

Justin Merrill
March 12, 1975
Report on the local Church

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I didn't know how to start and I thought I might do Grace and Peace and all of that and I decided that's what everybody

~~was~~ ~~report~~ and so I decided to start with repeat after me Action removes the doubt that theory cannot

solve. I think that's the whole report. It has just come to my attention that one of the papers you have there

has an 18 year timeline on it and that that makes it ~~wholy~~ ~~is~~ light and there was a note passed to me at the front

desk that I should make that clear. Also that we have committees of 18 and also that we have 72 tactics in the primal

community experiment and that's also divisible. Which means that everything is on target and there is nothing to worry

about. ~~The~~ I'm sure that if this is a report that this report does not reflect everything that's going on as I've

been around the edges talking to people, I've become increasingly excited about what is happening in the primal community

experiment around North America, let alone around the globe. But it is in a sense ~~pull~~ ~~together~~ of some of the

comes to me as a hard a difficult report. It is particularly difficult if you measure

success in the images that the world measures success because this report reflects a number of major and minor transitions

Some of those transitions are within the movement but the major transitions are within the fabric of society itself

within the spirit framework of the globe. In our time. Within the movement it reflects a turn to the masses, going

to the masses, our turn to the world. It reflects the Dark Night and the Long March not as some kind of religious

category but as a kind of jolt in self-consciousness of the globe from which we are not immune if I needed to tell you

that, and it reflects the very very high cost of care for the world. But I think it reflects more than this. I think

that what's happened in the primal community experiment in the last quarter reflects a deepening of passion That's

probably not the right word. Maybe the word is compassion. It reflects the new identity with the doom of the world.

Bearing the burden of your local situation as Don Clark was talking about the other night. It reflects the kind of

steadfastness and loyalty to a vision A vision which many have told me in the last quarter has become foggy.

Since we last met in this room all of that has happened. And that is jolting. I don't know how you

experiences about the one whole month that you kept getting these little postcards from around the earth, but it came to me as a very rocking event. Exciting but rocking. And I suspect that maybe even more of them are going to arrive in

the mail. I don't know when you got your last one. It was interesting visiting houses that we didn't get all the ones

you got. I never figured that out exactly, but I saw some in Detroit and Kansas City that I had never seen until that

time. That reflects the primal community experiment going on and 122 locations across the globe. And the rock in that

is that it is no longer a North American experiment. It is no longer an experiment as a backup system in one place, but

in five places. It is no longer in the familiar context of the Judeo-Christian-Creek-Western world in that kind of milieu

but it's in the unfamiliar terrain of the Bag, Gita, the Koran, the Sutras, the Confucian ethics. My experience

of it is that it is not out there somewhere but it is here, and in fact, it is going to reflect the thrust of the North

American aspect of that experiment as well. It would be hard for me to imagine doing those Tues. or Wed. or Mon. night

wrote this down.

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concrete care and socia-

human happiness and hum-

because it is of one spi-

in many forms. You call

tactical system they are

that is not the essence

the new global self-cons

ality that is necessary

the church in action.

is and meaning what all

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That is only the accident.

voice and substance to

a new morality and the new

The experiment is not the

new. It is the signs. It is the preparation. It is the breathing space, if you will, between the old and the new.

It is obedience to God as he has disclosed his purpose for earth. It is the social announcement of the future. The

primal community experiment is the reestablishment of the radical community of humanness acting as the yeast to leaven the

whole loaf that is the globe. All that is to say the local church experiment and the primal community experiment are one

thing. And whichever name you choose to call it what I mean by it is the rearticulation of the dynamic of the church

without which you do not have community. Now if we all went that far, this is a simply a neat poetic rhetoric but doing

that experiment is just hard practical work. This is the time of engagement and a time of care. Concrete visible,

visible local places are necessary globally. In the time of knowing with the emerging of self consciousness perhaps it

was enough to have Tues. night meetings I guess, not really, but I guess, but not now. What today is needed is a sign,

a sign. a sign. The marks of engagement. Where men and women can come and see, can come and look and in that looking

see for themselves and within themselves a new possibility and hope. Perhaps dare to risk saying that the guild

the PSU the task force the parish signs the cadre the house churches the ecclesiola and etc., are the formation of the

~~was~~ already in our midst. I want to come back to that in a minute and see how that fact has effected the experiment.

We want to look at that experiment headon and look what's been happening in the experiment in itself particularly focused

in North America right now. One of the things that has become clear to most of us I think at least to me in my experience

in the consults is that the imaginal focus of the experiment is on the guild, on the formation of the guild and the

reason that strikes me as right is that the guild is becoming visible. And I don't mean what we are going. I mean the

human dynamic of guilding is present. I was struck by the news this morning. where teachers are raising the question of

working without pay to keep that thing going or people coming in and volunteering or cutting the pay at the top so that the

rookies can engage in it. It seems to me that that's a sign. A portent. of the guilding dynamic and all we're about is

forming that guilding. It shape giving it direction in order that the comprehensive and engaged toward the future.

The other thing that strikes me about what's happening across the continent is that we've become clearer and clearer that

kind of the ways we work now is not getting people into some kind of thinking process for a long time but that we

begin something like you find a handful of people in the community and you engage and then you train them with a

vision and then you engage them and then you train them with globality and then you engage them and then you train

them with tools and then you engage them then you train them with spirit deeps and then you ~~KNXXXXXXXXXXXX~~ engage

them and then you train them with tools and then you engage them. It's that kind of rhythm that happening

and gives a concrete reason why one would take NSI on the other side of his engagement or take LENS or take SMS

or take Primal Community Training School on the other side of that concrete engagement. That the guild key and its

the key to the congregation. And I want to come to the congregation in a minute where we seem to have a great deal

of the current fog. Maybe even to say as we say that the guild is the key if you look at the chart, this isn't on

the chart, directly that you have in front of you. And these figures are probably not accurate. we got them from you

Now I didn't mean to What I mean is It's a compilation of the material we

collected from the consults which sounds like that across North America there are approximately ~~something like~~

30 something or others called guilds that have fairly regular meetings. Either once a month, every week, twice a

week. Some dynamic of guild or guild coordinates meeting to deal with that parish. Now written into that of course

is the need to forge further with the guild in terms of having that as a visible sign. It strikes me as a way

in which and I'm not trying to tie town meetings directly to the primal community experiment but when people ask where

could I go where could I see people engaged this way with community that you'd have the possibility of pointing to

the guild being in being would be crucial. I think its key to the congregation because we're in kind of a malaise

relative to the congregation right now and that chart which you have in front of you reveals that very dramatically,

especially if you hold that over against the paper that you have on your plate that says that by spring of something

or other we have 172 actualizing churches and if you have done your arithmetic on this you'll discover that on this

chart there are 110 actualizing churches at the present moment. Now there are many reasons for that I suspect. Some

of these reasons are sitting in this room. That accounts for some. Others were a natural situation where clergymen left

and we are still operating out of the image that when you are not have that symbolic leadership engaged in the

experiment it is best not to do actualizing tactics. That's a loss of 60 churches. What that is not is a loss of both movemental colleagues out of sixty churches. I'd want to make that very clear. That those people who are not in a church that is actualizing tactics right now that does not mean that those people are not engaged in the cadre in the parish and in other dimensions of the movement's life for a series of reasons they have decided not to be

engaged in tactics relative to the congregations at this point. Now that new sociological form ~~new~~ of the church relative to those congregations comes to us something like this. That the trend is that we are experiencing the new sociological form of the church and the flip side of that is the vocational collapse or the vocational malaise at least.

That's that's not collapsed. Both of laity and clergy and of whole congregations. who are rocked by the shift that is happening in the life of the church and the shift of the times are are rolling around unclear about what the role of the local religious institution is now and how knowing quite how to get a handle on that any more. That is most markedly seen in the clergy I believe not only in terms of the times we're in but in the shift in the experiment where up to this

community where other kinds of gifts are employed they do not of necessity have the major process in that experiment.

Three or four years ago if you were to count up the 25 or 30 key trained decisional families in the experiment, two thirds or more of them would be clergy. If you named the 25 key families today at least 2/3 or more of them would be laity who

are the stalwart iron never-failing trained deep spirit men of the experiment. That is a rocking shift that has taken

place. There are places where you have almost whole auxiliary configurations with only one or maybe no clergy in that

configuration. A negative trend relative to the clergy but it is also a sign that we have enkindled the engagement of

the laity, particularly with the move to the parish, which I think will come back probably and get the guild in being and

bring clarity on the crucial crucial role of the symbolic and the depth wisdom and the spirit life and style which are

the role of the congregation in society. Now I'd want to say one other word about the congregation and I've learned

most of this since you all have arrived, that even where congregations are not actualizing tactics overtly in their

congregations in light of a battleplan incredible things are happening in engaging congregations today. Now one of the

most exciting things is where whole polity boards are engaged in consultations with people from the religious house and are

beginning to use battleplanning methods to lay out the future of their congregation. Now that's getting about 10 steps

down the road tactically in the tactics of the experiment where you have not only an auxiliary sort of off here on the side

doing battleplanning for the congregation but you move headon into the heart of that congregation with the polity board

and have access to expanding their vision far more directly than you have these or four years ago. You might talk to

Hampton about what happened with the Roman Catholics in Amarillo. And others I've lost track of where that did happen.

But also different kinds of consults with two polity boards with the thing going on with church school teachers in San

Francisco and other parts of Area San Francisco. Ways in which the church has been opened to direct training which four

years ago we probably could not have gotten in the door for fear it would take over etc. now a kind of confidence in the

tools and methodologies and spirit insights of the movement that allow that kind of engagement. The other thing about

the congregations I'd want to say about--you notice on there a whole series of congregations in preparation. That's off

the list that you gave us in the consults. Some of them may be silly-fairy. But on the other hand I suspect that most of them are not. The process of I don't like the word of getting the congregations into the experiment in much seems much slower when you move into the parish. And that would be natural because your methods of nature have to be different.

And you know what does it mean getting into the experiment, because you are working with them. So that's why you know you have to take this page after you look at it and throw it away. I think, but when you are getting a galaxy of churches

the importance across a metro you can have a meeting of 45 and say would the first four who are interested step up and then you can forget it. But here in the parish when there are only 10 churches you have to work in such a way that you

never get a no. This is a very different way of tactically operating. And therefore the finesse, the process, the visitation, the year-long titration of nurturing the clergy and the laity is probably not reflected in a chart like that

we would want that clarified before we would move on. The experiment calls for continuing that kind of work with the congregations but I do believe that the way we are working with broad tactics nurturing tactics leading Sunday school

classes being polity boards, doing that kind of visioning, BRMs is the way in which that this time we can move

in order to move that congregation to a vision outward. That that does not cut against the fact that we do need to have

that body of people and to continuing the nurture of congregations within each of the experiments. Another thing

about the status of the experiment is that the cadre is moving. If you added up those center figures on that chart

which are only forces that's not all your metro forces and all the other forces across the sweep of the continent-

these are the ones who you said have some kind of direct engagement with the primal community experiment. That comes

to 1432 troops at various stages obviously of process of engagement of experiment and so on forth but that's a sizeable

force which we have access to to continue training, and nurture and engagement and my goodness that's a force for

Tom Meeting, I'd want to suggest. There is a one of the trends that we've seen happening as we talk across the

country is intensified local engagement. That there is a focusing in of to a particular locale. Sometimes that comes to us

at the expense of a comprehensive vision perhaps or at the expense of the on behalf of dynamic. Perhaps that's the negativ

aspect of that trend that we would want to stand present to but it seems to me that that cadre is dying because they see

a concrete focus of where they can invest their live in dealing with the primal community experiment and care in the world.

I want to skip some of that and go just to that the other trend struggling with battleplanning. Probably that's come to

you as battleplanning as an edge of an experiment I would want to suggest and we do not have the final word on battleplanning

although I do believe that we have the broad picture of what battleplanning is about My interest in this is not struggles

with the finesse of battleplanning. My interest is what's happening when battleplanning came into the picture of the

experiment that was a spirit address in the experiment I recall one cadre that got the battleplanning done they did a

common battleplan for work in the parish and tactics in the congregation they got it all done and they were excited while

they were doing it and they stepped back one step and looked at it and they all fell into despair. Not cause it was

a bad battleplan. It was fantastic. But what they discovered was they had articulated in the battleplan therown

priorities. And they stood back and they said God there isn't a tactic here for the congregation.

And the spirit address wasn't that there wasn't anybody to blame. It was what they had done and where they saw

their thrust. Now the flip side of that there were many tactics to do with the congregation in that battleplan but

battleplanning is more than another clever tool. It is the radical risk of thrusting your own engagement and projecting your own engagement in a far more radical way than it was when you were handed a series of ~~xxxxxxxx~~ territories to do

It requires of myself comprehensiveness. It requires of myself accountability. It requires of this cadre discipline corporateness with an entire body of people. The other spirit address there was doing a single battleplan

over four battleplans where ~~you~~ what is developing is a new corporateness within the cadre. Now that's new corporateness always sounds wonderful. That's terrifying. What is revealed in that is my protectiveness of my own turf. Terrifying.

that somebody else might assume responsibility for where I am working and that I am responsibility for where they are working but I think in the long run that that is a powerful development in the life of the experiment. Now maybe

to say that those four things and then to say where perhaps we need to do some thinking I was greatly appreciative of what Greiner did yesterday after I got up off the floor there and discovered afresh that they aren't doing anything

particularly in Washington. That what they've got there what he spelled out for me is remembering our own

need to push the experiment. One is that we get clear again on broad strategies and tactics. That there is a funny

thing that happens when you get to the local. I've experienced. At least I've experienced this. There is a danger

that when I go to the local I find that I also go to the immediate. That when I go to the local I not consciously

unconsciously go away from the comprehensive. Something that we did yesterday. It wasn't

to a timeline or not but that all that went ~~at~~ on there yesterday for us was the blinding of a real practical vision.

Two years ten years twenty years. I really would've care. But you saw a picture of where the experiment was

moving and indicative battleplanning for the quarter of the year is not a substitute for that. And I think in my

own experience there that that's where I got trapped. That we still need a picture of the whole metro and where we

are going in two years and then when I do battleplanning I have a real vision over against which to do the battle-

planning and it takes 9/10th of the story fairy out of my tactics. Because I see what to do in a particular quarter in

light of that vision. (change side of tape)

And I think that this has been done. I suspect that that gridding like was done in Washington not that we do a social demonstration wall-to-wall 5th cities in a year but getting the grid so that as an experiment we slow see all of the parishes that will finally be in our view even as we choose the one two three that we're going to focus on this year and keep it in that perspective rather than carving out a little hunk here and a little hunk there. And that's not new that's our own experience and that has happened in most cases though we've done that kind of gridding.

Assuming that getting those board tactics and strategies is what allows us and not just the experiment but the whole movement will allow us to be able to do both town meeting and primal community experiment at one time. Save I have those broad strategies our interior already goes crazy thinking about the town meeting and primal community at one time. But with that kind of broad strategies and phasing and I suspect that the common thrust of that can be a seen together. The other thing under the revolutionary principles is the global commonality. It's been strange being in the regulation centrum of this experiment this quarter and every time you go to do a manual

you have to think of Bombay India. That's a new experience and we haven't always been successful in thinking of Bombay Indian and some people say we haven't been successful in thinking of St. Louis, which is probably true as a matter of fact. But nevertheless keeping that we the marks of the experiment of cadre, congregational experiment of guild formation become marks that wherever anyone went they would know they are part of that common experiment and to beckon people to come and see wherever they were.

There is real questions of course as we move into this transition. What is the global glue? Not only for the movement but for this particular experiment concretely. Obviously one of those are the 72 theoretical tactics, not that our battleplan ever looked like those 72 tactics but they always become the guide, they become that over against which we raise the question the comprehensiveness of what's going on in our particular tactics. Well, then the other thing the revolutionary principle that I'd point to that got revealed this quarter is the power of the imaginal.

I suspect that when you get to the concrete as we are in the when we turn to the local and to the parish there is a kind of a strange blocking of the imaginal and what I mean by the imaginal at this point is you remember when we

did 5th City I remember back in 67 or 66 when I first ran into the movement 5th City was done--well, almost done.

But I mean you had images of 5th City because you had imaginal picture of where you were headed. Our

experience that when we go into the local that sometimes that kind of imaginal power has sometimes gets lost.

I think of just the first time that I was in a metro in a regional cadre and it blocked people because we said

we were the regional cadre and we all lived ten minutes from each other in one little hunk of the micro, but we

were the regional cadre. I went to a couple of consults this year and called the people the parish cadre and

they said we're not the parish cadre. I said how come? They said well, none of us live in the parish.

Well, they were the parish cadre, on behalf of taking responsibility. That's part of what I mean by the imaginal

power of seeing that kind of responsibility taking place that just blows things open. I'm excited about what is

happening in Seattle that's not because I lived there. But one of the powerful images they have done there

is wherever they have formulated a new metro they have build their cadre as the primal community experiment cadre.

Now mind you, they were not doing the primal community experiment, in most of those places. What they are doing is recruiting RSI, recruiting LENS, doing HRM and town meetings. But the image of grounds them in the future and in concrete care which allows for that kind of recruiting to go on. I found that very exciting. That you know, it raises havoc with the Data Interchange. But nevertheless it has a powerful imaginal effect in a time when people are looking for concrete engagement and where what you know they really are they are the metro. cadre. I'm not worried about names right now. But what it does is ground that in a future image of concrete care for community.

Well, let us just turn to things about the future. And these are balloons. These are just

I wish we would have time to talk about them and we can around the edges. I'm not looking for anything right now

But I do think we need to think a little bit. One of the things that has happened is our discovery that

what centrum is. Now over against the geographical. I was interested in the prior's spins in terms of the local and engagement of the local, and with the particularities of this local situation and how this is different than some other location. And you want to say in one sense that that's exactly right, when you are dealing with geography. And the centrum dynamic comes in and sustains global commonality in the midst of all that goingness and says "BULLSHIT!" And it just creates a phenomenal creative dynamic tension between those two things.

Those two happenings are just crucial I'm not surprised when I think of the globe I think if I were in the area house in Tokyo I probably might have a contradiction about the Sino _____ and the Sino culture and the struggle with language in the culture and all that but ~~the~~ out of the Centrum there that would never be my contradiction. That is, I would be about the task of the common strategies and tactics for the globe but I'd be very appreciative of that as an area house report though I would come right back and say BULLSHIT in order to keep the tension of the commonality in the midst of the particularity of the situation. Now that

has to do with backup systems and we're struggling right now with what is the backup system right now

which is the continuing task and what is the nurture sustaining dynamic which is geographical and areal or whatever.

That's not clear to me and I'll just throw that out AS TRYING TO GET SOME CLARITY ON THAT. Maybe it means primal

community training schools are in the future and I don't know how soon or how late need to be local or areal

or something like that rather than as a separate centrum task Maybe the training manuals need to be the

centruming dynamic but the nurture and care of the colleagues maybe that is an areal function. What we know

about it is that it is that function in ASIA. I don't know if it is thought through theoretically but practically

it is because of so much water between the centums. But anyway, something like that. Maybe someday we need

to think about other signal demonstrations of the Primal Community Experiment. Like Uptown and 5th City. I

wouldn't be pushing on that but I want you to brood on that. Maybe there needs to be one in each area.

Maybe that's what Washington is. A place perhaps where people in the other primal community experiments could

go and spend some time. Now the reason that is not a simple thing IS THAT if you move in that way it would

reflect a staff of order assignments would have to increase to particular places. to really explode

one experiment in each area. I don't know when we might do that or where that's necessary but someplace where

the local man can get fresh hope as he works in that experiment to see one that is moving ahead.

The other thing that strikes me and probably we ought to move on this soon for very practical reasons is probably

the time ~~xxxxx~~ has come when Field Visits can primarily be done locally. Where they have been done locally, many

of them ~~ave~~ come off well. and I don't. Field Visits are of mixed value right now in terms of sometimes you don't

ever need them. I suspect that Hanson after working with that Roman Catholic church whatever it was he did with

battleplanning with them, he's had a F.V. he doesn't need anything else. but perhaps those need to be done locally

now. Is suspect that the consult is still crucial in order to sustain ~~xxxxx~~ our globally and to sustain the

common vision. Is suspect and I don't know which quarter, maybe this quarter, that these ~~axxx~~ leadership exchanges across experiments are important.

In order that another flesh and blood tired from man stand before his colleagues from some other place.

Probably they could be. I don't think Geography plays as big a role. I don't think you have to go from New York

to San Francisco to be a sign. You might be able to go from Sacramento to San Francisco. and be a sign of the

other or otherwise engaged in exactly the same thing. That's a cost factor but it also has to do with a colleague you could sort of depend to visit on to check on his story. The other rule in the future strikes me after several of the prior spins and so forth is I believe we are at a point where it would be very possible to move more directly with historic church denominations with several things. Remembering first of all that when you move that way that is not other than turn to the world. That is turn to the world. That is turning to the secular structures of society.

And therefore it is part of that whole bag. I think it would have to do with reporting to the hierarchy. It would have to do with a kind of absorption on the part. They would have to do with authorization. It would have to do with preparing their readiness for the kind of shift in the church that are happening and going to take place willy nilly that they do and perhaps most important would be that it offers the opportunity of virtually marketing aspect of the program such as HBKS, such as programs for whole denominations, such as PLCS, LENS. From what I hear from

you and around the edges I do not believe we are far away from that possibility. The church is open--Vance's things on authorization in S.F. made that clear. That what we would be about is a network. Someone

talking about we cannot out for one but the creating of the network. Maybe that is the job of one of the tasks of regulation centers or that continuing dynamic, when you come for a consult that people that you think

authorization-wise somebody from here ought to go see with you, that is not necessary but if that is helpful, maybe that is what we ought to do. Maybe we ought to begin to share authorization letters that give the

Framework for enabling some local priest or clergyman or church to move where they see that their whole denomination has taken a positive response to this whole experiment.

Well those seem to me to be the directions that maybe the future is beckoning. I am not in a rut on those things but who was it that just said that Primal Community Experiment either moves forward or it goes backwards. We have to be in tune with where the next possible---where the next right step is to take. I suspect that what we are training our people for now is a new kind of flexibility. For 4 years we went on with almost the same tactical system year after year after year. In the last 4 quarters they have had four shifts and I don't anticipate it is the way and because of the way it and the momentum and the speed in which we're moving. / today. Those kind of shifts are going to take place over and over again. And they by and large---those 1432 people are ready for that. Well, maybe I'll just stop there. The I'm excited about what I see going on. I am not worried about what is happening in the congregational aspect of that. I think that if you take a longer view than the next quarter you'll discover that a new radically new understanding and new depth of what it means to be congregation in primal community is going to come clear to us and to the congregations. The only thing we need to do is to be ready on how to move in that direction. I suspect that we need to stop and that we really should not take time for questions at this point while around the edges we can talk and your input would sure be helpful.