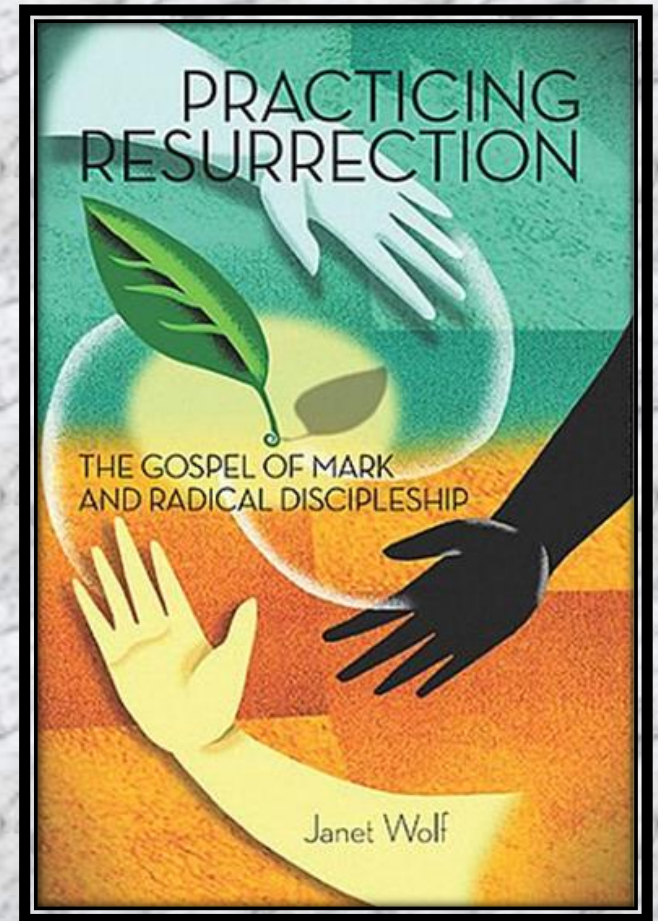


MissionU 2019

Practicing Resurrection

The Gospel of Mark &
Radical Discipleship
By: Janet Wolf



Study Facilitator

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SESSION #1

FAITH WE CAN SEE



**John Martin,
“The Destruction of the
Pharaoh's Host,” 1833**

Community Covenant

- Dear friends, as we begin this day of study and prayer and discipleship formation, will you seek to represent the Beloved Community?
- **With God's help and the support of one another, we will.**
- Will you recognize the shoulders on which we stand, the struggles and labors which nourish and undergird our gathering? Will you be constant in a spirit of gratitude, noticing of the gifts of which this school is made?
- **We will be mindful and give thanks. And we in turn will bring ourselves, our insights, our experience, our wisdom, and the resource of our struggles as a common stock of gifts to be shared. We will practice the economy of grace.**
- As best you are able, and with the strength of your heart, will you set aside privilege; will you respect one another; will you honor and embrace the differences among us; and will you hold in confidence all sharing of a personal nature?
- **With God's help and the support of one another, we will.**

Community Covenant (continued)

- Will you be quicker to listen than to speak, but will you say honestly what is on your heart, and boldly bring to speech what must be said?
- **Even with these very words.**
- Will you strive to connect in one another the sacredness of all of God's children, making space to affirm and celebrate the global connection of God's Spirit?
- In the spirit of village life, will you take personal responsibility for improvising our life together on this day? Will you look to the good of the whole and practice mutual aid? Will you hold gently and without judgment all sharing in our community?
- **In one common heart, we will village together. With God before us, we will walk together in a Spirit of holy freedom, being gentle with one another, holding one another in love, and seeking among us the Beloved Community.**

The Word of Go and Words About the Word

- Leader: Holy God, come and dwell among us as we seek to enter into your Word from your servant Mark.
- All: **Engage our imaginations and stir our hearts. Open our eyes to your cry of the world. Open our minds so that we ponder the Way of your Kin-dom.**
- Voice #1: The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’” (Mark 1:1-3)
- All: **Open our eyes, Creator God, that we may discover the path on which you desire for us to journey.**

- Voice #2: “Listen. What do you make of this? A farmer planted seed. As he scattered the seed, some of it fell on the road and birds ate it. Some fell in the gravel; it sprouted quickly but didn’t put down roots, so when the sun came up it withered just as quickly. Some fell in the weeds; as it came up, it was strangled among the weeds and nothing came of it. Some fell on good earth and came up with a flourish, producing a harvest exceeding his wildest dreams. “Are you listening to this? Really listening? (Mark:3-9)
- All: **Open our ears, Sustainer God, that we might really listen.**
- Time for Silent Written Reflection



. (Credit: "Born to be Loved" by Lucinda Williams. 2010 UMG Recordings, Inc.)

- Voice #3: One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:28-31)
- All: **Open our minds, Liberator God, that we might demonstrate our love for you in the love that we offer our neighbor.**

- Voice #4: As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little further, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him. (Mark 1:16-20)
- All: **Open our lives, Forgiving God, that we be the receptacles of your grace. Help us move gently and generously into your Kin-dom. Dwell deeply in our hearts so that we might open ourselves to one another. Give us the faith to know that as we follow you into fresh spaces of understanding, new places of community, and re-imagined ways of living justly, you will re-member us in Beloved Community. And for this, we give you thanks. Amen.**



Thy Word

Introduction – Our Journey Begins



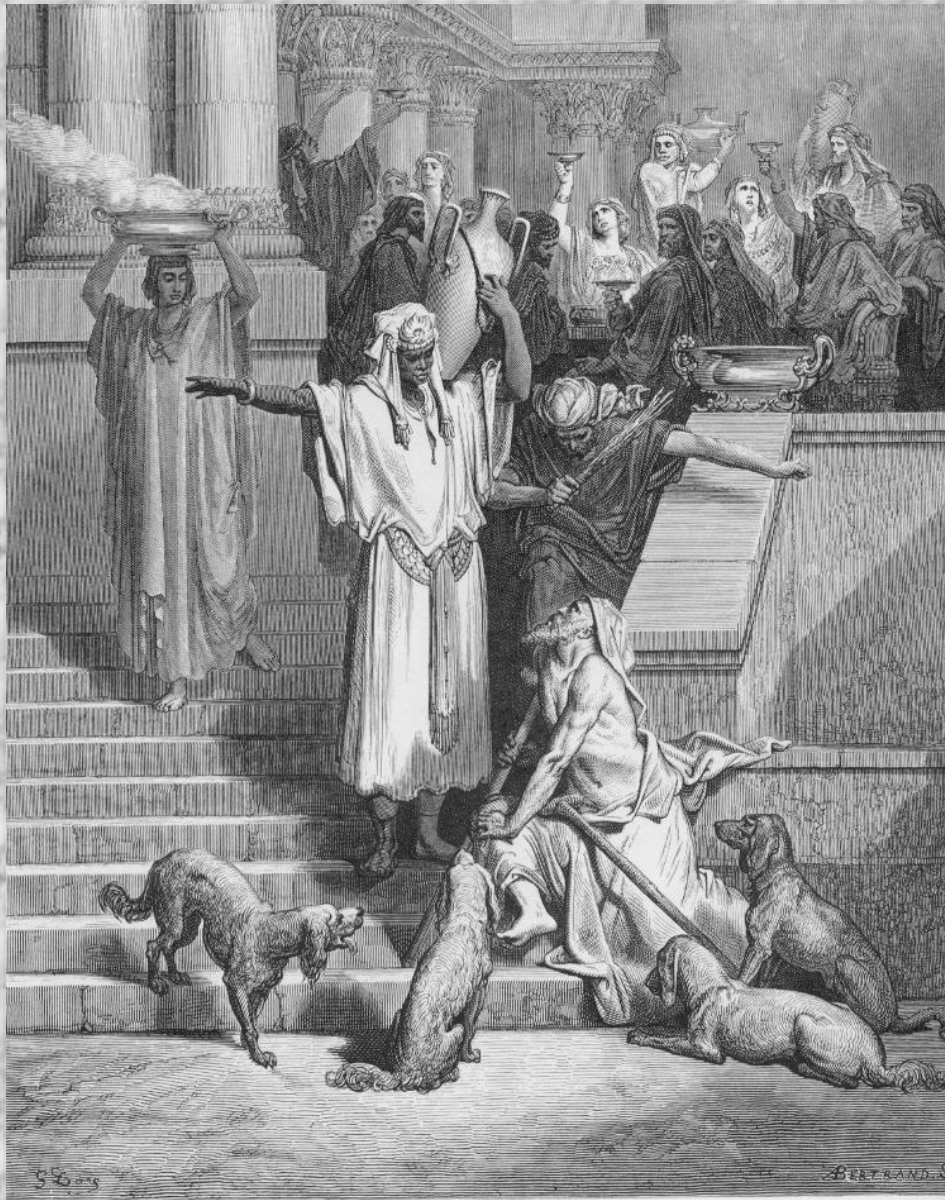
**Jesus and the two
Disciples On the Road to
Emmaus, by Duccio,
1308–1311, Museo
dell'Opera del Duomo,
Siena**

Practice 3 acts of Liberation, ~~ Dorothee Soelle

- **Practice Amazement**
- **Unlearn and Let Go**
- **Resist in Order to Heal**

**Jews cross Red Sea
pursued by
Pharoah. Fresco
from Dura Europos
synagogue**





LAZARUS AT THE RICH MAN'S HOUSE

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores... (Luke 16: 20, 21)

Faith We can See:

**Mark 5:1-20
And
Mark 9:14-29**

**Lazarus at the Rich Man's House
Gustave Doré (1832-1883)**

Practicing Our Social Location – Mark 7:24- 30 & Matthew 15:21-28

- 1. What is going on in your head and heart? Why do you do or say what you do? What scares you? Threatens you? What gives you hope? Joy?**
- 2. This is often difficult for people as we are quick to move into some kind of summary of the story. Enter enter into the hearts and minds of your character/s.**
- 3. How does this particular text hold a mirror to our world—what do you see through the lens of your character’s social location?**
- 4. “So what?” What does this story provoke in you? How has it broken you open, challenged, or changed you and why does that matter?**

Questions for Reflections – Joshua & Matthew – From Them to Us

Lets now read Joshua 3:1-13 and two readings from Matthew 14 and 15.

- 1. Did you notice anything strange with regard to the Matthew story of the woman whose daughter was possessed? How was the woman named?**
- 2. In the Joshua story, who were the tribes to be supplanted and what was the first tribe named?**
- 3. What were the settings of the Feeding stories? What was their location relative to the story of the Canaanite woman? How many baskets were left in the first feeding narrative? What does this remind you of? How many baskets collected in the second story? How might this be interpreted?**

Closing Litany – Let Us Pray



Closing Prayer

Left: Come Lord Jesus, confront me as a prophet: disturb my indifference . . .

Right: . . . Shatter my brittle certainties, and craze me into a holy awareness of my common humanity.

Left: and so of my bony, bloody need to love mercy, do justly, and walk humbly with you – and with myself,

Right: trusting that whatever things it may be too late for, prayer is not one of them,

Left: nor a chance, nor change, nor passion, no laughter,

Right: nor starting yet again to risk a way to be together.

Left: nor a wild, far-sighted claim that this human stuff of yours is stranger still than fail or time,

Right: graced to share a kingdom and spirited for you.

Credit: Litany from “Wrestling the Light: Ache and Awe in Human Divine Struggle, Prayers and Stories,” by Ted Loder. Used with permission. All rights reserved.

SESSION #2

Engaging the Powers: Liberation and Life



**Cathedral of Toledo,
sacristy, The Disrobing
of Christ, by El Greco,
1577-79**

**Photo by: Richard
Mortel
April 18, 2016**



For The Healing Of The Nations

Author: Fred Kaan (1965)

CCLI Song Number: 3200067

Instrumental cover version.

**Free Christian Hymn & Song Lyrics,
PowerPoints and Music from
www.traditionalmusic.co.uk**

Short Intro Before First Verse



"Words projected with permission through Christian
Copyright Solutions."

Prayer of Confession

- Left: Merciful God, we confess that we have not loved you with our whole heart.
- Right: We have failed to be an obedient church.
- Left: We have not done your will,
- Right: we have broken your law,
- Left: we have rebelled against your love,
- Right: we have not loved our neighbors,
- Left: and we have not heard the cry of the needy.
- Right: Forgive us, we pray.
- Left: Free us for joyful obedience.
- Right: through Jesus Christ our Lord. **Amen.**

Credit: "Confession and Pardon," The United Methodist Hymnal, page 8.

From A Service of Word and Table I, © 1972, 1980, 1989 The United Methodist Publishing House.

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Ella's Song

(Credits: "Ella's Song" by Bernice Johnson Reagon. Performed by Sweet Honey in the Rock. ©1988 Rounder Records;)

For the Spirit of Truth

The United Methodist Hymnal, No. 597

- **All: From the cowardice that dares not face new truth, from the laziness that is contented with half-truth, from the arrogance that thinks it knows all truth, Good Lord, deliver me. Amen.**

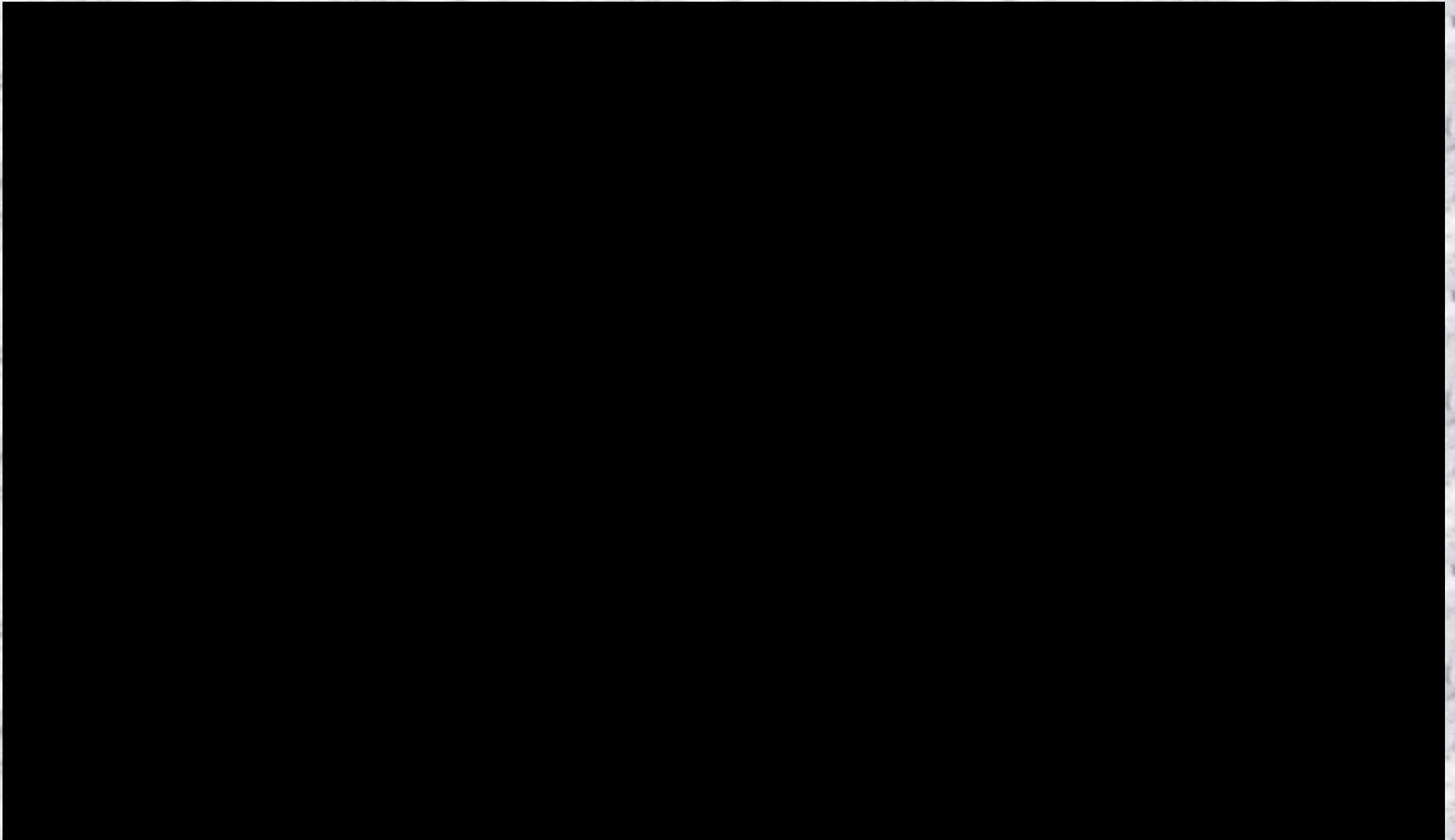
Credit: Prayer from Kenya, Public domain.

Mark 5:1-20 & – Chapter 2 & 3 – Thy Kin-dom Come!

- 1. What does it mean to go to “the other side?” What is the setting and what might be the significance of this? So, Why does one go to the other side?**
- 2. Where in our world have demons sought to remain un-named, sought to claim righteous stance? What is the demon’s name? What does this mean? What is the setting of this scene? Now ... what does the response mean?**
- 3. In this story, how did oppression weave together the personal and the political? How was the man captured by his circumstance? How are we possessed as a people? Read the story again and answer this – Is the speaker the possessed man or the possessing demon? Is it possible to be both the possessor and the possessed? How?**
- 4. How does this particular text hold a mirror to our world—what do you see through the lens of your character’s social location?**
- 5. “So what?” What does this story provoke in you? How has it broken you open, challenged, or changed you and why does that matter?**

Mark 9:14-29 – Chapter 2 & 3 – Thy Kin-dom Come!

- 1. What is going on in the first scene? What is your impression about the position of the disciples? What does the man say has caused the condition? What does it mean to be speechless today? How might that affect one's life? Who do you think might be speechless among us?**
- 2. Where in our world have demons sought to remain un-named, sought to claim righteous stance? What is the demon's name? What does this mean? What is the setting of this scene? Now ... what does the response mean?**
- 3. What does Jesus say to all those disciples and people who are gathered? What do you think this means? In this context, how is Jesus defining faithless? Where in our own social construct might you see us being faithless? When do we see the demons of our world go into seizures?**
- 4. How does this particular text hold a mirror to our world—what do you see through the lens of your character's social location?**
- 5. “So what?” What does this story provoke in you? How has it broken you open, challenged, or changed you and why does that matter?**



“Who’s Looking for Me,” spoken word by Romal Tune. Video production and editing by Eric Totten. All rights reserved.

Dismantling the Cradle-to-Prison pipeline



James Tissot
(French, 1836-
1902). Suffer the
Little Children to
Come unto Me
(Laisser venir à moi
les petits enfants),
1886-1896.
www.brooklynmuseum.org
Educational use.

Something Inside So Strong

Children's Defense Fund Freedom Schools,
2013. <https://www.youtube.com/watch?v=1Sj-fpzT2v4&feature=youtu.be>

Closing Litany – Let Us Pray



*Peasant Christ – a work by
Peruvian Artist Edilberto
Merida, circa 1998 – Photo by
Steve Taylor – used with
permission*



“A Statement of Faith of the United Church of Canada”

The United Methodist Hymnal, No. 883

We are not alone, we live in God’s world.

**We believe in God: who has created and is creating,
who has come in Jesus, the Word made flesh,
to reconcile and make new, who works in us and others by
the Spirit.**

**We trust in God. We are called to be the church:
to celebrate God’s presence, to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen, our judge and our
hope.**

In life, in death, in life beyond death, God is with us.

We are not alone. Thanks be to God. Amen.

Credit: “A New Creed” from Voices United: The Hymn and Worship Book of The United Church of Canada. United Church Publishing House, 1996, p. 918. Used with permission.



**Resist to Heal -
United Methodist
Women Advocate for
Living Wage
Photo - Steve Taylor**

SESSION #3 SABBATH ECONOMICS



**Making a Way out of No Way -
The True Heroes of our World
Ms. Gertrude Stackhouse**

Photo Steve Taylor

Where He Leads Me, I Will Follow



*Mosaic of
Jesus from
Rome - 530
AD*

I Can Hear My Savior Calling (Where He Leads Me I Will Follow)

Author: E. W. Blandy

Tune: NORRIS (Norris).

CCLI # 36767 PD

**Free Christian Hymn & Song Lyrics,
PowerPoints and Music from
www.traditionalmusic.co.uk**

Short Intro Before First Verse

Credit: "Where He Leads Me I Will Follow."

Words by E.W. Blandy, 1890. Music by
John Samuel Norris, 1890. Public domain.

Prayer – A Litany

We are all on a journey of discipleship,
all seeking to be faithful followers of Jesus Christ.

We are all learners and all teachers;
we all have gifts to share and so we work to listen to and learn
from each other, treating each other with respect and dignity.

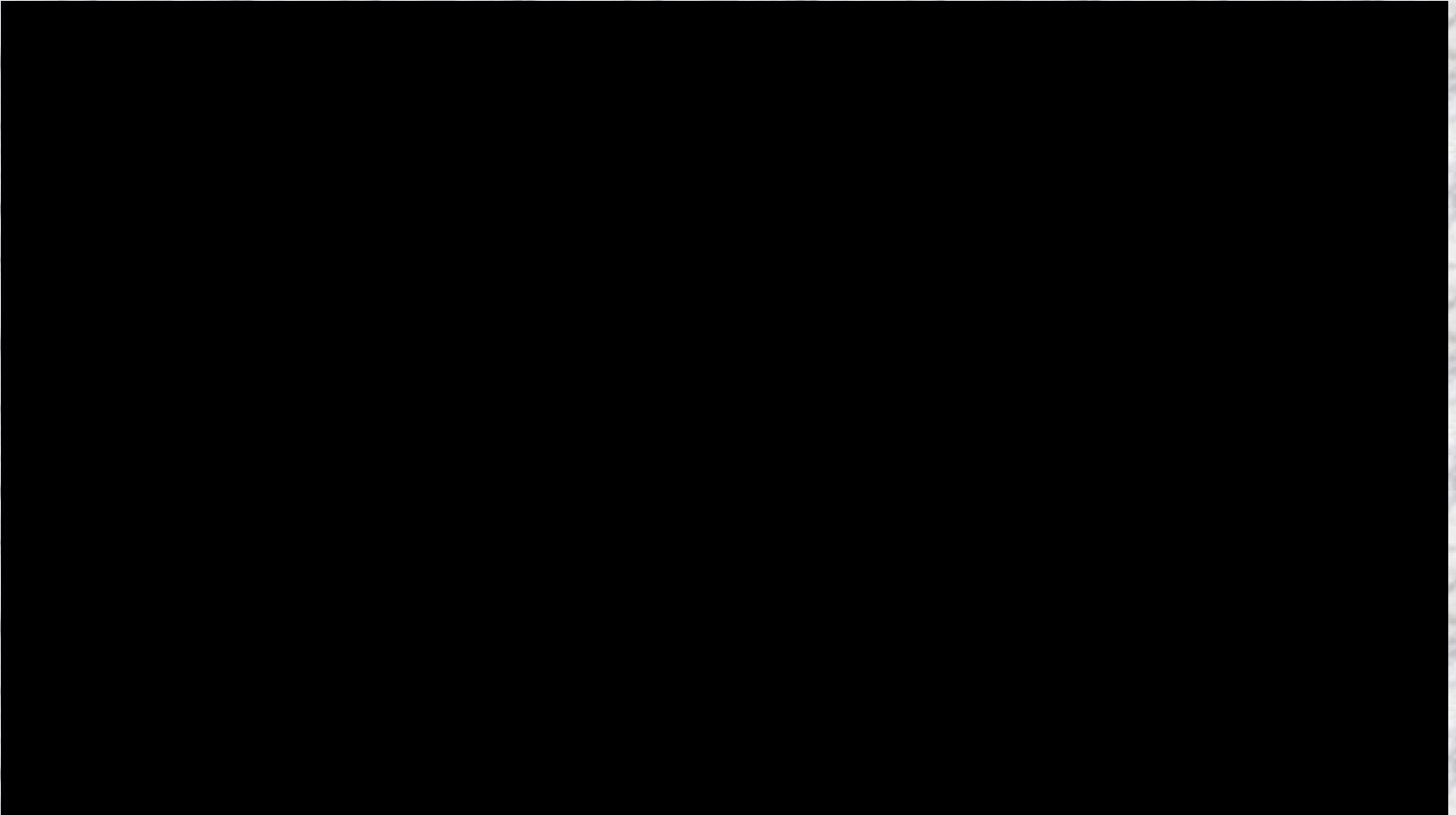
We are a community of grace and forgiveness,
glad for our diversity and differences.

Disagreements will come,

But we are willing to remain a part of the community and a part
of the conversation so we will not walk out or close our hearts or
minds.

Credit: Community Covenant by Hobson United Methodist Church, Nashville, TN.

Alt-J “Taro” Deep Reflection



(Credits: Fan-made music video for the song, “Taro,” by Alt-J. Old footage from the 1988 film, “Powagqatsi: Life in Transformation”)

Prayer for a New Heart

The United Methodist Hymnal, No 392

by Dag Hammerskjold, Sweden

**Thou who art over us, Thou who art one of us, Thou
who art.**

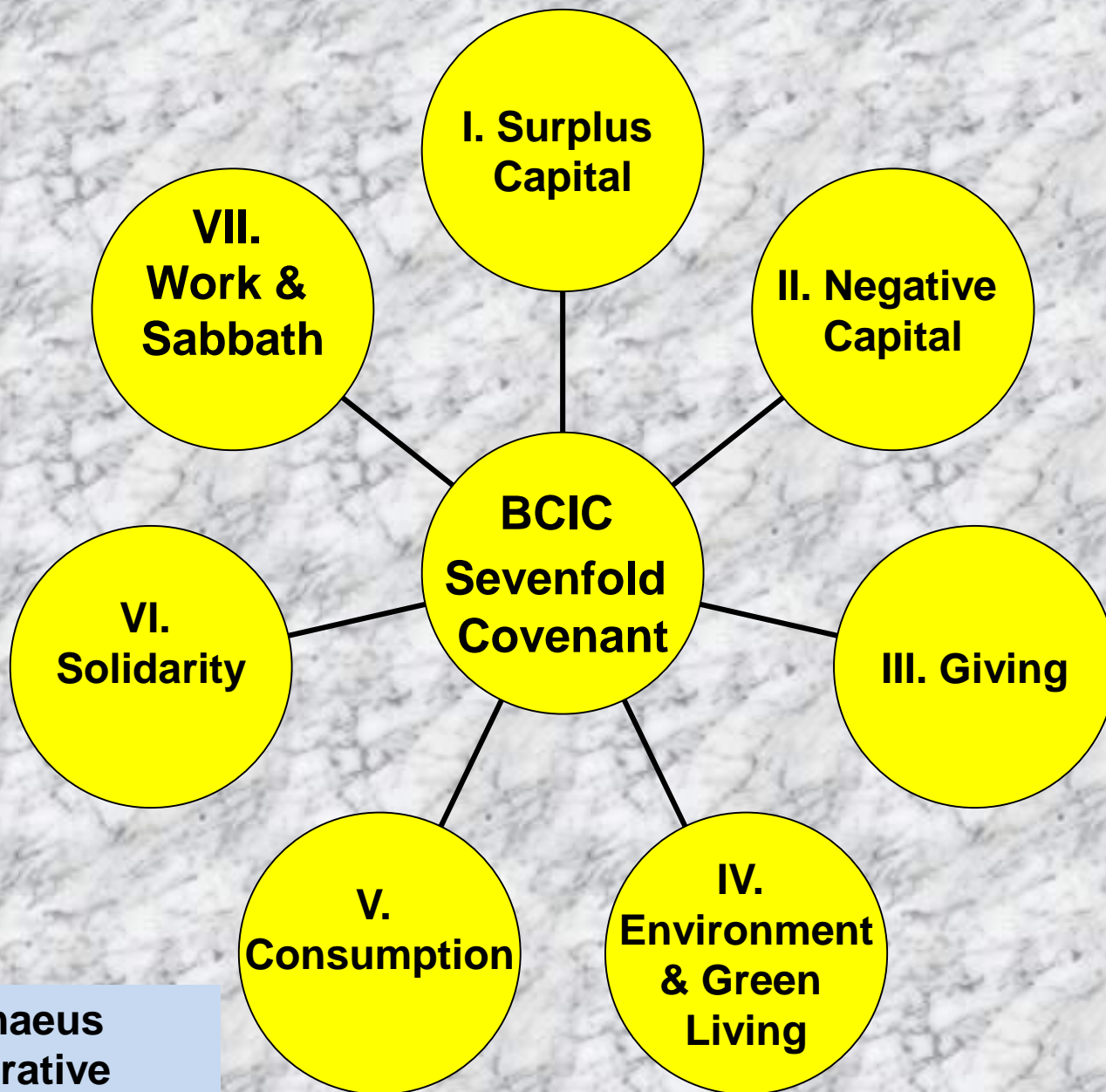
**Grant me a pure heart, that I may see thee;
a humble heart, that I may hear thee,
a heart of love, that I may serve thee;
a heart of faith, that I may abide in thee.**

Amen.

Mark 10:17–31 and Chapter 4 – Sabbath Economics

Ubuntu is a term used most often in Zimbabwe and South Africa that has been defined to mean: “I am because we are; because we are, I am.” This mirrors Mark’s understanding of community and discipleship—we need each other; our interdependence and our differences are gifts that strengthen our community and that strengthen us as individuals.

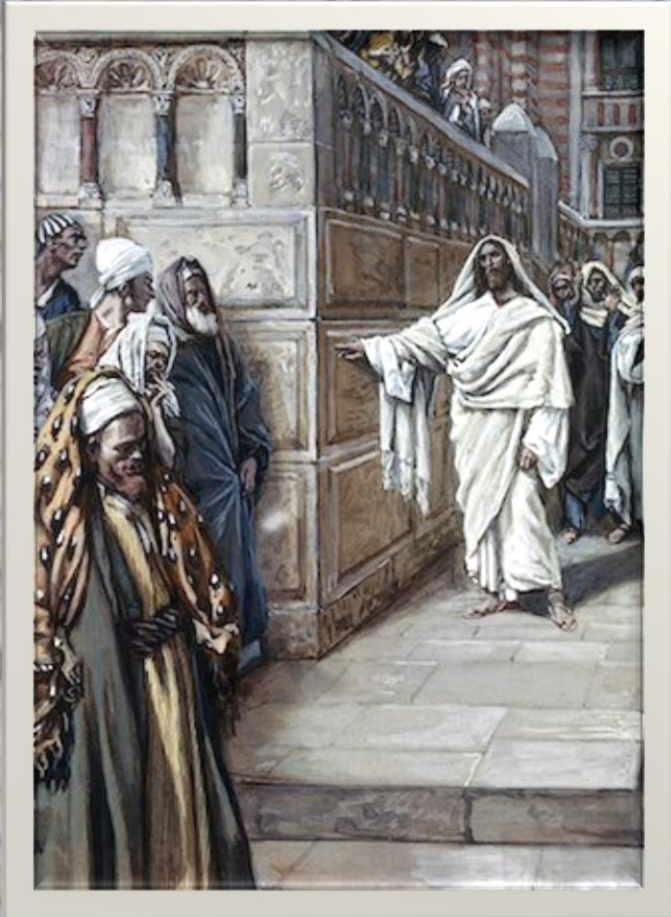




Sister Simone Campbell – Income Inequality



Where are we Disconnected How are we Trapped?



- **Disconnected from our family**
- **Dislocated from community**
- **Separated from our neighbors**
- **Disconnected from the poor**
- **Dislocated in time**
- **Owned by the things that we think we own**
- **Disconnected from God's will for our lives**
- **Separated from Jesus**

**Tissot painting of Jesus and the Pharisees
The Corner Stone
James Tissot (1836-1902 French)**

Covenant Family Groups

- **Jesus centered and scripturally connected**
- **Small groups that foster love and trust**
- **Focus on living congruently in the life of Jesus**
- **Space for invitation & evangelical being**
- **Place where there is a shared “mission”**
- **Offers place for conversation and action**
- **Seeks loving accountability and mutual support**
- **Place that looks for transformation beyond itself**
- **Relational being for God’s Spirit to work creatively**

I. Surplus Capital

Strategies to consider:

- Convert all investment capital to Socially Responsible Investment (SRI) funds.
- Invest 50% of portfolio in Community Development Investment Funds (CDFI).
- Calculate a “social mortgage” or “usury tax” on your surplus capital to tithe away.
- Become an advocate in corporations in which stock is held.
- Learn more about community Investing through a Community Investment Conference.



II. Negative capital (debt)

What is my household debt level (mortgage, car notes, credit cards, and student loans should be calculated separately), and what is my debt-to-savings ratio? Because debt should never be an asset or strategy, how can I move toward reducing my debt load? Examples:

- Pay off credit card balance each month.
- Limit yourself to one credit card (and its limit).
- Use a credit card cover.
- Use some savings to pay off a percentage of your debt to reduce the amount of interest you service.



III. Giving

Gifting puts social relations before private capital. What history and values surround my giving? What is my relationship with those to whom I give, and how does my giving contribute to social transformation?

Examples:

- Experiment with communitizing your decision-making process in order to promote accountability.
- Seek help in developing a strategic giving plan.
- Examine the balance between your giving of money, time and talent.

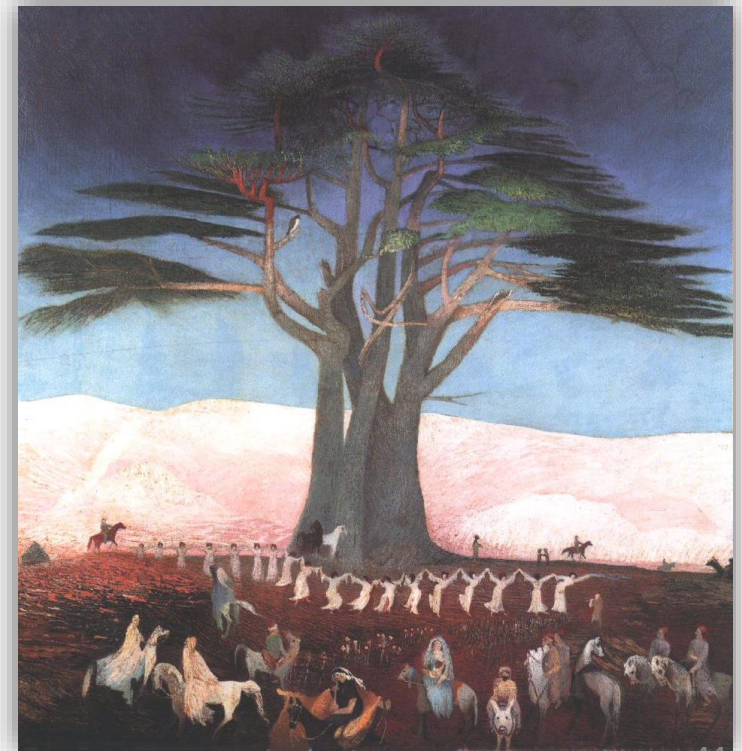
Generosity

IV. Environment & Green living

What steps can I take to make my household and lifestyle significantly greener? Examples:

- Conduct a household audit on waste, e.g. recycling, toxics, etc.
- Aim to reduce energy usage, including driving, by 10%.
- Commit to growing something edible on a continuing basis.

"Pilgrimage to the Cedars in Lebanon,"
Tivadar Csontváry Kosztka, 1907



V. Consumption

How can I reduce my consumption and change my patterns to conform with sustainable patterns? Examples:

- Take a “fearless moral inventory” regarding possible issues of economic “addiction” and make concrete commitments for “recovery.”
- Increase by 10% the consumer goods you buy that are fair-trade, anti-sweatshop, locally produced, minimally packaged, etc.
- Commit to buying 25% of your food from organic, local/regional, Community Supported Agriculture, and/or farmer’s market sources.

TOO
MUCH
STUFF



VI. Solidarity

What am I doing to interact in a meaningful way with marginalized people? Examples:

- Join a local living wage-type campaign.
- Volunteer at a local soup kitchen, shelter or clinic to find out what local needs are.
- Commit to one “exposure” program (or sponsor a friend/family member) each year; e.g. www.borderlinks.org.



VII. Work/Sabbath

**"Cedars of Lebanon,"
Edward Lear, 1862**

How can I improve and expand my disciplines to assure that I have regular rest from work and adequate space for spiritual reflection and renewal? Examples:



- Try keeping some sort of Sabbath day each week, with specific restricting parameters.
- Commit to a retreat once a year of at least 4 days, and set aside time each day for journaling, prayer, scripture study, etc.
- Cut back work to 4 days/week, or to 7 hours/day.

Writing My Action Plan

***WE WILL NEVER CHANGE THE
WORLD BY GOING TO CHURCH.***

***WE WILL ONLY CHANGE THE
WORLD BY BEING THE CHURCH.***

Mark 10:17-31 – Sabbath Economics

- 1. Please spend your first ten minutes wrestling with your assigned quote and then the next fifteen minutes identifying as concretely and specifically as possible your “so what” – what does the story provoke in you, how does it challenge you, where does it call you to go, and why does this matter?**
- 2. Please remember that our “so what” is what we must unlearn and let go of and your presentations should address in what specific ways we might resist in order to heal and heal in order to resist. What does Sabbath economics look like when it takes on flesh in our families, our congregations, our communities, states, and nation?**

Closing Prayer and Song



**Francesco
Hayez -
Crucifixion
with Mary
Magdalene
kneeling and
weeping
(1827)**



Closing Litany – A Franciscan Prayer

Leader: May God bless you with discomfort at easy answers, half-truths and superficial relationships, so that you may live deep within your heart.

Group 1: **May God bless you with anger at injustice, oppression, and exploitation of people, so that you may work for justice, freedom and peace.**

Leader: May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and to turn their pain into joy.

Group 2: **May God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done.**

All: **And the Blessing of God, who Creates, Redeems and Sanctifies, be upon you and all you love and pray for this day and forevermore. Amen**

SESSION #4 PRACTICING RESURRECTION



**Deacon Reverend Jaye White
Standing for Justice**



**Farmer's Field Schools on St Paul
River in Liberia – Empowerment**



Pass Me Not, Oh Gentle Savior

Description	Jesus statue
Date	16 September 2015, 17:12
Source	Jesus statue in black face
Author	Rob Swystun from Winnipeg, Canada



https://en.wikipedia.org/wiki/Creative_Commons

Glory – John Legend and Common



Prayer (in unison)

We renew our baptismal covenant, saying yes to God's Word and God's will all over again.

We renounce the spiritual forces of wickedness, reject the evil powers of this world, and repent of our sin. We accept the freedom and power God gave us to resist evil, injustice, and oppression in whatever forms they present themselves. We confess Jesus Christ as our Savior, put our whole trust in his grace, and promise to serve him as our Lord, in union with the church which Christ has opened to people of all ages, nations, and races, all genders, sexualities, cultures, and classes. With God's help we will proclaim the good news and live according to the example of Christ. We will surround others with a community of love and forgiveness, that they may grow in their trust of God, and be found faithful in their service to others. In Jesus' name, Amen.

Mark 16:1–8 and Chapter 5 – Practicing Resurrection!

- 1. What it means to be a cross-bearing disciple in Jesus' name? Identify concrete possibilities for practicing resurrection personally and communally. Please identify as concretely and specifically as possible your "so what" – what does the story provoke in you, how does it challenge you, where does it call you to go, and why does this matter?**
- 2. Talk about how the women approached the tomb. What were they experiencing? How do you think their journey looked? What were they risking? What is their worry as they approach the tomb? What boulders block your discipleship journey? That of your specific congregation? That of your church? That of your community?**
- 3. How does the opened tomb "reopen" their story? How does it "reopen" our story? Where are there instances in our contemporary world where some see again?**
- 4. Why does Mark leave us with an ambiguous ending – what is the question that is left unanswered? The woman do not see Jesus, for them to "see him" where must they go? What will that mean for them? What will it mean for us? Where must we go?**

A Post Resurrection Word



Reverends Tuck Taylor Loveland and George Loveland - Standing for economic justice and Transforming God's world into "on earth as it is in heaven."

St. Paul, Minnesota September 3, 2017 About 100 people gathered in St. Paul to protest against systematic racism and state sanctioned police and corporate violence. This is licensed under the Creative Commons Attribution License. Give attribution to: Fibonacci Blue

FIGHT FOR \$15



**God's Justice
Now!**

Song – This Little Light of Mine

**This little light of mine, I'm goin' a let it shine (3 times)
Let it shine, let it shine, let it shine.**

- **Everywhere I go, I'm goin' a let it shine.**
- **All through the night, I'm goin' a let it shine.**
- **Even when It's hard, Lord, I'm goin' a let it shine.**
- **Can't nobody stop us, I'm goin' a let it shine.**
- **We're gonna shin real bright now, I'm goin' a let it shine.**
- **Credit: "This Little Light of Mine/Lattimer." Words by Harry Dixon Loes, public domain. Music adaptation by William Farley Smith. © 1989 United Methodist Publishing House. Used with permission. CCLI #11221925.**

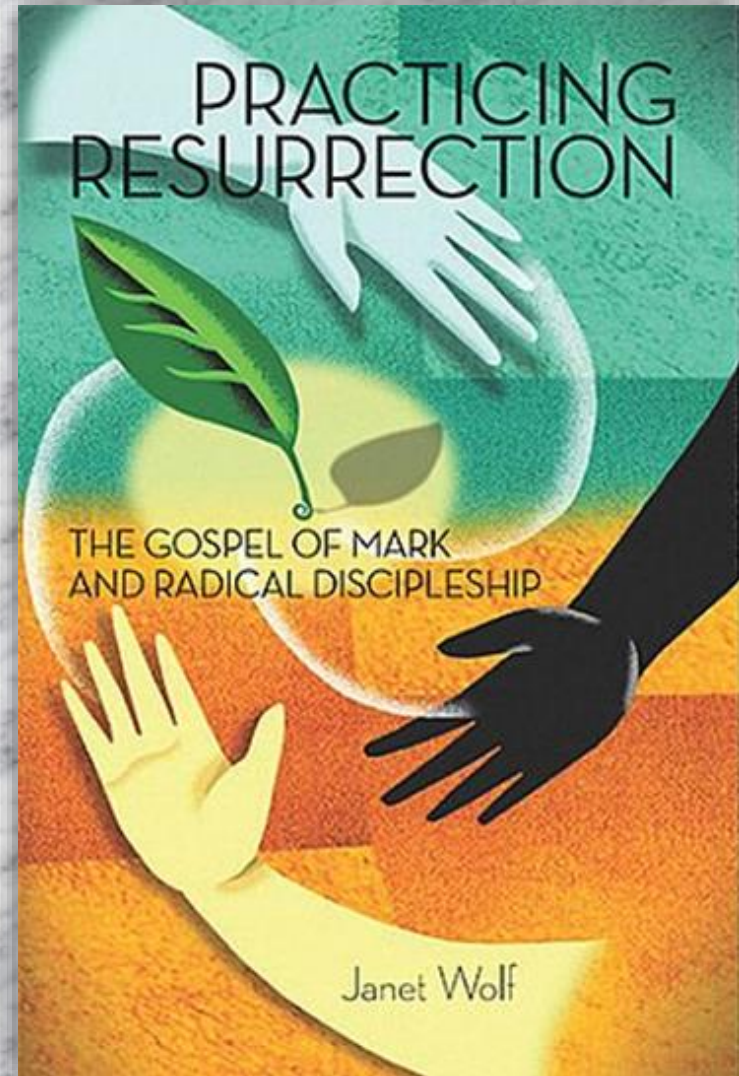
Closing Litany

Let Us Pray



United
Methodist
Women

FAITH • HOPE • LOVE IN ACTION





**Go In
Peace**