HUMAN RESURGENCE MISSION LEADERSHIP MANUAL

The Human Resurgence Mission is a program developed by the Ecumenical Institute, a research, training, and demonstration group concerned with the human factor in world development. Toward this end the Ecumenical Institute has designed methods of tactical planning, corporate operation and human motivity applicable in the local congregation and other groups. The Ecumenical Institute is a not-for-profit corporation with tax exempt status registered in the State of Illinois. Headquartered in Chicago, the Ecumenical Institute has offices in 102 metropolitan centers across the world.

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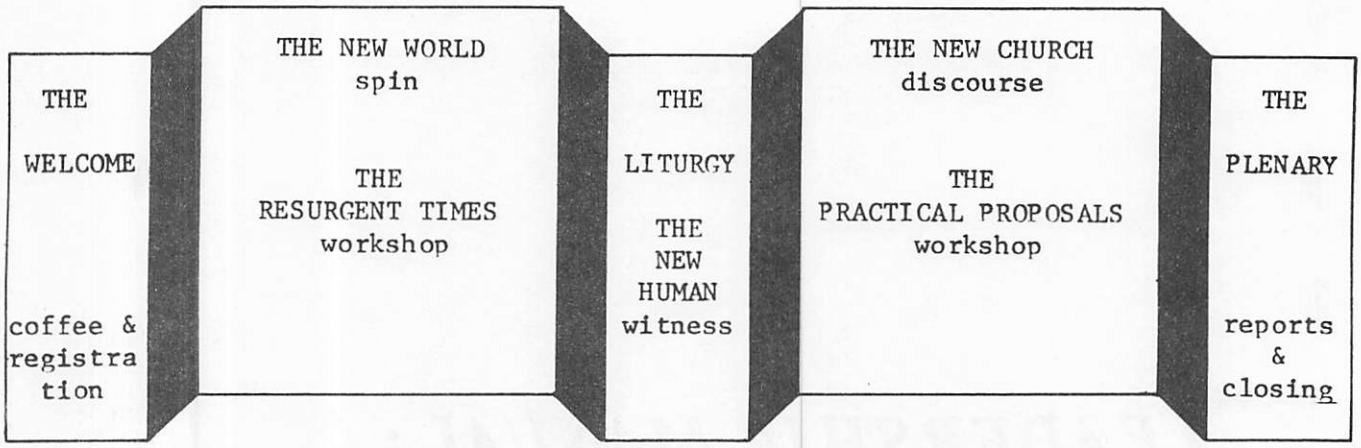
THE LEADERSHIP MANUAL

LEADERSHIP MANUAL:
Inclusive Dynamics

CONTENTS



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.

THE DYNAMICS

THE EVENT

The Human Resurgence Mission is a celebration of the birth of the church through a day of congregational gathering aimed at reforming the consensus of the congregation's mission. While the day's activity is structured, the atmosphere is informal. Beginning with coffee and donuts at 9:00 a.m. the day includes three brief talks on the world in which the church has her mission, the churchman, and the role of the church, two group workshop sessions, a celebrative lunch, and a closing plenary session. At 4:00 p.m. the congregation members return home with a document holding their tactical plans for the congregation's mission in the community, a new story, and a renewed sense of the task of the church today.

THE TALKS

A key dimension of the drama of the Human Resurgence Mission is the spin, witness, and discourse. At the beginning of the morning is a spin on the new world in which the church has her mission articulating the new situation we find ourselves in as we enter the next century. In place of the sermon in the midst of the liturgy is a witness on the new human and the role of a churchman delineating the issues, responsibilities and possibilities given to us as churchmen of this new era. At the beginning of the afternoon session a discourse on the new church in response to the needs of a new world is given indicating how the renewed church functions profoundly and effectively in the midst of the new era.

THE WORKSHOPS

The workshops are the highlight of the Human Resurgence Mission. In two sessions the gathered members of the congregation work first to discern the historic trends of our times and secondly to create practical proposals and tactics and a story to give direction to the church in its service to the world in its parish.

THE CONVERSATIONS

The conversations set the stage for the two sessions. In the morning a conversation around a Gospel reading contexts looking at the workshop through the word. Over the celebrative meal, the second conversation rehearses the role of the congregation in its service to the community raising the questions which the second workshop works through to the proposals and tactical plans.

THE PLENARIES

The Human Resurgence Mission begins and ends as a celebrative gathering of the congregation in a plenary session. Opening is informal with coffee and rolls, informal conversation, and visiting. This is followed by congregational singing, a conversation, and a spin. The closing plenary centers around group reports and a presentation of the work of the day. It is a cast in a highly celebrative mood and marks the dramatic close of the day.

THE SPIN

THE NEW WORLD

I. THE PROFOUND TIMES
   A. Transitional Era
   B. Dynamic Sociality
   C. Unexpected Vista
   D. Global Phenomenon

II. THE NEW SETTLEMENT
   A. Emerging Community
   B. Post-Modern Wilderness
   C. Social Pioneers
   D. Reconstructed Earth

III. THE GREAT RESURGENCE
   A. Nation's Rebirth
   B. Practical Vision
   C. Grassroots Awakenment
   D. Local Initiative

IV. THE CIVILIZING ENTERPRISE
   A. Crucial Decisions
   B. Build the Earth
   C. Local Wisdom
   D. Timely Participation

The New World spin invites the Human Resurgence Mission participants to reflect upon the new social situation in which they find themselves. It demonstrates the presence of this new sociological situation in our everyday lives in local situations as well as pointing to the broad shifts occuring across the globe. Further, it articulates the resurgent posture emerging in people today relative to living in this new world, and affirms the appropriateness of the present moment for local man to insert his wisdom into the civilizing process.

THE WITNESS

THE NEW HUMAN

I. THE HUMAN CRISIS
   A. Shaper of the Future
   B. Social Paralysis
   C. Lost Values
   D. Vocational Collapse

II. THE KEYS TO HUMANNESS
   A. Social Inter-Action
   B. Male/Female Creativity
   C. Four Lifetimes
   D. Transparent Rationality

III. MANKIND REBORN
   A. Call to Care
   B. Responsible Human
   C. Wonder of Life
   D. Fulfilled Life

IV. THE SIGNIFICANT EXPENDITURE
   A. Effective Social Care
   B. The New Posture
   C. Representative Style
   D. Historical Vocation

The Witness engages people in reflecting on the new kind kind of human being emerging in our world today. It describes the sense of crisis in us all as a sociological rather than psychological reality. It demonstrates that in the heat of engagement in this complex new world of ours a rebirth of human spirit or drive is occuring that is causing us to recover in a profound way the basics of human life. Finally, the witness probes the practical style of this new human for the next 200 years.

THE DISCOURSE

THE NEW CHURCH

I. THE RENEWED CHURCH
   A. The Present Collapse
   B. The Profound Reality
   C. The Ecumenical Frame
   D. The Societal Function

II. THE LOCAL CHURCH DYNAMICS
   A. The Overall Dynamics
   B. The Nurturing Congregation
   C. The Caring Guild
   D. The Catalytic Cadre

III. THE PROFOUND TASK
   A. Church As Mission
   B. Care For The World
   C. Sustaining Community
   D. Revealed Strategies

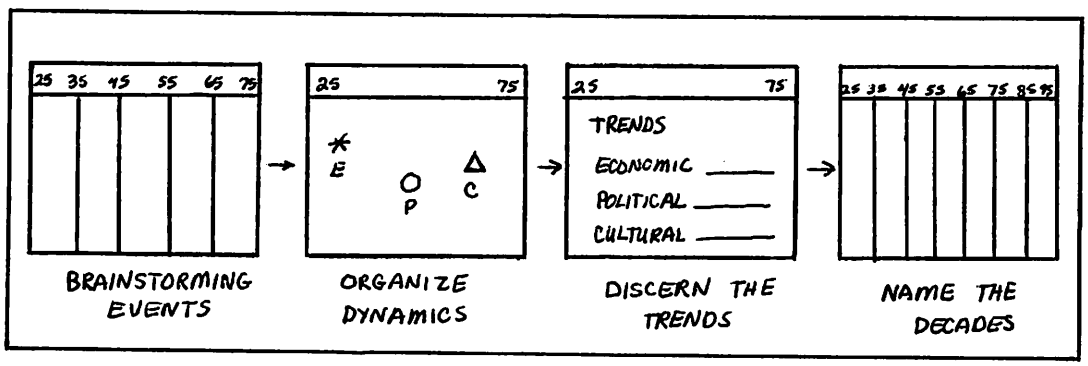
IV. THE TRUSTEESHIP ROLE
   A. Social Pioneer
   B. Representational Style
   C. Community Builder
   D. Secular Evangelist

The Discourse describes the local church as that dynamic in history that continually conserves and renews civilization. It recounts how the decline of the present forms of the church has forced churchmen to see new possibilities. It unfolds how the Church consists of "those who care" about the world and are those who are the pioneering edge of history creating the style of humanness for these times.

WORKSHOP I

The Resurgent Times

THE WORK FLOW



INCLUSIVE OBJECTIVE

Workshop I intends to awaken local churchmen to participate seriously in claiming the future by discerning the significance of the historical events of this century.

PRACTICAL TASK

The practical task of this workshop is to organize the economic, political, and cultural events of our time and discern the trends and name the decades into the future.

THE PROCEDURAL OUTLINE

INTRODUCTION: Reflect on what's going on in society today.

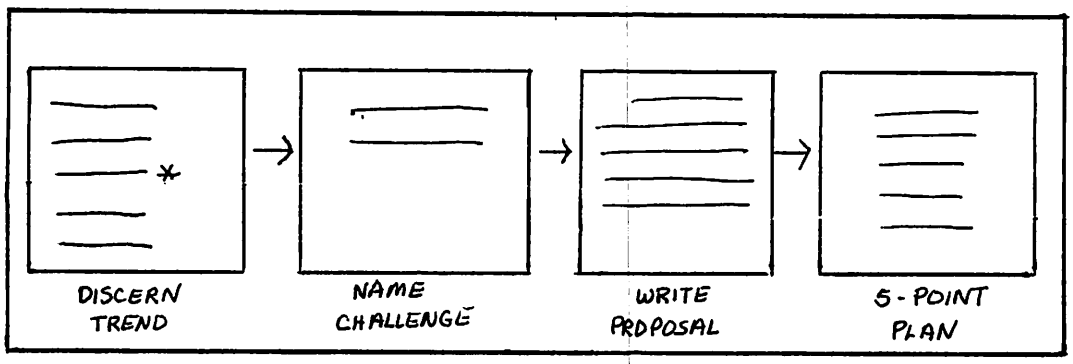
1. Brainstorm a list of events of the past 50 years.
2. Organize data into economic, political, and cultural dynamics.
3. Reflect on the data to relate the dynamics and identify the trends.
4. Name the decades.

CONCLUSION: Reflect on the significance of this exercise.

WORKSHOP II

The Practical Proposals

THE WORK FLOW



INCLUSIVE OBJECTIVE

Workshop II intends to awaken the creativity of local churchmen in authentic participation in making decisions about the mission of the future of the church.

PRACTICAL TASK

The practical task of this workshop is to identify the developing trends, discern the challenges, and create the tactical proposals which will effectively demonstrate the church in mission.

THE PROCEDURAL OUTLINE

INTRODUCTION: Raise the question of the local congregation effectively serving the community.

1. State the major trend of the congregation's mission to the community.

2. Name the challenges that underly the issues facing the congregation.

3. Articulate the proposals that will deal with the assigned challenge.

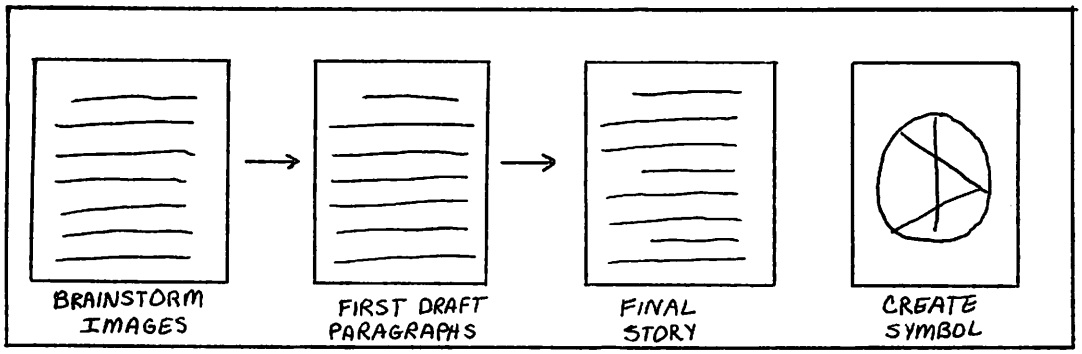
4. Select and rank tactics that will implement the proposals over the next year.

CONCLUSION: Report in a plenary on each groups challenge, proposals, and tactics.

WORKSHOP IIA

The New Story

THE WORK FLOW



INCLUSIVE OBJECTIVE

Workshop IIa intends to awaken self conscious reflection on the role of the congregation in history and dramatically hold that reflection in story and symbol

PRACTICAL TASK

The practical task of this workshop is to tell the luncheon reflections in a story that holds the congregation's actual past, present engagement, and future resolve relative to service, and graphically display that in a new congregational symbol.

THE PROCEDURAL OUTLINE

INTRODUCTION: Review the notes from the lunch conversation.

1. Brainstorm story images for the past, present and future of the congregation.

2. Write the first draft of paragraphs in sub groups for each section of the story.

3. Sub groups switch paragraphs for critiquing and rewrite as necessary for final production.

4. Create a graphic symbol that holds the past, present and future mission of the congregation.

CONCLUSION: Dramatically present the story and symbol to the whole group in the plenary.

LEADERSHIP MANUAL:
Conversation Formats

CONTENTS

THE MORNING CONVERSATION
LUKE

THE LUKE CONVERSATION

(20 Minutes)

AIM

The scripture conversation is designed to deliver back to churchmen the authentic address of scripture, allowing it to be the sacred poetry which catalyzes reflection and insight on the fundamental life questions. The scripture should be read dramatically, but not with histrionics, letting both the passion and the humor break loose. Since this is the first conversation of this type that these people will have experienced, do not expect them to easily move to the depths. The conversation should be casual but profound.

CONTEXT

You will want to spin a bit like this before you begin reading:

"The recovery of scripture has always been one of the marks of a time of renewal in the church. I don't mean theoretical theologoical renewal, although that is crucial, and has happened in our time. I mean recovery of scripture as profound poetry which illuminates the life experiences of every man. We have often spoken of scripture as "true"; but it is not "true" because it is scripture, rather, it is scripture or sacred poetry because it has stood the test of being capable of articulating the deeps of the human life journey through the ages.

I want to read some passages this morning. I'm sure that while I read your mind will wander--you won't hear it all. In fact I'll bet most of us won't hear all the scripture when it is read in the worship service this morning. I used to think that was bad--I should concentrate more--until I realized that something in the scripture had struck me and my mind was taking a journey and then something would jolt me back to hearing again. It's that time in between that I'm interested in--that time we often forget to trace.

Maybe it's like when you were a kid and you used to get a piece of paper and hold it over a flame--not too close--and you watched. First there was a dark spot, then the spot spread. Little by little the paper began to curl back and a hole was there and if you looked through you could see the flame. Well, <u>really</u> experiencing the scripture is like that I think. At some point you hear something that strikes you(like the dark spot on the paper) and you begin to journey,(watching it curl back) revealing the profundity of life experiences. (When you dare to look through you see the flame) or are grasped by a new yet old awareness about your life, but more than that--about life itself. It is like a "dawning". Now those kinds of insights in the midst of that journey are not necessarily what some people might call religious. That is, I find myself thinking about a whole gamut of mundane 'secular' things. Wouldn't it be amazing if the scripture I'm going to read really related to your everyday life?

LUKE CONVERSATION

(Continued)

Well, why don't you just sit back and have a cup of coffee and listen--and not listen as I read. Just enjoy the story..."

READING

Read Luke 8:1-8:48 ending the reading as if you could go on.

CONVERSATION

Lead the conversation with questions like these.

Underneath the questions is this rationale:

OBJECTIVE	SUBJECTIVE	IMAGE
Address	Startled	Heat
Locating	Apprehend	Turn Brown
Intensification	Exposed	Flame
Transparentized	Universal	Hole

1. "Where were you stopped or startled? What words? What sounded new, like you'd never heard it before? (saw the paper turn brown)"
2. "Where did your mind wander? Where were you aware that you had stopped listening? (paper curling)"
3. What did you find yourself thinking about? Reflecting on? It's almost like when this happens one second is like an infinite amount of time, a million thoughts go through you."
4. "What's the journey you took?" (here someone will begin to tell you but stop short. Take one or two of such comments and encourage them with, "Go ahead, then what did you think about? What else came to your mind? When you looked through that hole what else did you see? I wonder why that captured your imagination today? What's been going on in your life that this spoke to?"

At this point you would hope for a journey that would evoke awe in the group because it reveals a universal awareness objectively in the total group. The guru must be very sensitive to this happening.

5. With the same persons you've been beckoning, "What was the profound human insight you just became aware of there? What was it you saw in that flame?"

TRANSITION

Make this kind of closing statement:
"Well, I'm sure that we've just begun to scratch the surface of how this profound poetry illuminates human life, but this has been great." Transist in to the New World Spin.

THE AFTERNOON CONVERSATION
THE CHURCH

THE MEAL DRAMA

(65 Minutes)

GATHERING

1. The Congregation gathers after the worship service in the hall. They are seated at the table for singing before the meal. The hot food has not yet been served.

SONG FEST

2. Spin a short context on the role of singing in the history and life of the church. Intersperse short courses between the songs on how singing evokes awe, sustains vision, marks corporateness and mediates healing.

Awe Sweet Mystery of Life.

Song #1 The Pentecost Hymn 15
Song #2 The Vision
Song #3 Called to Walk in the Way
Song #4 A Prayer

A TIME OF REMEMBERING

3. Just before the meal the pedagogue will have the group reflect on the life of the Church:

200 Years

"WHAT ARE SOME OF THE THINGS YOU RECALL FROM THE PAST WHEN YOU COME HERE?" who's family been in church since beginning / who been in this church all life
"WHAT WAS IT LIKE IN THE BEGINNING? IS THERE ANYONE HERE WHO HAS BEEN IN THE CONGREGATION A LONG TIME WHO RECALLS?"
"WHAT ARE SOME OF THE GREAT EVENTS OF THE PAST YOU REMEMBER OR THAT HAVE BEEN TOLD TO YOU?"
"WHO ARE SOME OF THE PEOPLE WE SHOULD REMEMBER WHO ARE SIGNS OF PEOPLE WHO CARED AND EXPENDED THEMSELVES IN ORDER THAT THE CHURCH COULD BE MISSION IN THIS COMMUNITY?"

This is imaged as a time to honor the foundations of this congregation, to rehearse courage and committment, and to project hope for the future.

Let's eat this meal in celebration of those on whose shoulder's we stand today.

THE MEAL RITUAL

4. "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"

THE MEAL CONVERSATION (30 min.)

5. After the meal has progressed a few minutes the pedagogue will spin a short context on recapturing the meal as a significant event and time for engagement in serious corporate conversation.

"WHAT HAVE BEEN SOME TIMES WHEN GREAT SHIFTS OR CHANGES TOOK PLACE IN THE LIFE OF THIS CONGREGATION?" (The pedagogue could spin an event from his congregation experience before getting responses--like a time in the liturgical life, architectural shifts, membership, leadership, etc.)

This conversation sets the stage for the New Church discourse, preparing the congregation to hear new images. In style it is low key and yet pushes profound questions. It can build upon the remembering reflection done prior to the meal.

"WHAT PROMTED THOSE SHIFTS? HOW DID THEY EFFECT THE CHURCH'S UNDERSTANDING OF HER MISSION?"

"WHAT HAVE BEEN EVENTS IN THE LIFE OF THIS CONGREGATION THAT HAVE MADE THEM PARTICULARLY AWARE OF THEIR CONTRIBUTION AND SERVICE TO THE WORLD OR THIS COMMUNITY?" (Pedagogue could spin an example out of his congregation before getting responses from the group.)

"AS YOU LOOK BACK ON ALL OF THESE THINGS WE HAVE SAID, HOW HAS THE CONGREGATION UNDERSTOOD ITS ROLE?"

"SUPPOSE YOU LEFT THIS AREA AND RETURNED 20 YEARS FROM NOW, WHAT WOULD YOU HOPE TO SEE THIS CONGREGATION DOING?--NOW BEFORE YOU RESPOND TO THAT MAYBE IT WOULD BE GOOD TO READ THE TRENDS FROM THIS MORNING SO WE RECALL WHAT WE INTUITED THE WORLD WOULD BE LIKE. (read the trends) WHY?"

"STEP BACK FROM THIS PARTICULAR CONGREGATION NOW. WHAT ARE YOUR REFLECTIONS ON THE ROLE OF ANY CONGREGATION IN THE LIFE OF ITS COMMUNITY OR CITY?"

CLOSING

6. Make an appropriate statement to close the conversation.

SONG

7. Sing "The Pentecost Hymn".

TRANSITION

8. Go right into the discourse, "The New Church" after this song.

LEADERSHIP MANUAL:
Workshop Procedures

CONTENTS

WORKSHOP I
THE RESURGENT TIMES

WORKSHOP I: THE RESURGENT TIMES

The Prelude
(5 min.)

INTRODUCTION

1. After the morning spin is completed the people remain seated while you stand, introduce yourself again and spin on the great significance of this day and this place.

SINGING

2. Do brief context on singing, then have them sing "The Vision"

> **SINGING CONTEXT**
>
> Spin story on how singing has always been a vital part of the life of the church.

Movement I: Last Night's News
(5 min.)

NEWS REFLECTION

3. Begin the engagement of the group by informally reflecting on the news as you move into the workshop:
   "WHO WATCHED THE NEWS LAST NIGHT?"
   "WHO IS YOUR FAVORITE NEWSCASTER?"
   "WHAT ARE SOME OF THE NEWS ITEMS YOU REMEMBER FROM LAST NIGHT, OR THE LAST FEW NIGHTS?"

50 YEAR CONTEXT

4. Context the morning as a look at the news since 1920, or the last 50 years. Suggest that the fantastic explosion of the events that has happened in the 20th century make it very difficult to see, hear, or read all the news, and the task of responsible people in our times is to begin to articulate what underlies all that has been going on.

Movement II: Events of History
(15 min.)

CONTEXT EVENTS

5. In this section you are out to get out a list of as many events of the last 50 years as possible in order to prime the group to do an adequate analysis.

LOCATE PAGE

6. Locate the page for the participants to turn to in their booklet.

LIST EVENTS

7. Have them list three events in each of the decade time blocks on the worksheet. Suggest that they fill in as much history in the next ten minutes as they can write down, remembering events of the world, nation, their community and their own lives. Out of this a group chart will be created.

Movement II: Continued
(10 min.)

ADDITIONAL EVENTS	8. After several minutes, spark their listing by suggesting a few more arenas of events that would be helpful such as great men, life styles, or world wide concerns.
CORPORATE LIST	9. Elicit events from the participants until each decade has at least six events listed on the board.
FINAL CHECK	10. As a final check, ask for important events that may have been overlooked.

Movement III: Trend Analysis

(20 min.)

CONTEXT DYNAMICS	11. As a means of giving people a way to grasp the complexity of the events, context the economic, political, and cultural dynamics as categories which are used to organize data. Give a quick example of each.
COMMON EXAMPLES	12. Elicit one or two examples from the event list to get a common opperating image of the dynamics.
IDENTIFY EVENTS	13. Quickly move through the whole list identifying each item with one of the three dynamics marking each event with a star, a circle, or a triangle.
GROUP RELATEDNESS	14. Stand back and begin the reflection by asking for the relatedness within a like marked group.
DISCUSS TREND	15. Suggest that the relatedness of the events begins to illuminate a trend going on in history. Discuss the trend.
NAME TREND	16. Have someone name the trend. Write the trend on the chart under the events.
REPEAT STEPS	17. Do the above three steps with the other two groups of related events.
FUTURE IMPLICATIONS	18. Move toward the future by reflecting on the implications of the trends for the direction that history is moving.
PREDICT FUTURE	19. To complete the chart, predict some of the events of the next 15 years.

CONTEXT DYNAMICS

Human dynamics present in any society
-economic--the foundational or sustaining dynamic.
-political--the organizing or decision making dynamic.
-cultural--the rational or meaning giving dynamic.

Movement IV: Meaning of the Times
(10 min.)

CONTEXT NAMING	20. Context this last movement as a way to give meaning to the age in which we've lived by giving it a name. Point out that names for periods of history are common, such as the New Frontier for John F. Kennedy's Presidency.
NAME DECADES	21. Look back at the events of each decade and ask for the name of each decade. Take the first one and write it on the chart above that decade. If there are several given at once decide quickly which one to write.
NAME 70 YEARS	22. Look over the whole chart by reading the decade names outloud then ask for some names for the whole 70 years. Write them above the whole chart.
NAMING REFLECTION	23. Reflect on this naming process by asking what our sons and daughters, and grandsons, and granddaughters will call this period of history.
PRESENT STRUGGLE	24. Reflect on what these names reveal about the present struggle of our society.

The Postlude
(5 min.)

TOTAL REFLECTION	25. Reflect on the whole morning's work by asking what surprised them about the product, and how this exercise was helpful.
DEPTH REFLECTION	26. Push this reflection deeper by asking the group what we were doing as we did this exercise, and what the resulting implications might be.
SEND OUT	27. Send the congregation out to the worship service reminding them that lunch will be served in this room right after the service.
RITUAL	28. Context the power of closing self-consciously with a ritual using an old greeting of the church: "THE LORD BE WITH YOU" "AND WITH THY SPIRIT" "AMEN" "AMEN"

WORKSHOP II
THE PRACTICAL PROPOSALS

WORKSHOP II: THE PRACTICAL PROPOSALS

The Prelude
(5-10-5 min.)

REVIEW DAY DAY	1. Begin this workshop as you are all still seated after the discourse. Review quickly what the day has been thus far and what to anticipate this afternoon.
ASSIGN STORY	2. Before you break suggest that part of the afternoon's workshop will be the creation of a story and symbol for the congregation. Select 6(or another multiple of 3) people to do that workshop.
DIVIDE GROUPS	3. If your group is large enough (over 50) you will need to break down into smaller groups for the afternoon workshop. Make assignments to groups and rooms.
BREAK AND CLEAR	4. Break from being seated. Suggest that we take 10 minutes to clear the tables then meet in our workshop groups. "THE LORD BE WITH YOU" ETC.
CONTEXT WORKSHOP 2:05	5. Regather in workshop space where dessert and coffee are now on the tables. Invite people to eat as you begin to context the workshop as a way to move effectivly with the concerns of the local congregation as it serves the community. This is done by looking at the root issues the congregation in struggling with and creating the tactical actions to deal with the issues.

Movement I: Developing Trends
2:10-2:25 (15 min.)

LIST EVENTS	6. Refer to the lunch conversation and the great happenings that were mentioned. Now focus on the last two years. Have everyone list on his paper five church events from the last two years.
CORPORATE LIST	7. Get the list out on the board by asking for someone to read his five and continue having others add to it until all the events are listed.
CHECK COMPREHENSIVENESS	8. Check for comprehensiveness of the events by asking if the list includes events in the worship, study, witnessing, and justing love, as well as the disciplined life of the congregation.
DEVELOPING TRENDS	9. Allow the group to look over all the events and happenings of the past two years and ask what trends seem to be developing. List these on the board.

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.) 2:25 - 2:40

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.

2:40-2:55

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.)

2:55 - 3:10

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.

The Postlude
(5 min.) 3:10-3:15

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 as questions of clarity.
GROUP REFLECION	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.

WORKSHOP IIa
THE NEW STORY

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.

Movement III: Switch and Re-write

(15 min.)

SWITCH PARAGRAPHS	8. At this point, each sub-group switches paragraphs with another. Have the scribe read it aloud.
CRITIQUE PARAGRAPHS	9. Critique the paragraph by making helpful suggestions as to flow, images, or tone.
FINAL WRITING	10. Pass the paragraphs back to the original authors for a final re-write.
WHOLE STORY	11. Gather as a total group and read the entire story outloud to get the overall flow and images out together. Make any necessary changes.
ASSIGN TYPIST	12. Assign one person to type it up for reproduction.

Movement IV: Creating the Symbol

(25 min.)

GRAPHIC SYMBOL	13. The next task is to create a graphic symbol that holds the past, present and future mission of the congregation.
RECALL IMAGES	14. Look back at your notes on images and the other items that you said were crucial to the story of the congregation.
DISCUSS IMAGES	15. Discuss what images most lend themselves to a graphic picture and what some of the pictures might be.
DISCUSS SYMBOL	16. Reflect further on what you want this symbol to be sure to hold.
HOLD VALUES	17. Talk about the values to be held in creating a symbol, for example, simplicity, inclusiveness, artfulness.
INDIVIDUAL DRAWING	18. Have each one draw his conception of the symbol.
CORPORATE CONSENSUS	19. Hold the symbols up so that all can be seen, and consense on the most adequate one. Make any small changes.
ASSIGN ARTISTS	20. Assign someone to draw the symbol on a large chart and another to take the symbol to be reproduced with the story.

The Postlude
(10 min.)

DECIDE PRESENTATION	21. Decide on a dramatic way to present the story and the symbol to the entire group when it gathers for a plenary.
MAKE ASSIGNMENTS	22. Make assignments to particular parts and rehearse your presentation.
TO PLENARY	23. Report to the Plenary session.

LEADERSHIP MANUAL:
Spin, Witness, Discourse

CONTENTS

Revelation 21:5

THE NEW WORLD

The Human Resurgence Mission Talk # 1

A twenty minute Spin

THE PROFOUND TIMES	TRANSITIONAL ERA -Boulding	Social Crisis	Technical Revolution	Urban World	Pivotal Moment
	DYNAMIC SOCIALITY	Human Right	Dynamic Reality	Current Distortion	Futuric Trends
	UNEXPECTED VISTA	One World	Total Relatedness	Every Gift	Every Problem
	GLOBAL PHENOMENON	Common Situation	Infinite Complexity	Utter Particular	Artful Mosaic
THE NEW SETTLEMENT	EMERGING COMMUNITY	Local Man	New Reality	Structural Adventure	Avid Spirit
	POST-MODERN WILDERNESS	Comples Engagement	Confused Vocations	Collapsed Values	Paralyzed Response
	SOCIAL PIONEERS Authentic Care not do gooderism	Delimited Space	All Problems	All People	Depth Humanity
	RECONSTRUCTED EARTH	Frightful Possibility	Common Struggle	Local Globality	Reforged Destiny
THE GREAT RESURGENCE	NATION'S REBIRTH	Global Context	Born Anew	Heritage Claimed	Future Resolve
	PRACTICAL VISION	Emerging Consensus	All People	Total Participat'n	Practical Steps
	GRASSROOTS AWAKENMENT	Common Crisis	Creative Response	Mass Involvement	Released Spirit
	LOCAL INITIATIVE	Community Engagement	Inclusive Planning	Effective Action	Catalytic Core
THE CIVILIZING ENTERPRIZE	CRUCIAL DECISIONS	Citizen Participat'n	Next 500 Years	Every Culture	Recovered Form
	BUILD THE EARTH	20th Century Methods	Deep Issues	Corporate Concern	New Story
	LOCAL WISDOM	Every Man	Historical Challenges	Social Proposals	New Consensus
	TIMELY PARTICIPATION	Necessary Response	Sensitive & Responsive	Necessary Deed	Lead Society

THE NEW WORLD SPIN

INTRODUCTION: Today is a profoundly significant day in the life of this congregation, this community and the life of the church as a whole. We are gathered to talk through the times we are in as a world and the challenges that we face as the church. We will create proposals to allow the congregation to serve the community in which it is located. Scripture

New World on our hands
Building Image

I. We live in an era in which civilization is undergoing a great transition which is transforming our grasp of sociality, presenting us with an unexpected vista and demanding of us affirmation of a varied, complex world.

Global Sociality
↓
malaise
- nation
- family
- community

The New

A. The technological and urban revolutions are overwhelming old modes and images of sociality, demanding a new society.
B. The economic, political and cultural realms now swirl into a single network of relations presently distorted by the dominance of the economic, yet restored by a recovery of the cultural and a redeeming of political.
C. When, with the astronauts, we looked at the "earth-rise", we had a new vista--that old planet--to be dealt with by every man.
D. Every particular community, race, creed, individual is finding new affirmation and **the whole globe is becoming an intricate, complex mosaic.**

Tale of two cities

- Decisional Authority of local man

II. New forms of settlement are being invented in every local situation as people confront and respond to this new time.

The Demand

A. A new sense of community is emerging among local people as they encounter the adventure present in the midst of the structures of society and experience the rekindling of spirit.
B. A new human settlement is being built in the post-modern wilderness of urban complexity, structural confusion, fractured values and local paralysis.
C. The common people have become the social pioneer in particular localities, dealing with all problems and people in a depth way.
D. The new settlement is a rebuilding of the earth--each locale grasps its global relations and engages in the common struggle of the planet.

III. A great resurgence of humanity is happening in response to the new situation of the world.

The Challenge

A. In the context of global society nations are being reborn, claiming the gifts of their past, as they face the challenges of the future.
B. There is a deep resolve which is a sign of the strength of the emerging consensus on a new practical vision of society.
C. Local people are awakening to the possibility of involvement in creating the response to the crises we encounter.
D. Sociological resurgence is manifest in new local initiative--local people inclusively planning and effectively acting for change. takes shot

IV. We are in the midst of a civilizing enterprize in which the crucial human decisions use local wisdom in this time of building the earth.

The Stake

A. Decisions about the direction of history will determine the next 500 years as they are created in an emerging global form. Every decision you make. P. Bradley
B. The corporate concern is building the earth using 20th century methods to deal with the depth issues in order to create a new human story. only whole earth not in isolation global traffic signs
C. Local wisdom is the key to dealing with historical challenges and creating the newly consensed upon social proposals. Get it now not later.
D. The time is now for the church lead society as she always has in the task of responding with the necessary deed on behalf of history. Suffering wisdom Critical wisdom

like a summons

Vatican II quote.

The Whole Creation is . . .

Romans 8:18–8:39

THE NEW HUMAN

The Human Resurgence Mission Talk # 2

A twenty minute Witness

Out to describe new man
No "you ought"
New is stance of freedom in word – describe how free man related to new world situation

THE HUMAN CRISIS Fatedness & doom	SHAPER OF THE FUTURE	World Citizen	Interrelated to All	Burden of Consciousness	Painful Humiliation
	SOCIAL PARALYSIS	failure / possibilities Beset by Complexity Rich man story	Issue of Human Survival	Ineffective Coping	Perpetual Weakness
	LOST VALUES	Inherited Values	Story Collapse	Mean to be and do ?	Endless Suffering
	VOCATIONAL COLLAPSE	Reductionist Expenditure	Void of Possibility	Engagement Lost	Rebellious Resentment
THE KEYS TO HUMANNESS revelation and freedom (experience of failure and fulness)	SOCIAL INTER-ACTION	Out of Social Sorrow	Midst of Rootlessness	Emerging Spirit	Forge new Relatedness
	MALE/FEMALE CREATIVITY	Care for Social Ills	Role Breakdown	Male/Female Principles	Creative Tension
	FOUR LIFETIMES	Concern for Aged/Young	Experienced Weariness	4 Great Lifetimes	Style of Engagement
	TRANSPARENT RATIONALITY	Care Over Engagement	Experienced Unfulfillment	Power to Create	Stand Sustained
MANKIND REBORN (Scripture – born again) Call & destiny	CALL TO CARE	Born Caring	Burden of World	Beyond Limits and Desire	Calls for Expenditure
	RESPONSIBLE HUMAN	Man Is Freedom	Create Meaning	Gamble Life in Risk	Meaningful Engagement
	WONDER OF LIFE	Steeped in Mystery	Transform Existence	Context of Past/Future	Authenic Joy
	FULFILLED LIFE (Old Man and the Sea Story) *	Life Pronounced Full	Decision to Engage	Challenge of World	Unique Creativity
THE SIGNIFICANT EXPENDITURE response and vocation	EFFECTIVE SOCIAL CARE (how do I?)	Build New World	Corporate Task	Beyond good Intentions	Structural Care
	THE NEW POSTURE	Trends of Future	Vision into Action	Tactical Implements	Method Engineer
	REPRESENTATIVE STYLE	Engaged Passion	Motivated by time/space	Hero of Transition	Affirms Given
	HISTORICAL VOCATION	Call of History	Life Experienced	on Behalf of All	Chosen Life

THE NEW HUMAN WITNESS

INTRODUCTION: The chaos of transition between the society that was and the society that will be is bridged by the emergence of the new human. Embracing the fate of collapse as destiny, the new human answers the call to care by targeting his life expenditure in line with the demands of history. The new human is the vocated instrument elected to be a destinal force in history.

I. The world of yesterday which clearly told a man who he was as a human being by defining his role, his patterns and his values is gone and man is faced with roles, patterns, and values disrelated to this time of transition.
   A. The consciousness that man is a global citizen interrelated to all life comes as a humiliating burden in the light of the overwhelming demand.
   B. Aware that present methods of coping with life are ineffective, man experiences his weakness and paralysis **over the question of human survival.**
   C. The stories that sustained and gave meaning to man's life have become pointless as relationships of identity have collapsed.
   D. The new possibilities have rendered the formerly significant daily expenditure of life reductionistic, insignificant, and ineffective.

II. Man has been given cosmic permission to live in this chaos of collapse and resurgence as the only world he has on his hands.
   A. Out of the social sorrows and rootlessness of the transition a new human spirit has emerged to forge the structures of interrelatedness.
   B. The task of caring for a global society broke the barriers of proscribed male and female roles, providing a sociological source of creativity.
   C. The social weariness and concern over the separation of youth in rebellion and nonproducing elders revealed that man has four great lifetimes.
   D. Plagued by the meaninglessness of his action and the unfulfillment of his life, man discovers anew that he has permission to create.

III. Standing present to the real world, man discovers that the only way to live humanly is to expend his life.
   A. The new human receives the burden of the world as his burden calling for an expenditure beyond his limits and desires.
   B. Driven by the burden of his care, the new human freely creates himself and his meaning in order to focus his engagement in the civilizing process.
   C. The new human invokes mystery in every moment that reveals the miracle in the mundanity of life.
   D. The new human **creates** his uniqueness to meet the demands of his care for **the world, &** knows his life to be significant fulfillment at every moment.

IV. Man has the possibility to decide to live his life as expenditure on behalf of all history, which is vocation.
   A. The decision to build the new world is beyond good intentions and involves man's whole life in the corporate task of building the new from within.
   B. The decision to be the new human practically involves being the inventive social engineer who creates and uses new methods of vision and action.
   C. The style of the new human **as** engaged presence and passion in the midst of life is the releasing style of he who dares to act sustained by no thing.
   D. The new human hears the call of election and decides to be his election by expending his unrepeatable life in the waves of history. He is the the destinal force called beyond himself on behalf of all.

THE NEW CHURCH

The Human Resurgence Mission Talk # 3

A twenty minute Discourse

Crisis has nothing to do with trying harder - Sensitive/Responsive people see doom of the world first - sign of your Calling

Beyond pain	THE PRESENT COLLAPSE	Shattered Images	World-Wide Judgement	Regained History	Depth Response
THE RENEWED CHURCH	THE PROFOUND REALITY	People of God	In the World	Trusteeship of World	Responsible To God
	THE ECUMENICAL FRAME	Lay Participation	Grassroots	Commonness In ServantH	All Gifts
We are heirs of 50 years of renewal	THE SOCIETAL FUNCTION	Edge Awakenment	Life Training	Catalytic Sign	Spirit Forms
THE LOCAL CHURCH DYNAMICS	THE OVERALL DYNAMICS	The Historical Wedge	Nurturing Congregation	Caring Guild	Catalytic Cadre
	THE NURTURING CONGREGATION	Facilitating voca. engag.	Symbolizing depth human.	Awakening Consciousn.	Forging hist. style
	THE CARING GUILD	Initiating soc. demon.	Engaging human resour	sustain expenditure	Forging human settl
	THE CATALYTIC CADRE	Releasing Spirit Depth	Shaping Futuric Vision	Illustrating pract. means	Developing Servanthood
THE PROFOUND TASK	CHURCH AS MISSION	Experience Tension	Guarding Hist. clari	Vulnerable Stand	Hope beyond Hope
	CARE FOR THE WORLD	Self awakenment	Humanized Education	Social Demonstrat	Spirit Care
	SUSTAINING COMMUNITY	Form of People of G.	Formed in Intent	Become Visible	Future Prototype
	THE REVEALED STRATEGIES	Structural Reformulat.	Symbol Reinterpreta.	Contextual Re-educat.	Spirit Re-motivati
Beginning of A religious Age new style	SOCIAL PIONEER	Shaped History	Hears Word	Sees Judgment	Has Vision
THE TRUSTEESHIP ROLE	REPRESENTATIONAL STYLE	Secular Witness	Vocational Sign	Created Morality	Jesus Style Emulated
	COMMUNITY BUILDER	Structures of Justice	Necessary Deed	Comprehens Care	Global Microcosm
	SECULAR EVANGELIST	Good News Happening	Event of Possibility	Altered Posture	Image of Vocation

THE NEW CHURCH DISCOURSE

INTRODUCTION: The local church is that dynamic in history that guards and illuminates the revealed human consciousness by investing it in the symbolic drama of the community; it holds trusteeship for the whole civilizing adventure in all its societal forms accountable to the Lord of History.

I. The decline of the present form of the church has enabled churchmen to see with new eyes the direction in which God is calling his people to participate in serving the world and it is from this that the new shape of the local church will be forged.
   A. Declining attendance, limited response to traditional programs, and sterile liturgy signal the disruption of the old forms of congregational life, and yet at the same time, this situation is the catalyst of renewal for through it the Church is raising the question of how it responds to the call to bear the burden of the world.
   B. For it is the church who has always acted in responsibility to God for the world she has been given as the trustee, called to proclaim possibility in word and deed to a world blind to hope.
   C. The Church has again grasped that she is a whole community, not a division of laity and clergy; the awakening of laity has created a corporate local framework for human care that is not divided by denomination, but is at one in the decision to be a servant force in community.
   D. The Church is called to focus beyond self-preservation and be the sign of engagement, expenditure, and discipline for the whole community; it is called to awaken, train, and illuminate the spirit depth in order that everyone has a way to participate in the recreation of society, through adequate life-methods.

II. The local church is the everpresent dynamic in history that guards the symbols of humanness, that images the forms for authentic human settlement and creates the means of appropriating spirit deeps.
   A. The body of those who care (Church) has always been present in community in many different forms and yet always with the aspects of congregation, guild, and cadre; all are crucial to the very existence of community.
   B. The foundational dynamic of the local church is the congregation which acts out the life drama through liturgy and symbol, grounds these in depth wisdom in order to lead men and women to a style of vocational expenditure.
   C. The guild dynamic is that activity of the church that manifests itself in the continual creation of community by demonstrating and catalyzing the forms and patterns of society that sustain, give direction, and elicit participation in the global society.
   D. The cadre dynamic is the profound leadership of the church who are themselves a symbol of total expendable servanthood and who brood continually on the social vision, on communicating the methods for living, and on the spirit depth of every mundane situation.

III. The church always operates in the milieu of the times; our time calls for comprehensive local/global care by building structures which will release authentic humanness allowing every man to grasp the historic destiny of his life and to act that out through participation in the society.
   A. The church grasping itself as mission always stands in the unresolvable tension of guarding the archaic wisdom and symbols of mankind while at the same time creating the new social signs that will address human suffering and build gobal community.

B. Existing in the creative gap of decay and rebirth, the churches ministry for the world includes self-awakenment that allows man to self-consciously appropriate his real world; humanized education that prepares him with life methods to participate in this world; social demonstration as the signs enabling him to see the possibility of building the societal forms; and spirit cultivation that gives him the courage to stand present to the fear and facination which life has given him.

C. In carrying out this mission in these momentous times the church is to give shape to the renewed story of living (new mythology); to articulate the adequate social and ethical response to the globe (new morality); and to shape the new discipline which will sustain life (new piety).

D. The means by which this justing, witnessing, presencing live for the world will be effected is in the strategies of structural reformulation, symbol reinterpretation, contextual re-education and spirit remotivation.

IV. In its mission to the world, the local church becomes the pioneering edge of history creating the style of humanness for this time, and forging the structures of humanness thus becoming the instrument that alters all life to allow participation in this given world.

A. The People of God in their expended passion as the chosen people to shape history become the social pioneer whose edge sensitivity is attuned to hearing the Word of God (waves of history) seeing his judgment (innocent suffering) and having the vision of the resurrection in this time (concrete images of possibility).

B. The People of God are looked to by a desperate world to stand as the witness of authentic possibility in the pain of change, uncertain roles, and changing values as those who embrace their lives as vocated expenditure creating meaning and wonder out of chaos and despair.

C. The pioneering edge of the church for our time is the community in which the local church responds to suffering by building the structures of justice, by dealing comprehensively with every dimension of human life and thus creating the global microcosm of the new social form and human depth.

D. The Church, once again can with vigor proclaim the good news happening of possibility to secular man that refurbishes images and alters man's posture giving him a way to act out his vocational destiny.

LEADERSHIP MANUAL:
Final Plenary

HUMAN RESURGENCE MISSION

Final Plenary
(30 Minutes)

GATHER AND SING	1. Have the total congregation gather back in the big space. Sing several songs until everyone has gathered.
HEAR REPORTS	2. Call for reports from each of the groups. Each should read the challenge, proposal, and tactical plan they created. Ask for questions of clarity from the body after each group has completed its report.
REPORT REFLECTION	3. Reflect on all the reports by asking: "WHAT DO YOU THINK ABOUT THOSE PLANS?" "WHAT DID YOU NOTICE ABOUT THEM?" "HOW COULD WE BEGIN TO ACTIVATE THESE HERE AT _____?" "HOW WOULD YOU BEGIN TO GET PEOPLE INVOLVED IN DOING THESE TACTICS?"
DAY REFLECTION	4. Reflect on the whole day: "WHAT ARE SOME OF THE THINGS YOU REMEMBER FROM TODAY?" "WHAT SURPRISED YOU MOST ABOUT TODAY?" "WHAT DID YOU LEARN TODAY?" "IF SOMEONE ASKS YOU TOMORROW ABOUT WHAT YOU DID TODAY, WHAT WOULD YOU SAY?" "WHAT HAPPENED TO THIS CONGREGATION TODAY?"
STORY REPORT	5. Now hear from the group who was assigned to write a story and create a symbol.
STORY REFLECTION	6. Reflect quickly on the story and symbol suggesting they were great and asking what might be done with them so their power can be shared.
CLAIM PROMISES	7. Context the claiming of promises: "WELL THIS HAS BEEN A GREAT DAY IN THE LIFE OF _____ CHURCH. I THINK IT WOULD BE APPROPRIATE TO CLOSE THIS DAY BY CLAIMING PROMISES FOR THE FUTURE OF THIS CHURCH AS IT SERVES THE COMMUNITY. THINK OF A PROMISE, SAY IT OUT REAL LOUD THEN PUT AN 'AMEN' ON THE END OF IT AND WE'LL ALL SAY 'AMEN'."
SING	8. Sing a song to close the promises.
SHORT E.I. STORY	9. Tell a short story about the significance of this day around the globe and then do a short bit about the Ecumenical Institute.
SEND OUT	10. Do this Send Out: " THE CHURCH HAS ALWAYS SENT ITSELF OUT FROM THE GATHERED TO THE SCATTERED. I SEND YOU FORTH FROM THIS HUMAN RESURGENCE MISSION TO BE THE NEW HUMAN AS THE NEW CHURCH IN THE NEW WORLD." "REPEAT AFTER ME." 'THE WHOLE CREATION IS ON TIPTOE TO SEE THE WONDERFUL SIGHT OF THE SONS OF GOD COMING INTO THEIR OWN.'"

LEADERSHIP MANUAL:
Orchestration Guide

CONTENTS

PREFACE

One principle responsibility of the E.I. staff is the overall orchestration of the Human Resurgence Mission event. The many practical details and arrangements which must be coordinated are more smoothly done with the wisdom and experience of multiple HRMs. This involves facilitating the set up, training and contexting the various leaders.

This manual outlines procedures for the two E.I. staff for the entire 44 hours or so as they work with the HRM sponsoring church or churches.

FINAL PHONE CHECK

Before the on-site preparation and setup for the HRM begins, a final check on basic arrangements is done over the phone. Listed below are the specific check-points and basic data that the assigned E.I. staff will need to know before they arrive:

BASIC DATA

Location City_____ Religious House_____

Sponsoring Congregation(s)_____

Name of Local Pastor(s)_____

Kinds of people_____

Type of Community_____

Number of people expected to attend:

the entire day 9-4_____

worship service only_____

morning or afternoon only___

Workshop Leaders_____

_____

_____

_____

FOOD SERVICE	FACILITY PLANS
Serving Plan_____	Facility_____
Details_____	Capacity_____
_____	Local Decor (banners etc.)
_____	_____
_____	Prepared?_____

MATERIALS	CHILD CARE
Workshop Supplies_____	Yes or No_____
Production equipment___	Plans_____
_____	_____
Details_____	Staffing_____
_____	Details_____

SETUP AND ENABLEMENT

Plan_____

Number of troops available_____

Plans for Friday Briefing and Practics Check, etc.____

_____

Special Data re: time or space for this particular

HRM situation_____

GOING TO THE HUMAN RESURGENCE MISSION

Take with you:

Leader's Materials:

_____Leadership Manuals

_____Participant Workbooks

Decor:

_____Wallsheets

_____Quotes for HRM (unless supplied by house)

Requested items_____

Participant Materials:

_____Participant Workbooks

_____Songsheets

_____Placemats

Travel Arrangements_____

The EI staff will be met at_____

by_____phone_____

The EI staff will be housed at_____

Return Travel Arrangements_____

ORCHESTRATION PROCEDURES

STAFF ARRIVAL

Upon arrival, the E.I. staff will be met by the local sponsor. Before settling in, it would be helpful if these three things could go on:

1. A tour of the Community in which the congregation is located, during which time the staff could be be briefed on the make-up of the congregation membership and the community from which they come including the way in which the congregation has related to the community and the relationship of the movement to the community if pertinent.

2. A tour of the Congregation facilities in which the HRM will be held, to get a general feel after the space, accoustics, and layout of the building, in order to plan the set-up.

3. Preliminary checking on enablement models, materials and equipment for set up and smooth operation of Sunday's activities.

CHECK LIST

1. Any questions from preparation sheets.

2. Sufficient decor ready or mounted to fill the meeting space.

3. Enough HRM materials on site to cover the anticipated attendance.

4. Workable enablement models and backup models.

5. Sufficient troops ready to implement the setup and enablement tasks.

6. Local workshop leaders notified to be at the briefing session the evening before the HRM.

7. All enablement leaders notified to meet for a briefing session.

8. Keep in mind that the last chance to purchase supplies before the HRM begins is Saturday afternoon.

LOCAL ORIENTATION

Saturday evening begins the intense, hard work of setting up the HRM facility, training local people to lead the workshops, and adding finnesse and precision to the carrying out of leadership and enablement roles. It is also the time when rapport is established with the core of local personnel that will bring off the HRM.

In the midst of the hard work of preparing for an HRM, that has gone on over the last few weeks or so, local people have probably asked themselves a number of times what this HRM is all about. Very often they have made their contribution while still understanding very little about the HRM, and the project beyond their own community. To a variable degree, they are dependent on the E.I. staff to communicate the breadth and depth of the project in its entirety and the particular details of the (perhaps very long-awaited) day that stands befor them.

Following is a sample 4x4 that will provide images for the brief orientation to the HRM and the day ahead, that, together with the Local Grounding conversation will propel people into the evening.

THE WORLD	THE HRM	THE DAY	THE WORK
PROFOUND TIME	BELONGS TO THEM	GREAT EVENT	SIMPLE THING
NEW WORLD	GLOBAL PROJECT	DAY'S FORMAT	HARD WORK
NEW HUMAN	YOUR GIFT	24-HOUR TASK	WORK TOGETHER
NEW CHURCH	HONORED BE HERE	AMAZING RESULTS	GREAT TIME

The purpose of this conversation is to ground the HRM staff in the particular local situation and to create a staff that will operate out of a common context.

1. What people are coming? Describe them.
2. What are their expectations?
3. Why are they coming to the HRM?
4. What are the issues about which they are concerned?(local, world)
5. What are the sensitive areas?
6. What do we need to guard against?
7. What are the possible pitfalls?
8. What is the style that needs to be portrayed?

GENERAL PRACTICS CHECK

Begin the practics check by finding out who's who in terms of the leadership roles and the particular enablement guns.

WHO'S WHO

Local Coordinator_____

Local Pastor_____

Workshop Leaders	Scribes	Hosts
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

1. Hosting_____
   a. Registration_____
   b. Public Relations_____
2. Facility Setup_____
   a. Decor_____
   b. Music_____
3. Food Service_____
4. Production _____
5. Child care_____

Next receive a brief statement of progress and plans on each area to familiarize the group with the practical details of the event.

FACILITIES

1. What time can we get into the facility to set it up?

   _____ Is there a custodian on duty?_____

   Is he at our disposal?_____

2. Are there an adequate number of tables and chairs?__ (enough for the large room as well as meeting spaces?)

3. Are there adequate kitchen and bathroom facilities in the building?_____

4. Are there any other activities that will be going on in the building at the same time as the HRM?_____

5. Are there building regulations that we need to be aware of?_____

6. Can masking tape be used on the walls?_____

7. Can decor be taken down then replaced after the HRM?

8. What decor has been obtained?_____

9. Is it adequate to fill the space?_____

10. Is the decor ready to be put up?_____

    What else needs to be done?_____

FOOD SERVICE

1. Menu_____

   Quantity_____

2. Plans for luncheon setup (adequate to feed the expected number of people smoothly?)_____

3. Coffee and doughnuts during registration_____

   Snacks during morning workshop/dessert during afternoon workshop_____

4. Total serving schedule planned?_____

5. Clear and trash disposal model_____

MATERIALS

1. FOR REGISTRATION:
   (as per number expected)

   Nametags (if necessary)

   Pencils or pens

   Participant's Register

2. FOR THE WORKSHOP:

   one dozen black, red, and blue markers.

   5 rolls masking tape

   pencils

3. FOR THE REPRODUCTION OF THE STORY AND TACTICS:

   2 or 3 typewriters (with the same type)

   Duplicating equipment and supplies

   Duplicating paper

   2 dozen stencils or ditto masters

   4 rulers

   2 staplers and staples

CHILD CARE

1. Will child care be provided?_____
2. Who is the staff?_____
3. Where will the children be?_____
4. Pertinent details_____

TASK FORCE WORK

At this point in the evening, the shift is made to task forces. There are two arenas of work that have been dependent on the arrival of E.I. staff in order to be completed. These become, therefore, the basic work of the evening and tomorrow morning. There may be other arenas of local task force work, but the staff is responsible for these two:

FACILITIES SETUP AND DECOR

The setup and decor of the main HRM meeting space, 3 or 4 workshop rooms and other public and enablement areas. Orchestration of all details and practics including talking through the day with the local pastor.

WORKSHOP LEADERS TRAINING

The training of the local workshop leaders to lead the afternoon workshops. While one member of the E.I. staff trains the workshop leaders the other remains with the setup and decor task force.

The workshop leaders training task force gathers in a relatively private space. Sing a song that you will sing tomorrow. Pass out leadership materials. Begin by describing the whole day's flow. Move to a quick description of the two workshops. Explain that the morning workshop is on the trends of the times and is done in one large group which one of the E.I. staff will lead. Describe the lunch conversation and its intent to prepare the participants for the afternoon workshop. Explain that the number of workshops in the afternoon is dependent on the total number of participants with no morethan fifty people in a workshop group, and that a small group of six or more will do a special workshop to create the congregation story and symbol.

Go through the workshop procedure for the afternoon in detail sharing suggestions and explaining the use of the various workshop methods. Answer questions ,then allow the leaders time for individual preparation. At this time appoint one person to lead the story workshop and go over those procedures in detail.

Before breaking explain the final products of the workshop and the procedures for production and reporting. Remind them that there are people ready to be scribes and that they will want to appoint a person (typist) to do the production of their report.

FACILITY SETUP TASK

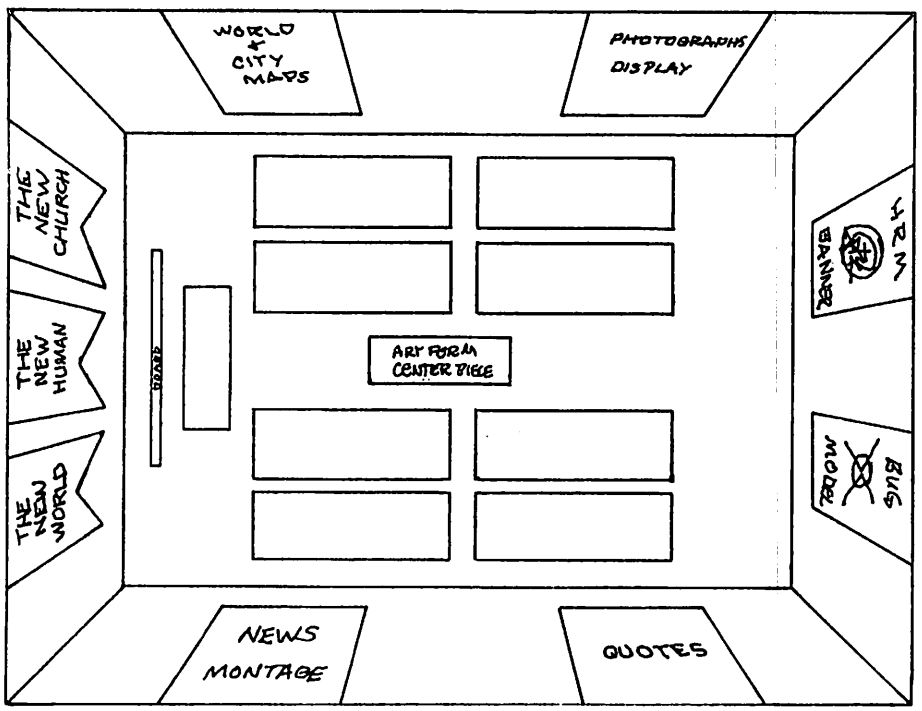
Central to the task of setting up and decoring the facility is an accurate image of the flow of the event and the necessary dynamics. The common corporate space that holds the focus of the day is the large meeting room. This is the space where the HRM begins where lunch is eaten and where the final plenary is held; this is where the congregation will be sent out from. This space needs to be dramatically exciting.

The middle of the day is the worship service which of course takes place in the church sanctuary. No special decor is suggested here unless the sponsoring congregation has prepared special banners etc. for the event. Check the halls and stairs leading to the worship service for neatness and appropriate decor for the day.

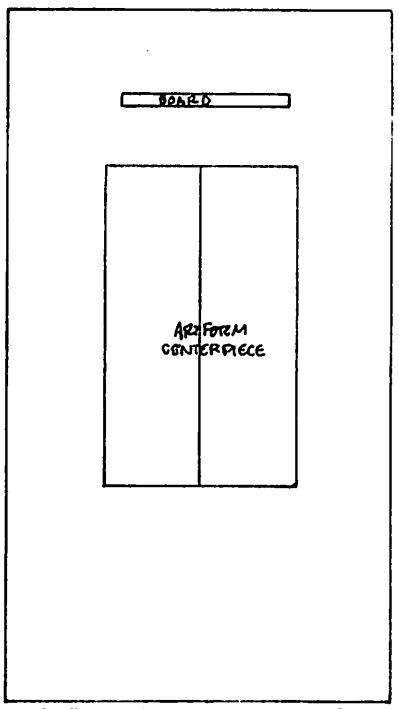
The workshop spaces should be near the large room. These are places of hard workshopping and need to be spacious, well-lighted, and conducive to work.

The entrance and registration areas are the first introduction to the HRM event and need to be attractive and informitive about the special day ahead.

Check for the setup and decor of hallways, bathrooms, and enablement areas.



MAIN HALL SET UP



AFTERNOON WORKSHOP SET UP

HRM DECOR/SPACE MODELS

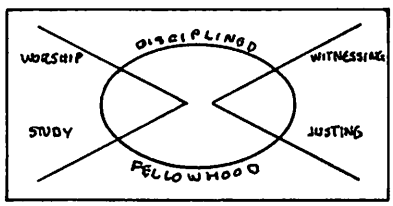
The HRM is an initial impact event in a local congregation. As such, care of the space design and intentionality of the decor plan are important elements in the happening of the day. Following are five items of common decor and two additional which may be added if the congregation is located in a demonstration parish.

1. Five banners to be made out of similar materials of varying colors:
   -3 banners to be placed across the front of the large hall.

black letters on a blue background | black letters on a gold background | black letters on a burnt orange background

   -A banner of the HRM symbol to be hung in the back of the large hall and/or the foyer near the entrance to the sanctuary. (see manual cover)

   -A banner of the bug model



2. Two maps: one of the city in which the congregation is located and a map of the world--a Buckminster Fuller "Dymaxion Globe Projection" which is effectively displayed by shading in the water with blue.

3. A news montage in large rectangular shape made from headlines, clippings, and photos using several different newspapers over a span of time.

4. A photograph display arranging a variety of photographs that portray people at work or otherwise engaged in the social.

5. Two quotes: Teilhard de Chardin "The task before us now, if we would not perish, is to shake off our ancient prejudices, and to build the earth." 1st John Quote "Love must be genuine and show itself in action."

6. When the HRM is held in a demonstration parish,include in the decor a grid of the parish, photos from the parish, and any other pertinent decor items.

REPRODUCING THE HUMAN RESURGENCE MISSION REPORT

THE CONTENTS

The Human Resurgence Mission Report (take home document)of any HRM will consist of these items:

1. The Cover with the Symbol and Congregation name, date etc. on it.

2. The Congregation Story

3. Space for each Challenge--Proposal--Tactical Plan set that is written. (Remember each workshop group has 3-5 challenges, and the number of workshop groups depends on the number of participants.)

4. A list of the Participants attending the Human Resurgence Mission.

THE PROCEDURES

1. Set up a production area, probably in or near the church office, with ample space for several people to work.

2. Assign one of the scribes to be the production coordinator who can spend from 2:30 on making sure the document is produced.

3. Typing the list of participants can be done immediately.

4. Make sure each group sends a typist and coordinate with each the best form of placing the reports on pages

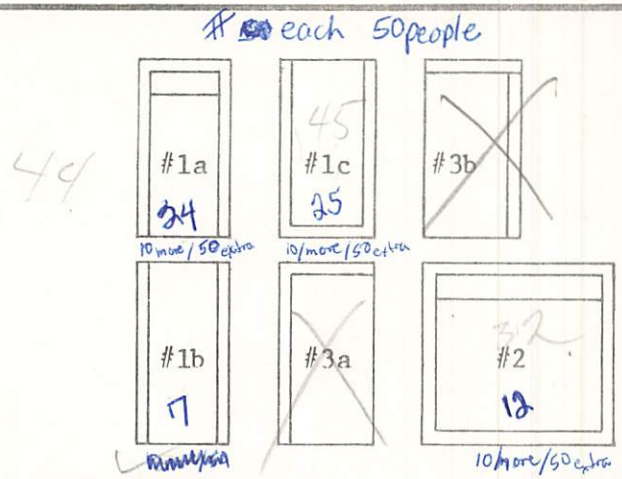
5. Make sure the scribe from each group understands his task and takes legible notes.

6. Check production materials to make sure they are in good operating condition.

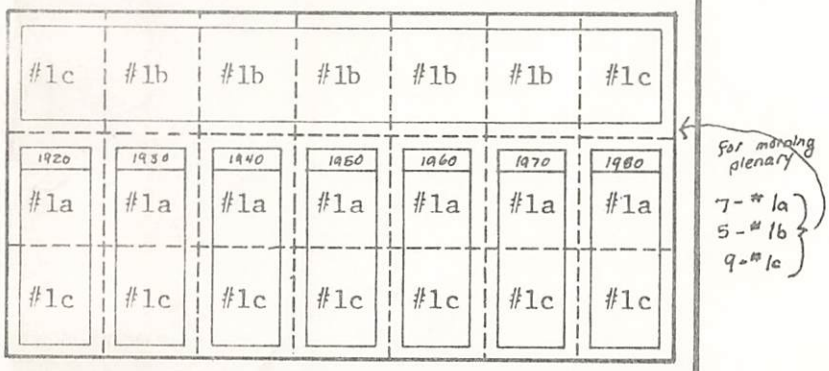
HUMAN RESURGENCE MISSION WORKSHOP WALLSHEET DESIGNS

WALLSHEET CHART EXPLANATION

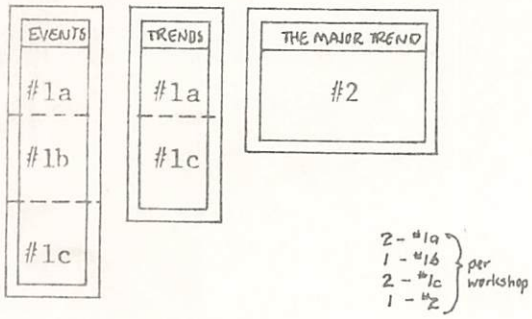
There are 6 printed wallsheet pieces which are designed to be assembled according to the needs of the workshops. The pieces are as numbered. The diagrams show the workshop movements for which wallsheets are needed, the total number of assembled wallsheets required for the groups and the pieces which are used to construct each finished wallsheet. The labels included on the diagrams should be included in small print in the upper left hand corner of the wallsheets for easy identification.



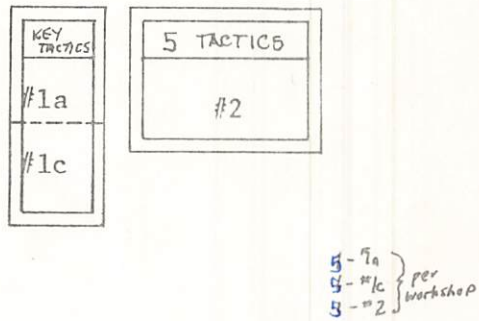
WORKSHOP I - THE RESURGENT TIMES



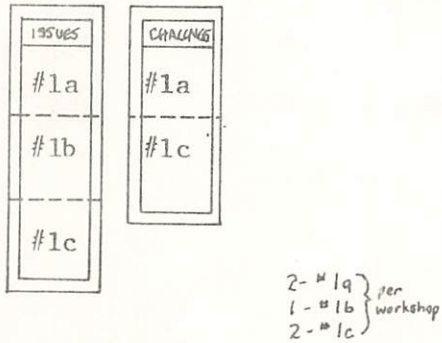
WORKSHOP II - THE PRACTICAL PROPOSALS



Movement I



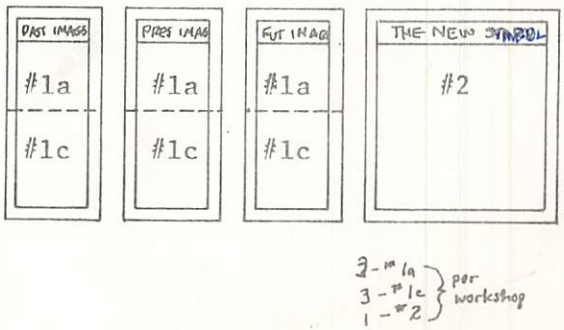
Movement III



Movement II

Movement IV

WORKSHOP IIa - THE NEW STORY



MORNING OF THE HRM

The task of early Sunday morning is to perform the final gestures that will make this HRM a great happening for the people of this congregation and their visitors. Final touches need to be made on the set up and decor of the facility. Roles need to be rehearsed and finessed. By the time the doors open for registration everyone and everything needs to be in place.

SET UP

Check these spaces for adequate set up:

1. Large meeting hall
2. Workshop rooms
3. Registration area
4. Coffee and doughnut table
5. Bathrooms well-supplied and tidy

DECOR

Check these spaces for decor:

1. Outside the building
2. Entryway
3. Hallways
4. Lounges or sitting areas
5. Bathrooms
6. Kitchen area

PERSONNEL

Check with the following people to make sure they know their role:

1. Local Pastor
2. Hosts and Hostesses
3. Workshop leaders
4. Registrar
5. Food service people

HUMAN RESURGENCE MISSION SCRIPT

7:00 A.M.	The Fellowship Hall and workshop rooms are set as per the space and decor design. A registration table is set in a conspicuous entryway to the Fellowship Hall with a Participant's Register, pencils, and materials on it. The space and table are appropriately decored. The reception table is set in the Fellowship Hall and coffee is prepared. Remember to clean and supply the bathrooms. A play area away from the mainstream is necessary for Children as they wait 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 about 2:00 pm.) The Host/Hostess greetspeople as they arrive, directs them to the registrar, who has them sign the Participants' Register with name, address, and telephone number. If more than one church participates, nametags might be used. (Records of the registrations are sent to Centrum and one copy to the Religious House.) The registrar directs participants to the reception area and the children's area where children should go immediately upon arrival.
8:30 A.M.	Coffee, donuts, cookies, etc. are served in the Fellowship Hall. Background music(instrumental) is provided. The image of the reception time is informal mingling.
8:40 A.M.	Participants and staff move to seats for morning session. Invite them to bring coffee etc. with them.
8:42 A.M.	Opening words by the pastor. These should include a specific welcome to the Human Resurgence Mission. Pastor introduces the staff and does a very quick description of the day and the time design.
8:45 A.M.	Staff member does a context for singing the first song which is Amazing Grace, by suggesting that gospel songs like this one are showing up on the top ten favorites list. Suggest that Human Resurgence often gets expressed in music and song before anything else.
8:50 A.M.	Staff member leads immediately into the Scripture Conversation (see conversation format.) - Context day
9:10 A.M.	The ~~same~~ other staff member does the New World Spin right after the conversation.
9:30 A.M.	New World Spin ends.
9:30 A.M.	Workshop leader stands and leads immediately into the morning workshop on the times. Coffee and remaining donuts are served.

HUMAN RESURGENCE MISSION SCRIPT

(Continued)

10:40 A.M.	Workshop I ends. Send out to worship.
10:45 A.M.	Interlude
11:00 A.M.	Worship begins (Sermon --New Human Witness--length is governed by the local situation, probably 20 no longer than 30 minutes.)
11:15 A.M.	Lunch set-up begins by the enablement staff.
12:00 Noon	Worship ends. Interlude.
12:10 P.M.	Lunch begins with a Song Fest. (See Meal Drama format)
12:45 P.M.	Conversation begins. (See meal Drama format)
1:15 P.M.	Push plates back to begin New Church Discourse. Fresh coffee is placed on the tables.
1:20 P.M.	New Church Discourse begins.
1:50 P.M.	New Church Discourse ends. Workshop leader does a quick context. Group is split up, and people move to workshop areas after short break. Clear tables.
2:05 P.M.	Workshop II begins. Coffee and dessert is placed on the tables.
3:25 P.M.	Workshop II ends. Each group will assign someone to report for them at the plenary. Have report on large chart. Move to plenary.
3:30 P.M.	Plenary begins with singing. (See Plenary Construct)
4:00 P.M.	Ritual of Send out. (See Plenary Construct)

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

AFTER THE HUMAN RESURGENCE MISSION

CLEAN-UP AND RESET

Clean-up can be accomplished very quickly and with a celebrative air. The relaxed, yet intentional style which has set the tone for the day needs to continue. These are the critical checkpoints:

1. Facility reset per previous arrangement.

2. Kitchen restored.

3. Decor carefully removed and handed over to the local sponsor, and displaced items put back up.

MATERIALS PACKING

Human Resurgence materials need to be gathered up, sorted and packed for several destinations.

1. Local equipment and supplies.

2. Scribe's notebook for each workshop group with work carefully recorded.

3. 10 printed HRM reports.

4. Participant's Register for religious house records.

By the end of the day, the E.I. staff will need to have these additional items to forward to Chicago in hand:

1. Local news clippings about the Human Resurgence Mission.

2. Information on how to obtain copies of photographs or their negatives.

3. Quotes by participants written or on tape

4. Advocacy/endorsement letters

5. Check for $300.00

CELEBRATIVE POSTLUDE

It has been a great day, a day to remember. Everyone is tired and yet it seems that there are words to be said, deeds to be celebrated and some gesture toward ushering the day into the ranks of great days in history to be made. If this is the experience of the E.I.staff and the local leadership, then some kind of formal or informal celebration is called for. At any rate a general debriefing of all those who participated directly in the success of the HRM is in order.

The particular space and rubrics for this postlude is up to the staff and the local leaders to negotiate. The EI staff will want to conduct a reflective conversation with the group. Singing and the claiming of promises would be appropriate activities as a part of the evening's adgenda. Following is a sample conversation that could be adapted for the situation:

-What scenes from the day do you remember?
-What did you overhear people saying?

-What surprised you about the day?
-What most excited you about the day?

-What happened to people today?
-What most excited people about the day?

-What is the significance of this day?
-How will (local congregation) be altered as a result of this day?

-What do you see in the future of this kind of event?
-What is the next step?

LEADERSHIP MANUAL:
Emerging Generation Curriculum

CONTENTS

EMERGING GENERATION CURRICULUM

TIME DESIGN

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

THE BROAD PICTURE

	RATIONAL OBJECTIVE	EXISTENTIAL AIM	TEACHING IMAGE
THE DAY	To know that people care for the world in different ways depending on their particular story.	To experience caring for the world as a member of a body with a particular history.	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

COMMUNITY PICTURE

RATIONAL OBJECTIVE	EXISTENTIAL AIM	TEACHING IMAGE
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

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 stations, schools, etc. Each team has its own assignment	10:00 Snack and Reflective Conversation 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 painting, etc.
INFANTS	Free play	Buggy ride around community	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

Human Resurgence Mission

Emerging Generation Curriculum

COMMUNITY CELEBRATION

RATIONAL OBJECTIVE	EXISTENTIAL AIM	TEACHING IMAGE
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

	SYMPHONY			
PRELUDE	ACT I	ACT II	ACT II	POSTLUDE
11:00 Free Play	11:15 Teams sit in circle on floor Play sit-down games Read Swimmy -(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 Swimmy? If you were going to retitle 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 Swimmy	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 Leonni) Chalkboard and colored chalk (if chalk-talk is done) Worship materials-Bible, cross, candle, etc.		Tables and chairs for meal Food	

COMMUNITY MIRACLE

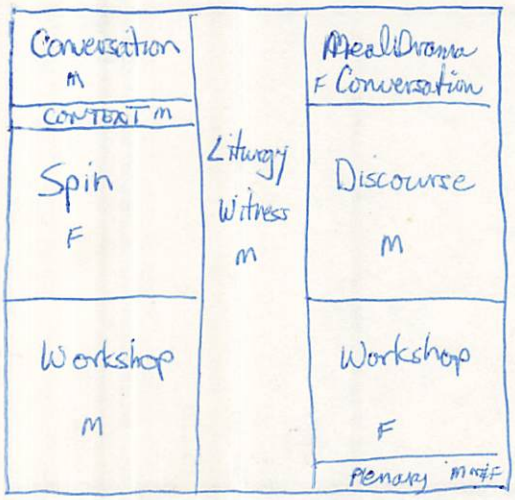
RATIONAL OBJECTIVE	EXISTENTIAL AIM	TEACHING IMAGE
To know that to be the Church is to recreate the community.	To experience recreating the community by doing a miracle.	Miracle Worker

	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

John Shoemaker, -
- Peggie Miller - story-Symbol
- Keith Brendler
- Doug Mertz -
- Claudia Haman -



Local Modification	Local modification is responsive to the particular local congregational selling of the HRM. Particular denominational demands for staff are respected in the assignment rationale. The space design as well as equipment and supply lists need to be adapted to the local situation. The common time design should be honored, yet sensitive to the usual time design of the local congregation Sunday program. HRM is deisgned for one or more local congregations, and could be conceived as a parish-wide Ecumenical Sunday event.
Global Staging and Phasing Consensus	The movement is now entering Phase II of the HRM initiation with a signal global HRM on Pentecost Sunday, May 18, Wk. 7 Qtr. IV in 101 or more locations around each Religious House in the globe. The significance of this event is not unlike the significance of the first Pentecost Sunday in Christian tradition signaling the breakloose of the Holy Spirit within the New World. Phase I Qtr. I, II and III of 1974-75 culminated in an initial signal HRM held in the North American continent in selected congregations on the first Sunday of Advent, 1974. Qtr. III saw selected scheduled HRMs held to test the original model and evaluate proposed changes. Phase II is the preparation for initiation of the signal global event of HRM on Pentecost Sunday, and subsequent revision in Qtr. I of 75-76. Phase III is the massive use of HRM across the globe resulting in a total of 850 congregational events.
Cost Allocation	The HRM is designed to be a self-supporting program. Costs will be absorbed by the local congregation sponsoring the event, including common decor and resource materials, food, and teacher transportation. Sponsoring local congregations are encouraged to in-kind as many resource materials as possible. Decor materials will be common across the globe and provided by the global movement. The sponsoring congregation will cover the cost of printing and shipping decor materials.
PROGRAMMATIC GUIDELINES	
Authorization Guidelines	HRM is a global program of the Ecumenical Institute. At this point in history, missional commonization is necessary to forge this crucial revolutionary tool of mass impact. Guidelines, consensed on in Movement gatherings, enable commonness. The weight of the responsibility for the HRM rests on the local congregation, and in fact, the preparation for an HRM is an experience of the power of the local congregation. Authorization of the HRM means authorization of the particular event by the institutional church. A nod from the district denominational hierarchy, Council of Churches, and ecumenical boards is helpful. . The local religious institution clergy approval in participating congregations is critical. Through the clergy, lay leader support including the official board, and education and mission directors is necessary to enable local sponsorship. A ground swell of interest in the congregation finally gives authenticity to the program.

HUMAN RESEARCH MISSION: CONTEXT

INTRODUCTION

The Human Resurgence Mission is the vehicle of resurgence for the local church across the globe. It is designed to freight the practical prophetic word to the People of God in the 20th century. HRM is a global happening for the historical church; a healing event producing absolution through enabling a decision by the church to have a future. In this manner the HRM embodies resurgence by raising a new possibility for care for the world.

THE STORY

The Times Are Right

The question mankind raises for itself in the 20th century is "How do I live the effective life?" or "What is humanness at this time in history?" In the past the church has provided the answers to similar questions. Today she finds herself without a way to answer that releases human expenditure in the midst of a time of despair. The institutional church, in collapse, needs a sign of possibility of working on the new sociological form of the Church, which will again deal with depth human issues. Hope in this century depends on the congregationing dynamic. The local community structures, through such projects as Town Meeting '76 are becoming alive; a body of concerned people are becoming the cadre dynamic through the Primal Community Experiment. The new form of community lacks only the empowering of the congregationing dynamic. The local congregation in the midst of this formation is calling for a picture of the next practical step.

Rekindle Hope in Institutional Church

HRM rekindles hope as it demonstrates to the institutional church what forms the Church has to be if it is to be mission to the civilizing process. In effect, the HRM enables both the local congregation and the historical church to rediscover the indicative task of the church as care for the world. HRM is a day of global impact on the historical church with common images or resurgence, a day of awakening the masses to resurgent times. In the midst of this day of "congregationing" the gathering of the coming members of the parish, self-conscious congregational life is awakened in the local church. Fianlly, the individual churchman experiences himself as the New Human discovering new methods of dealing with his local situation through the HRM workshops.

OVERALL DESIGN

Common Model

The overall design of the HRM program was created from work done in summer programs fro- 1972 to 1974, and initially shared across the North American Movement in Quarter II, 1974-75. Minor necessary alterations in the program have come from recommendations of the staff of the pilot HRM's in preparation for Quarter IV Global Initiation. The HRM is designed as a one-day construct to be held on Sunday in an institutional church building setting. The teachers' packet, including roles charts, decor (LCX banner, the New World, New Man and New Church banners and common quotes for wall decor), the emerging generation curriculum, participant packet, and Movement song sheets, are common models throughout the program. The common construct of HRM consists of 3 sections, each with either a lecture, spin or discourse, and three workshops.