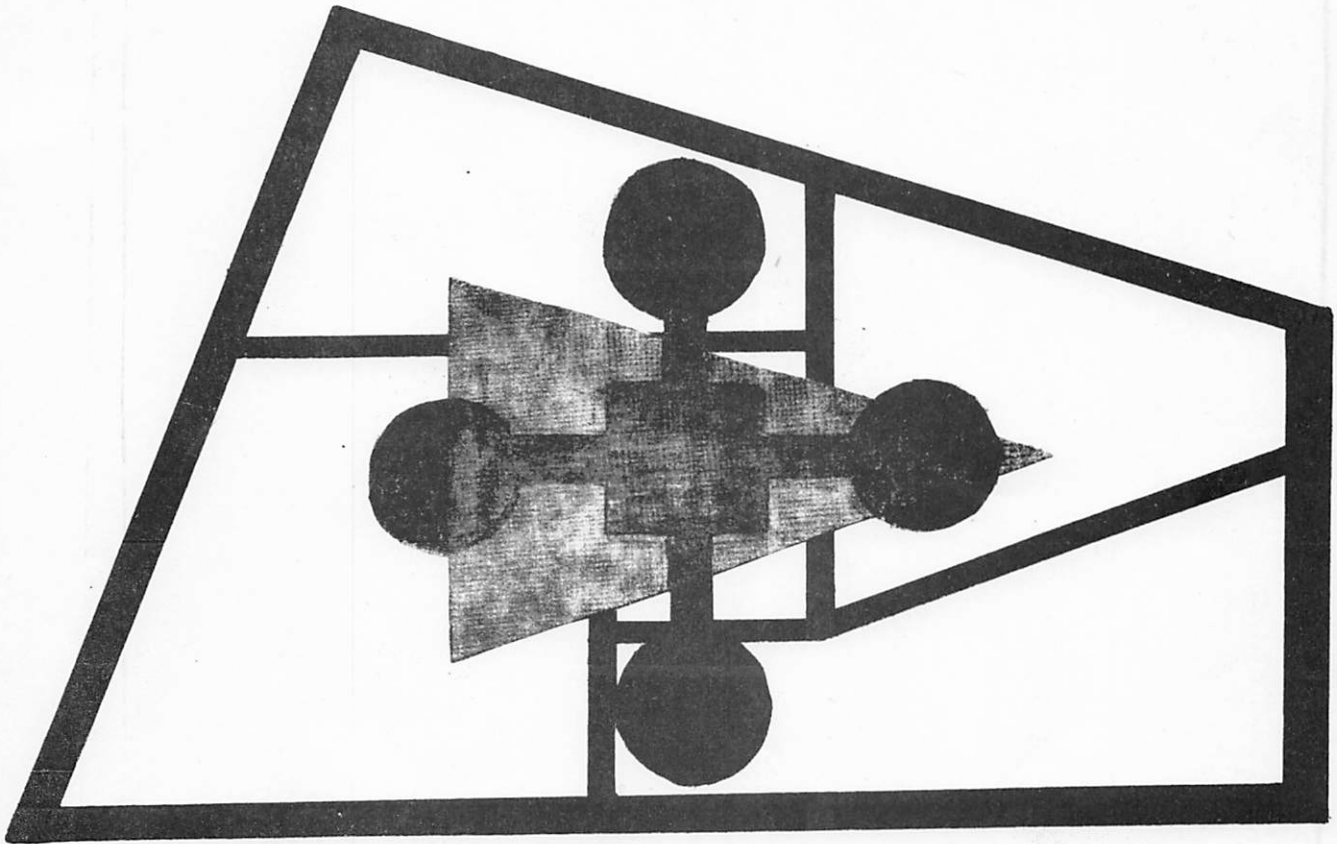


TOWARD CREATING THE DESIGN OF THE EXPERIMENT

THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD



THE DEFINITUDES  
THE COMPONENTS  
THE DESIGN

Summer '73  
Research Assembly

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THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

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TOWARD  
CREATING THE DESIGN OF THE EXPERIMENT

THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

INTRODUCTION

THE TIMES  
AND WORLD

1. Even those who stood steadfastly by the pendulum theory that history would sooner or later swing back to normalcy have now agreed that somebody must have moved the clock. We have awakened to a moment unique in the history of man. The uniqueness of this moment is that man has arrived at the point where solutions to problems have been articulated, the theoretical groundwork has been laid and mankind has decided that he shall not only endure but shall have a human future. There is an air of expectation, a hesitancy much like the moment before the runners, poised and straining to hear the gun, burst forth from the starting blocks. Life has recovered from the initial shock of the on-rush of the 20th century and has found that the collapse of social structures and individuals has shaken loose a new man able to draw new resolve from both secular and religious sources. This strain of man is no longer defeated by the ancient diseases of parochialism and prejudice and is ready to become a part of a global crew on the spaceship called earth. Hope in immediate solutions and the alleviation of all suffering has been crushed and ground into apathy and has only now begun to emerge metamorphosized as vocational care. Man understandably hesitates before the fearful and fascinating awareness that his next step will affect his entire new community, the earth, and will set him on a life time adventure of structuring new forms of human care. But it is the hesitation of a man about to learn the last step of a new dance that will carry him whirling and marching into local community with the knowing that wherever his two feet land he will be standing responsibly on the whole globe. Every man born to date has been born into a local community and has experienced the pain of appropriating his new global situation. Every child born from this point on will be born into the family of man, into the globe. His struggle, already manifested, will be to recreate the meaning of local settlement and to rediscover the life giving dynamics of primal community.

## INTRODUCTION

THE TIMES AND  
THE CHURCH

2. In the midst of these times the Church stands exposed to the urgent demand for leadership and vision. While the Church is discovering a rekindled hunger for spirit release and care, the times still come as a threat and an offense. This is seen as the refusal of some churchmen to even consider supporting the mission of the Church, and the discovery by some congregations that a change of pastor does not halt the cry from the parish, or from the 21st century. The Church stands before a challenge unlike any since the Middle Ages when it pioneered hospitals, universities, guilds, and international monetary systems. The challenge is not to rework old forms, but to create a new thing under the sun. Man has seen the complete folly of the programs, experiments, agencies, social services, authoritarian proclamations and crash courses designed to bandage society. Man is also justifiably suspicious of gimmicks and pondering reductions that promise to renew their church in six months. Even the recent turn to localized care has not engaged local man in life. A cry is emerging in this time for a response that will again place the Church out on the edge of history, by creating a body of disciplined catalytic troops with a grasp of the significance of the depths of humanness and a willingness to face the givenness of today as a gift of pure possibility. It is to this visionary, catalytic and deeply religious task that the Church is called.

NECESSITY OF  
ECUMENICAL  
PARISH

3. When the times speak so clearly to man it is wise that he listen and begin to give form to what is emerging. With the entire globe and its needs embedded vividly in his imagination he can no longer experience authentic engagement save he sees the relationship of his daily work to his new global awareness. As he concretely participates in renewing this space about him he will sense a renewal or fulfillment of the space within him. The breadth of a man's vision releases the depths of his motivity, essential to renewal in our time. The church has talked about this passion for the other as living in behalf of all men. The Ecumenical Parish as it relates to every other parish in the world is an attempt to give sociological form to sacrificial living in the 20th Century. Because all men stand present to the realities of our times it is necessary that all the gifts of mankind now be brought to bear on the building of new global villages. The Ecumenical Parish brings together the secular and religious in common mission. Each calls the other into being, sustains and holds it accountable to caring for creation in its local manifestation. To care in depth is to act out one's humanity and in a time of great mobility caring becomes surface and finally a joke if it is not grounded in a particular hunk of geography. To take seriously man's cry for primal community will necessitate working within specified boundaries. The Ecumenical Parish is such a delineated area and deals within the life and the death and the changing face of change itself experienced by local man from day to day.

## INTRODUCTION

HISTORICAL  
BASIS

4. To propose the creation of an Ecumenical Parish is not a new idea. Since the beginning of civilization, man has been self-conscious about the crucial nature of social activities, particularly those gatherings which are directed toward issues of human care. To stress the symbolic dimension of this care dynamic, as well as to practically involve every person, communities were given very specific borders within which the comprehensive functions of society were politically ordained, economically enabled, and culturally sustained. This sense of common space providing a people with a common living focus is illustrated by the ancient nation of Israel, which divided itself according to the size, needs, and religious function of the twelve tribes. Israel's whole life was influenced by the Holy City of Jerusalem where the market, palace, and temple stood to tell the story of a caring people who understood themselves "chosen" in history. Other communities have demonstrated strength in a variety of aspects of the Ecumenical Parish, such as the Persian (Parsee) community whose members provide total birth to grave care for those in a particular geographic limit. And, of course, one must recognize the great insight of the Roman Catholic concept of Parish, a completely secular unit cared for by a local church, accountable to a global net of parishes. The function of radicalized care in a specific geographic context while guarding the use of symbolic space is a profound human activity which we have been given back again in our century to appropriate as the miracle-working operation for which our time yearns.

## THE VISION

5. History is entering a new age. Every last man is looking at himself anew through the stories he tells himself about his role. The Ecumenical Parish becomes the arena in which he acts out his care for the globe in the particular. Within this reclaimed space, man is cared for. A context is created for man to act out his life work as vocationed engagement in the context of all the goods, the decisions, gifts of humanness, indeed the whole earth, belong to all men. The Ecumenical Parish symbolizes this vision and becomes the sensitive response to man's cry for a space that engages his passion and thus the earth is reclaimed for local man. Therefore, as never before the times demand that men become the sign of new human community. It is a time of calling forth both the historical, and latent religious to mobilize all human resources in the task of visioning and creating the future for all humanity. Across the globe the time is right for the Ecumenical Parish to become the vehicle which will release accumulated wisdom of the years of community renewal experiments and actualize those dreams.

## INTRODUCTION

LOCAL  
METHODS

6. In every age mankind reaches a point at which the development of the future depends upon those who decide to dream and build the next stage of civilization. In a time of resurgence men are compelled to recover and create functional methods for gathering, categorizing and interpreting with optimum objectivity the insights which every-man has about planning as a corporate effort in a context and time block which affords a maximum of reflective advantage. This document represents the completion of twenty years of disciplined research and experimentation by the Global Spirit Movement to release the basic wisdom of local man. The research is done both by persons who are deeply engaged in local situations and by those who function in ongoing compiling and coordinating tasks. Heavy emphasis is placed on methods which honor the intuitions of all who participate, channel this wisdom into rational constructs, and test the results in a broad range of grass-roots communities.

RESEARCH  
TASK

7. Beginning in 1970 with the creation of the tactical system for the renewal of every local congregation, the Research Assembly dynamic represents a key breakthrough in grass-roots model building. The Research Assembly of 1971 produced a depth analysis of the social process, plus 77 proposals to re-balance that process. The 1972 Assembly completed the Nine whistlepoints of the social order where selective tactical action would produce a maximal quantity of change. Therefore, this 1973 Assembly has focused in part on the Ecumenical Parish and the Actional Guild as frames through which these new proposals might be globally implemented. This document represents work pointed toward the foundational dynamic or The Definitudes which make up such an Ecumenical Parish, The Functioning, which clarifies its activities, and The Components which are clarified in terms of its dynamical relationships, functionings, and definitions. In addition to these three major thrusts, a section on the truths and perversions of the Ecumenical Parish and a section on parish designs conclude this document.

TOWARD  
CREATING THE DESIGN OF THE EXPERIMENT

THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

THE DEFINITUDES

CONTEXT

FOUNDATION  
STONES

8. The Ecumenical Parish is a response to the need of local man to be creatively and significantly engaged on behalf of all mankind. It is the place where the practices of releasing the new forms of global humanness are effectively activated. Five foundational definitudes or dynamics emerge as crucial for such a transformation in human community. The missional dynamic of the local church provides the vision and catalysis for the structures of overall care. The religious overlay on human settlement creates the symbol system to hold the vision before the community. The singular-pluriform dynamic focuses varied backgrounds on common tasks. The local-global dynamic sets the comprehensive care for the local community in a global context. The operating arena of the Guild draws secular and religious forces into a common thrust. These are the foundation stones upon which the Ecumenical Parish is built and sustained.

I. THE MISSIONAL DYNAMIC OF THE LOCAL CHURCH

AUTHENTIC  
CARE

9. One foundational definitude of the Ecumenical Parish is the missional dynamic of the local church. This dynamic calls into being structures of authentic care within the human settlement. From its earliest beginnings, the church has understood its missional role to involve the structuring of authentic care within local congregations, in their surrounding communities, and around the world. The countless schools and hospitals which the church has begun and sustained in local communities all across the globe point to this dynamic as it has operated in the past. Today, the emergence of global society has refocused this dynamic upon the task of creating the local-global parish, thereby realizing for every man the unprecedented promise of global humanness within every local community. This new thrust is the twentieth

century missional dynamic of the local church within the Ecumenical Parish.

CATALYZING  
COMMUNITY  
IDENTITY

10. One dimension of this humanizing dynamic of the local church is the catalyzing of community identity. Every human settlement grasps its identity through some sort of symbols and stories about its past and its future. In the twentieth century, every community needs a way of identifying itself as a particular and unique entity in global society, with an enabling vision of the richness of its heritage and the promise of its future. Through such efforts as the creation of a community museum or the transforming of a community newspaper into a vehicle of global consciousness, the local church dynamic catalyzes within the Ecumenical Parish an authentically human identity.

ENABLING  
CORPORATE  
CARE

11. A second dimension of this dynamic is that of enabling the ongoing structures of corporate care for every resident. This involves making available to every member of the community all the needed human services as well as the opportunity for each person to engage his own gifts and energies in the task of extending these structures of care to others. Such activities take on extremely varied forms, examples of which are block care units, emergency relief efforts and legal and health clinics.

DESIGNING  
GLOBAL  
EDUCATION

12. A third dimension of this dynamic in the Ecumenical Parish is designing the structures through with every person is educated to be the global human being that he is. Through a diversity of structures such as community festivals honoring different cultures, special programs for the public schools and weekday and weeknight courses, the community is awakened to the multiplicity of cultural gifts as well as to the full dimensions of global need. From these activities emerge people prepared to join with others in a life of effective service in the global society.

RELEASING  
HUMAN  
MOTIVITY

13. The fourth dimension of the missional dynamic is the releasing of human motivity within the Ecumenical Parish. This involves finding the ways to tap the wellsprings of human creativity and passionate engagement, so that life may be experienced as continually bubbling in the midst of every mundane reality, thereby allowing men to appropriate their ordinary lives as wonder-filled. Holiday parades, community celebrations and large public ceremonies become occasions for stylistic explosions that do this as well as extend an invitation to all to participate in the great resurgence of humanness.

HISTORICAL  
MANIFESTA-  
TIONS

14. Throughout history, the church has acted out its responsibility for its community and the world in these four ways. A few illustrations, from the past highlight this fact, were intentionally designed to give visual definition to communities and to become profound symbols of local identification. Parish boundaries were drawn to enable patterns of comprehensive caring on the part of the church at least since the time of Pope Leo. As social conditions changed, the church responded with such new and various forms of structural care as orphanages, hospitals, schools, libraries, theatre and high celebrations. And always, at the heart of these sociological forms of care, stood the intention to make all of life significant for every man and so release the depths of human motivity and engagement.

## IMPLICATIONS

15. The Ecumenical Parish, itself a catalyst for the new human community, cannot exist without the dynamic of the local church at its center. Only a people grounded in the Word of Jesus Christ holds the deepest wisdom about genuine humanness and are capable of declaring the radical possibility of every man acting out his care on behalf of the neighbor and all of history. When that Word is embodied in the creating of community identity, the structuring of corporate care, the designing of global education and the releasing of human motivity, then the Ecumenical Parish becomes a possibility, and local man is empowered to recreate the globe in his community.

## II. THE SINGULAR/PLURIFORM DYNAMIC

MISSIONAL  
RESOURCES  
PRIORITIZING

16. The second foundational definitude of the Ecumenical Parish is its singular/pluriform dynamic. Within a given parish there are many individual and corporate gifts, and in an ecumenical parish all of these gifts are honored so as to operate in a common mission as an ordered humanizing thrust. Men have known since at least the time of Plato the importance of holding the tension between the one and the many, the cruciality of the relationship of the singular to the whole. Paul talked of the unity of the body of Christ which is made up of various members who participate in different callings. Human settlements in the twentieth century often include a broad diversity of races, religious and political perspectives, ethnic backgrounds, and economic levels, to mention but a few manifestations of pluriformity. The Ecumenical Parish honors and celebrates this multiform humanness within a community while channelling it into a common civilizing thrust.

17. One dimension of the singular/pluriform dynamic is the missional ordering or prioritizing of the total resources of the parish in relation to articulated goals. Sensitive groups

spring up in response to specific needs, explore resources and set up models to care for the situation. They understand themselves to be operating under assignment and hold periodic corporate evaluations. They act thereby as a direct or indirect channel of resources and expenditure to meet human need. An example of this is setting up an action structure for the youth of a community which allows them an authentic voice and role in the solving of community problems.

ONGOING  
DRAMATIC  
REHEARSAL

18. A second dimension of the singular/pluriform dynamic is the ongoing dramatic rehearsal which brings to the parish an awareness of the importance of varied backgrounds and the unique contribution of each to the community. The Ecumenical Parish creates and enacts this drama somewhat as Medieval Pageant in which the talents and gifts of many different individuals and groups are held together in ways which portray the significance of a particular event. Community expositions or celebrations are orchestrated in such a way as to involve the whole community in grasping the gift of its multiform humanity as well as its common identity.

COMMON  
CONSCIOUS-  
NESS  
CREATION

19. A third dimension of the singular/pluriform dynamic is the creation of a common consciousness. Just as the translator's booth at the United Nations rearticulates in the languages of the world the essence of that which is said in one particular language, so the Ecumenical Parish transparently restates the essence of human experience within the community. The translation of disparate human experiences from one cultural context into others in such a way that the essence of humanness is disclosed both explodes the community's awareness of the ontological deeps of life itself and welds a multi-cultural body into a single human community. An illustration is an evening local news program which reveals the human happening within events which occur among particular groups in the community.

INTENSIFYING  
HUMAN  
ENCOUNTER

20. A fourth dimension allows the diversity of individual and group experience to become the common wisdom of the community dealing with the universal depth struggle of men. It is here that the diversity of being is encountered, here that the depth experiences of life are brought into perspective and illuminated. As the individuals of the community move into a deeper self-consciousness, occasioned by addressing the depth spirit issues of the community, both the uniqueness of one's own tradition and the oneness of the corporate vision are intensified. An illustration of this is a genuine community forum in which real struggle is engaged and new depth consensus created.

HISTORICAL  
MANIFESTA-  
TIONS

21. History provides numerous examples of the singular/pluriform dynamic in the life of communities. The struggle of the twelve tribes of Israel to become one people, the binding of many diverse segments of European society at the time of the crusades, as well as the struggle between states rights and federal unions in American history or between tribalism and African unity in our time all illuminate this essential tension which the Ecumenical Parish embodies.

IMPLICATIONS

22. As the catalyst for the new form of global humanness at the local level, the Ecumenical Parish cannot exist without a profound grasp of the singular/pluriform dynamic as manifested in the twentieth century world. Only when this tension is embraced and sustained is local man enabled to affirm and appropriate the ontological depths of his own existence and at the same time channel his uniqueness and the special gifts of his human heritage into the one task of creating the new forms of primal community which history demands.

III. THE LOCAL/GLOBAL DYNAMIC

CONTEXT

23. The third foundational definitude of the Ecumenical Parish is the Local/Global dynamic. Every man shows up in a very particular, local situation which is one part of the total globe. In the Ecumenical Parish self-consciousness and intensification are brought to this so that the local community may know itself both as a particular, unique community and as responsible for and within the context of the globe.

GLOBAL  
CITIZENSHIP  
EXPANSION

24. One dimension of the local/global dynamic is the expansion of global citizenship. The awareness on the part of the local community that it is inextricably related to the entire world creates a community with a global consciousness. Man experiences the arena of his responsibility expanded to encompass the whole earth. The effect of this is to bring every man to the radical awareness that he is a world citizen within a local context. As his contextual screen expands to hold images from around the world, his view of local problems is transformed. For instance, the issue of factory waste disposal in his community is seen in the light of its implications for human beings across the globe whom he has never seen.

SYMBOLIZING  
GLOBAL  
SPACE

25. A second dimension of this dynamic is the use of symbols and decor which remind citizens of the Ecumenical Parish that they are global human beings. Thereby men's vision of their community is broadened and the local takes on heightened significance. The earthrise, flags from around the world, pictures of other cultures and community maps are examples of

such decor. The 5th City symbol, showing a particular sixteen-block community as responsible for the whole globe, is a well-known symbol which holds within its simplicity a powerful reminder of the local/global tension that life is.

WORLDWIDE  
COMMUNITY  
INTERACTION

26. A third dimension of this dynamic is the world-wide interaction of communities. Standing as a sign of the dynamic tension between local and global reality is the increasingly familiar image of the "global village." It is recognized today that all social structures--economic, political, and cultural--are increasingly inter-related globally. The Ecumenical Parish brings this world-wide interaction to full self-consciousness and renders it accessible to the influence of local man. Illustrative of such interaction is a recent conference of scientists sharing ecological problems and insights fostering a common vision of the future.

DEMONSTRATED  
GLOBAL  
RELATEDNESS

27. A fourth dimension of this dynamic is the demonstration of global relatedness for Local Man. The Ecumenical Parish provides concrete demonstrations of the ways in which his life is involved with the globe. Radical demonstrations of such interrelatedness across the globe will allow him to stand in the local/global tension and build the models that demonstrate global consciousness within his local community. An illustration of this is an exposition depicting the nations providing goods and markets for the local community.

HISTORICAL  
MANIFESTA -  
TIONS

28. Never before in history have there been so many signs of this dynamic in operation; never before has the possibility of building the local/global society been so near at hand. In the political arena there are such signs as the opening of China, international road signs, lifted travel restrictions, the United Nations, nuclear arms limitations, and the growing voice of small nations. In the economic arena indicators of this trend include multinational corporations, the European Common Market, the appeal of foreign imports, and the exchange of agricultural and industrial technology. Manifestations in the cultural arena include travelling troupes which perform a nation's music, art, dance across the planet, the world-wide spread of clothing styles, and the growing interest in language study. Structures such as the Red Cross and Church World Service already demonstrate in particular arenas the possibility of universal care structures which are locally enabled.

## THE DEFINITIVES

## IMPLICATIONS

29. Essential to the Ecumenical Parish is this intensified awareness that every man and every local community is profoundly related to the total globe. Parochialism is replaced by a deep sense of responsibility for the creation of human community across the globe. At the same time, there emerges a new sense of the significance of the local community as it operates over against the colorful backdrop of the whole human drama. This rich theater of historical action is the gift of the local-global dynamic to the post-modern world.

## IV. THE OPERATING ARENA OF THE GUILD

## CONTEXT

30. The fourth foundational definitude of the Ecumenical Parish is the operating arena of the guild. As secular and religious forms in a specific area come under critical judgment, genuine signs of possibility arise within the local community that man can care structurally for all men. The price of integrity in such a situation is to be responsible day after day for transforming a particular space - a given community-- into a place where human needs are fulfilled on behalf of the whole globe.

HUMAN  
MOTIVITY  
RELEASE

31. One dimension of the operating arena of the guild is releasing human motivity. Releasing motivity is accomplished by engaging the human talent within a prescribed geosocial area in the nurture, planning, and coordinating of care for that community. Care for the physical, intellectual, and spiritual aspects of existence in communities builds a meaningful life within a global context. The talents, skills, and resources of the economic, political, and cultural leadership within a community is directed toward building a model for the care of all within the community. An example of this is capturing the imagination of several congregations to become a global sign within the Ecumenical Parish.

RE-EMPOWERING  
SOCIAL  
DYNAMICS

32. Another dimension of this dynamic is the reempowering of the political, economic, and cultural dynamics of society. It is the enablement of action through various means of communication, especially through symbol usage. It provides structural spirit nurture as well as an exchange of information and methods. For example, festival celebrations provide ethnic groups the opportunity for exposure to customs and practices not common to each other.

EXPENDING  
MISSIONAL  
RESOURCES

33. A third dimension of the operating arena is that of expending missional resources. The natural and manmade resources of an ecumenical parish are developed and utilized to enable the other dimensions of the operating arena. All physical resources are potential instruments for carrying out the mission of the Ecumenical Parish. For example, resource enablement would be enacted through the analysis and attaining

## THE DEFINITUDES

of facilities for meeting places.

ACTUALIZING  
LOCAL  
HUMANNESS

34. The fourth dimension of the operating arena of the guild is the actualizing of humanness. This would entail the organization of existing and emerging forms of activity within the parish to bring about the formation of primal community. An illustration would be a community collegium meeting regularly to deal with immediate and long-range problems and possibilities for the parish.

HISTORICAL  
MANIFESTATION

35. Primal community has only existed in history when a comprehensive view of life has been held. In the early Middle Ages monasticism provided total care of its community as well as serving as a model for the rest of society. The medieval guild, although rooted in assuring quality craftsmanship, included concern for the spiritual and physical care of its members. One might point still later in history to the primal community generated by the pioneers of frontier America.

IMPLICATIONS

36. The operating arena of the guild is the stage for the drama of confrontation between the secular and the religious in order to recreate the global within the local community. Without a clearly defined arena in which the Ecumenical Parish is to function, within which comprehensive caring can be demonstrated, there is no Ecumenical Parish.

V.

## THE RELIGIOUS OVERLAY ON HUMAN SETTLEMENT

CONTEXT

37. The fifth foundational definitude of the Ecumenical Parish is the religious overlay on human settlement. Every man is concerned for his neighbor, but how can he act out this care? Every man dances to some tune about life, but how does he begin to dance the one dance before all of life? Every man yearns to get his particular gifts into history, but how is it that he is allowed to intentionally decide his role in relation to the community? The historical church has always understood itself to be the catalyzing agent of the primal passion for life that exists in every man. Its task has been and continues to be to find new ways to release that passion. This is done by means of the ecclesiola dynamic acted out across the parish; the provision of secular spirit methods to release man to love his neighbor in a new way; the creation of an intentional myth and symbol system to allow each man to know what he stands for; and the provision of community/church responsibility structures that allow man to release his gifts into the community.

AWAKENING  
SECULAR  
MAN

38. One dimension of the religious overlay is the task of awakening secular man. In the first place, what are the methods that take the everyday, mundane life situations and

illuminate their meaning; that catch local man by surprise and give him a way of affirming his life as the spirit happening that it is. One such methodology is that of popular preaching, or taking any everyday happening and spinning a story about it which infuses that happening with new meaning and gives to all who hear it a whole new possibility for their relationship to life and their responsibility for the world. An example of this is the story told by a man who saw a dead pigeon on the beach and found himself thinking first of the oil in the water which had killed it and then, before he knew it, he was brooding over his responsibility for the economic imbalance in the globe.

ENGAGING  
SECULAR  
MAN

39. Another dimension of the religious overlay is the task of engaging secular man. How is it that one takes such traditional affairs as the town meeting or P.T.A. and breathes into them a new life and spirit that authentically excites local man and sends him out deeply engaged and responsible for his community and the globe? Intentional meeting openings and closings, secular spirit conversations, familiar and new songs, and workshop methodologies all can transform a dull meeting into an engaging event and give one who attends a whole new possibility for saying "yes" to the community that he is a part of and "yes" to his responsibility for that community.

ENABLING  
SECULAR  
MAN

40. A third dimension of this dynamic in the Ecumenical Parish involves the practical vision, servanthood style, and the pedagogical methods which enable engagement. The structures are then created to release every man to pick up the task of caring for his community and the world. These dynamics and structures enable one mission with a common vision, sharing its wisdom and resources. Such interaction and mutual support can be seen in the American Friends Service Committee.

TRANSFORMING  
SECULAR  
COMMUNITY

41. Another dimension of the religious overlay is the transforming of secular community. Human settlement is transformed into a primal community by common history, destiny, meaning and relationship to other communities and to the world to allow the community to reappropriate its past and move into the future, grasping anew its destiny. It is necessary to incorporate an intentional myth/symbol system into the community. This is created by appropriating an inclusive community story including economic, political and cultural dimensions, and merging these with visions of the future that allow the community to understand who it is and where it is going. This is illustrated by the people of San Francisco. Following the earthquake and fire in the early twentieth century, they created the story/symbol - "out of the ashes" - which released them to move into the future.

TRADITIONS  
OF  
HISTORY

42. Historical manifestations of religious overlay on human settlement have determined the style and rhythm which has been acted out within that community. An example of this is the laws pertaining to the observance of the Sabbath in both Hebrew and Christian communities. In keeping with the traditions, the cow is still revered and protected by Hindus, even in the midst of starving cities. In a time of confusion about the religious overlay, the human settlement experiences conflict, such as the anxiety over the place of religion in state-supported schools. Thus, viewed historically, the religious overlay gives form to the decisions which shape the social structures of a community.

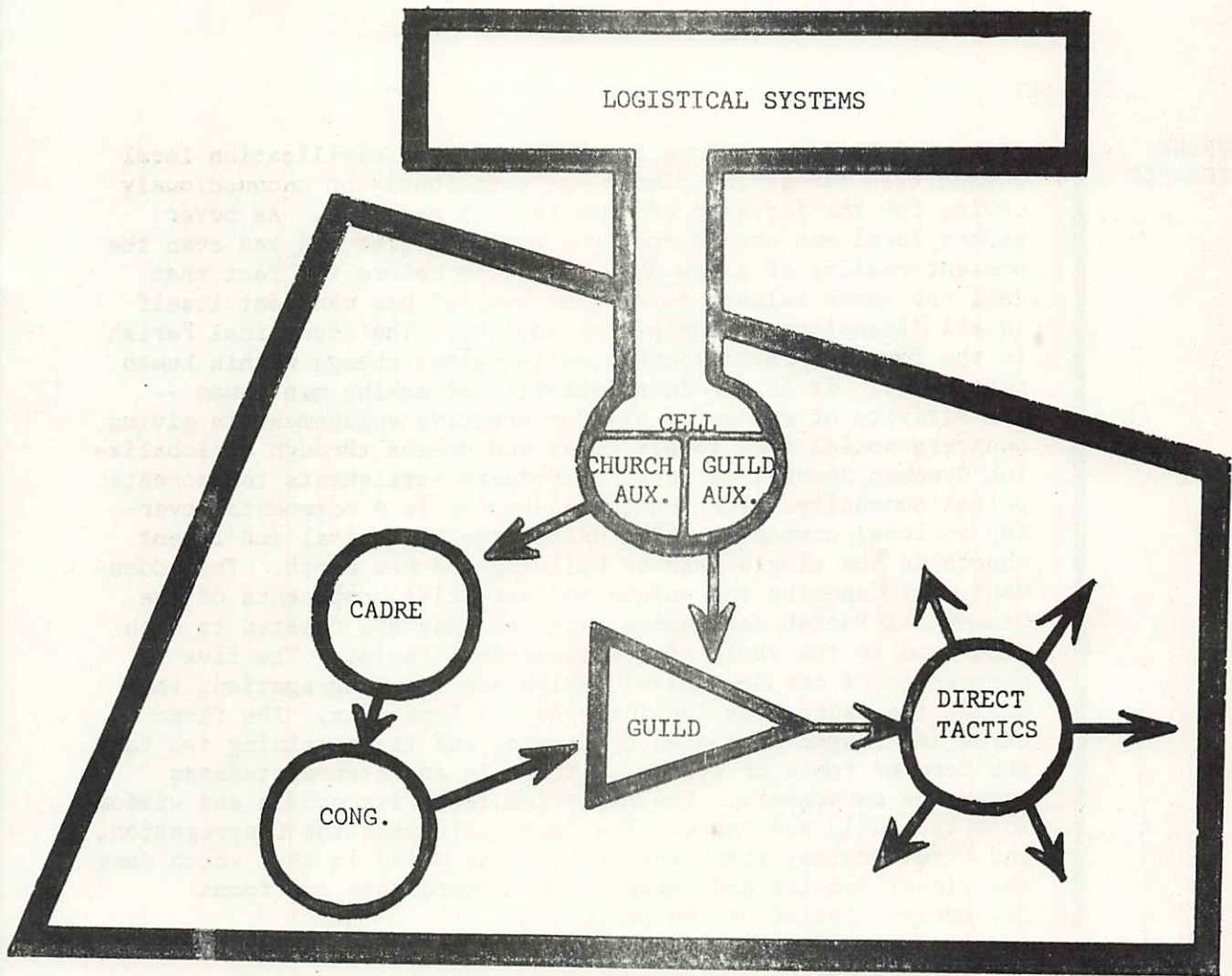
COMPREHENSIVE  
OVERLAY

43. The Religious Overlay on the primal human settlement is basic to the enablement of the Ecumenical Parish. The parish is not sustained in its task unless it is held before futuristic vision, inclusive care and a releasing story. The implication of the Religious Overlay on the human community is that men may grasp that they have the possibility of saying "yes" to all of life; may engage significantly in creating the future; and may embrace the awe and mystery of life.

## IMPLICATIONS

## IMPLICATIONS

44. In light of the twentieth century collapse of political, educational, family, welfare and religious structures, the Ecumenical Parish offers exciting alternatives and emerges as a radical sign of turning the tide of civilizational decline toward the practical construction of a new world. The Ecumenical Parish provides local man the opportunity to experience the significance of his life as he expends himself in mission to civilization. Creativity blossoms forth from every man as he works through the unity and pluriformity of humanness itself. Through the local/global dynamic of the Ecumenical Parish, local man will experience himself as a unique building block of global humanness while standing accountable to his local situation. Assuming of responsibility by the Ecumenical Parish for a specific operational arena guarantees that there will be no spot on earth without comprehensive care structure. Every expression of humanness will be welded into the new myth that will direct the course of the future. Man will once more experience his power creatively to redirect history while standing before the Mystery that gives him this awesome power.



THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

THE COMPONENTS

CONTEXT

COMPONENT  
RELATEDNESS

45. As never before in the history of civilization local communities across the planet are consciously or unconsciously crying for the infusion of some form of new life. As never before local man has grasped the possibilities and yea even the present reality of a new day. As never before the fact that "All the earth belongs to all the people" has manifest itself in all dimensions of our global society. The Ecumenical Parish is the form for revolutionary sociological change within human settlement. It is the local activity of making man human -- the activity of releasing him for creative engagement in giving concrete social form to his hopes and dreams through a globalizing dynamic focused on particular human settlements to recreate primal community. The Ecumenical Parish is a movemental overlay on local community which unites the historical and latent church in the single task of building the new earth. This document will describe the unique and essential components of the Ecumenical Parish and demonstrate how they are related to each other and to the whole of the Ecumenical Parish. The five components of the Ecumenical Parish are the Congregation, the Guild, the Cadre, the Tactics, and the Logistics. The first three are imaged as bodies of people, and the remaining two take the form of tools or systems. There is an interrelatedness among the components. The Logistics feeds its models and wisdom into the Guild and Cadre. The Cadre catalyzes the Congregation, and together they spark the Guild. The Guild is that which does the direct tactics and these in turn coordinate and focus the entire mission of the parish.

I. THE CONGREGATION

CHANNELED  
SERVANTHOOD

46. The Congregation is the heartbeat of the Ecumenical Parish and is essential to providing those self-conscious people who vision themselves as the servants of all with the structures for the channeling of this servanthood. These people are held in being and sustained by symbols and rituals which constantly call them into being and remind them of who they are and what they are about. Without this infusion of spirit into

the community, there cannot be an authentic Ecumenical Parish.

SACRED  
SPACE

47. The Congregation in the twentieth century settlement is the dynamic which creates sacred space so that the everyday encounter with the final mystery is rehearsed through liturgical forms. This dynamic is embodied in the gathering through the creation of space which communicates the awesomeness of life. It is embodied in the scattering through the affirmation that every segment of the parish is ultimately significant.

MISSIONAL  
DECISION

48. The first aspect of the congregational dynamic in human settlement is the body of people who embody the corporate decision to assure that every local man knows his life as FULL. This indicates the corporate decision to use the gifts, wisdom, and power of the parish to dramatize the means for meeting the needs of the globe. In short, this body dramatizes the possibility of grasping that every piece of geography is the center of the universe and in that sense is sacred space.

RADICAL  
SERVANTHOOD

49. The second dimension of the congregation is the symbolic life which transforms each member into sacred space through liturgies rehearsing radical servanthood. After his encounter with the cloud of awe on the mountain, Moses returned to his congregation to release spirit deeps latent within them through a new liturgy, thus expanding sacred space to embody the resurgent spirit.

COMPREHENSIVE  
CONTEXT

50. The third aspect of the congregation is centered on the humanizing process which is carried out by troops standing before the comprehensive, operating within the local situation through common models, and on behalf of the globe. These troops are constantly grounded in reality as they continue to experiment with the new individual and the new society. Through this aspect the congregation makes the humanizing process possible in the ecumenical parish.

LOCAL  
LOGISTICS

51. The fourth dimension of the congregation is local logistics. This involves releasing and focusing the possibilities and resources for authentic care in the ecumenical parish and the injection into the consciousness of the congregation and the community of images of radical servanthood which draw forth new leadership to demonstrate grass-roots responsibility for the local within the context of the global. It involves the full equipping and dispatching of these forces to be direct care within the community, as well as to be the enabling and sustaining dynamic for other authentic care forces within the parish. This is the local logistics of the congregation.

understanding of that possibility and demonstrated through significant vocational engagement. This awakening is occurred by raising signs of meaningful roles for secular man in the givenness of his local situation and with images of local-global needs. The role of the guild is one of catalyzing or empowering, with passion and zeal, the possibility of authentic community by significant engagement. This engagement is grounded for secular man by forcing him to make a new decision about his own involvement in this resurgence. This is illustrated in the historical period of the Dark Ages where the hope and possibility for the world was held by the Church. It was finally broken loose and given to mankind by a small group of revolutionary churchmen. The result was an era of vocational resurgence, begun with the emergence of local trade guilds that formed a new image of community for all men. Now is the time for a Second and more effective Renaissance.

CHANNELS  
GIFTS

57. The third aspect of the guild is that it channels all the unique gifts of the community by engaging them in a creative mission towards reshaping the community. The wisdom and diversity of the community is utilized as the guild honors gifts of all phases, heritages, and vocations, thus reimagining the cultural aspects to aid in re-building the primal community. An example of the guild dynamic stirring up the intuiting of humanness by eliciting local gifts and heritages would be likened to a stage performance in which the audience is invited to participate. The play focuses on utilizing all the gifts of the community. The actors (self-conscious guildsman), having "stirred up" the audience's (community's) imagination about the play, invite the audience to become the performers, while taking over the roles of director and stagemen.

RESURGENCE  
METHODS

58. The fourth dimension of the guild is an infusing dynamic that points to the happenings of resurgence that enable the local community to embrace the fullness of life. It intensifies local identity by maintaining local/global tension as well as the secular-religious polarity. It utilizes spirit methodologies to make the spirit transparent and to allow local man to participate self-consciously in this ongoing dynamic of resurgence. These methods also allow local man to create comprehensive symbols out of his diversity which give form to his new understanding of life.

COMPREHENSIVE  
CARE

59. The fifth dimension of the guild is the formulating of a comprehensive vision that would deal with priorities in human care. It calls forth individual gifts of all phases to be performed through specific roles. Out of mutual concern for the community's basic needs, a local working force is

formed, which raises a sign for others to respond similarly. It raises the question of vocational decision of every man through limitless possibilities for engaging his life in total expenditure on behalf of all.

### III. THE CADRE

60. The cadre within the Ecumenical Parish is the dynamic working primarily through the local congregation that infuses the enabling vision into the community. It's the spark in the congregation which maintains the missional focus and visionary passion that sustains the local congregation and the guild. It is a self-conscious group of persons within the congregation who assume the responsibility of creating the congregation and through it releasing the inclusive humanness. Functioning as a transparent sign of the Word of life, it provides deeply spiritized troops for both the local church and guild. Without the cadre, the parish would lack the disciplined spirit and global story which enable it to be the new twentieth century community.

#### CADRE AS PROGENITOR

61. The Cadre is the progenitor of the Ecumenical Parish in that it contains within it those elements which, combined with the raw life force of human community, create a new form of humanness. It embodies and celebrates the new human vision by being the catalyst of social reconstruction within the pluriformity of each community. The cadre projects its passion through a secular-religious screen to shape the practical models and methods that will enlist the energies and gifts of every member of the community. Such possibility we can only call the "prayer of the universe", inasmuch as it combines the essential hope of man with the equally essential part that local man must play in creating the new earth.

#### SPIRIT INFUSION

62. The first dimension of the Cadre is Spirit Infusion. The cadre's self-conscious religious style is well grounded in the secular situation of the Ecumenical Parish. It pushes the spirit deeps of life in every situation and insures the theological foundation of all models. It provides the visionary passion necessary to motivate forces in the Congregation, and Guild. This dimension of the cadre is that without which the missional forces in the Ecumenical Parish would be superficially engaged in parochial liberalism.

#### SUSTAINING

63. The second dimension of the Cadre is that of sustaining itself in being, which requires support of the self-conscious religious. Sustaining action requires the constant recreation and evaluation of models. This dynamic

appropriates the wisdom of the Parish and utilizes it to recover the community story and symbols. It also encourages leadership development and participation of the community in the common missional task. Another function of the dimension is to keep the Cadre accountable to the Parish. Without this sustaining dimension the Cadre would be incapable of continued effectiveness in the Ecumenical Parish.

MAINTAINING  
GLOBAL/LOCAL  
TENSION

64. The third dimension of the Cadre dynamic protects the comprehensive by maintaining the global/local tension within the Parish structures, prioritizing objectives, occasioning reflective evaluation which triggers the consciousness of the interrelatedness of all problems, thus expanding horizons. The dynamic guards the uniqueness of the individual by emphasizing his special gifts and insights while it draws wisdom from the diversity of people. It assures that a global context is maintained in all the operations of the parish by telling the myth of global village and giving permission for individuals authentically to engage their lives in a global task.

INTEGRATING  
THE PARISH

65. The fourth dimension of the Cadre dynamic is integrative. Grounded in a common global vision, the Cadre offers the Ecumenical Parish possibilities for uniting diverse groups in common tasks. By being the religious in the secular, it protects the wonder of the mundane, and perpetuates the rehearsal of the glory of life. The Cadre creates the cement by honoring and celebrating the varied heritages and by holding the parish accountable to its common vision for the future. It provides permission for all age groups to work together. Cadremen, standing in relationships with colleagues from all the world, offer the gift of corporateness to the Ecumenical Parish.

MISSIONAL  
EMBODIMENT

66. The fifth dimension of the Cadre is the embodiment dynamic of the Ecumenical Parish mission. The manifestations are revealed through the cruciform style which is the articulation of witnessing and justing love, missional chastity which holds the comprehensive vision, and the rehearsal of the local myths with reference to the global vision. The Cadre, by dramatizing missional love, will be a sign of radical possibility in the midst of the 20th Century societal collapse.

IV. THE TACTICS

ACTIONAL  
FRAMEWORK

67. The chaos of social reality of every community is impossible to deal with without a comprehensive objective framework. The problems tend to reinforce one another so that any attempt to deal with less than the total situation is doomed to failure.

A comprehensive tactics model for the renewal of local communities would release and freight the wisdom, experience and passion of local men by providing a rational framework within which to operate. Tactics motivate local man to engage his destinal creativity in community care by providing a meaningful and unifying direction for his continuing engagement. This component indicates the possibility of concretely actualizing the vision and thus holds local man present to the demand for ongoing missional operation. The direct tactics component co-ordinates and focuses the diverse missional emphasis of the other components of the Ecumenical Parish and sets it apart from any previous community reformulation. For the first time in history the people of God and secular man will move directly on the world together without attempting to catalyze some other group to action or to take on less than the whole of human settlement. Direct tactics transform previously created systems into powerful actional framework for total renewal..

ACTUALIZATION  
MEANS

68. The direct tactics component of the Ecumenical Parish may be defined as the enabling system of prioritized missional objectives and supporting tactical actions, stemming from the global-local model, which motivates, coordinates, and directs local man in expending his gifts in the re-vitalizational of primal community. The tactics activate the Ecumenical Parish by objectifying the missional task of Cadre, Congregation, and Guild, and by designating the actional arenas in which the logistics component channels the community resources. Tactics motivate local man to engage his destinal creativity in community care by providing a meaningful, unifying framework for his continuing engagement. This component indicates the possibility of concretely actualizing vision and thus holds local man present to the demand for ongoing missional operation. This component is the globally consensed upon model for parish mission through which concrete application of the global mission is made possible. Finally the direct tactics component coordinates and focuses the diverse missional emphasis of the other components of the Ecumenical Parish.

PARISH  
ACTIVATION

69. The first dimension of the direct tactics is the activation of the Ecumenical Parish. The direct tactics component provides the objective screen through which the guild gives form to its creative expenditure. Direct tactics also catalyze the other components of the Ecumenical Parish by providing for the creation of signal events. The contentless framework of direct tactics allows for the continued thrust of an initiated dynamic even when the initiating forces are no longer present. Finally, the actional arena for the components is defined by the direct tactics.

MOTIVATING  
EXPENDITURE

70. The second dimension of direct tactics is motivating the missional expenditure of local man. Direct tactics motivate local man by raising up signs of the possibility of comprehensive, spiritized care. Through direct tactics local man is enabled to see the meaning of his expenditure. The tactics elicit his participation in the creation and rehearsal of a community story and symbol which holds his before the significance of his task. Direct tactics further motivate local man by providing explicit steps whereby he can authentically participate in the mission.

VISION  
ACCOUNTABILITY

71. The third dimension of the direct tactics component of the Ecumenical Parish is vision accountability. This dimension provides the specific vehicles which hold the Ecumenical Parish to the task of actualizing the vision particular to the local parish. They are the specific means of operating out of the comprehensive vision and thereby provide the framework through which the actualization is evaluated. By acting out direct tactics in the local/global context the vision is continually recreated.

GLOBAL  
GLUE

72. The fourth dimension of the direct tactics is that the tactics component globally prioritizes the local missional objectives. It is the universal framework, so it is the connectiveness that merges local missional action into the total global thrust, and it sets the global context for local action. As it universalizes the frame for local action, it dynamically links the local primal community to the global village.

COORDINATING  
COMPONENTS

73. The fifth dimension of direct tactics is the coordinating of the components of the ecumenical parish tactics component and clarifies the arena within which each component initiates action. The coordination process assures flexibility in the assignment of forces and determines the appropriate strength of each component to meet the needs of the primal community, thus providing for continuous effective missional thrust. This coordinating of the components would demand consideration of the functions and interrelationships of cadre, congregation, guild and logistical systems to the direct tactics system. The coordination of all components enables the journey from individual awareness of the need for care for his community to picking up the responsibility of guarding the comprehensive social framework.

## V. THE LOGISTICS

EMBODIED  
INDICATIVES

74. The sheer massiveness of the necessary global task in light of the present indicative sociological situation tends to overwhelm and paralyze the local forces at the point of concrete engagement in the parish itself. The logistics component serves as that dynamic by which the comprehensive vision is brought together with the practical concerns of the local parish. Out of this encounter the coordinating network is forged, the social indicatives of the globe are embodied, tangible demonstrations are created, common models and practical strategies are given form and the dynamical spirit undergirding is provided. The Logistics Component is that without which the wisdom of the past is lost and the futuristic deed remains abstract theory.

CENTRAL  
INSIGHT

75. Logistics is the bridging of the gap between the passionate force of human care for the globe and the practical framework for local reconstruction. It is an electric arc which introduces energy into the system of the Ecumenical Parish. By bringing together the comprehensive stance and the vehicle of local engagement it energizes the parish and produces the co-ordinating network, the sustaining symbol systems and the operational resources which insure the continued momentum of historical engagement.

CO-ORDINATING  
NETWORK

76. The first aspect of the logistics component is a co-ordinating network. By extracting and orchestrating grass roots wisdom a logistics model is developed which sparks the Ecumenical Parish in a given location. Once the Ecumenical Parish has been ignited, its fire is sustained through a co-ordination and accountability structure which focuses the corporate wisdom to feedback information to each parish and to modify the logistics system itself.

EMBODYING  
INDICATIVES

77. The second aspect of the logistics component is the embodiment of the social indicatives of the globe in a form which compels men and women to passionately engage their freedom in the humanizing task in this very moment. It reveals the innocent suffering of mankind and points to the possibilities of a new day for the planet which is even now at hand. It is like the grand parade which begins the circus at the sound of the ringmaster's whistle. The whole show passes before the gaze of the spectators. Each is beckoned to risk involvement. The Pageant evokes great expectations. It is itself the beginning of the show.

DEMONSTRATING  
PASSION

78. The third aspect of logistics is channeling human passion into tangible demonstrations. By providing priorship training and practical models, logistics is able to focus its passion in one thrust. Logistics guides the depth geo-social analysis which defines the practical action arena of the Ecumenical Parish. Logistics creates breakloose courses and leadership nurture that provide the troops. This aspect of logistics is distributing the power of human caring into the operating arena of the Ecumenical Parish.

**CONTINUOUS  
EVALUATION**

79. The reflective process allows continuous evaluation which feeds in the wisdom of local man, insuring common models and practical vision, adding the universal dimension to the local arena. The practical strategies lay out the broad arenas of involvement, prioritizing and modifying to meet the specific needs. These critical, reflective faculties develop and define the structures which bring about the comprehensive care necessary for the future of mankind.

**INTENSIFICATION OF SPIRIT**

80. The fifth aspect of the logistics component is the intensification of spirit. This intensification process is like the focusing of light rays on one spot through a magnifying glass. The light of the spirit is focused where the visioning peoples are fanned by propelling wind of the co-ordinating dimension in order that logistics sparks the cold contentless model embers into the warming, illuminating fire of humanness whose models and strategies "flames" leap out to enlarge the burning area behind its original location.

**IMPLICATIONS**

81. The kairotic nature of the present moment fills any lucid man with fear and fascination. The task before us is clearer than it has ever been. The practical forms for the rebuilding of the earth have been designed. The culmination of the last fifty years of church renewal is at hand. What remains is the claiming of the victory through building the battleplans and the timelines which will strategically release the dynamics of the Ecumenical Parish in local communities across the face of the planet.

TOWARD  
CREATING THE DESIGN OF THE EXPERIMENT

26.

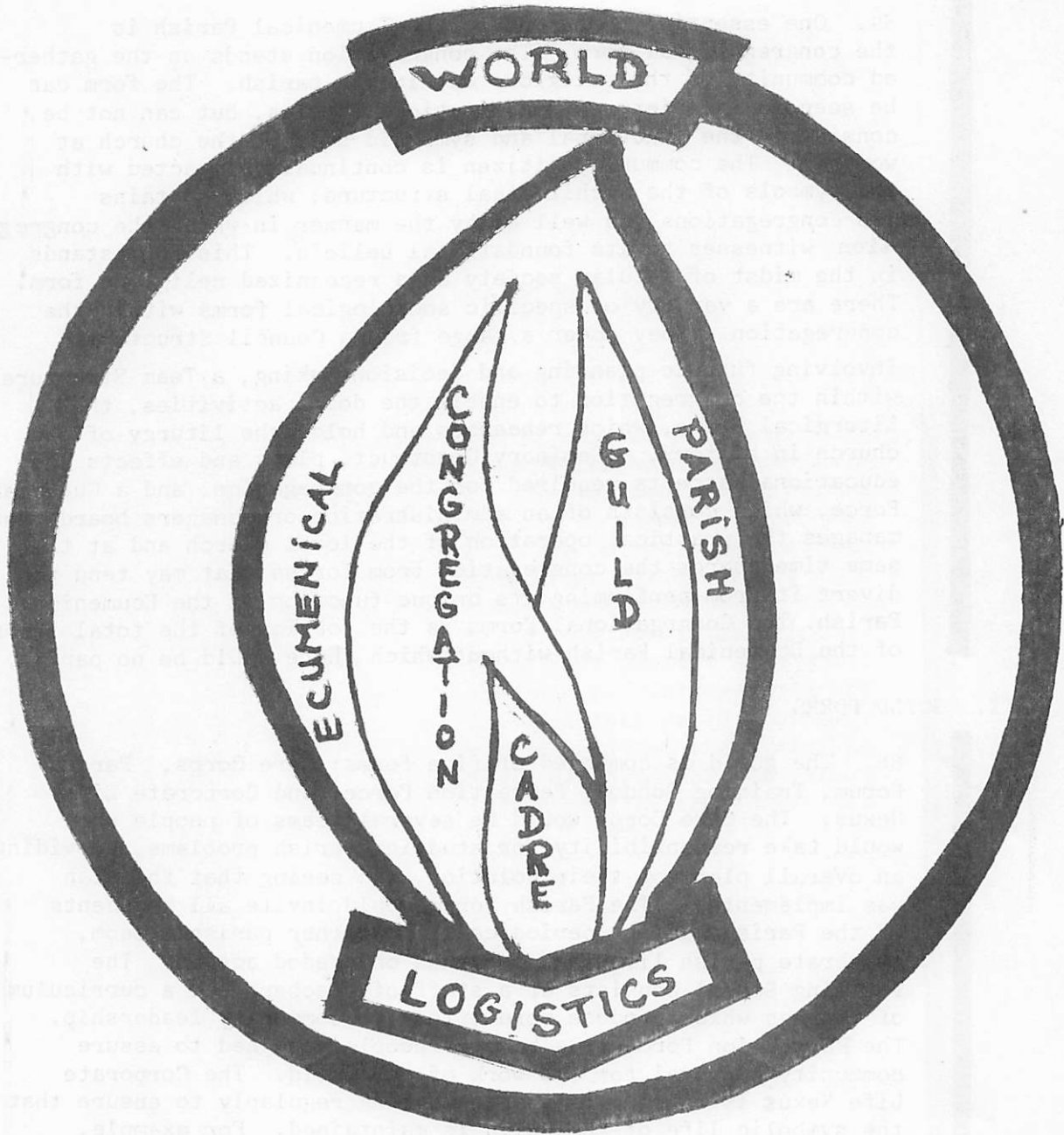
THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

THE DESIGN

CONTEXT

82. It is the purpose of this document to indicate the concrete sociological forms necessary to hold the functioning of the Ecumenical Parish. These forms lie in the realm of the component dynamics of the Ecumenical Parish, i.e., the congregation, cadre, guild, and logistics. A major insight into the necessary sociological forms was found in the realization that there are already within the component dynamics, sociological forms capable of holding the functions of the Ecumenical Parish, that are not dicotomies of the forms, e.g., the congregation has now unique forms which intensify the dynamic. Other insights came out of a call for clarity as to insuring role overlapping between the congregation and the guild, and to insure the transparency of cadre priorship and logistical system implementation.

83. RELATED FORMS



## II. CONGREGATIONAL FORMS

84. One essential component to the Ecumenical Parish is the congregational form. The congregation stands as the gathered community of the religious within the parish. The form can be seen in a variety of denominational styles, but can not be considered the functional and symbolic body of the church at worship. The community citizen is continually impacted with the symbols of the architectural structure, which contains the congregations, as well as by the manner in which the congregation witnesses to its foundational beliefs. This form stands in the midst of secular society as a recognized religious form. There are a variety of specific sociological forms within the congregation. They cover a range from a Council Structure involving futuric planning and decision making, a Team Structure within the congregation to enable the doing activities, the Liturgical Frame, which rehearses and holds the liturgy of the church in history, a Seminary Construct, plans and effects the educational aspects required for the congregation, and a Guardian Force, which consists of an administration or managers board that manages the practical operation of the local church and at the same time guards the congregation from forces that may tend to divert it from performing its unique function in the Ecumenical Parish. The Congregational Forms is the portion of the total forms of the Ecumenical Parish without which there would be no parish.

## III. GUILD FORMS

85. The guild is composed of five forms: Care Corps, Parish Forum, Training School, Permeation Force, and Corporate Life Nexus. The Care Corps would be several teams of people who would take responsibility for studying Parish problems, providing an overall plan for their solution, and seeing that the plan was implemented. The Parish Forum would invite all residents of the Parish to meet periodically to gather parish wisdom, celebrate parish life, and consense on needed action. The Training School consists of a staff of teachers and a curriculum of courses which produce more effective community leadership. The Permeation Force is a body of people assigned to assure community approval for the work of the Guild. The Corporate Life Nexus is a group of people meeting regularly to ensure that the symbolic life of the Guild is maintained. For example, the Corporate Life Nexus would be responsible for orchestrating meetings to make them meaningful events. Because the spirit of the Guild is maintained by the Corporate Life Nexus it is vital for the cadre members to be assigned to it.

## IV. CADRE FORMS

86. In the Ecumenical Parish the cadre's five sociological forms are the corporate collegium, cadre ecclesiola, religious frame, corporate priorship and demonstration force. The corporate collegium is the planning session which helps develop and evaluate structures and models to be used in the Ecumenical Parish. It ensures that the Word and the Comprehensiveness are embodied in all activities within the Ecumenical Parish. The ecclesiola is the regular meetings that embody the college, seminary, and sodality dynamic which sustains the cadre. The religious frame is the spiritual foundation upon which the cadre is based. The demonstration force consists of task forces to bring off signal events. The corporate priorship replaces the "one man one parish" syndrome, by providing spiritual and visionary leadership throughout the Ecumenical Parish. A movement colleague such as Mr. John Adkins, who is a guardian, would relate directly with the cadre occasionally participating in or leading in ecclesiola, corporate collegium, and in the religious frame as well as working side by side in demonstration forces and being held accountable by the corporate priorship. The cadre sociological forms serve as the spiritual and comprehensive glue of the ecumenical parish.

## V. LOGISTICS FORMS

87. The logistics component of the ecumenical parish is the bridge between the total global care network and the local reconstruction forces. Logistics takes the forms of planning center, coordination system, resource pool, distribution system and a communications network. The planning center considers existing and anticipated needs, relates them to long-range vision, and formulates models to meet these needs. The coordination system takes models generated by the planning center and prioritizes and assigns the models to pertinent agencies. The resource pool is the agent within the parish which holds in one unit the resources necessary for parish work, e.g. files, people, money, transportation and goods. The distribution system supplies local forces with needed materials, tools, equipment and resource persons. The communication network enables the interchange of necessary information and makes available media resources.

## IMPLICATIONS

88. The implications of the forms of the components for the movement are:

Research: What application would be possible in a community of pluriform religious or where Christian churches are in

a minority? What does the congregation dynamic look like for the non-Christian? What are the perversions of possible for the congregation to become a tool of the guild rather than maintain its spiritizing function. Will and how does a cadre work in a parish with no congregations? What will happen if only one church is ready to participate in Ecumenical Parish, i.e., how to prepare all local congregations in ecumenical parish for engagement.

Strategies: Is the guild the only door into the ecumenical parish or is a congregation necessary? How is permission and authorization secured? How are all components actualized simultaneously? The back up system maintained at same intensity of whole projects.

Movement Structures: Selective publications. What happens to movement colleagues without ecumenical parish to focus mission? A global centrum. One experiment with all wisdom shared. What will the symbolic order look like? Intensified pedagogical and methods training. What will be the relations between ecumenical parish and the religious houses?

Troops and Style:

Door to door solicitation cannot suffice, and secular structures will be permeated for recruitment. Sophistication in style will include intentional use of language and maintaining a trans-establishment stance. Troops coming from differing historical churches will demonstrate a grounding in their tradition while maintaining a trans-denominational stance.

Phasing of the Experiment:

How long will the initial phase be? What preparation will be necessary? How will the Ecumenical Parish experiment relate with metro structures.

Also :

Further research on the inter-relatedness of the forms of each components and between components will need to be completed.

THE ECUMENICAL PARISH:  
THE FRAME OF THE GUILD

CONCLUSION

NEW CHURCH  
FORM

89. In the emerging new socio form of the church in our time, the Ecumenical Parish, there are three dynamics operating - that of the Congregation, the Cadre, and the Guild. The presently visible part of this triune dynamic is the congregation which motivates and sustains the Ecumenical Parish while the Cadre works as the invisible catalyzing dynamic. The Guild dynamic joins the insights and gifts of the secular with those of the religious to embody depth care for every man in the Ecumenical Parish. Working together, the Congregation Cadre and Guild will radically alter contemporary images of the Local Church and the Guild.

PARISH  
AS GLOBE

90. The Ecumenical Parish is a microcosm of the globe. A microcosm does not have to be created--it is already in being. (The Parish's problems are the globe's problems are the Parish's problems). The spirit question, and indeed all basic questions like those of vocation and significance are those questions constantly raised by all human communities. The Ecumenical Parish is where these questions and problems are dealt with on behalf of the globe. The parish sees itself as responsible to and for other parishes. This is the story that is told to every man in the parish to enable his consciousness and total seriousness about every action he takes. The image is like that of Xavier, the one who became an intense citizen of every community in which he found himself. Xavier was truly a global citizen in that he engaged deeply in all local situations.

PARISH  
AS CABARET

91. The Ecumenical Parish can be envisioned as Cabaret--the music of which invites man to participate in the joy, tragedy and comedy of life, and affirms and celebrates this acceptance by dancing out his situation. Man today escapes to the Cabaret in hopes of filling his emptiness with some form of excitement and passion. The Ecumenical Parish will incorporate the Cabaret dynamic and will expose the ridiculousness of running from life, when he could be rejoicing in the adventure and possibilities of life itself. Laughing at one's situation pronounces a certain absolution and healing and allows him to pick up his life forgiven and renewed.

PARISH  
AS CIRCUS

92. The Ecumenical Parish is like a circus in that it embodies and lifts up the same dynamics as the circus. The fascination and fear experienced by the people anticipating a circus is experienced daily as part of human life and is honored and intensified in the Ecumenical Parish. Engaging in the absurdity and irrationality of life to its fullest, as dramatized by clowns, is enabled by the life dynamics of the Ecumenical Parish. People are always awed by trapeze artists in the circus, as they work together to do impossible feats, facing the risk of death at any moment. The Ecumenical Parish is a sign of the possibility of risking to engage one's whole self in the task of structurally recreating the earth. Just as the trapeze artists have no certainty that they will not fall to their deaths, so do the people of the Ecumenical Parish know the ambiguity of putting their lives on the line. By giving them the permission to risk, the Ecumenical Parish, like the trapeze artists, dare people to engage in life beyond their limits, thus enabling them to do the impossible. So, the Ecumenical Parish is a circus because, by being the example of engaging and risking in life to the hilt, it calls forth others to do so also.

PARISH  
AS ALTAR

93. The Ecumenical Parish symbolizes human resurgence when local man begins to appropriate his space as an Altar, offering to it the fruits of his learning and labour. The Parish as a delineated area takes on a quiet awe of space that is deeply cared for by spirit giants. As servants they work in humility in the midst of the pain, collapse and brokenness, giving praise for what is there, then dedicate and sacrifice their lives that others may live. The Parish becomes the sustaining and nourishing space celebrating mystery and awe so that wonder and joy is experienced as a reality in the lives of local man. Monuments and local heroes become special landmarks of the heritage and history of the community pointing to the possibility and greatness in the future.

NECESSARY  
COST

94. Authentic engagement in the Ecumenical Parish requires one to leave behind his old world outlook and embrace a new one. Lifeless myths and symbols give way to revitalized ones that hold men before their new destiny. Incorporating these new philosophical and cultural concepts into one's reality provides one with the strength necessary to implement a new vision. This transition of one's whole being from one social and philosophical system to another results in struggle and tension which is the fire that forges the Iron Man who is necessary to create new secular religious reality. Those who accept the discipline necessary for such a decision will discover that they must act out in the concrete their new roles as the religious who assume responsibility for everyman's life and truly engage themselves out of a global vision. In embracing the new vision and living the life of the religious, the risks become apparent but will be accepted as a necessary cost in order to create a new world order.

## PRAYER

95. The yearning cry of local man is heard across the globe demanding that he be given the chance to recreate humanness from within the deeps of his community struggle. The Ecumenical Parish is a signal manifestation of what is possible when the secular and religious are united in a catalyzing and nurturing force directed in care for the whole of a given community. Man has clearly seen the indicative that the world is being renewed with us, or in spite of us, as One global reality. The Ecumenical Parish will give the new man who is struggling to be born, a place to engage his passion for life. The spiritized secular man and new religious will stand as the ones who have recovered the meaning of true maleness and femaleness, giving rise to a new generation of iron men. Out of this Ecumenical Parish will rise the new man standing tall, facing life fortified by a new story that affirms and strengthens his life. It is to this man that this proposal for social reformulation is dedicated. He is the one who has longed to give his very being to the world to enable the future generations to live in a gloriously human civilized world. The world has awaited the coming of age of the men who will rebuild this earth with their lives on behalf of us all - Guildsmen of the world - the time has come.