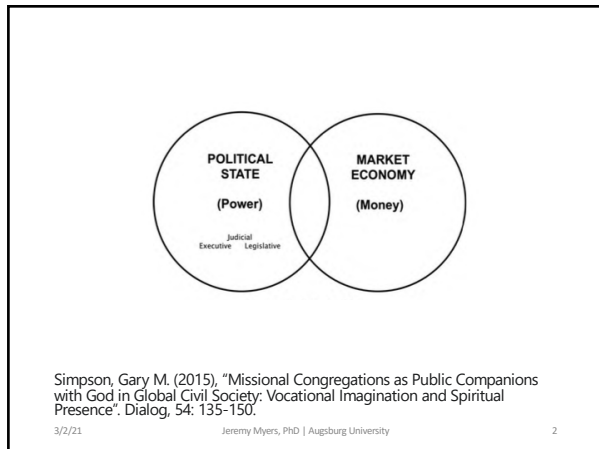
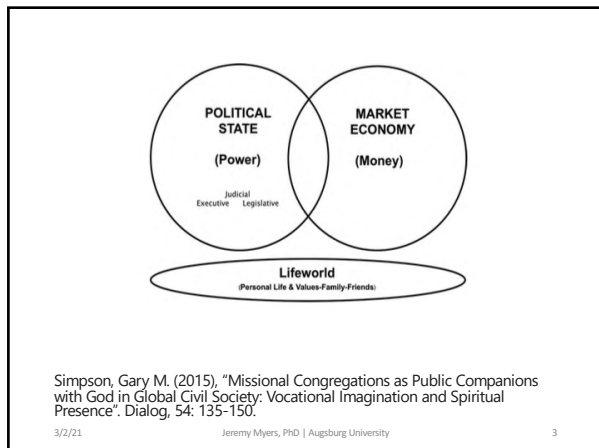


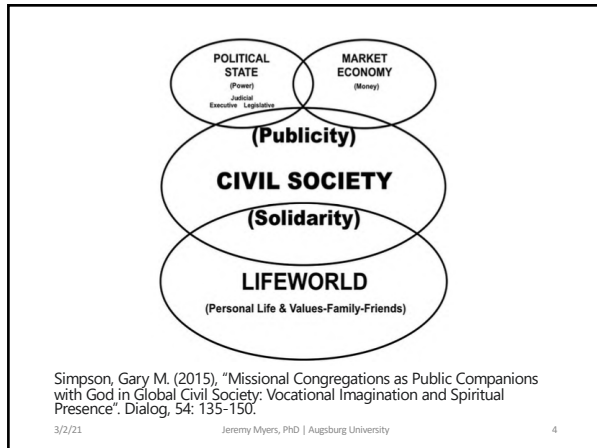
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Good News – Bad News

Theology is that ongoing activity of the whole church that aims at clarifying what "gospel" must mean here and now. . . The good news is good because it challenges and displaces bad news.

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(Douglas John Hall)

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What is it about . . .

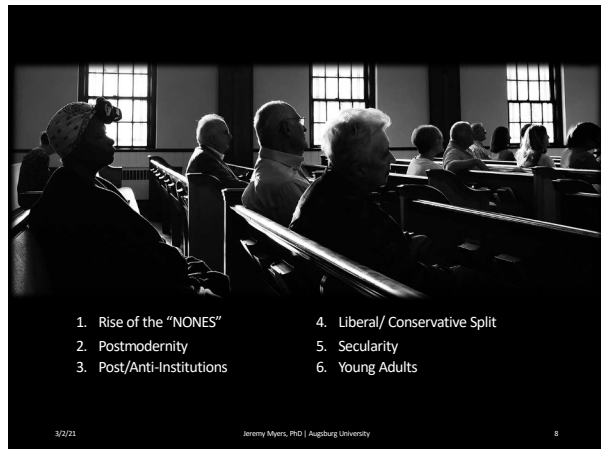
- REALITY
- GOD
- THE HUMAN

that shapes this work?

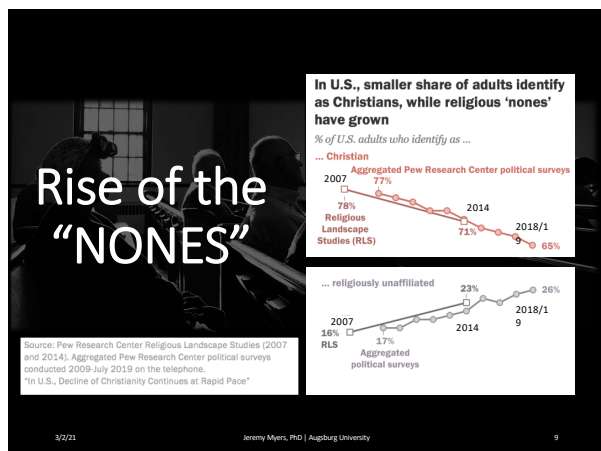
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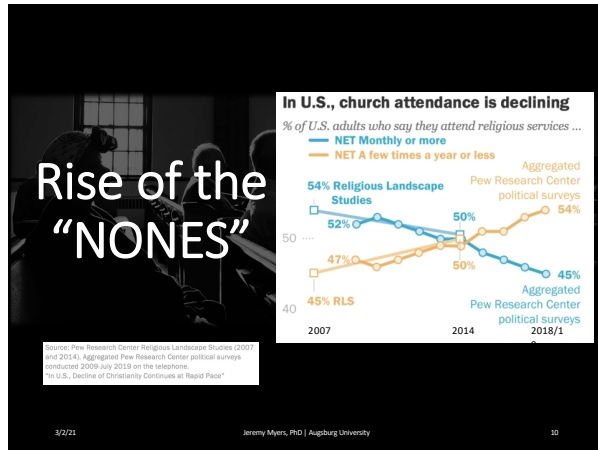
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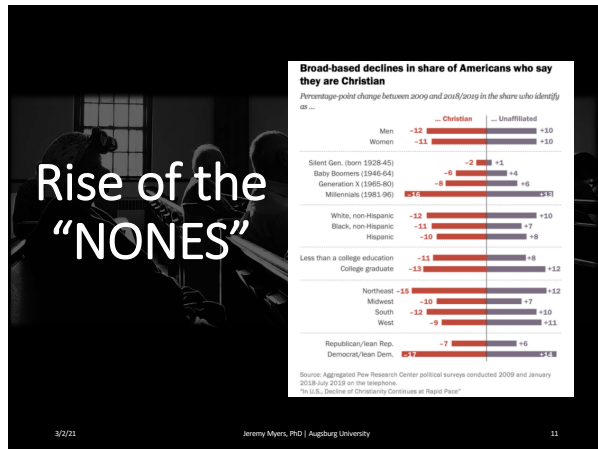
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Post Modernity

Who should we trust for truth?

PREMODERN
Authority

MODERN
Reason

POSTMODERN
Relationality

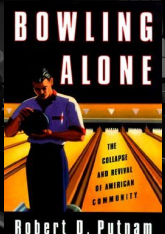
Heath White, *Postmodernism 101 : A First Course for the Curious Christian* (2006)

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Post/ Anti-Institutionalism

"The average American in recent decades has been far from isolated civically or socially, but we seem more engaged with one another as friends than as citizens."

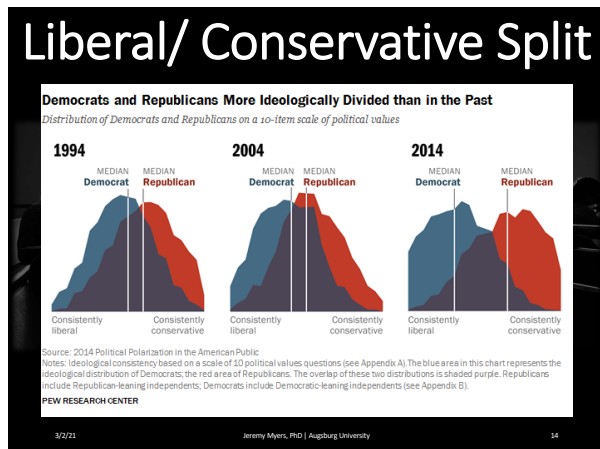


Robert D. Putnam

Robert Putnam *Bowling Alone : The Collapse and Revival of American Community* (2000)

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Young Adults

RELATIONSHIPS



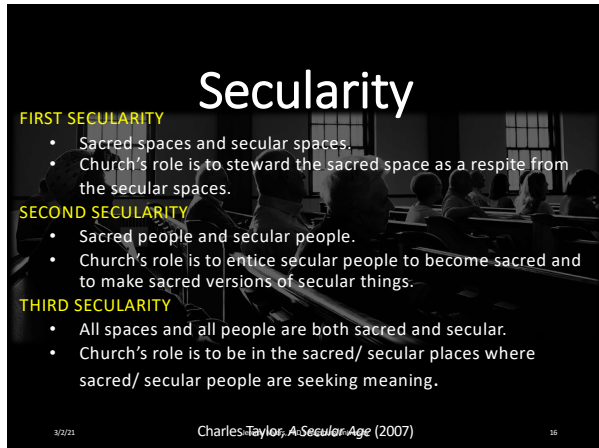
VOCATION

WISDOM

David Kinnaman and Aly Hawkins, *You Lost Me : Why Young Christians Are Leaving Church ... and Rethinking Faith* (2016)

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Secularity

FIRST SECULARITY

- Sacred spaces and secular spaces.
- Church's role is to steward the sacred space as a respite from the secular spaces.

SECOND SECULARITY

- Sacred people and secular people.
- Church's role is to entice secular people to become sacred and to make sacred versions of secular things.

THIRD SECULARITY

- All spaces and all people are both sacred and secular.
- Church's role is to be in the sacred/ secular places where sacred/ secular people are seeking meaning.

3/2/21 Charles Taylor, *A Secular Age* (2007) 16

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What is it about REALITY that shapes this work?

The church must be proactive and intentional about entering into the public discourse where people seek to make meaning for the sake of the common good.

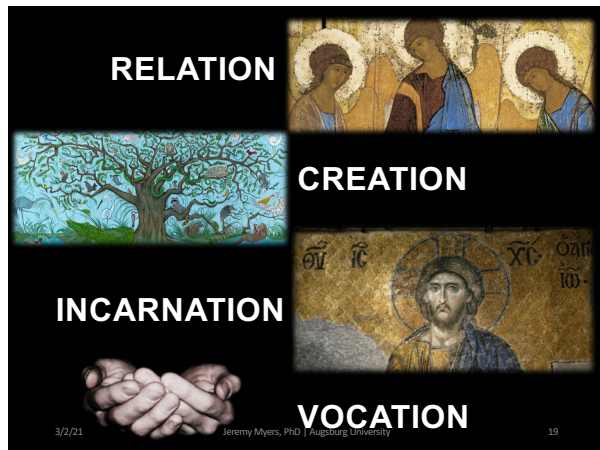
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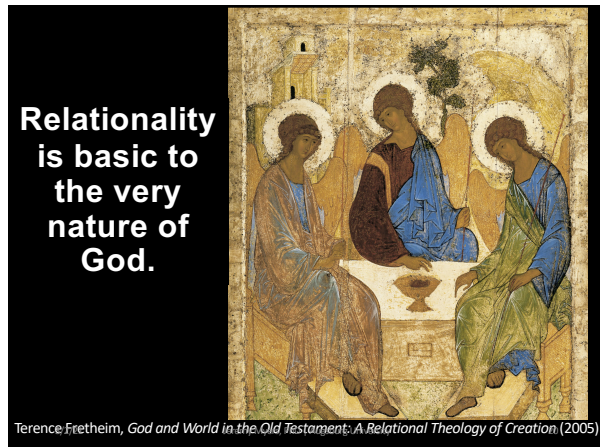
What is it about GOD that shapes this work?

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This relational God has created a world in which all creatures are interrelated.


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Relation (broken) reality

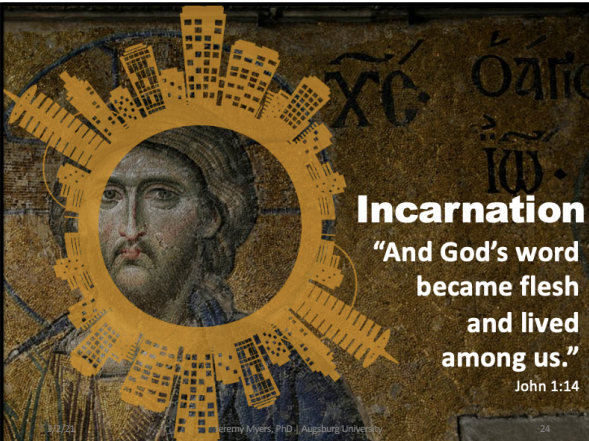
God so enters into relationships that . . .

1. God is not the only one with something important to say.
2. God is not the only one with purpose and power.
3. God is genuinely affected by the relationship.
4. The human will can stand over against the will of God.
5. The future is not all blocked out.



Terence Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (2005)

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Incarnation

“And God’s word became flesh and lived among us.”

John 1:14

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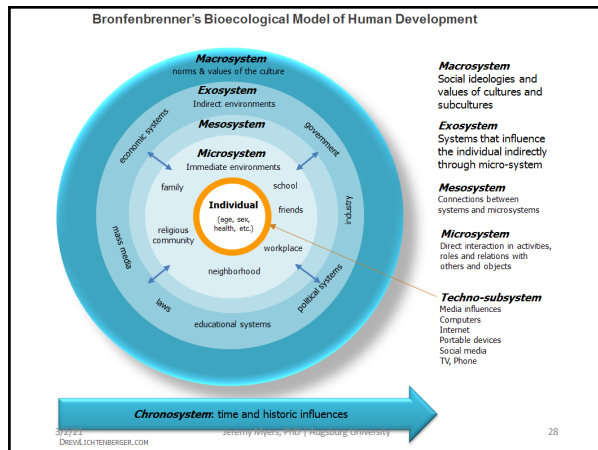
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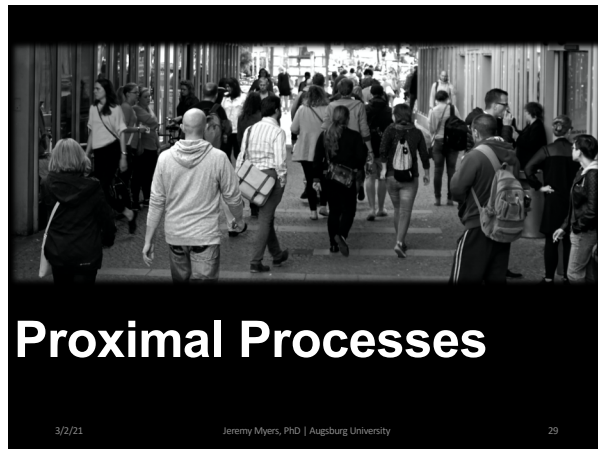
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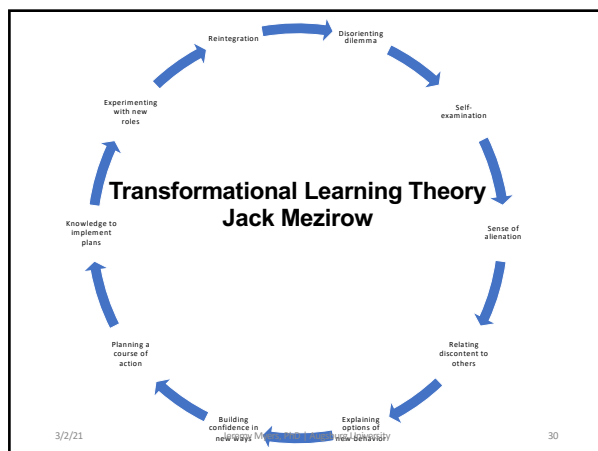
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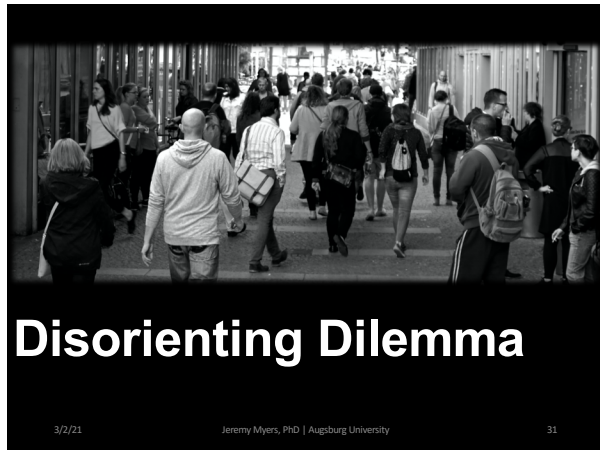
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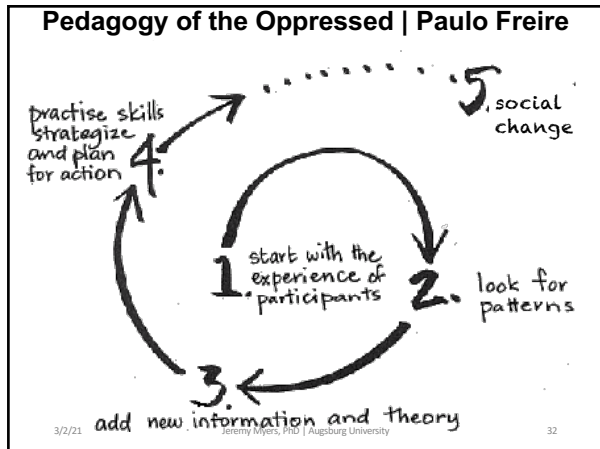
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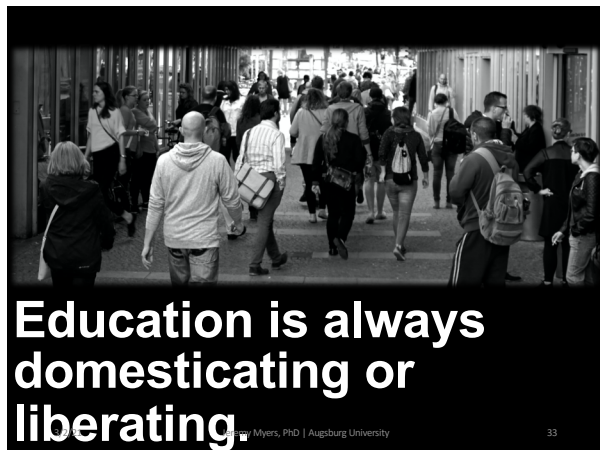
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What is it about how humans learn and are formed that shapes this project?

1. We live public lives in multiple spheres or systems.
2. Objects that do not become increasingly complex become useless.
3. We learn best in the wake of disorienting dilemmas.
4. We resent education for domestication and long for education for liberation.

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(Douglas John Hall)

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Why must the church become public?

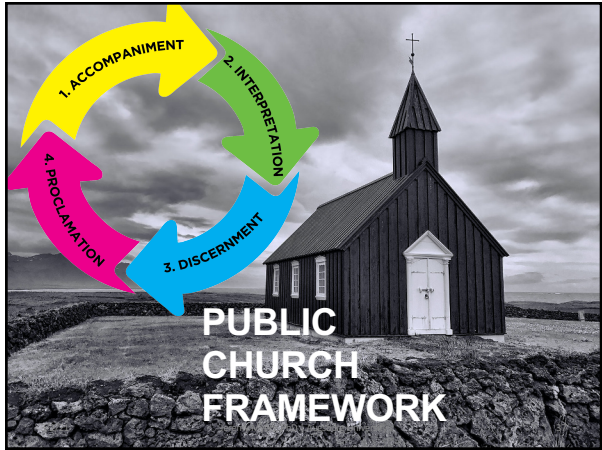
1. Because people are no longer seeking out the church to help them make meaning about life. So the church must go to them.
2. Because God is a relational God.
3. Because this relational God creates us for relationship with all of creation.
4. Because God, in Christ, has entered the world (the neighborhood) for the sake of healing relationships.
5. Because God also calls us to enter into the world for the sake of healing relationships.
6. Because humans' lives are not only private, they are also public.
7. Because the church will lose meaning in peoples' lives if it does not allow their relationship with it to become increasingly complex.
8. Because we are formed by disorienting dilemmas, not comfortable confines.
9. Because all education and initiation is always either for domestication or liberation.

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