

One of the essential aspects of initiating an Ecumenical Parish is the temple dynamic. It is the establishing of a common community identity rooted in a recovery of the sense of the sacred, of awe, It comes out of the occasioning of a sense of possibility in radical conflict with inbred cynicism. It requires miracles that occasion this awe, rooted in transforming focal points of space - an overgrown parking lot being responsibly cared for, a ramshackle barbeque shack being restored and made bright, and a deserted lot of a destroyed building transformed into a living park (responsibility, restoration, and resurrection or transformation). Only after the re-occasioning of the sense of awe around a secular focal point and the expansion of that sense to the whole community, can that sense of the sacred be focused into a physical spot which would then become the sacred space of the parish. Promotion efforts to establish a spot before re-awakening the sense of the sacred, ends up just being the pumping up of an existing religious institution. Timed properly it is the occasioning of the sacred space - a Temple.

ideas to be worked in:

- (1) 2 weeks on focal points or miracles
- (1) 2 weeks on multiple-expansive outreach

- (2) Significance of miracles for all people
and for establishment, like Alderman Cohen.

- (3) 2 thrusts- Possibility vs. cynicism(spatial)
Mythic recreation of community story (temporal)

- Fred Hess

SYNOPSIS OF SUMMER 73
UPTOWN 5 DOCUMENT

COMPEND: Demonstrating the ecumenical parish

Uptown 5 is a strategic illustration of that social vision wherein local or primal community, rising out of the new secular myth, assumes responsibility for the economic, cultural, and political dimensions of its life for the sake of being a sign of possibility to the world. Utilizing the revolutionary philosophy of creating structural change to allow local man global participation in building his community for the sake of all, coupled with the requirement of creating a new stance toward life through the use of symbols, Uptown 5 posits itself as a practical model ready for duplication.

CRITIQUE:

The Uptown 5 document, with its focus on the actual dynamical relations of movemental structures (ie: 5th city, LCX, guild, religious house) provide a key for identifying those already present dynamics in order to give them form. By laying out in some detail the signs and events raised in the community during July, it reveals the here-and-now possibility of the ecumenical parish. The variety and scope of tactical activity described suggest an implicit operating rationale which now needs to be articulated so that the story of the birth of a parish can be told across the movement. While the intent of this document was to diagram a four-week happening, its "foundational fabric" statement could well be pulled through the presuppositions and principles laid out in the Summer 73 Ecumenical Parish document to ground that theoretical frame.

VALUE:

The document is a witness to the possibility of breaking movemental inertia wherever it is manifested in a galaxy or metro and points to the possibility and method by which a guild, galaxy, and ecumenical parish can be started quickly all at once by growing on the work of each other. It is furthermore useful as a training construct for initial parish involvement of the local church experiment by providing a detailed description of practical procedures for implementing community awakening, the performance of which in this particular context trains churchmen imaginally and methodologically to be guildsmen. It further provides a dynamical screen for the implementation of the LCX parish tactics and identification of existing parish structures the tactics would be directed toward. The document also pulls together a new story of the movement that relates all the dynamics of LCX, 5th city, ecumenical parish, and guild giving a new focus to the past 20 years and the next 20 years and restating the movement dynamic in terms of local sociological practicality.

IMPLICATIONS:

The document needs to be used to imaginally context the LCX with the practical visions of the future in the arena of tactical actualization. It can also be used for discovering areas of practical training needs of the movement and order which would be part of the building of a new basic training school for December, 1973. We now need to produce a rational construct for the Uptown 5 model in relation to the practical implementation models from the Research Assembly's work so that the two thrusts become one. Beginning in the fall, each metro will be gridded to the parish level with detailed geo-social grids of target parishes, initial authorization solicited, and intensive course recruitment carried out in those target parishes.

PROFOUND FUNCTION:

The age of resurgence is an age when men live, not out of categories of time, but of space. This points to the intensity of life rather than its longevity, expenditure rather than conservation. The Ecumenical Parish is the form that will channel the resurgence of our time and man's expenditure into the creation of a new civilization. One of the crucial aspects of initiating an Ecumenical Parish is the Temple dynamic which establishes the common community self-consciousness in the disclosure of the sacred.

The Temple dynamic is created in the consciousness of a community by specific acts that demonstrate care for the whole community, that happen suddenly, and that are visible to the whole community. These acts are miracles and embody the mysterious wonder of life itself. The miracle creates interior space as a man is thrown over against his life expenditure in relationship to the visible sign of possibility and senses a new direction of the future. These miracles are also the key to expanding that possibility for the whole community.

The Temple dynamic, rooted in mythological antiquity sets forth to mold the mythology of the people into a meaningful destiny and focuses it back to the community in a particular location which becomes the Temple of the parish. It takes the secular focus of the temple function and refocuses it to common sacred space in the parish.

The Temple creates the guild and discloses the guild's imminent future and task.

THE METHODOLOGY:





Working these miracles happens in the mundane or secular of the community's life such as caring for an owned property, painting a run-down business enterprise, and creating an oasis in the midst of a rubble-strewn lot. The miracles should be done in series to create a recurring impact in locations which create lines of focus toward an eventual temple. They should start to break the pattern of "No's" in the community story to that of "Yesses" to possibility for renewed life. In accomplishing this, the impact of the miracles must reach not only common man but also the establishment figures of the community.

UPTOWN
5

REVEALING THE TEMPLE DYNAMIC

7/2/73

MARKING THE SACRED SPACE

WEEK I		WEEK II		WEEK III		WEEK IV	
<u>PENETRATING</u> THE SACRED SPACE		<u>IMPACTING</u> THE EXTERNAL COMMUNITY		<u>STRUCTURING</u> THE KAIROTIC TIME		<u>PLANNING</u> THE OPEN FUTURE	
1	2	1	2	1	2	1	2
	Transform Peoples Church Lot		Distribute Poster Art	Elders cabaret at Lawrence House	Car Park Festival		Begin Billboard Display
	Transform Peoples Church Lot		Distribute Poster Art	Elders Cabaret at Chelsea House			Distribute Uptown Tract *
Clean E.I. Parking Lot, Paint Fence, Stripe Parking Spaces	Light Church Begin Canonical Chimes	Paint Flo-Bells Box-B-Q		Public Cabaret At Peoples Church		Unveil Historical Display	
				Elders Cabaret at Admiral Hotel			
							

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The Temple dynamic might be considered the "guts" of the overall community picture or structure. It might be referred to as the "grassroots" structure. It also is the focal point or center of activity. Just as the Temple is the place of worship, the Temple dynamic manifests itself as the market place, "hub" or node.

Mort Glassner

The Temple dynamic is recreating the story a community has about the geography on which it is located. It is not a completely new story as in a vacuum, but it reshapes and adds important new meanings to the story people already have. It is a vital dynamic to pulling disconnected areas into one community. It involves choosing a Temple location and stretching key nodal areas to the whole community radiates from and focuses on the Temple location. Before emphasizing the Temple location, the radial lines of focus can be built which ready the people's anticipation and makes the later Temple high-lighting seem extremely natural and pre-ordained. See figure:



In the initial stages, the signs need to boldly impact the public's imagination with surprising possibility and break the rigid image pattern which says no to any new story about the community.

Stan Bahner

The function of the Temple dynamic in creating an ecumenical guild is one, focusing its eyes on the edge of the blade of the forces, it does this by research and i intuitive evaluation as to suggest the next move of the guild; two, it establishes the story of the community in terms of what they are and explodes the possibility for the community; and three, its function is to provide the spirit nurture for the frontline troops by daily miracles.

Tom Greystock

The age of resurgence is an age when men live, not out of categories of time, but of space. This points to the intensity of life rather than its longevity, expenditure rather than conservation. To release the Temple dynamic in such a day is to impact man with the presence of the mystery in all of life's space and therefore in his own inner-space. It is to allow him to live constantly before the intense expenditure which life is. As he stands before the sanctity of all space, his new awareness of interior sacredness is held in dynamic tension with the external presence of the Temple, the designated sacred space; and therefore resurgent man is held present to the necessity and possibility of his creative expenditure in his particular sacred space.

Randy Williams

Temple dynamic might be held in Moses' experience, "Take off your shoes, for the ground on which you stand is holy." Sometimes in the midst of the mundane everyday routine of life, something happens to man which allows him to discover even for a moment that he witnesses the sacred. When that awe and mystery touch a person's interior being, and permit reflection on this life and creates a sense of wonder, reveals a hint of the possibility, he experiences something of the Temple dynamic. All becomes sacred and in a new kind of self-consciousness that man find himself in dialogue with life. He senses new directions. Resurgence is key in that it allows this new direction to give practical form to building the future of a community.

-Gayle Himmel

First of all the Temple is a dynamic in an Ecumenical Parish that does two things: (1) it breaks open a clear vision of possibility for the parish that is rooted in particular signs that objectively sustain the vision for a period of time and (2) it creates interior space of all who are impacted by the particular signs and throws them over against the reality of the possibility of their own life expenditure in the creation of community at the local level. Secondly, the Temple is the creation of the sacred in the midst of the everyday in two ways: (1) it sanctifies exterior space wherever the sign of the temple dynamic is manifest (ie. Veal's, lot, plaza) by standing as a visible sign that the impossible is in fact possible and (2) it sanctifies the interior space by capturing the fear and fascination of life in the signs that are created and reveal to the parish the resurgence of time in history.

-Bill Parker

The temple dynamic consists of certain acts which are a) mysterious b) sudden c) visible. The effects of these acts are to a) bring consciousness of itself as a serious force in the community b) create "interior space" for people which can then be called "sacred", or "wonderfilled"; having done this, c) transfer this interior consciousness to a recognized external location shared by a significant portion of the community. This location then becomes a recognized symbol of the community's awareness of its relationship to the creative mystery (God). The dynamic should at all points be understandable to people as a sign of possibility for the community.

-John Cox

One of the essential aspects of initiating an Ecumenical Parish is the temple dynamic. It is the establishing of a common community identity rooted in a recovery of the sense of the sacred, of awe. It comes out of the occasioning of a sense of possibility in radical conflict with inbred cynicism. It requires miracles that occasion this awe, rooted in transforming focal points of space - an overgrown parking lot being responsibly cared for, a ranshackle barbeque shack being restored and made bright, and a deserted lot of a destroyed building transformed into a living park (responsibility, restoration, and resurrection or transformation). Only after the re-occasioning of the sense of awe