

A TIME OF GLOBAL RESURGENCE

This is a time of the resurgence of the human spirit, the dawn of a new great age of man. Sociologically, it is a time of deep yearning all over the world for a realistic way to leap the gap to a practical implementation of this resurgent spirit. The church is also experiencing resurgence as it has completed a theoretical or theological revolution and now is moving into the practical revolution. It too is hungering for ways to implement its image of mission in this new age. Local man is the key to this practical revolution, for it is in local man's new images of greatness and power and human meaning that the resurgence of our time is most clearly manifest. Local man is experiencing himself as turning to the world, away from the narrow concentration on himself. There is a new upsurge in awareness of an authentic revolutionary pluralism that honors the uniqueness of each group and yet brings them all together in a common mission to the world. The ecumenical parish is a creative response to resurgence. It is the taking of this new spirit and injecting it into the midst of local communities throughout the globe.

THE GREAT TURN OF THE SPIRIT MOVEMENT

The Spirit Movement has journeyed through the development of a comprehensive curriculum, the grounding in community reformulation, the creation of a global network, and the reconstruction of the local church. Now the demand is to create a new entity that draws together the wisdom of each of these thrusts and yet is synonymous with none of them. The ecumenical parish is the new action, the new doing of the movement, which leads the Great Turn to the structuring of spirit resurgence in our time. It is not doing something better or more interesting than before, but it is a new doing that retells the story of the movement's past and future. The turn to the world that was signalled in Summer '72 will be actualized in Summer '73 as people from across the globe come together to forge the theoretical constructs and operating manuals for the ecumenical parish. Uptown-5 will provide a laboratory for direct experimentation with and refinement of the models of the Research Assembly. It will provide a concrete sign for the Assembly and the movement as a whole of the possibility of actualizing ecumenical parishes almost immediately anywhere in the globe.

THE UPTOWN-5 EXPERIMENT

The Uptown-5 experiment is in a neighborhood located in the heart of Chicago's North Side. Chicago, the continent's second largest city, is recognized as one of the greatest cities in the world. It is the site of the world's tallest building and the busiest airport. It is a center for economic affairs, cultural media and political power for the nation. It may be the only large city in the U. S. where the mayor is able to provide public services without constant disruptions.

Uptown itself (an area containing about a hundred thousand people) has a distinguished history, one being the only major shopping center outside the Loop, serving the entire North Shore. It has been a major national cultural

center with the famous Aragon Ballroom and Edgewater Beach Hotel. In fact, it was once proposed that the Pennsylvania Railroad trains to New York depart from Uptown rather than the Loop.

In the present day, Uptown is a paradigm of the global present in the local. It holds the pluriformity of the world with all six Urs, all nine continents, and over 50 languages represented among its residents. It contains in the space of a block the wealthy Gold Coast apartment dweller and the penniless drifter. In terms of neighborhood organizations, it presents a complete range of types of approaches to urban problems--from government supported programs to business-supported independent commissions to radical volunteer groups and many others in between. One count revealed 87 community agencies or organizations.

Uptown-5 is the 5th ^{neighborhood, or} parish, in the Uptown area. Bordered by Lake Michigan and Broadway, Montrose and Foster streets, it contains 30,000 people, including blacks, American Indians, Orientals, Asian Indians, Spanish-speaking people, Europeans, as well as whites from many other parts of the U.S., especially Appalachia. It also offers an excellent opportunity to work with the elderly as it contains the highest concentration in Chicago of those over 65.

Uptown-5 is an experiment on behalf of the entire globe, or how any ordinary group of residents can be servants of the community and the world, by catalyzing an outburst of human motivity so that every last human being in that piece of geography is cared for. The method is to bring together representatives of all the ethnic, economic and cultural diversity, to forge and implement a comprehensive plan for awakening, caring for, and reformulating the community. All community organizations, including the church, business, governmental and civic organizations, will be honored for their unique contributions to the over-all care for the community. Specifically, by the end of July the movement will be able to point to a working prototype of an ecumenical parish in its initial stages.

A SIGN FOR THE FUTURE

Uptown-5 is an experiment in which the renewal forces in the church and community will work together to forge a practical way to care for every person in every community. It is now time for all those who have decided to expend their lives on behalf of the 21st century to step forth and join with others in this leap into the future. From Uptown-5 will spring thousands of ecumenical parishes and the new earth will be built.

Turn to the World

The history of Uptown has been the story of man perpetually shaping anew for his urban settlement. From its start 120 years ago as an outpost of community life, located on a trail used by Indians and wagon trains, Uptown has demonstrated one daring experiment in urban living after another. It has always been a community of the future, a "model city" long before any program of that name was thought of, a practical vehicle of hope in the changing demands of history.

Uptown began in response to the need for stable settlements around the center city. Farm houses and country estates formed the prairie, the forest and meadow wasteland. At the first great migration, Uptown symbolized urban character by writing to be annexed to Chicago in 1889.

The next forty years were the years of the "Second Loop". As Europeans poured into American cities, Uptown responded to this burgeoning urban population by developing a second economic and cultural center for Chicago. Expanded transportation, fine beaching, economic growth generated a climate of optimism symbolized "The Great White Way" home of a flourishing movie industry which featured Gloria Swanson, Charlie Chaplin and _____, and by the building of the Aragon Ballroom made internationally known by Genny Goodman and Paul Whiteman. But Uptown did not have the stock _____ to become complacent about its accomplishment. The market crash of 1929 brought this period to an end and ushered in a yet more challenging 40 years.

The world wide economic depression brought a new wave of migration to the cities. From all parts of the nation and all nations of the earth they came, and Uptown engaged in one of its greatest experiments--to mold a truly cosmopolitan community, to engage its people in a new urban style, to provide for its human needs in the midst of the almost overwhelming complexity of modern urban living. And Uptown responded to this challenge. Innumerable homes were subdivided to provide shelter, businesses adapted to a new complexity of consumer needs, and a welcome war provided for the uprooted and the forgotten peoples of the world. Multiple social service agencies appeared, to deal with all the urban problems confronting youth and elders alike. A long range comprehensive community plan was initiated by the community itself. Uptown has become a community in which people of all ages and all races dwell, experimenting together in the new forms of urban settlement for the future, the global community where multiple styles of economic, political and cultural life are re-orchestrated into one symphony of urban life.

Universal

UNIVERSAL CARE

Social Agencies

As long as men form social agencies to alleviate human suffering, despite the evident despair and cynicism that so often abounds in urban communities, the Spirit of Universal Care abounds, although sometimes reduced and ineffective for want of adequate community agencies.

Groups Uptown is unique in the spread of such agencies and ways will be considered to pioneer urban situation in this form of care, political parties. The more is there lack of community groups from _____ to those that frequent bars, more often in ethnic context.

All-Ages Groups are also manifest in the community and large through all the phases. Care is ~~not~~ evident in the active life of the elder groups in the Elder Homes, the elders comprising about 25% of the total population. Though the largest portion of the community is in the elder segment, young people and young adults are also evident on the streets and in Lincoln Park and demonstrate the community is inclusive of all ages.

Authentic Engagement

Humanitarian concern is not dead (_____ are the people despite the handicaps they suffer. The demand now is to provide them with the means to free the potential in universal care to _____ and bear fruit of full human life for all.

On an old Indian Trail in the late 1840's, somewhere about 1847, a small settlement was established at the present junction of Clark and Sunnyside Streets. It was called Cedar Falls, and served as the initial point of development that led to modern Uptown.

In the 1850's, further north on the same old Indian Trail, and now serving as a Wagon Train route north of Chicago, on a piece of high ground, on the left hand side of the trail, about eight miles from Chicago another settlement began where the present Rosehill Cemetery is now situated. It was from Rosehill south and south-west that the settlement of what is now Ravenswood took place. A little later, and just south of Cedar Falls, the present Graceland cemetery was laid out, and around which further settlement took place. Further to the east on another old Indian Trail, which is called Sheridan today, another form of development was taking place in the form of country estates, which bordered on the Lake as it was then, prior to the Great Fill In, and on which Lake Shore Drive and Lincoln Park are situated. Among these estates was the famous Buena Park, whose name is perpetuated in the current community of the same name.

In the early 1880's, Kemper bought land of subdivision and development in what became known as Argyle Park, and area bounded by Lawrence, Foster, the Lake and Broadway. The whole area including Rosehill, Graceland, Argyle Park, Wilson, were known as "Lake View City", until it was annexed into the City of Chicago in 1889, following the consent of the community taken at a popular vote.

Following that initial settlement phase, came the normal stabilizing phase which was marked by success and a full life for the community.

Rapid settlement of the area around Wilson was enabled by the building of the L to Wilson in 1900, and in stages further north until it arrived at Howard in 1916. In the period of time the number of fares sold at Wilson in any one day was in excess of twelve thousand. As might be expected, businesses grew apace with three banking institutions, the Federal Savings, Uptown National, and the Bank of Chicago. Departmental Stores were soon on the scene around Wilson and along Broadway, and business was so good that it became known as the "Little Loop".

The last part of the area to be developed was that which was bought by William Deering, a farming Machinery Manufacturer, and bounded by Clark, Lawrence, Montrose and the Lake, Mr Deering made the deal in 1894. Originally it was called Sheridan Park. The community began to change with the building of the first apartments in 1911, and in increasing numbers in 1912, and 1913. Despite the first early signs of the middle-class exodus to the north the population grew to around 90,000.

The coming of the Movie Industry at this time also stabilised the community, bring with it the building of great theatres, such as the Riviera, and the Uptown, the Uptown being considered the largest in the nation West of New York. Many famous stars were part of the community at that time, among whom are Gloria Swanson, Charles Chaplain, Wallace Beery, and others. The Aragon was also built in this period,. It was able to accommodate some three thousand patrons. Many famous band leaders were featured here.

This period did not continue into the thirties, and instead a process of forming a new kind of community began. The early move northwards by middle class people became pronounced, especially as apartments grew in number, and properties

intended to provide six to eight flats, were modified so as to provide for from eighteen up to twentyfour flats. Property values dropped, and the whole process of social change was under way.

With the exodus the middle-class northwards, the poor poured in, and they included peoples of every Ur, the black, white, the red, the yellow, the tan and the brown. Old middle class stability began to disappear, and the community took on something of a transitory character, as people came, got on their feet and moved out. Population growth for the next forty years was slow, some six percent each census. The present population numbers some one hundred and forty thousand. Not only is every Ur culture in the globe represented in the community, but equally importantly, representation from each of the nine geo-social continents around the globe. Uptown was going through the process called the melting pot which was in keeping with the myth of the multi-racial society. However, beyond that, the shape of a new people was being forged.

Today the community has been through a process, the end of which points to the possibility of a globalised urban community unlike any other, anywhere in the world and capable of being an image of possibility for urbanites all around the globe.

The key task in revitalising the globe is in giving creative form to the grass-roots resurgence that is present in every local community. The local signs of the global manifestation, rooted in the present sociological imbalances and the emerging vision of a new community, will take the form of a guild of local leaders and residents, the spirit leaders of the local congregations in the galaxy, the direct tactics that create the forms of the ecumenical parish, and the temple that symbolises the destiny of the parish. These forms will signal the new global society created by common man's wisdom, sustaining the motivity in the process of balancing the social realities that create a human world.

Authentic Engagement (cont)

Humanitarian care is not dead, nor is there lack of spirituality, despite the inadequate structures that exist. The need now is to fully liberate the latent, yet evident potential in a universal care so that full humanness may flourish.

RADICAL SPIRITUALITY

Another existing reality about Uptown is the continuing interests of the business leaders of the community. The dramatic story here is the Uptown Chicago Commission that was created as a continuation of a committee which had been formed to get co-located parking for Uptown from the city. At the time the Commission was formed (1978), there were no other agencies in Uptown tackling the problems of housing, education and human relations. This Commission, formed out of a vision of radical solutions for Uptown, is now initially responsible for bringing in services for youth, health, senior citizens, welfare, trash removal, etc.

The springing up of ideas alone across the community is also a sign of increasing citizen concern and participation in the problems of Uptown.

The numerous temporary employment centers peppered throughout Uptown, while at the least are an immediate solution for a long range contradiction and at least a quick course of income for the unemployed, nevertheless, are pointing Uptown in the direction of an authentic arena of community struggle for the future--that of the arena of authentic reaction for the vast diverse population.

U

Uptown is now at the point of having to live with the tensions of a complex urban existence, which have the possibility of being the great creative tensions that build for the future.

AUTHENTIC FULFILLMENT?

Uptown has always been the symbol of future signaling, the trends of present urbanization, and the accompanying values born out of living in the midst of the complex urban realities that have collapsed other urban centers. Virtually all its businesses are multi-lingual, speaking up to 27 different languages to accommodate the wealth of the cultured, bicultural resident in this exciting, "Global Community."

The rich history of old Uptown, symbolized by the spaces De-Luca and Lincoln Park, leaves a legacy of creative forces in the vital areas of community life that will clearly carry far into the future. It continues to be a focal point for the emergence of the trends, symbols, and stories for what it seems to be a community demonstrating the form of effective, creative community life in a world where the complexities seem overwhelming.

Uptown is a great community; it is where we live. Its destiny is to create for all men what it means to live in an urban world, honoring the gifts of a every culture, and giving form to the energies, now void.

UPTOWN - GLOBAL VISION

Uptown has always played the role of incubator that nurtures the future. Now with the sobriety of human convergence, Uptown again stands at a pivotal point in the civilizing process as the site of a catalytic sign of possibility in urban living.

Uptown's unique situation as a cosmopolitan, urban, complex that serves as the base for every tribe and class of human kind, where men and women of every nation have struggled and are struggling now as one unified community to create a human world in the unfolding of the future of every urban reality and its potential gift.

Uptown has turned on to the stage of history, on a living challenge to every local man to respond to the call of the spirit of resurgence, to adopt the sense of authentic community pluralism and to march as the army that will rebuild the earth.

REFLECTIONS ON INNOCENT SUFFERING

IN UPTOWN

The isolation of ones life from everyone whose life is at all different from his is the primary manifestation of innocent suffering that I see. It is that which sets people against people and narrows and restricts the operating world of the people who live in this community, leaving people living a compartmentalized, isolated and sterile life of conformity--restricted to a narrow range of experiences, responses, awareness, and a collapsed sense of their own significance.

I see innocent suffering in Uptown manifested in the living of life styles which are non-relevant, expressing no great joy from memories of yesterday, no fulfillment for today, and no hope or vision for tomorrow.

Innocent suffering is embodied in the child who is crying because of lack of milk, the wife who has been abandoned by her husband, or vice-versa, the mental patient, who, through no fault of his own, finds himself in a bewildered state.

Senior citizens still being exploited by not being included into their own recreational activities--programs being planned for them without their participation or input--

Innocent suffering is the powerlessness to participate effectively in the future born of myths, stories, images, and patterns of and about existence forged in another time and place which paralyze local man. The bum on Wilson who found success unattainable or empty, who had no method of grasping any other way of talking about success except out of collapsed values and modes of existence--the Indian who in the midst of stories about his brutalization and a collapsed culture had no way to rediscover the gifts of his heritage and using them to participate in forging a new future--the divorced girl who has seen the collapse of a marriage and lives without any way of actualizing her own insight that the world needs a new model for the family--these and many more examples of life paralyzed by the past as it grasps the future.

Innocent suffering in Uptown 5 is illustrated in an analysis of all age groups: (1) child, (2) youth, (3) adult, (4) elders. Child abuse is the most expressive case of innocent suffering among the children. Youth suffers from lack of patience and relevant directions many resulting from problems of their parents in the adult group. Many of the adults who live in Uptown came here as part of entry with the ideal of the American Dream. Their suffering comes from taking the statement literally. That is a lack of a viable story. Elders in Uptown suffer from the physical act of reaching age 65, forced out of their established mainline of life at an arbitrary age without ever being really prepared to accept the fact.

Child abuse and neglect which shows itself in children being beaten and maimed; parents who are unable to deal with their own lifestyles, thus their children suffer. Praying of the strong upon the weak of the community.

Slum landlords through their not caring inflicting pain upon others.
Women being raped.

Innocent suffering in Uptown takes place when people are trapped by their own self-story or the story of people around them that they appropriate which does not provide them a means to fulfill or seek to fulfill the creativity of their own talents, i.e., intellectual, physical, or social. It also takes place when others do not take into full account in their planning the means to provide avenues for developing everyone's gifts for the benefit of all.

The innocent suffering of Uptown is manifested in the self-stories and community story that suggests that life is other than the way it is, i.e., life is suffering, it is standing before chaos and creating a new future. To suggest that life is doing away with suffering or to suggest that embracing the suffering that is my life leaves me without possibility, creates either the illusion that I cannot live except in a different set of circumstances, or I have no responsibility for my existence. Both the transient who is condemned to seek green pastures elsewhere or the established who grasp after holding on to their situation are perpetually in illusion in which a suffering that ends creativity prevents participation in life itself.

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Uptown 5

INNOCENT SUFFERING

June 24, 1973

1. The innocent suffering is manifest in the terror experienced by people who see their value system which had held life together collapse in the confrontation with urban life. Secondly, people lead fragmented and futile lives with no picture of authentic expenditure or way to focus the engagement of their lives. Thirdly, people in the community are unprepared, unskilled, and uneducated for the complexity of the urban world.
2. The rural man arrives in the urban context operating with a set of values and screens, the simplicity of which quickly collapses in the face of complex urban life style. Rooted in the past and having no vision of the future, no picture of authentic expenditure, he falls prey to futile acting out of the shallow immediacies. He takes his inner rage or his trappedness out on anyone or anything in a senseless violence that provides a macabre discontinuity in the midst of the dullness of life. There is no significant way to engage, so life becomes too burdensome to bear.
Jim Bell
3. The Innocent Suffering of Uptown 5 is the unself-conscious trap of being in a socio-economic whirl that demands and limits responses and participation without a story of the future and a self-conscious appropriation of the swirl which could be moved on.
George Holcombe
4. Innocent Suffering in Uptown flows out of the absence of a reason for existence which voids all motivation, allows to stay trapped in the past and trapped in unpreparedness to live in the urban world and that results finally in rootless boredom.
George West
5. The innocent suffering of Uptown Five is the fact that the majority of residents in the community have been "innocent sufferers" all their lives with a "change of life" coming as a completely new experience. David Morton
6. Innocent Suffering of Uptown 5 is lodged in the fragmentation of life in Uptown which produces a futile complexity of no way to focus one's life into a single meaningful, effective expenditure.
Joe Clift
7. The innocent suffering of Uptown is the twisted pain of a life lived without the consciousness that life is to be lived. It is a life without a vision of the future. It is a life constricted, unable to resound within the conditions of being poor, unable to impart a picture of possibility to itself or its offspring, endlessly trapped in the mundane.
Brooke Kroeger
8. The innocent suffering of the residents of Uptown 5 is seen in the fact that the people are tied to dreams of the past, with no vision of the future, which makes the present only bearable, and the care structures available to them are geared to meeting immediate needs, rather than releasing their consciousness to participate creatively in the future - and therefore life is no more than the next obstacle.
Randy Williams
9. The innocent suffering of Uptown 5 is symbolized by the mass of twisted people who have been set adrift in a radically changing world, unskilled in operating in the urban world and just "passing thru" - entrapped in the immediate with no consciousness of what is happening to him and no vision of the future.

Uptown 5

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10. The Innocent Suffering of Uptown is the urban victimization of its residents that isolates the urban from those who seem unable to cope with the complexity of the city due to a consciousness deficiency and lack of urban education, thus finding themselves cut off from any vision of a future in which they can creatively participate and so find themselves adrift in a strange world, trapped in a welfare mindset and longing for life back there in the isolated and undisturbed past and rural world.

Fred Hess

11. The innocent suffering of Uptown 5 is characterized by the dead life style, the cutoffness of the past and the inefficiency of dealing with the complexity of the situation.

12. People are not rooted here; they live here for a few years and go back to Tennessee for awhile. There is a "drop through" image; people are coming by and going on to something else. They have no future picture by which they can picture themselves "out there" or moving on. Structures do not honor the real ongoingness. The multiplicity of social agencies tends to rigidify.

13. The innocent suffering of Uptown is the enslavement to "back there" in terms of time, space and values (vis "The Reservation") and is caused by the present structural inability of the community to adequately adapt to and authentically honor the urban style of mobility, anonymity, futuricity and pluriformity which is its indicative reality.

Steve Allen

14. The Innocent Suffering of Uptown is characterized by a breakdown of the structures that allow people to create human meaning in the face of futility, pain, loneliness, boredom, or just the terror of living in the overwhelming complexity, and possibility of the urban world, which allows their human suffering to twist or warp them into a mold of rootless, hopeless existence, the despair of zombiism.

Robert Shropshire

15. The structures created to alleviate the pain of suffering are those which (1) do not enable one to focus on the possibility of life but rather create a hopeless complexity, and (2) honors the initial consciousness which smothers life struggle and limits it rather than deals in the ontological depths of pain.

Mary Kurian

16. The innocent suffering of Uptown 5 is manifest in its residents and leaders operating rational ordering of the community that fails to hold the complexity of the urban life and the subsequent faded or even absent picture of a possible future that orients them to significant expenditure that creatively builds a new image of what it means to be alive.

Bill Parker

17. The innocent suffering of Uptown is centered in the inadequate consciousness manifest in all structures and forms. No one sees a relevant vision of the future or purpose for existence; hence no adequate context is present for the economic and political questions or for the issues of going to school, having a family, maintaining morality or whatever. Life is buried in the past, stagnated in the present and non-existent in the future.

Bob Vance

Uptown 5

INNOCENT SUFFERING

June 24, 1973

18. Innocent suffering as manifest in Uptown is not suffering they have earned, but that which fate has cast them into, either for ethnic or social reasons and which comes as a handicap to possession of full life, be it education that is non-effective to equip for life, or entrapment in structures that serve as ambulance stations for first aid rather than for healing. It is manifest in all life phases; and while economic lack is evident, it is more perceivable in the stance of the people; it is in their eyes, that suffering to which they have become inured.

Eric Gowers

19. The people of Uptown are characterized by a self-consciousness programmed with images that direct them away from engaging in the significant engagement that is here, away from forging the bold future that is here. These mis-directed self-conscious images are re-inforced and rigidified by: (1) economic tyranny, (2) liberals teaching that suffering is an excuse for being stopped and (3) rural.

Stan Bahner

20. The innocent suffering is brought about as the structures of the community re-inforce the reduced picture of the future, rural aspirations, and past-oriented values of the myriad of people who comprise it.

Rick Loudermilk

21. The innocent suffering of Uptown is that the people here have no structures whereby they are constantly reminded of the Word, Thus they find themselves trapped in feelings of inadequacy in the face of urban progress, trapped in longing to return to the past and trapped in a view of a closed future.

Jim Stewart

6/27/73

UPTOWN FIVE

INNOCENT SUFFERING
SUMMARY

A mass of twisted people walk the streets of uptown, a people unprepared and trapped in the terror of living in the overwhelming complexity of urban life. Their lives are a fragmented bundle of pain for they are unskilled in operating in the urban context into which they have been thrust. Set adrift with past oriented images, their hope for the future stagnates in a mundane and boring present. There is no discontinuity from the loneliness that pleagues them, nor the interior pain which cannot be smothered. The multitude of structures which have come into being to deal with their need, only succeed in perpetuating the hopeless complexity and foster a paternalistic victimage to a welfare society. Structures have become ambulance stations for first aid rather than vehicles for healing. The lack of an adequate story about the significance of their lives leaves them with an unselfconscious shallowness which proclaims their future hopeless. The absence of any reason to be and do, and the image that pain ought not to be a part of their existence issues in a style of no expenditure. The felt need for the innocent suffering in uptown is for significant engagement, a mission, a task, a purpose, something to love and something to die for.

Only a global context and a destinal calling to expend their lives in the creation of a Global Uptown five for the sake of all men, will release the greatness which lies latent within those who suffer innocently.

Uptown 5

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2. The rural man arrives in the urban context operating with a set of values and screens, the simplicity of which quickly collapses in the face of complex urban life style. Rooted in the past and having no vision of the future, no picture of authentic expenditure, he falls prey to futile acting out of the shallow immediacies. He takes his inner rage or his trappedness out on anyone or anything in a senseless violence that provides a macabre discontinuity in the midst of the dullness of life. There is no significant way to engage, so life becomes too burdensome to bear.
Jim Bell
3. The Innocent Suffering of Uptown 5 is the unself-conscious trap of being in a socio-economic whirl that demands and limits responses and participation without a story of the future and a self-conscious appropriation of the swirl which could be moved on.
George Holcombe
4. Innocent Suffering in Uptown flows out of the absence of a reason for existence which voids all motivation, allows to stay trapped in the past and trapped in unpreparedness to live in the urban world and that results finally in rootless boredom.
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5. The innocent suffering of Uptown Five is the fact that the majority of residents in the community have been "innocent sufferers" all their lives with a "change of life" coming as a completely new experience. David Morton
6. Innocent Suffering of Uptown 5 is lodged in the fragmentation of life in Uptown which produces a futile complexity of no way to focus one's life into a single meaningful, effective expenditure.
Joe Clift
7. The innocent suffering of Uptown is the twisted pain of a life lived without the consciousness that life is to be lived. It is a life without a vision of the future. It is a life constricted, unable to resound within the conditions of being poor, unable to impart a picture of possibility to itself or its offspring, endlessly trapped in the mundane.
Brooke Kroeger
8. The innocent suffering of the residents of Uptown 5 is seen in the fact that the people are tied to dreams of the past, with no vision of the future, which makes the present only bearable, and the care structures available to them are geared to meeting immediate needs, rather than releasing their consciousness to participate creatively in the future - and therefore life is no more than the next obstacle.
Randy Williams
9. The innocent suffering of Uptown 5 is symbolized by the mass of twisted people who have been set adrift in a radically changing world, unskilled in operating in the urban world and just "passing thru" - entrapped in the immediate with no consciousness of what is happening to him and no vision of the future.

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10. The Innocent Suffering of Uptown is the urban victimization of its residents that isolates the urban from those who seem unable to cope with the complexity of the city due to a consciousness deficiency and lack of urban education, thus finding themselves cut off from any vision of a future in which they can creatively participate and so find themselves adrift in a strange world, trapped in a welfare mindset and longing for life back there in the isolated and undisturbed past and rural world.

Fred Hess

11. The innocent suffering of Uptown 5 is characterized by the dead life style, the cutoffness of the past and the inefficiency of dealing with the complexity of the situation.

12. People are not rooted here; they live here for a few years and go back to Tennessee for awhile. There is a "drop through" image; people are coming by and going on to something else. They have no future picture by which they can picture themselves "out there" or moving on. Structures do not honor the real ongoingness. The multiplicity of social agencies tends to rigidify.

13. The innocent suffering of Uptown is the enslavement to "back there" in terms of time, space and values (vis "The Reservation") and is caused by the present structural inability of the community to adequately adapt to and authentically honor the urban style of mobility, anonymity, futuricity and pluriformity which is its indicative reality.

Steve Allen

14. The Innocent Suffering of Uptown is characterized by a breakdown of the structures that allow people to create human meaning in the face of futility, pain, loneliness, boredom, or just the terror of living in the overwhelming complexity, and possibility of the urban world, which allows their human suffering to twist or warp them into a mold of rootless, hopeless existence, the despair of zombiism.

Robert Shropshire

15. The structures created to alleviate the pain of suffering are those which (1) do not enable one to focus on the possibility of life but rather create a hopeless complexity, and (2) honors the initial consciousness which smothers life struggle and limits it rather than deals in the ontological depths of pain.

Mary Kurian

16. The innocent suffering of Uptown 5 is manifest in its residents and leaders operating rational ordering of the community that fails to hold the complexity of the urban life and the subsequent faded or even absent picture of a possible future that orients them to significant expenditure that creatively builds a new image of what it means to be alive.

Bill Parker

17. The innocent suffering of Uptown is centered in the inadequate consciousness manifest in all structures and forms. No one sees a relevant vision of the future or purpose for existence; hence no adequate context is present for the economic and political questions or for the issues of going to school, having a family, maintaining morality or whatever. Life is buried in the past, stagnated in the present and non-existent in the future.

Bob Vance

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18. Innocent suffering as manifest in Uptown is not suffering they have earned, but that which fate has cast them into, either for ethnic or social reasons and which comes as a handicap to possession of full life, be it education that is non-effective to equip for life, or entrapment in structures that serve as ambulance stations for first aid rather than for healing. It is manifest in all life phases; and while economic lack is evident, it is more perceivable in the stance of the people; it is in their eyes, that suffering to which they have become inured.

Eric Gowers

19. The people of Uptown are characterized by a self-consciousness programmed with images that direct them away from engaging in the significant engagement that is here, away from forging the bold future that is here. These mis-directed self-conscious images are re-inforced and rigidified by: (1) economic tyranny, (2) liberals teaching that suffering is an excuse for being stopped and (3) rural.

Stan Bahner

20. The innocent suffering is brought about as the structures of the community re-inforce the reduced picture of the future, rural aspirations, and past-oriented values of the myriad of people who comprise it.

Rick Loudermilk

21. The innocent suffering of Uptown is that the people here have no structures whereby they are constantly reminded of the Word, Thus they find themselves trapped in feelings of inadequacy in the face of urban progress, trapped in longing to return to the past and trapped in a view of a closed future.

Jim Stewart