



HUMAN RESURGENCE MISSION

THE HUMAN RESURGENCE MISSION

| | | | | | |
|---------------------|---|--|--|---------------------|--|
| 8 reception | <p>THE NEW WORLD</p> <p>FAITH HUMILITY CONFESSION</p> | | | 9 | <p>conversation</p> <p>SONGS SCRIPTURE TIMES</p> |
| 11 | <p>THE NEW CHURCH</p> <p>HOPE GRATITUDE PRAISE</p> | | | 11 | <p>SONGFEST MEAL STORY</p> |
| 1:30 | <p>THE NEW HUMAN</p> <p>LOVE COMPASSION DEDICATION</p> | | | 1:30 | <p>VISION ISSUES TACTICS</p> |
| 4 singing fourth | | | | 4 singing fourth | |

HUMAN RESURGENCE MISSION

LOCAL APPLICATION MANUAL

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TRAINING MODEL

Religious Houses have or will receive New World, New Church, New Human lecture 4 x 4 x 4's, lecture transcripts, workshop procedures, commentary on whole day, and suggested topics for collegium.

SATURDAY

Training will be highlighted on Saturday by 1st Evangelist setting context/vision for Sunday's Human Resurgence Mission.

This pre-activity needs to allow for practical grounding in the local particularity for those on global staff.

The 1st Evangelist will work closely with the coordinator to ensure the proper setting of stage (decor, tables, chairs, blackboards, etc.) for Sunday.

SUNDAY

On Sunday evening, following the Human Resurgence Mission, staff and colleagues need to gather (perhaps at the Religious House) and do a structured reflection on the day.

- 7:00 A.M. The Fellowship Hall and workshop rooms are set as per the included space and decor design.
A registration table is set in a conspicuous entryway to the Fellowship Hall with Participant's Register, pencils, and decor.
The reception table is set in the Fellowship Hall and coffee prepared.
Remember to clean and supply bathrooms.
A play area away from the mainstream is necessary for E.G. waiting to go to their structures.
- 8:15 A.M. A couple assigned to do hosting and registration roles prepares to receive people. (These roles can be rotated throughout the day until around 2:00 P.M.) The host/hostess greets people as they arrive, directs them to the registrar, who has them sign the Participant's Register with name, address, and telephone number. If more than one church participates, nametags might be used. (Records of registrations are sent to Centrum and one copy to the Religious House.) The registrar directs participants to the reception area and the E. G. areas (E.G. go immediately to their rooms at this time.)
- 8:30 A.M. Coffee, donuts, cookies, etc., are served in the Fellowship Hall. Background music (instrumental) is provided (e.g., great hymns of the Church, classical music, Advent music). The image of the reception time is informal mingling.
- 8:40 A.M. Participants and staff move to seats for first spin.
- 8:45 A.M. Opening words by pastor.
"Welcome to the Human Resurgence Mission, a day of _____."
Introduction of staff: 1st Evangelist, 2nd Evangelist, other workshop leaders.
Context for day with time design
- 8:50 A.M. Song context:
"There's been a strange thing happening with gospel songs these days. Have you noticed on the radio how songs like "Amazing Grace" keep popping up on the Top 10 favorite list? Human resurgence happens everywhere and is expressed in many ways but very often shows up first in man's music. Let's sing that old favorite-- "Amazing Grace."
- 9:00 A.M. New World spin begins.
- 9:30 A.M. New World spin ends.
Conversation leader stands and begins songs, leading into Device #1.
Coffee and remaining donuts are put on table.

- 10:40 A.M. Device #1 ends. Sendout to worship.
- 10:45 A.M. Interlude.
- 11:00 A.M. Worship begins. (Sermon - New Church Witness - length is governed by local situation, no longer than 30 minutes.)
- 11:15 A.M. Lunch set begins by enablement staff.
- 12:00 Noon Worship ends. Interlude.
- 12:10 P.M. Lunch begins with songfest. (See Device #2 for directions)
- 12:30 P.M. Songs end, lunch begins.
- Context: The Church has always used the meal as a symbol when the community has gathered. Congregational suppers and Holy Communion are both examples of that. Let us participate in the celebration of eating a meal together as a gathered community.
- Ritual: "In the beginning...."
Prayer:
"Let us feast."
- 12:45 P.M. Device #2 Conversation begins (see construct)
- Device #2 ends, push plates back to begin New Human Discourse. Fresh coffee is placed on tables.
- 1:30 P.M. New Human Discourse begins.
- 2:00 P.M. New Human Discourse ends.
Workshop leader does quick context. Group is split up, and people move to workshop areas after a very short break.
- 2:20 P.M. Tactical Engagement Workshop - Device #3 begins.
Coffee and dessert is placed on the tables.
- 3:30 P.M. Device #3 ends. Each group will want to assign someone to report for their group in the Plenary. You should have your 5-point plan on butcher paper to bring before the whole group.
Groups move to plenary after singing.
- 3:30 P.M. Plenary begins with singing. (see Plenary format)
- 4:00 P.M. Ritual of SendOut (see Plenary format)

Following the Human Resurgence Mission the total building should be cleaned and reset for the following day.

GLOBAL ASSIGNMENTS

1st Evangelist

- * The first evangelist is responsible for the whole
- * Gives two of the discourses
- * Conducts one of the workshop groups in afternoon

2nd Evangelist

- * Conducts educational devices
- * Gives one of the talks

LOCAL ASSIGNMENTS

Mission Coordinator

- * Has total picture of the mission
- * Checks with other co-ordinators at various points
- * Supervises setup and clean-up
- * Contexts and coordinates with the congregational leaders
- * Oversees co-ordination of the children's program

Local Clergy

- * Liaison with local congregation people
- * Local host
- * Introductions

Workshop Leaders

- * Responsible for creating atmosphere of serious fun
- * Bring off rational objective and existential aim of workshop
- * Grounding in local before going onstage
- * Honors the structure
- * Assigns scribe

Host/Hostess (Couples could be assigned as Host/Hostess and registrar on a rotating basis)

- * Welcomes people
- * Engages them - directs E. G. to their area
- * Answers questions

Registrars

- * Welcomes people
- * Records names in registry
- * Answers questions

Food Co-ordinator

- * Plans food preparation, snacks, serve and clear
- * Enlists cooperation of congregational members in securing covered dishes
- * Works with Supplies & Materials Coordinator on getting in-kind food and paper products
- * Insures that all needed equipment is on hand

Supplies & Materials Coordinator

- * Works with Kitchen Coordinator on supplies and food (in-kind)
- * In charge of overall supplies and materials
- * Works with decor coordinator in planning and securing materials
- * Coordinates equipment gathering, tables, chairs, etc.
- * In charge of creating participants packets
- * Sees that supplies are available in workshops and on tables

Decor Coordinator

- * Works with Supplies and Materials Coordinator in planning and securing decor materials
- * Coordinates decor creation and hanging
- * In charge of creating table decor

Emerging Generation Coordinator

- * Coordinates total preparation for day of Emerging Generation and Jr. High
- * Secures staff and plans with them; applies curriculum to local situation
- * Arranges transportation for outing
- * Works with Materials & Supplies Coordinator and Kitchen Coordinator to see that E. G. and Youth have supplies and food
- * Supervises play area before beginning HRM

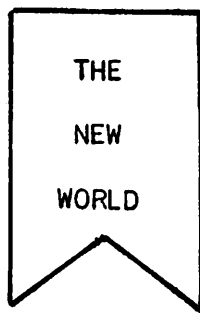
THE SANCTUARY

The Sanctuary is set basically as it would be on any Sunday. It is suggested that a banner with the HRM symbol on it be hung in the foyer near the entrance to the sanctuary.

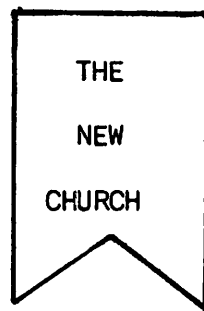
THE FELLOWSHIP HALL

The Fellowship Hall is where the majority of time will be spent and it is therefore important that the setting and decor communicate that "something great is happening in our church today." The image of the room is similar to that of a rally. Minimum decor should include the following:

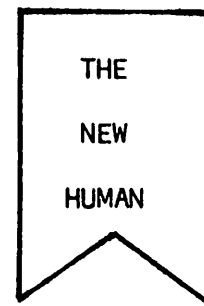
--3 large banners to be placed across the front of the room:



Black letters on blue background



Black letters on gold background



Black letters on burnt orange background

--Banner of the HRM symbol

--Quotes mounted on poster board (choose from the following)

Secular Quotes

Betty Friedan - "When a human being faces squarely the fact that he can forfeit his own life, ... he ... begins to take his own existence seriously."

Nikos Kazantzakis - "Profound and incommensurable is the worth of this flowing world."

Jean-Paul Sartre - "History is born out of a sudden imbalance which fissures society at every level."

Chardin - "The task before us now, if we would not perish, is to shake off our ancient prejudices, and to build the earth."

Joyce Carol Oates - "What appears to be a breaking down of civilization may well be simply the breaking up of old forms by life itself."

Theodore Rosak - "We have arrived at an historical vantage point ... where the wasteland ends and ... human wholeness and fulfillment begins."

1st John Quotes

"Love must be genuine and show itself in action."

"This is eternal life - God dwells in us if we love one another."

"The darkness is passing and the real light already shines."

Scripture Texts for the day:

Revelation 21:1-7 - "Behold, I make all things new..."

1 Peter 1:22-2:10 "...Now you are the people of God."

Romans 8:19 - "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

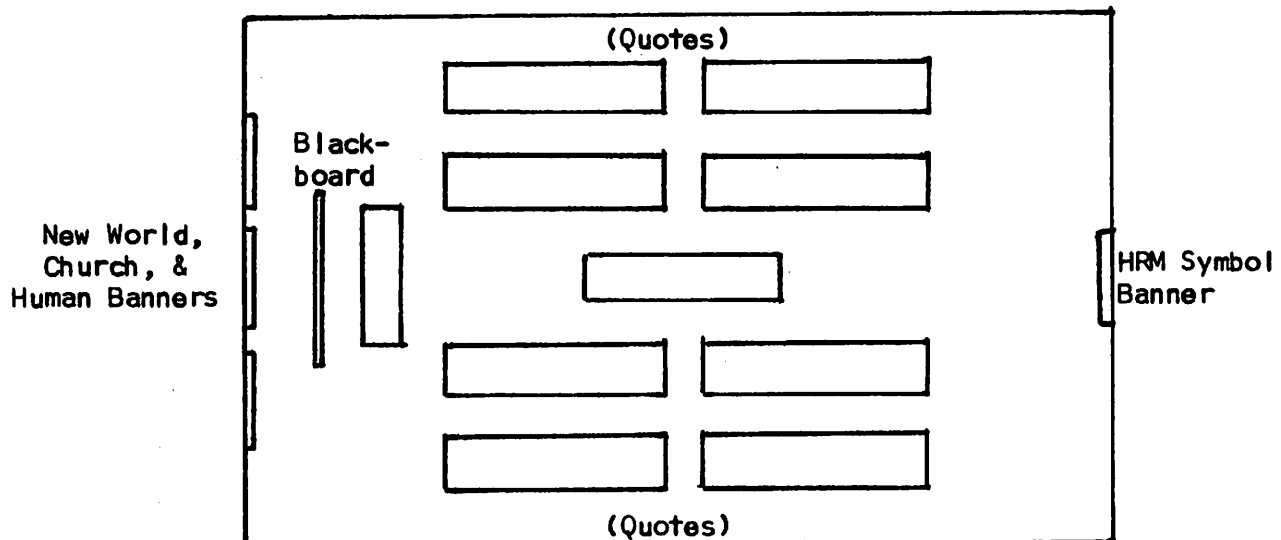
--Table Decor

Center Table - Morning: Fall Centerpiece (using pumpkins, squash, gourds, etc., cornucopia-type effect)

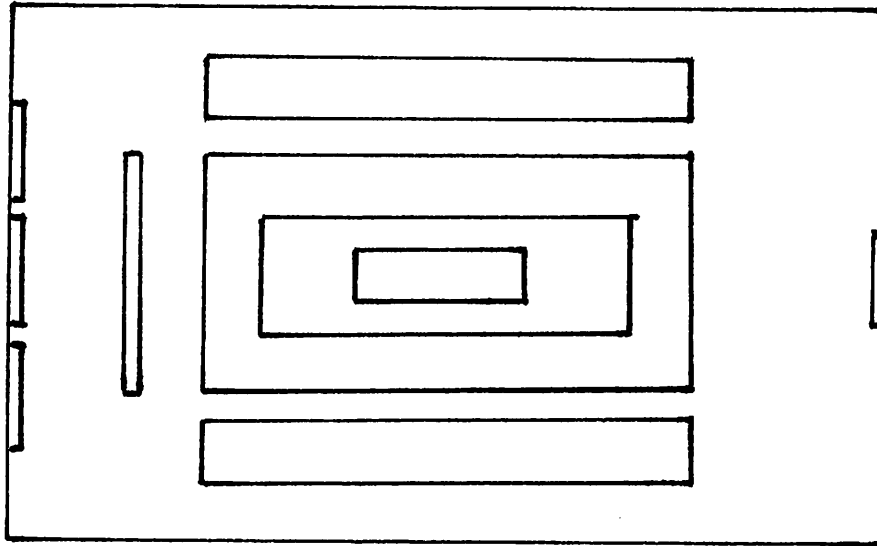
Plenary: Advent Wreath

Other Table Decor - It is suggested that we might add to the celebrative mood of the meal by using brightly colored placemats and/or napkins, a runner down each table with flowers or other decor placed every few feet.

Fellowship Hall set-up for morning and plenary -

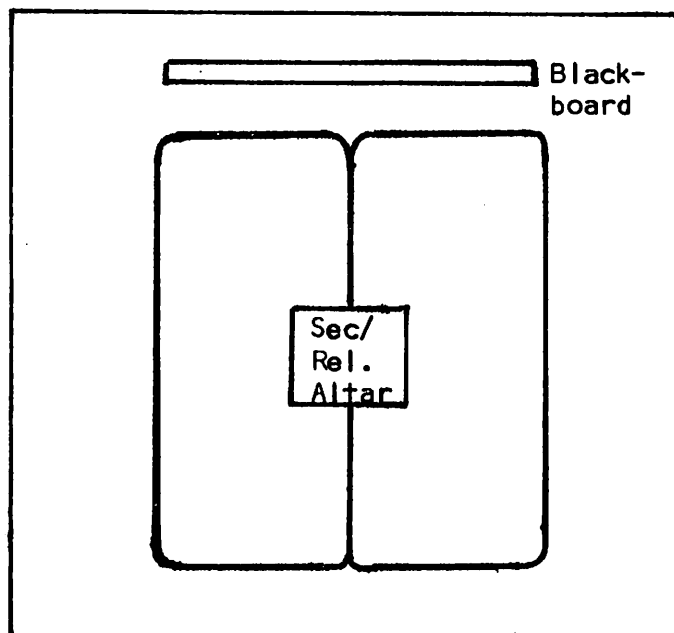


Fellowship Hall set-up for meal - should be shifted slightly to give the image of a community gathered around a common table. (Basic decor stays the same throughout the day.)



THE MEETING ROOMS

Meeting Room set-up (Sunday School Rooms) - These rooms will be used during the afternoon, and remembering that you will have to work with what is already there to some extent, it is suggested that decor be similar to that in the fellowship hall only on a smaller scale.



SETTING

Registration area: Registration table
 Chair(s)
 Participant's Register
 Pencils
 Decor

Fellowship Hall and Workshop Rooms:
 (see model for each in this manual)
 Tables
 Chairs
 Lighting
 Record player, music (Fellowship Hall)
 Chalkboards, Chalk, Erasers
 Table cloths or paper covering (Fellowship Hall)
 Altar decor
 Wall decor

PROGRAM

| | |
|--|--------------------------------|
| Nametags - Reception desk (if more than one church participates) | |
| Magic markers (4 per workshop) | |
| Rulers or yardsticks (1 per workshop) | Bulletins with symbol on cover |
| Butcher paper (for 4 workshops) | Bulletin inserts |
| Paper | Emerging Generation supplies |
| Pencils | |
| Masking tape (1 roll per workshop) | |

KITCHEN

See list of kitchen supplies on kitchen model.

PARTICIPANT PACKETS

Songsheets
 Paper
 Timeline of Day
 Folders with symbol on front

PRODUCTION

Tape recorder and tapes

KITCHEN GUIDELINES

OVERALL IMAGE

Covered dish dinner served family style at the table. Food should be furnished by the participants and should be enough to feed adult and E.G. participants.

RECEPTION

Coffee and donuts or homemade cookies for reception time donated by local people. Donuts might be in-kind from local donut shop. Coffee furnished by participating churches.

LUNCHEON

Covered dish dinner with suggested menu: Hamburger Stroganoff Casserole
Green Salad
Cake
Beverage and rolls furnished
by sponsoring churches

(Indigenous foods should be considered in planning)

SNACKS

During morning and afternoon workshops - coffee and snacks.

CLOSING

Punch - image: a Treat!

E. G.

Snacks and lunch as adults structures but served separately. Celebrative food for their plenary.

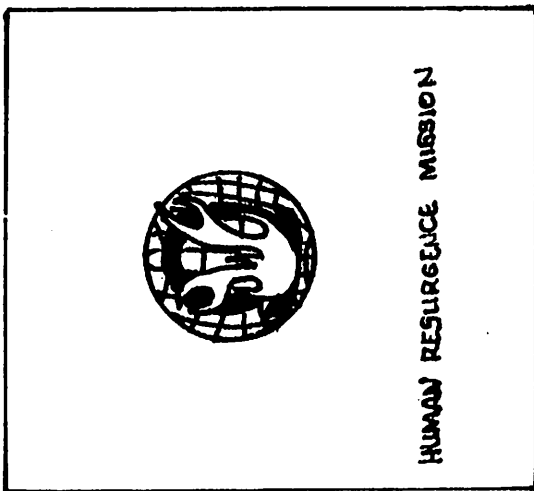
EQUIPMENT AND SUPPLIES

Coffee pots
Pitchers
Paper plates, napkins, cups (some churches would prefer to use their nice dishes)
Silverware
Pots and pans needed for food preparation
Serving bowls and utensils
Local placemats and table decor
Food

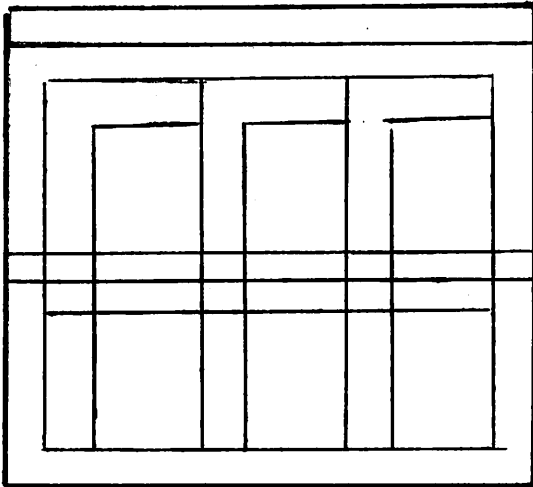
Check local kitchen to see if these are present and available for use by the Human Resurgence Mission

PARTICIPANT'S PACKET

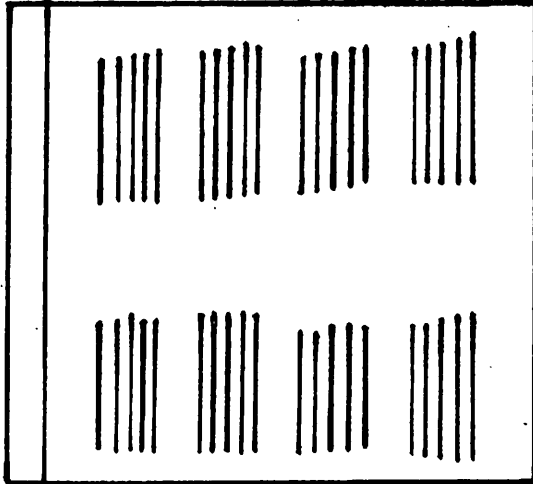
Cover



Overall Design



Songsheet (one or more)



Device #1

THE TIMES

| | | | | | | | |
|------|------|------|------|------|------|------|------|
| 1973 | 1974 | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 |
| | | | | | | | |

NOTES:

Device #2

THE CONGREGATIONAL STORY

| | | | | | | | |
|------|------|------|------|------|------|------|------|
| 1973 | 1974 | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 |
| | | | | | | | |

NOTES:

Device #3

| | |
|----------------------------|----------------|
| THE VISION WORKSHOP | |
| ACCOMPLISHMENTS | |
| TACTICS | |
| Brainstorm | 5-Point Plan |
| | 1. 2. 3. 4. 5. |
| Winter | Spring |
| Summer | Fall |

TIME DESIGN

| THE NEW WORLD | | THE NEW CHURCH | THE NEW HUMAN | |
|-------------------|-------------------|-----------------------|-------------------|---------|
| 8:30 | 9:00 | 11:00 | 1:30 | 3:30 |
| Arrive Welcome | Community Picture | Community Celebration | Community Miracle | Plenary |

THE BROAD PICTURE

| | RATIONAL OBJECTIVE | EXISTENTIAL AIM | TEACHING IMAGE |
|-----------------|--|--|--------------------|
| THE DAY | To know that people care for the world in different ways <u>depending on their particular story.</u> | To experience caring for the world as a member of a body with a <u>particular history.</u> | New Pioneer |
| THE NEW WORLD ✓ | To know that to be the Church is to have an image of what the world is like. | To experience knowing the world as the Church by exploring and mapping the parish. | Explorer/Map Maker |
| THE NEW CHURCH | To know that to be the Church is to be part of a people that worships and celebrates together. | To experience being a people in worship and celebration. | Team Member |
| THE NEW HUMAN | To know that to be the Church is to recreate the community. | To experience recreating the community by doing a miracle. | Miracle Worker |

RATIONAL OBJECTIVE
To know that to be the Church is to have an image of what the world is like.

EXISTENTIAL AIM
To experience knowing the world as the Church by exploring and mapping the parish.

TEACHING IMAGE
Explorer/Map Maker

| PRELUDE | SYMPHONY | | | POSTLUDE |
|--|--|--|---|---|
| | ACT I | ACT II | ACT III | |
| 8:30 Welcoming Assignment to teams Interest centers | 9:00 Context for day Send out by teams | 9:15 Activity - Information Hunt around parish by teams Walk around the parish looking for particular data, such as fire sta- tions, schools, etc. Each team has its own assignment | 10:00 Snack and Reflective Conver- sation We went on a Long March through the community this morning; What did you see? Hear? What was your assignment? What were you looking for? What did you find? What do you know about the community you didn't know before? How did <u>you</u> help? The Church works as a team in the same way--as a particular body of people with a task. | 10:20 Activity Each team makes an artform to hold the parish walk--a grid, a collage of things picked up, a corporate paint- ing, etc. |
| INFANTS | Free play | Buggy ride around com- munity | Snack and nap | Create collage of items |
| PRE/MINI | Same as elementary | Community walk | Snack and conversation | Draw pictures of parish walk. |
| JR. HIGH | Same as elementary | Same | Same | Create parish grid & display |

MATERIALS Nametags of different colors to separate age groups and teams.
Interest center activities--clay, games, blocks, pencils, paper, etc.
Butcher paper, markers, tape, glue, paints, brushes, crayons, drawing paper Snacks

RATIONAL OBJECTIVE
To know that to be the Church is to be part of a people that worships and celebrates together.

EXISTENTIAL AIM
To experience being a people in worship and celebration.

TEACHING IMAGE
Team Member

| PRELUDE | SYMPHONY | | | POSTLUDE |
|--------------------|--|--|--|----------------------|
| | ACT I | ACT II | ACT II | |
| 11:00 Free Play | 11:15 Teams sit in circle on floor Play sit-down games Read <u>Swimmy</u> -(chalk talk it) Artform conversation: What pictures do you remember? What characters? What scenes? What happened? Tell the story again someone? What was the story all about? Where have you been like <u>Swimmy</u> ? If you were going to retitl the book, what would your title be? | 11:30 Mini-Worship service for children with songs, scripture, short witness that would catch imagination of children and demonstrate to them what it might mean for them to be the New Church. Preparation for the meal Bathroom | 12:00 Set meal- food set by team MEAL CONTEXT: Another way Church celebrates together is in the mealtime. Songs Accountability/Absolution Rite-Prayer Conversation: What do you remember about our worship service? What did the "storyteller" (witness) say? What stories about your life can you tell? | 12:45 Quiet games |
| INFANTS | Read <u>Swimmy</u> | Worship service | Eat, prepare for nap | Nap |
| PRE-MINI | Same as elementary | same | same - in own group | Nap |
| JR. HIGH | Same | Participate as leaders | Same | Quite games |

MATERIALS
Books-SWIMMY (Leo Leoni)
Chalkboard and colored chalk (if chalk-talk is done)
Worship materials-Bible, cross, candle, etc.

Tables and chairs for meal
Food

RATIONAL OBJECTIVE
To know that to be the Church is to recreate the community.

EXISTENTIAL AIM
To experience recreating the community by doing a miracle.

TEACHING IMAGE

Miracle Worker

SYMPHONY

| PRELUDE | ACT I | ACT II | ACT III | POSTLUDE |
|---|---|--|--|---|
| 1:30 Outdoor games Tug-of-War Relays Others that point to team work | 2:00 Workshop community miracle by age groups or teams | 2:30 Do community miracle (such as pick up paper in park, plant seeds or bulbs, etc.) | 3:30 Plenary Celebrate work of the day Reports from each team Share artforms made during day Celebrative food and drink | 3:45 Free play until parents pick up |
| INFANTS | Nap | Snack - Plant indoor garden | Same | Same |
| PRE/MINI | Nap | Community miracle | Same | Same |
| JR. HIGH | Same as elementary | Same | Same | Same |

MATERIALS

Rope for tug-of-war
Materials for other games
Seeds or other materials for doing miracle

celebrative food and drink

Human Resurgence Mission

Global Research Centrum

THE NEW CHURCH WITNESS

Global Model

10 November 1974

THREATENED COMMUNITY
A shattering disruption in the life of the church is everywhere evident

darkness

RENEWED REALITY
Yet the fact of the matter is that the church has been renewed in our time

amazing light

EMPOWERING MEANS
The church is now being retooled to play its vital role in civilization

tasting the goodness

MISSIONAL SUMMONS
For she now has the challenge and summons that focuses her beyond her own self-preservation demonstrate the goodness

OUTWARD SIGNS

Everywhere membership is on the decline and the churches are closing

dark portents

NEW IMAGE

What is really happening is an image shift that begins to startle our assumptions and signal new hope

people of God

THEOLOGICAL RECOVERY

The 20th c. theological revolution has provided her a context to make contemporary sense & relevance of her faith

indestructible heredity

SOCIOLOGICAL CARE

Collapsed society turns to her for comprehensive restoration of life

holy nation

WEARY LOYALTY

Under the weight of care it is as though it is all we can do to keep her doors opened

same old fiefdom

WORLD WIDE

That means a brand new appreciation of the extent of her geographical impact

global kingdom

SYMBOLIC REINTERPRETATION

Methods are now available to every churchman for redefining his story and symbol system

gospel message

SECULAR EVANGELISM

A desperate world hears anew the word of possibility in comprehensible language

peculiar people

INEFFECTIVE PASSION

As hard as we try to make it worth while and work, it never seems to be enough

not a people at all

HISTORY LONG

And involves a breathtaking expansion of her heritage and prospects

ranks of witnesses

SPIRIT RE-MOTIVATION

unadulterated spiritual milk

Reflective exercises in use in the local cong. open the floodgates of inspiration, exposing pog s/c to awe

REPRESENTATIVE STYLE

royal priesthood

A crisis-centered world looks to her emerging styles to fashion the new family and the new community

CHRONIC DISAPPOINTMENT

And though we make an outward show of optimism we resign ourselves to a hopeless investment of energy

no experience of mercy

DEPTH ENGAGEMENT

mercy intimately yours

And means a fresh interpretation of her concrete task in the world

STRUCTURAL REFORMULATION

living stones

And the entire church experiences the release of missional creativity through transformation of its organizations

HISTORICAL ELECTION

chosen generation

As God's chosen ones this body is perfected for her times and totally adequate to her task

Human Resurgence Mission

Global Model

THE NEW WORLD SPIN

Global Research Centrum

10 November 1974

| | | | | | | | |
|--|---|--|--|--|---|--|---|
| <p>ERUPTING TIMES Today something is happening to the entire face of civilization.</p> <p>disappearing earth</p> | | <p>SIGNS OF RESURGENCE What appears as total collapse is recognized by Faith as the renaissance of the Creation</p> <p>new Jerusalem</p> | | <p>SOCIOLOGICAL SKILLS There are objective means of grasping what is occurring and of participating in the transformation</p> <p>wipe away tears</p> | | <p>CIVILIZING ENTERPRISE The emerging new world claims our faithful attention in the civilizing task</p> <p>victorious inheritance</p> | |
| <p>HISTORIC GAP</p> <p>earthquake chasm</p> | <p>Man experiences living in a gap between an old and new age as everything familiar is pulled out from under him</p> | <p>PRIVILEGED PLANET</p> <p>beautiful bride</p> | <p>Spaceship earth is under choice as a unique phenomenon in the galaxy rather than under condemnation</p> | <p>DYNAMICAL PROCESSES</p> <p>seeing the city</p> | <p>There is a three-fold economic-political-cultural dynamic present in every aspect of society</p> | <p>CRUCIAL DECISIONS</p> <p>it is done!</p> | <p>Current decisions affect the next 500 years</p> |
| <p>SHIFTING INTEGRITY</p> <p>first heaven disappeared</p> | <p>His criteria of truth, base of values and context for decision are no longer dependable</p> | <p>CIVILIZATION APEX</p> <p>from heaven</p> | <p>Civilization is undergoing fulfillment rather than destruction</p> | <p>SOCIAL IMBALANCES</p> <p>sorrow, tears and pain</p> | <p>And a method of analyzing its malfunctions and trends</p> | <p>BUILD THE EARTH</p> <p>a light to the nations</p> | <p>The task is world-wide</p> |
| <p>TECHNOLOGICAL EXPLOSION</p> <p>first earth disappeared</p> | <p>The impact of the technological revolution has affected the entire face of the planet</p> | <p>CREATIVE EPOCH</p> <p>the holy city</p> | <p>The breaking up of old forms affirms rather than denies all the past</p> | <p>PRACTICAL VISION</p> <p>radiant city, streets of gold</p> | <p>It is possible to envision all the earth belonging to all</p> | <p>LOCAL WISDOM</p> <p>fountain of life</p> | <p>And requires the wisdom of every man</p> |
| <p>CONFUSING OPPORTUNITY</p> <p>great voice from heaven</p> | <p>The collapse of the old world-view & its supportive traditions comes as overwhelming complex. of opportunity</p> | <p>DIVINE COVENANT</p> <p>plighting our troth</p> | <p>The whole earth rings with possibility for faithful engagement</p> | <p>PRESSURE POINTS</p> <p>demonstrating love</p> | <p>And the secret is in knowing what will trigger the entire process</p> | <p>TIMELY PARTICIPATION</p> <p>reign as kings</p> | <p>The times welcome the grandeur of your participation</p> |

Romans 8:19 "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

Human Resurgence Mission

Global Model

THE NEW HUMAN DISCOURSE

Global Research Centrum

10 November 1974

| | | | | | | | |
|---|---|---|---|--|--|--|---|
| <p>HUMAN CRISIS</p> <p>There is a crisis in humanness today.</p> <p>universal travail</p> | | <p>MANKIND REBORN</p> <p>It is the advent of the new human being.</p> <p>splendor of life</p> | | <p>KEYS TO HUMANNES</p> <p>The key to his success is how he grasps his roles.</p> <p>sharing the treasures</p> | | <p>CALL TO SIGNIFICANT TASK</p> <p>The new human is marked out for a substantial role</p> <p>according to the plan</p> | |
| <p>RADICAL CHANGE</p> <p>tyranny of change</p> | <p>Everyman has participated in the revolutionary upheaval of these times</p> | <p>IMPORTANT EVENT</p> <p>wonderful sight</p> | <p>Who is brought to the wonder of everyday hum-drum of existence</p> | <p>SOCIAL INTER-ACTION</p> <p>god's own promises</p> | <p>He knows the marvel of his own humanity as he relates to others</p> | <p>RESPONSIBLE RELATIONS</p> <p>righteous in his sight</p> | <p>He is a world citizen</p> |
| <p>VOCATIONAL COLLAPSE</p> <p>life groans</p> | <p>As a result, the importance of his life seems diminished</p> | <p>MYSTERY-BORN</p> <p>full sonship</p> | <p>Who is experiencing the mystery of his life through the commonplace engagement</p> | <p>AGE PHASE seeing something of the glory of God</p> | <p>He has the opportunity of four great lifetimes in one</p> | <p>BOLD TACTICS</p> <p>pray worthily</p> | <p>He lives effectively in his choice of actions</p> |
| <p>SOCIAL PARALYSIS</p> <p>painful tension</p> | <p>And his means of coping with the complexity of his world have come to a standstill</p> | <p>SIGNIFICANT MOMENT</p> <p>magnificent future</p> | <p>Who is shown the spectacular in the midst of the mundane moments</p> | <p>SEXUAL GIFT</p> <p>receiving the agreements made with God</p> | <p>Being male or female turns out to be a unique gift in holding the tensions in humanness</p> | <p>SOCIAL MODELS</p> <p>pattern for good</p> | <p>He invents the future by building models for society</p> |
| <p>BETRAYED VALUES</p> <p>blindness</p> | <p>Consequently, all his values are called into question</p> | <p>NEW BEGINNING</p> <p>magnificent liberty</p> | <p>And who has broken through his limits to a new fulness of love for life</p> | <p>VOCATIONAL ROLE</p> <p>privilege: adapted as sons of God</p> | <p>His passion and reason together contribute to the destiny of man</p> | <p>REBIRTH OF HUMANNES</p> <p>bearing the family likeness</p> | <p>Behold the new human being coming into his own</p> |

1. A statement and chart on the rationale for the three presentations is as follows:

Today there is emerging a brand new world. A new church rises in response. A new humanity is being born. Resurgence means a crisis situation in which collapse is experienced. Resurgence interprets the crisis as a gift (reality) of new life. Resurgence reveals practical wisdom to grasp how to stand. Resurgence is a claim that finds us engaging at a new level of participation.

| THE RESURGENT | SITUATION | REALITY | WISDOM | CLAIM |
|---------------|------------|------------|--------|--------|
| WORLD | Eruption | Renaissant | Skills | Build |
| CHURCH | Disruption | Renewed | Tools | Signal |
| HUMAN | Collapse | Reborn | Basics | Create |

2. These are to be highly indicative presentations. Wherever possible lift up the local situation as one of resurgence.
3. It is "Biblical" oration. The presentations bank heavily on scriptural images. Scripture for the three presentations are as follows:

| | WORLD | CHURCH | HUMAN |
|----------|---------------|-----------------|-------------|
| TEXT | Rev 21.1-22.5 | I Pet 1.22-2.10 | Rom 8.18-39 |
| CAP. VS. | 21.5 | 2.10 | 8.19 |

4. Illustrations- use ones that people in the pew can readily identify with. For instance, in illustrating global human use their children rather than (or along with) some famous statesman.
5. The presentations are 20 minutes long.

AIM To create an involved awareness of the times, grounding the realization that the implications of the news is the church's responsibility. The scripture lends authorization to the morning devise. Experience the times from a broadened and deepened perspective, seeing "what is" as a gift rather than a threat.

HAPPENING

INTRODUCTION (Evangelist #2)
Introduce self
Mention uniqueness of group. (Here utilize data of who they are from preparation work.)

Song contexts You are out to release engagement.
Affirm how wisdom of past is being picked up by popular media. Judy Collins brought this hymn again to the attention of the globe. "Amazing Grace"

Song two: Advent song. "Come, Thou Long-Expected Jesus"
It is appropriate that we should gather to focus our attention on the way the church is answering God's call to service within the society on this first Sunday in Advent when the church celebrates each year the coming of radical possibility into their lives.

SCRIPTURE

Context This morning we are going to look at our present situation, but as the church. And the difference between the way any man looks at his situation and the way a churchman looks at his situation is his approach. The churchman approaches his life having girded himself with the Scriptures. And this morning we read from Isaiah.

Text Isaiah 40:9-11

Comment This poetry was written to a community who like the present day world was experiencing great change. It was a time of resurgence. And the community of God was standing in the midst of everyone else's despair over the change and demonstrating a picture of the new emerging life. This morning, we are going to look at the changing world that we might know what is the new life emerging. To do that, let's look at the news.

| OUR TIMES | | | | |
|-------------------|-------------------|-----------|----------------|------------------|
| Last night's news | Events of History | | Trend Analysis | Meaning of Times |
| Engaging | Individual | Corporate | Reflecting | Intpretive |

LAST NIGHT'S NEWS

Intent To engage people in reflections, break loose any paralysis, and get the stewing started rapidly.

Flow Informally engage the group in conversation and gradually move into the actual activity of the morning.

Demonstration (All demonstrations are merely examples of what might be created and are not to be used as refined models. Each situation requires a particular response to accomplish the dynamic of the workshop.) The pedagogues, with local Religious House staff, should prepare a local data sheet on the events of concern to that location as a part of Saturday pre-prep.

1. Who watched the news last night? Who is your favorite news-caster?
2. What was one of the news items you remember from last night?

Short Course This morning we are going to look at the news since 1920. The fantastic explosion of the events which has happened in the 20th century has made it very difficult to even see, hear, or read all the things that happen in a year or a decade. This morning we are going to try to articulate for ourselves just what underlies all that has been going on.

EVENTS OF HISTORY

Intent

To list events of recent history (since 1920) in order to prime the group to be able to corporately build a timeline.

Flow

Locate the page in the participant's packet and give time and images that allow the participants to get their minds operating in the arena.

Demonstration

1. Write three events for each ten year section on your page.

Short course

Each of us will fill in as much history in the next ten minutes as we can write down. What are the events of our lives? What are the great happenings in the lives of our community and our nation and our world, etc.? This will allow us to build a group chart that would be impossible for anyone of us to build alone.

2. Mark on the timeline your own personal history. When did you enter this life? When did your children enter this life? When did you move from one location to another?

3. What have been the significant events in some of the following arenas (use only to seed ideas as necessary; not to use all of them) industry, space, media, campus marketing, new appliances, politics, political issues, presidents, great men in any field, mnaturization, transportation, life styles, youth, elders, religious life, national life, great disasters, wars, military actions, worldwide concerns.

4. Let's go around the room and get three events in every decade block. (First three people give one event each for the first decade, etc.)

(continued)
workshop

5. Go around (when feasible) and get the most important one for each person, then
6. Get those which have been left out.

TREND
ANALYSIS
Intent

To give people a handle on the overwhelming happening of this century and to move the group to be able to name the time block.

Flow

Starting with context of arenas moving to listing examples to identifying all to grouping.

Demonstration

In attempt to relate to such an explosion of history, many sociologists historians have been using economic, political, and social as categories. The newspaper has the social arenas--women today, weekend guide; the economic--the business section, the ads; the political--front pages. (Maybe refer to morning lecture)

1. What's an example of (economic event
(cultural (social)
(political
we've listed on the chart?
2. Let's put a 0 by the economic, * by the political, Δ by the cultural.
3. If we take all of the triangles, can someone say how they are all related? What underlies them all? (Then do * and 0)
4. Now that we've talked about the three arenas, how would you talk about describing the events going on in society as a whole--what direction is it that history has gone? What will be some events you anticipate will happen in the next 15 years as a result of this trend?

MEANING
OF THE
TIMES
Intent

This section allows the group to state their new relationship to the history of their times. After having broadened the scope of history they have participated in the activity is to name that history and thereby, implicitly give meaning.

Flow

To start to name the sections and then to name the whole 80 years. Then to come at the whole activity by asking the question of how the individuals and the groups activities in the future are enhanced and enlarged.

Demonstration

In some cultures, a baby doesn't exist until it has a name. Naming the history is a favorite activity of editors in editorials, sports writers, and even presidents. Remember the New Frontier of Kennedy, and the Great Society of LBJ, and the New Deal of Roosevelt? All of them attempting to describe what was important to them about their service.

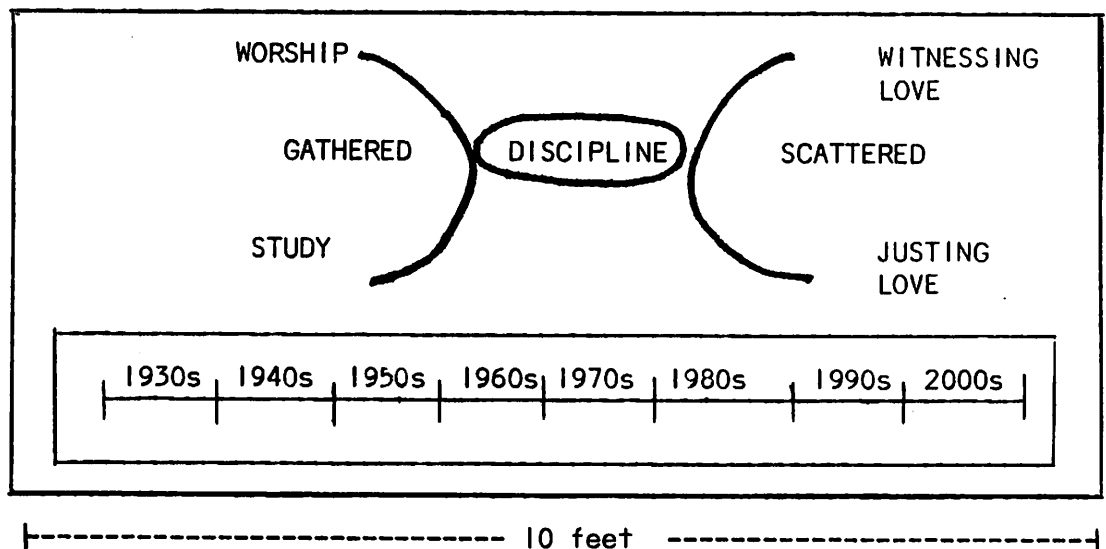
(continued)
MEANING OF
THE TIMES

1. Let's us do the same thing and start by naming each decade.
2. Who could name the whole span? What is your title for what history has been about? If you were to write a best seller about all this history, what would the title be?
3. What have we said we see society struggling with, concerned with?
4. How will our sons and daughters, grandsons and granddaughters describe our times when they are our age? What will they indicate our concerns were?
5. The church has always concerned itself with the issues of the times. How in this day are we as the church responsible to God for our times?

TRANSITION TO
WORSHIP SERVICE

CONVERSATION/WORKSHOP
DEVICE #2

- AIM:** To enable the congregation to tell the story of their church so that they can understand it as a resurgent reality today.
- HAPPENING:** A personal involvement in the reconstruction of their history, past, present, and future.
- CONTEXT:** Blackboard image or image done beforehand on butcher paper as follows with explanation that it is a screen through which to view their own church. Leave space beneath timeline for writing events down.

SONGFEST
(15 minutes)Introduction

We want to experiment with our time together through corporate singing. The church has always been that group of people who experimented with singing for the sake of getting said the depth dimension of life itself. I understand that your denomination was born out of great singing. Can you remember times when you enjoyed singing? Let's sing.

Song I - (Advent) Come, Thou Almighty King. Advent is a little Lent, or a time of preparation and penance while awaiting the birth of the Word in history.

Song II - (Gospel tradition) Blessed Assurance, Jesus is Mine.
(What other gospel hymns are your favorites?)

Song III - (Classical hymn) Faith of Our Fathers
(What fathers do you recall?)

SONGFEST
(continued)

Song IV - (Contemporary hymn) Men of the Spirit or
Those Who Wait on the Lord

Songfest Orchestration - Evangelist assigned to the songfest spend time brooding on the most releasing orchestration of the songs. Possibilities include such things as male/female on verses, left/right, each person pick one line of the hymn and sing it louder than the others, people in church over 30 years and less than 1 year, use natural structures of the congregation, i.e., Board of Stewards, church school teachers, women's group, etc.

MEAL RITUAL
AND MEAL
(15 minutes)

In the Beginning was the Word.
And the Word was with God. And the Word was God.
Amen. Amen.
Let us pray.
Let us feast.

CONVERSATION/
WORKSHOP
(30 minutes)CREATING THE CORPORATE HISTORY OF THIS (THESE) CHURCH(ES)Context

Review the "bug" model as the screen through which to look at their-own local church. We will use the timeline and the screen as a way to corporately get out our history.

Questions

1. Objective (Place events on timeline)
 - Who are the oldtimers?
 - Who are the families who are symbolic pillars?
 - How many buildings have housed this body?
 - Who were some of the ministers?
 - What are changes in the architecture since first built?
 - How has this building been used by this community?
2. Reflective
 - What have been special times in the history of the congregation?
 - What are funny incidents in the life of this congregation?
 - What is your favorite time in this church? (either a time of year or one particular past event.)
3. Interpretive
 - What events were shifts? (make divisions on time line)
 - What have been the victories? (Put up and star those events)
 - What story would you tell about the church's role in your life?

Device #2
CONVERSATION
(continued)

4. Decisional Relation

Let us imagine that we are creating a book.
From our collection of stories and events, what would you title each section?
Looking ahead toward the next 40 years, what do you anticipate as major happenings? (Put these up on the timeline)
If each period of time were a chapter, what would you title the last 40 years?
The next 40 years?
The whole book?
(Give releasing, risking short courses, if needed; e.g., what would happen if this congregation received a grant of \$500,000?)

SYMBOL
CREATION
(10 minutes)

Context the importance of symbols; e.g., human life depends on symbols; symbols change relationships and history; symbols are the most important element in the local congregation.

Each person draw a symbol for the cover of this book which we have just named the chapters and title of, a symbol which would hold the eighty years of history which we have reviewed and created here today.

TRANSITION

Song. "I Can See a New Day"

Go right into the discourse, The New Human, after this song.

FORGING A CARE NETWORK
DEVICE #3

Global Research Centrum

10 November 1974

AIM: To allow participants to objectify and internalize resurgence images in their own particular situation.

HAPPENING: Depth evaluating of local resurgence and visioning new possibilities of caring for the world.

CONTEXT: (two minutes) Spin a personal witness to the excitement of being part of the new resurgence. By giving new power to the signs and symbols of resurgence today, the future will be created in a new way. Today we're going to experiment with a way of seeing and empowering the signs of resurgence in your local church.

**REHEARSING
THE DAY
(15 minutes)**

1. Objective (three minutes)
What images do you remember from the sermon (New Church discourse)?
" " " " " " " the last talk (New Human)?

What stories impacted you?

What words will you not forget from the sermon? ...last talk?

2. Reflective (four minutes)

Where did you get excited in the sermon? ...last talk?

What was an issue that caused you concern? ...apprehension?

3. Interpretive (four minutes)

Affirm the happening of the day by retelling it as a great happening. Give an example.

Resurgence is not something that appears only in some other place. I've seen it here today.

Today we will name the resurgence signs you have seen, then find out what is frustrating them (block), and finally, we'll jump in and swim by creating a five-point plan for dealing with that block.

Let us break for 15 minutes to clear the tables and serve the desert. (If the group is large enough to break down in smaller workshop groups, this is the time to do the breakdown.) We will meet back at _____.

**WORKSHOP:
(1 hour)**

Context

We want to work together on how to move effectively with the concerns of our local congregation in this location in the community. At lunch, we got out a story of our local church and its history. Now we want to look at the root issues which we struggle with, and finally, to take one of these issues and discuss the tactical actions which will deal with that issue.

WORKSHOP
(continued)Accomplishments

1. At lunch we got out a fantastic list of the happenings of this congregation located in the midst of this community. Centering in now on the last two years, and using the same kind of screen as at lunchtime, what other exciting things have happened here? Everyone list five more things on their own paper.

Get out list on the board. Reflect: What have we forgotten in worship, mission, etc....?

Short course on fun, trusting intuitions, and risking.

2. Looking at all of these fantastic happenings, what would you call the positive trends developing here? (List two or three on the board.) (Use trend short course if needed.)
3. Now--in looking over this list of corporate wisdom, who would be the daredevil in our group who would name the ONE positive trend? (Get out one response for the group's consensus.)
4. We have this fantastic trend developing: (read it from the board). Now where is it going? What do you see happening a year from now?

ChallengesContext

Often when we talk about issues needing attention, we get so bogged down in the negative that we can't move. Like quicksand, we only go deeper into the mire. Let's talk about the issues, but state them in a way that projects us into the future. Maybe one way would be to ask, "what are the challenges raised by that trend we named that we can lift before our congregation which will move this congregation into the future.

Like a difficulty in your automobile that just "challenges" you to tackle it; or a fantastically complicated recipe that "challenges" your creativity to see if you can make it all come out right; or a difficult child in your Sunday School who keeps you awake at night trying to figure out what it will take to "reach" him--such is the challenge in our time.

Questions

1. Brainstorm other areas in your congregation that come to you as challenges. (Get out a list of 15--20.)
2. Look at all that we've just listed. Again, some one has to decide to be the daredevil. What is the ONE challenge raised by the trend we've named earlier that is going to make a difference in this congregation? The one challenge that is worth my effort in the coming year? (Name the challenge. Put it on the board.)

WORKSHOPQuestions
(continued)

3. What is the "miracle" that will catalyze (give short course on catalyze) the rest of the congregation relative to this challenge?
4. Spin: What are some things you could do to give power to that challenge? ...To project it into the future? What things would make that challenge "happen"?

Tactics

1. Have each person to take a sheet of paper and write down five things he would do to give power to the challenge. Have each one put an * by the most crucial tactic.
2. Share the most crucial by going around the table. Have the group select the five tactics that will give the most power to the challenge.
3. Imaginally place the five-point plan on a one year timeline by quarters.

Which needs to happen first? second? etc.

Who in the local church would do the five-point plan?

What forces would be needed?

How would you incorporate the five-point plan into what is already happening?

4. Assign one person to put the trend, challenge and five-point plan on a chart to share with the larger group. (This is a major decor item in the HRM, so prepare the form beforehand.)

Assign a reporter for the group. Reassemble, if divided into several workshops, and each group put up its chart.

Conclusion
(two minutes)

Report briefly.

Raise up the gifts of the workshop.

SENDOUTSingingGathering

Sing "Amazing Grace," "Come Thou Fount," or another Historical Church hymn that can be sung from memory as people gather.

Context

When you begin to see that the Church can care for the world as as we've just done in our workshops one way you can express that is through your singing. Have you noticed the resurgence of the love song lately - great ones like the "Theme from Romeo and Juliet," or "Always," or "Day by Day?" Many are being played on the radio. Perhaps we as the Church can now dare to sing

SENDOUT
(continued)

love songs to the world, like "On The Street Where You Live."
Let's sing that song to the world.

After singing, the evangelist might say, "I'll bet you'll never see your parish in the same light again."

Sing another song - "Ah, Sweet Mystery of Life."

ReportingContext

"Now is the time for reporting our insights from our corporate work." Each group will report on:

1. Signal breakthrough - Where did the light turn on for the group?
2. What was going on there?
3. What is the 5-point plan you created?

Celebration

Leader receives each report, and after last report the group sings a song of celebration (e.g., "A New Day")

ReflectingQuestions

"Let's sit back and reflect a bit on the day."

1. What are some events from the day that you remember?
2. What do you suspect you'll recall when you get home?
3. What will you tell your friends you did today?
4. If you had to do a Human Resurgence Mission next week, what would you do differently?

History

E.I. pitch or story about Human Resurgence Mission around the world on December 1, 1974.

Sending ForthContext

The Church has always sent forth its people from the community gathered into the scattered. We do it from the worship service, and we send forth from the meal. We send you forth from this Human Resurgence Mission into the world to be the New Human as the New Church in the New World.

Rite

Repeat after me -- "The whole creation is on tiptoe to see the wonderful sight of the Sons of God coming into their own."
Amen.

| STYLISTIC IMAGES | | | | | |
|--------------------------------------|--------------------|--|---|----------------------------------|-----------------------------------|
| THE NEW WORLD | | THE NEW CHURCH | | THE NEW HUMAN | |
| DISCOURSE | DEVICE #1 | DISCOURSE | DEVICE #2 | DISCOURSE | DEVICE #3 |
| Indicative Masculine Objective | Casual "Folksy" | Solid Churchman Preacher Evangelist | Story-teller Awe-filled Good listener | Seductive Beckoning Elfish | Excited Fun-filled Enticing |

| STAFF STYLE CHART FOR HUMAN RESURGENCE MISSION | | | | |
|--|--|---|--|---|
| arena implm. | INTENTIONAL DRESS | DRAMATURGICAL PRESENTATION | BECKONING PARTICIPATION | ENABLING SERVANTHOOD |
| WHAT | The Evangelist Male: Mov't blue suit w/ cleric collar if ordained Female: Mov't blue | Evangelists embody HRM w/passion & engagement, releasing affirmation of loving God. | Constantly, by style & stance, give permission for cong. to talk, sing, & listen to what's going on. | Act out stance of transparent one out to see nothing blocks participation (including smoking, cursing, drinking.) |
| WHY | In order to build an image of intentional servanthood force serving the world. | To demonstrate the secular resurgence stance is embodied in the new human style. | For cong. to experience participation in context of radical care. | Demonstrate wisdom resides in all. |
| WHEN | During the whole HRM. | At all times during HRM. | At all times during HRM. | At all times during HRM. |
| WHO | 1st & 2nd Evangelists | Whole staff | One who is onstage | Whole staff |

SINGING AND THE HUMAN RESURGENCE MISSION

Global Research Centrum

10 November 1974

| Types Indi- cative | CHURCH HYMNS | MOVEMENTAL SONGS | OTHER WORLD | RESURGENCE |
|--------------------------|--|---|--|---|
| WHAT | Use hymns that are familiar to the congregation, but also ones that enable new images to be presented to the group. | Use songs that have a ready acceptance by congregation, like "Wait on the Lord" or "Come to Me" | Sing Other World songs that are easy to learn in a very short time, i.e., "I am the One" and "This World is not my Home" | Sing resurgence songs that are familiar or readily singable like "On Top of the World" or "A New Day" |
| WHY | Using the familiar will both affirm what they like and affirm your presence as friendly; this will give permission to use other hymns and songs. | So that a new way to release passion and images of mission is used | In order to recall to consciousness life's meaning as it is articulated in the New Church witness. | In order to let the congregation experience "love" songs relative to the world |
| WHEN | Especially during the 9--12 AM time. | Especially during the Songfest and the Tactical Workshop (Device #3) | After the worship service | During the Tactical Workshop (Device #3) |
| WHERE | For the opening session, worship service, and song fest. | In the Fellowship Hall | In the Fellowship Hall | In the Fellowship Hall |
| WHO | The pastor will give you necessary information and may let you pick hymns for worship. | The preacher/teacher takes responsibility | The preacher/teacher takes responsibility | The preacher/teacher takes responsibility |
| HOW | By being familiar with hymnal of the congregation and looking at how bulletin used in the past. | By careful context and sensitivity to congregation; song sheets will be available in HRM packet | By careful context and sensitivity to congregation; song sheets will be available in HRM packet. | By careful context and sensitivity to congregation; song sheets will be available in HRM packet. |

1. Objective data

a. Location of HRM _____

b. Attendance Part I _____ Part II _____ Part III _____

c. Number of congregations involved _____

d. Congregation analysis:

high liturgical _____

fundamental _____

high secular _____

blue collar _____

other _____

e. Emerging generation participation number _____ age range _____

2. Key happenings What were the three key happenings?

Charting and naming of the day:

| | | |
|-------------------|------------|-----------|
| The Great Day of: | | |
| NEW WORLD | NEW CHURCH | NEW HUMAN |
| | | |

List the resurgent comments of the participants: _____

3. What was the flow of the day? _____

What would you do to refine the construct? _____

3. (continued)

Where did the address come? _____

What was the impact? _____

How closely did you follow the construct? (Indicate on the chart)

| | no shifting needed | shifting needed | recreated it |
|----------------------|-----------------------|--------------------|-----------------|
| Lecture 4 X 4s | | | |
| Devices | | | |
| Overall design | | | |
| E. G. curriculum | | | |
| Participant's packet | | | |
| Decor & space model | | | |

Please enclose comments and suggested revisions that you either did or would do, if doing HRM again.

HUMAN RESURGENCE MISSION

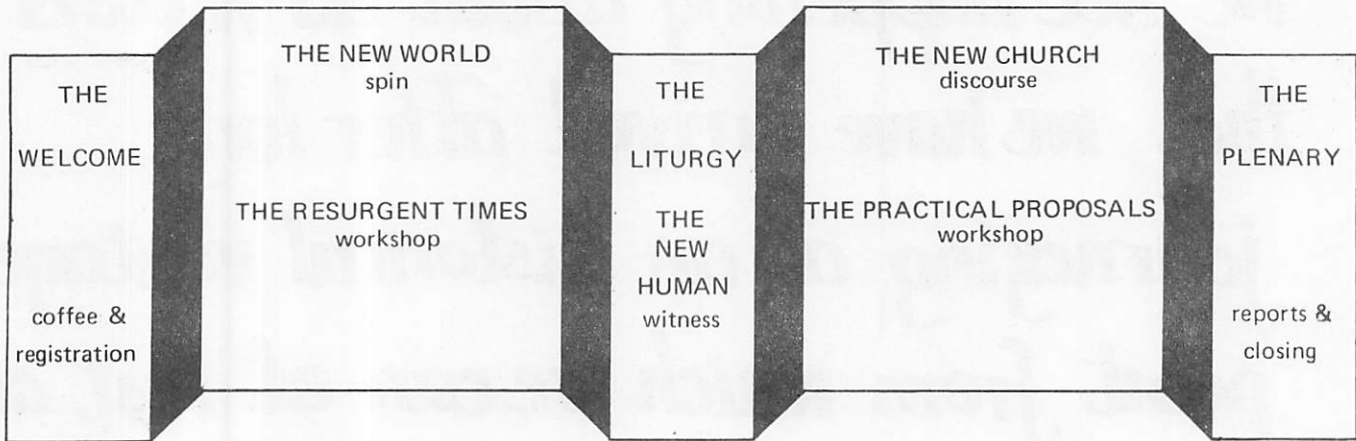


I believe that the religious renewal we see happening about us means that we have arrived after long journeying at an historical vantage point from which we can at last see where the wasteland ends, and where a culture of human wholeness and fulfillment begins. We can now recognize that the fate of the soul is the fate of the social order.

Rozak

"See, I am making all things new."

REVELATION 9 21:5



THE HUMAN RESURGENCE MISSION

A Description of the Sessions

THE PRELUDE

The Prelude is an opportunity for participants to register for the day and visit together over coffee and doughnuts before the first session begins. This begins at 8:00 A. M.

THE FIRST SESSION

The first session begins with singing and a scripture conversation on a passage from Luke followed directly by a short talk on the New World. In the Present Times workshop which follows the talk, the participants have an opportunity to describe and name the significance of the New World both past and future. The workshop concludes in time to attend the morning worship service.

**THE
SECOND
SESSION**

The liturgy of the church at its regular worship hour is the focus of the second session of the Human Resurgence Mission. During the worship, a witness on the New Human is given as the sermon (homily) for the morning. At the conclusion of the worship the congregation will be invited to the Hall where lunch will be served as the beginning of the afternoon session.

**THE
THIRD
SESSION**

The third session of the Human Resurgence Mission begins as people gather around the luncheon table with a song fest. During the meal the conversation reflects on the role of the congregation. The conversation is followed directly by a discourse on the New Church. The Tactical Plans workshop then allows participants to name actions that will effectively alter issues of common concern to the congregation. At this same time a smaller group will be creating a story and symbol of the congregation.

**THE
PLENARY**

The Plenary is the opportunity for the participants to close the day with reports from the workshop and a celebration of the entire day. They are sent forth from the plenary with a renewed sense of the congregation's role and plans for its implementation during the next year. They go forth with permission to be the New Church, as the New Human, in the New World. The day ends at 4:00 P.M.

TALK NOTES

THE WORKSHOPS

To talk about going down fighting like heroes in face of certain defeat is not really heroic at all, but a failure to face up to the future. The ultimate question the man of responsibility asks is not 'How can I extricate myself heroically from the affair?' but 'How is the coming generation going to live?'

Bonhoeffer

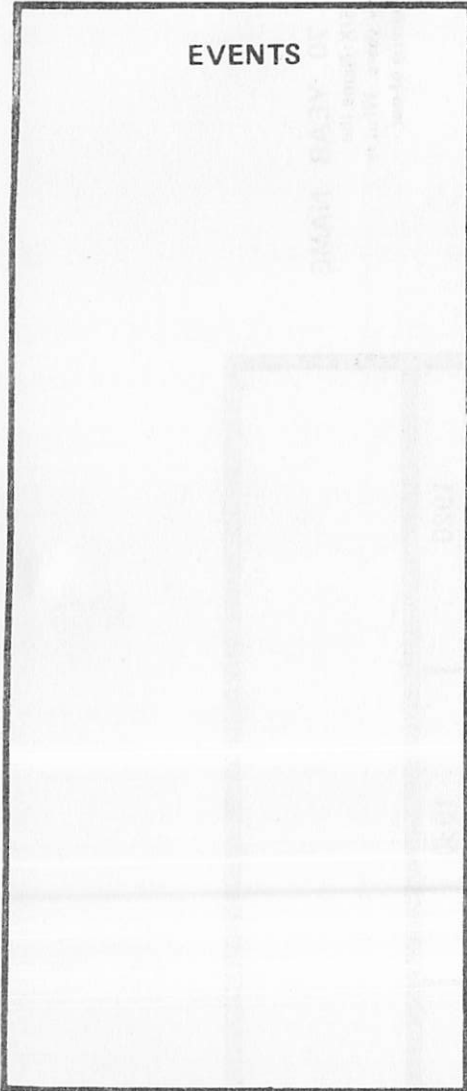
The whole creation is on tiptoe to see the wonderful sight of the Sons of God coming into their own."

ROMANS 8:19

THE PRACTICAL PROPOSALS

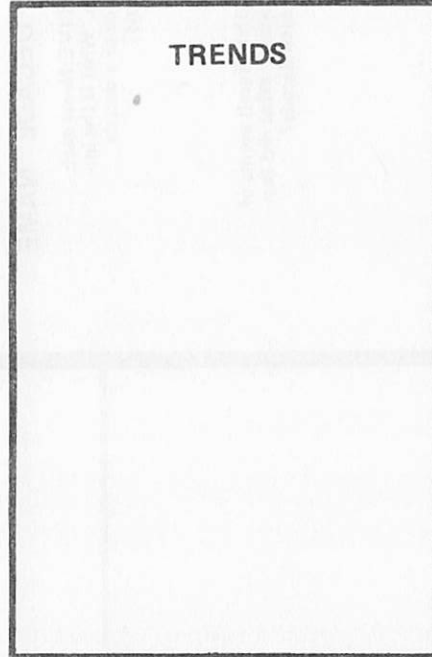
STEP ONE: List church events.
What have we done?

EVENTS



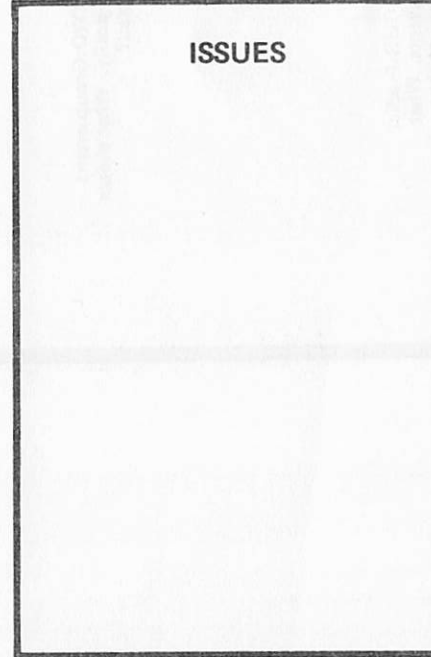
STEP TWO: Discern emerging trends.
Where are we going?

TRENDS



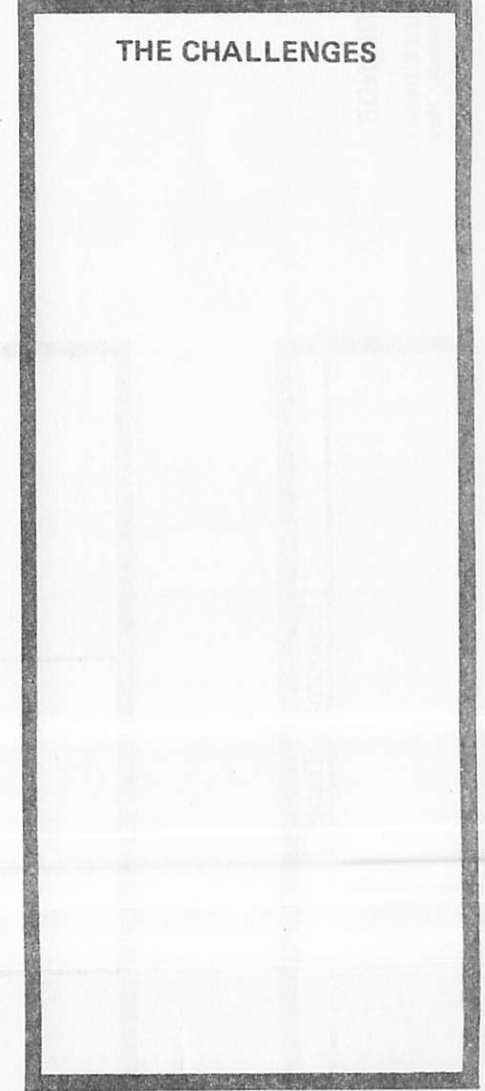
STEP FOUR: Name congregation issues.
What is revealed by the trend?

ISSUES



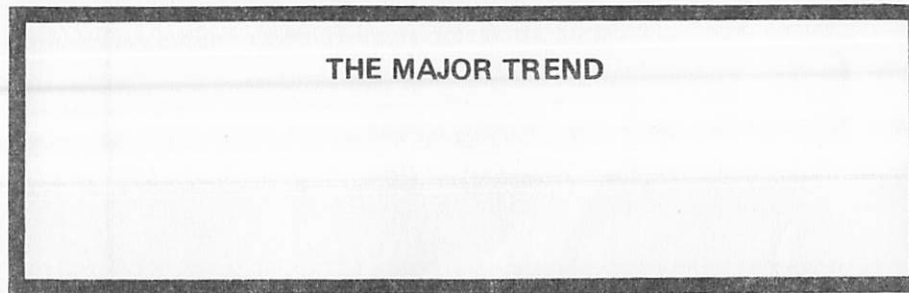
STEP FIVE: State the challenges.
What is the critical action demanded?

THE CHALLENGES



STEP THREE: Write key trend.
What is the major trend?

THE MAJOR TREND



THE RESURGENT TIMES

| | 1950 | 1960 | 1970 | 1980 |
|--|------|------|------|------|
| | | | | |
| | | | | |

| Political Trend | Cultural Trend |
|-----------------|----------------|
| | |

STEP SIX: Articulate creative proposals.
What deeds will 'do' the action?

STEP SEVEN: Determine key proposal.
Which proposal for this moment?

STEP NINE: Select five tactics.
What is next year's plan?

PROPOSALS

THE PROPOSAL

THE FIVE TACTICS

STEP EIGHT: Brainstorm implementing steps.
What series of actions will 'do' the proposal?

TACTICS

THE NEW STORY

STEP ONE: Create story elements.
What are the images of the past, present and future?

PAST IMAGES



PRESENT IMAGES

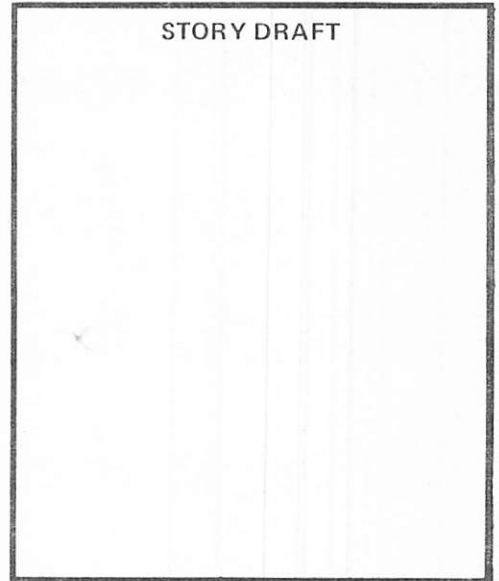


FUTURE IMAGES



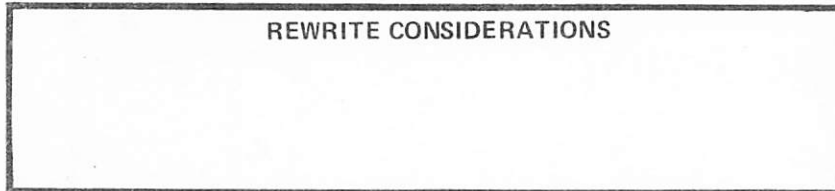
STEP TWO: Write draft paragraph.
How can the images be held together?

STORY DRAFT



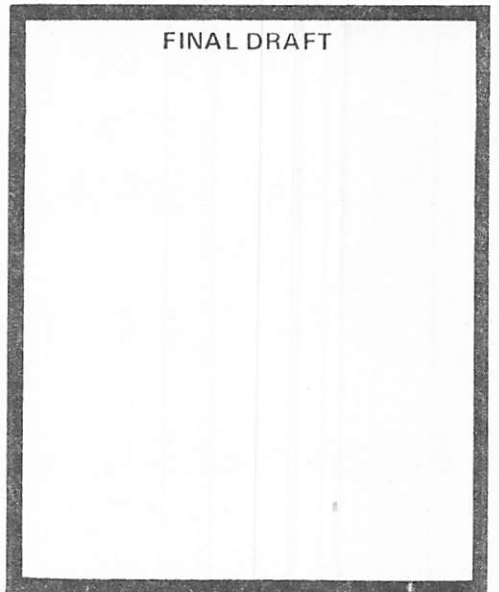
STEP THREE: Revise draft paragraphs.
What is unclear in the paragraph?

REWRITE CONSIDERATIONS



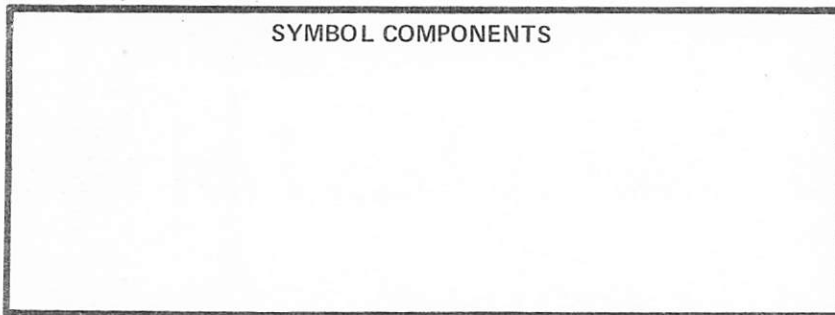
STEP FOUR: Polish new story.
Does the paragraph speak poetically?

FINAL DRAFT



STEP FIVE: Reherse symbol elements.
What is important in a symbol?

SYMBOL COMPONENTS



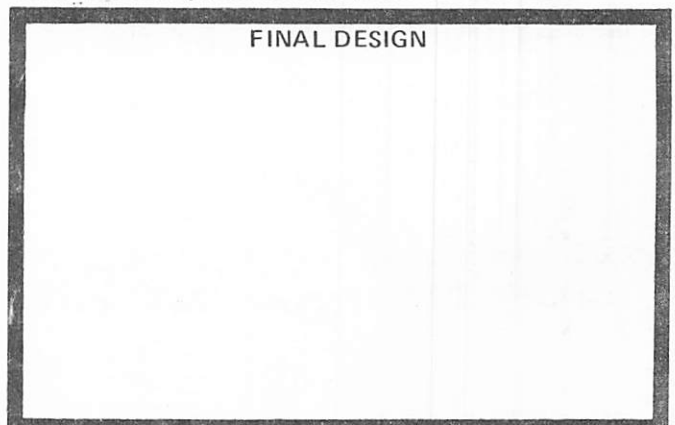
STEP SIX: Draw initial sketch.
What is a possible design?

INITIAL SKETCH



STEP SEVEN: Draw final sketch.
How does the symbol become powerful and artistic?

FINAL DESIGN



It is of course always the Church's task to carry over that which remains forever and which has hitherto been authentically represented in these declining forms of secular and religious culture and society, into a new form more appropriate to the present and future than the form now slowly but inevitably crumbling and thus to hand on this permanent reality authentically and effectively to the coming age.

Rahner

“You are now the People of God”

1 PETER 2:10

THE SONGS

AMAZING GRACE

Amazing grace how sweet the sound that saved a wretch like me,
I once was lost, but now am found, was blind, but now I see.

'Twas grace that taught my heart to fear and grace my fears relieved,
How precious did that grace appear, the hour I first believed.

Through many dangers, toils and snares, I have already come.
'Tis grace that brought me safe thus far, and grace will lead me home.

When we've been there ten thousand years, bright shining as the sun,
We've no less days to sing God's praise, than when we'd first begun.

O GOD, OUR HELP IN AGES PAST

O God, our help in ages past, our hope for years to come,
Our shelter from the stormy blast and our eternal home!

Under the shadow of thy throne still may we dwell secure;
Sufficient is thine arm alone, and our defense is sure.

Before the hills in order stood, or earth received her frame,
From everlasting thou art God, to endless years the same.

A thousand ages, in thy sight, are like an evening gone;
Short as the watch that ends the night, before the rising sun.

Time, like an ever rolling stream, bears all its sons away;
They fly forgotten, as a dream dies at the opening day.

O God, our help in ages past, our hope for years to come;
Be thou our guide while life shall last, and our eternal home!

THE VOICE OF GOD IS CALLING

The voice of God is calling its summons unto men;
As once he spake in Zion, so now he speaks again.
Whom shall I send to succor my people in their need?
Whom shall I send to loosen the bonds of shame and greed?

I hear my people crying in cot and mine and slum;
No field or mart is silent, no city street is dumb.
I see my people falling in darkness and despair.
Whom shall I send to shatter the fetters which they bear?

We heed, O Lord, thy summons, and answer: here are we!
Send us upon thine errand, let us thy servants be.
Our strength is dust and ashes, our years a passing hour;
But thou canst use our weakness to magnify thy power.

From ease and plenty save us; from pride of place absolve;
Purge us of low desire; lift us to high resolve.
Take us, and make us holy; teach us thy will and way.
Speak, and behold! we answer! Command, and we obey!

PENTECOST HYMN

Tune: There's a New World Coming

Like the sound of heaven with the rushing of the wind
Came the fire a-burning and new life was given to men.
The young see visions and the old dream dreams
Born of fire, filled with power, for all men.

To the light from darkness, and to freedom from fear
Building from the ashes into one community
Peter, Paul, and Luther, Augustine and Benedict
Born of fire, filled with power, for all men.

With despair abounding and a lack of hope around
Still the Spirit comes to the ones who birth the day
Giving breath and being to the ones who give their death
Born of fire, filled with power, for all men

For the coming ages and the journey of mankind
We claim the promise that the fire give life to them
Deciding freely to live on behalf of all
Born of fire, filled with power, for all men.

A NEW DAY

I can see a new day, a new day soon to be,
When the storm clouds are all gone, and the sun shines on a world that is free.

I can see a new church, a new church, in history
Where the Word is at the center, and the future ever shall be.

I can see a new man, a new man standing tall
With his head high and his heart proud, and afraid of nothing at all.

I can see a new woman, a new woman breathing awe
In her eyes light, and her heart strong, and consumed with a love for the all.

I can see a new world, a new world coming fast
Where all men are brothers, and hatred is forgotten at last.

I can see a new day, a new day soon to be
When the storm clouds are all gone, and the sun shines on a world that is free.

THE IMPOSSIBLE DREAM

To dream the impossible dream, to fight the unbeatable foe,
To bear with unbearable sorrow, to run where the brave dare not go.
To right the unrightable wrong, to love pure and chaste from afar,
To try when your arms are too weary to reach the unreachable star.

This is my quest, to follow that star,
No matter how hopeless, no matter how far,
To fight for the right without question or pause
To be willing to march into hell for a heavenly cause.

And I know if I'll only be true to this glorious quest
That my heart will lie peaceful and calm when I'm laid to my rest.
And the world will be better for this, that one man scorned and covered with scars
Still strove with his last ounce of courage to reach the unreachable star.

A PRAYER: THE TIME HAS COME

Tune: Waiting for the Sunrise

O God, the world is waiting for resurgence, every heart is waiting for you.
The hopes of man, the spirit deeps are crying, now, O God, the time is come!

O God, old men are dreaming dreams of future, and young men see visions of hope.
The prophecy from daughters all is rising, now, O God, the time is come!

O God, pour out a portion of your spirit, give a sign of what is to come,
Send down the fire of power and repentance, now, O God, the time is come!

O God, be with us on our journey always, as we serve the anguish of men,
Save us unto thy everlasting glory, now, O God, the time is come!

MORNING OF FREEDOM

Tune: Morning Has Broken

Morning of freedom, final awareness, standing on nothing, groundlessly there.
Myself inventing, ever becoming, never completed, always undone.
All life is given, creatures of fortune, no one for blaming, never excused.
I am entrusted, history creating, offspring of Adam, measure of man.

Crossing the river, beyond the moral, all is permitted, only decide.
I am accepted, dearly beloved, endlessly chosen, serving all men.
Anchored securely, wholly united, warring gods fallen, painful relief.
My yoke is easy, light is the burden, the day is coming, destiny won.

AT THE CENTER TRANQUIL

Tune: Shenandoah

Universe, illumination, all unknown, absurd assurance
Everywhere is found life's meaning, and I, I am the way at the center tranquil

There's no hope, yet all is hopeful, then no cares, there are no problems
No enemies, no earthly foes, and I, I am the struggle at the center tranquil

Pulsing exhilaration, everything's become a blessing
Embraced by joy, a dance of rapture, and I, I am the stillness at the center tranquil

Gloriously condemned to die: life is new, a great resurgence
Community with all the faithful, and I, I am forever at the center tranquil

THE CHURCH

Tune: Theme from "Exodus"

The Church of God is like the pioneer, the sensitive, responsive one,
Who hears the Word of God and sees his judgements,
And has the vision of the resurrection.

The Church of God is like the Israelite, whose voice denounced idolatry,
Who lived in brother-love, the law responsible,
And thus eventually all nations would be blessed.

The Church of God is like the Nazarene, first risen in obedience,
Who on behalf of all, showed what all men might do,
Who in God's mercy lived and gave that gift to man.

The Church of God, the world-society, to God-in-Christ and Christ-in-God,
Responds in hope and trust, repents for all mankind,
And so reduplicates the deed of Jesus Christ.

THE VISION

Tune: Sounds of Silence

We heard the cry from the past, we heard the cry set forth at last;
Our ancestors plead to live our time, the crimson line their only awesome sign.
Now all the earth cries out within our hearts: agony.
Comes the dawn of silence.

Beyond the wanderings of time, beyond the race of all mankind;
I see living bodies torn and crushed, life emerging from the arid dust.
Now the face I see is dark beyond all hope: mystery.
Comes the dawn of silence.

Pain and joy and hope unfold, pain and joy and hope untold;
We cannot contain ascending life, nor escape the chaos and the strife.
Now the wonder of our God is struggle and love: eternally.
Comes the dawn of silence.

Lightning moment blazing spark, lightning moment in our dark;
The birth and death of every star and tree, the dread assault of spirit within me.
Then God confronts me with terror and with love: ecstasy.
Comes the dawn of silence.

Burning flame and life is born, burning flame and all is gone;
Trembling and afraid above the abyss, grasping now that only nothing exists.
Then I plumb the abyss, my life becomes new birth, ceaselessly.
Comes the dawn of silence.

THE COST OF MY CARE

Tune: Anniversary Waltz

Given the chance to do life in the deeps, to serve all mankind is the gift that I be
To care for the world is the burden I bear, invent with my life, 'tis the cost of my care.

Chorus: Strange awful power is dancing through me, buoyantly forging impossible be
With all my heart I'm poured out endlessly; I'm burdened eternally.

Wholly engulfed in unbounded rapport, doomed for the world, my life wholly outpoured
Always encumbered, tomorrow is here, molding the future the cost of my care.

Burning with wisdom, empowered to do: the weight of the world for all men everywhere
Guardian of all, to all history an heir: absurdly in charge, 'tis the cost of my care.

Repeat first verse without chorus.

CALLED TO WALK IN THE WAY

Tune: Put Your Hand in the Hand

Called to walk in the way of the man who stilled the waters;
Called to walk in the way of the man who calmed the sea;
Called to live in the Word and be free to live for others;
Called to walk in the way of the man from Galilee.

Hear the word that's the Word that's been said for all God's creatures;
Hear the word that's the Word that's been said for you and me;
It's the Word about life you are called to give to your brother;
It's the Word that will give him his possibility.

Well, a voice comes, I hear it saying all too clearly:
"You are my Son, with you I am well pleased!
Got a job to be done and life must needs be given,
Can't promise rewards and your pains will be increased."

Then the Spirit came and said, "Go into the desert!
There's a power—old Satan—he's the one you've got to meet."
Forty days without food out there as a solitary;
Had to decide old Satan was the one that had to be beat.

Got the Word, can't hold it, have to say it—it is the gospel;
"The time has come! The kingdom it has arrived!
You must change your hearts and minds and believe this good news;
It's the Word from which the future must be derived."

Heal the sick, chase the demons, say the Word that says "forgiveness;"
Take away all excuses for a life to be lived as dead.
Help each man you meet to make a new decision—
To pick up his past, live the future with all its dread.

There'll be betrayal and despair and denial—you'll be left all alone;
And you'll wonder if the God who called has gone away.
There'll be taunts and a hill and a cross all prepared for you,
Then the spear, flowing blood, final words. . .has death won the day?

Feel the dankness and the darkness and the quietness of this closed-up tomb!
Feel the relief that old death has prepared for you and me!
But the Lord calls again—look! The stone! It has been rolled away!
Time to walk with the pain through the avenues of history.

(Repeat first verse.)

GOD OF GRACE

God of grace and God of glory, on thy people pour thy power;
Crown thine ancient Church's story, bring her bud to glorious flower.
Grant us wisdom, grant us courage, for the facing of this hour.

Lo! the hosts of evil round us scorn thy Christ, assail his ways.
Fears and doubts too long have bound us, free our hearts to work and praise.
Grant us wisdom, grant us courage, for the living of these days.

Cure thy children's warring madness, bend our pride to thy control.
Shame our wanton, selfish gladness, rich in things and poor in soul.
Grant us wisdom, grant us courage, lest we miss thy kingdom's goal.

Save us from weak resignation to the evils we deplore;
Let the search for thy salvation be our glory evermore.
Grant us wisdom, grant us courage, serving thee whom we adore.

A MIGHTY FORTRESS IS OUR GOD

A mighty fortress is our God, a bulwark never failing;
Our helper He amid the flood of mortal ills prevailing;
For still our ancient foe doth seek to work us woe;
His craft and power are great, and, armed with cruel hate, on earth is not his equal.

Did we in our own strength confide, our striving would be losing;
Were not the right Man on our side, the Man of God's own choosing;
Dost ask who that may be? Christ Jesus, it is he;
Lord Sabaoth, his name, from age to age the same, and he must win the battle.

And though this world, with devils filled, should threaten to undo us;
We will not fear, for God hath willed His truth to triumph through us;
The prince of darkness grim, we tremble not for him;
His rage we can endure, for lo! his doom is sure, one little word shall fell him.

That word above all earthly powers, no thanks to them, abideth;
The Spirit and the gifts are ours through Him who with us sideth;
Let goods and kindred go, this mortal life also;
The body they may kill: God's truth abideth still, His kingdom is forever.

FOR ALL THE SAINTS

For all the saints, who from their labors rest, who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia, Alleluia!

Thou wast their rock, their fortress, and their might; thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light. Alleluia, Alleluia!

O may thy soldiers, faithful, true, and bold, fight as the saints who nobly fought of old,
And win with them the victor's crown of gold. Alleluia, Alleluia!

O blest communion, fellowship divine! We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine. Alleluia, Alleluia!

And when the strife is fierce, the warfare long, steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong. Alleluia, Alleluia!

From earth's wide bounds, from ocean's farthest coast, through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost, Alleluia, Alleluia!

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WORKSHOP II A: THE NEW STORY

The Prelude
(5 min.)

ASSIGNMENT

1. Gather as a group after the break. Have your notes from the lunch conversation to help you create a three paragraph story on the congregation's past, present, and future. This is to be an imaginal, artistic, and poetic story as opposed to a factual, historical one.

Movement I: Brainstorming Images
(10 min.)

BRAINSTORM
IMAGES

2. As a group read over the notes from the conversation. Then brainstorm images and other bits of data that might be helpful in writing a paragraph.

PAST, PRESENT
AND FUTURE

3. Do this image brainstorm for the past, the present, and the future.

KEY
IMAGES

4. For each set of items discuss which are most crucial to telling the story of the congregation, and determine what images should hold the main theme of the story.

Movement II: Writing Paragraphs
(15 min.)

DIVIDE
GROUP

5. Divide your group so that an equal number of people is assigned to the writing of each paragraph.

ASSIGN
SCRIBE

6. Assign a scribe in each sub-group to write down your sentences as they are consensed on.

READ
OUTLOUD

7. After your initial writing have the scribe read the paragraph outloud to the sub-group and make any changes.

WORKSHOP IIa
THE NEW STORY

The Postlude
(5 min.)

GATHER
BACK

28. Gather back as a total group to quickly report and discuss your presentation to the whole body at the plenary.

QUICK
REPORT

29. Hear a quick report from each sub-group on its challenge, proposal, and tactics.

CLARITY
QUESTIONS

30. After each report have the group ask questions of clarity.

GROUP
REFLECIION

31. Reflect on what the significance of this kind of workshop, especially as it relates to working corporately, doing tactical planning etc.

DETERMINE
REPORT

32. Determine in what order you will present your group's tactical plans to the plenary and assign a reporter.

TO
PLENARY

33. Break and move to the Plenary.

Movement III: Stating the Proposals
(15 min.)

DISCUSS
PROPOSALS

18. Direct the sub-groups to discuss among themselves the creative proposals that would deal with the assigned challenge.

SPARK
CREATIVITY

19. Spark their creativity by asking what would be a great happening, a "miracle" that would affect the whole congregation and allow the challenge to be dealt with.

DECIDE
PROPOSAL

20. Sub-groups need to decide on one proposal and state it adequately in a sentence.

Movement IV: : Creating the Tactics
(15 min.)

CONTEXT
TACTICS

21. While the group is still in their sub-groups, context the movement from proposal to the creation of tactics that will actually get the proposal done.

LIST
TACTICS

22. Everyone should write down five tactics (stress that these are five concretely doable actions) that the congregation could do to implement his groups proposal.

STAR KEY
TACTIC

23. Have each person star his key, most crucial, most powerful tactic.

SELECT
TACTICS

24. As sub-groups get all the key tactics listed and together select the five tactics that would most effectively and actually implement the proposal over the next year.

ORDER
TACTICS

25. Finally, rank these five tactics according to the order in which they would be done during the year.

MAKE
CHART

26. Assign one person to put the trend, challenge, proposal and five-point tactical plan on a chart to share at the plenary.

TYPE
PLAN

27. Assign another person to report to the typing area to get the plan ready for reproduction.

Movement I: Continued

MAJOR
TREND

10. Read over the trends and ask someone to state the major trend that would in one phrase hold the state of the congregation's mission to the community.

TREND
IMPLICATIONS

11. Re-read the stated trend and ask where the trend is presently going, and what that trend says about the future.

Movement II: Discerning the Challenges
(15 min.)

REVEALED
ISSUES

12. Now you are going to get out the issues raised by this trend by asking:

"WHAT ARE THE ISSUES IN THE LIFE OF THIS CONGREGATION AS IT SERVES THIS COMMUNITY THAT ARE REVEALED BY THIS TREND?"

List these on the board as people state them.

CHECK
COMPREHENSIVENESS

13. Check for the comprehensiveness of the list by asking if every issue that came to mind got on the board.

DISCERN
CHALLENGES

14. Suggest that the way to deal with a lot of issues is to look through them all to see the challenges that are there. Context challenge until the group seems comfortable with the word.

ARTICULATE
CHALLENGES

15. Ask somebody to name a challenge and write it on the board. Ask if it makes sense or needs some explanation.

3 TO 5
CHALLENGES

16. Continue the look for challenges until you get 3 to 5 clearly stated challenges. Ask if these statements hold the challenges and allow new articulations if anyone has one.

DIVIDE
GROUP

17. Divide your group into the number of sub-groups corresponding to the number of challenges you have.

ISSUE

An issue is a statement which holds the tension between a problem and its solution. It articulates the social dynamic present which prevents a concern from being resolved. For example, a concern is hunger. Issues behind that are inadequate food distribution, increasing production, and competitive political systems.

CHALLENGE

A statement which when articulated reveals the underlying issue and articulates the future direction.