

UPTOWN 5 LABORATORY REPORT
DEMONSTRATING THE ECUMENICAL PARISH

SUMMER '73 RESEARCH ASSEMBLY

Working Copy
Not for publication

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UPTOWN 5 LABORATORY REPORT: DEMONSTRATING THE ECUMENICAL PARISH

FOUNDATIONAL FABRIC	OPERATIONAL IMAGES	COMMUNITY ENGAGEMENT	METHODOLOGICAL INSIGHTS	MOVEMENT IMPLICATIONS
THE	THE COMPREHENSIVE IMAGE	THE PREPARATORY RESEARCH	THE PROCEDURAL CONCEPTS	THE
FOUNDATIONAL	THE PARISH TEMPLE	THE SACRED SPACE	THE TEMPLE INSIGHT	PRACTICAL
FABRIC	THE PARISH GUILD	THE CARING FORCE	THE GUILD INSIGHT	IMPLICATIONS
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DEMONSTRATION	THE MOVEMENT PRESENCE	THE COMPREHENSIVE AUTHORIZATION	THE UNLEASHED SPIRIT	MOVEMENT

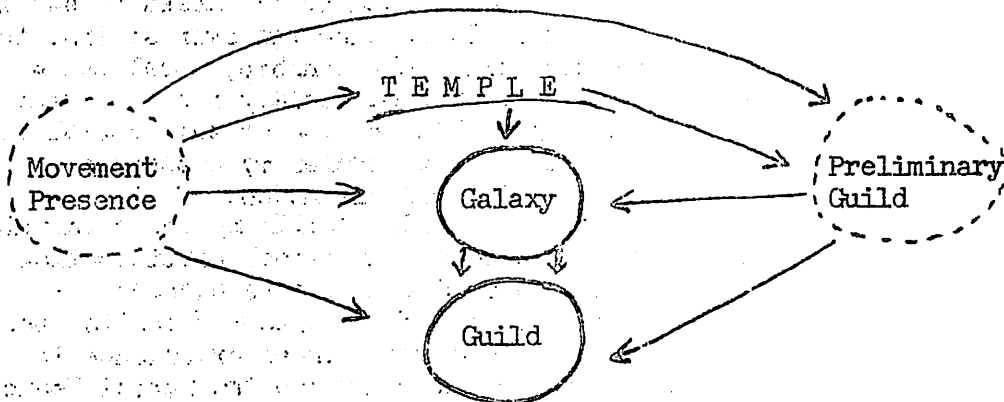
140-B

FOUNDATIONAL FABRICTHE FOUNDATIONAL FABRIC OF THE DEMONSTRATION

The Ecumenical Parish, Uptown 5, is a fact of history. It is an operating, visible entity. Growing out of the human resurgence we are experiencing, Uptown 5 is the manifestation of the social vision built on the revolutionary philosophy exercised across the movement and is the first fruit of the Summer '73 Research Assembly. The resurgent times have required such a creation. By holding man over against the indicative with constant reminders of our global interrelationship, local man's participation in building and caring for the structures of society has been made clear and necessary. Uptown 5 becomes a strategic illustration of this 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. The Movement's broad experience in building 5th City Experiments, Galaxies, and its research on the New Social Vehicle provided the practical wisdom and training to quickly assemble and move the model to concretion. The Summer '73 Research Assembly provided the significant occasion for launching the practical experiment on the Ecumenical Parish as it was both the culmination of the Movement's research on the Guild and the Ecumenical Parish and symbolically the moment of engaging the world.

OPERATIONAL IMAGESTHE COMPREHENSIVE IMAGE

An overall image showing the relationships of the tactical dynamics enables a group to act with a unified corporate thrust. The accompanying diagram is an initial image that was used during July, 1973. The diagram shows the key rela-



tionships by arrows. The movement presence catalyzes galaxy activity through such tactics as clergy visitation and PLC recruitment. A second movement action is the "end run", which involves direct activity to involve the community through a LENS course and the formation of a group or groups that are a preliminary guild. A third activity is initiating signal events that create a sense of sacred space and sacred time. We have termed this the temple dynamic. It generates an atmosphere of possibility which catalyzes both the preliminary guild and the galaxy.

The preliminary guild acts to create the galaxy by presenting the historical church with a concrete demand for responsible action in the community. Thus catalyzing the galaxy dynamic and pressure from preliminary guilds represent a pincer effect on the church which then moves toward the community. The guild which is the direct caring force for the community is created by the swirl activity thus initiated. The strategy of Uptown 5 Laboratory was to do all of these dynamics simultaneously. The Laboratory acted as the movement presence and through its activity was able to get all the dynamics functioning to some extent in the first month of community engagement. This swirl of activity intensified each dynamic thus shortening the time required to initiate the Ecumenical Parish.

THE PARISH TEMPLE

The temple dynamic within the Ecumenical Parish channels resurgence into the creation of new civilization by impacting the community with miracles, releasing awe, creating a sense of the sacredness of the community geography and imparting a story of the greatness of their destiny. A miracle is an imaginably impossible change that occurs instantly. Rapid sequence timing of miracles as when impos-

OPERATIONAL IMAGESTHE PARISH TEMPLE (cont.)

sible changes happen every four days in a place where no one can remember anything unusual, creates a sense of awe about the places where the changes occur. The rapid sequence should hit every section of the grid to comprehensively impact the community. The miracles should be done incognito so the emphasis is on the miracle and not on the group that did it.

Miracles capture the imagination of the community so people begin to sense that a new time has arrived where there was just continual sameness before. This newness catalyzes motivity. As when passers-by see the impossible happening, they feel drawn to get involved. Miracles impact people at a level deeper than liberal idealism and demonstrate seriousness far beyond do-good-ism.

As the community begins to sense that it lives on sacred space through the miracles, this sacred space can be given definition through association with a community symbol such as the shape of Uptown 5 grid. This defining of sacred space with a symbol focuses community identity. When this spatially identified community is impacted with a story of past, present, and future greatness the citizens are called to a meaningful destiny that enables significant engagement in primal community. The symbol of community identity and the story of community destiny are disseminated through tracts, murals, poster art, cabarets, festivals, and conversation. This awakening of the possibility of primal community prepares the way for the work of the galaxy and the guild.

THE PARISH GUILD

The guild dynamic within the Ecumenical Parish releases the motivity of the community for destinal service by calling into being a self-conscious body of people who care comprehensively for the parish. In order to make a deep but widespread impact on the community it is necessary to establish a broadly-based authorization from important symbolic and actual leaders in civil and ecclesiastical positions. This is best done by conveying a sense of authentic care for the community by embodying the servant role. Identifying and meeting latent guildsmen is accomplished by capturing the imagination and releasing the spirit power present in the community. A new style of visitation which honors the diversity of the community and entices the person with a destinal vision of sharing the greatness of the community with the whole world. The LENS course and its follow-up awaken and solidify a decision of responsibility for the community. Another way of intentionalizing the guildsmen is the catalyzing of auxiliary groups formed around felt needs and concerns. Through these efforts the parish guild emerges as a self-conscious body of people who have decided to be responsible for their geographical area. They understand their function as providing comprehensive care for that community. Central to the guild's ongoing life is the creation of stories and symbols about its representational task and its continued rehearsal as a life-giving dynamic.

OPERATIONAL IMAGESTHE PARISH GALAXY

The galaxy dynamic within the Ecumenical Parish is that historical key without which the guild dynamic has no grounding and the temple dynamic has no depth. To initiate the galactic dynamic in Uptown data on all fifty-four churches within the parish boundaries had to be gathered. The embodiment of the servant role was decided as the key in the contacting of all churchmen. Openness to receive all data and refraining from bracketing any church without due consideration must be maintained from the beginning. Participation is sought in every conceivable way in the life of any local congregation. You are out to gather together churchmen for initial impact both with one another's presence and with the presence of the Movemental church. Every event, visit, or gathering with churchmen is a pre-PIC contexting, with an eye on the future involvement of every possible shred of greatness that lies within the bounds of the parish.

THE MOVEMENT PRESENCE

In order to create movemental presence in establishing the ecumenical parish there are four roles to fill. These roles are as follows: 1) Catalytic stance, 2) Global vision, 3) Implemental wisdom, and 4) Intentional style.

A catalyst is an invisible presence which creates visible signs that enable a community to decide to become engaged in the life around it. One of the visible signs was the creation of the Uptown Park on the corner of Lawrence and Sheridan. The gathering of the community to participate verbally and physically in that event gave permission for them to share in the delight and mystery of seeing green grass spring up on a rocky parking lot. The catalyst disappears but the sign remains. The implementation of specific tactics to bring off these specific tasks and to break loose the power of creativity within the community itself is a step toward forming the ecumenical parish. The catalytic stance is always that which holds up the global vision. Global vision points to the possibility of creating a global society by cutting over-against the narrowed view of parochialism. This is evidenced in the style of the disciplined, corporate body who manifests the role of intentional style in several ways. For example, when people gathered for the Car Park Cafe they were greeted by a body of people who engaged in intentional conversation with those who attended. The style of dress was intentional so that community people recognized that style. Comments like "I know where you're from", and "I looked out of my window fifteen minutes after I left the ^{car}park, and everything was gone!" are witness to the power of intentional style.

COMMUNITY ENGAGEMENTTHE PREPARATORY RESEARCH

Previous to the initiating of the ecumenical parish the Chicago Region had gridded the area down to the micro level. The laboratory began at that point and developed additional grids and created a new category to deal with the ambiguity of parish population scope. Ideally, a parish is between fifteen and thirty thousand persons. To deal with a parish of a size in excess of sixty thousand people calls for another category of gridding which is called the proto-parish.

The history of Uptown was researched thoroughly to discover the landmarks and symbols of its previous history. This was done concurrently with a full scale social analysis, covering, age, sex, race, community, leadership, rents, types of housing, churches, and social agencies.

Rather than initiating the Ecumenical Parish with a comprehensive problemat, it was decided to proceed in the creation of demonstration signs that quickly catalyze a caring force, that released the institutional church to a new urgency and commonness in its mission and provided signs of possibility for the community at large. The strategy was to unblock the paralysis of the community by a series of deeds that called forth the total dynamic of the Ecumenical Parish, which allows local man to significantly engage in the alleviation of innocent suffering and the creation of the primal community.

SACRED SPACE

The deeds in which the community engaged that began to redefine the sacredness of time and space were: the cleaning and painting of our own parking lot, and its continued maintenance; a survey of the physical condition of a portion of the 46th ward of Chicago; the painting of a Bar-B-Que shack which serves as a community node; the creation of a window art gallery in the E.I. Kemper Building; the transformation of a 30 x 30 foot vacant lot into a plaza with trees, shrubs, and grass; the initiation of the Uptown Car Park Cafe on our parking lot at which community merchants sold food and community residents provided the entertainment; the performance of 3 cabarets, 2 in elder's hotels and one at an historic public lounge; the distribution of posters throughout the proto-parish which proclaimed "Uptown is a great place to be alive"; the erection of two outdoor billboards, one similar to the posters distributed, the other portraying the Guild Symbol with the words "a time of resurgence"; and finally the distribution of a tract giving the community the possibility of living out of a new Uptown mythology.

The stance of the staff in performing these tasks was one of low profile, calling attention to the community rather than to the Institute. "Do-the-job-and-disappear" was the method used to enable the awe to show through the deeds. The "miracles" were patterned to occur every Wednesday and every Saturday through the month of July. Care of property other than our own demonstrated concern for the face of the total community. In-kind contributions and minimal expenditures for all events was emphasized to demonstrate the feasibility of all such events. The Cabaret methodology of comedy, satire, music and dance and the recreation of the community's story, with our own identification as residents of Uptown, were basic.

COMMUNITY ENGAGEMENTSACRED SPACE (cont.)

The noted results of this work initiated the call to the community to stand self-consciously before the sacredness of all space. Through the physical transformation of property, the community began to recover a sense of awe. Through the impacting events and the call to engagement through the Cabaret dynamic the community began to experience the sacredness of time. And, finally, through our own demonstration of responsibility for the community through billboards, posters and the care for personal property, the community began to glimpse indicative care.

As the Uptown 5 community began to respond to these happenings its cynicism began to give way to a new openness to the future, and previous no's became yesses. Community members were released to participate in the community events, and in some cases to begin the transformation of their own property. A sense of guardianship began to emerge as some community members vowed to protect the transformed space.

THE CARING FORCE

The guild dynamic was brought to self-consciousness and began to take preliminary form as a caring force by projecting an image of the possibility of participating in the creation of a new society. This was accomplished through a LENS course; the eliciting of authorization for work in the community; catalyzing auxiliary groups and bringing into being a self-conscious body of people who care comprehensively for the parish. The LENS courses involved recruitment, site selection, enablement and a follow-up meeting. Course authorization was achieved through visits with key individuals throughout the 4 weeks, and a businessmen's luncheon. The course itself provided further authorization and with the visits established the legitimacy of the Institute of Cultural Affairs' involvement in the parish. At the same time analysis of the community yield areas of manifest concern or need which were then used as the focus for auxiliary groups formation from which to discover latent guildsmen. Research, visits and other meetings in nine areas, which corresponded with the 9 pressure points, resulted in numerous prospects for a fall LENS course, participants for future activities and a data file on the people and their web of relationships within the community. The LENS follow-up meeting brought into being an ongoing self-conscious body of people concretized their decision to care for the community by scheduling a fall LENS course and forming the initial recruitment machinery, 2 recruits for the fall course stands as a sign. The LENS course gave a practical vision for engagement that released the care already present and initiated the preliminary forms for life expenditure.

THE CHURCH AWAKENMENT

In building the Ecumenical Parish through the galaxy dynamic, the initiating strategy toward church awakening was creating a climate of trust through visitation of all clerical leaders in the community. Every clergyman was contacted by phone for appointment and visit or a friendly telephone conversation. An interest was shown for each situation and ways to be of service were sought out. All grads were visited in connection with the LENS course. Invitations were extended to all clergy for a dinner or luncheon at which time they were exposed to a larger vision of what the movement is about. Around the meals opportunities were created to offer to be of service - speaking engagements, preaching at services,

COMMUNITY ENGAGEMENTTHE CHURCH AWAKENMENT (cont.)

mini-consults with clergy in social agencies, staff meetings, teacher's meetings providing helpful models and information, teaching a Bible course at an elder's home, Wednesday evening church attendance, attendance at Sunday services, arranging for a summer pulpit supply for a vacationing pastor, all combined to reenforce our decision to be servants of the historical church. Data was collected on every occasion and files and profiles of clergy and churches were updated daily. As RS-1 grads from local churches and other churchmen were catalized through LENS, and clergy emerged excited and interested on the other side of the lunch and dinners, galactic possibilities began to take shape. The compilation of data and profiles, bar charts, and holding forms clearly indicated the most outstanding galaxy prospects in the whole parish. They were organized in possible galactic configurations and strategy and tactics laid out for target churches - four in each proto-parish. Their journey toward galactic participation has been catalized.

COMPREHENSIVE AUTHORIZATION

It is critical to obtain authorization from the community before initiating engagement and to deepen and broaden it as one proceeds. All of the successful activities one does in the community serve to extend authorization. That is, each community event provides additional authorization for succeeding events. However, we found an intentional set of authorization tactics was necessary. One key element of authorization is community residency - "This is our community." "We would like to know how we can be responsible citizens."

The procedure of authorization used was to analyze the community leadership in terms of the following four categories: symbolic leaders, key leaders, middle leaders and grassroots leaders. We used a means of action appropriate to each category. For symbolic leaders we were out mainly to inform them of our activities through periodic contacts in order to obtain an assenting nod (or lack of opposition). Careful consideration of the order in which they are seen is crucial. Key figures required regular interpretation of our story in order to be able to give open endorsement. Middle leaders are people in secondary positions throughout the community that gave friendly affirmation of the work in response to our support of their concerns. Grassroots leaders are the many people who will actively support the task by being provided with opportunities for significant engagement.

Authorization is dependent on the general goodwill of the total community. This is obtained by identification with local man and honoring his concerns. One maintains a stance of affirmation of the community, signaling one's intentions beforehand, and encouraging involvement of every aspect of the community.

METHODOLOGICAL INSIGHTSPROCEDURAL CONCEPTS

As we reflected on the methodology we employed we found four procedures were most helpful: 1) rehearsing previous movement wisdom, 2) grounding in the parish, 3) using indirect methods, and 4) suspending our tactics within the dynamics of temple, guild, and galaxy. It was crucial to begin by steeping ourselves in the social vision and practical wisdom of the movement as contained in the NSV research, 5th city, Mowanjum, Hong Kong, and the local church experiment. Particularly helpful was articulating the initiating steps that were employed in the previous parish renewal experiments. We found that intensive grounding in the community was key to providing relevant tactics. We used familiar techniques such as intentional walking in the community, observing the people, and doing historical research but we intensified the impact through reflective conversations. Questions such as "What faces do you remember?" or "Why do people live here?" exposed us to the awe and possibility of the parish. The indirect method we employed was to raise an issue, discuss it briefly from one angle, go on to some other subject, and then the next day raise it again from another direction. The resulting swirling effect not only produced good insights into the tactics needed but also released the spirit of the corporate group. Another valuable procedure was the development of tactics suspended within the three dynamics of temple, guild, and galaxy. We know that there were theoretical unclari-ties but we moved ahead with a vision of the roles that these three needed to play in the community. Then we found we were able to alter the particular tactics as necessi-tated by the situation.

THE TEMPLE INSIGHTS

Implementing the Temple dynamics is enabling the recovery of the sense of the sacred within the parish. (1) We discovered you must first awaken awe in people through secular occasions before you can establish a common focus for the sense of the sacred in a particular spot. It is accomplished by occasioning fascination in the face of latent scepticism and defeatism. Thus we created a park on top of a rubble heap rather than trying to pump up local religious institutions - though later we know the latter will be the focus of the sacred for the parish. (2) We discovered there were miracles that transformed space and miracles that re-created the community's history. The spacial miracles were signs of possibility that moved men beyond their cynicism, awakening men that something was happening in the community (the plaza, the art gallery, repainting Bar-B-Q shack), while those redefining the community's history (into sacred history) created a new community mythology (the tract, the Uptown posters and billboards, Cabarets, cafe). (3) We discovered there were both focused signs and extensive signs. The focused signs (either in one spot, or for a specific audience such as a local alderman) should be clustered near a symbolic center of the parish, both for authorization and creation of a focus for the re-awakened sense of the sacred. (4) In the initiatory stages, the Temple dynamic uses visible signs as an indirect

METHODOLOGICAL INSIGHTSTHE TEMPLE INSIGHTS (cont.)

tactic of awakening potential guildsmen. Later, after a core of leadership is functioning, it will be a direct tactic with community participation in planning and carrying out miracles.

THE GUILD INSIGHTS

In the work of catalyzing the guild the key methodology is the small core of disciplined people that provide a structural form (e.g., LENS/follow-up) to elicit the lucidity, care, and sociological relationships of local men, who already exist in a social web, and, who, for that very reason are the latent guild. The element that captures the imagination of a person for the future is the creation and communication of the story of uniqueness about the gifts of the community, which then release things as one-visit recruitment decisions, immediate authorization for working in the community, and the authentic mythology of the emerging global research network. It is the indicative style in visitation that evokes an eventful happening, touching key pressure point arenas (e.g., basic roles with elders), inviting a person to participate in a demonstration course to test its value for the community, thereby breaking loose an immediate decision. Then the building of corporate momentum within the task force, in relation to the events catalyzed by the Temple and Galaxy, calls for maximum effective sustained expenditure. The power of the LENS course is doubled when the core of those recruited are locally related and focused through an immediate follow-up that grounds their lucidity, care, and expenditure in a viable mode of responsibility for the local community. Finally, reliance on resurgence that is already totally present permits the LENS grads to step into their own imperatives from the discernment of the indicative situation.

THE GALAXY INSIGHTS

The galaxy dimension of the lab saw that it was important to maintain maximum flexibility relative to the galaxy while moving to establish the galaxy on the most basic level. This meant working generally toward all five galaxies in the parish while emphasizing preparation for a parish galaxy and also a proto-parish galaxy. In this situation, if blocked at either level, a galaxy would still be possible on the other level. The parish galaxy can also be used as a base from which to replicate into the other proto-parishes.

Secondly, the necessity of knowing the entire picture was reaffirmed. Every church or sign of a church must be thoroughly investigated. Full profiles on the clergy - including all inter-relationships must be created. Denominational and national affiliations must be carefully explored as well as the basic theological and social polarities of the community.

We discovered that it was possible to work with every background in the religious spectrum (see page 38). With "Reduced Fundamentalism" the primary tactic was either careful bracketing or a "good neighbor" stance. The "Social Fundamentalists" were approached through indirect cultivation tactics such as informal drop-ins, church clergy breakfasts, and visits to 5th City. The "Liturgical Liberals" were dealt with through LENS, or through direct appeal to their neglected liturgical

METHODOLOGICAL INSIGHTSTHE GALAXY INSIGHTS (cont)

tradition. The excitement of ecumenical work was the main approach to the "Social Liberals."

We saw the necessity of always working on several levels of approach at one time - including making friends, social cultivation, affirmation of the clergy in their role as the church and direct activation of the galaxy through the LENS and the guild. These supplement direct PLC and RS-1 recruitment and can be used when direct recruitment is not possible.

THE UNLEASHED SPIRIT

The key methodological insight emerges as we engage in the creation of the Ecumenical Parish. We experienced an unleashing of the Spirit in the face of a many faceted and overwhelming task. The insight is that clarification of the contradictions and the tactics required to unblock that contradiction emerge when approached through the three dynamics of the Ecumenical Parish: the Temple, the Guild, and the Galaxy. The tactics began to crystalize for each group working through the particular dynamic and as a total body as we saw the interrelatedness of the total dynamic, thus creating a web of inter-related tactics. The major contradiction became more clearly focused which in turn released each group to move with one thrust. Through lengthy reporting and evaluation sessions and corporate workshops, the rehearsal of happenings broke loose new possibilities, made known key contacts and viable paths of action that enabled very concrete action by each group. This in turn enabled a confident stance that became a powerful presence to the community. Without paralyzing anxiety, priorship to the community was carried out in an enticing style rather than an overpowering demand. The growing confidence in "being on target" enabled the body to risk more and more concrete community engagement as signs of the community's response on the different fronts were rehearsed; i.e. LENS participation, the Car Park Cafe, and three Cabarets. Thus the risks were always related to reality. Like Dr. Lao, when out to transform a community, discern the deep spirit issue and become the means of evoking a depth spirit response, such is the style required to birth an Ecumenical Parish wherever it might be.

MOVEMENT IMPLICATIONSCONCLUSION

The Guild dynamic has been brought into being in Uptown 5 through a break-open LENS course, the Galaxy dynamic through direct contact and nurture of community churches, and the Temple dynamic through the creation of Sacred Space and Signs in the community.

But the task is far from done. Careful analysis of the work of the Research Assembly with the practical experience of Uptown 5 Lab must be made. The question of how to replicate in the Local Church Experiment, the experience gained in Uptown 5, and the implications for the Galaxy, Guild and Temple dynamics as a key to the Ecumenical Parish must be carefully weighed.

Plans for a two week practical lab in a Galaxy or metro must be developed. Local research, field visits, Galaxy development must be programmed to enable the impaction of a community with a LENS course and the generation of the Guild, Galaxy, and Temple dynamics through intensive follow-up. A communication network must be developed to provide exchange of information and data for research.

Uptown 5 with its wide diversity of ethnic groups - one bank in the community has staff capability in 27 languages - is a precursor of global cities of the future. It provides the opportunity for a proto-type Ecumenical Parish as a model for the World.

GRIDDING PRINCIPLES

Research

The first principle is that of holding global commonality. At present the movement is working on a rationale of sixes from continents to parishes, and then below that in five parts.

The second principle is that of equal population. We symbolize that our care for all men is on the basis of an objective construct. The basic unit of this primal community is the parish, by dividing at each level into portions of roughly equal population.

The third principle is that of designing a symbolic grid that has a powerful artistic impact. This implies the fewest number of lines with a minimum number of intersections. It also means looking for simple distinctive characteristics, such as a slanting line or a single arc, to give the grid a distinctive character.

The fourth principle is that of honoring existing consciousness. People usually have a name or names for the place in which they live. The movement looks for the most symbolic name, analyzing historical community as well as the present names of nodes, landmarks, institutions and businesses. Existing consciousness is influenced by political divisions, governmental service, neighborhood renewal projects, etc. These can often be identified by telephone company 'neighborhood' directory divisions, census tracts, school districts, etc. Existing consciousness is also honored by maintaining maximum geographical compactness. People usually find it difficult to relate to a long, thin parish. The "feel" of a neighborhood must be considered as well. This includes such things as type, age, and condition of residences, ethnic populations, businesses, and visual impact like hills or tree-shaded streets.

The fifth principle is that of traffic patterns. There are obvious barriers to local traffic such as mountains, lakes, rivers, railroad tracks, and expressways. The traffic flow patterns are also influenced by arterial streets, expressway exits and street patterns. One can often make local divisions on the basis of whether the houses face the North-South or the East-West streets. The final consideration is the patterns of movement to and from commercial, shopping, and recreational nodes. A community often focuses around a shopping center, so that one makes the larger division around the area it serves, and then makes smaller divisions in quarters or wedges around it. These wedges are united by their common traffic flow and Consciousness of their relationship to the node.

UPTOWN 5

HISTORY

M40-13

(Title)
Research

JULY 25, 1973

(Dynamic)

TASK

IMAGES

To formulate the history of the community into a brief story that tells of its basic heroic antecedents.

TOOLS

Papers
Uptown books
Sociology Study papers and Documents from Chicago Historical Society

FORCES

The preparatory stage
Small group of 2 to do research
In finalizing stages, the consensus of the research group.

PROCEDURAL STEPS

- 1 Consense an image of final product
- 2 Collect all the writing, books, clippings as far back as possible
- 3 Select usable data to lay over time line
- 4 Visit Chicago Historical Society and real all available sources.
Take notes
- 5 Charted Documents from Chicago Historical Society.
- 6 Wrote Uptown History
- 7 Read to Group notation
- 8 Clean-up to print

TIMELINE

SIGNIFICANCE

Basic to writing subsequent document that spells out possibilities of Uptown.

SOCIAL AGENCIES COUNTING

140-14

UPTOWN 5

(Title)

JULY 25, 1973

Research

(Dynamic)

TASK

To find and list every social agency in Uptown 5 and develop analysis techniques that reveal hidden significance.

IMAGES

Develop intentional awareness of community and push data for new insights.

Prepare data for data book.

TOOLS

Ward grids;

Paper and pen

FORCES

5 member task force.

PROCEDURAL STEPS

1. Brainstorm a list of possible social agency types.
2. Carefully comb neighbourhood listing all social agencies and addresses one person to each ward - check with car.
3. Type out data in ward lists.
4. Decide analysis screen and group agencies into categories.
5. Type out alphabetical list for data book.

TIMELINE

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 hrs. B/S list & comb wards.	1 hr. Check with car	1 hr. Type up ward lists	3 hrs. analyze with screen		2 hrs. Type out alphabet- ical list

SIGNIFICANCE

1. Discovered overwhelming number of agencies (91), excluding churches.
2. Many are short-lived, fly-by-night.
3. Many elders homes.
4. Large number of medical services of all types.
5. Many agencies aimed at single problems of the disenfranchised.

UPTOWN 5

HOUSING DENSITY MODEL

(Title)

JULY 25, 1973

Research

(Dynamic)

TASK

To find out the use of space in the parish--particularly in relationship to housing and kinds of housing.

IMAGES

Street by street
combing for details

TOOLS

Map
Grid to stake level
Car
Detailed blank outlines
of area under survey
2 clipboards

FORCES

3 persons

PROCEDURAL STEPS

Initial grasp of use of space through maps, especially from detailed aerial maps.
Make a map with streets marked. Create a screen for categorizing housing, abandoned, single family house, etc.
Travel systematically down streets and mark into blanks. On return, transfer immediately to fresh maps.
Verify with following visits.

TIMELINE

Preliminary preparation to initiating Ecumenical Parish model.

SIGNIFICANCE

The use of space is critical in informing the models on the necessary task.

PARKING LOT MIRACLE

140-16

UPTOWN 5

(Title)

JULY 25, 1973

TEMPLE

(Dynamic)

TASK

To clean up E. I. parking lot, paint stripes for car stalls, paint fence, cut grass, remove obsolete signs, remove abandoned cars, repair fence.

IMAGES

- 1. Show ourselves as responsible neighbours in the community.
- 2. Instant transformation
- 3. Show care of neighbourhood property.
- 4. Sign of seriousness.

TOOLS

- Heavy brooms
- Hand lawn-mower
- Garbage bags
- Paint brushes & paint
- 4 paint rollers
- Wire brush
- Rakes, wire, turpentine

FORCES

Temple (12)

PROCEDURAL STEPS

Situation: Parking lot was cluttered with junk cars & grass not cared for for some time

- 1. Designed new look of lot
- 2. Acquired in-kind paint and applicators
- 3. Listed required tools and collected them
- 4. Assigned forces so that the task was done in minimum of time
- 5. Announced the removal of autos from lot
- 6. Arranged for unmovable cars to be removed by wrecker

TIMELINE

July 3

Acquisition of tools/in kind

2.00 pm to 9.00 pm July 4

Work party

SIGNIFICANCE

- 1. Created initial operating image grounded in parish exposure
- 2. Gave parish first view of community possibility
- 3. Event gave initial grassroot authorization

UPTOWN 5

PHISICAL SERVICES SURVEY

(Title)

JULY 25, 1973

TEMPLE

(Dynamic)

Physical Services Survey of a portion of political ward contained in parish

TASK

- IMAGES
1. Impress establishment figure (alderman) with our seriousness and production capabilities
 2. Develop methodology for surveying any area to provide a useable analysis and practical model

- TOOLS
- Printed forms
 - yardsticks
 - Grids

12 people FORCES

PROCEDURAL STEPS

Gained

1. Authorization from alderman
2. Gridded survey area showing addresses, vacant lots, parks
3. Created forms for recording data by problem arena e.g. potholes
4. Assigned and contexted teams
5. Completed data collection
6. Compiled data in a form useful to alderman's need
7. Wrote and printed report showing data as well as method for use by alderman for action and publicity
8. Delivered copies to alderman

TIMELINE

July 5, Thurs.	July 6, Friday	July 7, Saturday	July 9, Monday
Received authorization	Designed data Collection forms, grids & initiated data collection	Completed data collection. Compiled report	Printed report delivered to Alderman

SIGNIFICANCE

Alderman remarked that "this was the most impressive document he had ever seen."
 Confirmed our good relations with key political figure in city.
 Demonstrated practical model for continuing community care for physical services for use in whole ward by alderman and volunteers.

UPTOWN 5

PAINT VEAL'S BAR-B-QUE

(Title)
TEMPLE

JULY 25, 1973

(Dynamic)

TASK

TRANSFORM BAR-B-QUE HUT

IMAGES

Instantaneous incognito transformation of node building in Ward 3, the ward in most apparent need of physical care

TOOLS

Paint--black, white, red
Brushes
Rollers
Paint thinner
Ladders
Paint trays
Wire brush
Sand paper
Razor blade
Tape

FORCES

12--Temple team
1 talented sign painter

PROCEDURAL STEPS

1. Acquire permission from owner
2. Plan new look
3. List and collect tools
4. Get paint (in-kind)
5. Assign troops and do job
6. Return tools
7. Clean equipment

TIMELINE

Sat	Sun	Mon	Tues	7:00	Wednesday	4:00
-----	-----	-----	------	------	-----------	------

Per- mission		Collect tools		Paint building		Clean up
-----------------	--	------------------	--	----------------	--	----------

SIGNIFICANCE

Extension as impact on node in ward 3. Extended community contact with black leaders and gathering more data on community
Extended network of local relationships
Shift to servant of community

UPTOWN 5

PEOPLE'S PLAZA

(Title)

JULY 25, 1973

TEMPLE

(Dynamic)

TASK

Create sacred space out of parking lot.

IMAGES	TOOLS	FORCES
Oasis Sacred Space Dr. Lao's magic: sudden, mysterious Postage Stamp Park Irrational deed, like Dr. Lao dropping a fishing line into a stream with no water and using no bait.	3 shovels 2 picks 2 rakes 1 roller 1 bag fertilizer 1 landscaper rope 100 sq. yards sod 10 bushes 4 trees/ bricks 4 bushels gravel	in-kind team-2 planning team - 2 authorization team - 1 work team - 15 fire station came to water - 1 community helpers - 10

PROCEDURAL STEPS

1. Brainstorm on image of what we want lot to be.
2. Take care of getting authorization.
3. Plan the lot and materials needed.
4. Make in-kind pitch.
5. Gather tools.
6. Make blitz on lot model
7. Meet to work on lot; co-ordinate in-kind arrival.
8. Maintenance model.

TIMELINE

day I	II	III	IV	V	VI	VII
brainstorm	authori- zation/ plan lot	make pitch list materials maintenance model	gather in-kind/ gather tools	work model	blitz on lot	continue maintain- ance

SIGNIFICANCE

A first blow to the cynicism of the community. People staring for a long time (mystery caught them); they had a chance to participate in creation through their work. The park drew forth a depth response to the possibility of their moving mountains. Helpers from the community responded spontaneously.

UPTOWN 5

Lawrence Art Gallery

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

To create an art gallery in the first floor windows of the Kemper building facing out on to the street (Lawrence avenue)

IMAGES

Eye catching gallery
Provide contemplative and meditative space
Transform intersection of Lawrence and Sheridan.

TOOLS

Burlap
Sewing machine
Iron
Mounting board
Turner prints or like
Stapler, tacks, nails
Tape
Rubber cement
Strips of wood

FORCES

twelve people

PROCEDURAL STEPS

1. Design gallery
2. List materials
3. Procure: Purchase & in-kind donation
4. Build production model
5. Assign forces and actualize model.

TIMELINE

Thursday	Friday	Saturday
design gallery list materials	procure materials build prod. model	assign and do

SIGNIFICANCE

Reprogrammed community images
Enabled Kemper building to "speak"
Allow reclamation of cultural heritage

UPTOWN 5

Car Park Cafe

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

Create three hour community festival in parking lot to impact Uptown citizens with new possibility in the globality present in Uptown area. Invite restaurants to sell food from stalls.

IMAGES

- 1. For all the community
- 2. By the community
- 3. Colorful
- 4. Food is key attraction
- 5. Ur food
- 6. Sign of community possibility
- 7. Merchants make a profit and advertise themselves.

TOOLS

- 1. Flags on rope
- 2. Tables & chairs
- 3. Tablecloths
- 4. Stage
- 5. Balloons
- 6. Lumber for stalls
- 7. Sound system
- 8. Lighting system
- 9. Staple gun
- 10. Tape
- 11. Publicity flyers

FORCES

- 1. Local restauranteers
- 2. Senior citizens glee club.
- 3. Mini-college Spanish music and dance troupe
- 4. Indian music duet
- 5. Set-up and clear crew

PROCEDURAL STEPS

- 1. Image of intent
- 2. Layout of parking lot space
- 3. Recruit merchants
- 4. Recruit talent
- 5. Create publicity forms
- 6. List materials needed
- 7. Secure materials through in-kind requests
- 8. Get parking lot cleared
- 9. Clean lot
- 10. Set-up lot, sound, lights, decor
- 11. Distribute publicity
- 12. Orchestration plan (M.C. and format)

TIMELINE

Week one	Week two	Week three
Image of intent	Recruit talent	Collect materials
Lot space design	Recruit merchants	Create publicity
List materials needs	Secure materials	Set-up and de

SIGNIFICANCE

Significance of the car park cafe is that it was a concrete demonstration of building global community and of the yearning of the people to give form to the care within the community.

CABARET OF UPTOWN 5

140-22

UPTOWN 5

(Title)

JULY 25, 1973

TEMPLE

(Dynamic)

TASK

Provide a Cabaret for 2 Elder's Retirement Homes and for the public at the Green Mill Tavern

IMAGES

- 1. Experiment in public realm with Cabaret as a dynamic for releasing humanness
- 2. Traveling Troupe
- 3. Local & Global
- 4. Reclaim glory of life
- 5. Enables engagement
- 6. Give people their future

TOOLS

- 1. 4x8 Stage
- 2. Lighting
- 3. Sound system
- 4. Musical instruments
- 5. Uptown 5 Symbolic Grid
- 6. Vehicles

FORCES

- 1. Musicians
- 2. Singers
- 3. Cabaret Master
- 4. Staging crew

PROCEDURAL STEPS

- 1. Determine places
- 2. Contacts to arrange dates and gain authorization
- 3. Prepare publicity & distribute flyers & posters
- 4. Prepare songbooks
- 5. Find available performers & choose
- 6. Set-up and hold rehearsals
- 7. Gather and set up necessary equipment
- 8. Transport performers

TIMELINE

Week II	Week III	Week IV
Arrange dates and places	Prepare & distribute publicity	Set up scene & do Cabaret

SIGNIFICANCE

- 1. Discovered the Elders to be deeply addressed and healed through the Cabaret
- 2. Showed universality of Cabaret dynamic . . a life dynamic
- 3. Cabaret grounded as a powerful tactic
- 4. It offended cynicism and beckoned the future

UPTOWN 5

Poster-"Uptown is a Great Place..."

140-23

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

Impact Uptown with common image and story of greatness and possibility through distribution of a poster through out Uptown 5 area.

IMAGES

- 1. Impact and reeinforce the new story of greatness and gifts of Uptown.
- 2. A sign of care and responsibility for Uptown.

TOOLS

- 1. Brainstorm
- 2. Layout of design
- 3. Litho plates burned
- 4. means of printing
- 5. mounting mat board
- 6. glue
- 7. tape and tacks

FORCES

- 1. Team to design
- 2. Group approval
- 3. Team to mount posters.
- 4. Team to distribute posters to key places.

PROCEDURAL STEPS

- 1. Brainstorm new master self image for Uptown.
- 2. Initial layout, revision, cleaning, consensus
- 3. Negatives acquired from lithographer
- 4. print posters
- 5. mount posters
- 6. distribution plan
- 7. distribute posters

TIMELINE

Week one	Week two	Week three
design poster	print poster	distribute poster

SIGNIFICANCE

- 1. Common story of community created and shared with Uptown.
- 2. Demonstrates "beyond time and space" (ie: people still get murdered, muggings still occur, etc.)
- 3. Marks the Uptown 5 parish

UPTOWN 5

Billboard

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

Planting a global symbol of resurgence on Uptown 5 Billboard.

IMAGES	TOOLS	FORCES
Global village in time of resurgence New image of movement	Brainstorm of master images Artistic layout to scale Proofs of board Printing press Available boards	layout designer broad group consensus

PROCEDURAL STEPS

1. Brainstorm master image for community.
2. Initial layout to scale and refined copies.
3. boards located and acquired in strategic space
4. advertising agency to do proofs of board
5. printer to print
6. board company to put up board

TIMELINE

WEEK 1	WEEK 2	WEEK 3
Locate strategic space Design Layout	Refine layout Take to agency	printed Billboard display

SIGNIFICANCE

Global commonness and local sign revealed the resurgence in local of new emerging creation
 Signals the new secular mythology for local community
 First move on mass of local men (massive impact)

UPTOWN 5

Uptown 5 Tract

140-25

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

To compose and design a single sheet tract telling the Uptown destinal story.

IMAGES

1. Identity with Uptown
2. A sign of care and responsibility for Uptown
3. Enablement of the affirmation of past history, present gifts, and future possibility of Uptown

TOOLS

1. Pen and paper
2. Written records of Uptown
3. Interview
4. Observation and sociological study
5. Chicago 21 article from Time magazine 7/2/73
6. Chicago Historical Society

FORCES

1. Preparatory - small group to draw up and lay out.
2. Corporate wisdom
3. a good writer

PROCEDURAL STEPS

1. Spell out cruciality and depth of need tract.
2. Gather historical data from written and memory sources.
3. Gather current data from written sources, interview, observation and analysis.
4. Build vision of future possibility that picks up on gifts of the past and present and pushes them through as being prototypes for the globe.
5. Rough draft drawn up by one person
6. Draft redrawn by team, questioned and reevaluated
7. Corporate clean-up, approval and print up.
8. Select key distribution nodes
9. Assign teams and distribution times
10. Distribute tract.

TIMELINE

First Week	Second Week	Third Week	Fourth Week
research & first draft layout design	redraw, expand, and rewrite and clean 2nd draft	Corporate clean-up, consensus Print tract	Select key nodes times, and distribute

SIGNIFICANCE

1. A tangible sign of our identification, affirmation, care, responsibility and enablement with and for Uptown.
2. A tool for the penetration, communication, and formulation dynamics, all finally directed toward articulating and reinforcing the new secular myths of Uptown.
3. Historic sense of destiny of Uptown
4. Shifted self-story of Uptown from "slowly failing" to "possibility."

UPTOWN 5

IN-KIND PITCH

(Title)

JULY 25, 1973

Temple

(Dynamic)

TASK

Create pitch that will secure materials on an in-kind contribution basis.

IMAGES

You have everything you need to do the task.
Sophistication
Trusting the method.

TOOLS

Pitch from in-kind office at Symbolic Centrum.
Movement wisdom
Telephone book
1 car
1 truck

FORCES

2 man team

PROCEDURAL STEPS

1. Create your own pitch.
2. Check with in-kind office and review their pitch.
3. Gestalt and refine the above.
4. Follow and trust the model.

* See the attached 4x4

TIMELINE

create first draft	use wisdom of in-kind office	gestalt and refine	list companies with materials need	make calls
--------------------	------------------------------	--------------------	------------------------------------	------------

SIGNIFICANCE

1. Anyone can bring off an ecumenical parish without the in-kind office of Symbolic Centrum.
2. The creation of an ecumenical parish can happen outside base. The Movement is free to create the development dynamic anywhere needed.

DATA GATHERING	IDENTIFYING OURSELF	WHAT YOU CAN DO		PITCH/CLOSING
Record all data	Church affiliated non-profit organization, located in Kemper Building, Uptown Chicago	Dependent on (eg.) in-kind donations from concerned businessmen. We live on a limited budget to use funds in projects.		For this project we need..... Would you be willing to contribute to the community.
Research the particular industries operating procedures.	We provide research and training for the church and it's laity. Right now there are 1000 people doing that.	These signs would be visible: spin on parking lot Wednesday.		Referrals for anyone with over supplies.
Check possible governmental organizations	But besides the theoretical we practically are out to show signs of possibility -- 5th City illustration.	The reason we do these signs is to enable the community to pick up the leadership and act out of their own responsibility.		Arrange pick-up and delivery.
Check all your prospects for any previous contact with our inkind--LENS or Temple group.	We're not just another social project; right now we are working in support of some Uptown churches.	An investment in community	We would provide a letter to enable your tax deduction.	Invite to see signs in Uptown. Thank you.

140-27

UPTOWN 5

GUILD THRUST

SUMMER 1973

week		I	II	III	IV
day		PENETRATION	IMPACT	STRUCTURING	PROJECTION
WEEK I	M	RECRUITMENT FORAYS	BUSINESSMEN'S LUNCH	SPECIAL GROUPS PUSH	INITIATE FOLLOW-UP
	T	PLANNING	ELDERS' MEETING	LENS PRACTICS	CALL BACKS & FOLLOW UP BREAKFAST
	W	RECRUITMENT BREAK-DOWN	MAKE APPOINTMENTS	PLANNING & SET UP	PLAN PUSH ON GUILD
	Th	RECRUITMENT	RECRTMT.	RECRTMT.	*
WEEK II	F	VISIT BLITZ	PLAN COURSE SET UP & MATERIALS	LENS	*
	S	PLANING OF GROUP APPROACH	FOLLOW-UP LETTER	LENS	*
	S	PLENARY	RECRUITMENT	LENS EVALUATION	*

140-28

28

LENS RECRUITMENT MODELS

I. LENS STORY

A. COMMUNITY RELATIONSHIP	B RESEARCH ASSEMBLY	C DEMONSTRATE COURSE	D OVERALL BENEFIT
1 International Training Center	1 Summer Research Program	1 Course Development History	1 International Community Representation
2 Third party Invitation	2 Global teaching Experiment	2 Social Research History	2 Wide Social Application
3 Community Resource Center	3 LENS Demonstration Experiment	3 Course construct Dynamic	3 Family Fun Discontinuity
4 Responsible Neighbor Role	4 Personal Invitation Information	4 Twentieth Century World	4 Partibular Vocatibnal Help

II. RECRUITMENT TARGET GROUPS

BUSINESS	EDUCATION	SOCIAL	RELIGIOUS	POLITICAL
12 visits 2 participants	1 visit 1 part.	19 visits 3 part.	5 visits 2 part.	3 visits 2 part.

III. FOURTEEN DAY TIME-LINE

	Th	F	S	S	M	T	W	Th	F	S	S	M	T	W
VISITS	2	4	-	-	4	6	4	6	7	-	-	4	4	2
YES	1	1	-	-	2	2	1	0	2	-	-	0	1	0

IV. TOOLS

1. Brochures for course
2. Two visitation teams
3. One registrar statino
4. Confirmation letter

V. LENS RECRUITMENT : STATE-OF-THE-WAR CHART

REGISTRATION		CONTEXTED			PROSPECTS			CONTACTED--NO	
paid	mnt paid	promised	serious consider.	consider.	likely prospects	unknown prospects	intentional bracket	interested	not int.

LENS JULY 20-22, 1973

PRACTICES

140-31

PLANNING MODEL

S	M	T	W	T	F	S	S
≡	≡	≡	≡	≡	≡	LENS	

TO HOLD NECESSARY TASKS & TIMELINE

MENU-FOOD

FRI.			DINNER
SAT.	BREAKFAST	LUNCH	DINNER
SUN.	BREAKFAST	DINNER	

TO PROVIDE SUSTENANCE, VARIETY & FESTIVITY

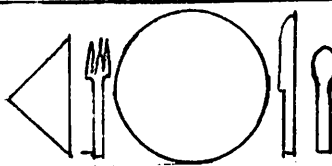
FOOD TRANSP'N

TO SCHEDULE ARRIVAL OF FOOD COOKED AT REMOTE LOCATION

	D	B	L	D	B	L
MEAL TIME	7:00 P	6:30 A	12 M	5:30 P	7:00 A	12:30 P
LOAD	---	---	---	---	---	---
RECEIVE	---	---	---	---	---	---

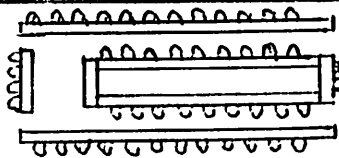
DISHES

TO MEET NEEDS WHEN NO DISHES AT COURSE SITE.



FURNITURE

TO PROVIDE SEMINAR TABLES & CHAIRS FOR COURSE



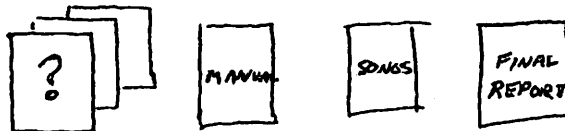
EQUIPMENT

TO MEET SPECIAL NEEDS OF COURSE.

3 TYPEWRITERS / MIMEOGRAPH / BLACKBOARD / TABLECLOTHS.....

PARTICIPANT MAT.

TO BE ORDERED FROM PRINT SHOP.



SEMINAR MAT.

TO BE USED IN THINK TANKS.

MIMED STENCILS / ROLL PAPER / 4 REAMS PAPER / 4 MASKING TAPE / PENCILS / MAGIC MARKERS / STAPLER / SCISSORS / PENCIL SHARPENER.....

DECOR

PROVIDED IN KIT

SOCIAL PROCESS
 IMBALANCE
 OTHER WORLD PICTURES
 RESURGENCE SYMBOL

LENS RITUALS
 LENS SYMBOLS
 "STARRY NIGHT"

FORCES

PEOPLE NEEDED AT SITE FOR SET-UP, TRANSP. & TEKING

SITE ENABLEMENT
 TRANSPORTATION
 COOKING
 HOST / HOSTESS

AUXILIARY HOSTING IN COURSE
 REGISTRA AND ASSISTANT
 FOOD TRANSPORT

REGISTRATION

TO PROVIDE APPROPRIATE RECORD & EXPEDITE CHECK-IN

Room No	NAME- ADDRESS- PHONE	PD.	DUE	ROOMMATE	NOTES

PURPOSE	To present story of the LENS course to a group of community business and professional people; to stimulate interest and raise the possibility of attending
DAY-TIME	scheduled from 12 to 1 pm on Tuesday
LOCATION	Private dining room in Kemper Bldg.
TIME SCHEDULE	<ul style="list-style-type: none"> 11.50 Hors d'oeuvres and punch 12.05 Welcome and lunch 12.20 Introduction by chairman of Institute Board of Dir. 12.30 Presentation on LENS by staff member of global team 12.55 Opportunity for questions 1.00 Close
PRACTICES	<p>Tables arranged in U.N style Imaginal secular decor Simple menu</p>
INVITATION	Extended by personal team visit to more than fifty business and professional people. Confirmed by telephone the day prior to luncheon.
PRESENTATION	Brief overview of Institute experience...development of LENS course..overseas testing in Spring quarter...opportunity to attend "demonstration" course July 20-22... Invitation to tour the building.
ATTENDANCE	<ul style="list-style-type: none"> 6 representatives of social agencies 2 business men 1 police officer
RESULT	while interest in the course was expressed by those attending, none was able to attend the entire course; one attended the Sunday A.M. session

16 ITEMS FOR THINKING THROUGH FOLLOW-UP MEETING

IMPORT OF MEETING	INTENT OF MEETING	GIMICKS OF MEETING	DECOR THEMES
PHILOSOPHY OF OPERATION	ELEMENTS OF MEETING	FORM OF MEETING	PRACTICS TO REMEMBER
GIVEN CONDITION OF GRADUATE	EVENTS ANTICIPATED	CONVERSATION FORM	DANGERS TO AVOID
METHODS OF APPROACH	HOOKS POSSIBLE	CONTENT OF SESSION	PLAN FOLLOW-UP MEETING

LENS FOLLOW-UP MEETING

PHASES	STEPS	CONTEXT
RECRUITMENT	<ol style="list-style-type: none"> 1. Announcement that there will be a follow-up meeting. 2. Monday phone invitation. 	<ul style="list-style-type: none"> -weekend as demonstration of methodology for caring for a community -invitation to evaluate course and consider implications
ENABLEMENT	<ol style="list-style-type: none"> 3. Simple meal 4. Pedagogue's conversation questions: <ol style="list-style-type: none"> a) How improve course? b) How describe course? c) Another course? 	<ul style="list-style-type: none"> -gracious presence should be the style for this gathering -include presupposition that LENS begins with course and includes local response
EVENT	<ol style="list-style-type: none"> 5. Elicit response from those present to bridge gap between global & local; 6. Enable group to make decision to meet again. 	<ul style="list-style-type: none"> -review global context of course as way to stand before all that is -establish specific responsibility for contacts and continuing agenda
PRACTICS	Display of E. I. Materials	Make available further contact with experimentation of EI & some of the results.

UPTOWN 5
GUILD

AUXILIARY STRATEGIES TO CATALYZE GUILD DYNAMIC

PRI-ORITY	GROUP	6 MONTH PROJECTION	4 WEEK THRUST	PROCEDURES	RESULT
1	URBAN EDUCATION	cultural, religious community reformulation regularly in Uptown	call forth an initiating and authorizing body for ICA courses	conversations & research for interested key people ; phone call to invite for gathering to discuss issues; prepare meal for meeting evening mtng for 7;30-9:30	informal auth. make friends informatn. re; need and other key people
2	PRE-SCHOOL INSTITUTE	80-120 children from all 5 wards & all urs in pre-school	Initial ground-work laid re:need present work funding interest	visit moded visit all pre-schools research funding requirements research regulations data pull together building investigation	initial data gathered need established friends with estabmnt.
3	ELDERS	establish monthly Elders Forum & training in role of elders in community	initiate elders to ICA & discover latent guildsman	gather data on elder facilities identify key elder citizens project alternative models build informal conversations model during 2 cabaret events; compile data	list of IENS prosp. list of cabaret talent interest engendered in adult ed. ventures for fall
4	BUSINESS & PROFESSIONALS	Businessmen's forum focusing on the economic and cultural development of Uptown	visitation of all UPTN 5 businessmen inviting to lunch and IENS	1 build visitation model for luncheon model visit build luncheon model 2 luncheions	several businessmen indicating interest in regular meetings one businessman at IENS groundwork for fall recruitment
5	BRADLEY CELEBRATION	catalyze proto-parish symbol guild dynamic thru planning community celebration as a prelude to 2 more by Jan. 1	initiate planning body form business peoples' church leadership to consensus on celebr. of Bradley's 86th	business contact made & church board contacts made meeting-luncheon-arranged	initial interest generated
6	MINI PARK CARE	Establish community care structure for mini-park	establish commun. care str. for mini-park	passing volunteer offers cubscout services research to locate name of leaders	result to be ascertained

140-34

COMMUNITY RESEARCH MODEL

140-35

UPTOWN 5

(Title)

JULY 25, 1973

Galaxy

(Dynamic)

TASK

The basic and on-going supply of data, the ordering and analysis so as to inform the creation of sensitive and adequate models.

IMAGES

An on-going activity

--Collection

--Ordering

--Reporting

--Analysis of the data

TOOLS

Directories..Phone & church

Maps

Literature from the local church.

Files

Reporting church servtes

Church services and

activities list

Calendar of activities

FORCES

Movemental forces, both symbolic and extended order of the laity and the clergy

(2 per call, preferably a man & woman)

PROCEDURAL STEPS

- Listing of clergy grad and churches in parish.
- Listing of other churches and clergy in parish.
- The gridding of churches.
- Role of the clergy in churches.
- Grads in parish and church affiliation
- Creation of screens for data gathering.
- Denominational relationship
- Visits to clergy, grad, lay grads, and churches for regular worship.
- Corporate and systematic reporting of clergy/grads/church & their journey.
- Social agencies in relationship to local churches.
- Forms for availability and accountability to data.

TIMELINE

Wk I	Wk II & Wk III	Wk IV
Data Collection	Reporting, ordering, and analysis	Futuric galactic analysis

SIGNIFICANCE

The significance lies in the collecting and use of the very local and nitty gritty details necessary to respond adequately to the comprehensive so as to create the necessary tension to break loose creativity.

GALAXY AUTHORIZATION MODEL

140-36

UPTOWN 5

(Title)

JULY 25, 1973

Galaxy

(Dynamic)

TASK

To win the friendship of the clergy and permission to serve in the parish.

IMAGES

We are servants
Affirm their current work
Serious & sophisticated
Disarming candor

TOOLS

Breakfasts, lunches
Meal construct
Tours of the facility
Services - research, preaching
Ability to use the language of each individual minister

FORCES

3-4 people
Clergy and lay.

PROCEDURAL STEPS

Initial contact - for appointment;
Initial Visit - we are servants and friends;
Evaluate data and create strategies;
Church attendance;
Invitation to gathering - illuminate our work and our availability;
Follow-up visit - drop in to say hello.

TIMELINE

First week	Second Week	Third Week	Fourth Week
Initial contact	Eval. data & strategize	Invite to gathering	Visit those who did not come
" visit	Church attend.	Have lunch, etc	Follow-up.

SIGNIFICANCE

In gaining the confidence and friendship of the local clergy, permission is won to recruit and serve in the parish.

UPION 5

PROTO-PARISH CHURCH CATEGORIZATION

July 25, 1973

140-37

GALVNY

Proto-Parish Church Categorization

	WORD		DEED	
Basic Orientation	Fundamentalist		Liberal	
Particular Development	Reduced Fundamentalist	Social Fundamentalist	Liturgical Liberal	social Liberal
Major Concerns	Restricted to narrow concerns for conversion	Concerned also for social or national plight	Social concern in the liturgical tradition	Social concern out of a broad ecumenical orientation

UPTOWN 5

LOCAL CHURCH PROFILE

July 25, 1973

140-38

Galaxy

I. CHURCH DATA

A. Name _____ Denomination _____

B. Address _____ Phone _____

C. Size _____ Phases _____

D. Special Data

II. CLERGY

A. Pastor _____ Address _____ Phone _____

B. Assistant _____ Address _____ Phone _____

III. KEY LAYMEN

Church Position

Course/Date

Status

1.

2.

3.

4.

5.

IV. SELF IMAGE (Establishment/Disestablishment)

V. PRIMARY CONCERN (Social - Moral - Evangelistic)

VI. INTERNAL LIFE

A. Worship

1. Architecture of Area

- 2. Communion
- 3. Liturgy
- 4. Lay Participation
- 5. Structural emphasis of worship

B. Study

- 1. Adult
- 2. Youth
- 3. Children

VII. EXTERNAL MISSION

- A. Evangelistic Style
- B. Programs

VIII. CORPORATE DISCIPLINE

- A. Polity (Internal)
- B. Power Structure (External)
- C. General Financial Status
- D. General Statement on Physical Facilities

IX. GENERAL NOTES

X. DATE OF VISIT:

VISITORS

UPTOWN 5

LOCAL CHURCH VISITATION SCREEN

July 25, 1973

140-40

Galaxy

Church:

Pastor:

Address:

General External Appearance?

Interior Architecture of Worship?

General Description of People Attending?

Numbers--

Ages--

Sexual ratio--

Cultural--

Description of Singing:

Type of Service?

Thrust of Sermon?

Scheduled Activities?

41

140-41

LOCAL CHURCH VISITATION SCREEN
Page 2)

What does the Congregation see as its Role in Society?

What is its Image of Itself?

Did you spot any Decisional Human Beings who Might be Future Colleagues?

Names--and other Relevant Data:

Date of Visit: _____ **Team** _____

uptown 5

CLERGY PROFILE

July 25, 1973

140-42

Galaxy

Task: To make available in concise form all the relevant data regarding the clergy in the parish.

CLERGY NAME:
CHURCH:
ADDRESS:
HOME ADDRESS:
MARITAL STATUS:
CHILDREN:

AGE:
DENOMINATION:
NAME OF SPOUSE:
STANCE RE CHURCH:
STANCE RE MVT:

EDUCATIONAL BACKGROUND:

PREVIOUS PASTORATES:

ARENAS OF INTEREST (Social, Evangelical, other):

SIGNIFICANT CONTACTS (Clergy, Groups, Community):

COURSES:

RESPONSE TO VISIT:

SPECIAL NOTES:

Date of Visit: Visitors:
Subsequent Visits: Visitors:
Dates:

VISITATION MODEL: CLERGY

146-43

UPTOWN 5

(Title)

JULY 25, 1973

Galaxy

(Dynamic)

TASK

To get clergy to acknowledge our collegiality and to prepare the way for later invitation.

IMAGES

We love the Church
We are servants to the community
We want to get to know you.

TOOLS

"i.e."
LENS brochure
Academy
Calling card
Intentional dress

FORCES

Clergy and lay,
2 per call.

PROCEDURAL STEPS

Greeting;
Relaxing talk;
Short context on E.I., and servant image;
Questions about him and his activities;
Spin on E.I.;
Final quiet conversation;
Honour his time and affirm his work;
Leave door open for next contact.

TIMELINE

PREPARATION		DRAMA			REFLECTION	
INTRODUCTION	QUESTIONS	VISITATION	SPIN	DIALOG	CONCLUS.	POSTLUDE
2-5 min.	8-12 min.	4-5 min.		5-10	1 min	

SIGNIFICANCE

As they represent the spiritual leadership within their congregations they are the keys to the large numbers of troops that can be recruited from their congregations to RS - 1 and LENS.

UPTOWN 5

CLERGY VISITATION FORM

July 25, 1973

140-44

GALAXY

DATE AND TIME OF VISIT AND ARRANGED BY WHOM AND WHEN ARRANGED

NAME: ADDRESS PHONE	AGE POSITION AND INSTITUTION TENURE
---------------------------	---

FAMILY DATA (Spouse esp.)	GENERAL COMMENTS/HISTORICAL DATA/PREVIOUS E.I. & STANCE/P.R. HINTS
---------------------------	--

APPOINTMENT	OCCASTION FOR VISIT	CONVERSATION TOPICS	VISIT RESU	GOAL FOR NEXT VISIT	VISIT TEAM

UPTOWN 5

NON-GRAD. CLERGY MEAL

(Title)
Galaxy

JULY 25, 1973

(Dynamic)

TASK

To introduce ourselves to parish clergy as servants to the community.

IMAGES	TOOLS	FORCES
friendly serious one shot affirmative Celebrate uniqueness of diversity fellowship	singing food praying decor scripture 'punch & cookie' time spinning tour lecturing placemats questions gift packet	Clergy and lay Men and Women Hosts

PROCEDURAL STEPS

- | | |
|--|--------------------|
| Gather - coffee | |
| Songs - (Appropriate to the group) | Presentation |
| Prayer | Questions |
| Greetings | Gift - i.e., IMAGE |
| Meal | Send out |
| Conversation - Signs of hope in world and church | |

TIMELINE

7:00	7:15	7:35	7:45	8:15	8:45	9:15	9:30
coffee	songs ritual prayer greetings	meal	conversation	presen- tation	questions	send out	

SIGNIFICANCE

Clergy gatherings provide an opportunity for informal yet intentional introduction to our resources and offer an invaluable demonstration of authentic fellowship.

INDIRECT CULTIVATION

140-46

UPTOWN 5

(Title)

JULY 25, 1973

Galaxy

(Dynamic)

TASK

In four weeks, while operating incognito and tangentially, you are out to set a context for an image shift from 'neutral' to 'intrigued friend'.

IMAGES	TOOLS	FORCES
Dr. Lau - the irresistible mystery man; Scarlet Pimpernel	Parish grid, List of all clergy-address & phone#, Clergy profile Loc.Ch.profiles, Cong. leadership lists, city map, all Ch.service times, all parsonages, Clergy relations grid, Clergy grps.analysis Hierarchical analysis	1 - 4 people who can spend one hour a day for 4 weeks in indirect cultivation.

PROCEDURAL STEPS

I Analyze Needs	II Select Targets	III Prepare Tools	IV Delivery System
Who is blocked, where	Check schedules and R/Ls of clergy & lay	Collect models, articles, images needed	planned informal drop-off gift
What service rendered would shift congregation?	Chart out daily & weekly mvments of target people	Past data	Before & after worship occasions
Who needs what, when, in what way	Grid-work on parish	Local Church research	Specific appointments.

TIMELINE

Week I		Week II		Week III		Week IV	
step I " II	III	IV thru visits	IV thru Ch.visits	IV visits	IV churches	IV visits	IV churches

SIGNIFICANCE

Gives comprehensive preparation for activating forces who will embody what you are out to accomplish. Indirect cultivation also provides time and space during which clergymen and layman could begin an image shift

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UPTOWN 5

INITIAL CONTACT SHEET

July 25, 1973

140-49

Galaxy

UPTOWN 5

EVENT

DATE: 1/73

Name	Address	Phone	Contact Date	Contact Person	Response	Follow-Up
1						
2						
3						
4						
5						
6						
7						
8						
9						
0						

UPTOWN 5

VISITATION MODEL: GRAD

(Title)

JULY 25, 1973

GALAXY

(Dynamic)

TASK

To discern the positive grads and to invite them to a grad dinner in order to recruit them to LENS.

IMAGES

Now ready to serve in community and seeking to discover our friends who will join with us in parish renewal.

TOOLS

LENS Forms

FORCES

Two people per call

PROCEDURAL STEPS

- Introduce selves
- Find out their history in relation to E.I. and courses
- Informal conversation
- Spin on move toward community servant and edge of mv't.
- Invite to grad dinner
- If can't come to dinner, pitch them for LENS.

TIMELINE

Preparation		Drama		Reflection
Introduce	Questions	Dinner invitation/LENS	Conclusion	Postlude
2-5	8-12	4-5	1 min.	

SIGNIFICANCE

These are the people that are probably most ready to participate in the work of the movement and it is a way of both honoring their past journey and moving them further along.

UPTOWN 5

GRAD DINNER

(Title)

JULY 25, 1973

GALAXY

(Dynamic)

TASK

General formulation and course follow-up, designed to nurture and to enable further participation in the movement.

IMAGES

Low Key
Light mood
Fellowship
Share movement edge
Informal conversation
Provide occasion for deepening spirit journey.

TOOLS

Meal service model
Movement songs (Bk.)
Rituals
Gift packets
Decor
Hors d'oevers

FORCES

Host(s)
Convenor (Priest-Rabbi)
Enablement

PROCEDURAL STEPS

Room Prep (table-wall decor)
Hors d'oevers
Songs
Ritual
Prayer
Greetings
Context
Pitch --(Spin)
Questions -- Response
Presentation
Send Out

TIMELINE

6:30	7:00	7:20	7:50	8:20	8:30
Hors d'oevers	Songs etc.	Context Pitch (Spin)	Questions Responses	Send out	

SIGNIFICANCE

The grad dinner provides an occasion for an informal yet intentional gathering of grads who have an understanding of a common missional context and would experience an explosion of their sense of missional care.