

C S I I I A

THE
INDIVIDUAL
AND
THE
FAMILY

F R I D A Y

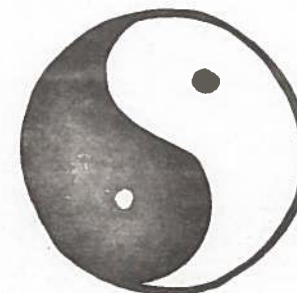
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| 7:00 Dinner: The Covenantal Basis of the Family | 8:00 |
| 8:30 Lecture: THE MARRIAGE COVENANT Session 1 | |
| 9:30 Seminar: THE MARRIAGE CEREMONY | |
| 10:00 Geneva Office | |
| 6:00 Dinner: Children | 7:00 |
| 7:30 Lecture: THE CULTURAL DIMENSION Session 4 | |
| 8:30 Workshop: FAMILY SYMBOLS | |
| 10:00 Geneva Office | |

S A T U R D A Y

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| 6:30 Daily Office | |
| 7:00 Breakfast: Woman | 8:00 |
| 8:30 Lecture: THE POLITICAL DIMENSION Session 2 | |
| 9:30 Workshop: FAMILY CONSTITUTION | 12:00 |
| 12:30 Lunch: Man | 1:30 |
| 2:00 Lecture: THE ECONOMIC DIMENSION Session 3 | |
| 3:00 Workshop: FAMILY BUDGET | |
| 5:30 | |
| 6:00 Dinner: Children | 7:00 |
| 7:30 Lecture: THE CULTURAL DIMENSION Session 4 | |
| 8:30 Workshop: FAMILY SYMBOLS | |
| 10:00 Geneva Office | |

S U N D A Y

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|--|-------|
| 6:30 Daily Office | |
| 7:00 Breakfast: Wedding | 8:00 |
| 8:30 Lecture: THE FAMILY MISSION Session 5 | |
| 9:30 Workshop: FAMILY BATTLEPLAN | 12:00 |
| 12:30 Lunch: Imperatives | |



| THE PRESENT SITUATION | | THE HISTORICAL BASIS | | THE COVENANTAL BASIS | | THE MISSIONAL IMAGE | |
|-----------------------|---------------------|----------------------|-----------------------|--------------------------|-------------------------|-----------------------|---------------------|
| THE FAMILY CRISIS | 100% Trouble | THE MORAL ACT | Hebraic Covenant | THE COVENANT-COUPLE | Decisional Vow | THE SEXUAL UNION | Two Destinies |
| | Hidden Crisis | | Historical Choice | | Known/Unknown | | Ring Symbol |
| | Life Problem | | God Relationship | | Particular Mate | | Kiss Act |
| | Family Questioned | | Civilizational Model | | Life Decision | | Cheap Smile |
| THE DEAD IMAGE | 19th Century | THE RELATIVE ACT | Many Others | THE COVENANTAL COMMUNITY | Permission Given | THE LIFE DECISION | Death Parting |
| | Nuclear Family | | Embraced Consequences | | Eschatological Body | | Task Crippled |
| | Romantic Failure | | Unheavenly Created | | Personal Integrity | | Loved Situation |
| | Urban Fracture | | Honored Past | | Possible Accountability | | Missional Divorce |
| THE FALSE IMAGE | Psychological Womb | THE SELFHOOD ACT | Possible No | THE HUMAN COVENANT | Free Men | THE LIFELONG CREATION | Given Matter |
| | Suburban Haven | | Possible Yes | | Historical Promise | | Family Thrust |
| | Falsified Life | | Loved Unloveable | | Civil License | | Incompleted Mission |
| | New Ethic | | Created Wonder | | Whole Society | | Continual Building |
| THE INADEQUATE BASES | Temporal Mutuality | THE DECISIVE ACT | Decision Alone | THE COVENANTAL CHILDREN | Natural Parent | THE MISSIONAL SYMBOLS | Ear Whisperings |
| | Faded Excellences | | Helpful Data | | Decisional Child | | Missional Love |
| | Ideal Compatibility | | Arbitrary Selection | | Futuric Offspring | | Universal Context |
| | Clean Convenience | | Announced Bans | | Unborn Prayer | | Expend Life |

The Family in every culture is in a deep crisis in the 20th Century so we must deal with the problem of the family in order to build a new form of the family and not to meet our own sense of need.

Read: Prologue in the Marriage Ceremony, "Dearly Beloved ---." Matthews IO: 28-39

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| <p>The family in history finds itself in a context and seriously questioned in its current sociological form.</p> | <p>The forging of a new sociological form for the family is being done on the underlining bases that the family has always relied upon.</p> | <p>Christian marriage is based upon the fact that to be human is to be in covenant.</p> | <p>From the beginning the marriage ceremony articulates that such a covenant is entered for the sake of mission to the world and never for the sake of oneself or one's family.</p> |
| <p>The family crisis has presented every family with a critical problem which has become overt or remained hidden.</p> | <p>The basis for any human covenant is a decision to be related to people, to history and to God.</p> | <p>The Church in the ceremony asks whether or not these two people will enter this covenant rather than asking for the reason.</p> | <p>The symbolism of the sex act is held in the giving of rings and the kissing of the bride which point to the uniting of two destinies involved in this covenant.</p> |
| <p>The crisis has come because the only sociological image we have is dead, which was the 19th Century unit family.</p> | <p>Any human decision is made amidst the ambiguity of many other viable alternatives; so that no marriage has to be necessary.</p> | <p>It also asks the gathered people for permission to enter the covenant thereby giving them permission to hold them accountable.</p> | <p>The ceremony as a covenant recognizes the possibility of divorce but recognizes also that no situation or person cannot be loved/ that death is the only separation.</p> |
| <p>In the place of the family has come a false image of the family based upon psychological security.</p> | <p>However, once the decision has been made the totality of a person's being is involved in the act for the remainder of his life; Love all people.</p> | <p>Beyond the particular community represented the church asks if all free men have given their permission as exemplified by the permission by the state.</p> | <p>As a decision the covenant is a decision to create out a life-time thrust of a family as mission to history.</p> |
| <p>As a result most marriages are formed upon an inadequate basis such as mutuality, the mate's excellences, etc; when these fail the marriage "fails"</p> | <p>When the decision is also a deed, then it can no longer be erased from history although it must constantly be re-made every day.</p> | <p>Finally the Church takes into account the future children which may issue out of this union, to whom they covenant to be parents rather than simply natural relatives.</p> | <p>The symbols of love that point to this act of love are whisperings in the ear that call to a universally expended life.</p> |

The radical depth of the decision to enter the marriage covenant under this understanding makes this an awesome decision not to be entered into lightly.

| THE POLITICAL IMPOTENCE | | THE FEMALE ROLE | | THE POLITICAL MODEL | | THE MISSIONAL DISCIPLINE | |
|-------------------------------|-----------------------|----------------------------|---------------------|------------------------------------|-------------------------|---------------------------------------|--------------------------|
| THE STRUCTURAL WEAKNESS | Lost Form | THE CURRENT STRUGGLE | Second Class | THE FAMILY MISSION | Constitutional Basis | THE REGULAR EVALUA- TION | Essential Objectivity |
| | Decision Process | | Family Woman | | Decisional Authenticity | | Corporate Responsibility |
| | Primal Unit | | Distorted Education | | Stated Aims | | Futuric Context |
| | Urban Fragmentation | | Vocational Prison | | Missional Discipline | | Annual Pattern |
| THE HOLLOW ORDER | Disturbed Tranquility | THE HISTORICAL ROLE | Traditional Image | THE FAMILY CONSTITU- TION | Consensus Polity | THE ACCOUNTA- BILITY PROCESS | Self Accounting |
| | Permissive Discipline | | Initial Crusaders | | Family Plan | | Symbolic/ Actual |
| | Collapsed Base | | Recent Retreats | | Structured Relations | | Given Absolution |
| | Extended Web | | Current Heroines | | Three Branches | | Possible Divorce |
| THE WARPED JUSTICE | Misplaced Judicial | THE BASIC GIFTS | Situation Bubbler | THE FAMILY MEETING | Corporate Polarity | THE MISSIONAL ASSIGNMENT | Contextual Plan |
| | Absented Executive | | Inclusive Conserver | | Humar. Rights Meeting | | Created Roles |
| | Inept Legislative | | Creative Fashioner | | Format | | Required Basis |
| | Vacated Criteria | | Life Source | | Role Involvement | | Specific Reporting |
| THE REDUCED WELFARE | Economic Dominance | THE NEW WOMAN | Sociological Role | THE FAMILY CARE | Comprehensive Budget | THE FUTURIC ORDER | Task Force |
| | Multiple Providers | | Masculine Lib | | Care Model | | Family Order |
| | Inclusive Well-Being | | Used Power | | Enforced Discipline | | Global Form |
| | Authority Vacuum | | Creative Tension | | Menial Significance | | Primal Community |

The family as a sociological unit is based on a decisional covenant made explicit in E,P,C dynamics and structures.

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| <p>The family participates in the general impotence of the political process today, because it has ceased to be the basic foundation of community.</p> | <p>In the midst of the structural weakness of the family, the woman's place in society has become that of a first-class citizen for the first time in history.</p> | <p>The missional family orders its internal life on the basis of inclusive, dynamic constructs that take care of every member's total life, to enable every member's life to be wholly expended.</p> | <p>The missional family sustains members' decision to be the covenanted ones by creating the discipline required to accomplish its task.</p> |
| <p>The family is no longer a primal unit in the decision-making process of society, because of urban fragmentation.</p> | <p>Woman has emerged to be in charge of the family, and is over-educated or under-educated depending on how she deals with the subtle vocational prison remaining from the past</p> | <p>The articulated aims of a family are the criteria by which a family judges its own authentic discipline.</p> | <p>It is essential that the total family structure its year so that it periodically holds its objective structures over against its future needs.</p> |
| <p>In its internal life, the family has fallen victim to permissiveness, out of the lack of any authenticating legal base for its given extended web of relationships.</p> | <p>Women who have broken out of the old mold have often retreated to superficial versions of the old image rather than beginning to rebuild femininity.</p> | <p>The family's internal and external relations, and the polity (executive, legislative, judicial) of its day-to-day decisions, are all based on what it plans to accomplish.</p> | <p>Symbolic and actual accountability is before a rule the members themselves have articulated, acknowledging the past as received, & leaving covenant open to new decision</p> |
| <p>The family has lost its decisional criteria for operating its own judicial, legislative, and executive functions adequately.</p> | <p>The new image is emerging from woman's inherent capacity to creatively mold every situation as the one who is the concrete source and conserver of life.</p> | <p>The regular involvement of every member in assigned roles in the family meeting format holds the individual and corporate poles of what is humanly needed in all family structures.</p> | <p>The family deploys its energies according to its contextual plan, in which it creates the roles needed & reports its doings regularly in order to refine its model.</p> |
| <p>Because economic values predominate, in measuring human well-being, the family finds itself in an authority vacuum where there are many providers for the family life.</p> | <p>The sociological role for women is not to usurp the male role, but to maintain the tension between the masculine and feminine principles.</p> | <p>The well-being of a family is maintained through an enforced discipline that sees to all the needs of all its members, and recontextualizes the significance of menial tasks.</p> | <p>The family of the future will exist within some larger primal community which will embody global and local values.</p> |

The creation of the shape of the missional family is an exciting adventure on behalf of the future of civilization.

| THE ECONOMIC CRISIS | | THE MALE VOCATION | | THE ECONOMIC MODEL | | THE HISTORICAL MISSION | |
|-------------------------|------------------------|-----------------------|---------------------|-------------------------|-------------------------|--------------------------|----------------------|
| THE GOOD LIFE | Global Mindset | THE ADVENTURING ROLE | Intellectual Game | THE MISSION FUNDS | Stored Energy | THE CONCRETE EXPENDITURE | Life Disclosed |
| | Basic Sustenance | | Sports Pursuit | | Energy Identity | | Possible Decision |
| | Over Acquisitive | | Male Facade | | Objectified Mission | | Task Commitment |
| | Worth Measurement | | Reduced Expertise | | Representational Deed | | Specific Accounting |
| THE KNOW-HOW RESOURCES | Technological Rat-race | THE WOMAN RELATION | Lost Value | THE RESOURCE POWER | Total Income | THE REVOLUTIONARY CARE | Immediate Family |
| | Nature Man | | Liberal Equality | | Unowned Property | | Primary Group |
| | Profit Motive | | Sexual Co-partner | | Savings Power | | Child Care |
| | Job Security | | New Other | | Missional Use | | Crucial Objectivity |
| THE WORK ETHIC | Cybernated World | THE CULTURAL FRONTIER | Old Task | THE PRODUCTIVE TOOLS | Labor Devices | THE MISSIONAL THRUST | World Served |
| | Unavailable Need | | Symbolic Head | | Internal Tasks | | Family Intent |
| | Working Paid | | New Venture | | External Work | | Cost Paid |
| | Changing System | | Economic Repentance | | Essential Machines | | Community Chosen |
| THE WEALTH DISTRIBUTION | Individual Good | THE WORD PRONOUNCED | Vocational Crisis | THE REGULATED RELATIONS | Missional Budget | THE MISSIONAL INTEGRITY | Missionally Required |
| | Corporate Good | | Gift-Problem | | Intentional Expenditure | | Totally Abased |
| | Hidden Hand | | New Detachment | | Needed Funds | | Needed Abounding |
| | Keynesian Futility | | Spirit Leader | | Negotiated Financing | | 100% Given |

The economic dimension in the social processes of the family is seen most clearly in the male struggle with the vocational crisis, in the total collapse of meaning within what outwardly appears to be a healthy role and the way that role is recreated within the family structure of missional engagement.

Read: "How Beastly The Bourgeois," D.H. Lawrence; Jeremiah 5

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| <p>The family today, like the whole social process, finds itself under the oppressive tyranny of the economic dimensions of life.</p> | <p>In this context the male has entered into a vocational crisis arising over the meaninglessness of economic success and the changeableness of technical training.</p> | <p>The economic model for the family needs to be a comprehensive, concrete way of turning the family outward toward mission.</p> | <p>The economic dimension of the family becomes missional whenever it is decisively injected into history.</p> |
| <p>The global mindset that reduces humanness to the acquisition of the good life has made economic values the only criteria for measuring a man's worth.</p> | <p>The male has sought to recover his adventuring role by shifting to intellectual or sporting pursuits and by succumbing to subservient family enabler role.</p> | <p>Recovering the wisdom that money is one's stored energy releases the family to expend its energy for the sake of all men.</p> | <p>The greatest spirit value of the economic is its concreteness disclosing exactly how one expends his life.</p> |
| <p>The economic resources have become the technical know-how that dominates the natural and human resources, resulting in problems of ecology and job security.</p> | <p>In relation to woman, the male experiences personal value loss, a liberal equality and unwillingness to confront the new otherness woman has become.</p> | <p>The family's resources are its income, property, and investments - all of which can be utilized missionally.</p> | <p>The primary group outside immediate family is arena of accountability for family's income, child care, and the objectivity of its budget.</p> |
| <p>Economic production has made the only measurement of humanness, those who work for economic profit.</p> | <p>The new frontier is recovering man's adventuring role in the cultural arena by assuming a more symbolic kingly role, by being the repentant, serving economic one.</p> | <p>Family tools are its own productive devices of work in and out of the home.</p> | <p>The missional thrust of the family serves the world as the family enters into common community structures.</p> |
| <p>The distribution of economic goods and production is weighted to those who already have goods and away from those who need basic subsistence.</p> | <p>The word in the male's vocational crisis is that his problem is his gift, his detachment from time-honored economic role enables spirit leadership role.</p> | <p>The economic relations of the family are best regulated by an intentional budgeting of funds and negotiation of finances.</p> | <p>The only question for missional family is not how little or much it economically needs, but what is required to accomplish the mission.</p> |

the situation of the family today, that it has sold out to the economic tyranny allowing the male to cling to a collapsed economic role, points to the need for missional families who can decide to break through the economic tyranny by recreating the male role for the sake of the family for generations to come.

| THE CHILD ROLE | | THE FAMILY EDUCATION | | THE FAMILY STYLE | | THE FAMILY SYMBOLIC | |
|---------------------|---------------------|-------------------------------|-------------------------|--------------------|--------------------------|-----------------------|------------------------|
| THE HISTORICAL ROLE | Political Necessity | THE IMAGINAL EDUCATION | Birth Beginning | THE EXTERNAL FORMS | Intentional Dress | THE SYMBOLIC FUNCTION | Decision Holder |
| | Economic Necessity | | Reality REvelation | | Selective Decor | | Mystery Holder |
| | Status Symbol | | Comprehensive Context | | General Stance | | Depth Pusher |
| | Obedient Pet | | Motivity Released | | Participating Manners | | Consciousness Exploder |
| THE FAMILY PROBLEMS | Child Centered | THE COMPREHEN-SIVE CURRICULUM | Basic Know-How | THE SACRED SPACE | Life Statement | THE HUMAN RITE | Life Passage |
| | Lazy Permissiveness | | Relational Knowledge | | Mundane Recreated | | Family Meeting |
| | Parental Fear | | Psychological Awareness | | Individual Corporate | | Family Worship |
| | Passage Rites | | Imaginal Depth | | Arranged Architecture | | Meal Time |
| THE NEW IMAGE | Life Exposal | THE ESSENTIAL EQUIPMENT | Mass Media | THE MISSIONAL TIME | Assigned Time | THE SECULAR SYMBOL | Family Heritage |
| | Mystery Reminder | | Home Decor | | Intentional Design | | Family Story |
| | Role Objectifier | | Global Music | | Life Timeline | | Family Vision |
| | Future Focus | | Life Art | | Structured Discontinuity | | Corporate Thrust |
| THE CULTURAL CHILD | Person Identifier | THE PEDAGOG-ICAL METHOD | Art Form | THE PHASAL ROLES | Child Apprentice | THE UNIVERSAL MYTH | Historical Place |
| | Social Sense | | Eventful Occasion | | Visionary Youth | | Past Reflection |
| | Role Behavior | | Urban Trip | | Active Adult | | Signal Events |
| | Significance Myth | | Serious Conversation | | Transmitting Elder | | Future Direction |

The cultural dimension of the family has always been illuminated in the role of the child and made manifest in its education, style and symbol forms.

Read: Kazantzakis, "Your son wants to leave you..."

Genesis 22.

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| <p>The collapse of the cultural processes in our time have exposed the manner in which families are preparing for the future through the role of the child.</p> | <p>The educational dynamic in the family is a basic and formative one where early images create the world the family lives in by means of essential methods and occasions.</p> | <p>The style of the family is in its external appearances, its use of time and space and the way it enables each member to be responsible for their phasal role in history.</p> | <p>The symbolic life of the family holds it in being as an historical entity.</p> |
| <p>The child is no longer a political and economic necessity that brings status to the family so he tends to become the family pet or even idol.</p> | <p>The imaginaa education in a family begins at Birth and determines the way its members are released into history.</p> | <p>A family's interior relationship to life is manifest in the way it presents itself to the world; its dress, decor, stance and manners.</p> | <p>The symbols a family creates reflect its decision relative to its relationship to the depth and mystery of life.</p> |
| <p>Families have become child centered, relying upon a permissive form of rearing children out of parental fear that they will provide inadequate rites of passage for their future.</p> | <p>The 20th Century family needs to forge a comprehensive curriculum for the basic, relational, psychological and imaginal education of its members.</p> | <p>In the arrangement of its space a family discloses its relation to life through the recreation of the mundane and honoring of both individuality and corporateness.</p> | <p>Every family develops rituals by which it marks the time of life members are in and particular occasions and life understandings.</p> |
| <p>The new image of the child that is emerging is that of the member who exposes life reminding the others of its mystery, objectifying the roles, and focusing the future.</p> | <p>The essential equipment present in families are the mass media, home decor, global music and art that speaks authentically about life.</p> | <p>The family allocates its time through the assignment of its members out of the context of an intentional life design, remembering the cruciality of discontinuity.</p> | <p>Every family creates for itself objects, images and tales by which it grasps its heritage and thrust and stands before its vision of the future.</p> |
| <p>The child thus embodies the cultural dynamic as the one who symbolizes the whole family's thrust into the future evoking rituals and calling forth the new myth.</p> | <p>The pedagogical method used in a family is the creating of eventful happenings that can be treated like an art form, be it a trip or a meal conversation.</p> | <p>The family is responsible for the phasal roles of its members and creates the forms through which those roles become authenticated.</p> | <p>Finally, each family develops its own inclusive life story that indicates its place in history in relations to the total past and the total future.</p> |

The meaning a family gives to its total existence rests on the way it forms its symbols, style and wisdom.

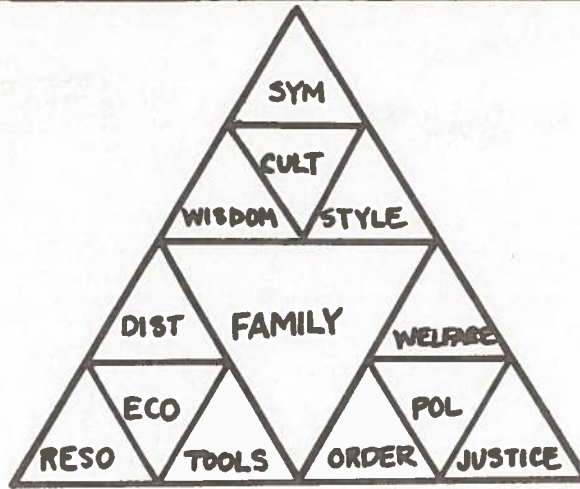
| THE HISTORICAL FAMILY | | THE MISSIONAL FAMILY | | THE FAMILY COMMONALITY | | THE SEX SYMBOL | |
|-------------------------|------------------------|---------------------------|----------------------|--------------------------|--------------------------|---------------------|--------------------------|
| THE LIFE STRUCTURE | Divinely Instituted | THE FAMILY TASK | Self Transcended | THE COVENANTAL BASE | Sacred Relationship | THE PRIESTLY SPOUSE | Mutual Priests |
| | Social Cornerstone | | Missional Death | | Decisional Helpmate | | Exposed Hiding |
| | Primal Unit | | God Service | | Authentic Child | | Separation Reminder |
| | Expenditure Decision | | Given Mission | | Social Selfhood | | Bodily Relationship |
| THE CURRENT BASE | Global Thrust | THE GOD COVENANT | Marriage Idol | THE COMMON UNDERSTANDING | God Responsibility | THE SYMBOLIC ACT | Mission Symbolized |
| | Futuristic Demand | | Missional Precedent | | World Responsibility | | Concrete Act |
| | Intentional Concretion | | Family Negated | | Lord Served | | Evoked Mystery |
| | Archaic Gift | | Mystery Honored | | God Loved | | Emotional Rape |
| THE ESCHATOLOGICAL TASK | Forged Future | THE STRUCTURAL DISCIPLINE | Political Love | THE COMMON MODEL | Worldly Concern | THE SEX ACT | Scheduled Intentionality |
| | Vulnerable Risk | | Economic Freedom | | Model Built | | Animal Instruction |
| | Representational Deed | | Cultural Depth | | Comprehensive Act | | Cheapened Relationship |
| | Complete Death | | Pioneering Structure | | Historical Commissioning | | Children Involved |
| THE ESCHATOLOGICAL WORD | Marriage Good | THE MISSIONAL CONTEXT | Global Contexts | THE FAMILY PLAN | Battle Plan | THE COVENANTAL LIFE | Life Seal |
| | Life Received | | Parish Mission | | Life Plans | | Marriage Celebration |
| | Past Approved | | Family Cadre | | Missional Plan | | Divorce Grounds |
| | Future Open | | Cadre Accountability | | Internal Life | | Wedding Renewal |

INTRODUCTION: The image of the family has shifted from rural romanticism to mission, from psychological haven to sociological engagement, and individualism to corporate body.

POETRY: Kazantzakis: Introduction: "The flame that consumes..." Matthew Ch. 10

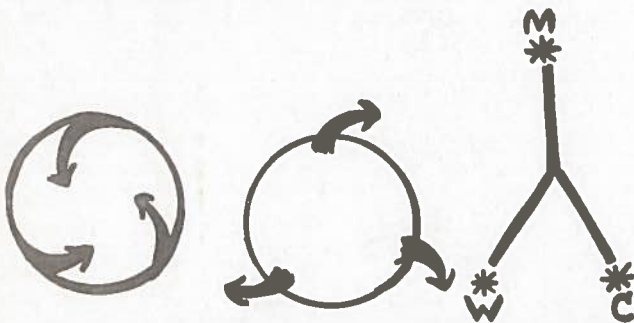
| <p>I. HISTORICAL FAMILY The family throughout history and today is the immediate human arena in which the basic human consciousness is formed for civilization</p> | <p>II. MISSIONAL FAMILY Where a family's energy is going, there is its mission. The issue is to consciously pull together its stated mission with its actualizing form in an expanded context</p> | <p>III. FAMILY COMMONALITY The missional family finds it necessary to forge its missional plans out of its own common understanding.</p> | <p>IV. SEX SYMBOLS The sex act is a basic symbol of 100% abandonment to the mystery of life</p> |
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| <p>1. Life Structure: The family through primal unit of human society on which whole civilizations have been based since the origins of time</p> | <p>1. Self Transcended: The family that is experiencing itself as recreated has transcended its wellbeing for the sake of serving God concretely</p> | <p>1. Covenantal Base: Based on the decision to stand before all that is the family enables its members to play definite roles in society</p> | <p>1. Priestly Spouse: Each spouse serves as constant priest, exposing the escapes and affirming the uniqueness with bodily love</p> |
| <p>2. Current Base: The recreation of the family is globally oriented, for the past and future and requiring the gift of every family</p> | <p>2. God Covenant: The family that puts its mission first rather than self perpetuation has broken through to honor the activity of God where they are.</p> | <p>2. Common Understanding: Knowing itself loved by God, the family sees itself as responsible to God for the whole world</p> | <p>2. Symbolic Act: The sex act symbolizes in a concrete act the monogamous giving of life to God and of being possessed by God.</p> |
| <p>3. Eschatological Task: This deed is a radically pioneering venture of building from nothing with the utter death of the families doing the building</p> | <p>3. Structural Discipline: The pioneering family builds an ordering dynamic, an economic dynamic and a cultural dynamic to assure total care in depth for its members</p> | <p>3. Common Model: Being concerned for the world is practically manifested in a comprehensive family model</p> | <p>3. Sex Act: The act of intercourse is one we learn from the animals while it is also a concrete way of intentionally blessing the entire home including the children</p> |
| <p>4. Eschatological Word: Every family has already been given permission to pick up its own guilt as received and forge the future of its own being</p> | <p>4. Missional Context: The context for our day is the global community present in the local where families can be held accountable to a task.</p> | <p>4. Family Plan: The model includes an operating battle-plan for the whole family and individual life plans for each member relating the commonness.</p> | <p>4. Covenantal Life: Sex becomes the seal through which a family celebrates its existence as a free decision in every moment renewed.</p> |

CONCLUSION: The family in mission is a thrust in history that has concrete, explicit form through which the world itself is created.

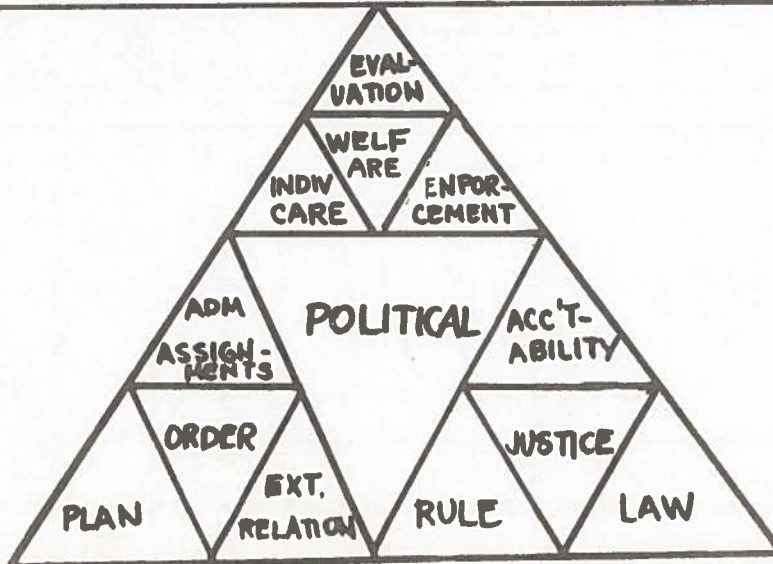


LECTURE I

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| FRI | POL | ECON | CULT | SUN |
| COV | WOMAN | MAN | CHILD | MIS-SION |

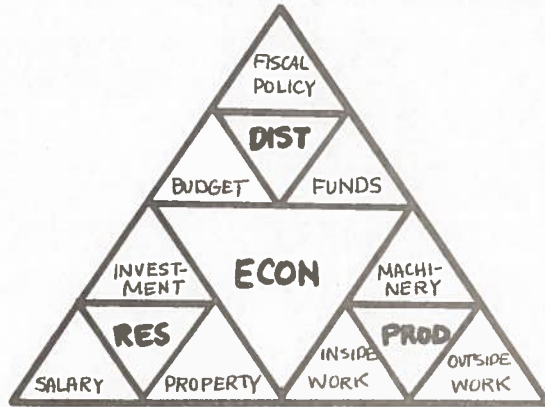


LECTURE II



LECTURE II

| | | | | |
|---------------|-------------------|-----|------|--------------|
| COV | STRUCTURES/ ROLES | | | MIS- SION |
| | W | M | C | |
| IN MISSION | POL | ECO | CULT | TO WORLD |

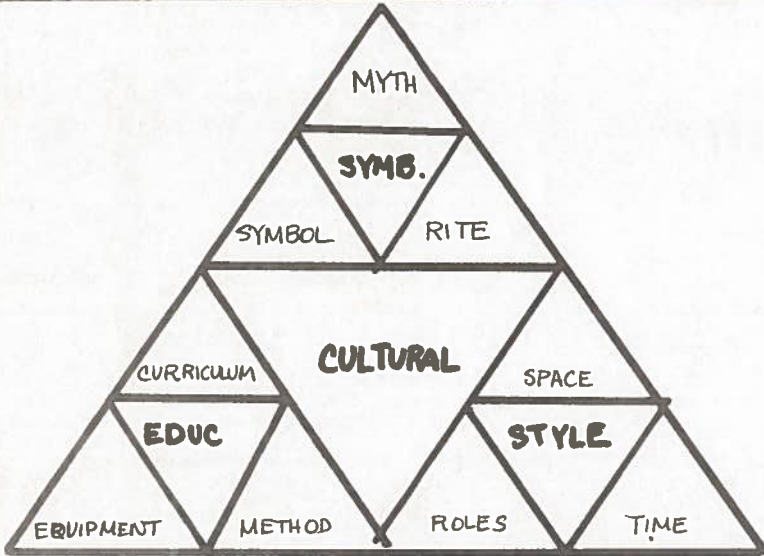


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|---------------|---------------|--------|---------|----------|-----------------|
| MOSAIC | ROMAN | CHURCH | KINGDOM | COURTIER | VICTORIAN |
| LAW GIVERS | CITI- ZENS | SAINTS | KNIGHTS | LOVER | BOUR- GEOISE |

| | | | | | |
|----------------------|----------------------|----------------------|----------------------|--------------------|----------|
| 20s | 30s | 40s | 50s | 60s | 70s |
| GOOD TIME CHARLIE | HARD TIME CHARLIE | PATRIOTIC CHARLIE | RELIGIOUS CHARLIE | SECULAR CHARLIE | CHARLIE? |

| | | | | | | | | |
|---------------------|----------------|---------------------|-------------|-------------------|-------------------|-------------|--|--|
| ATHLETE | GADDDY GUY | BACK YARD CHEF | PLAYBOY | DO IT YOURSELF | 007 | JR. EXEC. | | |
| STRONG PROTECTOR | GOOD FELLOW | HOST- PITTA-WICK | COOL ONE | HANDY MAN | INTRIGUE TOUGH | NEW ECON | | |

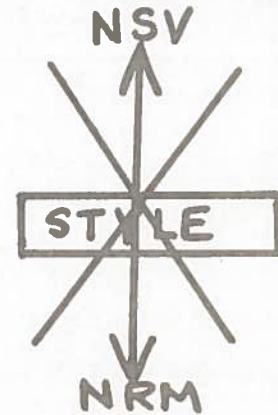
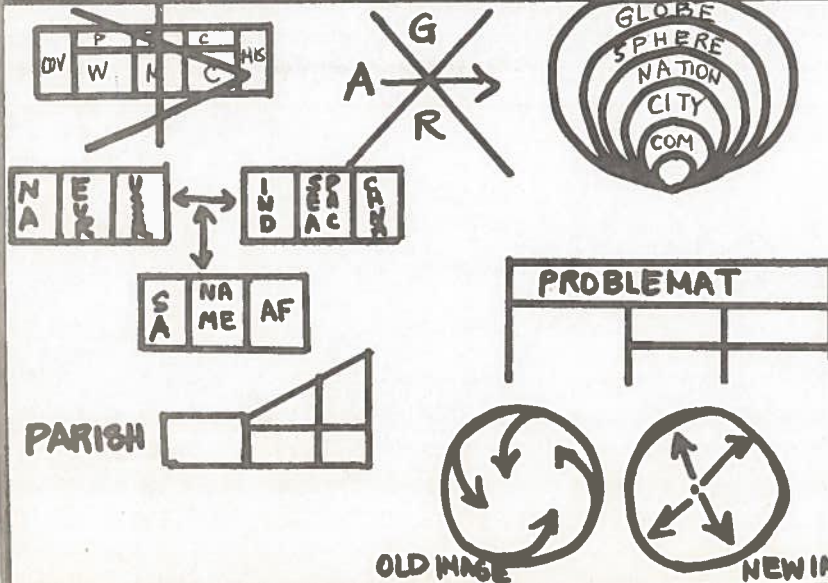
LECTURE IV



| | | | | |
|-----|-----|-----|------|--------------|
| COV | | | | |
| | POL | ECO | CULT | MIS- SION |

| | | | |
|--------------------------|--------|------------------------------|----------------------------|
| CHILD | YOUTH | ADULT | ELDER |
| APPRENTICE MYSTERY | VISION | LEADER | TRANSMIT WISDOM |
| CENTER OF UNIVERSE | REBEL | SELL OUT TO STATUS quo | CONTEXT PAST HISTORY |


LECTURE V



THE COVENANT OF MARRIAGE

| THE EVENT | | THE COVENANT | | | | | | ACKNOWLEDGING THE NEW HISTORICAL REALITY | | | | | THE WORLD | | |
|---|--|--|--------------------------------|--|---|----------------------|--|---|------------------|------------------------------|----------------------|---|---|---------------------------------|------------------|
| THIS GATHERING: TO JOIN TOGETHER THIS MAN AND THIS WOMAN | | THE DECISION: I WILL | PARENTS DECISION: WHO GIVETH | THE PROMISE: TIL DEATH US DO PART | | THE SYMBOL: RINGS | | THE PRAYERS: CHURCH'S RESPONSIBILITY FOR THE DECISION | | | | | THE HISTORICAL EVENT: THEY ARE MAN AND WIFE | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Reverently Discreetly Advisedly Soberly - fear of God | If know any im- pedi- ment | Love comfort honor Keep forsake all others | Prioritiz- ing Covenants | To have + hold Better - worse Richer - Poorer Sickness - Health -- TIL Death | | With this Ring | Bless this Ring | The Church's Response | Lord's prayer | For faith- ful ness | For child- ren | For home | God hath joined | they are man & wife | Bene- diction |
| The couple are gathered before the Final Reality and the People of God in history having wrestled responsibly with the decision to unite in marriage. | | The couple formally and publicly articulate the decision to join in marriage until death - regardless of the sociological changes or states that may occur in their future lives, and they symbolize that decision with the giving and receiving of rings. | | | | | The church articulates its responsibility to hold the new family before its covenant with each other and God and states its relationship of responsibility to the future forms of this family. | | | | | The priest pronounces the reality of a new family in history and the family's first act is to kneel before God. | | | |

THE ACT OF MARRIAGE IS AN AWE SOME, OBJECTIVE, IRREVERSIBLE HISTORICAL EVENT ORIGINATING IN THE ESTABLISHMENT OF A COVENANT OF TWO PEOPLE WITH EACH OTHER AND GOD IN THE PRESENCE OF THE CHURCH, THEREBY JOINING THE TWO TOGETHER AS A SACRED SOCIOLOGICAL ENTITY IN HISTORY, GROUNDED IN RELATIONSHIP TO GOD.

| | | | | |
|--|--|---|---|---|
| <p>RATIONAL OBJECTIVE Marriage is an objective, irreversible, historical event originating in a covenant founded in a conscious decision which establishes the basis</p> | <p>EXISTENTIAL AIM To personally appropriate the depth ontological and historical significance as a binding, creative event and symbol</p> | <p>PREVAILING MOOD Amazed Consciousness Dancing into the Depths</p> | <p>OVER-ALL DRAMA </p> | <p>PARTICIPANT SCREEN Married couples Engaged couples Single persons Divorced persons</p> |
|--|--|---|---|---|

INTRODUCTION

SYMPHONY

CONCLUSION

| ENTRANCE | PRELUDE | I | II | III | POSTLUDE | TEACHING IMAGE |
|--|---|--|---|--|---|---|
| Bouyant Maturity | Broad Picture Context | The Church's resp. for the hist. event | How the decision is made & in what context event occurs | Stating/sealing the covenant | Awe at the bottom of mundane/hist. event | I will |
| SYMBOLS On Board Study: Chart 16 P's | Chart out-structural overview | pp. 9-16 | pp.1-2 | pp.3-8 | Step Back | PERSONAL WITNESS Reclaiming the power of covenant/not depend on feelings |
| OPENING WORDS Let's treat this like any paper/obj.doc | R A T. A I M Broad picture of the covenant | Consciousness that as the church, we stand responsible for the marriage covenants of those in the church | To understand marriage is an all determining experience to be made in terrible seriousness before God and the People of God | Clarity on the content of the covenant | To understand that awe is at the bottom of mundane objectivity | BODY POSTURE Poise-mysterious |
| RITUAL Let each one announce the Word | E X I S O B J. Decision to treat covenant as an objective document | To experience studiousness that being the Church is total responsibility | Fear and amazement at the awesomeness of marriage. | Depth consciousness relative to the implications of the covenant "til death us do part." | To experience thankfulness for the covenant & new possibility in their own covenant | RITUAL Let each one announce the Word. |
| GAMES When 16 what quality you wanted in a mate? | | | | | | EXIT Disappear |
| TIME 10 | 10 | 10 | 20 | 30 | 5 | 5 |

INTRODUCTION

AND

PRELUDE

Courses
Paper?

Introduction

Prelude

Entrance

Bouyant-----Maturity

Symbols

Write on the Board: Study paper/chart P. 16

Opening

We are going to study the document that is the marriage covenant---this is the Episcopal service.

Let us treat this like an objective document and chart it just like any other paper.

Words

There will be a surprising happening just by approaching it detached from former romantic or moody relationships to it.

Ritual

- L. Let each one announce the Word.
- C. My life is pleasing to the Lord.
- L. Who says so?
- C. I say so. AMEN/AMEN

Games

- While the chart goes up:
- 1) Get names out
 - 2) When 16, what was one quality you most wanted in your mate?
 - 3) Marriages in history that are symbols. How?

Get total chart out.

Quick structural image of the paper.

What are the major breaks? ---others?

What is that section dealing with?

What is the shift?

What is going on at the beginning of the paper? Check just first few words. (Setting context)What about the end? Main Body?

What title? Others?

The bans are read some weeks before the ceremony, giving the community the imperative to reflect on the decision being made.

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ACKNOWLEDGING THE NEW HISTORICAL REALITY

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THE CHURCH

THE WORLD

The Prayers
 Church's Responsibility for the Decision

The Historical Event:
 They are Man And Wife

| | | | | |
|--------|--------|-----------|----------|----------|
| 9 | 10 | 11 | 12 | 13 |
| ch Rsp | Ld Pry | Faithfuls | children | for home |

| | | |
|------------|----------|-------------|
| 14 | 15 | 16 |
| God joined | They are | Benediction |

P
K
O
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T
S

Let us pray.

God hath joined they are man
 and wife

Lord's Prayer

let no man kneeling -
 1st act

For faithfulness to Covenant/whom we bless in
 Thy name./for children/for home

6 steps 15 to symbolize event
 to the world

K
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S

1. Read Sent 9. What is significant? Who is us? What decision implied?
2. What are the series of prayers? Read 10 corporately.
3. What is prayer in 11 for? "Whom we bless in thy name"...what mean? Who is the we? What is the concern of this prayer? Why is the Church concerned about this? Read the prayer corporately. What implications for all the weddings you have attended or will attend or that others as the Church have assumed responsibility for on your behalf?
4. What reality standing before in 12? Say another way. What consciousness of the role of the family here? (Maintaining and perpetuating human sociality..responsibility for the future.) Read corporately.
5. State of matrimony? Consecrated?
6. What would be "haven of blessing and peace? How seen perversions of this image? What would authenticity look like?

Say some other ways:God/hath join
 What are some common stories that people live out of that are different? How do you know they live out of them?
 What would it mean to live your marriage out of the story that God hath joined?

What warning to man?

What are the six steps laid out in 15 to symbolize event to the world?

What is the announcement of a new social reality?...just obj. thereness.

Kneeling....why? Do you remember that at your wedding? What would it mean to recover that event?

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THE EVENT

This Gathering: to join together this man and this woman in Holy relationship

1

2

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Reverently, Discreetly, Advisedly
Soberly, in fear of God

If you know any impediment

P
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gathered together reverently
sight of God discreetly
this company advisedly
holy matrimony soberly
honorable estate in fear of God
instituted of God
union of Christ and Church

I require
dreadful day of judgment
know any impediment
God's word doth allow

K
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S

1. Where does this event occur?
2. Other ways to say "in the sight of God" and "face of this company"? What does it mean to stand before Being and the People of God for this event?
3. Honorable estate related to what? How show up in all societies as honorable estate? Instituted by God--How talk about as a primordial institution? What would dishonorable estates be?
4. What poetry of mystical union of Christ and Church mean?
5. Other ways to talk about what it means to enter:
 reverently--(awe and mystery)
 discreetly--(rationally, with due consideration)
 advisedly--(taken other people's opinions seriously)
 soberly--(take self seriously)
 fear of God--(consequences seriously--those Being chooses

1. What's the role of the priest?
2. What's the dreadful day of judgment? (Some of you married ones-- what's the first time you remember the day of judgment breaking in?)
3. What would be an impediment? What pointing to?
4. What mean to live other than before the Christ Word? (What would "Dear Abby's" word be-- others?)
5. What is that Word?
6. What are some of the illusions we have about marriage?
7. How does ceremony come over against this?

L
E
C
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R
E

Gathered together--public not individual event
Mystical Union--Christ, bridegroom of the Church--lays down life for church--makes marriage a symbol of Being the Church--authenticates marriage.

Day of Judgment--the day you become aware your marriage is operating on an illusion.

| S E C H A R I O T N | THE COVENANT | | | | | |
|--|---|---------|---|----------------|--|-------|
| | Vocalizing the Decision | | Sacred Word | | Sacred Ring | |
| | 3 | 4 | 5 | 6 | 7 | 8 |
| | I Will | Parents | Till Death Us Do Part | The Promise | The Symbol | Rings |
| P K O E Y N T S | This woman, this man love, comfort, honor, Keep in sickness and health forsaking all others so long as--I will--wilt thou? | | take thee to have & to hold from this day forward for better, for worse, for richer, for poorer, in sickness/health to love & cherish | | till death God's holy ordinance give my word with this ring In name of | |
| K E Y Q U E S T I O N S | <ol style="list-style-type: none"> 1. What question is asked? --this? 2. Love her (him)--What mean to love her? after God's holy ordinance/ 3. What mean to comfort? What mean --only thing that gives comfort? 4. Honor her? 5. Keep in sickness and in health? Why in there?--When seen someone confronted with that struggle? 6. Forsaking all others? --How long? 7. What question not asked that popular songs, etc. articulate?--Read the question another way--want--try (instead of will) What is asked?--What response? So dependent on what? 8. 4--Yes & No to other covenants--What other covenants say NO to? | | <ol style="list-style-type: none"> 1. Take thee? (6) 2. What mean to have and to hold? (Push) Why rehearse this in front of the Church? Why a part of the articulated covenant? 3. From this day---who gives permission? 4. For better, for worse--what expectations for the future (did) you have? What/who are you marrying? Your mate shows up as a different person that the one you married--that's the mystery of life. Still beunt? 5. Richer/poorer? What cutting across? What mean in time of economic tytanny? 6. In sickness/health--what kind of sickness? Name some. Ever seen "in health" a problem? 7. What mean to love/cherish? Are these polarities? How? What is it you cherish about your mate? How do you show him you cherish him? 8. According to what? (In relationship to what Permission given from what?) 9. What mean to give your troth? other words? Depth meaning behind that? What mean to take on that other person for life? What mean to give yourself for life? What mean to give up? 10. Ringmeans? How relate In Name Of? | | | |
| I M A G E | Cut cord--hands off-- How long? | | | | | |
| L E C T U R E | Forsaking all others-- symbol of monotheism grounded in relationship to one god for life--same intensity toward chastity as coliby | | <p>Have and to hold is a promise (and to be given to the other to have and th hold...not dependent on feelings, moods, psych. hang ups)</p> <p>From this day...regardless of the past. Virgin... Man and Woman..the Church gives holy sacred foundational way life is permission.</p> | | | |

POSTLUDE / CONCLUSION

| POSTLUDE | | CONCLUSION | |
|------------------|--|------------|---|
| KEY POINTS | <p>Awe at the bottom of mundane historical event Thankfulness for the covenant-- New possibility in my life</p> | TEACHING | I WILL |
| KEY QUESTIONS | <p>1. Is marriage man's decision or God's deed? (push) someone else? every marriage? 2. What is awesome about the creation of a marriage? 3. How is the covenant a gift? (whether already married or not) 4. How is it a secondary covenant? What's the primary covenant? How do secondary covenants relate to the primary covenant? 5. What would it mean to reclaim the power of covenant for your marriage? What is the power? Where come from? What power of covenant dependent on? (not feelings or mood or historical change.) 6. Say what the covenant is in own words</p> | PERSONALS | <p>Reclaiming the power of the covenant as making sacred and necessary to history, my marriage.</p> <p>Bonhoeffer said: "It's not your love that sustains your marriage but your marriage that sustains your love." That's a great secret many people don't know.</p> |
| CONCLUDING IMAGE | NONE | CRITICISM | <p>L. Let each one announce the word! C. My life is pleasing to the Lord. L. Who says so? C. I say so! L. Amen. C. Amen.</p> |
| LITERATURE | NONE | BODILY | Disappear--no questions |



RATIONAL OBJECTIVE

Make explicit the sociological process presently there and self consciously decide what it needs to be.

EXISTENTIAL AIM

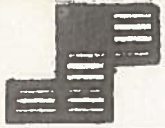
To experience the ruture of their family as radically open and any restructuring possible.

| MOVEMENT | STEPS | RATIONAL OBJECTIVE | EXISTENTIAL AIM |
|----------------------------------|--|--|--|
| PRELUDE AND STUDY 64 MIN. | Assignment Material Time design Study time Reflective conversation | Get the workshop underway | Experience a sense of excitement relative to looking objectively at what their family is and can be. |
| MOVEMENTS | I ROLES AND DECISION MAKING PROCESS 15MIN. | Reports Discussion Discussion | To know that families can create and decide what's necessary in ordering the family life. |
| | II STRUCTURAL PROBLEMS AND THE CONSTITUTION 25 MIN. | Reports Discussion Discussion Informal Discussion | Clarity on what the actual structural problems of the family are and how they can be creatively dealt with |
| | III PREAMBLE 10 MIN. | Read Preambles Reflection | Clarity on the context out of which the family has decided to live |
| POSTLUDE 5 MIN. | Reflective conversation | Affirm the work begun this morning and point to the need to continue it. | Feel uneasy and yet open to looking more deeply into their family life. |



PRELUDE AND STUDY

| STEPS | PROCEDURES | | | | | | | | |
|--|--|------|-------|-----|-------|-------|--|--|--|
| <p>LAY OUT ASSIGN - MENT</p> <p>5 MIN.</p> | <p>. WRITE ON BLACKBOARD AND EXPLICATE WHILE WRITING</p> <ol style="list-style-type: none"> 1. Write down 5 structural problems of the contemporary family 2. List 10 items that need to be included in a family constitution. 3. Describe the roles each member of your family currently plays. 4. Describe the current decision making process. 5. Write the preamble to your family constitution. <p>Work on the first four questions individually and the fifth question as families.</p> | | | | | | | | |
| <p>PASS OUT MATERIALS</p> <p>2 MIN.</p> | <p>BUTCHER PAPER TAPE MAGIC MARKERS CHALK AND ERASERS</p> | | | | | | | | |
| <p>LAY OUT TIME DESIGN</p> <p>2 MIN.</p> | <ol style="list-style-type: none"> 1. Structural Problems 5 min. 2. Constitutional Items 7 min. 3. Family Roles 3 min. 4. Decision Making Process 3 min. 5. Preamble 25 min. | | | | | | | | |
| <p>STUDY TIME</p> <p>50 MIN.</p> | <p>WALK AROUND ROOM TO MAKE SURE PEOPLE ARE FREE TO WORK LAY OUT SAMPLE ROLE CHART</p> <table border="1" data-bbox="950 1344 1291 1470"> <thead> <tr> <th>NAME</th> <th>MOM</th> <th>DAD</th> <th>SUSIE</th> </tr> </thead> <tbody> <tr> <td>ROLES</td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p>BE TIME KEEPER</p> | NAME | MOM | DAD | SUSIE | ROLES | | | |
| NAME | MOM | DAD | SUSIE | | | | | | |
| ROLES | | | | | | | | | |
| <p>REFLECTIVE CONVERSATION</p> <p>5 MIN.</p> | <p>What was the hardest part of the workshop? What was the most fun or enjoyable? Where are your questions now, where are you least clear?</p> | | | | | | | | |
| | | | | | | | | | |



MOVEMENT I ROLES AND DECISION MAKING

| STEPS | PROCEDURES |
|---|--|
| <p>REPORTS</p> <p>DISCUSSION</p> <p>10 MIN.</p> | <p>HAVE FOUR PEOPLE PUT ROLE LISTS UP ON BOARD (INCLUDE ONE HUSBAND AND WIFE TEAM)</p> <p>WHILE LISTS ARE BEING PUT ON BOARD TALK ABOUT DECISION MAKING PROCESS. KEEP MOOD LIGHT</p> <ol style="list-style-type: none"> 1. How do you make decisions ? 2. Where do you encounter problems ? 3. Where do you think you might experiment with new forms ? |
| <p>ROLE DISCUSSION</p> <p>5 MIN.</p> | <p>LOOK THROUGH EACH SET</p> <ol style="list-style-type: none"> 1. What are some roles you had down that are not listed ? 2. What was your rationale for that kind of role assignment ? 3. Where do you see new roles emerging ? <p>S/C There are no fixed roles</p> |

MOVEMENT II CONSTITUTIONS AND STRUCTURAL PROBLEMS

| | |
|--|---|
| <p>REPORTS</p> <p>ORAL DISCUSSION</p> <p>10 MIN.</p> | <p>THREE PEOPLE PUT CONSTITUTION LISTS ON BLACKBOARD OR BUTCHER PAPER</p> <p>WHILE OTHERS ARE WRITING CONSTITUTIONS ASSIGN THREE PEOPLE TO SCRIBE PROBLEMS AND THEN PULL ASIDE AND GESTALT TO 5</p> <p>Are they structural problems?</p> |
| <p>DISCUSSION</p> <p>15 MIN.</p> | <p>REVIEW EACH SET OF CONSTITUTION LISTS</p> <ol style="list-style-type: none"> 1. Where are similiarities? PULL TOGETHER 2. What's missing ? 3. Did we include some kind of ammendment process ? <p>GESTALT THE TOTAL LIST INTO A 10 POINT CONSTITUTION</p> <p>REVIEW PROBLEMS GESTALT</p> <ol style="list-style-type: none"> 1. Would these problems be dealt with in the constitution ? 2. What else would need to be added ? |
| <p>INFORMAL DISCUSSION</p> <p>5 MIN.</p> | <ol style="list-style-type: none"> 1. How would you begin to plan a "Constitution Writing Weekend" ? 2. What preliminary activities might you set up to engage the whole family in such a weekend ? 3. What would the agenda look like ? |



MOVEMENT III PREAMBLE

STEPS

PROCEDURES

READ
PREAMBLES

5 MIN.

HAVE FOUR OR FIVE PREAMBLES READ
MIX MARRIED AND SINGLE FAMILY UNITS

REFLECTION

5 MIN.

TO GROUP

1. What self understanding is implied ?
2. What is this family all about ?

TO INDIVIDUAL

1. IS that a fair restatement of who you are ?

TO GROUP

TO GROUP

1. What relationship to the Church is implied?

TO INDIVIDUAL

1. What would you say ?

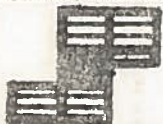
POSTLUDE

CONVERSATION

SEND OUT

3 MIN.

1. As you look back on this workshop what was particularly helpful in terms of your own situation?
2. What would you see would be the next step for your family in this area ?



RATIONAL OBJECTIVE

Family tasks and money, as tangible reminders of the fact that life-expenditure functions as symbols of the relationship to mystery and society that any particular family has decided to be in history.

EXISTENTIAL AIM

To personally appropriate the depth meaning of family tasks and money as symbols of relationship to life by deciding family tasks and budget priorities.

| MOVEMENTS | STEPS | RATIONAL OBJECTIVE | EXISTENTIAL AIM |
|---|--|--|---|
| <p>PRELUDE</p> <p>Contextual Statement</p> <p>5 Min.</p> | <ol style="list-style-type: none"> 1. Write assignments on board 2. Short Course | <p>To open possibility for looking at our economic life as the self-conscious expenditure of time/money</p> | <p>To dare to risk and expose our stance toward life by looking at economic life</p> |
| <p>MOVEMENTS</p> | <p>I</p> <p>TASK AND BUDGET MODEL</p> <p>30 Min.</p> | <ol style="list-style-type: none"> 1. Make assignments (Individual and Family) 2. Spin on assignments <p>To use objective screen of budget model to get all available data before the group</p> | <p>To experience the necessity of deciding our life expenditure intentionally for the sake of an inclusive context.</p> |
| | <p>II</p> <p>FAMILY ROLES ISSUES</p> <p>25 Min.</p> | <ol style="list-style-type: none"> 1. List on board 2. Compare lists 3. Raise questions <p>To raise depth issues and questions to surface without going into them too deeply</p> | <p>To envision creatively a new possibility of recreating the internal structures and decision making in the family.</p> |
| | <p>III</p> <p>MISSIONAL BUDGETING</p> <p>60 Min.</p> | <ol style="list-style-type: none"> 1. Put categories on board 2. Average, record data 3. Discuss <p>To display the ways money is spent today and the concretion of families existing for their own sakes primarily on the basis of economic values.</p> | <p>To know the agony of decision making and the release to utilize our goods for what we intend to do with our lives.</p> |
| <p>POSTLUDE</p> <p>CLOSING STATEMENT</p> <p>15 Min.</p> | <ol style="list-style-type: none"> 1. Spin 2. Off-Stage | <p>To see that it is possible to use our resources as a symbol of our decision to be mission</p> | <p>To decide to control our economic resources rather than letting them control us.</p> |



PRELUDE

5 Min.

STEPS

PROCEDURES

WRITE ASSIGNMENTS
ON BOARD

Work as individuals:
1. List 5 jobs assigned to each family member.
2. List 5 problems in the economic life of the family.

Work as family:
Fill in model budget form with %'s you are spending monthly, your average for last year.

SHORT COURSE

"How do we dare risk ourselves? To look at economic life is to expose our stance toward life...but for one person to dare to look at that is to open the possibility for all of us being able to look and choose, to take a stance of s/c intentional spending of time and money."

5 Min.

MOVEMENT I: TASK AND BUDGET MODEL

45 Min.

MAKE ASSIGNMENTS
(INDIVIDUAL AND
FAMILY)
30 Min.

Take 10 minutes to work as individuals on the two questions
Take 20 minutes to work in families on the budget %'s.

PASS OUT BUDGET CHARTS

SPIN ON ASSIGN-
MENTS

1. Where did you find yourself erasing? (especially during the budget?)
2. Where did you find yourself struggling?
3. What holds for you your experience in doing the assignment?

15 Min.

MOVEMENT II: FAMILY ROLES ISSUES

25 Min.

LIST ON BOARD

GET JOBS LISTED ON BOARD - GET SINGLE FAMILY UNITS AS WELL AS MARRIED FAMILY UNITS TO LIST THEIRS

COMPARE LISTS

How do you decide what jobs need to be done and who does them?

RAISE QUESTIONS

1. What do children need to learn to enable them to live independent lives?
2. What is the crucial problem you found in the economic life of your family?

25 Min.



MOVEMENT III: MISSIONAL BUDGETING

60 Min.

STEPS

PROCEDURES

PUT CATEGORIES ON BOARD

PEDAGOGUE PUTS CATEGORIES ON BOARD. CALL FOR %'S FROM 5 PEOPLE FOR ALL THE CATEGORIES. YOU NEED TO GET RESPONSES FROM SINGLE, MARRIED, COUPLES W/ 2 OR LESS CHILDREN, 3 OR MORE

AVERAGE AND RECORD DATA

AVERAGE AND RECORD DATA IN COLUMN TO RIGHT OF CATEGORIES.

DISCUSS

1. What do these figures show us about the way we, as a group and as individuals spend our money?
2. How do your percentages compare with the group's?
3. If you had to reduce your housing, food and utilities by half, how would you do it?
4. What is the most crucial area in which your family experiences economic tyranny?
5. When you pay your bills, which checks do you write first?
6. What do you spend your left-over money on?
7. If you were to decide to symbolize your decision to reorder your economic life for mission, what would be a radical sign?
8. What is the first thing you would do to begin making this sign?

60 Min.

POSTLUDE

15 Min.

SPIN

What would it mean, for sake of the future, to invent anew the stance toward stewardship in relationship to our time and material resources?

OFF-STAGE

"It is clear that we can look rationally at how we use money and that we can decide to control our economic resources rather than letting them control us."

15 Min.



RATIONAL OBJECTIVE:

To demonstrate the power of corporately created symbols.

EXISTENTIAL AIM:

To know the urgency of giving yourself a name.

| MOVEMENTS | STEPS | RATIONAL OBJECTIVE | EXISTENTIAL AIM |
|--------------|--|--|---|
| INTRODUCTION | Secular Singing 5th City songs, rites Lecturette Discussion Spin | To see the power of symbols and the urgency of deciding what symbols you will live before. | To be challenged to risk the creativity we never knew we had. |
| MOVEMENTS | I ASSIGNMENTS | To lay out a clear but demanding task of working through the key symbols of our families. | To excite with the possibility of creating your own family identify. |
| | II FAMILY WORK | To provide a context in which a family can make its basic decisions tangentially | To have fun in creating great art that motivates our total lives. |
| | III CORPORATE REFLECTION | To open up new possibilities for each family by seeing what other families have described. | To be fascinated with the range and depth of possibilities in each session. |
| CONCLUSION | Spin | To grasp the depth of what has to be done. | To be struck by the profundity of symbol making. |



I N T R O D U C T I O N

15 minutes

| STEPS | PROCEDURES |
|-------------------------|---|
| Singing | Lead group in singing a spirited secular song. informality (Mood note: Saturday evening is change of pace: with direction) |
| 5th City songs, rituals | <p>Spin on 5th City Preschool rituals, such as:</p> <p>"This is the day we have, (hands extended) This is the day we have. We can live this day (hands up) Or throw it away, (hands down) This is the day we have. (hands extended) So, let's PICK UP this day and LIVE!" (hands up)</p> <p>or:</p> <p>"This is the drum of the city, (beat on This is the drum of the city, table) It says to us that we can live; Let's be the drum of the city."</p> <p>Lead group in doing a 5th City song and ritual, such as:</p> <p>(tune: Old MacDonald Had a Farm) "I am always falling down, (lean over) But I know what I can do: I can pick myself up (pick self up) and say to myself, 'I'm the greatest, too.' (point to self) It doesn't matter if I'm big or small, (hold hand at I live now if I live at all. tall & short I am always falling down, heights) But I know what I can do." (fall, down, pick self up)</p> <p>or:</p> <p>L: The future is open. C: We can decide. L: That's the way it is. C: Be it so!</p> |
| Lecturette | Lecturette: The symbol systems of any individual or group are identical with the conscious and unconscious universe they live out of; and therefore the symbols determine who they will be in history. |
| Discussion | Discuss: What are some obvious symbols that communities and families you know live by? What issues arise because of conflicting or unrelated symbol systems? |



I N T R O D U C T I O N (c o n t i n u e d)

| STEPS | PROCEDURES |
|-------|--|
| Spin | Spin: The missional thrust of any family is disclosed by the actual symbols they discover, maintain, and create. |

10 minutes

M O V E M E N T I : A S S I G N M E N T S

| | |
|------------|---|
| Contexting | Context: This evening is an evening of work and creativity. The time will need to be full, and fun. |
|------------|---|

| | |
|-------------|--|
| ASSIGNMENTS | <p>Give the following assignments. (List them on board.)</p> <ol style="list-style-type: none"> 1. Create an intentional family coat-of-arms which tells your family story. (Short course: A family coat-of-arms views the family's story through its decision to be mission, and tells of its significant events and values. A family symbol is much less complicated, but is more authoritative, with more existential power.) 2. Design a family symbol. 3. Create an intentional family rite. 4. Design a one-year curriculum by quarters, showing what, when, where, how, and why. 5. Write a three-sentence statement of what you intend with your decor. (Short course: The decor in your house tells a story about who you are and what you have decided about life.) 6. Celebrations: 4 family, 4 cultural, 4 religious. Create a model for one of these celebrations. |
|-------------|--|



MOVEMENT I (continued)

| STEPS | PROCEDURES |
|---|--|
| <p>Short Course</p> <p>Brainstorm</p> <p>Spin</p> | <p>Short Course: Art is the discovery of awe in life, and the creation of a form to embody that awe.</p> <p>Brainstorm: What qualities would you be looking for in the family symbols? In the curriculum? Decor? Celebrations?</p> <p>Spin: Intentionality is humanness. We create the world we live in.</p> |

MOVEMENT II: FAMILY WORK

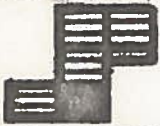
30 minutes

| | |
|---|--|
| <p>Provide Supplies</p> <p>Circulate among the families as they work.</p> | <p>It is helpful when possible to provide materials for making the coat-of-arms and the symbols: butcher paper, cardboard, magic-markers, crayons, string, etc.</p> <p>Families can put their work on large sheets of butcher paper and tape them up on the wall when they finish.</p> <p>Each family unit goes aside to do the assignment. For this, each family will need its own work space---a table or a corner. Breaking up the corporate table is suitable during this movement.</p> <p>Timing is a critical concern, to allow plenty of time to work while the whole task is completed. The pedagogues' wandering around from family to family with help, excitement, and unblocking is crucial.</p> |
|---|--|

MOVEMENT III: CORPORATE REFLECTION

30 minutes

| | |
|-----------------------------------|--|
| <p>Share work</p> <p>Art-Form</p> | <p>As this movement begins, and the corporate table is pulled back together, the group is impacted by the walls filled with new creations.</p> <p>Share each coat-of-arms, etc.</p> <p>Art-form various symbols and push for the gifts of each, and what makes an effective symbol. Choose examples that will be illuminating for the whole group.</p> |
|-----------------------------------|--|



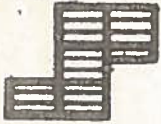
MOVEMENT III: (Continued)

| STEPS | PROCEDURES |
|---------|---|
| Reflect | Reflect briefly on what this exercise has revealed. |

CONCLUSION

| | |
|-----------|--|
| 5 minutes | |
| Spin | A family is known by the symbols it creates. It carries on its heritage through this identity. |

| | |
|--|--|
| | |
|--|--|



SESSION 5: THE FAMILY BATTLEPLAN

Rational obj.
To enable participants to seriously consider their death.

Existential Aim
To turn the concerns of the participants from the models produced in the course toward their own future & their decision about what models they will build.

| Movements | Steps | Rational Obj. | Existential Aim |
|---|---|---|--|
| Intro. Missional fam. experiment on behalf of all. Life journey is a venture. | <ol style="list-style-type: none"> 1. Lecturette 2. Short course 3. Assignment 4. Method inst. 5. Lecturette | Get out objective, detailed life time line. | To involve every indiv in an existential participation in planning the future and his own vocational struggle in the context of the famil. |
| I Life Time Line | <ol style="list-style-type: none"> 1. Lecuturette 2. Board Presentation 3. Art Form 4. Critique 5. Spin | To objectify the life struggle by seeing timeline as an art form. | To objectify the issue involved in deciding what the future will be, knowing that the future is totally unknown to all of us. |
| II Family Cadre | <ol style="list-style-type: none"> 1. Spin 2. Assignment 3. Discuss 4. Assignment 5. Spin | To get out a paragraph on missional aims of the family | To involve every indiv in corporate intentionality by setting the whole session in the context of the missional family. |
| III Four year Battleplan | <ol style="list-style-type: none"> 1. Context 2. Assignment 3. Spin 4. Discuss 5. Spin | To see the family as a missional tool. | To provide a sociological method for enabling a fam. to make its crucial dec. out of a missional & futuric context rather than in res. to the subj. or immediate. |
| Concl. Reflection: family structures | <ol style="list-style-type: none"> 1. Comment 2. spin 3. Questions 4. Spin 5. Close | To enable participants to create the futuric rather than wait for it to happen. | To enable every part. & family to internalize the happening of the workshop & move in to the future embodying his own decision that he has made during the course. |

WORKSHOP: THE FAMILY BATTLEPLAN

GENERAL NOTES

1. Provide butcher paper & black magic markers for final battleplans
2. General good humor and corporate excitement releases people to shape their destiny.
3. Pushing home one timeline or battleplan is done only to enable the whole group and not the individual involved.

Life Timeline Assignment

MOV

Individual Life Line

PRELUDE

I

ENTRY

Lecturette: Missional families create experimental structures on behalf of all other families.

Lecturette: Amazing the way the memory works backward from recent to more distant past.

STEPS

Short Course: The life journey from birth to death is a fascinating venture.

Volunteers: Two people put up life timeline.

Assignment: Draw your individual life timeline from birth to death.

Discuss: Mean while have total group art form their own timelines-- What they noticed, what excited them, and what new decisions.

Method: On one sheet of paper; year of birth, the present year, and decide year of death.

Critique: Look at two volunteers' timelines, asking what the key events were, name given periods and how date of death was decided.

EXIT

Lecturette: When you see your whole life at once there's something humorous about all our pains and struggles.

Spin: Acquiring serious nonchalance regarding one's destiny enables constant experimentation with a life timeline.

AIMS

Aims: To turn the concern of the participants from the models produced in the course toward their own future and their decision about what models they will build.

To involve every individual in an existential participation in planning the future and his own vocational struggle in the context of the family.

To objectify the issues involved in deciding what the future will be, knowing that the future is totally unknown to all of us.

E M E N T S

Reflection: Family Structures

Family Cadre

II

Four Year Battleplan

III

POSTLUDE

Spin: The problem of forging a family timeline is how two or more people get a common understanding out of which to forge a single missional intent.

Context: The missional family is created out of hard-headed sociological thinking about what the family is about and what specifically it is going to do.

Comment: There is a wonder about seeing people planning their lives.

Assignment: Write down three things necessary to enforce the understanding that your family is mission. Discuss 10 min.

Assignment: Design a four year battleplan for your family including the 4-year goals, and the strategies and tactics of each year.

Spin: As we come to the end of the course, we might reflect for a moment over the whole course.

Discuss: What new meaning would come to your family if it saw itself as a cadre? How are you already a cadre? What new decisions do you see you must make?

Spin: Problem with most planning is that it assumes either the goal or the strategies without putting the two into practical operation conjointly.

Questions: In the light of this plan what changes would be needed in your economic political or cultural models in order to implement the plan?

Assignment: What are the three world problems your family is out to meet? What specific human need is your family providing a solution for.

Discuss: With all family battleplans on butcher paper ask questions about where their breakthroughs, surprises, blocks and basic decisions were.

Spin: Keeping structures dynamic enables effective mission, though too frequent changes end up in No inclusive thrust at all.

Spin: We long to resolve our family problems not realizing that the solution lies in creating its mission. With whatever is available to us.

Spin: Sartre's paper on the philosophy of Rev. points out that our basic struggle is between our romantic idealism and our pragmatic realism both of which are crucial dynamics to sociological health.

Close: The opportunity as families to draw aside like this and deal seriously with its being in history is a rare moment for families ever experience

To involve every individual in corporate intentionality by setting the whole session in the context of the missional family.

To provide a sociological method for enabling a family to make its crucial decisions out of a missional and futuristic context rather than a subjective or immediate response.

To enable every participant and family to internalize the happening that has taken place in the workshop and move into the future embodying his own decisions that he has made during the course.

Context: The aim of the symbolic life in this course is to re-experience the basic worship life of the Church or that there is only one thing to say about worship today. (The introductions and witnesses are the same as in CE-I.)

| The Corporate Office | | Saturday | Sunday |
|------------------------------|---------|---|---|
| 6:30 am Daily Office | Intro | <p><u>Perversions</u>-- All self conscious worship today tends to be individualistic, intellectualistic, and emotionalistic.</p> <p><u>Cultic Act</u>-- Corporate worship is an enactment done by the total man and the total body.</p> | <p><u>Architecture</u>: The classical form of worship was done in the setting which is a dialogue between God, the world, the people, the ancient and contemporary word and the table of the Lord.</p> <p><u>Representational</u>-- All authentic worship is done in behalf of all not present, all the surrounding community and all of creation itself.</p> |
| | Witness | <p><u>Structure</u>: The three acts of worship are the three acts of life: confession, acknowledging who you are; praise, embracing the fullness of life; and dedication, expending oneself for other people.</p> | <p><u>Decision</u>-- The opportunity of a personal response is never lost for any man and in worship each part of the office ends with a decisional, "Amen."</p> |
| 10:00 pm Geneva Office | Intro | Friday | Saturday |
| | | <p><u>Drama</u> --Every man and every social mov't has a drama that points to its basic understanding of life.</p> | <p><u>Mood</u>-- Worship, like life, is made up of three moods: humility, the stance of being what one is; gratitude, the posture that life is good as it is; and compassion, the style of being where one cares for all life.</p> |



COURSE AIMS AND OBJECTIVES

Rational Aim: To order family life in the Twentieth Century.

Existential Objective: To decide to be a Missional Family.

| Conversation Aim | Lecture 4 Points | Seminar/ Workshop Rational Objective | Existential Aim | |
|---|--|---|---|--|
| Introduce people to one another & raise to s/c the current indicat. points and imper. issues of the family. | The marriage Covenant -present form of family is in question. - New forms are being built upon from hist. bases. Christ. marriage to be human is to be in cov't. Cov't -mission. | The marriage Ceremony Marriage is an obj'tive irreversable hist. event originating in a cov't founded in a s/c decision which establishes the basis of the family | Appropriate the depth ontological and hist. significance of the marriage cov't as a binding, creative event and symbol. | |
| S O C I A L P R O C E S S | Raise images of role of woman today and get out some issues. | Political Workshop Make explicit the sociological pol. process present in the family. | Experience the future of their families as radically open, any restructuring possible, and s/c decide what its pol. structures need to be | |
| | Help them get out images of the changing male role & struggle | The eco. dimension of the family. The eco. crisis-tyranny: "good life" The male voc. enters cultural arena The eco. model, use of all stored energy Hist. mission-acc't missionality | Economic Workshop Fam. tasks and money are life expenditure, symbolizing the fam.'s decision about its rel. to the Mystery and society in history | Personally appropriate the depth signif. of fam. tasks and money as sym. of relationship to life by deciding fam. tasks and budget priorities. |
| | Get out images of the child's struggle and the groups' relation to it. | The Cul. dimension of the family. The child role-futuristic, not idol The family edc. model imag'al and compreh. Fam. style, time, space, etc. Fam. symbolic meetings, story, worship | Family symbols workshop Each fam. creates several different sym. & sees how they symbolize decisions about their life and mission. | Sense of awe at possibilities for creating intentional symbols for their life. |
| | Expose the group to its own relationship to marriage and its purpose. | The missional dynamic of the family the hist. fam. eschat task of primal unit. the missional fam. structures, global context.- fam. commonality compre. plan. Sex symbol. | Family battleplan objectify the solitary corporate future of the family in the light of its purpose in history. | Addressed by their own decisions about the futuristic and the ever-present possibility of deciding again on their whole future. |



Friday Evening Meal -- Covenant

| Title | Content |
|-------------------|---|
| Songs | Old Movement Songs |
| Meal Introduction | Primordial Key to Humanness self-conscious members of family in covenant. |
| Ritual | Grace and Peace |
| Prayer | Globe |
| Conversation | <p>Questions:</p> <ol style="list-style-type: none">1. Name, location, number in family?2. Significant event in last six months?3. How is your family different from your parent's family?4. Where is life impinging on family today and demanding change?5. What is the problem of the family today? |



Saturday Morning Meal -- Political Woman

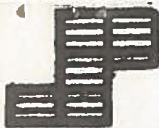
| Title | Content |
|-------------------|---|
| Songs | Summer '70 and '71 Songs |
| Meal Introduction | Meal as dynamic in every culture. |
| Ritual | Praise the Lord |
| Prayer | Nation |
| Conversation | <p>Questions:</p> <ol style="list-style-type: none">1. Images of a <u>real</u> woman.2. Image of woman in grandmother's day.3. Men only: Image of woman today.4. Women only: New image of woman today.5. Where is struggle with femaleness today? |



MEAL CONSTRUCT

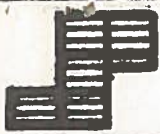
Saturday Noon Meal -- Economic -Male

| Title | Content |
|-------------------|---|
| Songs | Summer '73 Songs |
| Meal Introduction | Contingency -- feast on lives of others |
| Ritual | In The Beginning |
| Prayer | Family |
| Conversation | <p>Questions:</p> <ol style="list-style-type: none">1. Images of a <u>real</u> Man?2. Image of man in grandfather's day.3. Women only: Image of man today?4. Men only: New image of man today?5. Where is struggle with maleness today?6. How would you compare this conversation with conversation this morning on woman? |



Saturday Evening Meal -- Cultural -- Child

| Title | Content |
|-------------------|--|
| Songs | Historical Church Songs |
| Meal Introduction | Meal as secondary symbol-- feast then engage in work. |
| Ritual | Grace and Peace |
| Prayer | Individual |
| Conversation | <p>Questions:</p> <ol style="list-style-type: none">1. What do childre need today?2. How is this list different from 50 years ago?3. What is problem from the child's point of view? (What would he say?)4. How does the child affect the family?5. How does the family affect the world through the child?6. What's been revealed to us about ourselves in this conversation? |



MEAL CONSTRUCT

Sunday Morning Meal-- Mission

| Title | Content |
|-------------------|--|
| Songs | Other World Songs |
| Meal Introduction | Humility Gratitude Compassion |
| Ritual | Praise the Lord |
| Prayer | Movement |
| Conversation | <p>Questions:</p> <ol style="list-style-type: none">1. Questions to couple:<ol style="list-style-type: none">a) What does it mean to love?b) What does it mean to honor?c) What does it mean to obey?2. To women: How do you start fights?3. To man: How do you remain one who wears pants in family?4. To all: What advice would you give? (Note: Marrieds know struggle, singles have distance.) <p>Claim Promises for couple.</p> |

| | | |
|---|--|---|
| | <p>Intro: Marge wit. Phil Intro Marge Cultural symbols Cover Phil Role of woman</p> | <p>Intro architect Phil witness Decision. Marge Intro: Humility, gratitude, compassion family & church, wedding breakfast</p> |
| | <p>Marge Political</p> <p>Phil Problems/Proles Decision Making Family/inst</p> | <p>Marge Life-Line Mission Padre - Bat + 10 & 6</p> <p>Mission Phil</p> |
| | <p>Intro Contingency Conversation Role of man Phil</p> | <p>Intro: Eucharist Phil Conv. In presence Marge Phil</p> |
| | <p>Economic Phil</p> <p>Assignments: Family jobs economic problems budget</p> <p>Marge</p> | |
| <p>Intro: L.F.P. Conversation Marge</p> | <p>Intro: Marge Marge Conversat. Role of children Phil</p> | |
| <p>Phil Covenant</p> <p>Marge</p> | <p>Cultural Marge</p> <p>Symbols, pictorial decor celebrations ritual</p> <p>Phil</p> | |
| <p>Worship: h.f.p. drama</p> | <p>Worship: m.p. <u>moods</u></p> | |