

THE HISTORICAL SITUATION	AGE OF RENEWAL	Radical shift	PAST IMAGES	Ancient, medvl and modern	19TH CENTURY HERITAGE	Attack of science	20TH CENTURY	Turned-in-ness
		Theological awakening		Operating image of church		Loss of vision		Doctrinalism
		Lay movement		Task of the church		Defense of culture		Institutionalism
		Ecumenical		Perversions of each		Collapse of culture		Community-ism
THE NEW IMAGE	MISSION	Mission consciousness	REVOLUTION	History/selfhood	CREATE FUTURE	No longer/not yet	ON BEHALF	Change history
		Not "Have mission"		History/elite		No man's land		Lay down life
		Are mission		Intentional cadre		Creating anew		Power of death
		The mission		Secret of history		Leading masses		Sign of Cross
THE QUALITIES	SOLITARY	No approval	VULNERABLE	No certainty	INTERIOR	No rewards	TOTAL COMMITMENT	No completion
		Total solitude		Total anxiety		Peace that passes		Perpetual revolution
		Fellowship of solitaires		Intentional boldness		Joy unspeakable		Total time
		Constant decision		Feels phony		Honour of God's love		Lay down life
THE TASK	LOVE	Soiled word	WITNESSING LOVE	Not church membership	JUSTING LOVE	How serve all	PRESENCING LOVE	Be witness and justice
		Not character trait		Not sympathy		New structure		On behalf of all that was/is/shall be
		Objective values		Healing assault		use power		With all my life
		Aweful deed		Necessary to revolution		Historical success		Be People of God

## THE CHURCH LECTURE

### The People of God or The Radical Community

#### I. THE HISTORICAL SITUATION OF THE CHURCH

1. Finds Itself in Radical Renewal
2. Operating Images have collapsed before
3. The 19th Century Collapse
4. Left us a turned in Church

#### II. THE NEW OPERATING IMAGE OF THE CHURCH

1. The Church is mission
2. The Revolution of History
3. The Creation of the Future
4. The Deed On Behalf of All

#### III. THE QUALITIES OF THE CHURCH - INTERIOR

1. The Solitary Stance
2. The Vulnerable Engagement
3. The Interior Resourcefulness
4. The Total Commitment

#### IV. THE TASK OF THE CHURCH - EXTERIOR

1. The Aweful Deed of Love
2. The Witness to the Healing Word
3. The Building of Structures of Justice
4. The Enduring Sign of Humanness

# THE QUESTION OF THE CHURCH:

Out of what community shall I live?

## THE CHURCH IN HISTORY

## THE NEW IMAGE OF THE CHURCH

history in  
experienced  
form (content  
for new image)

perversions  
in history and  
today

history:  
universal word/  
universal deed

people of  
mission

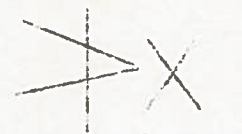
content of  
mission

covenant  
cadre

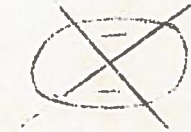
to live is  
to die

ancient esch.  
comm. withdrew to  
desert

all that is is  
good



cruciformity



—  
medieval

all the past is  
received

hidden in culture

all that is is  
received

—  
modern  
priestly,  
prophetic  
withdrew in  
pockets

the future is  
possibility

on behalf of

—  
post-modern  
mission

~~all that  
is that  
all that  
was all ever will  
be  
that I am~~

period  
image  
perversion

CHURCH



FACULTY  
TRAINING MANUAL

H.R. NIEBUHR

THE CHURCH AS SOCIAL PIONEER

ACADEMY  
April 1983

RATIONAL OBJECTIVE	EXISTENTIAL AIM	PREVAILING MOOD	OVER-ALL DRAMA	PARTICIPANT SCREEN
Sociologically ground God, Christ, Holy Spirit. How act out obedience to God in freedom	Raise the question of standing on the point.	Like a Town Meeting. Controlled chaos	P I II III 2) ↓ ↓ ↓ ↗	Secular Religious

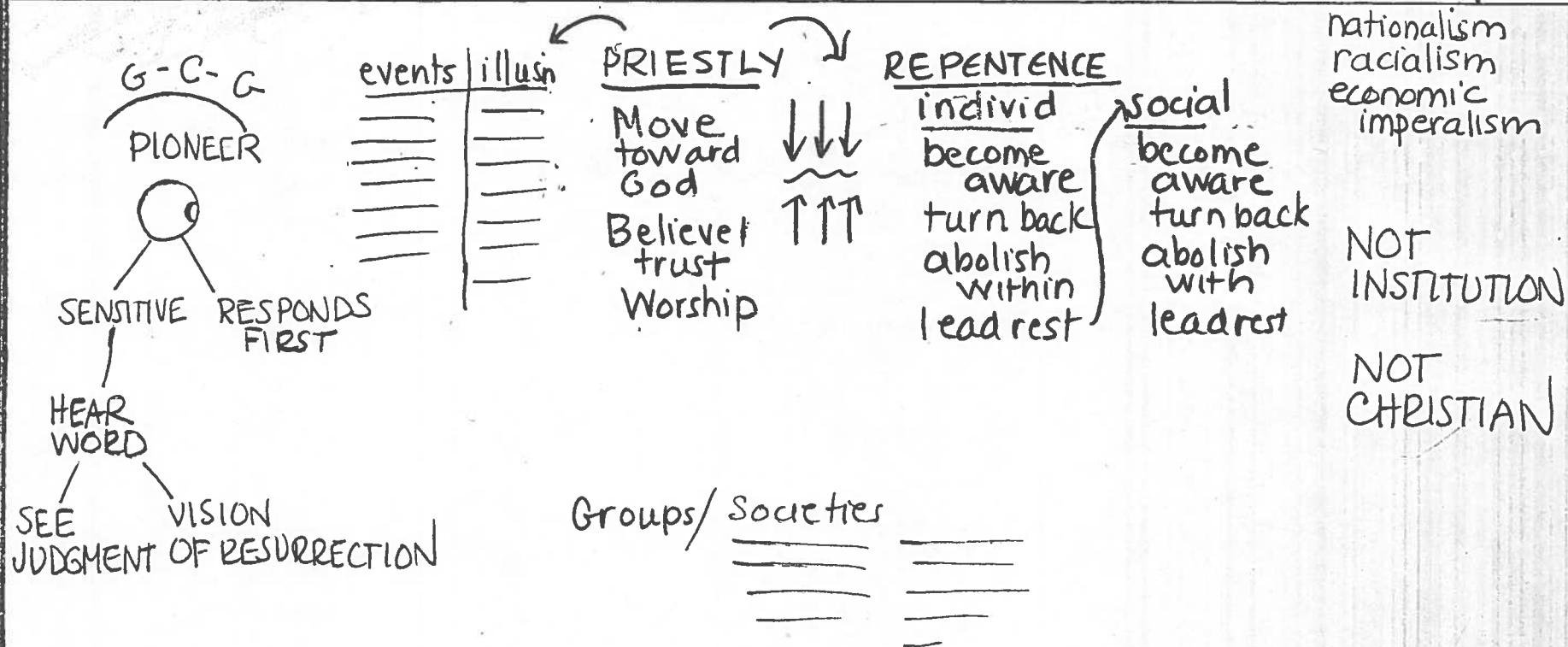
INTRODUCTION		SYMPHONY				CONCLUSION
ENTRANCE	PRELUDE	I	II	III	POSTLUDE	TEACHING IMAGE
Quick assign-ment to work	IMAGE OF PIONEER	GETTING THE MODEL OUT	FLESH ON THE MODEL	GROUND PROFUNDITY OF MODEL IN HISTORY	ANNOUNCE-MENT	≡ ↓ ↓ ≡ ≡ ↑ ↑ ≡
SYMBOLS		# 1 sent. 1-6 # 2	(3+4) - 5+6	# 1 sent 7-13		PERSONAL WITNESS
Broken glass	Choose person to put up chart..		PRIESTLY ≡≡≡	JESUS- PIONEER What did What showed What can you do?	Reflection	Practical screen
OPENING WORDS	At same time PIONEER GAME faces, names, qualities		# 3 REPENTENCE ≡≡≡			BODY POSTURE
Short paper. Lots of meat		SENSITIVE/RESPON				At side of board
RITUAL		NEW MYTH	# 4	ISRAELITES-SOCIETAL	Send out	RITUAL
Prayer			CURRENT EVILS	Ten Command-ments Not Christian		The Lord be with you
GAMES	Walk thru chart	# 2	# 5+6			EXIT
Pioneer game						leave
TIME	10 min	20	45	12	3	



BEING TWC (Those Who Care) - MEANS DO DEED OF JESUS CHRIST

RESPONSIBILITY IS PIONEER													THE PIONEERING DEED				
CHURCH AS PIONEER													OBSCURED BY INDIVIDUAL OVEREMPHASIS	CLEAN UP OWN ACT			VISIBLE DEED
PIONEER DESCRIPTION					HISTORICAL ILLUSTRATION									REPRESENTA TIONAL MOVES TOWARD GOD	REPENT	OUR TIME REPUDIATE EVILS	
					SOCIAL RESPONSIBILITY				REPRESENTATIONAL REPENTENCE								
1	2	3	4	5	6	7	8	9	10	11	12	13	2	3	4	5	6

2



Move- ment	Key Point/Image	Script	Time
PRE- LUDE	Pioneer game      Walk through the chart	Assign someone to put up the chart. While that is done, play pioneer game *When I say the word "pioneer", whose face comes to mind? (Try to get one from each country represented, and if necessary, a sentence about the person to identify the activity. If names are all men, or from one culture, or all military, etc. ask question to expand list) *Repeat the list. Now as you think about this list, would you say are qualities of a pioneer?  Get person to talk out chart. Anybody anything different? During this time do short course about pointing to reality and then naming. Niebuhr does that in this paper.	
MOVE MENT I	Niebuhr's model           Respond first	1. Read first 5 sentences one at a time to get Niebuhr's model on the board. <u>sent 1</u> How describe social responsibility of church? (Pioneer) <u>sent 2</u> Church, part of human community does what? responds responds how? first to? God-in-Christ and Christ-in-God <u>sent. 3</u> and it is? <u>sensitive</u> and responsive sensitive and responsive what? part in every society and mankind as a whole. <u>sent 4</u> It is group which hears the Word. What mean by hear the Word? sees the judgment and has the vision of resurrection <u>sent. 5</u> How responds? on behalf of all  He uses terms G/C/G. Clarifies it later on. (If necessary short course: Universal/ Particular/Universal in every situation. Every situation is that of redemption)  2. Let's go back and review the model. *Responds first. Let's start with that. Now "x" what was your experience of putting up chart first? When the rest of you experience respond first, what say to self? How feel? What are some situations of some first? What some sit'ns you'd like to be first to respond on behalf with model? Get out several, how feel?	

Move- ment	Key Point/Image	Script	Time
MOVE MENT I cont		<p>What mean to respond first rest of life? HRN says if you mean to be church that's what you do.</p> <p>3. <u>On behalf of</u> Where have you seen this before? Where in this Academy, that when you act in this situ'n you are in fact, action on behalf?</p> <p>4. Where is this group found? What are societies that you and I show up in? What human community most define your life? Get out a good list, be sure none of them are abstract. Want things like 5th City Rehabilitation, Westport Lions Club, Look back at his model, what is the dynamic called that is the <u>part in every society and mankind as a whole</u> that responds first? (HRN, church)</p> <p>5. Now work on <u>vision/judgment/sensitive</u> What call those people who: a. See judgment, but have no vision of resurrection. They know what is wrong but have no model? (materialist,..... b. Lot of great ideas--but not grounded in particular what is going on in society? Even have vision of new? idealists,-----,-----, c. Sensitive--really lucid have vision, but do not <sup>act</sup> but lucidity? (burnout, crusader, .....,.....), d. People who act, but without sensitivity?</p> <p>Point, whole model is necessary, when see that part of society that responds first, see judgment and vision of resurrection, what does HRN call that dynamic? (The church)</p> <p>6. What are some of the social forms to which history and the way life is has just said NO MORE to. Get out list. (ex. Jonestown starvation, boat people, etc.)</p> <p>What are some groups that sought to build new forms in midst of that rejection? What does HRN call these groups?</p> <p>7. <u>P2</u> Now let's move on to P.2, we'll come back to P. 1. As I act in my particular society, I act on behalf of society as a whole, Why don't people see that? In sent. 3 HRN talks of new understanding</p>	
	Responsibility obscured by individ. over emphasis.		

Move- ment	Key Point/Image	Script	Time
		<p>of how life is intertwined with life?            What does he say about that?            What events have jarred that new consciousness            of life intertwined with life?</p> <p>*Read last part of that sent. again, "it            seems that we must move toward a conception            similiar to Hebraic and medieval one.</p> <p>What are current <u>slogans</u>,  <u>heroes</u>  <u>stories</u> that underscore  <u>individual overemphasis</u></p> <p>that are needed            to begin to build a <u>on behalf of stance.</u>  <u>representational resp..</u></p>	
MOVE MENT II	PRIEST move towards God believe and trust worship	<p>1. <u>P.3</u> HRN says this representational sense            is like what? (a priest)            Get out the actions of the priest.            Make a list.</p> <p>2. What are other words for worship? believe            and trust?</p> <p>3. What does it look like:            To move toward God? (probably, no answer)            What does it mean to move toward this?</p> <p>What does it mean to move away from the            way life is? How talk about that?            What did Tillich say about that?            (irresponsible, illusion, rebellion,            escape)</p> <p>4. Read sent. 5 in P. 4 "When the property---  <u>innocent</u> suffering illuminates their            antagonism to the will of God-----"</p> <p>5. Get out list of events that have illuminated            innocent suffering? (ex. El Salvador</p> <p>6. Push illusion underneath these events?            (ex. World is divided between Communism            and democracy, trickle-down development            will work, right wing is better than            left wing, etc.)</p> <p>* . *Now think of group you located yourself            in, Where have you and your group parti-            cipated in sustaining that illusion?            Push and get several answers. Can go back            to list of societies.</p>	



Move- ment	Key Point/Image	Script	Time
MOVE MENT II cont	<p><u>REPENTANCE</u> become aware turn back abolish within leads rest of society</p> <p>Our time repudiate the evils</p> <p>Direct demonstra tion</p>	<p>8. What is necessary for repentance. Get the phrases listed. Do first for individual, then social</p> <p>9. What have been some times of social repentance? (oil, 55 mph.) Who are individuals or groups that lead the way?</p> <p>10. What repentance is necessary today? Push over the illusions mentioned earlier. What does this mean for your group, (the one they mentioned earlier)</p> <p>11. In <u>P.5</u> what are 3 evils? He wrote this paper in 1950, if writing today, what would it be? (terrorism, hoarding of technology, or.....)</p> <p>12. In <u>P.6</u> what response is he calling for? Is he calling for preaching? (no, radical direct demonstration of faith) For him, what's faith? When this new aspect manifest, what is also present? (the church)</p>	
MOVE MENT III	<p>Jesus Representational responsibility</p> <p>Hebrews Social responsibility</p>	<p>1. Let's go back in history and look at the pioneer dynamic in P.1 sent. 10-13. The idea of representational responsibility is illustrated by Jesus Christ. *What did Jesus do? died and was resurrected (Gave his life for the moral issue of the time, knew in doing so was forcing the kingdom) What would you say he showed all people they could do? What did he show that you can do?</p> <p>2. The Hebrews <u>sent 6</u> illustrate social responsibility. Community of Hebrews, Israelites were the sensitive and responsive part. What were Israelites sensitive to? vanity of idol worship brotherly love. What was illusion in idol worship? Baalism, fertility, preparing for morrow What was the response forged by Israelites?</p>	

Move- ment	Key Point/Image	Script	Time
MOVE MENT III CONT	Israelites	<p>Ten commandments. List some of them.</p> <p>-Love God first</p> <p>-What other commandments not steal not covet.</p> <p>Take one and work through.</p> <p>What is truth about life or what is the way life is that coveting is refusal to deal with? Take a covet ex. and work through.</p> <p>If I covet x's dress and beautiful purse what actually at work.</p> <p>Begin to see the profundity of what Israelites trying to do.</p> <p>What imply here because he used this illustra- tion? Churhh does not have to be Christian. HRN is interested in the dynamic, not the institution or faith it is found in.</p>	
POST LUDE	Announcement of closing meal.	<p>In 30 minutes we will meet for our weekly celebration.</p> <p>The Lord be with you!</p>	

# Introduction

## TASK OF THE PAPER:

to gain clarity on G-O-D as an existential category before which all man life.

to leave decision on hands of persons about how they will relate to this.

to explode meaning of neighbor.

GAME: If you could keep only one Par. which one?

remove which one?

What one question is left on your hands by paper?

Write on board:

Lets list what we would mean by word love. hate.

What event would you point to and say "this is what I mean by the love of God" or by "God is Love"

Get structure on Board.

Why is Q. 3 separated?

# Experimental Digging

Par. 1:  
Make it clear that this is an existential paper: this is not what "ought to be" so much as the kind of relationships which we point to and say this is l-e-v-e.

Par. 1 What four basic qualities do these happenings have?

Par. 2 Sent. 1: What is it that we point to with symbol G-O-D? What do we mean by source and center of all being? What are we pointing at? Image

Where do you become aware that you do not determine your destiny?

Am I not the captain of my soul and the master of my fate?

Did you decide to be born in 19\_\_? or to be WASP?

When will you die by the way?

Would you have chosen your Shape, size, mind, etc.?

NOW what does he mean by Determiner of destiny?

Par. 2 Sentence 2:

# Depth Probing

Par. 2, Setentnce 2:

What do thing this vague sentence means you can't turn "God is Love" around to "Love is God". Why?

What are those things you feel rejoicing, gratitude, reverence and loyalty in?

(HERE REFER TO LISTS ON THE BOARD OF SYN. FOR LOVE.)

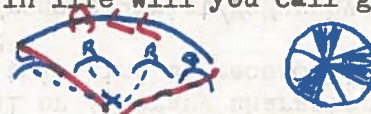
What are things we reject? (HERE REFER TO LIST FOR HATE OR BAD)

(Use words "Love is God" and replace love with words from list) Is this how life really come to you? Have lists side by side/circle and write ALL across it.

Which of those events that we spoke of at beginning would you now think of as "God is Love" statements and which are "Love is God" statements? (may be wrong)

Paragraph 2, Setence 6 with image:

Which things in life will you call good or say "Yes" to?



Paragraph 3:

Tillich's statement:

What problem does this existence then raise? When did you take this problem with utter seriousness? (contrete)

(over)

# Conclusion

Paragraph 5:

Relate Par. to the Teaching Image

What is it that I encounter in my Neighbor?

Get list of actors in neighbor drama.

What does it mean to say R. Speck is my neighbor? Hitler? Powell?

IF I CANNOT SAY YES TO THEM I AM NOT RECONCILED TO GOD NOR LIFE NOR ANY NEIGHBOR

Par. 6

What is all this leading up to?

What is our task?

TO REALIZE THE ACTUAL!

