

Ten Trends in the Local Church Experiment

We need to serve a particular purpose here, where they do not have a particular ~~xxxxxxx~~ galaxy experiment, in the house. At this time there are ten houses that do not have an actualized galaxy. You have to modify that a little, saying that three of those houses have just emerged. so it would be obvious saying that they would not yet have a galaxy. in a house. around the house, around the house. Therefore you see the total, from thirty-eight actualized tactics, began in September and presently fifty-four, actualizing tactics, and ten galaxies preparation galaxies, sixty-four galaxies in America, began in 1970, so there has been a shift, where galaxies cost, the top figure in each box, is the number of it has been quite a shift in terms of galaxy, that have filled themselves out, I do not have their figures for last year. But that means that they are cross country and there are twenty-six galaxies that have four churches. And then the bottom figure, in each of those, the total ~~x~~ number of actual figures, such as in 'taht area, The rest of the time there are ~~x~~ 172 churches, functioning, in the galaxy, more earlier or something on Tuesday night or Wednesday night when ever that may be. There are something like thirteen hundred people, at sodality meetings, one hundred- thirty, I exxagerate, gatered around doing sodality across on the continent, Last week the local church post, did a trend anaysis, and

what I want to do is just read those that we came up with, and then have us spend a few minutes talking, and reflecting on the whole implications, of those trends, out of the local church, Not only that- these tren ds really reflect, they reflect probably, those trends that have emerged out of that experiment, they reflect, probably, at least a whole year, and maybe an intensification but we felt they were a trend significant enough to list the trends that would have to do with, the relationship of the through the local church, we listed that as a broad acceptance, and authorization of the local church experiment, that many places It is just an understiod, part of what renewal is. with more and more affirmation of the heirarchy by Bishops and so forth, they express to me byx when two weeks ago, they wouldn't have thought of doing Rich Dinis and the galaxy pastor, I want to say heads of state, the nomination the Roman Catholic , the Methodist Church, the Lutheran Synods, and so forth, and everywhere the went, they talked about the local church experiment, they had a nod, That is, an excutement for what they are doing.

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The relationship with the Lutherans in such a way that they're going to be sponsoring courses, I don't remember the name of this, the metaphor of extended study. that they're doing that. Anyway the permission to be visible. Now, to no longer play the old, game of cloak and dagger, strategic, that means you still have the possibility of dialogue at least, with the experiment. That would be the first thing. Now the second one, is an intensification of an obvious trend, that is, we have a large reservoir, of trained, local people. across the experiment. with laity and clergy, are literally the backbone of the local church of that area and when the pastor gets pulled out and has a of laity, who sustains, feeds nurtures, and cares for the church. Now that highly trained local body, also means that there is a reservoir of troops available, now. It's like you could pull the top layer of leadership of the experiment all out, and the experiment would go on. In fact there are places where you ought to pull the top leadership out of order that the second echelon of leadership with its own creativity. that needs to happen I'm not sure how ~~that~~ that needs to happen--fifty people who are the key leaders that say why don't you do something else? it would have an explosive effect on the experiment. Some of them, a number, are thinking maybe they ought to engage locally, in the order dynamic. and we were thinking that this is a pretty phenomenal sign of the church standing for the globe. Some of these people were assigned to global centers, across the world. I take it the towel from the local church experiment a phenomenal gift from Hong Kong, or London, or Calcutta, or I don't know. Any way, that kind of trend, is very much there. The third trend I would like to lift up is the new sense of continental responsibility of shape and scope of the local church experiment. That means to me that every galaxy its concern to itself, and how it brings itself off, Its concerns are, how does this

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every galaxy has begun to see that its concerns are not how it brings itself off, but how does it make its trust within the total church, in North America. And you just see that every where you go. I guess you say they become comprehensive people, ^{we think} that the little old rites that are different in ST. Lois, just don't happen any more, wives, pastores etc. Those are not the issues They are concerned about the training quarter, that very often, very overtly, facing the question not simply for themselves, every galaxy, is exceedingly excited, If any of you have been in the movement, you know that is a shift, not only galaxies, but places, I can remember being in a party, with that kind of parochialism, in '67 where I was clear everything was different on the West Coast. and it was. I think we should be more comprehensive than that. Right, send them away. Transport local modification of the global experiment. z Now you have to see that the other things are said as friends. A couple of years ago, You'd say somebody was just concerned with their local issue, to talk about that, I mean that, in terms of they are adapting things, in the experiment in order to push the spirit and the power of the people in that galaxy. Not because they have an antagonism of any kind, toward the kind of training, that of the regulations centrum. And that kind of local modification, I suggest has become a necessity, in certain instances, because of the complexity of the movement. In an experiment now, were you have in the same galaxy, you have people who have just entered and fourth year giants, They are raising the question, how do you keep the momentum of the spirit, relative to these people, and not lower your training program, down to the lowest common denominaotr, down to the center somewhere. Local identification is not, I don't see in the first instance as a negative as a negative aspect of a trend, but as a creativity and a concern for the expefiment both locally and globally. It obviously has built-in dangers. but that local modification is a trend is just

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is just there and we have to look at it. The fifth trend is a demand, let me see if I can read this right, this trend is a demand for action, rather than theory, which has resulted in a concern for a reconstruction of the tactical system. There are a couple of subpoints to that, a couple of years ago, or even a year ago, we were training for a spirit, and everybody would get excited. You wouldn't have to touch and read those that, you would have to theorize and theorize, voluminous documents, you would be extatic, you would no longer true anywhere. By the time you ~~xxxxxx~~ it was the end of the training quarter they would say, when could we do tactics? And you would see that shift in the whole movement, the return to the practical, which puts the demand on us, for thirteen weeks to reconsider what the training quarter ought to be. where we say now, where we say launch into then next quarter you can experiment with this in your local church experiment. I think that this issue is right, and needs to be a combination more of theory than of practice. That reconstruction also is that impact of indicative battleplanning, where they do the twelve tertiaries where they see another way of doing the tertiaries, the week by week tertiaries, just they are clear now, even those emerging out of the training quarter, that it might be possible, to replace that tertiary, with ~~dx~~ doing indicative battleplanning, creating your tactical battle planning, for a quarter within your local situation. and that kind has come of demand, I want to put a parenthesis there, its been there with the local churches in the midst of that is for a long time, but what's exciting to me is , that they have learned to sit on their anxietyes I mean that is a sign of their continental corporateness, that some one who who wants to launch the experiment because they were ready ~~xxxx~~ would want to come along and change the local experiment ~~They~~ They are clear that everybody sees that demand, willing to wait, globally globally and/or continentally. on that kind of an issue. The sixth trip is a shift of the experiment. One of the things that you see happening now is the churches are entering the experiment, almost every quarter, you know when it began, it was only in January, that people entered it. The latest of this is the demand of this congregation is that people get excited on

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I think that is related to the demand of the tactical engagement, is that people get excited February 1st to renew their church, it is very hard to say, well, you just sit around and wait until next January, we have another entry time in the next experiment. They just simply won't wait for that, now, ^{been} so there's experimentation, with January, with training quarters other than in the January quarter, That also has built in problems. in your concern about the effectiveness, but I think that can be worked out. The other thing about the entry into the experiment has to do with you said there has to be some ^{discover now is} R S I grads, -----grads What you see now is, the experiment and then take ~~the~~ take PLC's and RSL's or that kind of activity is a part of their training. It's the Baltimore galaxy ~~the~~ ~~is~~ that have nine churches, I heard that they have about 20% of the galaxy that has had RSL. There is a whole different terrifying thing They now will be taking RSL They will see reason for doing that relative . The seventh trend is a trend in dynamical thinking, that particularly was spurred at the consult where they could see the role they ~~play~~ played is not getting bigger and better with congregation. They see that the role of the local church is rebalancing and re----- ^{rebalanceing society dynamic} the local church dynamic, the local ~~community~~ community There is a radical shift in the thinking of the galaxy, and refocusing what they are about, at the end of three years ^{they were} when they wonder what it is about, one of the most exciting breakthroughs They the local church experiment is ~~interesting~~ integrated, ~~with movemental mission~~ into the total movemental mission I think that is related to the last category, There was a time earlier when we tried to keep this experiment kind of separated, We are not going to movementalize these people right away. It sits on ~~a~~ its own bottom, it does relate to ~~x~~ other things. This is an integrated hole, of people who

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What we've discovered now is that this is an integrated whole, of people who are both metro leadership, church people, and seeing the image the cruciality of renewing the church in relationship to the reconstruction of society. This has other implications. which I would point to next. And that would be the policy of polity experimentation. This is a really exciting dimension to me. as we move to the guild. You have things like this happening in polity experimentation, where you have a whole metro in a task team, where there is penetration team, where there is a guild task force, a metro cadre task team, an auxillary task team, These task teams are not made up of regional people, but ~~hax~~ house people, and you have things like San Francisco where every Tuesday night, all the metro task teams meet together, for Sodality, and they clearly divide their task team, you have a whole new image of what it means to have order in relation to the metro, you have a whole new relation of what it means to be the auxillary in relation to guild, you have a whole new basis of what it means to have consensus, as these bodies cut across any clear cut delineation and begin to see a clarity of a common focus and a common thrust. across the experiment. They do a similar thing where they meet every month. That's the total task teams in the metro. and you do the same kind of thing. That would be the ninth thing, and then the tenth one has to do with centrums. That is, that we see a shift in the centrums role in both the church experiment, I find this one the hardest to talk about, it is really there, the consult is no longer, simply a local church consult. it is a catalytic event in the life of region and metro, that spiritizes the metro and refocuses the missional thrust. It is seem now in our own imagination, and also the imagination of the experiment, Also the bureacratic

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center, and not in the center of the experiment, but ~~not~~ they see the regulation centrum as a constant presence, in the midst of their own galaxy. as an ongoing dimension of the research. I need to get clear on that, but it shifts our images ~~here~~ here of our whole relationship of our experiment rather than being a holding device. It is a releasing and a exploding of possibilities, device is what I would call that. Well, any way, these are the trends that ~~are~~ we have seen emerging which I think you can do a whole lot of plenums on, we have all kinds of implications for the future, not only emerging which not only for the experiment, but of the polity, but a whole lot of things. the march, the summer, but a whole lot of things. Anyway, maybe I'll stop there, as you just look at that, what are the kind of questions, I'm not interested in so much I'm much more question, I'm more interested in implications. in these kinds of trends. Let's just get some out. ~~The consult might just be a sign~~

Question: The consult just might be a sign to accrue to the community ~~convocations~~ convocations, it sounds like some kind of spiritizing event there.

Question: The denomination board is approaching the centrum inviting the project inviting the congregation. I don't think that has happened. but we've had requests to put on grams, but one thing, coming out of the walls of the Missouri synod, in Boston, we were asked to do a whole weekend consultation with the Missouri Synod people, Bob Vance says that is a great healing event, and possibility, I think that in L. A. we've had I think three Missouri Synod I've not seen Missouri Synod pastors except wiegel, He's not a pastor, I didn't / Synod know he was a pastor, ????? The ~~event~~ event in the Missouri Synod church is beckoning forth people, we've got to watch that, that we don't look like a divisive element. ~~What Dinis and that local galaxy church did in that situation~~

Question: What Dinis and that local galaxy church did in ~~that situation~~

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Los Angeles seems to me to be a way, seems to have a way of moving to your relication, you do your initiation in other areas in the world, where you might take your galaxy pastor, you try to go to all the denominations and at the same time you set them up and are working with people. You are talking about going to centrums, you also are talking about going to the local global experiment,

It sounds like, when you put all of those together, that you've had a pulled experiment, where you are trying to hold the experiment together, as the experiment started out, shot off the rabbits or something like that.

Now it's still on its own bottom, it's still on its own flesh, and the experiment $\frac{1}{2}$

is held, Now there is a trend--now what else. What does it mean to ~~imax~~ the experiment

impact the local church, what does it mean to impact ~~the~~ beyond, I mean it sounds exciting,

exciting, it sounds like it's something that ought to be thought through the whole experiment carefully. That is very well put. Has the local church experiment been seen as a followup has there been any open kind of thing. It has. Yes there has been a very strange kind of ----- . People come to the consult, not a lot, the other thing that happened in this course was, and they said we should never have another consult without the denver core, ~~xxx~~ because there are two parts of the church experiment, in fact the guild is one of those dynamics. and they have accountability too, that is illustrated in that. Wes Kirsh last quarter did a consult and they got confused, when their field visit was, so Friday night, they had people who were coming to a field visit come to the consult. and their report was that after ~~three~~ ~~to~~ three years they haven't understood what the ecumenical institute was all ~~about~~ ~~about~~. Very confusing ~~been~~ because ----- but they were excited by that. They talked about the regions mobile religious houses in the regions, it looks like this is the direction that the centrum is ~~going~~ going, for the sort of global-mobile centrum ~~are~~ around this continent, -anyway, they are going out on a consult, on a format, the local church, the ecumenical parish, development, I think we will begin to bring focus to that kind of design of a person going out. from here. Yes, now one of the questions we are going to raise now that we have more and more people in the metro core, people are raising the question, now what region, now there are seventy-five people on week two for a consult, next week we have to go to a consult, now what is the difference in the dynamics so forth and what's the focus? It's freezing those kinds of questions, positively, you know, negatively, what are those dynamics the following I guess. What is the policy I guess? People also have the authorization to develop in a certain way, for a circus, we can call on the top people, we are extremely excited about something that we are extremely excited about the guild, there is something about the local church, there is something about it that makes

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THE TACTICAL SYSTEMS FOR THE RECONSTRUCTION OF THE LOCAL CHURCH

Rational Chart

TACTICAL SYSTEMS TWO THE MISSIONAL CADRE 3 TACTICAL TRAINING UNITS			TACTICAL SYSTEMS ONE THE ENABLING 12 TACTICAL PROGRAM UNITS			TACTICAL SYSTEMS THREE THE MISSIONAL PARISH 12 TACTICAL SIGNAL UNITS													
COMPLEX III SCHOOLING IN INTERNAL DISCIPLINE			COMPLEX IV TRAINING IN EXTERNAL MISSION			COMPLEX V BUILDING FOR CONTEXTUAL REEDUCATION													
1	INTENSIVE TRAINING FORGING METACOGNICAL SKILLS	CORE ORGANIZATION SOCIAL & POLITICAL CONSCIOUSNESS	C THE NEW FAMILY CONSTRUCTING COMMUNITY & BELONGING	B WORLD MISSION EXPANDING COMPREHENSIVE ENGAGEMENT	A LOCAL MINISTRY INTER-ETHNIC LAW MOVEMENT	F THE NEW STYLE	D RISING GENERATION FORMULATING EARLY CONSCIOUSNESS	C EMERGING GENERATION DEVELOPING YOUTHFUL SOCIALITY	E THE NEW GENERATION	A ADULT REEDUCATION REFORMING ESTABLISHED WORLD-VIEWS	B CONGREGATIONAL FORTH REINTEGRATING CHURCH DYNAMICS	C THE NEW ECCLESIA	A PARISH EXTENSION REORIENTING OPERATING SELF-IMAGES	B SOCIAL IDENTITY PROVIDING COMMUNITY	C THE NEW VOCATION	A COMMUNITY DEVELOPMENT IMPACTING SOCIAL STRUCTURES	B HUMAN CARE CATHOLIC LOCAL CONCERN	C THE NEW STRATEGY	
2	CRASH EDUCATION CREATING COMMON IDENTITY	CORPORATE STRUCTURES BUILDING COOPERATIVE MODELS	C DESIGNING DECADES OF STUDY	10 GLOBAL MOVEMENT SUSTAINING RENEWAL FORCES	1 LITURGICAL LEADERSHIP DEVELOPING LAY COLLEAGUES	12 DEEMPHASIZING RITUAL ENGAGEMENT	14 WEEKDAY SCHOOL DEVELOPING PERSONAL IMAGES	17 ELEMENTARY JETS INTERQUALIZING LIFE EXPERIENCE	23 IMPACTING EMERGING SOCIETY	20 IMAGE EXPANSION GLOBALIZING FUNCTIONAL STANCES	15 LITURGICAL REFORMATION REPRODUCING SYMBOLIC SYSTEMS	24 SYMBOLIZING FUTURE MODELS	29 COMMUNITY IDENTITY INSPIRING COMMUNITY SIGNIFICANCE	30 REPROGRAMMING SYSTEM IMPACTING CONTROLLING SYSTEMS	28 REPRODUCING EMERGING WORLD	35 PROVIDING FUTURE TOOLS	32 WOMAN'S FORUM CELEBRATING FEMININE REVOLUTION	26 GENERATION BRIDGING RELATING YOUTH PROTEST	36 CREATING INTERNATIONAL NETWORKS
3	ADVANCED STUDIES DEVELOPING CONTINUING EDUCATION	QUARTERLY FAMILIES FORGING COOPERATIVE MODELS	MISSIONAL FAMILY DESIGNING DECADES OF STUDY	8 REGIONAL TEACHING EXPANDING COURSES	1 CONGREGATIONAL MINISTRY ACTUATING LOCAL CONCERN	11 DEEMPHASIZING RITUAL ENGAGEMENT	16 WEEKEND SCHOOL EXPANDING SOCIAL CONTACTS	19 JETS FORGING BASIC COOPERATIVITY	25 YOUTH CULTURE IMPACTING EMERGING SOCIETY	21 INFORMATIONAL REEDUCATION REPRODUCING ESTABLISHED PATTERN	22 LITURGICAL REFORMATION REPRODUCING FUNCTIONAL STANCES	24 HOUSE CHURCH SYMBOLIZING FUTURE MODELS	29 COMMUNITY IDENTITY INSPIRING COMMUNITY SIGNIFICANCE	30 REPROGRAMMING SYSTEM IMPACTING CONTROLLING SYSTEMS	31 ADULT REEDUCATION LITURGICAL EXTENSION RADICALIZING HUMAN SYMBIOSIS	35 PROVIDING FUTURE TOOLS	33 ESTABLISHMENT CULTIVATION AWAKENING SOCIAL CONSCIENCE	34 GENERATION BRIDGING RELATING YOUTH PROTEST	36 CREATING INTERNATIONAL NETWORKS
4	ODYSSEY CATALYZING RELIGIOUS DEVELOPMENT	QUARTERLY FAMILIES FORGING COOPERATIVE MODELS	MISSIONAL FAMILY DESIGNING DECADES OF STUDY	9 RELIGIOUS HOUSE PIONEERING CHRISTIAN STYLES	1 CONGREGATIONAL MINISTRY ACTUATING LOCAL CONCERN	11 DEEMPHASIZING RITUAL ENGAGEMENT	16 WEEKEND SCHOOL EXPANDING SOCIAL CONTACTS	19 JETS FORGING BASIC COOPERATIVITY	25 YOUTH CULTURE IMPACTING EMERGING SOCIETY	21 INFORMATIONAL REEDUCATION REPRODUCING ESTABLISHED PATTERN	22 LITURGICAL REFORMATION REPRODUCING FUNCTIONAL STANCES	24 HOUSE CHURCH SYMBOLIZING FUTURE MODELS	29 COMMUNITY IDENTITY INSPIRING COMMUNITY SIGNIFICANCE	30 REPROGRAMMING SYSTEM IMPACTING CONTROLLING SYSTEMS	31 ADULT REEDUCATION LITURGICAL EXTENSION RADICALIZING HUMAN SYMBIOSIS	35 PROVIDING FUTURE TOOLS	33 ESTABLISHMENT CULTIVATION AWAKENING SOCIAL CONSCIENCE	34 GENERATION BRIDGING RELATING YOUTH PROTEST	36 CREATING INTERNATIONAL NETWORKS