

THE FRAME OF THE GUILD
THE ECUMENICAL PARISH

The Functioning Document

Summer '73

Working Copy
(Not for Publication)

THE ECUMENICAL PARISH: THE FRAME OF THE GUILD

THE FUNCTIONING
DOCUMENT

July 7, 1973

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THE FUNCTIONING

I. THE CONTEXT

CONTEXT

57. The Ecumenical Parish transforms a geo-social settlement into primal community through the functions of awakening, caring and guarding. The actional guild is the social catalyst for the realization of primal community.

PRIMAL
COMMUNITY

58. An aspect of man's essence is sociality. It is through his social relations that man is given language, identity, purpose and support. Part of the history-long task of man is to build communities that provide for the social relations necessary for his time. Today the need for re-formulated social relations is most evident in primal community. The emerging urban civilization has transformed the possibilities of man through the growth of metropolitan, regional, national and global structures while primal communities have become fragmented. The Ecumenical Parish is needed to strengthen the socialization function of primal communities.

AWAKENING

59. The authentic awakening is manifest in expanding global awareness, opening new horizons, illuminating the past and seeing new possibilities. The recently published poster showing the Indian crying over the pollution which surrounds him illustrates a method of expanding awareness and new horizons were opened when we viewed the earthrise from the Apollo mission. The dramatic performance of returning POWs illuminated our past history as a warring nation and at the same time allowed us to see the possibility for the future in creating the structure that can receive those seeking amnesty. Every community experiences the cry for authentic awakening that will release it to creating the care needed to sustain it in being.

CARING

60. There is a great need in local communities for care structures to insure the well-being of local man. The demand is for comprehensive care which would cover the physical, mental, vocational and spiritual needs of man. The present agencies, such as hospitals, schools, employment agencies and churches, that are engaged in this caring have become overburdened by the urban population explosion, paralyzed by bureaucratic practices and oftentimes trapped by poor location. One function of the Ecumenical Parish is to restore comprehensive co-ordinated care to primal community.

GUARDING

61. The function of guarding by the Ecumenical Parish in the primal community is an authentic cry to provide equality for the people in that community by protecting their integrity and, through responsible leadership, hold the structures present there accountable to the community. This function is manifested through the understanding that protecting integrity assures every human being the full development of talent and creativity and universal social equity insuring the rights of all. As to organizational guarding capacities, the Ecumenical Parish is to serve as a resource or enablement vehicle for the providence of responsible leadership as well as enabling structural account-

II. THE PRIMAL COMMUNITY

CONTEXT

64. Our times have made visible and audible the pain of men who have lost the purpose of community. The journey of man has tried and discarded individualism as a replacement for community so that men are now searching frantically for new forms of primal community. This frantic search can be seen in such forms in recent years as communes, wife-swapping clubs, sensitivity groups and various charismatic movements. Any adequate form of primal community is mission oriented. Its purpose is beyond itself and lies in rebuilding the globe. Personal meaning rests upon this corporate purpose, and conversely, the corporate purpose rests upon the unique gifts of the individual. The communal responsibility is performed through the construction of new social structures. Whenever man struggles to build new sociological forms, he reappropriates the ancient wisdom and radicalizes it for the times. A sign of this is in the Black Power movement which has picked up the past through physical signs of hairstyle and dress and enabled Blacks to be the greatness they are; and again, the new nation of Israel which re-created itself out of the very earth of its past. Now is the time. We must create the new Primal Community.

MISSIONAL DYNAMIC

65. The Primal Community manifests the missional dynamic when all decisions about expenditure are determined by the needs of the common body. For example, wagon trains moving West sacrificed goods, wagons, and even people to reach their destination. The overall social structure of the wagon train provides the necessary support to enable the common task. In the same way, the kibbutz' mission of transforming the desert into a productive resource allows their people to identify with a common cause and requires personal expenditure of every individual on behalf of the whole.

SINGULAR VS. PLURIFORMAL DYNAMIC

66. Primal Community holds the unity / plural tension when it integrates the particular gifts for the one task. An image of this integrating aspect is the crew of the Enterprise in "Star Trek" where men from different planets join forces to patrol their assigned sector of the universe. The unique gifts of each race are released for the common goal.

LOCAL / GLOBAL POLARITY

67. The Ecumenical Parish is the structure that brings to reality the conscious encounter with local problems in a global context. The Primal Community embodies the comprehensive engagement of local man. Instead of a melting pot, the primal community might vision itself as a container of tossed salad that complementarily mixes the uniqueness of its elements. The individual that finds himself in this kind of a happening would experience the disintegration of blocks to engagement in global problems while still maintaining his individual identity. An image of this functioning today might look like local communities who take responsibility for the effectiveness of a new sewer treatment plant in order not to pollute the river which eventually flows into the ocean.

THE FUNCTIONING

III. THE AWAKENING

Context

71. When awakening appears in the Ecumenical Parish new images are broken loose and profound shifts occur allowing perceptions of possibility relative to given space. Key images such as a recent city fair in Boston that celebrated urban life with displays of art and services of the urban city, or the recent picture sent back from the moon of the earth rise allowing men to see themselves in the Globe from their living rooms, or the burst of consciousness that was held dramatically in the scene of the ape ("2001") picking up a bone and seeing it as a new tool which transformed his history, have impacted men with possibility and illustrated the resurgence that is our time. When these key images spark awakening and cross the force fields of the Ecumenical Parish definitudes, a new electricity is set free in symbols, myths, and happenings which ground common vision in a new creation of local consciousness.

Missional
Dynamic of the
Local Church

72. The missional dynamic of the local church embodies its awakening function within the Ecumenical Parish and brings self-consciousness to the local man. Signs of awakening have been seen in recent happenings and art forms. The rural fair has been transformed to a city fair to celebrate its urban life. The dawn of consciousness as seen in the Ape in "2001 - A space Odyssey" who sees a new way to relate to his world. When we viewed the earth rise our horizons were expanded and our oneness with all mankind revealed. Missional awakening might take such concrete forms as a distribution booth at the "city fair" selling a community symbol reflecting that community's unique identity, an open housing project in London providing adequate housing for East Indians, and global training schools in which the educational preparation of students is matched with the needs of the globe and its inter-related problems.

Singular vs
Pluriform
Dynamic

73. The city fair is a happening which brings together and honors the diverse gifts of life phases, ethnic backgrounds, professional and craft guilds. The setting of the fair pulls together these diverse elements into one unified structure. The shift in consciousness of the primitive ape-early man illustrates how one being's contribution can enrichen the nature of the community. This happens also when community groups use consensus methodology and create unity in the midst of diverse viewpoints. The TV picture of the earth from the moon has allowed the divided world to see itself from a detached point of view, realizing the possibility of oneness in the midst of great differences. The Ecumenical Parish awakens people to the power of symbols when a community flag is created that unites the populus and grounds its common vision.

Religious
Overlay

76. The Religious Overlay on Human Settlement as it relates to the awakening function of the Ecumenical Parish transforms man's operating images through the creation of myths and symbols which give local man a depth understanding and a new possibility of affirming his particular gifts in history. The breakloose of spirit comes through such occasions as the transformed use of slogans on store windows which rehearse the history as well as the futuristic vision of the community. The church dynamic of the Ecumenical Parish allows every man to pick up the task of caring for his community through participation in regular clean-up and beautification assignments, and the creation of community rituals. A grid of the community might be superimposed on a picture of the earth rise and hung on light poles on the main street as a way of broadening the community's vision toward the world. These transformations are a part of the historic church's way of releasing the primal passions of life that exist in everyman.

THE FUNCTIONING

IV. THE CARING

CONTEXT

78. The caring function of the ecumenical parish would respond to the urgent demand for comprehensive structural care. Such structures would redefine the caring which involves passive giving and/or doing for people. Rather, the structures would be designed to motivate people and release their talents and skills. They would then be able to help themselves and to assume responsibility for the humanization of every other person in their local community and thus for people all over the globe. The focus would be on authentic human needs rather than desires. This perspective would transform the geo-social settlement into an integrating node for demonstrating post-modern humanness.

MISSIONAL
DYNAMIC OF THE
LOCAL CHURCH

79. The first dimension of the caring function is the missional dynamic which includes creating, maintaining, and sustaining in-depth care structures to release comprehensive caring in a particular geo-social area. This missional dynamic intensifies the expenditure of individual gifts, and comprehensively serves the needs of everyone in a delimited area. By training individuals in living and vocational skills and by enabling them to image themselves as caring for others, the dynamic dignifies those who serve and those being served. Authentic care is activated when the missional dynamic is present in an ecumenical parish.

SINGULAR-
PLURIFORM
DYNAMIC

80. The second dimension of the caring function is seen through the singular-pluriform dynamic. Caring in the ecumenical parish as it relates to this dynamic affirms and celebrates each individual's unique cultural heritage, thus insuring an adequate self-image. In enabling the whole civilizing process in the parish, these individuals, though unique, are also united in this common task. Caring for all human beings of all ages involves assurance that every talent and skill is fully engaged. This releases both the diversity and individuality of all and guarantees comprehensive services, security, and coordinated assignments in every aspect of the community. When this dynamic is activated in the ecumenical parish authentic care is assured.

LOCAL-GLOBAL
POLARITY

81. The third dimension of the caring function is seen through the dynamic of the local-global polarity. The function of caring in the ecumenical parish appears when the principle of idealism is translated into sustained passion and opportunities for expenditure, demonstrating the possibility of working with others and for others - for example, Don Quixote's passionate and continuing care released the greatness in Aldonza. The revolutionary principle found in the demension of local-global polarity demonstrates how man's continued caring in the local situation takes on a global significance as it

THE FUNCTIONING

THE GUARDING DYNAMIC

CONTEXT

85. The guardianship role of the Guild demands transformation of the traditional guarding function from one of keeping out invaders and innovators to one that upholds the necessity of seeing that authentic human relationships exist within the Ecumenical Parish which are relevant to the rest of the globe. It would ensure that the social processes provide everyman in the Ecumenical Parish with equal access to all the goods, gifts and decisions. The essential symbols of the past of the parish and each ethnic group within it must be kept while being transformed in their meaning radically to open up the future. The guardianship role maintains the process of becoming in the Ecumenical Parish by calling continually into question its structures.

THE MISSIONAL DYNAMIC OF THE LOCAL CHURCH

86. The guarding function when applied to the missional dynamic transforms it from just maintaining the status quo to fulfilling its futuristic missional task. The guarding function therefore assumes self-conscious responsibility for maintaining comprehensive engagement and for checking all models to see that the depth human problem is dealt with by reshaping vocational patterns, empowering phasal roles and honoring the wisdom of the past, and creating the future. Our image that holds this is that of a river boat pilot standing at the wheel of a mighty craft guiding it toward its destination with his seamanship.

SINGULAR VS. PLURIFORM DYNAMIC

87. It has already been stated that the pluriform dynamic is crucial in the life of the Ecumenical Parish. The Ecumenical Parish exercises guardianship of this by providing community forums to give expression to the diverse gifts of groups within the community (as Common Cause does on behalf of various opinions in the United States). The forum and other methodologies can function as a means of refocusing attention on the vocational commitment of each individual, such that every man has a means of expressing his understanding of the human struggle. In the transformed parish, the guardian function would secure the foundational equity by calling into question the accepted standards. An image of a structure for this would be the World Bank Organization. In so doing it recognizes its responsibility to its own area, but always in the context of acting on behalf of everyone else in the world. The guardian dynamic calls forth the affirming of diversities within the community, common celebrations thereof, would draw the disparate elements to a unified thrust of each heritage into the future. (The Ulster Civil Rights Movement transformed could image this for the Ecumenical Parish.) When each diversity functions in the area in which its gifts are best utilized and focused on a singular purpose, all groups can

community's life. Spirit methods would enable people to experience the fulness and intimacy of real human community North American fathers did crossing the Atlantic which community finally allowed them to forge a new land. Thus when you, like Rip Van Winkle, return, you see everyone around involved in the continuing task of building the earth in this particular community.

VI. THE ACTIONAL GUILD (con.)

96.(con.) and global levels. In the cultural arena the guild will give shape and form to care within the parish by utilizing symbols reflect the corporate wisdom and honor the unique gifts of all persons.

RE:
GUARDING

97. The actional guild in the ecumenical parish demonstrates its guarding role in the economic dimension by promoting the effective use of all resources; by insuring man's basic human needs; and by maintaining the balance of the economic system within the overall social processes. It will also protect human dignity by diversifying vocational opportunities. The guarding role in the political arena is to maintain individual from structural tyranny by holding the society present to human priorities. The guarding role functiond in the cultural arnea by honoring the past as basic wisdom for determining the future. This is maintained by preserving the communities unique gifts, by articulating its sense of common mission in the community mythe and by empowering the phasal roles to expend themselves significantly.

IMPLICATIONS

98. The implications for the actional guild in the ecumenical parish are to catalyze the spirit release in the community through intentional use of symbols to deal with the depth human problem of a self through concrete engagement to comprehensively deal with all the problems of all ages within the specific area.

SECOND CITY

101. The Second City is the more affluent section of the city, with political power, high education and sophisticated exclusiveness. Life here is characterized by ease, mobility, and rich cosmopolitan style; but this life is parasitical and returns little to the common life of the city. This city needs awakening to transform the role of the political/economic controllers into that of local/global servants. Caring for this city would mean the restoration of vocational significance by relating vocations to the total needs of the city. Participation in the common welfare needs to be guarded through accountability structures requiring that the wealth, education and political power of this city be shared. Guilding would revive the civilizing role of residents by engaging them in the practical service of others. The renewal of primal community can release the rich human resources of the second city, giving birth to the future.

THIRD CITY

102. Third City is located on the fringes of a large, metropolitan area, between the Second City cultural "Mainliners" and the affluent, suburban Fourth City, and as such, is also caught in a value squeeze that perpetuates the wish dream of the "Good Life" and the victim image; these are rooted in a cellular community of local industry and family wash on the clothes line and which is characterized by traditionally defined ethical values set in a parochial mindset limiting humanness to the job, the corner bar and bowling on Saturday night. The third citizen lives out of the vision of the good life earned by hard work, but for whatever reasons - lack of education, unfair treatment, etc. - that vision seems always beyond his grasp; and at the same time his resistance to change fosters parochialism within the community. The concrete possibilities for awakening the Third City lie in the channeling of a new myth centered on work and vocation which hold the possibility for fulfillment. Concrete possibilities for caring include organizing power units and creating fields of opportunities for the women and youth to engage them more responsibly and effectively in the community. Putting human integrity back into work, protecting the mundane and rehearsing the glory that is the traditional backbone of the community become guarding functions. Citizens of Third City are ready to engage in significant action through guilds. Their style is strong, committed and caring. A renewed Third City has as its center a new understanding of a fulfilled life while claiming a new local power that is related to other communities and the globe.

FOURTH CITY

103. The Fourth City is made up of people living outside the "big city" boundaries in the suburban and rural communities. Even though mindsets vary widely in these geographical areas the prominent styles are similar in their response to serving the total community. They are isolated, often intentionally, where they can sit at a distance in criticizing the plight of the world and "their" inability to deal with it. This is the city of those individuals who have "made it" economically and have tried to escape the fast pace and complexity of city life by moving to wide open spaces and the good life; however, having found that material wealth results in a superficial way of living, a deep yearning exists among the residents of Fourth City for authentic

IMPLICATIONS

105. It is clear that the Ecumenical Parish will be catalysts in the creation of a primal community encompassing the various cities. The Ecumenical Parish will co-ordinate the transferal of resources to needs from one city to another, dissolving isolating boundaries and engaging all to assume responsibility for all. A primal community, homogeneous in ontological human values and vision contributed by the various diverse cities, will be formed. The local primal community will be prepared to assume the global role necessary for a global community.

ability to the primal community.

ACTIONAL GUILD

62. The actional guild of an Ecumenical Parish is the lover of the community on behalf of the world in that it covenants itself to transform the primal community through careful tactical planning and action. The guild sees itself as the responsible core in the community. Building tactical visionary models based on present data and research is demanded of the actional guild for the creation of the future. The flexible and mobile action guild combats the problems of a community at the source enabling the creation of non-existing services and bringing balance to the social process. The guild serves as the vehicle for protecting human integrity and holding itself accountable to the local community and the world.

IMPLICATIONS

63. The Ecumenical Parish, a twentieth century manifestation of an evolving model of the church parish, is the greatest experiment undertaken by mankind. The Ecumenical Parish dynamic will enable local man to be global at the grass-roots level. Massive numbers of the secular religious people will work together in disciplined guilds, providing the vision and spirit depth for the Ecumenical Parish experiment. There will be world-wide interchange of ideas and experience; corporate model building will hold the insights of every culture in a universal context and social roles will be re-defined in primal community. These shifts in community and in the lives of individuals will be effected by the emergence of the twentieth century Ecumenical Parish.

II. THE PRIMAL COMMUNITY

SECULAR/ RELIGIOUS

68. The contribution of Primal Community within the ecumenical parish is the drawing out of the corporate wisdom from both the religious and secular. From this wisdom, secular symbols of self-conscious identity are born; then, in order to hold these symbols before the whole community, the required structures are created. For example, within the interplanetary crew of the starship Enterprise, we have an image of common identity in the context of mission where, although from diverse backgrounds, a strong image of unity is proclaimed by their ship's uniform and common symbol. So, within this limited geographic area, a disciplined, self-conscious body would be able to direct the secular and religious arenas of the primal community toward the same goal.

RELIGIOUS OVERLAY

69. The religious overlay of the ecumenical parish allows man to act out his care in some concrete form. The functioning of primal community in this relationship provides the arena and motivation for that action. A dynamic primal community provides the backdrop which allows the style of the "citizen - soldier" in the Israeli kibbutz is an example of this. Such a community provides care for all aspects of the members' life such as physical care, intellectual stimulation and engagement opportunities. The education system will remind participants that they are participating in a total program which is related to the thrust of the total globe. Structures will provide depth study and story - telling opportunities where the community story can be rehearsed. This function of total structured, practical and symbolic life can be illustrated by the Indian pow-wow where the tribe of one Nation gather and the dancing is programmed to represent all the dimensions of life in celebrative form.

IMPLICATIONS

70. The primal community research will provide ways of giving life back to those who have lost their own vision of community. The creation of a new vision of primal community allows people's images to be globalized. Primal community research can be used to enable the work done in the Local Church Experiment and to deepen existing training programs. The existence of a common model would provide a way by which primal communities can be held in a global network.

THE FUNCTIONING

III. THE AWAKENING

Local-Global
Polarity

Operating
Arena of the
Guild

74. Awakened local man could participate on both local and global levels in the Ecumenical Parish with a vision of his community broadened into a global village concept. His local participation can be through projects such as community reformulation in 5th City Chicago and Mowanjum, Australia. His inter-relatedness with the whole world is visibly demonstrated by grounding his vision in such symbols as the earth rise, which calls into question his parochialism. His stance in global space could be transformed by an "involvement map" with air travel routes and dots pointing to the participation of his neighbor in activities abroad, such as a high school exchange student and a city council man who is also an international sales representative.

75. When the awakening function of the Ecumenical Parish is seen operating in the arena of the guild, a qualitative human transformation is witnessed. The occasion of a city fair calls local man to use his talents in creating an international business display to demonstrate one dimension of a global parish and to celebrate the technology of urban life. Such an event taking place in a defined community would awaken residents to a self-consciousness of the uniqueness of their locale. Such a fair might also address itself to depth human problems through imaginal aids, dramas, and intentional handouts. Just as the image of the ape reflects how the very mundane can become a sign of a transformation of civilization, the possibility of a blank exterior wall of a building becoming an artist's canvas for portraying the Iron Man who revolutionizes- his community shows how every ordinary object can be used to occasion awakening. Including every age group in community events and structures is a sign of the appreciation and honoring of all phases' gifts. Symbols, such as the Indian totem pole, enables a community to ground its common vision and gives guidance to missional activity. The new horizons that opened to mankind when the earth rise was viewed have signalled new possibilities for creativity because of a new perspective. The image of earth rise defines the ultimate arena of the guild and therefore would be used on brochures and publications.

IMPLICATIONS

77. The function of awakening the inhabitants of the ecumenical parish implies the creating of follow-up educational structures, continuing the intentional application of popular preaching, and effecting vocational structures for deeper engagement. Necessary for the on-going involvement of the people is the creation of an appropriate follow-up system which would include further training in methods for social analysis and research as well as a comprehensive curriculum of advanced courses. When the vocational question is addressed so that awakening takes place there must be established action forms, such as the guild or a process for global assignment to creatively channel the new vision. There would also need to be researched effective methods for awakening the masses as well as creating the means whereby each man might see the significance and possibility for his life and his task. It can be seen that the awakening is but the first step in a long process toward the renewal of the parish and, eventually, the world.

THE FUNCTIONING

becomes a sign for what any local community can do across the globe. The local/global polarity enables global images to become grounded in local action, which is foundational to sustained care at the level of the ecumenical parish.

OPERATING ARENA OF THE GUILD

82. The fourth dimension of the caring function is seen through the operating arena. One of the caring functions of the ecumenical parish is to restore comprehensive coordinated care of primal community. The great need of the day in local communities is for care structures that insure the physical, emotional, vocational and spiritual well-being of local man. Resident participation in such projects as youth job banks, free clinics, and transportation of the elders would accomplish both expenditure of passion in involvement and the release of creativity and motivational energy of the secular and consciously religious alike. Simultaneously, this would enable the servicing of common needs. In this way, the "caring" and "cared for" roles become interchangeable, giving the people a new, prouder self-image. When this dynamic of community involvement is released in the ecumenical parish, genuine caring is assured.

RELIGIOUS OVERLAY ON HUMAN SETTLEMENT

83. The fifth dimension of the caring function in the ecumenical parish is the religious overlay on human settlement. Caring appears as it lifts up possibilities for authentic life by rearticulating the local myth. It also recreates the context of all covenantal relationships by continually holding up the symbol of ultimacy in the midst of cultural collapse. This means that new ways of releasing passion would come into existence. The providing of comprehensive care structures for all the problems of all the phases within the parish would act as a catalyst in the release of passion in each local man. One sign of this would be evident in a core of missional families grounded in intentional marriage covenants working toward an all inclusive myth, thus injecting the spirit glue into the life of the parish. Caring through the religious overlay on human settlement would culminate in authentic humanness.

IMPLICATIONS

84. Caring in the ecumenical parish is an ongoing dynamic which takes on new sociological forms as new aspects of human need are discerned. At the same time it sustains or transforms existing structures of care which deal authentically with the arenas defined above and holds all structures accountable to the demand for local-global applicability and human comprehensiveness. To this end, it engages in regular evaluation and revision of all its models in order to expand reduced vision and insure that the full resources of humanness are available for every man.

engage in comprehensive care.

RE: LOCAL/GLOBAL
POLARITY

88. One of the aspects of guarding the primal community is insuring that the particular geography is both radically cared for and authentically related to the whole globe. A global headquarters of all the ecumenical parishes would provide a reference point for the common symbols and rituals which explode to global significance the meanings of lives and vocations in the local situation. A common network of councils or presidiums at the regional or area level would provide channels for the reporting and interchange of experimental wisdom. In guarding the local-global polarity, the guild maintains a comprehensive stance in rehearsing the particular parish rituals, myths, and songs.

RE: OPERATING
ARENA OF
THE GUILD

89. The guardianship role of the Guild within the Ecumenical Parish is exercised to include such functions as: assuring self-conscious responsibility for that particular area, protecting the essential humanness of every man in each of life's phases, thus maintaining the dynamic which deals comprehensively with all the problems, and re-imaging the heritage of the community for its futuristic mission. In the exercise of that function, there would emanate from the guild strategic task units that would guard the ongoing functions of the structures that care for all men by responding "on target" with care and intentionality to contradictions that become apparent (as the Strategic Air Command responds to a security threat). So also the symbolic presence of disciplined guild leaders guards the vision behind the parish activities by calling forth responsible model-building and creating new signs of transformation (as the office of Inspector General should function in the Armed Services).

RE: RELIGIOUS
OVERLAY ON
HUMAN
SETTLEMENT

90. To preserve the religious overlay, the guild exercises its function of guardianship with respect to past story and futuristic vision. In this area the effect of the religious overlay in the guardianship role in the Ecumenical Parish will be to sustain intentional corporate action within the community and maintain comprehensive engagement. The Guardian dynamic will catalyze the formation of myths and rituals and protect the integrity of the existing symbol systems. For example, the Guild would insure the rehearsal, dramatization, and celebration of such symbol systems.

IMPLICATIONS

91. The guardianship principle enables the renewed community to cast its eyes on the future, the whole globe and the deeps of man's life and thereby structures significant human settlement. The PTA, strengthened by cadre men, who have assumed leadership roles, guards the future of its community by demanding edge experiments in education that prepare the next generation for the future. The diversity that was present in the melting pot of 19th century America will be experienced again by the presence of frequent visitors from around the globe participating in that

VL. THE ACTIONAL GUILD

CONTEXT

92. Persons in the actional guild live in one world on behalf of all men in their Ecumenical Parish. Serving mankind comprehensively and in depth is essentially a religious vocation. However, a self-conscious appropriation of a particular religious form is not necessary for functioning as an actional guildsman. These guildsmen function as awakening, guarding and caring forces within the community.

SELF-CONSCIOUS
RELIGIOUS

93. The function of the self-conscious religious in the actional guild of the ecumenical parish is to be the catalyzing force serving the parish on behalf of all mankind. As the pioneer he forges new patterns of human life such as the guild or similar small group task forces that release the spirit of humaness. As the disciplined solitary he freely embodies the necessary assignment to which he gives himself in total expenditure. He is sustained by the the rehearsal of the way life is within a community which historically grounds the awe mystery of human existence. He sees his deeds offered up to all that is, was and shall be.

LATENT RELIGIOUS

94. There are men within the ecumenical parish who would deny that they are related to the institutional church and yet are the church in the sense of being sensitive and responsive to the world. These are the latent religious whose actions against social injustices and creation of new social forms for the future result in judgment of the church. They sense the new direction of history, thereby holding the historical church accountable to indicative trends of social awareness, social justice and human equity. These people serve the action guild through the ecumenical parish.

RE:
AWAKENING

95. By releasing the possibilities of total engagement for all persons in the ecumenical parish the actional guild enables local man to become self-conscious of his political, economic, and cultural situation. By creating inclusive educational strategies that ground concrete political engagement, the guild awakens local man to the possibility of making decision which affect his life and the life of global man. It also sustains human zeal and triggers spirit release by creating a common story, symbol and style that recalls the past and envisions the future. the actional guild will seek out possible options which give permission to the local man to make his vocational decision on behalf of the ecumenical parish. It is also within the actional guild that the awakened local man intensifies his authentic caring for mankind.

RE:
CARING

96. The caring function of the actional guild provides for the expenditure of life in the ecumenical parish in the following ways: Within the economic arena its purpose is the channeling of mutual concern and action for meeting the basic needs of everyone within the parish. Politically, care will be manifested by the guild in the harnessing and utilizing of all parish wisdom in the formulation of policy, and will facilitate the effective use of popular consultations on local

VI. THE ACTIONAL GUILD (con.)

96.(con.) and global levels. In the cultural arena the guild will give shape and form to care within the parish by utilizing symbols reflect the corporate wisdom and honor the unique gifts of all persons.

RE:
GUARDING

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IMPLICATIONS

98. The implications for the actional guild in the ecumenical parish are to catalyze the spirit release in the community through intentional use of symbols to deal with the depth human problem of a self through concrete engagement to comprehensively deal with all the problems of all ages within the specific area.

VII. THE IMPLICATIONS

CONTEXT

99. Every community across the globe experiences its own uniqueness. At times this uniqueness is used as an excuse or an escape from taking radical responsibility for the whole globe. However, there are dimensions of this uniqueness which cannot be overlooked as one moves toward creating a common Ecumenical Parish model, that while out to enable the humanness of every man to emerge, recognizes through its "contentless" form, the reality of the rich differences of mankind which if shared can deepen immeasurably the life of everyman. One way to grasp the social situation of the global, urban, 20th century society in which we live today, is to use the most clearly definable geo-social arenas which includes every mindset and life style from the urban ghetto dweller to the affluent suburbanite or rural farmer. One must not confuse this description, however, only with geographical boundaries, but rather should emphasize the cultural dimensions or mindsets, which, in principal, could inhabit any particular geography. Standing present also, to the geographic areas gives a vivid picture and imaginal grasp of the dynamics of the one urban style which has engulfed the entire world.

FIRST CITY

100. The First City is the core city, containing the downtown commercial and industrial areas and the surrounding residential areas - usually run down and often abandoned - in which live the most oppressed classes of the society. The city is beset by a serious lack of financial resources, few political structures really accountable to it, an alien and narrowly based educational structure, and an external society which both does not acknowledge the humanness of First Citizens and suppresses the development of community symbols which would enable it to recapture that humanness; because of this, the first citizens, if they have any self-image at all, often see themselves as victims of the society, powerless to effect any change, and unable to claim their dignity within the society; and yet First City embodies real gifts: lucid people who know the way life is are detached from materialism and who celebrate distinctive cultural styles. If First City can be enabled to create the comprehensive symbols with its citizens to be global human vision and if imaginal education curricula are developed, then their unique gifts can truly be released in primal community. Indeed the city's gift of community - of neighborhood - provides the environment for true caring, if the structures can be developed to deliver care resources. That same community can begin to enable the guarding of the dignity of the citizens, can relate them to the community needs of the whole globe, and can provide the base for living out foundational humanness. In many First Cities across the world, small groups of people are catching the vision of taking responsibility for their primal communities on behalf of all men, and in others it is possible to help others grasp this vision. As these dynamics are worked through primal community can be released more and more in First cities across the globe.

meaning - though it is unself-conscious for the most part. The suburban and exurban out of a real sense for the value of tradition as well as the awareness of the onrush of the future has the unique chance to expand awareness by providing broad access to vital fields of knowledge for the total populace through modern schools of libraries thereby illuminating the past and future through travel and exchange programs with other countries, edge speakers, and cultural events. The resources that City Four can offer the community in care are vast and varied and would include financial support, political influence, unstructured time, professional expertise, and personal connections which could support a comprehensive care structure. City Four has built in built-in qualities which provide opportunities for being the guard in the community in the form of a knowledgeable populace, sensitive to local/global influences, especially as it relates to economic conditions and they have the technological expertise to formulate futuristic and comprehensive visions that will enable primal community. The special qualities of City Four which point to the possibility of effective guilding are a financially gifted population with technological rationality and social awareness who could serve as the stimulus of community action which would deal with questions they have raised relative to the changing family unit, stress of the economic tyrant, and life vocational orientation. The future of suburbia as primal community depends on its being released to be the servant of those living in the other cities by allowing its economic direction to be transformed into catalytic leadership and action.

FIFTH CITY

104. Fifth City is composed of those who have decided to be responsible for humanizing the world. Fifth Citizens are dispersed through the other cities and are at varying levels of awakening, some already being the self-conscious leadership of geo-social areas. The Fifth Citizen is awakened through the exploration of all forms of humanness and with that knowledge discovers the limitless possibilities of the engagement of those forms corporately for the betterment of the whole. Guarding would show up as holding him accountable to his decision to take responsibility for all aspects of life in his community on behalf of the globe. Guilding possibilities lie in at least three areas: working through 1) existing structures such as civic clubs, service organizations, etc.; 2) creation of new intercommunity structures serving specific needs of those in a number of geo-social communities, or 3) creation of self-conscious guilds by a group of Fifth Citizens within a specific geo-social area. To care for the community, the Fifth Citizen would equip himself with a sustaining corporate spirit discipline and develop back-up resources to enable his mission. Primal community for residents of the Fifth City comes from living out of the Word (whether expressed in secular or religious terms), and taking responsibility for the community in the context of, and for the sake of the globe.