

**~~ Biblical Animation~~
Messaging a New (Old)
Way of Leadership**

**Thanks to Ched Myers and
good folks at Bartimaeus
Cooperative Ministries for help
with some materials and
support.**

~~ Biblical Animation~~

Messaging a New (Old) Way of Leadership



Healing of
the Bleeding
Woman
Catacombs
of
Marcellinus
and Peter,
Rome



Children marching for
justice for children ~~

All God's Children UMC –
Aulander, North Carolina

Community Covenant



Dear friends: As we begin this time 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 gathering 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?

With God's help and the support of one another, we will

*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?*

**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.**

Opening Prayer

Leader: O God, make us discontent with things the way they are in the world, and in our own lives.

Response: Teach us how to blush again, for the tawdry deals, the arrogant-but-courteous prejudice, the snickers and the leers ...

Leader: The good food and drink
which make us too weary to
repent ...

**Response: The flattery given
and received, our willing use of
rights and privileges that other
people are unfairly denied...**

Leader: O Lord, make us notice
the stains when people get spilled
on ...

Response: O Lord, make us care about the hungry child in the field, the misfit at work, and the homeless man downtown...

Help us clearly see the people who struggle without jobs which pay a livable wage,

Break our hearts for our brothers and sisters caught in the midst of wars and overcome by hatred,

Turn our attention toward the men, women, and youth locked behind bars ... locked away and forgotten.

Leader: Jar our complacency.

Response: Expose our excuses.

All: Come and dwell with us as we seek to dwell in the life of our communities, as we seek to find you among those who are the “least,” as we seek to know you in our hearts, as we seek to do justice, love kindness, and walk humbly with you ... as we seek to be the church of resurrection promise. Amen.

The Family Circus

By Bil Keane



7-23

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WWW.FAMILYCIRCUS.COM

JEFF
and
BIL KEANE

The Family Circus



MY NEW SHIRT WAS MADE HERE...

MY PANTS WERE MADE HERE...

...AND I WAS MADE HERE!...

YOU'RE LOOKIN' AT A MEETING OF THE UNITED NATIONS!

MY SHOES WERE MADE HERE...

...MY UNDERWEAR WAS MADE HERE...

...AND SO IS MOST OF MY FAVORITE STUFF!

... and a world of exploitation

... and 5 1/2 billion people were made elsewhere!

... for \$2.50 a day!

... for 17 cents an hour!

... 2 pennies for each item sewn!

... by children who are as young as me!

... and some of them don't even have food!

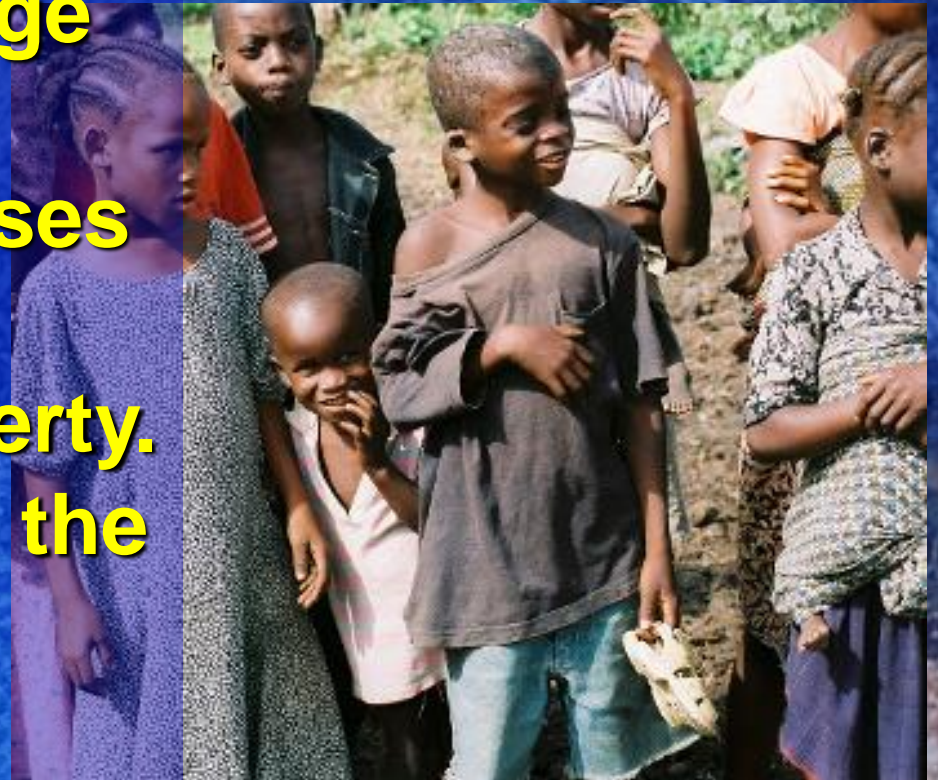
UM Book of Discipline –

¶ 163. IV. THE ECONOMIC COMMUNITY

As a church, we are called to support the poor and challenge the rich. To begin to alleviate poverty, we support such policies as: adequate income maintenance, quality education, decent housing, job training, meaningful employment opportunities, adequate medical and hospital care, humanization and radical revisions of welfare programs, work for peace in conflict areas and efforts to protect creation's integrity.

General Conference Resolution 2027

“Nearly 9 million children under the age of five die each year from common illnesses and malnutrition associated with poverty. Poverty undermines the health, abilities, and potential of millions more children.”



Disparity and Disconnection

- **Where in your environment do you see disparities between over-abundance and the marginalized? Are there possibilities for connecting these worlds in your context?**

Creating a Culture of Encounter

- **One another across our divisions**
- **Jesus who dwells within “the least of these...”**
- **Systems of violence and oppression**
- **Our reluctance to encounter the Cross of Christ and the suffering of Jesus**
- **Economic practices that reflect the will of God**

Faith communities become engaged when they connect theological/spiritual reflection, the practical life of the local parish, and public issues—that is, connections between “the seminary, the sanctuary and the streets”:

**The life of the
seminary =
theological &
spiritual
reflection**

**The life of the
streets = issues
of civic justice,
locally and
globally**

**The life of the
sanctuary = the
daily ministry
of
congregations**

Sabbath =
Limiting
human activity
& consumption
in order to
ensure
sufficiency for
all

“Six days you will
gather, but on the
Seventh, which is
the Sabbath,
there will be none.”
— Ex 16:26



*John Singer Sargent, Frieze of Prophets, north wall
(detail of Moses, Elijah, and Joshua); Boston Public Library, 1895.*

Then the LORD said to Moses, "Behold, I will **rain bread from heaven** for you; and the people shall go out and gather a day's portion every day, that I may **test** them, whether they will **follow my instructions** or not..."

-- Ex 16:4

Tintoretto, "The Miracle of the manna," 1577



Ex 16:16-18

This is what the LORD has commanded: '**Gather** of it, every man of you, as much as he can eat; you shall take an omer apiece, according to the number of the persons whom each of you has in his tent.'" And the people of Israel did so; they gathered, some more, some less. But when they measured it with an omer, **those that gathered much had nothing over, and those that gathered little had no lack**; each tent gathered according to what they could eat.

"The Gathering of Manna,"
Francesco Bacchiacca, 1540/1555



Guido Reni, "The Gathering of the Manna," 1614-15



The three "instructions":

1. Make sure it is distributed equitably (Exodus 16:16-18);
2. Make sure it circulates rather than concentrates: "Let no one leave any of it till the morning" (Ex 16:19);
3. Keep the Sabbath: limit human activity as a constant reminder of the economy of grace (Ex 16:23ff).

Into Jubilee law and proclaimed by Jesus

**WE WORSHIP AT THE
ALTAR OF
CONSUMPTION!!**



GIVE US YOUR UNTAMED, YOUR ASSERTIVE,
YOUR LEADFOOTS YEARNING TO BE FREE.



MuscularMustangs.com



MUSTANG
Built for the road ahead.



Apollo Tyres Ltd.





110 million credit cards,
and just as many ways to enjoy them.

This is Citigroup.



Alienation

Anxiety

Addiction

It's
about
Affluence

**Transformed
Life ... On
Earth as it is
in Heaven**



**Dynamic &
Disciplined
Clergy & Lay
Leadership**

What's in a Story?

Living into the Story

The Return of
the Prodigal
Son –
Rembrandt
1669



Living into the Story

- Plot

Living into the Story

- Plot
- Character

Living into the Story

- **Plot**
- **Character**
- **Setting**

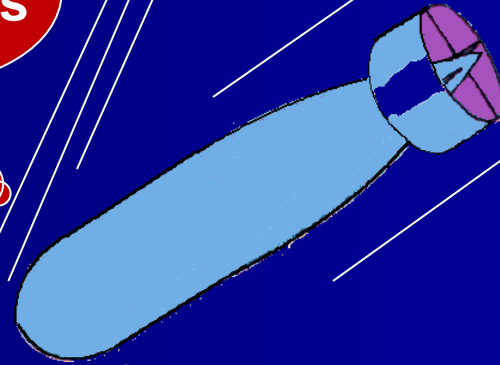
Seahawks Bomb Panthers

Ghana Buries U.S.A.

Seahawks Bomb Panthers



**Moral results can only be
produced by moral constraints
... Mahatma Gandhi**



Ghana Buries U.S.A.



**Seahawks
Bomb
Panthers**



Football!!!



**Ghana
Buries
U.S.A.**

Reading from our reality

- We all live inside a narrative
- The only way to change the narrative is to replace it with another narrative
- Words create worlds ... our perceptions frame our seeing
- Discover the story in its place & context
- Dream of the ways the old reality overlays our reality
- Design a new way of Being
- Destiny – Live into a resurrection reality

Reading our Stories

Pueblo
Storyteller
doll



I will tell you something about stories
[he said]
They aren't just entertainment.
Don't be fooled.
They are all we have, you see.
All we have to fight off illness and death.
You don't have anything
If you don't have stories.

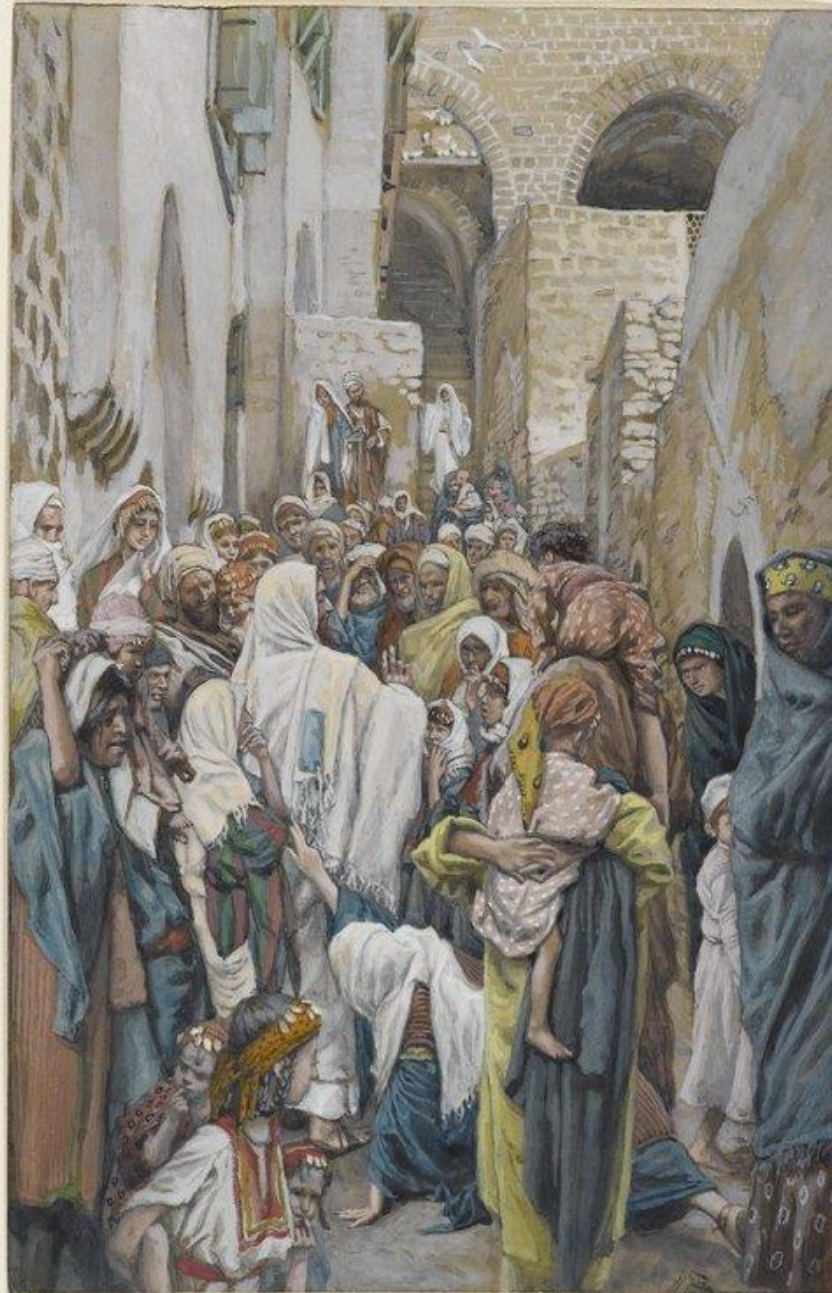


Leslie Marmon Silko

Their evil is mighty
but it can't stand up to our stories.
So they try to destroy the stories
Let the stories be confused or
forgotten.
They would like that...
Because we would be defenseless
then...

-- Leslie Marmon Silko, Ceremony

Biblical Animation Mark 5:21-43



**The Woman with
the Issue of
Blood
James Tissot
1886-1896**

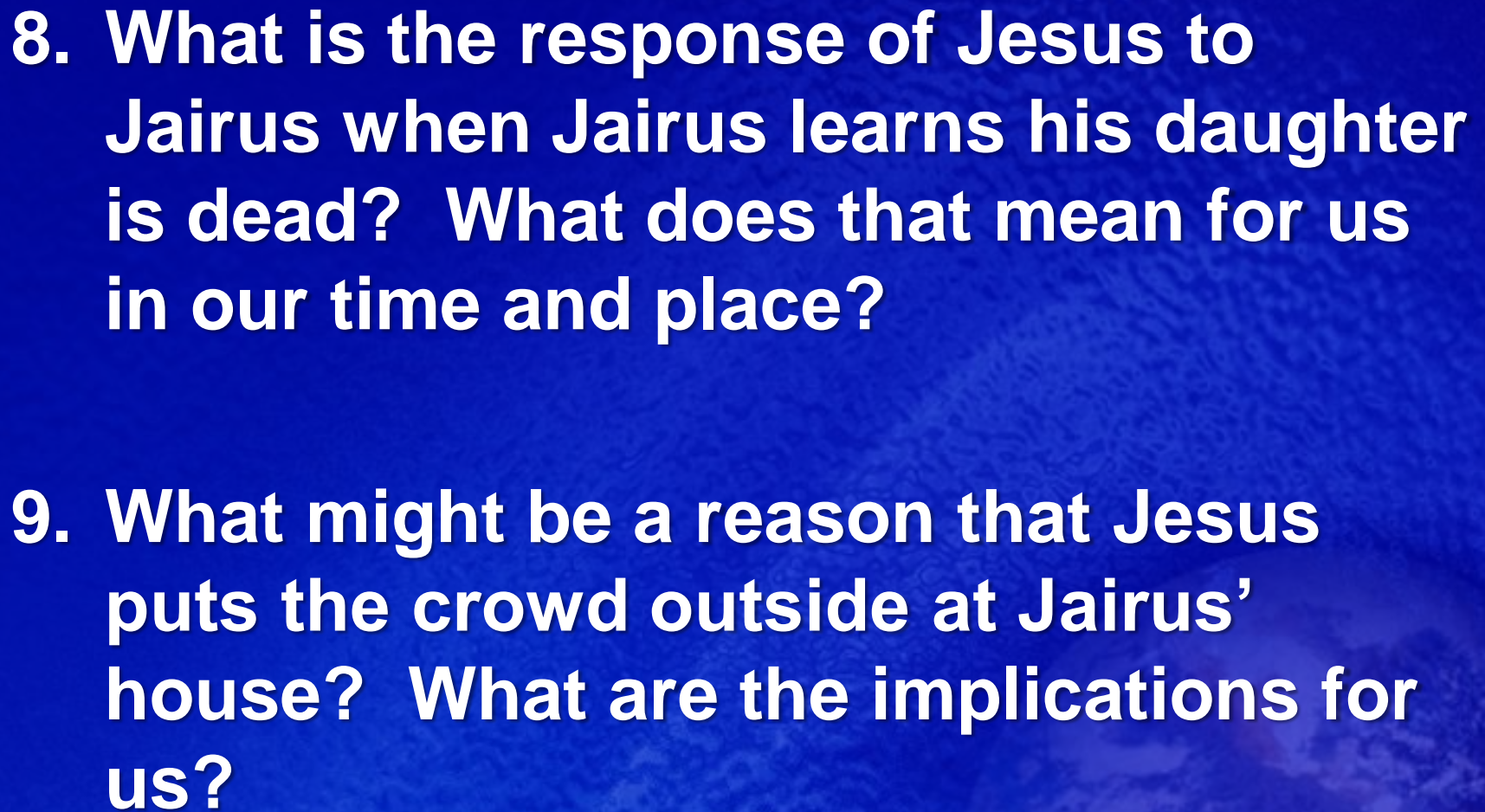
- 1. Who are the primary characters in the first part of story? What are the primary characteristics of their relationships? Why does Jairus fall at the feet of Jesus?**
- 2. Who comes into the story? What is her status?**
- 3. How does she approach Jesus? Knowing what you know about the woman, how did the crowd respond?**

- 4. Contrasts how the woman approaches Jesus with that of how Jairus approaches Jesus. Why is there a difference? Was it appropriate for her to do so? Why or why not? Where do you see this today?**

- 5. What does Jesus call her and what does that do? What makes her well? What does this mean for her? What does it mean for her community? What does this mean for us?**

6. How does Jesus seeing the woman allow the crowd to see the woman? How does the woman seeing Jesus allow the crowd to see Jesus? What are the implications for us in our place and time?

7. While Jesus is speaking a man comes and says something to Jairus? What does he say? What is Jesus saying at the same time? What word is emphasized in both?

- 
- 8. What is the response of Jesus to Jairus when Jairus learns his daughter is dead? What does that mean for us in our time and place?**
 - 9. What might be a reason that Jesus puts the crowd outside at Jairus' house? What are the implications for us?**

10. How old is the little girl? What is the significance of this? What does it mean to the people at that place and time? What does it mean for us?

11. Discuss with your neighbors:

- a. How have you been challenged/convicted by the story?**
- b. Where have you found strength in the story for you?**
- c. How has the story helped empower you?**
- d. Where in your community does the story move you to connect in relationship?**

Three Steps of Action

- 1. Introduce biblical animation into your congregational setting.**
- 2. Consider a contemporary issue in your context and ask the questions, where do we see similar circumstance in scripture, how is it resolved, what are the actions of the biblical characters, what are the points of energy? Then, get involved.**

Three Steps of Action

- 3. Engage in a scriptural process where we use lots of leading questions and allow the narrative to lead folks in their answers (or in most cases, many more questions.) Your role is to help folks “see” the narrative being unveiled in their own context and gently guide them to new and liberating space.**

Radical love is always dangerous for it will always claim justice for the most vulnerable and it will do so through nonviolent action.

Steps for Biblical Animation

- You can find the steps and “how to” of Biblical Animation at:
 - <http://nccumc.org/outreach/teaching-resource/biblical-animation/>
- For more on the technique – Bartimaeus Cooperative Ministries
 - <http://www.bcm-net.org/>

**You can change
the world ...
because I go
with you!**



✝ When the
Lord noticed that
Justice had disappeared,
he became very displeased.
Isaiah 57:1



**Rev. Jaye White
marching for justice
- Moral Monday
Protest – Raleigh,
NC (photo – GBCS
Website)**

**Iyesus Kristos (Jesus
Christ) according to the
traditional iconography
of the Ethiopian Church
(17th-18th c. Ethiopia)**