P.S.U.
Core Curriculum
Team 17

RSIIIA Format

Summer '73
118-1

LECTURES

Context	Internal Dynamics			External Mission
New Image of the Church	Worship Symbolic life	Study Intellectual Life	Discipline Fellowhood	New Task of the Church Parish Congregation Cadre

SEMINAR / WORKSHOPS

SEMINAR	Symbol Workshop	Study Workshop	Discipline Workshop	Battleplan
1] Saltio Game 2] H.R.N The Purpose of the Church	-10 point program for local congregation	-10 point program for local congregation	-Writing A Rule for Cadre	-Grid Problemat Timeline

CONVERSATIONS

Signs of Renewal -Self-	Justing Love -Church-	Witnessing Love -Priest-	Artform "franny & zooey" -World-	New Cleric -Vocation-
Local Church I Geneva	Evening Worships		Free Style Worship	

RS-IIIA CONVERSATIONS

FRIDAY NIGHT

Signs of Renewal

1. Name and disciplined group.
2. Where see renewal happening today?
3. Where in your congregation?
4. Your most significant experience in the last 6 months?

SATURDAY MORNING

Justing Love

1. Image
2. Where in parish would you point to that activity?
3. What blocks in your congregation to doing justing love?
4. First concrete step.

SATURDAY AFTERNOON

Witnessing Love

1. Where have you experimented with witnessing love?
2. Blocks in your experience?
3. What new directions?
4. What problems must you address?

SATURDAY NIGHT

Artform: "Franny and Zooey"

1. What scene, lines, etc.
2. Who identify with etc.?
3. Who is your fat lady?
4. Whose shoes do you shine?
5. What is it you must do for the fat lady?

SUNDAY MORNING

New Cleric

1. Image.
2. Role, function.
3. Tools.
4. What will week look like?
5. What are blocks to his coming into being?

FRIDAY NIGHT WORKSHOP AND SEMINAR
RS - IIIA

SALTILLO - 20 minutes

Set scene: 1) totally in situation
2) one year
3) whole group.

Corporate discussion on "What shall we do to be the Church?"
Raise questions on adequate models for mission, worship, study, discipline.
Allow them to stew on their unclarity.

H.R.NIEBUHR - The Purpose of the Church

Assignment - 15 minutes

Chart last seven paragraphs.
Key is paragraph two.

RS-- IIIA READINGS

1. Kazantzakis, p. 69.
2. Kazantzakis, pp. 49.
3. Baldwin, The Fire Next Time p. 102
4. Mao, On Contradictions
5. Kazantzakis p. 112

RS- IIIA LECTURES

I. New Image

- A. Times & Gospel
- B. Model of Church
- C. Dynamics of Local Congregation
- D. New Cleric

II. Worship

- A. Function of Symbols
- B. Structure
- C. Motifs
- D. Creative Edge

III. Study

- A. Function
- B. Curriculum
- C. Method
- D. Structures

IV. Discipline

- A. Bearing Burdens
- B. Covenant
- C. Rule
- D. Accountability

V. Mission

- A. Local Church Dynamic
- B. Presuppositions
- C. Methods
- D. Movement Dynamic

INTRODUCTION

LOCAL CONGREGATION (RSIII A) is the fourth course in the Academy within the theme "life of the church" for the first two weeks. In the region it is suggested that Local Congregation be taken after RS-I and CS-I.

Existential address: The Local Church is seriously understood to be the arena for the mission of global revolution. The task of reformulation the Local Congregation will require the emergence of churchmen who are symbol makers, globally lucid, and corporate model builders.

Objective aim: The aim is to communicate the image of church as mission and ground it in practical embodiment at Local Congregation level. It provides the committed churchmen with the tools to effectively renew the church on behalf of all that has been, is, and is yet to be.

Subjective aim: The Local Church can be reformulated by responding to the imperative to stand in the position of responsibility for the local congregation and thereby demonstrate the decision to love the church by renewing it on behalf of society.

SYMBOL LECTURE

Place in course: The Symbolic Life section is placed first in this course because of the primary significance of worship.

Existential address: The recognition of the power of symbols and particularly the power of Christian worship.

Objective aim: To understand Christian worship and see possibilities for intensifying its enactment.

Subjective aim: To appropriate the gift of symbols and the imperative to create new symbols.

SYMBOL WORKSHOP

Place in course: First

Existential address: To be serious about reformulating congregations worship.

Objective aim: Clarity on present condition of worship and possibilities for reformulation.

Subjective aim: Can reformulate the worship life.

STUDY LECTURE

Place in course: This is the second lecture in this course because serious study builds the comprehensive context for practical church renewal.

Existential address: Is the necessity of study only for changing history.

Objective aim: To show responsibility for creation of a comprehensive intellectual life in the local congregation.

Subjective aim: Is for participants to see study in a missional context and self as a perpetual pedagogue.

STUDY WORKSHOP

Place in the course: Second workshop in the course and provides the context for building a comprehensive mindset for being mission.

Existential address: Is the revelation that study is mission for changing history and that the imperative is to create a comprehensive study curriculum in the local congregation.

Objective aim: Is to reveal the blocks to serious study and to concretize methods for developing a practical study curriculum in the local congregation in the contest of mission.

Subjective aim: To free the participant to see self as the ones responsible for creating authentic study programs in the local congregation.

LOC..L CONG.EG..TION
RS III-..
Page 1 B

DISCIPLINE LECTURE III

The Third Lecture in RS III-.. dramatizes discipline at the center of the "Bug" model as cement that holds internal life in being for the external mission.

..s an existential Statement, discipline is the internal struggle every man experiences to free himself to deal with the external task.

The objective aim is to show that groups are maintained by discipline. Therefore,

Subjective ..im--The subjective aim is the individual decision to be the glue that holds the local congregation in being.

DISCIPLINE WORKSHOP

Place in course--Discipline worksohop follows the 3rd lecture--concretizes the discipline lecture.

Existential ..ddress: Discipline groups alter history--not doing your own thing.

Objective ..im: Discipline is an aspect of all groups.

Subjective ..im: To decide to recover discipline in the local congregation.

MISSION LECTURE IV

Place in course: The lecture on the task of the Church deals with external dynamics of local church--defining arena of struggle and presenting the reality of the Church in history.

Existential ..ddress: The address focuses upon possibility of seeing the Church as revolutionary and life as always being laid down on behalf of neighbor.

Objective ..im: To indicate the struggle to create self consc. structures and tools needed to shape the civilizing process.

Subjective ..im: To confront with decision to create the models and structures of new human-ness in the life style of cruciformity.

MISSION WORKSHOP

Place in course: Follows workshops on the internal dynamics of the congregation & cadre, & deals with external relationships to parish (mission, or Just. Love)

Existential ..ddress: The model building workshop addresses the participant at the point of his struggle with what it means to be a responsible man of faith in the midst of 20th Century ambiguity as he relates to the inter-related problems of his parish.

Objective ..im: Raises question & gives tools as to how participants take resp. for their parish, and see that the Church is only group within the parish that can be comprehensive, working in behalf of global mission. Give clarity on group dynamics in workshop methodology.

Subjective ..im: Confront with decision to be an iron man in a concrete situation as a perpetual structural revolutionary whose job is never done.

LECTURE II - SYMBOL

I. MAN AS SYMBOL MAKER

A) Forms of Faith: Everyone has symb. life that holds him present to stance in midst of life. Structures of society know this well and are always presenting symbols for man to appropriate and thus act out life in a way compatible to his symbols.

B) History: The symb. is always present in the process of social change; no revolu. movem't has ever come off w/o a symb that held and anchored them in the hist. context

C) Self-hood: Man knows that all experiences are seen thru an image and his relation to experiences is determined by that image. Man must be aware of the images that he operates out of to create his own psyche.

D) Worship: is any intentional acting out of a self/understanding;for the church, worship is the primary symb. activity. In its corp. form, the community reminds one of his decision to live in the Word.

II. STRUCTURE OF WORSHIP

A) Three Acts: Worship is rehearsal of 3-fold way of life: Confession, Praise and Dedication. Confession acknow. man's condition of brokenness and guilt. Word enables him to affirm life and intend it in decisive action.

B) Three Moods: 1st Act- Humility: openness to every impingement and judgement; 2nd Act- Gratitude: embracing totality of life; 3rd Act- Compassion: expenditure of self for the whole world.

C) Analytic model: Acts of Worship carried out as: Confession, by call to compassion, act of confession, absolution and Lord's Prayer; Praise, by hymns, scripture, witness and creed; Dedication, by petitionary, intercessory prayers, offering and 1st benediction or passing the peace.

D) Perversions: Emotionalism, subjectivism, and good personal feelings overcome by stressing objectivity of drama; cut across intellectualism and gnosticism by emphasis on corporate participation of group in cultic act.

III. MOTIFS

A) Decisions: In worship, as in life, people are called upon to respond,participate and decide. To answer the call "let us.." and to be called on to add the "so be it" (Amen) to another's prayer demands radical decision.

B) Dance: Worship is the total infolvement of the whole person which means keeping "in step" w. the dance and becoming immersed in the rythym forming a unity with the drama of life.

C) Dialogue: is the relational dimension of life. Therefore worship takes place as the community rehearses the dialogue and makes its witness across the Word of Life represented by the Table.

D) Architecture: Physical setting itself communicates the relationship of the worshippers with itself (antiphonal), the unsynonymous mystery (east), and the world (entrance), over the Word (table).

IV. FUTURE

A) Cultic: Worship is cultic exercise of total existence in an objective, corporate act. The symbolic actions of the body such as sway, kneeling,standing,clapping all pull indiv. into community and throws him up against life style of total participat.

B) Music: needs to be recovered in new way; emphasis must be shifted from performance to involvement. No community has ever retained identity without songs to symbolize its' meaning.

C) Eucharist: Communion is prime symbol of Church. In the Eucharist (Thanksgiving) the final bridge is thrown between the hist.Christ event and the brokenness of our own existence. We celebrate life broken for sake of all.

D) Liturgical renewal: today assumes that worship is only for the sake of mission. The spirit. poverty of our time is leading to experimentation with recovery of lost art of solitary worship, in Meditation, Contemplation and Prayer.

ART FORMS:

Saviors of God, Kazantzakis, N., p. 102
St. John 13: 1-17 (New T.)

LECTURE II - Illustrations

I. MAN A SYMBOL MAKER

The funeral is a symbolic activity that holds the societal programming of man by images. The association of funeral directors image is a powerful force in our time. It's present image relates to the illusionary good life style od our day as opposed to realism. Man's relationship to death has thus become illusionary of aucattempt to deny its facticity. Or the funeral diretors have created a symb. of unfaith or one that identifies a part of life as bad. The man of fait. must participate in worship to hold him present to his stance to life. The Christian funeral must be thought through so that it may be symbolic of faith in the Word.

II. STRUCTURE OF WORSHIP

The structure of worship is not something that is imposed. It is just a reflection of the way life is. For example, when I get up in the morning, life doesn't come to me the way I wanted it. The alarm goes off much too soon - the things I have to do are not the ones I would choose if I were in charge of the universe. But as soon as I stand open to life choosing me rather than the way I choose it, then I'm free to embrace it as the fantastic possibility it is. I can then give thanks for life as it is. I am then able to expend it, live it, decide it, for all mankind.

III. MOTIFS

These motifs can be seen to be at work in any act of worship- for example the wedding service is rich in imagery at this point. The wedding is grounded in radical decision, not only by the couple, but by families and church in committing themselves to the support of the new marriage. Every person knows of the awesome place of the marital relationship in life and is therefore totally immersed in the event of the wedding. The dialogue of imperative and promise takes place between church and couple. Involvement of all in such a setting symbolizes the Christian significance of the worship-event.

IV. FUTURE

The cultic dimension can be appropiated such that the worship service would be like a snake dance after winning a ball game, in which if one gets out of step all the rest fall down. The music in the present worship service is a block to cultic understanding in that all came out of individualism. Yet music must come in in a new way - nothing ever happens until it is first sung about; this was dramatically proven by the "We shall overcome" of the black revolution.

BIBLIOGRAPHY:

Common Worship; Mathews, Joseph W.; Ecumenical Institute, Chicago, Ill.

Mephistopheles and the Androgyne: Studies In Religious Myth and Symbol; Eliade, Mircea Sheed & Ward; 1965

Symbolism in Religion and Literature; May, Rollo; George Eraziller Co., N.Y.; 1960

ART FORMS:
Saviors of God, Kazantzakis, N.
The Mind- First Duty, pps. 48-49
Acts chapter 5

LECTURE III - STUDY

I. SERIOUS STUDY

A) Context: Study creates images of the self in relation to Word & world. Man is the model builder who imposes order on the chaos of the world.

B) Mission: Study deals with the Mission. Study is revolutionary; study is to change the world. If doing the mission one will be driven to study.

3) Role of Pedagogy: The pedagog teaches nothing new & doesn't give opinions; he points to the way life is. He thus never needs to argue or be defensive. He is out to be transparent to life & communicate images; let people see life through him.

D) Perversion: Study is not only for children, is not limited to Sunday AM & does not study past for its own sake. It is for all ages, enables decision, must go on all week, & is only to create the future.

II. COMPREHENSIVE CURRICULUM

A) Structure: deals with providing a context for man's internal and external struggle. Life is perpetual dialogue of the Relig. and Cultural. The context of cultural studies come from the humanities and sciences.

B) Theology: is contentless; is a reflection on the cultural studies. It feeds upon the way life is. We theologize out of our own time and experiences.

C) Times: Knowing what's happening in our times enables man to have an edge in build ing his models. Knowing the way life is gives man the possibilities of making decisions as to how he will relate to his situation. His stance toward life gives meaning to the times.

D) Methods: The pedagogical method of the 20th century always includes lectures (images); seminars (dialogues where depth questions are raised; conversations (sharing insights); and workshops for practical planning.

III. PRACTICAL METHODOLOGY

A) Imaginal Education: changes images. It blasts reduced images by showing larger ones from which one can decide. It pushes to point of decision & always provides critical reflection & tools for deciding.

B) Art Form: method allows you to push down to depth problems through a trialogue with yourself, the leader & an art form object. It allows you to take a relationship to reality via impressionistic, reflective & interpretative reflections.

C) Dialogue: enables you to see yourself in relation to others & the world and allows you to participate creatively in it.

D) Charting: is a practical method for quickly getting hold of the mind of an author. The charting structure consciously gestalts and hold the context of the total paper. It lays out before you the fundamental motifs of author & provides the basic structure for dialogue with the author.

IV. REVOLUTIONARY STRATEGY

A) Objective data: is key in model building. First, fresh data is gathered, listed then put into a gestalt and finally, consensus on its relation to total model enacted

B) Basic Patterns: are key for holding colleagues before their real intent, demonstrating that creative problem solving births new creations. This means ordering relationships in time/space, honoring historical patterns, & deciding future trends.

C) Question of Humanness: is the pedagogue's raising of whatever is needed to hold the group over against the Word in their study. This oftne means raising questions of relationship to the task, group spirit trends, and pushing comprehensive perspectives.

D) Shepherd is the pedagogical style of assuming total responsibility for the study troops and their task. He not only blasts loose lucidity but also stands with his shoulder under the struggle.

LECTURE III - Illustrations

I. Serious Study:

The nature of serious study is illustrated by the Sunday School movement. The Church was out to educate children who worked during the week. This necessary task was left undone by society and church handled it using the Bible as a reader. Teachers as men of faith were also interested in depth life issues & dealing with the selfhood of the children. This movement became perverted when it lost its revolutionary purpose and aimlessly taught the past. Study in the contemporary church is similarly out to fill a social gap - the creation of people who can create the future.

II. Comprehensive Curriculum:

Nowhere do we find a person or organization w/out the need of a comprehensive curriculum. Even a young child has this need. The youngest child must be given the opportunity to struggle with his internal life in relation to the world. There is a time for each activity of the day: rituals, songs, conversations, stories. The child is allowed the possib. of creating his own style in relation to the circumstances. All around him he finds the world breaking in upon him in pictures of current events, movies & sounds of the future - electronic music. His past is captured in Ur images, music,stories. Can you imagine what kind of bombshell the schools have on their hands when that child enters first grade? Why, he's already decided what it means to be a global citizen. He knows that he is creating his life style.

III. Practical Methodology:

Newscasts presented via TV screen are a perfect illust..of imag. ed. going on today. As we watch riots, bombings, the President, we have a trialogue with the TV image, the newscasters and ourselves and are pushed to take a relationship to the news. By creating a chart of the newscast we would be able to objectify the data, see basic motifs revealed & have before ourselves a comprehensive view of the world situation that day. If needed we could give a 30 minute capsule of world situation on any particular day.

IV. Revolutionary Strategy

Moon Shot. Only revolutionary strategies bring off moon shots. Studying objective data thru tests, wind tunnels, mock ups, is life & death. The significance of all data must be inserted into the moon model. Structuring basic patterns of flight, of mother ship & module rendevous etc. are necessary for bringing off the new creation. Using past scientific wisdom and risking deciding future trends, allows pattern-building. The quest. of humanness is built in to the nature of food, couch and suit contours. All deal with risking radical human expenditure, in self-conscious human struggle toward the mystery. Mission controllers fail in demonstrating authentic historical action unless its project has a spirit of mission for all mankind.

BIBLIOGRAPHY:

Charting; Mathews, Joseph W.; Ecumenical Institute, Chicago.
Aims of Education; Whitehead, Alfred; Mentor Books 1956
Image; Boulding, Kenneth; Dell Books; 1961

LECTURE III - DISCIPLINE

I. SUSTAIN

A) Worship: To enable vision of loc. cong. as disciplined group, it's nec. to hole individ. up against corp. worship as one who can live in midst of struggle over against objective structures.

B) Counseling: is never for it's own sake, but for sake of mission holding individ. before Word releasing his own inner resources to enable him to struggle alone.

C) Conversation: must reveal struggle as context of person's life in deciding to deal w. his givenness; so he controls his problems -- not problems control him.

D) Presence: You be whatever need to be in order to sustain colleague in mission; stand in Word yourself as sustaining presence for others.

II. MAINTAIN

A) Physically: Maipraining a person in mission involves providing for his phys.needs --shoes,if his boots have been blown off in battle-- sleep, if his fatigue requires it, etc. This means you do whatever nec. to provide for his phys.care as mission " .

B) Study/Worship: to maintain a person in mission you must attend to his intellect. needs; what does he need to know in order to fulfill his role in overall context of the mission. Worship maintains him by rehearsing his self/understanding.

C) Basic Structures: Care for colleagues is to build objective structures in which they can participate; freeing them to make decisions overagainst his druthers; holding before them a comprehensive vision and direction of mission.

D) Style: Study & worship (knowing); basic structures (doing); and address of your style (being) elicits a person's own style which is finally the only thing that maintains & frees him to be effectively involved in mission.

III CORPORATENESS

A) Civilizing Process: It is only for a task that you covenant yourself -- to enter a covenant is a decision to shape history.

B) Covenant: involves the scandalous decision to work with a particular group in an actual missional task.

C) Rule: Whether written or unwritten the rule is essential for the covenant. The rule brings objectivity & s/c to Time/Task assignments in the polity structure;goods; study life & symbolic life. It is to enable not burden the group. The rule of thumb is to have as little as possible to forge the mission.

D) Absolute/Relative: To be respons. in covenant is to hold tension of being absolutely obedient to the way life is which gives total freedom to choose which rule I will obey.

IV. ACCOUNTABILITY

A) Accountability: Actual accountability is about a specific job & is answered yes or no. Symbolic account. involves a spirit relationship & is answered yes&no or no&yes. Absolution is at once both judgement & mercy -- or the word of possibility.

B) Rationale: Acct. is to objectify guilt in order to free one for future dec. Regular evaluation and projection times need to be scheduled which include:accounting, reporting, planning, and absolution.

C) Perversion: Beating people over head by declaring absolution of Law or always doing what you want -- being the libertine. What is called for is serious noncreal-ance in acct.

D) Divorce: Covenant is always 100% committment; yet always open to new possibilities - or, only final obedience is to God;the only basis of divorce is for is for more effective participation in mission.

LECTURE IV - Illustrations

I. Sustain:

Whole problem of discipline deals with spirit deeps. Corporate care is essential to disc. The objective structures of the worship held him up against the context out of which he could deal with his struggle.

II. Maintain:

(Movie: Midnight Cowboy)

The cowboy's mission was to be a hustler but he had no way to bring off-- no contacts, no clothes. His friend, who had no way to be a hustler decided to help bring him off as a hustler (going to maintain him in mission.) His friend, breaks into shoeshine stand and polishes his shoes, washes his clothes by putting them in with someone else's, steals him a new hat and then finally goes out and hustles him a prospect.

III. Corporateness:

30,000 men went to the moon, not 2. One has to include the technicians who made possible the flight. Not one company built the rocket but many different companies who normally are arch-enemies used corporate insights. Everything was put at the disposal of that task: time; no sleep; goods;millions for just the right kind of shoes. When the flight started, every man was absolutely held to those plans - one deviation and everything would fail. Ridiculous situation of someone doing what he feels: count down, 10, 9, 8, 7, 6, 5, - HOLD IT! I don't know if I feel like going.

IV. Accountability:

(Book: "Journey to the East" by Herman Hesse)

The main character, H.H. is called before the Presence of the League to declare his sin -- the League does not judge him rather judgement has already been pronounced by H.H.'s presence. The League merely heard his confession and held him before the possibility of a new decision.

(OR)

New Testament parable of the talents - not did you have more, or do more, but did you give your selfhood to the mission.

BIBLIOGRAPHY:

Cost of Discipleship; Bonhoeffer, D.; SCM Press, London, 1954.
Warriors of God; Nigg; (chapters on Benedict & Augustine); Knopf Pub., N.Y.; 1959.
Journey to the East; Hesse, Herman; Noonday Press, N.Y.; 1967.

LECTURE IV - MISSION

I. PARISH

A) The Mission of Parish is to int. part. in the civ. process through creation of global structures that will enable all to be fully human, and its provision of care structures that are comprehensive in any particular battleground.

B) The Parish is a part. geo. unit for which the L/C takes responsibility for creating human structures and images and injecting them into the community.

C) The Parish is Ecumenical in that each L/C cooperates in the mission of Church as it applies gifts and rescources of Denom. to the bldg. of models in behalf of whole Church.

D) Presuppositions for Parish are: A delimited geo. area; resp. for all probs./all people simult; dealing primarily with depth human problems through creating symbols.

II Suburban/Urban

A) Inner City: Depth problem--feels he is a victim, 2nd class cit. who is crushed by the structures & unable to play a sign. role in hist.

B) Suburban: Depth prob. is the loss of any sign. story. Being human is reduced to acquiring good life. Voc. prob. is greatest here. Not use his power on behalf of all.

C) Rural: Depth prob.--feels he is a victim of Urb. World, isolated. Not know how to relate to 20th C.

D) Problemat: When naming the Eco./Pol./ Cult. probs., must move from Global, to nation, Polis Com., Family, Individ. Only in the vision of full humanness globally is there clarity on the depth human prob.

III. Presence

A) Goods: Resp. for full humanness in the comm. demands a radically miss'nl use of goods in terms of what is needed to enable human freedom--or the dec. not to be victim to the eco. dimension of life.

B) Decisions: The polity strucs. in & through which the ind. relates to life are created for the purpose of seeing that decisions are made on behalf of all the peop. not reduced to being rep. of part. power groups.

C) Task/Time: Radical intentionality in terms of Task/Time requires that one's thrust be lived for one life task.

D) "New Cleric": The ind. operating image of the "New Cleric" implies part. style of one whose role is simultaneously that of priest, rabbi, revolutionary, and religious; whose presence is a direct demon. of pov., chast., & obed. to God & Neighbor.

IV) Theoretical Model

A) Grid: To enable full humaness or to create justing love 1st job is to grid comm. as corp. gp.; decide on a concrete geo. area, and locate arteries, nodes, dists. etc. This must be done in simple rat. form & may be used as symb. of those people you have decided to love.

B)Geo-Soc. Analysis: With this geo.-soc. area analize the E/P/C probs., moving from the comprehensive to the part. as you gestalt.

C) Attack: To attack these probs., must fig. how many people needed (and who), the necessary tools, and your timeline (1-4 and 40 yrs.) and then strategy or methods nec. to reach your goal.

D) Model Critique : The model must be criticized with the questions: Has it included all the people & problems; is it geared to bring humanness? The model is never solidified, but open ended.

ART FORMS:

Saviors of God; Kazantzakis, Nikos, page 90
Gospel of Mark 10:17-23

BATTLE PLAN FOR WORKSHOP II- SYMBOL

SEQUENCE OF PRESENTATION:

1) Call for symbols which have lost power and list(from group responses)on the blackboard. Receive all answers. Pick out three items to push. Push reflective type questions: ex. "Who decided that _____ would be part of your worship decor?" "Who picks out the hymns that are used?" etc.

   It would be helpful to choose one item which refers to structure of worship, one on decor, and one element of worship (ie. songs). Aim here is to help group be s/c about:

   a) Objective question: Who is sustaining dead symbolism; what groups are making decisions?
   and
   b) Subjective: Responsibility of participants; involvment in way things are and the way things can be.

   (TIME: 20 Min.)

2) Ask one person of each group to lay out its 1 Year Time line and 10 Point Program on board. Engage group in conversation about blocks while boardwork goes on (10 min.). Push primarily for gestalt methodology: Was there a variety of blocks within group's list? How did you end up with the five? What do you think of that process? What would you do differently? How was list of blocks helpful in overall assignment?

   Have someone from first group walk seminar through timeline tying each milestone into 10 point program. Allow seminar to ask questions for clarity. Have all groups go thru presentation. Have goals and blocks read and ask others to identify where these were being met by time line and where gaps existed in program. Push the area of study as key to renewal of symbolic life and raise questions of the symbolic outside of the traditional worship structure. Ask comparison questions: Which is most aggressive? What are the dangers? Which is most likely to come off?

   Wrap-up: The "most likely" is any of these that a group decides is going to come off and has the symbolic life to hold it present to the mission. This is just an exercise, the whole process must be reduplicated in each local congregation.

5 Min.	20 Min.	10 Min.	60 Min.	45 Min.
Quest. I Individual Work	I Corporate Discussion	II & III Individual Work	II & III Gestalt IV & V Group work	Corporate Present. & Discussion

WORKSHOP III - Study

Assignment:

1) List three (3) areas every church member must study in order to have a comprehensive and global context for the 20th century.
2) Name Five (5) books or articles that would break open these areas.
3) List Five (5) places where inadequate study structures are going on in our times.
4) List fifteen (15) blocks to study life you would anticipate in a local congregation. Gestalt to three (3) blocks.
5) Create a Ten (10) point program for study life of the local congregation.
6) Lay out Five (5) goals and five (5) strategies on a one year timeline for initiating this program in local congregation.

Procedure

1) Present all questions and review how to gestalt.
2) Have group divide into four (4) groups of eight (8) each.
3) Have each group select a scribe and a reporter.
4) Present Study Timeline:
   a) First 10 minutes work individually on questions 1-3.
   b) Next 50 minutes work as a group on questions 4-6.
5) Gather back and have scribes put information on the board.
6) Have each reporter give group presentation.

Lecturettes

1) No Experts in workshop - you are authority.
2) Corporate mind as creative power.
3) Study only to enable mission.
4) Gestalting method as method to honor all insights.
5) Relation of goals and strategies as vision and practice.

Battleplan for Worksho III - Study

Sequence of Presentation

1) While group work for questions 4-6 is being put on the board, discuss with remaining group, questions 1-3.

Question #1 - A) What areas should congregativ study?
B) Why did you decide on the Three (3) areas?
C) What did you discover about your list from listening to others?

Question #2 - A) What are some books in th 1st area? 2nd? 3rd?
B) How would that book break open that area?
C) What would be first book ut of your five (5) that you would suggest to begin udy?

Question #3 - A) What are some inadequate study structures in existence today?
B) How are they inadequate?
C) Why are they inadequate?

2) At conclusion of boardwork have each group give his presentation of questions 4-6. Then analyze material in each.

Question #4 - A) Are these real blocks?
B) What are similarities? What are differences?
C) What would you say, from these lists, would be THE main block to congregational study today?

Question #5 - A) Note similarities and differences.
B) How are these related to blocks?
C) What would be needed to get these accomplished in your local congregation?

Question #6 - A) How are the goals related to the blocks?
B) How are the goals related to the 10 point program?
C) How are the strategies related to the goals?
D) Is this a realistic Timeline?

Summary Question: What new demands do you sense in relation to this?

3) Note to Pedagogue: Have roll of newsprint or other paper ready in case of lack of boardspace

Introduction	Work Time		Questions 1-3	Questions 4-6	Summary
5 minutes	Individual 10 min.	Group 50 min	10 minutes	70 minutes	5 minutes

WORKSHOP IV - DISCIPLINE

A. ASSIGNMENT QUESTIONS:

1) List 10 organizations that exercise care in a disciplined manner for members.
2) What kind of organizations are they? (Eco., Cul., Pol.)
3) What types of supportive care structures do they exercise?
4) List 10 things the local church expects of its members.
5) List 10 requirements every church ought to demand of its members.
6) List 5 blocks to authentic discipline gestalted from 25.
7) Goals you want to reach at end of a year with church (50% attendance, 75% tithing) for example:
8) Write a minimum rule for a local congregation covenant group (cadre) --- worship, study, goods, polity.
9) Write a 15 step plan for implementing a local congregation covenant group (cadre) with a 1 year time line for bringing it about.

B. PROCEDURE:

1) Break into 4 groups
2) Time: 1-3 10 minutes
   4-7 25 minutes
   8-9 40 minutes

C. LECTURETTES:

1) The Word in Jesus Christ is what frees us to participate creatively in the workshop. Only when we can hear that the past is approved, and the present is received can we dare to open ourselves to the future. History has never been changed without that Word. Therefore the workshop is a rehearsal of the Word, and that Word judges all forms of cynicism.

2) Care is not feeling good towards another, but having objective structures that one can participate in. Care is

always for the sake of enabling a colleague to get his job done. Care structures are the last thing he wants.

3) Obedience to a covenant is not the same as authority. An authority makes a decision for you - obedience is a decision to take responsibility for the covenant. The problem today is that the mission of the church has collapsed, and the church still screams for obedience. No, obedience is obedience to the mission, and when that collapses so does the obedience.

4) Timelines whole the vision of the group before them always so that their energies can be focused toward the future. Gives the group a way of objectifying decisions, choosing priorities, and a way out of being a victim to immediacies. Time Line is a anchor into the future. Needs to be futuric.

SEQUENCE OF PRESENTATION:

1) HAVE ONE PERSON FROM EACH OF THREE GROUPS PUT 4, 5, AND 6 ON THE BOARD.
2) WHILE PUTTING ON BOARD HAVE REST DEAL WITH QUESTIONS 1-3.
   a) WHAT KIND OF ORGANIZATIONS HAVE DISCIPLINE AND WHAT KIND OF GROUPS?
   b) WHAT TYPES OF CARE DO THEY EXERCISE? WHY DO GROUPS HAVE CARE STRUCTURES? (INSIGHT OF SEEING DISCIPLINE FOR SAKE OF GETTING JOB DONE)
3) BACK TO BLACKBOARD:
   a) ANY CRUCIAL ADDITIONS TO ANY OF THE LISTS?
   b) WHAT DOES LIST 4 INDICATE ABOUT WHERE THE CHURCH IS?
   c) HOW WOULD YOU COMPARE WITH WHAT WE SAID WITH LIST 5?
   d) #6 - PUSH CLARITY ON BLOCKS.
4) PEDAGOGUE LISTS GOALS IN QUESTION 7 ON BOARD. PUSH WHAT CHANGES THESE GOALS BRING.
5) HAVE ONE INDIVIDUAL FROM EACH OF TWO GROUPS PUT 9 ON BOARD - WHILE PUTTING ON THE BOARD HAVE TWO INDIVIDUALS FROM EACH OF TWO GROUPS READ MINIMUM RULE. WHY DIFFERENT THAN DISCIPLINE FOR CHURCH?
6) HAVE GROUP LEADER EXPLAIN TIME-LINE. ASK FOR ANY CLARITY; PUSH FOR SIMILARITIES AND DIFFERENCES. PUSH FOR INSIGHT OF WHAT TIME-LINE DOES FOR A GROUP.

TIME LINE (FOR PRESENTATION)		
QUESTIONS 1-6	QUESTION 7	QUESTIONS 8+9
20 MINUTES	10 MINUTES	30 MINUTES

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Workshop V-Mission

ASSIGNMENTS

1. Grid Parish
   Put in simple Imaginal form--take 15 minutes to do this.
2. Problemat--
   List 25 problems in your parish.
   Gestalt to 4
   take 30 minutes

3. Battle Plan
   Build 4 year Battle Plan to bring off 4 goals
   (1st year broken into quarters)
   take 45 minutes

Reccommendations: Divide into groups of no more than 10 each
--People from same parish in same group
OR
--If not have this, then assign to type of parish they come from: Urban/Suburban/Ex-urban
Give them map and they decide on corporate imaginal parish

Materials-Paper
Marker pencils
Maps

LECTURETTES

1. Lynch Model--Must have "image" of parish. Decide what parish boundaries are. Criteria-- Boundaries, arteries, nodes, districts, and landmarks.
2. Grid needs to embody rational simplicity, viz., be easily reproduced from memory, and have symbolic significance.
3. Brainstorming Method opens group to possibility of identifying problems, and contributing to corporate wisdom.
4. Two things necessary in problem analysis: Recognize major problems in order to deal with them; at same time deal with depth problems behind those problems.
5. Way of checking validity of problem is to turn it over to see if it manifests a goal.
6. Battle Plan construct: Goals. Set 4 year goals; work backwards to determine steps needed each year to reach them; Divide 1st yr. into quarters, determine steps necessary to attain those goals. Put on time line.
7. Battle Plan must be finally laid out on three levels: Parish, Local Congregation, and Cadre.
8. Consensus Methodology is decisional rather than democratic.

WORKSHOP IV - MISSION

Timeline

I. Introduction - Lecturettes 1, 2, 3
Assignment #1 and 2 (page 16)

II. Work on grid and problemat in Parish groups

25	1	2
prob.	3	4

III. Share grids & problemat on board
Questions -
1. clarity on grids in terms of Lynch model
2. What did you learn about your own parish?
3. What blocks did you have in coming up with 4 problems?
4. Did you deal with all problems, people, ages?
5. Which problems are economic - political - cultural?
(omit this question if short on time)

Lecturettes #4, 5, & 6
Give assignment and timeline - # 3

IV. Work on Parish Battleplan/timeline:

Battleplan

quarters	1	2	3	4	year 1	2	3	4	goals
1	2	3	4						1
									2
									3
									4

V. Share Battleplan on Board & have group critique.
questions:
1. How did you decide on leader?
2. Are your goals realistic? Timeline?
3. What did you learn - What blocks?
4. What does it mean to model build corporately?
5. What would your next step be?

VI. Conclusion - Power of corporate - demand - Lecturette 7 & 8

RS-IIIA DISCIPLINE LECTURE READING

Liberalism manifests itself in various ways.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is a an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak in meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along - "So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

FRANNY AND ZOOEY

J. D. Salinger

"I remember about the fifth time I ever went on 'Wise Child.' I subbed for Walt a few times when he was in a cast--remember when he was in that cast? Anyway, I started bitching one night before the broadcast. Seymour'd told me to shine my shoes just as I was going out the door with Waker. I was furious. The studio audience were all morons, the announcer was a moron, the sponsors were morons, and I just damn well wasn't going to shine my shoes for them, I told Seymour. I said they couldn't see them anyway, where we sat. He said to shine them anyway. He said to shine them for the Fat Lady. I didn't know what the hell he was talking about, but he had a very Seymour look on his face, and so I did it. He never did tell me who the Fat Lady was, but I shined my shoes for the Fat Lady every time I ever went on the air again--all the years you and I were on the program together, if you remember. I don't think I missed more than just a couple of times. This terribly clear, clear picture of the Fat Lady formed in my mind. I had her sitting on this porch all day, swatting flies, with her radio going full-blast from morning till night. I figured the heat was terrible, and she probably had cancer, and--I don't know. Anyway, it seemed goddam clear why Seymour wanted me to shine my shoes when I went on the air. It made sense"...
Franny was standing. She had taken her hand away from her face to hold the phone with two hands. "He told me, too," she said into the phone. "He told me to be funny for the Fat Lady, once." She released one hand from the phone and placed it, very briefly, on the crown of her head, then went back to holding the phone with both hands. "I didn't ever picture her on a porch, but with very--you know--very thick legs, very veiny. I had her in an awful wicker chair. She had cancer, too, though, and she had the radio going full-blast all day! Mine did, too!"
"Yes. Yes. Yes. All right. Let me tell you something now, buddy,...Are you listening?
Franny, looking extremely tense, nodded.
"I don't care where an actor acts. It can be in summer stock, it can be over a radio, it can be over television, it can be in a goddam Broadway theatre, complete with the most fashionable, most well-fed, most sunburned-looking audience you can imagine. But I'll tell you a terrible secret--Are you listening to me? There isn't anyone out there who isn't Seymour's Fat Lady. That includes your Professor Tupper, buddy. And all his goddam cousins by the dozens. There isn't anyone anywhere that isn't Seymour's Fat Lady. Don't you know that? Don't you know that goddam secret yet? And don't you know--listen to me, now--don't you know who that Fat Lady really is?....Ah, buddy. Ah, buddy. It's Christ Himself. Christ Himself, buddy.

		MODEL OF LOCAL CHURCH					RSIIIA Leeds
TIMES AND GOSPEL	Radical Turning	mutation in conscious.	Cultural Revolution	Rev. times	Word	good-ree	Obed to Word	wedge blade
		collapse of relig canopy		Scientific		approved - open		history/selfhood
		recovery of Gospel		Urban		Deed is I am		Qualities
				Secular		Deed past future		task
THE MODEL	Universal Church	Latent	Historical Church	Ecumenical	Local Church	Parish	Dynamics	Autonomous functions
		Historical		Denominations		Congregation		Cadre to congreg
		Self/consc		Movement		Cadre		congreg to parish
		function		Function		Function		parish to cadre
THE DYNAMICS	Bug	Task	Dynamics of People of God	Parish - focus	Spirit Mvmt	Structure	Mission	Renewal
		Nurture		Cong - Instrument		Style		Time line
		Enablement		Cadre - sp leadership		Sign		Specific place
		Interior/ Ext Dynamics		Always there		Story		Secular times
THE NEW CLERIC	Priest	Walking symbol	Rabbi	Walking vision	Revolutionary	Walking grid	Religious	in our times
		Cast out demons		Relig. fanatic		Practical Sociologist		thruout history
		Declares word		Secular relig		Guerilla cheiftain		solitary
		Spirit surgeon		Style		Model Builder		Corporate body

PSU: Core Curriculum
Team 17

RS III A / External Mission Lecture V

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Local Church Dynamic	Parish	Parish dynamic	Congregation	congregation Dynamic	Cadre	CADRE Dynamic	Setting	Geo-
		forum		Seminary		faculty		Urban-
		STAKE		college		friary		Suburban-
		guild		parish		Apostolate		Exurban
Pre-suppositions	Limited Geography	De-limited AREA	All Problems and All Ages	economic	Spirit Problem	external situation	Symbol as Key	myth
		Articulate the focus		political		internal crisis		rite
		contains experiment		cultural		depth escape		ICON
		enables Comprehensiveness		phases		existential question		community symbol
Methods	Problemat	geo-social ANALYSIS	Inadequate Structures	co-ordinating body	Forces	levels of commitment	Instruments	media
		comprehensive		Research group		core group		pressure group
		particular		task force		regular members		signal project
		internal Consistency		training form		Volunteers		symbolic node
Mou't Dynamic	Philosophy of Revolution	grass ROOTS	Sociological methods	gridding	Structural Formulation	Relationship to establishment	Forms of the Movement	regulation centrum
		Relationship to global		battle plans		priorities of Structures		Religious House
		Local PARTICIPATION		geo-social ANALYSIS		bracketing of Structures		Global council
		feedback		time lines		Chose the friends		regional Presidium