

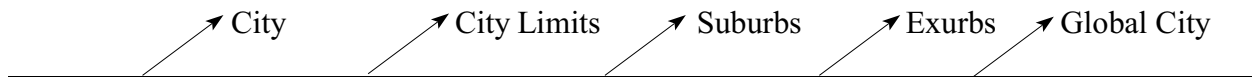
Session One – Part 1

Introduction to the guest speaker – John Nunes

Dialogical/maieutic technique of teaching – Socratic method, by the posing of questions.
maieutic means to give birth to thinking.

World is changing, so how do we get the Word to the world? Our background as Lutherans is birthed in a village church. Now, we are compelled to live in a global city modality. 100 years ago, most people never travelled 100 miles from their birthplace. Now, we are a global city.

What is a city? In SK, 5000 people. Numerical definition is 1000 people /sq mi.
Use Jane Jacob's definition... Density, Dynamism, Diversity



Where you are, where you live is now influenced by the media. No matter where you are or where you live, you are in an urbanized environment because of proximity. We are close to people. Social networks like facebook. Could be virtual or real.

We try and categorize people and things, but there is a danger in that. Now it is becoming more complex to pastor people, as it is harder to know them.

Who do we mean when we say “we?” We cannot presume who the “other” is. The danger is that we could embrace it uncritically, or on the other hand that we completely reject it and isolate ourselves from others. Danger is that we can become fearful, recoil and retreat from diversity and differences of others.

Until globalization/post-modernism/etc., is that we leave what we believe, teach and confess, to simply being against things. Believe, teach and confess are active, but we’ve become defensive. Nieburh’s categories are weak. We’ve often become disengaged from the culture and taken an anabaptist view of Christ against culture. We believe we are transformative, but we reject utopianism. We like that paradox.

Session One – Part 2

When we say city, what do we mean?

Taught for credit, theology instruction. Welcomed all. Many loved our categories, struggled with Lutheran Worship. Need to help newcomers understand what’s going on.

Woman who approached Lord’s Supper with a reverence, with a scarf. We’ve lost a sacramental spirituality. Where the Christian life is nothing but living out our baptism. Holy Communion gives us energy because the very body and blood of Christ is taken into us. She took what John said serious.

Rock Church in Helsinki – excurses

When people say city in Lutheran circles, often defined in terms of city limits. Then the suburbs. In N.A. cities, becoming more like world cities. The poor live in the suburbs, while the wealthy live in the cities, because of the city having infrastructure. Gentrification is the process, so that people can't afford to live in the city. Chicago is being gentrified to the tune of 1 mile per year. That changes living patterns, tax base, driving poor people out of the city. With inner and outer ring, making it difficult to define where the city truly ends. Example from Northern Illinois District and its impact on urban renewal monies.

Exurbs are a type of refined rusticity. People who live approximately 1 hour or so out of the city. Their lives revolve around the city.

People hunger for people who are pastoral, not bureaucrats. Our instincts often go back to the view of the bishop. Sometimes we are inconsistent in our theology, in terms of having a DP at an ordination.

Migration to the city is the current trend worldwide. Places like Mumbai, anticipating 22 million people in the next 5 years.

Urbanization – what should we do about it as leaders?

There are some key aspects of the FC and AC where we talk about ecclesiastical powers. How do we act in the culture?

We LEAD

L	Phil. 1:8	Listen & Learn	We are quick to speak, slow to listen and learn. ie) Younglife, accompaniment as a musician
E	Phil. 2:8	Exit the culture	ecclesia – those who are called out. Sacred space is distinct from secular space. There are times to stand against the world. He made himself lower than human, as servant of all.
A	Phil. 3:8	Affirm	There are times to hold things as good, to see God at work in the world. σκύβαλα – street dog feces.
D	Phil. 4:8	Develop	This is a fallen world, but it is still God's world. Need to distinguish between coram deo and coram hominibus.

AWE – Awesome nature of the sacrament

Action

Word

Element

Non intratit veritatem nisi per caritatem ... There is no entrance into truth without love.

Session Two – Part 1

Opening joke

σπλάγχνα– deep care and concern that comes from viscera, a deep compassion, when Jesus says the people were like sheep without a shepherd and he prays that the Lord of the Harvest would send forth workers into the vineyard.

St. Chrysostom – “You have no right to call yourself a Christian if you are not trying to bring others to Christ.” – paraphrase

St. Augustine quote – “non intratit veritatem, nisi per caritatem”
“There is no entrance into truth except through love”

Parallels Phil 1:8. Doesn’t rush to the excuse of tough love, which can be no love at all.

People may be poor, not bright, but they know when they are not welcome in a place. We need to pay more attention to the way we show love to people. Example of Bill Clinton’s revelation that Black people like people who like them.

Assumption that all people are the same, they are deceiving themselves. There is more diversity than we are aware of. Wise to begin to explore diversity in the community of faith that already exists. Things like the poor, those involved in the criminal justice system. In the US, 3X as many in prison system as who are hospitalized, but where does the attention go?

What unites us is concordia – our one heart confession of faith.

How do we reach out? Want an easy packet, with reproducible photocopies. Invite them for dinner, go for a walk, be their friends, form relationships, have children play together. Not that complex.

Last point of LEAD

Not to affirm a culture, but to develop it. Implications with a church construction project. We have a maximal theology, but so often we have a minimalized practice. Contrasted it by the size and structure of the baptismal font, similar size/shape to a coffin. Baby has physiological shut off valve, but really gives the image of dying and rising. But the image cannot overtake the word! For adults, had a seat, which served the image of the mercy seat. How do you develop culture, focussing on the things that are important to us. Shaped the building in a fan shape, but with a centre isle. Sacred space was still distinct.

Paul Mantz? quote – “We are as restless as we are ruthless in our pursuit of excellence. Only the best for God will do.” The poor know the difference between things that are crap and things that are crafted.

Used screens, placed on 2 sides. Used art and images, etc. In the middle, an 8 ft hand crafted mahogany cross. Use drums/rhythm. Followed western rite in a free way, allowing for improvisation. Example of the Kyrie. Music forms debates, in terms of inherently higher forms. Disagrees that the liturgy is a-cultural. That does not mean the form is neutral. Need to be discerning.

Whatever is done needs to be congruent and authentic with who the people are. At the same time, it is always moving the people away from who they are to something bigger – the particular should always point to the universal. Reference to hymnal “Lead Me, Guide Me.” Also “This Far by Faith.”

First person has implications when using the person. The first person can be inclusive for everyone. Depends on how you use and enfold it. It is not Christ above culture, Docetism in which everything human is rejected. Doesn't mean that any aspect of culture can bear the Gospel.

People can resonate when another person can articulate what they cannot. The poets of the day are just ahead of us.

What of people who are in front of us who are not connected to the urban culture? “It's not about you.” Who is it about ... people who loved, cared for you, tenderoni, digg, It's about God. The Gospel transcends.

God could have sent anyone or anything, but he came in human flesh, a starting point for the proclamation of the Gospel. You need to know the tradition.

Jaroslav Pelikan quote – Tradition is the living faith of the death. Traditionalism is the dead faith of the living. We are about the tradition. The theologically labotomized have nothing with which to be creative. You can't think outside the box unless you know what's in the box. But there are those who are living in the box, afraid of that which is outside the box. You need to know the confessions because they are not a sledgehammer. It is a positive book! That is what is inside our box. More you know that, more you can be creative. Example of role of Sororities/Fraternities.

Traditionally, Lutherans have been the worst at reaching out to those who are different. We haven't. City University of NY. Suggest that the number of people in each major religious group that is white and non-hispanic. The most white/non-hispanic religious group is lutheran, whether ELCA or LCMS. That exceeds that of Mormons which had a rule against colour people joining. That exceeds that of Jewish groups. It's also about intentionality in preaching the gospel. Doesn't just happen. Love is about intentionality. You make a decision to love. Incentive needs to be higher. Not a feeling or emotion or something you fall into. Need to be intention about to others, but involving the other around the table, which will change everything. And that's what we're afraid of.

