

Marshall
From '71
Civil Liberties
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spirit that is
the ~~center~~ of is broken loose

tear them up, and they'll break. That's the important thing. It wasn't the old wineskins. The old wine skins wouldn't hold the new wine. But if you wanted to hang onto the new wine, you were going to have to build a new wineskin, to hang onto it with. He told another parable. This was almost the same thing. He said, you don't sew a piece of new cloth on an old cloth, an old cloth that's been through the washing machine for ten years. You don't put a fresh piece of unshrunk cloth on an old garment. You patch it up that way, the next time you wash it you'll rip a hole in it. So you have to start over with a fresh garment. I think you and I have known this for a long time, that when we touched the Spirit Movement, that we were touching something that had ramifications beyond anything that we had ~~not~~ dared even let come to consciousness. And that you and I were at a junction in history. I've given a lot of little talks in which I've talked about the mutation of ~~the~~ consciousness in our time. But that is a radical thing. It's an unbelievably radical thing. Some of us the other day were talking about the Noah story and the flood, and we were trying to ground that story in our [] of our time?] and someone asked the question, "What's the flood?" "What's the water that's sweeping the world away in our time?" [Someone came up with a statement something like this: "It is the break loose in new consciousness that is tearing down the old structures of the world today. This is the flood. All the structures of civilization across the globe are collapsing. The [] collapse of the Church is a whole lot faster than some of us thought it was a few years ago, and the [] collapse of the worldwide economic structures, therefore, may be a whole lot faster/~~than~~ too. They won't contain the new spirit that's blowing through the world. [And because they won't contain it, that new ~~spirit~~ Spirit/^{is} itself disrupting forth, and if you and I are going to move on as the new men that are coming into being, then we have to have a brand new grasp after the meaning of what it means to be man, we are going to have to grasp some new containers for man to be man in. [We're going to have to build new external manifestations ~~of~~ for humanness --to spread the structures of humanness--

---or not, structures,--that enable humanness.

One more story that has helped me a little bit. When Noah finally sat down after the flood, Noah had the problem of all those dead bodies laying around. Can you imagine what it was like after the flood? All of the cattle, and all of the birds, and ~~all~~ all of the rabbits, and all of the human beings, and all of those cities, and all of those houses, just washed in the ruins. And there his little band sat down on that scene. And I think/^{they}all wondered if he had made the right decision.--to take the ark. And it became obvious to him that upon him lay the responsibility of rebuilding this place, starting with burying all those dead bodies, and planning to plant some kind of crop, building afresh some kind of civilization. As a matter of fact, i've never understood this until we began to talk about the desert, that Noah got drunk at that juncture in the story. LDo you remember that? And he was asleep for days, after he had sat down on dry ground, safe and sound. Well, it seems to me that we are in a weird situation of having the world swept away and setting down on dry land at the same time. I can get excited about the realization that the old structures are fading away. I mean, that/s shocking. ^{That} ~~But~~ I have to leave them. But then I get shocked the other way, that the brand new structures have to ~~be~~ built, and have to be built now befroe the old ones collapse. Or it's sort of like, one pillar is pulled out, and new pillars have tobe put into place and so you can get Noah's experience before the ~~fall~~ flood and after the flood at the same time. That's an indescribable[experience] Now you and I have been on this trip, this trek of being spiritual, for some time. We've been doing research for some time. We ought to just remind ourselv~~e~~s of that a little bit before we talk about this particular research assembly and how it fits into the whole sweep of the Spirit Movement. In 1967 we had our first summer council; we did some summer programs before then, but we did some rather amazing things in 1967 and sent out----I can't even remember how many it wasx, but it was less than 100 people (x~~it~~ seemed like] from all over the nation. And we had 23 regions of this nation represented. We hadn't even decided what the regions were, whether we had 23 regions or 2/3 of the regions represented, or not, And we began to talk about what the

Movement was, and decided that one of the most foundational ~~things~~^{realities} in being a Movement across the nation was RS-I. Can you imagine having a debate over that? We had a knock-down, drag-out debate over whether ~~RS~~ RS-I should be a foundational stone of the Movement. Or whether something else would also be a possibility. It seems ridiculous. It seemed ridiculous, then, of course, but that was actual conversation. Now, in '68 we had Council II. And there, at Council II, we wrote document I. That's always confused me, but that's right. We wrote Document I at Council II. And this was really a research document. It was pulling together the wisdom of the world about what it might mean to be a spirit movement in our day. It really was a writing up of CS-I and RS-I and the ~~division~~ of the local congregation in the puritan world--that we had. And that document has just become foundational to us. It was in this document that we got said that the spirit movement is to renew the church in order to renew the whole world. That was audacious, when you consider miniscule number of people at that moment that were daring to put that down. Then in 1969, we had Council III and wrote Document II. Or, completed the writing of Document II, which we had begun earlier. And it was in this document that we got said what the local church was. Parish, congregation, cadre. Now, you know, when things like that happen, you can't get back behind that. ~~What~~ Where would we be without Parish, Congregation, and Cadre. It's hard to imagine that that wasn't always the way we looked at it. But I can remember that the earliest base of trouble was trying to get said to ourselves what a parish was. It was years before we had any kind of way to say to ourselves what a parish was. And then once we had gotten out some of the basic images of what we meant in the ~~XXXXXXXX~~ the whole history of the church and our whole lives in the future, what we meant by congregation, cadre, and parish, and the fact that those were inseparably related, we began to describe how they were inseparably related and our whole social [mentality?] [] went into those --into the interior [] of the 1970 Council. Maybe some of you remember it. In this room, that Council met. When we pulled through the dynamics. I can't remember whether we ever got that document cleaned up, did we? I think we were a

little more modest, then, and called it a working paper, on the dynamics of the local church. And it's still is--well, we've done better since then, to put it mildly, but that was a kind of landmark.--basic theoretical research on the dynamic of the local congregation. It enabled us last year, in 1971 to prepare for a thorough-going research assembly where we had four weeks of research and then we had a council that that research assembly appointed to make a movement wide decision/~~about~~ to launch the local church ~~experiment~~ project, about which that council had been made . In ~~one~~ one sense, what you see looking backwards is sort of interesting picture. We've always had a council and a research assembly going on through our summers. We've always had research taking place. We've always had the writing of documents. We've always been fundamentally [] radically changing the fundamental mindset of the movement, stepping out into new situations into tomorrow. Last summer was such. It was impossible, if you were around before last summer to get your minds back to where it was before last summer. Wandering through whole mindsets of tactics and thinking through the spirit being . Actually and concretely, marrying this movement up with the established church in a radically different way. I didn't believe it, ~~what's happened~~ what's happened between last year and this year in the local church. That thing is so solidly set in history that you couldn't rip it out of history if you had atom bombs, to rip it out of history, with, even though in some place, you'd like the results. That is literally the truth.