



CHRISTMAS

Tikkun was started as and remains the voice of liberal and progressive Jews. But it has also evolved to become the voice of spiritual progressives of all sorts, including atheists and agnostics who agree with our “New Bottom Line,” as well as spiritual progressives in the Christian, Muslim, Hindu, Buddhist, and earth-based religious worlds. To make that inclusion real, we are creating an online collection at www.spiritualprogressives.org of readings and instructions on how people in each of the various spiritual and religious traditions could make their own holidays more spiritually alive and more reflective of their highest values. We welcome your contribution to this effort—send your submissions to RabbiLerner@Tikkun.org.

The November/December issue of *Tikkun* also reflects this widening of our interests by presenting how committed Christians could make Christmas a deeper spiritual experience. Needless to say, we are not advocating that people become Christian, nor do we endorse the reading of the Bible that claims that Jesus is “the fulfillment” of Jewish messianic hopes, any more than we have ever proselytized in the past for Judaism. If we proselytize for anything it is this: building a world based on love, caring, generosity, ethical and ecological sensitivity, awe, wonder, and radical amazement at the grandeur and mystery of All Being. We urge you all to infuse that consciousness in whatever spiritual, religious, or humanist practices you adopt in your life. Let’s build that love-based world *now*, before the global capitalist ethos of materialism, selfishness, “me-first-ism,” scarcity, and “Right Hand of God” consciousness—as well as the endless quest to accumulate and produce more—combine to destroy life on our planet.

– The Editors

A Note to Jewish Readers on How We Might Wait for Messiah Together

Advent is the season in which we who believe Jesus is Messiah prepare ourselves to celebrate his coming. Advent is traditionally observed during the four full weeks prior to Christmas. Christians celebrate Jesus's birth on December 25, not because we know this to be the date of our Lord's birth, but rather because that is when the Romans celebrated the winter solstice. As a minority movement in the first few centuries of the common era, our ancestors chose to celebrate our holidays in the gaps the empire afforded them. When Emperor Constantine offered the favors of Rome to Christians, a shift began toward a dominant form of "Christianity" that served as civil religion first to the Roman Empire, and then to Western civilization. Thus "Christmas" became America's favorite birthday party, inspiring people in the richest nation the world has ever known to spend \$400 billion a year at the beginning of the twenty-first century on gifts we don't need (and often don't want) while a third of the world's population lives and dies in slums.

Something is wrong. We who profess that Jesus came to bring "peace on earth and good will to all people" have lost our way and betrayed our Lord. Christendom, we must confess, has been bad news not only for Jews, Muslims, the Roma ("gypsies"), Native Americans, the Holy Land, and colonized people of the world; Christendom has been bad news for Christians also. We have forgotten the radical good news of Jesus's advent. We are in desperate need of friends to help us re-learn our tradition.

As Christians continue to detox from the lust for power we learned during Christendom, Jews from whom we stole much of our story can help us find our way. The twentieth-century German-Jewish literary critic Walter Benjamin wrote in *Illuminations*:

We know that the Jews were prohibited from investigating the future. The Torah and the prayers instruct them in remembrance, however. This stripped the future of its magic, to which all those succumb who turn to the soothsayers for enlightenment. This does not imply, however, that for the Jews the future turned into homogenous, empty time. For every second of time was the strait gate through which the Messiah might enter.

Advent is the season in which Christians are supposed to open wide the gates of our hearts and communities to welcome the Messiah. To the extent that we have worshiped the magic of money, security, and progress, we are unable to do this. But if we are willing to begin with repentance, we might remember with Jewish friends what it means to long for salvation in the face of Egypt and exile, pogroms and persecution. This workbook invites Christians, Jews, and people of all faiths to remember the suffering of humanity and the advent of Jesus in ways that open our imagination to see every second of time as the "strait gait" through which we must "seek peace and pursue it" (Psalms 34:14).

- Jonathan Wilson-Hartgrove

Advent 2009: The End of the World As We Know It

By Jonathan Wilson-Hartgrove

Advent begins the Sunday after Black Friday. As we watch the engines of our present economy gear up for the big event of Santa's world tour, we remember that Jesus's coming was not celebrated by the merchants of Bethlehem. When Jesus was born in Judea, all of ancient Palestine was under Roman occupation. Though "great with child," Mary traveled from the Galilee down to Bethlehem, her husband's ancestral home, because an emperor half a world away decided to impose a tax on his subjects. The resulting influx of internally displaced persons was good for the hospitality industry in Bethlehem. But it was bad news for Jesus, for there was no room in the inn.

This world's economy does not have room for the Jesus who was born in Bethlehem. Economic recovery is on our minds, and we are not looking to the child of a poor refugee for answers. We watch instead for the next move of the Federal Reserve and big corporations, focusing our expectant hope on the survival of this world's system. But the advent of Messiah is not about economic recovery. It is, instead, the end of the world as we know it. Jesus did not come to patch up a system in which there is no room in the inn for the third of the world's population

In an act of resistance against the culture of consumption that is ritually celebrated on Black Friday, the good folks at Adbusters magazine have declared November 27 "Buy Nothing Day." For more information about how you can host a "Credit Card Cut Up" or interrupt business as usual with a Zombie Walk, visit www.adbusters.org/campaigns/bnd.

that now lives and dies in slums. Jesus came, instead, to interrupt our broken system with the good news of God's Economy.

The economic assumptions of our world are clear: resources are limited, and there is only so much food, time, and money to go around. Survival demands that each of us get what we need first. Once we've done that, we may move on to think of others, calculating the best way to manage limited resources.

But Jesus defies this logic, assuming plenty rather than scarcity. Jesus proclaims abundance through seemingly reckless gift giving. Like the adolescent son of a rich man who thinks his daddy's money will never run out, Jesus lavishes his Father's love prodigally. Jesus knows something astounding: he draws his gifts of love from a wellspring that is endless. The table is wide enough for



November 29th—Dorothy Day

The church remembers saints on the days of their deaths, recalling that our Lord demonstrated the full extent of his love for us when he laid down his life for the whole world. On the first day of Advent this year, we remember Dorothy Day, co-founder of the Catholic Worker Movement, who called the church to remember its works of mercy in the midst of America's Great Depression. "We want no revolution; we want the brotherhood of men," wrote Day in 1937. "We want men to love one another. We want all men to have sufficient for their needs. But when we meet people who deny Christ in His poor, we feel, 'Here are the atheists.' They turned first from Christ crucified because He was a poor worker, buffeted and spat upon and beaten. And now—strange thought—the devil has so maneuvered that the people turn from Him because those who profess Him are clothed in soft raiment and sit at well-spread tables and deny the poor."

everyone, and everyone is invited. The table is an invitation to enter the relationship of the Triune God whose eternal dance of love scandalizes the assumptions of Wall Street and the White House.

This workbook is an invitation to welcome God's Economy in our lives and in our world this Advent season. It does not offer seven easy steps for economic recovery. It invites us, instead, to prepare ourselves for the new reality of God's kingdom right now, in the midst of this world's broken systems. While it is possible to do the study on your own, the life Jesus invites us to enjoy can only be lived in community. So you are encouraged to find a partner or small group for this study. If you are already part of a church community, the texts for each week are taken from the Revised Common Lectionary of the Christian churches. So if you hear a sermon on one of the texts you've studied, this is not a result of divine intervention. Whenever God's Economy breaks into this world, however, it is a miracle. Brace yourself for such surprises.

First Week of Advent (November 29–December 5)

Jeremiah 33:14–16

The days are surely coming, says the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days

Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The LORD is our righteousness."

Luke 21:25–36

"There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near." Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away. Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

Questions for Reflection and Discussion:

1. Where do you see the "distress among nations" that Jesus describes? Do the signs of the time suggest a fundamental instability to this world's systems?
2. How have you witnessed people responding to the distress of the global financial crisis? What has your response been?
3. Why does Jesus curse the fig tree in Luke's account?
4. How do you imagine a "righteous Branch" (Jer. 33:15) springing up to bring justice in our world?

ASK THE AUTHOR!

December 14:

Jonathan Wilson-Hartgrove

This is during Chanukah so we will talk about both Holidays.
6 p.m. Pacific Time (9 p.m. Eastern)

Monday, December 14

Call 1-888-346-3950 for free!

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See full schedule at
www.tikkun.org



December 6—Feast Day of St. Nicholas

Born in 280 CE in Patara, Asia Minor (present-day Turkey), Nicholas is one of the most loved saints around the world. Dozens of stories of his life have been passed down, many emphasizing his generous nature. An often-depicted tale is that of a poor father with three daughters, for whom he could not provide a dowry. In that time, this meant the girls would be condemned to a life of slavery or prostitution. Young Nicholas wanted to give to this family, yet spare the father the embarrassment of charity. He threw bags of gold coins through an open window and they landed in socks hanging to dry by the fire, giving rise to our tradition of hanging stockings at Christmas. There were many other stories in which Nicholas intervened to save children's lives, making him the patron saint of children.

Once, Eustathius, the ruler of Myra, condemned three innocent men to death. When informed of this, Saint Nicholas hurried to stop the execution. He arrived just as the executioner's sword was raised to strike the young men. Nicholas grabbed the sword, threw it to the ground, and demanded that the men be released. Nicholas is the patron saint of many countries and peoples, yet perhaps he is best remembered as defender of those whose innocence and humanity were threatened.

December 18—Slavery Abolished in the United States

In nineteenth-century America, chattel slavery was a distinctive practice of the dominant economy. Almost everyone knew that something was wrong with this system. Many people spoke out, protesting the moral evil of slavery, but it was hard to imagine how it could be challenged.

A few slaves such as Frederick Douglass were able to get work on the side, save money, and eventually purchase their own freedom or even escape from their masters, but this was never going to topple the system. Other slaves such as Nat Turner tried to organize armed revolts against the oppressive system of white dominance, but their rebellions were crushed. It seemed as if the economic system based on chattel slavery would never end.

In the midst of all this, while debates went on about the injustice of this economic system and the moral imperative for abolition, a network of people who believed that another way was already possible began to work within, beneath, and against the system, and the Underground Railroad was born. Individuals, families, and churches, many of whom were also calling for abolition, went ahead and opened their doors, arranging for transport from one “station” to the next, often under the cover of night, so that fugitive slaves could escape from plantations in the South to freedom on the other side of the Ohio River. But all along the way, in the little spaces carved out for them by a new family, slaves were already free.

When slaves sang, “Swing Low, Sweet Chariot,” their masters thought they were just pacifying themselves with the hope of a better home in heaven. But they were secretly announcing that a wagon would be passing through that night to pick up those who wanted to flee the plantation. Leaving the economy of their masters’ homes, slaves were welcomed into the homes of people they’d never met before. Suddenly, slaves had family in Tennessee, Kentucky, and Ohio—strangers who were willing to risk their lives for them. They were welcomed into a new economy along with white brothers and sisters.

But the new economy of the Underground Railroad also involved danger and risk for both black and white participants. In truth, they were receiving the freedom of their status as children of God. In the eyes of the dominant economy and the law of the land, though, they were criminals. At any point they could be beaten, imprisoned, or even killed. Like Jesus had said, they faced persecutions.

But the freedom these former slaves were experiencing hadn’t been granted by the world, so the world couldn’t take it away. Even if the defenders of a slave economy shot them dead, the former slaves served a God who could raise them to new life again. Far from pacifying the disgruntled masses, the promise of eternal life gave these subversive Christians courage to work for a new economy in the midst of the old. A hundred and fifty years later, it’s easy to see that theirs was the truer economy.

Second Week of Advent (December 6–12)

Malachi 3:1–4

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fuller’s soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

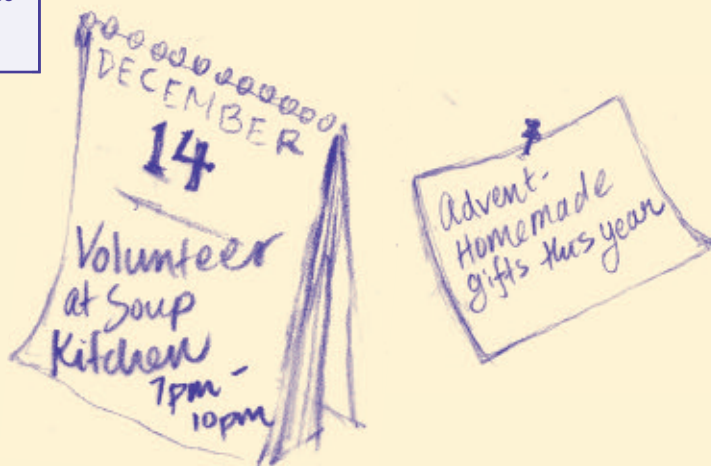
Luke 3:1–6

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.’”

Questions for Reflection and Discussion:

1. Luke situates the ministry of John the Baptist in the time of emperors and governors. How do we name the time we are living in now? What defines this era in which we wait for Messiah?
2. What does it mean for us to “prepare the way of the Lord” in our world today?
3. Where do you see a deep need for the salvation of God to break into the world? How do you expect this salvation to come?

ILLUSTRATIONS BY SABHA BASTAI



Advent Conspiracy

The story of Christ's birth is a story of promise, hope, and a revolutionary love. What if Christmas became a world-changing event again? The folks at Advent Conspiracy have been thinking about how to make this happen in large and small ways. Learn more about their ideas at www.adventconspiracy.org.

Third Week of Advent (December 13–19)

Isaiah 12:2–6

Surely God is my salvation; I will trust, and will not be afraid, for the LORD GOD is my strength and my might; he has become my salvation. With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the LORD, call on his name; make known his deeds among the nations; proclaim that his name is exalted. Sing praises to the LORD, for he has done gloriously; let this be known in all the earth. Shout aloud and sing for joy, O royal Zion, for great in your midst is the Holy One of Israel.

Luke 3:7–18

John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And the crowds asked him, "What then should we do?" In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" He said to them, "Collect no more than the amount prescribed for you." Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages." As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people.

Questions for Reflection and Discussion:

1. What does it mean for us to "bear fruit worthy of repentance" in our world today?
2. St. Vincent DePaul said we know that if we have two coats we have stolen one from the poor. What sort of economic redistribution does John's sermon in the wilderness call us to?
3. Can we "shout aloud and sing for joy" even now? Where do you see signs of God's economy breaking into our world today?



Fourth Week of Advent (December 20–24)

Micah 5:2–5a

But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labor has brought forth; then the rest of his kindred shall return to the people of Israel. And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall live secure, for now he shall be great to the ends of the earth; and he shall be the one of peace.

Luke 1:46b–55

"My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever."

Questions for Reflection and Discussion:

1. What does it mean that the "one of peace" comes from "one of the little clans of Judah"? To what degree is our



"One congregation decided to do things a little differently one Christmas. They took out all of their fancy decorations and put manure on the floor of the sanctuary, so that when people came, some of them in their best attire, they had nowhere to sit but in a pile of poop. But people will never forget that Christmas. And they will never forget the Christmas story, the fact that our Savior was born into the stench of this world, born in a rank manger in the middle of a genocide."

(Excerpt from Jesus for President by Shane Claiborne and Chris Haw)

What Jesus actually said about money has been overlooked by much of the church for most of its history. To look at the prosperity preachers you see on TV, you wouldn't know that Jesus was born homeless and died a peasant. You might also miss the good news of the new economic order Jesus makes possible. For more on this, see *God's Economy: Redefining the Health and Wealth Gospel* (Zondervan, 2009). Excerpts and audio clips are available at www.jonathanwilsonhartgrove.com.

vision of peace bound up with the ways and means of our life in community?

2. Mary's song suggests that some are lifted up and some are brought down so that all people can enjoy life together in God's Economy. Is God lifting you up or bringing you down as you prepare for the advent of Messiah? What does this look like in your life?
3. What one thing will you commit to change in your life to prepare for the reign of peace? What one thing might this group do together?

December 25: Christmas Litany

Note: "One" can be a leader or participants taking leadership in turn.

One: O Lord, as we prepare to celebrate the birth of Jesus, we give thanks for the Light that has come into the world and given us hope. We give thanks for those in every age who have been witnesses to the Light.

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: In the darkness of global climate change, we are thankful for the witness of courageous leaders throughout the world and dedicated scientists who strive to sustain God's creation. We give thanks for the witness of those who seek to live simply so others can simply live.

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: In the darkness of hunger and homelessness in a world that has enough for all, we are thankful for the witness of those who feed the hungry, welcome the stranger, and clothe the naked, and who advocate for them in the halls of government and corporate boardrooms.

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: In the darkness of the threat of nuclear war, we are thankful for the witness of those who, despite differences of nationality and creed, say, "It does not have to be."

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: In the darkness from war-ravished countries to death row cells, we give thanks for the witness of those who remember that justice is not served by violence.

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: In the darkness of greed that is the sickness of our souls, we give thanks for the witness of those who dispel the illusion that life consists in the accumulation of things.

All: **The light shines in the darkness, and the darkness has not overcome it.**

One: O God, forgive us when we are content to live in the shadows. This Christmas, strengthen our faith and renew our hope that we may be witnesses to the Light.

All: **Amen. ■**

*Jonathan Wilson-Hartgrove is a speaker and author, most recently of the book *God's Economy* (jonathanwilsonhartgrove.com).*

Twelve Gifts in Hard Times

By Al Fritsch

St. Nicholas Day (December 6) is a perfect time to assemble the gifts we hope to give in the coming weeks, and yet we put off since there is still time and other matters are pressing. If you are so inclined, here are a few suggestions:

- A trinket for the tree, handmade by a youngster for someone that she or he likes very much;
- A homemade delight that is your specialty: jelly or cookies, or syrup, or chopped red and green hot peppers;
- An offering of a day of labor and toil for the good of

another, especially someone suffering from illness or old age;

- A creative gift such as a poem, a piece of art, a homemade card, or a hand carving. These take time to construct and reconstruct and are investments from our head, hands, and heart to help make a perfect and harmonious celebration;
- A donation for the benefit of a developing world community or to a nonprofit organization in the name of the gift recipient;
- A favorite previous gift now given so that your favor



will be transmitted through the gift to them;

- An offer to assist with the local festivities in some fashion, whether within a choral group, as a cleaning assistant, as a decorator, or as a handy person for whatever needs to be done;
- An invitation to take someone somewhere. Make the holiday season a special service time, with some extra work of mercy for the elderly, hospitalized, imprisoned, homeless, or hungry.
- A greeting card sent to those we neglect to communicate with during the year. Should we recycle last year's cards?
- A service that utilizes your special expertise: home repair and maintenance, cooking and baking, decorating, landscaping and lawn care, gardening and pruning, wood cutting, or insulating;
- A sharing of food that could go for the feast but works so much better if shared with some who are finding it difficult to make ends meet this Christmas season;
- If you must buy something, how about considering the Appalachia Science in the Public Interest (ASPI) Simple Lifestyle Calendar? Call 606-256-0077.

The True Meaning of Gifts

I distinctly remember one of my very early Christmases when stationed in the Northeast as a newly ordained priest. After the Midnight Mass I was invited by a local family for their gift-opening event, which was for them a traditional holiday affair. In the course of the evening I got a distinct feeling that members of this family were pretending to enjoy opening the many expensive gifts given to each other. These gifts did not seem to be deeply appreciated by the young members, even though the gifts were way beyond the price range I would have paid. I seemed powerless to reach out and touch their searching and lonely hearts. I came away with a bit of sadness, even though they had not neglected to give me a gift as well. A lingering feeling persists: gifts ought to symbolize acts of love, not the value of the materials in themselves.

With harder times this Christmas, many people are buying fewer material things and engaging in some soul



Joy to the world need not be an empty promise. *Whose Birthday Is It, Anyway?* is an annual Christmas resource published by Alternatives for Simple Living, which encourages people of faith to examine and challenge our consumer society, and provides materials on voluntary simplicity, progressive spirituality, social justice, and peace. The 2009 edition includes articles by Richard Rohr, Tony Campolo, and Walter Brueggemann. Our thanks to Michael Mortvedt at Simple Living for the “Christmas Litany” on the previous page.

searching about how to teach their children and loved ones what the true meaning of Christmas is and what gifts of love mean. Christmas is meant to celebrate the most spiritual act of self-giving the world has ever known. Through recent times the feast has been replaced by a grand show of materialism; this is the utter defiance of God’s gift of Self through the substitution of material things like electronic gimmicks, clothes, recreational equipment, and household wares. This year the pattern of past giving could be different. This is a perfect opportunity to tone down the material concerns of the past and to explain to youth that economic times call for something else. Besides, the lessons are the best of Christian education. How about gifts to others, especially the needy, in the name of the loved one? That’s why I wrote “Twelve Gifts in Hard Times.” Also consider pooling names and giving just one within a given group.

Special attention is given this year to the youth of our nation. Many of these have to experience the limits to giving. Even Christmas gift trees in parishes are arranged as a location for expensive purchased gifts to be distributed to those who have less. How about more essentials and less luxuries? Still the goal should be to give fewer material things and more spiritual gifts such as prayers and services. Address the charges of being stingy or uncooperative in a forthright manner. Help youth to become proud of refraining from expensive gifts, and to be willing to discuss these cutbacks with their friends. ■

Al Fritsch is a Jesuit priest and public interest advocate, a co-founder of the Center for Science in the Public Interest and ASPI, and a writer (see www.earthhealing.info), pastor, and prison chaplain.

