

celebrating your next
fifty years!

transforming ourselves as we transform the world



The Lord's Prayer

1. Our God whose love
makes us one family...

2. May Your unspeakable
Name be revered.

3. Now, here on earth
may Your
commonwealth come.

4. On earth as in
heaven may Your
dreams come true.

5. Give us today our
bread for today.

4. Forgive us our
wrongs as we forgive.

3. Lead us away from
the perilous trial.

2. Liberate us from the
evil.

1. For the kingdom is yours and yours alone.
2. The power is yours and yours alone.
3. The glory is yours and yours alone.
4. Now and forever, amen.

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dreams come true.

3. Hallelujah

2. Hallelujah

1. Amen.

O God whose love makes us one family
May your unspeakable name be revered
Now here on earth may your commonwealth
come
On earth as in heaven may your dreams come
true
Give us today our bread for today
Forgive us our wrongs as we forgive
Lead us away from the perilous trial
Liberate us from the evil
For the kingdom, power, and glory are yours
forever, amen.

Part 1. Celebrating your first fifty years



thank you.



i see you.



I (and millions like me) owe
you a great debt.



congratulations on facing the
the founder-era transition



this is a time for gratitude
... to God
... to one another



this is a turning point
... a moment for deep prayer



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Speaking of God:

Holy One whose love
makes us one family



Honoring God:
May your unspeakable name be revered



Our passion/aspiration:
Now here on earth may your kingdom
come

On earth as in heaven may your dreams
come true



our dependence on divine provision:
give us today our bread for today.



our woundings, our woundedness:
forgive us our wrongs* as we forgive

transgressions/trespasses
debts



our dangers:
lead us away from the perilous trial

liberate us from the evil (one)



our power(lessness):

for the kingdom, glory, and power
are yours ... now and forever.





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A Future Not Our Own

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that.

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but that is the difference between the
master builder and the worker.

We are workers, not master builders,
ministers, not messiahs.

We are prophets of a future not our own.

thank you.
In 1968, I ...



thank you for what you have
done



and even more, thank you
for who you have become....

great pain
great love



think of what you have survived!
(survival is underrated!)



thanks for facing your
current challenges



forming
storming
norming

performing ...

lukewarming
conforming
deforming

or

transforming

surviving success
solving your founding problem
gaining respectability
preserving privilege/power
for whose benefit?

embracing larger vision
adapting to environments you've helped change
passing the baton to new generations



the success dilemma

a brief Bible study ...



Elijah Ascends to Heaven

2 Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. 2 Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. 3 The company of prophets[a] who were in Bethel came out to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he said, "Yes, I know; keep silent."

4 Elijah said to him, "Elisha, stay here; for the Lord has sent me to Jericho." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So they came to Jericho. 5 The company of prophets[b] who were at Jericho drew near to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent."

6 Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. 7 Fifty men of the company of prophets[c] also went, and stood at some distance from them, as they both were standing by the Jordan. 8 Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

9 When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." 10 He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." 11 As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. 12 Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

13 He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. 14 He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

15 When the company of prophets who were at Jericho saw him at a distance, they declared, "The spirit of Elijah rests on Elisha." They came to meet him and bowed to the ground before him. 16 They said to him, "See now, we have fifty strong men among your servants; please let them go and seek your master; it may be that the spirit of the Lord has caught him up and thrown him down on some mountain or into some valley."

He responded, "No, do not send them." 17 But when they urged him until he was ashamed, he said, "Send them." So they sent fifty men who searched for three days but did not find him. 18 When they came back to him (he had remained at Jericho), he said to them, "Did I not say to you, Do not go?"

a story about an organization:
“Our founder has never been about
himself.

But our organization has always been
about our founder.

When will our organization be about what
our founder has always been about?”

What are we about?



in groups:

at year 50 ...

what are we about?

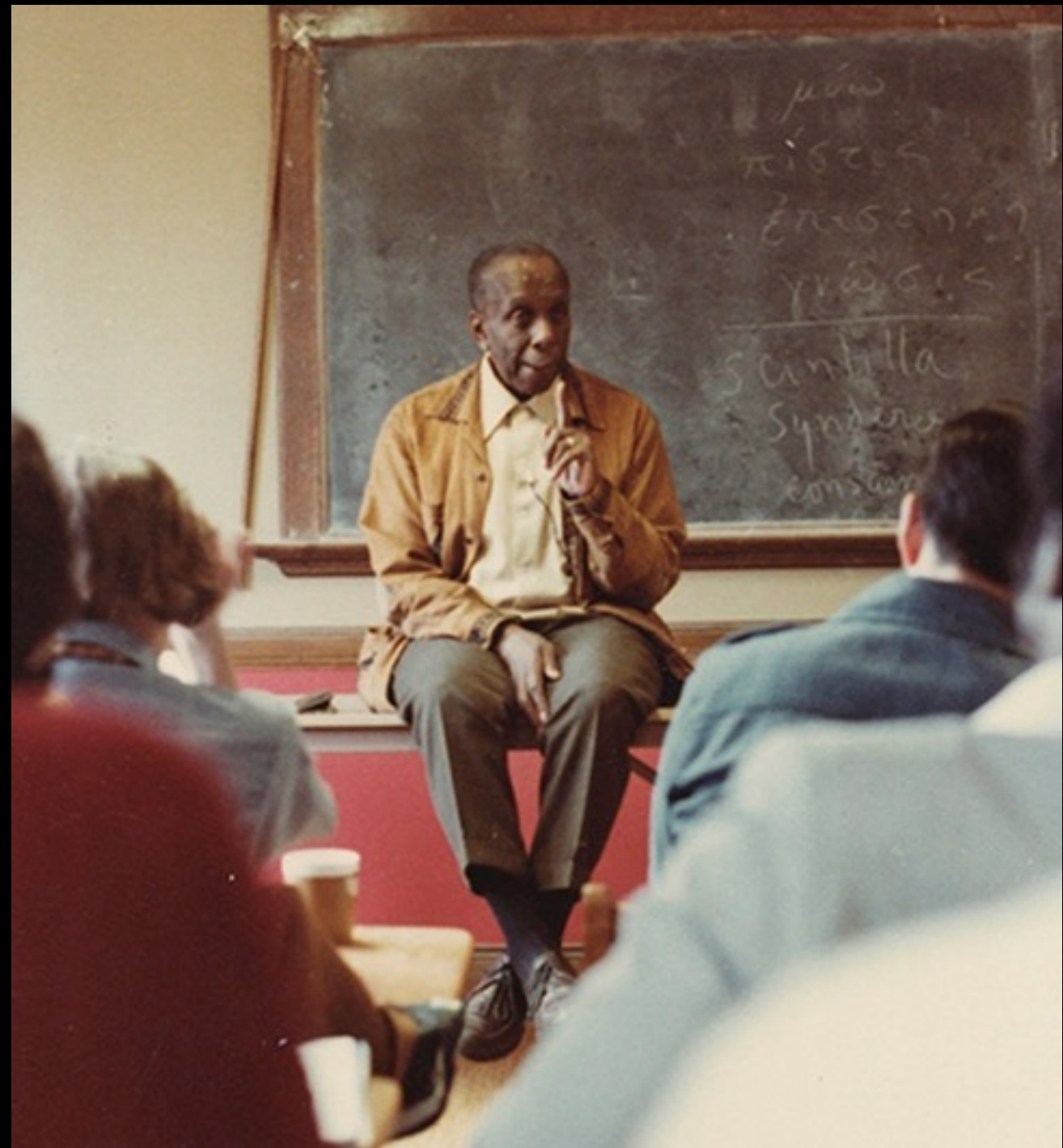
what do you hope we will be about?





what are we about?





From Commencement Speech, Spelman College, 1980

There is something in every one of you that waits, listens for **the sound of the genuine in yourself** and if you cannot hear it, you will never find whatever it is for which you are searching and if you hear it and then do not follow it, it was better that you had never been born...

You are the only you that has ever lived; your idiom is the only idiom of its kind in all of existence and if you cannot hear **the sound of the genuine** in you, you will all of your life spend your days on the ends of strings that somebody else pulls...

There is in you something that waits and listens for **the sound of the genuine** in yourself and sometimes there is so much traffic going on in your minds, so many different kinds of signals, so many vast impulses floating through your organism that go back thousands of generations, long before you were even a thought in the mind of creation, and you are buffeted by these, and in the midst of all of this you have got to find out what your name is. Who are you? How does **the sound of the genuine** come through to you...

The sound of the genuine is flowing through you. Don't be deceived and thrown off by all the noises that are a part even of your dreams, your ambitions, so that you don't hear **the sound of the genuine** in you, because that is the only true guide that you will ever have, and if you don't have that you don't have a thing.

You may be famous. You may be whatever the other ideals are which are a part of this generation, but you know you don't have the foggiest notion of who you are, where you are going, what you want. Cultivate the discipline of listening to **the sound of the genuine** in yourself

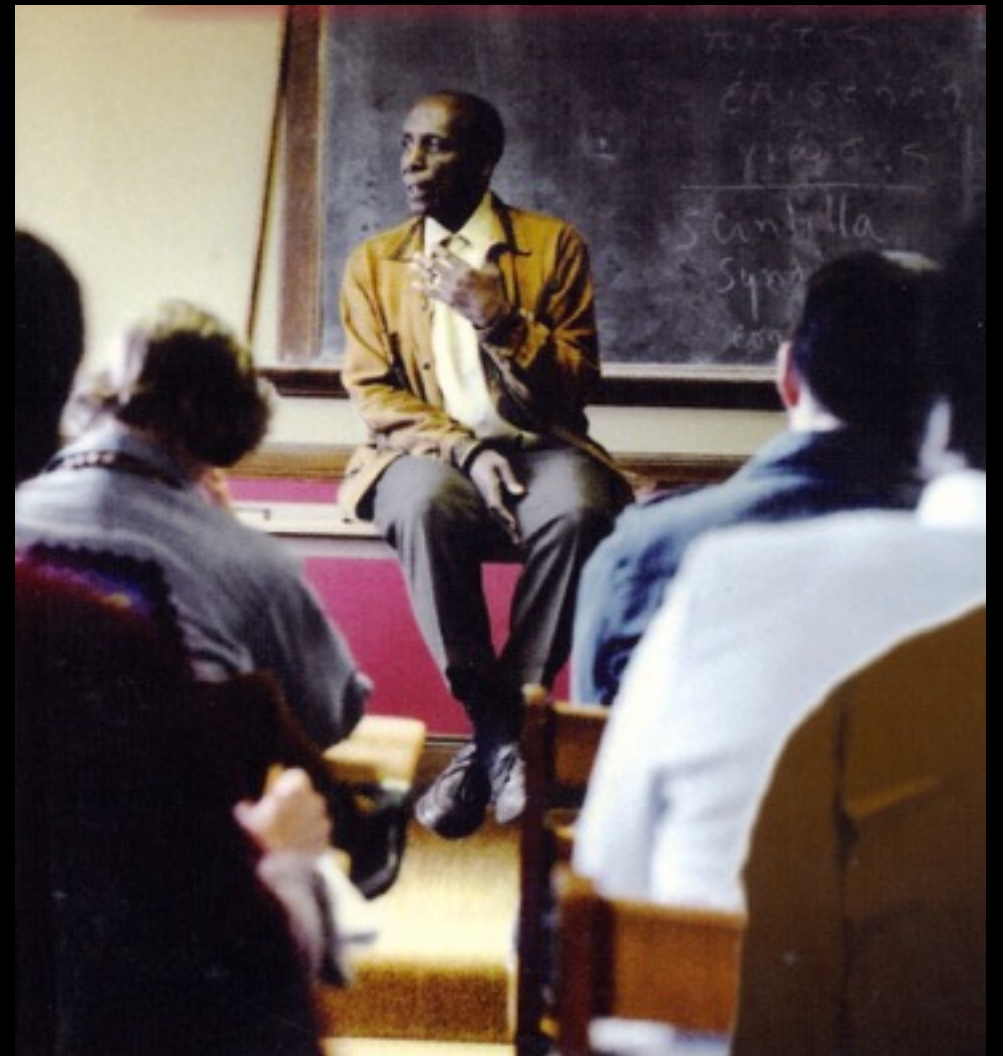
Now there is something in everybody that waits and listens for **the sound of the genuine** in other people... I must wait and listen for **the sound of the genuine** in you. I must wait. For if I cannot hear it, then in my scheme of things, you are not even present. And everybody wants to feel that everybody else knows that she is there.

I want to feel that I am thoroughly and completely understood so that now and then I can take my guard down and look out around me and not feel that I will be destroyed with my defenses down. I want to feel completely vulnerable, completely naked, completely exposed and absolutely secure.... that I can run the risk of radical exposure and know that the eye that beholds my vulnerability will not step on me. That I can feel secure in my awareness of the active presence of my own idiom in me.

So as I live my life then, this is what I am trying to fulfill. It doesn't matter whether I become a doctor, lawyer, housewife. I'm secure because I hear **the sound of the genuine** in myself and having learned to listen to that, I can become quiet enough, still enough, to hear **the sound of the genuine** in you.

Now if I hear **the sound of the genuine** in me, and if you hear the sound of the genuine in you, it is possible for me to go down in me and come up in you. So that when I look at myself through your eyes having made that pilgrimage, I see in me what you see in me and the wall that separates and divides will disappear and we will become one because **the sound of the genuine** makes the same music.

... we listen for the sound
of the genuine



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Part 2. Celebrating Your Next Fifty Years (in Advance)



It's 2068.

the danger of prediction:
we become victims, not protagonists,
in our own story.

the prophetic way:
warnings and promises
a moral summons to attempt the impossible



It's 2068.

Many (most) of us are gone.

Imagine this room filled with people ...

What will they celebrate?



A fresh vision of God, gospel, Jesus,
church, Bible, mission, world ...

Not certain, but clear.

Not popular, but passionate.

Not conventional, but creative.



The church as a multi-form, multi-cultural community of spiritual activists ... secret agents of love



MCC as School of Love

101: Neighbor

201: Self

301: Earth

401: God



Inclusion as revolutionary love

love beyond ...



turning disadvantages into advantages:

size

money

age



The population of the United States is not distributed evenly. Instead, we tend to bunch up in communities, leaving the spaces in between more sparsely inhabited. Most Americans live in or near cities; today 53 percent live in the 20 largest cities. 75 percent of all Americans live in metropolitan areas.

This map shows population density. The relative height of each major city reflects its population in 1990.

Source: U.S. Census Bureau

Go West. Nevada is the fastest growing state, followed by Arizona, Idaho, Colorado, and Utah.

Wyoming has the lowest population density of all states in the lower 48 with an average of five people per square mile.

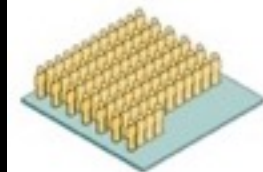
What happens in the empty spaces? Some of it is farming country. More than one quarter of America's crop land is used to grow corn. One third of what is produced is exported to other countries.

Chicago, the country's third largest city, has a population of about three million people. There are 21 states with populations smaller than this city.

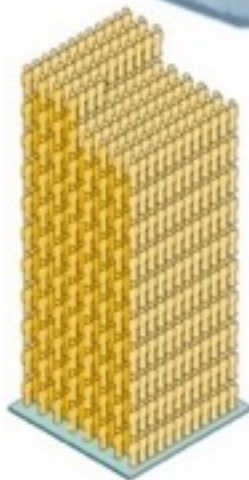
Largest metropolitan area includes New York City and portions of New Jersey and Long Island with a total population of 20 million.

Population density is highest in New York City, where there are 23,000 people per square mile.

Approximately one in nine Americans lives in the nation's most populous state—California. More than 15 million people live in the Los Angeles, Riverside, and Orange County metropolitan area.



Distributing our population evenly would put an average of 76 people per square mile.



New Jersey is the most densely populated state with an average of more than 1,000 people per square mile.



Alaska is a sparsely populated state with an average of one person per square mile.

Wet. Some states are full of water. For example, Louisiana includes more than 8,000 square miles of lakes and wetlands. That's an area bigger than Connecticut and Rhode Island combined.

Coastal areas are home to more than half the U.S. population.

Population Distribution

Where do we live?
Where don't we live?



Understanding America

“84% of Americans now live in or around urban areas. But I’m United Methodist, so I speak out of the context of what I know best. 74% of our capital resources (that’s our buildings) are where only 16% of the American population lives. The Methodist Church flourished in the 1800’s and early 1900’s in small towns and rural areas. But now we continue to send pastors to church buildings instead of populations. And if we’re really going to reach people, we’re going to have to radically rethink our paradigms of what it’s going to mean to be missional.” - Rev. Mike Slaughter

More here: <http://www.ministrymatters.com/all/entry/1227/interview-w-mike-slaughter>

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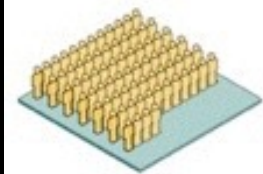
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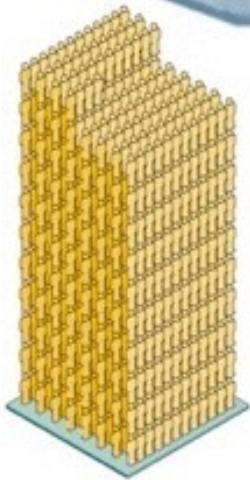
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a community of primary
belonging



the problem of multiple belonging



the problem of multiple belonging



Institutions in service of movements for communities





PCUSA

UCC

UMC

Episcopal

Christian
Church
DoC

ELCA

MCC

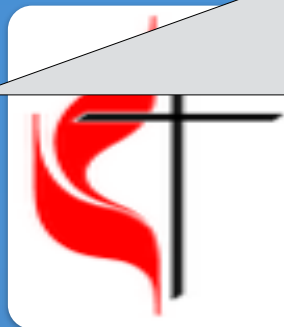
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Ethnic/
Immigrant,
Progressive
Roman
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etc.



PCUSA



UCC



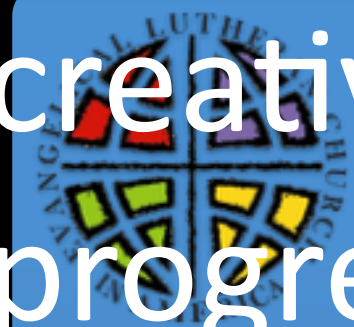
UMC



Episcopal



Christian
Church DoC



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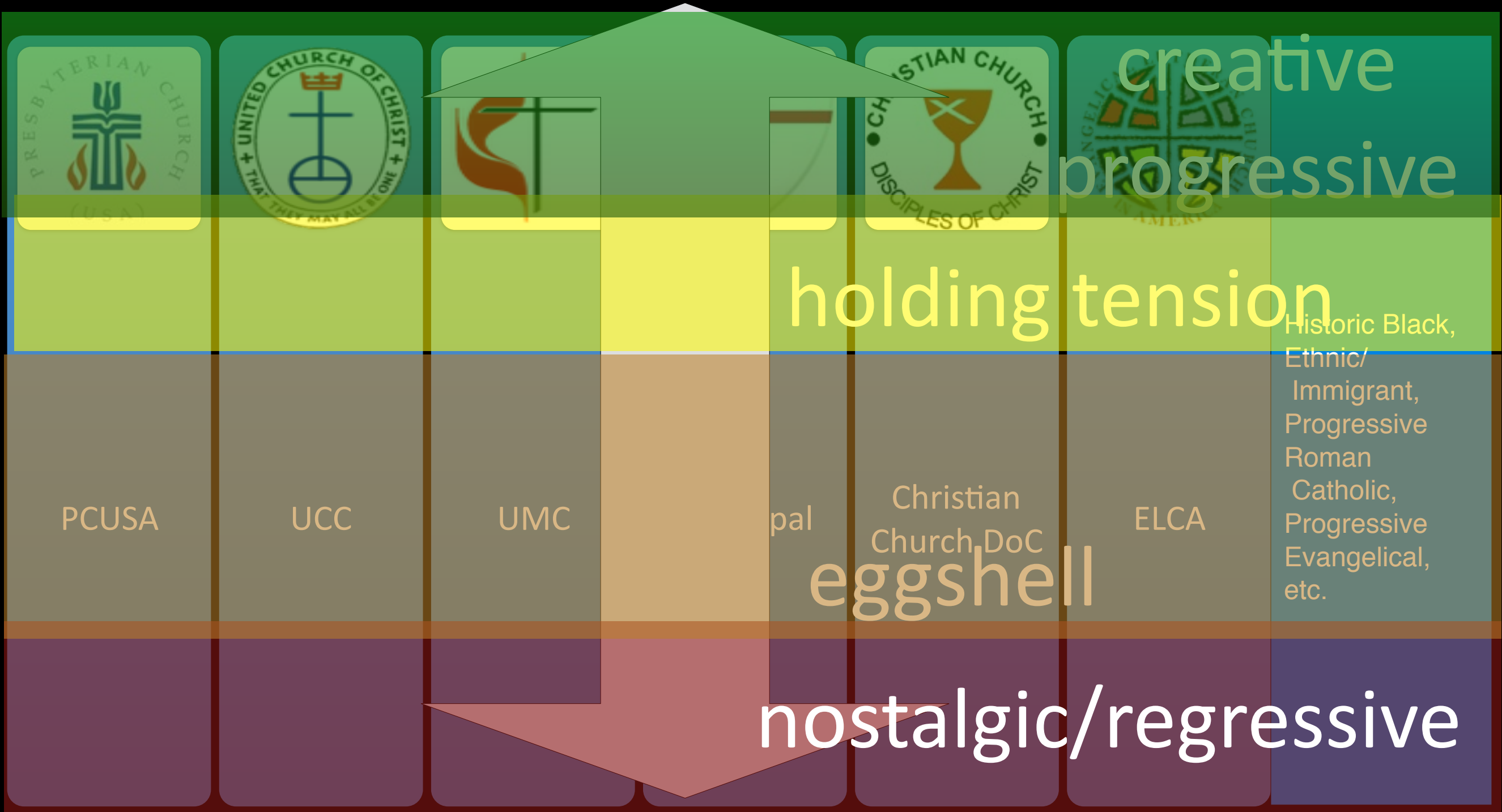
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creative/
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holding tension

eggshell

nostalgic/regressive



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nostalgic/regressive movement

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eggshell

nostalgic/regressive movement

building a movement

A CREATIVE/PROGRESSIVE SPIRITUAL MOVEMENT

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etc.

A collage of approximately 25 diverse individuals of various ages, ethnicities, and genders. In the center of the collage, the text "your face here" is written in a large, white, sans-serif font. The individuals are shown in various settings, some smiling, some speaking, and some in professional attire. The collage is arranged in a grid-like fashion with some overlapping images.

Contribution to a new civilization ...

global

plural

diverse

ecological



Preferential option for the young (very young)



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Fixing your eyes on
Jesus ...



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in groups:

what do you hope those
gathered in 2068 will celebrate?

how can we help make that
possible now?



