

## Sunday SESSION 5 (MN SLR, 2/2007, jpc)

**Greeting:** L: Praise the Lord, Christ is risen. R: He is risen indeed. L: Amen. R: Amen.

**7:00 Worship** “Ritual for Pioneering on Behalf Of” by KAZ

**Context:** As the church **has been experimenting with worship expression** over two centuries, this is another, written by **Kazantzakis**, who grew up **Eastern Orthodox** and took **quite a spirit journey**, leaving us powerful spirit testaments.

**Song** “The Invitation”

**Conversation: VOCATION**

**Context:** “Vocation” is a matter of faith we’ve been alluding to as individuals and will deal with in a corporate context later this morning. Let’s get out some images now.

**Questions:**

1. Words we associate with vocation?
2. What is **your vocation**? Anyone?
3. What would you put on your **tombstone**? (On my daily reflection blog on 11/3/06 <http://www.jjchandler.com/tombstone/> create your own epitaph in imaginal form)
4. Go round: just a **few-word epitaph**. (mine, “A Post-Modern Evangelist”)
5. What have our **epitaphs revealed** to us?
6. What is your **life work**? **Life purpose**? (what’s difference in those two?)
7. What does **vocation mean** for a person of faith?
8. Have you **ever had a vocational struggle**? What was the struggle between?

**Conclusion:** Bonhoeffer in the **following essay to “Freedom” is entitled “Vocation” (Ethics)**. Yesterday afternoon we read that the **vocational struggle** is about **responsibility**, as one lives the **tension** between **obedience** and **freedom**. Most of Bonhoeffer’s life was a **vocational struggle**, 1) to be **faithful to God**, and 2) in **responsibility for what or whom**. The **question of vocation never goes away** for a person of faith.

**Song:** “I Am the One.”

**RAM:** (Teilhard de Chardin) “The task before us now/if we would not perish/is to shake off our ancient prejudices/and to build the earth.”

**Meal Ritual:** (Fifth City PS Ritual)

**8:00 Breakfast**

**8:30 Check-Out** (Beret for details)

We need to **start at 9:00**.

## 9:00 Church Symbol

**Greeting:** L: These are the Times. R: We are the People. L: Amen. R: Amen.

**Song:** “Praise the Lord All Nations”

**Poetry:** 2 Corinthians 11: 16-33 (JBP)

### Summary Board Image:

EVENT/WORD	G.O.D. REALITY Mysterious Power (board triangle)	STYLE
brings possibility		responsible freedom
<b>Q:</b> What’s going to <b>happen to Melvin, Carol, Simon</b> when next <b>crises come</b> ? <b>What community</b> , what set of people will <b>remind them</b> of what it means to live their lives? That’s one <b><u>big reason we are here</u></b> . . . to consider the <b>Question of the CHURCH</b> .		

**RAM:** (George Bernard Shaw) “...The true joy in life is being used for a purpose/ recognized by yourself as a mighty one. . . .”

## 9:15 Church Images/Symbol

**POETRY:** Ready for some more DHL? “**Song of a Man who has Come Through**”

**BOARD:** Let’s take **DHL’s image of the wedge blade and build on it.** (2 vertical lines)

**TALK:** We want to spend a little while **talking about social pioneer** (H.R.N.’s image, which we will get to in a little while.)

Let’s call **Left side** of this line the **No Longer: good people maintaining structures of the past** in the present, knowing already that many of those structures are no longer working, e.g., welfare, social security, medicare, gas fueled cars, etc. (No politics intended).

Then let’s call the **Right column** the **Not Yet:** the unknown re to the **future/ necessary structures for the coming generations**. It’s the **land of vision . . . Not Yet**.

Now **in between** these two in what they called in WWI “**no man’s land**,” where either side would shoot you. It’s a **damned if you do and a damned if you don’t** place to work and live – where those back here and others (in middle) out on the point doing social pioneering “different from you” **shoot at you**. A very **dangerous** place. This is where **social pioneers** spend their **lives, laying track** for a **train** whose **whistle** they can **already hear**. It is very **tense**, but **some say it’s the good life**.

So **between** the **No Longer** and **Not Yet**, the **social pioneer** stands on the **point of history**. (Draw the wedge) “**X**” marks the spot.

**Examples:**

- **Huda Ashraawi** in **1923** came back from a conf and removed her veil. She later started the **Egyptian Feminist Union** and in 1944 the **all-Arab Federation of Women**. How do you **think she felt out there on the point** in that society? She became a **symbol of women's rights** everywhere.
- **Rosa Parks** on December 1, **1955**, we know what she did. **Sat in a front seat** of the **colored section**, very tired, and on bus of driver who threw her off 12 years earlier. So happened that a white man didn't have a seat and ole **Jim Crow** (law) said what: **give up your seat, Rosa**. **Bell** heard around the nation **began to ring**. **MLK** got thrust **into history**. A massive **381 day boycott** in Montgomery began **when she would not give up her seat**. Do you **think Rosa enjoyed the hatred of the whites**, being out there **on the point**? She **catalyzed a movement of social change in America** that changed life and the laws – by standing **on that point**.
- **Mohammed Yunus** was teaching in the US when the **1971 Bangladesh famine** struck. He was called and had to go **back home**. **Somebody had to do something** for the **millions of poor villagers**. First act: 42 villagers needed to borrow \$27. Rather than do the **unrevolutionary thing** and lend it to them himself, he became the **guarantor at a bank** for the loan. No way banks were lending to penniless villagers. No **collateral** (back here in no longer). 2, 5, 10, 25, then **hundreds of villages** became borrowers from the **Grameen Bank** that Yunus set up finally – a higher % pay-back rate than banks where people had money. Then began **programs** with those borrowing re: **health care, marketing crafts, venture capital** – especially to **village women** – **telephones** and now **cyberspace instruments** in villages. **Yunus' micro-credit model** has been set up in at least **50 other poor countries**. He has started a **economic grassroots revolution** (Nobel Peace Prize – but before that was **laughed at and ridiculed out here on point**).
- What about **all the others** who have lived out here (X) on the point, **changing history**? Who set up the **first Christian cell**? Who formed the **first monastery** in the dark ages that kept civilization from totally collapsing?
- What about those **first Marines** storming **Pacific beaches**: nobody could get over the **bobbed wire barricades** (draw out on point) **without getting shot** by the Japanese machine guns (movie *Our Fathers' Flag*) . . . until those **first Marines** **saw what was needed . . . what did they do?** (Anybody know?) Began to **leap and throw their heavy bodies on the bobbed wire**, knowing they would get it, but that the **weight of their cumulative dead bodies** would make it **possible** for the **next wave** to step over them on their way to defeating the enemy and winning the battle.
- Just think of all the **Huda's, Rosa's, Gandhi's** (non-violence method **that changed the world**) **Mandela's** – 27 years in prison (*more potential political leaders need to be imprisoned for 27 years if they come out as the type of leader he has been—nobody else could have led his nation into the future at that time but Nelson*) **who** have stepped out on the **point of history as social pioneers** – and **many of whom literally sacrificed their bodies** – that others **could pass over them**. And **history went in a new direction**. “Ours is not a time for despair; it is a time for action. Not short-term remedial action, but action aimed at bringing about fundamental transformation.” ~**Ervin Laszlo, The Chaos Point** (difference between **remedial and transformative action** on wedgeblade)

- **History rides the back** of ordinary people who make historic decisions. The **law of God** we are talking about is **NOT** “save-your-life,” **BUT** “expend-your-life.” (Either way our lives get expended.) But **what a difference in laying down one’s life**, which is the **Jesus model**. “He or she who would **lay down his or her life for the sake of others** will know the **strange, good** life of living **ON BEHALF OF . . .**

**People**, what have I **been describing?** When you see this (board) going on, what do we call it? (pause) The **CHURCH**.

(Bonhoeffer was the **Church**, **NOT BECAUSE** he was a pastor or layman) **BUT BECAUSE** he laid down his life for Jews and his homeland . . . and the world till now. But he **maybe would not have done it** if he hadn’t known the **Judaic/Christian Symbol System** of GOD/X/SPIRIT/CHURCH as well as he did.)

(LLC’s MOTHER: re ghetto/3<sup>rd</sup> world, “Why **leaving us** and **dragging** those precious **little ones** with you?” LYNDY: “Bec. you took be to SS/Ch and read me Bible stories and prayed with me every night.” MOTHER: “Oh.”)

Quick **BUG MODEL: LEARNING/SUSTENANCE;WITNESSING LOVE/JUSTING LOVE//in the middle a COVENANTED CORE** of those who understand the words **FUTURIC/EFFECTIVE/DISCIPLINED – leaders who lay down their lives.** . . (Who is the leader of the Church? One who does Jesus model.)

(**“X” at tip**) their **whole lives**/for **all that is**/all that **has been**/all that **will be** – on **X:all/all/all/all**)

**QUALITIES Creation Pioneer** (lest you think social is reduced -- human centered)

**Solitary** (no one there but me – like **Jesus in Gethsemane**, all asleep)

**Vulnerable** (risk your life)

**Interior discipline** (pillar of iron) (40 years)

**Committed** (like a Gandhi)

“What gives complete freedom . . . free obligation to God and N. as they confront us in JC.” That’s **Bonhoeffer’s take on the Spirit Journey**, *a la* the Lord of the Church.

*[We] are called to [be]  
in that lonely place  
between the no longer and the not yet  
and . . . make decisions  
that will . . . [bend] history.*

~from speech by Mary Lou Anderson, in April 1970 (obviously RS-I grad)

**10:15 Niebuhr Paper: H. Richard Niebuhr**, "The Responsibility of the Church for Society" in *The Gospel, the Church and the World*, ed. Kenneth Scott Latourette (New York: Harper and Brothers Publishers, 1946), pp. 114-132.(?)

(walk thru the whole paper titles – about 50 years old – Bible still true in 21<sup>st</sup> cy – this worth adding to the third Testament.

**Intro:** Name some pioneers (not named already)? Some contemporary pioneers (not name above)? Qualities of such pioneers?

**Para 1.**

1. What does he talk about in sentence #1?
2. Someone read sentence #2. **The Church does what?**
3. What are **some of the sensitive & responsive groups**? (3 circles w/in circles: 1)s-r/soc 2)US & Rest 3)Earth ... Universe(s) beyond) Which **most important**: "sensitive" or "responsive"?
- 7-8. What did **Israelites pioneer**? Instead of idol worship, what (brotherly love)?
10. What did **Jesus pioneer**? (representational responsibility – next paragraphs)
12. How "on behalf of all"? What did he show that we could do?

**Para 2/3. Representational responsibility (on behalf of)**

**Para 4. Four-step Repentance: 1. Aware/Repent; 2. Turn back on it; 3. Abolishes w/in self; 4. leads social act** (John Woolman) (triangle with arrow) (their illustration)

**Para 5. (read)** What does Niebuhr see as the **three "evils" of our time**? (?add a 4<sup>th</sup> "evils" in your life/family/church/community? What about its **"Thinking, Organization, and Action?"** (your church?)

**Para 6. (read)** What does Niebuhr see as the **"Highest form of social responsibility"** (demo of love of God and neighbor: radical demonstration of faith)? What is the **deed of Christ that we are called to reduplicate**? (obligation/freedom) (Point to **Wedge blade**) (dot [you/I] in smallest of 3 circles)

Is Niebuhr's understanding of the "church" **what we ask people to come forward and join**? So with Melvin, Carol, Simon, et al., these **Questions**:

- 1.How do they get called?
- 2.How they get formed in faith community?
- 3.How they decide/enact their life's work (great work)?
- 4.How are they sustained on the journey?
- 5.How they commune with Spirit regularly and profoundly?

**10:50 "Church Song" (review)**

**11: 00 Common Meal** (lot of meaning in that phrase)

**Song: "Those Who Wait on the Lord"**

**Greeting:**

L: Grace is yours and peace,

R: from God Almighty and the Lord Jesus Christ.

L: Amen.

R: Amen.

We can dramatize the **Jesus-Christ-Event** in all its complexity in the **simple liturgical** way Jesus did it, by **breaking of bread and spilling out of wine**, with this admonition:

We can **feast on the broken-ness of life** (Break bread and eat)

We can **feast on the spilled-out-ness of our lives** (Spill wine and drink)

**“This is the life we have/we can live this life/or throw it away/this is the life we have.”**

All is **good**/My life is **received**/the Past is **approved**/the Future is **open**.

And we can **pass that bread and wine on down the line**, like they did at the **Last Supper**, before **freely deciding to go out on the point / on behalf of all others**, past, present, and future. That’s why it’s a **Common Meal**, shared with all on behalf of all.

We **give thanks** for the **Word of life**, made known to us by Jesus the Christ.

Amen.

Amen.

## **11:20 REFLECTION and WRAP**

**Song: “Give Thanks”**

**Context:** Let’s sing this song as a **review of our four main sessions** and **before we do our closing reflection** on our **Spirit Journey Retreat**.

**Symbols:** (bottom of song page) **Go through** again to summarize.

Please look at “**Retreat Design Sheet**” in your folders and look over your notes. (This is a great folder, by the way.)

**Objective/Reflective:** (See what we remember from our **Spirit Journey Retreat**)

- 1.What words and phrases do you remember? The best retreat quote?
- 2.Funniest thing? Hardest thing? Best group experience?
- 3.Who were the **four theologians** we studied? Your favorite?
- 4.What board images and **symbols do you remember**? Most meaningful? Will stick?
- 5.What remember from **Session 1**: God symbol/Bultmann?
- 6.What from **Session 2**: Christ symbol(s)/Tillich?
- 7.What from **Session 3**: H.S. symbol/Bonhoeffer?
- 8.What from **Session 4**: movie & conversation?
- 9.What from **Session 5**: Church symbol/Niebuhr?

**My short hand summary:** I am **enthralled** (God section); I am **accepted** (Jesus Christ section); I am **freed** (Holy Spirit section); I am **sent** (Church section).

**Reflective/Interpretive**

- 1.How **long feel like we’ve been here**? Why?
- 2.One thing you may never forget?
- 3.Write **5 key events** of our time together. **Star one**.

4. What **section most significant for you?** (go round) (Why?)
5. What has **meant the most to you in our weekend together ?**(few words)
6. What has been **the significance** of the Spirit Journey Retreat for you?
7. **When someone asks you what you were doing over the weekend**, what will you say?
8. What do you **hear us saying** has been **our experience of the retreat?**
9. What **poetic phrase holds our experience** together? (Mine:                    )

### **Decisional**

1. What do you **hope comes out of all this?** For your **congregation/local/global world?**
2. For you? (share?)
3. Off top of your head, **what do you intend to do** within the short term as result of the Spirit Journey Retreat? (share?)

Sounds like we have **had ourselves a real retreat** here in the glorious mid-winter.

### **Written Testimonial**

Now, I want you to **do something on behalf of . . .** the next retreats like this one: **take 5 minutes or so to write out a few sentences** that would tell others **why you would recommend that they organize and/or attend such a retreat.** Put your **name**, your **title** or what you do, giving **permission** to use this to promote **future Spirit Journey R's.**

### **My Reflections**

**Comments about EI/OE/ICA:** the source for much of this retreat; **Brian's book, my books** (if haven't already bought or if interested, see Lynda).

You are an **awesome group** of folks.

**Lynda and I deeply appreciate you and being with you.**

**Your congregation** has been **given much in you/and from whom much is demanded.**

We will be interested to hear **how you demonstrate what it means to be the church.**

And we would like to hear from you about how we to improve the Spirit Journey Retreat.

**(Pass out evaluation form** you can take with you and later give to Clay or team.)

I deeply appreciate **Clay, Faye, Beret, Bill, Ron [and Jody who designed the brochure and poster]** the church staff and any one else who helped make this retreat possible.

It has been deep refreshing for us to be here. We'll **remember you and these 44 hours together at Mt. Olivet** (what happened at Mt. Olivet in the Bible?).

**Any last words from the coordinator** (let's give **Beret** a hand: great job!)?

**Books:** I'd be happy to sign.

### **Benediction and Meal Ritual**

L: The Lord be with you. R: And with thy Spirit. L: **Amen.** R: **Amen.**

**12:00**