

CONTINENTAL AUXILIARY  
DOCUMENT TOWARD REPLICATION  
"ARTICULATION OF ISSUES"

LOCAL CHURCH EXPERIMENT  
NORTH AMERICA  
MARCH '73  
ROUGH DRAFT -  
for INTERNAL USE ONLY

INTRODUCTION  
REPLICATION DOCUMENT  
(ROUGH DRAFT for INTERNAL USE ONLY) L-23

PREPARING  
FOR  
PHASE III

1. At the halfway point of the experimental phase of the local church project, we are now faced with the necessity of looking more seriously ahead at the specifics of enabling the recovery of the whole church across the globe. The following document is about replication, which has to do with the increase of the number of churches involved in the project, in any metro where there is a religious house. The local church project has come to a point of futuric model building: what shall be the criteria, timing and methods of replication? We have yet to decide the shape of replication, though it is fast coming upon us. What are the necessary alterations we must make to the experiment to expand its scope? This is one of the primary questions facing us in the last half of the experimentation phase as we prepare for phase III. This present time is preparatory toward doing controlled, and then massive, replication.

RAISING  
REPLICATION  
ISSUES

2. Replication has already begun. This forces the question: what will be the adequate model we need for replication? We will need to be clear about our present historical context. What shall determine where replication is to begin, and what direction it is to take? When shall we move from one arena to another? What shall be the criteria for exactly when replication is necessary and feasible? Present time models are flexible, so, how shall they be made more concrete and specific, yet remain flexible? And, beyond the issue of replication proper, how shall the journeys of the present existing galaxies be intensified? Relative to forces or troops involved in the experiment, how shall we hold constantly before replication churches the radicality of their calling? How shall we build the global corporate body able to sustain itself? How shall we develop priorship expertise quickly enough to meet the demands? How shall we create the interior resources to enable people to stand in the midst of such an overwhelming task? Several key questions arise, too, as to the thrust of replication. Diplomatic skills must be cultivated in responding to the needs of the established church. We need to hold to a common context and story across the globe. Also, it is necessary to know more about the specific journeys that particular churches within the region will need to take. How shall we care for the journeys of individual troops? And above all, how shall we hold to an adequate structure of relationships between the non-galaxy movemental structures in the region, metro and polis? How shall we care for those who cannot enter the experiment immediately, but who are eager to begin tactically renewing churches

CATALYZING  
GRASSROOTS  
BROODING

3. This document presents no final decisions. Rather, its intent is to provide data from the grass-roots level to enable brooding. The brooding in turn will lead toward the decisions of the movement upon the shape of replication of the Local Church Project in Phase II and Phase III.

CONTEXTUAL ISSUES OF REPLICATION		SPACE/TIME DESIGN		CRITERIA FOR REPLICATION		INTENSIFICATION WITHIN GALAXY	
PRESENT	The Times-- Resurgnece	GALACTIC  GEOGRAPHI- CAL  PROGRESSION	Penetration Focus	PASTOR/ PRIOR  PREPARED- NESS	Movemental Resolve	DEMONST- RATED  RENEWAL  SIGNS	Tactical Explosions
HISTORICAL	Established Church		Polis Coverage		Missional Family		Corporate Cleric
INDICATIVE	Local Church		Metro Demonstration		Training Prowess		Parish Orientation
	Future of Experiment		Ecumenical Parish		Congregation/ Cadre Support		One Thrust
CURRENT	Practical Globality	STRATEGIC  GEO-SOCIAL  PRIORITIES	Historical Demand	PRESENT  GALAXY  READINESS	Participation Level	EMBODIED  CORPORATE  STYLE	Galactic Operations
PROJECT	Denominational/ Geography Spread		Key Polis		Leadership Responsibility		Cadre Operation
	Present Galaxy		Signal Location		Training Journey		Congregation Reception
NECESSITY	Parish Guild		Denomination Priorities		Financial Commitment		Denomination Nod
RE- APPROPRIATE	Movemental Clergy	INCLUSIVE  REPLICA- TION  TIMELINE	Project Timeline	NEW  CONGREGA- TIONAL  READINESS	Clergy Families	COMPREHEN- SIVE  TRAINING  JOURNEY	Auxiliary Grounding
HISTORICAL	Lay Leadership		Movemental Vision		Auxiliary Readiness		Priorship Role
	Missional Congregation		Six Year Plan		Training Design		Centrum Experience
ROLES	Historical Order		Two Year Phase		Selectivity Process		Time Line Realism
PRACTICAL	Secular Myth	INTENTION- AL  TIME  PROGRESSION	Polis Phasing	STRUCTURAL  RELATED- NESS	Support of Movement	RADICAL  GLOBAL  OBEDIENCE	Structural Configuration
MOVEMENT	Comprehensive Training		Penetration Timeline		Parish Relationships		Strategic Preparation
	Penetration Formulation		Two Year Readiness		Denominational Posture		Actual Responsibility
VISION	Discipline Priorship		Denomination Phasing		Alternative Models		Local Witness

A. ISSUES

BASIC  
MODEL  
INTRODUCTION

1. The issues in the arena of a replication model arise on the other side of the clarity that our times indicate a considerably bolder implementation of the local church project than is reflected in the present timeline. The issues that arise out of the decision to forge out a revised and fleshed-out model appear to flow from the following general questions: 1) Why replication? 2) Where and when do you begin? 3) What are signs that indicate readiness to begin? 4) What needs to happen to facilitate this? The question of "why" is the question of the context in terms of the historical perspective, the missional necessity and the practical vision. The question of "when" and "where" is that of the design of space and time in relation to global movemental designs. The question of signs of readiness is that of the criteria which indicate readiness. This readiness is of the pastor/prior in relation to his cadre, his congregation, his denomination and other arenas that place demands upon him. It is also the criteria which relate to the condition of the existing galaxy. Finally, the question of facilitating replication in the existing galaxy structures is related to the arenas of signs of renewal, corporate style, the training journey and global obedience.

PRESENT  
HISTORICAL  
INDICATIVE

2. Out of the chaos of our times and the loss of the vision and image of the church as mission which manifests itself in the collapse of human values, symbols and structures has come the cry for authentic engagement. Engagement in the civilizing process as a form of spirit resurgence in our times is appearing in the rush by local congregations to denominational programs, Key '73, the forming of ecumenical parishes and other actional involvements. The declaration by churches of their readiness to participate in the local church project points to the urgency of replication in order to supply the needed spirit, tools and methods. The issue of the urgency of replication also falls within the local church experiment as a formulation dynamic, enabling the move toward large numbers of churches already penetrated and allowing the resurgence to be creative.

CURRENT  
PROJECT  
NECESSITY

3. Replication is not some fanciful idea implying alternatives to present action, but is actually that which is indicated as an absolute necessity by the current status of the project. The creation of new structures of humanness around the world is predicated upon the establishment of the local church project through the building of a comprehensive global model through replication. On the other hand, "the push into the parish" will occur only when the indicated Parish Guild framework of care for local man is enabled by the establishment of ecumenical parishes working together through the framework of the local church project. Furthermore, the comprehensive, missional engagement within each metro indicates the necessity of moving with dispatch into every particular geographical, social, and denominational context with replicated galaxies. Finally, the

the present galaxy churches will intensify in resurgence as they expend themselves in the replication process.

REAPPROPRIATE  
HISTORICAL  
ROLES

4. In the church there are crucial historical roles which have been necessary for the creation and maintenance of primal community and its thrust. The role of the clergy, historically, is the movemental dynamic which enables the congregation to move into the future. The role of the laity is the catalytic leadership dynamic which calls forth the congregation to be mission to the world. The role of the congregation is to be the troops who are the catalytic force serving the parish. Objectively the current situation of the church is that these historical roles have been lost or perverted. The local church experiment is in itself a thrust to recover these humanizing roles within the life of the renewed church. Another way to talk about roles is the recovery of the dynamic of authentic servanthood within these various relationships. In terms of the local church experiment this is the issue of the historical order. The servant is always the one who enables ordering to take place. Replication of the experiment implies the recovery of these authentic roles and relationships releasing every church to be its election as mission to the world.

PRACTICAL  
MOVEMENT  
VISION

5. As in society, the stagnation of the movement is found in the arena of an incomplete mythology or vision of why and how one can expend his life. Replication provides the focal vision, the story, to free the motivity of the movement to deal with what is needed instead of what is possible, as well as closing the gap between renewing "your church" and renewing "the church." Clearly stating the vision of replication changes the question of training and priorship from one of "can I do it?" to one of "will I do what history demands?" Similarly, replication will provide the context to bring penetration and formulation into one thrust.

GALAXY  
GEOGRAPHICAL  
PROGRESSION

6. Foundational to the issue of geographical progression is the initial creation in a metro of a strong first galaxy. Replication is enabled by strategic planning of the penetration focus in polises where strong clergy grads need to be raised up. Included in any plan for geographical coverage are considerations of how each polis is to be covered and prioritized. An intriguing inducement for churches to enter the project is the ultimate possibility of creating a corporate thrust on an ecumenical parish basis that will enable congregations to move authentically to care for their parishes.

STRATEGIC  
GEO-SOCIAL  
PRIORITIES

7. For reduplicating the local church project it is apparent that geo-social priorities be set in order to build an effective replication model. These would include such issues as bringing into consciousness the historical trends, locating the key polises, ordering denominational priorities, and choosing signal congregations. The historical situation of the late twentieth

century cries out for a planned replication immediately. To maintain the comprehensive, pluriform nature of the experiment, attention must be given to ordering the priorities of entering denominational churches in the light of existing configurations. Key polises who show signs of project readiness are of primary consideration for the initiation of the local church project. Finally it will be necessary to decide within the key macros where the signal congregations for replication will be.

**INCLUSIVE  
REPLICATION  
TIMELINE**

8. Replication timeline involves Movement vision, LCP timeline, six-year plan, and two-year phase. Replication raises the question of concretizing the Movement's vision for the next twenty years and the actualizing of a twenty-year LCP timeline that could include a six-year phase model. Two-year preparation phase points to the issue of what it means to train the galaxy to replicate within a given period of time.

**INTENTIONAL  
TIME  
PROGRESS**

9. Time progression points to the issue of how the Movement rationally orders its time to enable comprehensive and strategic replication. Denominational phasing assures the pluriformity of the new galactic configurations. Penetration timeline times the recruitment in the specific locales according to the overall replication timelines. Polis phasing provides for geographical comprehensiveness that enables the move to the ecumenical parish. Two-year readiness holds before the replicating galaxy the necessity of local galactic responsibility and objectifies the model for assuming this responsibility.

**PASTOR/  
PRIOR  
PREPAREDNESS**

10. The pastor-prior preparedness involves the dynamical relationship and development of the pastor family, the local auxiliary, the corporate pastorate and the local congregation. The pastor's movemental resolve raises the issues of his priorship decision, his movemental engagement through regional leadership and continental participation and his decision to care for other clergymen because he recognizes and embraces the indicative of renewing the whole church across the globe. The pastor's family raises the question of how they operate out of missional vocation which allows them to live creatively the tension that is the family embracing one thrust in the prioritizing relationship to congregation, cadre, and auxiliary. The issue of training criteria deals with the decision to participate in necessary training experiences in order to guard the deeps of life through appropriation and use of symbolic life, to embody the corporate decision, the corporate memory, and the corporate vision, and to employ the basic methodologies that effectively care for the internal life and catalyze the external mission of the project. The pastor/prior preparedness also raises the issue of the congregation's willingness to honor a shift in what their image of the clergy is, the corporate pastorate's willingness to pick up new responsibility in relationship to the congregation, and the pastor family's willingness to embrace the tension that is a practical consequence of this decision.

PRESENT  
GALAXY  
READINESS

11. In the context of replication the issue is found in the objective signs of readiness of the present galaxy. One arena of concern is the full participation of lay and clergy families in all aspects of the model, including TA, sodalities, week II councils, and movement events. To what degree must both the congregation and auxiliary participate in the financial model as a crucial objective sign of decision to be a radical renewal experiment? The training journey of galaxy members, indicating their decision and leadership maturity, is manifest in completing advanced training, including such events as Academy, PLC teaching, advanced courses, etc. The issue of leadership responsibility as a sign of galaxy readiness is measured by the ability of the whole corporate pastorate-both clergy and lay-to care intensely for the congregation.

NEW  
CONGREGATION  
READINESS

12. The decision to replicate raises the question of the readiness of the new congregations which are being considered as the future galaxy prospects. The arenas of greatest concern are the process of selection, the clergy families, the congregations' training design and the local auxiliary. The selection process continues to be based upon geo-social representation, denominational spread, variation in size of the congregations, and the socio-economic delineation. The question of training raises the issues of the congregation's response to the times and its clarity about the need for comprehensive training. The clergy families of the potential galaxy churches are clear about the demand in our time to be the missional family, in relationship to the task of the church in the world and are developing expertise in the arenas of training and movemental experience. Finally the issue is raised of how this journey toward readiness is enabled by every aspect of the movement available to that particular metro.

STRUCTURAL  
RELATEDNESS

13. The success of replication is determined by the support of necessary structural relations. The issue of movemental support is foundational for penetration into future galaxy churches. Secondly the issue of the sociological dynamics of the parish affects the congregation's missional presence. The replicating churches are to be understood and operate as signs to and servants of the denominational structures of which they are a part. The model itself must hold the issues of flexibility relative to the various stages of readiness and appropriate timing of entrance into the replication phase. The effective missional role of all on-going movement dynamics raises the question of providing the practical support of all dimensions of the replication process.

DEMONSTRATED  
RENEWAL  
SIGNS

14. The preparation for this shift emphasizes the cruciality of intensifying current galactic activity giving particular attention to renewal signs, corporate style, training journey, and global obedience. Demonstrating renewal signs points to the issue that galaxies need to intensify their actualization activity in order to be able to point to how the experiment is making a difference in the galaxy churches. The key externally

visible signs includes the following: demonstrable tactical explosions; a shifting congregational image of the pastor's role as a corporate function; the immediate possibility of congregations to begin actualizing the new parish tactics; and the sense of congregational participation in the project as its sole renewal approach. The existence of these signs are the key factors in enabling a galaxy to engage in replication as its most important and immediate task for the future of the church and the world.

COMPREHENSIVE  
TRAINING JOURNE  
JOURNEY

15. Intensification within the galaxy involves the issue of the training journey of the local auxiliary, including the experience of the presence of symbolic centrum, building timelines for auxiliary advanced training, and internalization of a self-understanding of the priorship role. The auxiliary builds a training network that enables the spiritual and practical entoolment of movemental churchmen engaged in the project. The experience of the presence of symbolic centrum provides continental perspective and regrounds local auxiliaries in the globality of the project, as well as dramatizing accountability of the local galaxy to the global resurgence. Timelines for intensification within the galaxy are based on a socio-spirit analysis of the congregation that creates a real potential for victory and illuminates a common battleplan. The priorship role is the crucial symbol of passionate decision to be on the training journey forever, thereby creating that journey on behalf of the whole galaxy. The galaxy experiences intensification through a journey of corporate priorship that is supported by collegial data interchange at symbolic centrum as a training network and an indicative galaxy timeline that undergirds and pires commonness to the whole training journey.

RADICAL  
GLOBAL  
OBEDIENCE

16. Radical global obedience is the issue of one movemental focus at the local level responding to the global indicative of renewing the whole earth. Strategic preparation is the issue of using the global movemental strategies, timelines, and designs to enable the metro and present galaxy in the building of its replication vision. Structural configuration is the issue of a single metro thrust as the penetration, formulation and permeation strategies of the metro are marshalled to create missional unity, which is celebrated at Metro Councils, symbolizing the single metro thrust. Local witness is the issue of the whole metro movemental dynamic adapting the global story of replication, created by the continental auxiliary, to the metro and strategically and imaginably dramatizing this practical vision for the whole movement. Actual responsibility is the issue of the whole metro dynamic taking specific responsibility for journeying the prospective local churches to decision by recruiting PLC's, forming and leading clergy guilds, taking financial responsibility for "entry machinery" and taking journey master assignments for specific churches and clergy. The emphasis of Radical Global Obedience is that the metro movement see that the reconstruction of the local church begins with them in the journeying of new churches in their metro to a local church project decision.

B. OPERATING PRINCIPLES

1. The model is based upon one religious house per metro with only one prior family from the symbolic order.
2. The key to replication is the effectiveness of the galaxy pastor family priorship.
3. Continuity of clergy leadership in denominational assignment is crucial.
4. Intensification of PLC recruitment is a basic tool to enable replication.
5. Thorough training design is crucial for both pre-galaxy and galaxy auxiliaries.
6. The tension between local involvement in amplification and global involvement in replication is maintained.
7. Historical church symbols and structures will be honored.
8. The replication model is open-ended in such a way as to facilitate due consideration of particular men, circumstances and principles.
9. Replication relates strategically to geography and denominations.
10. Galaxy consensus is realized in replication.

C. PRESENT CONTRADICTIONS

1. Congregations image pastorate as clergy only, thus impeding development of corporate pastorate development.
2. Symbols of decision to be the project are forged out of a parochial rather than continental mindset.
3. Criteria for signal galaxies are forged out of local value systems.
4. Movement approaches to the denomination relative to the local church project is imaged as other than servanthood.
5. Victim images operating out of immediate circumstances paralyze the release of corporate power to do the necessary deed.
6. There exists the tendency to collapse the tension between movemental and denominational demands.
7. Ordination is imaged as status rather than function.
8. There is anxiety over immediate parish activity being in tension with the need for a comprehensive approach.
9. The immediate imperatives of penetration and formulation blur the uniqueness of the religious house's being dynamic.
10. The number of new PLC grads does not allow adequate geographical and denominational replication.

D. DANGERS/PERVERSIONS

1. Using priors role as an escape from congregational responsibilities.
2. Waiting until we are ready rather than acting out of necessity.
3. Letting local present galaxies dictate by unfaith and lack of vision.
4. Not structuring in the "objective other" dynamic
5. Moving without a radical sign.
6. Inadequate symbolization to dramatize the assuming of the galaxy prior role by galaxy pastor.
7. Moving into the ecumenical parish too quickly.
8. Moving where we cannot win within a reasonable time expectancy.
9. The break-down of continuity.
10. Allowing the movement to be imaged as an alternative to denominational reality.

E. NEXT STEPS

1. Create the story/myth of replication and spread across the movement.
2. Alert the current galaxies to the replication model/vision.
3. Begin priorship training for pastors.
4. Enable the missional preparation of auxiliaries simultaneously with clergy preparation.
5. Build the journey timeline for galactic auxiliaries using the common timeline.
6. Carefully examine what fleshed-out congregation programming requires of the pastor and the cadre.
7. Develop a priors collegium composed of house and galaxy priors.
8. Grid North America to the parish level.
9. Selectively cultivate and recruit PLC's and RS-1's on a geographic and denominational basis.
10. Build the financial model.

OBLIGATION TO  
NO-THING

3. Replicating priors realize self-consciously that they have been elected by the Lord of history to their vocation. To become detached from the radical demands of one's covenants, both local and global, to give permission to re-engage totally and re-create these covenants which demand his entire life in light of the comprehensive and specific demands of re-creating the local church on behalf of the world is the concretion of their election.

MAINTAINING RESPON-  
SIBILITY FOR ALL

4. The replicating prior is assigned to the local church for life. God has elected each of these local congregations to love the world. The pastor embodies all that it means to be the church - radical care for the particular, radical sign of the global evangelistic task and the sign of life-long expenditure. When this sign is clearly manifest, the congregation is beckoned to concretely deal with renewal of the local church as that body which is obedient to God and responsible for the world.

CREATING ENABLING  
TOOLS

5. As one grasps his own destiny so as not to be crushed by the overwhelming and diverse forces that continually impinge on him, it is necessary to create the tools that will enable him to stand as the chaste one who knows his calling. Foremost would be to create, within the corporate comprehensive timeline of the local church experiment, his own time design and time line that reflect a rhythm in his knowing, doing and being. This time structure will enable the replicating prior to dance in the midst of the diversity of the task and to keep the vision of his journey constantly in focus.

EMBODYING THE  
TURN

6. The critical vocational focus for the replicating prior is the question of the necessary style in which he embodies a passion in caring for the suffering of mankind. The stylistic shift is one that turns from focusing wholly on a single congregation to the task of enabling a sign of the whole church, past, present and future, moving in one destinal thrust - the literal re-building of the earth. That style, however, if it is to have the ring of authenticity, is concretely manifest within his own congregation as he there embodies the radicality of his election.

MISSIONAL FORCES

LOCAL CHURCH EXPERIMENT  
NORTH AMERICA

REPLICATION DOCUMENT

CONTINENTAL AUXILIARY  
MARCH, 1973

(ROUGH DRAFT for INTERNAL USE ONLY)

L-23

Page 14

INTRODUCTION TO  
BUILDING CORPOR-  
ATE CARE

7. Building the corporate care for the replication forces will require sustaining the forces in the common symbols, continuing the development of the common mind, intensifying common discipline and providing corporate enablement. The issue is to decide the necessary, experiment-wide corporate structures out of which a common, vital mission and spirit may be maintained in replication.

SUSTAINING COMMON  
SYMBOLS

8. Common symbols will be sustained through worship, rituals, visual symbols and structured conversation. Regular worship such as Daily Office and House Church are of primary importance in holding one before what he knows about life. Rituals, such as the accountability ritual and the movement meal rituals, increase our intentionality and dramatize our chosen stance. Visual symbols remind us of the life decisions we have made. Crucial ones are the galaxy symbol, the wearing of a cross, and the maintaining of an altar. Conversations increase our self-consciousness and push us to new insights. Regular participation in structured conversations, especially the breakfast Scripture and news construct, is helpful.

DEVELOPING COMMON  
MIND

9. The common mind will be continually developed through common planning and corporate consensus, through corporate study and teaching. Common planning through such structures as Week II Councils and Metro Councils enables the auxiliary to operate out of a common vision of its task. Corporate consensus is developed to insure committed action through such structures as the Priors Collegium contexting of the total auxiliary. Corporate study in weekly sodality enables the galaxy to push the continental awareness of world, church and self. Regional teaching forces the auxiliary beyond its parochial situation and insures the auxiliary's sensitivity to the needs of the world.

INTENSIFYING  
COMMON DISCIPLINE

10. The dimension of creating an intensified common discipline of the replication forces includes: time-line, covenantal relations, accountability/absolution, and assignment structures. Replication forces will need to decide to be a part of the global movement's replication time-line of the local church project. The continental auxiliary priory, a construct that includes the prior families of all the galaxies, needs to come into existence as the primary body to whom the priors are accountable to the experiment. The corporate cadre must at the same time become the primary body who enables the

local pastor to become prior of a new galaxy. The structures must be intensified where the denomination sees the vision of the experiment and asks the local pastor to be accountable to renewal within the denomination. With the increased covenantal tensions created by the above, a re-thinking of assignment structures and the intensification of accountability and abolition is demanded.

INTENSIFYING  
COMMON  
DISCIPLINE

11. Finally, new forms of corporate enablement will need to be provided to the replication forces as a way of caring for them. Financial models will need to be created as replication forces need funds to attend the continental auxiliary meetings, to travel among the churches and to pay for phone bills. The family, not having the "luxury" of the religious house children structures, will need to elicit personnel from the cadre, congregation neighborhood, movement and the house. New ways of dispersing materials across the continent will have to be forged as the complexity of travel and coordination intensifies. The replication forces will also need to experiment with new time/space designs, such as a galaxy room or file cabinet in their homes and regular meetings with the auxiliaries of the other churches.

PROVIDING CORPO-  
RATE ENABLEMENT

12. It is clear that a whole new reality of corporateness will emerge, intensification of clergy families, cadres and congregations to bring about replication with depth.

ENABLING SPIRIT  
BREAKLOOSE

13. The primary issue in developing priorship expertise is the rapid development of local church pastors into spirit giants. Participation in local and global events initiates this spirit breakloose. Priorship training at Academy, summer programs and the Global Odyssey enable one to encounter head-on the length and breadth of the global demand of history; and they set the only context in which one is able to respond on a local level without reduction. The Spirit Odyssey is that which grows the interior resources to operate as a solitary man of faith present to nothing less than the global demand, sensitive to the interior struggles of every other man. This brings forth the issue of how to adequately context the local congregation to allow the pastor the time to participate in this type of extended training.

DEVELOPING  
THEOLOGICAL  
PROWESS

14. Developing theological prowess is done with the radical intention of eventually prioritizing fellow clergy as well as laymen. Activities which enable continued theological depth and grounding are participation in clergy collegiums, pedagogy guilds, PLC recruitment, advanced courses, local clergy associations, teaching assignments and pushing to the depth in reflection of every day encounters.

IMPLEMENTING  
CORPORATE  
SKILLS

15. Implementing the replication prior's wisdom relative to corporate skills is integral to his ability to form and sustain a corporate decisional body. The following are methods to catalyze this skill: A collegial relationship with the religious house prior and regular participation in house structures, i.e., one morning collegium a week, illustrate the context and method of forming a global/local consensus. PLC calling with a religious house or auxiliary prior produces skill in enabling spirit decisions, resulting from his charting of a man's journey and where he needs to be - this overagainst the old role of "keeping everyone happy." Such activities as clergy guild leadership or regional council vision lecturing train the prior in corporate motivation methods critical to sustaining the single mind of the galaxy. With the authority figure of the auxiliary prior absent, this will be top priority.

APPLYING MODEL  
BUILDING

16. The local church project requires model building skills which utilize maximum data based on the consensus of many. Workshopping, tactical thinking, trend analysis, and battleplanning are necessary, to maintain the precision of the experiment, to hold the complexity of the task, keep the project dynamic and to actually create signal congregations. The issue relative to replication is getting the replicating pastor to become conscious of the methods training which he receives in the sodality and to apply these to the many situations he relates to. This will require the religious house prior to objectify all the situations he relates to, where the replicating pastor needs to be using model building skills, such as in his congregation, denomination and family, and to hold him accountable for such application. This will intensify the role of the religious house prior as trainer and require the decision of the replication pastor to become a social revolutionary.

INTRODUCTION  
SOLITARY  
DISCIPLINE

17. No man can stand in the tension of prioritizing the global revolution of the church manifest in the galaxy and the particular care of a sign of crimap community manifest in a local church without developing the deep interior resources. The question before us is what is the structural way we enable the emerging prior to know that he does indeed have the resources to deal with his solitary life? What are the means of creating and sustaining a solitary discipline?

DECIDING ONE'S  
DESTINY

18. Deciding one's destiny so as to create a single life thrust is necessary for sustaining one through the chaos and tensions of life. Within solitary discipline one rehearses his life decision and thrust so that he may view life through the eyes of mission. Such a rehearsal may come in the form of personal garb, symbols, brooding, lists of issues, meditation, using denominational structures of accountability, order structures, galaxy constructs, rehearsal of family story, prayer lists, etc. Thus even nitty-gritty tasks take on a new meaning as each day is named as a part of one's mission to the world.

MAINTAINING  
COMPREHENSIVE  
PERSPECTIVE

19. Maintaining comprehensive perspective in solitary decisions and actions is the key to sustaining objectivity in the radical ambiguity of the 1001 particularities of any situation. One tool which symbolizes and enables that perspective in one's solitary brooding is a global grid. In addition, written brooding on the geo-social reality of parish, region, etc., and articulating the self-understanding, operational stance, historical myth and spirit mood give one an objective screen for discerning the context operating in any situation. Being self-conscious of the reality of the geography also allows local churchmen to stand globally responsible in every particular situation.

REHEARSING FAITH  
DECISION

20. Study of historic methods of rehearsing the faith decision and drawing his own experience through these methods enables a man to see the necessity of constant rehearsal of his decision to live before the mystery. One enabling form of rehearsal is conversing with one's meditative council - those people out of the past who have wisdom for today - in order to articulate the story of who I am, what my life direction is, and bring objective wisdom to my situation. Effective meditation involves not only naming the council, but deciding who are the saints I call upon to advise me. For example, the story that "I am sent to this situation just as Amos was sent to the Northern Kingdom" gives one much more power than the story, "Well, here I am in another impossible situation". Self talk becomes snatches of that self-story which enables a person to objectify the decision and the temptations in order to meet the multitude of minor routine crises without losing sight of the aim and what the required faith decision is. These historic methods, when rediscovered in his own experience provide a way to capture the vision so as not to be consumed by the details in the midst of the battle.

STRUCTURING  
SELFCONSCIOUS  
PROGRAMMING

21. Everyman operates out of a context which is constantly being reprogramed. The issue in sustaining replication priors is one of bringing self-consciousness to this programming through reflection upon it, thus giving form to the following: Solitary discipline requires a programmed structure which acts as a holding frame or pattern that maintains the individual's consciousness. Such a pattern includes establishing the solitary life, creating a solitary office, structuring solitary brooding, and forming a personal myth. It begins with creating interior imaginal space for the self-conscious solitary life. This might even be held by designating a portion of time for brooding each day. Structuring a solitary office draws together the deepening dynamics of meditation, contemplation and prayer into a form which allows the individual to become disciplined in his use of these dynamics. Inclusive brooding is enabled through bringing intentional structure to it (such as listing concerns, creating journey timelines, screening the news through the social process triangles, or naming the week's contradiction). This structuring releases a person to find himself brooding all the time. The agonizing questions of who am I, where did I come from, for what have I been destined,

can be dealt with only in poetry. The exercise of creating a personal myth is a means of grasping the meaning of one's solitary selfhood. By giving form to these aspects of selfconscious programming, the replication prior will become aware of the numerous interior resources upon which he can draw. The question remaining is one of giving the concrete form which must be created relative to his situation.

SOLITARY  
DISCIPLINE  
CONCLUSION

22. Creating the discipline must use the presently available structure of local church, denomination, family and order. The following are some possible modes: submission of time design which includes brooding time to official board; standing accountable to denomination for the care of the congregation; use of disciplines associated with the church year e.g., Lent; allowing the family to be a reminder of fundamental missional decision; use of order constructs and movemental corporate constructs, and short courses in meetings and priors collegiums.

MISSIONAL  
FORCES  
CONCLUSION

23. The forces required for replication will only come into being through a highly systematic care design. Passion for creation is finally at the bottom of shaping one's vocational style. Engagement in the corporate task is sustained in the common structures of care. Training in missional prowess is for the sake of effective engagement. Being the solitarily disciplined one sustains openness to the corporate claim of all the earth upon a prior's life. To be the replication forces demands that one love creation as powerfully as it weighs upon his back-to love God.

### B. OPERATING PRINCIPLES

1. Corporate care is essential to sustaining the role of replication prior.
2. Self-conscious vocational decision to be the church in the midst of the whole globe and all of history is the key.
3. There will be no replication without priority on the renewal of clergy families.
4. Corporate structures and discipline are the key to spirit growth.
5. The decision to be replication prior is the key to bringing off the role.
6. Training in solitary life practices is the key to spirit gnanthood.
7. Obedience to movement structures, models and timelines is essential for effective global momentum.
8. Demand what a person's journey enables him to say "yes" to.
9. Replication is a response to societal collapse by formulating the underlying religious deeps.
10. Replication is out to enable the historical church to renew itself.

### C. PRESENT CONTRADICTIONS

1. The strain on present priorship in fulfilling present project objectives.
2. Mixed levels of commitment to be the Local Church Project.
3. Priorship training process takes too long to meet current demands.
4. Corporate structures are experienced as competitive rather than harmonious because of inadequate orchestration.
5. Denominations are already threatened.
6. Present galaxies are moving too slowly for effecting a comprehensive replication plan.
7. Pastor and auxiliary are attached to present local church as their primal community.
8. Forms for priorship solitary life are unclear.
9. Regional structures are inadequate for Local Church Project replication.
10. The intensification of the Local Church Project through replication will magnify what are in fact minor contradiction in the present structures of the project.

**D. DANGERS AND PERVERSIONS**

1. Failure to maintain a creative tension in corporate care/demands for replication priors.
2. Premature replication in light of priorship development and formulation phasing.
3. Relaxing tension between local and global which is necessary to bring off both.
4. Isolation from obligation to his own local church (i.e. failure to do tertiary actualization in the local).
5. Failure to do adequate theological undergirding.
6. Priorship emerging as a status symbol.
7. Training disrelated to decision and task.
8. Acquiring the image of a bureaucracy or denomination.
9. Disproportionate attachment to the local.
10. Compromising the intensity of the experiment.

**E. NEXT STEPS**

1. Create a powerful statement of context for replication.
2. Naming replication as a parish tactic.
3. Name the replication churches.
4. Produce a document on replication.
5. Build a model of the necessary care structures.
6. Base penetration plan on replication objectives.
7. Building a structurally sound formulation plan.
8. Creating a special summer manual so those who do not attend the summer program will also make a quantum leap this summer.
9. Image all regional structures as developing galaxy priorships.
10. Create replication decor for sodality.

COMMON GLOBAL STRATEGY		PROJECT REPLICATION JOURNEY		PRESENT EXPERIMENT MOVEMENTALIZATION		PLURIFORM CHURCH ENGAGEMENT	
LOCAL CHURCH STORY	Creating Common Myths	INTENSIFIED	Relational Structures	GALACTIC MOVEMENT EXCHANGE	Movement to Galaxy	CREATING WINNING STORY	Grid Denominatnl Communications
	Metro-Parish Focus		Movement Polity		Galaxy to Movement		Articulating LCP Story
	Maintaining Pluriform Comp.	MOVEMENTAL DYNAMICS	Co-Ordinating Dynamics		Movement Extensn Responsibility		Adaptation of Story
	Claryfying Polity/Acct.		Project-Guild Relation	Galaxy Leadershp Roles	Guidelines for Story		
LOCAL GLOBAL TENSION	Globalizing LCP	GALAXY REGIONAL ROLE	Grad Recovery	INCREASED CONGREGATIONAL AWARENESS	Tactical Intensification	MAINTAINING MOVEMENTAL INTEGRITY	Mvt'l/Existing Relationships
	Global-Regional Exposure		Post-PLC Engage-ment		Self-Consciousns of Leadership		Maintaining Ecum. Comprehensiveness
	Metro-Parish Tension	Care Structures	Core Curriculum Extension		Maitain Futuric Relationships		
	Order Training	Regional Formulation	Story of Movemnt	Honor Denominat'l Requests			
LOCAL MOVEMENT RELATION	Local Movement Expansion	MAITAINING JOURNEY	Objectify Journey	CATALYZING PARISH IDENTIFI-CATION	Identify Parish Leadership	CATALYZING ESTABLISH-MENT FORMS	Charting Church's Mood
	Local Congregatrn Preparation		Journey Story		Building the Vision		Using Parish Patterns
	Systematic Grid Penetration	MOMENTUM	Cluster Courses		Leadership Development		Approaching Ch Hierarchy
	Global T/L Tension		Pre-Galaxy Relationship	Parish Particip.	Using Church's Resources		
RATIONAL PROJECT DFVELOPMNT	Complimentary Penetr. Design	JOURNEY TO	Comprehensive Training	INTENSI-FIED PRIORSHIP DEVELOPMNT	Galactic Corporateness	MODELING PLURIFORM CARE	Imaging Local Care
	Continentally Diversified Time		Time Design		Global Training		Global Collegial Signs
	Comprehensive Replication Plan		Eliciting Decision		Pedagogical Journey		Pluriform Trans-Estbl. Sign
	Area Structure Development	PRIORSHIP	Prior Replicatn	Global Assignment	Catalyzing the Vision		

A. ISSUES

COMMON  
THRUST  
INTRODUCTION

1. As replication becomes a reality, the task of maintaining a common thrust within the global spirit movement and allowing the Local Church Project to actualize its role in the reconstruction of society will become an increasingly complex problem. Key arenas of issues arise as the movement plans common global strategies, projects the replication journey, movementalizes the present experiment, and engages the pluriform church. Careful attention to issues will continually recreate the chastity of the movement.

LOCAL  
CHURCH  
STORY

2. The overarching issue of the comprehensive global thrust of the experiment needs to be articulated in common global stories. What are the myths and rites that need to be created and sustained that integrate local action with global responsibility. What are the structures that objectify the tension between metro replication and the parish sign. What are the rationales that maintain comprehensiveness in the experiment relative to pluriform participation and geo-social representation. What is the common story clarifying the polity and accountability with the movemental order dynamics. Common understanding on these issues will enable the one unified thrust of the local church experiment.

LOCAL  
GLOBAL  
TENSION

3. Crucial issues for the local church project lie in holding the global dynamic in all aspects as it moves across the globe. The tendency here is to become bogged down in our own local church situation in doing tactics and lose the objectivity of the global model in relation to MY local church. That even develops into the local-local tension of tactical actualization in the local church and the reformulation of the parish while carrying on penetration and spirit formulation in the whole metro, the latter being the basis for further replication. Thus the issue of the cruciality of a model to provide global and regional exposure for ALL those involed in the galaxy and other local movemental activities. Another issue is the creation of stories and models to permit the rotational assignment of galaxy families through a year's training in the Global Symbolic Order to provide the comprehensive vision. The basic issue here for replication is operating constantly before the global, over against the local, as well as the local over against the local, as the only way to hold the Local Church Project as the comprehensive strategy for world church renewal.

LOCAL  
MOVEMENT  
RELATION

4. The replication of the LCP within the context of the Global Spirit Movement raises the issue of its relation to the singular thrust of movemental strategy. Replication is not possible without the continuing expansion of the penetration and formulation dynamic of the movement at the regional and metro level. In response to the overall replication design, the focus of penetration necessarily shifts to recruiting the local congregation and its clergy as a corporate body in order to meet more rapidly the entry criteria for

the experiment. Further, replication demonstrates the need for systematic penetration based on a grid to the parish level, and using tactics such as having a cluster of churches support a course. Replication across the globe proceeds according to the timeline of the experiment but in tension with the actual situation and current contradictions of the local movement. The replicating experiment is the next major step in the singular task of the spirit movement.

PROJECT  
SYSTEM-  
ATIZING

5. There is a need for a project development design which is objective, systematic, and internally consistent as it points toward repeated replication. Penetration models need to be designed relative to geographical comprehensiveness as well as parish intensification. The continental replication design should allow the kind of diversity existent in area development while maintaining criteria for entering the project. The replication design needs to enable intensification toward the parish as well as provide for expansion to include all geography. As the whole process intensifies, the issue arises as to which of the back up systems now residing in Chicago need to be reduplicated at the area level such as Academy and area consults. The basic issue is the welding together of penetration, formulation and replication design so as to release systematic reconstruction of the Local Church across the Globe.

INTENSIFIED  
MOVEMENTAL  
DYNAMICS

6. Replication will intensify and catalize every aspect of the movemental dynamic. It will require structured ways for Galaxies to participate in metro and polos movemental activities. The issues of polity within the movement and between the movement and the LCP will be raised in the midst of coordinating the complexity of replication. Also as the movement initiates the Guild dynamic of the N.S.V. new dimensions of relatedness with the LCP will emerge. The intensification of all these dimensions of the global task will require a careful rethinking of movemental dynamics.

GALAXY  
REGIONAL  
ROLE

7. Replication points to the necessity of vehicles that will enable every course grad to participate in the dynamics of regional structures. Out of the context of replication as it informs sustaining structures, disassociated grads will see the possibility of renewed participation. Structures providing every PLC grad with the possibility of forging out his journey to galaxy participation will need to be created and related to the journey of the present galaxy clergy/lay.. As the LCP replicates the need of sustaining care on an ever increasing geographical base raises the question of the role of each galaxy church in creating structures of care within the region in terms of troops, wisdom, planning, and enabling. The issue of where, who and when to move in the Region inbuilding structures for course grads becomes focused in a rational numerical plan as a model for replication is forged out. The key to the galaxy churches role in regional/metro

structure lies in holding the tension between expecting "them" to do the job and "we've" got the whole burden.

MAINTAINING  
JOURNEY  
MOMENTUM

8. An issue for galactic replication is identifying journey any local congregation takes to project participation. To maintain initial momentum of a congregational journey it is necessary to objectify steps from awakening to project involvement and through to future replication. The journey stages must be objectively designed to enable. Cluster courses as a strategy quickly reveals the galaxy dynamic to arouse interest in continuing the journey. In this relationship to pre-galactic churches, galactic congregations must deal with the demands of coming of age and develop style and methods for passing this wisdom to new churches. The overall issue is to assure a successful spirit journey built from a coherent story, training structures, and positive relationships to galaxy and pre-galactic churches.

JOURNEY  
TO  
PRIORSHIP

9. The journey to priorship involves a new kind of a decision on the part of the local pastor to leave status and old securities behind. In the midst of crumbling structure and a despairing clergy, we must enable new vocational decisions. How do we enable the process in which one elicits within himself and others, the decision to be a fool, a signal, and a taskmaster. What are the concrete steps required to make this journey and how is this journey available for all the corporate clergy. This training must teach everything from how to care for the whole world to establishing a weekly-daily time design reflecting priorities and demanding intentionality. The key to replication is training men and women, once again, to be priors.

GALACTIC  
MOVEMENT  
EXCHANGE

10. In the replication of the local church projects the broad issue is the maintenance of corporate power through constant movementalization of the galaxy replication experiment. This is expressed in four basic issues dealing with exchange patterns between galactic and pre-galactic forces, the awareness in the local congregation of the movement, the identification of parish leadership with the movement and the intensification of priorship development for continues replication. Of the four secondary issues which are raised under the galactic movement exchange, the first is seen in the movement's responsibility to the galaxy in providing the vision and practical methodologies whereby the ecumenical parish will be brought into being. The galaxy's accountability to the whole movement is expressed in reporting to regional/metro councils and presidiums, participation in polis penetration and formilation structures and holding forums which enable all churchmen to see the possibility that is the galaxy. In addition, galaxy pastors and congregation auxiliaries bear responsibility for extending concrete care to the historical church through systematic PLC recruitment that extends movemental resources to the whole metro and region through cluster leadership training, thoroughly paving the way for galaxy replication. The galactic auxiliary, and in particular, the galaxy pastor, is a

symbol of the movemental presence and mission, and, therefore, are assigned symbolic leadership roles that enable the corporateness and extension of the spirit movement. The basic issue, then, in empowering the local church project through galactic movemental relations is insuring a dynamic interaction between galactic and pre-galactic forces in such a way that the tension between comprehensive and local responsibility for the renewal of the whole church is creatively expanded.

INCREASED  
CONGREGATIONAL  
AWARENESS

11. Predominant issues in the local congregations' awareness of the movement are manifested through tactical intensification, building self-consciousness of leadership at all levels, core curriculum extension, and creating the story of local congregation's relationship to the movement. The issue as to what degree and when, if at all, to increase its consciousness about the movement is to be determined strategically. Equally important at every level of the congregation is raising leadership to self-consciousness and enabling that leadership to be intensified. The congregations awareness of the movement is increased by strategic interjection of core curriculum courses in its journey. Further magnification of the congregation's awareness may be fostered as a winning story concretely developed of the local church project as a manifestation of the movement.

CATALIZING  
PARISH  
IDENTIFICATION

12. In the whole arena of empowering the local church project now in existence, one of the critical issues is to catalize the identification of the parish as a geo-social reality present to the movement, the parish citizenry, the congregation and the cadre. The first issue is to identify by name and function the existing leadership in the parish which will provide data for their journey into authentic responsibility and for the more crucial question: "What leadership is necessary". Secondly, the project needs to objectify and define effective ways to build and interject the concrete practical vision of possibility for the parish within the context of "responsibility for the world". The LCP will have to define ways and create designs for recruitment and training the needed leadership within the parish, utilizing but not limited by whatever leadership may already be present. The issue of defining the objective parish sign that will catalize parish participation and motivate recruiting and training of Guildsmen will not only have to be actualized but also be carefully contexted within the task of the global spirit movement. As we move to engaging the parish, the issue of the self consciousness of the self living in a parish on behalf of global reconstruction is critical if the project is going to be effective and if replication is to be grounded as the spirit resurgence it is rather than just another way to be socially involved.

INTENSIFIED  
PRIORSHIP  
DEVELOPMENT

13. The issue of keeping power in the present galaxy of the local church project finally involves the development of the galactic prior dynamic. This raises the question of how radical corporateness is maintained across the galactic experiment, in each galaxy and within each auxiliary and focuses the prior dynamic into a common thrust of renewal. It also indicates a need for globalizing the training of galaxy priors to ensure the comprehensive context. This provides him with movemental methods and access to fellowship with those experienced in priorship in order to release him to care for the total project, his total galaxy and his particular church. A large part of this training is to provide each prior with pedagogical training that will increase his theological grounding and his skill to train others. As an increased number of priors become involved in training, pedagogy and periodic global tasks, they are enabled as priors by seeing their role within the galaxies and before their various covenants such as denomination appointment as being under global assignment. The basic issue is how a prior, within the global vision, deepens his decision to be the LCP, thereby carrying out the basic intent of its replication phase which is greater effectiveness in local church renewal in order to care for the whole earth.

CREATING  
WINNING  
STORY

14. The image of the local church project is to serve and honor the church by illuminating its gifts, structures and particular symbols. The denominational structures of the church are honored and enabled through an understanding of their common language and forms. This consciousness creates the spin necessary to ground the local church experiment in the life of the whole church as servant, sign and sustainer. The issues of strategic timing and style authenticates the story.

MAINTAINING  
MOVEMENTAL  
INTEGRITY

15. The local church experiment discerns the helpful relationships and forays without being drawn into someone else's context. It will have to maintain its integrity without imposing its own forms on existing forms, but give permission for arenas, such as worship to be struggled through afresh in every situation, ecumenical comprehensiveness maintained throughout the experiment while at the same time readiness and feasibility is honored. Valuable relationships are discerned and cultivated where they release the experiment. Strategies for co-operating with denomination requests for methodological assistance are worked through without siphoning off energies finally more useful elsewhere or give new zeal to demonic structures that are blocking reconstruction.

CATALYZING  
ESTABLISHMENT  
FORMS

16. In engaging the Pluraform church the issue of catalyzing the establishment forms is crucial. A depth spirit analysis of the established church illuminates areas of relationship and strategic decision making. The use of established parish patterns affirms the

established church and gives permission for continual openness and participation. The catalyzing dynamic clarifies hierarchical protocol and the honoring of the given situation. This honoring allows for the use of existing church resources for replication. The movement honoring of the established forms is the catalyzing agent.

MODELING  
PLURIFORM  
CARE

17. Modeling pluriform care centers on the issues of building a movemental context and creative relationships within the established church. The issue of catalyzing the vision within existing roles in the church points to the necessity of relating a practical vision of the renewed church to the possibility of its particular concretions. Authentic participation in pluriform structures as the transestablishment is focused on maintaining open lines of communication, creating a trust-relationship within denominational bodies. Thirdly demonstration signs (around the practical vision of a renewed church) invites occasion for experiencing global collegiality lays the foundation for engagement on behalf of the whole church. Attention to these issues develops context for intensifying participation in the LCP.

COMMON  
THRUST  
CONCLUSION

18. Increasing growth and complexity can become the occasion of losing control of an expanding and powerful vehicle, but it can also occasion new dimensions not previously possible in a relatively localized signal project. Winning is always understood as being the single thrust needed by history.

B. OPERATING PRINCIPLES

1. Penetration and Galactic Replication rationals are derived from same overall missional plan for Metro/Region.
2. Common symbols and forms hold Globality the whole galactic experiment.
3. Replication is determined out of a rational plan which holds the tension between local readiness and continental/global priority.
4. Local readiness is determined from continentally consensed criteria.
5. The LCX is a common continental experiment within the oneness of the autonomous regional/metro thrust.
6. Four churches actualize tactics at least one year before replication occurs.
7. Leadership flexibility and cross assignment between churches within the galaxy and between LCX and other regional/metro structures, creates power and depth and enables commonness.
8. Raising necessary grassroots leadership at all levels of the movement is critical to the development of replication priorship.
9. Replication priors are designated by Regulation Centrum from the local galaxies and sustained by quarterly Continental or Area auxiliary meetings and weekly priors collegiums.
10. Denominational spread in the galaxy rosters is actively sought in the replication process.

C. PRESENT CONTRADICTIONS

1. Present galaxies are not filled out with actualizing churches.
2. Corporate postorate in actualizing churches are not sufficiently strong.
3. Concern for the LCX is reduced to "my own church".
4. Structures do not exist to symbolize detachment of auxiliary pastors from own local situation in order to hold the tension of obedience to continental experiment.
5. Grassroots galaxy does not have vision of the possibility of radical expansion of the LCX.
6. Some wounds are unhealed with denomination hierarchy.
7. Penetration momentum is not designed to support replication.
8. Priorship training structures are ambiguously defined.
9. Pastors have not created structures on stance of trust of Lay Auxiliary.
10. Structures for journeying pastor families are not objectified.

D. DANGERS/PERVERSIONS

1. Spiritual maturity of priorship may be weakened by inadequate testing and training of emerging replication pastors.
2. The complexity of large numbers of congregations may tempt us to create structures rather than dynamics resulting in shallowness of spirit.
3. We may focus on the Parish without taking concrete responsibility for the Global Movement.
4. Lay leadership may be inadequately trained to support the pastors new role as galactic prior.
5. The pastor may be tempted to drop his role and responsibility for his own congregation as he becomes galactic prior.
6. If the servant role of the galaxy is inadequately presented to the Historical Church, it will be unduely threatened by the movement's presence.
7. The replication pastor will be tempted to do his own thing.
8. The galactic formation may become a psuedo-denomination.
9. The Global Movement may allow local circumstances to decide the shape and spread of replication instead of moving out of a comprehensive plan of what is needed globally.
10. We will expect and want for a messiah(signal) congregation that will "prove" the project and make selling it easy.

E. CONCRETE NEXT STEPS

1. Create a symbol for replication prior which would reflect the transition to a dual role as galaxy prior and local church pastor.
2. Forge a journey model and timelines for all pastors and lay auxiliary in each galaxy.
3. Intensify selective PLC recruitment.
4. Intensify priorship training and emphasis in the auxiliary.
5. Develop a model for division of replication prior's time to balance galaxy pastor role and local church demands.
6. Create the story for all auxiliary members that radical replication is possible.
7. Analyze and build profiles for all churches with respect to galaxy involvement.
8. Provide means for increasing understanding among regional grads of the demands and possibility of local church project replication.
9. Create common weekly time design for lay families.
10. Build a replication model based on grid to parish level which holds tension between devloping ecumenical parish and expanding geography.

RECAPTURING  
AUTHENTIC  
ROLE

1. Those who participate in the Local Church Project are taking part in experiment, the consequences of which will be measurable only decades from now. Everyone is clear that having a fantastic local church, or even a fantastic galaxy, is not enough. It is necessary for the sake of all mankind that we win, and win comprehensively across the globe, though we cannot accurately predict at this time what "winning" will really look like. This last part of the experimental phase is preparing us to deal with the massiveness of the work that is to come. It is experimentation in replication. Nothing less than enabling the whole church to recapture its authentic role is the task to be accomplished.

ENABLING  
SPIRIT  
GIANTS

2. Recapturing the authentic role of the church requires not only tactical expertise, but also expertise in creating, sustaining and maintaining Spirit troops. In this dimension, we have learned that true missional expertise never comes, save it is linked to expertise in cultivating the solitary spirit life.

RE-APPROPRIATING  
SERVANT  
ROLE

3. As replication of the Local Church Project develops, it will inevitably lead to anxieties, both on the part of those who take part in the experiment, and those who stand by and watch its growth. It is necessary that we discover and re-appropriate the ways of articulating the fact that the local church project is a servant of the Church, and that the Church is the servant of mankind, as man lives his life within the all-inclusive context of the Mystery.