

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. Finally, 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 from 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.

Local
Modification

Local modification is responsive to the particular local congregational setting 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 designed 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 groundswell of interest in the congregation finally gives authenticity to the program.

<p>Recruitment Guidelines</p>	<p>Recruitment for the HRM is conducted primarily at the local level. Local congregation and structures and troops are responsible for membership participation. The Movement at global, area, region, and metro level coordinates the journey of signal congregations. Mass media impact is the responsibility of the local congregation although metro structures might enable model building for this. Broader than congregational participation is the responsibility of the metro and congregation forces.</p>
<p>Staff Rationale</p>	<p>The image of the HRM as a powerful mass impact of participatory evangelism necessitates holding the tension in staff rationale of powerful and experienced staff and local congregation involvement. The first evangelist needs to be self-consciously the religious, either a first teacher or someone with four years movement experience, who can preach so awe is induced and keep the entire day on target. The team of pedagogues, preferably male/female and clergy/lay, who have been especially trained in HRM dynamics. Denomination is only considered when the local congregation setting necessitates such consideration. Local congregation staff such as the organist, choir director, church secretary, custodian and Sunday school teachers should be contexted about the day and given time to prepare relevant participation. Self-conscious movement forces at either the regional or metro level will be available for enablement roles. The original image of "blue" as the garb of the Movement servant force has proven powerful in the initial HRMs.</p>
<p>Set-up Forces Roles</p>	<p>The overall image of HRM is that of a locally sponsored congregational event. The symbolic order's catalytic role through the area and Religious House dynamics is to provide common models and stories. The local resident members of the metro cadre sometimes structured as a Galaxy cadre coordinate the local set-up. The metro structures through the HRM PSU and ongoing accountability, plan and enable the local HRM. The local congregation of other identifiable body within the historical church, such as the Council of Churches or ecumenical council, sponsors the HRM, and is ultimately responsible for the happening of HRM.</p>
<p>MOVEMENT IMPLICATIONS</p>	
<p>Global Movement Formation Strategy</p>	<p>HRM as a mass direct impact instrument on the historical church has implications for both the global movement formation strategy and the tactical action of the PCX. HRM is the engagement point for long-range global movement creation. It is the practical gift of the Movement's methods to the church and the world. HRM is a systematic mass awakening and contextual reeducation strategy for the establishment church. It is at this point in history, a concrete sign of the empowered global framework of the Movement to the global Movement itself and to the globe...</p>
<p>Tactical Action of PCX</p>	<p>HRM is midwifing the "basic church communities" Rahner describes, who are committed to serve in the context of the globe. It gives a concrete sign of new life within the dying church. HRM preparation and the HRM is the means by which the local church receives permission to pick up the role as symbolic and spirit guru in the practices of primal community reformulation. As such, it is a practical tactical action on the congregation of the PCX as TM is on the parish.</p>

EVENTS	HUMAN RESURGENCE MISSION										
	9	10	11	12	13	1	2	3	4	5	6
CENTRUM	MAIL MODEL PREPARATION	CONFIRM CONSENSUS	COMPLETE CONTENT MANUALS			DELIVER CONTENT MANUAL			DELIVER PARTICIPANT PACKETS & (DECOR)		COORDINATE ASSIGNMENTS
RELIGIOUS HOUSE	ANNOUNCE	CONFIRM CONSENSUS	HOLD WORKSHOP	CONGREGATION APPROVAL		INITIATE PROGRAM		ARRANGE ENABLING PRACTICS		PEDAGOGY PREP SET-UP	

THE HUMAN RESURG.

THE STORY		THE OVERALL DESIGN	
THE TIMES ARE RIGHT	HUMAN DESPAIR	COMMON	CONSTRUCT DESIGN
	COLLAPSED CHURCH	MODEL	CHURCH LOCATION
			MOVEMENT MATERIALS
TO REKINDLE HOPE IN THE CHURCH	CONGREGATION DYNAMIC	LOCAL	FLOW CONSTRUCT
	LOCAL CONGREGATION	MODIFICATION	STAFF RATIONALE
			SPACE DESIGN
INDICATIVE TASK	RESURGENT TIMES	GLOBAL STAGING AND PHASING	TIME DESIGN
			MULTI-CONGREGATION EVENT
			STATE OF HRM
SELF-CONSCIOUS CONGREGATION	NEW HUMAN	COST	SIGNAL RESEARCH
			GLOBAL EVENT
			GLOBAL IMPACT
NEW HUMAN	NEW HUMAN	ALLOCATION	SELF-SUPPORT
			HRM CONGREGATION
			INKIND POSSIBILITY
			MOVEMENT EXPENSE

ENCE MISSION

PENTECOST 1975 GLOBAL HRM
 QUARTER III 1974-75

PROGRAMATIC GUIDELINES		MOVEMENT	IMPLICATIONS
AUTHORIZATION	DENOMINATIONAL NOD	GLOBAL	ENGAGEMENT POINT
	CLERGY APPROVAL		
GUIDELINES	LAY SUPPORT	MOVEMENT	PRACTICAL GIFT
	CONGREGATIONAL SWELL		
RECRUITMENT	LOCAL CONGREGATION	FORMATION	MASS AWAKENMENT
	MOVEMENT COORDINATION		
GUIDELINES	MASS MEDIA	STRATEGY	EMPOWERED FRAMEWORK
	BROAD PARTICIPATION		
STAFF	GREAT EVANGELIST GREAT	TACTICAL	MIDWIFE CHURCH
	TEAM PROFILE		
RATIONALE	LOCAL CONGREGATION	ACTION	LIFE SIGN
	SERVANT FORCE		
SET-UP	CATALYTIC FORCE	OF	PERMISSION-GIVER
	LOCAL COORDINATION		
FORCES	METRO LAUNCH	PCX	TEMPLING DYNAMIC
ROLES	LOCAL SPONSORS		

LEADERSHIP MANUAL: ***Orchestration Guide***

CONTENTS

PREFACE55
FINAL PHONE CHECK56
GOING TO THE HUMAN RESURGENCE MISSION.58
ORCHESTRATION PROCEDURES. . .	.59

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

Serving Plan _____

Details _____

FACILITY PLANS

Facility _____

Capacity _____

Local Decor (banners etc.) _____

Prepared? _____

Archie } set up
Laurie }

MATERIALS

Workshop Supplies _____

Production equipment _____

Details _____

CHILD CARE

Yes or No _____

Plans _____

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 _____

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 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.

*What time is
worship*

LOCAL ORIENTATION

Saturday evening begins the intense, hard work of setting up the HRM facility, training local people to lead the workshops, and adding finesse 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 before 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?
9. What are signs of resurgence here?
10. What are the folks experiencing. The most ambiguity, anger, depletion?
11. What are local symbols, heroes? 61-

*70 years
Emigration emphasis
(Absolution)*

GENERAL PRACTICES CHECK

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

WHO'S WHO		
Local Coordinator	<u>Luella</u>	
Local Pastor	<u>Tom Walker</u>	
Workshop Leaders	Scribes	Hosts
<u>Don DeHaven</u>		
<u>Gen. Zenda</u>		
<u>Billy Halverson</u>		<u>Laura</u>
<u>Rosa Lee Woodworth</u>		
<u>Barbara Zenda</u>		
<ol style="list-style-type: none"> Hosting <u>Billy</u> <ol style="list-style-type: none"> Registration Public Relations Facility Setup <u>Archie + Laurie</u> <ol style="list-style-type: none"> Decor Music Food Service <u>Lois Rowe</u> Production <u>Wanda</u> Child care 		

John DeHaven
James
Vern. Bean
Laura Woodworth

3 scribes for
times workshop

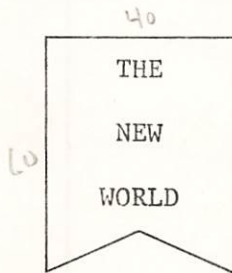
12 Diane/Laura Story - Library
76 B.H./Don blue Lakeview social hall
76 B.H./Gen. c 2 Jr high lounge
76 Herb/John 3 set up Tables room
c Youth lounge

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

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.

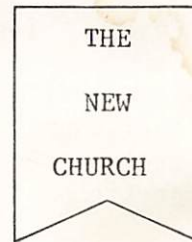
1. Five banners to be made out of similar materials of varying colors:
-3 banners to be placed across the front of the large hall.



black letters on
a blue background



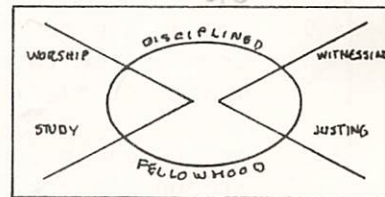
black letters on
a gold background



black letters on
a burnt orange background

- 60 90
- 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.

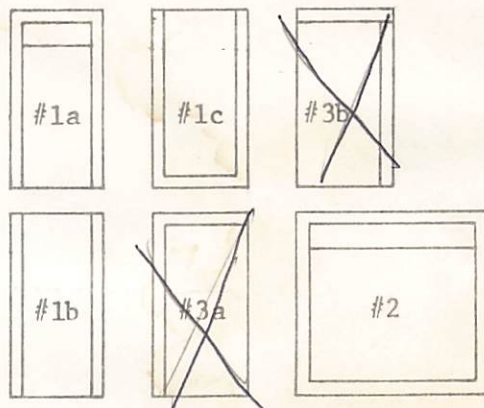
THE PROCEDURES

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

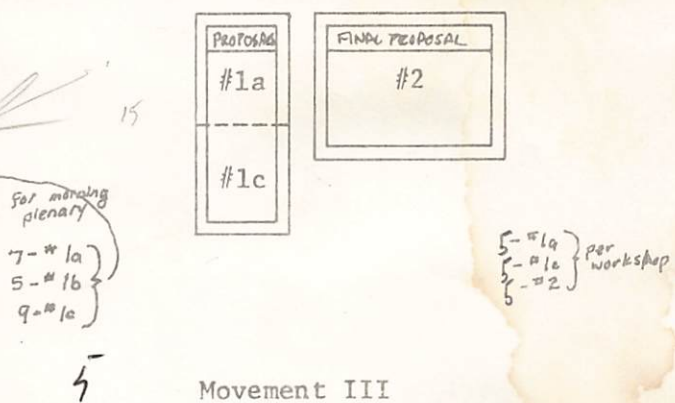
WALLSHEET CHART EXPLANATION

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.



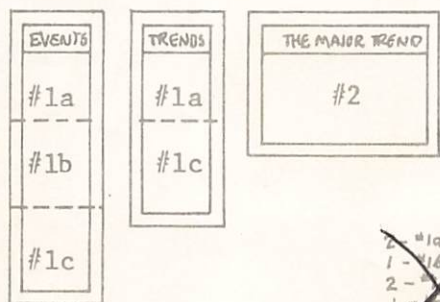
WORKSHOP I - THE RESURGENT TIMES

#1c	#1b	#1b	#1b	#1b	#1b	#1c
1920	1930	1940	1950	1960	1970	1980
#1a	#1a	#1a	#1a	#1a	#1a	#1a
#1c	#1c	#1c	#1c	#1c	#1c	#1c

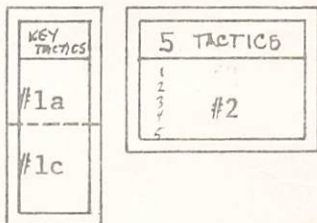


Movement III

WORKSHOP II - THE PRACTICAL PROPOSALS

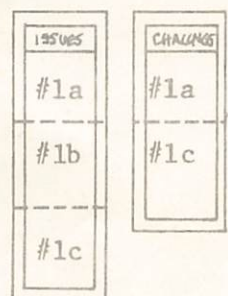


Movement I

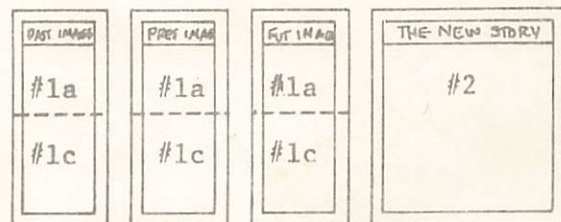


Movement IV

WORKSHOP IIa - THE NEW STORY



Movement II



Movement IIa

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 decorated.
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 greets people 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.
- 9:20
8:45 A.M. *Grow* • 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.
PASTOR INTRODUCTION TOM WALKER
- 8:50 A.M. *Grow* • Staff member leads immediately into the Scripture Conversation (see conversation format.)
Grow • *walk through partic. Manual. Help selves to coffee*
- 9:10 A.M. *RUTH* • The ^{other} same staff member does the New World Spin right after the conversation.
- 9:30 A.M. New World Spin ends.
- 9:40
9:30 A.M. *Grow* • Workshop leader stands and leads immediately into the morning workshop on the times. *help yourself to*
Coffee and remaining donuts ~~are served.~~

HUMAN RESURGENCE MISSION SCRIPT

(Continued)

- *
10. 20
- 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.
- 11.45
12:00 Noon Worship ends. Interlude.
- 12:10 P.M. *Grow* Lunch begins with a Song Fest. (See Meal Drama format)
- 12:45 P.M. *moments* Conversation begins. (See meal Drama format)
- 1:15 P.M. • *G. Pen* 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. *+ REST ROOM BREAK*
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. *Moments* Workshop II begins. + IIa
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. *Elton* 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

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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 greets people 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.)
- 9:10 A.M. The same 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.

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

(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

W. Grow
MAY '75

HUMAN RESURGENCE MISSION LEADERSHIP MANUAL



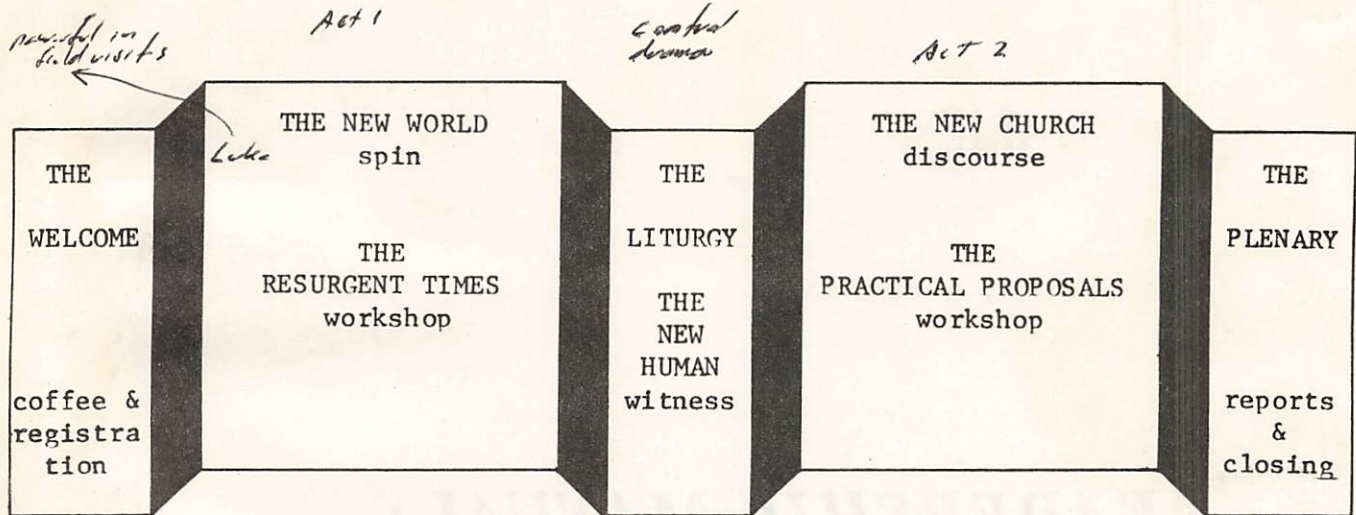
The Human Resurgence Mission is a program developed by the Ecumenical Institute, a research, training, and demonstration group concerned with the human factor in world development. Toward this end the Ecumenical Institute has designed methods of tactical planning, corporate operation and human motivity 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

Inclusive Dynamics 5
Conversation Procedures17
Workshop Procedures27
Spin, Witness, and Discourse 43
Final Plenary 51
Orchestration Guide 53
Emerging Generation Curriculum77

In Partic. Manual



God - xst - H.J.

*witness is church witness to n.w
man in xst. Also - sent
out n.w groups of church
in liturgy. Also - need
n.w church groups in a place
w/ committed leadership.*

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 Awakening
 - 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 occurring 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 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 occurring 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 *monistic*
 - 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

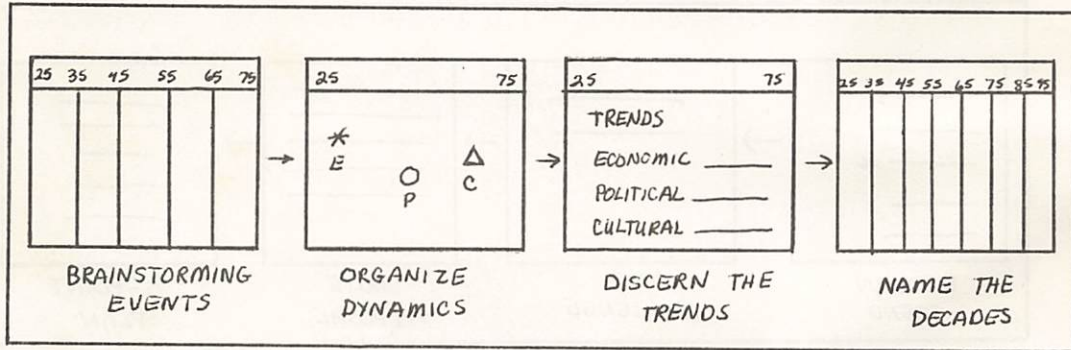
- IV. THE TRUSTEESHIP ROLE
 - A. Social Pioneer
 - B. Representational Style
 - C. Community Builder
 - D. Secular Evangelist

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

PRACTICAL TASK

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.

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.

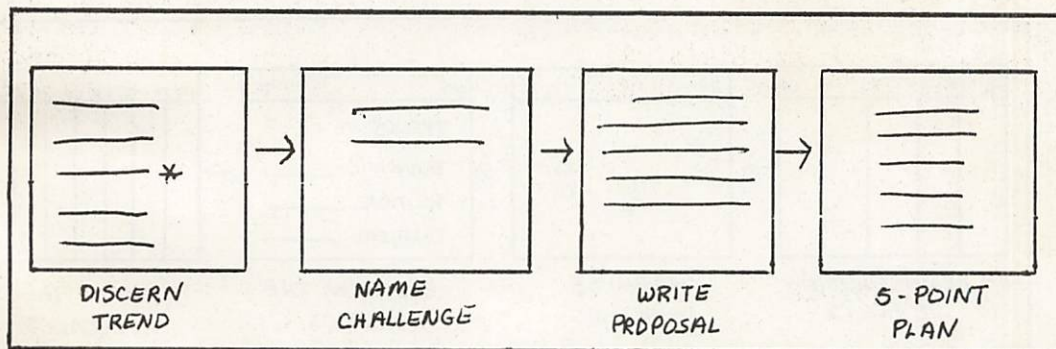
1. Brainstorm a list of events of the past 50 years.
2. Organize data into economic, political, and cultural dynamics.
3. Reflect on the data to relate the dynamics and Identify the trends.
4. Name the decades. *(inc/d. future)*

CONCLUSION: Reflect on the significance of this exercise.

WORKSHOP II

The Practical Proposals

THE WORK FLOW



INCLUSIVE OBJECTIVE

PRACTICAL TASK

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.

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. *(last 2 yrs.)*
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.

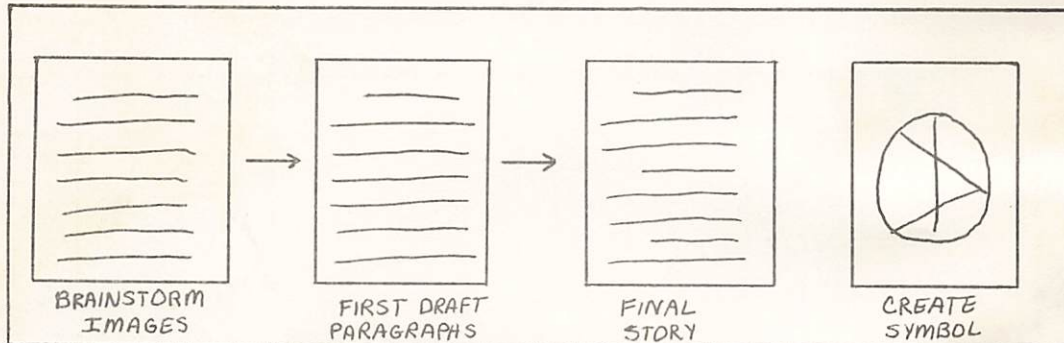
CONCLUSION: Report in a plenary on each groups challenge, proposals, and tactics.

*6 people to IIA during II.
↑
they have lunch conv. notes.*

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 . .20

THE AFTERNOON CONVERSATION .23

THE NEW WORLD SPIN RATIONALE & ILLUSTRATIONS

COMMON EXPERIENCE OF WAKING UP TO THE RADICALITY OF OUR TIMES	GAP IN HISTORY	- COYOTE - ROADRUNNER - EARTHQUAKE FAULT
	SHIFTS IN UNDERSTANDING	- NEW KIND OF KNOWING - EVOLUTIONARY PROCESS - SWIRL, SPEED-UP, [CENTRIFUGAL FORCE MACHINE] - FIRST FIRE → ATOMIC BLAST - DROP OF WATER → PART OF OCEAN - COMPUTER, ROOM SIZE, NOW WRIST WATCH
	AGENT OF CHANGE	- SO. AMER. COUNTRIES IN DANGER OF NO LONGER BEING ABLE TO EXPORT AGRIC. PRODUCTS DUE TO RAPID URBANIZATION - CHRYSLER LAYOFF JAPANESE CARS
	EFFECT ON CERTAINTY	- RESPONSE OF DEMOCRAT TO LAST ELECTION: HIS WORRY: SOME "BAD" DEMOCRATS GOT-IN - KILLING CATTLE FOR HIGHER FOOD PRICES - ECO. DOMINATE COUNTRIES NO LONGER HAVE SAY. - DISORIENTED - WAKE-UP & FIND STANDING ON NO BOTTOM - SOC. ECONOMIC SWIRL
THIS UPHEAVAL IS THE FULFILLMENT OF CIVILIZATION	GOOD EARTH	- ECOLOGY ISSUES
	REVIEWED SOCIETIES	- COLLAPSE OF 9 COUNTRIES' GOV'S IN LAST 9 MO. → POSSIBILITY OF NEW POLITY
	APPROVED EXPERIENCE	- WATERGATE → TO WHAT? - U.S.A → FALL OF BRITISH EMPIRE - ROME → FALL OF EGYPT - WEST → " " ROME
	OPEN DESTINY	- GHANA BUYING CHICAGO SEWAGE - FAILURE OF FOOD CONFERENCE FORCES, ALL FORCES MEN TO PARTICIPATE SERIOUSLY IN SOLVING THAT CRISIS - GLOBAL ECONOMY IS EMERGING - PHOENIX IMAGE
(EYES OF FAITH) A PICTURE OF THE SOCIAL PROCESS EMPOWERS OUR PARTICIPATION IN OUR TIMES	DYNAMIC SOCIETY	E - P - C ↑ want to friend's house for surprise dinner - if was just steak! next day surprise! It was all soy beans.
	IMBALANCE STATE	- PILE UP BLOCKS - HOW BALANCE TO MAKE STAND EVERYTHING TRYING TO BALANCE IS SWIRLING - GRAPESBYCOTT, 2 UNIONS BATTLING - LEARNING TOWER OF PISA - APT. - MOBILITY → BOUND BY LEASE - ABANDONING HEG PROJECT IN ST. LOUIS - ECO - BASIS OF MOST DECISIONS - PEOPLE'S WORTH DEPENDS ON PRODUCTIVITY TO SOC.
	COMPREHENSIVE VISION	- WHAT IS REEP. DEED FOR USA? → WORLD - FOOD CRISIS, OIL? - DIVINCI; FLASH GORDON; MOONLANDING - IBAN - 6% OF GNP TO UNDER DEV. COUNTRIES (USUAL 1/2 OF 190) - DISNEYLAND - YOUR VISION OF THE FUTURE BECOMES YOUR HISTORY
	OPERATING TARGETS	- PRESSURE POINTS - DEPARTED CAMP, TENN. - PLACE TO STAND & WHISTLE TO MAKE MTN. COME DOWN
	CRUCIAL DECISIONS	- PLANNING & USING RESOURCES ENERGY WITHIN 50 YRS, ENTIRELY NEW - FOOD - METRIC SYSTEM
A SUMMONS TO BUILD THE NEW EARTH	EVERY PLACE	- HABITAT '76 U.N. CONF. - TROUBLE SPOTS JUST POP-UP - IRISH WAR - BI-CENTENNIAL COMM. - MAIL - 20 TONS UNDELIVERED SOLD FOR PAPER RECYCLING - FOOD FOR MASSES - ITALY DECLARE BANKRUPTCY
	EVERY MAN	- MINORITIES COMING INTO OWN
	URGENT	- VOID IN LEADERSHIP - TIME ARTICLES - SUNDAY TIMES; EVERY CHANGING TIME INVOLVES CHARISMATIC LEADERS - THESE AIN'T NONE. - ANYBODY TAKE HOLD

After said & done in renewal isn't it strange you're still here!?

THE NEW CHURCH WITNESS RATIONALE & ILLUSTRATIONS

SIT

RENEWAL

3000

CLAIM

EXPERIENCE DISRUPTION IN THE FAMILIAR LIFE OF THE CHURCH	EXTERNAL LOSSES	15 AT WORSHIP IN A CATHEDRAL IN MANCHESTER ENGLAND A FOR SALE SIGN ON A BEAUTIFUL BAPTIST CHURCH IN NEW ORLEANS A MAIN DENOMINATION'S SUNDAY WORSHIP ATTENDANCE DOWN 9,000,000 IN 1973
	TRADITION WORN-OUT	CHANGE TIME OF WORSHIP SERVICE TO FIT CONGREGATION'S DEMANDS IT'S A ROUTINE — "IT'S SUNDAY AGAIN THE RELIGIOUS TRADITIONS & HABITS WITH SECULAR DRESS CHRISTMAS IS AS MUCH A CULTURAL CELEBRATION AS A RELIGIOUS CELEBRATION) CHANGE FORMAT OF WORSHIP TO FIT CONGREGATION
	A SENSE OF INTERNAL INEFFECTIVITY	U.M.C. NOT ASK MISSIONARY CANDIDATES TO MAKE A STATEMENT ABOUT THEIR FAITH; NOW REDECIDING ABOUT WHETHER TO DO THAT MULTIPLE COMMITTEES SET UP TO DO A JOB - CONSULT GROUP SPENDS WEEKS ON DECIDING HOW TO SPEND \$25- CASH
	FUTILITY OF EFFORT	MINISTERS & RELIGIOUS LEAVING FOR OTHER WORK COLLAPSE OF DENOMINATIONAL MISSIONARY MACHINERY CREATED AWARENESS OF A NEW IMAGE OF OUTREACH CITY CHURCHES STILL COLLAPSING DESPITE MANY RESOURCES Poured INTO THEM
THIS DISMANTLING IS THE RENEWED CHURCH	NEW IMAGE	JAPANESE & KOREAN MISSIONARIES ASSIGNED TO U.S.A. KOREAN SOLDIERS READING N.T. INTERNATIONAL EXCHANGE OF CHURCHMEN CHURCH MOVING INTO THE COMMUNITY
	A UNIVERSAL REALITY	BISHOP MATTHEWS - WHEREVER THERE IS A MEETING OF CHURCHMEN, THE WHOLE WORLD IS THERE CHURCH IS AN INTERNATIONAL COMMUNITY ANYWHERE
	EXPANDED COLLEAGUES	"LIKE A MIGHTY ARMY - MOVES THE CHURCH OF GOD. BROTHERS, WE ARE TREADING WHERE THE SAINTS HAVE TROD" THINK OF THE SAINTS FROM THIS CONGREGATION. HEB. 11:32-40 FINISH YOUR WORK RECOVERY KINSHIP TO ABRAHAM, MOSES, ISAAC
	DEPTH INVOLVEMENT	PEOPLE AWARE THAT "CHURCH" IS BEYOND MEETING IN A BUILDING LAY FAMILIES ASSIGNED TO A NEW CONGREGATION FOR LEADERSHIP DEVELOPMENT WOMAN STRUGGLING TO BE ORDAINED - HER REASON: "THE CHURCH LED IN THE CIVIL RIGHTS MOVEMENT THE PEOPLE WHO'VE MADE A DECISION ABOUT INVOLVEMENT IN SOCIETY ARE CHURCHMEN
ARMORY OF HOPE PRACTICAL TOOLS FOR EMPOWERING CHURCHMANSHIP	THEOLOGICAL RELEVANCE	JUSTING LOVE TRANSLATIONS EVERY ISSUE UNDERSTOOD AS A THEOLOGICAL ISSUE MODERN BIBLE TRANSLATIONS USE OF POETRY & ART FORMS IN DENOMINATIONAL CURRICULUM
	SYMBOLIC RECOVERY	FILMS: POSEIDON ADVENTURE, HOSPITAL, SERVICE USE OF BANNERS WEARING OF CROSSES IN MOST OF BUILDING A BUILDING, THE STUDY OF SYMBOLS LITURGY MORE SYMBOLIC & MORE PARTICIPATORY SHIFT FROM AUDIENCE TO CHOIR BY CONGREGATIONS
	SPIRIT MOTIVITY	RECOVERY OF OBJECTIVE AWE RATHER THAN LITURGIZING SELF-PITY FUNERAL AS CELEBRATION OF COMPLETED LIFE, ONE FULFILLED WRITING OF WEDDING SERVICES
	STRUCTURAL REFORMATION	UNIV. U.M.C. - AUSTIN - ALL OF CONGREGATION IS ASSIGNED TO TASK FORCES N.T. - MEMBERSHIP LIST INCLUDES CONC. MEMBER'S SKILLS
A DEMAND TO SIGNAL A NEW SOCIETY	SOCIOLOGICAL CARE	HADDENFIELD N.J. - HAS APPOINTED A MINISTER OF MISSION - FIRST SUCH APPOINTMENT PRESCHOOL EDUCATION PIONEER COMMITMENT OF ALL RESOURCES
	SECULAR WITNESS	CREATE SONGS ABOUT THE PLACE WHERE YOU ARE HOUSTON DAILY QUEEN MANAGER - WORST STORE - FORCED CORPORATE STAFF SERIOUS ABOUT ITS COMMUNITY
	STYLISTIC DIRECTION	IT IS POSSIBLE TO GO AHEAD AND RISK YOUR MODELS NON-DEFENSIVE, NON-BITCHING, WILLING TO TACKLE PROBLEMS, DEMAND TO TAKE CHARGE AN EDUCATED CORPORATION - SONG CONVERSATION - MOTIVITY EXPERTS AWAZED AT MOTIVITY PRESENT
	HISTORICAL ELECTION	ST. JOHN'S U.M.C. - IN SAN FRANCISCO - ONLY PROT. CONG. IN S.F. - A FEW YEARS AGO READY TO CLOSE TERRIFIC ANGLICAN CONG. - ONLY ONE WHERE ANYTHING ALIVE - PASTOR SENT THERE 17 YEARS AGO CLAIM IS NOT AN WHAT YOU SHOULD BE BUT ON WHAT YOU ARE } BECAUSE CHURCH WOULD DIE

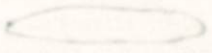
Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading and bleed-through.

Handwritten notes or symbols, possibly including a triangle and some illegible characters.

Handwritten notes or symbols, possibly including a triangle and some illegible characters.

WORKSHOP I
THE RESURGENT TIMES

Handwritten notes or symbols, possibly including a triangle and some illegible characters.



Small handwritten text or mark at the bottom right of the page.

Comp has done is put but not articulated comp response.

WORKSHOP I: THE RESURGENT TIMES

*Part as whole group
Use paper graphs on wall.
Don't use black board at all*

*Not using
SPΔ's*

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.

*Idaho potatoes
daughter marry
Lowell Thomas
summer date*

*We live from as
prophecy*

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

10 min.

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. *E P C*

FINAL
CHECK

10. As a final check, ask for important events that may have been overlooked.

*Post Activity
Society here*

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.

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.

COMMON
EXAMPLES

12. Elicit one or two examples from the event list to get a common operating 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. *1984*

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 aloud 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.

Where do you experience suffering? It suffering = a sociological fact as well as personal feeling

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"

LENTEN STUDY & BRUNCH

"THE HOLY SPIRIT AND CHRISTIAN EXPERIENCE"

The power of the Holy Spirit is as free and bold as the wind, gaily uninhibited, attractively different, imbues with power that can grip personality and grapple with character. It is heady stuff for the parson or the pew-sitter who likes religion in a structured, orthodox form. But it is bringing excitement to the Christian community. This study will seek to understand this power and what it means to you and to the church.

Five Wednesdays

March 10, 17, 24, 31
& April 7

Two Classes

6:45 - 7:45 AM
9:30 - 11:00 AM

Place

Fireside Lounge

Leader

Rev Tom Walker

Five Thursdays

March 11, 18, 25, &
April 1, 8

Time

7:00 PM

Place

Fireside Lounge

Leader

Rev Carlton Bauer

TREAT YOURSELF - - -

Make this Lenten Season extra meaningful by attending. Read Chapters 1, 2 and 3 before you come to your first class. Bring a friend, too!

HUMAN RESURGENCE DAY



MARCH 7, 1976

FIRST UNITED METHODIST CHURCH
ON THE SKYLINE DULUTH, MINNESOTA
MARCH 7, 1976 10:30 A.M.

FIRST SUNDAY OF LENT

Worship begins as one enters the Sanctuary in a spirit of reverent silence.

WE PRAISE GOD

PRELUDE *Variations on "When Jesus on the Cross Was Hung"*
"O Sacred Head" D Buxtehude

CALL TO WORSHIP

*HYMN OF PRAISE #61 "Let Us With A Gladsome Mind"
John Milton

*UNISON COLLECT Wayne Busse, Liturgist

*We have chosen, this morning, to come apart for a time
from the sweat of our work,
from the frustrations of uncompleted goals,
from the tensions of dealing with people,
from the clamor of our busy city,
from the enticements of our own possessions,
yes, and from our own sins,
to come into your special house
of worship and prayer.*

*O, Lord God,
Refresh us by the cool breeze of your Spirit.
Enlighten us by the knowledge of your Word.
Encourage us by your promises.
Forgive us by your cross.
Set us straight again by the compulsion of your will.
And renew us by your love.
Then send us back into the world again
to do your work. Amen.*

*PSALTER Rejoice in the Lord! Hymnal #565

*GLORIA PATRI
ANTHEM "Christ, Be Thine the Glory" Schutz
Sanctuary Choir

COMMUNICATION WITH GOD

SCRIPTURE Romans 8, 18-39
CALL TO PRAYER

SILENT PRAYERS OF CONFESSION
PASTORAL PRAYER
THE LORD'S PRAYER
CHORAL RESPONSE

KYRIE

THE WORD FOR TODAY

HYMN OF PREPARATION #261 "What A Friend We Have in Jesus"
Joseph M Scriven

SERMON "The New Church"

OUR COMMITMENT

LAY SPEAKER Bob Williams

PULPIT NOTES

OFFERTORY

*Please sign the church attendance pad found in each pew
and pass it along. When the pad gets to the end of the
pew, please pass it back and note the names of the per-
sons who share the pew with you in order that you may
greet them.*

OFFERTORY ANTHEM "For He Shall Give His Angels Charge
Over Thee" Jennings

PRESENTATION *DOXOLOGY

PRAYER OF DEDICATION Carlton E Bauer

*HYMN OF DEDICATION #299 "O Zion, Haste" Mary Thompson

BENEDICTION

CHORAL RESPONSE

CHIMES

POSTLUDE *Te Deum Laudamus* D Buxtehude

* *The congregation will stand.*

****Waiting worshippers will be seated during these inter-
vals.*

THE CHURCH STAFF . . .

H Thomas Walker, Carlton E Bauer, Ministers; Mildred
Archerd, Director of Religious Education; Clarence
Ottinger, Business Administrator; Dr Ronald Gauger,
Organist, Dr Robert E Williams, Sanctuary Choir Dir-
ector.

THE NEW HUMAN DISCOURSE - RATIONALE & SPINS

THE WORLD'S PICTURE OF THE COLLAPSE OF THE INDIVIDUAL	COVENANTS DISSOLVED	ALL KINDS OF COVENANTS ARE FALLING APART ON US - FAMILY COVENANTS POLITICAL COVENANTS
	VOCATION GONE	MONEY IS NO LONGER THE MOTIVATION - ITS BECOME NECESSARY TO HAVE MOTIVATION COURSES
	COMMUNITY NO LONGER	SMALL TOWNS OF 20,000 HAVE BECOME PART OF A CITY ALMOST OVER- INDUSTRIAL EXAMPLES: NIGHT - OLD COMMUNITY STRUCTURES SNAPPED / 7 JOB TRANSFERS - NO CONTINUITY
	MORALITY OUTMODED	IN EVERY PHASE OF LIFE THE QUESTION OF RIGHT/WRONG HAS COLLAPSED. SUPPRESSED PEOPLE ONLY JUST WONDER WHETHER TO DO ANYTHING AT ALL
THAT COLLAPSE IS THE RELEASE OF THE NEW HUMAN	NEW COVENANT	USA ROSE CO-OP THE SPIRIT OF COVENANT WITH GREAT BRITAIN / THOUGHT BEING A MINISTER WOULD BE A COVENANT TO LEAD. EWASH DISTRICT FOR A MEETING OF 900.
	NEW COMMUNITY	AS THE OLD COMMUNITY BEGAN TO SHIFT FROM STABLE NEIGHBORHOODS, PEOPLE BEGAN TO BE SECTORED OFF, LIKE KIND WITH LIKE KINDS. SUBURBAN HOUSING COOPS, AND SR CITIZEN CITIES. ELDERS, IN PARTICULAR HAVE CAPTURED A NEW VISION (GO LIKE GO) AND MORE NOT TO INTEGRATE
	NEW VOCATIONAL UNDERSTANDING	PEOPLE CHANGE JOB MORE. CANT IDENTIFY SELF AS A "NUMBER YARD WORKER" OR AN "INSURANCE SALESMAN" - BUT ARE BEGINNING TO SEE WHAT THEY WANT TO DO WITH THEIR LIVES
	FREEDOM	IN MOST OF FAMILIES IN INDIA, BRITISH LOCAL LAB CREATED A NEW HYBRID RICE
Heart of Core: Recovery of the basis of humanhood	SOCIALITY	COMPANIONSHIP SOUGHT W/O THIS YOU DIE OR GO CRAZY → ALL THAT IS TALKING TO SELF WHO TALKING TO OTHERS, UNITY - WITH SOMETHING SIGNIFICANT HAPPENS TO YOU? YOU WANT TO TELL SOMEONE ELSE.
	PHASIALITY	GRANDMOTHER TEACHING SEWING, COOKING, SPINNING ANY BOY WHO HAS LIVED 37 YEARS HAS LIVED ENOUGH SOPHIA LOREN - ITS GREAT TO BE 40 - US, SELF DECEPTION OF COSMETICS - FT. OF YOUTH
	M/F	Q/ITS - TENSIONS RISING RATIONALITY TRUSTING INTUITIONS CREATIVE
	RATIONALITY	GREATEST GIFT OF YOUR CULTURE - TAKE ADVANTAGE OF IT - GIFT OF RATIONALITY HAS BEEN ACKNOWLEDGED BY THE WORLD BECAUSE TECHNOLOGY IS ADOPTED
A call to create the civic form style	GLOBAL HUMAN	FOLBRIGHT CHILDREN TODAY ARE GLOBAL
	TACTICAL HUMAN	KISSINGER S. BOND JAPAN - WOMAN PAINTED FIRE PIVE LIKE A SOLDIER - WHOLE TOWN FOLLOWED
	SOCIAL ENGINEER	NIEMEYER - BUILT BRASLIA CORBUSSIER - " CITY IN N.W. INDIA EARLY EXPERIMENTER WITH BUILDINGS ON STILTS
	SPIRIT HUMAN	M.L. KING, JR. BARBARA WALTERS SR. HARRIS'S WIFE (INDIAN OF OKLAHOMA) MOTHER TERESA (INDIA) ORIGINATORS OF SEAME ST.

What is the purpose of this workshop?

How do we know if we are successful?

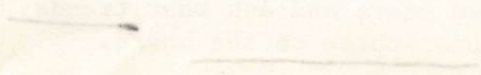
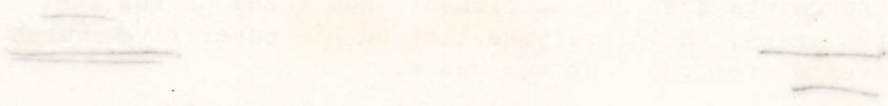
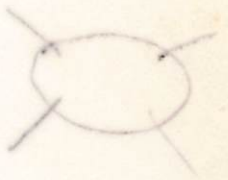
What are the goals of this workshop?



70

**WORKSHOP II
THE PRACTICAL PROPOSALS**

Keep group together for their experience of corp. practice



she walked out our
at hand - of what she would
hear

d. lighted at Marilyn's talk

divide if over 50.
not cleared table yet
assign people to groups.

WORKSHOP II: THE PRACTICAL PROPOSALS

The Prelude
(5-10-5 min.)

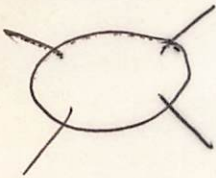
REVIEW DAY
DAY

ASSIGN
STORY

~~DIVIDE
GROUPS~~

BREAK AND
CLEAR

CONTEXT
WORKSHOP



LIST
EVENTS

CORPORATE
LIST

CHECK
COMPREHENSIVENESS

DEVELOPING
TRENDS

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.

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.

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.

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.

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 effectively 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
(15 min.)

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.

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.

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.

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.

Song

fruits: kids follow
issue: new clothes
challenge: get money or
hand down down 5

in for from

Movement I: Continued

Scribe

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. *ch*

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.

a cow in middle of road
complex recipe
challenges imagination

Distribution issue
challeng. is locating bottleneck

Sub-groups

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.

*Live a plug in
So. Bend*

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.)

→ *plenary*

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
REFLECTION

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.

THE NEW STORY

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

MAKE
ASSIGNMENTS

TO
PLENARY

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

*Have explicit concern in practical way.
setting family priorities → church
getting kids involved
reluctance to get involved
story - "it's always been done that way before!"*

New Day 15
A Prop. 16

Ed de send out

starting with
members for change

HUMAN RESURGENCE MISSION

Final Plenary
(30 Minutes)

whole day

Sing the song capture
their imagination

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 1ST METH 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. *New Day 15 cost of care 2nd verse*

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

Evaluation

10. Do this Send Out: *Ed Tom Walker*
"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."

SIGNAL DAY - ALL day - remember Epworth League?
Pooled wisdom of over 100

corrected and enthusiasm of our congregation

ET = part of...
clergy & laity...
decisions of...
family...
community...
practical...
tool!

you will...
conduct this...
in all churches!
HAM
TAM
EOP
Tasha Gordon

Handwritten scribbles at the top of the page.

Handwritten scribbles on the left side of the page.

Handwritten scribbles and a large circular mark on the right side of the page.

LEADERSHIP MANUAL:
Final Plenary

Handwritten marks at the bottom of the page, including a horizontal line and some illegible characters.

HUMAN RESURGENCE MISSION

LEADER'S REPORT FORM

Date 7 March 76 Religious House GB EI Staff Grow, K. Bauknight

The Objective Data:

Congregation 1st UMC Other Congregations _____
Denomination Meth _____
Pastor Tom Walker _____
City Duluth, MN _____

Congregational Analysis:

Total Membership 1280 Type of Community Former mining/lumber boom town turned seaway port & univ. site.
General Age Phase 3 Ethnic make-up of Community White
Socio-economic status up. mid. class Role of Congregation in Community _____
Many leadership roles in community. Church operates some care structures.

HRM Participation:

Attendance--am workshop 80 worship service 300+ lunch 110 pm workshop 65
Leadership role in HRM set-up The John Dettman family

Congregation's previous relationship or exposure to the movement TM support, Order parents, John Gibson visits, 25 RS-1 grads, bi-weekly cadre meeting.

Emerging Generation participation--structure provided yes Number 50

HRM Happenings:

Name three key events during the day Last half of New Church talk; lunch conversation on congregation's record in rel. to community; New World talk image of "You are already sufficient."
List some comments made by participants "I am impressed with the enthusiasm of our congregation". "We're already doing many of these tactics." "Spirit and action are related." "Can't do anything in the world significant without adequate spirit life."

What/Where/When was the impact or address of the day Plenary: saw what they had practically accomplished in a whole day together. Transparency at several points in all three talks. Reality of their own personal decision came clear by tactics.

Describe the overall flow of the day morning explosion of interest and participation peaking in lunch conversation and mutated into serious reflection in afternoon workshop.

HRM Evaluation:

Where did you make necessary shifts in the construct? followed model.

What comments would you make or suggested revisions regarding the construct, manual, workbook etc? _____

What next steps would you suggest for this congregation Gibson meet with pastor and do light art-form reflection on the HRM. A carload of guardians to April meeting. Development circuit in Duluth cultivate interest in SD. A number of order prospects.

HRM Accountability:

Check Received yes Amount \$300
3 Copies of the products returned yes

HUMAN RESURGENCE MISSION

LEADER'S REPORT FORM

Date 29 Feb 1976 Religious House GB EI Staff Grow, R. Gilbert

The Objective Data:

Congregation Christ UMC Other Congregations Wildwood (other point on the charge)
Denomination Methodist
Pastor Rev. John Eldred
City Merrill, Wisc.

Congregational Analysis:

Total Membership 365 Type of Community rural farm & lumber & resort
General Age Phase 2 and 4 Ethnic make-up of Community White
Socio-economic status mid class Role of Congregation in Community _____
Individual relations, no c/o congregational role

HRM Participation:

Attendance--am workshop 40 worship service 150 lunch 80 pm workshop 40
Leadership role in HRM set-up CB R.H. and the Ed Nonnis family

Congregation's previous relationship or exposure to the movement John Gibson, local metro cadre of 9 meeting weekly with 2 having membership in congregation.
Emerging Generation participation--structure provided yes Number varied
no formal curriculum.

HRM Happenings:

Name three key events during the day Times workshop, especially naming decades; 2. lunch conv.; 3. sub groups in workshop II; 4. the 2 points meeting together

List some comments made by participants Pastor: "Some lives definitely changed today. an elder; "I didn't know that young fellow (35 yrs. old) was so involved." "This has been a day of awareness." "I promise to stay with this cong. come what may."

What/Where/When was the impact or address of the day Style of leadership and decor of room. Two different segments discovering one another. Impact was on individual lives (revealed in the promises at the end).

Describe the overall flow of the day Gradual development of awareness that will continue long after the event. A pushing out beyond their consciousness and then drawing back.

HRM Evaluation:

Where did you make necessary shifts in the construct? Followed model.

What comments would you make or suggested revisions regarding the construct, manual, workbook etc? Do miracle workshop in evaluation for objectifying impact.

What next steps would you suggest for this congregation Follow through on its decision to form an organizing committee to plan the future of the church. For globalization, a carload from the church for Guardians mtg. Write up the day as a miracle story in the congregation.

HRM Accountability:

Check Received yes Amount \$300
3 Copies of the products returned yes

HUMAN RESURGENCE MISSION

LEADER'S REPORT FORM

Date Nov 9, 1975 Religious House KC El Staff W. Grow M. Mann

The Objective Data: Congregation Stephens Memorial Other Congregations E.G. program handled by Hillcrest Xtn. (galaxy)
Denomination UMC
Pastor Elton Garrison
City Kansas City, Ks. (Chelsea)

Congregational Analysis: Total Membership 700 Type of Community transitional, blue collar
General Age ave. 65 Ethnic make-up of Community White Black (35%)
Socio-economic status middle class Role of Congregation in Community Heavy self-conscious involvement in community by entire congregation.

HRM Participation: Attendance--am workshop 118 worship service 118 lunch 80 pm workshop 60
Leadership role in HRM set-up Paul & Rhoda Emily Ertel, Don Philo.

Congregation's previous relationship or exposure to the movement Was John McCabe's galaxy church. Good movement exposure; obvious positive results.
Emerging Generation participation--structure provided yes Number 17

HRM Happenings: Name three key events during the day 1. High attendance from beginning. 2. Sharing congregational story at lunch. 3. Creative participation by several chronic dissenters.
List some comments made by participants "We are a church of the future" (said by elders). "We must always work in the community in same proportion to work on our own congregation". "Our problem is we're supposed to be Christians and yet we really dont want Blacks in our congregation."
What/Where/When was the impact or address of the day Overwhelmed and excited at picture of times they created in a.m. wkshp. Saw resurgence at New Church Discourse. Dawning of new perspective from fresh thinking in p.m. tactics wkshp. Saw they could really sing (espec. at "To Dream...").
Describe the overall flow of the day Followed model to the letter, with minor time adjustments in the morning, and with elimination of p. 37. Able to do adequate Times wkshp. in 40 minutes, to get to 10.45 worship service.

HRM Evaluation: Flow: RS-I dynamic present in the
Where did you make necessary shifts in the construct? 3 acts.

What comments would you make or suggested revisions regarding the construct, manual, workbook etc? Add instructions on color code for LARGE HRM banner. Add dimensions to New World, New Human, New Church banners. They need to be specified as large. Eliminate page 37- no need for it nor time, because ~~wasn't mentioned~~ it can all be reported at final plenary.
What next steps would you suggest for this congregation Publish their own work as a renewed congregation for the sake of being a showcase church for the Kansas Conference.

HRM Accountability: Check Received \$300 Amount _____
3 Copies of the products returned yes

1st JMC Report 7 March 76
Graw, W. Baskinlight

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 agenda. 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?

1. You are debriefed. It makes you humble.
 2. You are as adults, important as
 3. Central fact was
 4. In the way of conversation

1. Congrat. involvement +
 2. Directed by
 3. important to do this task. got the best thinking out. A real retreat.

Some action in response to tactics
 Report on today
 Council on ministers work on it.
 get more input

Locally gifted people
 people open for gifts -
 you recognize Spirit + dimension ~ professional conviction

your being = the significance of day
 you can replicate HRM on your own.
 catalyze other churches.
 retreat
 you can do TM

General ag. Phase 3

Sec-eco - mid class

Typical women - from many / number become down
found S. away part of Sch. univ. sit.

Ethnic - white

Eg. 50

Exp. subj. - TM ~~for~~ support
order periods
John Gibson
25 REI grads
biweekly cadre mtgs.

Key events: last 1/2 of talk new church
much conv. → church to world
New world - "Sufficient

"expressed w/ enthusiasm of our congregation"

"we already do much of this, ladies"

"Spirit & ~~the~~ action, tied together -

Can't do anything significant ^{in world} w/o objects, Spirit etc."

Impact - prayer - saw what they had ^{practically}
accomplished in a whole day together

Flow - a.m. explosion of interest / partic. placed in lunch conv.
& mutated into serious reflection in workshop.

Next steps - General pastor ^{light} _{not down} reflection on HAM
Carol of Gardens → April
fund raising → cult. interest in SD
15 order members prospects

CELEBRATIVE POSTLUDE

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- 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?

Free now to get together. positive communication to activities will occur.

walk through HRM 3 wks ahead with local planning.

people speaking out

keep youth - harness power
dissatisfied w/ dehumanizing trends
hope - take seriously to demand them to square

new awareness - hearing the congregation
vehicle to say things not new.
opportunity to speak out
older people apologetic over negatives

LEADERSHIP MANUAL :
Emerging Generation
Curriculum

CONTENTS

CURRICULUM OVERVIEW78
SESSION I79
SESSION II.80
SESSION III81

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 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

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 Lionni) 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

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

The Human Resurgence Mission is an impact tool for the historical church designed to create a great day of awe in the life of the local congregation (s). It comprises formal presentations based on scriptural texts to communicate global images of resurgence and includes several conversational and workshop devices for engaging the congregation in deeper fellowship and missional motivity. It may be seen as both a congregational tactic in the ongoing primal community project and as a catalyzing event for potential replication congregations.

The coincidence of the week 8 HRM with the first Sunday of Advent (December 1) calls for local flexibility on the range of involvement of prospective congregations. The HRM is not meant to compete with prevailing Advent traditions; however, it could legitimately be promoted as a creative initiation of Advent in galaxy or non-galaxy congregations where possible.

Local authorization is therefore the most pressing issue and will require the remaining time to develop a ground swell of local support in the congregations. Immediate steps, if not previously taken, are to secure sponsorship, target audience, facility location and arrangements. The critical role of the mission coordinator, preferably from a sponsoring congregation, should be obtained as soon as possible. Special care should be taken in seeing to the proper contexting of lay staff, including organist, choir director, church secretary, custodian, Sunday-school teachers and women's groups in charge of halls and kitchens.

Included in this packet is a cover sheet symbol for use in promoting and symbolizing the HRM, an imaginal construct for the day, preliminary logistical guides, and a recruitment image. Additional logistical aids plus 4x4x4's of presentations and further refinement of the summer-74 guilds 16/22 work will be forthcoming. Please forward your insights and suggestions to Research Centrum to include in the ongoing task force preparation of the HRM.

WHAT WAS THE POWER OF THESE HYMNS ON THE INDIVIDUAL?

It was their songs, mythology, common memory.
This was the only place that allowed you to express your pain and suffering and articulate your story of how you can live with that.
Images of the sea and tempest were powerfully felt.
These are physical songs; you could passionately engage in them, in their rhyme, music. Hard to sing them just intellectually.
A corporate rehearsal of salvation and thanksgiving.

WHAT HAPPENED TO PEOPLE WHEN THEY SANG?

Relaxed, comfortable.
History-long experience of being reunited with their ancestors.
In spite of all that had gone they could sing, and it changed a trend in their life.
Released the body as they could feel the beat and flow of life (eg, the sea).
Engaged, dedication, motivated.
Identification in the wail or confidence expression. People liked certain hymns all their life and they were sung at their death.

WHAT ADDRESSED THEIR LIVES?

These were love songs. The hero died for me, loved me.
Other worldly fulness; the loud organ went through you, elevating.
Music-word combination caused exultation or sorrow, an interior engagement.
In the language of the people, everydayness of the hymns.

WHAT NEED WAS THE GOSPEL SINGING ADDRESSING?

Community.
To conquer. Having won.
Transcend the mundane of the week; elicited transcendence.
Assurance in time of collapse. Eternality in midst of change. We will take a beating by life but it's worth it.
Similar to journey of Psalms. Mood of thankfulness for your situation. Seeing all life's struggle anew from the center.
Similar to what happened on a visit conversation. You took a journey: invitatory, in the OW, souvenir.
Nothing but triviality all week long, now singing about another life, something far beyond but very real.
Visioning aspect of life.

WHAT DOES THE LOCAL CHURCHMAN YEARN FOR TODAY?

Recovery, reappropriation of the meaning of these songs for today, authentically, real, that he can talk to others about.
Community.
Indicative ethic, way to relate to world as a Christian (not just moral).
Affirmation of his pain.

Hold tension between global and particular responsibility, caught in the nitty-gritty knowing there's more to life.
A meaningful way to vocate his life, play an active role, not just preached to.

WHAT DOES HE HAVE A PASSION FOR?

Lacking; subtle, hidden, programmed out.
Passion for serving someone helpless.

WHAT DOES HE NEED TO HEAR OR DO THAT WOULD RELEASE HIS PASSION?

Curious, looking for something. If offered a structure to engage through they back off in self-depreciation. Need to hear they don't need any more ability than they already have.

They are a part of a visible sign.

They are the hero, the soldier, survivors, creators, great ones.

Vision. Rise up O Men of God calls them to a task.

The Church can deal with reality in s/c living.

Discover the vital, unique role the church is in society.

Need story that says their passion is significant.

WHAT IS EFFECT OF HIM ON PEOPLE?

Enable them to name their past (eg, fellowship was what we were all about all along).

People are hoping something will happen rather than that they can make a decision about something. Dealing with consensus about workshop and implementaries is where the up-againstness will be felt. "They are the ones."

New Church sermon as indicative that they are already engaged in significant work.

Get dynamical sociology in their minds.

Maintain the uniqueness of the day at all costs. Keep it clean. Panorama of timeless eras is context.

Contentlessness.

Let you know you had a pearl buried in the pig sty of the local cong.

You will see others who have gotten on a journey you wanted to be on and didn't know how to.

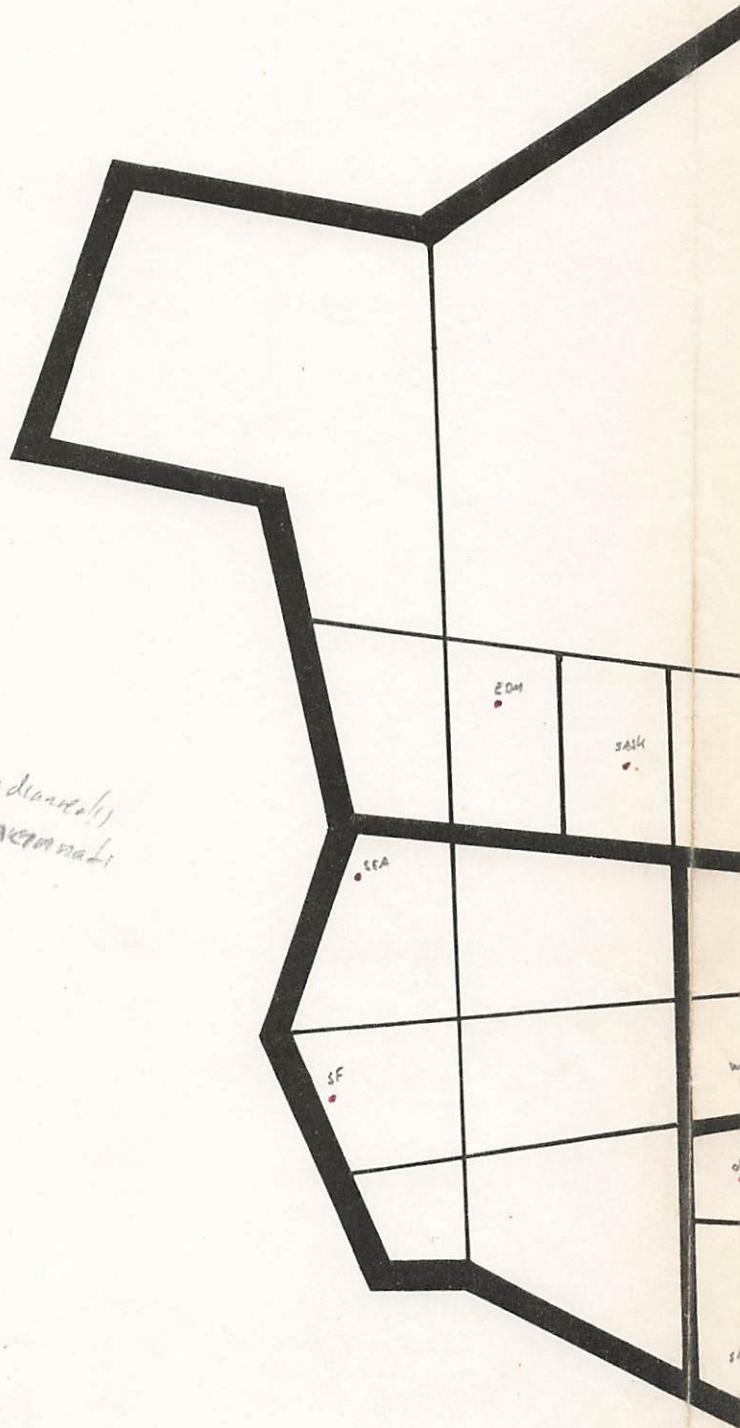
In workshop, when you see persons engaged you will be released too.

Secular language of the day released from pointing only to the secular realm.

WINNIPEG 2		
Anchorage	Yellowknife	Edmonton
Vancouver	Saskatoon	Winnipeg

CHICAGO 6		
Minneapolis	Chicago 2	Detroit
Kansas City	St. Louis	Cleveland 2

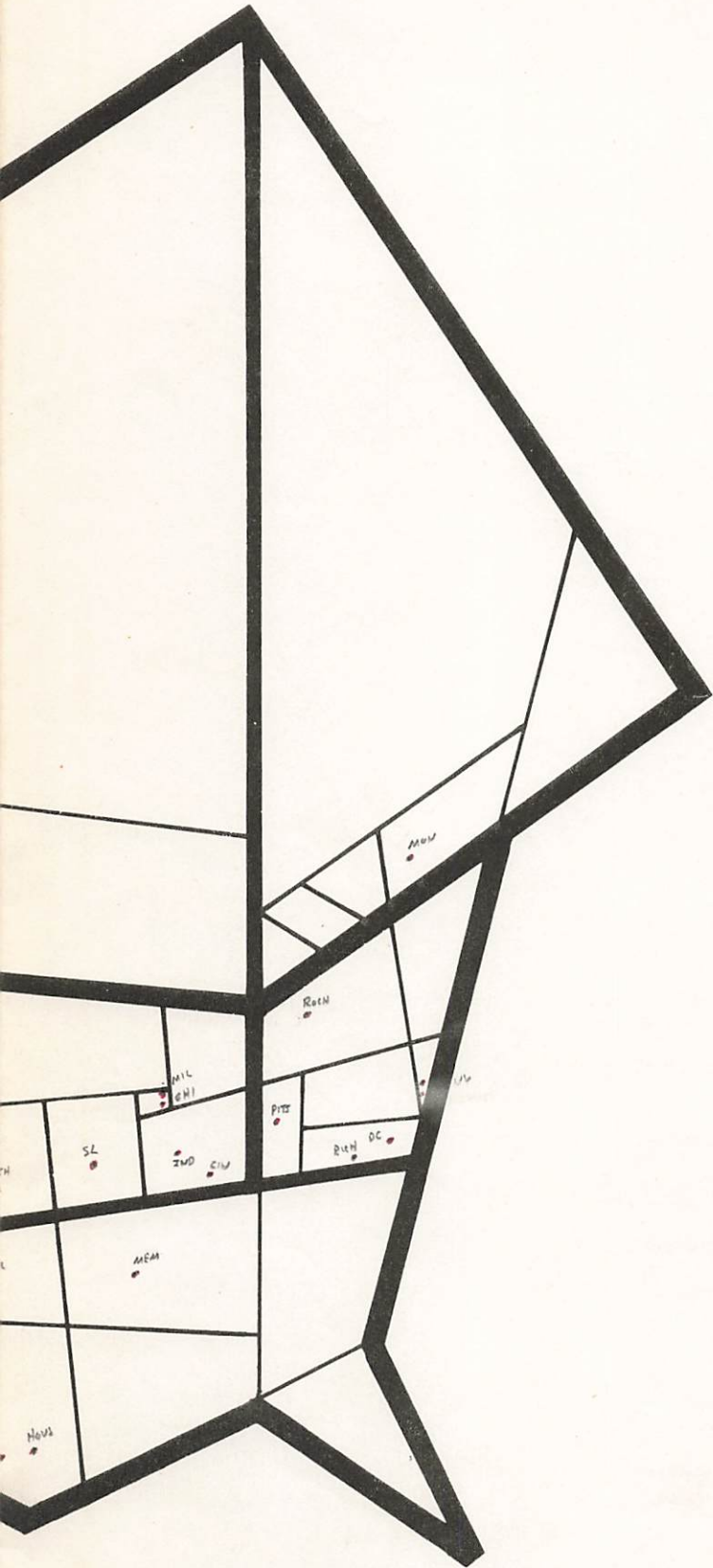
SAN FRANCISCO 2		
Seattle	San Francisco	Los Angeles
Billings	Denver	Phoenix



Indiana
Cincinnati

Wichita

Advent 1974



MONTREAL 1		
Hamilton	Noranda	Halifax
Toronto	Montreal	Quebec

NEW YORK 5		
Rochester	Pittsburgh	Philadelphia
New York	Boston	Washington D.C. 2

HOUSTON 4		
Oklahoma City	Memphis	Atlanta
Houston 2	New Orleans	Miami

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1. Maybe it's time to go back to the old evangelism and discover the new evangelism. We have a taste of that in the LENS course. Or are you teaching RSI differently? We are not teaching RSI to a bunch of bad guys. I must admit that I don't quite have it down like Don Quixote. Don Quixote was the new evangelist. He walked up to Aldonsa and said, "My Lady!" And she said, "SHUT UP! I'm just an old whore!" Remember how offended she got? She wanted to claw his eyes out. The Word is so offensive. It is not the offense of going up to somebody and saying, "You are just an old worm on a dungheap." No, that's not offensive these days. That may be what people want to hear, depending on their neuroses. But to go up to somebody and say, "My Lady, you are whole, you are perfect, you are well, you are the salt of the earth, you are the light of the world, you are a royal priesthood, you are the savior of the world." The response, "No! No! I am not just right, this moment!" Just one little flick of the dial is all the difference in the world, and you go out and look at this creation. This is fundamental to the ontology of the New Evangelism.

1. ONTOLOGY OF NEW EVANGELISM

2. The ontology of social change is contained within the understanding that spending my life is doing nothing other than going out and announcing to people and to society that they are whole wherever, whatever they are at this moment. It is allowing them to see that that piece of wood there is burning, that their life is sacred, that all time, space, and relationships are whole, because the Mystery is everywhere and all is stuck in the Mystery, planted in it. That means that the whole thing is sacred, or that the Other World is in This World, or that This World is transparent to the Other World, or that This world and everything in it is a secondary symbol. Everything is pointing to the presence of the Mystery in all. You can take a person, a table, a piece of wood, a rock and just look at it, knowing that the Mystery, if it decides to, will erupt.

3. Then it gets a little harder, for example, the tragic transparency inversion. Everything appears tragic, all external appearances seem rotten to the core. Apparently Watergate is tragic. Apparently death is tragic. But, what's apparently tragic is transparently glorious. I'm going to shower you with a lot of poetry like that. It is not what meets the eye, apparently, that we are talking about. It is like Dali's "Crucifix", the one where the crucifix is sort of stuck. I can't tell whether it is stuck in the Other World or This World, but somewhere in the back of that three-dimensional picture is this eschatological hero sort of leaning. Maybe he is tied into this world and hovering over this world, representing the Other World in This World. Dali spends his whole ministry, as an artist, revealing the Other World in the midst of This World, or taking mundane things like watches and allowing the Mystery to come through a little old watch curled over a box to illuminate the Mystery in it all.

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4. Everything is a portent. What is the portent of this burning candle? Someone, anyone answer. ("It is expending it's life.") A man just did it on us here. The portent of this candle? Someone else, what is the portent of this candle? ("The light has never been put out yet") And I don't know. I don't want to look at its etymology, but I put the "in" in front of that word and everything is "in-portent." Everything is full of portent. Portent is in all. Everything is "in-portent." We will have to look at that word.

5. All of that old brainwashing that the Church is holy and the world is a "pile," and the "holiness" of the Church has to go out there and be with that "pile," and maybe the "pile" will become more "holy?" You know all of that old programming we did on ourselves? The good guys and the bad guys? Now the church is not holy except as it is in the world, and the whole world is holy. Period! Because the Church is a part of the good creation, it is holy. Everything is finally the good creation, and the church happens to be stuck in the good creation, like everything else is.

6. However, the church happens to have a special function to play in all this. It is to go around and say, "Lo, here; and lo, there," and to point to the importance of everything; to the significance of everything. The Church represents the world to its essential glory. It goes out and introduces the world to itself and says, "World, you really are holy." Or the Church goes out and holds art form conversations--that's about all--and allows the world to see what it really is, not what it thinks it is; the world thinks it is just a "pile." The Church allows the world to see through itself to what is behind what appears to be only a "pile." The Church goes about objectifying to the world its reality, or the reality in the midst of it at its bottom.

II. THE STRATEGY OF THE NEW EVANGELISM

7. You can come up with all kinds of poetry here. That is the foundation out of which we begin to talk about social revolution. If we ran a social revolution out of "We've got to go out there and change those bad guys," that's one style of revolution. Another style of revolution is to go out and introduce them to what they really are. Once they get an image of that, its done, essentially. It's just going out there and twisting their image one notch. So you begin to talk about the strategies of the New Evangelism. You have to use words like "transformational." Out of this understanding, then, the old social vehicle is good. How in the world are you going to allow it to be transformed unless you allow it to see transparently. Out of this understanding of the New Evangelism, you don't go out and say "nix " on that and then go create this thing over here. That is not the revolutionary strategy of the P.O.G.--to go out and destroy the old because it is not worth a tinker's. The New Evangelism sort of starts and spins as it comes out to do an end run on the world, and then the world sees the swirling dirvish that it really is, and allows the world to become, to see, to get a new image of its glory so that it embodies its essence. We are that tpe of catalytic presence which holds up a new image, the real image, the authentic image of what it means to be human, for all to see.

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8. My best illustration of a tactic is an Irish priest in New York who was in a PLC. One fellow got up and attacked me in that course, and the priest stood up on my behalf and told him to sit down. Anyway, he told about this motorcycle gang, about a hundred of them, with their girls on the back and their black leather jackets, circled up in the churchyard parking lot. He goes out with a big tub of water and a pitcher and just sort of hurls water all over. You know what I mean? No questions asked. You know what? Those guys came to mass one night, 100 of them walked down the aisle in their black leather jackets and, of course, all of the good guys in the church scooted to the outside of the pews. It is that type of a revolutionary strategy. It just plants the flag and says "This is the kingdom of God." It takes the whole nation in the name of Jesus the Christ, "You are all virgins!" This is a wild kind of massive evangelism. It is going up, like we do in LENS, and throws buckets of water on the economic tyrant and say, "You are a glorious being." Not, "Change your ways," in the first place. We say, "Look what you are. Look what is your power. There it is Boys. Pick it up...Your Greatness." You take the big old economic tyrant that has been eating people alive now for several hundred years and baptize him. All the churches have been preaching against old bad economics all these years. Oh, it's a new type of leavening, transforming that is going on, or trans-substantiating, out of the understanding that we are a geo-spirit revolution; we are a chrono-spirit revolution; we are a socio-spirit revolution. What that means to me is that all of space is holy, all time is holy and all relationships are holy. This is the hour. This is the right time. This is the right place. This is the right hunk of relationships. No other. The People of God in history are those who give civilization a new image of style, do a little dance and get that style present in the consciousness of those who are gloriously condemned to die. A little dance by those totally vicated is the thing. That, all of the world is hungering for. If they see it, they will follow it like following a Pied Piper. That is what happened in the Middle Ages. Society said, "My God!" When they saw it going on and just sort of followed the Church. The Church at first was authentically pointing to the reality of the Other World in the midst of This World. And, of course, later on they got fouled up. But not in the first instance. That was a glorious day in the world because of the church.

III. THE MODE OF THE NEW EVANGELISM

9. When you begin to talk about the strategy of the New Evangelism and the mode of the New Evangelism, how did it go about doing its strategy of mass awakening? You remember Peter's vision? This unsacred man came to Peter, this fellow of the wrong religion. Peter had a vision telling him to eat all the meat. Peter said, "No, it is unclean." And then a big sheet came out of heaven and dropped down its four corners; that big sheet enveloped the whole thing, and the story that was revealed to Peter was that everything is clean. The whole world is clean. Well, out of that picture you begin to see the strategy and model, and you begin to use words like drama, cultic, and, I don't know how to spell it, "pneumanation," if that's a good word. These are the types of ways. You know dramaturgically, eventfully, corporately, pneumatically

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you begin to do it to society. "Cabaret-ily"--that's the mode. You just go out there and do a song. You do a dance. You go out there and just sort of breathe on society...just "pneumate" all over it..."enthusiate" all over it. "Resurge" in the midst of it. You be the new being. You be that one who lives out the style of the gloriously condemned to die, of the one who gloriously embraces everlasting suffering. You be the one who lives his struggle triumphantly, and they'll begin to fall in line. The dance has always been associated with just portraying the story. Ballet tells a story. The Siamese dance tells a story in the faint wiggle of a finger. Maybe that is one of the critical tactics.

10. Another one of the critical tactics of the mode is music, which has something to do with time. It punctuates time with its rhythm and sound, and it fills space. I'm not quite sure what music is out to do, or paintings. I'm sure that paintings have everything to do with space. Do you see what is going on there? (Turner painting) Now apparently this was just an old broken down boat and some fishermen trying to get in out of the weather, a storm was coming up. And that is what he was painting. But what was he really painting? Do you see the light in the darkness? Everybody knows that that is really the way the world is. How is it that you allow what is really there to burst, even in your dress? How do you dress? What kind of glass frames do you wear? What kind of perfume do you put on? Do you polish your shoes for the last Fat Lady? Do you allow the ontological reason for shaving and bathing and taking your clothes to the cleaner? Maybe, maybe there is an ontological reason for doing all that, particularly if you are going out with the economic tyrant, because of the economic tyrant is a clean human being. He takes baths, and he wears nice suits. Or some of the best-dressed people I have ever seen are those who just had one suit of clothes, too, but they were always clean, even though they were worn out and faded out. Everything reflects one's relationship to life, finally, doesn't it? You can tell a man by the way he dresses. If a man considers himself a slob, guess what. It shows up. If a man thinks of himself as a dance, as an act in history, as a piece of drama, that is, on behalf of something, then he cares about how he looks and acts and whether or not he eats like a pig. That is to get at etiquette or sophistication ontologically, you see? My sister kept saying, "John, you shouldn't eat like such a pig. Hold your fork right." So I held it wrong, but she was coming at me moralistically. "Bad boy!" No, I mean if I am an art form, and everything about me is an art form manifesting the glory of the presence of the Mystery in life, then it makes a difference, doesn't it? I decide whether I'm going to have sideburns or not, or a mustache. I have to decide how it is that I am going to re-present the reality of life in my costume. This is just a costume. You do not need clothes, especially in this room. We are in a drama, sitting here in this room, now. The whole thing is a big play, and life is a stage. That bleeds into the style of the guild, all I am saying about style.

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IV. THE STYLE OF THE NEW EVANGELISM

11. Every moment is crucial, so you don't sit there unself-consciously, like I do so often, when something important is being said, and I know I need that little acorn in my tree for the future, I just sit there and say, "I don't feel like it. Just pour it on over me, boy." Or you know, it's grace-filled intentionality. If I am an art form, and if everything I do is art in every situation, I just go and "art" the situation. I just be "art" to it. Then my every motion does a dance, and that moment does a dance. I get so mad at some of my colleagues who seem to be perfectionists, they take every little inconsequential sliver of life and just wring it out. They just keep at it; "Let's go at it one more time. Set that table one more time." You know how sensitive a thing it was the first time you saw a pedagogue setting the table? You went around and slopped the dishes down, and he came around behind you, and he.... Well see? It reveals your screen. It reveals how you see life. If that room is an art form, a stage, it makes all the difference in the world. Precise, decisive, disciplined, exquisite in every detail--that is one who is living out of an ontological understanding that all of time, space, and relationships are holy and he, in his holy function, is giving form to that holiness.

12. To talk about passion, if I am an art form then I have to decide how to use my voice, my eyes, my feet, my body. Every man has passion. If you send someone into a situation and he sits there and hopes for something to happen, guess what? Nothing happens, because he doesn't let his passion loose. I was hung-up so long in that, what was it, "I don't want to be wrongism" and I don't want to do anything unless I genuinely feel like it-ism"...all of that bad stuff that psychologism did to me. Then it was revealed to me that I invent every situation. I create every situation. I am the artist in every situation. I am the secondary symbol in every situation pointing to the primary symbol. I am being itself, pointing to being beyond myself. I am passion for God. I am an event in history. I am a one-man Cabaret. I am a miracle worker. I carry the theatrical trunk on my back; and put it down, open the lid and do a little play. You have to carry your theatrical trunk around with you and be ready at any moment to do a scene, to be as ready as those two guilders in Man of La Mancha who marched into that death hole, opened their trunk, did a little whirling dirvish here and there, walked out, and the whole place was transformed. Just two men. One man could even do that, I suppose. Look at Jesus. He just walked around and cabareted everything he saw, really happened to it.

13. Well, that is probably enough. Do you have a lot of images flowing now? What we need to do is take all this and give form to it, shape. That's when research comes from the bottom up. The same is true of the New Evangelism.

EV 70 years
revival
indicative
engage - worship over
prophesy

OUT FOR AWK, WONDER
over their own gift
Affirmation
Advent - expectancy

Script

Time of worship
Creed - service
Memorials - banners
saints
M&K
signal events of its hist.
Warp
dedication
singing
cong. parties
individuals he wants
honored particularly
Butcher paper - & images



red cloth
blue or black globe
black SF
yellow flame

(Finance)

AM	40
WORSHIP	96
Lunch	30
Afternoon	—

how many
non-RS-1 grants
man-cats

pruit - 2900
carr - central

HUMAN RESURGENCE MISSION

collat. p.p.'s
butcher paper/p.s

GLOBAL MODEL

THE HUMAN RESURGENCE MISSION

THE NEW WORLD		THE NEW CHURCH		THE NEW HUMAN	
fellowship hall	FAITH HUMILITY CONFESSION	sanctuary and fellowship hall	HOPE GRATITUDE PRAISE	fellowship hall and education rooms	LOVE COMPASSION DEDICATION
8 reception	9	11		1:30	4 sending forth
spin	NEW WORLD	witness	NEW CHURCH	discourse	NEW HUMAN
conversation	SONGS SCRIPTURE TIMES	fellowship	SONGFEST MEAL STORY	workshop	VISION ISSUES TACTICS

EACH STANDS ON ITS OWN

Human Resurgence Mission

Global Model

THE NEW WORLD SPIN

Global Research Centrum

10 November 1974

SITUATION

REALITY

WISDOM

CLAIM

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

Human Resurgence Mission

Global Model

THE NEW CHURCH WITNESS

Global Research Centrum

10 November 1974

<p>THREATENED COMMUNITY A shattering disruption in the life of the church is everywhere evident</p> <p>darkness</p>		<p>RENEWED REALITY Yet the fact of the matter is that the church has been renewed in our time</p> <p>amazing light</p>		<p>EMPOWERING MEANS The church is now being retooled to play its vital role in civilization</p> <p>tasting the goodness</p>		<p>MISSIONAL SUMMONS For she now has the challenge and summons that focuses her beyond her own self-preservation demonstrate the goodness</p>	
<p>OUTWARD SIGNS</p> <p>dark portents</p>	<p>Everywhere membership is on the decline and the churches are closing</p>	<p>NEW IMAGE</p> <p>people of God</p>	<p>What is really happening is an image shift that begins to startle our assumptions and signal new hope</p>	<p>THEOLOGICAL RECOVERY</p> <p>indestructible heredity</p>	<p>The 20th c. theological revolution has provided her a context to make contemporary sense & relevance of her faith</p>	<p>SOCIOLOGICAL CARE</p> <p>holy nation</p>	<p>Collapsed society turns to her for comprehensive restoration of life</p>
<p>WEARY LOYALTY</p> <p>same old fiefdom</p>	<p>Under the weight of care it is as though it is all we can do to keep her doors opened</p>	<p>WORLD WIDE</p> <p>global kingdom</p>	<p>That means a brand new appreciation of the extent of her geographical impact</p>	<p>SYMBOLIC REINTERPRETATION</p> <p>gospel message</p>	<p>Methods are now available to every churchman for redefining his story and symbol system</p>	<p>SECULAR EVANGELISM</p> <p>peculiar people</p>	<p>A desperate world hears anew the word of possibility in comprehensible language</p>
<p>INEFFECTIVE PASSION</p> <p>not a people at all</p>	<p>As hard as we try to make it worth while and work, it never seems to be enough</p>	<p>HISTORY LONG</p> <p>ranks of witnesses</p>	<p>And involves a breathtaking expansion of her heritage and prospects</p>	<p>SPIRIT RE-MOTIVATION</p> <p>unadulterated spiritual milk</p>	<p>Reflective exercises in use in the local cong. open the floodgates of inspiration, exposing pog s/c to awe</p>	<p>REPRESENTATIVE STYLE</p> <p>royal priesthood</p>	<p>A crisis-centered world looks to her emerging styles to fashion the new family and the new community</p>
<p>CHRONIC DISAPPOINTMENT</p> <p>no experience of mercy</p>	<p>And though we make an outward show of optimism we resign ourselves to a hopeless investment of energy</p>	<p>DEPTH ENGAGEMENT</p> <p>mercy intimately yours</p>	<p>And means a fresh interpretation of her concrete task in the world</p>	<p>STRUCTURAL REFORMULATION</p> <p>living stones</p>	<p>And the entire church experiences the release of missional creativity through transformation of its organizations</p>	<p>HISTORICAL ELECTION</p> <p>chosen generation</p>	<p>As God's chosen ones this body is perfected for her times and totally adequate to her task</p>

Human Resurgence Mission

Global Model

Global Research Centrum

THE NEW HUMAN DISCOURSE

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</p> <p>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 fullness 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>

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 device.

HAPPENING Experience the times from a broadened and deepened perspective, seeing "what is" as a gift rather than a threat.

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 *No methods*

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
Engaging	Individual	Corporate	Reflecting
			Intpretive

LAST NIGHT'S
NEWS
Intent

→ give sense of power re: times

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

DONT GET STUCK ON AN ISSUE *THEY TAKE NOTES*

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
HISTORYIntent

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, minaturization, 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)

Could skip & ask for trend individually

1. What's an example of (economic event
(cultural (social)
(political
we've listed on the chart?
2. Let's put a O 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 O)
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? *NOTE ON T.I.C.I.*

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?

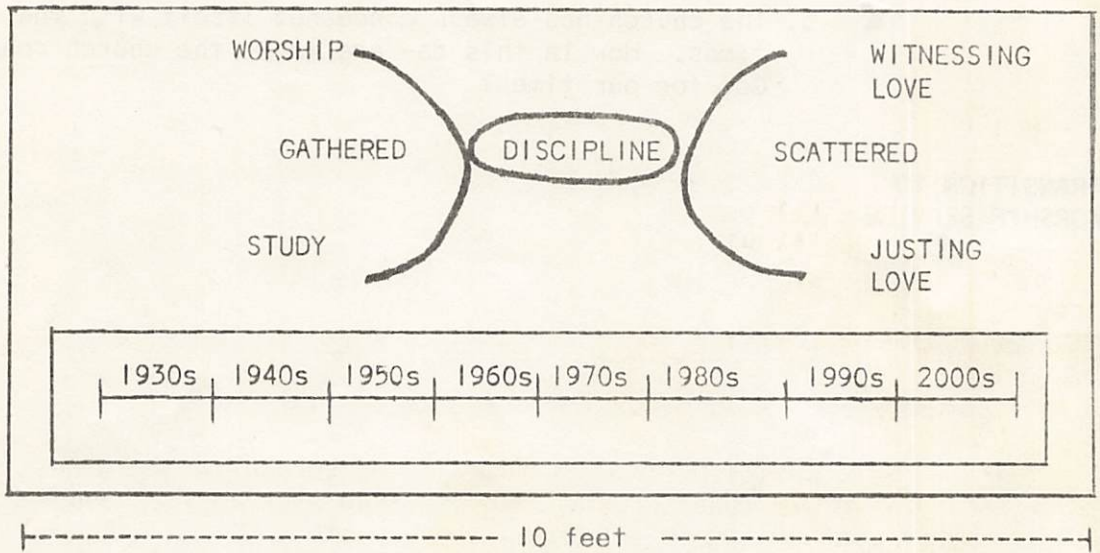
TRANSITION TO
WORSHIP SERVICE

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.

objective image



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.

what assurance Mon. morn.

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

who are some 20th c. Fathers?

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.

↓
KEEP MOMENTUM

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. *Transcends story of your Cong.*

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

Let us break for ¹⁰15 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.

Community?

WORKSHOP
(continued)

Accomplishments

large VBS
Edu. bldg.
Joining 2 cong.
Made it thru depression
Aware cong.
staying power in
inner city
Liturgical life

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 concensus.)

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?

STATE
POSITIVE
TREND

Challenges

think of challenge

Context

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.)

WORKSHOP

Questions
(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"?

Tactical Steps

- 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?
- X 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.)
- X Assign a reporter for the group. Reassemble, if divided into several workshops, and each group put up its chart.
- X Report briefly.
Raise up the gifts of the workshop.

Conclusion
(two minutes)

SENDOUT

Singing

NADINE

Gathering

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."

Context

Bill Reporting *claim promised*
"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")

IF ONLY ONE GROUP CLAIM PROMISES

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. *13 today is N.A.*

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

pastor
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 "Walt 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.

T H E

C O N S T R U C T

T A S K F O R C E X

1975

HISTORIC CHURCH

	NEW WORLD	NEW CHURCH	NEW HUMAN
CONTRA- DICTION	World has no way to symbolize its vision.	Use of stories, exercises, and rituals point away from depth dimension in the sociological situation.	One's stories do not relate one's doing to the world situation.
RESPONSE	Everyman shares a common vision: All the goods of the earth - All the decisions of history - All inventions of humanness belong to all men. resurgence is everyman saying Yes to that vision.	The new church is enabling everyone to perceive and relate to the mystery in the mundane.	The new human has a story that frees him to put his care into action.
1	There's a growing awareness that mankind has reached a crucial turning point in history and is longing for a way to express its care.	The struggle in the church today is a clear sign of its renewal.	Every man is caught in the upheaval of our times.
2	The earth is rising in shocked recognition of its wholeness and seeing the demand to risk all that ever was and be made new.	Whenever and wherever people have decided to struggle with their actual situation as God given they have experienced the Holy.	Man is released to create a new story of existence.
3	The new day calls for the church to articulate the vision - All the earth belongs to all - which allows everyman to engage in the struggle and joy of life.	The human adventure demands that the church fulfill its role now for the sake of the future.	Significant engagement insures a day-to-day inflow of meaning which results in a quality of life marked by "fulfillment"
4	We sense our everlasting relatedness to all of life and pick up the task as expenditure on behalf of all.	The key issue in the renewed church is practical methods for doing its job.	Practical methods make possible meaningful action for the new human.

THE NEW WORLD

THE WORLD IS WAITING		THE EARTH IS RISING		IT'S A NEW DAY		MANKIND IS BUILDING THE GLOBAL VILLAGE	
WAKING UP	<p>Pregnant women 12 days overdue</p> <p>Matt.16:3 Jesus</p>	RECOVERING FROM AMNESIA	<p>Discovery of fire.</p> <p>John 11:44 Lazarus</p>	ALL THINGS ARE NEW	<p>Big Bang theory of universe</p> <p>Mark 1:4</p>	CAUGHT IN A GLOBAL WEB	<p>All things good</p> <p>Acts 10:14</p>
STANDING ON TIPTOE	<p>What's going to happen - ERA inflation</p> <p>Romans 8:19</p>	BEING OVERWHELMED	<p>Driving in smog</p> <p>Genesis 7:17 Flood Story</p>	GLORIOUS UNCERTAINTY	<p>Cut off from past</p> <p>Matt. 10:34</p>	EVERY MAN'S PAIN TOUCHES ME	<p>In the middle of the world</p> <p>Luke 22:32-33</p>
SEARCHING THE HORIZON	<p>Bob Dylan's "The Times are a Changing"</p> <p>Isaiah 62:6,7</p>	STANDING NUDE IN TIMES SQUARE	<p>Pioneer in New World</p> <p>Jeremiah 1:6</p>	PARTICIPATING IN A UNIVERSAL VISION	<p>Seeing the promised land</p> <p>Deuteronomy 32:52</p>	PICKING UP THE BURDEN	<p>Working on an endless railroad</p> <p>Matt. 28:19</p>
LONGING FOR THE REAL THING REAL	<p>It's not coke</p> <p>Psalms 42</p>	PLAYING IN A GREAT SYMPHONY	<p>Life is given back</p> <p>Acts 16:25-34</p>	THE KINGDOM IS AT HAND	<p>Echoing the global call</p> <p>Mark 1:14</p>	GOD SO LOVED THE WORLD	<p>God's care is my care</p> <p>John 3:16</p>

Struggle is Sign of Hope		Struggle is Experience of Hope		Life demands the church to articulate & symbolize the struggle as holy.		Resurrection of the Church is Experienced in Death	
Internal Program Collapse	Flower in a Crannied Wall	Knowing Self to Be Chosen	Suffering Servant Isaiah 52	Telling The Story	Blowing the Trumpet Judges 7:18	Laying Down Life	Seed is Planted I Cor. 15:42-44
External Mission Collapse	Feeding a beggar in India	Embracing The Struggle	St. Francis and Beggar Matthew 10:38	Calling to Covenant	Boarding the Ark Genesis 7	Risking And Trusting	Moses Striking Rock Exodus 17:1-7
Reduced Empty Fellowship	The Lonely Crowd	The Holy Community	Catacombs Faithful Remnant Isaiah 52	Transforming People's Lives	Healing Story John 5	Celebrating the Gifts	Resurrected Community Luke 24
Not Enough Money	One beggar tells another where bread	Struggle To Sustain	40 days in desert Matthew 4	Accountability and Absolution	Feeding the Sheep John 21:15	Sustained by Universal Engagement	Pentecost Acts 1

GRA 1975

TF X Historic Church

THE NEW HUMAN

Acts 17:16-28 "Unknown God"

PRESENT SITUATION		MANKIND REBORN		SIGNIFICANT EXPENDITURE		PRACTICAL TOOLS	
RADICAL TRANSITION	Upside down world Acts 17:6	STANDING BEFORE MYSTERY	My steering wheel broke Psalms 18:6-7	COMPREHENSIVE CONTEXT	The Global Man Acts 17:26	CORPORATE METHODOLOGIES	
VOCATIONAL COLLAPSE	Disconnected from my vision	CONSTANTLY REFRESHING	Constantly expanding consciousness Psalms 19:1-2	GROUNDS IN PARTICULAR	Sensitive to every need Matt. 9:20-22	STRATEGIC SIGN	
SOCIAL PARALYSIS	Besieged by overwhelming problems II Kings 25:1-4	MEANING STORY SYSTEM	Something's going on - not "new wine" Acts 2:5-13	DAY BY DAY	No way back Ruth 1:15-18	SOCIAL MODELS	
QUESTIONED VALUES	What's left to believe in? II Kings 25:7	HERITAGE TRADITION	Pointing to the mystery Acts 17:16-25	FULFILLMENT	"My life is pleasing to the Lord" Psalms 41:11-12	VOCATIONAL PHASING	

*SAME as
SPRING 75*

PRELUDE Remember News	MOVEMENTS			Name Decades	POSTLUDE Reflect on Process
	List Events	Organize Dynamics	Discern Trends		

TITLES	PROCEDURES	TOOLS	HINTS
Prelude	<ol style="list-style-type: none"> 1. Introduce self 2. Context singing and sing "The Vision" 3. Reflect on recent news: <ul style="list-style-type: none"> --"Who watched the news last night?" --"Who is your favorite newscaster?" --"What are items you remember?" --"What items of news have impacted you lately?" 4. Context the workshop 	Songsheets	<p>Singing has always been part of church life</p> <p>Songs wed pop tunes and serious words</p> <p>Make these points:</p> <ol style="list-style-type: none"> 1. Vast Change in 20th Century 2. Need to see patterns 3. Church looks for activity of God in history 4. Workshop steps
Movement I List Events	<ol style="list-style-type: none"> 1. Instruct participants to list individually 3 events in each decade (10 min) 2. Prod reflection by naming arenas in which events occur: Econ, Pol, Cul, National, International, local, heroes, styles, etc. 3. List events by decades corporately 4. Add omitted events 	Worksheets Butcher paper & pen or blackboard & chalk	<p>Attempting only to spark - not asking for response to each arena.</p> <p>Get one per person quickly then open to group</p> <p>"What have we left out?"</p>

TITLES	PROCEDURES	TOOLS	HINTS
Movement II	<ol style="list-style-type: none"> Context categories "Economic, Political and Cultural as useful organizing categories Elicit examples from list to clarify categories Categorize each event by marking Reflect on the list: "What do you notice?" "What surprises you?" "What relationships among events do you see?" 	Blackboard	<p>QUICKLY: Econ=foundation or sustaining Pol=organizing or decision-making Cul=meaning giving</p> <p>OK for some events to have two categories</p>
Movement III Discern Trends	<ol style="list-style-type: none"> Discuss relatedness of events within a single category. Name the trend (repeat for other 2 categories) Reflect on implications of trends for future Predict some events of next 15 years 		<p>"What's been happening within Economic?"</p> <p>Record on the chart under events</p>
Movement IV Name Decades	<ol style="list-style-type: none"> Context naming as way to give meaning - man's unique possibility Name each decade Name whole chart Reflect on naming: --What might our grandchildren call this age? --What do names reveal about the present struggle of society? 		<p><u>Examples:</u> Adam names animals JFK: "New Frontier"</p> <p>Take 1st answer and record on chart</p> <p>Read all decade titles, then ask for the overall name. Record several answers</p>

TITLES

PROCEDURES

TOOLS

HINTS

POSTLUDE

1. Reflect on morning's work:
 - What surprised you about product?
 - What insight(s) came to you?
 - What scripture passages came to mind?

2. Push reflection deeper by asking what we were doing in doing this exercise and what are some names the Church has called this doing.

3. Affirm work and make announcements.

4. Send our Ritual:
 - "The Lord be with you"
 - "And with Thy Spirit"

 - "Amen"
 - "Amen"

Here you are disclosing the close relationship between religious language and social reality.

THE MEAL

THE EXERCISE				
THE GATHERING	THE PAST	THE PRESENT	THE FUTURE	THE SEND-OUT

TITLES

PROCEDURES

TOOLS

HINTS

THE GATHERING

1. Context singing as major part of church life - not requiring experts and sing 2 songs people know well
2. Lift up heroes of the local church:
--Who have been great people in the life of this congregation?
3. Make significating statement:
The church has always honored its saints - sometimes having feast days. Let's eat this meal to celebrate the lives of these and all the others on whose shoulders we stand.
4. Do meal ritual
"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"

Song sheets or books

Ask pastor in advance what songs to sing

Get only 2 or 3 answers

Short Course Context: Rituals call attention to the significance of an event.

THE PAST

1. Set conversation context
The meal has always been a significant event in the life of the church. Today perhaps we can recover some of that by focussing our conversation in one direction. Perhaps we might talk about the life of this church.
2. Ask the questions:
--What's your first memory of this church?
--Who have been some of its ministers?
--What have been occasions of change in its past? (in liturgy, architecture, membership, etc.)

After meal has been served, host begins corporate conversation

TITLES	PROCEDURES	TOOLS	HINTS
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- What are some favorite hymns?
- What have been some great happenings in her life?
- What have been some great fights or controversies?
- What have been some ways this church has served the community?

3. Drop the Pearl:
Bonhoeffer has noted that a Christian community is different from a human community in its ability to realize and to be grateful for the reality it was given and not to always long for a different situation.
4. Ask transitional question:
--What's the thing that you would name as this church's gift to the world?

THE PRESENT

(contem-
plation)

1. Set the context:
The church is also a body that celebrates its present life.
2. Celebrate birthdays
--Let those who have had a birthday this week please rise
--State name, phase, and greatest happening of past year.
--Address Word of absolution and possibility.
--Sing "We Celebrate your Being Here"
3. Celebrate Anniversaries
--Let those rise who have celebrated a wedding anniversary rise.
--State family name, number years married and signal event of the year
--Hold accountability to marriage covenant
--Pronounce absolution and possibility
--Sing "We Celebrate Your Family"
4. Celebrate Special Events
--What special events would we appropriately celebrate?
--Sing "The Doxology"

Songsheet

Songsheet

explain
"phase"
brieflyCheck with
pastor about
this. It could
be left out
if offensive.
If OK, care-
fully context
it & "yes-no,
no-yes" an-
swers.

TIME

PROCEDURES

TOOLS

HINTS

THE
FUTURE

1. Set transitional context:
--The church also concerns itself with the future.

2. Ask the questions:
--Recalling our trends from the morning, what is your picture of this community 20 years from now?
--What would you hope to see this congregation doing?
--What promises would you hold up for its future?
--Sing "O God, Our Help. . . "

3. Significate the meal
"Won't it be quite a day once more when people can come together and talk about the mundane realities that make up life at a profound level.

Trend
statements

Song
sheets

THE
SEND-OUT

Announcements - Send-out

"The Lord be with you"
"AND WITH THY SPIRIT"

"Amen"
"AMEN"

Return in
20 minutes

PRELUDE	MOVEMENTS		PLENARY	
	COMMON IMAGES	STORY, SYMBOL, SONG		DOCUMENT PRODUCTION
		CONGREGATION SOLITARY		
		PARISH ACTION		

TITLES	PROCEDURES	TOOLS	HINTS
THE PRELUDE	<ol style="list-style-type: none"> Sing a favorite lively song Reflect on discourse --What records or stories do you recall? --What experiences were you reminded of? Describe the Lab. This afternoon we will be creating some "miracles", visible signs of the new life that's part of our time. We will be working in 3 groups, one dealing with loving God, one with loving the neighbor and one with loving the self. The first will create a story, song and symbol for the congregation. The second will plan some visible actions for the community. The third will create for this congregation a solitary reflections book. Assign the task forces. 		<p>With smaller group, the congregation book may be omitted.</p> <p>Assign quickly and instruct to take notes on their area.</p>
COMMON IMAGES	<ol style="list-style-type: none"> List images of the past, present and future of the congregation. Name great books you have read. Name quotes or sayings that continue to inform you. What tunes do you actually find yourself humming? Spend a few moments analyzing the community surrounding the church. --What bounds mark this neighborhood? --What is the income level --What issues do people talk about? --What problems are people facing? --What signs of renewal are present? 	<p>slips of paper</p> <p>city map</p>	<p>Name quickly and have fun here.</p>

TITLES

PROCEDURES

TOOLS

HINTS

6. Divide into 3 groups.

Return for plenary at _____ .

3 type-
writers,
stencils,
paper,
mimeograph

Designate
meeting place
and leaders.

Designate
production
area.

PARISH ACTION

MIRACLE PLANNING

EXPAND ANALYSIS	MIRACLE PLANNING					PRODUCE DOCUMENT
	BRAINSTORM SUGGESTIONS	GESTALT CATEGORIES	NAME CONTRADICTIONS	DETERMINE MIRACLES	WRITE PARAGRAPHS	

TITLES	PROCEDURES	TOOLS	HINTS
EXPAND ANALYSIS	<ol style="list-style-type: none"> 1. Review images from group (several read notes from plenary) 2. Note surprises: --What surprised you? --What was left out? 3. Add insights: Anything about economic political or cultural arena that is left out? 		Intent: to focus group on community in detail - NOT to comprehensively analyze community's issues. Need to discern arenas of suffering.
BRAINSTORM SUGGESTIONS	<ol style="list-style-type: none"> 1. List suggestions individually. "Write 3 things you or someone else has suggested that ought to be done in the community" 2. Corporately list suggestions --What have people said ought to be done? --When you have said, "somebody ought to _____", what was it? 3. Ask for suggestions in economic, political and cultural processes. 	paper & pencils butcher paper, marker tape	This is more a conversation than a workshop: Do not let tools (lists, etc) get in the way of moving quickly to capture the immediate insights of the group.
NAME CATEGORIES	<ol style="list-style-type: none"> 1. Gestalt list --Place _____ by items of similar content. 2. Name the category represented by each symbol (e.g. : clean the neighborhood) 		
DISCUSS CONTRADICTIONS	<ol style="list-style-type: none"> 1. Context contradiction A contradiction is a block to the future, that must be dealt with. It underlies 		

TITLE	PROCEDURES	TOOLS	HINTS
DETERMINE MIRACLES	<p>many problems.</p> <p>2. Name contradiction disclosed by each category: a) What are those suggestions out to deal with? b) What's keeping those suggestions from being done? (e.g., no custodian role)</p> <p>1. Define Miracles. A miracle is a visible surprising happening that changes a situation and creates a sign of possibility. (e.g., a mini-park)</p> <p>2. List two miracles that would address each contradiction.</p> <p>3. Corporately list 5 per contradiction.</p> <p>4. Select best from each category</p>		<p>Push for good answers quickly. Danger here of moralizing or abstracting. The obvious indicative is the best answer.</p>
WRITE PARAGRAPHS	<p>values: concrete surprising do-able catalytic</p> <p>1. Assign paragraphs: Divide group into 4 or 5 sub-groups, each with one miracle to write.</p> <p>2. Explain content: Paragraphs should contain TITLE (miracle name), WHAT IT IS (description of event) WHY TO DO IT (name the contradiction it addresses) WHO WOULD DO IT EQUIPMENT NECESSARY NUMBER OF PEOPLE REQUIRED WHEN IT WOULD BE DONE</p> <p>3. Take paragraphs to typist.</p>		<p>Allow ONLY 2 MINUTES to think; then start corp. list.</p>

SOLITARY REFLECTIVE JOURNAL				
REVIEW IMAGES	DOCUMENT PREPARATION			PRODUCE DOCUMENT
	DETERMINE FORMAT	SELECT READINGS	RATIONALIZE SEQUENCE	

TITLE	PROCEDURES	TOOLS	HINTS
REVIEW IMAGES	<ol style="list-style-type: none"> 1. Read images listed by the plenary 2. Note themes of books and quotes listed: <ol style="list-style-type: none"> a. What common threads appear in the list? b. What does this disclose about topics people are concerned about today? 3. Expand list: What other books or quotes come to mind that deal with these themes? 4. Context task: The job of this group is to produce a Solitary Journal for the congregation. Everyone has some form of solitary exercise. It is a part of caring for oneself, of sorting out one's concerns, of getting things into a proper perspective. The Church has always been concerned to provide ways for this activity to be carried out effectively. Devotional books, breviaries and the rosary are all examples of solitary exercises. Crossword puzzles, cryptograms and comics are examples of secular solitary exercises. 		
DETERMINE FORMAT	<ol style="list-style-type: none"> 1. Ground images: <ol style="list-style-type: none"> a. What else do people do to exercise their solitude? b. How is it helpful? What is the function of these exercises? c. How much time should an exercise take? 2. Discuss sample <ol style="list-style-type: none"> a. What strikes you about this form? b. What other examples are you familiar with? c. What values should be held in the format? 3. Decide length of Journal (week, month, etc.) 4. Design page: "Someone needs to start thinking about how this might look on a page, and what symbols or sketches could be included." 	<p>page of S'75 Reflected Journal</p>	<p>begin design now & get con- sensus later.</p>

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TITLE	PROCEDURES	TOOLS	HINTS
<p>SELECT READINGS</p>	<ol style="list-style-type: none"> 1. Gather books listed. 2. Locate recommended passages. 3. List topics covered by these passages. 4. Consense on page format. 	<p>"library"</p>	<p>Contact pas- tor in advance about having resources on hand.</p>
<p>RATIONALIZE SEQUENCE</p>	<ol style="list-style-type: none"> 1. Place passages in sequence according to topic and dramatic development: <ol style="list-style-type: none"> a. Which passages should go together? b. Number those which follow each other. 2. Draw a chart of the whole book showing se- quence and rationale of passages for the index of the book. 3. Design a cover page. 4. Produce the document. 		<p>As soon as passages are selected, have a typist begin putting them onto a stencil.</p>

Local Church Symbols						
Review . Images	Story		Symbol	Song		Produce Document
	Arrange Images	Draft Story	Draw Symbol	Select Tune	Draft Words	

<u>Title</u>	<u>Procedures</u>	<u>Tools</u>	<u>Hints</u>
REVIEW IMAGES	<ol style="list-style-type: none"> Context task: "A story is more like a myth than like a factual history. It is out to convey the meaning and significance of events through poetic images. Our task is to write the story of this congregation. Read aloud images listed by the plenary. <ol style="list-style-type: none"> What images were especially "right"? What seemed to be common themes? Add additional images of the congregation's past, present and future. 	plenary notes	
ARRANGE IMAGES	<ol style="list-style-type: none"> Discuss which images are most appropriate for telling the congregation's story in each list. Determine the main theme of the story by comparing the crucial images from each list. 		
DRAFT STORY	<ol style="list-style-type: none"> Divide into three groups, one each for the past, present and future. Using all the images from the list, write a paragraph that holds the theme agreed upon. Switch paragraphs and make helpful suggestions. Return to authors for re-writing. Gather as total group and read the entire story aloud. Make final editorial revisions. Assign one person to type it for production. 		Have a scribe record the story in each group.

TFX: Historical Church

<u>Title</u>	<u>Procedures</u>	<u>Tools</u>	<u>Hints</u>
<p>SYMBOL CREATION</p>	<ol style="list-style-type: none"> 1. Context task: "The next task is to create a graphic symbol that holds the uniqueness of this congregation." 2. Discuss which of the story images lend themselves to graphic presentation. 3. Reflect on what content the symbol must hold. 4. Name the values to be held in a symbol: e.g. simplicity, artfulness, inclusiveness, etc. 5. Individually draw symbols. 6. Look at drawings and select the most adequate one. 7. Make suggested refinements and alterations. 8. Assign someone to produce it for printing and someone else to draw it on a large chart 	<p>chart, markers.</p>	
<p>SELECT TUNE</p>	<ol style="list-style-type: none"> 1. Context task: "Now we need to write a song for the congregation." 2. Recall from plenary the tunes people find themselves humming. 3. List other tunes that seem to be especially appealing. 4. Select from the list the tune most able to convey the image of the congregation. 		
<p>DRAFT WORDS</p>	<ol style="list-style-type: none"> 1. Divide into three groups, each using its list of images to write one verse. 2. As a total group, gather and sing all 3 verses. 3. Critique the verses for imagery, consistency and fitting the tune 4. Send the completed song to the typist. 5. Rehearse the method of presenting the report to the final plenary. 		<p>This report can be a dramatic happening.</p>

MIRACLES LAB PLENARY

TFX: Historical Church

Lab Plenary				
Prelude	Reports			Send-Out
	Group Reports	Implicatns Reflection	Corporate Solitary	

<u>Title</u>	<u>Procedures</u>	<u>Tools</u>	<u>Hints</u>
PRELUDE	<ol style="list-style-type: none"> Gather with the singing of two songs. Converse briefly about the work: <ol style="list-style-type: none"> What happened in your groups? What surprised you? What was your break-thru? 	Documents	Have copies of documents and snacks on table as group gather.
GROUP REPORTS	<ol style="list-style-type: none"> Call on Parish Miracles group to read their report. Ask for questions of clarification. Call on Story-Symbol-Song group to present report. Art form the story and symbol. <ol style="list-style-type: none"> What struck you? Who would you tell it to ? (story) Where would you put it? (symbol) Sing the song. 		
IMPLICATIONS REFLECTION	<ol style="list-style-type: none"> Reflect on the content of the reports. <ol style="list-style-type: none"> What about our work particularly impressed you? Where would you want to push further? What next steps are required? Reflect on methods: <ol style="list-style-type: none"> When were you struck by a method? What has been a method you might find useful in the future? What are other implications of this day for the future? 		2 or 3 quick impressions
CORPORATE SOLITARY	<ol style="list-style-type: none"> Present report of the Solitary Journal group. Do a solitary office using the material and format developed by this group. 		

MIRACLES LAB PLENARY

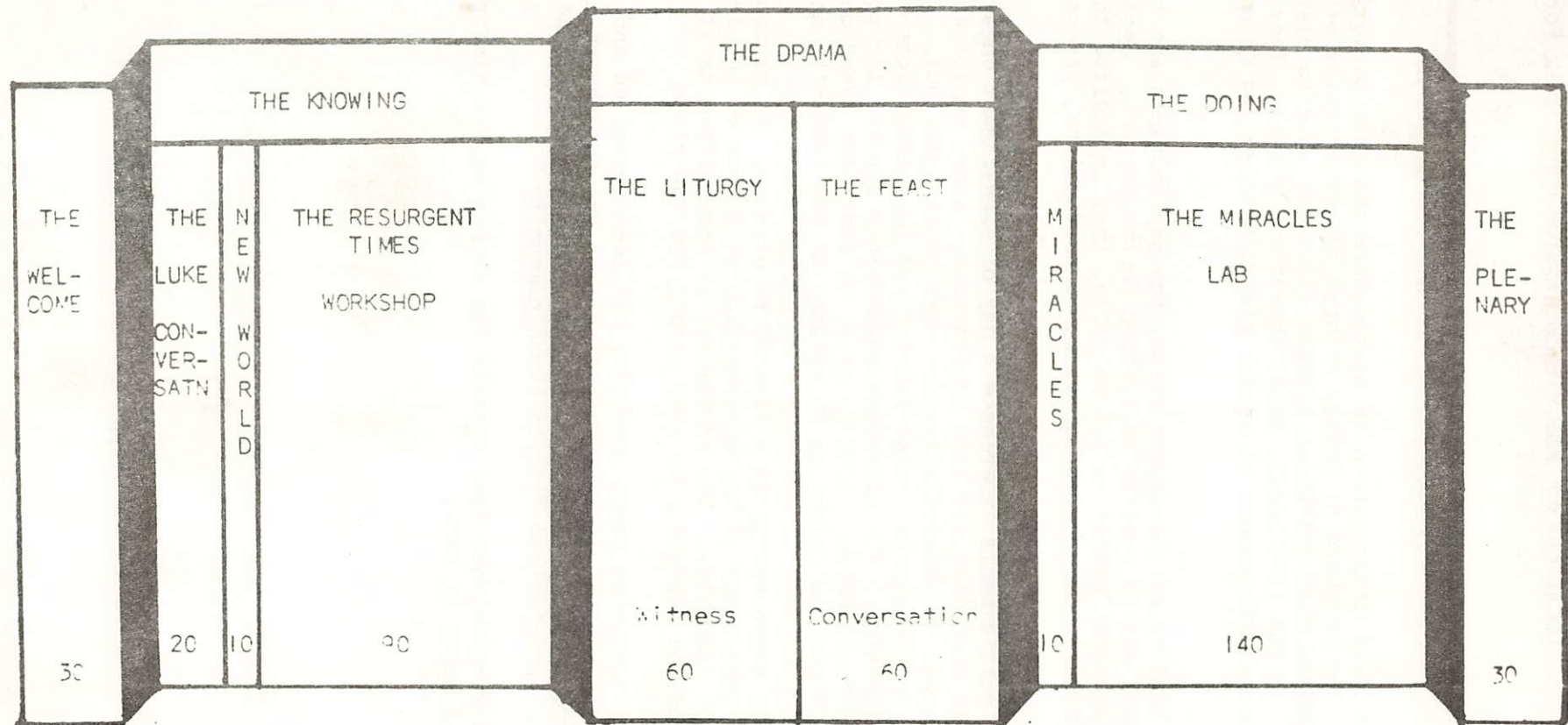
TFX: Historical Church

<u>Title</u>	<u>Procedures</u>	<u>Tools</u>	<u>Hints</u>
SEND- OUT	<ol style="list-style-type: none"> 1. Sing the newly-created congregation song and/or the favorite song of the day. 2. Briefly spin the E.I. story handing out material that seems appropriate. 3. Send out to be the Church in the midst of the world: The Lord be with you. AND WITH THY SPIRIT Amen AMEN 		Invite the pastor to do a send-out or a benediction

Global Research
Assembly: Chicago
July 1975

LOCAL CHURCH RESURGENCE MISSION
CONSTRUCT

Historic Church Report
Task Force X



LOCAL CHURCH RESURGENCE MISSION

2.

LCRM allows the local congregation to appropriate the 20th Century as a time of resurgence. The prophets of Israel pointed to the activity of God in history. Jesus suggested that religious leaders should be able to discern the signs of the times. In the LCRM local, local churchmen do this. They are encouraged to rehearse the dramatic events of recent global history and to name the trends of the times.

In writing the history of the congregation, the participants are enabled to appropriate the past and to receive absolution for the present. Seeing their own particular heritage and journey as unique gifts, they articulate their task of creating human community in the form of specific contradictions, proposals and catalytic miracles.

In the LCRM the participants experience a day of significant engagement which demonstrates the fact that new life is possible. A new consciousness is created as the LCRM opens up possibilities for care to be acted out. The use of workshops, scripture conversations, great singing and impacting decor enables the day to be a signal happening. The consensus methodology awakens the congregation to an experience of corporateness. LCRM is meant to stamp the "yes" on the congregation's life and to focus its future as it relates to the community and the world.

The LCRM releases human energy in a time of resurgence. It produces a new excitement about the importance of the congregation as a body of people acting out their care for the community. The excitement is intensified as it is perceived that caring for the community is also caring for the globe.

Down through the centuries human community has been imperiled and new forms of care have been demanded. Again and again those who are the church have responded. In our current flood of human resurgence, the church is called once again to bring order and give new life to human community.

LCRM is a one day experience that assists the church on its historic journey, demonstrating what it means to care.

RESURGENCE
AT HAND
NOW

Resurgence is in the wind. Human settlements everywhere are struggling to create new and more adequate forms of primal community. Out of this urgency in the current human spirit, a phenomenal response has attended the Global Community Forum. Likewise the pilot Local Church Resurgence Mission's have met with enthusiasm. These "signs of the times" suggest the time is ripe for a massive impact on the local church.

HUMANESS
AT STAKE
NOW

New models for primal community are in fact emerging. The issue is how to infuse profound consciousness, comprehensive care, accountability, and sustaining symbols into the new social vehicle. This has historically been the role of the congregation in human community. The Local Church Resurgence Mission enables a congregation to engage in this role.

METHODS IN
DEMAND
NOW

Being ready to move and being able to move are not synonymous. The contradiction in the local church now is the use of stories, exercises, and rituals which point away from the depth dimension in the present sociological situation. New methods are urgently needed to effectively mobilize the church's resurgent care.

MOVEMENT
IS READY
NOW

Twenty years of research and experimentation in local church renewal has equipped the movement with a multitude of well-tested methods and a global net work of people who know how to use them. The Local Church Resurgence Mission is a timely contribution to the historic church.

N E W W O R L D	Contradiction: The World has no way to symbolize its vision. 4.			
	Response: Every man shares a common vision: "All the goods of the earth- all the decisions of history- all the inventions of humanness belong to all men." Resurgence is everyman saying "yes" to that vision.			
	There is a growing awareness that mankind has reached a crucial turning point in history and is longing for a way to express its care.	The earth is rising in shocked recognition of its wholeness and seeing the demand to risk all that ever was and be made new.	The new day calls for the church to articulate the vision- all belongs to all- which allows every man to engage in the struggle and joy of life.	We sense our everlasting relatedness to all of life and pick up the task as expenditure on behalf of all.
N E W C H U R C H	Contradiction: Use of stories, exercises, and rituals points away from the depth dimension in the sociological situation.			
	Response: The new church is enabling everyone to perceive and relate to the mystery in the mundane.			
	The struggle in the church today is a clear sign of its renewal.	Whenever and wherever people have decided to struggle with their actual situation as God-given they have experienced the Holy.	The human adventure demands that the church fulfill its role now for the sake of all mankind.	The key issue in the renewed church is practical methods for doing its job.
N E W H U M A N	Contradiction: One's stories do not relate to one's doing in the world situation.			
	Response: The new human has a story which frees him to put his care into action.			
	Everyman is caught in the upheaval of our times.	Man is released to create a new story of existence.	Significant engagement insures a day-to-day inflow of meaning which results in a quality of life marked by "fulfillment."	Practical methods make possible meaningful action for the new human.

To impact 1% of the Christian congregations in the globe we need to hold 9,600 Local Congregation Resurgence Missions.

RECOMMENDATIONS:

For 1975-76 we recommend six LCRMs per Religious House.

Because the LCRM is a catalytic tool we would expect the number of LCRMs to double during each of the next three years. At the end of each year the strategy would be re-evaluated in light of global developments.

The project goal includes additional LCRMs for new Houses.

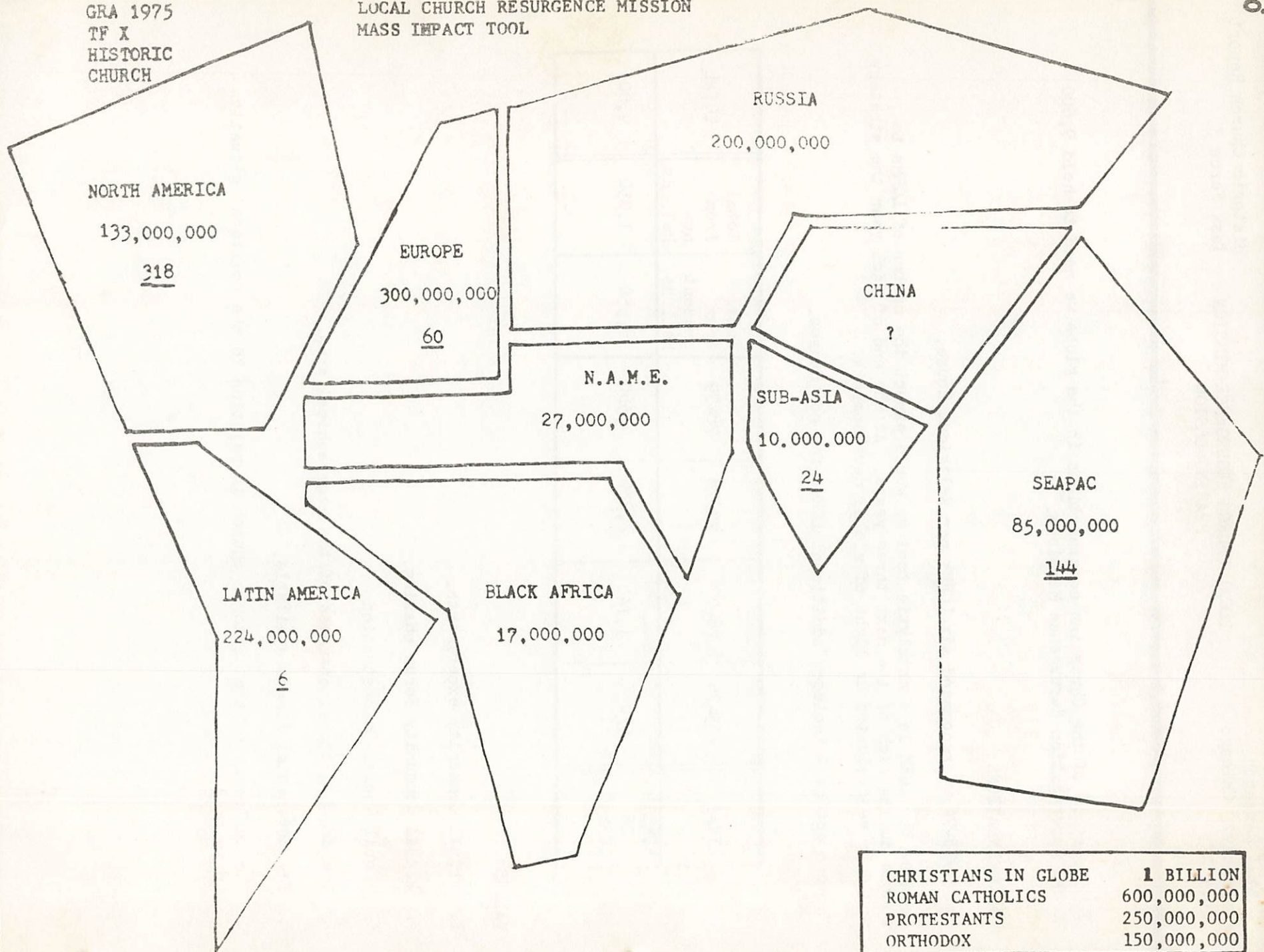
YEAR	75-76	76-77	77-78	78-79	Total from present Rel. Hs.	Total from new Rel. Hs.	TOTAL
NUMBER OF LCRMs	570	1,140	2,280	4,560	8,550	1,050	9,600

VALUES:

1. Primal Community experiments.
2. Global Community Forum phasing.
3. Global Social Demonstration.
4. The denominational openness of the geographical area.
5. The movemental forces available.
6. The influence of the historic church in relation to the political situation in an area.

GRA 1975
TF X
HISTORIC
CHURCH

LOCAL CHURCH RESURGENCE MISSION
MASS IMPACT TOOL



CHRISTIANS IN GLOBE	1 BILLION
ROMAN CATHOLICS	600,000,000
PROTESTANTS	250,000,000
ORTHODOX	150,000,000

The Ecumenical Institute has held many kinds of consultations with the historic church. Specific consults have been prepared and presented by continental or regional staff, as well as individual consults prepared by the staff in a Religious House to serve the particular requests of a local church congregation. Following is a list.

- | | | |
|------------------------------------------------------------------------------------|----------------------------|-----------------------------------------|
| 1. Religious Order Consults | 1/2 hr. to 2 days | Manual 1974 Chicago |
| 2. Local Church Consults
Primal Community Consults | 1 1/2 days each
quarter | Manual, Chicago |
| 3. Local Church Training
for LCX
PCE Training | 13 weeks
6 weeks | 1970-74 Chicago
Manual 1975, Chicago |
| 4. Local Church Practicum
Local Church Consult
Congregation Planning Retreat | 1 1/2 days | Modified LCRM |
| 5. Clergy Collegiums | 3 hrs. weekly | Collegiality, study |
| 6. Leadership Group Planning | 1-2 days | Modified LCRM, B/P |
| 7. Clergy Consults | 3 hrs. | Workshopping Methods |
| 8. LCRM Set up Consultations | | Manual, Chicago |
| 9. Church School Training | 6-7 hours | Manual, San Francisco |
| 10. Special Social Groups in Church | | |
| a. Youth Retreat | 2 days | |
| b. Young Couples | 2 days | |

Tune: When Johnny Comes Marching Home Again

Resurgence is a sign of the times, today, hooray,
Resurgence is the Dance of Life, today, hooray,
Resurgence is what enlivens us, the Local Church is the catalyst,
And we'll all be awake to Primal Community.

Local Church Resurgence Mission, today, hooray
Repeat

The Sunday School class, the Cradle Roll, The Women's Guild and
the Laymen's League,
And they all came out for a Festival of Hope.

The World was calling the Church to life, today, hooray,
Repeat

The global need--the hungry world, the empty man and his longing dreams,
Call the Church to be engaged in human pain.

The Church was born in struggle and pain, today, hooray,
Repeat

Forty days in the wilderness, embracing the struggle of humanness,
And the Church resurges once again, engaged.

Local Church Resurgence Mission, today, hooray,
Repeat

The men will cheer, the boys will shout, the ladies they will all come out
To the Church, we'll go, Resurgence again, today.

A Day of Faith, we'll know our place today, hooray,
Repeat

To the rest of the world we'll be a sign, of certitude, of humankind,
To the Church we'll go, Resurgence again today.

A Day of Hope, we'll be the ones, today, hooray,
Repeat

To show the joy of life itself, of being rich beyond all wealth,
To the Church we'll go, Resurgence again today.

A Day of Love, we'll do our task, today, hooray,
Repeat

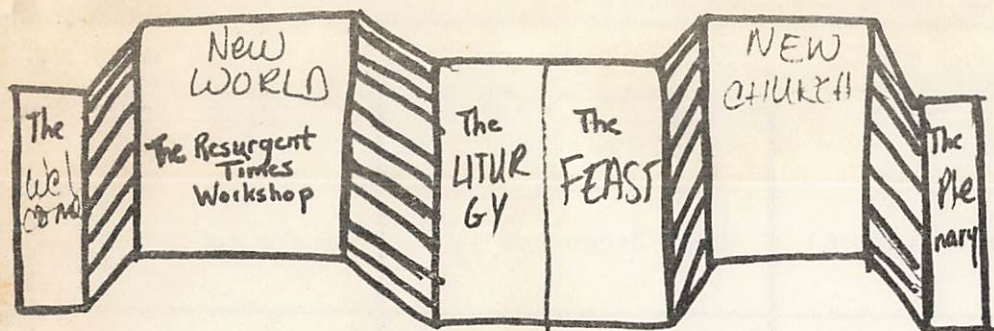
To catalyze community, so all men see possibility,
To the Church we'll go, Resurgence again today.

Resurgence is a sign of the times, today, hooray,
Resurgence is the Dance of Life, today, hooray
Resurgence is what enlivens us, the Local Church is the catalyst,
And we'll all be awake to Primal Community.

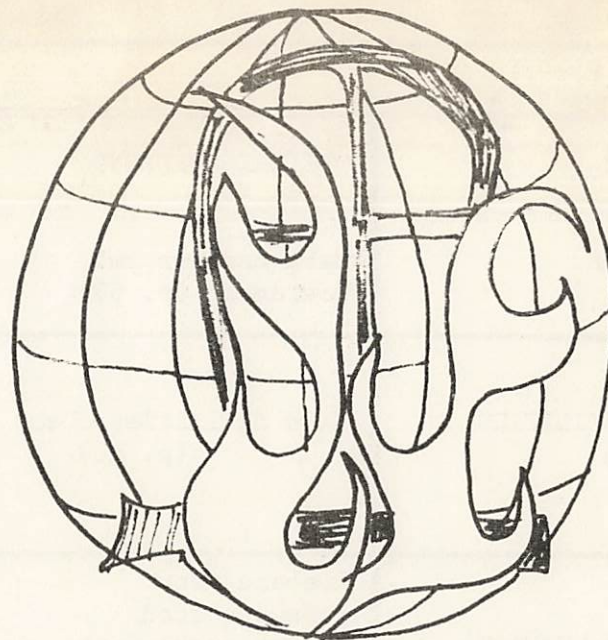
**page numbers refer to
HRM Leadership Manual

FLOW CHART FOR PRACTICAL SET UP

ITEM	BEFORE WEEKEND	SATURDAY	SUNDAY BEFORE 8:30am	SUNDAY AFTER 4:00 pm
DECOR	Make banners and Montages (p. 67)	put up decor (p. 66)	Check decor (p.71)	Remove decor
FACILITIES	Make facilities check (p. 63)	Set up facilities including registration table. (p.66)	Check facilities Set up (p. 71)	Clean up meeting rooms
FOOD SERVICE	Prepare menu Purshase food Assign enablement roles (prep/serv)	Check that all food is on hand; do necessary advance food preparation.	Make coffee. Do necessary food pre-prep.	Clean up kitchen
MATERIALS	Purchasematerials (p.64)	Check that all materials are on hand.(p.64)	xxx	Pack materials (p.74)
CHILD CARE	Assign child care staff if necessary. Train them in use of curriculum (p. 78ff)	Check on readiness of child care staff. Plan activity for children to engage in as they arrive.	xxx	Clean up child care rooms
TRAINING AND EVALUATION	Assign local workshop leaders	Train local workshop leaders	xxx	Hold evaluation session



EXPLANATION OF DAY



ST. GEORGE'S EPISCOPAL CHURCH
AUG 31, 1975

EG CONSTRUCT			
-	-	-	-

CHURCH ADDRESS

LCRM
SUN. AUG 31
8:30 am - 4:00 pm

Historic Church P.S.U.
North America Council

Summer '75
July 18, 1975

EVALUATIVE SCREEN FOR ASSIGNING PEDAGOGUES.

- | | |
|--------------------------------------------------------------------|--------------------------------------------------------------------|
| 1. Teaches RS-1 Old Mood. | Teaches RS-1 New Mood. |
| 2. Loves Historical Church. | Hates historical church. |
| 3. Operates comfortably within Christian symbol system. | In rebellion and reaction or ignorance of Christian symbol system. |
| 4. Can image a lukewarm movement person as a colleague. | Antagonistic toward lukewarm commitment. |
| 5. Can relate effectively to Roman Catholic audiences. | Not familiar with or angry at Roman Catholic church. |
| 6. Can play necessary roles | Trapped in particular roles |
| 7. Has journeyed through and has appropriated the historic church. | Lacks experience and understanding of the historic church. |

RECOMMENDED LIST OF MATERIALS TO ENABLE A HUMAN RESURGENCE MISSION

Title or form of item	Local Church to Prepare	Religious House to Prepare	Centrum to Prepare
1. Songsheets	1.	1.	1.
2. Worksheets	2.	2.	2.
3. Butcherpaper & pen	3.	3.	3.
4. Chalkboard and chalk	4.	4.	4.
5. Trend sheets	5.	5.	5.
6. Slips of paper	6.	6.	6.
7. city map	7.	7.	7.
8. 3 typewriters	8.	8.	8.
9. Stencils	9.	9.	9.
10. Paper	10.	10.	10.
11. mimeograph	11.	11.	11.
12. Paper and pencils	12.	12.	12.
13. tape	13.	13.	13.
14. page of S'75 reflection journal	14.	14.	14.
15. Community & Global picturs of scenes of human suffering	15.	15.	15.
16. Large attractive decor	16.	16.	16.
17. Colourful montage tech-social	17.	17.	17.
18. Global Grid	18.	18.	18.
19. Historical pictures	19.	19.	19.
20. Community node pictures	20.	20.	20.
21. Placemats	21.	21.	21.
22. Centerpiece material	22.	22.	22.
23. Altar and artform	23.	23.	23.
24. Montage of local pictures	24.	24.	24.
25. Quotes decor	25.	25.	25.

First United Methodist Church

This is our story- -

PAST IMAGES

Memories become images which invade and enrich our senses; visual images of the splendor which recalls the lilies crowding the Altar at Easter and the majesty of the pipes of our great Austin Organ; images of music from the sweet flutelike voices of 60 children and the pathos of The Seven Last Words on Good Friday. We, also, remember the personal pictures; children on slides in the old kindergarten room; hidden passages which promised great secrets to be discovered and the forbidden crossover between the Community House and the Church; the thrill and expectation of visits to the sanctuary when we were children and the Sunday we received our Bibles from the blackrobed Ministers. These memories become the building blocks of our determination to continue to be the Church.

THE PRESENT

At our Church on the hill today we find people working and worshipping together. The drips from the roof top may not be in time with the anthems and hymns but that does not wet our enthusiasm. After worship we join together for coffee or a meal prepared by our Sr. High UMYF. At that time we buzz about the weeks activities-- the couples club meetings-- the UMW-- the Sunday Church School-- the youth activities. Thru the entire week, the wheels keep moving-- the office is open daily-- the pastors are here to work and serve-- the lay people also serve in the community to let others know we care. Take a look at our church and the beautiful gardens surrounding us-- and know that we care about God's creations. We cannot stop here, we must continue to work and serve.

FUTURE

In the crystal ball of our minds we see an image of spiritual growth. We envision our hands reaching out to new people in the church and to those in need in the local and world community. In turn these people reach out to even newer groups and on into the future. Our church structure looms out of the clouds (without a leaky roof) not as the confines for this outreaching spirit, but merely as the center from which it flows into the community. And this outgoing spirit sparks an even warmer response from the community. Encompassing all strata of life involving all of our membership in response to the needs of the community we continue to grow as the "church on the hill."

THE CHALLENGE

We built our homes with open doors, that all may come inside.
Let friendship be our way of life, the Prince of Peace of guide.
Dear Lord, we accept the challenge.

We built our house with cross held high, a pledge for all to see.
That we will follow Jesus Christ with love and loyalty.
Dear Lord, we accept the challenge.

The hymn (last two verses) was written by John Comstock for the first service in our present building. The music was written by Earl R. Larson, our former organist.

HUMAN RESURGENCE DAY - First United Methodist Church

PRACTICAL PROPOSALS WORKSHOP - Red Group

1
Based on the trend of increasing our outreach.

We see our challenge to be: Improved Congregational Hospitality to Prospective and new members.

And therefore propose that we improve and expand total program of visitation and fellowship friends through the following 5 actions:

1. Membership Committee to expand volunteer greeters.
2. Training sessions for fellowship friends.
3. Encourage one to one old members/new member relationships in church and other activities.
- 4 4. Membership/and/or Assimilation Committee to review survey information of old members.
5. Renew survey and informational questionnaire for new members to determine needs.

Based on the trend of better total involvement by individuals through communication, fellowship, faith and outreach,

We see our challenge to be more meaningful fellowship and therefore propose that we develop programs that encourage people to interrelate and develop mutual concern through the following five actions:

1. More fellowship groups - (a) Single groups; (b) Golden Age group; (c) Young adults; (d) Men's group
2. Prayer groups and study groups for spiritual renewal -- Study "The Holy Spirit"
3. Develop neighborhood groups for transportation and identifying and assisting in problem of individuals
4. Coordinated youth programs with church-wide feeling of responsibility
5. Sunday morning programs with expectations of seeing every member in church on Sunday, (a) Greeters; (b) Services to Handicaped and elderly

Based on the trend of involvement by individuals through communication, fellowship, faith and outreach,

We see our challenge to be seven-day commitment and therefore propose that we get the congregation to live their Christian lives at home, school, job, etc., wherever life takes us through the following five actions:

1. Repeat "Edge of Adventure" series
2. Bible study groups
3. Personal communication courses
4. Short term small group experiences implemented within groups of the church -- get to know each other
5. Personal self-dedication and evangelism Sundays throughout year.

n

HUMAN RESURGENCE DAY - First United Methodist Church

PRACTICAL PROPOSALS WORKSHOP - Blue Group

Based on the trend of -- through personal growth -- enlarged outside involvement,

We see our challenge to be -- being willing to risk

And therefore propose that we effectively communicate christian living so others will be willing to take the risk --

Through the following four actions:

1. Learning to listen effectively
2. Exposing ourselves to others in growth experiences (willing to be vulnerable)
3. Show and tell (talents, i.e., expand Celebration of Life)
4. Empathy

Based on the trend of -- through personal growth -- enlarged outside involvement,

We see our challenge to be developing the church as a center of personal growth.

And therefore propose that we have church school for all ages and creativity classes through the following five actions:

1. Men's organization and Golden Age Club
2. Four-phase picnic
3. Drama group
4. Continuous creative corner
5. Suggestion boxes

Based on the trend of -- through personal growth -- enlarged outside involvement,

We see our challenge to be changing community attitudes about church involvement and therefore propose that we better express and demonstrate to the community what it is to be the church through the following five actions:

1. New big outdoor church sign
2. Church ad in paper describing our function
3. Provide opportunities for consciousness level raising
4. Open building more
5. Invite nonchurch people to share with us

HUMAN RESURGENCE DAY - First United Methodist Church

PRACTICAL PROPOSALS WORKSHOP - Yellow Group

Based on the trend of identification and acceptance of community obligation,

We see our challenge to be effective way of obtaining commitment,

And therefore propose that we identify commitment in a more explicit way and encourage participation and acceptance of commitment through the following five actions:

1. Expanding function of assimilation committee
 2. New member push to commitment
 3. Pulpit publicity
 4. Personal contacts
 5. Re-inventory present membership and their involvement.
-

Based on the trend of identification and acceptance of community obligations,

We see our challenge to be charging people with obligation,

And therefore propose that we hold Stewardship Training Program for whole church through the following five actions:

1. Develop mini-night course on Stewardship Training for all ages
 2. Outline course
 - (a) Concept of total stewardship
 - (b) Time and talent emphasis
 - (c) Practical needs
 3. Recruit and Train Leadership
 4. Publicize
 - (a) First Families - bulletins
 - (b) Directory telephoning
 5. Work and Worship Day
-

Based on the trend of identification and acceptance of community obligations,

We see our challenge to be communication of needs,

And therefore propose that we identify needs, publish request for help through the following five actions:

1. Publish Request of Needs
2. Publicly recognize those who care for needs
3. Use personnel file for abilities and talents of members
4. Communication of needs through organizations within church
5. Use varied media, i.e. (a) News letter; (b) Church bulletin; (c) Oral request; (d) Telephone; (e) Personal contact

HUMAN RESURGENCE DAY - First United Methodist Church

PRACTICAL PROPOSALS WORSHIP - Workshop Leaders group

Based on the trend of spiritual growth yielding community care

We see our challenge to be more opportunities for spiritual growth and therefore propose that we touch all age groups with Christian Love through the following five actions:

1. Practice our religious friendship
2. Continuing visitations program
3. More diversified liturgies
4. More people involved
5. Educational activities that reach all groups

Based on the trend of spiritual growth yielding community care

We see our challenge to be non-involvement of total membership and therefore propose that we devise neighborhood get-acquainted meetings and examine our role in being the church through the following five actions:

1. Arrange members geographically
2. Devise format for meetings, etc.
3. Inventory existing church programs
4. Choose host families and co-host
5. Inventory talents and needs

HUMAN RESURGENCE DAY - First United Methodist Church

March 7, 1976

PARTICIPANTS

Chuck Henderson
Jan Henderson
Clarence Ottinger
Gladys Pauba
Tommy L. Manley
Mary Draxten
Gayle Draxten
Dorothy Patton
Lois M. Rowe
Nancy Plath
Bob Williams
John C. Rowe
Millie Marani
Nan Galaways
Burt Galaway
Martha Bell
Harriet Headley
John Richardson
Bill Richardson
Peg Wallin
Archie Johnson
Karen Wallin
Kenneth Olsen
Corinine Gauger
Ron Gauger
Steve Eberhart
Claire Lee
Susan Downs
Barbara Hakala
George Lee
Steve Eberhart
Laurie King
Judy Ling
Tom Ling
Randy Bowen
Marlene Bowen
Doris VonBargen
Lillie Farbers
Mary Glich
Leonard B. Wheat
Gene Halvorson
Betty Halvorson
Clarence VonBargen
Dorothy Dwyer
Russell G. Merritt
Eleanor Osojnicki

Amory Bodin
Jeanette Merritt
Dave Allen
Gen Richardson
Virginia Richardson
Dorothy Allen
Milly Archerd
Hazel Harris
Mary Aldrich
Louise Bjostad
Charlene Bjostad
Joe Berini
Noah Hire
Evelyn Rodahl
Clara Havdal
Steve Nickila
Florence Nickila
Suzanne Kravik
Lorraine Reilly
Stan Hakala
Dorothy Pramman
Mary Roberts
Richard L. Peterson
Carrie Lynn Peterson
Marlene Bowen
Randy Bowen
Merlin Bowen
Debra McDermott
Mary Ellen Robinson
Dan Robinson
Marty Butler
Dorothy Roof
Ruby Swedberg
Dr. William Swedberg
Scott Hakala
Bruce Hakala
Larry Erickson
Gloria Erickson
Irv St. John
Pat St. John
Sue St. John
Noreen Hanson
Jeff Merritt
Retta Ehlers
Vera Shisler
Warne Shisler

PARTICIPANTS

Page 2

Carlton Bauer
Dee Anthony
Gertrude Bergren
Mr. Bergren
Mr. & Mrs. Gerald Gimpel
Wanda McClintic
Janis Taylor
Jody Busse
Betty Busse
Wayne Busse
Beva Lee Wunderlich
John Dettmann
Bob Bean
Diane Bean
Jay Talarico
Dorothy Ottinger

Luella Dettmann
Wayne Olsen
Mary Ann Olsen
H. T. Walker
David Moore
Evelyn Dinan
Cleo Warner
Mrs. E. W. Johnson
Mr. & Mrs. Carl O. Plath Sr.
Mr. & Mrs. Robert Nimmo
Esther M. Wollan
D. W. Dumas
Brenda Dettmann
Don Dettmann
James Dettmann
Essie Ledyard
Kathy Person

HUMAN RESURGENCE DAY - ~~FIRST~~ United Methodist Church

March 7, 1976

Children Participants

Cindy Johnson
Ricky Johnson
Robbie Johnson
Kathi Shearer
Jocelyn Zentz
Jennifer Zentz
Jenny Draxten
Suzy Draxten
Robyn Nelson
Beth Henderson
Jay Henderson
Katie Dettmann
Karen Lee
Rual Lee
Andy Galaway
Karla Galaway
Sarah Lindquist
Maria Lindquist
David Person
Steven Olson
Bill Richardson
Jeff Gauger
Christy Downs
Dawn Paaso
David King
Dan Vonbargen
Jon Pearson
Joel Allen

Steve Shearer
Sharon Wallin
Mitchell Erickson
Eric Erickson
Timothy Erickson
Julie LaFave
Debra LaFave
Sandy Piertz
David Gimpel
Allison Gimpel
Bruce Hakala
Osborne McClintic

HUMAN RESURGENCE MISSION

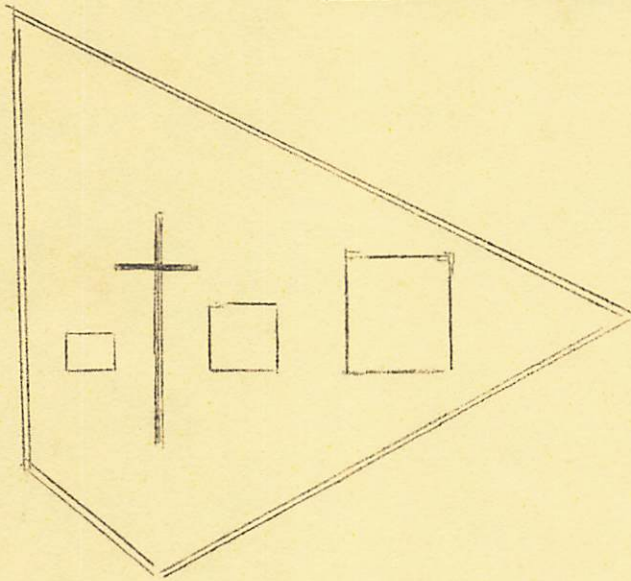
STEPHENS MEMORIAL UNITED
METHODIST CHURCH

PASTOR: Rev. Elton Garrison

SUNDAY NOVEMBER 9

1975

THE SYMBOL



The outline of the symbol represents the Church on "The Corner" as Stephens has often referred to.

The three rectangles represent the
(1) Original Church
(2) Westheight
(3) London Heights
each successively larger in size and total impact.

The Cross represents the congregation total commitment to the service of God.

T H E N E W
H U M A N

T H E N E W
C H U R C H

T H E N E W
W O R L D

Human Resurgence Mission

November 9, 1975

IN ATTENDANCE

Ruth Isle
Mr. & Mrs. R. T. Williams
Danny Cummings
Erma Schroeder
Howard Soule
Gertrude Rice
O. Minckley
Mr. & Mrs. McColgin
Mr. & Mrs. A. W. Magers
Mr. & Mrs. F. L. Rasmussen
Mrs. Fred Schultz
Mrs. Velda Herold
R. E. Isle
W. Lang
Juanita Barnes
Dorothy Watts
Ethel Smith
Douglas Druckenmiller
Mr. & Mrs. V. H. Holcomb
Mr. & Mrs. Paul Ertel
Marianne Mann
Rev. & Mrs. E. Garrison
LaVaughn Walker
Dorothy Harrison
Karen Bird
Charlotte May
Josephine Clever
Nora Clever
Evelyn Keil
Donald Philo
Ross McDaniel
Maisie Billbe
Cody Kukuk
Phyllis Bird
Andrew Garrison
Anna Hallett
Mabel Ellis
Fern Kukuk
Edith Selbe
Nancy Ishmal
Jenny Cummings
Mr. & Mrs. Jim Waugh
David Waugh
Mr. & Mrs. John Kopp
Mrs. J. E. Barker
Zoe Campbell
Vera Cordner
Ruth Simms
Dallas Ziegenhorn
Beulah Bailey
Pearl Martin
Jessie Jackman

Mary Compton
H. R. Cummings
Lillie R. Wilson
Olive Soule
John Pagels
Rosemary Breen
Mr. & Mrs. Herbert Wood
Mrs. Violet Williams
Mr. & Mrs. D. Gentry
M. Henderson
F. B. Malcolm
J. A. Graves
Richard Williams
Mrs. Lang
Mrs. Clauder
Mildred Pagels
Mr. & Mrs. P. F. Madden
Mr. & Mrs. Roy Pickel
Melanie Bliss
Bill Grow
Russell Brown
Kathleen Ferris
Ethelyn Griffin
Cheryl Bird
Dorothy Osborne
Carol Bird
Ada Lee Clever
Georgia Hursh
Maggie Drake
Helen Mann
Maxine McDaniel
Dean Billbe
Mary Burkett
Jerry Clair
Evelyn Arnold
Mr. & Mrs. E. Marshall
Lanta Hursh
Wilda Selbe
Sara Cummings
Denise Lawson
Dorothy Welker
Boyd Waugh
Jimmy Waugh
Cordelia Ring
Asher Ertel
F. Selbe
Irene Newton
Phyllis Hamler
Marie Boyd
Donna Woodard
E. Adamson
Barbara Brown

KITCHEN AND SERVICE COMMITTEE

CO-CHAIRPEOPLE Beulah Bailey Maxine McDaniels
Rhoda Ertel
Jerre Clair

We want to thank these people and everybody who helped them. Among the helpers were:

Zoe Campbell
Mary Compton
Bera Pickel
Mary Kopp

INTERNATIONAL TEACHING STAFF OF ECUMENICAL INSTITUTE

William Grow
Marianne Mann

LOCAL CO-ORDINATOR

Rhoda Ertel

WORKSHOP LEADERS:

Cody Kukuk Olive Soule
Phil Madden Joy Henre
LaVaughn Walker

SCRIBES:

Charlotte May John Kopp
Evelyn Williams Mary Kopp
Hal Cummings

HOSTS:

Don Philo Anna Hallett
Mrs. Dennie Barker Mrs. Ruth Isle
Mr. & Mrs. Vic. Holcomb

REGISTRATION: Mrs. Gertrude Rice Mrs. Dennie Barker

DECOR: Jerre Clair Paul Ertel Asher Ertel

CHILD CARE; June Horn Hillcrest Christian Church
Julia Porter

PAST, PRESENT AND FUTURE
of
STEPHENS MEMORIAL UNITED METHODIST CHURCH

PAST:

Stephens Memorial Methodist Protestant Church is an outgrowth of a missionary effort: Twenty-five people formed the church in 1920 through the help of the Home Mission Board. The church was built on the corner of 32nd & Garfield which was the former Rev. Herbert T. Stephens' home. With the unification in 1939 of the three branches of Methodism the church became known as the Stephens Memorial Methodist Church.

PRESENT:

The church is recreating and reorganizing its thinking and role in the new society and the challenges it presents. The church has received the blessings of change by the impact of the following:

1. Urban Ministries Council
2. Westheight merger
3. London Heights transfers
4. Women's Society changes
5. Chelsea Community Council participation
6. Union of E.U.B. and Methodist Churches to form the United Methodist Church.

FUTURE:

Stephens Memorial is reacting to the effects of change with its commitment to serve God as the Church of the future.

The future will hold new challenges. In response to the needs of Chelsea the congregation will create new structures of care for older residents and preschool children. Stephens will grow in membership and commitment as it gives its life in its community on behalf of the world.

PRACTICAL PROPOSALS AND TACTICS

SUB-GROUP #1

In order to MAKE THE CHURCH challenging to young people we propose to involve young people in planning and looking at the future of our church thru:

1. Include youth as full members on our Council and Administrative Board.
2. Place importance on responsibility to assigned tasks.
3. Involve youth in community projects.
4. Involve youth in Chelsea Community Council.

SUB-GROUP #2

In order to MEET THE CONGREGATIONAL BUDGET we propose to see the real financial need thru:

1. Include youth on Every Member Canvas.
2. Involve congregation in program areas.
3. Dramatize financial need by creating a play.
4. Decor that tells congregation what our financial position is.

SUB-GROUP #3

In order to INCREASE MEMBERSHIP we propose to hold a 4-hour meeting to fully evaluate our membership possibility of the neighborhood thru:

1. Raise question of race.
2. Cooperative arrangements or merger.
3. Exploring ways and means the church can be more helpful to community.
4. Endeavor to reach the youth through their interests.
5. Keep the older people interested.

SUB-GROUP #4

In order to BE A MORE EFFECTIVE WITNESS we propose to be doers and not hearers only thru:

1. Increasing adult education.
2. Involvement in community crime prevention.
3. Participate in joint use of facilities and community religious services.
4. Visiting inactive membership.
5. Development of Pre-School.
6. Development of Senior Citizen Center.

2-PRACTICAL PROPOSALS AND TACTICS

SUB-GROUP #5

In order to CARE FOR THE SURROUNDING COMMUNITIES we propose to have Chelsea Community Council invite other communities to come and share problems and solutions thru:

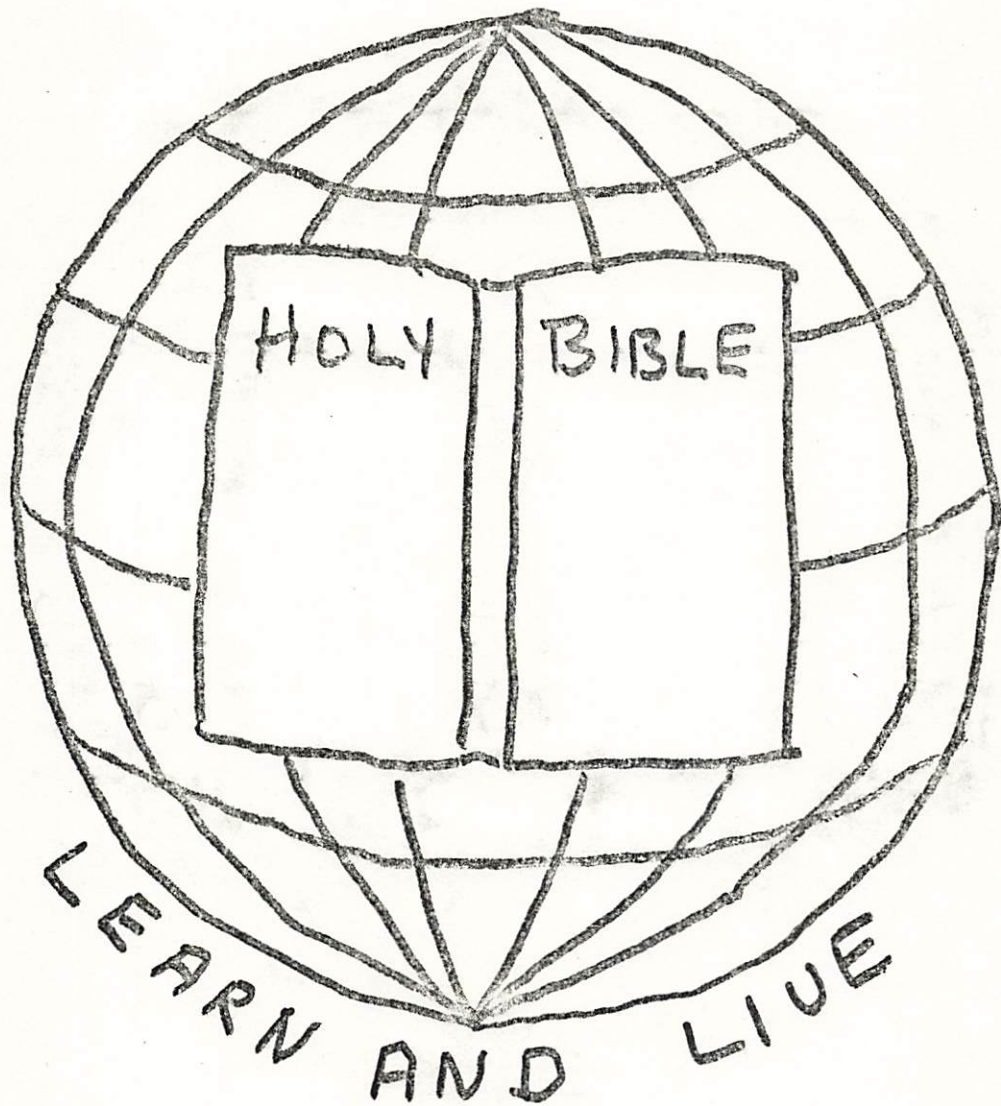
1. Newspaper interchange.
2. Invite other communities to discuss issues.
3. Form an extended community care task force.
4. Invite members of other community councils to Town Meeting '76.
5. Write up a model of how our congregation cares in the community.

SUB-GROUP #6

In order to TRANSFORM TOTAL POLITICAL ATMOSPHERE we propose to decide to take responsibility to become informed and communicate our feed back to political leaders thru:

1. Doing personal study.
2. Write Congressman.
3. Research documents.
4. Exercise right to vote, and urge others to do so.
5. Survey for local political candidates.

HUMAN RESURGENCE MISSION



Christ Methodist Church
Merrill, Wisc.
February 29, 1976

Participants

NAME

Joy Hanson	Kathy Swenson
Willard Hanson	Andy Norris
Gigs & Ginny Kirsch	Patty Norris
Lynn Phillips	R. J. Lehman
Lois Drongler	Bill Gooch
Kathy Zimmerman	Betty Cress
Pat Zimmerman	John Dresyler
Mrs. George Schefdore	Carolyn Norris
Mr. and Mrs. W. A. Brandt	Russ Stewart
Ella Iwen	Ella Weber
Nora Stumph	Mary Donner
Alice Noble	Lois Bird
Mata Enyart	Rachel Stillman
Edna Merret	Ron and Nancy Muchlous
Erma Greene	Sandy and Jerry Weber
Evelyn Broecher	Alfred and Emma Neumann
Geraldine Broecher	Gertrude & L. J. Bayer
Ellis Evans	
Dorothy Evans	
Helen M. Nohr	
Ella Bruce	
Wayne Schultz	
Betty Doenier	
Carole Hansen	
Roberta Drum	

Staff

Bill Grow

Nan Gilbert

Ann Jaecks

Debbie Jaecks

Gigs Kirsch

Ginny Kirsch

Bill Gooch

Andy Norris

John Drengler

Russ Stewart

John Swenson

Gertrude Beyer

Mary Jane Weege

Stella Marheine

Christ United Methodist Church

This is our story -

About the turn of the century a group of German immigrants having moved into the Merrill area, found it both necessary and comforting to establish a church of their faith--the Grace Methodist Church. Being of close kinship, the church was more or less centered toward their own social life and family worship. The participation in church functions was passed down from father to son.

Today our church is trying to reach out--as we can see in the ecumenical trend. The Holy Spirit--though maybe only a small group is participating. This group is not just a social group. We can hear our church bell each Sunday morning--calling us to worship. Each one of us wonders if this will be true in the coming generation. We see our church involved in community life by opening its door to the public.

In the future, the church is going to be more of a personal decision than a social structure. Being a church member is not popular now and it will be less popular in the future. As for the community, the church will open its doors to more groups. The church will become less formal and not as much importance will be put on the building. In the future there will be a trend back to Bible studies.

PRACTICAL PROPOSALS WORKSHOP

Based on the trend of struggling with involvement for change, we see the first challenge to make Sunday School Exciting.

And therefore propose that we Create an Atmosphere Where Families Can Move Together to Embrace the Future as Churchmen, through doing the following five actions:

1. Make surmons more youth oriented
2. Encourage adult Sunday School classes
3. Short hid sermon prior to main sermon
4. 20th Century study of churchmen
5. Visual indication of Sunday School attendance

Based on the trend of struggling with involvement for change,

We see the second challenge to be finding a way to better understanding.

Through doing the following five actions:

1. Promote "talk back" and coffee hour
2. Contact people new to community
3. Provide transportation
4. Sunday morning greeters
5. Small group discussion

PRACTICAL PROPOSALS WORKSHOP

Based on the trend of struggling with involvement for change,

We see the third challenge to be younger phase (20-40) to lay out their proposals for the future of the church and the community,

and therefore propose that we organize, plan, and can mission, doing the following five actions:

1. get volunteers from each of the various age groups.
2. Involve people not now on boards and committees.
3. Set meeting date and send out cards.
4. Assign a task: One project per month.

Based on the trend of struggling with involvement for change,

We see the fourth challenge to be better communications in families and between groups,

and therefore propose that we do the following actions:

1. Study groups
2. Interest groups
3. Training sessions
4. Participate in what is already offered.

PRACTICAL PROPOSALS WORKSHOP

Based on the trend of struggling with involvement for change,

We see the third challenge to be younger phase (20-40) to lay out their proposals for the future of the church and the community,

and therefore propose that we organize, plan, and carry out mission, doing the following five actions:

1. get volunteers from each of the various age groups.
2. Involve people not now on boards and committees.
3. Set meeting date and send out cards.
4. Assign a task: One project per month.

Based on the trend of struggling with involvement for change,

We see the fourth challenge to be better communications in families and between groups,

and therefore propose that we do the following actions:

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4. Participate in what is already offered.

~~Structure~~

Every 70 years
celebration

indicative → resurgence 1st?

3 Acts {

- the world - B. told I make all things new
_{2k times} new heavens & the earth
- Humans - whole creation on tape
- Church - once no p. opt. - now POC
- congregational story
- 2 workshops
- MLK urban center

Congregational emphasis

~~Structure~~ RS-1 dynamic present in 3 acts

(Altar call) - ^{constant} struggle to trust
the future in new way (Workshop II)

Dance - placemats - banners

Songs - they improve

Times
word
Decisions

effects:

- hold backs participate
- everyone contributes
- absolution all over the place