

"leaders and administrators as they focus on education of the laity for mission, service and witness in secular society."<sup>9</sup> As administrator of schools for laity, including a Manhattan Saturday morning center, I could not be more enthusiastic about this innovation. For me, these "dedicated laity" are never out of sight, though for some of them some of my views are. Theology, as I see it, should be done from the ground up and not from heaven down; and it is the laity who occupy the worldly ground.

✓ Both + Botheller (Dulle) criticism)

### A. WHAT IS A SAVING COMMUNITY?<sup>11</sup>

It's a society that meets its members' needs, both delivery and deliverance.

1. What are these needs? This is how presently I see them, and I've distributed them over three levels of awareness in "the common man" (but hope you don't get hung up on this schema, which while flawed is useful because consciousness is decisive in "saving" action).

#### a. CONSCIOUS NEEDS:

- op. } P. 10's list on  
Numbing diagram  
s. W. R. R. R.
- (1) A life-supporting environment (air, food and drink, clothing, shelter).
  - (2) Protection from lethalties of nature and man: stability and peace.
  - (3) Face-to-face relationships with one's fellows of both sexes and all ages.
  - (4) Repair of ruptures in those relationships: forgiveness, reparation.
  - (5) Physical and psychic distance from those relationships: oscillation between society and solitude (transcendence).
  - (6) Protection from other members: "law and order."
  - (7) Damages (legal requital, "justice"<sup>12</sup>).
  - (8) Rebellion (illegal demand-pressure on the ground that "the System" is incurably oppressive and impenetrable).
  - (9) Protection from nonmembers: diplomatic, economic, and military sanctions.

#### b. PRECONSCIOUS NEEDS:<sup>13</sup>

- (10) Arousal, external stimulation: excitement, exploration, adventure, experiment, risk.
- (11) Play: fantasii, physical manipulation, contest.
- (12) Direction (by positive sanctions): group-and-personal value-<sup>14</sup> guided goals.

(13) Discipline (by negative sanctions): group-and-personal correction of deviance from these goals.<sup>15</sup>

(14) Freedom<sup>16</sup> to develop the self in positive and negative orientation to these goals.

(a) Order/chaos<sup>17</sup> as the polar context of this development.

(b) Ecstasy: celebration, euphoria, eudemonia (happiness, joy), orgasmic and mystic experience, praise, thanksgiving.

(c) Unruliness, rebellion, "liberation" from repetition (deliverance from dullness, from dull and dutiful routine).<sup>18</sup>

(15) Freedom to develop relationships.

(a) Availability of other members.<sup>19</sup>

(b) Covenant and promise: covenantal security, shame, and guilt.

(c) Will and skill to make strains on covenants creative.

(16) Hope: faith and trust.<sup>20</sup>

(17) Love: touch, identity<sup>21</sup>, sensitivity, affection, tenderness, caring, loneliness, grief.

#### c. UNCONSCIOUS NEEDS:<sup>22</sup>

(18) Homeostasis, both physical (biostability) and psychic (tranquility, reverie).

(19) Disequilibrium: challenge, threat, yearning.

(20) Creation/destruction<sup>23</sup>: positive and negative use of the human energy-systems (physical, psychic-imaginative, mental-rational, spiritual-decisional).

(21) Depth nurture: awe, wonder, worship (religious response to the numinous), collective primordiality (primitive man within), personal primordiality (child of one's past within)..

#### 2. How does a saving community meet these needs?

a. By providing a pro-human environment for its members. It has adequate power<sup>24</sup> for their and its surviving and thriving, i.e. for obtaining life-maintaining resources and for protecting both its members and these resources against nonhuman and human predators.<sup>25</sup>

b. By structuring order (an instrumental value) in the interest of freedom (socially, the ultimate value).<sup>26</sup> Here are the problems of individual/collective<sup>27</sup> and of authority<sup>28</sup>.