

AREA REPORTS - 1971 -72

Today we are going to hear summaries by area of the reports from each of the Religious Houses. We will start with North America, Areas North, East, West and South. Then we will combine Areas Northeast, Northwest, and all other global Areas represented.

AREA CHICAGO

Here begins the report of the accountability and absolution of Area North, boasting twelve houses. I am going to take basically the four categories that we dealt with in our previous conversation: movement, galaxy, house structures and spirit life.

In terms of movement penetration, Area North had 222 courses during the year and experienced the coming through of signal metros such as Chicago, Cleveland, and the region of Cleveland, Kansas City as a region, and the metros there. Detroit experienced the shift from a thousand to nine thousand dollars raised by development. There were seventeen courses there in that region which was a new accomplishment. In terms of total area recruitment troops, we figured out that about 811 people would show when you tooted the horn for recruitment. And in terms of iron men among those, we found the criteria varied a good deal. For some priors it was those who would sit up when you yelled "iron men." For others it was who would be willing to be shot, and at least one prior is convinced that in his iron men there is a certain mixture of alloy in the iron. But anyway we decided there were 338 iron men **across** the area.

The contradiction in penetration in the movement, was in arena of the clergy as they really form the door to RS-I recruitment, to the future of the galaxy, and the Local Church Experiment. The symbolic power of the clergy is still there, demonstrated by one clergyman who, in effect, walks up the aisle of his church and says to various individuals, "You're going to RS-1," and "You're going to RS-1" and "you're going to RS-I", to get his recruitment done. And they go!

But the contradiction there is something like the objective situation which shows the clergy's need is his lucidity and his fear of possibility relative to his vocational struggle, on one hand, and the objective fact in history of the PLC, on the other hand, which is the answer to that vocational question, so to speak. Those two co-exist and the question is how to bring them together.

In terms of futuristic breakloose the kinds of things that are opening the door to the future in this area are things like the clergy guild, polis ecclesiolas, the use of the RSIII A course, and images such as a clergy directory where you have mapped out your regular encounter with clergy and have this down in a disciplined and orderly fashion, of seeing the clergymen on a three-year projectory into full movemental participation. The cruciality of the clergy and therefore the need to have just great PLC's with infinite care throughout them is utterly clear. Also, the possibility has emerged on this side of Summer '72 of a kind of "other-worldly" or eschatological nonchalance which would be about one centimeter below the surface of that course. It would give us a way of enabling clergymen to make it through the PLC without being scorched, but rather perhaps being sunburned to the point that they can see the possibility of wrestling with Being, through the methods and images of the twentieth-century methodology that is both our gift and our burden.

Then the area of the galaxy. We see key pastors emerging which are major symbolic leadership. Regarding participation in the experiment, we have a number of churches that are participating by actually implementing tactics; while others are in various stages of preparing to begin tactics. Six of our galaxies have four churches implementing tactics, two galaxies have three churches, three have two churches, and one galaxy has one church. All galaxies believe that by January 1st they could have four churches implementing tactics. The current contradiction in the area of the galaxy is the need on the one hand to soft-shoe the clergy into the full role that they need to play in the church and galaxy in the midst of their vocational crisis. On the other hand is the objective need to have four churches in every galaxy. This is not a new contradiction. It evidences itself in terms of a soft decision on the part of the clergy, no decision at all, or being pushed over the brink.

As a tangent, there is a Roman Catholic clergyman who has found a novel way of doing his recruitment in his congregation - he recruits someone for an RS-I course and for all the sodality and council meetings in the same visit to get people clear into the experiment in one fell swoop. This, however, has produced only one recruit, so we do not yet recommend this method.

In the midst of the fact that the local church experiment is not yet self-supporting, we note a very fine increase in the amount of marginal or symbolic financial participation in comparison with last year, particularly on the part of auxiliaries. Clearly there is a movementalizing needed here to enable not only the finances but also the symbolic relationship to history and to the entire church that financial participation represents.

The image of the waltz holds the style that needs to exist both in penetration and galaxy work. Without ever falling over the edge, you keep moving and turning around the center which is always there with a kind of effective nonchalance that finally will win by giving someone a stylistic mode in which he can make a twenty-year march.

In the area of the house internal life the past accomplishments include figures on interns and house personnel. There are 103 interns in the area now. During the year, nineteen other interns left. Five of those were planned, that is were sent out intentionally for one reason or another, fourteen were unplanned losses. In September we expect 50 new interns and forty new fellows.

The current contradiction in the area of the house, particularly in the North where regional roles are filled largely by strong old hands, is that new hands who ought to be on their way into houses have no opportunity to play those roles. They do not have adequate ways to invest their being in the movement to the extent that they are prepared to invest themselves in a house (knowing that you don't jump from an RS-I one week to a house internship in the next week.) The movemental training station is really our missional structure for the next twenty years. We need to wrestle with what it means to give people permission both to be trained and to invest themselves in the movement.

September loomed as another image for the houses relative to the future. September needs to be imaged as a flying start. We are very clear, relative to finances, of the need to get everyone employed immediately. We are very clear about penetration starting immediately. Perhaps now with the existence of a PLC manual and a Religious House manual we will have both imaginal and actual permission to begin all systems immediately. You could almost hand one of the manuals to a second prior and the other one to a strong intern and literally start everything at once simply by telling them to read the book and begin.

Finally, for me at any rate, there are three images that seem to emerge out of the reporting, accountability, and absolution that was done. One is the broad image of movementalizing. That is the way in which doors are opening and need to be opened for the broad mass of the awakened Church to participate in the movement and in the movemental order. The second is avenues for the investment of clergy. We cannot afford to lose one clergyman for any reason. Third is the waltz. That kind of careful nonchalance permits you and me to engage ourselves fully in something that is literally impossible.

AREA NEW YORK

Area New York has stood before its brokenness and its wholeness this past day and is now ready to stand before you. We are those who have accounted, are absolved and are ready to move into the new year. In the arena of penetration there were 115 courses in the past year. This was the same level in some regions and an increase in others. Signals in penetration were in the area of increased Black penetration. In several areas the Black church has come alive and Black cadres have taken responsibility for recruiting the Black community.

Breakthroughs in the arena of penetration have been in the areas of metro nets. Across the regions the need exists to create concrete nets where people are assigned responsibility for each metro. That has been pushed this year, and new kinds of possibilities have happened as people have been assigned to particular geographic areas and taken responsibility for metros. In the past, perhaps, they took responsibility for their own congregations or tried to recruit only out of their own church or out of lists that were several years old. Particular metro houses, such as the metro houses of Portland and Manchester, have experienced breakthroughs in terms of recruiting those metros in going into areas where there have not really been many of us before and going into areas where people had said no and where now there is new possibility.

Clergy were recruited in every region. There were PLC's in the past year every quarter. But there still is a struggle for us to recruit clergy, once they have been through PLC's, to participate in the regions and in recruiting regions. We feel very much the indicative to continue that kind of recruiting.

In terms of the galaxies, we have 4 galaxies in being; 2 galaxies with 3 churches and 1 in preparation, 1 with 2 churches and 2 in preparation, and 1 with 4 churches in preparation. What has been happening as we sense it in the galaxy is that giant clergymen are being developed. Men who can stand

alongside any other man in this room are being developed within these congregations. We saw some of that leadership this summer and will continue to see it. The galaxy is becoming movementalized. I was surprised how many galaxy people had come out of the regions as movemental people to participate in recruiting courses across the region. There is present a sense of winning within the galaxy churches that have been in the experiment. There is a sense of decision being made by clergymen and by those congregations to continue with that experiment. 3 congregations we sense, at this point, are becoming signs of new possibilities. One, which is mainly a Black congregation in Washington, is becoming a sign of the possibility of the International Community as the church, and also of participating in the parish there. We begin to see possibility bursting forth there.

Some of the keys, as we have sensed them, to caring for the clergy and continuing to care for them daily, have been visits to every clergyman in the galaxy every week. These are crucial for enabling a man to continue week after week after week after week to make the decision to be that galaxy, to be the Church. In this past summer 3 of our churches have been what we would call bracketed. They are in the galaxy but their pastors for many different reasons are struggling with being in the experiment and so are being held until the fall, to pick up again, to move with them. In the past year, we have lost one pastor and 3 pastors have been moved. Perhaps some of them were moved because of past mistakes they made. Others had been in a place for a long time and were ready to be moved.

One situation in a galaxy is a shaky situation in that at this point a cadre is beginning to say a no, and so there is a struggle there. The other churches in the galaxies are basically in good shape, and are ready to move on into this year. So we sense that there is a care that must go on as soon as we get back into the region.

Financing is an area where we need work. About one-fourth of the money that should be coming in is coming in at this time. By September we project about a third of the money coming in which would be \$200,00 for each congregation. That is still one of our key contradictions in the area of the galaxy.

In our internal life we, as a body, see ourselves in many kinds of locations as religious houses. One of the bodies is in a cloistered monastery where you are to be utterly silent. That has made an interesting kind of dynamic for that religious house. Another religious house is an 8 or 9 story parsonage, which has made for many complications.

Just to talk about the general posture toward the internal structures, we all participate in common order structures in our houses. Very few innovations have been experimented with except in the context of mission. There is a general sense of the need for more interns, and how to enable interns to come into the house is one of the key questions. The general struggle within the house itself is how to enable the youth to participate authentically in the mission. We have not found an answer to this at this point, except in certain places where they have had only a few youth. When there were 6 or 7 youth, that continued to be a struggle. At this point there are several religious houses looking for new locations, either more adequate locations, or being forced at this point to find new locations.

In terms of finances, all but two of the houses are either even or with a surplus. Two are below. One with a large debt we are particularly concerned about. We pushed that quite a bit in terms of what it means for the future, and what it means to enable religious houses to keep out of debt, or how you and I were solvent. One of the keys that we have already mentioned from Area Chicago was pushing the job in the fall. Key jobs or goods jobs had to be acquired in the fall.

In terms of the future: completing of the metro nets and continuing to develop those nets which allow penetration to go on in every region across the whole area, enabling those churches in preparation in galaxies to become part of those galaxies, and being present within those regions--allowing missional families particularly to decide to be part of those houses--will enable 50 people in all those houses to become a reality.

AREA HOUSTON

Area Houston stands accountable and reports that we are 7 houses strong: Houston, Oklahoma City, Tulsa, Miami, Atlanta, Amarillo and New Orleans. In terms of penetration, Area Houston would report that there were 100 courses in the past year, 2000 grads. 17 of the courses were PLC's, 67 RS-1's and 16 advanced courses. The penetration push was primarily in terms of the metro cities.

In terms of what we heard this afternoon, the breaklooses really happened in such obscure spots as Portales, which is really in the Phoenix region but since it is 1400 miles from Los Angeles and only 120 miles from Amarillo, a course of 45 was held there, for instance, in 2 churches. The pastor is now committed to the Local Church Experiment, and he and his wife are going to the Academy in the fall. Other breaklooses in the South happened in places like Texarkana and Corpus Christi. The image there was that while the course was primarily in the metro, an effort was also made in terms of secondary and tertiary penetration. That seems to be where the Lord was yielding up the fruit most bountifully.

There were several metro holes, as I listened, that we probably did not hit the way we needed to hit them--places like Lubbock, the Valley in Texas. An effort was made in Memphis but only 2 courses were held there--Jackson, Montgomery and Tallahassee.

The key seemed to be that we are sitting somewhere between the transition from recruiting individuals and recruiting courses to building recruitment networks and recruiting local churches. There seemed to be a kind of tension throughout the reports there and that several breaklooses have come in terms of new images of recruitment, such as in New Orleans--the image of recruiting local churches rather than individuals, making the whole membership of the church prospects for RS-1.

In the work of the clergy, they took 10 churches and set a goal of 10 people per church. Something like 50 people were recruited when the Lord sent a hurricane. Still, 45 ended up at the course. But the image held true and the experiment was helpful in terms of recruiting local churches rather than individuals.

In terms of the galaxies, Area Houston wants to report that God has blessed us with 4 churches in every galaxy, and that among those, some 12 are in operation fully and some 16 are in preparation. To give you an image of some of the signs there, one of the churches that was added to the Tulsa galaxy this year is the first church in Bartlesville, Oklahoma. The pastor is a signal clergyman in that denomination and has many men in his church who are related to the Phillips Oil Company. In New Orleans we have probably one of the key Roman Catholic signs in the whole experiment. Clutz reports that we are winning there. Another sign is that old hands are now in the Local Church Experiment and building cadres. In Miami where the preparation has not been as rapid as other places, one church has 9 people in the auxiliary.

Overall, the Local Church Experiment, in terms of its preparation and actualization, looks like this: we have 1 galaxy in which all 4 churches are in preparation, 2 galaxies where we have 1 church actualizing tactics and 3 in preparation, 2 galaxies with 2 actualizing and 2 in preparation, and 2 galaxies with 3 actualizing and 1 in preparation.

Perhaps a signal in terms of relation to the establishment is with the Episcopal Church. First was the report from Miami where the bishop celebrated House Church in the religious house. Then in Georgia the Bishop in the Episcopal Church there helped to sponsor and pay for a PLC. The prior in New Orleans mentioned that we had very good collegial relations with the Episcopal Bishop in New Orleans. This added to the Episcopal Bishop in western Kansas may be a signal of something that is happening in the hierarchy of the Episcopal Church.

In terms of the internal life of the houses, the figures look something like this. There were 80 adults in the 7 houses. 27 of those were priors, 53 were interns or intern carry-overs from the previous year. Out of those 53, 11 persons were lost for one reason or another. 16 fellows were produced for global assignment. Several key things happened there. One was that in Oklahoma City Region the cluster dynamic came off in terms of being the kind of corporate presence that insured that all 3 houses, though autonomous, finally came off. Particularly Amarillo, which was overagainst a difficult situation in terms of the number of interns and the readiness of the metro, came off. The steadfastness there was attributed to the cluster dynamic and the corporateness of the priorship.

Another key was that Houston experimented with what they call the mobile religious house, where a couple of people from the religious house would be sent to a metro city to actually be the religious house, say during Week I. They hold collegium, have breakfast, send people out for the day, and then in the evening have ecclesiola and do penetration work. This insured that the image of the religious house as a dynamic was spread across the region.

The other thing that happened for the whole area of the South, which was really initially imaged as an external missional thrust, ended up being a signal relative to the internal life of the whole Order. That was the gathering of Area Houston in Memphis. All of the South gathered in Memphis to do penetration and preparation for the house there. An enormous number of people, both laity, clergy, and hierarchy, were contacted. The key there relative to internal was the effect this had across the whole Order. The signal was that the corporateness and reality of the Order were beyond my local situation. This was particularly true for interns, and so on.

We talked a bit about the 50 person image for each house, and Houston is probably closest to doing that. It may well do it next fall. The keys to that seem to be something like this. We had to put out an image that a year in a religious house was key to your training to be a local churchman. Being in a religious house was dealing with the contradictions and the creation of a social future for which we are all working. Besides, you probably have to have more than one or two people working in order to create the kind of momentum that will finally bear the fruit of 50 souls in a particular religious house.

In terms of the future, the major thrust has to be something like these three. First would be PLC recruitment. I think we all know that but in terms of listening it seems to me that that is the key to several issues. Certainly it is the key to moving churches from preparation to actualization--with clergy recruitment and nurture. Also it would be key to having more than just a few prospects, more than a few churches in preparation for your galaxy. Then it is the key to your penetration of the laity. And the penetration of the laity is finally the key to the intern question.

The second major thrust would be then the filling out of the actualizing churches or moving to 4 churches actualizing in each metro city. Then, finally, to go ahead and intentionalize and systematize the recruitment network. It seemed we were just somewhere in no-man's land between having that in being and still recruiting individuals and individual courses. Those 3, the clergy, the moving of churches from preparation to actualization and the building of systematic recruitment networks for each region, those are the keys.

AREA SAN FRANCISCO

Area San Francisco stands accountable and reports on its external life and internal life in the past year. First we would like to report in terms of regional development in Area San Francisco. Across the west this past year there were 69 RS-I's, 16 PLC's, and 25 advanced courses, for a total of 110 courses, approximately 18 courses for each of the 6 religious houses. In terms of signals and regional development we would hold up the beginning of the Portland Metro and the moving into history of that metro of the Seattle Region. Advanced courses pointed to movemental training going on in San Francisco and a breakloose of clergy in Los Angeles beyond the cluster of Methodist clergy that has been involved there, reaching the Episcopalians, the Disciples, the UCC's, the Presbyterians, and the Lutherans in the Los Angeles Region. The Denver metro doubled the number of grads in their region for the second year in a row and moved into two new metros. The Billings Region where courses have been fairly well limited to the Rapid City Metro expanded that again and covered 5 of their metros with courses. At Rapid City Metro where we have an outpost, we had 6 courses and a PLC this past year. The whole region is expanding in that way.

Other signs in terms of regional development are the New Individual in the New Society course at San Francisco with 100 participants. In the Denver Region in two weeks of development calling, one in the fall and one in the spring, \$30,000 was raised. The journey of the region relative to the presence of the religious house and what that presence needed to be in the Billings Region took a creative shift this year. The house has dealt with some of the problems initially there. One of the things our group was most excited about was the

work that has been going on in Rapid City, a community of 40,000 people. You just show up in town and you are visible. And if you are not radically demonstrating a trans-establishment style in the midst of the establishment, you will have problems. They reported that this year they have pulled that off. That is to say, they have articles in the newspaper, etc. etc., which have all created friends of that entire community for the Ecumenical Institute and for the presence of the house there. That kind of visibility can be dealt with in that kind of community and our group was excited about the report in that region.

The contradictions perhaps across the area in terms of regional development have to do with penetration systems and how you instill penetration at every level of every region as just part of the mindset of the region. Penetration is one of the fundamental dimensions of what it means to be the spirit movement. It is not something you do relative to a particular weekend or a particular course. It is just something that is just always there and always going on. To give that form and structure, to nurture and formulate that, that is the task.

In terms of the area and the galaxy, the area as a whole would report that 16 churches participated in tactical actualization and 8 churches are in preparation. Signs within the Local Church Experiment would be in Seattle where we have been excited to hear that the 4 churches that began the project on January 1st, 1971, are the 4 churches that are part of the project today. They have been on a particularly fantastic journey and have been a sign to them and to the whole movement. The expansion of denominational participation across the area has been good, and the financial participation by the various galaxies has been improved this year. They are looking forward this fall to intensifying that and moving forward.

All of the galaxies reported good relationships with denominational hierarchies and the people responsible for local churches in their area. The denominations have supported recruitment, courses and galaxy pastors because of the work of the galaxies. That kind of relationship has been developed.

In terms of the internal life of the area and the religious houses, we would want to point to the kind of commonness that was demonstrated in terms of the time design and the activities going on within the houses and the kinds of commonness that were there in terms of the stance of being the presence in the region.

It was discovered across the regions that the religious house was still the presence and the sign in the midst of the region. It was not a question of the number of troops that signaled that presence; rather it was the being that was established there. The religious house is the kind of dynamic in the region that is coming to be seen as a viable life style, that the life style that is demonstrated in the religious house is not something wierd or kooky or something for which you give up the good life for a year. It is recognized as a viable, futuric life style for men of the spirit, an experimental demonstration on behalf of society. The houses are received in a region as a gift, as a tool of the spirit movement. The regions are ready to receive that and move with that and participate in that sort of dimension.

Financially, overall we would report that as an area the religious houses of Area SanFran. are down \$14,480. One of those is the Billings House, which will be down \$13,000 this year. We struggled very hard to find out why and how that had

come about and talked at length about that. We feel perhaps that the situation needs to be shoved in terms of how a relatively small house demonstrates that fundamental presupposition of the movement and of the revolution.

All the regions saw the need to discover--perhaps this is a contradiction in their internal life--ways in which regional colleagues who were committed to one level or another to being the movement, to being the movemental church, were released to participate in the house dynamic. Across the region the possibility of 3, 4, 5 couples moving into the house this fall was overagainst the demand for 50 adult members of a house, which would have required 10 or 20 couples moving into most of the houses. How do you release the kind of troops in the regions to allow them to participate in the movement is the key question.

OTHER GLOBAL AREAS

I am going to be reporting on Subasia, Seapac including Australia, and Canada.

To begin with penetration on the subcontinent, the exciting picture there is that there are 10 first teachers, 25 second teachers, and 35 third teachers there, and 1000 people have gone through RS-I this past year. In penetration in Hong Kong the exciting thing is the preparation of an RS-I manual in Chinese. They had 2 RS-I courses, one PLC and 4 Chinese RS-I's. In Kuala Lumpur in terms of penetration, 17 people went to the ITI in Seoul. Furthermore, those 17 were 100% self-supporting. In Sydney there have been 19 courses since Christmas, with 90 people projecting to go to the Academy starting in September.

For the Local Church Experiment, Sydney projects Easter Day launch of 24 churches. They have listed 27 possibilities, so that looks like it is ready to go, with probably 2 galaxies in Sydney. Summer '73 in January there is projected as auxiliary training. In Singapore there are again an excess of churches. Four regions are ready to go with 4 churches each except one--Kuala Lumpur has 6 churches ready to go. Hong Kong has 4 churches ready to move in the experiment. Shum Oi Church, for example, has spelled its mission out in a 4 x 4 (in Chinese). I will read just one column: research and demonstration, training and nurture, community relations, and educational promotion and interpretation. The other aspect of the leadership training going on at Shum Oi is 14 weeks of training this summer, involving 26 people who are full time Week I/Week II in leadership training. Those 26 people are assigned out to their secular jobs during Week I, and living at the church and training in the morning and evening, and then are assigned to ecclesiola structures during Week II. So with that kind of preparation they are ready to move. Also we cannot forget the 300 children in the preschool at Shum Oi. In case anyone gets lost as to where they are in the church year calendar, all you have to do is look at the people's shirts. All the corporate pastorate and all the preschool teachers at Shum Oi wear the color of the church calendar year. They are all in green at the moment.

The kind of questions that are being raised by our colleagues relative to the local churches say that there are congregations ready to move. But what does it look like? How and where and what does it look like to have a regulation centrum in Australia or elsewhere in Seapac or in Subasia? What does the 13-week training and then the tertiary actualization look like? Those are the kinds of questions that have to be dealt with between now and the end of the winter quarter.

In Canada in the area of penetration, there were 80 courses. 40 of those were RS-I's, 22 were PLC's, and there were 18 advanced courses for the year-- mostly all in Toronto and Winnipeg. The question in penetration in Montreal for the future is how are we going to penetrate both the French-speaking and English-speaking communities. In Winnipeg, 5 PLC's last quarter and PLC's also in the other 2 quarters raised the question from our colleagues: how is it that you make sure that PLC's come off? They gave the image that if you want 30 in the PLC, you recruit 100, and you do that 8 weeks before the course. Then you figure out 5 more times that you are going to call on each pastor. The question was that some have signed and given their money for registration, but still maybe they do not show. The answer was that you just call on them that many times, even after they have paid. Winnipeg has proved that that has paid off in terms of nurturing already-paid registrants.

In the Local Church Experiment, Canada would report 4 churches in each galaxy. Montreal reports a state of transition, with one clergyman being moved by his denomination in the fall, which raises the question whether or not that congregation will be able to remain as an actualizing church. Toronto is operating with 4 churches and one church is bracketed. A fifth one has participated in the 13-week training, and the beginning of the tertiary actualization, and is just sitting and waiting now until a galaxy appears, or a way of participating appears for that other church. In Winnipeg 2 churches are in actualization with disciplined corporate bodies, and 2 churches are in preparation ready to move into position in the fall. But again, the image was given that nurturing over and over again was the key. For the galaxies, the consult was seen as crucial to enabling the kind of movemental decision that needs to be made in each case.

In the internal life of the houses, the 3 houses together have 74 souls in them. Canada seems to present a peculiar problem in employment. There are 2 reasons for that. If you are not a Canadian citizen that becomes a bit of a problem; and then the French and English contradiction in Montreal. In two instances where people in the houses have been Canadian citizens and have given that up in the past, that has become a contradiction in terms of getting employment now. They discover they are in houses in Canada. You never know where you are going to be in the future.

In regard to the future: continued demonstration of the corporate style is seen as a sign of hope in the church across those regions. As for things to avoid or traps to watch out for, the most obvious trap was seen as the neglect of a particular structure in the house, either neglect of care of an individual or individuals when assumption had been made relative to peoples' commitment. We also raised the image of neglecting the sojourn program, which results in the suffering of incoming interns. In each case, the sojourn program was seen as a vital link to incoming interns.

We see across Canada, which is newer in the movement perhaps than some other places, that the Local Church Experiment has been the vehicle for building the movement memory. That was not there prior to the Local Church Experiment beginning there. In the future that kind of push needs to continue.