

# Mainline Emergent/s Schedule

## Tuesday, January 30

1:00 pm

### Opening worship lab: Troy Bronsink & Atlanta Cohort (Sanctuary, Columbia Presbyterian Church)

- Opening welcome
- Song
- Song: *there will be a light*
- Song/rap/spoken word
- Scripture Matthew 13 and Revelation 22
- Prayer
- Song *Bigger than us*
- Song Taizé / with jazz cords / Wait for the Lord
- Sharing: from Troy (Atlanta Cohort)
- Sharing: from Tony (emergent)
- Intro to Brian

1:30-2:45 pm

**Brian McLaren: *Emerging Hope and the Mainline*. What are significant paradigm shifts precipitating Emergence? How can mainline churches participate more deeply and broadly in the emergent conversation? What unique contributions and needs do they bring to this moment of re-evaluation and transition in American culture?**

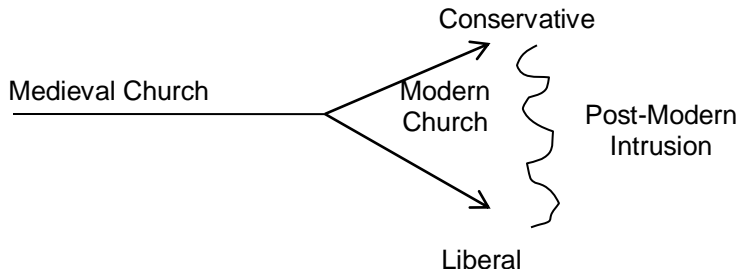
- Obstacles
  - Fear, Pride, Hate, Greed.
  - Current Religious Cold War
- Path – Resources and thought from the book ***Beyond Liberalism and Fundamentalism***



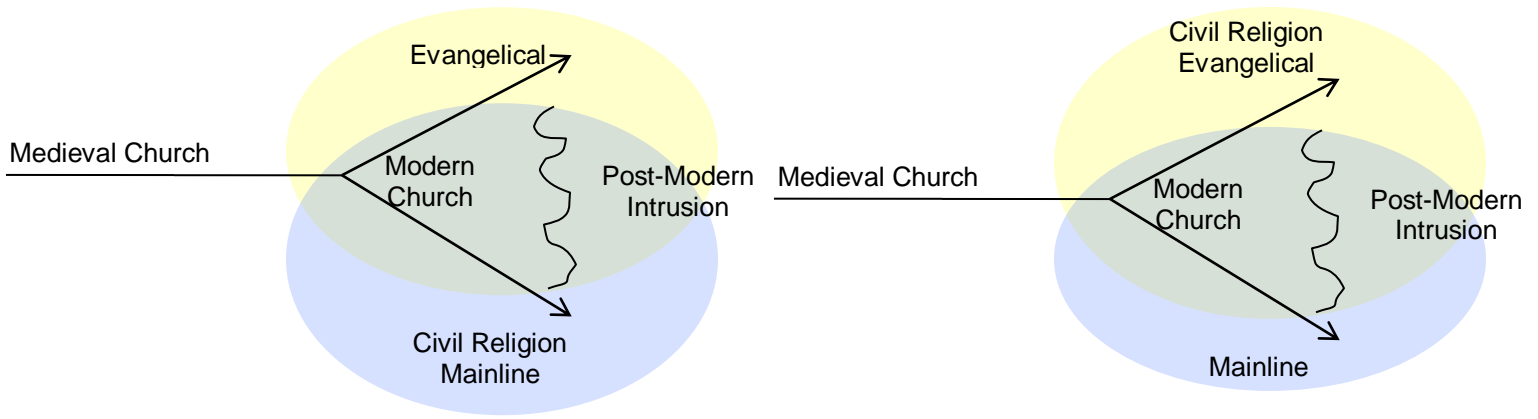
To start, McLaren made an interesting statement, *Does Christ's church have a mission? Or Does Christ's mission have a church?* He was suggesting that we get our priorities straight. He shared that he often works with churches and he finds it a bit odd that so many churches have a mission committee; that the church is stuck in the modern world that we have compartmentalized everything, even things that are essential to defining who we are.

He continued to share how we have gotten here....

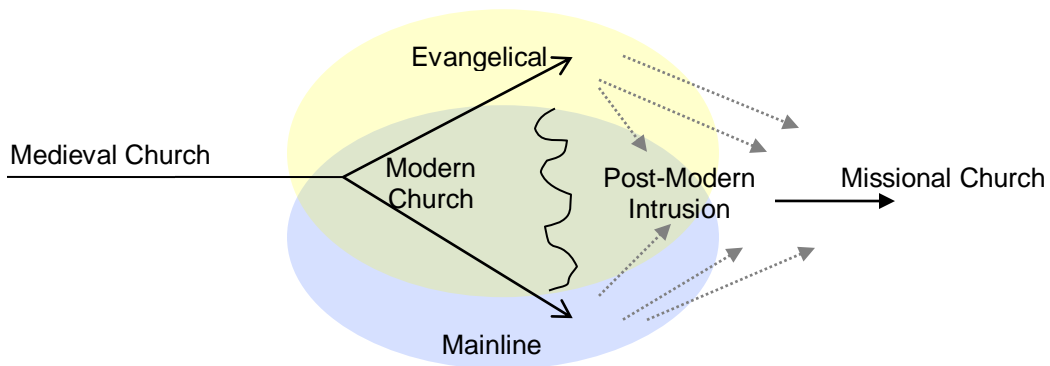
As we moved into the modern church there were two main branches, conservative and liberal. As history progressed the extreme poles continuously moved farther and farther from each other.



The mainline church was the civil religion of the United States. Brian McLaren suggests that in the 1960's in the height of the civil right movement mainline white congregations heard the plight of MLK Jr. and began to criticize the state. First they spoke out on race relations then on Vietnam. Because of this, mainline churches lost favor with the state. Since then evangelical churches have taken the role as civil religion.



Brain McLaren continued to suggest that the religious right is now faltering because of the rise of the social awareness of evangelical churches, that have begun to criticize the state (on issues of environment and poverty). McLaren, suggests that what emerging churches are doing is crossing traditional boundaries. Binary philosophies of liberal vs conservative break down, when placed in a postmodern relational world, thus the blending of perspectives. This does not mean that there will not be theological diversity.



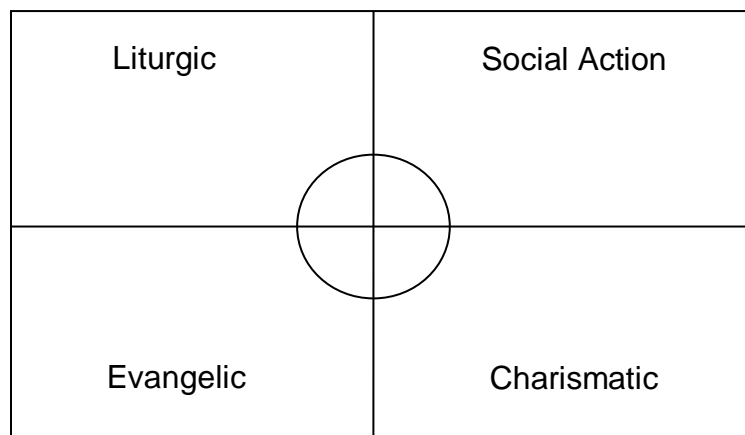
- **Path of Missional Church**

- Making disciples means forming people who live in the way of the Kingdom of God.
- The role of the emerging church is something different, a new option.

- **Path of Spiritual Formation and Practice**

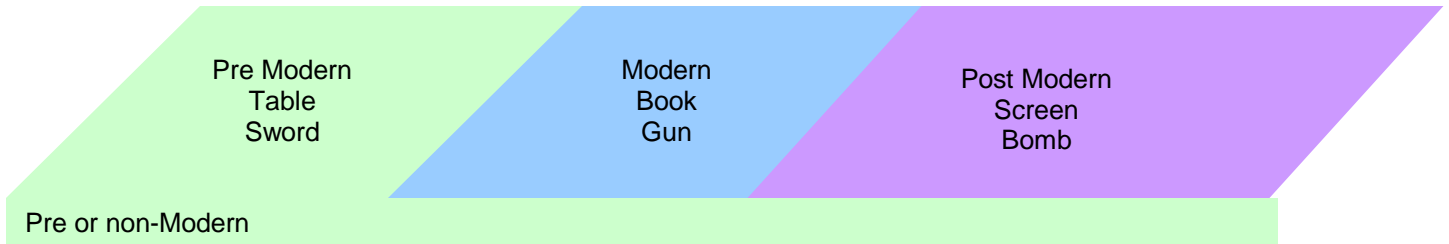
McLaren shared this concept from Phyllis Tickle

Not sure what point he was making. But that we should live from the center.



- **Path of Re/Formation**

McLaren, suggested that this topic is further complicated because in our congregations and in the world that are from all three contexts, pre, modern and post. He also suggest that there is an entire group of indigenous people who have not been as strongly affected by modern assumptions.



- Global nuclear Theocapitalist system

- **Path of Adaptation**

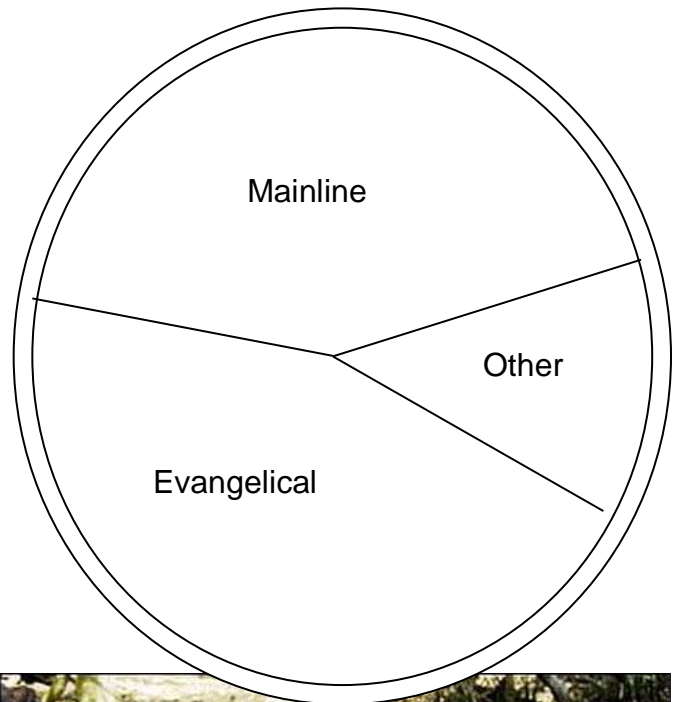
- Emerging church a new ring on the tree. New growth adapts to new weather/cultural currents

95% of the pastors in evangelical churches are male.  
85% of the pastors in mainline churches are male.

- **Path of Deep Ecclesiology**

Which basically says this: we acknowledge the church in all of its forms and assume that God has lower standards than we do. God will bless those who we would not bless, and we should follow God's example.

Emerging growth



McLaren, showed a graph of Christian traditions such as eastern orthodoxy, Catholic, Anglican, Presbyterian, Methodist, Lutheran,... etc. ending with liquid, cell, house, pod, network for hierarchical to decentralized.

- What McLaren is suggesting that is these traditional structures are breaking down. That the top is affirming the bottom (House/Cell/liquid church) and the Bottom is affirming not the structure of the top but the traditions of the top. ie postmodern decentralization

- **Path of Emergence**



The Pat of Emergence is to ask the question "What next? What will you do?"

The worst thing you can do is take this home and try it out next Sunday. There is a process of leading people through change.

Then McLaren told a story of the baby hippo and the great turtle ( hippo = culture / church = turtle )

Tsunami Orphaned Baby Hippo & its Turtle Mom.

A baby hippopotamus that survived the tsunami waves on the Kenyan coast has formed a strong bond with a giant male century-old tortoise, in an animal facility in the port city of Mombassa, officials said.

The hippopotamus, nicknamed Owen and weighing about 300 kilograms was swept down Sabaki River into the Indian Ocean, then forced back to shore when tsunami waves struck the Kenyan coast on December 26, before wildlife rangers rescued him.

"It is incredible. A-less-than-a-year-old hippo has adopted a male tortoise, about a century old, and the tortoise seems to be very happy with being a 'mother'," ecologist Paula Kahumbu, who is in charge Lafarge Park, told AFP.

"After it was swept and lost its mother, the hippo was traumatized. It had to look for something to be a surrogate mother. Fortunately, it landed on the tortoise and established a strong bond. They swim, eat and sleep together," the ecologist added. "The hippo follows the tortoise exactly the way it follows its mother. If somebody approaches the tortoise, the hippo becomes aggressive, as if protecting its biological mother," Kahumbu added. "The hippo is a young baby, he was left at a very tender age and by nature, hippos are social animals that like to stay with their mothers for four years," he explained.

I know this is image heavy but I thought it might be worth it.

Source: <http://www.petoftheday.com/talk/showthread.php?t=94458>







**2:45-3:15 pm**

***Karen Ward: Response to Brian McLaren in light of Ward's specific congregational context***

Karen is a 30 something Lutheran pastor in Seattle area. And pastors a community of faith called Church of the Apostles in Seattle that is both Lutheran and Episcopal (there is more of her context below)

Karen's presentation was titled *Hope Floats*. The guiding metaphor she used was of the mainline churches being a large cruise ship she called USS Mainliner. She suggested that mainliners often describe people trying to do something new as Emergent Brats. Ward described what her church is doing as "old media new church". Using the metaphor of USS Mainliner she suggested that the ship should put down exploratory boats to scout the waters ahead. For big ships such as these take time to change course. But that the USS Mainliner should/could provide supplies and resources. Ward continued to suggest biblical the imperative when Jesus sent the disciples out in pairs of two and to travel light.

**3:15-3:30 pm**

break

**3:30-4:30 pm**

***Tony Jones: Emerging Practices. Living Life Together in the Emerging Culture by Cultivating Communal Patterns of Ecclesial Life Practice***

Jones began by sharing about a conversation that Emergent Village had with a group of young rabbis. The event and group now call themselves *Synagogue 3000* ( <http://www.synagogue3000.org> ) ...

Then Jones spoke about ecclesial practices, Orthodoxy (right belief), and what some are now suggesting OrthoPraxis (ie evangelical social Justice churches). Jones suggested OrthoParadox (Living rightly in the Tension)

Jones suggested that we use a framework for relationship that he called Theo/Christo Centric Friendship derived from the Gospel of John's understanding when Jesus saying I no longer call you servants but friends.

With this framework for relationship he continued to the implications for congregational settings. Jones suggested that a faith community would move from a lecture model to a learning center model. (Such as current education trends are suggesting) Jones highlighted two other models from the education system. 1) Some K-6<sup>th</sup> grade educators believe that the careers that these students will have don't exist yet. As we have seen in the information technology world a degree in computer science is not much use because the technology is always



growing and changing. Thus these schools are teaching their students how to learn. "Kids need to learn to learn" 2) Another need skill that these schools are using is a conflict resolution curriculum.

Jones continued into the historical philosophy of Plato vs Aristotle (*Nicomachean Ethics*)

This perspective arises out of a book called *Making Social Science Matter: Why social inquiry fails and how it can succeed again*.

<p>Plato</p> <p>Techne Vs Episteme / Theoria Scientific knowledge / Theory</p>
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<p>Aristotle</p> <p>Sophia vs Phronesis No really English word (Praxis) Or prudence (Gut Feeling/based on knowledge) Experiential knowledge</p>
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Phronesis is the mode that Jones is suggesting. He shared that the Platonic frame work is closer to a greek model and Aristotle closer to a Hebraic understanding. After doing a quick google search online I found this quotation from University of Illinois at Urbana-Champaign

*Phronesis* is variously translated as moral discernment, practical wisdom, and prudence, among other phrases, but will be discussed here as practical reasoning, in order to indicate the active thinking processes that are occurring during *phronesis*. Aristotle defines *phronesis* in the *Nicomachean Ethics* as "a true and reasoned state or capacity to act with regard to the things that are good or bad for man. "It is a description of practical reasoning that provides the framework within which a person can decide "What should I do in this situation?" *Phronesis* is an important part of Aristotle's ethical theory, as it involves the understanding of the "good" for humankind. In fact, Aristotle describes *phronesis* as an intellectual virtue, as a state which allows the individual who attains it to be able to ascertain what is good for humankind, and then to deliberate about how best to reach that good. [http://www.ed.uiuc.edu/eps/PES-Yearbook/97\\_docs/noel.html](http://www.ed.uiuc.edu/eps/PES-Yearbook/97_docs/noel.html)

Aristotle's understanding of phronesis was presented as particularly useful in engaging the current culture. Phronesis is the idea that mental information and practical knowledge are experienced together for most people. For example, one can learn information about driving a car from a manual, but it is a different thing to actually drive the car. At some point, the information that is learned in the book is transferred to actual practice without thinking about - stopping at a stop sign without thinking about what the rules were for seeing a red octagon sign. What would a virtuoso Christian look like?

In passing Jones mention another perspective that he would not address that uses the term *Habitus* for more see <http://en.wikipedia.org/wiki/Habitus>

Jones shared that the emerging movement is striving to be authentically who they are without apology. This can be applied to any congregation or individual. There is danger when a congregation tries to be a people which they are not or when an individual puts on masks for others that hide who they truly are....

There are two types of asceticism or self discipline -- Individual and corporate. He suggested in passing that a new form of corporate practice is openness, choosing to live open lives with one another. A consequence of this is the movement to worship in the round without pews facing forward. Jones suggested that just as in older educational models the environment that one is taught speaks more than what is actually said. In educational systems that use a lecture model the primary goal is to convey knowledge from one to another with a primary authority. Jones says that what his child in 1<sup>st</sup> grade does is learn in collaborative learn centers. He suggested that this is closer to a Christian model. The Gospel is not data that is downloaded into someone's mind but something we are... something we do. Questing after the kingdom together...

Dixon shared that he has an autistic son. And one of the educational models that they use with him calls for a *Sabotage of the Environment*. Learning in this model happens like a tree or bush when it is pruned, new knowledge or growth happens.

A question was asked about Openness vs Hospitality. Jones shared that this was sometimes a struggle because they do feel and act like a close knit family but it is something they are striving for and working on.

Overall Jones suggest that his theology is closest to apophatic (sp) / negative theology such as *St Paul whose reference to the Unknown God in the book of Acts (Acts 17:23)*

In closing he shared a saying from the early desert Abbas and Ammas

*"Abba Lot went to see Abba Joseph and said to him, Abba, as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?" Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps Of fire and he said to him, **IF YOU WILL, YOU CAN BECOME ALL FLAME !!***

#### **4:30-5:00 pm**

Holly Rankin Zaher and Dixon Kinser: Response to Tony Jones in light of their specific congregational contexts  
*This was not really a response but they were integrated into Tony's presentation*

*Holly is from an Episcopal cell church located throughout the Greater Pittsburgh are called Three nails  
<http://www.threenails.org/>*

#### **Evening Event (optional)**

#### **7:30-9:00 pm**

Atlanta Emergent Cohort Art Benefit. Visit [www.atlantaemergence.blogspot.com](http://www.atlantaemergence.blogspot.com) for details

#### **Wednesday, January 31**

#### **9:00-9:45 am**

Worship lab: Troy Bronsink & Atlanta Cohort (Sanctuary, Columbia Presbyterian Church)  
*Instrumental Jazz*

*Many Scripture verses read from four voices (in the corner)*

*Chorus: search for truth; house to abide in; i will build you and you shall be built; rest for the earth*

Song: Loves Full Term

*When hope finds day light*

*Wrongs are made right*

*When the love in you and me's full term*

*All creation will learn... the new living (ending phrase) to live in hope*

#### **9:45-10:45 am**

***Doug Pagitt: Congregation as Cauldron of Theology. Stirring up Indigenous Missional Orthopraxi, how the Emergent Village is/is not a response to the Missional Church conversation***

Pagitt started by making the statement that churches/communities of faith ***Ought to be Cauldrons of Theological Participation and Imagination.***

He suggested that we have a message problem. (communication)

He said that we lack a good metaphor for what we are in the mist of currently

- It is somewhat like Remodeling a House – if you have done this you realize that there are some beams that are too costly to relocate.
- It is also somewhat like building a new house – it takes a lot of capital and hard work. Generally more than anticipated.
- It is also like something else... maybe not remodeling or new construction, but movement - ideas being shared and people traveling among different places and communities.

Worship

- For all people.
- Practiced or a Practice (Pagitt suggested that most people view worship not as a practice but as a show. This has led to what some critique of some worship leaders, as rock stars. Thus worship has become a show (presentation). When we think of worship as practice (if something doesn't work that's fine it's a practice). You don't get it right all the time when you are practicing. Thus why you practice.
- Communal: Local, Global, Historical, Futuritorial (ie future oriented)

Pagitt quoted a scene from the Hidalgo movie (Set in 1890, this is the story of a Pony Express courier who travels to Arabia to compete with his horse, Hidalgo, in a dangerous race for a massive contest prize. He is a Christian in a Muslim world. A king accuses him of defiling his daughter. When the main character proclaims he didn't the father/king say something like *Ah, do we believe the unbeliever.* Which leads Pagitt to ask the question: Why don't we ask the people what they want?



In thinking about the structure of a community of faith Pagitt suggests there are three main ways. The third is what he would describe his church as. Solomon's Porch - A Holistic, Missional, Christian Community in Minneapolis ([www.solomonsporch.com](http://www.solomonsporch.com))

- Bounded Set: Stay in the box or denominational structures.
  - You're in or out. Boundaries rule. *Real Life Example: You can't be an usher unless you are a church member.*
  - A bounded set of elements (subsystems) and activities that interact and constitute a single social entity (Hoy & Miskel, 1991).
- Centered Set
  - Fewer boundaries but you must be part of the community. Core values rule. *Real Life Example: You can be a liturgist w/o being a member as long as you hold to the basic tenets of our faith.*
  - "Centered" in set thinking does not mean centralized in organizational structure and authority. Rather, think of centered as an organic model with values at the center, not particular people. From: Centered Sets, Bounded Sets and the Search for Ekklesia: <http://nextreformation.com/wp-admin/general/centered.htm>
- Relational Set (or what some call Fuzzy Set)
  - Inter-connection is key. Relationships rule. *Real Life Example: [Solomon's Porch](http://www.solomonsporch.com) (Pagitt's congregation in Minneapolis)*
  - He used a mapping tool called "Many Eyes" ([http://services.alphaworks.ibm.com/manyeyes/page/About\\_Many\\_Eyes.html](http://services.alphaworks.ibm.com/manyeyes/page/About_Many_Eyes.html)) that shows illustration maps of Co-Occurrences of Names in the New Testament using a relational set model <http://services.alphaworks.ibm.com/manyeyes/view/SMGTJEsOtha6GEKtsYeKE2->
  - Pagitt's point is that he believes that in terms of doing church, the more eyes that see/relate the better. Hierarchies limit participation. Boundaries exclude.

10:45-11:15 am

**Nanette Sawyer and Troy Bronsink: Response to Doug Pagitt in light of their specific congregational contexts**

They were integrated into Doug's presentation. Nanette mentioned a few of the services that they do at their congregation, a rotation of Taizé, Jazz vespers, dinner and fellowship, improve group. She is at Wicker Park Grace who is do/being some pretty meaningful ministry in Chicago. <http://wickerparkgrace.net/tiki-home.php>





Troy graduated from three years ago from Columbia and sparked this event into existence. He is currently starting a congregation in a south eastern suburb of Atlanta. He has led worship and is singing for us at this event)

**11:30 am-12:30 pm**

Workshop Session 1 (Harrington Center classrooms, CTS campus)

**a. Karen Ward: New Monasticism**

- b. Holly Rankin Zaher and Dixon Kinser: Liturgical Feng Shui (*This workshop can be heard online at <http://web.mac.com/dixonkinser/iWeb/Dixon%20Kinser%27s%20Podcast/So%20Indie%20Cast/So%20Indie%20Cast.html>* )
- c. Claude Nikondeha, Brian McLaren, and Tim Hartman: Global mission and *Amahoro African Leaders Conference*
- d. Diana Butler Bass: Leadership and Congregational Transformation (notes from <http://thoughtsofresurrection.wordpress.com/2007/01/31/cauldrons-of-theological-participation-and-imagination/> Andrew C an Associate Pastor at Resurrection in KC)

Characteristics of leaders in vital congregations - sense of humor, humility and storytellers. Narrative leadership was presented as a way that leaders in congregations are facilitating a way forward for the congregation. She presented...

**Four Pathways of Narrative Leadership**

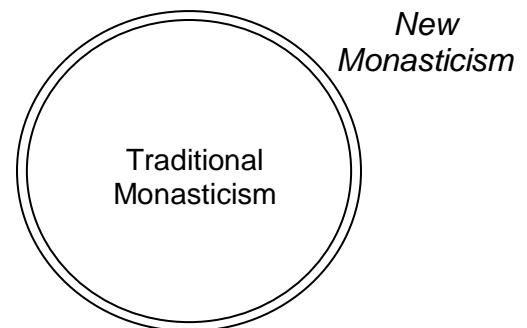
Know your story and live it.

- Story shapes leaders.
    - The story that one believes about her or his congregation, denomination, self shapes how she or he leads.
    - For example - there is a very different type of leader that is called for if one considers the story to be that of the Mayflower instead of that of the Titanic. Maybe the ship isn't sinking, maybe it has changed course.
  - Leaders shape stories.
    - Leaders are able to help people make sense of chaos.
    - A leader is able to tell stories that make sense and understand their leadership life as telling stories.
    - The script can be re-written and the leader can shape the re-writing.
  - Narrative leadership is character and context driven.
    - Each person is a uniquely formed character in their own story.
    - Use the power of this unique character to shape leadership.
    - In vital congregations, there is a unique fit between the character of the congregation and that of the pastor.
    - It is important for a leader to be her or his own character in the context of a community that has its own character.
  - Narrative leadership is based on charisma, not celebrity.
    - Charisma in the sense that the leader pays attention to the Holy Spirit and has gifts that are clearly not their own.
- e. Jay Voorhees: Arminianism and the Emerging Church
  - f. Karen Sloan and Adam Walker Cleaveland: Practice and Presbyterianism: Emergence as Re-formation

**Karen Ward: New Monasticism**

I found her presentation very interesting. To start she referenced a book called ***The 12 Marks of New Monasticism*** <http://www.newmonasticism.org> (the marks are listed in a side bar below) She originally was a Lutheran priest. The community is now a Lutheran and Episcopal Church. *Church of the Apostles* <http://www.apostleschurch.org>

Ward shared that if we were to use McLaren's rings of the tree metaphor that this is simply the next ring and that communities such as the Taizé Community in France <http://www.taize.fr/en> and Iona Community in Scotland <http://www.iona.org.uk> were the first shoots and have sparked new growth. Other examples are [catholic worker houses](#), [sojourners community](#). And a short term program that the Lutheran church has called Lutheran Volunteer Cor. The live in intentional communities doing justice work in different parts of the States, for 2 years.



She shared that the community that she founded came to the idea of using a monastic model very organically in fact it was 2 years (now 4 years old) into the process that someone in the community suggested that they look traditional monastic model. This community was started by opening a cyber café that live out the model hospitality to all. They began to have financial issues because they would serve the homeless community will out charging them. They set up what would normally be a tip jar. They called it a *Community Needs Jar*. to pay

for coffee etc for those who can't afford it... two main scriptures themes have been foundational to them Prodigal Son, The Wedding Banquet – Radical Hospitality.

The space was called *The Living Room: a space for life*. The church is *Fremont Abby* (the name of the arts community that they are located).

What they are considered to be or working towards is what is called a 3<sup>rd</sup> order (more inclusive to who can participate, lay men and women) a 1<sup>st</sup> order is for Celibate Men; 2<sup>nd</sup> order is for Celibate Women.

*Church of the Apostles* is a cell or relational church model they have various cell of communities that make up the community. 1) Café once called the Living room it is now called the *Refectory* 2) Fremont Abby 3) Men's and Women's House (that have 8 living in each with an Abbot and Abbess that are leaders of each), they also have 2 guest rooms *the upper room*. 4) Currently they have two house that they rent where people who are living in intentional communities (they are about to buy 2 more house).

The people who live in these communities agree that once a week they will in there community 1) some kind of Scripture Reflection, 2) Prayer, 3) Corporate Worship, 4) some kind of Service/mission

Each the people who live in the house's (they call them their monks in residence, they are all 20 something) and they do the main work of the community. Daily prayer, setting up for Sunday worship, running the café.

The general philosophy is that they don't need to hand out flyer or tack because they see their ministry as Incarnational that they are God's hands and feet, God's representatives -- incarnating their religion. People don't give a rip about what we believe but the pay attention to how we live.

Recently they created a Rule of Life that they call *Life together in Jesus* there rule is something that when someone asks about membership in the community. The will hand them *the rule* and see if they are willing to live with it. If so they are a member. As she finished talking about the COTA rule she said that. This was there local understanding and that there is the Big rule. The Baptismal Covenant that initiated membership into the church universal.

Toward the end Ward, mention that there are several other communities creating communities with a monasticism spirit in a postmodern context. And that they usually take a flavor or emphasis like traditional monastic orders. Ward felt that her community was closest to a Benedictine order. She share than another individual who has started a community is Shane Claiborne. Claiborne is one of the founding members of a community called The Simple Way ( <http://www.thesimpleway.org> ) in Philadelphia, PA. This organization was featured on the cover of Christianity Today. He is the author of *The Irresistible Revolution - living as an ordinary radical*. And DVD Resource called Another World is Possible. Karen Ward described what *The Simple Way* closer to a Franciscan Model, of new monasticism.

**Quick Biography of Shane Claiborne:** Wearing homemade clothes and dread-locked hair, Shane Claiborne is a 28-year old 'extremist for love'. With tears and laughter, he unveils the tragic truth of our world and the incredible hope of 'another way of life'. His ministry experience is varied, from a 10-week stint working alongside Mother Teresa in Calcutta, to a year spent serving a wealthy mega-congregation at Willow Creek Community Church outside Chicago. Shane graduated from Eastern University, and did graduate work at Princeton Seminary.

Recently, Shane spent 3 weeks in Baghdad with the Iraq Peace Team (a project of Voices in the Wilderness and Christian Peacemaker Teams). Shane was witness to the military bombardment of Baghdad as well as the militarized areas between Baghdad and Amman. As a member of IPT, Shane took daily trips to sites where there had been bombings, visited hospitals and families, and attended worship services during the war.

Shane is a founding partner of The Simple Way, a radical faith community that lives among and serves the homeless in Kensington, North Philadelphia. They seek to follow Jesus, to rediscover the spirit of the early Church, and to incarnate the 'Kingdom of God' " a way of life standing in stark contrast to the world of militarism and materialism. Their revolution is lived out locally, as their days are spent feeding hungry folks, playing with children, running a community store, hanging out with neighbors, and reclaiming trash-strewn lots by planting gardens. Shane and The Simple Way do much work to expose the fundamental structures that create poverty and to imagine alternatives to them.

Shane has helped birth and connect many grassroots Christian communities throughout the country, as well as prophetically awaken many others to consider the Gospel as a Way of life. Shane serves on the Board of Directors for the Christian Community Development Association, the largest national association of faith-based organizations. And he writes and travels extensively speaking about peacemaking, social justice, and Jesus. Found February 2007 - (From <http://www.greenbelt.org.uk/?a=80&pr=78> )

## Christian communities try "whole-life faith"

By [Janet I. Tu](#) Seattle Times staff reporter

In South Seattle, about a dozen young people have been busy planting trees, participating in neighborhood cleanups and attending nearby churches. A year ago, none of them lived there. What motivated the en masse move to the area last summer was their faith.

All are members, or friends of members, of Quest Church, located in Seattle's Interbay neighborhood farther north. About a year ago, church members decided they wanted to get a deeper understanding of race and class issues. What better way to do that, they thought, than to live in neighborhoods that are more diverse racially and economically.

### Christian communities

For more information on organizations mentioned in the story:

- Quest Church: [www.seattlequest.org](http://www.seattlequest.org)
- Mustard Seed Associates: [www.msainfo.org](http://www.msainfo.org)
- Bartimaeus Cohousing Community: [www.bartcommunity.org](http://www.bartcommunity.org)
- Church of the Apostles: [www.apostleschurch.org](http://www.apostleschurch.org)
- Monkfish Abbey: [www.monkfish-abbey.org](http://www.monkfish-abbey.org)
- The Simple Way: [www.thesimpleway.org](http://www.thesimpleway.org)

The Quest group is one of several local Christian groups trying different ways of creating communities where they can live out their faith values. Some share one house with common times for prayers and meals. Others meet for meals and spiritual rituals, or live in a single neighborhood. All have similar intent: to integrate their faith more fully into their daily lives, create deeper personal relationships, and participate in serving their neighborhoods. In addition to the Quest group, Bremerton's Bartimaeus Cohousing Community will soon house about 25 families in condos on a seven-acre complex. A few members of Church of the Apostles in the Fremont neighborhood share a house. At Monkfish Abbey in Wallingford, people drop by for Thursday suppers but attend different churches on Sundays.

Of course, living in a Christian community is not a new idea. Religious orders and communities have existed for centuries, as have communities of laypeople such as those serving with the Jesuit or Lutheran Volunteer Corps. But it appears the formation of new Christian living communities is on the upswing, particularly among younger evangelicals who are not rigid about doctrines or denominational lines. Some are considered part of a nascent movement among younger Christians called "the new monasticism," which emphasizes community, common worship and activities, and helping the poor.

They incorporate spiritual practices from traditional Christian monastic communities to help nurture their faith and center their lives around doing God's work. They draw inspiration from practices such as lectio divina — a slow, contemplative reading of Scripture as a form of prayer — and from orders such as the Franciscans, who emphasize serving the needy in one's own area.

They are seeking "a whole-life faith, not just an add-on devotional to their suburban, professional life," said Tom Sine, co-founder of Seattle-based Mustard Seed Associates, which tries to come up with creative ways churches can respond to a changing culture. The organization is sponsoring a conference this weekend that includes discussion of such Christian communities. Part of the growth is attributable to simple economics: It's less expensive to live together in cities like Seattle. Part of it might also be simply because more people are now living in the Northwest.

### "New forms" emerge

Another factor is people exploring different forms of religious organization, said Patricia O'Connell Killen, chairwoman of the religion department at Pacific Lutheran University. "In the history of Christianity, whenever there are large stresses and changes going on in the broader social political order, new forms of religious life emerge," she said. "The forms of religious organization that dominated for the last 400-plus years no longer are as satisfying or as meaningful because those forms of organization in some way were rooted to a particular place."

For members of the Quest group, that search for a meaningful form led to them to live in houses and apartments in the Columbia City and Rainier Beach neighborhoods. They meet for Tuesday evening suppers, where they talk not only about their faith but about neighborhood issues.

Some also attend neighborhood churches in addition to going to Quest, which is part of the Evangelical Covenant Church denomination. Dan Hauge, a 32-year-old office worker and Quest member, attends Emerald City Bible Fellowship. "It's important for me to build relationships with people in established churches in Rainier Valley," he said.

"In terms of following Christ, it's very important to be moving outside of my comfort zone. I just see the limitations of my own perspective. My hope is the more I engage in relationships with people who have a different perspective than my own, I will be able to love people better and address issues of justice with a more developed, holistic perspective."

### Serving the community

Those moving into Bartimaeus Cohousing Community in Bremerton hope to use their common areas to serve the larger

community, perhaps by establishing an auto shop for the neighborhood or a space for community events. Members also have talked about providing a guest unit for people in need, and restoring nearby wetlands.

"The vast majority of members feel to be of service to the community is part of our calling and faith," said John Parsons,

#### **The 12 Marks of New Monasticism**

Moved by God's Spirit in this time called America to assemble at St. Johns Baptist Church in Durham, NC, we wish to acknowledge a movement of radical rebirth, grounded in God's love and drawing on the rich tradition of Christian practices that have long formed disciples in the simple Way of Christ. This contemporary school for conversion which we have called a "new monasticism," is producing a grassroots ecumenism and a prophetic witness within the North American church which is diverse in form, but characterized by the following marks:

- 1) Relocation to the abandoned places of Empire.
- 2) Sharing economic resources with fellow community members and the needy among us.
- 3) Hospitality to the stranger
- 4) Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation.
- 5) Humble submission to Christ's body, the church.
- 6) Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate.
- 7) Nurturing common life among members of intentional community.
- 8) Support for celibate singles alongside monogamous married couples and their children.
- 9) Geographical proximity to community members who share a common rule of life.
- 10) Care for the plot of God's earth given to us along with support of our local economies.
- 11) Peacemaking in the midst of violence and conflict resolution within communities along the lines of Matthew 18.
- 12) Commitment to a disciplined contemplative life.

May God give us grace by the power of the Holy Spirit to discern rules for living that will help us embody these marks in our local contexts as signs of Christ's kingdom for the sake of God's world.

From <http://www.newmonasticism.org/12marks/index.html>

52, a marketing director on Bainbridge Island who will move into Bartimaeus in July. "And we feel we can do it in a better way if we can pool our resources." The idea originated about four years ago when some members of Bremerton's Evangelical Episcopal Church of St. Barnabus began talking about wanting to live in a Christian community. "We had a longing for something more than church once a week or even twice a week," said Barbara Buckham, 56, of Bremerton.

Those moving into Bartimaeus range in age from their 20s to their 90s. They include evangelical and mainline Protestant Christians, Catholics and a few non-Christians. They hope to establish common times and places for prayer and meditation, as well as dine together a few times a week.

#### **5 members rent house**

At Church of the Apostles (COTA) in Seattle's Fremont neighborhood, five members began renting a house together last June. "We like the idea of COTA as a community, but wanted to go deeper — the idea of living out church as community," said Ray McKechnie, 30, a sign-language interpreter who's now living in the house. It's still a work in progress. For several months, the housemates met for supper and prayer services on Mondays, and abstained from television or electricity for weeklong periods. But those practices waned with the members' varying, busy schedules. They're still figuring out "what is our whole rule of life, in a more organic process," McKechnie said.

Figuring out how to live their faith as a "total way of life" rather than just a set of beliefs is something many COTA members are trying to do, the Rev. Karen Ward said. COTA is part of the "new monastic" movement, with its members trying to follow a way of life that includes daily prayer and observation of the Sabbath.

At Monkfish Abbey in Wallingford, people attend Thursday-night suppers, observe contemplative practices and gather to mark religious holidays and turns of the seasons. Although most who attend are Christian, the group is open to those of other faiths or those who follow no religion. Such new monastic groups can fulfill a need for family and

community, said Rachelle Mee-Chapman, an ordained minister who is the abbess at Monkfish Abbey. "Most new monastic communities are small enough that you can personalize what you need. But you're still in community, so you're not alone."

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12:30-2:00 pm

Lunch (Richards Center, CTS Campus)

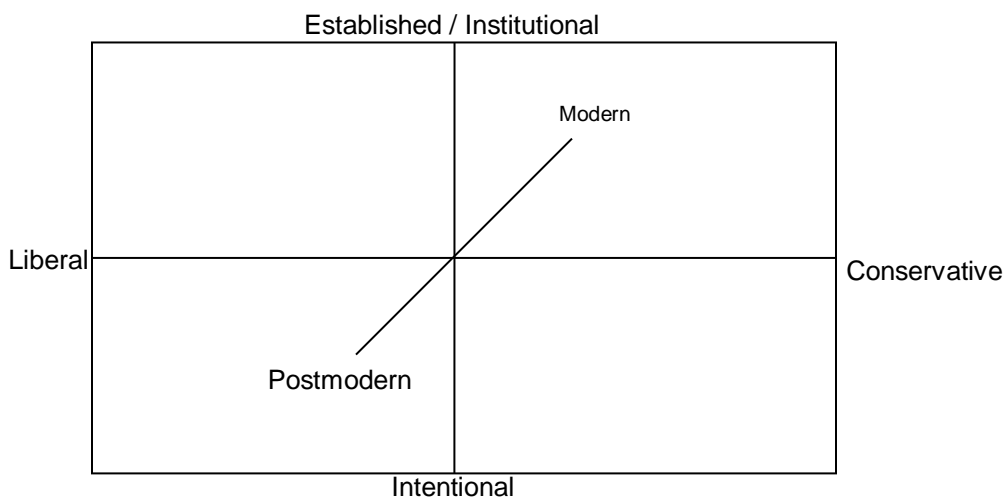
2:00-3:30 pm

**Diana Butler Bass: Translating Emergent Practices for existing Mainline Congregations (Sanctuary, Columbia Presbyterian Church)**

Bass is the author of *Christianity for the Rest of Us: How the Neighborhood Church Is Transforming the Faith*. She referred to another book *The Emerging Christian Way: Thought, Stories, And Wisdom for a Faith of Transformation* by Marcus J. Borg (Contributor), Matthew Fox (Contributor), Michael Schwartztruber (Editor). This is a slightly different take of what is emerging, she highlighted that Borg points out the new thing that is happening in Mainline congregations. In this Bass was point out that the Mainline Church in some ways is more Emergent than the Evangelical Traditions. She argues that the Mainline Church has been in this tradition of living in this tension longer than evangelical churches, and thus have more resources to draw on. And why many evangelical churches have started to “discover” the breath of Christian history.

Bass moved on to sharing of story of Phyllis Tickle’s (who was lecture in a downtown Episcopal Church in Atlanta on the Jesus Seminary) at the end over lecture a young person who was observing a church fight over the virgin birth. His response, “*The virgin birth is so beautiful that is has to be true whether or it happened or not.*” Bass used this to illustrate the way that divergent world views perceive truth/reality/faith. Bass is highlighting what is known as Post Critical perspective of Truth.

She spent her presentation building tinker toy visual illustration that she said usually takes her 3 days to construct for people but she would assume we know the foundations of which she was talking about. Bass lead a research team on discovering what are some of the characteristics of vital mainline congregations. The study included 50 congregations from across the United States with multiple differences in demographics.



- Axis from conservative to liberal
- Axis from established / Institutional congregations to intentional congregations
  - Established congregations are those that were functioning most effectively between 1870 and 1960. One was often a part of an established congregation by birth.
  - Intentional congregations are those to which individuals make a particular choice to be a part.
- Axis among non-modern, modern and post-modern

Diana Butler Bass also stressed how the frame work for most theological conversations in liberal v. conservative thought is not helpful. Infact Bass suggest that they are a modern assumption of an either/or world. Bass wants to reframe the talks to encompass a Modern worldview v. Postmodern worldview, Liberal v. Conservative, and established / Institutional (Static) v. Intentional (Continually Evaluating). It is a 3-D model. For instance she brought up the example of sexual orientation and the problems in the Episcopal Church. She expressed it might be more helpful for the dialogue to shift the conversation from theologically liberal v. theologically conservative (A no win conversation) to a modern worldview v. postmodern worldview. Bass suggested that the more we live into the post modern world then we will get rid of old (either/or) arguments.

Bass related a story of a man Peter from central Florida who observed - As communities move further toward intentionality and post-modernity the conservative / liberal axis will disappear because that axis is based on the modern worldview of dividing between right and wrong. Often congregations are holding on to the modern worldview because that is an integral part of the established type of congregations.

Bass said that there is not a one size fits all answer. How can we implement one-size fits all programs in a world where we have 82,000 options for our morning cup of joe at Starbucks?"

#### **4:00-5:00 pm**

Workshop Session 2 (Harrington Center classrooms, CTS campus)

- a. Karen Ward: Ecumenism on the ground (the ELCA and Episcopal Churches); sharing across and beyond denominational lines
- b. Doug Pagitt and Troy Bronsink: Engendering missional artifacts; local art v. contemporary praise and worship
- c. **Tony Jones and Dixon Kinser: Youth ministry and narrative theology**
- d. Nanette Sawyer, Jud Hendrix and David Lewicki: Chasing Community: theologies of relationship and the search for honesty
- e. Holly Rankin Zaher, Saranell Hartman and Karen Sloan: Emergent Women's Initiative
- f. Jay Voorhees and Tim Hartman: Emerging issues in theological and cultural diversity

To introduce the topic Tony Jones said that there are two form of narrative theology one that is looks at the biblical text from a narrative intact and holistic and to see how we can or do inhabit the text this view is express by Linbeck. He says that that is a great book call the *Book of God* that he would do long term bible studies with his youth. He noted a word a caution because the Old Testament is the vast majority of the book and it is hard to make it through because of all the corruption, murder and deceit. But Jesus shows up, he said jokingly.

The other is less know and is call *Biography as Theology* Jim McClendon (from Fuller). The idea is that you take the life of MLK jr or anyone and see how it plays out and what the theological implications are.

Dixon shared about his use of narrative in Sunday school or what he now calls FilmSchool. He says that each movie / narrative is propagating a script by look at the scripts of contemporary movies we see what the dissonance and resonances are from the gospel. And ask the question what is the story that God is telling? ...In your life? ...In our life?

He usually he spits a 90min movie into three 30min section enough time to discuss each section afterward. Dixon uses edit movie that cut out cursing, nudity and violence. These company are being sued by movie companys but some are family edit DVD, or clean films. This workshop can be download from

<http://web.mac.com/dixonkinser/iWeb/Dixon%20Kinser%27s%20Podcast/So%20Indie%20Cast/So%20Indie%20Cast.html>

#### **7:30-9 pm**

*World Café* (at Columbia Seminary's Richard Center): An opportunity for participants to reflect on the seminar, using community organizing tools such as Appreciative Inquiry. Table-sized discussions. Facilitated by Troy Bronsink in conversation with participants and panelists

### **Thursday, February 1**

#### **9:00-9:45 am**

Worship lab: Troy Bronsink & Atlanta Cohort (Sanctuary, Columbia Presbyterian Church)

#### **10:00-11:00 am**

**Karen Ward: *Praxis in Community*. Forming a mainline congregation as an emerging monastic artistic city presence**

Ward began by sharing some of the guiding questions that her community asks.

*Who is God and does God matter?*



*Who is the church and does the church matter?  
Who am I and do I matter?*

We are participating in the story of God. We join with God in redemption and creation...in the telling and the sharing. One of the ways that Church of the Apostles (COTA) understands the building in which they meet is that of a building in which the congregation meets is a space within the neighborhood--Embedded. It is a space that the congregation has a responsibility to *curate* (care) for the life of the community. We study the way of God in Jesus. We are practicing the story of God in Jesus.

Ward Shared a few of the ways that here community has celebrated and practiced this story. It is often a blending of ancient/future. They strive to be *Ad fontes* (a Latin expression which means "to the sources.") for the present day. Services they have do include: Stations of Resurrection, Marvin Gaye Eucharist: using all of the track on the What's going on Album, Seuss Service (were everything was written in kind – including the great thanksgiving), Goth Mass, Newspaper Confessions, the Opening worship they had an Organ and DJ duet of a traditional Luther Voluntary. She also said that her worshipping community is one that uses the Sanctum (or *Accipe Spiritum sanctum*) from the 1662 Book of Common Prayer of the Church of England. These services highlight one of the tenets of the emergent movement which is to take into consideration and use the long memory of the church. (Ancient/Future twist)

Ward shared that they view themselves as a Trinitarian Centered community. They are a people of the story on a journey. They invite people to share their story and to hear the story.

COTA Rule: Life together in the way of Jesus

- Love God and Love Neighbors
- Give intentionally and Provide Welcome
- Engage Community and Practice Faith
- Share Stories and Throw Parties
- Create Art and Exchange Gifts
- Renew Culture and Steward Creation

COTA Postures (of how we stand in relation to God and our neighbor):

- presence and awareness...availability and vulnerability...attentiveness and mindfulness...wonder and expectancy...

COTA Practices:

- daily prayer and supplication...sabbath and re-creation...feasting and fasting...pilgrimage and accompaniment...tithing and alms-giving...reconciliation and consolation...confession and forgiveness...justice and kindness...thankfulness and praise...charity and love...

**11:00-11:30 am**

***Tim & Saranell Hartman: Response to Karen Ward in light of their specific congregational contexts***

They did not respond to what Ward had done but shared what they are doing in Baltimore / DC area. They are sent by presbytery to start a church in a Suburb of Baltimore. A Safari as he called it they're target Audience 20-35, young adults. They were specifically told that they were to start a church in *this county*—geographical boundaries. What they found out after doing census studies is that the target audience of young adults didn't live there. After joining a touch football league in downtown Baltimore area he found them. After a year investment they shifted focus. Now they are living with the people *In the way of Jesus Christ*. Tim shared a story: *if you want to start a ministry to with remote control race car drivers. You go to them and do what they do. Once you have connected with them you do not ask them to leave there culture of racing remote control race cars. And join a different church culture. but ask them what does it look like for you to be a follower of Jesus Christ here.*

They see themselves as forming relational pods... Relationships - forming small groups that connect to one another, empowering people to live in the kingdom - local action and global awareness, Equipping people in a specific culture to follow God. Asking questions like in this context: What does it look like to worship together? Primary desire is to create a movement of people seeking to live in the kingdom of God in Baltimore

11:45 am -12:30 pm

Brian McLaren: *Hope for the Sake of Creation*

Every church used to be a New Church

We must be concerned with the earth and not just the church. The substance of the message that is being presented in a local congregation is important - is the gospel one of escape or transformation? Possible action steps after the gathering:

- 1) Stop focusing on *saving the church* and think about the good news of the presence of the kingdom of God.
  - The gospel is a matter of life and death for the earth.
- 2) Find a cohort - remember that thinking is a social process and that change is an agonizing process.
  - Make friends: non-utilitarian relationships.
  - Be a friend to yourself...
  - Plausibility Structure
- 3) If you can start something new, do.
  - You have more power than you think. You do not need permission to serve God!
  - If the people of your context are not interested in change, consider what you may be able to do in other areas. Your home... your church basement... where ever you can.
    - read your job description carefully - and if you can start something new, do it. If your contract calls on you to tend the status quo 45 hours a week, work 45 hours a week (not 44 and not 46) and do a good job. Use your free time to serve God.
- 4) Realize the positive relationships between innovation and imitation
  - Support experiments
  - Expect failure
  - Adaptively imitate success
  - Innovation and imitation are not enemies - small organizations may be able to innovate in ways that larger organizations can not. Larger organizations may be able to imitate this innovation and use it effectively.
- 5) Don't criticize anybody
  - *Let a 1000 Flowers Bloom (not sure what this means)*
  - Think of us / us, not us / them.
  - Include people in a circle of love, whether or not they include you in their circle.
  - Criticism can make you bitter or better. Criticizing will not make you better.
- 6) Emphasize "first order practices."
  - 1st order - pray; 2nd order - a theology of prayer
  - 1st order - giving to the poor; 2nd order - an economic theology
- 7) Hope against hope and ask... What if this works "exceedingly abundantly beyond all we can ask or think"? (Ephesians 3:19-20).

McLaren responded to a question about the purpose of middle level judicatories - for example, district superintendents and districts in the United Methodist Church. Some of his response: If we destroyed the denominational structure today, we would start rebuilding it tomorrow, but it might look differently. The problem may not be the institution, but instead the portions of the denominational institution that functions in a colonial mindset. The colonial mindset could be understood as the understanding that what comes from the denominational level can be effectively applied to all settings - regardless of the local culture. Assume that the structures are there and work within them. Each denomination will need to decide whether to follow the example of the founder or the policies of the generations that followed. For example, within the United Methodist Church following the example of John Wesley could lead to greater vitality within the denomination.

### ***Amahoro African (an event they took and offering for)***

An African pastor shared about a project that he is involved with called Amahoro Africa (Towards a Post-Colonial Church in Africa) an event that is taking place May 7-18, 2007.... The man shared a story of how when he was a child the preachers would preach hell fire and damnation and that Jesus was on his way back soon. After year of hearing this message he asked an elderly man if Jesus was really coming back the man said: *He hasn't come back yet.* He continued to share how Christianity was blend with colonial domination. An example he used was of Rwanda. He said that before the Genocide in Rwanda, what is not often know is that Rwanda was known as a great success story among Christian evangelist. And when the Hutu militias began to slaughtering people, they went to the churches. *Sanctuary* But the priest would lock them the churches.

*The victims were often hiding in churches and school buildings, where Hutu extremist gangs massacred them. On 12 April 1994, more than 1,500 Tutsis sought refuge in a Catholic church in Kivumu. Local Interahamwe then used bulldozers to knock down the church building. People who tried to escape were hacked down with machetes or shot. Local priest Athanase*



*Seromba was later found guilty of aiding and abetting demolition of the church and convicted of the crime of genocide and crimes against humanity ([http://en.wikipedia.org/wiki/Rwandan\\_Genocide](http://en.wikipedia.org/wiki/Rwandan_Genocide))*

Years later, a key leader of United Nations peace keepers, noted that if it hadn't been for the priests that they might have stood a chance in mounting a movement against the Hutu Militia.

**12:30-2:00 pm**

Lunch (Richards Center, CTS campus)

### **A Report from Mainline Emergent/s**

Posted Feb 1, 10:48 | by Steve Knight | [Link](#)

By Adam Walker Cleaveland ([pomomusings.com](http://pomomusings.com)) & Karen Sloan ([karensloan.net](http://karensloan.net)), two “loyal radicals” in the Presbyterian Church (USA):



We're here at the [Mainline Emergent/s](#) event at Columbia Theological Seminary in Atlanta, GA. The conversation is connecting those from the “Mainline” (Presbyterian, Methodist, Lutheran, Episcopal, and many other others) to the emergent conversation. We're finding that conversations about Emergent have been bubbling up in these traditions.

If you're looking for websites that are attempting to foster the Emergent conversation among those in Mainline traditions, check out the following sites:

[presbymergent.org](http://presbymergent.org)

[emergingleadersnetwork.org](http://emergingleadersnetwork.org)

[methoblog.onlywonder.com](http://methoblog.onlywonder.com)

<http://wordpress.com/tag/mainline-emergents>

<http://spankeysblog.blogspot.com>

<http://www.reyes-chow.com>

Minutes ago, we were leading the “Practice & Presbyterianism: Emergence as Re-formation” seminar at the event. Over 80 participants were there to imagine the paradox of Presbyterians engaged in Emergent. We found this to be a much larger conversation than could take place in an hour-long seminar. Participants raised thoughtful questions, asked about alternative worship and wondered how all this would play out in their own contexts.

Karen and I decided to create the [presbymergent.org](http://presbymergent.org) site as a place to connect PC(USA)ers who desire to stay “on the inside” in order to bring about creative, emergent expressions of historic faith. To be loyal radicals.

Event photos are from <http://www.flickr.com/photos/revfife/>