

ECUMENICAL PARISH
INTERNAL AND EXTERNAL RELATIONS
OF THE ECUMENICAL
PARISH

Summer '73
Research Assembly
Fourth Week

July 26, 1973

TEAM 6

INFORMING AND
MOTIVATING LOCAL
MAN

The EPX will draw upon the Movement for enablement in informing and motivating local man within its parish. The Movement will assist in recruiting and enabling courses by using Week II assignments, religious house colleagues, cluster recruiting and metro coordination. We, therefore, propose that recruitment and enablement of parish courses be a total Movement effort. Through this kind of Movement effort, the EP can rapidly and solidly build its troops. The EPX, in turn, will be responsible for engaging its forces in Movement activities.

ADVANCED
TRAINING

The EPX will use Movement training resources in order to train its troops and priors as well as remotivate course grads. We propose that Movement training structures be made available locally, that a training structure be created which would make available LCX and Movement wisdom to the parish, that parish pedagogues and priors be developed, and that global research be made available. Courses and constructs already available to call forth, train and develop iron troops include intern and sojourn programs, academies, research assemblies, imaginal education seminars, and advanced training courses

DATA INTERCHANGE
AND PLANNING

Another relationship of the EPX to the Movement is the establishment of a comprehensive data interchange and planning system. It is proposed that the system be imaged as a communication net and data bank that would receive and transmit information on the galaxy, the primal guild, the system and global network, local PSU results, continental and regional presidiums, and the other EPX's. Such an interchange is designed to create self-sustaining EP's throughout the globe which hold a comprehensive relationship between the Movement and the EPX.

NURTURE

A fourth relationship of the EPX to the Movement is in the area of nurture. Relevant care structures hold the community in being by dealing directly with man's spirit deeps and corporately with his spirit struggles. We propose that the Movement aid the EPX in building care structures that would include regional councils, continental and regional presidiums, primal guild structures, ecclesiolas, global odyssepys, cadre and guardian meetings and celebrations. A key value to be held is that these care structures are a primary means of holding the guildsman accountable to his decision to be a part of and responsible for the EPX.

EPX IN RELATION
TO THE HISTORICAL
CHURCH AND SECULAR
SOCIETY

As the EXP begins to relate to the Historical Church and secular society, several considerations will need to be corporately held. Of primary importance will be the image of one common thrust which engages all men in one task. The existing structures in the EPX will be honored as well as religious and secular celebrations and traditions. An interchange of people and resource materials will utilize the indigenous, yet untrained leaders. A crucial style embodies that of the servant role which also assumes the pedagogical stance so necessary to lend objectivity. Ever present in the EPX will

be an articulate story or vision of that particular parish complete with a comprehensive battleplan. And finally, the EPX will be obedient to the need to engage in comprehensive local research which includes social gridding, community calendar investigation, and problematting that will create the necessary battleplan.

EPX IN RELATION
to the RELIGIOUS
HIERARCHY

The relation of the EPX to the global religious hierarchy is one of the servant who is experimenting on behalf of the Historical Church. The key, strategic leaders in the religious bodies will be called on and kept informed of the continuing progress of the experiment. An overall battleplan in working with the global religious hierarchy will necessitate a sophisticated knowledge of their operating procedures. Assuming a style of the enthusiast, the EPX will elicit approval and participation throughout the religious hierarchy.

EPX IN RELATION
TO RELIGIOUS
HIERARCHY

The EPX will enable local religious bodies to retain and recover their historical uniqueness as it relates to the times. The opportunity for serious, renewed participation in local religious bodies will be provided through the EPX and authentic representation in community decision making will be facilitated. Participation in the EPX will release members in all congregations and religious bodies to engage in renewal of their parish, and thus actualize universal care in their own primal community.

EPX IN RELATION
TO LOCAL RELI-
GIOUS BODIES

A key to unlocking the vast potential of the "establishment" world (long term institutions, governmental agencies, business corporations and other secular structures within the community) is to expand their vision of care possibilities. The establishment will be introduced through consultations, PSU techniques and timeline methodologies to various avenues whereby comprehensive care can be practically and effectively carried out within particular boundaries.

EPX IN RELATION
TO THE DISESTAR-
LISHMENT

Short term action-oriented groups in a given parish--more often known as the "disestablishment" - have a necessary role in society which must be affirmed. Their energies, however, need to be channeled into long term, comprehensive models. The disestablishment needs to hear and ground the reality that every local action is utterly significant to all of history. They need to use art forms already existing to reveal the inherent gifts of that particular sociological settlement to all of its inhabitants.

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EPX in RELATION
to the GUILD,
CONGREGATION,
and CADRE

Not only does the diagram of "the forms of the EPX" include the forms within the cadre, congregation and guild, but the imaginal picture also holds the functions and points to dynamical relationships between the components. Within the grid of the EP is held the Hall and Temple dynamics. The two forms on the top half of each component refer to those which have the function of impact and missional sending out. The lower boxes hold those forms which enable ongoing care, training, and planning. The form in the center of each is the symbolic glue. The location of the forms in each component is intentionally related to illustrate its common function. For example: task forces, missional teams, and demonstration module are largely concerned with functions of missional impact. The cadre catalyzes the congregation in its task of awakening the guildsmen. The dotted line around the cadre component indicates its transparent role as radical servant to the congregation. But with its heritage, style and defining Word, the congregation creates the guild.

EPX in RELATION
to the GUILD

The awakenment corps of the guild opens up possibilities to local man through permeation, secular evangelism, and recruitment, thus awakening him to the global-local task. The stake network is that form which sociologically cares for every local man within the parish. In this form are the PSU's and geo-social which initiate care and give direction to release every local man to participate in acting out his care for the globe. Guildsmen Academy trains guildsmen in practical methods in order to bring off the task. The task force's functions are to actualize direct tactics and implement both long and short range goals. The visionary cell is that form which gestalts the global-local wisdom and sustains the comprehensive vision. It is here where the consensus is articulated and coordination, decision-making, and dissemination of wisdom takes place. This form includes the priorship and sees itself as responsible for the internal life of the guild. The guild relates to the EP as an action catalyst by initiating signs that point to actualization of the necessary deed within the community.

EPX in RELATION
to the CONGREGA
TION

Representative liturgy is the form which holds the primary symbolic nurturing activity for the congregation. It employs the symbolic acts of confession, praise and dedication to focus attention on the awe in life and to create awareness of the sacred space. Representative liturgy is engaged self-consciously on behalf of the whole parish. The primal ecclesiola functions as a parish wide structure enabling the spirit nurture, intellectual training and participation in missional planning by every congregation member. The local seminary is an on-going, comprehensive educational structure available to all phases. It is designed to raise up a local faculty and create the necessary curriculum for the congregation. The missional teams structure organizes all congregation members into units for deployment to missional tasks. It holds accountability and structurally cares for congregation members. The corporate pastorate is composed of those

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who self-consciously decide to be the actual and symbolic leadership of the congregation. They structurally care for the body of the congregation by holding it to its missional task. They assume responsibility for seeing that visioning, planning, evaluating, and spirit nurture go on in the midst of the congregation. The congregation stands in relationship to the EP as the global church taking responsibility for the particular.

EPX in RELATION
to the CADRE

One of the components of the cadre is the local church auxiliary whose members are the galaxy representatives responsible for actualization of the tactical system. Another cadre responsibility, the signal ecclesiola, provides depth spirit care, style and methods training, and plans for the missional engagement of the congregation. The missional collegium is a contexting, planning, visionary polity structure which maintains commonality. The demonstration module is assigned to do signal missional tasks as a sign of possibility to the congregation and community. The corporate priorship functions as the disciplined, self-conscious movemental leadership which priors the cadre. In relating to the EP, the cadre acts through the congregation as an invisible spirit force which enables secular man to care for his community.

EPX in RELATION
to the LCX

By implementation of the EPX, a relationship to the Movement's work in the LCX is created. Shifts become apparent in the LCX in the following areas: Expanding Resources, Revamping of Recruitment, Revising of Tactics, and Facilitating Replication.

EPX in RELATION
TO EXPANDING
RESOURCES

Resources are expanded for both the LCX and the EPX when the EPX comes into coordination and exchange of geo-social data, study models, and human resources broaden and increase in comprehensiveness. The two experiments reciprocate each other with model building and spirit leadership techniques on a continuing and ever expanding basis.

REVAMPING RE-
CRUITMENT

In revamping recruitment, a new story is required which redefines the role of the LCX in the parish. There needs to be coordination of recruitment forces relative to metro strategy and LENS marketing. The EP provides a new arena for recruitment into the LCX.

REVISING TAC-
TICS

The EPX and the LCX work together as two forces to renew the parish. The LCX sustains the EPX and the EPX actualizes the Parish Tactics. Data for revised parish tactics is provided by the EPX. Because the two experiments are so closely related, resultant overlapping creates opportunities for concerted power not possible before. To creatively channel this new power, clarification of the respective roles of clergy and laity is crucial to the mutual work of the two experiments.

FACILITATING
REPLICATION

Replication will actually be facilitated through the new relationship of the two experiments (LCX and EPX). The EPX enables the possibility of "parish-formed-galaxies." The need for broader distribution among

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participating churches according to denomination is implied. The galaxy's basic training school will of necessity alter its curriculum to include the direct tactics of the new ecumenical project. The change in the demands on clergy and laity will need serious consideration in the intensified situation of the local church project and the turn toward the world.

PSO
RESEARCH-FOLLOWUP
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"THE FORMS OF THE ECUMENICAL PARISH EXPERIMENT"

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