

SERIOUS STUDY		COMPRHENSIVE CURRICULUM		PRACTICAL METHODOLOGY		REVOLUTIONARY STRATEGY	
CONTEXT	Self ⇨ Word	STRUCTURE	Religious dimension	IMAGINAL EDUCATION	Images of possibility	OBJECTIVE DATA	Brainstorm
	Self ⇨ World		Cultural dimension		Creates context		Gestalt
	Own brainwash driven to change		Common methods		Reflective tools		Relation to whole
	Model built--order on chaos		Every aspect of life		Decision required		Consensus
MISSION	Forge new images of humanness	THEOLOGY	Theoretical--RS-II	ART FORM	Depth problems	BASIC PATTERNS	Time/space
	A tool		Practical--RS-III		Triologue: self, artform, leader		Historical pattern
	Revolutionary		Historical grounding		Objective, reflective, interpretive		Present shifts
	For all		Global/local pluriformity		Allows relationship		Future trends
ROLE OF PEDAGOGY	Transparent images	TIMES	Theoretical context	DIALOGUE	Self ⇨ others	QUESTION OF HUMANNESS	Before the Word
	Non-defensive		Practical grounding		Self ⇨ world		⇨ to task
	Enable lucidity		Science/humanities dialogue		Informs self and others		Group spirit
	Reveal the way life is		Global/local dynamic		Creative participation		Comprehensive perspective
PERVERSION	Expertise/past oriented	METHODS	Intellectual	CHARTING	Structure of papers	SHEPHERD	Total responsibility
	Reduced model for own sake		Social		Rapid--left to right		Release lucidity
	Not grounded in life		Religious		Total gestalt--relationships		Assures same struggle
	Study is for children		Service to church		Dialogue with author		Everyone is

INTELLECTUAL LIFE

RATIONAL OBJECTIVE:

To demonstrate responsibility for creation of a comprehensive intellectual life in the local congregation.

EXISTENTIAL AIM:

To see study in a missional context and self as a perpetual pedagogue.

I. SERIOUS STUDY

- A. Context
- B. Mission
- C. Role of Pedagogy
- D. Perversion

III. PRACTICAL METHODOLOGY

- A. Imaginal Education
- B. Art Form
- C. Dialogue
- D. Charting

II. COMPREHENSIVE CURRICULUM

- A. Structure
- B. Theology
- C. Times
- D. Methods

IV. REVOLUTIONARY STRATEGY

- A. Objective Data
- B. Basic Patterns
- C. Question of Humanness
- D. Shepherd

OVERALL: The intellectual life of the church involves study that creates a global perspective, methods that enable depth spirit analyses, and structures that allow futuric brooding.

- I. SERIOUS STUDY: Serious study in our time demands new forms of study that create missional context, enable contextual pedagogues, and involve corporate brooding in a missionally focused arena of study.
- A. Context: Study requires the building of a framework that relates all fragmented data to the self/Word and self/world.
 - B. Mission: Study builds the context for brooding on missional areas for the sake of forging new images of humanness.
 - C. Role of Pedagogy: The pedagogue creates a context for people to brood on by giving transparent, indicative and non-defensive images.
 - D. Perversions: Study, as a tool for comprehensive decision-making, is necessary for all ages and all levels of intelligence; and is helpful only when it is grounded in the practical experiences of missional arenas.

II. COMPREHENSIVE CURRICULUM: The comprehensive curriculum employs methods designed to bring self-consciousness to a man's stance toward life in relation to the times in which he lives.

- A. Structure: In the midst of man's external struggle in our time there is perpetual dialogue of the religious and cultural dimensions of life. In order to provide a comprehensive context for this struggle the curriculum is built of series of corresponding religious and cultural courses.
- B. Theology: The rationale behind the curriculum of religious studies holds the dynamics of theoretical knowledge in the RS-II courses with a practical foundation for applying that knowledge in life in the RS-III series. At the same time the RS-II courses are grounded in the Church's historical heritage, while the RS-III courses focus on the global-local manifestations of faith.
- C. Times: The rationale behind the cultural curriculum offers theoretical contexting in the CS-II courses with practical grounding in the CS-III courses. Then the CS-II courses hold the dialogue between the scholastic disciplines of the humanities and the sciences and the CS-III courses focus the wisdom of the times through the local and global drama of men's lives.
- D. Methods: The pedagogical method of the twentieth century includes lectures providing contextual images; seminars, dialogues where depth questions are raised; conversations, sharing insights; and workshops, practical planning.

III. PRACTICAL METHODOLOGY: Methods of ordering data from and responses to study presentation and materials allow one to reflect upon and decide about the images which mold one's response to life.

- A. Imaginal Education: Imaginal Education presents inclusive images which give a new context from which to decide one's stance toward life, and provides critical reflection which leads to the point of decision.
- B. Art Form: The art form method allows you to take a relationship to reality via objective, reflective, and interpretive conversation on an art form at a depth level, through dialogue between the participants, the leader, and the object.
- C. Dialogue: Study methods build images for a dialogue to take place between the self and others and the self and the world and enable authentic struggle with real issues.
- D. Charting: The charting method gestalts within the context of the total work the fundamental motifs and provides the basic structure for dialogue with the author.

- IV. REVOLUTIONARY STRATEGY: Study is a revolutionary strategy for creating corporate models from objective data, ordering the data into meaning-giving (rational) patterns of time and space, raising the depth question of human engagement in those models and enabling the struggle of a study group with the use of a pedagogue.
- A. Objective Data: Objective data is the basis of model building. Data is gathered, listed, gestalted, and formulated into a model; the consensed model is enacted.
 - B. Basic Patterns: Rational patterns of time and space which give meaning to objective data and a context for discerning future trends are key for holding colleagues before their real intent and demonstrating that creative problem-solving births new creations.
 - C. Question of Humanness: The question of humanness is raised in holding the group over against its task, in holding to comprehensive perspectives and in catalyzing spirit within the group, all of which are channels by which the pedagogue announces the Word in their study.
 - D. Shepherd: The pedagogue is a shepherd in assuming total responsibility for the participants and their task, not only by unblocking lucidity but by internalizing the whole struggle of the group.

STUDY LIFE IN THE LOCAL CONGREGATION

Context - Imaginal Education		Method - Life Process		Curriculum		Strategy	
Education in the Church	Data-Oriented	Four Methods	Conversations - disclose inner dialogues	Structural Access	Comprehensive-	Revolutionary Task	Task: To enable the yr
	For the Children		Lecture - montage of new images		Future - Missional		Deal w/ D. H. P. - Imag. of Self-image
	Moralism		Seminar - dialogue w/new image		Archaic - wisdom/Holy		Corp. Teach Single Model Pract
	One Hour/Wk		Workshops - create own image		Intentional - Spiral		
For the Sake of the Mission	Witnessing here	Image of Selfhood	Encoi - SELF is a →	Images of Gospel Stance	Relig Studies	Spirit Surgery	Maintain for sake of Freedom
	Illusion-Breaking		Pou-soi - to hit →		Theoretical		Prophet: old / new
	Justicing here		Spirit - + has the poss. of saying yes		Practical		Risky Business:
	To Change the World		Enabling the Yes →		Dynamics		Leave Alone
Philosophy of Imaginal Education	Concepts	Art Form Method as Life Method	Impressionistic	Image of World Context	Cultural Studies	Pedagogical Stance	Drop Buddy/Buddy →
	Actual Situation		Reflective		Theoretical		Effective Style
	Images as bridge		Interpret		Practical		Use Gifts / Hang Up Neurosis
	Determine Behavior		Exp. own Exps.		Dynamics		Any body Can Be
Process of Imagines Changing	Messages Create Screen	Corporate Method	Historical Dialogue	Images of Reflection Relation	Methods Studies	Question of Humanness	Life is the Authority G.R
	Being Brainwashed		Charting		Intell - K		Hold One Over Against The Word
	Overload the circuit		Life is Involved w/ life		Social - D NSV		1000 ways to say the Gospel
	Man As Image Creator		1 hr. of corp = 3 hr. of indiv.		Relig - B NRM		Honor the Mystery

KSU H.L.C., STUDY LEADER

	A	B	C	D
I SERIOUS STUDY	CONTEXT T	M-I-S-S-I-O-N	ROLE OF G-O-D O-F G-O-D	Z-O-S-U-P-E-M-E-N-T
	T.W.I. TURN people ON STUDY ON		GAME PLAYING	S. K. 115 S
	BASIC GESTALTS SELF IMAGES WORLD		SPIRIT ISSUES TIMES	TEACHING ELDER SPIRIT SURGEON
	RATIONAL STRUC.		THEOL. STRUCT.	GROUP CONSENSUS
II COMPRE. C-U-K-K-I C-U-L-U-M	STRUCTURE	T-H-E-O-L-O-G-Y	T-I-M-E-S	S-O-U-T-H-E-R-N
	ESTABLISHED CS I		RATIONAL & ANALYTICAL MODEL	SOCIAL RATIONAL
	CH. H.L.C. P/A I/F EXTENSIVE		RELATIONSHIP	INTELLECTUAL ANALYTICAL
	N.T. Ecum. S/H C/P THEOLOGICAL		CONTEXT	RELIGIOUS RELATIONSHIP
	O.T. W.R. S/P N/W CONSISTENT			CONTEXT
III PRACT. METHO. DONO- GY	INDUCTION	A-R-T-I-F-O-R-M	D-I-D-A-C-T-O-L-O-G-I-C-A-L	C-H-R-I-S-T-I-A-N
	CHANGE IMAGES		METHOD.	HISTORICAL
	BRAIN WASH		IMPRESSIONISTIC	REVOLUTIONARY
	Δ		REFLECTIVE	STRUCTURE
	Com-Fut-Int		INTERPRETIVE	MOTIFS
IV REVO. STRATE.	O-B-J-E-C-T-I-V-E	BASIC P-R-I-N-C-I-P-L-E-S	O-F H-U-M-A-N-I-T-Y	S-H-E-P-H-E-R-D
	DATA		MODEL	RELATIONSHIPS
	PERSPECTIVE		TEMPORALITY	SPIRIT TREND
	CONSENSUS		PERSPECTIVE	PERSPECTIVES
	ROLE		ROLE	ROLES
				PROTECT LEAD SUSTAIN COMMAND THEIR SOUL

STUDY CONTENT

Times

An explosion of knowledge has burst upon our times, impinging upon the conscious mind of every man, forcing him to seek out new rational constructs to order this chaos of information.

A frightening lucidity about the human character and institutions of society demand of him new ways of relating to other men in his world.

He finds himself ever more aware of his unwisdom in dealing with the bewildering complexity of inter-related phenomena.

The global cultural revolution in which man is caught up has changed his scientific common sense from the dualistic method to the relational.

This means that he is clear that (the only) instantly available wisdom of the corporate mind can overcome the limiting narrowness of the individual viewpoint.

The immediate and instantaneous experience of his world, rather than the orderly assimilation of data, plunges him into depth involvement.

Thus the 20th Century imperative is for the fully educated man. ^{new}

A new creation in humanness is emerging in history, the ~~fully educated~~ man who merges his individual knowledge with the world mind to create his environment.

His resulting sensitivity enables him self-consciously to appropriate the fullness of his time.

Grounding

The knowledge explosion has been dramatized by such scientific breakthroughs as the heart transplant surgery and the ever-widening field of communications and control.

Man's lucidity about his world is evident in such happenings as the student impatience with inadequate educational structures and the insistence of the civil rights demands in the educational area.

Reaction to the complexity of the educational task is seen either in an escape to simplistic solutions or in rapidly shifting curricula approaches.

The shift in world view is reflected in the global comprehensive planning of many world corporations.

Utilization of the corporate mind is realized in the realm of business and in education where University complexes engage in ~~large~~ problem-solving projects on behalf of society.

Mass media and the constant bombardment of the senses has produced a "now" generation, totally immersed in the world culture and being educated by it.

~~The~~ The direction of education is toward the comprehensive curriculum, rather than over-specialization.

The intentional model-builder is already found in the corporate endeavor for business and for the space-program.

The man who appropriates the fullness of his time is symbolized by the astronaut who is a disciplined specialist in a ~~rich~~ corporate learning situation.

Stance

In the face of the knowledge explosion, the awful lucidity and the ever-growing complexity of information the church ~~must intercede~~ be those who embrace the chaos and call it good, and to give all men that word.

It is the church's stance of faith that all men shall be enabled to become responsible world citizens through comprehensive, futuristic, intentional education.

The imperative on the church is to assume responsibility for the creation of the fully educated Universal Man who dares to stand before the totality of existence and create the new structures for humanness.

CONSTRUCT

Problem

The congregation lacks 20th Century lucidity, which enables every person to be fully human. This theology enables him to deal with the way life is, while taking a self-conscious stance toward the reality of the given. A theology which operates out of a given situation while appropriating the demand of what it ought to be, yet ever maintaining the polarity of being grounded in life itself. Im-printed upon all of this, a theology that begins with decision to die to the world in order to live.

The congregation refuses to see that they are the only institution which can do the job of reappropriating the Word on behalf of all. It refuses to pick up the task because it would have to be utterly practical in creating the new image of the church. The congregation refuses because the 20th Century demands it to be utterly radical, while completely immersed within all of life. It refuses to be that new image because it would demand that it give up all it insists is essential, while living fully at exactly this point.

When the congregation realizes that it is just the congregation that the Lord of History needed, it suddenly realizes that it does not have the methodology to become that ever-renewed congregation. Renewal demands a methodology that is comprehensive, futuristic and intentional.

Goals

To revitalize the congregation it is necessary to understand the relevancy of the Word to life as it really is. The congregation must reappropriate God the Father as pointing not to the benevolence, but to the squeeze play in the midst of which we come into life. God the Son must be seen as the illusion breaker who proclaims that when you die, you can live; and reappropriate God the Holy Spirit as the life style of the free man.

We must create in the midst of the congregation a new image of itself as the revolutionary people who invest their death on behalf of all who are, who have been and who will be.

If the congregation is to meet the needs of this age, nothing less than a couple of religious studies that is comprehensive, futuristic, intentional will suffice. To serve a global community in a secular world, every age group must be included.

Forces

Identify those within the congregation who are struggling self-consciously to acquire this theological clarity. They will be found not only in the established generation, but also in the emerging generation.

Filled with this new consciousness they should be encouraged to take the necessary steps to becoming the essential force within the church to realize the new imperatives in religious studies at every level.

Working with all who already are addressing themselves to this task they will not only bring new clarity, but also the necessary methodology to renew intellectual life in the church.

Intellectual

METHOD

Strategic Objectives:

The first concern in renewing the intellectual life of the congregation is a comprehensive curriculum. The content must be comprehensive, including religious studies (traditional and contemporary understandings); cultural studies (especially providing grounding in Ur images, theoretical tools for social analysis, and a picture of the modern world); and finally, practical methods for dealing with the social structure to create possibilities for new humanness for all men. All ages from infants to elders must be involved in related curriculum. Also, education must be imaginal, breaking open possibilities of new images of self and world and inviting a new decision about one's relationship to life.

The administrative group responsible for the study life of the congregation must build the models and create the time lines, train teachers, and continually reevaluate the teaching in the congregation. Models must be based on an analysis of the particular congregation and its stance in relation to the proposed curriculum and goals. Training of teachers as well as the teaching being projected may be constructed in a variety of forms from short intensive courses (such as weekends), continuing guilds or classes, and informal or hidden but intentional curriculum pulled through every activity of the congregation and based on the construct of limits, possibilities, life style, and community. The teaching program must be periodically reevaluated on the basis of past experience, Spirit Movement insights, and future needs.

All teaching done in the congregation must be seen as enabling mission. It is directed toward the training of pedagogues to work in the church, in secular groups, and informal situations; training social revolutionaries to humanize economic, cultural and political structures of society; and training the new religious who will pioneer in meditation, contemplation, and prayer.

Tactical Maneuvers:

In order to emphasize and facilitate the objectives for the area of the intellectual life of the congregation, maneuvers are needed which will begin the task of impacting the entire congregation with the knowledge of the inadequacies and needs of the present local congregation in regard to teachers, church attendance, and participation by all in the study life of the church. This can be done by constant publicity in church services, programs, and buildings. In like manner, individuals may be confronted personally with the same needs in the form of assignments in which they might participate. Uninformed church members may be assigned tasks that address them with the apparent problems in church, local parish, and world.

Another step is the penetration or infiltrating of the total congregation with awareness of the Word. Participation by Spirit Men in the areas of teaching, educational policy committees, and planning committees, is vital. Leadership positions on policy groups, special groups, and clergy should be filled by Cadremen. Constant expansion of RSI grads through recruitment among teachers, educational groups, and total congregation is demanded.

A major imperative in realization of the objectives will be the address to the congregation by the presence of a new style of humanness. This will be conveyed through the comprehensive, intentional, and futuristic stance and the contemporary manner and appearance of the 20th Century Spirit Man.

Instruments:

Comprehensive models and realistic timelines are the crucial points in reformulation of the local congregation. Every individual and organization proposing any new program must operate out of a model. These models must be well researched and complete. Time lines should be established for a four year period, detailing what is to be accomplished within that time.

The local congregation must be aware of the instruments available in order to implement proposed programs. The mass media is one instrument readily available to most congregations. Pamphlets and periodicals can be used in publicizing new programs or in recruitment. Radio and television handle advertising for large areas and can also be effectively used. Personal contact has always been the most effective means for recruitment and should be utilized. House to house calling teams for every geographical area should be organized. Short announcements and explanations can be prepared for all organization meetings.

Another useful instrument will be Instant Curriculum designed to ground the Word in human experience and to enable people through this address to realize their full humanness. Art forms and conversations which speak to the spirit question; intentional curriculum for secular use; and short courses which deal briefly with the areas of study, corporateness, prayer, and theology in such a manner that persons can internalize the courses in their lives are examples. The use of art forms should use symbols meaningful to the community, and local congregations should seek to use their own creativity in developing these essential instruments in the intellectual area of religious life.

RSA A - Study Text 3 Beth Loudermilk

1

To talk about education in the church, you have to start out being very critical. The Sunday school is gone, and it is useless. Between all the routine jobs of getting them dressed and put back together, you may have, at the most 45 minutes with them. You probably ought to do away with it altogether, set up a good adult education program, and then you will have a Sunday school again. They used to say that you got to the adults by getting to the kids, but that isn't possible anymore. You have to get to the adults. The adult laymen in the church will bring off its renewal, not the children or the kindergartners. The adult education program must be it. In the Sunday school, we quit teaching them the Gospel, or else the teachers don't know it. We don't even teach them the Bible stories anymore. They get watered down psychologism. You try to teach suburban high schoolers, you try to demythologize like mad, and it is wild, because they have no Christian memory. When you look at some of the newer curriculums, you may even have pretty good content. The problem is that there is no one who can teach it. The cutting edge today is not content, but teacher training and teaching methodology. What the department of H.E.W is interested in is not what you teach, but how you teach it to pre-school kids, and how you get the adults down the block to teach it to the kids. There has been ~~an~~ a shift in our own educational methodology, where finally you cannot separate the content from the methodology. You know that whenever somebody starts bitching about the methodology of R.S. 1, you know that they are really trying to refuse to deal with the content. The same thing is true of the sermon, which just does not do a job any longer. There are good sermons being preached. But again, he has 35 minutes at the most, and if he is long winded, he has 45. The thing is that it is like the congregation is a long row of coke bottles, and you toss things out from the pulpit, and you get a little speck in each one. You do not significantly change the images out of which a human being operates in less than 44 hours. That insight comes out of some bony who were in communist prison camps for varying lengths of time. You have to see that what you are doing when you educate someone is that you are brainwashing them. As with children, you have to brainwash them. You have to take responsibility for the second hand universe. You give them a universe they do not understand, and one they will never have any need for. You know that before you start. But you still give them a second hand universe. Now you attempt to do that in the broadest possible context, of course. You attempt to make that education as comprehensive as possible. What you do to hold the freedom pole for the child is when he reaches the age of accountability, he then has a rational construct, a curriculum, a world view, if you will, over against which to decide about the way it is. The problem with the teenagers today is that they don't even know what they are for or against, because no one else has been clear enough to give them anything.

Your curriculum is your world view, your stance. It is rational and well ordered. So, when a child gets to the age when he is going to tell you to go to hell, he then has a rational construct over against which to make a decision. That is how you honor a child. You give him a second hand universe he has the possibility of deciding for or against.

Therefore, what goes on in adult education is not that. You do not attempt to give an adult a second hand universe. You give an adult the tools to hammer out his own second hand universe. You give him the tools and the methodologies to hammer out his own theological stance. You don't give a damn whether or not he picks up your theology. You are interested in giving the laymen the tools to hammer out the concrete, every day life he has to live, and some kind of comprehensive context. That is what R.S. 1 is out to do. That is what I mean by the methodology not being separate from the content. You find it painful to get that across to a teacher. The hardest thing to teach new teachers is that a lecture is a dialogue, not a sermon. We have to come to see the lecture as an art form. You are not out to teach anybody anything. All you have in R.S.1 is a series of categories. They are abstract as hell. They don't mean anything, until you put a little content on it. That's all Tillich has, rationally concocted, and that point to what is going on. He gives you the tools to talk about what is actually happening in your life. Therefore, you are not deciding whether you agree or disagree with Tillich. All that he is interested in is that you see what he is pointing to with those categories. Then the dialogue can begin. Or, when you stand where I stand, and look where I am looking, then you see what I see. The problem is that when different people use these symbols, they are pointing to completely different things. Images of nice old men with grey beards is not very relevant to what is going on in life. Then there is the long haired homo-sexual, and of course, the Spook. All R.S. 1 is out to do is get relevancy back into those categories. These are the tools for hammering out one's own self-understanding. Or you take the Church, and see what the church tradition was pointing to with these categories and then you decide for yourself if that's the way life is.

Let us look at the methodology. Human beings operate out of pictures they have of an environment and of themselves in that environment. His picture is what relates him to reality. If his picture is not big enough, he is blocked from seeing the total reality. He is alienated from the way it is, his picture is reduced. The teacher comes along with his imagination, and he sees the reduction of the other's imagination. Therefore, to educate that person, you do not simply get inside his context and reason around in it, you blast open his context, so that he can raise the questions he is really asking. If someone asks you if you believe in life after death, you can't answer that question as a pedagogue. If you told her, you'd damn her soul. You have to listen for the question behind the question. The pedagogue has to enable a person to ask that question. And to ask it in the comprehensive context. Wading in on somebody's picture will make them angry. You can count on that. That is precious to them. That is who they understand themselves to be. You're going to risk that they are not going to like you particularly after you have finished with them. But if that's your value, you don't want to be a pedagogue. The only value is whether the picture will adequately relate you to life. You have to find ways to blast open so that they have the possibility of deciding in the comprehensive context. To do that, you have to create distance between you and that person. You have to understand yourself in the image of a man from another planet. You are always a stranger and a spy in the situation. There was one of these science fiction movies on T.V. the other night. There were these seeds that got spread around a village, and it rained and they sprouted and started eating all the villagers. Well, I identified with these flowers, you see. You move in on a human being's life, eat him up, in order to give him back his life. What is offensive can never be you, but the Word must be offensive. You are always not in but of the community. You are always over against that which is. You are out to reveal to people the way things are, to reveal to them the judgement of God. There was this fellow who had a problem, thinking that he was a butterfly. He went up to the third floor, and tried to fly out the window. When his note hit the pavement, as hard as it hit, that was the judgement of God. He was not a butterfly. You don't help anybody wrestle with the Word of God. You simply leave him in that situation. You don't move in irrationally, you carefully structure your study. You have to play things out so that you know what is going to happen to that human being during the time of study. That has to be laid out on a time line, in terms of content. You have to do it so that no content is communicated, but the structure of life. That's what you are out to communicate.

Let's look quickly at the curriculum. It is of course necessary to have adequate content. It has to be in terms of both the faith and the times in which that faith is articulated. You cannot separate those two. One apart from the other has no meaning. You show up on the scene with a series or web of relationships. What it means to be a human being is to be a teacher, or a Father or certain relationships. You have to get clarity on who you are. You have to have the picture of these relationships before the Gospel gives any way of relating. Now also in life, there is this given situation you show up in. There is the mystery in life that you show up over against. Now if you want to teach the faith, you teach how it is that one is related to his relationships. The faith is concerned with your relationship to a set of given relationships. The real question, which is not all this, is whether or not you are going to participate in the way life is. That is always a faith decision. It is always made in the tension between the utterly concrete and the utterly eschatologic. It is between the utterly specific and the utter mystery. Therefore, the way life is is that it is always uncertain, it is always going to be. The affirmation of that is what you are pushing for. This is the mission of faith. In our curriculum, it grows out of the theological side of the curriculum with the OLT and N.T. Again part of what we understand is that we are after what it means to be clear on our Fathers attempts to wrestle with this dimension of life. They said something like this: in medieval times, man was understood in terms of the substances. The church said that that is right, and you have to get clear on that. There is also, however, another substance, a ghost substance. You have to deal with the ghost at some point in your life. You have to deal with it particularly at a particular point called death. Now if, up to this time, you have dealt somewhat authentically with the ghost substance, then you arrive (here?) in heaven. If you did not, then you arrive in hell. So, you see in a substantial world view, heaven and hell are always places. Now in a relative universe those cannot be understood as places, although it is still valid poetry. You know that when somebody asks "where are you" you know he is asking about your spirit. Or if he says "I feel like hell", you know he is also talking about his spirit. The poetry is still valid, but it is in terms of the Spirit dimension of his life. The church always had these dimensions. You always have what Sartre calls the en soi, and then you have the "for itself" the pour soi, the given of a situation, and then you have the attitude toward a situation, but what it means to be a man of faith is to take an attitude toward your attitudes. Do you see the dimension of self-consciousness there? What it means to be a man of faith is not to operate on your immediate context, but you must be clear on your immediate context. And you have to be clear on your attitude toward the immediate context. What you know about every human being is that he hates life, and therefore, the question of faith is a relevant question. This is where the Church was pushing, or, to put it in a medieval context, these are the sciences, and that is, theology, is the queen of the sciences. That is the way the church ordered its curriculum and it stuck that understanding into every dimension of its educational life. The whole university situation came out of that understanding. Then there are the more practical aspects of the Church's life. And we teach a course called Ecumenics, dealing with the Roman Catholic-Protestant dialogue. It is almost as though this part is over, and the dialogue will be with the Jews tomorrow. I would predict that Vatican II pretty much wound up this original dialogue. It is almost as though we had been saying to Rome, "Why don't you change?" Then Pope John came along and said "O.K., now what?" The conservatives now are in Geneva, not in Rome. Vatican II brought to a close the Protestant Reformation. Then you have the course in World Religions. Basically it is not dealing simply with the sociological manifestations, but with the Ur images. These are the basic images of humanness that civilization has hammered out. Your cultural studies deal with both the more theoretical aspect and the more practical. We have taken a science and a humanity and put them together in one course, called psychology and art. We did that because that is what deals with the individual.

Local Congregation Course - p, 13, Rick L. leading, Lecture 3, section on study.

We put together sociology and history, because it deals with the more corporate level. Then we put together natural science and philosophy when it deals with the highest abstract dimension of human existence. Then, co relating to that in the cultureal dimension, you have the course c alled Individu and the Family, dealing with marriage, which is your individual relationship. Then there is the secul course on the next level up, called community and the polis. And finally, there is the most extended relationship that you have, which is the nation and the world. All of these are model building course in which you come up with practical operating constructs for bringing self-consciousness into these given relationships. The fact of the matter is tht you are related to them. That is really not a decision. The question now is how are you going to be related to tem. What consciousness do you bring to those relationships. That is why there are no papers in these courses. In model building, you decide how you are going to be related to them. These things are utterly open. Nobody knows how we are going to relate to North Viet Nam. You have to decide how. And if the Church doesn't, somebody w th a little less insight is going to, and then we can get in even bigger trouble. That's what I mean by the nature of those courses being model building.

There are also courses for ministers. Now we are a lay training center, and the only reason you give courses for ministers is that you have to send them back into that local situation, and you h-ve to give them a way of going back to the laymen. That means we have the PLC. Combinging, R.S. 1, C.S.1 and the Local Congregation in a three day course. Then there is pedagogy, which teaches how to teach R.S.1. It is a sharing of the methodologies and techniques used here. It goes into the structures of lectures, conversations, short courses, etc. We have to push in this area of teaching because the curriculum construction has already been done. Now somebody has to teach this amazing thing. What we need to do now is to pour content into the image of the pedagogue. It used to be in the 19th Century that what it meant to be on the edge was to be a missionary. And that was a great image. We say that what it means to be on the dge today is to be a pedagogue. The dmeand on the local conegation is that the pastor and the local conegation pcik up this job. This is what is necessary at this point in history. That may change tomorrow, but for today, we need teaching and good teaching. It has to be theological teaching. It has to be the way in which a person decides in his local congregation, not to relate in the immediacy. You cannot be a pedagogue and relate immediately. You have to maintain that distnace, for the sake of holding onto objectivity. There is no way of dealing with tht person's spirit problem unless you maintain distance on him. Liking people doesn't help them a bit. It usually gets in the way. You have to have tools and methodologies for dealing with a human being for his own sake, and not for the sake of your own comfort. That is what I men by a pedagogue. You are not looking for firends anymore, you are looking for colèagues. That is a different rel tionship. You are out to be a priest to every one of your neighbors. You shlve him against the demands of history, yo shove him up against his Spirit problem, where he is locked in. The relationship of the pedagogue is always determined by the task. Your not out simply to mediate a smooth relationship, but to open him up to new possibilities. Therefore, wht you do is determined in terms of the mission. The way you relate to a human being ids decided in term of the task. You can't answer twhether a peson has decided to drink or not drink until he has told you the task he has decided to bring off in history. The con ext of the mission is life and death. You may have to call a person's neurotic tendencies into question, but only at the point of the missio. You get the courage to do this by your consciousness of the fact tht you are accepted. You can't call another human being into question save yo have accepted the fact th t you are accepted.

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All this is what we mean by imaginal education. Our methodology is to start off with a conversation, a pedagogical tool but not to teach anything. It is allow a student to be conscious of the area in which you are going to be dealing. It uses the lecture to clear the brush away, so that you can move in and deal with the real problems during the seminar. The seminar is where the real grappling takes place. You are giving them a way to be conscious to what is happening in life, and of responding with a yes or no to it. Finally, that can be the only response you can make to it. Then, of course, we start and end each day with worship, which shouldn't surprise anyone by now. There is no intellectual life unless there are images of possibility. You have first to face reality just as it is which is what your worship service does. It grounds you in reality. Then the stew and the dialog continues between the way it is and the way it is. So the whole time of the weekend is plotted out very very carefully. Each part of the weekend is developed. You are only interested in what do they need and how to you get them there. The value of the group is held at every point. The wisdom of the seminar is particularly effective, because it allows the corporate wisdom to go on, in the midst of a structure, which is the paper. Education is just sick. I saw an instance of it when I was in South Carolina last week. There are no rational constructs given to students that relate them to anything outside of Charlotte, N.C. The logical patterns just stop there. We did a workshop with them, started listing, and I asked them to put them in five categories. They said you couldn't do that, you just couldn't put them in five categories. You have twenty! To push the mind to rationally appropriate something is such an offense that they were climbing the walls. There was no way of holding in their minds what was taking place, because they were not about to come to terms with their own wisdom. Interestingly, we were doing a workshop on marriage and the family, and what we had just gotten out was the role of the woman in the home. A workshop allows you to get out impressionistic your own wisdom, and then compels you to come back and look at it rationally with critical tools. The reason you use five categories is that that is about the amount you can hold in your mind in any one given time, much easier, for example, than 25. They were not about to be conscious of their consciousness. That's what I mean by education being sick. We are either passing along a body of pre-digested knowledge, which maybe helpful, but is not what is critical today, or we have no methodologies that allow us to get our minds around what is actually taking place. The university sits on its own bottom. It may be a valid institution, but education is not taking place in the university anymore. Research and experimentation is going on, but education is taking place in the high schools. Liberal arts education can now be completed in 12 years of schooling, with the advanced tools and methodologies that we have available. What we will have to see in the future is something like giving you two years of biology and chemistry and so forth in college, and then put you into medical school. That has to come. That being the case, the Church has to say what goes into the liberal arts education, or someone else will. You have to get that word into a person before he gets so buried in his speciality, whether medical or other, that he has no possibility of making a **comprehensive decision**. There is no problem with specialization, but one must have a context within which to specialize. In the past, that is what liberal arts education did. Now, it will have to be done in high school, and perhaps begun earlier. It is, and always has been the churches job to actually articulate what it means to be a human being. You make no apology for this, you just dig in and build a curriculum that civilization has never seen before. That's our job.

End Lecture 3