

Excerpted from

EVOLVING

CHRISTIANITY

Life After Faith Crisis



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Foreword by Dr. Marc Gafni

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PREFACE



Once upon a time I was an evangelical Christian. But now, having pastored a mainline Protestant church, I find myself musing that I need a little help over here on the dark side. Evangelical faith has three qualities that are in short supply and desperately needed in the “progressive” wing of the church. First, evangelicals believe that the Bible has authority in their lives. I believe that. (My Liberal colleagues don’t quite know what to make of my unreasonable attachment to the Scriptures.) Second, they believe that Christian faith is about transformation. I believe that too. Third, they think it is important to share their faith with other people. Wow, do I believe that! But I worry that we’ve watered down the message of Christian hope so far that the mainline Church is finding its meaning or direction in something like the phrase, “Jesus was nice, so we should be nice too.” Perhaps more disturbing is that we seem to be living under the dictum “live as long as you can just as comfortably as you can,” as though that’s all there is to this life. There is a reason for this. That’s why I’m writing this book.

At its best, evangelical faith is alive, it feeds the soul, and it provides a context of meaning for those who can believe. I say “can believe” because in a modern world, a world where we have snapped pictures of distant galaxy fields and our own DNA, believing in a traditional God, the one who can be called upon to fix things with the snap of His fingers when they’ve gone terribly wrong, is becoming more and more problematic. Frankly, a lot of the time it feels like we’re stretching the limits of credulity.

How did we get here? The trouble starts, and this may sound a little strange, when we send our children to school. When they go to school they learn about everything from quarks to evolution. Then we take them back to church where they’re told that God is the one who is doing the creating, but we never quite get around to explaining how those two ideas can co-exist. What we learn in school and what we learn in any self-respecting Evangelical church derives from mutually exclusive worldviews. It’s a real problem, a real disconnect.

In the mainline church the problem is a little different, but it’s huge. I think it is why the mainline church is dying. Many solid mainline congregations use traditional mythic language. We sing the old hymns and say some of the old creeds and prayers, (though less and less these days). We say them, but oftentimes, maybe even most of the time, we don’t believe them. So why do we bother? My cousin Richard says, “It’s kind of like a secret handshake. If we just say the words then we get to be part of this cool club, we get to hang out with some nice people

doing some good things in the world.” For the most part, mainline Christians don’t believe anything that runs directly counter to a modernist worldview; we’ve pretty well deconstructed traditional Christianity, but we’ve also failed to reconstruct anything compelling in its place. Ask people why they go to a mainline church and the answer you usually get is, “I go for the community.” Society is changing. People can find community in many other places these days, so with not much more than a deconstructed faith to offer, people have left the mainline church in droves. They leave because the language we insist on using – whether we believe it or not – doesn’t make sense to the modern mind.

Consider: we Christians say that God has a son who was executed on a cross approximately 2000 years ago, that his blood was shed for us, and as a result, (if we believe it), you and I, two thousand years later, get to go to heaven instead of that other place. Now I should probably make myself clear here lest you write me off as a “non-believer.” Truth be told, I *am* a believer. Believe it or not, there is some sense in which I do trust that “Jesus died for my sins” . . . but the real question is, “What do I mean when I say it?” (I try to answer that one in Chapter 7.)

Two thousand years ago people thought blood had magical properties, that it could affect their relationship to the creator. But we don’t think that anymore so what could it possibly mean to say that Jesus died for our sins? This is the moment when a traditionalist says something like, “It’s a mystery. We cannot fathom the ways of God, so we must simply trust that God’s word is true, that God’s promises are reliable, that God is love,” and leave it at that.

Then, when someone is sick, or needs a job, or is struggling to remain faithful in his marriage, we pray for that God to intervene. But let’s face it: counting on a miraculous intervention is a little dicey. Interventions seem to happen some of the time, but seldom enough to give us pause. So again we end up looking for ways to let God off the hook for unanswered prayer. For instance, a line of “comfort” offered to my wife, at the time a grieving nine year-old was, “Barbara, I know it’s hard to understand, but God needs your daddy more than you do right now.”

Or we pray for events beyond ourselves, for world peace, or an end to suffering; we ask how a loving God allows millions of children to die each year. But war keeps on going (43 of them at the moment), and children still die even though we have the resources to keep them alive – the resources, but apparently not the will. We let God off the hook for this too; we say human sin is the problem. We are the ones that perpetrate the horror; God can’t do anything about it without taking away our free will. I don’t buy it. This is God we’re talking about. Can’t God find a way to eliminate human suffering without violating human freedom? Granted, I can’t figure out how to do it, but we’re theoretically talking about God the almighty, eternal, infinite,

creator of all that is. Why should that be a stretch? So we reaffirm to ourselves, “God has a plan, God is just, God is loving; trust in the Lord, He is worthy.”

But each time that this interventionist, magic God lets us down, each time that we need to come up with another excuse for God’s action or inaction, our faith strains. Eventually the only thing that props it up is gathering with other believers and repeating over and over phrases like “Jesus died for our sins,” “God in three persons, blessed Trinity,” “God answers prayer,” or “He is worthy.” We repeat the words as if willing them to be true, as if demanding they make sense of the life we are actually living.

Eventually I couldn’t do that anymore. I couldn't make excuses for God any more. It happened when my wife died many years ago after a long, long, illness. We had prayed and prayed; she died in shame, when our kids were still young, thinking that there was something fundamentally wrong with her, something that made her unlovable; she died thinking that her death was God’s judgment on her life. In the end I realized that one of two things was true: either the God I’d been talking about lo those many years does not exist, or God hates me and so had decided to punish me through my wife's death. My early faith began to unravel.

Tolstoy describes a dream in his little book, *Confessions*. It speaks to my unraveling faith. He was lying on a rope mattress when he noticed that one of the ropes had come unraveled. He didn’t think much of it, but then another came loose . . . and another . . . and another, until he began to worry: what was underneath the bed? He looked over the edge and found that it was suspended over a deep, dark, terrifying abyss. Then more and more ropes came unraveled until he was left balancing on one last rope. He looked to see where the rope was attached and saw that it was tied very securely to a massive white pillar. But the pillar too was suspended over the abyss!

Just like in Tolstoy’s dream, the faith to which I had clung for so long unraveled before my eyes. There were no ropes and no bed to hold me up, so I did what people do when the underpinnings of their traditional faith lie in tatters on the ground: I became a liberal, God forbid. I entered the vast spiritual wasteland, the deep dark abyss I’d avoided for so long.

I have moved from that place for I have come to know that:

by and by the gale dies down and the moon rises and throws a lane of gold to us
across the blackness and heaving of the tumbling waters. After all it is not in the
day, but in the night that star rises after star, and constellation follows
constellation, and the immensity of this bewildering universe looms up before

our staggered mind. And it is in the dark that the faith becomes biggest and bravest, that its wonder grows yet more and more.¹

Fresh faith, fresh light does emerge and I've found that when that light emerges it becomes brighter and brighter until you look into the abyss and know with certainty that you could fall forever and never escape the loving arms of God. That's the faith I want to share.

The idea that a God who created the universe 13.82² billion years ago, a universe so large it defies comprehension, the idea that God needs the shedding of blood to satisfy His sense of justice is to me, unbelievable. To think that there is a God somewhere out there who intervenes to rescue some from calamity but leaves others to suffer runs so counter to John's view that "God is love,"³ at least to me is ludicrous. The trouble is that if you've grown up with an evangelical faith you feel as if you HAVE to believe it. It feels as if life depends on you believing it. At least it felt that way to me. Leaving that early faith and entering the vast spiritual wasteland of modernism seemed unthinkable. I was a pastor, for crying out loud. That is how I felt.

But I have learned it is not so.

Not everyone has taken such an intense journey. But there are plenty of people who know the myth cannot stand, that a magic God in the heavens doesn't make sense of the facts. I see people who have deconstructed traditional faith and are left wanting. Now if you've found a faith that sustains you and moves you towards transformation, I have no need or desire to change your path. I am writing for those who haven't and who long for something real in the midst of the struggle of life, for those who have noticed the ropes coming unraveled, those who feel stuck in a vast spiritual wasteland.

This book begins my effort to describe the faith I've found in the abyss. I believe it is gospel—good news. It is a Christian faith to be sure, for as I look at the Christian scriptures I understand the authors to be pointing towards truth in the only way they could, from within their own worldview. My desire and commitment is to be faithful to those texts, pointing at the same truth from within mine. I want to shed light on the abyss, to offer individuals another way to understand Christian faith, to offer a context of meaning.

¹ Arthur Gossip, "When Life Tumbles in, Then What?" (Sermon preached shortly after his wife had died.)

² They keep changing this number on us! 13.82 is the latest estimate based I'm told, on measurements of background radiation in the cosmos.

³ 1 John 4:8.

I write this book to say one thing: We need not fear the vast spiritual wasteland because there is a rich landscape of spiritual life on the other side. There are other ways of describing the good news of God's creative power and love, the creative love of God expressed in Jesus Christ. Belief in an interventionist God is not required in order to lay hold of a rich, transformative, Christian faith, a faith that requires no excuses, is faithful to the Scriptures, proclaims a God of grace transforming all our lives, and is most certainly a gospel worth sharing.

POWER TO BECOME CHILDREN OF GOD



In the beginning was the Logos and the Logos was oriented towards God. The Logos was God. He was in the beginning oriented towards God. All things came into being through him and without him not one thing came into being. What has come into being with him is life and the life was the light of all people. That light shines in the darkness and the darkness did not overcome it. There was a man who was sent from God. His name was John. He came as a witness to testify to this light so that all might believe that through him. He himself was not the light but he came to testify to the light. The true light which enlightens everyone was coming into the world. He was in the world and the world came into being through him and yet the world did not know him. He came to what was his own and his own people did not receive him. But to all who received him, who trusted in his name, he gave power to become children of God who were born not of blood, or of the will of the flesh, or the will of human beings, but of God. And the Logos became enfleshed and made camp among us and we have seen his glory, the glory as of a parents' only son full of grace and truth. John testified to him and cried out, "This was he of whom I said, he who comes after me ranks ahead of me, because he was before me." From his fullness we have all received grace upon grace. The law indeed was given thorough Moses. Grace and trust came through Jesus the Christ. No one has ever seen God. It is God the only son who is close to the parents' heart, who has made God known.

John 1:1-8

The prologue to the Gospel according to John is a key text for our culture's understanding of Christianity. It begins, "In the beginning was the Word" or "the Logos." John wants to crack

open our imagination, and our hearts, to a most astonishing reality: each of us is a unique expression of the dynamic power that is unfolding creation's evolutionary story towards the good, the true, and the beautiful. To put it another way: you are a unique expression of the love intelligence creating the universe.

Some say the concept of Logos held all the philosophical content of the entire Greek language. For the Greeks, down at the root of reality was Logos. Logos held the patterns that structured creation. So when John used the word "Logos" to describe Jesus, the Christ, the One who enters into creation to redeem it, he was drawing from a rich philosophical landscape.

But John had more than the structure of creation in mind when he used that word. The Hebrew Scriptures formed and informed John. His prologue reaches back to the creation poem at the beginning of Genesis, the first book of Torah. Torah envisions a dynamic role for the Word of God. *"In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep while a wind from God swept over the waters. Then God said, 'Let there be light,' and there was light."*⁴ God spoke words and brought creation into being; God speaks throughout creation's becoming. God's *Word* in the stories of the Hebrew scriptures, is dynamic, creative, and powerful, so when John said, "In the beginning was the Word," he was drawing from the heart of the Israelite tradition. He was talking about the Word that brings creation into being.

But John had still more in mind when he chose the word "Logos." His goal wasn't simply to offer us a cognitive grasp of the Christ; he wanted us to know Logos, he wanted us to live into, or up to, our relationship with Logos. And so he consciously set Logos in conversation with the Wisdom tradition of the Hebrew Scriptures. The Wisdom Literature⁵ in the Hebrew texts isn't simply a set of disembodied ideas, axioms, or proverbs. No, this is instructions for life derived from the foundational structures of creation, the patterns that connect, and this Wisdom, or in Hebrew, *Hochma*, was personal. Often described as Lady Wisdom, she was understood as alive and relational. Right from the beginning of time she is an interdependent character who stands with God in the midst of the creative process. She is an agent of God's dynamic strength and creative power. When we listen to *Hochma* speak in the eighth chapter of Proverbs, and then read John's prologue, we hear echoes and resonance between the texts. We see the reflection of *Hochma* in the Logos. *Hochma* speaks:

⁴ Genesis 1:1-3.

⁵ The Wisdom Literature of the Bible includes Proverbs, Job, Ecclesiastes, and in the Apocrypha, Sirach and the Wisdom of Solomon.

*“The Lord created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth— . . .”*⁶

For John, this same interdependent character, this agent of God’s creative power, is at the most fundamental level what is real. This *Hochma* is known in the patterns we see running through the creative process itself. John’s conviction is that the Logos is by nature oriented towards perfect union with true presence, always moving toward union with what is real.

John’s Gospel is written to tell us how this Logos/Hochma interpenetrates creation in a human being, Jesus the Christ. But more important, once we come to understand the creative hope inherent in this story, we are to realize that it is paradigmatic of how Logos interpenetrates each and every one of us! That means this Gospel is about you; this Gospel is about me. It is the story of Logos made incarnate in Jesus, and in you, and in me. That reality impacts every moment of our lives. So we turn our attention to just how this good news is relevant in this outrageously painful world. We see how it addresses the human condition head on.

The human condition leaves a little something to be desired. I mean take the words “I love you,” for instance. They’re words of intimacy, of closeness and warmth and security. And yet what do we mean when we say them? One would hope we would mean, “I want the very best for you. I’ll commit my life to ensuring yours is greater, more beautiful, more inspired.” And yet all too often “I love you” means “I’m glad that you are fulfilling my needs right now.”

Many years ago my first wife was dying of breast cancer. As we went through a seemingly endless series of crises together we took part in a support group. We learned that during the depths of that relentless disease it is very common for couples to split apart. We called it the “Newt Gingrich Syndrome.”⁷ Of course each situation is different, but people tend to withdraw from one another during crises like this. It rarely ends in divorce but the withdrawal shows up in other ways. For instance, it was rare to see husbands at the chemo infusion center. Even if, like my wife and I, a couple didn’t want the drift apart to happen, you still found it happening.

⁶ Proverbs 8:22-24.

⁷ Newt Gingrich left his wife while she was being treated for cancer.

It happened to us. I'll never forget the day Deb came downstairs and said, "I've found another lump." I knew right then and there that it was only a matter of time, that it was over. My first reaction should have been, "Oh honey, I'm so sorry," and in fact I probably did give her a hug, but my brain wasn't doing that. My brain was thinking: what am I going to do without her income? (She was the major breadwinner.) How am I going to raise these children? And I found that until I could settle my heart down, until I could work out how to take care of my own needs and the needs of our children, it was very difficult for me to open my heart and really focus on taking care of her needs.

I can forgive myself for my response. I did better than many and worse than some others. There's a limit to how much a human being can deal with, how much fear it can cope with. We came closer together later and I certainly cared for her until the end but "I love you?" I'm thinking I fell short. We all do.

That fear we feel, the one that makes us contract, impacts many areas of our lives. This human instinct isn't just about life and death crises. Isn't that what's at the heart of this seemingly endless financial crisis? I don't know a lot about money, but what I do know is that the financial system, the distribution of money, is built on relationships of trust. The green piece of paper I carry around in my wallet has no inherent value. The only value it has is the value you and I agree it has. The more trust vanishes from human society, the more distant we become from one another; the more isolated we feel, the less we trust that relationship. As the relational trust breaks down, our trust in the value of that money breaks down; we become afraid. We seek ways to get more and more money in an effort to fight off the fear – to gain what control we can over our lives. But without the trust, any control we might have is elusive. Fear takes hold and impacts behavior. We try to put our hands on as much as we can get. There is no longer such a thing as "enough." We try to anesthetize ourselves to the loneliness and the fear and so we consume. It is that fear and contraction that drives an unjust, unstable monetary system.

Such fear has far-reaching implications. It's what produces a great deal of the violence in the world. Some time ago I read a study that discovered when a human being is hit, when you're struck, you register the punch as being harder than it actually is. You inflate the power of the punch. When we respond with an "equal hit" it turns out not to be equal at all, for when we return the punch we return it not matching the force of the punch we received, but rather matching our inflated sense of how hard we've been hit. We are wired to escalate the violence! It's a vicious cycle. The first person feels your return punch harder than it actually was and retaliates in kind with an increase in the amount of violence. If it's not checked, the violence spins out of control.

We human beings are neurologically built for violence and cruelty. Throughout history the human imagination has been employed to produce the most horrific cruelty and suffering possible. Philosopher Rene Girard's work shows us that violence is so integral to the human psyche that religion itself had to be invented in order to curb violence whenever people came together in community. It's stunning and we've never been able to figure out how to break free of it. It's as though fear has infected us and covered us with a crust of violence so thick we cannot see through it.

Yes, the human condition leaves a little something to be desired. *Worse still . . . we think the situation is static, don't we?* We think that nothing can change it. As my father would say, "It has always been thus." Though most of us don't believe in the concept of original sin, the idea that we are born evil, I think we do tacitly believe in something pretty similar. We assume that the way we are is the way we are. I'm not suggesting that the human condition can be changed with ease, but to believe that we cannot change at all itself perpetuates the human condition.

Harder still is that we seem more comfortable with the idea that the human condition is static than we are with the sometimes painful, yet dynamic reality, that we can change, that change can, and does in fact, occur. It occurs through the process of evolution, through a process that moves from death to new life, from cross to resurrection, if you will. That is how we evolve—from death to new life, from cross to resurrection.

This is the first time I've brought up evolution. People talk about a tension between Christian faith and the concept of an evolving universe. Tension? Not from where I sit. As far as I'm concerned Christian faith and evolution are two sides of the same coin! We'll say more about this later, but cross and resurrection – the central concepts of our faith – describe the process of evolution. They describe God's move from the death of the old into the surprising creation of what's new. Relying on that power we can break out of the static nature of the human condition and move towards a dynamic new reality.

This is what the Gospel of John is saying! The Gospel tells the story of the Logos, the creative drive or power that interpenetrates creation, always growing, always evolving, always moving forever towards the presence of God. That's our hope.

The Logos became flesh and lived among us.⁸ It always has become flesh. It always has lived among us. For 13.82 billion years and perhaps longer, the Logos has become flesh because the creative power of God moves into creation in just that way – interpenetrating the creation, unfolding creation from within us.

⁸ John 1:14.

But let's be clear here: for John the role of Logos is more than acting as an agent of God's creative power. Logos reveals the reality of God's way of being in creation and in so doing our conscious minds are lifted above the self-involved, instinct-driven condition of our lives. John is waking us up to a new reality. The Logos is enfleshed in the Christ but the story is not told so you'll know it happened to Jesus. Rather, it is told to show us the new way, to reveal to us our true nature as what he calls "children of God." For just as Jesus is "Son of God," so we too are "children of God." Again, these are terms that meant something to the author of John, that point to some reality from within his own worldview. We'll have to consider them for a bit to figure out what they might mean from within our own.

For now let's say that it means we are so intimately interpenetrated, so intimately empowered, so reflective of the creative process of God, so expressive of the love intelligence of the universe that we can be called children of God. We can be called children of the One who speaks and creates. We are given power to be creative agents or creative expressions of the love that is driving evolution forward.

Consider that at this point in our development human beings understand the evolutionary process that drives creation forward. That means we are self-conscious of our own evolution. The universe has created a mind, the universe has created eyes, the universe has created a heart to know and to feel and to understand itself. We are part of it. Logos, which interpenetrates the whole of reality, is now not so much acting upon us as it is being expressed through us. Did you hear that? *Logos is not so much acting upon us now as it is being expressed through us. This is what it means to be children of God.* Creation is not static. We are evolving, becoming more perfect expressions of the love of God.

John is telling us that this is who we are. We are children of God. The story of the gospel, though, the story of our lives interpenetrated by Logos, is our becoming, our living into this reality.

Throughout John's Gospel the Logos is expressed in Jesus as a paradigm of how Logos is expressed in each human being. Jesus is showing us *the way*. We are called to express this creative power just as Jesus did. "*Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father,*" (John 14:12). We are partners in this new and dynamic life. It requires that we live into that life. We do that by following what John calls "the way."

Fourteen times in John's Gospel he refers to "the way," the earliest name for Jesus' followers. Before they were called Christians, they were called people of "the way." This "way," is a spiritual journey. Jesus is our guide. The first step along "the way" is union with the source of

all that is, with being itself. This can seem foreign at first, difficult to grasp, especially in a western culture that thinks of “enlightenment” in terms of the individual. But stay with me, please, just until I suggest there is something more to “the way” than reaching a moment of mystical union, because we’ll find that “the way” will then take a surprising turn.

But let’s look first at this union with Logos. Throughout John’s Gospel Jesus makes the mystical declaration, “I AM.” He is reaching back to the origins of his own tradition, because his understanding of “I AM-ness” was born in Torah, in the heart of the teaching we have received and continue to receive from the Jews.

“I AM.” The biblical text says it over and over again. From the burning bush in Exodus to the sayings of Jesus, it points toward what is real: we are One. This is a Oneness that knows no “other” to be complete. This is the True Self. “I AM,” Jesus said, and since the relationship Jesus has with God is paradigmatic of the relationship we are called to have, this is the first step along our “way.” But what might this Oneness, this True Self mean? It sounds more like the mystical experiences people report as they remove themselves from the real world and sit on the proverbial mountain top, and there is certainly something of the truth in that, but there is more to it.

Dr. King once reflected on the “argument” God had with Moses at the burning bush.⁹ He drew a contrast between God, the I AM, and, (though he didn’t use this vocabulary), each of our separate selves. Each separate self can claim, “I am,” but following that statement we have to add a qualifier. We can say, “I am,” but we have to add, “because my parents met so many years ago, got married and started a family.” But God is different. “God, the power that holds the universe in the palm of his hand, is the only being that can say, “I AM,” and put a period there . . . ”¹⁰ This is the nature of Oneness: I AM with no qualifier.

As separate selves describing the truth of who we are, we can say, “I am,” but inevitably we have to add, “because I had this experience, or that lover, or made that awful mistake. I am because I live with this shame buried so deep I can’t even see it, or this set of talents that earn me praise, or this set of wounds. But Jesus does not leave us alone in our separate self. As Jesus directs us along “the way” he calls us to let go of those qualifiers and say with him, “I AM.”

We need not be identified or attached to our shame, or our wounds. Even our gifts aren’t ours to brag about; they are gifts. When we are able to do this, when we drop the qualifiers holding us back and taking us down, we reach the Oneness Jesus calls for; we come to the realization of

⁹ Exodus 3

¹⁰ Dr. Martin Luther King, Jr., *A Knock at Midnight*, edited by Clayborne Carson and Peter Holloran (New York, New York, Warner Books, 1998), 135.

True Self. As the attachments are broken, even attachments to our talents, we discover that we are free, free from our separate, false self, free from this qualified view of who we are. Instead we find ourselves united, embraced, living as the One True Self.

Just as Jesus is the I AM, so too are we. Each of us can say, “I am so clearly loved by God that all of what has qualified me falls away. What’s left is “I AM;” True Self. Each one of us can say “I AM,” and put a period at the end of the sentence. The question is, why would we want to?!

As my friend Marc likes to say, “It took 13.82 billion years for the universe to form you and now you’re supposed to give it up and be absorbed into the One True Self? There’s something wrong with that picture,” which is why the next step along “the way” knocks me out. For this Oneness, this One True Self, this pinnacle of Eastern enlightenment is limited.

Do you ever wonder why enlightenment hasn’t really caught on here in the west? It hasn’t captured our culture’s imagination and that’s because “enlightenment” in the West typically refers instead to the ultimate realization of the individual rather than to our ultimate interconnectedness. But John is pointing the way towards synthesizing these two visions of enlightenment. It is true he proclaims that in order to live and to love, in order to create and to thrive, we must let the false self, the false sense of separation fall away. Only then can we arrive at the union Jesus describes, and be completely sourced by the power of creation.


This is the extraordinary good news of John’s Gospel. We are not living in a static condition. We are not living separate from the power of love that animates the universe. No, we are One and so we are sourced, empowered, inspired, even obligated to live out the life of Logos in our own unique way. That is our destiny; that is our purpose. We are not static false selves destined to remain the same—dismal, broken, forever and ever, amen. No, we are destined to become unique creatures who reflect the reality of God’s love in a new life. That is what the Gospel of John is pointing to with its stories and images and symbols.

You are called to be a Unique Self, to become a unique expression of the love of God. Follow the way and you are given power to become Children of God. If we let this way form us, we begin to break free of the selfish finitude that keeps us from loving one another. Justice begins to flourish as we live a life that trusts in the presence of this abundant creative power. A life entrusted to Logos can break the cycle of violence; it is an answer to a world in outrageous pain.

An evolutionary Christianity is realistic about the enormity of that task, but hopeful too, for it recognizes the power of creation unfolding within us, driving that transformative change. For the creative power of love does not so much act upon us as it is expressed through us.

We live in a dynamic world and you and I have the capacity to make it more whole, more beautiful, closer to the presence of God because the Logos of God expresses God's love and power through us. That is the good news and it demands our response.

SO WHAT'S NEXT FOR YOU?



FIRST
HOUR
ALWAYS
FREE

I do one thing better than anything else

Encouragement

Not the "atta boy, you're going to be great" kind of encouragement. Rather, the kind that comes from seeing what is true about you.

UNIQUE SELF COACHING PROCESS

Can't seem to get much traction in life?

Struggling with the same internal obstacles year after year?

Seem to be operating without purpose or direction?

The Unique Self Coaching Process will effect transformation and growth in your life . . . IF you engage the process.

This isn't magic. It requires real engagement . . . but it gets results. The theory makes perfect sense to me, but I'm still astonished to see what happens in the lives of those who enter into the process.

First Hour is Always Free - I see that first hour as my service in the world so there is no implied obligation. A lot can happen in an hour, so feel free to connect.

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