

CONFIRMATION CLASS

1971

FRIENDSHIP UNITED METHODIST CHURCH

CINCINNATI, OHIO

July 2, 1971

Dear Parent:

We will again be holding our Confirmation Class on the first weekend after school begins September 10, 11 and 12. There is the possibility this year of twenty-one seventh graders as well as eleven older youth who, for one reason or another, have not participated in Confirmation in the last few years.

The thrust of the material is to enable youth to say yes or no to the church and to deal seriously with their relationship to the church. In order to do this kind of job, a continuous period of time - from supper Friday, September 10th until 4:00 p.m. Sunday evening will be used. Teachers and students will sleep at the church. This will give us 32 hours of instructional time with the class.

In order to spell out this program in detail - its objectives, time schedule, parents' role, etc., we will have a get-together with the parents of prospective confirmants on Sunday, August 22, from 3:00-4:30 p.m. It is essential that you set aside this hour and a half in order to understand the program developed for your child.

Sincerely,

MARK DOVE  
GEORGE POMEROY

MC/emk

## TEACHER TRAINING SESSION I

Saturday, August 14th (9:00-12:00)

- I. Open with Prayer
- II. Conversation
  - A. Name one thing you remember about what you did in preparation to join the church.
  - B. Name one thing you were confused about when you first joined the church.
  - C. Name one thing that was very clear to you about the church when you joined.
- III. Background of the creation of this confirmation model
  - A. Frustration over the time (13 Sat. and Sun.)
    1. Priorities of the youth and families
    2. Little opportunity to build continuity (2 years ago duplicated sessions Sat. and Sun.)
  - B. Frustration over material and its purpose
    1. Tests--cramming ideas into their heads
  - C. Church saw the problem and began to write new material
  - D. Talks with Bob Walton, a lab leader for confirmation, who said the new material would be built on child's relationship to his church rather than cramming facts.
    1. Brainstorming what should be included
    2. Writing sessions
    3. Refining done this year by George Pomeroy and Jenelle Dove
- IV. Major areas of Concern (5)
  - A. Theological
    1. Like chemist--elements--how they react to one another
    2. Theo. is the way life is and how we can relate to it.
    3. Christian decides life is good and that is a different stance than to say it is a mistake
  - B. Cultural
    1. Social processes--where the expenditure of human life will alleviate innocent suffering.
  - C. Practices
    1. Innocent suffering must always be dealt with within some structure.
    2. Examples of selling books or engines
  - D. Family
    1. Most important unit of people
    2. It has the most influence on us
    3. How could the family make a decision to be the church
    4. To have a common goal as the way to health in the family
  - E. New Testament
    1. Stories in the Bible reaffirm what we know about life from the perspective of a community that has made a particular decision, namely that it is good and God is in charge.

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## TEACHER TRAINING SESSION I

Saturday, August 14th (continued)

- V. Other areas of training
  - A. Worship (8)
  - B. Celebration
  - C. Meals (a time for serious conversation)
  - D. Rest (a rigorous schedule)
- VI. Schedule of weekend
- VII. Assignment sheet
- VIII. Stance of the teacher

August 16, 1971

Dear Parent:

Just a reminder of the August 22 meeting of the parents of the participants in this years' Confirmation Program. It is important that you attend from 3:00-4:30 P.M. to learn of the program designed for this years class.

Please have your child fill out the enclosed postcard and return immediately to the church so that we might know how many youth are coming. It is important for them to realize that they will be in the program from 5:00 P.M. Friday until 4:00 P.M. Sunday. (Sept. 10-12)

Thank you for your cooperation.

Sincerely,

MARK DOVE  
GEORGE POMEROY

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August 16, 1971

Dear

Please check one of the below and return to Friendship Church.

I will participate in the weekend Confirmation program (Sept. 10, 11 & 12th), understanding I will be there full-time (5 p.m. Friday until 4 p.m. Sunday).

I will not participate this year.

(Sign name and return)

## TEACHER TRAINING SESSION II

Saturday, August 21st (9:00-12:00)

- I. Open with Worship using Saturday afternoon worship from model. Also use a centerpiece.
- II. Conversation
  - A. Name a significant event between 1900-1970.
  - B. Standing at the year 2000, what significant event do you see from 1970-2000?
  - C. What is your vocation?
  - D. What relationship did you see between the significant event you mentioned within the next thirty years and your vocation?
- III. Assignments
  - A. Meal contexts
    - 1. conversation on dinner parties
  - B. Meal conversations
    - 1. What do they see needing to happen?
    - 2. Preparation for next session
  - C. Worship
    - 1. Lay out story--Church used the day to tell the story of salvation
    - 2. Worship is divided into three acts--confession, dedication, and praise
    - 3. Key phrase of session is part of worship (lesson)
  - D. Workshops
    - 1. Reasoning behind the use of each workshop
- IV. Timing of schedule
  - A. Friday night (Theological)
    - 7:00-7:25 God lecture
    - 7:25-7:55 Fingerpainting workshop
    - 7:55-8:15 Christ lecture
    - 8:15-9:00 Role playing workshop
    - 9:00-9:25 Holy Spirit lecture
    - 9:25-10:00 Conversation
  - B. Saturday morning (Cultural)
    - 9:00-9:25 Shadowograph on John Wesley
    - 9:25-9:45 Social Creed lecture
    - 9:45-10:45 Montage workshop
    - 10:45-11:15 Social Creed of year 2000
    - 11:45-12:00 Break
  - C. Saturday afternoon (Local church)
    - 2:00-2:40 Ground cleaning
    - 2:40-3:10 Local church lecture
    - 3:10-3:45 Laying out diagram
    - Listing activities of church
    - Did You Know? sheet
    - 3:45-4:30 Work areas workshop
    - 4:30-5:00 Reporting from work areas
  - D. Sunday morning (Family)
    - ~~9:00-9:45~~ 9:45-10:00 Collapse of Family lecture
    - ~~9:45-10:00~~ 10:00-10:45 Fingerpainting evaluation workshop
    - ~~10:00-10:45~~ 10:45-11:15 Family in Mission lecture
    - ~~11:15-11:45~~ 11:15-11:45 Have I Told You Lately That I Love You?
    - ~~11:45-12:00~~ 12:00-12:30 Film conversation workshop

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TEACHER TRAINING SESSION II

E. Sunday afternoon (New Testament)

1:30-1:55 New Testament lecture

1:55-2:30 Writing workshop

2:30-3:15 Sharing of stories

V.Closing



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FRIENDSHIP UNITED METHODIST CHURCH  
1025 Springfield Pike, Cincinnati, Ohio 45215

Dear Administrative Board Member;

Saturday afternoon, Sept. 11, the Confirmation Class will be working in the areas of Evangelism, Worship, Christian Social Concerns, and Education. They will then gather as a mock Administrative Board, making decisions about how they can participate in the life and program of our church. Last year, the youth then had supper with the adult Administrative Board and reported their decisions. Frank White then reported on the adult Administrative Board's plans for the year. This was a most helpful session, and we want to repeat that procedure this year. Every Board member is urged to attend this supper session Saturday, Sept. 11, at 5:00 o'clock. Reservations need to be phoned in to Jenelle Dove (821-9195) by Sunday, Sept. 5.

- T. MARK DOVE

## PARENT'S MEETING

- I. Open with Prayer
- II. Conversation regarding their confirmation experiences
- III. Background of the creation of this confirmation model
- IV. Major areas of Concern
- V. Other areas of training
- VI. Schedule of the Weekend

(For more detail, see Teacher Training Session I)

## Parents meeting

- \* 1 How many original partic.?
- 2 Would you think it would be hard for them to say NO?
- 3 How much relationships between child to Christ?
- 4 What extent has been ~~excepted~~ by other churches?
- 5 Are (Morris's) teachers going to be there?

6 Cost?

7 Food & clothing

## TEACHER TRAINING SESSION III

Tuesday, August 24th (5:00-10:00)

- I. Prepare folders for confirmants
- II. Dinner (context by Nancy Berg)
- III. Review lecture material
  - a. Mark-----Local Church
  - b. George-----Social Creed
  - c. Dave-----Collapse of Family
  - d. Sally-----Mission of Family
  - e. Jenelle---New Testament
- IV. Areas of consideration
  - a. attire
  - b. How to observe
  - c. discipline
  - d. misc.
- V. Closing---Finish Our Work

### POSSIBLE CONFIRMANTS

- |                      |                     |
|----------------------|---------------------|
| 1. Bruce Appenfelder | 12. Beth Jones      |
| 2. Beth Atkins       | 13. Tom Lewis       |
| 3. Will Brewer       | 14. Becky Meek      |
| 4. Scott Brown       | 15. Meg Michaels    |
| 5. Kathy Burt        | 16. Carolyn Pomeroy |
| 6. Donna Cleavinger  | 17. Kathy Robinson  |
| 7. Pam Compton       | 18. Jack Savage     |
| 8. Tricia Compton    | 19. Jennifer Smith  |
| 9. Kent Eisele       | 20. Randy Strang    |
| 10. Jenny Faris      | 21. Susan Wehling   |
| 11. Holly Grueninger | 22. Louise White    |

### OTHERS NOT HAVING JOINED

- |                        |      |                       |      |
|------------------------|------|-----------------------|------|
| 23. Barbara Cleavinger | 9th  | 28. Sarah Moeller     | 8th  |
| 24. Scott Eisele       | 11th | 29. Laura Lu Obrig    | 12th |
| 25. Mark Eisele        | 10th | 30. Jennifer Scheurer | 8th  |
| 26. Barry Mesley       | 10th | 31. Terry Shindle     | 9th  |
| 27. Judy Messer        | 10th |                       |      |

### ENABLEMENT RESPONSIBILITIES

Kitchen Coordinators-----	Peg Wheeler Kay Meek Debbie Meek
Physiocl Arrangements-----	Ed Berg George Pomeroy
Materials Chairman-----	Carol Sundquist
Follow-up (Sept. 25th)-----	Mark Dove
Celebration (Oct. 10th)-----	Kay Meek

CONFIRMATION CLASS SCHEDULE FOR 1971  
HOW DO I DECIDE?

Friday, Sept. 10th

5:00 P.M.	Settle in with registration
5:30 P.M.	Supper followed by conversation
7:00 P.M.	First Session
10:00 P.M.	Worship
10:15 P.M.	Bed

Saturday, Sept. 11th

6:30 A.M.	Rise
7:00 A.M.	Worship
7:30 A.M.	Breakfast followed by conversation
9:00 A.M.	Second Session
12:00 P.M.	Worship
12:30 P.M.	Lunch followed by conversation
2:00 P.M.	Third Session
5:00 P.M.	Worship
5:15 P.M.	Supper followed by conversation
7:00 P.M.	Swim Party
10:00 P.M.	Worship
10:15 P.M.	Bed

Sunday, Sept. 12th

6:30 A.M.	Rise
7:00 A.M.	Worship
7:30 A.M.	Breakfast followed by conversation
9:00 A.M.	Fourth Session
12:00 P.M.	Worship
12:15 P.M.	Lunch followed by conversation
1:30 P.M.	Fifth Session
3:15 P.M.	Common Meal
4:00 P.M.	Closing

September 6, 1971

Dear

This coming Friday is the day it all begins. The confirmation Class will gather along with eight adults to spend an exciting weekend together and we are glad you will be a part of it. You should be at the church at 5:00 P.M. Friday evening with a sleeping bag or sheets and a blanket, pillow, toilet articles, comfortable clothes, \$10.00 to cover the cost of meals and materials and an expectation of a great time together. You will also need to bring a pot-luck dish with you for the Friday evening meal. Remember you will be here straight through Sunday sleeping in the Parish House. You will not need dress-up clothing for Sunday. We will be going out Saturday evening for a period of recreation. Bring your swim suits.

If you have any questions, please call Mark Dove or George Pomeroy. If not, we will see you Friday!

Sincerely,

T. Mark Dove

## ASSIGNMENT SHEET

Welcome and context for weekend-----Mark Dove  
 Context of Meal-----Jenelle Dove  
 Meal Conversation-----Ed Berg  
 God lecture-----Mark Dove  
 Workshop-----Marg Strang  
 Christ lecture-----Mark Dove  
 Workshop-----Sally Berg  
 Holy Spirit lecture and conversation-----Mark Dove  
 Worship-----Stan Johnson

Worship-----Marg Strang  
 Breakfast Context-----Mark Dove  
 Meal conversation-----Sally Berg  
 Social Creed lecture-----George Pomeroy  
 Social Creed workshop-----Sally Berg  
 Worship-----Jenelle Dove  
 Lunch context-----Stan Johnson  
 Meal Conversation-----Dave Strang  
 Practics lecture-----Mark Dove  
 Practics workshop-----Ed Berg  
     Evangelism-----George Pomeroy  
     Education-----Dave Strang  
     Worship-----Stan Johnson  
     Christian Soc. Concerns-----Sally Berg

Worship-----Tim Dove~~\*~~  
 Meal Context-----Confirmant  
 Meal Conversation-----Ed Berg  
 Celebration context-----Stan Johnson  
 Worship-----Nancy Berg

Worship-----Ed Berg  
 Meal context-----Tim Dove~~X~~  
 Meal conversation-----Nancy Berg  
 Family lecture-----Dave Strang  
 Workshop-----Marg Strang  
 Family lecture-----Sally Berg  
 Film conversation-----Jenelle Dove  
 Worship-----Stan Johnson  
 Meal context-----George Pomeroy  
 Meal conversation-----Mark Dove  
 New Testament lecture-----Jenelle Dove  
 New Testament workshop-----Ed Berg  
 Witness before Common Meal-----Mark Dove  
 Send out-----Confirmant



# FRIDAY EVENING

## WEEKEND CONTEXT

Whenever anything happens in our culture that we have decided is important, it always begins with some kind of ritual--example: the football game and the ritual of flipping the coin, singing the national anthem etc. The church has done this also. In worship the organ begins, the choir sings a choral introit. Let us begin this weekend with a ritual from the ancient church so we will know that this weekend is about the church and we have decided it is important.

Opening Rite---In the beginning was the Word.

And the Word was with God and the Word was God.

Amen.

Amen.

RELIGIOUS BOOT CAMP WITH A DIFFERENCE					
Theol.	Cultural	Practices	Celebration	Family	New Testament

Explain the five areas to be dealt with: Theology, Culture, Practices, Family and New Testament. Explain how the meals are to be used as an experiment in recovering serious conversation and that each day will be punctuated with worship.

The stance of this weekend is a religious boot camp. Boot camp in the army is one you go through to prepare yourselves for the job of battle. At the end of boot camp you are in the army. This weekend is a boot camp with a difference. At the end of this weekend you will have two weeks to decide whether you are going to join this army of the church.

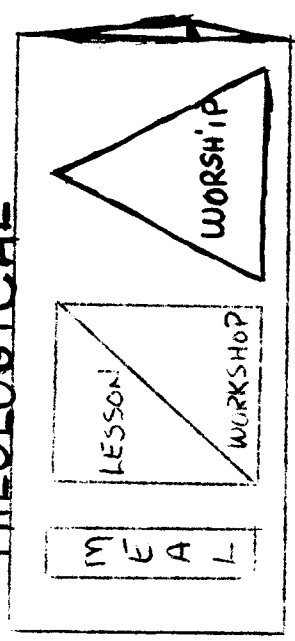
To have come this weekend is to have covenanted yourself to participate in everything that is going on. Image of the football squad. To decide to be on the team is not to decide you will come to the practices when you feel like it.

Introduction of the staff.

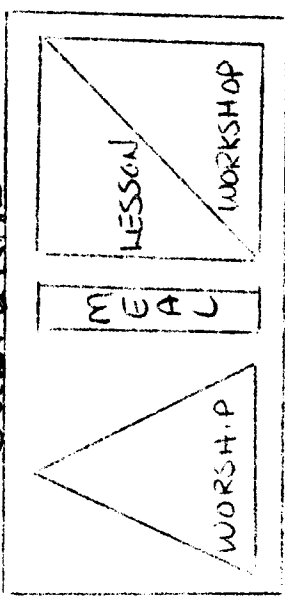
Explain the monitoring to be done when they go to bed. This is to allow the staff to meet.

FRIDAY EVENING  
WEEKEND CONSTRUCT

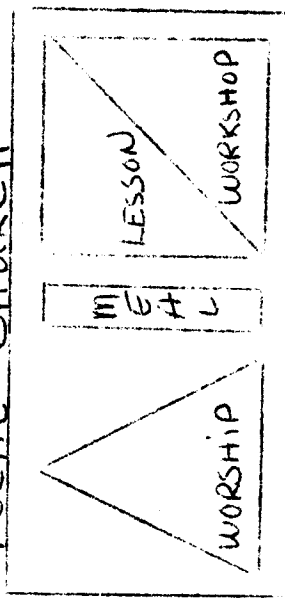
THEOLOGICAL



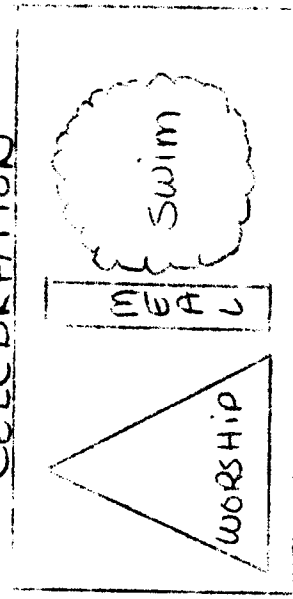
CULTURAL



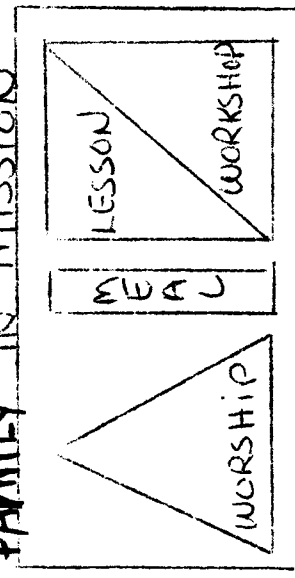
LOCAL CHURCH



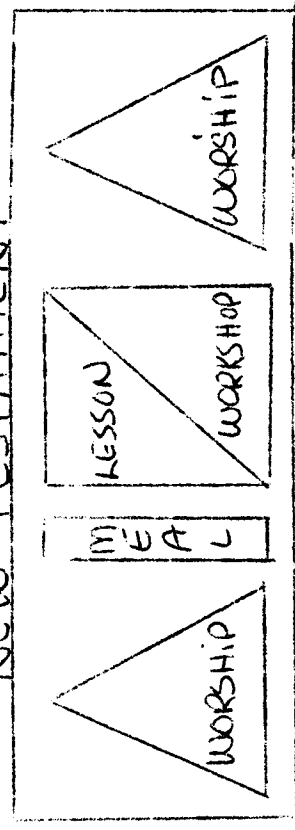
CELEBRATION



FAMILY IN MISSION



NEW TESTAMENT



## FRIDAY EVENING

## MEAL CONTEXT

At our meals this weekend we want to use that time together as a way of pushing us to be people rather than pigs. This has nothing to do with how much we eat but rather with how aware we are of what is going on around us. Pigs are those who just eat-- grunt and pass through life unaware of what is going on. People are those who have their eyes wide open and they hear what is being said between the lines.

We will begin each meal with a rite and a prayer. The food will be passed to the right. Before we are finished eating, we will begin a structured conversation that all of us will participate in.

## FRIDAY EVENING

## TABLE CONVERSATION

Very likely, we know each other by name but part of our purpose here this weekend is to become more aware of each other's gifts. It is our gifts that make us unique individuals who have something to contribute.

1. Give full name, grade in school, name of school, and one of your hobbies or interests.
2. First name, T.V. program or movie that you liked.
3. First name, pressing concern---something that "bugs" you.

## FRIDAY EVENING

### GOD

If I were to hold this long, thin white thing up in front of you, you would call it chalk. If I made it move across the blackboard like this, you would say I was scratching the board. We all know the meanings of these words but if I were to use the word "God" we might have 27 different meanings of that word. Tonight I am going to talk about three words that are used a great deal in the church--God, Christ and Holy Spirit and show you that everyone has had experiences in their lives that these three words point to.

Everyone in this world desires or longs for certain things. Remember the story of Adam and Eve? Why did they eat the apple? They wanted to have knowledge. But we know today that if we studied every waking moment for the rest of our lives, we would still not be able to learn everything there is to know. We are limited in our knowledge. Remember the story of the Tower of Babel?--man not liking his limitation of space. We conquered space by going to the moon but now we want to go still further. We may be able to reach the next planet--then what? There will come a time when we will not be able to go any further and there will still be more space to conquer. We are limited by space. Or think of our desire to prolong time. Many think it would be great to live forever. Think of our experients in freezing bodies. If we do not now have a cure for a certain disease, we will just freeze the body until a time in the future when a cure is available. Kings built pyramids--had things buried with them that they would use in the next world. But we know in the end, all things die. We are limited in our time here on earth. We all desire love. I lived in Marion, Ind. for three years and there were six of us who did everything together. Then my father was transferred and we moved to Bellefontaine. When I returned for a visit, it just wasn't the same. We could no longer talk about the same things. Our great companionship was limited.

To draw a picture of all this I've been saying would look something like this-----

Limited

Driven

Me

We study but we can't learn it all. We travel but we can't possibly see all the places. We are not here--we are birthed--we die. We love but we can't possibly date every girl.

What would you name the picture above? (Answers given--me, life, pressure) I call it God. This is how a man of faith relates to that mysterious power in life over which he has no

## FRIDAY EVENING

### GOD

control. Maybe I had better explain the word "relate". If I point to that girl over there and call her my sister, you have a clue about my relationship to her. I have not told you about her. If I call her my wife, that points to a different relationship. Certainly a different one than if she was my sister. If I call her "mother", it is a still different relationship. The church looks at that picture up there and calls that "God". The community of the faith has decided to relate to the mystery experienced in life as very good. Do you see the difference between calling it pressure and calling it God? Those two words point to different relationships. Our forefathers in the faith put it this way. "It is a fearsome thing to fall into the hands of the living God." Or again, "The fear of the Lord is the beginning of wisdom." It is the beginning of wisdom to be able to take the knocks and squeezes of life and call that the activity of God.

lecture  
before

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## FRIDAY EVENING

### THEOLOGICAL CONTEXT

#### Workshop

1. "We're going to do some finger-painting this evening. To some this may sound messy. I felt that way, too, until I went to Lab. School and did it myself. This will be a chance for you to put your creativity on paper."
2. Count off by fours', assign a teacher to each group.
3. Assignment:
  - a. Given three colors---Blue represents God  
Red represents You  
Yellow represents Your Family
  - b. Use these colors to show the proportions of each of these things in your life as you experience them. Show, also, how they relate to each other. Let your feelings flow into your work. Let yourself go.
  - c. Do not try to make a "pretty picture"
  - d. Fifteen minutes to do the job.

## FRIDAY EVENING

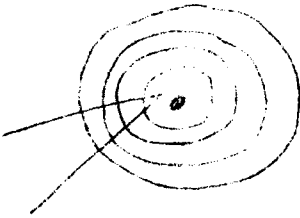
### CHRIST

Sing---God Song to the tune of Blowing in the Wind

Review---God lecture

Poetry---John 5: 1-9 The story of the man at the pool.

Every one of us experiences those drives and limits we talked about and everyone of us wants to hide from the harsh reality of life. I don't want to see the slums, disease and death. I want to go somewhere and forget or tell myself it isn't so. When I tell myself it isn't so, I am creating an illusion--a bubble in which I sit and paint pretty pictures. Let me tell you about one of mine.



I like to tell myself that I am a great preacher. It's one of the illusions I build around myself. One Sunday when I came home from church, I wanted to get into a conversation with my wife so she could tell me how good the sermon was and what a great preacher I was. Do you know what she said?

She said I was unprepared. Well, that was a little difficult to sit there and take so I had to fire back, "Well, I've noticed that you aren't keeping the house as clean as you use to either." She fired back, "that's right and you were unprepared this morning." Well, I sat and sulked for awhile and then I said, "if you would play the role of the minister's wife better, I wouldn't have to spend all my time calming people down and then would have more time to prepare." That's right and you were unprepared this morning."

Happenings are always going on in life that shatter our illusions and force us to decide about our life. The only difference between us and the ones in Longview is that their illusions have been made so thick that the ordinary happening in life will not penetrate. The happening siezes you. (Here give the donkey story and the 2X4). It offends you. Who says so was the way I felt toward Jenelle. Defense is my next reaction--I fired away at Jenelle. Then I must decide. Even if I had killed Jenelle, I still would have to decide. Am I or Am I not the unprepared one.

The Christ Word that comes in the midst of that happening looks like this.

	All	
	is	
Past	Good	Future
is		is
Approved	All	Open
	is	
	Received	

Now let us look at Jesus. He popped illusions. Remember all the stories of the Pharisees, the tax collectors, the man at



## FRIDAY EVENING

### CHRIST

the pool. Then He pronounced the Word. The Word that comes out of life. Your sin is forgiven--go and sin no more. Your past is approved and your future is open. When we understand that we are victorious in life. (End with the story of Jesus walking on the water)

lecture  
before 22

FRIDAY EVENING  
THEOLOGICAL CONTEXT

Workshop

Assignment:

1. The group will count-off by fours in order to break up into four different groups with adult supervision at each one.
2. Each group will be given a Bible passage to look up.
3. They will then read the Bible selection, decide who will play what parts, and what props they may need.
4. After a relatively short time (15 minutes) the groups will gather together again.
5. Each group will then role-play their Bible selection trying to point out the Christ-event happening in that particular Bible verse.
6. Bible verses to be used:
  - The Woman at the Well      John 4:6-26
  - Jesus Walking on the Lake      Matthew 14:22-23
  - Paul on the Road to Damascus      Acts 9:1-9
  - Jesus saying "Who do you say that I am?"      Matthew 16:13-20

FRIDAY EVENING

WORSHIP INTRODUCTION

The church lives in time and with time.

- a. decided when it would worship--morning, noon, and night
- b. in the ancient church it was every three hours or every watch.
- c. worship was to be like an oasis in the desert--it would revive us. Bells every 15 minutes.
- d. Church decided how it would use time--we can decide the moods of the day--when we eat in the U.S. , it is not the same time in Wales.

25

The Liturgist: In the Beginning was the Word  
Call Group: And the Word was with God and the Word  
was God.  
Liturgist: Amen.  
Group: Amen.

The Hymns      Holy, holy, holy! Lord God Almighty!  
Early in the evening our song shall rise to thee;  
Holy, holy, holy, merciful and mighty;  
God in three persons, blessed Trinity!

The Lord, hear my prayer;  
Scripture be true to thyself, and listen to my pleading;  
then in thy righteousness answer me.  
Psalms 143:1

The Lesson      And so it seems that every longing or drive a man has just bumps up against a limit or stone wall. Man longs for beauty and the beauty in his life is limited, it wears out or disappears. He desires love, but love does not live up to his expectations or is taken from him. He is driven by the desire to excel, but never quite succeeds. He yearns for security, but is never secure. Is this your life?

The Prayer      Give us, O God, the vision which can see thy love in the world in spite of human failure. Give us the faith to trust thy goodness in spite of our ignorance and weakness. Give us the knowledge that we may continue to pray with understanding hearts, and show us what each one of us can do to set forward the coming of the day of universal peace. Amen.

Astronaut Frank Borman

The Liturgist: The Lord bless you and keep you:  
Benediction Group: the Lord make his face to shine upon you,  
and be gracious to you:  
Liturgist: the Lord lift up his countenance upon  
you, and give you peace. Amen.  
Group: Amen.

SATURDAY MORNING

WORSHIP INTRODUCTION

Church has used morning prayers to prepare for the days work.

- a. Honor the past--reading of the list of the saints to the monks.
- b. Distribution of work and instructions
- c. The middle of the morning was a time to be reminded of ebedience.

# Saturday Morning Worship

The Liturgist: Praise the Lord, Christ is Risen!  
 Call Group: He is risen, indeed!  
 Liturgist: Amen.  
 Group: Amen.

The He speaks, and listening to his voice,  
 Hymns New life the dead receive;  
 The mournful, broken hearts rejoice;  
 The humble poor, believe.

The Peter called to him: 'Lord, if it is you, tell me to  
 Scripture come to you over the water.' 'Come,' said Jesus.  
 Peter stepped down from the boat, and walked over  
 the water towards Jesus. But when he saw the streng-  
 th of the gale he was seized with fear; and beginn-  
 ing to sink, he cried, 'Save me, Lord.' Jesus at  
 once reached out and caught hold of him, and said,  
 'Why did you hesitate? How little faith you have!'  
 Matthew 14:28-33

The But what Jesus was pointing to was that the water  
 Lesson was a symbol of all of life. And when Peter yelled  
 he was saying, 'I can't take life.' And Jesus was  
 replying, and he says it to us today, 'Walk on  
 life, Peter, walk on all of life!'

The We give thee hearty thanks, O Lord, for the rest  
 Prayer of the past night, and for the gift of a new day,  
 with its opportunities of pleasing thee. Grant that  
 we may so pass its hours in the perfect freedom  
 of thy service, that at eventide we may again give  
 thanks unto thee; through Jesus Christ our Lord.  
 Amen.

The Liturgist: And now may the blessing of God Almighty,  
 Benediction Father, Son and Holy Spirit, be among  
 you and abide with you,  
 Group: now and evermore.  
 Liturgist: Amen.  
 Group: Amen.

SATURDAY MORNING

MEAL CONTEXT

The meal is a secondary symbol. What do we mean by that phrase? An example is the wedding ring. The ring is a symbol of marriage which is a promise made between two people and God. The meal points to the Last Supper which is the Sacrament of the church which dramatizes the way life really is. So the meal reminds us of Holy Communion which reminds us of the way life is. Ask for the names of some great Biblical character and have the group decide which one they will have as a guest with them at the meal.

## SATURDAY MORNING

## TABLE CONVERSATION

1. Name a social problem or concern in today's world.
2. Who is dealing with these problems?
3. What do you see our church doing about these social concerns?
4. How have you personally dealt with any of these problems?



SATURDAY MORNING

THE LIFE OF JOHN WESLEY IN SHADOWOGRAPH

SCENES

1. John Wesley's birth
2. John learning the alphabet
3. The Rectory fire
4. The Holy Club visiting jails
5. John preaching to the Indians
6. The heart warming experience
7. The singing Methodists

LIGHT ON

SCENE

1.

In a small sleepy village of Epworth in England on June 17, 1703, a baby was born in the parsonage of the Rev. and Mrs. Samuel Wesley. His name was John. John was the 15th child in the family and there were four more children born after him.

LIGHT OUT

Susanna Wesley was beautiful, intelligent, and well-educated. She ran her household with a method. She had the whole day organized for her family. The family prayed at certain times, babies were picked up and put down at certain hours. She even trained her babies to cry softly before they were a year old.

LIGHT ON

SCENE

2.

Part of the method with which Susanna Wesley ran her home was the way she celebrated the fifth birthday of each child. On that day she spent the whole day with the child who had reached the age of five. That was the day on which a Wesley child learned the alphabet. And so it was with John.

LIGHT OUT

The people of Epworth were crude and even savage. A preacher was the last thing they wanted in their community. They tried in every way to get rid of him. They cheated him. They even broke into his church and tore up the Bible.

LIGHT ON

SCENE

3.

One night when John was six years old, the family woke up to the smell of smoke. The house was on fire! The children were herded out into the night. Mrs. Wesley counted them. One was missing. Who was it? Just then a cry went up: "There's John. Up there at the nursery window." A neighbor boy pulled John out of the window. Susanna was certain her son had been saved from the fire for a reason.

THE LIFE OF JOHN WESLEY IN SHADOWOGRAPH

LIGHT OUT

Once a minister shocked at Wesley's way of traveling up and down England and preaching wherever a crowd would gather, wrote and asked, "Where is your parish?" John Wesley wrote back, "I look upon all the world as my parish."

LIGHT ON

SCENE  
7.

John Wesley built schools, organized Methodist Societies, published books, opened a clinic and carried on a huge correspondence. But his greatest work was his preaching. John Wesley believed in joyous singing. Up and down England the Methodists sang. Charles Wesley wrote over six thousand hymns. They expressed the enthusiasm of this new revival in religion. John and Charles made the Methodists a singing people. Many of Charles Wesley's hymns are in our hymnbooks today.

SATURDAY MORNING

CULTURAL CONTEXT

This morning as part of our cultural context we will be looking at the Social Creed of the United Methodist Church. A creed is a brief statement of belief. There are many examples of creeds within the heritage of our church--The Apostles', the Nicene, and the Korean are a few. We have an example of the Apostles' Creed here on the board. Each creed breaks into sections. As you can see here, the Apostles' Creed has a brief statement about God, Christ and the Holy Spirit. This is a statement about the theological lecture we covered last night.

The Methodist Church and the Evangelical United Brethren Church have demonstrated a concern for social justice and have taken strong positions on controversial issues involving Christian principles. Social statements of both the Methodist Church and the E.U.B. Church which have now combined to form the United Methodist Church have been reviewed and revised by successive General Conferences to take into account new and changing social change and complexities by increasing involvement in research, education, and modes of action.

The following items are excerpts of the Social Creed of the United Methodist Church.

(Teacher then reads each statement---asks the group for interpretation--teacher be prepared to come up with own views)

Excerpts from THE SOCIAL CREED OF THE UNITED METHODIST CHURCH

34

1. We seek equal rights and justice for all persons; protection of the individual and the family by high standards of morality.
2. With full acknowledgment of stewardship under God and accountability to him, we stand for the acquisition of property by moral processes and the right to private ownership thereof....The task of the Church... is to help people in positions of power and the organizations which they serve to achieve and exercise a high level of social responsibility.
3. We believe it is our Christian duty to provide opportunities for education and training for people to earn a living for themselves and their dependents...We recognize the perils of prosperity...As Christians we must examine earnestly before God our personal and business practices.
4. We stand for public and private programs of economic security for old age...for adequate insurance covering sickness and injury.
5. We stand for the right of employees and employers alike to organize for collective bargaining, protection of both in the exercise of their right, the responsibility of both to bargain in good faith, and the obligation of both to work for the public good.
6. We believe that Methodists must lead in developing an adequate Christian program..in the stewardship of the soil and the conservation of all natural resources, and in family, church and community welfare.
7. We believe that every employable person so far as possible should be engaged in some vocation productive of common good...The creative use of leisure is also a major responsibility of the Christian.
8. We believe that the Christian principle of love for God and neighbor calls us to abstain from the use of alcoholic beverages and to minister to those victimized by their use.
9. We stand for the provision of adequate medical care for all people.. that adequate facilities with professional care must be made available for the emotionally ill and the mentally retarded of every community... The illicit traffic in drugs cannot be tolerated.
10. We believe that sexual intercourse within holy matrimony with fidelity and love is a sacred experience and constitutes a needed expression of affection. We also believe that sexual intercourse outside the bonds of matrimony is contrary to the Will of God.
11. We stand for equal rights for all racial, cultural, and religious groups, and insist that the principles set fourth in this Social Creed apply to all alike. That the Church should ever refuse access to worship or membership in its fellowship to any person because of race, color, or national origin is contrary to our fundamental Christian convictions.
12. We stand for freedom of speech, assembly, and press and broadcasting... We stand for the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of the problems.
13. We believe that Christianity cannot be nationalistic; it must be universal in its outlook and appeal...We must actively and constantly create the conditions of peace...We believe that the United Nations..provides the most hopeful avenue leading to peace and world order.

3

SATURDAY MORNING  
CULTURAL CONTEXT

Workshop I.

This morning we have read excerpts from the Social Creed. Take the small slip of paper given to you earlier and begin to look for pictures to match your numbered statement. Be sure the pictures you choose are the best example of the statement. After you have glued all your pictures, glue the statement somewhere on the montage. We will share your pictures when you have finished and will post them on the wall.

Assignment:

1. Pass out the statements.
2. Put out magazines and other materials needed.

Workshop II.

First, we saw through the shadowograph how John Wesley, the founder of our denomination, was concerned with the social problems of his day and we have looked at the Social Creed of our denomination today and how it demonstrates its concern for today's problems. Now let's look into the future, year 2000, and write a brief statement dealing with the social injustices of the future.

Assignment:

1. Divide into 6 groups.
2. Each group will be given one of the following subjects
  - a. Education
  - b. Religion
  - c. Communications
  - d. World Order
  - e. Leisure Time
  - f. Ecology
3. Meet as committees and discuss your subject
4. Write your statement in 30-40 words
5. Sharing of statements and then prepare as a Social Creed

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## SATURDAY AFTERNOON

### WORSHIP INTRODUCTION

The story we are to be reminded of between 9 A.M. and 12 noon is Pentecost. Prayers are to deal with our dependence upon the Lord. Our personal inadequacy. The second part of the story is the renewed power and strength that comes to those who "wait on the Lord."

# Saturday Noon Worship

The  
Call

Liturgist: And I have other sheep, that are not of  
this fold;  
Group: I must bring them also, and they will  
heed my voice.  
Liturgist: So there shall be one flock,  
Group: And one shepherd.  
Liturgist: Amen.  
Group: Amen.

The  
Hymns

Join hands, then, brothers of the faith,  
Whate'er your race may be.  
Who serves my Father as a son  
Is surely kin to me.

The  
Scripture

I was hungry and you fed me, thirsty and you gave me  
drink; I was a stranger and you received me in your  
homes, naked and you clothed me; I was sick and you  
took care of me, in prison and you visited me. The  
righteous will then answer him: 'When, Lord, did we  
ever see you hungry and feed you, or thirsty and  
give you drink? When did we ever see you a stranger  
and welcome you in our homes, or naked and clothe  
you? When did we ever see you sick or in prison,  
and visit you? The King will answer back, I tell  
you, indeed, whenever you did this for one of the  
least important of these brothers of mine, you did  
it for me!

Matthew 25: 35-40

The  
Lesson

John Wesley never intended to start a new denomina-  
tion but he believed the church should go to all  
people, in factories, in jails, rich people and poor  
people. Out of this heritage we have sought to follow  
Christ in bringing the whole of life.

The  
Prayer

Our Father, help us to understand our responsibilities  
as future church members in carrying out in our daily  
lives the creeds of our church. Help us to be con-  
cerned about our fellow man and to live the example  
which Thou hast given to us. Amen.

The  
Benediction

Liturgist: Go forth in peace,  
Group: and be of good courage;  
Liturgist: hold fast that which is good,  
Group: rejoicing in the power of the Holy Spirit.  
Liturgist: Amen.  
Group: Amen.

SATURDAY AFTERNOON

MEAL CONTEXT

Many of you probably noticed about 11 A.M. a kind of growling in your stomach. Something within you was telling you it was about time to put some food into that body of yours. As a matter of fact we know that we can't go for very many days without food without dying. God gave us food that we might live. But some of us have turned that around. We sometimes are the ones who live to eat. Have you ever talked with anyone who talked about what they were going to have for supper while they were stuffing themselves with lunch.

Let us be self-conscious at this meal that we are dependent upon food and that the reason we eat is to be able to live our lives to the fullest.



## SATURDAY AFTERNOON

## TABLE CONVERSATION

1. What is one of the most important events in the past year:
  - a. in the world
  - b. in the church
  - c. in your life
2. Tell me about one of those events.
  - a. who was responsible for it happening?
  - b. what had to occur for the event to happen?
  - c. what kind of planning was necessary?

Events in our lives don't just happen. You and I make them happen.

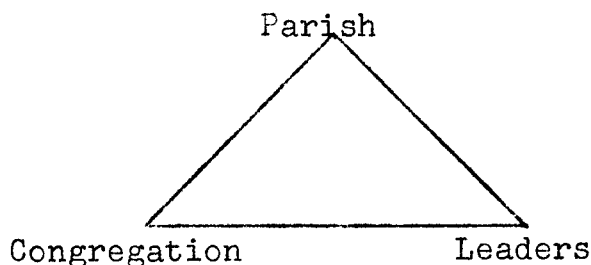
## SATURDAY AFTERNOON

## PARTICIPATION IN THE LOCAL CHURCH

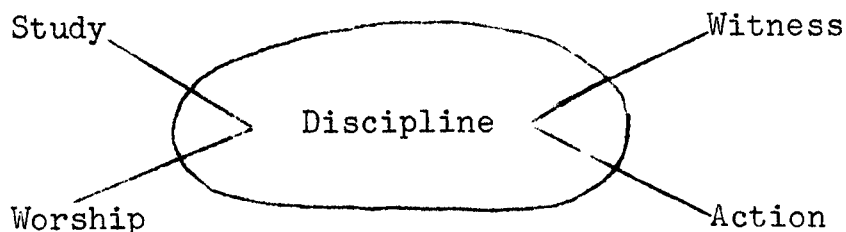
(After the confirmants have returned from cleaning the grounds)

To decide to join the church is to decide to get a job done that no one else will do. When we assigned you the job of cleaning up the grounds, it was clear that if you didn't do that job, it wouldn't get done, however, you didn't have the practical tools to get that job done initially....the tools that were missing were: 1) clear instructions 2) who was in charge or finally responsible 3) the equipment necessary or where it could be found.

It was only as some of you took upon yourself the responsibility of leadership that the task was accomplished. (Here lay out the dynamics of the local church and how they apply to the job.)



There is another way of talking about how the church gets its mission accomplished.



The thrust of the church needs to be witness. The times that the church has been alive, it raised up great witnesses. Paul is an example. The church has also acted or performed a task needed by the world. The establishment of hospitals and universities in the U.S.A. But how do those tasks get done.

Study has always been the purpose or focus for accomplishing a task. If we did not study for the purpose of understanding and completing a task, we would only attend classes if it was interesting and that wouldn't last very long. If I want to be a gourmet cook, I will go to night classes and keep going for as long as gourmet cooking was my mission or goal.

Worship is also crucial to the task. For without the symbolic life we are unable to sustain our decision to be

SATURDAY AFTERNOON

PARTICIPATION IN THE LOCAL CHURCH

about the task we have decided. Worship is the symbolic dramatization of the way life is. (Invitatory) Confession, Praise, Dedication and (Benediction.)

Two Sacraments--

Eucharist

1. Using the meal to tell the story of life
2. Symbols of the body and blood
3. Broken and spilled out

Baptism

1. Celebration of a decision about life
2. Three modes and symbolism of each
  - a. immersion
  - b. pouring
  - c. sprinkling
3. Water is the symbol of life

Look at the school--pushes study and symbolic life--school yells, pep rallies, school ring. School is not pushing for a given kind of vision, therefore, the school is not the church.

Discipline is the glue that holds this all together. Illustration of discipline from the army boot camp experience. Never discipline for discipline sake but always for the mission.

There is power in the corporateness. We hear alot about doing your own thing. That's fun--but it never gets the job done. Image of a football team--it's the team, not the quarterback doing his thing. Follow the game plan that was decided upon--that is power.

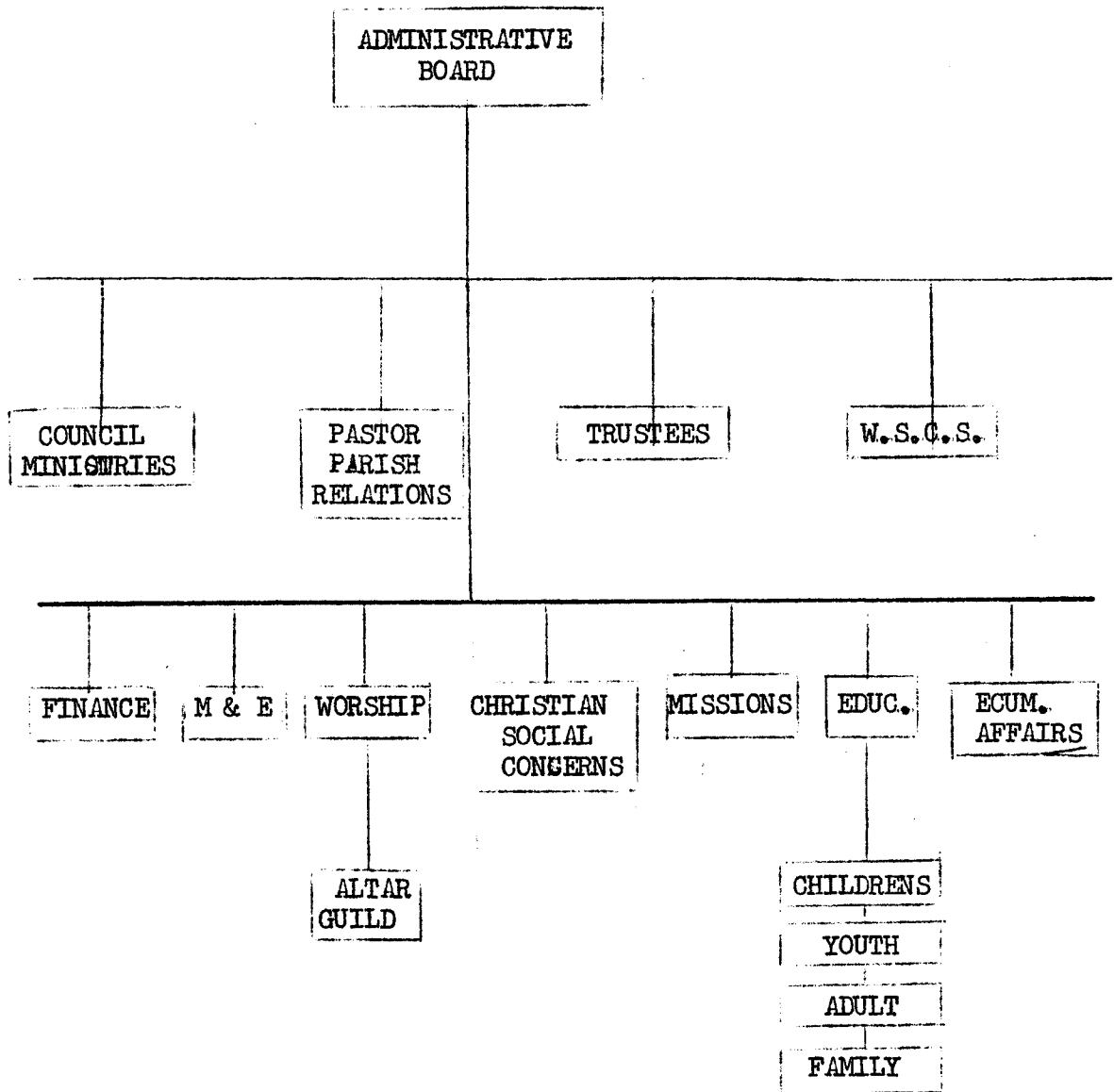
## SATURDAY AFTERNOON

## PRACTICS IN THE LOCAL CHURCH

## Workshop

1. Lay out diagram of the local church organizational chart.
2. List all activities of the local church.
3. Divide into four work areas with a teacher with each group.
4. Questions to be dealt with in the work area groups.
  - a. what are the gifts of a 7th grader?
  - b. how are they being used in this work area?
  - c. what needs to happen to use them more effectively?
5. The recommendations from each work area will be presented at dinner for the Administrative Board. A chairman of the Administrative Board from our group needs to be appointed to lead this session.

SATURDAY AFTERNOON  
ORGANIZATIONAL CHART



## ACTIVITIES

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WSCS - The Women's Society of Christian Service meets on the second Wednesday of each month. The meetings begin with lunch, followed by a program which may be a guest speaker, a play presented by the group, a film, or some other way of presenting a timely subject.

CIRCLES - Small groups of WSCS members who meet monthly for worship, discussion and various tasks. (There are 3 circles - morning, afternoon and evening).

EDUCATION - Our Education Department has expanded greatly and includes some new programs for youth and adult.

Youth - the elementary grades have been strengthened by team teaching (two teachers for each grade level).

Junior-Senior High - the Junior and Senior High have a varied program of Sunday classes at 9:30 and co-ordinated activities outside the church.

Adult - Men's Study Group has a common study of the Bible or contemporary writers which meets on Saturday morning from 7 to 9 a.m.

Women's Study Group has a similar format which includes worship and depth study. They meet on Tuesday mornings from 9:30 to 11:30 a.m.

Mark Dove teaches an adult class on Sunday morning at 9:30. This quarter they are studying world religions.

FRIDAY NITERS - a purely social program for adults, young, old, married, or single who enjoy getting together for a pot-luck dinner and an evening of fellowship. This group meets on the third Friday of every month.

ALTAR GUILD - This group of women meets once every two months. They are primarily concerned with the care of the altar and the flower arrangements. They also assist with weddings.

SCOUTING - the church supports and encourages scouting. We have troops of Girl Scouts, Boy Scouts, Explorers and Cub Scouts which meet regularly in the Fellowship Hall.

CHOIR - comprised of volunteers who practice on Wednesday from 7:45 to 9:00 p.m. and perform special music programs on Easter and Christmas in addition to weekly participation in the worship service.

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CHURCH STRUCTURE 1971-1972

CHURCH STAFF

Minister: Mark Dove  
Organist: Pat Pierce  
Choir Director: Anby Elliott  
Church Secretary: Elizabeth Keen  
Church Sexton: Charles Lawrence

ADMINISTRATIVE BOARD

MEMBERS BY VIRTUE OF ELECTED OFFICE

Chairman - Al Himes  
Vice Chairman -  
Secretary - Lary Faris

I. Council on Ministries:

Council Chairman-----Dave Savage  
Lay Leader-----Ed Berg  
Admin. Board Chairman-----Al Himes  
Age Group Coordinators: Children-----Jenelle Dove  
Youth-----George Pomeroy  
Adult-----Roger Emig  
Family-----Claire Michaels  
Work Area Chairmen: Education-----Dave Strang  
Evangelism-----Genny Pomeroy  
Missions-----Hazel Merrifield  
Social Concerns---Sally Berg  
Finance-----Robert Betzer  
Worship-----Al Short  
Ecum. Affairs-----Phyl Erley  
Res. & Dev.-----Marge Emig  
Pres. WSCS-----Sandra Hopper  
Summertime Min.---Phyl Winholt

II. Others

Chairman, Pastor-Parish Relations-----Wilma Itskin  
Church Treasurer-----John Hartman  
Financial Secretary-----Louise Johnston  
District Steward-----Hoyt Chaloud  
Chairman Trustees-----Hall Whitworth  
Methodist Union Representative-----Mildred Hallett

III. Members at Large:

Walter Baxter	Rick Morris
Owen Brewer	Pat Pierce
Don Cleavinger	George Rizzi
Helen Compton	John Robinson
Pat Curtis	William Schroeder
Frank Diehl	Phil Smith
Don Dotson	Les Steele
Lary Faris	Marg Strang
Jim Fenton	Ray Stroppel
Chris Goldman	Tom Turner
Stan Grueninger	Joe Vick

(continued)

## CHURCH STRUCTURE

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### Members at Large (continued)

Stan Johnson  
Orpha LaRue  
Russ Merten  
Elsie Messer

Robert Wehling  
Frank White  
Peg Wheeler  
Edna Woodward

### Youth Members at Large

Nancy Berg  
Betsy Brewer  
Tom Brewer  
Tim Dove  
Mark Pomeroy

Lynn Robinson  
Irene Vick  
Dave Whitworth  
Ralph Merten

### TRUSTEES

Chairman - Hall Whitworth

1974 Stan Grueninger  
Art Merrifield  
Elsie Messer

1973 Peggy Wheeler  
Norma Wright  
Joe Vick

1972 Robert Betzer  
Frank Diehl  
Hall Whitworth

### NOMINATING COMMITTEE

1974 (three to be elected)  
Judy Appenfelder  
Don Cleavinger  
Stan Johnson  
Orpha LaRue  
Alice Pangburn  
Frank White  
Hall Whitworth

1973 Phil Smith  
Sally Berg  
Ellen Yates

1972 Marg Strang  
Art Merrifield  
(to be elected)

### PASTOR-PARISH RELATIONS

Wilma Itskin  
Edna Woodward  
Orpha LaRue  
Ray Stroppel  
Ellen Yates

Vi Scheidt  
Frank Diehl  
David Strang  
Ron Jacobsen  
Jan Turner

### FINANCE COMMISSION

Chairman - Bob Betzer  
Every Member Canvass - Phil Smith  
Church Treasurer - John Hartman  
Financial Secretary - Louise Johnston  
Mark Dove  
Al Himes  
Ed Berg  
Hall Whitworth  
Stan Johnson  
Lindsey Jones  
Owen Brewer

### EDUCATION

Chairman - Dave Strang  
Jenelle Dove  
George Pomeroy  
Roger Emig  
Claire Michaels  
Blurette Phillips  
Margaret White



CHURCH STRUCTURE

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ALTAR GUILD

President - Pat Pierce  
Vice President - Lauretta Steele  
Secretary - Margaret Bandy  
Treasurer - Sue Reeves

BUILDING COMMITTEE

Chairman - Owen Brewer  
Byron Williams  
Al Himes  
Bob Betzer  
Wilma Itskin  
Joan Smith

FRIDAY NITERS

President - The Joe Vicks  
Programs - Peg Wheeler  
Secy. & Treas. - The Fred Bays  
Membership - The Rick Presslers  
Telephone - The John Reeves  
Food - The Dave Strangs  
Publicity - The Bill Schroeders

FRIENDSHIP CLASS

President - Edna Woodward  
Vice President - Erma Spraul  
Secretary - Amy Wagner  
Treasurer - Pauline Mynatt

BUILDING AND GROUNDS

Chairman - George Rizzi

SCOUTING

Institutional Representative - Walt Baxter  
Troop #482 - Jim Forst, Chairman  
Charles Bates, Scoutmaster  
Cub Pack #82 - John Anderson, Cubmaster  
Explorer Post #482 - Alec Hobbs, Chairman

YOUTH COUNCIL

Chairman - George Pomeroy  
7th & 8th Grade - The Rick Morris's  
9th & 10th Grade - Don Compton  
11th & 12th Grade - Bill Schroeder  
Coffee House - George Pomeroy  
Youth - George Pomeroy

ECUMENICAL AFFAIRS

Chairman - Phyl Erley  
Alice Pangburn  
Dorothy Schierenbeck  
Jerry Scheele  
Scott Michaels

CHURCH STRUCTURE

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CHILDREN'S COUNCIL

Chairman - Jenelle Dove  
Kathy Schroeder - Nursery  
Lynn Reiber - Nursery  
Nancy Robinson - Nursery  
Carolyn Wehling - Kindergarten  
Bob Wehling - Kindergarten  
Marty Breda - Kindergarten  
Pat Curtis - Kindergarten  
Karen Hartman - First Grade  
Gail Hardy - First Grade  
Ida Fischer - Second Grade  
Marg Strang - Second Grade  
Barbara Rizzi - Third & Fourth Grades  
Judy Bay - Third & Fourth Grades  
Blurette Phillips - Third & Fourth Grades  
Joan Smith - Fifth & Sixth Grades  
Margaret White - Fifth & Sixth Grades  
Hazel Merrill - Special Class

WOMEN'S SOCIETY OF CHRISTIAN SERVICE

President - Sandra Hopper  
Vice President - Sally Berg  
Secretary - Margaret White  
Treasurer - Ruth Brewer  
Spiritual Growth - Marge Emig  
Chairmen of Program Areas:  
Missionary Education - Mary Jane Ingold  
Christian Social Concerns  
Chairmen of Committees:  
Program Materials - Genny Pomeroy  
Local Church Responsibility - Claire Michaels  
Membership - Kay Short  
Nominations - Phyl Erley, Chairman  
Marg Strang

WORSHIP

Chairman - Al Short  
Choir Director - Ambrose Elliott  
Organist - Pat Pierce  
Ushers - Don Cleavinger  
Greeters - Kay Meek  
Acolytes - Billie Ballard  
Altar Guild - Pat Pierce  
Liturgists - Fred Walker  
Summer Nursery - Rosemary Neumeister

SOCIAL CONCERNS

Chairman - Sally Berg  
David & Carol Van Schoick  
Scott Michaels  
Edna Woodward  
Lynn Robinson  
Mark Dove

## THE FRIENDSHIP STORY

A story of beginnings can always be pushed back further into the past, but we must start somewhere so let's start in 1798. Our church began when a layman, Francis McCormick, pleaded with Bishop Francis Asbury to send someone to begin a circuit in Southwestern Ohio. The boundaries of the church were Dayton to the north, Circleville to the East, the Ohio River to the south and the Indiana border to the west. The society that begat us was the Reading-Lockland society of the Methodist Episcopal Church.

What we remember of the early life of our church is like what we remember about our "long-ago" childhood. They are pleasant memories of growing up. There were probably growing pains and fights (like children have), but these were not recorded. What we remember is that the little group grew from house size to a small stone and brick church on Wayne Avenue size. We grew in wisdom and stature and favor with God and man (I think).

Adolescence is a stormy time in our culture, and our church experienced that time too. The physical changes that took place during our period of puberty were traumatic. Factories took the place of homes, and laborers who moved into the area were not Methodist in background. We struggled with our awkwardness, and then we stopped growing. So meetings were called, and a vote was finally taken to move to Wyoming where we would spend our young adult life as a church. This was 1959. It was a painful vote, and it was dedecided by only a majority of one, but we moved and sold and began to rebuild. The times were so bitter that some left, and a new name for the church was needed so someone suggested Friendship and all laughed, but it passed.

The church knows now it is an adult. We survived those troubled years, and we became stronger. We learned that we no longer have to struggle with where we would be the church. Our present struggle is with what it means to be the church. For the past two years that struggle has been apparent in all aspects of our church life. In the last six months there have been exciting signs of positive results in the midst of that struggle.

For the first time in the recent history of our church, we had more persons trained and wanting to teach than we had places for them even though we doubled the number of teachers needed in 11 classes. Adult education has tripled in the last year, and the youth department has doubled in size. The most dramatic sign has been our pledging toward the 1971 budget. We went over the top in a year when the major complaint of churches is that financial support is waning.

But as encouraging as these signs are, they are but tangible signs of a deeper shift in the church, and that has to do with spirit. "The spirit of the Lord is upon us calling us to bring sight to the blind, freedom to the captives, and new life to the dead." This is the call to mature Christians, and we are no longer adolescents.

DID YOU KNOW?

Did you know that our church has missionaries in Malaysia? Rev. and Mrs. Fred Ingold and their children are in Medan working among the Indonesians. They do a great deal of teaching, working in the leper colony and the maternity clinic.

Did you know that our church is active in work to improve race relations? This year our budget included \$912.00 for such work.

Did you know that our church is providing a special class for retarded children which meets each Sunday as part of our church school program?

Did you know that our church building serves ten scouting groups?

Did you know that our church has had several of its members trained for the ministry and two families who have joined a religious order?

Did you know that our church provides a house for youth for their summer-time activities?

Did you know that our church holds two adult Sunday morning study groups and three additional groups during the week to learn more about their faith?

Did you know that our church supports two Methodist hospitals, two Methodist homes for the elderly, two Methodist day care centers in the inner-city and a home for indigent people?

Did you know that our church supports our Ohio Methodist colleges and a theological school? This year our budget included \$1,182.00 for such work.

Did you know that our church prints books? The Methodist Publishing House is a very large business organization that produces Methodist curriculum, books and periodicals.

Did you know that our church has a United Nations Center? Right across the street from the U.N. buildings in New York City there is a smaller building that is the Methodist United Nations Center. Here people come to study and take part in seminars on the work of the United Nations.

## SATURDAY EVENING

## WORSHIP INTRODUCTION

Vespers is the evening prayer of the church. The part of the gospel story that is recalled here is the Last Supper.

- a. The mood is gratitude--to recall what we are grateful for
- b. the second reflection is upon decision. Jesus was in his last preparations for the 12 to be on their own.

Saturday Evening Worship

The  
Call      Liturgist: Grace and peace is yours this day  
            Group:      From God, our Father, and the Lord,  
                            Jesus Christ.  
Liturgist: Amen.  
Group:      Amen.

*ALL*      The      Like a mighty army Moves the Church of God;  
Hymns      Brothers, we are treading Where the saints have  
            trod;  
            We are not divided, All one body we,  
            One in hope and doctrine, One in charity.

The      Church helpers must also be of a good character  
Scripture      and sincere; they must not drink too much wine or  
            be greedy; they should hold to the revealed truth  
            of the faith with a clear conscience. They should  
            be tested first, and then, if they pass the test,  
            they should serve. Their wives also must be of  
            good character, and not gossip; they must be sober  
            and honest in everything. A church helper must  
            have only one wife, and be able to manage his  
            children and family well. Those who do a good work  
            win for themselves a good standing and are able  
            to speak boldly about the faith that is ours in  
            union with Christ Jesus.

1 Timothy 3: 8-13

*Split  
three*      The      In order for the church to accomplish its mission,  
Lesson      four dynamics need to be occurring within the life  
            of that church. Study, worship, witness and action  
            are the key ingredients. These dynamics are held  
            together by the glue of discipline.

*All*      The      Remember, O Lord, thy Church upon earth; deepen  
Prayer      her influence and extend her power for good, till  
            the kingdoms of this world become the kingdom of  
            our Lord and of his Christ. Amen.

The      Liturgist: The grace of the Lord Jesus Christ  
Benediction      Group:      and the love of God and the fellow-  
                            ship of the Holy Spirit be with you all.  
Liturgist: Amen.  
Group:      Amen.

## SATURDAY EVENING

## MEAL CONTEXT

The meal has always been a tool which can be skillfully used to accomplish tasks that you decide need to be done. Example: Businessmen's lunches, engagement with a client, or taking your girl out for a hamburger and coke. Jesus took Zachaeus home for a meal and changed his life. We are about to partake with the Administrative Board and will use this meal to accomplish the task of creating a pleasant setting for discussing our common concerns.

Ad. Board  
report is  
pg 54

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SATURDAY EVENING

CELEBRATION CONTEXT

We have decided that this weekend is a serious one and today we have worked hard. Tonight is very much a part of the seriousness of the weekend even though it's a swim party. By serious, I mean that for anyone who decides to grab onto all of life and live it as fully as he possibly can, takes his recreation as seriously as his work. For the recreation allows him the chance to step back and get some perspective, some distance from the task itself, and then allows him to become totally absorbed by it when he returns to it tomorrow. The recreation is not a way of escaping from the task or forgetting about it for a while, but its the means of allowing your body and your mind the rest that it needs in order to enable you to pick up the task tomorrow and be in the best condition to do that.

I charge you to take the recreation time tonight seriously and to play and swim tonight as hard as you worked today.



## SATURDAY FINAL

## WORSHIP INTRODUCTION

The night prayers were to recall Gethsemene

- a. A plea for protection--recall the prayer, "Now I lay me down to sleep...."
- b. The second reflection is upon deep confidence--utter trust whether I die or awaken to a new day.

# Saturday Final Worship

The  
Call

Liturgist: Make a joyful noise to the Lord, all the  
lands! Serve the Lord with gladness! Come  
into his presence with singing!

Group: Know that the Lord is God! It is he that  
made us, and we are his, we are his people  
and the sheep of his pasture.

Liturgist: Amen.

Group: Amen.

The  
Hymns

If you love him; why not serve him?  
If you love him; why not serve him?  
If you love him, why not serve him?  
Soldiers of the cross.

The  
Scripture

Do not let anyone look down on you because you are  
young, but be an example for the believers, in your  
speech, your conduct, your love, faith and purity.  
Give time and effort until I come, to the public  
reading of the Scriptures, and to preaching and  
teaching. Do not neglect the spiritual gift that is  
in you, which was given to you when the prophets  
spoke and the elders laid their hands on you.  
Practice these things and give yourself to them, in  
order that your progress may be seen by all.  
1 Timothy 4: 12-15

The  
Lesson

Confirmation should symbolize one's commitment to  
God and his desire to let God's image be reflected  
more fully in his life. Through confirmation one pro-  
fesses his faith in Christ as Lord and Savior; it  
should be the experience through which he can say,  
"I belong to Christ."

The  
Prayer

O Lord, who calls the church into being and lays upon  
her the impossible task of creating the future, we  
cry out to thee in the midst of confusion and broken-  
ness. Give us, we pray, courage and vision and staying  
power that we shall be able to pick up the task that  
we know must be done for the sake of all men. Amen.

The  
Benediction

Liturgist: Let your light so shine before men, that  
they may see your good works

Group: and give glory to your Father who is in  
heaven.

Liturgist: Amen.

Group: Amen.

## SUNDAY MORNING

## WORSHIP INTRODUCTION

The Church reflected upon the Great Commission. The Lord has appointed me to preach Good News. (Old Testament) Go preach the gospel to every corner of the world. (New Testament). Prepare ourselves for today's tasks.

Sunday Morning Worship

The Liturgist: This is the day the Lord hath made  
 Call Group: Let us rejoice and be glad in it.  
 Liturgist: Amen.  
 Group: Amen.

The For the beauty of the earth, For the glory of the skies,  
 Hymns For the love which from our birth Over and around us lies  
 Lord of all, to thee we raise This our hymn of grate-  
 ful praise.

For the beauty of each hour Of the day and of the night,  
 Hill and vale, and tree and flower, Sun and moon, and  
 stars of light:  
 Lord of all, to thee we raise This our hymn of grate-  
 ful praise.

The We who are strong in the faith ought to help the weak  
 Scripture to carry their burdens. We should not please ourselves.  
 Instead, each of us should please his brother for his  
 own good, in order to build him up in the faith. For  
 Christ did not please himself. Instead, as the scrip-  
 ture says, "The insults spoken by those who insulted  
 you have fallen on me." For everything written in the  
 Scriptures was written to teach us, in order that we  
 might have hope through the patience and encouragement  
 the Scriptures give us.

Romans 15: 1-4

The He comes to us as One unknown, without a name, as of  
 Lesson old, by the lake-side, He came to those men who knew  
 Him not. He speaks to us the same word: "Follow thou  
 me!" and sets us to the tasks which He has to fulfil  
 for our time. He commands. And to those who obey Him,  
 whether they be wise or simple, He will reveal Him-  
 self in the toils, the conflicts, the sufferings which  
 they shall pass through in His fellowship, and, as an  
 unspeakable mystery, they shall learn in their own  
 experience Who He is.

The Father, we are called into thy church to be servants,  
 Prayer provide the strength that our hands may work toward  
 building thy church and guide our feet so that our  
 travels may be more Christlike. Amen.

The Liturgist: Go forth in peace, and be of good courage;  
 Benediction Group: Hold fast to that which is good rejoicing in  
 the power of the Holy Spirit.  
 Liturgist: Amen.  
 Group: Amen.

## SUNDAY MORNING

## MEAL CONTEXT

We've been talking this weekend about the importance of meals in helping us to be self-conscious people.

Every important event in our lives is celebrated with a meal--birthdays, weddings, parents anniversary, and they are usually spent with our families---example: Thanksgiving.

Families today need to recover the importance of meals at important times in the life of that particular family. Let us use our meals as those times when we remember what it means to be self-conscious, aware churchmen.

## SUNDAY MORNING

## TABLE CONVERSAVION

We want to do some talking during our conversation time this morning about your families; knowing how important our families are to all of us.

1. What is the last or most recent activity you did with your family?
2. What is a family activity which you find most meaningful and why?
3. Think about your family ten years from now. Where will each member be and what will they be doing? What will you be doing?

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SUNDAY MORNING

FAMILY IN MISSION

Workshop

Friday evening we finger-painted using three basic colors. We used blue to represent God, red to represent yourself and yellow to represent your family.

As I hold each picture up, will the person who created the picture, please come forward and tell us about his picture?

Questions:

1. What color did you have the most trouble with?
2. What color did you have the easiest time with?
3. What were your feelings when painting your picture, happy, sad, disgusted, etc.?
4. Which color were you using when you had those feelings?
5. Why did you use the amount of color that you did?
6. Why did you place the colors where you did?

## SUNDAY MORNING

### COLLAPSE OF THE FAMILY

We are going to talk for a few minutes about something each of you is involved in and in a way each of you is an expert on the subject--the family. But I'm not going to just talk about families in general, but rather what has happened to the family over the past 30-60 years. And to be real definite--I'm going to talk about a collapse that has taken place around the family.

Do you all know what collapse means? (Get an answer if volunteered, if not, define it.) I want to illustrate what collapse means--give you a picture you can remember--but instead of drawing on the chalkboard, I want you to look at this house of blocks. When this block is removed (pull string) what happens? It collapses. It comes apart--sort of falls in on itself.

This is a violent type of collapse--another type, using buildings as an example again, takes place when buildings are abandoned, not cared for--left to ravages of the weather and time. It slowly comes apart--but just as surely as this block house, it eventually falls in on itself. This is the kind of collapse that has been taking place around the family--a collapse that is progressive, a little worse this year than 5 years ago and 5 years from now--if there are no changes--a little worse than now.

What is this thing we've been talking about--the family. What do you talk of when you talk about your family? (Get 1 or 2 responses--agree and extend). It can and does mean many things. For me it means first Mrs. Strang, and Randy and Susan. But then--this is my family now. It also means my mother and father, brother and sister--my childhood family. But it doesn't end there because my brother and sister are married and have children--they're part of my family too. And Mrs. Strang's mother and father are part of it and her brother's family. But it doesn't end there--there are aunts and uncles and cousins. A family means many things. Today--to most of us--it is just the small group made up of the mother, father and children. But it hasn't always been that way--even in our country--and it isn't that way now in many other societies.

A typical family in this country 60 years ago--or even 30-40 years ago, consisted of parents and children plus one or more grandparents and aunts and uncles in the same house. And frequently, in addition to this there were probably other grandparents, aunts, uncles, and cousins very close by. So children in those families saw not only what we now see as immediate family, but a family extended in age and in size. (How would that affect how you acted, what you learned, what you became?)

Let's look back in time at families from middle ages to the start of the industrial age. Frequently, children, especially the boys, left home sometime between 7 to 12 years old to be apprenticed to some trade. The oldest son might stay home--apprenticed to his father. Families then were made up of people both related by birth and not--since the apprentice lived with the family generally. (How would that affect how you acted, what you learned,



SUNDAY MORNING  
COLLAPSE OF THE FAMILY

what you became?)

Do you begin to get some idea now of what we might mean by family? We can see a family starts with a marriage--this is the signal for the start of a new family--or in some places the affirmation that an existing one will continue. We see that one of the main tasks of the family is--and always has been--that of bringing children into the world, caring for them, teaching them, loving them and preparing them to start families of their own. This seems to be a universal characteristic of families--but not the only one. This image of what the family should be comes out of the universal need for love, the absolute inability of human babies to care for themselves for many years, the need to continue the species and perhaps plain convenience of a simple form of organization.

But society imposes other images of what the family is on this basic image we've talked about.. Let's look at some contrasts in the images societies have had about the family. How is your apparatus for seeing images this morning? Let's try a few. The family is the basic unit for making goods that society wants and needs. This has been a strong image in many countries and over long periods of time especially for rural societies. Here it led to a system of family-run farms. A family worked as much land as they could. Larger families could work more land and gain great wealth. This was a real incentive for large families--especially when the work was all done by hand. This image in Japan and elsewhere in the Orient in this century led to the establishment of thousands of small factories in the home. These small factories might produce a complete product--or only parts of a larger, more complicated product. Again, you can see how this could lead to the desire for larger families who stayed together for mutual economic gain. Going back in time and in urban society this image of the family as a production unit was also acted out in the craftsmen/apprentice system so common in western societies for a long time.

But over a period of years the image changed. The family is no longer a productive unit. Children are really not needed to increase the economic well-being of the family, therefore, there is no need for large families. In fact children might even be seen as economic liabilities. Children would almost certainly tend to leave home in search of work and opportunities for economic betterment. Families tend to drift apart.

All care for a person must be provided by his family. This means--if you eat, the food is provided by the family. If you have clothes, these are provided by the family. If you have a place to live, this is provided by the family. If the family does not provide these things, you either provide them yourself, or you starve; or go without clothes or freeze. With this image of the family, it is easy to see why there would be grandparents living

## SUNDAY MORNING

### COLLAPSE OF THE FAMILY

with their children and grandchildren, especially after they were unable to work and provide for themselves. It is also easy to see why a maiden aunt might be living in the home or why cousins might be, if their parents were dead or ill.

Now the government or other outside agencies are responsible in caring for those who cannot care for themselves. Isn't this a common image today and can you see why, with this image it is easier to build rest homes, provide social security payments, and welfare? And with this change in image, we have one less reason for the family to stay together.

There are other images that have changed or are changing. The image of the father as the provider for the family is or has changed for parts of our society and this has had an effect on the family. The image of the children as being seen but not heard has changed and has had its effect on the family.

What we see taking place then is something like what happens when a house is abandoned. It slowly but surely collapses. We can see some of these things happening around the family as the images that have supported the family in the past change--there is a progressive collapse in the vitality of family life. Our house--the family unit yet in the same state as this block building--not collapsed--but it is like the abandoned building--showing signs of desertion.

We have talked very briefly about the family noting that it is a basic structure in human society. We have seen there is a very basic image of the family as a place for having, teaching, loving and preparing children to have families of their own. But other images are superimposed on this basic one which add shape and form and variety to what a family is. We have seen what has happened when some of these images are removed or changed. Just like the abandoned house when the care and effort needed to maintain it are withdrawn, it begins to collapse, so, when the images that give shape and form to the family are withdrawn or changed, the family is in danger of collapsing too.

## SUNDAY MORNING

## FAMILY IN MISSION

## Workshop

Movie: "Have I Told You Lately That I Love You?"

## Movie Conversation

## Impressionistic:

1. What scenes do you remember from the movie?
2. What objects did you see?
3. What were some sounds you remember hearing?
4. Did you hear any music? Which scenes?
5. What were some lines of dialogue?
6. Who were the minor characters?

## Reflective:

1. Whom did you like? Dislike?
2. Where did you see emotion on the screen?
3. Where did you feel emotion? Describe it.
4. What was your mood at the end of the movie?
5. Whom did you identify with? Why?

## Interpretive:

1. What was this movie about?
2. What does this movie have to do with your life?
3. What other title could you give to this movie?

SUNDAY MORNING

FAMILY IN MISSION

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is  
collapse  
lecture

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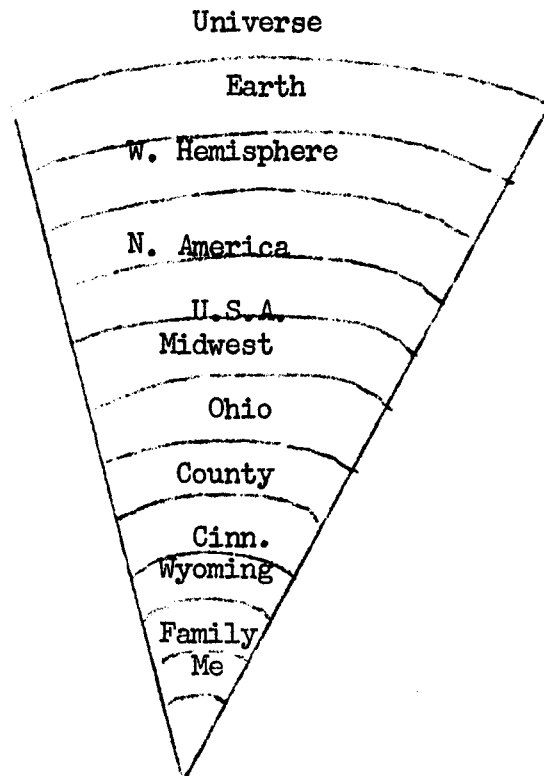
This part of the weekend is called Family in Mission. We will be talking about the problems that face the family today, the goals needed for a family to live missionally, and how your decision to join the church is part of that mission.

Let's first talk about what we mean by mission. Think back to the first moon shot. Those astronauts were on a mission. Remember even their communications center was called Mission Control. They represented the rest of us and the rest of the world as well. They went on that mission on behalf of others. That mission was important, and took a great deal of time, money and energy. In fact, everything those men did for months revolved around preparing for and getting that mission accomplished. The astronauts and their wives and families knew that they would be going into a venture where no one else had ever been before. They knew it might be dangerous, but that the mission was so important that they would risk losing their lives. So when I talk about the family having a mission, I am talking about something that is done on behalf of others, taking everyone's time, energy and money, and requires giving up your life.

We have talked about some of the problems the family faces today. Now we need to look at the problems the family faces in choosing a mission. For many families today their mission is to have children; that the only reason the family exists is for the sake of children. All time, energy and money is directed toward providing the nice things for the family. The children for many have become the center of the universe and everything else revolves around their happiness and welfare. The mission of many families today is togetherness. If this is the only purpose the family has for existing, it is no surprise that so many of today's families are in serious trouble.

Many children grow up in today's families as a pet or a plaything. When parents have that kind of image of their children, the children soon begin to see themselves that way too, and it affects their behavior. When children see themselves as the center of the family or as a pet or plaything, they know that their role in the family is not an adequate one. Many times, young people rebel against this role because they begin to see the need for their family to be involved in what's going on in the world rather than being concerned only with their own immediate needs.

You know you are greatly affected by your relationship with other people. Our relationships help determine the kind of people we are. When we talk about you as an individual, we are talking about the image or picture you have of yourself. You are a unique individual. That means there has never been another human being like you nor will there ever be another like you. You are unrepeatable. That is an important thing to know about yourself. You must understand this in the relations you have with other people. Your family will probably have greater influence on you than any other group of people. What your family and my family now need to decide is what kind of relationships we need to take to the rest of the world. The only way to understand yourself is in this kind of picture:



As you draw this illls. on the board, talk about how you are related to each level and how that affects you as an individual.

You are related to all the universe and in this way your responsibility as a family is clear. How can any family who sees itself as related to all people ever narrow its goal in life to the immediate members of its family and just being together?

When a family has a global vision, it then decides what its responsibilities are. That requires the decision of each member of the family to make an individual decision about how he relates to the rest of the world. Then the family as one body of people decides how they are going to act out that decision.

This decision requires a new image for the child in the family. It means each child needs to see himself as having been created for the sake of the family's mission. That he is a responsible person and sees himself as an important part of the family.

With this new image created, the family needs to outline what the role of each child should be in relation to their family mission. Have you ever talked to your parents as to what the family's purpose might be? What would it mean to be the one who suggests that your family should be living on behalf of all men? What is your family doing to live up to the Social Creed?

What might the mission of the family be? This weekend is designed to help you make a decision about church membership. When people decide to join the church, they have decided to be the mission that the church symbolizes. It means the church's task is to help all men give their lives for others.

There are three things which every family needs in order to help them accomplish their mission. They are decision, discipline and task.

Decision means diving in. It means becoming a participant in a particular job or part of society. In your case, we hope the church will be your concern. Yesterday we talked about how you as young people can become more involved in the life of Friendship and its activities. We were really pointing out how you could decide to become involved in its mission by becoming more involved in such areas as worship, membership, education, etc.

The next dynamic is discipline. You and I both know how much we like to do the things we feel are important. But remember when we talked about the decision to have a mission as a family? We call that a corporate decision. It was made by more than one person. That is one reason why discipline is so important: it keeps each member from just "doing his own thing" and holds him accountable to the most important thing the family should be doing. The discipline the family creates is to get the job done and it has nothing to do with how we feel about it. We do the job because it is necessary and the discipline reminds us of that and keeps us from becoming lazy. Example: school assignments, done when reminded of its importance and when the teacher holds them accountable for getting it done. Feelings have little to do with it.

The discipline needed to get a job done always happens within some kind of structure. The Army uses chain of command, one follows orders with practically no question and this is obviously necessary discipline in war. The family structures that allow discipline to be functioning are meetings together, an understood covenant, and rules. The rules state how you deal with situations that arise often like bedtime. A covenant is either written or understood and it has to do with the mutual agreement on the part of all to be responsible to and for one another. Family meetings are those times when together you are able to evaluate the past (signal events and major contradictions), the present (accountability and absolution) and the future (demands of the mission for the next week, month, year) and how each member going to participate in it. It is in dealing with the future that you are dealing with the third dynamic--the task.

The task is really all the hundreds of jobs you and the family will do which accomplishes the mission. Those astronauts did hundreds of small seemingly unimportant jobs during their flight in space, but when those tasks were all put together, they made up the moon mission. What would it mean for your family to decide every task it needed to do for the next month based on the decision to be the churchmen who act on behalf of all the universe, or all mankind? What would it mean for you to be assigned to cook all the meals for the next week so that your mother would be able to do a task that needed to be done in the church?

During our conversations this week-end everyone mentioned that the most important times you have had as families were when you were all together doing the same thing. What every family needs is a reason, a purpose, a mission, for that family to be together. It needs a mission for it is the mission that becomes the mission that becomes the glue which holds a family together. What have you decided is the mission of your family?

## SUNDAY AFTERNOON

## WORSHIP INTRODUCTION

Between 12 and 3 the church brought to mind the crucifixion. This time of the day was a time to be reminded of sacrificial service. A story illustrating this is the golden anniversary for a cloistered nun. One who stays in a convent. She received for 50 years of service to the church and her Lord---one new wooden spoon, one new habit, and icing on her cake.

Sunday Noon Worship

The Liturgist: The Lord be with you  
 Call Group: and with thy spirit  
 Liturgist: Amen.  
 Group: Amen.

The Hymns Now thank we all our God With heart and hands and  
 voices,  
 Who wondrous things hath done, In whom his world  
 rejoices;  
 Who, from our mothers' arms, Hath blessed us on our  
 way  
 With countless gifts of love, And still is ours today.

The Scripture Then Jesus' mother and brothers arrived. They stood  
 outside the house and sent in a message, asking for  
 him. A crowd was sitting around Jesus, and they told  
 him, "Look, your mother and brothers are outside, and  
 they want you." Jesus answered, "Who is my mother?  
 Who are my brothers?" He looked over the people sitt-  
 ing around him and said, "Look! Here are my mother  
 and my brothers! For the person who does what God  
 wants him to do is my brother, my sister, my mother."  
 Mark 3:31-35

The Lesson What every family needs; especially those who have  
 decided to be churchmen, is a reason for that family  
 to be together doing the same thing. It needs a mission  
 I suggest that in order for a family to be together  
 at all, its mission needs to be one of living your  
 lives on behalf of others. It is the mission of the  
 family that becomes the glue which holds that family  
 together. What have you decided is the mission of  
 your family?

The Prayer Dear God, creator of us all, who planned for your  
 children to live as families, grant us the vision  
 of thy mission that we might serve thee to the fullest.  
 Amen.

The Benediction Liturgist: Now to him who is able to keep you from  
 falling, and to present you without  
 blemish before the presence of his glory  
 with rejoicing,  
 Group: to the only God; our savior, through Jesus  
 Christ our Lord, be glory, majesty, domin-  
 ion, and authority, before all time and  
 now and forever. Amen.



## SUNDAY AFTERNOON

## MEAL CONTEXT

We've talked before during this weekend about the meal and how food sustains us. How we have to eat to live. But food itself is not the only thing we need to sustain us. We also need that Word--the Word that life is good, even my life, even when I'm tired, or hungry That life is good---just as it comes to us.

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SUNDAY AFTERNOON  
TABLE CONVERSATION

1. Name a character from the Bible you remember.
2. Name a story or parable that you remember.
3. If you had to leave out one of the stories which one would it be.
4. What major character do you identify with in the Bible?
5. If you were on a bus going by Golgotha as Jesus was hanging on the cross, what short phrase would you say to him?

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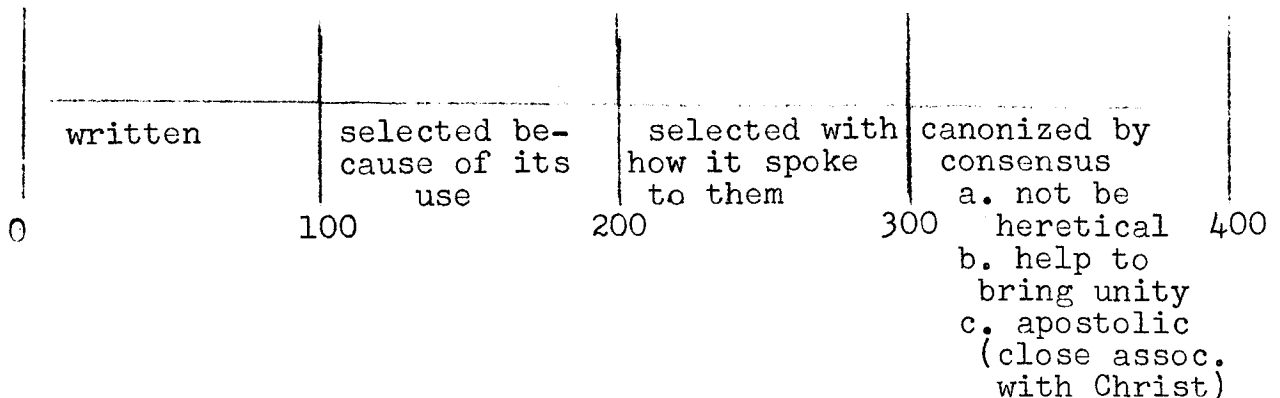
# SUNDAY AFTERNOON

## NEW TESTAMENT

Last summer near our island in Canada, the people experienced a violent tornado. Within minutes the church, the lumber mill; the town's main source of economy, and half the houses were completely wiped out. It all happened in five minutes. It was quite a storm. This afternoon we are going to do some brainstorming. I will ask short quick questions and anyone, without raising your hands, can give short quick answers. We, too, will finish our "storm" in just a few minutes.

1. What is this book I hold in my hand?  
The Bible
2. How did the book get its name?  
From the Greek word "bibilia" meaning many books.
3. How many books are there in the Bible?  
Sixty-six
4. What two sections are there in the Bible?  
The Old Testament and the New Testament
5. What is the difference between the two sections?  
Old Testament is a history of the Jewish people  
New Testament is the story of the life of Christ and the early church.
6. Where then would you find the following stories?  
Birth of Jesus (N.T.)  
Story of the Exodus from Egypt (O.T.)  
Parable of the Prodigal Son (N.T.)  
Crucifixion (N.T.)  
Exile of the Hebrew people in Babylon (O.T.)  
Moses and the ten commandments (O.T.)

How do we look at the Bible when we read it? We can look at it many ways--historically, scientifically, or personally. We want to look particularly today at the New Testament and discover some facts as to when and why it was written and who wrote it. These are some of the historical facts and later on in our workshop, we will see how this book is life changing.



## SUNDAY AFTERNOON

## NEW TESTAMENT

There are four types of literature within the New Testament.

GOSPELS (4) (good news)	HISTORY (1)	EPISTLES (18) (message-letter)	PROPHECY (1) (futuric)
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The Gospels, which means good news, tells us about what event? There are four gospels which happen to be the first four books of the New Testament--Matthew, Mark, Luke and John. Each of the four books tells the "good news" about Jesus Christ for a different group of readers. Matthew, written in 85 A.D. was done for the Jews. He had Mark's gospel to copy from which was acceptable in those days. Mark's gospel was written in 65-70 A.D. Luke, the gentile, wrote the book of Luke in 80-90 A.D. for his gentile friend, Theophilus. John, written 90-100 A.D. had no connected story of the life of Christ--the other writers had done that. He wrote to explain the supreme importance of Christ to all mankind.

The book of Acts, written in 80 A.D. supposedly by Luke, was the story of Paul and the early church.

The epistles were Paul's letters back to the early churches which he had started. They were letters of advice and encouragement. Can you see how they would be helpful to read today? Our churches still have many of the same problems.

The book of Revelation (95 A.D.) was written while the Christians were under persecution. It is believed to be written in code which makes it so difficult to undersatnd. It was written to encourage the Christians of the Roman Empire.

All of this material you have had in church school before and unfortunately many people in their Bible Study stop right there. They think of the Bible as a well put together history book. But there are four approaches to Bible reading.

1. What do the writers say?
2. What actually happened?
3. What do I say? (Have to ask own questions)
4. What is said to me? Not what shall I believe but---
  - what do I hear?
  - what do I see?
  - what do I learn about myself, my relationship to my neighbor, and my relationship to my God?

That is our task when we pick up that New Testament--what do I learn about myself and my relationship to my neighbor and my God.

## SUNDAY AFTERNOON

## NEW TESTAMENT

## Workshop

There are three ways to read the scriptures. You read the scriptures for understanding. You read them for feelings or as inspiration. Finally, you can read and think about your own life experiences in relation to the scriptures or you can use what you have read as a springboard to talk about your own life experiences.

Jesus was a great story teller pushing people to deal with their own life experiences. What we are going to do this afternoon is to take three stories from the New Testament and write them in modern language working from you own experiences.

## Assignment:

1. Divide into three groups.
2. Assign a story to each group
3. Stories to be used:
  - a. Parable of the Sower (Mark 4: 3-9, 13-20)
  - b. Parable of the Vineyard (Matt. 20: 11-16)
  - c. Parable of the Wedding Feast ( Matt. 25: 1-13)
4. Share the stories.

SUNDAY AFTERNOON

COMMON MEAL WITNESS

The story of Samuel from the Bible reminded me of you and of the weekend we've just spent together.

Tell story:

Hanna, mother, vowed to give Samuel to the Lord. Brought him to the temple, lent him to the Lord, stayed at the temple and was taught by the priest, Eli. Samuel hears voice calling (Twice)  
Priest said to Samuel when he heard the voice again, "Speak for your servant is listening."  
God told Samuel he had plans for Samuel's life and was going to make him a prophet for Israel.

You are like Samuel....The Lord is calling you, telling you he has plans for your life...that's what this weekend has been all about. You, like Samuel, have a decision to make about that call from the Lord. Samuel could have said, "No, the Lord really isn't calling me. I'm not important enough for the Lord to use." Samuel could have ignored that call by saying, "I'm only a young boy. The Lord wouldn't want me." Or Samuel could have just said, "No!" You, like Samuel, have a decision to make about giving your life over to the Lord, even as young as you are.

Confirmation class is the time in your life perhaps when your parents have turned you over to the church the way Hannah turned Samuel over to the priest, Eli, of the temple, and perhaps this Friday when your mother or father dropped you off at the church door, was the symbol of that event. Confirmation class is also the time for you to listen to the Lord telling you He has plans for your life. Only you can decide what your answer will be.

## SUNDAY AFTERNOON

## COMMON MEAL

The common meal is a service of Holy Communion. It can be administered by a layman. Copies of the form used can be obtained by writing:

THE ECUMENICAL INSTITUTE  
3444 WEST CONGRESS PARKWAY  
CHICAGO, ILLINOIS  
60624

## MATERIALS NEEDED FOR THE WEEKEND

### Theological (Friday night)

- Newspapers
- Shiny shelf paper (50 pieces cut for finger-painting)
- Powdered tempera (blue, red, and yellow)
- Liquid starch
- Small containers for liquid starch
  
- Bibles (4)
- Bible verses typed on 3 X 5 cards
  - John 4:6-26
  - Matthew 14: 22-23
  - Acts 9: 1-9
  - Matthew 16: 13-20
- Paper
- Pencils
- Colored construction paper
- Masking tape
- Magic markers
- Scissors

### Cultural (Saturday morning)

- Lots of magazines (Mainly Time, Life and Look)
- Cardboard cut (30 pieces) (I have cardboard)
- Scissors
- Rubber Cement (5)
- Masking tape

### Local Church (Saturday afternoon)

- Church bulletins (30)
- Church newsletter (30)

### Family in Mission (Sunday morning)

- Film projector
- Screen

### New Testament (Sunday afternoon)

- Bibles (30)



September 21, 1971

Dear

Time is up! You need to decide! Those who participated in the Confirmation Weekend will meet Sunday, September 26th, from 3:30-4:30.

The agenda is a little singing and evaluation of the week-end and finding out the decisions of each of the 17 participants.

See you in Fellowship Hall Sunday afternoon.

T. MARK DOVE

### Evaluation Session

1. Singing
2. Re-construct week-end--fire out what you remember.  
Put up the diagram on the board as they mention the activities.
3. Questions:
  - a. If we were to teach this week-end to the seventh graders next year, what would you say must simply not be left out?
  - b. What section would you leave out?
  - c. What would you do differently?
  - d. We had some youth on our staff this year, if you were asked to be on the staff next year, how many of you would like to participate knowing it would be the same schedule?
4. They were then asked what their decision was in regard to church membership.
5. Discuss the Confirmation service on Oct. 10th
6. Discuss their stewardship commitment
7. Arrange for individual conferences the week prior to the membership service.

# CONFIRMATION CLASS 1971

- |                      |                     |
|----------------------|---------------------|
| 1. Bruce Appenfelder | 9. Meg Michaels     |
| 2. Beth Atkins       | 10. Carolyn Pomeroy |
| 3. Will Brewer       | 11. Kathy Robinson  |
| 4. Pam Compton       | 12. Jack Savage     |
| 5. Tricia Compton    | 13. Jennifer Smith  |
| 6. Jenny Faris       | 14. Randy Strang    |
| 7. Beth Jones        | 15. Susan Wehling   |
| 8. Becky Meek        | 16. Louise White    |

The above youth united with Friendship United Methodist Church on Sunday morning, October 10, 1971. A reception held in their honor followed the morning worship service.

Sept. 27, 1971

On \_\_\_\_\_

you have your individual conference with Rev.

Dove in his office.

If you find you can not be there, please call

821-5725.

CONFIRMATION WEEKEND, 1971  
REPORT OF THE KITCHEN COORDINATORS

The meals followed quite closely the plans formulated in 1970, with occasional revisions ad lib, as unexpected surpluses were re-cycled.

FRIDAY SUPPER\*\*potluck. We asked 2 mothers to make cakes. The remaining assortment was a little strong on desserts, but the customers didn't complain. Confirmation bought bread and milk.

FRIDAY EVENING SNACK\*\*Kool-aid, cookies and candy reserved from potluck.

SATURDAY BREAKFAST\*\*Men's Study Group served bacon, eggs, donuts, and milk. (Bill presented directly to Confirmation)

SATURDAY MORNING SNACK\*\*Punch and pretzels.

SATURDAY LUNCH\*\*served by Edna Woodward and Norma Wright and their respective circles. Buns with self-serve barbecue, cole slaw, salad left from potluck, chips and brownies.

SATURDAY AFTERNOON SNACK\*\*Kool-aid and cookies

SATURDAY SUPPER\*\*Guests were 21 members of the Administrative Board. Baked chicken, green beans, relish tray (celery, pickles, carrots, and radishes), macaroni and cheese, rolls, home-made cakes.

SATURDAY EVENING\*\*Pizza snack purchased and served by teaching staff.

SUNDAY BREAKFAST\*\*served by teaching staff: Cereal, orange juice donuts and milk.

SUNDAY MORNING SNACK\*\*Punch and left-over snack assortment.

SUNDAY NOON\*\*Judy Appenfelder served coneys, chips, green beans (she had planned baked beans, but we had green beans left from Saturday)

COMMON MEAL\*\*Bread and grape juice.

General instructions for each committee were: Milk, instant coffee, paper plates and napkins are on hand. Use "real" cups and glasses. Serve family style, 4 dishes of each item. Prepare 4 serving carts with table settings for 7 each; kids will set and clear tables and will wash glasses and silver. For snacks, set up 4 serving trays with goodies for 7 each. Teachers will serve, kitchen crew will wash. Having two kitchen coordinators was a great arrangement--either Kay or Peggy was there to help each committee and keep things smooth.

# FINANCIAL STATEMENT

15 students @ \$10.00 per student	\$150.00
1 student unable to pay	
Curriculum folders for staff	\$ 8.90
Curriculum folders for youth	\$ 3.98
Extra supplies	\$ 1.41
Green felt for worship	\$ .72
Film rental	\$ .15
Workshop supplies	\$ 7.46
Peg Wheeler (Food)	\$ 74.00
Stan Grueninger (Sat. Breakfast)	\$ 21.29
Soft drinks (Sat. celebration)	\$ 5.38
Pizzas (Sat. celebration)	\$ 13.68
Reception on Oct. 10th	\$ 13.03
	<u>\$150.00</u>

## AREAS TO TAKE UNDER CONSIDERATION

1. Teachers need to know early that they need to be in attendance the entire weekend.
2. Child care needs to be taken care of for the children of the teachers.
3. Church school teachers need to be made aware of the fact that they will not be able to set up their rooms for Sunday. They should submit floor plans and we need to do that job on Sunday morning. The 1st and 2nd Grade class needs to meet in Fellowship Hall so we might use that room Sunday morning.
4. Adults need to be secured to monitor the youth bed-time so staff can have a meeting to pull the day's activities together.
5. Attire of the teachers needs to be outlined.
6. Financial report must be in writing so next year's director will have an idea of weekend cost.
7. Teachers will not be charged for the weekend.
8. Since the confirmation class boys will be assigned to the Parish House to sleep, plans need to be made with the Friendship House.
9. Under no circumstances are the students excused from any part of the weekend.
10. Plans for Saturday evening recreation need to be made early.
11. Teachers need to watch difficulty of their vocabulary.
12. There should be a scheduled recreation time even if it is only 15 minutes in length.
13. Boys and girls sleeping in different buildings was imperative.
14. The whole family should be included in the Family in Mission.
15. Jr. High Church School teachers should be involved.
16. Don't begin workshop discussions until all groups are ready.
17. Adults are not to be used as group leaders in workshop on the church.
18. Confirmants need to lead at the dinner with the Ad.Bd.