

DR. DAN B. ALLENDER
& CATHY LOERZEL, MA

COFOUNDERS OF THE ALLENDER CENTER



REDEEMING *HEARTACHE*

*How Past Suffering
Reveals Our True Calling*

A PDF COMPANION TO THE AUDIOBOOK

ZONDERVAN BOOKS

Redeeming Heartache

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Zondervan, 3900 Sparks Dr. SE, Grand Rapids, Michigan 49546

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Further Reading on the Enneagram

Ian Morgan Cron and Suzanne Stabile, *The Road Back to You* (Downers Grove, IL: InterVarsity, 2016).

Chuck DeGroat, *When Narcissism Comes to Church: Healing Your Community from Emotional and Spiritual Abuse* (Downers Grove, IL: InterVarsity, 2020).

Christopher Heuertz, *The Sacred Enneagram: Finding Your Unique Path to Spiritual Growth* (Grand Rapids: Zondervan, 2017).

Don Richard Riso and Russ Hudson, *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types* (New York: Bantam Books, 1999).

Application Guide

Note: In this guide you will be asked to think about and write your responses to several considerations relating to how the six types play out in your life and affect you and your relationships. We hope that you will take your time and be able to apply the insights intentionally as you move from the unredeemed types into greater attunement with your kingdom roles.

Chapter 1: Something Isn't Right with the World

In chapter 1 we talked about identifying trauma we have forgotten. A common struggle occurs when people recognize that their pain and heartaches are preventing them from feeling prepared to deal with life. But remembering that God is with us everywhere, even in our past heartache, we find hope in recalling our stories and find support for facing the trauma we've endured. Before we can engage the neurological and emotional processes, we must look at how our early traumas shape our current responses, and consider some current situations and how they have tended to affect us. When we do this with the proper focus, we can finally stop repeating the past.

1. After reading the first chapter, what is your number one takeaway?
2. When is the last time you felt like Dan described feeling at

the beginning of this chapter? What do you recall most about that feeling?

3. Did other trauma come to mind while reading? Do you feel you have “refused to remember” other traumatic events?
4. What prompts us to forget past trauma? What might that mean you need to be more aware of as you progress in this study?
5. Write about a traumatic event you recall happening to you between the ages of one and fifteen. Think of it on a 1–10 scale with 1 being as incidental as the loss of a bag of marbles and 10 being one of the worst experiences of your life. What did you feel as you wrote down the event and some of the details? When you consider the event, do you see yourself at that age? What are you wearing? What do you see when you imagine your face? After the event occurred, are there pictures of yourself in a family album? If possible, look at those pictures and imagine what you experienced in the aftermath of the event. What are you inclined to say or do with the images in your mind?
6. We will be asking you to consider how your traumatic experiences have contributed to your identifying with an “orphan,” “stranger,” and “widow” experience. When you consider the unique struggles of an orphan, stranger, and widow, what do you think of? In what ways, if any at this point, do you feel you live like an orphan, stranger, and widow/widower?
7. What do others not see about your life that is easy to hide? What is one story about your past, especially your role in your family of origin, that would surprise even close friends?
8. Recall a moment when you felt someone’s delight. Do the same for a time when you felt richly honored. Spend a few minutes writing about each experience. When did it occur? Where? Who offered delight? Honor? Who witnessed these moments? How did you feel? What was it like a few minutes or hours later? What did you do to lessen the joy? How do you take those moments with you into a “normal” day?

Chapter 2: The Search for Eden

The rooms of our lives offer both joy and sorrow. Early traumas remain largely dormant but shape our perceptions of life and love—the stories we tell of ourselves, our roles in our families, and the ways we tend to protect ourselves from harm.

Dealing with the trauma sends us scurrying—to the fight, flight, or freeze habits we adopt. Facing the shattering of our safety and comfort also leads to fragmentation of the memory, isolation when no help is forthcoming, and numbing as time dulls the pain.

1. For the moment, assume this sentence to be true: “No one can escape harm; no one can find a way back into Eden.” How do you tend to dismiss this simple and heartbreaking truth? One example might be believing you just need to “turn lemons into lemonade.”
2. If you’ve never considered it, is there physical space in your home where you have experienced great sorrow and joy? What is it like to sit in this room as you read this chapter?
3. Though there are myriad sources of trauma, even good, well-meaning parents tend to contribute many. Consider the harm caused by parents. How does that initially make you feel? If you want to dismiss this invitation, why? Examples: “My parents did the best they could.” Or, “My parents love Jesus, and I felt loved and protected.”
4. The goal in recalling trauma is not to lay blame but to address the inevitable harm that life brings and that people do, even those who love us. What is the cost for you in addressing the reality that your parents were (are) sinners who struggle with lust, jealousy, and anger?
5. Liam’s story triggers for many the reality of feeling humiliated and ashamed at a young age. What tugged at your heart as you read the story? What do you remember about your own early experience(s)

of humiliation? What did you do to try and make your way back into Eden?

6. Trauma fragments, numbs, and isolates us. Consider a recent time of going through a small- or large-*T* trauma and write a few sentences about these three elements:
 - When I felt anxious or afraid, I was not able to . . .
 - When I went numb, I couldn't access . . .
 - When I isolated myself from others, I felt . . .
7. When you look at your life from the realm of thirty thousand feet, what do you see to be your three main ways of creating a "false Eden"?

Chapter 3: Trauma's Ongoing Cost

We all bypass the clues of our trauma. In Sally's case, she was a warm and generous person, but she was not able to connect. Because of her traumatic memories, her body was prepared for humiliation, pointing to the importance of safety as we consider the ongoing cost of our past traumas.

Reading about how Sally's mom devalued her and preferred her older sister, most people can easily empathize, and some can even relate. Feeling torn between parents is a common feeling people recall from childhood, even when parents were otherwise kind and supportive.

As helpful as Sally's example is, like her, we all tend to compare our story to stories that are "worse," believing ours don't merit the same sympathy or attention. This is the most common experience we hear, so in this chapter, we focus on the need to face that difficult barrier to deal honestly with the heartache we all experience.

1. Sally needed to recognize that her story was tragic and traumatic in order to view her suffering as worth sharing and caring about. What are the ways you may minimize or dismiss the harm you suffered as a younger person?

2. What are the ways in which you excuse or deny the harm you experienced from the role you played in your family?
3. Even as you consider those questions, what do you note in your body? What happens in your mind?
4. What are the ways you regularly choose to gain a sense of safety in the presence of current or remembered harm? Do those strategies bring more debris?
5. What could you do to restore some degree of comfort as you work through these questions?
6. As you consider Sally's story and the harm she endured, imagine what she has heard in her faith community as efforts to bring her comfort. Write out three of the most likely remarks. What would you feel if they were offered to you? Would they bring comfort or feel dismissive?
7. One of the hardest realities to face is the envy of other people with regard to your person, body, gifts, and privileges. What are the internal messages that keep you from seeing others' envy of you? When you have been envied, what has been the result? Whom do you envy, and what happens in your heart when envy takes root?

Chapter 4: Orphans: A Hunger That Betrays

The orphan type occurs when a person is betrayed—abandoned. Intentional or not, the experience of betrayal creates separation and anxiety, and leads to shame of vulnerability. In a developed orphan mindset, a commitment to control takes root and an adapted false self protects the inner child from pain and further harm.

The trauma of betrayal and neglect fragments our ability to reason, to remember, and to plan for the future. The result is difficulty resting, which tends to happen only in exhaustion, and hypervigilance in ordinary life. The assumption of the orphan is that she can get what she needs only if she provides it for herself.

1. Too often we think of an orphan only as a child who has lost one or both parents. After reading the chapter, how do you see yourself as an orphan?
2. Betrayal is the trauma that precipitates being orphaned. Write about a traumatic experience you recall of a time you felt betrayal. Think of it on a 1–10 scale with 1 being as incidental as someone cutting in line before you and 10 being one of the worst experiences of your life. What did you feel as you wrote down the events and some of the details? When you consider the person(s) who betrayed you, what is it like to hold them in your sight? If you could say all that you'd want to say, what would be the first sentence? What do you do to protect yourself from being betrayed like that today?
3. Most orphans learn to desire only what they can provide for themselves. How do you communicate to others that you are self-sufficient and don't need anyone?
4. What would people who know you well say about your need to be in control as you give to others?
5. How often do you feel exhausted yet feel the pressure to keep going and with a smile on your face? Write out in some detail one example of the need to keep everything together for the sake of others.
6. What would you have felt if you had asked for help? What did others do to help that you dismissed or refused? When you did ask for or receive help, what did you do with the shame of needing?
7. How much time do you tend to spend in an interaction with others, watching to see if they are okay (or even happy) with you?

Chapter 5: A Priest's Faith

Priests are orphans reunited to community. Their senses are attuned to what can restore our collective humanity and invite us to reconnect and commune with God. This sacred insight and empathy is a vital aspect of our capacity to connect to self, others, and God.

We tend to erase stories—those of others and our own. The priest serves the role of the storyteller, holding the collective past and raising ebenezers to inspire people with the significance of people, places, and events. They play the role of ritual healer and from their reunited, re-integrated hearts, often lead others in praise and lament.

In priestly care, attunement first bears witness to the crimes committed against the other that have marred the person's glory. Then containment is needed to show a grace bigger than whatever trouble is present. Having overcome their estrangement, priests can respect the suffering and allow both brokenness and beauty without fear, and without the need to be "right" or to be validated.

1. A priest is attuned to stories and collects them, creating rituals to embody and remember the good and the bad to move well into the future. How are you inspired by this role to consider places where you can bring priestly care to your home?
2. There is a priestly element to everyone's life and home. Take a slow walk around your house with a pad of paper. Go through every room, including your bathrooms, and note every object that reminds you of a good or sad moment. Each of these objects is an ebenezer. How many objects are on your list? Are you surprised by the number? What is the object that brings remembrance of a sad event? A happy event? If there was a fire and you could save only one ebenezer (not based on financial value), what would you keep?
3. How often do you allow these objects to remind you and teach you?
 - If the answer is little to none:
 - i) What keeps you from listening and attending to the glory around you?
 - ii) What practices could you start to be attuned?
 - iii) Who could you tell the story of the ebenezer who would want to hear and would be curious enough to have at least a thirty-minute discussion? Will you risk doing it?

- If the answer is more than a few times a year or quite often:
 - i) How do you become aware of the need for attunement? Who modeled this for you?
 - ii) How do you invite others into these stories, or is the experience more solitary?
 - iii) When do you become aware that you are a storytelling priest?
- 4. In what ways do you invite others to enter stories of lament? Praise? If the answer is seldom or never, then consider where you learned to cut off the priestly part of you.

Chapter 6: Strangers: A Separation That Shames

Strangers face the threat of not being seen and thus ignored, or seen and thus mocked. To remain in the in-group requires rejection of the alien and contempt for anyone who is not in the group. The core wound of a stranger is powerlessness. Strangers can easily become cynical and deny their longings while justifying their loneliness.

Dissociating offers temporary solace in the face of powerlessness that, in time, ravages the stranger and leaves him susceptible to more abuse and trauma. If the orphan uses self-reliance, the stranger uses defiance. Strangers are boundary breakers, risk-takers who avoid the group by rejecting the customs and mores of the status quo. They can use sarcasm or meanness to get vengeance, which is justice sought as a vigilante. Envy is also a core pattern for strangers. Healing through welcome and containment is the comfort most needed.

1. A stranger often feels unseen, or seen and judged. Which important people in your life do you feel don't have curiosity or intrigue for you? When and where do you feel ignored or dismissed?

2. How do you ignore or dismiss others' dismissal? How have you learned to live without attunement? What do you do with your desire to be seen, honored, and welcomed?
3. When in your past did you feel most like an outsider? How did you cope with feeling foolish and humiliated? What did you do to make your way into the world that didn't want you?
4. How have you handled experiences of feeling powerless?
5. The authors talk about the debris of being a stranger. Look at each category and give a number that represents the degree to which you struggle with each piece of debris. For example, if you know that you are susceptible to any addictive behavior and often overeat, or take on new projects and activities at a rate that is not wise, then you would rate yourself a 4, often, or a 5, always. Once you have your number, ask someone who knows you well to answer the questions on your behalf. Talk about the discrepancies in perception.

1 = never 2 = seldom 3 = sometimes 4 = often 5 = always

- Dissociation
 - Addiction
 - Sarcasm
 - Depression
 - Risk-taking
 - Boundary breaking
 - Meanness/vengeance
 - Envy
 - Striving to achieve entrance
6. Consider the ways you break the boundaries of expectations:
 - In your relationships
 - In your appearance
 - In your lifestyle
 - In your activities
 - In creativity

Chapter 7: A Prophet's Hope

A well-developed prophet shares loving, truthful insight with the honesty and the freedom of a child. Jesus admonished his disciples to become like uninhibited children who tell the truth, and 1 Corinthians 1:27 in the King James Version says that God “hath chosen the foolish things of the world to confound the wise.” Why would God want to confound the wise? The artful role of the prophet is to be a fool for God, to disrupt and confound, and often by reversing or opposing expectations.

However, a prophet's gifts must also include containment to help others remain present and connected as dread and fear arise, and to accept pain without minimizing or demanding it away. A prophet must be patient to hold the truth and wait for signs of movement toward it, understanding the struggle to lament and accept regret. Also, while the priest has the temple and the king has the palace, unsurprisingly, the prophet's place is the wilderness, anti-Eden. A prophet dwells in the outskirts and calls a spade a spade. So he must read between the lines and see behind the idolatry that masquerades as faithfulness.

Prophets use the bad news of calamity to stir dull hearts to awaken. By speaking into the middle ground between denial and devastation, they are often scorned and even hated. Yet their encouragement to grieve, mourn, and wail, and to be humbled enough to face truths preferably ignored, helps restore the truth that we are blind and bound to idols that can't bring solace or meaning like our Savior. By removing what stands against hidden harm, a vision of God's intended glory can emerge. The prophet's hope reestablishes true justice, compelling us to help right the world's wrongs.

1. The television show *Kids Say the Darndest Things* features children commenting on topics from life's tough questions to their favorite toys. Their answers are often blatantly truthful and sometimes profound. Why do children tell the truth when adults so often don't? Remember something your child or another child said that shocked you at their level of insight.

2. Prophets often disrupt the status quo. How inclined are you to disrupt those around you? How much do you seem to enjoy stirring others up?
3. Truth is often too difficult to accept without considering another's perspective and where it differs. As poet Emily Dickinson writes, "Tell all the truth but tell it slant." Are you more often direct and blunt or reserved and silent? Do you tend to self-justify a lack of loving consideration or a deficit of courageous truth? Read 2 Samuel 12:1–9. How can you better tell the truth like the prophet Nathan?
4. What do you think it means for how you live as a prophet to know priests have the temple or church, kings and queens have their palace and throne, but prophets dwell in the desert?
5. A prophet is always a bit "mad"—discontent, off-center, and disturbed. When does your disruption keep others from the truth? Do you feel anxiety about distancing people, either by your eccentricity or more from your unwanted truth? Has their response caused you to write them off, or are you too afraid of being written off yourself?
6. A prophet holds grief/lament and joy/celebration in tension. If you are a reluctant prophet, you may be prone to responding to this tension by becoming dogmatic or self-righteous. How does the challenge of being a prophet feel to you most often, and what do you do in response? What does your prophet type require of you to find peace and rest?
7. Prophets must address their own sin and lack before engaging others' false perspectives. Who can you trust to help you engage the logs in your own eye that come with your unique outlook?

Chapter 8: Widows: A Grief That Imprisons

The lingua franca of the widow is grief. Long after the tears have dried and the clothes have been cleared from the closet, the ache of the widow is the unrelenting memory of what once was but can never be again. Unless a

widow is willing to bear the agony of loss, she will abort all future love and fulfillment for a cheaper version that can never rival the original.

Trauma fractures trust and degrades desire, leaving us bereft and lonely. We can isolate sufficiently to live dull, flattened, bitter lives that squeeze just enough satisfaction from weekends and periodic vacations to endure. But such life is afforded little solace and ultimately big shame. Widows are also susceptible to abuse and delusional thinking; the real threat of blocked grief can lead to false pride and boasting in widows who won't mourn. A warring spirit can lead to real wars and a hatred of power. Idols that soothe and bring temporary power can overwhelm reason until the core wound is attended to and healed.

1. A widow or widower need not have explicitly lost a spouse for their grief to overwhelm. Where do you see your widow experience arising, if not the death of a spouse? Does this perspective enable you to see some patterns about your life that you hadn't named before?
2. As painful as it is to acknowledge and reenter the rooms that hold grief, doing so is necessary to be a good king or queen. What rooms or events—literal and figurative—might you need to first enter and sit in to begin to acknowledge and feel the grief you prefer to avoid? What arises that's difficult, or overwhelming, for you to allow out? When you consider what has been lost that can never be recovered, how can you better let yourself mourn? In what ways do you cut off grief prematurely? How does misplaced grief distract or consume you?
3. All the questions just posed require someone with whom you can talk. Who will listen? Who is a royal friend who will listen without glib responses? Pray and ask God what former orphan can hold holy space for deeper, unnamed griefs that feel too difficult to enter on our own.
4. If you can't think of anyone who will listen, what is keeping you from finding a certified therapist (theallendercenter.org provides local listings)? What justifications do you use (cost, distance, time, stigma)?

5. It is too easy for a widow/widower to live an honorable, good, but small life. Small is not defined by the task but by the level of gift being exercised and offered. For example, making cookies for a homeless shelter is not small. Spending most of the day playing golf or tending to little more than one's stock portfolio is wickedly small. When we use our kingly/queenly gifts for nothing more than our own comfort and distraction, we are living a small life. Look over a normal day's activities and address these two questions:
 - Where am I living large with my gifts?
 - Where am I living small?
6. A widow/widower struggles with letting desire grow after loss. How are you growing desire in the areas where you have been burned by loss? What is the risk involved in desire? How do you justify not taking more risks?

Chapter 9: A Royal Love

Being a king or queen means being singled out to lead and experiencing a measure of separation as a result. On this side of Eden, the queen/king finds order in the midst of chaos, creates boundaries, holds back the pressure to allow the prophet and priest to orient others toward faith and hope, and provides a definite but diplomatic “yes” or “no” to settle the air of the larger collective. A royal leader enables and creates flourishing and will stand confidently in the face of the storm to keep the ship afloat.

The power of kings and queens can bring great damage if not deeply connected to their higher power. Healed widows/widowers always have the hearts of queens/kings. Their attunement is always toward reconnection and repair. Their weighty responsibility is a calling that never dissipates but is supported by the love and loyalty of their communities. Patience is also needed for planting seeds while anticipating weeds, predators, and storms.

As heroes, queens and kings must find their essential worth deeper than criticism or acclaim. Good queens and kings can become evil queens and kings who must be stopped. They must learn to hold the tensions of grief and hope, love and despair, faith and fear. Like Hagar, queens and kings are prone to oversimplifying, ignoring cost, and denying the weight of decision—on themselves and others. Because this pain breeds further isolation and loneliness, often a retreat from public life is required.

1. Look at your worship, family, work, friendships, and anywhere else you spend a good portion of your time, and address these questions:

- Where am I exercising my gifts as a king/queen?
- Where am I refusing to participate in my role as king/queen?
- What costs are involved in each area?
- Where can I help others exercise their gifts to rise, rest, and reign?
- Where am I unfairly being reduced or inhibited?

How can you create space for better attunement to what is not yet seen or spoken?

Pray specifically about any changes you need to make to better fulfill your role as a king/queen. Then take action.

2. Do you currently feel discouraged or empowered by the inevitable weight a king/queen bears to lead? How do you cope with being envied, disliked, unappreciated? How do you address the loneliness and isolation? What do you do with the disappointment in yourself and in others?
3. Do you find it easier to do what needs to be done than to delegate? Explore a memory for lessons you have learned about this aspect of leading.
4. How does your widow wound metastasize into bitterness and/or keep you from opening your heart and trusting others?
5. How have you witnessed a misuse of power to ignore others’

feelings or desires, or to make them feel less or disempowered?
How do you think this impacts your leadership?

6. Kings and queens “rule” well only when they are humbled and willing to be brought low. How do you resist being brought low? How do you invite others to see and name your faults? In what ways can you improve your own vulnerability to strengthen your impact?
7. Who has provided you with a taste of attunement? Containment? Repair of rupture? How do you offer those in your world these gifts? Where are you strongest? Where are you weakest?

Chapter 10: Embodying Jesus

Born to people of no status, God’s Son was now no longer an honored heir—he was an orphan. He who was a friend to all, especially his disciples, was now rejected by them and unacknowledged as a stranger. He who was beloved, intimate with the Father and his Spirit, was bereft and alone, cut off from the holy dance of love as a widower. To join us, he became all three—abandoned son, stranger, and lonely widower.

You and I, as priests of God, live to tell and hear the stories of heart-ache and ravage that remind us that God’s rescue can be trusted, and we are his, called to contend with evil as joint heirs with Jesus. It was his experience of being estranged that gave him the power to welcome all who are lonely. And as a foreigner who has been locked out of the court and the temple, this prophet freed us and calls us to his same humility and hope through a holy love that restores our ability to live fully embodied like him.

1. The following shows how the three journeys of Christ’s victory over disconnection can be mapped. Starting with orphan, look at each phase and consider: How have I been betrayed? How has that experience opened my eyes to Jesus’ crucifixion? How does it enable me to feel and engage my own wounds and the suffering of others? What are the ways the crucifixion calls me to be a priest?

Orphan's betrayal → crucifixion → attunement → priestly care
Stranger's powerlessness → resurrection → containment →
prophetic invitation

Widow's shame → ascension → repair of rupture → kingly/
queenly service

2. Next, reflect on the universal experience of a stranger: When have I felt powerless? How did it lead to hopelessness? What illusions did my hopelessness expose? How did this death open my heart to the resurrection? How has the promise of the resurrection enabled me to contain my demands on one side and despair on the other? How has the resurrection freed me to offer the truth on the slant? What are the ways I see myself to be a prophet?
3. Finally, consider where the loss of love has prompted shame. Ask the following: How has that given me the experience of a widow(er)? What have I done with shame? How has this internal war intensified my desire for power? In what ways do I see the ascension of Jesus as the context of giving me a kingdom? What is my kingdom? What are the gifts God has given me to rule my kingdom? What is the "Heaven, yes" and the "Hell, no" of my kingdom? How am I going about my day/week/month/year leading myself and others to repair rupture?
4. What do you consider your strongest gifting: priest, prophet, or queen/king? What is your weakest? What office seems to be in the middle? When you consider your strongest gifting, what does that tell you about your experience as an orphan, stranger, or widow?

Chapter 11: Embracing Our Calling

In your kingdom, you are never permitted to stake a claim to one part of Jesus—you are meant to reveal the fullness of his character and calling as a priest, prophet, and king or queen. We are to reveal all three, always, even though we are likely more gifted in one, weaker in another, and middling

in a third. One must look at calling through the lens of story. Our story shapes our calling, and our calling sets the trajectory for more stories.

First, there must be an honest engagement of one's story and the orphan, stranger, and widow trauma that brought us to our way of being in the world. Our stories need to be told again and again with a trusted cohort who can reflect back to us the interplay of brokenness and beauty. We are often uniquely gifted in one office and need others with different gifts to join us and round us out.

1. Your life is meant to be a revelation of the character and offices of Christ Jesus. How do you uniquely reveal him in your role as a priest? As a prophet? As a king/queen?
2. Too often we fail to see what we are already doing as not only enough but as worthy of delight and honor. Consider small examples:
 - In the way you interact with your neighbors, how do you reveal the offices of Jesus?
 - In the manner in which you conduct yourself at work?
 - In the way you parent?
 - In the manner in which you interact with people in your church?
3. If there were no constraints financially what would you like to bring to this earth that reveals Jesus' character? Imagine you just won a hundred million dollars (after taxes), and you plan to be generous and keep only a fifth. What would you do with the eighty million dollars to further the kingdom of God? Who would you give it to, and why that person or group?

Chapter 12: Joining the Feast

What is to be done? All moments are a drama that shapes our character and calling. We can't "choose" to get out of the river; we are bound to our situation. A priest sings the Psalms and leads others to lift their hearts to

God. Groaning is not an occasional, passing sorrow; it is the daily cost of being a priest. Each day is marked by what we stand against (“Hell, no”) and what we stand for (“Heaven, yes”). The day-to-day question to be addressed is whether you see your life and your labor as a piece of art.

A king/queen is always in the process of listening, observing, weighing, pondering, and deciding what direction needs to be taken. The power of a queen lies in the fact that she is not afraid to lose power or die. What if you and I were to be celebrants of the kingdom of God? Imagine who you would be if heaven were to seize you in the fullness of what the party offers.

1. What grieves us and angers us about some harm being perpetuated is a good indication of our “Hell, no.” What breaks your heart? What truly brings tears as you see the harm that exists? What makes you slam your fist on a table? What brings indignation that such harm exists?
2. Write out what you think causes people/systems to allow the harm to continue. What do you need to face in your own life that is similar to what you see as failure in others?
3. What can you do right now about the concern/issue/problem that breaks your heart and makes you angry?
4. If you have no tears or anger, when did you lose sensitivity and hope?
5. How is your life growing in lament? How are you growing in your ability to grieve and dance?
6. In what ways are you inviting people to the banquet who don’t quite fit your profile or way of being in the world?
7. As you finish this study, can you name three things you plan to do as a result of what you’ve learned?