

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 36, Folder 4, Key 73 - *Congregational Resource Book* & misc. literature, 1973.



GUIDELINES FOR BIBLE STUDY

AMERICAN JEWISH A R C H I V E S

Suggestions for personal and group Bible study for Key 73.



The American Baptist Convention Valley Forge, Pa. 19481

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GUIDELINES FOR BIBLE STUDY

INTRODUCTION

One of the concerns most frequently expressed in planning for Key 73 was that Bible Study should undergird everything the church does. The concern was not only for Bible Study, but for a type of study in which the Bible is allowed to speak freely to the issues confronting persons and society in our time. Much of what passes as Bible Study is really a search for proof-texts to support concepts, opinions, and behavior already determined. Such study does violence to the basic character of the Bible as the century's long search of a people for an adequate understanding of God, and of God's revelation of himself to his people. The proof-text method assumes that the Bible is a collection of stories, rather than *a* story, and that each story or narration contains eternal truth to be accepted apart from what might seem to be revealed in any other passage. This approach leans toward the assumption that God ceased to reveal himself through His Holy Spirit with the closing of the Biblical Canon.

I. INDIVIDUAL BIBLE STUDY

Much individual Bible "study" is really devotional Bible reading. It has the aura of individual worship about it, and it may be celebrative in character. Often the individual engages in such study without any conscious intent of achieving new insights or even of gaining new facts.

If individual Bible Study is to be of maximum help, it would be well to follow some such suggestions as the following:

A. Pray before reading, that God will help you understand the Word.

B. Read carefully the passage for the day. The portion before and after the passage might be of help in understanding the context.

C. Meditate on what you have read, opening your heart to God in silence, and ask these questions:

1. What is the basic message of this passage?

2. What does it teach about God, the Son, the Holy Spirit?

3. What is the relationship of this teaching to my daily life? What does God want of me here and now? It will be helpful to note the results of your study in a notebook for a later comparison with other notations.

D. Pray following the study and meditation, using the thoughts received for your prayer and thanks to God. Make confession and intercession for other Christians, and for those who are not committed to Christ. (The above suggestions are adapted from guidelines suggested in the New Evangelist, December 1971, publication of the Puerto Rico Baptist Convention.)

Sources for individual Bible Study passages are numerous. They include lists for Bible Study from the American Bible Society, daily devotional booklets such as the *Secret Place*, lists prepared by special groups such as Mission Societies, etc.

For mature Christians, perhaps the most meaningful individual Bible Study results when there is an attempt to select passages, perhaps whole 145-14-14-14

books or chapters, which deal with subjects of particular concern, and to "live" with these passages over an extended period of time. For example, a given passage might be read in several translations, each on a succeeding day. Rereading on successive days will often reveal new insights as words, phrases, and whole sentences are looked at critically, paraphrased, etc. Some of the suggestions regarding group Bible Study can be applied to individual Bible Study. Often it will be found that if an individual takes a passage and gives attention to it over a period of several days or perhaps even weeks, he will find himself meditating upon it at odd moments during the day, and new insights will come sometimes when least expected.

11. TWO KINDS OF GROUP BIBLE STUDY

There are two basic approaches to group Bible Study, that of the inquirer, and what might be called influential Bible Study.

A. INQUIRY

The inquiry method of Bible Study is primarily a search for information. Such Bible Study often results in the mere accumulation of facts about the author, the historical setting, and the people involved. While it enriches the life of the student, it does not go far enough. It is not consciously intended to change behavior. Key 73 is concerned for an evangelistic life style. It seeks to help persons understand what it means to be "good news" people. Key 73 seeks to help people develop a way of life which grows out of an understanding of the Gospel as it comes to us in the Bible, without the accretions of history, folklore, or personal prejudice. Bible Study as mere "inquiry" will not suffice for purposes of Key 73. **B. INFLUENTIAL**

A second approach to Bible Study is from the standpoint of expectations of changed behavior - it is intended that Bible Study will be "influential" or consequential to the student, as he comes to new understandings of his commitment, or makes new commitments for his life.

Early in the development of influential Bible Study each person in the group should write out his reason for being in the study. The more specific the reasons given, the more likelihood there is that the study will be influential. Reasons may be kept confidential, for the guidance of the student himself, or they may be shared. If they are shared, members of the group can more effectively participate in helping each other to answer the expressed need. If Bible Study is done individually, the practice of approaching it with an expressed purpose is still helpful.

III. SOME WAYS TO PROCEED

A number of precedures have been found helpful in various settings. The following "flow" of activity is suggestive of one method:

1. Read the passage for study individually prior to the beginning of the group meeting. The passage might be a chapter, several chapters comprising the narration of a single event or an entire book, as in the case of the Book of Jonah.

2. At the beginning of the meeting select a key verse or other

short passage which either summarizes the significance of the passage, or seems to focus on a critical issue.

3. Ask members of the group to list their reactions to the key selection. These should be listed on chalk board or newsprint, without debate, the one person's reaction might well be triggered by that of another.

4. Discuss the reactions. Sort out data from opinions. Remember, that how one feels might be considered a fact or data, but the reason for the feeling it might be merely an opinion. It will be helpful to determine through a process of discussion, consulting commentaries, or referring to other scriptural passages what are the facts in the case.

5. From the focus passage, move into the larger portion, and call upon supplementary passages if desired. However, avoid expanding too broadly, since the richness of what is gleaned from a given passage will be lessened if the study is spread over too much material.

6. Go over the passage with a view to discovery of relationships to certain qualities or characteristics which are being sought. In the case of Key 73, note where the passage deals with various of the "marks" of an evangelistic life style. It might be surprising to discover how many are present in a given passage. For example, the story of Jonah includes all of the marks, except one, and that is there by implication. Jonah is found repenting and affirming God even as God has affirmed him, and he proclaims the message to Nineveh. The king and people repent, and there is a call for celebration. Sacrifice is included, and the question of commitment is raised not only by Jonah's life style, but by the king and his people. Only invitation seems to be omitted, and it might be significant that though no invitation was given, the king and his people responded as though one had been offered.

7. Look again at the passage and seek to discover the personal dimensions, implications for one's group involvement, and for one's institutional or organizational involvement.

IV. SOME SIGNIFICANT QUESTIONS

A. Influential Bible Study must be accompanied by a search for the answer to some significant questions. Basically these questions are:

1. What is the meaning of this passage for me?

2. Is the passage raising any "consciousness" on my part, any guilt feelings, any implications for change?

More specifically ask the questions:

a. How will the Bible Study influence my attitudes?

b. How will it help to change my behavior?

c. How will it affect my commitment?

There is an evaluational quality in each of the above questions. Not only must present attitudes and behavior be evaluated; some evaluations of intended attitudes and behavior must be noted. Behavior and attitudes must be seen in several manifestations and relationships, including physical, sensual (feelings), personal, multirelational — groups and institutions, and societal. As a consequence of probing for answers to such questions individuals, and perhaps the group corporately, must help to answer the question: What changes are called for on my part?

B. Other important questions

1. What are the consequences of decisions just made? What new contracts, or agreements have I made, or should I make? Note that one of the values of group Bible Study is that contracts made in a group are more likely to be kept because of subtle group pressure.

2. Am I willing to accept my new learnings as temporal? Can I accept my learnings as being for "now" rather than for all time, recognizing that further study might reveal yet new insights?

3. What do my responses thus far say about my purpose in Bible Study? Is my purpose to prove myself right, to get ammunition for winning an argument with someone, to get endorsement for my beliefs? Or, am I honestly seeking new light on my own behavior, relationships, and influence?

V. WAYS TO ENABLE BIBLE STUDY

A number of activities can enable Bible Study. A group needs to use those methods which it finds most meaningful. Seldom will all members of a group find any one method equally meaningful.

A. Imagine yourself into the passage, identify with one character or group, and do one of the following:

1. Prepare a series of diary entries at various stages of the story.

2. Enter into inner dialogue, talking about your feelings and attitudes, and ask questions such as: Why do I feel this way? What influences are operative in my life that make me respond the way I do? What is my opinion or feeling saying about my self image, about the way I think other people perceive me, and about my image of others?

3. Now draw a picture which will illustrate where you are in the experience. Explain this to another person, or the entire group.

B. Paraphrase the passage

1. Do a straight paraphrase, following the format of the original passage, seeking to catch the intent and purpose, but using different words.

2. Write a parable seeking to set forth the same message.

3. Tell the story simply asking "so what?" Then ask, "now what?" Select the members from the group to do a role play and have the entire group discuss it.

C. Conversational-Discussion Approaches

1. In pairs enter into conversation as to what one finds meaningful in the passage. As the statement is made, let the second person clarify what he understands by paraphrasing or asking significant questions.

2. Assign characters to members of the group and let each describe the story from his point of view.

3. Do an analysis of feelings inherent in the passage and in each

person's own responses.

4. Plan a drama which will set forth the teachings of the passage.

5. Have one group dramatize the passage as it stands, and another dramatize it with an alternate ending. Discuss the alternative as well as the original ending to see what values there might be in each. D. Explore implications of the passage

1. Discuss the question: What would happen if I were to apply the teachings of this passage as I understand them to my life, to the groups of which I am a part, and to my larger relationships?

2. Who are the people in my experience to whom my "learnings" ought to be applied?

E. Explore feelings and attitudes

1. Record words that carry feeling tones in the passage, then explore the experiences with these in mind.

2. What images went through your mind as you studied the passage and heard it discussed?

3. Draw something which depicts what was experienced in the process of the study.

F. Parallel Study

Look at parallel passages, where they exist. Use a concordance, if necessary. For example, if the story of the Creation is being studied, use both stories and note differences. Discuss the differences and their significance, as well as how you respond to each version. Another good parallel is the Sermon on the Mount from Matthew as compared with Luke.

G. Exploring Commitments

1. What were the commitments of the persons involved in the passage? That is, to what had they given their allegiance? What was their value system?

2. What are my commitments, and what are the consequences of having several commitments?

3. List your life commitments up to five. Arrange them in order of priority. Indicate after each one what it will "cost" in order to keep that commitment. For example, if one is committed to family above all other things, what does this cost in terms of where one lives, where one works, etc.? Or, if one is committed to his job first of all, what does this do to his family relationships? It might be that no commitment is always uppermost.

NOTE: Some of the above insights were drawn from Emma Lou Benignus, staff member of Intermet, an experimental seminary in Washington, D.C. Others were drawn from group experiences in preparation for Key 73.

STEP 5: HINDRANCES

Definition--A Hindrance is anything which tends to prevent the group from achieving its goal. Usually hindrances will relate to each Action Step. As with resources, Hindrances might be concrete items, or less tangible items such as attitudes, lack of skills, etc.

Examples -- Hindrances we face include:

1. Some people in the church do not believe in evangelism.

2. Our definition of evangelism does not include Evangelistic Life Style.

3. We cannot afford expensive written and visual materials.

4. Existing program utilizes all our available leadership.

NOTE: In addition, many Action Steps should have grown out of the community inventory. Hindrances will often be revealed in the inventory itself.

Procedures--List hindrances to each Action Step. Note where duplication occurs. Determine which ones are most crucial to overcome.

Discuss ways to overcome the hindrances, using problem solving techniques where they are known.

Make plans, assign responsibility, etc., for overcoming as many of the hindrances as possible. These become new Action Steps for really getting at the objectives of Key 73.

STEP 6: STANDARDS OF PROGRESS

Definition--Standards of Progress consist of specific ways to determine when a desired Action Step, or piece of a goal, has been achieved. A progress chart will be helpful to make visible the progress which is noted.

Examples--

 Leadership trained for 3 ELS Awareness groups by Jan. 1, 1973.
 Three persons trained in Depth Bible Study by Jan. 1, 1973.
 Launch Event, with dedication of all leaders, Jan. 7, 1973.
 Special approaches to celebration through drama, by end of July, 1973.

Procedures--The Standards of Progress will in large part be indicated by the time, quantity and description of each Action Step. These need to be put into a calendar, with as nearly as possible a sequential flow in terms of dates, and space provided for checking when each is completed.

When an Action Step is not completed, questions need to be raised as to why, and what can be done about it.

STEP 7: EVALUATION

Definition--Evaluation is the overall measuring of how well an objective or goal has been accomplished. It can sometimes be measured in persons involved, attitudes changed, or institutions influenced.

Evaluation must be done by the planner or administrative group, and it must take into account the objective data which can be obtained, as well as the attitudes and opinions of persons involved.

Examples--

1. ELS Awareness Groups should lead) to at least 50% of participants engaging in Action-Support groups.

 Attitudes of church members to be improved in specific ways. The specific ways will be indicated by attitudinal questions in the inventory. Repeating the inventory of attitudes one year later will provide data for evaluation.
 Twenty-five persons should be enlisted for ministry of invitation.
 Fifteen persons should be involved in working for transformation of an institution important to the community.

Procedure--Include evaluation in the action steps, indicate time, and who is responsible. Be sure that each Action Step includes data which can be measured and evaluated. Note, some Action Steps grow out of others--e.g. The Inventories will indicate need for new Action Steps.

PLANNING for

KEY 73

Key 73 provides opportunity for the church as an interdenominational community to engage in a dramatic proclamation of the "good news" for all men.

To prepare adequately for this "Year of Evangelism," a planning conference or retreat is suggested for every church. The CALENDAR, the prospectus for Key 73 entitled TOWARD AN EVANCE-LISTIC LIFE STYLE, a Key 73 LEAFLET, and this planning guide will be helpful tools for you to use.

NOTE: Throughout Key 73 literature some new phrases will be used--

ELS--Evangelism Life Style BEP--Board of Education and Publication HMS--Home Mission Societies FMS--Foreign Mission Societies R/S/C--Region/State/City administrative unit.

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STEP 1: GOAL

Definition--A goal is a general statement of purpose to which all groups in the church can make commitment and unite in implementation.

Example--The GOAL of Key 73 in our church is to develop an Evangelistic Life Style of the People of God, both personally and corporately, in order to invite persons to make personal decisions to accept Christ, to grow in Christ through group relationships, and to work toward transformation of the institutions of society in keeping with Christian understanding.

Note: The suggested "marks" of an Evangelistic Life Style are:

- 1. Repentance
- 2. Affirmation
- 3. Proclamation.
- 4. Invitation
- 5. Celebration
- 6. Commitment
- 7. Sacrifice

Procedure--Discuss your understanding of Key 73, after having read the material mentioned on the cover of this planning guide. Discuss your understandings of evangelism. Does the Key 73 ELS offer challenge to your congregation for growth?

Look at the example Goal. Is it relevant for your church? If not, how would you state a worthy goal for your church for Key 73?

STEP 2: OBJECTIVES

Definition--Objectives are more concrete descriptions of what it is hoped can be accomplished than are given in the goal statement. In general, objectives are "pieces" of the process which reach toward the goal.

Example--Objectives for Key 73 in our church are:

 To help individuals develop as persons who communicate the whole gospel to the totality of their world--where they live, work, etc.
 To develop ELS Awarenss and Action-Support groups which will help persons explore the meaning of an Evangelistic Life Style in terms of personal, group, and institutional life in which they engage, and to assist them in communicating the meaning of their faith in all their relationships.

3. To help persons and groups to develop ways in which to bring their ELS to bear on the institutional life in which they share.

Procedure--Discuss the above example objectives. Note that objectives have been stated another way in the ELS prospectus. How would you state the objectives for your church in working toward an Evangelistic Life Style?

STEP 3: ACTION STEPS

Definition--Action Steps as used here are specific plans for achieving each objective, and, thus, the GOAL. They must be achievable, and they should have a time schedule. They must be measurable--i.e. it should be possible to measure the result.

Examples--Our Action Steps for Key 73 are:

1. The pastor and other key leaders informed and supportive of Key 73.

2. Leader Training, including the pastor in area training sessions.

3. A General Chairman appointed. 4. Group chairmen appointed for

- ELS Awareness groups.
- 5. Depth Bible Study Leader (s) appointed.

6. Plans made for Inventories of persons, church, and community, as required for work of ELS Awareness groups.

NOTE: A creative planning group will discover many more Action Steps which need to be taken. Each one will need to be dated, details spelled out, and assigned to a responsible person or group.

Procedure--Discuss thoroughly and record all the possible Action Steps which might be carried out to reach your goal. Determine which are achievable, and which will be implemented. Arrange them in order, and fit them into your Key 73 Calendar.

STEP 4: RESOURCES

Definition--Resources are those things which are available, or which can be secured, to help implement each Action Step. Some times a resource is a concrete item, such as materials, while at other times they might be less tangible, such as favorable attitudes, or needed skills.

Examples -- Some typical resources are:

- 1. The pastor, interest and skills.
- 2. Lay interest and skills.
- Printed, visual, audio materials, e.g.
 - a. ELS Awareness Manual
 - b. Inventory Instruments
 - c. Bible
 - d. Bible Study resources
 - e. Small group resources
 - f. Worship-celebration resources
- Denominational Staff--R/S/C and national.
- 5. Training Conferences.
- 6. Interdenominational Planning.

Procedures--Look at your objectives and your Action Stpes, using the above examples list as many needed resources as you can for EACH Action Step.

Select those which will actually be used, or which you want to hold in readiness for use.

Assign responsibility for each resource not already available--e.g. Who will order materials, attend training conferences, approach the church board for finances? Who will represent the church on an interdenominational committee?



NOON PRAYER CALL

The Noon Prayer Call is the first high-visibility event in Key '73. It has been planned to focus an entire continent's attention and efforts on praying at noon each day for two weeks between Christmas 1972 and the first weekend in 1973.

At noon daily, Christians will be urged to stop whatever they're doing . . on their lunch break, during housework, eating in a restaurant, etc. . . . and pause momentarily to pray that millions will be led to Christ through Key '73. Participants will be urged to ring church bells, sound sirens, toot horns, all to call attention to a continent-wide involvement in prayer. In addition, noon-time prayer groups will be established. Meeting places for prayer will be arranged in offices, factories, churches and schools. And, mass media will be used to make the Noon Prayer Call a reality.

You are urged to participate in the Noon Prayer Call-in congregational

activities or individually, wherever you are. Pray that millions will be led to Christ.

Key '73 is a voluntary movement of more than 140 denominations and Christian groups cooperating in a massive attempt to reach every person in North America with the Gospel of Jesus Christ during 1973.

In Key '73, Christians will be working together to share Christ with millions of persons. This effort will include concurrent Bible studies in a million Christian homes; continentwide radio and TV events linking hundreds of thousands of participating small groups; massive lay witnessing programs; coast-to-coast mass media evangelism; creative resources for implementing local church programs; and thousands of area wide evangelistic endeavors.

Plan today to participate in the Noon Prayer Call and pray daily that millions will be led to Christ through Key '73.



KEY 73



KEY 73

Evangelism is on the move! It has found a new integrity, a new enthusiasm, and a bold new thrust.

After decades of going separate ways, most of the denominations and Christian groups in the United States and Canada have now joined together in what is to be the biggest cooperative evangelism project in the history of the Christian Church.

Key '73 is a voluntary movement of more than 140 denominations and Christian groups cooperating in a massive attempt to reach every person in North America with the Gospel of Jesus Christ during 1973.

In Key '73, Christians will be working together to share Christ with millions of persons. This effort will include concurrent Bible studies in a million Christian homes; continentwide radio and TV events linking hundreds of thousands of participating small groups; massive lay witnessing programs; coast-to-coast mass media evangelism; creative resources for implementing local church programs; and thousands of area-wide evangelistic endeavors. Key '73 includes six phases, beginning in late 1972 and continuing through the entire year of 1973. Phase 1 calls our continent to repentance and prayer at the beginning of the year-long evangelism thrust. Phase 2 emphasizes the Holy Bible as the Word of God, and features a plan to put a Luke-Acts scripture portion in every home in North America. Phase 3 focuses on intense periods of lay ministry primarily during Lent 1973. Phase 4, during the summer months, calls for creative evangelism to bring our continent to new life. Phase 5 offers plans to lift up the preached word in new ways and new places. And, Phase 6 draws 1973 to a close and points to the future by emphasizing the commitment of all Christians to faithful discipleship.

From now throughout all of 1973, your local congregation will be participating in this great evangelistic effort. Give your prayers and efforts to reaching millions for Christ!





THE MEANING OF REPENTANCE

There is no question that repentance is a key to the process by which a person becomes Christian. Therefore, it is altogether appropriate that a great evangelism thrust like Key '73 should begin with honest reflection on the meaning and issues of repentance. But the subject of repentance is confusing to many of us — and, it is often swept under the rug because of our confusion.

Much of our apathy about repentance today focuses on a misunderstanding of the term — a belief that repentance somehow means to feel badly about something we have done or ways in which we have lived.

In reality, "to repent" is "to change". We are daily called to begin again as reborn persons, committed to a life of obedience to Christ and his mission in the world. We share a hope for the future and a zest for life that shouts "Jesus Christ is Lord" to every person we meet.

When Christ calls us to "repent and be saved," he isn't interested in our feeling badly about all of the hate and greed and apathy in our lives. Instead he wants us to change the hate into love, the greed into compassion, and the apathy into an enthused faith that can move mountains.

Key '73 offers opportunity for us to channel that faith into significant outreach. 150 denominations and Christian groups — nearly all of North American Christendom — are cooperating together in Key '73 to bring the Gospel of Jesus Christ to every person in North America.

Today, commit yourself to greater outreach for the Master in the months ahead through participation in Key '73.



THE ISSUES OF REPENTANCE

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THE ISSUES OF REPENTANCE

When we are called to consider the issues of repentance, many of us struggle with an appropriate focus. "The troubles of the world are too large a burden for me to carry," we exclaim, or, "there are people around who need to repent a whole lot more than I!"

To repent is to change our ways and, without question, there are things about our nation, our society, our church and ourselves that need changing. With an earnest desire to become new, we are called to reach out for God's eternal forgiveness and begin anew in obedience to Him.

As a nation and a society we are called to repent our continued lust for power and prestige, our participation in war, our oppression of ethnic minorities, our failure to abolish hunger and poverty, and our destruction of God's resources. God calls man to a new way of life and governments and societies have never been exempted from this call.

Closer to home, we are individually called to repentance as well. Our failure to love God with all our being and to love other persons as much as ourselves heads the list of our personal issues of repentance. And certainly our desire for monetary gain, personal power, and sensual pleasure continues to keep us from absolute obedience to Christ and his mission in the world.

Key '73, the cooperative evangelism thrust of 150 North American Christian denominations and groups, begins with an emphasis on repentance. Pray that, through Key '73, millions of persons can be led to Christ in 1973, and that through millions of changed lives, the issues of repentance can gradually be replaced by a society of love.





LAUNCH TV SPECIAL FOR KEY 73

On Saturday night, January 6, 1973, a Key '73 launch television special entitled "Faith in Action" will be telecast into nearly every community in North America. And, hundreds of thousands of Christians will be gathered in home groups to listen, watch, discuss and pray about the meaning of Christian witness in the 1970's.

You are invited to join the millions viewing this television special. Your own congregation may have already planned small groups to watch and discuss the telecast. If not, date your calendar for this important event. Invite friends into your home or plan a get-together with other members of your church.

The Launch Television Special is the beginning of Key '73, a voluntary movement of more than 140 denominations and Christian groups cooperating in a massive attempt to

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reach every person in North America with the Gospel of Jesus Christ during 1973.

In Key '73, Christians will be working together to share Christ with millions of persons. The effort will include concurrent Bible studies in a million Christian homes; continent-wide radio and TV linking hundreds of thousands of participating small groups; massive lay witnessing programs; coast-to-coast mass media evangelism; creative resources for implementing local church programs; and thousands of area-wide evangelistic endeavors.

Plan today to be a part of the broadest evangelistic thrust in the history of North American Christiandom. Set aside Saturday evening, January 6, 1972, and join with millions of Christians in launching the Key '73 movement.





PROFILE:

On Saturday night, January 6, 1973, a voluntary movement of denominations and Christian groups cooperating together in a massive attempt to reach every person in North America with the Gospel of Jesus Christ, will be launched by a unique television special. "FAITH-IN-ACTION" will be telecast in every community in the United States and Canada. Millions will gather in homes to listen, to watch, to discuss, and to pray about the meaning of faith and witness in the 1970's.

SYNOPSIS:

Some say people who go to church are escaping from reality...do-gooders who need religion as a crutch to help them cope with life.

This documentary film is a study of Christians making up the North American church. The filmmakers show us people who have found deep meaning and purpose in life by putting faith into action. From Jacksonville, Florida to Vancouver, British Columbia, we see Christians living their faith in different ways. These are real people, expressing their faith without the use of cliches. They are not supersaints. In the process of serving others in Jesus' name, they are growing themselves. These people represent the variety of expressions of evangelical faith, included in the 50 million people from more than 100 denominations and groups who are participating in a cooperative venture for sharing the love of Christ with every person in North America - the voluntary movement called KEY 73.

MAKING THE FAITH-IN-ACTION SPECIAL WORK FOR YOU:

This implementation and study guide is one tool to be used with the launch television special, "FAITH-IN-ACTION". In addition, each person who watches the special should have a copy of this guide and a copy of the New Testament — perhaps the GOOD NEWS FOR MODERN MAN edition.

STUDY

The guide and the suggested scripture thoroughly. Consider all suggested approaches. The guide is arranged so that each viewer can take personal notes as a reminder of his involvement in this special.

SELECT

Those approaches that especially suit the needs of your group.

INNOVATE

By trying new methods. There are ideas just waiting to be used. For example, if your church has not tried small groups, experiment with them for this special. You may want to try inter-church cooperation in your community, bringing together persons from different traditions. Don't be afraid to incorporate your own ideas as well!

USE THE SENSES

SIGHT:

We remember 80% of what we see.

HEARING:

Listen to the Christians in the special *and* to the ideas and challenges of friends and neighbors in your group.

SMELL AND TASTE:

Refreshments will often lubricate the fellowship.

UTILIZE

The telecast with small group viewing parties of up to 15 people per home: (A) as an outreach tool per se, and/or (B) as a launching point for study and reflection by your members into their own commitment for evangelism during the coming year.

We suggest you set up your viewing groups appropriately into these two types:

NEWCOMERS STUDY-REFLECTION VIEWING PARTIES VIEWING PARTIES

Persons already involved in being a witness

Persons who want to become involved in being witnesses

Persons invited to learn more about Christ

Persons who will study John 3:1-21 during post-viewing time.

Persons seeking together the best ways to witness during the coming year.

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Persons who will study Ephes. 4:1-16 after the special, as preparation for evangelism.

Each group should have a convener who takes the initiative to gather 15 persons to meet to view the special, and to consider the meaning of "faith in action" in *their* lives and in the life of the church.

Such gatherings can be excellent demonstrations of the oneness in purpose Christians share with each other and the concern they commonly hold.

NOTES:

GETTING READY TO WATCH THE SPECIAL:

4 WEEKS BEFORE SATURDAY, JANUARY 6, 1973 AIR DATE:

Check with your local station for exact time the special will air in your area.

Select group conveners and meet for orientation, planning and prayer.

Each "viewing party" might send written invitations. These will help you include persons who otherwise will not hear your announcements.

1 TO 2 WEEKS BEFORE AIR DATE:

Check all available homes and sizes of each group. Have a Dedication Service for participants, on the Sunday before the Special – perhaps at your Watchnight Service.

ON JANUARY 2 OR 3, 1973:

Double check with conveners on last minute details. Have prayer sessions for the effectiveness of the Special.

ON JANUARY 5, 1973:

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Continue to pray for the special and its use in your church.

ON JANUARY 6, 1973:

Have each group gather no later than 30 minutes before AIR TIME. You may want to begin the evening together by serving light refreshment or dessert prior to watching the "FAITH-IN-ACTION" TEL-VISION SPECIAL.

WATCH THE SPECIAL TOGETHER

AFTER VIEWING THE FAITH IN ACTION TELEVISION SPECIAL:

FOR NEWCOMERS VIEWING PARTY:

 Fill out your response to the following statements:

The person in the TV special I most identify with is ______

because.

The qualities in that person that I admire most are_____

After you have filled out your responses, the convener will share his responses with the group. Continue clockwise, letting each person give responses. After each has shared, move on to the next section.

Silently and individually fill out your response to this statement:

Of the qualities I listed above, I would choose for my own life because _____

After you have filled out your responses, the convener will share his responses with the group. Continue clockwise, letting each person give his response. When all have shared, open group discussion.

 Read John 3:1-21. Read aloud in unison. Then, fill out the following questions silently:

- A. My first impression when 1 read this passage is best described by the word (circle one):
 - 1. Ho-hum
 2. Ouch
 3. Wow

 4. Right On!
 5. Whoopee
 6. _____
- B. If I had been Nicodemus, I would have asked Jesus:

C. If I could ask God tonight for one thing, it would be (circle one):
1. a chance to start all over in life.
2. a new sense of my own worth.
5. understanding what God

- 3. a freedom from "hang ups".
- intends for my life. 6. a chance to share my faith with others.

Share your answers to Question A with one another. Give briefly, the reasons *behind* your response. Move on to each Question following this procedure. Relate your discussion of Question C to John 3. At the close of the discussion join together in a circle and celebrate your experience together with a closing song, or prayer.

FOR REFLECTION-STUDY VIEWING PARTY:

The qualities of witness that he/she shows are:

After filling out your responses, the convener will begin by sharing with the group his responses... Continue clockwise, letting each person give his responses. After everyone has shared, move to the next section.

2. Silently fill out the following:

Of the qualities of witness I listed above, I would choose

for my own life because.

Beginning with the convener, share responses until each has shared. After everyone has shared, open discussion.

 Read together Eph. 4:1-16. Read aloud in unison. Re-read the passage, pausing after each verse to put the number of the verse into one of the following categories:

Verses: (list in a box by number)

I understand clearly:	
I have a question about the meaning of:]
I receive inspiration from:]
I am convicted about some area]

Now, pause and ask yourself, "If I had to pick two verses from this passage that really speak to my needs or my situation", which would they be? When you have selected, underline them in your text. Then in the space provided below write the number of each verse selected. Go back and read the two verses again. Start phrase by phrase to rewrite the verses in your own words. Once you've finished your paraphrase, move on to answer the application questions. Answer them by relating the meaning of the passage to your own life and to those who live around you.

MY VERSE TO PARAPHRASE_ MY PARAPHRASE_____

MY VERSE TO PARAPHRASE MY PARAPHRASE

MY APPLICATION:

- a) What would it mean for me to put Ephesians 4:1-2 into practice in my immediate community?
- b) How can I be a witness during the next few weeks and months?
- c) If I could ask one thing of the small group I'm in, it would be?

FOLLOW UP:

The convener shares the first verse he paraphrased, then going clockwise, everyone who paraphrased that same verse shares his paraphrase. Go through each of the verses until all have shared. Then, move on to share each answer to the application questions (taking one question at a time). Feel free to spend all the time on the application questions if the sharing is profitable. Remember, your goal is to nail down the things you are going to do about witness in the immediate future.

Conclude by praying specifically for the needs, problems, and plans that have been shared. Follow up – plan future sessions for follow-through on new commitments, motivations, or strategies that have been developed.

Share with your Pastor the experience of your viewing party.

Share with others.







HOW IS KEY 73 SUPPORTED?

The participating denominations and groups are contributing funds based on their size to meet the operating expenses of the Key 73 office. A campaign is currently underway to raise a minimum \$2 million program budget to finance the cost of network television, radio, and other mass media, as well as the cost of printing materials.

WHY KEY 73 NOW?

Four factors suggest the urgency of a continent-wide evangelism thrust now: the *spiritual* need is extremely critical; our *concern* for our fellowman is at a new high; the *potential* for witness and service was never greater; the present turmoil in the churches and the nation have tended to distort the message of salvation through faith in Jesus Christ. May the Holy Spirit bless our efforts to that end in Key 73!

EXECUTIVE COMMITTEE

- Dr. John F. Anderson, Jr., The Presbyterian Church U. S.
- Rev. Atha J. Baugh, American Baptist
- Dr. Paul Benjamin, Christian Churches and Churches of Christ
- Dr. Bill Bright, Campus Crusade for Christ
- Mr. John A. Brown, Christian Churches and Churches of Christ
- Dr. Kenneth Chafin, Southern Baptist
- Bishop Henry Ginder, Brethren in Christ
- Rev. Joe Hale, United Methodist
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- Dr. John L. Knight, Church of the Nazarene
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- Dr. Victor Nelson, Billy Graham Evangelistic Association
- Rev. Wesley Smedes, Christian Reformed Church Dr. Gaius H. J. Thibodeaux, African Methodist
- Episcopal
- Col. John D. Waldron, The Salvation Army
- Dr. Thomas F. Zimmerman, Assemblies of God
- Dr. T. A. Raedeke, The Lutheran Church
 - Missouri Synod

DENOMINATIONS REPRESENTED IN KEY 73

More than 130 Christian denominations and groups are represented. These include Baptists, Methodists, Lutherans, Presbyterians, Reformed, Roman Catholics, Pentecostals, Assemblies of God, Salvation Army, Billy Graham Evangelistic Association, Campus Crusade for Christ International, American Bible Society, and many others.

KEY 73

DR. T. A. RAEDEKE, Executive Director 418 Olive St. St. Louis, Mo. 36102 Phone 314/436-1973

Calling Our Continent to Christ

WHAT 1S KEY 73?

Key 73 is a unique, simultaneous, continent-wide evangelism thrust in which 130 denominations, church bodies, and para-ecclesiastical groups are participating – each working individually or in cooperation with other groups or congregations at the community level. The movement will be backed up with a mass media program developed by Key 73 committees.

HOW DID KEY 73 GET STARTED?

Five years ago, a number of leading churchmen of several denominations responded favorably to an editorial in *Christianity Today* calling for a pooling of manpower and resources to carry out the Great Commission of our Lord. The first meeting was called by Dr. Carl F. H. Henry, former editor of the magazine, and Dr. Billy Graham, the evangelist. It was held in a motel near the Francis Scott Key Bridge in Washington, D.C., hence the name "Key 73."

HOW IS KEY 73 ORGANIZED?

Each of the 130 participating church groups has a representative on the Central Committee, which has elected an Executive Committee of 16 persons to act during the interim between meetings of the Central Committee. In addition, there are 10 sub-committees – finance, mass media, resource, program review, and six program development committees. The executive office at 418 Olive St., St. Louis, has only three people on its staff – Dr. T. A. Raedeke, executive director who served for 14 years with the Lutheran Church – Missouri Synod's evangelism department; Mrs. Michael Magwire, secretary.

WHAT IS THE PURPOSE OF KEY 73?

The purpose of Key 73 is to confront the people of our continent (more fully and more forcefully) with the gospel of Jesus Christ by proclamation and demonstration, witness and ministry, word and deed. Key 73 hopes to unite Christians in the task common to all Christians – evangelism. Key 73 is not designed to launch another ecumenical movement or to establish some new ecclesiastical structure to force demoninations or groups into some new organic church union. To safeguard the autonomy of doctrine and practice of the participating church groups, Key 73 has three principles of operationseparately developing their own programs, simultaneously carrying them out in 1973 for maximum impact, cooperatively using national television, radio, and the press as the air force to prepare the way for the army of foot soldiers on the community level.

WHAT IS THE POTENTIAL OF KEY 73?

About half of the people on this continent *claim* membership in some 200,000 Christian churches. Both the potential participation and the potential targets are about the same -100 million people. Key 73 proposes to confront all of them with the claims of Christ. HOW WILL THE PROGRAM BE CARRIED OUT?

The program development committees have outlined six phases of Key 73 – "CALLING OUR CONTINENT TO CHRIST":

- CALLING OUR CONTINENT TO REPENT-ANCE AND PRAYER – Thanksgiving 1972 to Epiphany 1973
- CALLING OUR CONTINENT TO THE WORD — Thanksgiving 1972 through Lent 1973
- CALLÍNG OŬR CONTIÑENT TO THE RES-URRECTION – Easter 1973
- CALLING OUR CONTINENT TO NEW LIFE Easter through late summer 1973
- 5. CALLING OUR CONTINENT TO THE PROC-LAMATION - Fall 1973
- 6. CALLING OUR CONTINENT TO COMMIT-MENT – Thanksgiving to New Year 1973

Detailed plans for carrying out each of the Six Phases are given in a Congregational Resource Book available from the executive office in St. Louis. Evangelism methods, prayer helps, worship aids, Bible studies, suggestions for the use of mass media in the community, witness surveys, youth materials, state and county fair witnessing ideas, and helps for witnessing in leisure areas such as parks, and resorts are among the resources listed in this congregational manual.

HOW CAN YOUR CONGREGATION IMPLEMENT KEY 73?

While Key 73 plans to use the mass media on a broad scale, the success of the program will center on the Holy Spirit's blessing the work of the local congregation. To implement Key 73 in your congregation establish a Key 73 Committee consisting of the pastor, a general chairman, six program-phase chairmen, a resource chairman, a mass media chairman, and a finance chairman. Then order the Key 78 Congregational Resource Book from the St. Louis headquarters and contact your denominational headquarters or Key 73 leaders for special emphases and materials. With these helps, your committee can determine which programs of Key 73 your congregation can carry out separately, simultaneously, and cooperatively.

WHAT ABOUT IMPLEMENTATION IN THE COMMUNITY?

In some communities, it may be feasible for church groups to work together in calling the community to Christ. After contacting ministers in the community, a meeting of the area pastors and group leaders could be held to determine what the area congregations can best do separately, simultaneously, and cooperatively. The combined efforts of all can be utilized in confronting all of the people in the community with the claims of Christ. It should be emphasized that community-wide planning for Key 73 is not merely an exercise in ecumenism. To carry out a united Key 73 thrust you may either use existing structures or create new ones. A word of caution: in no case should Key 73 be used to revitalize or to perpetuate a defunct community organization.

Oh, God: We need your help. We do not know how to thank you enough for the good things, like this food, that you make it possible for us to receive. For love and care of family and friends reflecting your love we are thankful. In good people we see you serving your children—may we, each one, show others something of your love. As many churches and groups prepare for a year long time of special witness, we ask for guidance in the movement called Key '73. In the Savior's Name, Amen.

Pray that many will be led to Christ, through Key '73, the movement of churches of all denominations and Christian groups to bring the message of Christ to all persons of North America in 1973.

PRAY DAILY



Name, Amen.

make this world the place you want it to be. In the Master's

eternal. May I do my part to

heart I know are important and

the things that deep in my

me to place the true value on

tience with your love and teach

and your kingdom. Help slow me down, capture my impa-

Make me more useful to you

to the nourishment of my body.

a hurry. Please bless this food

Oh, Lord! I'm hungry and in

PRAY DAILY

Pray that marry will be led to Christ, through Key '73, the movement of churches of all denorunations and Christian groups to bring the message of Christ to all persons of North America in 1973.



Dear Lord: We pray for thy Dear Lord: We pray for thy eat this food that thou has provided for us. We pray not only for ourselves but for all who hunget for food for their hodies. We pray especially for want of food but for lack of a want of food but for lack of a knowledge of thy love and grace. In the name of thy son. Amen.

For all things bright and beau-

tiful, Oh Father, we thank thee.

We pray then for all, including

ourselves, who need to know

thee better and to love thee

more. Grant, we pray, that

when this day ends we may not

be ashamed of any word or

deed unworthy of our faith. In

Jesus' name we pray. Amen.



Calling Our Continent to Christ

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JOHN URBAN ROMAN CATHOLIC

ROYALE VADAKIN ROMAN CATHOLIC

February 2, 1973

Rabbi Marc Tanenbaum 165 E. 56th Street New York, New York 10022

Dear Rabbi Tanenbaum,

Greetings to you, my friend! It was so good to have the opportunity of meeting you when you were in Los Angeles recently.

They may call you "the superstar of Judaism", but I have no desire to share in any crucifixion ceremonies. Let me just say that I hold you in highest of admiration and find it easy to relate to you. You are a man of brilliance and integrity. Your sincerity and forthrightness is refreshing. I found your article in the recent issue of "New World Outlook" to be very stimulating. In fact, I am delighted for our continuing dialogue between the Jewish and Christian communities. If we keep open and loving nothing but great good will come of it.

This whole dialogue has forced me to do some deeper thinking. I am just completing a statement which will be printed in the next issue of our church paper. It will be a part of my sermon next Sunday morning. I'll send you a copy of it in a few days.

It was good of you to remind me of our mutual friendship with Joe Hale and Ron Kerr. These fellows are two of God's finest whom I hold in high regard and deep affection. They are doing a great job in Key 73. When the whole Christian

community becomes as mature as they are, no Jew will have to be turned off by attempts at proselyting and yet every Christian will be able to witness God's love for all people. It will be done in such a way he can claim Christ as Lord and Saviour without anyone taking offense.

I am remembering that when we parted I promised to pray for you and you agreed to do the same for me. Let's keep this covenant.

Yours in faith,

Kermit Long






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CENTRAL COMMITTEE MEETING Chase - Park Plaza Hotel October 23 - 24, 1972

Plenary Sessions - Starlight Roof Banquet - Chase Club

Plenary Meetings - Starlight Roof

Monday - October 23 Tuesday - October 24 - Starlight Roof 11:00 AM Registration for the Key 73 Panorama Prayer Time - Bishop Henry Ginder 8:30 AM (\$10 Registration Fee) Denominational Reports by Top Leadership 9:00 Opening Devotion - Dr. Gaius Thibodeaux 1:00 PM State, Province and Field Reports -10:00 By Representatives 1:30 Executive Director's Report Dr. T. A. Raedeke por Finance Report - Mr. Percy Larson * 11:00 2:15 Sub-Committee Reports - Dr. V. Nelson Operating Budget Receipts Moderator Program Review Committee - Dr. V. Nelson Proposed Operating Budget for 1973 Mass Media - Dr. E. R. Bertermann 🛩 1 - Rev. R. Kerr - Rev. R. Yawberg Phase 11 - Rev. John DeVries V Resource Book Fund Report - Mr. John Eigel Phase Phase III - Dr. Wm. Brighty IV - Dr. C. Thompson-Raedelie Phase Phase V - Mr. Robert Hart -Ketchum Corp. Report - Mr. R. Winkelmann Phase VI - Mr. G. Innes - Rev. Charles Denton -Resource 4:00 .Break. 4:30 Sub-Committee Reports, con't. Adjourn 5:30 Banquet - Chase Club 6:30 * In the absence of the Finance Chairman, Mr. John Brown

MFRICAN 20 Al

MEANING

13 ey PANORAMA MANDATE MESSAGE



KEY 73 PANORAMA BANQUET

Chase-Park Plaza Hotel The Chase Club St. Louis, Missouri October 23, 1972 6:30 P. M.

Master of Ceremonies-Dr. Theo. A. Raedeke **Our National Anthems**

O Canada The Star-Spangled Banner

To the Cross of Jesus Christ The Gloria Choir Prof. Thomas O. Myers, Director

The Pledge of Allegiance Table Prayer - Col. John Waldron **Special Musical Selections**

Lincoln Christian College Lincoln, Illinois

Recognition of Special Guests - Dr. Victor Nelson

Featured Speakers

Dr. Oswald Hoffmann - The Message of Key 73

Prayer of Commitment - The Most Reverend William Baum

Closing Prayer - Dr. Atha Baugh

MENUMERICAN TEN

Fresh Fruit Supreme au Cointreau

The Chase Salad Roast Missouri Tom Turkey with Dressing, Giblets Gravy Potato

Vegetable[.]

Ice Cream Pie with Chocolate Almond Sauce

Coffee, Tea, or Milk

PROGRAM

Recognition of Special Guests-Dr. Paul Benjamin

Dr. Carl F. H. Henry - The Meaning of Key 73

Dr. Thos. Zimmerman-The Mandate of Key 73

O CANADA

O Canada! Our home and native land! True patriot love in all thy sons command. With glowing hearts we see thee rise The True North, strong and free; And stand on guard, O Canada, We stand on guard for thee. O Canada! Glorious and free! We stand on guard, we stand on guard for thee, O Canada! We stand on guard for thee.

THE STAR SPANGLED BANNER

O say, can you see, By the dawn's early light, What so proudly we hailed At the twilight's last gleaming? Whose broad stripes and bright stars, Through the perilous night, O'er the ramparts we watched, Were so gallantly streaming? And the rockets' red glare, The bombs bursting in air Gave proof through the night That our flag was still there. O say, does that star-spangled banner yet wave O'er the land of the free And the home of the brave?

THE PLEDGE OF ALLEGIANCE TO THE CROSS OF JESUS CHRIST

I pledge allegiance to the cross of Christ, and to the faith for which it stands, one Savior King eternal, Jesus Christ, with mercy and grace for all, so help me God.

AMERICAN JEWIS

TO GOD BE THE GLORY

1 To God be the glory, great things He hath done, So loved He the world that He gave us His Son, Who yielded His life an atonement for sin, And opened the life gate that all may go in.

Chorus:

Praise the Lord, praise the Lord, Let the earth hear His voice! Praise the Lord, praise the Lord, Let the people rejoice! O come to the Father through Jesus, the Son, And give Him the glory; great things He hath done.

O perfect redemption, the purchase of blood, To every believer the promise of God; The vilest offender who truly believes, That moment from Jesus a pardon receives.

Chorus

And great our rejoicing through Jesus, the Son; But purer and higher and greater will be Our wonder, our transport when Jesus we see.

THE VISION OF A DYING WORLD

- 1 The vision of a dying world Is vast before our eyes; We feel the heartbeat of its need, We hear its feeble cries; Lord Jesus Christ, revive Thy church In this her crucial hour! Lord Jesus Christ, awake Thy church With Spirit-given power.
- 3 Today, as understanding's bounds Are stretched on every hand, Oh, clothe Thy Word in bright, new sounds, And speed it o'er the land; Lord Jesus Christ, empower us To preach by every means! Lord Jesus Christ, embolden us In near and distant scenes.

SONGS

Great things He hath taught us, great things He hath done,

2 The savage hugs his god of stone And fears descent of night; The city dweller cringes lone Amid the garish light: Lord Jesus Christ, arouse Thy church To see their mute distress! Lord Jesus Christ, equip Thy church With love and tenderness. 4 The warning bell of judgment tolls, Above us looms the cross; Around are ever dying souls-How great, how great the loss! O Lord, constrain and move Thy church The glad news to impart! And, Lord, as Thou dost stir Thy church Begin within my heart. Amen.

ALL HAIL THE POWER OF JESUS' NAME

- 1. All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all; Bring forth the royal diadem, And crown Him Lord of all.
- 2. Sinners, whose love can ne'er forget The wormwood and the gall, Go, spread your trophies at His feet, And crown Him Lord of all, Go, spread your trophies at His feet, And crown Him Lord of all.
- 3. Let every kindred, every tribe On this terrestrial ball To Him all majesty ascribe And crown Him Lord of all; To Him all majesty ascribe And crown Him Lord of all.

AMERICAN JEWISH

Our Father who art in heaven-

For the privilege of being a Christian, For the fellowship of Christians throughout the world, For the privilege of speaking to Thee in prayer, For the promise of all that I need to remain Thy child, I praise Thee.

Hallowed by Thy name -

For a reverent heart which loves Thy Word, For a godly life which reflects Thy love to my neighbor, For pastors, teachers, parents, and friends who teach me Thy will, For the understanding of that which is false and the wisdom to shun it, I beseech Thee.

Thy kingdom come-

For a stronger faith and a more godly life, For a clearer witness to my fellowman, For a greater love for souls who do not know Thy mercy, For a deeper concern for heavenly treasures, I implore Thee.

Thy will be done on earth as it is in heaven-For the grace to obey Thee when I do not want to, For the willingness to serve when I would rather be served For the joyfulness in worshiping Thee above all things, For the privilege of laboring with Thee to seek the lost, I beg Thee.

Give us this day our daily bread -For the daily gifts which meet my daily needs, For the freedom from care because Thou dost care for me, For the joy of sharing Thy gifts with Thy needy children, For a grateful heart which rejoices in Thy goodness, I thank Thee.

Forgive me.

And lead us not into temptation -Lead me.

But deliver us from evil-When I cannot understand Thy dealings with me, When evil men try to harm me because I am faithful, When the ravages of war seem to burst on a dying world, When I face death, the last great battle of life, Deliver me.

For Thine is the kingdom and the power and the glory forever and ever. Amen. I ask what is Thine to give. I ask what Thou canst give. I will praise Thee for what Thou givest. Lord, I believe; help Thou mine unbelief.

And forgive us our trespasses as we forgive those who trespass against us-When I am a poor witness to my neighbors,

When I refuse to forgive even though Thou hast freely forgiven, When I am prejudiced against races and classes and persons, When my faith is so feeble, my hope so dim, and my charity so cold,

When I am tested by Thee in order to trust Thee more, When I am tempted to do the wrong or to fail to do the right, When I am misled into ways of living which dishonor Thee, When I am ready to deny Thee before men because I am afraid,





TOWARD DEVELOPING AN EVANGELISTIC LIFE STYLE

Introduction and Overview For Local Congregational Involvement In KEY 73 In American Baptist Churches



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The American Baptist Churches in the U.S.A. Valley Forge Pennsylvania 19481

TABLE OF CONTENTS

INTR	ODUCTION	2
I.	AN EVANGELISTIC LIFE STYLE	2
II.	SEVEN MARKS OF AN EVANGELISTIC LIFE STYLE	3
III.	AGENTS OF MISSION: THE PEOPLE OF GOD	5
IV.	SETTINGS FOR MISSION: PERSONAL, GROUP, INSTITUTIONAL	5
V.	THE SETTING FOR ACTION IN KEY 73	6
VI.	RESOURCES FOR KEY 73	6
VII.	SUGGESTED CALENDAR FOR LOCAL CHURCH	7
VIII.	ADMINISTERING KEY 73	10

INTRODUCTION

Key 73 is an emphasis on evangelism by over 130 denominations and Christian groups throughout the United States and Canada. Each of these groups is developing its own basic program emphases, with the expectation that at the local and regional levels some sharing of experiences will develop. At the national level, scattered high visibility events will occur which will serve to unite the efforts.

The Key 73 National Planning Committee of the American Baptist Convention has been engaged in outlining the major dimensions of Key 73 for American Baptists. Major concern has been expressed that the Key 73 emphasis take the following theological and biblical concerns seriously:

1. Evangelism is the expression of the good news of Jesus Christ and His salvation expressed in personal and social terms.

2. Evangelism is the concern of the whole people of God, clergy and laity alike, in all situations of life—personal encounters, group relationships and institutional settings.

 Evangelism is concerned to bring about growth and change in terms of the conversion of persons, renewal of community and institutional change in

1. AN EVANGELISTIC LIFE STYLE

Taking these theological and organizational realities seriously, the National Planning Committee proposed that Key 73 be centered around the theme: "An Evangelistic Life Style of the People of God".

A theme scripture suggested is: "Only let the manner of your life be worthy of the gospel of Jesus Christ". (Philippians 1:27)

What does it mean to focus Key 73 on developing an evangelistic life style? Part of the answer to that question will emerge out of the year itself. There are some basic affirmations which can be made at the outset, however:

1. Evangelistic life style development seeks to integrate the techniques and forms of evangelism into a single whole.

response to Jesus Christ and His salvation. In addition, the following organizational concerns are being emphasized:

1. Key 73 should provide broad goals and objectives and program suggestions, recognizing that each planning group may desire freedom to develop events and emphases in terms of these goals.

2. Key 73 should provide enabling resources so that congregations, cities, states and regions can develop and fashion their own Key 73 emphases.

3. Key 73 should provide training experiences for leaders on the city, state and regional level so that they in turn can provide training leadership on the local levels. These training experiences should help leaders develop planning and group leadership skills and be resource and enablers at the local level in planning, developing and implementing Key 73.

4. Key 73 should provide experiences in group relationships and Bible study which form the bases for implementing the objectives.

2. Evangelistic life style development attempts to affirm the whole person in the totality of a person's involvements as the context for communicating the "good news" of Jesus Christ.

3. Evangelistic life style development can be experienced both individually and congregationally and is lived out through all of life.

4. Evangelistic life style development is a longterm responsibility of the church and not just a one year emphasis.

The stress on life style in our day is a critical one. People are searching for identity, to see themselves whole, rather than in fragmented, unrelated parts. We are seeking for a core, a center which illuminates all that we say and do. We are attempting to bridge gaps

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between the church and the world, the sacred and the secular, work and leisure, private and public, so that our lives cohere. We are seeking for the glue which holds our lives together into a whole.

At one time, the Christian life style was to adopt a *monastic* way of life, to be separated from life, to spend each moment in prayer and contemplation. The model for what it meant to be Christian was built along monastic lines.

In another era, the Christian life style was seen as *romantic* or idealistic—the Christian was seen as a heroic, courageous, Don Quixotic type—rescuing people in distress, setting aright the wrongs of the world, with banners held high and flags flying.

Another life style which has become closely identified with what it means to be Christian is the austere, work-oriented, thrift-conscious person whose ethical style helped to build the industrial revolution and conquer the West.

Today, many life styles are being played out in our society: there are still those whose work determines all other phases of what they do. Others build their lives around the family, leisure, political action, or a hundred other centers. Young people are seeking alternate life styles which express concern for human and natural life, some manifestations of which appear to be monastic and austere, others appear ecstatic and open.

What is the manner of life, the style of life, for the Christian today that is worthy of the Gospel of Jesus Christ? This is the question which the church faces in Key 73. It is important that this question be asked properly. It is not, what style of life for the Christian that is worthy of the society in which we live, or in competition with other Christians—but worthy of Jesus Christ. His is the standard for the evangelistic life style. He is the way, the truth and the life.

An evangelistic life style—both for persons and communities of faith—cuts across the totality of life. It is no mere cosmetic, a bit of paint put on the face to give the appearance of living the "good news". Living an evangelistic life cuts deeper than that. It is out of this concern,however, that Key 73 is built. Developing a life style that expresses the good news of Jesus Christ could be the most profound experience any person or congregation can have. It is the desire for this experience which motivates Key 73.

Certain characteristics of an evangelistic life style emerge out of the planning the Committee has done, and are expressive of the biblical base out of which Key 73 arises. These characteristics, or "marks" are clues or hints of some of the qualities which the evangelistic life style embodies. Just as the Reformation stressed the "marks" of the church which identified it to others and to themselves as the church: "where the Word is preached and where the sacraments are rightly administered, there is the church," so Key 73 is suggesting what are some of the "marks" of an evangelistic life style.

These "marks" express attitudes and decisions, belief and behavior, reflection and action, existence and experience. They are biblically based and expressed in all of life. They are certainly not all the "marks" which characterize an evangelistic life style, but they are significant ones which have emerged out of the Key 73 planning process as crucial to forming and developing that life style.

II. SEVEN MARKS OF AN EVANGELISTIC LIFE STYLE

Each "mark" forms the basis for biblical study and for congregational worship focus. They refer not only to persons and their personal life style, they also refer to congregations and congregational life style. They are criteria for evaluating a person and/or congregation as they seek to express the gospel in all of life.

1. *Repentance:* To repent is to come to a conviction about and understanding of the contradiction between profession and action, to express sorrow for the ways in which God's will for your life has been denied by your life, to turn from personal and corporate sins to seek forgiveness in Jesus Christ.

It means a recognition of the gaps which exist between our profession of faith and our living of it, coming to grips with basic contradictions between faith and action, establishing a confessional mood which recognizes the involvement of the Christian and the congregation in the sins of the world.

The Book of Jonah examines the call to repentance for the people of Nineveh. In chapter one, stress is upon the need for a prophetic word in the world and the need to see that the church cannot avoid God's command to speak to the broken relationships between God and man, between man and man, and between man and the earth. To fail to be engaged in addressing the injustices, the hatred and the oppression of our day is to seek to escape from going to Nineveh. God pronounces his own judgment upon the church for such insensitivity.

2. Affirmation: Affirmation is a recognition that, despite our personal and corporate sin, which

calls us to repent, God's yes in Jesus Christ is stronger than our "no", and we are called to express the good news out of affirmation of God's Word, His world and His future, not out of negation.

Jonah, chapters two, three and four speak to how God, in the midst of our negligence, still affirms us. God takes the feeblest of our steps to understand and do His will in the world and enhances them for His purposes.

Again, in Isaiah 9:2-9, the word is conveyed that in the midst of the most shattering of circumstances comes a redemptive word. There is hope even amid the shambles of our time—war, lack of concern for the resources at our command, racism, etc. Hope comes amid the irony of the birth of a helpless, dependent child.

Again, the Great Commission, Matthew 28:16-20, challenges each person and congregation to mission, with the affirming word: "lo I am with you...."

3. *Proclamation*: The evangelistic life style includes declaring the mighty truths and acts of God to all who have ears to hear in every setting of life.

The Psalmist counsels us to Declare his glory among the nations, his marvelous works among all the peoples! For great is the Lord, and greatly to be praised; (Ps. 96:3v.)

The first letter of John, expresses the context out of which proclamation comes: out of seeing, touching, hearing, experiencing—then the declaration comes, a declaration of the meaning of the life, death and resurrection of Jesus Christ. (I John 1:1-2:10)

4. Invitation: The evangelistic life style involves calling forth the decisions, gifts and responses of others so that others, too, may become what God intends for them in their relationships and responsibilities in all settings of life.

Isaiah 55 outlines the invitation of God to drink at the well of his salvation; to be assured that his call is to all nations and that a response to his call leads to joy and salvation.

Jesus personalized the invitation in Matthew 11:28-30 calling all people to come to him, to take on his yoke, to share his burden, and experience his presence and the early church demonstrated, in its life, a response to this invitation.

5. Celebration: The evangelistic life style stresses the sense of joy and gladness, playfulness and mystery. In moments of crisis and conciliation, celebration expresses God's transcendent gifts of life and hope.

Proclamation comes out of certainty and from this should spring the joy and release openness and freedom of celebration.

The Psalms provide keys to the meaning of celebration. Psalms 146-150 express the many reasons and many forms in which celebration takes place—singing, dancing, playing of trumpet, lute and harp, cymbal—even through our breathing!

6. Commitment: The evangelistic life style requires a shifting of allegiance from our own selfdetermined patterns of living to commitment to God's pattern of discipleship: involvement in the needs and oppressions of people in the world. The One who is the decisive center of our personal and corporate life calls us to commit all portions of our lives to His Lordship.

Matthew 10:34-42 expresses some of the conditions of that discipleship, that commitment. Commitment requires a losing of life in order to find it, it requires separating ourselves from allegiances which make response to Jesus Christ and His yoke difficult. It is a hard calling and it extends to all of life.

7. Sacrifice: There is a need to recognize the risks involved in living an evangelistic life style. God's call is to no easy accommodation to others, both personally and corporately.

Luke 9:23-27 links with the Matthew portion in expressing the way in which the gospel of Jesus Christ places the Christian in a risk relationship with others and the organizations of the society. Sacrifice involves struggle and conflict—it is also an act of joy. Sacrifice means, in the deepest sense, "making life sacred". In the act of making life sacred sacrifice is not denied, but glad acceptance of God's call to be disciples.

Paul writes of this joy and hope in Romans 5 saying, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us."

III. AGENTS OF MISSION: THE PEOPLE OF GOD

Who are the "people of God"? The First Letter of Peter refers to Exodus, chapter 19, and begins to describe the people of God. Just as Israel was set apart to be God's "own possession ... a kingdom of priests ... a holy nation," so the New Israel is to be "a chosen race, a royal priesthood, a holy nation, God's own people" (Exodus 19:5-6; I Peter 2:9).

The people of God are those who see themselves responding to Jesus Christ and His mission. They are not set apart because of their holiness, but because of their faith and mission. They are not special in themselves, but in the message they live out and the One they proclaim. They are ordinary people. They are what Paul Clasper calls "good-news" people.

The "good-news" people proclaim by word and deed the Lordship of Jesus Christ and the power of his resurrection. They are a free people who see beneath the sham of much of what passes for reality in this day's world, to the realities which point beyond to the future which God is preparing. At the same time, the "goodnews" people have both feet on the ground, they live in the here and now and not in some far off never-never land. The "good-news" which they express in their life style is a saving word and act which makes it possible for people to survive and celebrate.

The New Testament used the term *laos* as meaning people. We use the term laity. It is time we use the term laity to refer to all those who are seeking to live out an evangelistic life style in their home, school, job, and community involvements. The people of God (laos) are those people who seek to express the gospel as good news wherever they are, whatever they are doing, with whomever they relate. They are, perhaps, most expert in knowing what the crisis is and what the gospel can mean in terms of life outside the institutional church. That is why laity are so important.

IV SETTINGS FOR MISSION; PERSONAL, GROUP, INSTITUTIONAL

What is the world like in which the Christian lives out an evangelistic style of life? It is a world of organizations, small groups, and isolated persons. They all interact with each other. The world of organizations and institutions affect the most intimate and personal parts of each life. They can be political structures which determine zoning regulations, corporations which decide what kind of car you have the choice to buy, africultural businesses which determine the kinds of crops and food you eat, drug companies which decide what drugs are available for your needs and how safe or dangerous they are. There is not one aspect of life which is not touched by an institutional system. We work in institutions, we live in institutions called neighborhoods, we shop at stores that are parts of an institutional system, even our families are called institutions.

In the same way, those small groups which form part of our life experience have a way of helping us to understand what institutional systems are all about. It may be a small work group which develops a sense of trust and concern for one another while accomplishing a task. It may be a group which helps you get over some of the hurdles of a rocky marriage. It may be a group which, despite your faults, accepts you as you are and supports you in the hard places. It may be a small group concerned about acting for change in terms of the burning social issues of our time, where strategy is developed to confront the power structures for change. Small groups develop wherever there is a job to be done and wherever people are hurting. The community which develops is a form of good news to those who experience it. They help to form an understanding and capacity to deal with the organizations which oppress as well as the personal, self-concern which makes it difficult to express an evangelistic life style.

Beyond this, the world of organizations and the informal support-group settings raise the question of the solitary self in new ways. What, after all, am I as a deciding, acting, expressive individual, when all is said and done. The evangelistic life style is, after all, concerned about developing a whole person who communicates the whole gospel in the totality of his or her world. There is, then, this deciding and acting self, filled with self-doubt, in need of God's affirmation, speaking the truth in love, inviting others to share in the joy of salvation, celebrating God's victory in Jesus Christ, committing, sacrificing, loving, living, sharing.

Thus, within the many systems and institutions of life you are you—affected more than you know and affecting more than you know, the operations and decisions and style of those systems. Your expression of faith in personal encounter has to take into account the family, neighborhood, work, political system which make up your life as well as the same systems which make up the life of the one to whom you relate and speak. Personal encounter to share the good news always includes the totalities of each person.

In small groups, the effect of these groups on the institutional system as well as the effect of the institutional system on these groups is great. The quality of community is enhanced or inhibited by the way in which institutions have affected and continue to affect us, as well as the way in which the small groups we are involved in affect these systems. The educational system has helped to form our values and our capacities to think, feel and communicate. The political system has shaped our loyalties, the laws we live under, the trust we are able to affirm. The economic system helps to form our consumer habits and tastes. The communications system connects us with others, sometimes in truth, sometimes in prejudice. When we come together in small groups of trust and support, we bring all of the impact and memory of institutional involvements and networks of responsibility to bear on our relationships. And, out of our experiences of relationship, we move to change those institutional involvements toward more human means and ends.

Within institutions themselves, whether we are employed in one or whether we see ourselves operating outside their employ; the effect one organization has upon us and upon other organizations is great. Institutions often determine where we live, the kinds of homes we buy, the goods and services we can purchase, the possibilities for advancement, the people we work with, our complicity in the good and the bad of the corporation, in short, much of our lives is formed by the institutions where we work or from which we purchase our necessities and luxuries. We are both affected by and affecting our own selves, the small groups of task and support and the organizations of our employ in a constant interaction of effect and counter-effect.

Key 73 is planned toward opening up the people of God to this institutional, group and personal awareness so that the good news is incarnated in every area of life. Each person, in developing an evangelistic life style, is only a partial person if all three arenas of expression and action are not part of the evangelistic concern. personal, group and institutional terms can become real for them.

This group has two basic functions:

a. To explore, in discussion and action, the meanings of personal, group and institutional evangelistic life style and the needs which develop for support as mission for change is engaged in.

b. To become communicators to the wider congregation of what is being experienced and learned through discussion and action in a series of worship and celebration experiences planned throughout the year.

A congregation will want to establish a number of Evangelistic Life Style groups during 1973. There will be two phases to each of these groups:

a. Evangelistic Life Style Awareness phase. This is suggested as a ten session series and is intended to enable people to explore different dimensions of what an evangelistic life style means for them in personal, group and institutional settings.

b. Evangelistic Life Style Action-Support phase. This is a series of sessions which provide suggestions and resources for the engagement of lay people in mission in personal, group and institutional change ministries. The resources will relate not only to specific kinds of evangelistic action, but also to the support and planning needs people have in living out an evangelistic life style in every area of life.

V. THE SETTING FOR ACTION IN KEY 73

How do we go about engaging, then, in Key 73—that is, how do we develop an evangelistic life style as people and as congregations? The balance of this paper will concern itself with certain guidelines and suggestions for enabling this life style development to take place, especially on the congregational level.

The basic unit for Key 73 development of an evangelistic life style is a small group of lay people who are led by a chairman and depth Bible study leader. Their purpose throughout the year of Key 73 is to explore and devise experiences of awareness and forms of action and support so that the meaning of an evangelistic life style in

VI. RESOURCES WHICH ARE AVAILABLE FOR KEY 73

Resources for Key 73 which the National Planning Committee and the staff responsible for implementing Key 73 provide and out of which a congregation plans its participation are kept small in number and keyed to the two major ways in which Key 73 will function: (1) to enable evangelistic life style groups to be formed for awareness, support and action; and (2) to enable congregations to plan worship and study events which will communicate and involve the larger congregation in the evangelistic life style experiences of the smaller groups. Specific resources for accomplishing these two objectives are:

A. American Baptist Resources

1. An Evangelistic Life Style Awareness Manual. This provides materials for at least a ten session series of experiences in which lay people explore together the meaning and dynamics of personal, group and institutional evangelism. The material is related both to substance and process in terms of developing a personal, group and institutional life style which expresses the gospel of Jesus Christ.

2. An Evangelistic Life Style Action-Support Manual. This provides a series of sessions, as lay ministry in personal, group and institutional settings begins to develop. The sessions explore what it means to become a support group and some of the ways in which a support group can function for people engaged in mission, as well as pointing up forms of action for mission.

3. Small Group Skills Resources. Some of the resources for small group participation and leadership are already contained in the Awareness and Action-Support Manuals. Certain other materials, however, are provided not only for the

facilitation of the group process itself, but also in understanding and experiencing what small group experiences contribute to developing an evangelistic life style in the personal, group and institutional settings.

4. Worship-Celebration and Biblical Study resources. These resources stress different media and styles of worship for the congregation centered around the seven marks of an evangelistic life style as well as resources for small group biblical study and personal reflection for use as bases for sermons as well as midweek services throughout Key 73.

B. Cooperative Resources

The Continental Key 73 has published a Resource Manual, listing a variety of materials and programs, and where they can be obtained. It is available at \$3.00 each (less in quantities) from:

> Key 73 418 Olive Street St. Louis, Mo. 36102

VII. AN OUTLINE OF EVENTS IN KEY 73 FOR LOCAL CONGREGATIONS

Suggested Time

Evangelistic Life Event Style Congregational Event

Resources

Decision to enter Key 73 by congregation

Begin planning ways in which Evangelistic Life Style groups will be formed and sketch-in worshipcelebrative and biblical study events Descriptive piece and/or filmstrip describing Key 73 and the meaning of "Evangelistic Life Style of the People of God"

All resources which will become available throughout this period should be examined

Spring -

November, 1972

Suggested Time

Evangelistic Life Style Event Congregational Event

Resources

November -

December, 1972

Recruitment of Evangelistic Life Style group chairmen and Bible study leaders (as many as anticipated number of groups formed throughout year Communication to congregation results of plans for Key 73, especially the purposes and objectives of evangelistic life style groups

Begin training leaders in group skills and depth Bible study

for

Enlist members

March, 1973)

Evangelistic Life Style group(s) with beginning date in Phase I (JanuaryAwareness Manual. Depth Bible study outlines Action-Support Manual

Descriptive piece and/or filmstrip

January -

March, 1973

Phase 1. First session of Evangelistic Life Style Awareness group. At least ten sessions should be planned in order to take the Awareness concern seriously

It is anticipated that this group will share significant

findings with the next

Awareness group that is

formed so that there can be

an enriching feed-forward process from group to

group

Worship and Bible study events with participation by chairmen and Bible study leaders

Awareness group in Phase I would work with pastor in planning and being involved in these events

Phase I will accent Repentance and Affirmation in congregational focus as related to three realities of mission: person, group, institution Use Worship and Celebration Resource as well as depth Bible study resource

Build on resource which provides experience of "marks" of evangelistic life style. These seven "marks" move in a progression from repentance to commitment and sacrifice

Use Evangelistic Life Style Awareness resource

Use depth Bible study resource

Suggested Time

Evangelistic Life Event Congregational Event

April -

July -

September, 1973

June, 1973

Phase II. Formation of second Awareness group (or set of groups if more than one was formed in Phase I)

Style

Formation of Evangelistic Life Style Action-Support Group(s) out of those who desire to move into mission after having participated in Phase I Awareness group(s). Feed forward process to second Action-Support group Worship and Bible study as above.

Accent on *Proclamation* and *Invitation*

Phase III. Formation of third set of Awareness group(s)

Formation of second set of Action-Support group(s) out of those who desire to move into mission after participating in Phase II Awareness group(s)

Continuation of Action-Support group of those involved in Phase I

October -

December, 1973

Phase IV. Formation of fourth set of Awareness group(s)

Formation of third set of Action-Support group(s) out of those who desire to move into mission after participating in Phase III Awareness group(s)

Continuation of Action-Support group of those involved in Phase I and IJ Worship and Bible study events as above leadership from both Awareness and Action-Support groups

Accent on *Celebration* Greater use of mixed media, innovative forms, the arts, etc.

Worship and Bible study events with participation from Awareness and Action-Support groups

Accent on Commitment and Sacrifice

Resources

Same process as above for formation of Evangelistic Life Style Awareness group. Use in congregation Worship-Celebration Resource and depth Bible study resource. Use Evangelistic Life Style Action-Support resource. Begin to focus on experimental action in person-to-person, group and institutional settings

Same process for Awareness group(s)

Same process for Action-Support group(s)

Use resources for congregational event from Worship Service and Celebration Resource and Depth Bible study resource

Same process for Awareness group(s)

Same process for Action-Support group(s)

Use resources for congregational event from Worship Service and Celebration Resource and Depth Bible study resource

VIII. ADMINISTERING KEY 73

The local church will need a Key 73 planning group. This group should include at least one person with skill in:

- 1. Group leadership
- 2. Planning

The group should be representative of the broad concerns of the total church program. The Church Cabinet might be such a group. Or, a group might be formed with one representative of each Board or group in church life. Persons should be open to cooperative action, and committed to trying new ways to accomplish God's purpose in the world.

The group probably should have a minimum of five persons, including:

- 1. The Chairman
- 2. Person skilled in group processes
- 3. Person concerned for Christian Nurture and development
- 4. Person concerned for community ministries
- 5. The Pastor (or member of ministerial staff).

If the church is in a community where a cooperative Key 73 emphasis is planned, at least one person should be asked to act as liaison with the cooperative group. As plans are made, persons will need to be recruited for other responsibilities, such as: Group leaders, Bible study leaders, communication and other roles which local congregational planning considers important.



Evangelistic Life Style

AWARENESS MANUAL



AMERICAN BAPTIST CHURCHES Valley Forge, Pennsylvania 19481

401-2-954

Evangelistic Life Style AWARENESS MANUAL

LAY MINISTRY: Person-to-Person Small Groups Institutional Setting

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R (

A STRATEGY OF CONCERN for Personal Conversion Renewal of Community Structural Change

"For I reckon that the sufferings we now endure bear no comparison with the splendor, as yet unrevealed, which is in store for us. For the created universe waits with eager expectation for God's sons to be revealed. It was made the victim of frustration, not by its own choice, but because of him who made it so; yet always there was hope, because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendor of the children of God. Up to the present, we know, the whole created universe groans in all its parts as if in the pangs of childbirth. Not only so, but even we, to whom the Spirit is given as first fruits of the harvest to come, are groaning inwardly while we wait for God to make us his sons and set our whole body free. For we have been saved, though only in hope. Now to see is no longer to hope: why should a man endure and wait for what he already sees?"

Paul's letter to the Church at Rome 8:18-25

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AMEPTABLE OF CONTENTS VISH

PREFACE	,AK(
INTRODUCTION EVANGELISTIC L	IFE STYLE OF THE PEOPLE OF GOD
SESSION 1 -	"What are some Expressions of an Evangelistic Life Style?"
SESSION 2 -	"Whom are we Serving?"
SESSION 3 -	"We Live in a Society of Organizations"
SESSION 4 -	"We Live in a Society of Groups" 19
SESSION 5 -	"We Live in a Society of Persons"
SESSION 6 -	"Where do we Serve?"
SESSION 7 -	"The Organization, The Group, The Person and I"
SESSION 8 -	"The Life Style Evangelist"
SESSION 9 -	"The Local Congregation Can"
SESSION 10 -	"New Beginnings: A Story of One Congregation's Life Style"
	2757 772

PREFACE

This material is part of the American Baptist Churches' Key 73 emphasis on developing an evangelistic life style. The two major "curriculum" documents for use in local congregations is this Manual and a companion Manual entitled: *Evangelistic Life Style Action-Support Manual*.

A description of suggested ways in which these resources, and others related more directly to wider congregational events, can be used is contained in a descriptive brochure entitled: Introduction and Overview for Local Congregational Involvement in Key 73 in American Baptist Churches.

The major concern of these Awareness sessions is to enable people in churches to understand the meaning of evangelism in all of its dimensions: personal, group and institutional. The sessions are designed to provide an experience for lay people to come to an awareness of the calling which is theirs in inviting people to personal decision and response to Jesus Christ, creating and nurturing small groups where people are supported in their faith and where the faith is shared in the quality of relationships which develop as well as exploring the meaning of engaging in ministry toward institutional change.

These materials had their origin in the experience of a number of local congregations of different denominations and size, and some of the process suggestions and session material are based on research in lay ministry done by Metropolitan Associates of Philadelphia. They do not, however, pretend to "give answers" to every situation. It is assumed that those using the materials will use their own creative talents to enable people to develop an awareness of what it means to express an evangelistic life style. People using the materials are invited to share their reactions and their methods of using the materials with the Office of Planning and Organizational Development, American Baptist Home Mission Societies, Richard M. Jones, Valley Forge, Pennsylvania 19481.

> Resource Committee for Key 73 American Baptist Convention

GENERAL PROCESS SUGGESTIONS FOR EVANGELISTIC LIFE STYLE AWARENESS SESSIONS

(Pages i.2-i.4 are designed for use of the leader team with responsibility for the Awareness sessions and could be reproduced for their use.)

The following are some general guidelines for the convenor and the Bible study leader in convening and conducting the Awareness sessions. They are not intended to be binding upon the leaders, but as suggestions as to what is contained in the Manual and what might be ways of involving a group of lay people in using those materials.

The group should feel free to make changes. They may want to eliminate some sessions, spend more time with another, fashion another more to their own needs. These session materials are intended to provide resources, not straitjackets.

EVANGELISTIC LIFE STYLE AWARENESS GROUP: Suggestions for convening and conducting sessions

1. Pass out the introductory material for the sessions (pp. i.5-i.7) to the invited lay persons. No group should have more than 12 persons, including the two leaders, the chairman and depth Bible study leader. If the congregation wishes to involve more than 12 people in the first Awareness sessions, it is advised that they form another group.

2. Have two persons, a chairman and a Bible study leader, work together to plan for these meetings. They should read the materials through first. The study guide is designed in such a way that the group can function with a minimum of leadership expertise. However, it is well to have some prior training experience for the chairman and Bible study leader.

3. Each of the 10 proposed sessions of the study group would usually run between 1¼ and 1½ hours. (If you have more or less time, the two convenors will have to adjust the material accordingly.)

For each session there is a) background reading, b) group discussion suggestions for the meeting itself and c) suggestions for group biblical study.

a. Background Reading — each person is expected to read the 2-4 pages prior to the meeting, preferably several days before so they can reflect on the ideas presented.

b. Group Discussion Suggestions — the second part of each session is a series of suggested steps that will help people understand more clearly the material they read — through interaction with each other and direct experiences similar to those in which lay ministers sometimes engage. If the planning team is unclear about the suggested steps, they should try to guess what the instruction is and do what they guess it says. They probably will be correct. If they disagree with the suggestions, they should feel free to scrap them and conduct the session as they see fit. Additional small group skills resources are available as part of the Key 73 Resource materials.

c. Biblical study suggestions will, in most cases, be integrated into the group process for each session. The Bible study leader should pay particular attention to the suggestions made and the chairman and study leader should agree on the responsibility each will carry in the session.

4. The convenors can help group discussion by asking people to use certain behaviors that establish good communications.

a. Getting Clarity — if people seem argumentative, defensive or unwilling to hear each other at any time, then one of the convenors should request each person engaged in the immediate discussion to convey in their own words what they hear being said. Often conflict in a group occurs because the hearers of a communication filter it through their own interpretative processes. Sometimes convenors will be working with people who have a great deal of time, energy and feeling invested in the organization that some would like to change. Convenors and others in the group should take care in not forcing people to accept ideas that they are not willing to accept.

b. Involve the whole group — the convenor needs to remember that he/she is not expert. The convenor should redirect questions to the whole group so that the group can benefit from several responses. The convenor should record the essential ideas of the group members on the flip charts.

c. Look at all parts of an idea — if clarity is reached and people are still being critical, it is useful to get the critical persons to also state what they can use in another person's idea or to state what parts of an idea or suggestion they like.

d. Turn criticisms into constructive ideas — when a person is negative or expresses concern or hostility, ask him or her to turn his/her concerns into a wish or positive suggestion rather than go on and on without being helpful.

e. Avoid too many questions — sometimes in groups some people seem to only ask questions rather than stating what is on their minds. It is easy to hide what you feel or think behind a question. Make your statements or get others to make theirs by turning questions into statements.

f. Get help from those who are ahead of the rest for some people in the groups this material may be too elementary or not deal with the dynamics of organizational change. Try to elicit the support of these people as resource persons for your group. Remind them that not all people are at the same points of experience nor share the same goals.

g. Some of the participants in the course may be more interested in beginning an action-support group of change agents than spending 10 weeks in a lay ministry awareness course. If so, it is suggested that they get 5-7 people together and commit themselves to at least 3-6 months carrying out some of the suggestions in the Evangelistic Life Style Action-Support Manual.

5. Physical arrangements and equipment — arrange the chairs in a semi-circle facing several pads of newsprint.

Have available: Bibles

> 2-3 newsprint pads (regular 27x32) Crayon or felt tip pens Masking tape (for hanging newsprint) Pencils Note paper

INTRODUCTION TO AWARENESS SESSIONS FOR GROUP PARTICIPANTS

(The introduction to the Awareness sessions should be reproduced by a local congregation to be given to potential Awareness group participants.)

EVANGELISTIC LIFE STYLE OF THE PEOPLE OF GOD

Key 73 in the American Baptist Churches means a focus on developing an evangelistic life style in personal, group and institutional mission. Some basic affirmations need to be made when evangelism is considered in these terms:

1. Evangelistic life style development seeks to integrate the techniques and forms of evangelism into a single whole.

2. Evangelistic life style development attempts to affirm the whole person in the totality of a person's involvements as the context for communicating the "good news" of Jesus Christ.

3. Evangelistic life style development can be experienced both individually and congregationally and is lived out through all of life.

4. Evangelistic life style development is a longterm responsibility and not an episodic program emphasis.

These Awareness sessions are designed to enable lay people to explore and come to grips with the question: "What is the manner of life, the style of life, for the Christian today that is worthy of Jesus Christ?"

An evangelistic style of life — both for persons and communities of faith — cuts across the totality of life. It is no mere cosmetic, a bit of paint put on the face to give the appearance of living the "good news." Living an evangelistic life cuts deeper than that. Its focus is on being what we say we are and sharing what we are in Jesus Christ.

Certain assumptions about an evangelistic life style are important:

1. Evangelism is the expression of the good news of Jesus Christ through what we say and what we do in all of life.

2. Institutions control much of what happens in society and, thus, make it difficult for people to hear and live out the gospel.

3. Conversion of persons to an experience of salvation in Jesus Christ includes concern for the personal, group and institutional realities within which persons live.

4. The gospel of Jesus Christ will become real for others when lay people develop an evangelistic life style which lives out that gospel in personal encounters, group relationships and institutional involvements.

5. The role of the church is to provide a community of love from which lay people can draw

support, and to which they can go for help in planning their actions for personal, group and institutional conversion.

2

6. The role of the clergy is to provide enablers to lay ministers and the groups in which they participate as well as to become expressions of what an evangelistic life style means in their own areas of responsibility.

WHAT ARE THE AWARENESS SESSIONS?

You are being asked to participate in a ten-session group experience entitled *Evangelistic Life Style Aware*ness Group. Participants in these sessions will be trying to discover a role for themselves, their congregations, and their clergy in living out an evangelistic life style.

Every participant will bring to these sessions a different viewpoint and a different level of commitment. This diversity is a valuable part of the ten-session experience. Each participant will react differently to the ideas presented. This is valuable, because it provides an opportunity for sincere self-examination.

The materials for these sessions incorporate a wide variety of learning and discussion techniques. For example, you may find that the drawings you sketch in Session 1 help you understand the concept of Lay Ministry better than written explanations. Some of the techniques will suit your individual needs better than others. Feel free to create your own methods in order to provide the best learning experience possible.

A NOTE ABOUT PROCESS

During the sessions there will be a series of readings, which the participants would be expected to read as background for each session. For each session there are a series of suggested process steps which will help the group examine and experience some of the concepts related to lay ministry and organizational change.

A process is a set of steps to follow which help you accomplish a task. For example the following is a process to help you decide the basis on which you wish to participate in this seminar.

Directions:

1. Re-read the section of this introduction titled "What are some of the assumptions behind an evangelistic life style?"

2. Indicate beside each assumption whether you agree or disagree.

3. For each assumption you disagree with try to restate so that it would reflect your own view.

4. If you find that you are interested in:

a. learning more about these assumptions

b. discussing them with other people

c. discovering clues that may make the assumptions operational

then it is suggested that you will gain much by participating in the Evangelistic Life Style Awareness Group.

5

SESSION 1



TOWARD DEVELOPING AN EVANGELISTIC LIFE STYLE

To be evangelistic is to experience and express the "good news" of Jesus Christ and His salvation in every setting of life. To develop an evangelistic life style is to become "good-news" people, people who are not special in themselves, but in the message they live out and the One they proclaim.

The "good news" and the "good-news" people cannot place limits on when and where they express that "good news." That is what a "life style" is all about. That is what these sessions are all about — to explore and come to incarnate the "good news" of Jesus Christ in such a way that our very life style expresses it, both word and deed.

There are a number of pictures in our minds which could help us to see the dimensions of the evangelistic life style. A short sketch of some of these expressions of lay ministry will help us begin these sessions on some common understandings:

1. The agent of mission ministers to the hurting people of society. He or she cares what happens to the sick, the dying, the lame, the oppressed, the needy people of the world.

Some examples out of the life of a number of congregations are: telephone ministries with lay people trained to answer phone calls and to counsel, working and counselling in hospitals, prisons, with retarded people, etc.

2. The agent of mission ministers to the people who have not yet declared their faith in Jesus Christ as Savior and Lord. In times of personal sharing, the agent of mission reaches out to others to express out of his/her own experience the meaning of Jesus Christ and His saving Love.

Some examples are: visitation evangelism where people from congregations share the meaning of the Christian faith with others who are inquiring, but not yet committed, preaching missions, using various media for proclamation of the gospel, etc.

3. The agent of mission participates in groups where relationships are fostered which express the meaning of Christian community and support. His/ her participation is part of what it means to relate the "good news" to the every day relationships which people have with one another in family, work group, task group, encounter group.

Some examples are: prayer groups in homes, Bible study groups, couples groups exploring deeper meanings of family and marital life, sensitivity groups, human potential groups, etc.

4. The agent of mission seeks to express "good news" when he unites with others in actions for social, political and institutional change. He/she is part of movements which confront organizations and persons for justice and wholeness.

Some examples are :marches for peace, civil rights, cleaner environment, boycotts, community organizations, strikes, petitions, non-violent protests, etc.

5. The agent of mission sees the organization where he/she works as a focus for mission. She/he recognizes that organizations can dehumanize and they can liberate. He/she believes that God is at work in the institutional settings of life working through the agent of mission to bring about an institution which responds to the needs of people within its employ and to the needs of people in the society in which it serves.

Some examples are: work group action for policy and procedural changes, shareholder action calling corporation to accountability, action across hierarchical lines for institutional change, etc.

In each of these expressions of evangelistic life style, a local congregation needs to be part of the picture. What does this congregation contribute to the styles of lay ministry sketched above? What is the role of the pastor as he/she considers the needs of people who see their mission extending into these many areas of need? Where is the present congregation strong in its support for agents of mission, where weak?

There are three basic concerns which are theological or biblical assumptions which lie behind what it means to express an evangelistic life style. As the group begins we each need to ponder what these assumptions mean for us:

1. Evangelism is the expression of the good news of Jesus Christ and His salvation in both personal and social terms.

2. Evangelism is the concern of the whole people of God, clergy and laity alike, in all situations of life — personal encounters, group relationships and institutional settings.

3. Evangelism is concerned to bring about growth and change in terms of the conversion of persons, renewal of community and institutional change in response to Jesus Christ and His salvation.

SESSION 1

"TOWARD DEVELOPING AN EVAN-GELISTIC LIFE STYLE"

AGENDA

1. Introduce people to one another

2. Introduce outline for the sessions

3. Introduce concept of evangelistic life style

A. Introductions

A simple way of introducing people to each other is to allow five minutes for each person to find out from the person on their left:

1. Name

2. Reasons why they were attracted to the sessions 3. Anything else that seems important for the group to know.

Then each person in the room introduces to the group the person on their left. Include in your introduction all the information you received and check with the person you are introducing whether you are faithful to the information she or he gave you.

B. Overview of the Sessions

The content for the course is ordered in such a way that in approximately ten sessions you will be covering the what, why, where, who and how of an evangelistic life style.

WHAT We are called to be lay ministers WHY To serve God and people

- WHERE In person-to-person encounters, small group relationships, and from within organizations
- WHO The people of God, who claim Jesus Christ as their Lord and Savior and seek to serve Him
- HOW Through developing awareness of and support for an evangelistic life style, personally and congregationally

10 Session Overview

WHAT	Introduction and Session I
WHY	Session II
WHERE	Sessions III, IV, V and VI
WHO	Sessions VII and VIII
HOW	Sessions IX, X and

C. As background for this session you have read the paper "Toward Developing an Evangelistic Life Style." In that paper there are five sketches of various kinds of lay ministry.

The biblical study during this session will be related to the five sketches of lay ministry outlined in the Session 1 paper, "What are Some Expressions of an Evangelistic Life Style?" The overall theme scripture for this session is Luke 4:14-30. The small groups of two who are trying to express different understandings of lay ministry through drawing a picture should be asked to read this scripture, especially 4:18-19 and consider how that scripture influences the ways in which they draw the pictures and what meaning it has for them as they consider what an evangelistic life style is about.

Another scripture which would enable the small groups to come to a biblically illumined picture of evangelistic life styles is: 2 Corinthians 5:11-6:10.

Have the small groups of two read either of these chapters and reflect on what meaning they have in terms of developing an evangelistic life style. After they have drawn the pictures sketching out different kinds of lay ministry ask them to share out in what ways the biblical material influenced their thinking and their pictures.

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Does the scripture portion point to other kinds of lay ministry? How would they be pictured? Relate the pictures to instances in Jesus' life which illustrate the kinds of ministry suggested.

Separate into five groups (Probably of two each). Ask each group to draw on newsprint a picture of a different one of the five word sketches outlined in the basic paper. Ask them to include their understanding of the role of the agent for mission, the place of ministry, and the role of the congregation.

Come back together as a total group and:

1. Mount each picture above a second sheet of newsprint.

2. Examine the five pictures.

3. When a descriptive word or phrase comes to you ask the chairman to record it under the appropriate picture. Let the group raise questions of the "artists" as to what they are trying to depict and put some of these questions on the newsprint.

4. After the group has generated a fairly complete interpretation of each picture ask:

a. What are the similarities among the pictures

b. What are the differences among the pictures c. What interpretation of lay ministry, ex-

pressing the "good news" is new to you

d. What do you like about each interpretation e. What are your concerns about each interpretation

5. During the evangelistic life style sessions, the focus will be on the pictures which express personal, group and institutional ministries. The group should:

a. Spend some time as a group getting a clearer picture of what those pictures express.

b. Ask how they would change the pictures so that they would better satisfy what the group's perceptions of lay ministry are.

c. Someone may want to redraw some of the pictures so that they reflect your interpretation of lay witness. Compare the old and new drawings.

SESSION 2



"Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."

Joshua 24:14-15

CHRISTIAN DECISION AND THE WORLD "OUT THERE"

WHOM ARE WE SERVING?

"So now, fear Yahweh and serve him perfectly and sincerely; put away the gods that your ancestors served beyond the River and in Egypt, and serve Yahweh. But if you will not serve Yahweh, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve Yahweh."

Joshua 24:14-15

Just before his death, Joshua gathers together the twelve tribes of Israel and calls on them to "choose today" whether or not they will give their highest loyalty to the God of Israel. This event — the renewal of the covenant between God and Israel at a place called Schechem — proclaims a central reality about the relationship of God and his people, a reality which reaches into every human relationship.

As human beings, we do not establish any relationship "once and for all." Our relationships need to be constantly reaffirmed, renewed and sometimes reborn, redefined, renegotiated. In particular, we cannot take our loyalty to God for granted. Instead, we are called upon to choose, over and over again, to serve God.

This Biblical event also affirms a reality which a more contemporary writer puts this way: "Not to decide is to decide." We can't escape choosing. We either decide whom we are going to serve "with our eyes open," or we are pulled one way and another by the drift of popular belief and loyalty in the culture we live in. For us, as for the people in Joshua's day, the only choice is between one god or another. If we don't choose Yahweh, someone or something else will claim our ultimate loyalty and become our god.

The physical and social organizations which human societies create and uphold are part of God's creation, and they are major signs of human participation in that creative action of God. Because all creation belongs to God, it is God's purpose for humankind which any organization must fulfill. Organizations have their only value and authority in their capacity to serve God's purposes and the needs of all his people. It is easy to forget that all social organizations are human creations, and that we, as people in them, must exercise control over them. When we cease to struggle to control our organizations and make them serve God's ends for his people, we are, in effect, choosing to worship idols of our own making.

In the same way, in small groups, perhaps it is the family, or a Bible study group, a prayer group, or a house-church sharing group, are settings in which the gospel of Jesus Christ can become real in the ways in which people confront and care for one another. We can't be human alone — we can't be Christian alone. The person who is searching for the meaning of Jesus Christ in her or his life needs to relate to others in that search. It is there that much nurture and growth occur.

Even more intimately, person to person encounters and relationships are points at which some of the deepest concerns of life are shared. One life becomes related to another life in experiences of wholeness. We have a tendency to see the other person in terms of the masks he wears and not the real person who lives behind those masks. The other person views us the same way. Reaching other persons for decision for Jesus Christ as personal Lord and Savior requires that the one who reaches out to the other person affirm that person who is behind the masks, who communicates to the wholeness of her or his being, and not to a partial person.

We are called, then, to serve God; in the totality of life through the totalities of our lives that others may also experience the wholeness of His salvation.

Must I give my first-born for what I have done wrong, the fruit of my body for my own $\sin?$ " — What is good has been explained to you, man; this is what Yahweh asks of you: only this, to act justly, to love tenderly and to walk humbly with your God.

Micah 6:6-8

Micah's explanation of God's will for us seems on the surface to be so simple and so obvious. But most of the situations in which we find ourselves are complicated and subtle. Nevertheless, we are called upon to decide, over and over again, how we are going to serve God in response to his love.

When God made a covenant with Israel through Moses, the people responded by binding themselves to the commandments. This law was a gift to the people, a set of signposts to show them how life might be lived according to God's purposes. The people misused the law, just like any other rule or policy. Some ignored it. Others put it to a perverted use, making service of the law a higher loyalty than service of God and his will. Jesus knew that this is what the Pharisees were doing when they attacked him for carrying on his ministry on the Sabbath. He pointed out places in the history and tradition of Israel when God's purpose clearly transcended the rule of the Sabbath. He finished by saying:

Now here, I tell you, is something greater than the Temple. And if you had understood the meaning of the words: "What I want is mercy, not sacrifice," you would not have condemned the blameless. For the son of Man is master of the sabbath.

Matthew 12:6-8

For Jesus, ministry went far beyond the walls and the rules of the temple. Describing the way of life appropriate to a Christian, St. Paul talks about freedom from the law (Romans 7:4-5). This means that the love of God, as it was manifest in Christ, is now the overpowering reality of our history — even if this fact often seems hidden from us. Paul is not at all suggesting that Christians ought to ignore rules and laws, but rather that the free response of love is more demanding, more difficult and finally more freeing than a detailed code of practices to which we look for a ready made right answer.

Our real freedom is in a response of commitment to participate in God's loving purpose.

You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed for his own chosen purpose.

Phil. 2:13

Templegate publishers

In this context, "working out our salvation" means bringing God's purposes to bear in our own lives, our own situations. It means enacting the kinds of relationships — on a personal, group and organizational level which God intends. "Salvation" and the "will of God" are words that can seem very far away — way off in the future, or way off in some other realm than the one we live in. Speaking of the law which God has given the people of Israel to shape their way of life, Moses says:

This law which I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near us, to you, it is in your mouth and in your heart for your observance.

Deut. 30:11-14

God and his purpose are accessible to us, even present within us! In every decision of our lives we are called upon to be responsive to this presence. Our experience in church organizations may incline us to think that someone *else* — perhaps the ordained minister — "has the Word." But this presence belongs to the whole people of God, and it is up to all of us to manifest it.

SESSION 2

"WHOM ARE WE SERVING?"

AGENDA

Assessment of current loyalties

The biblical study leader during this session will want to help the group explore what it means to "serve God and serve man" as some of the loyalties which many in the group will express. Besides the biblical portions which form the basic material for the session, the scripture portion which could become a focus is: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength and thy neighbor as thyself."

Luke 10:27.

Questions: In what way does loving God and loving the neighbor influence our loyalties?

To what are we really loyal — what would we cling to if we had only one loyalty?

How do we deal with conflicting loyalties and conflicting goods?

What does it mean to love God and love neighbor — is that in a sequential order? Is it possible to love God through loving the neighbor?

A. Participants have read the paper "Whom are we serving?"

B. Convenor asks the group to list all of the groups, organizations, values, beliefs, concepts, people, institutions, etc. that demand loyalty. Record these responses on newsprint without discussion.

C. Ask each person to choose three items from the list that demand her/his loyalty.

D. Divide the larger group into groups of three. Each person shares what he has identified as his loyalty and gives three to four specific ways that demonstrate loyalty to the items picked.

E. Many in the group may identify their loyalty as "serving God." Discuss what "serving God" may mean. And then draw a picture of "serving God."

F. Total group comes together. Hang up each small group's picture. Then ask the large group to interpret one picture at a time. The group that drew the picture being discussed should withhold their interpretation until the other people have had an opportunity to discuss the meanings. Then move on to the next picture. Then he passes out the reading for the next session, "We Live in a Society of Organizations."

SESSION 3



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WE LIVE IN A SOCIETY OF ORGANIZATIONS

Emergence of a society of organizations

With much discomfort and, at times, a good deal of consternation we have come to accept the fact that rapid change, like "death and taxes," is a fixture of our age that will not go away. Yet, one change that has slipped by largely unnoticed (or else we have been too close to fully comprehend its significance and impact) has been the emergence of a society of organizations: a society in which, with rare exceptions, every single social task of importance has been entrusted to a large organization. So subtly has this change occured that most of us still view our world as if we were watching the Saturday night western on TV. We intently glue our eyes on the gunslinger as he enters town on horseback heading straight for the bright lights and noise of the one and only saloon. The scene is dominated by that one lone individual. Buildings and events are scaled to human perspective with man as the central figure on the horizon. In a society of organizations the perspective is radically changed. One is hard pressed to discern the individual against the massive backdrop of steel and concrete skyscrapers and complex bureaucracies.

A little over 60 years ago most of man's physical and emotional needs were provided for either by direct relationships of one person to another or through small family sized organizations like the corner grocery store. But in less than one man's lifetime all this has changed. Peter Drucker, in his recent book, *The Age of Discontinuity*, calls attention to some of the unique characteristics of today's organizations which differentiate them from those of prior centuries. Three characteristics of special note are: their pervasiveness, their size, and their complexity.

Pervasiveness of organizations.

One of the most obvious and yet taken for granted characteristics of the emergence of a society of organizations is the pervasiveness of organizations. It's hard to think of a single action that one engages in during even the most routine of days which is not directly or indirectly affected by a larger organization. For a moment, make a mental note of your activities in one of your "typical" days; from 7 a.m. when you are jolted awake by your General Electric alarm clock to that peaceful moment at the end of the day when you drift off to sleep reading that "best seller." How many organizations supported, frustrated, enabled or interrupted - directly or indirectly - those activities?" I challenge you to come up with more than one or two which are not, in some way, impacted by a large organization. Organizations are all-pervasive; shaping, controlling, serving, sustaining, intruding into even the most intimate acts of our daily existence. We do, in fact, live in a society of organizations.

Size of organizations.

A second characteristic that has emerged during the last 60 years has been the scaling up in size of organizations. Drucker vividly illustrates that point. Following are some examples from his book (*The Age of Discontinuity*).

Business

The Supreme Court in 1911 divided John D. Rockefeller's Standard Oil Trust into fourteen smaller companies. "Less than thirty years later, by 1940, every one of these successor companies was larger than Rockefeller's Standard Oil Trust had been — by every measurement: employees, sales, capital invested, and so on. Yet only three of these fourteen Standard Oil daughter companies (Jersey Standard, Socony Mobil, and Standard of California) were 'major' international oil companies. The rest ranked from 'small' to 'middling' by 1940 yardsticks and would be 'small business' today, another thirty years later."

Government

Such growth has not been limited to business. "There is no country in the world today where the entire government establishment of 1910 could not comfortably be housed in the smallest of the new government buildings now going up, with room to spare for a grand opera house and a skating rink. This is true of the United States, where all the government agencies of Teddy Roosevelt's time — federal, state, and local would find ample office space in a single one of the regional buildings of the federal services that are now going up in Denver or Boise."

Medicine

"The hospital of 1914 was a place for the poor to die. Fewer than three out of every hundred babies born in this country were born in hospitals at that time. Today all but one or two out of every hundred babies are born in hospitals — and most of the exceptions are born in the ambulance on the way. For each hundred patients the hospital fifty years ago had thirty employees, most of them washerwomen and cooks. Now for every hundred patients it has three hundred employees, most of them highly trained 'health care professionals' (such as medical and x-ray technicians, dieticians, psychiatric and social care workers, physical therapists, and so on)." Not only are our organizations all-pervasive but they are giants by any prior standard.

Complexity of organizations.

It is true that Western man has known large organizations throughout his history; two notable examples were the Roman army and the organization of Egyptian slaves who built the great pyramids. But there is one very distinctive difference between these early organizations of size and their modern counterparts: complexity.

The pyramids were built by highly organized masses of people. But other than the artist-architect these organizations were made up of unskilled manual laborers who pulled the ropes to make the stones move. Even Henry Ford's River Rouge plant which made the Model T was similar in kind — "a handful of bosses knew whatever was known, gave whatever orders were given, and made whatever decisions were made; the rest were unskilled manual laborers doing repetitive work. Henry Ford was conscious that he be the only 'manager' in the Ford Motor Company."

Today's organization (including the Ford Motor Company) is principally a *knowledge* organization. It exists to make productive hundreds, sometimes thousands, of specialized kinds of knowledge. These areas of high specialization and technical competence elude any one person's understanding and comprehension. The task of effectively controlling and managing this complexity of competence raises fundamental questions about our prior notion that one man can ultimately make wise and strategic decisions for a large organization. He is increasingly dependent on the counsel, wisdom, and insight of others. One person cannot deal effectively with the complexity of modern organizations without collective help.

In the last 60 years we have seen the emergence of a society of organizations in which every single social task of importance has been entrusted to a large organization. These organizations shape our values, impede our dreams and visions, serve our needs, limit our freedom, sustain our vital functions. We do not understand them, but to continue to be oblivious to them would be disastrous.

Perhaps, hopefully, the next 60 years will find that man has accepted the stewardship of his organizations, has discovered ways of controlling and managing them so that all mankind is served and the future remains open, viable, and compelling.

SESSION 3

"WE LIVE IN A SOCIETY OF ORGANIZATIONS"

AGENDA

To come to an understanding of what it means to live in "a society of organizations" and how this differs from the past.

A. Participants have read "We Live in a Society of Organizations."

B. The convenor has the total group respond to the paper by listing what they agreed with (+) and where they disagreed (-) with assumptions in the paper. The convenor records these positive and negative reactions on newsprint for all to see.

C. The convenor asks the group to "vote" for the negative reaction which they feel is their most serious objection. These are tallied by asking each person to record two votes in any way he/she chooses by taking a crayon and making a check mark on the newsprint.

D. Then the convenor divides his group into small units of not more than four persons each. He assigns to each group one of the high priority concerns and asks them to take 20 minutes to discuss it to see if the group can come to a basic agreement regarding the assumption of the paper (Either agreeing with the paper or identifying where and why they disagree).

E. Since we live in a society of organizations in which just about every activity we engage in during a routine day is affected by an organization, ask a member of each small group to quickly sketch the following form on newsprint.

No.	I. (Activity)	II. (Organization)	III. Upon Org. Him/Her			Him/Her Org. Upon		
			+	?	-	+	?	-
e.g. 1.	Awakened by alarm clock.	General Electric, Philadelphia Electric Company		~				

ORGANIZATIONAL AWARENESS INVENTORY

Biblical reading suggestion: Colossians 1:15-29; Acts 19:21-41

These readings point to two things: the totality of the reign of God and the calling which all followers of Christ have.

As well as filling out the organizational check list for themselves, ask people to list what institutions were dominant in the experience of Jesus and what relationship he or his disciples had to these institutions — was there judgment expressed, were there attempts at change? Was there any sense in which the early Christians saw institutions of their day as coming under the judgment and grace of God?

Then, ask the group to follow these instructions:

1. First list as many activities as you can think of in one of your "typical" days under Column I.

2. Then write in Column II the name of any organization that was in any way related to that activity.

3. Then in Column III enter a check mark under + or - depending on whether that organization's intrusion in your day was a helpful, serving, enabling function (+) or a frustrating, blocking, harmful function (-).

4. Discuss your responses to what the group has done.

F. With a few minutes left in the meeting the convenor calls all the group back together and asks them to share significant observations that have emerged during their small group discussion. He records this on newsprint where all can see.

Then he passes out the reading for next session, "We Live in a Society of Groups."


-Robert A. Raines, New Life in the Church, p. 79.

WE LIVE IN A SOCIETY OF GROUPS

A person is seldom separated from a group. It may be a work group, his family, a foursome on the golf course, a prayer group, a therapy group, a great books group, a recreation group.

It would be impossible to survive as a human being if we were not a part of some group or other. Groups support us, educate us, prod us, encourage us. They can also function in such ways that they destroy our confidence, and limit our effectiveness.

When we think of a group, we are thinking of smaller groups of people, not over 15, which either exist because tradition has established their existence, such as the family, or because they have intentionally been called into being for a specific purpose or task. Each congregation contains a number of groups ranging from Boards and committees to Bible study groups, to encounter or sensitivity groups, to informal friendship groups among those who are members of the congregation.

The quality of group life varies. Some groups develop a high degree of trust and ability to share some of the deepest concerns of the members. Others exist for a short time, accomplish a task and are over.

The high visibility given to the establishment of groups in our society today may stem from the fact that people are lonely, they are separated from family and friends, they are working in highly impersonal corporations, offices, and assembly lines. The need for relationships with other persons is strong.

The New Testament stresses that we are members one of another. Jesus said, that where two or three are gathered together in His name, there He is in the midst. Groups can become, in the relationships which develop and the ways in which they encourage sharing the struggles of faith, places where the good news of Jesus Christ breaks through and begins to find meaning.

Often, however, groups function as if people did not bring their whole selves to them. They function as if the societal and organizational pressures were not part of the person who engages in group life. There has been a tendency to try to treat groups as if they dealt with one dimensional people whose only existence was what they shared about themselves and the relationships which developed within the interaction of the groups themselves.

What each person brings to group life, however, is all of the complexities which he or she encounters in any given day or month or year — his personal anxieties and triumphs, his relational trusts and suspicions, his organizational successes and failures. He or she is a whole person, with a memory and a linkage which extends beyond the group, and which has to be taken seriously by the group.

In groups, there are some who come to understand the meaning of the gospel of Jesus Christ for their lives in terms of the quality of relationships which develop among group members. Group life goes beyond assenting to creeds or shibboleths, it has the potential of bodying forth the meaning of love: see how these people love one another!

Groups can become experimental situations in which relationships develop which express, more than just words, what Jesus Christ means for life. People are seen in their strengths and frailties, their frustrations over their work, their personal identity struggles. Group life can help to bring coherence to life, if groups are established to explore the full range of life's involvements.

There are a number of values which small groups can affirm: the value of sharing with others the deepest meanings of the Christian faith in word and relation so that even those who are beginning a search for Christ's meaning for them can be affected; the value of planning for action; the value of supporting each other in the risks and trials of expressing in personal and institutional ways the meaning of Jesus Christ for people and society; and the value of celebrating the victories and defeats and affirming again and again God's promise of His presence in all of life.

We are constantly involved in small groups. We need to become more aware of their potential for our own lives and for the lives of others.

SESSION 4

"WE LIVE IN A SOCIETY OF GROUPS"

AGENDA

To come to an understanding of what it means to live in a "society of groups" and what it means to find identity, support, freedom and to share with others these realities in relation to other people and Jesus Christ.

A. Participants have read "We live in a Society of Groups"

B. The chairman has the total group respond to the paper by listing what they agreed with (+) and where they disagreed (-) with assumptions and statements in the paper. The chairman records these positive and negative reactions on newsprint for all to see.

C. The chairman asks the group to "vote" for the negative reaction they feel is their most serious objection. These are tallied by asking each person to record two votes in any way he/she chooses by taking a crayon and making a check mark in the newsprint.

D. Then the chairman divides the group into small units of not more than four persons each. He assigns each group one of the high priority concerns and asks them to take 20 minutes to discuss it to see if the group can come to a basic agreement regarding the assumptions in the paper. (Either agreeing with the paper or identifying where and why they disagree).

E. Since we live in a society of groups in which just about every activity we engage in during a routine day is affected by groups and our involvement in them, ask members of each small group to quickly sketch out the groups to which he/she belongs and group life during a given week or month and trace out the effect or impact that group has upon him/her and the effect or impact he/she has upon that group.

No.	I. name of group	II. where	gro	I. (ei up u n/hei	pon	or impact) him/her upon group		
			+	?	-	+	?	-
e.g. 1.	work group	ABC Corp			x		x	

GROUP AWARENESS INVENTORY

Bible study suggestion: Read Acts 2:43-47. This is a description of group life among the early disciples. In addition to filling out the inventory on group participation, ask the session participants to reflect on this scripture and list some of the characteristics of group life among the disciples.

In what ways do these characteristics describe the groups in which the participants are presently involved? In what ways do they differ? What effects do you think this kind of group had upon others who were not part of the group?

Is this kind of group life practical or possible in this day and age?

Then, ask the group to follow these instructions:

 Add up the number of groups with whom you are related during that given week or month.

2. Share reasons why certain groups and contacts seemed negative, some positive, some in question.

3. Share what might have made the involvements or groups which were checked as negative or as a question into positive involvements and groups.

4. In what ways are these groups listed good news or bad news to persons in them and to you?

5. Discuss your responses with others.

F. With a few minutes left in the meeting the chairman calls all the groups back together and asks them to share significant observations that have emerged during their small group discussions. He records this on newsprint so that all can see.

G. Then he passes out the reading for next session, "We Live in a Society of Persons."





WE LIVE IN A SOCIETY OF PERSONS

The search for a sense of identity is a major search for each life. During the crisis moments when vocational decisions are made, in sickness, through personal strife, at moments of death and separation, our identity is in question.

There is some basis for assuming that the basic identity and value system which hold for a person through his or her life are established in the earliest years, perhaps even before the fifth year. If this is so, it would be easy to accept a fatalistic analysis of the self and of others and assume that nothing could be done to change.

The Christian gospel, although not denying the strong identity-shaping effect of those earliest years, also sees the person as capable of making radical and deep-ranging decisions throughout all of life. Those decisions emerge in the encounter which a person has with the reality of Jesus Christ for his or her life.

No matter how the meaning of Jesus Christ and His salvation is interpreted, a person who has encountered Him lives with the piercing intensity of his call for decision. Jesus Christ cannot be treated lightly — He intrudes himself into each person's search for identity and will not leave.

The question "Who am 1?" is one of the key questions of our time. It is the final, irreducible question. We are often able to answer the question why does someone else say that I am? or what does my boss think of my work? or how does my wife feel about me? or what does my child affirm about me? But the question still remains — Who am I? — is there something there behind all the masks which others see and which I put on to protect myself from others?

Behind those masks, the struggle toward identity is one in which the person and Jesus Christ are engaged. What is it to be human, to be whole, to be a person, to be in touch with one's true self is the kind of question which gains added meaning through the knowledge of Jesus Christ and His salvation.

The question of the self and its identity is not only, however, a question each person asks and struggles to find living answers for, it is also the question which the Christian asks in relation to other persons. What is the meaning of Jesus Christ for persons who, at this moment in their lives, live as if He had no meaning for their own struggle for identity? This is a key question of evangelism, a key question of conversion, a key question when sharing the good news with others is part of an evangelistic life style.

In organizational and group settings, as well as the person-to-person encounters, no relationship in community, or institutional change can be valid if it does not move toward enriching and saving the person who is affected by these groups and institutions. In Christian evangelism, it is not enough to say "the operation was a success but the patient died." That is, it is not enough to say that policies and practices of organizations and community relations in groups were improved so that they reflect the meaning of God's care for his people if, in the process, persons are manipulated, denied participation, destroyed and debased.

We live in a society of persons, of deciding selves, each one unique and of worth in the sight of God. Each person needs to know that his or her search for identity throughout all of life is a search which Jesus Christ can illumine, it is a search which Jesus Christ enriches, it is a search which Jesus Christ leads, for he calls us out of our narrow self-understandings to decisions which commit us to live His way.

When we as Christians, who ourselves are searching for our identity in Christ, can share honestly with another person the intensity of that search, then, in the sharing, the reality of Christ's presence to both persons can be assured. Jesus Christ is present to the searcher and to the one with whom the search is shared and invitation given to share in the search.

Each person is a complex combination of forces and concerns. Each person is a miniature organization with conflicting loyalties, partial understandings, dreams, visions, victories and defeats. To become concerned about the other person so that he or she may find some clues to his or her own sense of being in Jesus Christ means to take into account all of these conflicts, loyalties, dreams, and limitations. To treat another person as one for whom Christ died, is to understand that person in three dimensions - self-identity, relationally, and in terms of what institutional life has done to her or him. Thus, deciding to accept Jesus Christ as Lord and Savior and aiding, as a seeking Christian, in that decision, means to lead a person toward decision which brings a three dimensional wholeness to identity in Jesus Christ.

A society of persons means a ministry to persons, persons in society. God has given each of us identity in His sight. Jesus Christ died so that each person's identity could be described as redeemed through Him. The sharing of the good news between one who acknowledges his identity in Christ and one who does not is to participate in calling forth from the other person a recognition, a naming of who he or she is, in the depths of one's being, in Jesus Christ.

Who are you — in Jesus Christ? Who is every other person for whom you care in Jesus Christ?

SESSION 5

"WE LIVE IN A SOCIETY OF PERSONS"

AGENDA

To come to an understanding of what it means to live in a "society of persons" and what it means to find personhood and help others to find personhood in Jesus Christ.

A. Participants have read "We Live in a Society of Persons."

B. The chairman has the total group respond to the paper by listing what they agreed with (+) and where they disagreed (-) with assumptions and statements in the paper. The chairman records these positive and negative reactions on newsprint for all to see.

C. The chairman asks the group to "vote" for the negative reaction which they feel is their most serious objection. These are tallied by asking each person to record two votes in any way he/she chooses by taking a crayon and making a check mark on the newsprint.

D. Then the chairman divides the group into small units of not more than four persons each. He assigns each group one of the high priority concerns and asks them to take 20 minutes to discuss it to see if the group can come to a basic agreement regarding the assumptions in the paper. (Either agreeing with the paper or identifying where and why they disagree).

E. Since we live in a society of persons in which just about every activity we engage in during a routine day is affected by other persons, ask members of each small group to quickly sketch out the persons with whom he/she comes in contact in any given day and trace out the effect or impact he or she has upon that person and the effect or impact that person has upon her or him.

PERSONAL AWARENESS INVENTORY

No.	I. who (by name, or by other designation	II. where	III. (effect or impact)								
	if name would not be appropriate)			n/h on	er me	me upor him/her					
		AN	+	?	H	+	?	-			
e.g. 1.	Jane (wife)	home	x	2		x	1				
etc.		6		1		٥		6			

Bible study suggestion: Read Colossians 1:27-29.

Ask participants to share with each other their understandings of the "mystery" or, as *Good News for Modern Man* translates it, "God's secret, this rich and glorious secret which he has for all peoples."

What would it mean, in the light of this secret, for those people who have been identified in the personal awareness inventory to become "mature" as the writer of Colossians puts it?

What would it mean for each participant to become "mature" in Christ?

Then, ask the group to follow these instructions:

1. Add up the number of persons with whom you came into contact during that given day.

2. Share reasons why certain contacts seemed negative, some positive, some in question.

3. Share what might have made the contacts which were checked negative or as a question into positive contacts and relationships.

4. In what ways were these contacts good news or bad news to the persons?

5. Discuss your responses with others.

F. With a few minutes left in the meeting the chairman calls all the groups back together and asks them to share significant observations that have emerged during their small group discussions. He records this on newsprint so that all can see.

G. Then he passes out the reading for next session, "Where do we Serve?"

AMERE DO WE SERVE? WISH A R C H I V E S

"No need to recall the past, no need to think about what was done before. See, I am doing a new deed, even now it comes to light; can you not see it? Yes, I am making a road in the wilderness, paths in the wilds." Isaiah 43:18-19

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CHRISTIAN DECISION AND THE WORLD "OUT THERE"

WHERE DO WE SERVE?

Newness and Vision

No need to recall the past, no need to think about what was done before. See, I am doing a new deed, even now it comes to light; can you not see it? Yes, I am making a road in the wilderness, paths in the wilds.

Isaiah 43:18-19

Back at the beginnings of our Biblical faith, there was a radical new idea in the air — the idea that God acts in history, and that history is going somewhere. This idea challenged the essentially cyclical, nature — oriented world views which most people held. It affirmed that something new and unique could really happen in history, and that the future is not predetermined. "Making a road in the wilderness" is powerful image for the understanding of history which the Bible supports. It is an image which implies hope, a sense of direction, risk and decision.

Yet that old, cyclical, fatalistic view of the future is still present within our culture and within us. It is lurking behind cliches like: "That's the way people are." "Human nature never changes." "History repeats itself." "There's nothing new under the sun." It also shows up in political statements like: "That's politics." "You can't fight city hall."

In our large and complicated society, it is easy to believe that there's not much we can do about pressing problems like war, poverty, the exhaustion of our natural resources. And that makes us feel powerless. Instead of having a sense of being a co-creator, of having and exercising control over important events, we start to feel as if life "happens to us," the way things happen to people in situation comedies. But the Bible assures us that we can participate in God's purpose; in fact, it tells us that this is the only source of direction and deep meaning in our lives.

As Christians we work to fulfill God's purpose here and now; and at the same time we know that the kingdom is always "way out there" in front of us, a state of fulfillment and perfection which only God himself will finally bring about. These two aspects of our faith give us a unique set of resources with which to "fight the good fight." The first motivates us to keep struggling to make things better. The second helps us to maintain a healthy critique on the "solutions" we and others come up with, to keep our eyes open to the cruelties and injustices of our world.

Where do we focus our ministry?

There has been a tendency in our society to identify some vocations as being more "Christian" than others. Next to the pastoral ministry, careers like social work, teaching and nursing, volunteer involvements in hospitals and fund drives, have been identified by some people as "unChristian" professions — or at least as places where Christians "suspend" their faith.

In some cases, we as lay people have done just that: we have assumed that we can only act out our faith when we are worshipping, participating in church programs or volunteer social service campaigns, or being fair and patient with our most immediate clients and colleagues.

If this is how we see ourselves and Christians, we are denying the true Lordship of Christ over all the decisions we make. In this society, business institutions are to be primary means by which the material needs of the people are met. How can we deny that Christ is also Lord of these — and Lord of our decisions, priorities and responsibilities within them?

We can say the same things of our political structures and government agencies. On the broadest scale, these are our instruments of justice, order and public wellbeing, no matter how imperfectly they carry out these tasks. Like business structures, they are easily perverted and manipulated to serve the interests of a very few. But this is all the more reason why Christians who carry responsibility and exercise power in these aspects of our life are called to "watch and pray" that their decisions may serve God's purposes.

Small groups are another arena in which Christians exercise their commitment to Jesus Christ as Lord and Savior. Not only are Christians strengthened in their understanding of what it means to experience the good news of Jesus Christ in small groups, they can also find the small group, whether meeting in a home with people in the neighborhood, or on the job, or in church settings, a place where the meaning of Jesus Christ they have experienced can be shared with others who are seeking an experience of Christ for their own lives.

Each of us, thus, is called to think through what our ministry is, what Jesus Christ means for us and the places at which our special expressions of evangelistic life style come to focus. For Christians in the twentieth century, it is important to examine what that ministry might be in the organizations in which we participate, in the small groups we relate to, and in the personal encounters we have.

SESSION 6

"WHERE DO WE SERVE"

AGENDA

To help persons choose arenas for serving God.

A. Participants have read the paper "Where Do We Serve."

B. Chairman records on newsprint what the participants like about the background paper and what their concerns are. When concerns are stated try to turn them into wishes that would satisfy the concern, for example: "I am concerned that the paper does not., I wish it would...."

C. The three preceding sessions were intended to provide persons with a way to see themselves in terms of their organizational, group and personal involvements and relationships. This session, a special worksheet is provided for bringing this information and perception together.

Divide the group into pairs. Each team of two should

help each other fill out the worksheet, share ideas, probe thinking and ask questions until each person has a clear idea about the personal, group and organizational focus they would like to choose.

1. Fill in the blanks the name of the organizations in which you actively participate and/or financially support in your various roles. This includes work organizations and small groups.

2. Estimate the number of hours you spend each week in the group or organization you have indicated.

3. Indicate the persons with whom you work or with whom you relate in group and personal encounters.

4. Develop a rough rating scale to indicate which organizations, groups and/or persons you feel you could influence for decision and change.

Use the following indicators to consider your ratings. (Do not spend much time on this as it is only necessary to establish a focus based upon your impressions and feelings at this point.)

a. Organizations

1. Criticalness of the organization to meet society's needs.

2. Organization in which you would most enjoy working for change.

3. Organization in which you have the most leverage (power) for changing.

4. Organization you spend the most time with.

5. Organization that you find most compatible with your own values and beliefs.

6. Organization which you find most contradictory with your values and beliefs.b. Groups:

1. Criticalness of this group for your need for support.

2. Group which will enable you to become a more effective witness in personal and organizational settings.

3. Group which needs to become more expressive of the meaning of Christian community.

4. Group in which you feel you have leverage to change its direction and relationships.

5. Group in which you spend much time.

Group which is compatible with your own values and beliefs.

7. Group which is most contradictory to your own values and beliefs.

c. Persons:

1. Persons upon whom you rely for support and counsel.

2. Persons who will enable you to function more effectively; as a Christian witness.

3. Persons who have little understanding or experience of the meaning of Jesus Christ for their lives.

4. Persons whom you could affect for change and/or who could affect you.

5. Persons with whom you spend much time.
6. Persons most compatible with your own

values and beliefs. 7. Persons most contradictory with your

own values and beliefs. Bible study suggestion: Read I John 1:1-21 and, if you have time, 2:1-11.

In addition to filling out the Evangelistic Life Style Worksheet, ask the participants to discuss the above scripture portion in terms of these questions:

Describe what it is that John, and others, saw, heard, looked upon, and handled, which can now be declared.

In the inventory, what are some of the most important experiences which each participant listed they saw, heard, looked upon, and handled in personal, group and institutional involvements.

Which of the involvements. (personal, group or institutional) seem most meaningful in terms of communicating the good news of Jesus Chirst? and why?

Which least meaningful, and why?

D. Check the two organizations, two groups and two persons you have rated as your evangelistic focus. Consider if it is possible to relate these three settings for mission at all. (for instance, your place of work, your immediate staff, specific persons on that staff).

E. Come back to the total group and record these three sets of high ranking evangelistic foci.

F. Each person should leave the meeting considering two organizations, two groups and two persons as an evangelistic focus. If there is a possibility of linking person, group, and organization into two sets, this would be highly desirable.

EVANGELISTIC LIFE STYLE WORKSHEET

Focus for Witness

Own Name	Kind of Organization	Involved	Ev. Focus	Small Group	Involved	Ev. Focus	Person	Involved	Ev. Focus	Person's Name
	Business AN	1		Family AN	t	V	Employer/Owner			
	Industry	Ð	2	Work Group	1	/	Fellow Employee			
	Media			Task Force			Neighbor			
	Labor Union			Sensitivity Group	X	L	Family Member			
	Medicine/Health	-	-1	Class	la l	-	Client			
	Social Organization	k	1	Sports Team or Group	2	K	Patient			
	Political Party			Bible Study Group	/	9	Consumer			
	Government Agency		0.4	Neighborhood Group			Taxpayer			
	Religious Organization			Prayer Group			Friend			
	Arts Organization	1	D.,	Social Group			Fellow Volunteer			
	Education	N.	C	Action Group	2	2	Fellow Officer			
	Other		1	Other	2	/	Other			



THE ORGANIZATION, THE GROUP, THE PERSON AND I

We are affected, and we affect, organizations, groups and other persons in ways which we can understand and describe as well as in subtle and almost subconscious ways. Throughout these sessions, the stress on developing an evangelistic life style recognizes that living out the Gospel needs to take into account these forces which form our lives and which our lives, in turn, shape.

It is important, then, to become aware of the ways in which we are influenced by organizations, groups and other persons, in these terms:

1. The values which make the organization, the group or the person "tick." We may never have taken the time to trace out what those values are. They may run counter to our most cherished wishes for a just and humane, a Christian, society.

We do not often choose our occupation because the organization shares our basic values. We choose our occupation in order to earn a living, not to carry out the values which we think are important to society. Most often, it is quite some time later that we ask whether the organization which employs us has any relation to the values which are of deepest importance to us. There is a real dilemma here. We discover, if we reflect on it at all, that we are caught in organizations which may not fulfill. in their effect on persons and society, what we would value out of our understanding of the Christian gospel. Sometimes, our values and the values of the organization are one when we begin our careers. Then, either the organization changes or we change. Thus, many Christian people sense that there is a gap between their own Christian values and the values and goals which shape the organizations in which they work.

In terms of being involved in groups, the situation is a bit different. Small groups are usually entered into by choice (except, of course, for the child entering a family). That choice is often made because the goals of the group fit the goals of the participants. The participants may have formed the group in order to support and express their values. The group, however, does not exist in isolation - it is affected by the wider society, it is affected by the persons who relate to one another in it. The goals of the persons involved may change over time. The goals of the group itself may change. There is a need to reflect on the ways in which the groups in which you are involved reflect the goals of your own evangelistic life style: are the values which are of the most importance to your life being expressed in the groups and by the groups?

Our relationships with other persons may express more nearly who we really are. There is a possibility of more expression of our personhood in a person-toperson encounter than when we are a part of groups and more impersonal organizations. However, because personal relationships are often intense, we may tend to disguise who we really are and what our real goals and values are in order to promote ourselves as acceptable to the other person or in order to accept the other person on his or her own terms. The values which we experience as Christians and which we would like to share with others in personal ways may, for some, be harder to express in person to person terms than in small groups or, even, in organizations. For others, the meaning of the Christian gospel is easier to express in person to person relationships than in groups or organizations. The need, however, is for Christians to develop a life style which is aware of the need to share the good news in the totality of life and to be enabled to move from one arena of mission to another with integrity.

2. The means which the organization, the group or the person uses to accomplish its purposes. It is not only the question as to whether values are shared in organizations, groups and personal situations, it is also important to examine the means which are used to accomplish these ends. It may very well be that the strategies for accomplishing certain ends may, in themselves, deny those ends.

In organizations, there are many policies which express values which would be considered "Christian," just and humane. Equal employment opportunities, concern for the environment, concern to produce a "quality" product, etc. In practice, however, minority persons may be discriminated against, rivers and skies polluted, the product may be trivial, etc. We are brought up to believe that because organizations state their purposes in terms which appear to be just and humane, that their practice matches their statements of purpose.

Group life, established often to provide support and direction for people within them, may, in practice, destroy the personhood of those who participate. Even the family can do this. Domineering parents who force children to become carbon copies of themselves, or weak parents who have no goals to share with their children can both, in the intimacy of the family group, fail to take children as persons seriously. Groups formed for political action can sometimes require a suspension of the right of those who participate in them and, thus, deny their personhood. Groups which spend each meeting searching for weaknesses in the psyche of those participating and which never get beyond examining private, intimate tidbits of the participants' personality quirks rarely help to create whole persons who examine their group relationships as they relate to the wider society and provide support for life in that society.

Person to person encounters, proceeding with the best of purposes, may succumb to name-calling and person-destroying action even while each person espouses the highest goals. The Christian evangelist, leading a person to decision for Jesus Christ can, in that leading, overlook the whole person and manipulate the seeker to a decision which may not really be his or hers. An evangelistic life style which expresses the good news of Jesus Christ must examine the means used for that expression in personal encounters. Such a style takes seriously the presence of Christ to both persons in the relationship and the judgement and liberation which bears on both the person who claims Jesus Christ as Lord and Savior and on the person who makes no such claim.

To sum up: organizations, groups and persons need to discover and express their values — what are the purposes for which they exist. They need also to examine the means they are using to achieve those purposes in order to test whether the means are consistent with the ends or whether they deny them in practice.

"THE ORGANIZATION, THE GROUP, THE PERSON AND I"

AGENDA

To identify some possible goals which could make our organizations, groups and personal relationships more "just and humane," in short, more Christian.

A. Each person has read, "The Organization, the Group, the Person and I."

B. Each person, during the sixth session, identified two organizations, two groups and two persons as priority evangelistic focus. Each person should choose now one organization, one group and one person as a focus for this session. It would be helpful if there were some relationship among these three foci, but not absolutely necessary.

C. Divide into groups of three to four persons. In these groups:

1. Each person share with the others what is currently happening in his organization, in the chosen group and in relation to the specific person to make society more "humane and just," in short, more Christian.

2. What would each one wish to happen in these relationships and settings which would make these involvements and situations "more Christian" or more humane and just?

When a debate arises about the phrase, "toward a just and humane, more Christian, society," rather than debate or discuss the meaning of "humaneness" and "justice," be prepared to share with the group what you would like to see happening in your organization, group, and with a specific person in response to Jesus Christ. What do you think this means?

3. Now, as a group, carefully help each other examine what forces would allow your organization, group and person to respond to the values which you have outlined. List these forces on a sheet of newsprint.

Then, list all the forces that would impede or oppose that which you value happening, including your own limitations of self. List these forces for each setting and for each person in the group.

4. Save these sheets to work on during the next session.

Bible study suggestion: Read Romans 12:1-21.

Ask each participant to write his or her own description or paraphrase of the values and goals of the Christian life style which are expressed in this scripture portion. Spend some time having each person share out the description or paraphrase in the group of four. Write down values or goals on newsprint.

If there is time, develop a common list of values as a total group product.

D. Return to the large group and share what happened in the small groups.

What have we learned from each other?



THE LIFE STYLE EVANGELIST

By this time, many persons may feel that the kind of evangelism which seeks to change organizations, groups and persons in relation to the gospel of Jesus Christ is so far-reaching and total that they have had to examine their own lives more deeply than before. It is one thing to engage in programs of evangelism and use certain techniques of witness, it is another thing to engage persons in examining themselves and their relationships to the world about them in terms of the core life style which communicates, or fails to communicate, to others the meaning of Jesus Christ and His salvation.

To be an evangelist at the core of your being and through the totality of your life is a life-long undertaking. No set of ten sessions will accomplish this. The sessions, however, can begin the process of developing a consciousness about how to move toward being an evangelist through your very style of life, in the wholeness of yourself related to the wholeness of the world in which you live.

There are some characteristics of a life style evangelist which need to be spelled out so that we can discuss them:

1. We need to be critical lovers of the organization, group and/or person we seek to relate to Jesus Christ and His purpose. The two words need to be held together. There are some who love without judging, some who judge without loving. Love without concern for change merely reenforces the way things presently exist, the status quo. Concern for change without love can be destructive of the other person, the group or the organization.

2. We need to integrate who we are and what we say. A life style consists of both the acting and the speaking; to cut these apart is to live half a life. There are some who live their lives completely in silence about the One who motivates them. They say "I will let my life speak for me." There are others who speak often and stridently about what they believe, whose life denies their voice. Psychologists call either of these persons schizophrenic. Those who have their voices and their actions together, they call congruent.

3. We need to be intentional in our witness. Changing organizations, groups and persons does not come about by default. Caring requires planning, searching the best means, acting out of love, seeking the most productive change. This does not mean a callous scheming behind organizations' or persons' backs. It does mean taking the gospel seriously enough to decide to seek change and to follow through so that the change which occurs will bear the marks of a Christian life style, being worthy of the gospel.

4. We need a vision of what God wants His world and the people in it to be like. A life style evangelist believes in a society which is expressive of God's love for the world. Sketching out concretely what that means in terms of a vision of His Kingdom in personal relationships, renewal of community and in organizational change requires a vision of the potentialities of faith. In order to come to some meaningful vision of the future, the witness needs to examine carefully what she/he presently values and believes in. This is done by examining and letting others examine current actions and decisions (what we value is usually exhibited in the way we act). Out of this examination of present values, knowing what he/she believes in, where we want to go can be fashioned (vision).

5. We need competence to move into intentional witness. No one is born a Christian witness. We need skills to do our work: intellectual skills, communication skills, skills in working with and influencing others. The development of skills is part of on-the-job training in developing an evangelistic life style. To plan, to share, to act, to evaluate all require special skills.

6. We need support if we are to express through our life style the meaning of God's good news in organizations, groups and in person-to-person relationships. We need others to love, affirm and believe in us — an action-support group. It is usually small and tries to develop certain important characteristics:

a. Openness — the freedom to examine any feeling or idea without disapproval.

b. Caring and Commitment — persons care about consequences for each other; are committed to each person choosing his or her own degree of openness and directions of growth; are committed to being available during times of stress; caring enough to openly face conflict and are committed to working at resolution rather than rejection. Trust is high as a result.

c. Feedback and Criticism — freedom to share perceptions of each other with each other — whether they are negative or positive.

d. Commitment to values — each person in the group uses his or her values to shape and criticize his or her actions.

e. Celebration — a support group has fun, affirms successes, expresses the joy of being with each other and the exhilaration or peace that results from struggling through a conflict.

f. Openness to change — each person in the group allows others to change.

g. Shared values — unless the group has certain values that everyone has in common, support for one another will be limited.

h. Problem solving — persons help each other define and create solutions to problems.

i. Collaboration — hearing each other, checking the hearing for accuracy and then building on what is heard — all of these behaviors make people feel good about one another.

j. Diversity — diverse styles of thinking, talking and feeling can be stimulating and provide different insights and more creative solutions to problems.

SESSION 8

"THE LIFE STYLE EVANGELIST"

AGENDA

To generate characteristics of a lay witness using self-analysis exercise.

A. Participants have read the paper "The Life Style Evangelist."

B. Total group lists what they liked or agreed with in the paper — then they list their disagreements or concerns surfaced by the paper.

As in prior sessions turn the concerns into positive statements by restating the portion that concerns you.

Remind group of the work on positive and negative forces helping or hindering mission action spelled out in Session 7 (C.)

C. Divide the group into teams of two for this exercise. Each team should be made up of two people who are fairly comfortable talking with each other. (Give them the following instructions):

1. Read the four following phrases which are found in the Life Style Evangelist paper. Use the phrases as stimulants of thought. Use the lay witness self analysis sheet to record.

A lay witness:

a. "acts rather than reacts"

b. "is open to other views"

c. "uses values to create a vision"

d. "moves to collaborate and gain the support of others"

2. Discuss what you think each phrase means

3. Make a list of words for each phrase that would describe a person who had characteristics represented in that phrase.

4. Then, next to each word generated, state its opposite.

5. As a team of two select the word pairs with which you are comfortable. Place these word pairs on that rating scale provided on the next page.

Bible study suggestions: Read Ephesians 4:17-32.

In addition to tracing out the characteristics of a life style evangelist which are contained in the reading for the session, ask the participants to read this portion of scripture and trace out the negative and positive characteristics of an evangelistic life style which the scripture portion spells out.

In what ways do they match the characteristics which each participant has spelled out as describing a life style evangelist?

In what ways do they differ and why?

D. When the groups finish their rating scales, invite the total group together to combine their team scales into one for the whole group. (Do not share how people ranked themselves beyond the team of two). Each person could copy the combined scale and use it as a self-evaluation form.

LAY WITNESS SELF ANALYSIS EXERCISE

Instructions for teams of two:

A. Place word pairs on each end of the line. Put the word that is similar to the phrase on the left side and its opposite on the right.

B. On each scale mark the point on the line between the two words that best describes each of you and your own behaviors.

C. Now take each scale on which each of you rated in the right hand side of the scale. Look at the right hand word and discuss three ways each of you could become more like the characteristic described on the left side of the page. What do you like about becoming more like that characteristic?

RATING SCALE

a. "Acts rather than reacts" e.g. Proactive	Reactive
JEWISH	_
IVES	
b. "Is open to other views"	
	_
+++	
c. "Uses values to create a vision"	
	_



The gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly; the gift of inspired utterance, for example, in proportion to a man's faith; or the gift of administration, in administration. A teacher should employ his gift in teaching, and one who has the gift of stirring speech should use it to stir his hearers. If you give to charity, give with all your heart; if you are a leader, exert yourself to lead; if you are helping others in distress, do it cheerfully.

Roman 12:6-8

THE LOCAL CONGREGATION CAN BE ...

A Supportive Community for Developing an Evangelistic Life Style for the People of God

The need for change in our awareness is an essential part of growth from accommodation to organizations, groups, and persons to the transformation of the same entities. During this growth and implementation process the local congregation can provide the needed support, vision and skill training for lay persons who choose a vocation as life style evangelists. If a congregation is to be supportive of lay ministry the pastor and lay leadership with the congregation must see that the needs of these people become priority considerations.

First, those who self-consciously are seeking an evangelistic life style and their needs must be identified, for support fits the need as the glove the hand. The congregation thus becomes an arena for discerning needs. Sometimes, during an evangelistic life style Awareness session, such as the one you are participating in, lay witnesses identify themselves in a self-selecting process. These people usually find it comfortable to work in small groups of five to seven persons. Usually there is some degree of commonality between the persons who choose to be a part of one of the lay ministry support groups. Roles in the group are identified. Some may be change agents whose experience leads them to offer their skills to the group in a supportive manner as an enabler or group moderator. Others may wish to be involved by supporting the actions of others with ideas, empathy or as a "sounding board." All are usually eager to share their "stories" and seek help in generating their plans.

The purpose of the action-support group is to listen and plan strategies with and for each other's ministry in secular organizations, small groups, and with persons. The institutional and group identities represented by the group members are secondary to felt personal commitment to each other: such a commitment means a willingness to openly communicate, to care for each other, to give honest appraisals and to build a trust that allows participants the luxury of sharing failures as well as the joy of sharing success.

These groups come alive as they develop among themselves an openness to change and an openness to a diversity of opinions and styles of working. The need to collaborate together in a group and to help each other solve problems, and create solutions that can be tried in each person's secular organizations caps the dynamics of the action-support group.

The action-support groups could — perhaps should become the backbone of the entire lay ministry thrust in the congregation. The leadership for these groups needs to develop from the laity itself.

But these groups also need to feel support from other aspects of church life.

The Pastor and Congregational Leaders

The role of the pastor is one of enabling these groups to move toward as clear a defination of their needs as possible: to assist them in identifying the Gospel as it applies to their daily lives, hence their struggles; and to aid them in rallying the resources available in the congregation to their support. As the pastor and other key resource persons in the congregation move among these groups they are able to discern needs, and become more aware of the total life involvement of the persons in the congregation.

Worship

The worship of the local congregation is an essential aspect of support. Worship in a congregation engaged in lay ministry is often rich and meaningful because it strikes the essential balance between celebrating the realities of a God who dwells among us and sharing the experiences of the life and work of lay persons in the secular world.

Worship has been heavy on the first element (God with us) but light on the second (God in the secular world). Worship needs to illumine through liturgy and sermons, the hopes, fears, and joys of the lay persons' struggle to identify God's presence in the secular arenas of life. Worship can be ordered to include the realities of a person's work-a-day world as well as the realities of a God who is with us.

Pioneering New Organizational Models

Being supportive sometimes takes the form of experimenting with organizational forms that are not "tried and true." Many congregations have used their resources to pioneer new organizational models that meet human needs as yet not recognized by other existing organizations.

For example, congregations have been instrumental in developing new educational models — starting a school or in new approaches meeting the needs of the disenfranchised, ex-prisoners, drug users, mental patients, poor, homeless and elderly.

The development of these new models can provide essential data for persons who are seeking to develop an evangelistic life style. Many of the malfunctioning institutions and groups in society are caught without any creative options or models for change. Lay persons in a local congregation experimenting with these new options may prove to have indispensable resources.

Christian Education plays at least four major functions in a local congregation committed to lay witness. 1. Exploring the roots of our faith —

It is the function of a Christian education program to help lay persons explore the roots of their faith through biblical and theological study. An essential theme for this study is a continuous refocus on God's call to discipleship and implications of that discipleship for a "seven day week."

2. Clarifying our values and beliefs -

Personal values can be clarified as they interact with the values and beliefs of different peoples. Diversity of experience as provided in a Christian education program that includes insights into cultures from secular and church history as well as studies of contemporary cultures and interest groupings and life styles. Often Christian Education programs provide an exposure to the needs of others in the world through the cries for justice and liberation. These are important interactions not only for their value clarification potential but for their call for response as well.

3. Exploring the feelings and emotions of self and others -

Christian Education programs often provide the lay person opportunities to explore the inner self and the effects of his communication with others. These experiences and insights provide a useful background for the change agent as he initiates change in his organization.

4. Skills for working effectively with others -

There are specific skills lay persons need both as a member of a support group and as a change agent in their organizations. These skills include working with others to:

a. Bring personal, social, and organizational needs to awareness

b. Develop goals and visions based on human values

c. Plan action

d. Engage in problem solving

e. Use conflict creatively

f. Facilitate communication

g. Create openness, trust and caring attitudes A congregation that can provide (with the help of the national and regional denominational structures) these supportive resources to lay persons belongs within a theological tradition that views the Biblical faith as one

that dares to be in but not of the world by challenging the ever present social order.

SESSION 9

"THE LOCAL CONGREGATION CAN ...

AGENDA

Discussion on how your congregation can meet the needs of lay persons who choose to develop an evangelistic life style

A. Participants will have read "The Local Congre-

Fles, 57

gation Can... " and should review the paper "The Life Style Evangelist."

Bible study suggestion: Read Ephesians 4:1-16.

From the reading of this portion, draw up a list of characteristics which would describe a local congregation with a life style which is supportive of evangelistic life styles of its members.

Which characteristics describe your own experience with the local congregation as a supportive community to you?

Which characteristics would you like to see made a real part of congregational life?

B. As a group generate a list of ideas, suggestions, or wishes about what a congregation could do to be supportive of a lay witness effort. (Use ideas stimulated by those readings as well).

C. Now generate a description of the things the congregation is currently doing that is helpful to its membership.

D. What suggestions would you have for meeting the needs of the lay ministers?

1. What could be added to the current program?

2. What current programs would have to be redirected?

3. What programs might be eliminated?

E. Who is responsible for making the decisions about creating or reforming structures that would provide for the needs of lay ministers? Who could convene and take the accountability for serving the needs of actionsupport groups.

F. (Optional)

Assume there are six aspects of congregational life

Worship

Congregational Life Christian Education Stewardship (Building and Maintenance) Lay Ministry Service and Mission

Discuss these aspects and how can they all support a lay ministry effort as defined during this seminar?



"It is the presence of the new order in the midst of the old which enables the Christian to celebrate God's rule in all of life. It is the affirmation of the "now" of Christ's rule that brings meaning out of chaos, hope out of despair, action out of apathy. And it is the "not yet" of his lordship which gives the Christian his call to be involved in costly witness in the world."

Richard M. Jones, The Man for All Men, p. 95.

43

NEW BEGINNINGS: A STORY OF ONE CONGREGATION'S EVANGELISTIC LIFE STYLE

The rain had been steady since they left the conference an hour and a half ago. A hard, long rain for June, Bart thought. He stretched his back and flexed his hands, stiff from gripping the steering wheel. Two hours more at least before home, he figured. He wondered if the other two would want to stop for supper soon. He glanced over at the young woman, who was still staring out her side window where she had turned as their conversation died away an hour ago.

Even gregarious Shirley is somewhere else thinking her own thoughts, he noticed. We've all been caught up by that conference. My copywriters would call this "Soaking time: Letting it all sink in. We'll all start talking at once soon.

Another rattle of papers came from the back seat. Bart checked the rear view mirror. Andy was sprawled across the seat, one knee up, jotting notes along the margins of the papers he had picked up at the conference. Bart grinned. Ten-to-one, today's conference theme was becoming part of tomorrow's sermon back there! Andy's great knack for weaving current news in with the good news made him a good preacher. Bart knew, but realized that it also kept him from being able to polish up his sermons much before Saturday midnight.

That's a good man, Bart thought. A good friend. He and our neighbor, Elizabeth Hodge, have supported Helen and me through a very rough time. If the two of us are becoming active again with the church community it's because we want to share some of the love and concern Andy and Elizabeth gave us. Pity Helen couldn't have come along today. She'd be able to articulate what I can only grope for - that the action support groups for developing an evangelistic life style which we discussed today are very like the support Andy and Elizabeth gave us. We have had to be our own change agents to humanize our own little organization, Helen and I. Andy and Elizabeth sought us out, supported and comforted us in our separateness and encouraged us to keep reaching out for each other. Why couldn't we do this for other couples in the congregation? They don't have to reach the impasse where Helen and I were certainly. But couldn't there be a group of married couples who want to learn, or revive, the open communication of a good marriage? Helen and Elizabeth and I could start that support group up as experts. A divorcee and a couple who stood at the brink. The Lord sure moves in mysterious ways, Andy would say, I'll check this group idea out with him (It's an idea)?

The rain was slackening. Bart reached forward to adjust the windshield wipers. There was Shirley's conference book on the seat between them. "Lay Ministry: A Strategy of Hope." Hope was the right word. Six months before, during his and Helen's darkest time, the idea that his successful career as account executive was in any way tied to a lay ministry for humanizing his organization would have been impossible for him to imagine. I could see no hope, or meaning, from a life spent in covering the nation with ads extolling superficial values.

He stared out the window, then caught himself nodding with vigorous affirmation, and smiled. The church as support to a lay ministry of people developing an evangelistic life style - the idea feels good. Here's how we put our jobs back into context - not separate, but finally interwoven. "Who then shall separate us from the love of God? Neither death, nor life ... " We've tried to separate our working lives out, Lord, as practical necessities too profane to include in your kingdom. What did Teilhard de Chardin say about the profane. "By virtue of the creation, and still more of the incarnation, nothing here below is profane to those who know how to see." My job is part of this world you loved enought to come into, Lord. "You are in me and I in you." How can my life be profane if you are in it and if I am part of your life as a member of Christ's body," then I am part of your incarnation. . . .

"Andy!" Bart's call came from him as almost shouting. "Let's stop for supper soon. I'm bursting to talk. Let's celebrate, and plan!" Andy looked up, startled and caught Bart's eye in the mirror. He grinned. "Celebrate? Good! That sounds like some good ideas are bubbling up. Shirley, you too?"

Shirley had jerked around at Bart's call, and now was grinning at Andy's scribbled notes scattered around the back seat.

"I'm ready to stop, but I'd hate to interrupt your sermon. Heaven knows what we'd do tomorrow if you don't finish that tonight."

"Don't worry about my sermon. It's only 5:30 and it's all in my head already. I'm just getting it onto paper, with some new ideas from today. Do you see how today's stuff on church support groups for a lay ministry ties into the Pentecost series I started last week?" Andy was shuffling the papers to stack them, when he found another page of possible inspiration, and was already jotting down new notes as Shirley prepared to answer him.

She turned forward again, smiling. Andy's enthusiasm was leaven in the congregation, and had helped spark her interest in Christian education. Teaching church school can sometimes be a thankless task, she had found, especially with fifth graders. Andy had encouraged her, and the other teachers, to experiment with the curriculum they used. Trips, team-teaching, even some weekday classes for the children were innovations that were being tried by the staff with Andy's encouragement and often with his real help. With her January election to the Christian Education committee, Andy and she together were able to get firm support from that body more quickly than ever before. Now there's new work to do with that committee. After today, she thought, I really want to talk about the conference with Andy and Bart, and with Bob when I get home.

I'm glad my lesson's prepared for tomorrow. The kids will look some more at the young church in action, and we talk about the catacombs. How the fifth graders love those catacombs — nice and spooky! She grinned in remembrance and anticipation.

How often, she realized, I have wished for those same underground conditions to be forced on our own comfortable suburban church, hoping that the early Christian zeal would come to us if believing became a high risk again. But believing wasn't their risk; it was behaving consistent with their beliefs that got them thrown to the lions. Those Letters to Young Churches that Andy's using in this Pentecost series were letters to real support groups — whose members were lay ministers, change agents trying to humanize political organizations: Rome, Ephesus, Corinth, Philippi. They'd come together to celebrate, to learn, to show their caring and commitment to one another — getting support and renewed strength to slip-back into their everyday world to continue the task. Always returning from the group to the world, because they saw their task to be in the world not huddled away from it. Their task kindled their zeal, not fear of the lions, she decided. Is it possible that we at church could turn from supporting an institution to supporting its members, in their work in the world, and so rekindle our zeal?

Once again she wished that Bob could have shared the day with her. I tease him too often about how seriously he takes his job, she thought. He's not a light-hearted person, and what's important is always a serious matter for him. He can't come back at me with my kind of glibness, but neither does he turn away from what he feels is his responsibility, even when I don't seem to support it. How thoughtless I am! For months he's been caught between being an efficient company officer and a close friend to the president who should, but won't, step aside for a healthier man. I don't encourage him to talk about his work as he must need to. Maybe because I can't give him fast, clever answers. He might find support for himself and hope in solving his dilemma in such a group. How appropriately this new opportunity seems to fill our needs, she realized. Bob would benefit; all of us would benefit. Here's a ministry our church could really share. I wonder if Andy and Bart feel as right about this as I do? We ought to talk over supper. My being on the Christian Education committee would help facilitate plans, for one thing. . . .

"There's a decent-looking place, up ahead." Bart's voice again broke into her thoughts. "How about it?" Want to try it?" He slowed the car and turned off the highway.

"Looks O.K.," Andy commented, stacking papers and books into the corner of the back seat. "Shirley, you game?" "I'm game," she replied. "But I hope it's quiet and not too busy. I really want to talk."

The rain had stopped, and the three walked slowly from the car into the restaurant, flexing unused leg home. Warm greeting and interest in his brief account of the day made him eager to get home to share the details with her. He hung up smiling, grateful again, as he was so often, for his life with her.

It's going to take planning and persuasion to put this action-support ministry into action, starting back to his table he thought, I have a feeling that Bart and Shirley want to move with it. If I'm right, then we would be the nucleus of a task force. Julia would be a good addition to it. And Elizabeth Hodge, I'll bet. I wonder how Bob would respond to this. And Helen? That would be quite a group. A support group. A starting place for change, for strategizing.

The State Convention is offering a course in group skills later this summer, he remembered. If several of us went, there would be plenty of training talent available if this idea grows.

I must get back to Frank Stalls, he decided, even before the next meeting of the county ministerium. His