

FUTURE PROJECTS PSU:
PREACHING MISSION

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GENERAL INTRODUCTION-PREACHING MISSIONTIMES

We are living in a time of Resurgence. Across the globe, at this point in history, man is experiencing this happening at the center of his being. For those who have been struggling for forty years in the desert, the resurgence is a long-awaited oasis and a time of great rejoicing. The perils of danger during this time of new life are movements that have become disrelated from sociological reality and are moving in destructive and perverse directions. Having neither a story nor a context to hold the significance of the moment nor an authentic means to participate in the new bubbling of life, many respond to the resurgence with confusion and fear. The times demand the creation of the parish guild to involve local men in bringing new order to the flood of resurgence in their communities. It is necessary to awaken the masses to the possibilities of resurgence and to point to channels of participation.

DESCRIPTION

The Preaching Mission will reach mass audiences with releasing images of the resurgent world, the resurgent man and the resurgent church. It will allow each man to say yes to his life and to offer his life for the recreation of the globe. There will be three independent imaginal lectures or discourses given to a large audience on three consecutive evenings in a local community, perhaps organized and sponsored by clusters of local congregations. Because it is not anticipated that workshops or seminars will be a part of the evening, the weight rests solely on the lectures to accomplish the existential grounding and impact the participant. Therefore, the lectures must have a precise and well-grounded execution. The creation of follow-up structures to further the journey of the listener is an issue for future consideration.

STYLE

The content of the Preaching Mission sermons is utterly simple, utterly rational, almost axiomatic in character. This is the time for a crystal clear presentation of insights into the way life is. It is not the occasion for presenting edge issues or complex concepts. At no time should difficulty in understanding a concept or intellectual disagreement with a concept or the inability to ground a concept in life as actually experienced distract the listener from the struggle whether or not to decide to participate in the reality being pointed to. Content is, in fact, a lens through

GENERAL INTRODUCTION-PREACHING MISSION (page 2)STYLE (cont.)

which reality is viewed. It provides a screen for organizing the chaos of life. These are concepts made clear and transparent by years of refinement and polishing. They are utterly rational and utterly comprehensive, but shorn of every superfluous appendage. Concretely, this means content such as 5th City presuppositions and the N.S.V. ideology. Illustrations need to be made out of the context of awakening motivity, i.e. intensify internal time, space, and the sense of being. Though it is a three lecture series, each lecture needs to stand on its own with respect to content and impact.

RELATIONSHIP TO THE MOVEMENT

The Preaching Mission is not intended to be primarily a recruitment tool although it will provide a climate conducive to RS-I and LENS recruitment. It is above all an experiment in mass awakening and secondarily is an exploration towards the recovery of the sermon. Accompanying recruitment and follow-up structures will provide a related arena for experimentation.

Signs of Resurgence		Toward Global Self-Consciousness		Intentionalize Sociological Creativity		Grandeur of Kairotic Stewardship	
Our Wonder Filled Moment	Objectivity of Earth	Only One World	Belongs to All	Under-standing Social Processes	Social Pro-cess Triangles	Crucia- lity of Times	Need World Government
	Sociological Healing		Earth Rise		Economic Process		Thousand Year Decision
	Recovery of Mundanity		One Human Race		Political Process		Dreadful Alternatives
	Humanizing Movements		One History		Cultural Process		Participation or Zombie-ism
Breaking In of Resur- gence	Breaking Old Forms	Gifts of Earth	Goods Belong to All	Sociolo- gical Imbalance	Sociological Imbalance	Creating the Future	Create the Earth
	Explosion of Creativity		Multi-National Corporations		Economic Tyranny		God Trusts Us
	Too-Much Not-Enoughness		Trading Interdependenc		Political Ally		Empty White Tablet
	Benevolence and Burden		Resource Distribution		Cultural Collapse		Finish Our Work
Apex of Civili- zation	Economic Revolution	Power of Provin- cial	Decisions Belong to All	Impacting Social Process	New Social Vehicle	All Wisdom Needed	Standing upon Giants
	Political Revolution		National Diver- sity Accept'ce		Sociological Trends		Future Demands Wisdom
	Cultural Revolution		Third World Nations		Identify Blocks		Corporate Dec.-Mkg.
	Post-Modern Civilization		Diffusion of Decisions		Nine Pressure Points		Wisdom for Everyman
New Resur- gence Signs	Family Structures	Global Village	Inventions to All	Humanness at the Helm	Overcoming Social Giv'ness	Partici- pation in Resur- gence	History Continues On
	Vocational Expenditure		Six Ur Gifts		Past Social Inventors		History Needs You
	Community Life		Technology Has Won		Past Social Inventors		Grandeur of Participation
	Exploring Human Deeps		Globe Your Home		Your Bending History		Now's the Time

PREACHING MISSION

Lecture One

The New World

Rational/Existential Aims:

The New World lecture is an instrument to awaken grassroots churchmen to the world that has emerged around him and allow him to become conscious of the hopeful possibility of full participation in it.

The New World lecture will describe the age of resurgence which is upon us by raising up its signs, pointing to the emerging global consciousness, articulating the style of intentional sociological creativity, proclaiming the glorious possibility of kairotic stewardship, and offering participation in this great resurgence by caring for the world.

This will enable people to appropriate the Resurgence as the loving activity of God and allow every man to embrace these times as a divine and sustaining gift. The collapsing social structures are experienced as offering new possibilities of fullness in our time. The dread-filled and chaotic consciousness of the new world can be received gratefully. The new sociological creativity is uncovered as the means to impact the collapsed social order. A moving vision of the grandeur of man's stewardship in the present situation is implanted.

The New World lecture baptizes local man into the time of resurgence and offers life-long permission to continue on the human journey.

PREACHING MISSION

Lecture One

The New World

Signs of Resurgence

The present time is experienced by local man as a wonder filled moment. The signs of resurgence are exhibited everywhere. Local man has a new objectivity about the fact that he lives in one world that is in the birth pangs of a new creation. Sociological healing is occurring in the arts, as the transparency of the mundane is being recovered with new appreciation, and humanizing movements are emerging to deal with human problems. Resurgence in all forms comes to local man as overwhelming in one sense, yet is not quite enough; as a great gift, yet one that places a great burden of possibility on him. Many artists and writers see this as the apex of civilization - a mutation in consciousness, the dramatic end of all that was history - and the beginning of brand new age where every dimension of life is undergoing radical transformation. This is especially seen in the social structures of family and community and experienced in a new vocational struggle. The experience of resurgence is grasped as an awe-filling time that demands that each man say "yes" to his particular world.

Toward Global Self-Consciousness

Signs of a new global consciousness point to the resurgent age in which dialog and planning are directed towards global living. It is fact that the world in which we live is one world with one human race creating and being responsible for one common history. In the recognition that all the goods belong to all the people, there is the demand to deal with all obstacles to international justice and equality. Irrationalism, ideological bias, racism and unhealthy regionalism are being replaced by the vision of forging a global village. This vision is understood in which all the decisions are related to the whole course of history. The use of all gifts of the six urs will enable a new humanness in its fullest sense to emerge and to be our ultimate concern. The improving transportation and media systems are increasingly seen as the inevitable means to actualize this global vision.

Intentionalize Sociological Creativity

Releasing and giving form to sociological creativity requires understanding the dynamics of the social process. The current imbalances and the way these imbalances deeply effect the life of every man. Technology has stimulated the tyranny of the economic dynamic, made political values subordinant

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and caused the collapse of traditional cultures. Creativity in our time arises out of the earth-wide realization that at this time, local man has it in his power to impact the social process toward the creation of a new social vehicle. He grasps this reality through identifying the trends, delineating the blocks and forging out a way to impact the strategic pressure point. The givenness of today's social structures was invented in the past and can be reinvented. By birthing forms for the global future, new men in the new world place humanness at the helm of Spaceship Earth.

Grandeur of Kairotic Stewardship

The 20th century presents the most phenomenal and chaotic globe that history has ever experienced. Those who dare to bear the burden of its necessary evolution know the strange grandeur of being in mission at this time in history. The signs are self-evident: the emergence of new nations, the far-reaching implications that stem out of every decision, the fact that mankind can either decide to enable a global suicide or risk the creation of a new world. The 20th century is calling for construction of global possibility for mankind. The kairotic steward, realizing the demands of the future, operates out of the wisdom of history's giants, his own insights and the decisions of the common mind, and enables every man to receive the necessary wisdom. The global servant lives out of the understanding that history will be radically different depending on his participation and sensing the demands of the times on his life. He seizes the time and participates in the complete joy of perpetual servanthood. The earth will have its future, but the form of that future depends on the decision of those men who will give their lives as a promise that the future will be a humane one.

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THE NEW MAN

Team 26
 7/26/73

Seizing Destinal Hour		Exploding New Horizons		Releasing Man's Greatness		Ordaining Global Citizenship	
Man Not At Home Anymore	Global Impingement	Sociological Situation Today	Participating in Dec.-Mkg.	Man is Mystery	Continually Startled	The Destinal Quest	Creating Emerging Consensus
	Life Style Struggle		Inadequate Social Struc.		Dread-Filled Realization		All The World Belongs to All
	Endless Searching		Inadequate Self-Story		Depth Hunger		Goods and Decisions
	Heritage Collapse		Geographical Relatedness		Bubbling of Spirit		Inventions of Humanness
Global Resurgence	Constructive Mvt. Merging	Sociological Presuppositions	Limited Geographical Area	Man is Intentionality	Ceaseless Humiliation	The Guardian of Life	Appropriates Past
	Global Focus		Depth Human Issues		Total Responsibility		Kindles Life Quality
	Arts Renaissance		All Problems of All Phases		Surrender to Mystery		Acts on Behalf of
	Renewed Interest in Religio		Community Symbols		Decision to Win		Sustains Symbols
The Time is Ripe	Cosmic Mutation	Methods of Participation	Model-Building Workshops	Man is Care	Overwhelmed by Life	Global Citizenship	Operates out of Global Prob'mat
	Dangerous Possibilities		Brainstorming		Weight of the World		Acts in Particular Situation
	1000 Year Decisions		Gestaltting		Unrepressed Cry		Decisionally Sensitive
	Depth Human Issues		Proposal Writing		Eternal Election		Local/Global Perspective
The Human Quest	Significant Caring	Resurgence Man	Global/Local Context	Man's Fulfilled Expenditure	No Escape	Invisible League	Invisible College
	Destinal Vocation		Embodies Yes Stance		Continucus Empowerment		Brings off the other
	Relating to the Awe		Historical Gift		Problemless Living		Donated Life
	Global Relatedness		Stands Before Every Sit		Happy Death		Deed of Christ

PREACHING MISSION

Lecture Two

The New Man

Rational/Existential Aims:

The New Man lecture invites full affirmation of and participation in the resurgence of these times. It points to expenditure of life in context of a world-wide and history-long covenant. It paints the portrait of the man who hears the beckoning of his destiny, is concretely grounded in a particular situation in the struggle to create the new world, and is deeply anchored in the dread and fascination of his interior consciousness, in the style of the invisible servant sent by history to expend his life for the global community. The existential aim is to enable every man to experience himself as the one destiny has called to be the guardian of life. The new man receives his lucidity as benevolent burden and acts out his lucidity in caring for the globe which enables him to participate fully in building the new societal models that are comprehensive and freight the meaning of his life as experienced in his time. The new man participates in the epochal election in history, being at a pivotal point in history where the decisions made in his lifetime will affect the next 1,000 years of history. The new man experiences the human deep which offers four dimensions for the new life as the new man of mystery, of intentionality, of care-filled expenditure and of corporateness.

PREACHING MISSION

Lecture Two

The New Man

Seizing the Destinal Hour

Man senses himself as not at home anymore. The impingement of the globe has pushed men to think beyond their immediate situation. Each individual finds himself asking what is the life style needed by the globe; in particular, what is the meaning, significance and relevance of his vocation. We find ourselves in the midst of an endless search for meaning and significance. Many roles and structures inherited from the past no longer enable humanness. This is a day of global resurgence; for constructive movements are happening in every nation; whether environmentalism in the United States, consideration in Russia for Jewish immigration, or constructive revolution in Africa. There is resurgence in the arts and a renewed interest in religion. The time is ripe for a mutation where the old world views give away to new ones. There is danger; there is risk, but there is also new potential for decisions made at the crucial time will affect civilization for 1000 years. This is an era which finds itself uniquely compelled to deal with the depth human issues.

The human quest is for ways of caring for the neighbor which give every man a significant role in history and a meaning-filled existence. It is the fate of each of us to be born into these times. The secret of significance is to grasp this fate as our destiny and act this out through vocational expenditure. History has been a quest to relate to the awe of the mystery which permeates all of life; and to express this concretely through relating to the neighbor and through the neighbor to the globe.

Exploding New Horizons

Exploding vastly expanded horizons, contemporary man takes stock of his immediate operating context. Here he finds self-stories and social forms are frequently inadequate to release depth motivity. Narrowly-based decision-making structures hinder the analysis of geographic interrelatedness and participation by all citizens. New men have discovered that social reconstruction requires developing stories and symbols for specifically delineated geographic parishes which clarify depth issues for all residents. Developing and implementing these stories requires workshopping, brainstorming, gestalting and writing methodologies which engage everyman and release their unique talents, resources and energies. The combination of historical/global vision and rigorous creative methodology allows new man to positively encounter his many daily situations. From this "yes" stance he self-consciously makes necessary decisions for humanness.

The New Man

Releasing His Greatness

The New Man lives out of a radically new self-understanding. He experiences himself as mystery, groping to fathom the ontological significance of his spirit deeps. Movemental wisdom of the OtherWorld/This World symbology and the new clarity on Sanctification describes the various dimensions of man's encounter with the mystery. He begins with the dreadfilled realization of his contingency and the suffering of all men which magnifies his sense of weakness before the realization of his responsibility for the globe and the decision to care for it. He moves to the certitude that he is sustained and experiences great fulfillment and joy as he offers his life to recreate the globe. Helpful images in this section are those of the dead seagull on the beach, the osprey. The primary concepts are election, problemlessness and the happy death.

Global Citizenship

Every man is fated to be a citizen of the globe. Now it is possible to grasp the meaning of that citizenship. There is a historical questing to act out the emerging consensus that all the earth belongs to all the people. This is further delineated in the accompanying ideologies that all the goods of the universe, all the decisions of history and all the inventions of humanness belong to all the people. To be a global citizen is to be commissioned to guard and sustain the deeps of humanness on behalf of our ancestors from which we have inherited depth wisdom and descendents to which we pass on the gifts of our won lives. The global citizen honors the past and appropriates it as a firm foundation from which can venture into the coming age. The ordained global citizen appropriates and nurtures the awe and life quality in every situation and is the keeper of the symbols which point to life's significance.

The new man is sensitive to the entire globe. His every action is consciously performed out of a context that is world-wide and history-long. He holds the tension of living in the local-global dynamic.

The new man embodies the style of the Invisible League. He is a charter member of the "Invisible College" (Boulding) of self-conscious colleagues who intentionally expend their lives in bringing about the new creation. He is the unseen enabler of humanness. His life is presented as a gift to all creation. The representational, sacrificial deed of Christ is thereby duplicated in him.

THE NEW CHURCH

Team 26
7/26/73

The New Catholicity		The Resurgent Church		The Catalytic Servanthood		The Radical Covenant	
One Church/ One History	Eschatological Community	People of God	Universal Religious	Glorious Nobodies	Historical Remnant	Corporate Engagement	Offensive Particularity
	Middle Ages		Historical Christianity		Invisible Force		Care for Last Man
	Modern Times		Local Church		Missional Incognito		Beyond Activism
	Post-Modern Times		Dynamical Relations		Interior Happiness		Awakening thru Symbolic
Other World/ This World	Something is Missing	Local Church	Catalytic Cadre	Passionate Corporate Engagem't	Will to Risk	Guildsman (Sociological Tactician)	Catalyze Communit Identity
	Migratory Man		Renewed Congregation		Zestful Expenditure		Enable Comprehensive Care
	Recovering Symbols		Parish Guild		Missional Obedience		Design Global Education
	Deeps Revealed		Dynamical Relations		Xavier Principle		Release Human Motivity
One Word	Eternal Word	Local Manifestation	Contextual Reeducation	Sacrificial Humiliation	Representat'l Repentance	Covenanted Local Body	To God
	Foundational Base		Structural Reformulation		Will One Thing		Fulfilled in Parish
	Dynamics for Life		Spiritual Remotivation		Care for others		Corporate Covenant
	Releases the Future		Locally Grounded		No Justification		Corporate Nurture
Crimson Line	People of God	Transfigured Humanness	Changed Lives	Lovers of the Mystery	Symbolize Decision	Steward of Future	Appropriate New World
	World our Parish		Commissioned by God		Affirm Contingency		New Man
	Response to Cry		Re-create God's Face		Praiseful Stance		New Church
	Finish our Work		Received Blessedness		Lover of God		Enter the Covenant

LECTURE THREETHE NEW CHURCHRATIONAL/EXISTENTIAL AIM:

The New Church Lecture reveals that one of the first fruits of resurgence is the birthing of a new church that draws on the fullness of the Christian memory, understands itself as mission to the world, relates to the community as profound servant, and loves God by tactically caring for every human being.

The rational aim is to imaginably present the New Church as the self-conscious globally corporate people which has played a destined role in the creation of civilization from the very beginning and is presently raising the possibility of the continuous tactical transformation of global society through the raising up of signs of this new society on the local level.

The existential aim is to awaken in local man the dream of a human world and to experience how to channel his deep hunger for significant engagement on behalf of all the people of the globe by offering a sociological arena in which this care can be acted out. When the 20th century man experiences the recovery of the human symbols that the church has guarded over the centuries; the consciousness of the one world/one church and the consciousness of the oneness of the Word, he has the possibility of deciding to participate in the historical league of the People of God who in the past gave their lives to the humanizing process of creating civilization.

To experience a new self-consciousness is being ordained by God to be mission to the globe.

To enable churchmen to identify with the style of the new corporate congregation who are engaged in being the joyously self-denying lovers of God.

To experience the possibility of significant engagement in impacting the social process through the participation in the community of covenanted people who are stewards of the future of all civilization.

NEW CATHOLICITY

After centuries of preoccupation with pluralistic denominational emphasis, the church is now recovering the unity of her glorious history and the oneness of her saving message. The church has journeyed from her birth as a community of hope through the other-worldly orientation of the Middle Ages, to the shifting perspectives of the modern period, focusing her eyes on this world in our own secular post-modern era. As man experiences the empty complexity of secular life and roams around in search of fulfillment, a profound recovery of religious symbols is taking place. Man is discovering the profound deeps within himself and becoming more aware of the other world in the midst of this world. Likewise, a new transparency in theological thought is breaking loose as

NEW CATHOLICITY (cont.)

diverse credal and doctrinal positions are being received as a unified body of Christian wisdom contributing to the great ferment occurring in the life-oriented dynamic of 20th century theology. The church stands at a moment when it can sense its heritage in the mystical fellowship of the saints, walking with the prophets and martyrs and accepting the commission to finish their work by caring for the world as its parish.

THE RESURGENT CHURCH

The church is that body of people who have observed the signs of resurgence, celebrated them as God's gift to our age, taken a self-conscious stance toward them and given form to the resurgence of our day on behalf of all men. The resurgent Church is the people of God, who, as the Universal Religious represents established religion; as Historical Christianity preserves the vast heritage of insight into the deeps of humanness; as local church stands in the midst of contemporary society as witness to the Word about life. The local church embodies the dynamics of cadre, congregation and guild; as cadre catalyzing a charismatic, disciplined audacious leadership; as congregation, sustaining the Word through training, liturgy and participation in corporate covenant; and as the caring guild, being the body who awakens, guards and impacts the deeps of humanness within society. Evidence that the church is effectively engaged in society is the presence of contextual reeducation, structural reformulation and spirit remotivation, all signs of creative involvement. The deep impact of this engagement is transfigured humanness, lives giving evidence of being changed, blessed, recreated and loved by God.

CATALYTIC SERVANTHOOD

The new church is servant to the world, the nobodies who continually create the somebodies of history. The new church is the body of those glorious nobodies who have always existed in history as a remnant of society, an invisible group who have decided that humanness will be released in their time. They are wise as serpents yet harmless as doves, risking their status by assuming at times the incognito stance to do the necessary deed. In expending their lives on behalf of all they find themselves recipients of the unexpected miracle of interior happiness. This secret is known by the one who with others and with passion throws his body into any breach in society. Ever willing to risk his life because he has already decided to be the servant, expending his life with zeal, knowing only thus can he live his life. His is passionate engagement wherever and whenever he decides to go in fulfillment of his mission. Whatever these demands may be, there is the

CATALYTIC SERVANTHOOD (cont.)

additional one of sacrificial humiliation as he repents on behalf of others. This is his one pursuit, as he expends himself in care for others. This faceless glory, this passionate engagement, this humiliation is possible only because these servants love the mystery; they symbolize the decision to stand, acknowledge their inability to stand alone, and praise God for each moment they are allowed to continue as those who love God and through God, all men.

RADICAL COVENANT

The resurgent church reaches full expression of the new catholicity as it becomes the embodiment of a radical covenant among its members to serve God by specifically catalyzing a reawakening in that part of the globe which forms the parish. Enacting this covenant entails the concrete engagement of specific and effective activities to generate and achieve the vision that all the needs of all the inhabitants of the parish will be served. Avoiding social activism which so frequently becomes reduced in scope and produces further divisiveness, the thrust of these parish activities is toward symbolic awakening. More specifically, these sociological tactics aim to catalyze the community's identity and galvanize the locally unique history, present population and its needs, physical and social resources and regional and global contexts to provide a vision of the future. Expressed symbolically and demonstrated practically this vision provokes new motivity in individuals, social forms and the parish as a whole. Tactical reductions in and rigidity is avoided through forming the covenant to God for the world, while specific accountability derives from fulfilling the covenant in the local parish. As a corporate congregational covenant, rather than an individual one, the consensual formulation of general strategies and specific tactics and their performance draws upon the talents, resources and energies of all churchman; each of whom is spiritually nurtured through corporate engagement. A destined opportunity opens now to local man. He is able to appropriate the New World as he affirms the God-given resurgence in the midst of the collapse on all sides. As the new man he pursues forth his creativity within a context stretching to the dawn of time and embracing each corner of the globe. He expresses this citizenship as the new churchman who releases his care through the dynamics of a renewed church.