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I don't know how you talk about what has been going on in your own life, let alone your local church, parish, or your region but it's like every time we get together I sort of experience this sanctification thing. For instance, every time we get together it's like someone throws one of these bombs--what are they, anti-personnel bombs --just splatters all over --you get your whole interior just shreaded and you have to put it back together again with a whole new set of images, new set of models, new set of stories, new grasp of what it means to be a human being. That's what it means to be part of the Spirit Revolution, it seems to me is that you and I are ^{about the} rebuilding adequate self-hood, of integrity, of what it means to be a human human being in an age ~~that~~ in an age such as ours, and we don't know what the face of that humanness is, but are at the edge of what that looks like and we are clear that we don't have our hands on it yet; it certainly is related to that /strange phenomena called Jesus Christ is Lord in history and the word in the midst of life, that's our anchor; that's our pillar that's rooted in being that around which you and I try to get ahold of ways/^{by which to} articulate through language or through metaphors what it means to be human and to create the set of images that release passion, release power, release spirit, release humanness into history. That's just the resurgence (?) recruitment part, huh? Talk about that as the cadre dynamic in the local church. That's what you're out to do is sort of orchestrate the symbols, symbolic events, educational experiences, missional engagement, to break people loose, to re-program to ~~use~~ use negative...to redo the insides to release humanness expose and paralyze and hold images, hold pictures of what it means to be human in an age that is no longer here. And so the first dimension of what's going on it seems to be is that of, you talk about that as the cadre , the resurgence cadre, the resurging cadre dynamic in the life of history. I mean the life of

history, not merely the local church; though it's that to be sure. But whatever little outfit we are called the Movement and more concretely the auxilliary dynamic within the leadership of the ~~xxxx~~ congregation or primal human community is that our job is to catalyze that kind of new man, new human. Maybe just to hold that with man, humanness, in the midst of every hunk of geography; in the midst of every body of people, every community.

Secondly the congregation. Talk about that as the metamorphizing congregation. That here is where you and I just out of a raw , revolutionary lucidity know that that body of people who live out of the symbol of Jesus Christ our Lord , the church, that that body of people will indeed be the ones who will break loose the most quickly, the most powerfully because they live out of the symbols of radical humanness, not just some marxist outfit or some social action group, but these are the ones who live out of a life and death story , the story about the life and the death that our imagery of sanctification ~~xx~~, powerful though it is, is simply a rearticulation of the story of Jesus in our time, to recover the dynamics that enable us to live out of that which we know is true about life, the way life is and the word about life releases us to live the way life is. So here is the new church; the new historical church and you and I are about the job of creating, metamorphizing the local congregations. And again, I'm clear that that is a dynamic in history. We got that said in the basic documents of this experiment: ^{the catalyst of} the local congregation is/~~the~~ primal community; it is the prototype of whatever human community will look like tomorrow, there it is. Once you say that you want to just go in the bathroom and stick your head in the tub and just, you know, fill the water over your head--to wasy away the agony of how ~~ixix~~ whatever it is that's out in history called the historical church is so grotesque

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at the point of its inadequacy to be the prototype of ^{human} ~~primax~~ community that you want to say that it is tragic; and yet it's our mother, yet it is the that-without-which; ^{it's the yet it is that's} ~~xxxxxxx~~ in history, the glorious body of Christ, that brought us to this moment, and yet the church of tomorrow will not look anything like my guess what it is looking like now. I don't know what I mean by that except that I know it's not doing the job and the local church at the local level of catalyzing authentic ecumenical or ecumenae community there. Then third,

talk about the reconstruction of the parish, or reconstructing parish, maybe. And here honestly the new role and you look outside the congregation; and you think the local church looks bad; you take a look at local community. Local man's what he has to live in, what he has to deal with, what he has to encounter day after day, the de-humanizing structures of any community.

(difficulty with tape at this point, so there is missing section)

rather just the reverse, and we could go on to the thousand other illustratic that you, let alone I; nonetheless we are about that kind of transformation of civilization, and call it the localchurch. Now

that's our situation. That's our relationship to it. We're the ones out to create the resurgêngex cadre, the metamorphizing congregation, the restructuring parish.

I want to talk now a little bit about some of the trends ~~thax~~ of maybe some of the keys that will break this loose for us it seems to me as we grasp it now on the other side of Summer '72. And I want to start at the congregation level. Many of you were involved this past quarter in the consultation we had in which we began to kind of scratch ^{there} around ~~thaxxexx~~ with what it means to begin to look at the parish. In terms of the congregation, but I guess the reason that I want to start with the congregation, this is the only thing at this point in history

that is... that you can attack... that is... it's that building... it's

that group of people that gathers on Sunday morning. This is just a little dynamic within the congregation; nothing by itself, it's a joke; it's tragedy, it's daemonic save it's utterly related to, responsible for, engaged in transforming. And the parish is nothing out there. Lord, there's nothing in anybody's parish. What's that, good God Whistle or snort or ~~psint~~ or whatever, that the congregatin that you say is that chunk of ~~xxggraphxx~~ reality that you and I are most intimately engaged in. That's the reality that without which, I mean, the other two are just not there in history. I want to talk a bit about what's happening in the congregation. And maybe I need to draw a picture that some of you have seen before that I find helpful to try to hold the journey of the local church experiment. Na e this the cadre, the congregation, here the parish. This is the auxilliary, the movemental dynamic. You stand utterly detached frm but utterly and totally responsible for catalyzing the leadership dynamic within the congregation for the sake of the parish. And it is something like that it seems to me that is the basic dynamic that we're engaged in now. The congregation is that--what we found out when we decided to these first two years as you remember from our talks before is that the way you create the cadre dynamic is bring your tactics loose in the congregation; that you begin to catalyze/here by putting your focus ahead of you you draw into being the present reality deciding the downbeat of by ~~starting~~ to turn on the congregation by putting/the tactical system what you could say is on the congregation tactics, we've catalyzed and cranked up/the actual that residue of the concrete stuff/is in history now from the first two years of the experiment, huh? You've got a cadre. Maybe it's synonymous with the auxilliary of the local church at this moment. Maybe not. Maybe it's larger than that. But you've got relatively disciplined body of spirit people in the loal church. May be five, maybe ten. Maybe only two or three. Maybe 40, depending on your particular. But you've got a cadre dynamic there by pusing on the congregation.

Now what we discovered this summer , as we began to prepare for the summer and reflect back now is that when you come down on the parish as we're gearing up to do and beginning to get ourselves around an image of what it means to do the parish tactics, you and I will create the congregat~~ion~~, the congregation. That is the Lord will cre te the congregation over, I'm sure, our sweat and bodies, but something that's come into being called the congregation because someone said move out you create the structures inside that enable you to move out;^{when}/you say create congregation and nobody knows what that means because you don't have a focus outside of itself in order for it to be an authentic local congregation to come into being. We've talked the last three weeks about the papier mache of the congregation. What's happening at this point, it seems to me is is in the congregation there is a radicalizing of the consciousness of the mission of the church;^{that}/there is this larger growing kind of unconscious consciousness about the fact that the church is mision; that there is a kind of awakening on the part of the laity part of the congregation, that maybe the church isn't just something frr itself or it isn't simply for a club or whatever else it is; that it has to do with m~~ission~~sion, and indeed we're beginning to get loose an image or two about what it means to be global mission. And that's been done primarily just by doing the parish tactics --talk about a signal human community, that our job here in building the parish is creating the sign/^{of human community}that all men can have the/^{vision of}possibility for their own local community.

That's a way to get a concrete image around what it means to be the local congregation-- is that you care for this whole community and thereby your mission globally, while globally rooted or contexted is locally grounded--Fifth City is a basic workshop that has got on loose on how and thereby the basic parish tactical system that you and I now have. is there. The date ^{category} over here, in terms of its dynamics basically, what has happened there is that you have the creation of --of what-- of priors, local congregation priorship team. Call it the corporate pastorate, call it the cadre, or whatever, but you've got people who've decided to get on top of how it is you enable people to stand on the Long March-- to see that being the renewed church is not simply something like pulling off a better Christmas program this year, or sending more finer prepared bandages, to the Red Cross. But that enabling people to begin to get broken loose, the get those images broader and around what it means to move out more seriously to the parish--to be the new congregation, that we're beginning to create that kind of consciousness, that all that that is is just a self-consciousness about what it means to be a human being in the midst of a community that cares for the world around it. And that we've talked before about sociological form--I don't know what it's going to look like. And I refuse to decide that. Hm? I bracket the sociological form. This last ~~qu~~ quarter we talked here about priorship training ~~sture~~ structure--some way to intensify the training of leadership. Call it priorship or whatever in the congregation. There has to be some way by which you and I can expand the structure of intensive training. For the sake-~~the-in-~~ of including not simply RS-1 grads or whatever, but within the congregation, and Ecclesiola dynamic. Not a program---- one of the critical dimensions of that push is to see that whatever we mean by ecclesiola dynamic is that it is not a program. I will say some more about that in a minute--I'll just say that the moment you see that ecclesiola is just anything but a tactic to get the job done, then it's a program. ~~we're-not-interested-in~~ ^{any being tied up} The moment you get interested in having some big ecclesiola, or whatever it is, then you're not thinking tactically at all. That this is a tactic you may decide to discard or or whatever it is tomorrow, because it's not getting the job done or whatever it is that you're out to get done.

And thereby it's a tactic--it's something you do and then you discard it. Because it's done its job, it's a cartridge, once you've fired that spirit into history. That tactic. Anyway

But also we talk about here what has to come into being is an ecumenical-- an image of an ecumenical parish. That's out of the hard realities that you and I are going to create the primal community. We structure civilization at the grass-roots level. if we don't have some troops-- just a few more at least than the five or seven we have in our cadres --that somehow there has to be-- but how many would it take in a community of 20,000? How many disciplined -- we talkign about guildsmen. This is the guild hall-- that again is an -- category--there's some fanatics around. Guildsmen That the people who have decided to see that civilization gets transformed, rooted in the congregation, but have decided to be that shock troop that moves out into the community however tangentially and subtly transform its images-- transform its grasp after society, after its role, begin to give leadership to the secular structures, new life, new vision, begin to get the phalanx that leads out from the congregations into the parish to begin to ^{catalyze} ~~radicalise~~ more effectively the restructuring. But it's going to take more than 5 or 10. We've been playing with the image of 50. Right now. Let's say you have in a given parish four awakened congregations and in each of them you have 15 -17 guildsmen who saw their primary vocation to be the catalysing of the parish. Albeit that they are in the congregation structures and perhaps a part of--I mean they would be the cadre dynamic. Maybe a part of the auxiliary--some at least. But they had to be ecumenically based. Let's say four in here just for fun-- that you've got that many --that that's going to take penetration, to use our movement jargon. of these other congregations. It's going gotta be ecumenical--just to have one congregation move up and step across the firing line--Lord -- that's going to be a Methodist community, huh? All the old images coming out of the -- it's gotta be you know ecumenical--whatever catalyzing presence out there is that's its going to take more than the number of troops in your own congregation. Knowing that not everybody

in that congregation is going to be a guildsmann. Much as you and I know we want them to be and try to raise up every one to be--just like not everybody's going to be the cadre--we know that one already. I would guess, after trying to recruit good old lucid awakened ~~spirit~~ spiritually alive but cynical -- to be the cadre

[conversaion about a person called on after RS-] who says NO!

.....not exactly decided to be a aprt of the disciplined structure, but anyway that you've got that kind of lucid aw well as those who just sit there and belch when you talk to them about RS-1. And turn the TV up louder. They are and well-cared for, but they haven't decided to step out and Somehow there has to be that kind of push in the parish, to begin to move us out of our parochialism. That of thinking well now that we are a galxy of four, we're having a great time, spiritual happenings every Tuesday night and every other weekend, now what else should be do, just do a few tactics and go back to our meeting , for some more spiritual nourishment, metamorphosize or resurge or something. Back home, now it seems that the obvious thing to keep that kind of demon from devouring us overnight is to push out into the parish--to be about setting out the dynamic in the parish in which a year from now, two years from now, something can happen maybe not a galxy, I don't know what it would be there-that you'd have a disciplined structure in the midst of the local community. Call it the galactic dynamic within the parish. Your praticular geo-graphic parish. Now, let me step back a minute, and talk concretely about what we need to do this week--these two days.

First of all, let me start with the parish. What would happen, what light depps(?) what catalyzation, what demens will be released by, what breaking loeses will be catalyzed there, if we were to say that in the parish, by the end of twelve months, there will be 50 guildsmen? That's a tactic again, simply to raise up more troops, more diversely rooted, in terms of their congregational affiliation and so on, and maybe some

do not
shot. We have-to have a common mind about how to take the nine whistle points and connect those to the parish, ~~er-we'll~~ We're working on it--Oh, Lord, are we working on it. Mostly 60 or 70 people everyday, beating their skull against the wall to get clear internally on what it means to have a guild dynamic and how it is that you pull off those nine whistle point, how you catalyze the whole social process. From the point of view of the parish, and what kind of network of parish guilds and so on have to go on to pull off the transformation of society across the globe. That's happening---it's going on there, I mean they are helps on the way, but it may be a quarter or two. Before we've got the actual blueprint battleplans. We're doing that job, so the part is to get people on their-ge feet and moving internalizing discipline, being the visionaries, being the spirit men, that when we decide where it is that we need to fine that kind of passion power that they are ready to move. It's this kind of raising up, parish, congregation=---Cadre.

And I am speaking again of the cadre tactics here at this point in the congregation, the leadership-how do you raise up the leadership? that's there and sustain them to be the guildsmen . Now let's be clear that everybody in the auxiliary is a guildsmen. That's a style of life, a context out of which you operate, it's a vision, it's not a matter of I'm a guildsman, here an I where are you, I'll look on your-g= badge, or whatever.

It's a dynamic again, at the same time know that there's got --that you have assignments, that kind of guilding dynamic, at this point you're creating troops, and what are the demons in there? We'll be the object of that PSU and I think that's going to be fantastic. When you-gei- begin to see which tactics are directly related to that --what about that parish guild tactic, have you all done that parish guild tactic already? I'd imagine you haven't got too clear on how to do that. Vocational training, direct ones, related to raising up those troops, indirect one, tangential, tactics int eh the parish system. The congregation, how it is you raise up or create the structures to sustain 25, 50, 100 people in the parish, I mean in the congregation in that kind of a journey. And that's a limit, but let's say in a year you could raise up 50 disciplined troops like the auxiliary is becoming there. Now, the second PSU -- call it's job is tactical intensification. Under the congregation will be the dynamic of replication. Call it

experimental replication. I guess you've all heard about that. Charles calls it what was your word Charles? a wicked one. A wicked word. That's right. We need to think through what the issues are there, what the necessary dynamics are in that arena, what the dangers are there, what the guidelines will be for the replication of the local church experimtn. It's a the reason why this has come up is plain and simple--our timeline is as you all remember is that we don't do that until '76, 66-70 is research, 70-76 experimntation, and then we have replciation, so we in whch we do massive controlled replication, and it's simply then in response to the concrete situation that the Lord has given us, Metros, regions, in which numbers of local church cadremen are going to ask to be in the experimnt. They are saying, What, you telling me to wait four years until I can be in that experimtn? That isn't usually the way they put it, it's a much more desperate kind of cry. I mean if you are taling about a revalution that takes corporateness, the only structure for authentic corporatenss is the experiment and it's not available to me? Our church? Waht are you talking about? Now that's on the other side of saying that as a revolutionary body-be- we decided to do expansion of the project on a rational, systematic replication. One of the things we have to think through there is how do you do it rationally? Systematically? Not just say that wherever somebody gets some PLC grads together and runs a flagpole saying we want to be in that you replicate there--the hell with that. Kind of jumping around here and ther. We need to have places where this thing happens in the major metropolitan areas. Now this that's where you have to have priorities, raise up signal parishes, intensify. We may be very close to that this year. There are a couple of places where we can have say three churches in one parish. In the experiment, just experiment what it means to have to have a galaxy at the local level. That looks like it's very possible this year. Just a sign of the future of the experiment relative to the future. But I don't know--my image is that there is going to be six galaxies replicated this fall. One in each area. Montreal, Houston, and so on. That is, in each of those areas, that there will be a replication. That's your rationality, Now in some cases it may be

At the same time that there is...

But anyway, read through the issues, the dynamcis, the priorship for example, how do you pull of the corporated priorship dynamic. Which you have as you know the basic rubric that we've been operating out of is that replication depends on how you get one pastor family in the galaxy with his decision to be a prior with the kind of intention

to be the prior, to be the pedagogue, /to keep that galaxy on the move, while the religious house prior pulls together a second galaxy or enables that one to move on down the road. That's the simplest way to put that. There seem to be some complication there, especially if you take a look at old Milwaukee up there. in which you've got an old church and one of the newest coming into the galaxy up there 1 door down the street from the old one -- it's an issue of replication there and that's going to be rough, when you think ahead what 10 years and then build back from your model of what does it look like every year as we go about replication? Starting in 1976, or on down to 1984, to think that through and this day and 1/2, the dangers, to get our wisdom out there

The third area has to do with the cadre, or what I call the practical refinement of the experiment. And it has to do with motivity, resurgence, this one has to do with the cadre, the auxiliary, the cadre dynamic within the experiment, and how it is that we assume total responsibility for the life of this experiment, I mean radical, total, unconditional responsibility for the history of this experiment. One of the practical implicaitons of that in terms of the journey of the cadre, of the auxiliary, of the galaxy, and we want to talk here about the annual , quarterly, weekly time design, in terms of how it is that that pastor, layman, takes RS-1 PLC and moves on into the journey, through the clergy guild, through cadres, or whatever it is, to the point of being the auxiliary or to the point of being the self-conscious leadership in the congreaqtion and how you keepp them on the move there? Time design, for instance, the time design of the pastor. But push that to the corporate cleric. What does the weekly time line need to look like? I mean you hear rumblings and see smike rising in

horizon and schrpnel come up in the air over there, that kind of --global pasotr

the new morality,,,-----

Rs-1's and go to Councils and sodality meeting, and this kind of structure to have a little time to do pastoral calling, that is to be pastor of the congregation operating out of its present consensus, and by honoring where it is and not where he would like it to be--because if he does that it will blow up on him, his dadre, dynamic turned on him. Huh, blew the fuse, flipped the switch, and Boom. And you've got severla of those burned out whatever left over. Because we did not --there's nothing naughty about that, some of you I'm sure simply ran back and flipped the switch off before they --- But how is ~~it~~ you self-consciously design our time? to honor all the necessary dynamics that you and I are responsbile for--to be totally responsible for the movement. For the renewal of the church in our time at the local level. At the regional leve and at the localc level,a nad every one of us stand in that kind of apradox. That --you're counting the time now, 100% the cadre, 100% the ausiliary, 100% of your time being the movement, 100% of your time being the pastor, 100% of your time being -- total responsibility-- a sanctified human being. In relationship of all the 100 tons that's been dumped on you. By Being itself. Well, and to think through like finance. How is it we seethat this experiemtn ocnes off, inCalcutta? How is it we build the structures of accountability, I mean its' not that the money is not there, we're clear about that and we've said that to ourselves a dozen time, the question is how do we release that kind of funding, and so that tis kind kind of structure, this kind of care, happens in Calcutta. In Hyderabad. In Mairobi, etc. That's the only question we have, how do we be the global renewal of the church, not just the help my congreaqtion along, and I'll do as much movement as I can as long as I don't get kicked out of the galaxy. Helping my congregation, I';; go recruit a little bit to keep the prior off my back. So I'll go to acouncil here on there. tell a little story or two,

because it's helping my congregation--

go to a continental auxiliary meeting so I won't lose the structure without which I couldn't be a congregation. How do you flip that? In which you see yourself a sign, I see myself as a sign of the future of being totally responsible for this globe. At the local level, as the local church pastor, the layman, the corporate cleric. I don't know how you do that, except that I know that's what we're doing, that's what has to happen, tomorrow, today. If we are going to do the job across this globe--that we are one movement, not the local church experience and then there is something else called the movement out there. Here finally--we've talked about that a number of times. Now, those kinds of things have to be dealt with. It seems to me, thought through, how it is your journey a pastor through the PLC and how it is your journey a pastor from Jan 1 of the year he started the experience until he is a signal congregation. And thereby is raised up the kind of sign that's required.

Now I'm going to stand back and just talk about 2 or 3 things and then have a chance to talk with you a bit before we adjourn this afternoon. Just to lift up the demons once again in each of these three arenas. Because you and I are over thin ice relative to the future and therefore have to be careful about how we let our track across the river

The primary demon is of allowing this kind of focus toward tactical actualization to turn our tactics into programme, and to turn us back into the programmatic kind of thinking instead of doing spiritizing, spiritizing, and thereby mobilizing humanness. So it's the difference between tactical thinking and programmatic and we talked about that before and we need to review and get our clarity gestalted there. And then how it is you use the tactics tactially within the system. to see that kind of sign is raised up, that those kinds of troops are mobilized. Down here in the local church replication, the primary demon there is expansion. Expansion-ism. That the big thing is to have more churches and more galaxies. More all the time, more more, That's fantastic- 1988, say with replication somewhere over 200, in two years time. It's a joke, it's a catastrophe,

a sociological catastrophe. If you do not have in the midst of that great signals of the local church renewed, I mean in the local congregations, if for one minute a pastor who decides to participate in replication -- for one minute loses his focus on that congregation as a pastor and goes puttering off being a prior of a galaxy and is not a pastor of that local congregation, and allows that thing to blow up on him, we indeed have committed har-kari. Do you Understand that? This experimtn is not about having more and more and more people in it. Raising up signal congregations! It's the quality, it's the pushing to the deeps, it's pulling off the signals.

Now I tell you, I'm about ready to, you know, to dump all the stuff about replication and for about two years, no matter how much we want to do it or how much the Lord is requiring it, on account of just that kind of demon. If Hephatha Lutheran Church or First Joh, or First Christian or wherever it is isn't ---- stumbles because the pastor got pulled off to be a galaxy prior or whatever -- no, NO replication, sorry about.

Now the remedy to this is obviously, to raise up secondary leadership, One. To have a structure by which accountability--to have a time design, to have a dynamic there to see that he be a local church pastor at the same time as the prior of a galaxy, I mean that kind of a pastor family here, and I'm also that's where we need to keep our eyes focused.

Over here under practical refinement, it's to keep our mind on motivity, symbolism that as I have said, some of you before, personally, if you donot have a way to concretely symbolize your decision to go for broke in this local church experimtn, in the first year of your journey of this thing, you'll not make it. That's ontological, that's just the way it is. That's why money, the pittance of \$100 a month that it is, from a given an auxiliary, is that without which-- and so its only \$5, fine, get the \$5 out there, That;s investing selfhood, and knowing what you and I knwo about money that's a symbol in our society. Deciding to go for broke is to put your whole resources, your time, your energy, your passion, into being this outfit in history, being this dynamic in civiliation being this movement -- now how do we get that done, how do we deal with sin objectively?

CRAMER -16-

"Oh, I just forgot to send it in, damn!" "Or I just didn't think about that when I bought the \$100 present instead of the \$75 dollar present." or whatever, for my kids. Well, I've talked long enough. Let's stop there, and where would you push back, and where would you want more clarity.

Questions or comments/

Models of secondary leadership

Turning into a bureaucracy instead of a symbol or a movement

Cadre/auxiliary need to have a cadre separately from the auxiliary

also something for non Rs-1 grads

e.g. ecclesiola dynamic

how raise up and phase dtnto new congregations into galaxies

e.g. only start one on January first.

has soemthing to do with/~~Wolfe~~/ losing them over the summer.