is ultimately and fully revealed. God walks ‘slowly’ because he is love. If he is not love he would have gone much faster. Love has its speed. It is an inner speed. It is a spiritual speed. It is a different kind of speed from the technological speed to which we are accustomed. It is ‘slow’ yet it is lord over all other speeds since it is the speed of love.⁹

We were created in the image of a three-mile-an-hour God, and we have been called

⁵ Burton-Christie, Douglas. “Learning to See: Epiphany in the Ordinary.” *Weavings*. XI, no. 6 (November/December, 1996). 9.

⁶ Elizabeth Barrett Browning. Quoted in Cepero, Helen. (2008). *Journaling as a Spiritual Practice*. IVP Books. 137.

⁷ John Kiemele. Spiritual Director’s Retreat, St. Malo, Colorado. March, 2010.

⁸ Ibid.

⁹ Koyama, Kosuke. (1979). *Three Mile An Hour God*. Orbis Books. 6, 7.

¹⁰ Deneff, Lawrence W. *Pneuma*, v3 n1, Spring, 1996.

¹¹ Ciardi, John and Miller Williams. (1975.) *How Does a Poem Mean?* Houghton Mifflin Company. Page numbers refer to this book.

¹² Burton-Christie, Douglas. “Learning to See: Epiphany in the Ordinary.” *Weavings*. XI, n6. November/December, 1996. 13, 14.

¹³ Cepero, Helen. (2008). *Journaling as a Spiritual Practice*. IVP Books. 134, 142.

to be partners in ministry with a three-mile-an-hour God. There will be no growth among us unless we stop running: no increase in understanding, no growth in faith, no sight for the blind, no help for the poor, no compassion for the outcast (and, for that matter, no increase in the numbers of the faithful)—unless we stop running.

This world on the run needs people who are moving slowly enough to weep with those who weep and rejoice with those who rejoice; people who are moving slowly enough to notice smiles of joy and tears of sorrow; people who are moving slowly enough to reach out to those in pain, to comfort those in suffering, to offer hope to those in despair.¹⁰

3) God Savoring Us

a) Zephaniah 3:17

4) *How Does My Life Mean*¹¹—life as poetry (see the Psalms)

a) What or How...does my life mean?: getting the question right

[T]he language of experience is not the language of classification. So for poetry. The concern is not to arrive at a definition and to close the book, but to arrive at an experience. There will never be a complete system for “understanding” or for “judging” poetry. Understanding and critical judgment are admirable goals, but neither can take place until the poem has been experienced, and even then there is always some part of every good work of art that can never be fully explained or categorized. (2)

For “What does a poem mean?” is too often a self-destroying approach to poetry. A more useful way of asking the question is “How does a poem mean?” Why does it build itself into a form out of images, ideas, rhythms? How do these elements become the meaning? How are they inseparable from the meaning? What a poem is, is inseparable from its own performance of itself. Where is the “dance” when no one is dancing it? and what man is a “dancer” except when he is dancing? (4)

One experiences [a poem] as one experiences life. One is never done with it; every time he looks he sees something new. And that sense of continuity in fluidity is one of the kinds of knowledge, one of the ways of knowing that only the arts can teach, poetry foremost among them. (10) Once one has learned to experience the poem as a poem, there inevitably arrives a sense that one is also experiencing himself as a human being. (3)

5) How We Can Learn to “See” the World Around Us and Our Own Lives as a Poet?

It takes patience to see a place. And humility, a willingness to suspend judgment and let a place reveal itself on its own terms...Seeing only happens when we risk a relationship with the world. Often this means risking a metaphor, finding a way of “seeing as”...But are we prepared to attend to what is unfolding around us with the devotion and care required to really experience such intimacy?¹²

a) Spiritual Disciplines

All spiritual practice...is meant to tune our awareness, just as you might tune a stringed instrument, so that we can hear the true note of God’s grace playing through the sometimes discordant chords around us and in us.

Sometimes we fool ourselves into believing that we can only experience the holy in the guise of whatever a “perfect” experience might be for us—a spiritual high in a worship

	<p>service, a vista from the top of a mountain, or a retreat in a remote monastery. But what if it is waiting all the time for us in the most mundane and even most dreaded parts of human life?...Will we be so busy staring off in the distance and waiting for God to appear that we miss the holy presence in the everyday?¹³</p> <p>6) Back to Abraham</p> <p>a) How do you suppose Abraham lived his largely mundane life? Did he see God in the ordinary?</p> <p>7) Exercise</p> <p>a) What did you notice today? What impressed itself upon you?</p> <p>b) What was it <i>like</i> for you? (Describe it)</p> <p>c) Try this everyday...do you see the Holy all around you?</p>
7:00	Closing Prayer
7:00 – ??	If you would like prayer, please come up front and one or more of us will remain to pray with you.

Further reading:

- *The Bible*
- Au, Walkie and Noreen Cannon Au. (2006). *The Discerning Heart: Exploring the Christian Path*. Paulist Press.
- Bonhoeffer, Dietrich. (1995). *The Cost of Discipleship*. Simon & Schuster.
- Ciardi, John & Williams, Miller. (1975). *How Does a Poem Mean?* Houghton Mifflin Company.
- Haase, Albert. *Coming Home to Your True Self: Leaving the Emptiness of False Attractions*. (2008). IVP Books.
- Martin, James. (2005). *Become Who You Are*. Hidden Spring.
- Nouwen, Henri. (1981). *The Way of the Heart: Connecting with God Through Prayer, Wisdom, and Silence*. Ballantine Books.
- Ortberg, John. (2010). *The Me I Want To Be*. Zondervan.
- Peterson, Eugene H. (2007). *The Jesus Way: A Conversation on the Ways that Jesus is the Way*. Eerdman's Publishing Company.
- Rohr, Richard. (2002). *Everything Belongs: the Gift of Contemplative Prayer*. Crossroad Publishing Company.
- Shelley, Bruce L. (1995). *Church History in Plain Language*. Thomas Nelson Publishers.
- Tozer, A.W. *Men Who Met God*. (1986). Christian Publications.
- Yancey, Phillip. (2002). *Reaching for the Invisible God*. Zondervan.

The Devil Loves Cell Phones

Silence isn't just golden—it's heavenly.

By **Julia Baird** | NEWSWEEK

Published Oct 22, 2009

From the magazine issue dated Nov 2, 2009

It's not hard to imagine hell as a place that is very, very noisy. In *The Screwtape Letters*, C. S. Lewis's Devil detests music and silence. Hell, he crowed, was filled with furious noise: "the audible expression of all that is exultant, ruthless and virile...We will make the whole universe a noise...We have already made great strides in this direction as regards the Earth. The melodies and silences of Heaven will be shouted down in the end."

In the Middle Ages, Christian scholars believed that Satan did not want human beings to be alone with God, or with each other, fully alert and listening. This is why British author Sara Maitland believes the mobile phone is a "major breakthrough for the powers of hell." Maitland is more conscious of noise than most—she spent more than a decade pursuing silence like a hunter its prey. She writes in *A Book of Silence*, just published in the U.S., how she traveled to the desert, the hills, and the remote Scottish Highlands because she wanted to discover what silence truly was, and immerse herself in it. "I am convinced that as a whole society we are losing something precious in our increasingly silence-avoiding culture," she writes, "and that somehow, whatever this silence might be, it needs holding, nourishing and unpacking."

After spending 40 days in an isolated house on a windy moor, Maitland found silence did several things: her physical sensations were heightened (she was overwhelmed by the deliciousness of porridge, heard different notes in the wind, was more sensitive to temperature, and emotional); she became what she calls "disinhibited" (a Jungian notion that once alone, you are free to do what you want—picking your nose while eating, stripping your clothes off, abandoning grooming, washing once a week); she heard voices (a young girl, then a male choir singing in Latin, which she thinks may have been the wind); experienced great happiness; felt connected with the cosmos; was exhilarated by the risk and peril in what she was doing; and discovered a fierce joy, or bliss.

It is a strikingly refreshing book to read, in the midst of the clamor and din, ever-mounting distraction, yelling TV pundits, solipsistic tweet-ing, and flash-card sentiment of our Internet age. It made me realize what a profound longing many of us have for silence, how hard it is to find, and how easily we forget how much we need it. Most snatch it in small

grabs—hot baths, long runs, lap swimming, bike rides. Maitland rails against the idea of silence as void, absence, and lack—something that we must rush to fill—insisting it is positive and nurturing, and something more profound that must be actively sought. (When silence is imposed, of course, it is something entirely different.)

What's interesting about silence is not just the extremism, often merging on madness, of those who can claim to have lived silently: the Arctic explorer, the deep-sea diver, the sailor, the hermit, the ascetic, the nun. What is also important is what the rest of us can wring from the more mundane moments of stillness. We can't all skip around nude through the Scottish bracken, or inhabit caves in Tibetan mountains, but we can experience silence in ways so potent they become addictive: the magical quiet of swimming under the sea; the uninterrupted hours after midnight; the sweet intimacy between a mother and her baby, being nursed in the wee hours; the breathless stillness after excellent sex; the hush of awe while gazing at a proud, ancient mountain, a huge rock glowing red in the desert, or someone soaring down a 20-foot wave. Even if it is not pure silence, it can be enough. We may not all have visions of a spinning, shining, silent God as Maitland does, but, as our thoughts are stripped back and stilled, we might sense the mystery of something greater than ourselves.

We often talk about distraction, and the banality of a culture that seems to smother deep thought or time-sucking contemplation—we tweet sneezes, we blink and record it for our friends, we sprint to be the first to speak. The anonymity of the Internet has been replaced by hyper-identity; the idea of shutting up and staring at a rock, piles of sand, or blinking stars for hours, if not weeks, seems profoundly countercultural.

I know, it sounds like the lament of the Luddite. But if generations of mystics and seekers have insisted that there's something that connects silence with the sublime, you have to wonder what we are distracting ourselves from—and who we could be if, every now and then, we paused.

Find this article at <http://www.newsweek.com/id/219010>

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Skimming: when you have to stop trying to look good and do the dirty work beneath the surface.¹⁴

By Pete Scazzero

After twenty years as senior pastor, I finally had to admit I'd been "skimming" in my leadership. Skimming is the way many of us cope with multiple demands, constant pressure, and overloaded schedules. We cover a lot of ground superficially without being fully engaged. Like skimming a book, this can produce the impression that everything is covered, but in reality, you aren't completely there.

How do you know you are skimming:

- When you go from meeting to meeting without awareness of God.
- When you say "yes" to new commitments and expansions without properly following through on what you are already doing.
- When it is Friday and you realize you have not had enough time to allow the truth of what you are preaching to transform your own walk with Christ.
- When you avoid difficult decisions and truths because someone will be upset.
- When you muddle your way through a meeting because you have not clearly determined your goals and agenda.
- When you make a pastoral phone call or visit—resentfully.
- When you cannot stop thinking about the unfinished work church when you are with your family.
- When you, are too busy to reflect on your own heart or cultivate your own personal relationship with Jesus Christ.
- When you are not investing in your own personal growth and marriage.
- When you measure your success based on what other people say rather than your own internal values before God.

Many times skimming is a “defensive mechanism” of denial that blocks us from growing up spiritually and emotionally. It's a way of avoiding aspects of ministry that stir up anxiety or pain. It can work for a while, but eventually it catches up with us, and there's a price to pay. Here's how it caught up with me.

For years our church board, in their annual review of my role, asked how I enjoyed my position as senior pastor.

“I love preaching, teaching, casting vision, and discipling people,” I replied. “But God just didn't gift me to do administration or run the organization. It's frustrating.”

For years I, along with our board, attempted to find ways to provide administrative leadership alongside my role as the visionary senior leader. As our church grew, I tried different staff configurations, hiring from inside, hiring from outside, dividing the job between different people. Each time we hit a wall. Nothing seemed to work long-term.

I continued to avoid making personnel decisions or managing staff and key volunteers or writing job descriptions or taking time to plan for meetings or following through on project details.

During this 20-year period, I saw clearly what needed to be done, but I wanted someone else to do it.

¹⁴ *Leadership*. Winter 2009. 74-76. Pete Scazzero is pastor of New Life Fellowship Church in Queens, New York, and author of *The Emotionally Healthy Church*: www.emotionallyhealthy.org.

“That's all administration,” I told myself. “That's something that someone else should do. It's just not me.”

In hindsight I can now see two factors that hindered me and led to this form of skimming.

I didn't trust myself. Throughout my ministry I had plenty of administrative failures. And I had mixed emotions about trying again. Plus, I was told by consultants, other pastors, even my wife: “You don't have those gifts, so play to your strengths and hire to your weaknesses. Spend your time in the Word and prayer. Let others run the day-to-day operation.” This reinforced my mental block that I couldn't do it.

But the bigger factor was that I was a coward. Each time I saw what needed to be done, I found ways not to get into the nitty-gritty. Changes in leadership were needed. A few key people were not properly slotted. Others weren't doing their roles well. This was now having an increasing impact on the larger church.

I had made difficult decisions prior to this, but now I was skimming, trying to stay above the “administrative” issues that were bogging us down. Truth be told, I was afraid of being misunderstood, losing friendships, having people leave the church, halting our momentum.

I complained. I got angry. I blamed. I sulked.

But I did nothing.

PERSONAL INTEGRITY, AT LAST

A number of events finally converged to break me out of this gridlock. First, I reached a point of utter frustration. The inner workings of our staff were not reflecting the message I was preaching. I could no longer preach a way of life that our church leadership was not living.

Around this time, my wife, Geri, also spoke up: “Pete, I think the issue is courage, your courage. I'm not blaming you. It's hard to make the kind of changes needed. All I know is that you are in the position to do it, but you aren't. You are not enforcing our values of emotionally healthy spirituality with the staff. You're angry and resentful. We have a great church but...”

She paused and then dropped the bombshell.

“I think this is about you. You may not have whatever it takes to do what needs to be done. Maybe your time is up and someone else needs to step in and lead.”

I was exposed. While her words hurt, I knew there was truth in them. I spent the next day alone with God and my journal.

Yes, I wanted someone else to come in and “get the house in order,” to do the dirty work of hiring, firing, redirecting, and leading the church through the painful changes before us.

But it now was very clear. It was time to stop skimming, to stop trying to lead at a distance, to stop just casting vision and to take steps to implement it. I admitted the truth: the greatest deterrent to New Life Fellowship Church's becoming what God meant it to be was me.

Two weeks later I became the executive pastor, determined to learn the job. For the next year, I would serve under the senior pastor—me!

I cancelled speaking engagements outside New Life, said no to a potential book contract, and signed up for counseling to sort through my own “beneath the surface” iceberg blockages. I preached less, and we moved more deliberately to a teaching team.

Over the next year, I learned that the skills for doing the executive work of an organization are not hard to learn. The real difficulty was making the time, thinking carefully “before the Lord,” summoning the courage to have difficult conversations, and following all the way through. No longer skimming, I was now stepping into the messy, painful truth that would set both me and New Life free.

SKIMMING IN OTHER AREAS

As “not skimming” in my leadership became a major learning curve for me, I began to ponder how much skimming was happening in other areas of my life.

You can skim on your Christmas shopping and cleaning your car. You can skim on your social life, your email, and your reading list. But don't skim on what is most important.

I became very aware of my temptation to skim in the following four major areas, which had implications that were profound and far-reaching, both for myself and the people I served.

A SKIMMED RELATIONSHIP WITH GOD

Cultivating a life with our Lord Jesus requires large amounts of focused time. Days alone with God, hours of meditation on Scripture, and time for reading are indispensable. We are surrounded by endless distractions and voices that call us away from sitting at the feet of Jesus, like Mary did in Luke 10.

Throughout church history, one of the seven deadly sins is sloth (*acedia*, “not caring”), which was described not just as laziness, but as busyness with the wrong things. We are busy, the spiritual guides argued, because we cannot bear the effort demanded by a life of recollection and solitude with God; we do not care about the right things. There was no patience for activism, even godly activity, unless it was nourished by a rich interior life with God.

The Desert Fathers repeatedly warned about being engaged in activity for God before the time is ripe. They offer a timely warning to us.

So, in order to stop skimming on my relationship with God, I started building into my life monastic rhythms. For example, I began practicing the Daily Office as a way to structure my days. I began planning my day around three or four small blocks of time to stop, center, read Scripture and be still. I also became ruthless about days of silence as indispensable elements of my vocation as a pastor.

It is an illusion to imagine that we can lead our people on a spiritual journey we have not taken. No program can substitute for the superficiality and self-will that inevitably permeate our ministry when we skim in our relationship with God.

SKIMMING OURSELVES

Most of us are overscheduled and preoccupied; we are starved for time, exhausted from the endless needs around us. Who has time to enjoy Jesus, our spouses, our children, life itself?

We assume we'll catch up on our sleep some other time. The space we need for replenishing our soul and relaxing can happen later. Few of us have time for fun and hobbies. We don't have a life! There is simply too much work to be done for God.

Jesus models for us healthy self-care. With the weight of the world on his shoulders, we observe him resting and enjoying what others bring to him before going to the cross (John 12:1-8).

Bernard of Clairvaux, like Augustine before him, recognized that mature love does not exist without a healthy and God-centered self-love. Unless we know what it is to care for ourselves, we can't love others well. Only in light of the love of God can we love ourselves rightly. Bernard even argued that love of self for God's sake is the highest form of loving God.

This is a good word for leaders today as so many of us carry resentments for giving out beyond what God has asked. Unrelenting duty can destroy the joy of the Lord, which is our strength.

A key to our freedom is rediscovering Sabbath-keeping, a radical, counter cultural spiritual formation practice. I accept God's invitation to stop, rest, delight, and contemplate him for a 24-

hour period.

For me, this means stopping from Friday night at 7 p.m. to Saturday night at 7 p.m.—even if my sermon is not finished (Is it ever?). I stop all “have to’s” and “shoulds.” I avoid the computer, e-mails, and church related work. I spend the day on Friday doing my other work, such as cleaning the house, repairing the car, cleaning laundry, and paying bills.

The Sabbath calls us to build the doing of nothing into our schedules each week. It is, by the world's standards, inefficient, unproductive, and useless. Yet is one of the most fundamental elements given to us by God that we might take care of ourselves.

A SKIMMED MARRIAGE

Few people are willing to admit the sad state of many pastors' marriages. It would potentially disrupt, at least in the short term, some of our fastest-growing churches.

Our leadership and denominational conferences, along with our seminaries and schools, do not train us how to have marriages that taste of and point to heaven. We ignore the unique pressures of the ministry, mistakenly assuming that a great marriage will happen naturally if we work for God.

We forget the biblical principle: as goes the leader's marriage, so goes the church. If we're skimming at home, we're not going to be able to lead a healthy church family (1 Tim. 3:5). If you are married, your vocation is your spouse first, and any children God has given you. This covenant takes priority over our church and people.

Paul refers to the "one flesh" union of husband and wife as a foreshadowing of Christ's union with his bride, the church (Eph. 5:31-32). For this reason our marriage and sexuality are meant to proclaim and reflect our union with Christ. Our marriage is to be a picture, and an experience, of receiving and giving the love of God.

Who has time to invest in such a learning/growth journey?

Some pastors will say, “Pete, this would require I change the entire way I do ministry?” Yes. It certainly did for me. Geri and I made a commitment that investing in our marriage was the highest priority of our lives after Christ. Our calendar began to reflect that change. We carved out exclusive, uninterrupted time each day and week to be fully present with one another. And we began regular overnights to nearby bed and breakfasts for getaways.

Of course, the temptation to skim on our marriage remains. But as our theology of marriage as a vocation, as a specific call and mission from God, has deepened over the years, the temptation has weakened.

A SKIMMING LEADER

Part of the reason I skimmed on my leadership is that I divided the secular and sacred, treating the executive/planning functions of pastoral leadership as less meaningful and holy than prayer and Bible study.

For years I preferred to do the easy things, not the necessary things. I don't enjoy conflict and tension. Who does?

When I stopped skimming, I began to see how much of my life was driven by external validation, other people telling me I was okay. Volunteers and staff didn't move toward me after difficult conversations about their performance. They distanced themselves from me.

I sometimes avoided meetings I knew would be hard. I skimmed on "truth" when it was uncomfortable. I preferred to not speak up when something was wrong.

It is easier to rush into a staff meeting without spending the time needed to get clear on our goals and agenda.

It is easier to be reactive than to be thoughtful and prayerful. More of my decisions than I care to admit were based on feelings and impulse. It is hard to provide prudent leadership.

It is easy to say one thing and do another. It's hard to follow through on my commitments.

It is easy to engage in false peace by appeasing people.

It's hard to speak truth when they may become angry.

It is easy to justify our spin and exaggeration as vision.

It's hard to combine faith and hard facts.

We need to remember our goal—people's transformation into the likeness of Christ. Loving people does not mean keeping them happy. Jesus models for us that hurting people is often part of helping them mature.

And remember: leadership that does not skim sets us and our people free—even if it is painful at first.

Fire¹⁵

Judy Brown

What makes a fire burn
is space between the logs,
a breathing space.
Too much of a good thing, too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water.

So building fires requires attention
to the spaces in between,
as much as to the wood.

When we are able to build
open spaces
in the same way
we have learned
to pile on logs,
then we come to see how
it is fuel, and the absence of fuel
together, that make fire possible.

We only need to lay a log
lightly from time to time.
A fire
grows
simply because the space is there, with openings
in which the flame
that knows just how it wants to burn
can find its way.

¹⁵ Sam M Intrator and Megan Scribner, editors. (2003). *Teaching with Fire: Poetry that Sustains the Courage to Teach*. San Francisco: Jossey-Bass. 89.