

Gene Marshall 40 year time line

We are now preparing ourselves to enter the 4th and last week of Summer 70 Research Assembly. We have participated in the pulling together and the writing up of the labors of perhaps 50 years of experimentation on the practical renewal of the local church and we've organized that vast sea of experience in ways that intend to be useful to the all out push in the practical occasing of the metamorphosis of local fellowship and its divine task on behalf of all mankind. Many issues remain.....pitfalls to avoid. Constructs of recommendations on subjects such as these will be passed out later; we will have some chance to reflect and talk back to it.

How do you prepare a congregation to see the need for inviting such a program to be in? How do you cultivate the necessary approval of denominational structures? How do you plan a beach head that will be held for 4 years or longer? How do you prepare the congregation that's not going to be an experimental congregation now but is going to be an experimental congregation 2 years from now? What is going to have to happen to the whole movement in relationship to an all out push on the local church? How is all this going to be financed? What kind of back up systems are we going to need to support this push; research and training, consultations. And how much longer is this list? These are the kind of questions that next week has to deal with and we want to begin this morning on next week by trying to see it all (all our concrete anxieties) in the context of the whole recklessness of history, or in the context of the whole glory of history which is the same thing.

Now you can think of a picture that has 16 long tough years on it and the first one is 1968 and in the middle is 1976 and the end is 1984. This little nitch is '72 and we're here at '70. Maybe you could say we're completeing phase 1 of this move on the local church, research, and I think its proved that we've been reaching back for 30 years. In a very direct way when we began in 1968 pushing out with religious houses and thinking of formulation in an extremely relevant and direct and daily prayerful way--experimentation that led us to this hour in the dimension of research began. Now on the other side of this council, for the rest of this year and year following, we will have 2 years you might call phase II and that's experimentation if we are building the model that we are goint to test this summer then what we've got to do for the next 2 years is test it. To run a few trial runs, if you like, that are extremely serious trial runs in that they are to run with actual congregations of human people. But they are trial runs or tests in the sense that we need to be sure before we do a thousand of them.

Then you think of the next 4 years as phase III. Call that demonstration. Now that means that you can imagine us demonstrating to the whole world that this will work everywhere. This is the show the world period. We might want to not let the world know that this is going on too much because experiments are experiments, but now that we are clear that it works, then we have to demonstrate these next 4 years to the last community of global civilization that this has to be done. And then for 8 years, phase IV and this great word replication. I understand that the dells of the living organism replicate as they start with a very small demonstration of life and then whoeeee, you know, just cover the whole earth. And that's the kind of thing you're talking about here, where you systematically see to it that a wind blows throughout the whole course of human history and across the entire earth. This last phase would have extremely deep conection with our new social vehicle thinking. I mean, building the earth. I found that a very poetic phrase that Chardin used, building the earth. The replication of the congregation and the rebuilding of the earth anew is what our task has to be, between this 2nd centenial of our country. We're really a very young place when you start thinking of history in anyway whatsoever, this country is just a gnat. And 1984 which sort of symbolizes to me either we've made it or we've missed it. Either the trend of history is set wrong or the trend of history still has hope. That kind of a feel, these are the years of replication. If you want to throw your mind on the next 16 years it's also rather exciting. 1984 starts this next 16 years and right here in the middle is guess what. 1992 and right here at the end is 2000. Now 1992 is the 500th anniversary of what? Yes, of the discovery of this hemisphere by western man. The 500th anniversary of this conflict began with that particular happening.

And the year 2000 would be the 2nd millenium anniversary of the Christian church or of the whole Christian era. You sort of have a wierd feeling getting close to the year 2000 like it's going to be the time of Enoch where not only Enoch dissappears but if we've really made it to transparent living we just all sort of move up into the celestial relm or something. 2000 years, that's a ling time. You might think of just how old you're going to be when those dates come. How old are you going to be in 1976, that's just around the corner. How old are you going to be in 1984? Have you got it figured out? How old are you going to be David? 52 in '84. You know I'm going to ve 52 also. Have you figured out how old your children are going to be in 1984? Does this whole thing give you a kind of queasy feeling?

A lot of things can happen in that length of time. When I think of what has happened in the last two years and try to just look at 40 years in any way what soever it just sort of seems dreadful, dreadful isn't the word, it just sort of wiggles. Just sort of blackwater turns to molassas or morase or shakes or something along that line. Now let's look back at the immediate imperatives that such a historical destinal moment puts us in. Here we're uppling together, this has been pure practical research, and now we're going to have two years of experimentation. Now I mean these 2 years of experimentation

on these congregations has to come off. You cannot fall to bring off these local congregations that we decide we're going to bring off. I don't like the idea of we brought off 36 out of 48, and 1 out of 3; that would be a catastrophe. I would be much more excited with something like 6 out of 6. Or 12 out of 12. Or 24 out of 24. I can't really utter it any higher than that although some of us have talked about 48 out of 48. This is the year of experimentation. It has to be limited. It has to be big enough to be an experiment but it has to be limited to be a sober appraisal of our ability to meet this historical moment. And our particularities of our actions have to be selected with great care. We can't talk about hundreds of congregations until phase IV down here. Also this means a kind of evolution in the kind of power, in terms of the whole movement, that we put on each particular situation. In the beginning of such a historical move the launch pad just takes phenominal energy and phenominal accuracy as well. We sort of think in this experimental phase that only the most experienced ausillary that you could get, I've been trying to figure out some way that Joe Matthews could bilocated in 48 places as my dodel for pulling off this local congregational experiment. Only the most experienced auxillary in a situation of strict association with other colleagues who are working along side you in the next region or the next town to see that not only do they come off but you come off. Only in this kind of seriousness can we take our first step. By the time we get to the replication stage why I think every human being that's in the movement who's opening themselves to the daily instruction of God ought to decide now that they ought to be the local technicians of the local church someplace in the world or some support to it. My goodness, perhaps San Paula, Barraras, Olethe, Kansas or wherever; any of us now who keep our lives open to the kind of instruction that God gives daily, by the time we reach the replication stage ought to be able to pull off whatever is necessary wherever it needs to be pulled off. When you begin to think of this first push it's going to take all of us and it's going to take specialized all of us. You hardly know how to get your mind inside of what an auxillary is going to have to be. But that's the first kind of thing we're needing to struggle with. What kind of a movement man or woman or pair of people are you looking for when you say we're going to have an auxillary operating to enable this model to happen here in this particular congregation. Probably has to be someone very clearly on top of the whole tactical system. Without any part of it confusing to him, and that's impossible to start with, so to speak. And yet he has to be the most unconfused and the most clear about what his confusions are. He does have to be a first teacher, he has to have an academy kind of education, he has to have priorship experience of some time in some kind of corporate setting. He has to have some kind of general maturity in the spirit war which only comes from having fought it awhile. He has to be clear on the role

of the auxiliary and how that role must not be played and how that role must be played. He has to be an obedient person. I mean by obedient person someone who is practiced in

setting aside his own personal druthers for the sake of the objective task that's there. All of which enable there to be there this auxillary who's, how would you say it, a spirit man in the midst of a beehive of anxieties. Of course there has to be a covy of spirit support right close by...But a beehive of anxieties. An auxillary has to be able to think through to the decisive timely key of action that is going to be effective. Well, it's these kind of things we need to think through to the boeeom next week.

Then the consult, I don't think I know any auxillary in the world I would trust out there by himself for a whole year. What needs to happen is this whole thing some how or other needs to be deeply related unto the other. But it's more than that, every local situation needs to gather itself together into a wonderful kind of meeting. You can think of those signal churches having a consult every quarter where the most we got we can send out to talk with various parts of the model, various situations, various possibilities various blocks and problems. The whole movement, we would see to it that every quarter some kind of a happening like that takes place and tha's going to have to go on for this full year and a half of the experimentation. When you talk about going for broke in the local congregation you really have to mean going for broke. That we have to decide that whatever it takes that we are not going to lose. We are going to win. In everyone of these congregations you chose.

And then you've got the congregation. What kind of a congregation do you chose? There are obviously places where you are defeated before you begin so you just don't begin there. There are namy kinds of things to think about also, that you want toreally win in a broad kind of a way. This should be nation wide. This should be ecumenical. There's needs to be participation; Anglican, Roman Catholic, Pentacostal, and well as the many Methodists and Presbyterians who have already volunteered. Lutherans, and so on. I understand one Anglican Bishop up in Montana, he wants us to do it there. And probably there are many other hidden ways into many other structures of the church. How are we going to think through the criteria for those congregations. We have already thrown out of course, some of the basic essentials and we need to think those through to the bottom. Need a pastor and his wife who are already decided to be the auxillary persons themselves. They are movement people who are clear that this is what they are called to, both of them. We need a congregation that's willing to experiment, eigher out of frustration or out of having been softened up for many years by rather skillful softening up. And there are congregations who have heard the gospel preached in so many sermons now that that are about to give in to something really important. We need a cadre, and this may not mean all the training in the world because your job is to train them that first year, but 12 couples you need to imagine who are conceivable moveable into that role by the end of the year. Proximity to a religious house has been a concern relative to the backup to systems and relationships and getting the best personel as close as possible. Then you've got to think of a whole other dimension of a back up system; there has to be research. When I think of finding the 24 human beings it really takes to grind out the

Instruments it really takes over the next 4 years for this kind of work, it's just frightening. But as an order we have to see that that happens. That the resources, tools, and instruments that are needed are actually prepared. When you get down here to replication, boy, it's too late. It has to be soon.

And then, the academy, is a crucial back up system. Research assemblies such as this do not in any way take away the need of cadre members attending that kind of training that the academy points to, probably illuminates it, clearly, that to have teaching skills is utterly essential out there in that local church. Every cadreman who hasn't yet been through academy training has to go through it. We managed 120 of them through the academy this spring. We had to find people to help teach it. Bob Howard came all the way from Calif. to work with us 4 weeks to teach all those people. Don Bundy came from N. Carolina and Joe Hall from Texas and if they hadn't of come in we'd have just had to send 30 of them home I guess. I don't know what we would have done. And you think of all these congregations in the future, my lord, the support system here begins to be overwhelming. It's utterly essential to have the intellectual back-ground. We're talking about cadremen being the new corporate pastor of the local situation which means they've got to have somethinglike a lay seminary training, just period. They have to know the whole intellectual history of the past. They have to

know how to lead a Bible conversation that genuinely decodes it. They've got to know how to teach, to build a contact, work a problemat. The intellectual methods

to teach, to run a workshop, build a gestalt, work a program. The social methods, and religious methods of the academy have been probably the hardest part to get well developed. It has taken us two years to frrrhaw our od rhw qoosa qhwew qw are proud a little bit of those methods. When you get through a methods week-end you really do know what a lesson plan is, or you really do know what a chart is, or you really do know how to sit down and build a lecture. These kinds of skills are going to be utterly critical skills in this project. I thought while I was talking about academy I'd just go ahead and make a little pitch.

The total curriculum of cultural and religious studies and have those kind of resources to work out of is what every cadre man is going to have to have. In other words, no longer can we say it's whether you go to this kind of training but it's simply when you get it into the time schedule. This fall is probably an extremely crucial time relative to thinking of beginning here in the winter. Whether you're beginning a softening up project on a congregation that's going to start its project here in 72 or whether your getting people ready to begin a signal congregation in Jan. this kind of depth training is probably needed this fall by a large number of people who have been just sort of waiting to do that, and should now.

The next thing we want to put up there is religious prior, experienced rel. priors, or just experienced rel. people. They are probably young, bright, gifted people in the movement who ought to become movement seminary professors for the next quarter and for the rest of their lives, so to speak. Just to begin to enable the kind of academy training alone that we're going to need to bring this off. Think of the research center. ~~Not all of us are great writers, but the manpower it's going to take and it's going to be~~ Not all of us are great writers, but the manpower it's going to take and it's going to be importantly trained manpower to do that is shocking in itself. I hate to even mention ITI, but do you know what Slicker and all the boys and girls have done over there in the far reaches of our globe? They have 70 people recruited for ITI in India and the whole thing is financed. They have 120 people recruited for the one in Hong Kong and 40 more on the string and every single nation is over its quota and that's a shocker to me. The moral and financial support the church is giving to those academies is to me astonásh-ing because it has not been easy to cultivate that kind of interest in the mission church across the world. So you can think as you look down the street here 4 years, my lord, you're going to have ITIs on a regular basis on every single continent. And what kind of experienced manpower is that going to take? That just sort of blows your mind. And then you've got to remember that we've got to keep the United States of America just dramatically moving ahead of the other places. Where the local churches are just blooming all over the placé. Where academy training as reached the psychotic in proportions. And when you think of penetrating with RSI, my lord, that's an unending job, and the PLC. And shall I mention raising money, and administrative backup for all those things, religious housing, there's one. That sends you clear to bed. It takes 3 experienced families each, and one of those families has to be just simply the best there is. Local church auxillaries as you move on to any kind of a meaningful time line in the local church, the number of experienced giants that that is going to take and ttese jave tp be tje veru best tjere os. es'beca; ;u om tje voru begommomg. and ttese ~~at~~ these have to be the very best there is, especially in the very beginning, and these auxillaries can't teach RSI every weekend and be auxillaries. That means we're going to throw a load off the RSI. We've got to have 50% more RSI than we did last year even to get these congregations prepared for this, not to mention the value of continuing the motion of manpower into the spirit movement. And PLCs have to be done better than ever before if you're really serious about capturing the kind of pastors your'e going to have to capture to move on into the future. And don't forget the research centers. Now most of these jobs require the deepest kind of experience in corporatness. They require living experience over a span of time in the intensive sorpo-rate fellowship. This going for broke on the local church is a force that is a massive step into tomorrow. It is the largest step we as a movement have ever taken. It is literally insane unless you are presupposing a large number who are willing to do anything anywhere for any length of time. It also presupposes masses of churchmen who are willing to do a whole lot if enouth of us are serious unto death. I think over the last two years particularly, I've learned what some of us have always known, but forget, and that's that literally the only joy in life that has any stability is that joy on the

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other side of just saying to hell with joy. The joy of sticking your living fist into the hard work that history awaits, and history is always awaiting it seems, awaiting signals that get the heavy molassas of history moving and flowing like a mighty river. And that's the kind of moment that we are talking about building enablement feel for, building decisional milieu for next week. And as Moses and alot of other very ordinary people show, God can, with whole hearted cooperation from one of us, turn the most unlikely souls into miracle workers. And it's in this kind of a matrix of issues that we must prepare ourselves for the ensuing week.

We must prepare ourselves to encounter the ensuing week.