

ECUMENICAL PARISH
INITIAL FIELD VISIT
MANUAL OF OPERATIONS

WORKING DRAFT
NOT FOR PUBLICATION

SUMMER '73
July 26, 1973

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STATEMENT

OF

OBJECTIVES

There are four strategic objectives of the initial field visit. They are as follows:

- Bring together for one night the local awakened establishment people in the community. These are the people who have already taken either RS-1 or the LENS course.
- Show them how they can engage their awakened concern, care and commitment within the guild construct of the Ecumenical Parish Experiment.
- Catalyze a decision to begin a guild experiment in this (their own) particular local community.
- Enable them to dramatize their decision to act. This might simply be an invitation to a follow-up meeting where they can examine and discuss the possibilities of their own parish.

MOVEMENTAL 20TH CENTURY TIMELINE

THEORETICAL 1917	EXPERIMENTAL 57	PRACTICAL 2007
<p>The 40 years of rearticulating the Gospel in the Twentieth Century Metaphors for the sake of the Church of Jesus Christ.</p> <p>PRIMARY FORCES: THEOLOGIANS/CLERGY</p> <p>PRIMARY LOCUS: THEOLOGICAL SEMINARIES</p>	<p>10 years of Testing New Forms for Congregational Renewal</p>	<p>The 40 years of reformulating the local church for the sake of the reconstruction of primary community.</p> <p>PRIMARY FORCES: THE LAITY-CORPORATE PASTORATE</p> <p>PRIMARY LOCUS: THE LOCAL CHURCH</p>

INITIAL FIELD VISIT

THE MANIFEST OF THE GUILD

When a great cry is heard from the peoples of the earth, local man finds himself participating in the pain of that cry,--knowing the anguish of a world in chaos, having a new awareness of global destruction, and seeing the need for new societal structures.

Mankind has always known suffering, agony, and destruction; yet he has been able to continue in a style of life appropriate to his age. The self understandings present in each culture gave him a way to appropriate the life he had. But in this age of impotent myths, images, and world views, man no longer can bear the lamentations of his brothers. His very existence can be destroyed in a moment, his foundations of life support are crumbling, his sense of purpose has been battered into apathy and paralysis overwhelms him. He knows once and for all that new life forms are demanded if humanness is to continue. Because of this apprehension of the slow death of the planet, we have created the new life form of the guild.

The cry itself is a sign of resurgence of human spirit in our time. For, in the midst of change, collapse, and blocked vision, men are demanding life. There is an insistence that all men participate in the decision-making process that effects all life. There is a commitment to the recovery of a life style which offers justice and well-being for all. There is a deep yearning for every man to be honored as the human being he is, and to have his greatness released to history. The demand is that mankind be saved from all that threatens his destruction and from all that would force his resignation. In such a time, it is imperative that all sensitive, concerned people of the earth respond with the investment of their lives for the sake of all mankind.

This response--this investment of life--must be the formation of the Guild, as the revolutionary care dynamic for the 20th century which will further awaken the spirit of local man, will catalyze comprehensive care structures around the globe, and will guard that which is basic humanness from the erosion process which has threatened all human life. The Guild will be focused at the local level as the Primal Guild, will be sustained and perpetuated by a regional coordinating system, and will impact all of life comprehensively through a global network. The guild style will be intensely corporate, fully global, and utterly tactical. Through it, human society at every level will be revitalized, the door to the future will be opened as real possibility for every man, and the celebration of basic humanness will be recovered.

In order to enable all men to live thus in dignity, to participate in their own destinies, and to care for the needs of the world, we guildsmen, as guardians of humanness, will create guilds across the globe. We thrust our solitary and corporate energies, our lives and our deaths into the creation of the next millenium to bring to practical reality the indicative, "All the earth belongs to all the people."

Summer '73
Ecumenical Parish
Team 18

DIRECT TACTICS HOLDING CHART

July 26, 1973
Week 4
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DIRECT TACTICS
HOLDING CHART
(TO BE SUPPLIED BY TEAM 29)

Summer 73

EPX
Team 18

EVALUATION OF INITIAL FIELD VISIT

July 26, 1973
Week Four
22- Page 11

Initial Methods

songs	1	2	3	4
rituals	1	2	3	4
conversations	1	2	3	4
	Low			High

CONTENT RATIONALE

A. Of the content information provided in Section II of the manual, what was helpful?

B. What suggestions do you have for additional material that would be helpful?

PRACTICAL ENABLMENT

effective / sufficient

(circle one here and below)

A. Decor Apparent Impact Effectiveness

	1	2	3	4
low				High

Location 1 2 3 4

hinderance helpful

are there sufficient essential materials? (Furniture, scribes' tools, etc)

yes / no

what was wrong or missing or could have been done differently?

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EPX
Team 18

EVALUATION OF INITIAL VISIT

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What will be done--PSU / other?

6.

ADDITIONAL INFORMATION:

I. INTRODUCTION

1. The imaginal content of the field visit of The Ecumenical Parish is divided into four basic arenas: the visional context, the practical manifestation, the Guild role, and destinal election. The first section of the visional context of The Ecumenical Parish shows how the needs of society and the movement of history point to a new vision which can be realised through the Ecumenical Parish. The second section on the practical manifestation illustrates how the Ecumenical Parish is grounded, what its component parts are, how these function, and what signs we might expect to see once an Ecumenical Parish had been established. The third section on the role of the Guild points to the wisdom of the past, describes the 20th century role, outlines the forms of the new Guild, and lastly describes the characteristics of the new guildsman. The fourth section on destinal election points to the future in terms of resurgence, the mechanisms of social change, how the secular and religious will share in common vision, and finally points to the fact that it is not to the expert nor to some mystical authority that the call to pick up the task comes, but to EVERYman.

VISIONAL
CONTEXT

VISIONAL
CONTEXT

2. The visional context is the backcloth of societal needs, historic necessity, visionary goals, and operational objectives which has given rise to the creation of the Ecumenical Parish. The fact that society is fragmented and local man frustrated points to the need for change. History as a moving from the past to a future age also demands change. In the light of these, new visional goals announcing the possibilities of local man are created. The Ecumenical Parish is viewed as the structure which finally allows the necessary transformations to happen locally across the entire globe.

SOCIETAL
NEEDS

3. The fundamental needs of every human being is to experience his life as significant. Student revolt, experiments in communes, the rise of social action groups, rapid job changing, housewife alcoholism, social drop-outs, and continual industry-labor disputes all point to man's need for authentic vocation, a meaningful role to play in society. He needs to experience his engagement in the affairs of the world as effective. He needs to find the release for his depth humanness. Only in the context of full primal community can these experiences come to fruition.

BASIC
DEFINITIONS

8. The Ecumenical Parish is physically grounded in a geographically delimited area. These areas would be part of a world network thus enabling the local and specific to be related to the whole and be earthed globally. Within its geographical bounds the Ecumenical Parish would seek to push beyond the superficial to attack the depth human issues of all people and of all age phases. The Ecumenical Parish would not attack problems one by one but first build a comprehensive plan so that action moved forward on a broad comprehensive front.

COMPONENT
FORMS

9. The components of the Ecumenical Parish are the congregation, cadre, guild, and metro cell. The congregation is the religious body that anchors the parish in the deeps of life through the self conscious use of historic symbols and religious heritage. The Guild is the concerned body, secular or religious, that embraces the responsibility of carrying out the actions necessary to achieving the reformulation of the community at the grassroots level. The cadre is the leadership dynamic within the congregation, catalyzing and maintaining it in its task. The metro cell is the leadership dynamic of the Guild - initiating, catalyzing, and sustaining the Guild - like the galaxy auxiliary enables congregational renewal through the local church project.

FUNCTIONAL
DYNAMICS

10. The Ecumenical Parish is marked by the missional dynamic is manifest in that all decisions about expenditure are determined by the needs of the common body in the accomplishment of mission. For example, wagon trains moving West in the United States sacrificed goods, wagons and even people to reach their destination. The singular-pluriform dynamic points to the profound integration of diverse gifts to accomplish one task - without losing the uniqueness of each contributor. Caring within the parish is the response to the urgent demand for comprehensive structural care that goes beyond giving or doing - achieving motivation. Finally, guarding assures maintenance of the Ecumenical Parish by continually holding its structures and social processes over against the visional goals outlined earlier.

CONCRETE
SIGNS

11. The emergence of the Ecumenical Parish will involve and be signalled by the appearance of sacred space, miracles, community celebrations and community symbols. Sacred spaces are those parts of the parish that hold the community present to the mystery, the awe, the other and

behalf of and for the sake of every last person on this planet. The guild itself does not seek to be the caring agent but rather endeavors to initiate and catalyze the necessary care structures from within society. The guild seeks to motivate local man to decide to expend his life in dealing with the depth issues which are not just his but everyman's. The guild finally seeks to raise up that league of unknown servants who will embrace the task, seeking no self-glory or reward save that satisfaction that comes from being totally engaged.

GUILD FORMS

15. For the functions of the guild dynamic to operate they have to take on concrete form. For example, a Guildsman Academy would train guildsmen in the practical methods for the task. A stake network of local PSU's would research within geographically delimited arenas and initiate care for every local man. Task forces would be formed to engage in specific direct tactics such as gathering resource data, establishing area identify, or holding parish conferences. Holding all guild forms together in the task and maintaining and sustaining the comprehensive vision would be a core, composed of leadership from the secular and religious, from bureaucracy and grassroots.

THE GUILDSMAN

16. The guildsman is any man, secular or religious who has decided to seriously enact his concern for societal renewal. It is not that he is naturally a disciplined man but rather that he has decided that the task requires him to be a radically disciplined man. Further, he is not an individualist but has decided to enter into a binding relationship with others in order to pull off the task. He stands not as a social do-gooder but as a societal revolutionary who will not be content until the root issues of living are being effectively engaged. Finally, and for the sake of the task, he does not seek fame or recognition but ever seeks to serve as the unknown presence.

DESTINAL
ELECTION

17. All of history has conspired to bring man to this point and points now to the future through resurgence, present understanding of mechanisms of social change, the secular-religious commonality and the personal address. Resurgence, the master image for the times, points to the breaking open of new possibilities in the face of collapse of old values and institutions. The model of social changes raises the view that society is the result of decisions of those who have a vision rather than the result of chance forces. Secular-religious commonality establishes the basis - indeed, the necessity - for

SECULAR/
RELIGIOUS

All men experience the same human spirit needs whether these be expressed religiously or secularly. All men find themselves engaged in the same geographically areas, irrespective of belief. To deal comprehensively with the depth issues in an Ecumenical Parish demand that all men of concern combine forces in the task.

PERSONAL
ADDRESS

21. The personal address is to the participant as a typically concerned local man. His very presence at the meeting is a sign of his own awakening. Revolutionaries at the grassroots are the key, and he, the participant is such a revolutionary. Equipped people are needed for the task, such as RSI and LENS grads who are prepared to sharpen their already growing knowledge of methods. Finally, no social savior is going to transform society on behalf of local man. Only local man himself is going to do it.

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INITIAL FIELD VISIT MANUAL
 III - EVENT DESIGN

July 26, 1973
 Week 4
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Time	Form	Rational Objective	Existential Aim	Remarks
	Overall Design	To understand components and dynamics of Ecum. Parish	Experience possibility of new society in midst of collapse	Eve. mtg. 4 hours; cadre LENS & RSI grads
6:00	Registration & Welcome	Record accurate personnel data; make arrivals welcome.	Feel welcomed, and fascinated by style.	IMAGE: inclusive warmth; gracious sophistication.
6:30	Songs	Generate magic.	Experience participation in hope, resurgence & the new day.	Movement & secular songs.
M E A L	Meal Ritual	Point to secular resurgence and caring for society.	Experience corporate secular symbolic life.	Context corporate rite with secular grace.
	Conversation	Enable imaging of primal community in local situation.	New attitude towards possibility of miracles, locally.	The conversation gives context for workshops.
	Songs/ clear table	Generate more magic.	Self-conscious experience of resurgence.	Image of meal service: good food, well served.
7:30	Address	Provide overall picture of Ecumenical Parish & guild	Excitement at possibility of significant participation.	see 4x4x4: Imaginal Content Ratio- nale
8:15	Break	Change space arrangements.	Imaginal shift to local orientation.	Regroup in three small-group areas.
8:30	Three Small Group Workshops	A) Concretize global context of local area B) Experiment in role & style of Guildsman C) Demonstrate tactical planning of Guild.	Sense possibility of global impact. Experience implications of of guildsman's style. Experiment in guilding dynamic in doing a task.	3 equal groups selected by numbering. One or two cadre members in each group as catalyst & underground spy.
9:30	Plenary	Reports and discussion to increase commitment to EPX.	Release of creativity through tactical thinking.	See discussion guideline.
10:00	Closing	Send Out to create Ec. Par.	Being the Ecum. Parish	End on time.

The purpose of these workshops is to ground the secular dimension of the Secular/Religious, and to release creativity through tactical thinking and planning.

8:30	A) LOCAL GLOBAL CONTEXT	B) STYLE OF THE GUILDSMAN	C) TASK OF THE GUILD
	1) You are a group of representatives to an international conference in Caracas, Venezuela, from your home town.	1) You are a group covenanting together to be a guild in this community.	1) You are a group of covenanted, disciplined guildsman.
	2) What are three or four examples of globality in the cultural, economic and political arenas of life in your town? 3) Plan a community event that will explode global consciousness in your town. 4) Make an imaginal report at the plenary session.	2) Write a declaration of who you are, your purpose, and style of operating. 3) Plan an activity, or event, to illustrate your purpose and style. 4) Report on the document and event at the plenary session.	2) State the three functions of the guild in the Ecumenical Parish. 3) Plan a demonstration project in your community that will serve one of the functions of the guild. 4) Make an imaginal report on the plan at the plenary session.

9:30
 P
 L
 E
 N
 A
 R
 Y

II. Receive the reports of each group.
 III. Discussion guideline:

1. If all three events actually occurred here, what might be the primary shift in community consciousness?
2. How might an EPX function effectively in this community?
3. How would you envision a guild and an EPX coming into being in your community?
- * 4. What issues must be dealt with in order to launch an EPX?
- * 5. If we were going to be an EPX this fall, when should it be scheduled?

* Bracket #4&5 unless response to guild and EPX has been positive.

9:55
 Sing: All the Earth Belongs to All

10:00
 Send-out: LENS (The task before us now if we would not perish.....)

INTRODUCTION

The field practices Construct enables the Ecumenical Parish Field Visit through Strategic Recruitment, Selection of Location and Decor, Essential Materials to Procure, and the Assignment of Enablement Roles. Strategic Recruitment entails using key contacts to reach all community groups out of a new recruitment style using a comprehensive recruitment model. Selection of location and decor is decided out of a specific criteria and a list of possibilities. Procurement of essential materials ensures that the furniture, scribes' tools, set-up materials, and children's curriculum supplies will be when and where they are needed. Enablement role assignments sees that the kitchen, spiritual, program, and teaching roles are assigned and carried out.

STRATEGIC
RECRUITMENT

The first step in strategic recruitment is to gather the key contacts together to deal with effective recruitment in the parish. The key contacts team would include Ecumenical Institute course grads (RS-I, CS-I, LENS, etc.), Local Church Project auxiliary, social agency representatives (such as religious, governmental, and community sponsored service organizations), and religious body representatives. These key contacts would brainstorm who are the symbolic leaders, middle people (middle management beaurocrats), grassroots leaders, and general population people that need to be at the Ecumenical Parish Field Visit as well as who would be the strategic person to contact each of them. The team's recruitment style demanded by our times pushes toward sophistication, and being low key, versatile, and nonchalant. This team will create the recruitment model to fit their community. Such things as initial letters, phone calls for appointments, personal visits and reminders would be included. Four to six weeks are recommended for this initial planning period in order to make all necessary contacts and preparations and to maintain high interest level.

SELECTION OF
LOCATION AND
DECOR

In selecting the location (external space), the surroundings need to be appropriate to the kind of people participating. For example, a school dropout would not feel comfortable in a university setting or an executive in a warehouse. The internal criteria deal with selecting a facility to coincide with the number of participants, keeping in mind the need for room for three seminars, for children's structure if needed, and adequate kitchen facilities. Possible locations are community centers, educational centers, labor union and lodge halls, and industrial facilities. The cost of these facilities is a necessary consideration.

Food must be purchased and cooked. The kitchen must be cleaned. Spiritual enablement includes a model mander (to plan usage of wall space and alter table), decor procuror (to collect all materials needed), interior decorators (to do actual placement of decor), and table set, serve and clear team (not participants). Program enablement is made up of an initial planner, materials coordinator, recruiters (key contact team), and host(ess) (to welcome, give general information and name tags). The pedagogue's roles include that of the guru who analyzes the group's spirit, that of the priest who performs the symbolic rituals and songs, that of the rabbi who pushes the spirit through conversations, art forms, and lectures, and that of the children's staff who relate the adult construct to the children.