

Pastoral Planning Leaders Day November 3, 2007
Keynote Presentation
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Were Not Our Hearts Burning?: Developing a Paschal Attitude

Shannon: In our Scripture this morning we heard the story of the road to Emmaus and the journey of the two disciples. They weren't apostles, they weren't a part of the twelve, they had not been part of the closest circle of Jesus for all we know, they were simply followers of the Lord – disciples. We don't know if Emmaus was their home or just a stop along the way to somewhere possibly safer. We don't know how long they had been following Jesus; we just know that it was long enough for it to have changed their lives. We don't even know one of their names. Just that they were disciples of Jesus and that they were walking away. They were walking away from Jerusalem and from all that had occurred there. They were walking away from the sight of their Jesus hanging on a cross.

The events of the passion must have left them emotionally drained. And, they were surely exhausted from fear; they couldn't know if maybe they were next -- killed simply for knowing a man named a "traitor" and a danger to society. They must have been confused about what to do next, so, they left. Just the two of them, no one else, only each other to share the pain.

Along the way, they spoke with each other about all that had happened, trying to understand. In their grief and sadness, they couldn't even recognize the Risen Christ in their midst.

Father Ed:

- I don't know if I have the energy to help this community to get through this time of change.
- What can't our priest be our pastor?
- It seems like the Church is falling apart.
- I don't know where it's all going.

Shannon: The two disciples on the road probably had such great hopes. In the glory days of his ministry, Jesus had been their prophet. Mighty in deed and word. When Jesus spoke, demons fled. When Jesus touched the dead, they awoke. The sick were healed, the leper returned clean. He was the One. The One they had waited for all these generations. He was going to redeem Israel. He was going to revive the kingdom and rule as its king. And, all of the people would finally be free from the oppressions of the Romans, or from anyone for that matter ever again. It was going to be a golden age. This is what the disciples had expected when Jesus went to Jerusalem. The beginning of the new, great kingdom. This is what they expected of Jesus. This is what they were prepared for – to be a part of the new kingdom. They would finally have the recognition of being the ones who knew Jesus back when.

They would be seen as people of wisdom for their ability to see in Jesus all that was to come. They would be leaders in their own right. What happened in Jerusalem was not the kingdom they expected.

Father Ed:

- You know, I was baptized here. I was married here. I thought my parish would always be here for me.
- I have too many meetings. Too many churches to handle. Too much driving from parish to parish and no one seems to understand.
- This is not the Church I expected. This isn't what I signed up for.

Shannon: It is not that the disciples hadn't heard that something unexpected had occurred. They speak of being astounded by the women who went to the tomb. The women had seen a vision of angels who said that Jesus was alive! Alive! How could that be possible? They all knew that Jesus was dead. Had died. They had heard the stories from the one who stood by Jesus at the crucifixion. Horrible, unbearable stories from the one who had stayed with him until his last breath. Some others had gone to the tomb and found it as the women had said but did not see Jesus. How could he be alive? It is unimaginable, so, the two disciples left, walked away from it all. The resurrection had occurred but they couldn't see it yet. They couldn't hear the good news.

Father Ed:

- I thought that clustering would be good but I miss my old Mass. I don't see the people I used to see, I think some have just gone away. It's not the same and we don't see any young people here either. What don't they want to join us? Be part of our community?
- What's going to happen to our rectory now that no one is living there?

Shannon: So the disciples found themselves on the road and along came this stranger. He seemed to know nothing of their pain or any of the events of Jerusalem. The stranger simply asked, "What are you talking about?" He gave them a little room to share where they were in their grief, and so they did. The stranger got them to tell their story and express their grief and confusion. And then it was the stranger's turn. He started making connections for them about a different way to see. To see what the scriptures had said about their Messiah. To see the kingdom in a new light. To see the life of a disciple in a new way. Jesus opened the scripture to the disciples and went back through familiar passages but with new vision. There was more here than the disciples had thought. And, there was hope.

Father Ed:

- Now that we are one community, we can actually do more ministry.
- Maybe there are possibilities that I didn't see before.
- I never really knew we had so much in common.
- What does it mean to be a pilgrim church? And, how can we be disciples today working closer together?

Shannon: The disciples wanted to hold on to that first spark of hope. When they thought that the stranger would leave, they begged him to stay with them for the evening. The stranger offered the first glimmer that perhaps there was more going on than the disciples understood.

When the stranger broke the bread, finally their eyes were opened. Finally, they were able to let go of their assumptions and expectations and what they thought they knew about Jesus, and they could see the Risen Lord. Finally, they could participate in the Resurrection. They saw their Lord was truly present with them,

had fed their hearts and souls that their faith might be stirred to a new place of hope. Even if they weren't sure what that meant.

Father Ed:

- Since we've been focusing on creating a hospitable community, I've really seen a difference in our church, in our parish.
- Since we've combined resources, we can really focus on how we celebrate the liturgy.
- It's not what it used to be, but I think it might have some real possibilities.
- It's good to have the church filled with more people.

Shannon: The disciples could not have known then, as they ran back to Jerusalem, what lay ahead. They couldn't have known that there would be generations of people to come who would hear the good news and come together as the people of God to help bring forth the kingdom. That there would be more times of pain and struggle but also an abundance of new ministry, new understanding, new ways to live the life of discipleship. They knew that they were experiencing something different and exciting, though. A new future built on an old dream. The two on the road to Emmaus still did not know what they were saying "yes" to but they knew that it was worth everything they were, everything that they had and everything they hoped to become.

Father Ed:

- I never thought about it that way before – this is good news.
- I just had to tell you what happened at Mass today. It was fantastic.
- I'm going to talk to my friends at school about all the things we are doing here.
- I'm beginning to see that the hand of God and the guidance of the Spirit is in this process of change.

Shannon: The journey on the road to Emmaus is important for every disciple and every community in our Church. The two on the road can show us what can happen when we participate in the Pascal Mystery and when we develop a paschal attitude about being a disciple and being part of the people of God. In the beginning of the story, the disciples were so overwhelmed by their sadness and grief that they couldn't see Christ before them. Their apparent loss blinded them. In order to experience the true "Good News", the two disciples had to die to their own expectation about what they thought the Good News would be. They had to die to the future they had created in their own minds about the kingdom of God. They had to die to their preconceptions, to their prejudices, to themselves. To create space to experience the resurrection. Because, if they allowed themselves to die as Christ did, then they could also live as new creations in the resurrection as well. The crucifixion was not the end but it couldn't be ignored. Dying to their expectations, dying to their preconceptions was necessary for them to live in a way they had never imagined possible. They rose with Christ. They didn't do it alone. They had the guidance of our Lord and his return to scripture as a foundation for a renewed vision of mission. Through the illuminating power of the breaking of the bread and the presence of our Lord there, the disciples were able to break free. But, if the two disciples had not said "yes" to dying to themselves, they would have never been able to see the Lord.

If they had clung to their fear and loss and depression, they never would have met their Risen Christ. But, they did say "yes". They allowed Christ to open their eyes

and their hearts to being re-created as the disciples that God wanted them to become. They participated in the Resurrection as they participated in the Crucifixion. It didn't mean that they wouldn't have questions anymore, or be confused about directions in the years to come, there was much to come. But, it meant that they cooperated with God in their own transformation by being open to it. Even when they didn't know how it would turn out in the end. In that way, the two disciples began to develop a "Paschal" attitude. They began to cultivate a way of looking at their lives and the world that said "Yes" to the unimaginable. "Yes" to dying with Christ and "yes" to rising with him as well.

A "Paschal" attitude is one that is open to the surprise of the kingdom led by God, not by humanity. But it can only come about by our own participation in its creation. As disciples, each of us is called to enter into the life, death and resurrection of Jesus Christ. And, it is not something we just do once. It's something we do every day. In large ways and in small. We do it as individuals, in our spiritual life, in our relationships. We do it in our communities as the people of God who are on a mission. We develop a "Paschal" attitude when we ask what must I die to today do that I might rise with Christ?

Father Ed: So what might this look like for an individual? If I am an individual person who is looking to become someone who's cultivating a "paschal attitude", what would I do? How would I open myself to that? First of all, we need to really make it a priority to live a life of prayer. And, by this I don't mean that stereotype of thinking that praying means walking around with your hands folded saying pious, wonderful things. St Paul tells us to "pray always." There are some moments which we set aside everyday to explicitly pray: speaking, listening and being still in God's presence. But an attitude of prayer is one that changes our hearts: it is one that we live out of. And if we provide some parameters for this prayer, it can well keep us focused. We need to discipline ourselves to recognize the little deaths that come every day in each of our lives. In our life situations, in our relationships, in the way we live and love and care for one another. It helps to have a routine, a time when you pray each day. (Or, a time when you were supposed to have prayed each day.) And then when you catch yourself missing that time, make another. It helps to have a routine. It also helps a lot of people to have a location, a special place, a prayer space, a "sacred spot" which is loaded with the energy of our intentions. It might have a candle in the corner of a room, a certain chair where you sit with the scripture in your hand or rosary or some other means of prayer. It can help to create that routine and that place that you enter personally, into the presence of God.

We need to leave ourselves open to God, to see God working in everything, everything that happens to us. An attitude of gratitude will take us a long way in this journey. If we can see everything that happens to us as a blessing, even if it doesn't seem to be at the moment, we will understand what Paul says, that God makes all work together for good. Practice in this helps us to live it. It also helps to focus on scripture. We say that scripture is the living word of God, alive and dynamic. I don't know if it happens to you, but I'm always hearing new things in passages I read a thousand times and never heard before. I love the experience of the Sunday liturgy when I've preached and I think that I've delivered a powerful message and I'm standing outside and people come past me and say "Oh, it was a wonderful homily, Father," and I say "What did you hear?" Well, they get all nervous and jerky because they think it's a test. But I always like to ask people what they heard because very often what they heard wasn't what I said. And I believe that is

the power of the living word of God coming from the page of the book into my heart, out my lips and into their ears and into their hearts, taking root in their lives as they need it, right then.

This is not an excuse for not preparing to preach; it is the affirmation that, if you do your part in proclaiming the Word and breaking open the Word, the Spirit will do the rest. A lot of people find reading the daily readings that are used at the Eucharist valuable. I see them published in a lot of parish bulletins, and there are all kinds of worship tools around that will help you follow the readings. If you follow the readings as the community of faith is celebrating them in the Eucharist even if you can't be there on any particular day, it kind of puts you in communion with everyone else. And those readings will have a message if you want to hear it. The days that I have been the most hungry for some word of consolation or challenge or affirmation and I listen for it, I hear it. As opposed to just sort of reading the readings and not listening for what God is wanting to tell me on this particular day, in this scripture.

It also helps living that "paschal" attitude to uncover your own preconceptions and prejudices about things. One of the things that I find helpful--not pleasant but helpful--is to ask God to help me see my blindness. We think we have 20/20 vision and, of course, that helps us to see the blindness of others so well. Have you noticed? But, if you pray and ask God to help you see your own blindness, it's amazing what you don't see that's there.

Know yourself, know the areas that are dark in your own hearts. Judging others is a form of blindness. My grandmother used to say whenever you point a finger at somebody else, you've got three pointing at you. That is so profoundly true, that the more we judge others, the more we are really bringing a judgment upon ourselves. Having an open heart, always trying to have the assumption of good will in our dealings with others, can go a very long way to making that "paschal" attitude come alive in our hearts.

Be humble. The word "humble" comes from the Latin word "humus" for earth. Be close to the earth, be truthful to yourself. If you've got a gift, use it. If you have resources, share them. If you don't, don't pretend you do. And, if you do, make sure you return thanks to God for the way you've been blessed. Being humble doesn't mean being puffed up with your own goodness, so high that your nose is scraping the ceiling when you walk into the room. Being "humble" means being proud of who you are. It means that you attribute your goodness to its source -- the Almighty who made you.

This is a great time of year, and I like to remind people to compost regularly. We all have to rake our leaves and, hopefully, you are saving your kitchen scraps and putting them in a compost pile. Turn it over regularly and, in a short while (as eternity goes), it turns into wonderful rich soil which we call "humus." It is very fertile and useful and when spread about it gives nutrients to the soil so that plants can grow tall and strong.

Well, this process of composting not only applies to leaves and kitchen scraps, it applies to our lives. You need to compost the hurts, the sorrows, the sufferings of your life. Allow God to breathe into them life-giving transformation. Sometimes, the greatest hurts of our lives can be the source of the greatest blessings as they give us insight to the sufferings of others, put us in touch with our own resources so that we can put our gifts at the service of others.

And, always be grateful for the blessings that God has given—both those you recognize as gifts, and those that you wish you didn't have because they look more like curses. If we can thank God for the bad things that seem to be happening, we will find the "paschal attitude" in that death and rising.

Be willing to move forward through constant discernment. Trust that the Spirit will help you on your way. Many people find it helpful to have a Spiritual Director, a Spiritual Companion, to walk with them especially in difficult times. To discern what is happening in their lives. Paul tells us to test all spirits. Is what is going on in your life, in your new life that you are experiencing, or the wonderful idea you have going to give life to others? Does it come at the service of others? Be open in the process of change, to what we might call "holy chaos." Remember in Genesis, in the very beginning, the Spirit hovered over the darkness. The Hebrew word is "tohu abohu", a formless mass, the chaotic beginning. So much of our lives begin that way, so much in life starts with chaos. But if we trust in the presence of the Spirit, the formless mass becomes a powerful sign of God's presence. A wonderful way of God working in our lives.

Remember always that God's ways are not our ways and sometimes we have to step back and let God take the initiative. See what God is doing in our lives. Another thing that might help us to develop this "paschal attitude" is: don't forget to grieve. Some things in this life don't work anymore. We've all had relationships that are wonderful and life-giving and then somehow those friendships don't seem to work, don't seem to give life.

It's not a judgment on the past to walk away; it's rather the need to grieve them. Structures work the same way. Remember, we believe in resurrection but you can't resurrect unless you die. Sometimes parts of us are regularly dying. It is part of our tradition to bury the dead, to honor that which is dead with Christian burial. Sometimes parts of our lives have to be given Christian burial as well. But don't forget to grieve the things that are no longer.

Recognize and celebrate resurrection when it happens. Share that with others. Remember the woman at the well. Jesus told her everything she had ever done. She ran off and got all her friends back in town and told them what God had done for her. They came out and found Jesus and they began to see for themselves. All this happened after the woman shared her experience with all those in the town.

We need to learn to die and rise with Christ. We can use our primary relationships in life to teach us how to do that. Think of all the good friendships and good relationships you have in your life. How do you deal with friends? Do you respect their desires or do you always just state your own? Don't see deferring to others or compromise as defeat but as virtue. It is well rooted in our spiritual tradition.

Shannon: All the things Father Ed spoke about that are true for developing a paschal attitude as individuals, transfer over to our communities as well. We come together as individuals to be part of the people of God. So it only makes sense that, as groups, as parishes, as communities we too are called to develop this type of attitude. To look at what we must die to, what we must compost, so that we can be fruitful in our own lives and as part of the mission of the Church.

Parishes and communities also should be rooted in prayer, not just in formal liturgies. In our time together, whenever two or more are gathered, prayer and scripture should be at its root. At our meetings, at our important conversations, with our conversations with staff, or how we model with families, it should enliven us and be founded in the word that helps give us even further life. And, of course, in our formal prayer parishes with a paschal attitude also bring in that resurrection. Obviously, there is the experience of the Eucharist in our Mass. But, then, there is also willingness to let some things die that aren't helping any more. Maybe it might be the time that we've had our Mass because we are part of a bigger community now. Maybe we need to see joy in doing something a little differently--how we welcome people to our new community, considering how quickly our towns are changing with new people coming in and people leaving as well.

Parishes that are developing a paschal attitude, focus on the relationships with people and what needs to happen for those to be real as part of the Body of Christ. To see one another as Christ in our midst. And that is part again of our staff, of our conversation with the stranger who has come in to join us just perhaps for one weekend or maybe for longer. That assumption of good will that Father Ed spoke of in our relationships with one another; it is with the people in our planning groups, but it is also with the wider Church. The assumption of good will with the diocesan leadership, with the leadership of the Church in the United States, the leadership of the Church in the world. This assumption that people are trying to participate in God's will. Even when we struggle maybe even to see what that might mean.

Communities that are developing an attitude that is paschal are willing to let die those things that must. Sometimes the prejudices we see in our individual lives, are also part of our wider communities. Maybe outside the bounds of our Church, a part of how towns see each other or parts of the countries see each other. And, they can influence how we are, the people of God, and yet we are called to let that die in us. So that when we are a part of these larger communities, or larger towns, or larger country, we can lead and show what is possible as new creations.

Sometimes we need to let go of the way that things have been. Which is not to say that we disregard all in our past. But, we need to be willing to grow from it and not be imprisoned by it. We need to see more of how our history helps us move forward without keeping us frozen in a moment in time.

Tradition is obviously a huge part of who we are as Catholics. But traditions can sometimes take an inordinate amount of energy when some of them should be shifted to the new traditions created. A community that is developing a paschal attitude is one that puts the mission of the Church as its yardstick to help figure out what's important at this moment in our history as a people of God.

It is the one that recognizes that our mission as Church is bringing forth the kingdom, to transform the world, to go and make disciples and to do so as a Eucharistic people. That's how we determine what we do and its importance. Does it help us accomplish our mission? Does it help us grow as a people? Does it help us transform the world in which we have been given influence?

A community that has a paschal attitude is willing to risk. It is willing to try something new in the midst of holy chaos and sometimes with holy failure. Failure's okay when you know that you can learn from it and grow from it. It is holy when you see God in the midst of it. So we can discern a little bit more about where we

are called to go as a people. Then it is a part of the paschal mystery and there is freedom there. To be allowed to see the world with new eyes and to risk everything we have so that we might fulfill the mission more completely.

Father Ed: Last January I had the wonderful blessing of being able to go on sabbatical. I was very excited about this period of time separate from my normal activities and the opportunity to learn some new stuff, have some extended rest, meet new people. I decided to go to Australia. People in my parish said, "Why do you want to go to Australia?" I said three things: different place, different culture, but, same language and far away. And the fact that I was leaving in January and it was summer in Sydney didn't hurt either.

As you get prepared to go on sabbatical, you have a zillion things you have to do, all the details, all the over-functioning that I tend to do came in on me. Who is going to take care of making sure this door is unlocked and that particular task is done? I spent months preparing for that, helping the staff to get ready to cover the bases in my absence. I had a wonderful departure, a blessing by the community, dinner with the staff, got packed (which I hate to do and I was doing it up to the last minute). Finally, the time came to leave and, as I was driving away to the airport, I had the terrifying thought--what if they don't miss me? I mean I knew in my head that they would but on some level I realized that leaving is chancy. They might find out that they get along just fine without me!

Well, that turned out to be a powerful blessing. The reason why I wanted to go to Australia was not only the reasons I mentioned before. Australia is the only country that is also a continent (I didn't realize that until I got there). The distance from Sydney to Perth, across the country, is greater than the distance from New York to Los Angeles. Perth is closer to Singapore than it is to Sydney. The vastness of the country kind of came upon me. One of the things that they've done, and there are only 20 million people there (like the population of part of New York State), they've used technology for many, many years to communicate and to teach. In the outback there was a whole system set up of short wave radio, teachers in central locations broadcasting lessons to children spread out over literally hundreds of miles. Some children graduated from school without ever seeing their teacher. It was all done by the airwaves and by mail.

Well, that technology, as you can imagine in these days of the internet, has rapidly changed due to the use of the internet. I wanted to know how this works, not only in the outback, but also in the cities of Australia. There are only 20 million people in Australia and 17 of those 20 million live in the cities. The cities are mostly in the coastal regions where there is plenty of water and resources, even though they are in the midst of the longest drought in 100 years. It is the worst that they have had in modern history.

They use technology extensively and I wanted to find out how this worked and how they made it serve the Church. I really didn't know what I was getting into. It was hard to explain this to the people. The program that I was in designed the program around your needs and the more I explained what I was interested in, the more they worked at their end to get things ready.

What I was able to learn was really amazing. Things that they have been doing for many more years than we have. Cell phones are the norm in Australia. We all have this voice-over internet protocol internet telephone service - Vontage or Scipe – you

might have heard of those services. I think Time Warner sells unlimited New York and national calling for a certain fee. That's pretty much the norm in Australia because of the vastness of the distances.

In one diocese that I became quite familiar with, their Bishop has committed the IT department recently to invest \$4 million in an infrastructure that will allow every parish to have phone calling anywhere in the country with just one rate, just like Time Warner does here, but for a fraction of the cost. They are also working on becoming an ISP – Internet Service Provider - for every person in the parish who wishes to subscribe, providing all kinds of church programming and such as well as access to the internet at a nominal cost. It was actually fascinating to see all the things that they are doing.

I didn't know what to expect when I got there. I trusted, having gone on sabbatical before, that what you expect is usually far exceeded by what happens. That sense of entrusting myself to this process, knowing that God was going to be present in the whole thing, was a wonderful risk that I am so glad I took.

I found some interesting things. I loved arriving there in the summer. It was 94° when I stepped off the plane in Sydney and the last weather report I had was Rochester was a -3°; that made it all the nicer to be there. This went on for the months of January, February, March and then came Easter. I hadn't thought about this but they do Easter in fall and it was like "whoa", what's this all about? The days are getting shorter, the nights are getting longer, the leaves are falling off the trees and we're talking about resurrection. It was really challenging to try to get into that because my whole experience is geared to new life at Easter time. One of priests that was in the program with me had been a missionary in Peru, South America. When I was expressing my disappointment and my difficulty in gearing into Easter in the autumn season, he responded that this is the way the Latin American cultures are. That perhaps explains why Good Friday is such a high point in Latin cultures because the earth is going to sleep and that is what's easier to celebrate and to identify with. This gave a whole new spin on Good Friday for me.

One of the things I did was to go to many churches because I wanted to see what was around, how other people were praying and worshipping. The church I went to on Good Friday was absolutely jam packed with families. There are many Asians in Australia and lots of people with small children--bringing their families to the Good Friday service which was two hours long (the same liturgy that we have). It was celebrated with a depth that was very powerful and very touching. It was a new experience that I wouldn't have expected. It came, of course, as part of the package. January is summer, so April is fall. Seeing the Paschal Mystery in a different culture helped me not only appreciate theirs but value ours even more.

When I got back home, I came to see what happened while I was gone. They didn't miss the things I routinely did. I had people coming up and saying "Gee, it's great to have you back." I expected them to say that this went wrong and that went wrong and we are so glad that you are back now that you'll fix this and fix that. Not a soul complained about anything that anyone did, which really at first disappointed me. But, in fact, the folks who had continued in my absence had done such a wonderful job that when folks said "we miss you" they meant "we miss YOU" not what you DO for us. That was a profound learning that I am still processing and it keeps in check all those other things that you tend to rush in and do to assert your importance and your value and the fact that you are needed. I am appreciating that: **it's much**

better to be wanted than to be needed. That was a wonderful lesson that I think ties into what we're going through in this whole process of change.

Shannon: Any time we, as individuals or communities, take that risk that Father Ed was talking about, take that moment to say "I'm going to try to go either physically to the other side of the world or try something different," we open ourselves up to change. We are also opening ourselves up to death. But it is death as Christians. Death with the understanding that the Resurrection is coming, has occurred, and the kingdom is coming to fulfillment. If it was just death that we were experiencing without Resurrection, we could be forgiven for being gripped with fear. Constantly afraid of what might be coming around the corner next and holding on for all that we have with every ounce of control possible to anything that might be secure. We would possibly be forgiven for standing in despair at the great unknown. Yet we know that there is more than death. That the crucifixion was not the end. We know how the story ends. We might not know what is going to happen in five years, or ten years or a century from now, but we know ultimately all will be well. That's freedom made possible in our Lord and what a gift to be free. Because then we can risk, then we can try. It doesn't deny the life before but it helps us see how it fits into the life to come.

It gives us the larger picture, the broader view of the Church and our role in it. It helps us appreciate the way things were but see them as steps along a journey that we're still sorting out. It offers us those moments of gratefulness, of gratitude, of being to say in this moment "Thank God". To see one another truly and fully and completely and to keep trying. It helps us to truly celebrate. That is gift that we then offer the whole world and it's a gift that is desperately needed.

The paschal attitude that we can help in our own lives and in our communal lives is contagious and glorious and can help set the world on fire, just as our hearts are on fire.

Father Ed: So, where are you in this story of the gospel? We want to give you a few moments to think about it and share it with the person next to you. Where are you in this journey on the road to Emmaus? Are you walking away from Jerusalem? Disillusioned? Sad? Confused? Sorrowing? Grieving the loss of the familiar and comfortable? Are you encountering the Risen Lord? Finding it hard to experience the Resurrection that He is and offers to us? Or, perhaps, are you beginning to hear the Word anew? Are you inviting Christ to stay? To break bread? To share? Are your eyes being opened? Are you seeing things new? IS your heart burning within you as you think about all that is happening? Are you filled with that energy that has you running back to Jerusalem to tell others what you're seeing and experiencing and hoping and knowing what is going on in your heart, even if you don't have all the details?

Where are you? Where's your community? We'd like you to think about that for a moment and then share with the person who is next to you.