

Revised Integrity

Sanctification-~~Rational Integrity~~

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Continental Auxiliary

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We want to talk a bit about what we are in the experiment and a bit about where we're going to begin to build a picture of the future. As we begin to take a reading now of the year of the great turn toward the future and ask some questions of our time and of history, and what's the next step sort of I think and particularly in the context of the local church experiment. I have to begin most everything I start out building including my own brooding by drawing a picture on the board and it's one that's probably classical by now. Goes something like this. In which the plain of history I like to mark the center of it about right here say, in which here's the fire and the heat of our time. The age of transition, the age of the great mutation of consciousness, the age of the church or the civilization coming into being, of age, man. It's a way to keep reminding myself that that is indeed the matter of the age. Not just to tell myself a story but to keep clear about the realities of our time. That's not just an image for the sake of whipping up a bit of excitement, but it's a way of holding to the facticity of our time. We are in the age of transition, and that's not just something that you and I talk about, but indeed our part of the time in which whatever we meant by civilization is being transformed into something beyond it, something different, something ^{post} ~~being close~~ to whatever we've meant by the civilizing process, so the question is what does it mean to stand in the midst of that kind of fire, that kind of heat of transition. How do you and I begin to talk about that, we've for the last few months really have pulled back out of the deep recesses of the theological memory of the historical church. Back in a dusty corner pulled out of there, we found out of course, that it had a fairly major role to play as theological. Physicists, now I want to go back and reread that. The category of Sanctification. And, you always get offended, I do, even though I've been around here a while with that kind of springing of ourselves new categories, new images, and pulling everything through that. Rethinking, Redoing, Well, that's the name of the game it seems as a revolutionary body. I always try to find an image of the category ^{OR} ~~of~~ help us articulate more adequately the what we're experiencing

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But not just what we're experiencing, but indeed what history is experiencing. What our times are going through to bring self-consciousness to what we're actually experiencing. To enable us to participate consciously in the incredible age that we're part of. of Sanctification. It had to become a part of our language it seems maybe in the last few months or quarters. And I don't know how you talk about that concretely and we've done a lot of spinning about that the last few days we've had a chance to with some of the priors of the houses that have been doing that in the consult meeting. and so on like that. But I think we couldn't do or even talk about sanctification say a couple of things that happened. One of them or it seems to me is our planet has within the last year or two made it's been three, the last year or so, has concretely confronted the fact that this is the way it is. Self-consciousness and for me an example of that is a little book called Future Shock and the response that people are making to that. And how it is that that kind of language in which you see that, I find the most ^{think} ~~helpful~~ ^{Powerful} thing that he does in there is when he gets said that only two kinds of people on this planet. And that's the only way to talk about human civilization and the people who say that they are one of two kinds all their pictures are irrelevant either you're a human being who's decided to ~~be~~ deal with ^{or} engage in the future, embrace the shock and push through that or you're one who goes back, hides, runs, collapses, One of two kinds either you engage the future be a part of the new one and creation of it or pull back with, drawel, run. And it seems to me that is basically what has happened. That there is at least a body of people on this planet who have made that kind of decision. I find Boulding's little thing about the invisible college we use some of you know in the LENS course. It's helpful there. that there is self-consciously or not labeled here and there low people who've decided to be a part in the building of the Earth. That the images of the Global Village that building the earth is going to settle in and there are now emerging that kind of scattered body of people who have made that kind of decision. to indeed engage in the creation of the future. And you've found some of that kind showing up in that local church. In your Local Congregation. Beyond where you expected to see them.

It's that kind of grappling with face and deeps. To see that we are on a globe that we are one planet, that we are on this thing together, that we make it or it goes down the tube. It inci natore or assficsiate together. We are ~~ix~~ one planet, one golbe . Time the sense of just the drama of our age. That we donot have much time. That it is clear that we can detotnate the planet, we can assphicsiate it all within our lifetime, but in a matter of moments if we decide to use the more violent method. and so on. ~~ME~~ That we have a sense of the timing is critical and in our grappling and getting ahold of how it is that we build the future and give shape to it. So space and ti me are tindeed a part of that. What broke it loode for us was the Movement last summer, in the summer research assembly in which we did two things, one ~~w~~ in relation to space, one in ~~x~~ relation to time, that is we ~~xxxx~~ said in terms of space we are about the job of creating the 54 areas, that is we layed an over~~thxxxx~~lay of rationality called areas on this planet and said now we are impacting and catalyzing the historical church with right now. That's just jolts you be fore you kept thinking ~~u~~ust gonnago on out there you know the last fat lady is some where out there in the unknown ~~terrotory~~ and you have to conquer it , but 54 of them were in 18 of them. Does somethign to your image of space relative to this planet did something to me. The other has to do with time . We decided to carve out two twenty year ~~b~~acks of time and tell our story in ~~xxx~~ reaa tionship to those two anchor points. The twenty years of the past and the twenty years of the fut~~ure~~ . Before we talked about a thousand years maybe 2 thousand ~~years~~ and 7 tertiarry's into the ~~sunset~~ and s so on . But didn't have a ~~way~~ way to name a sopt out there in the future time wise and say we're building for that. WE'll build another one after that but we have an anchor out there in the future ~~time~~ wise And began to build backwards what needs to happen in terms of hitting the 54 areas ~~xxxx~~ that is enabling the historical across church to do its job ~~throughout~~ this planet and all the ~~planets~~ that whole globe

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and have a time design on it . And we pull back, rightly so, not just pull back

We stayed at the level of broad kind of a whistle point strategies or what ever kind

of an image is there to talk about the implications of the NSX but non the less, we

got said to ourselves that we have to begin building concrete timelines and thereby

begin to ask the question of strategies and tactics relative to the future of the

whole planet. As we look at the NSV, sanctification, we use the word that we have

talked a little bit about, resurgente. There's another way to talk about this same

dynamic here, or facticity. And its a shift I tell you, I don't know, I happened

to be out in Sacramento <sup>I taught in
two PLC'S</sup> this quarter I really like to teach PLCS, I don't know why

that is, but I look forward to the time to get out and teach those. I didn't used to ,

a couple of quarters ago I was terrified, cause you always had somebody with his

rooney gun sitting in the back of you, he had to open up his suitcase and came out his

boots or whatever or his bible, but out came his rooney gun or his

^{He} kind of hated to have to deal with ^{us} ~~that~~ you know its painfull and it was also highly

dangerous , lethal stuff . You have that kind of thereness. The courses that I

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have been involved with the last couple of quarters have been very different it seems

to me , I don't know of your experience. I was just deeply shocked in Sacramento

here were two thirds of your ~~PLC~~ PLC participants or pastore who were under 26 then
on to

on to seminary 2, 3, or 4 years maybe. First part of phase two. I', on the

other side of, the other end of phase two. Young pastore, that kind of thing.

I was just addressed by the fact that not one of them had fallen through to cynicism.

That overlay there that they were walking across and that they were clear that was

one of the options they had, but by the time we hit the practics of that course ,

I mean they were just deeply excited about their liocal church. About what could

happen there. And asked the question, the first question after the closing of the

thing was, Well when is the next clergy guild . You've mentioned something like that

there might be a clergy guild follow-up or a call to the house ~~xxxxxxx~~ and they

will get a call to you. When is it , Where is it. These young guys and also an

o

older guy in there , Jessop, ^{when} that you know ^{fairly} ~~very~~ well, came out of Los Angeles,

he said to me about Thursday morning, we were in a little transition, and I was

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down visting a bit, and I mentioned the sour doctor and his church, aura of the great family and so on, add the fact that I had known a bit about the .

He said, YOU know this has been , I 've been looking for this kind of collegiality

what is the word he used this kind of fellowship is his word. For twenty years,

this is the ~~twentieth~~ year of my ministry, and I have been looking for what I

experienced this week here for tweenty years. and this is ~~thax~~ e first time I've

found it. And he says I'm in a way that i have not been for twenty years.

about the future of the church. And we talked about going back and being with the

, who are an auxiliary couple , his church aws in the galaxie then for a year,

and had decided they were going to pull him off and did so at the point o f gettin

hism, right today I hear Betty was saying , where are you Betty, that he's right now

hosfing in a clergy guild in his own church. That DLC was two weeks ago. Something

like that is happenning it seems to me that there is the kind of deep despair and

cynicism that evyer man has to come to terms with being 18 or 20 or what ever. About

the historical church and civilization, somehwo that has broken loose, we've broken

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through that and now we're moving out there beyond. That they're having that kind of authentic anticipation of the future. in the historical church, anticipation of the future, looking down the road, wanting to know how many years of, I mean what kind of structures are going to go on somebody mentioned that unless??????

Were are the structures its going to take, who knows 6, 10, 20 years to do the job. I'm prepared, I'm ready where is it? How can we move together? I don't mean to be romantic at all, simply to say that there is a sign there for me. Well, just a couple of other words about where we are in terms of history as a Movement. As you know we've moved coming out of Austin and out of that kind of beginning where we began to create the courses, began to bang our head over against the historical church and the universities for one, forged out the curriculum and then transposed it into the urban world about 62, 64 or there and began to ask the question, What does it mean the course grads get together in the local church, begin to talk about the dadre dynamic and they did some work with that back in the early parts of this last decade. Then began to ask the question, What's it mean to relate people who have decided to

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really take the church seriously and talk about a movement. In the last four years 68 to 72 have been doing what we've called the international Movement the global Movement , trying to get a feel after ~~xxxx~~ what that would look like across the globe . And in the midst of these last four years and at the same time trying to get ahold of the secular revolution, the NSV, as well as building the structure by which to enable the historical to want to give. Rearrange itself in building the earth at the local level. And those kinds of things have emerged The Local Church Experiment has taken journey as we've , how do we now talk about the whistle points?, one of them is local reformulation machinery, one of those nine . It had to do with how it is it would raise the question of how do you create a dynamic at the local level that motivates people. It has to do with motivity. It's like if I image ~~myself~~ myself stepping back on the moon looking planet Earth, and asking the question what is it that is going on there, you see that planet ~~from~~ pulsating down there on the horizon. That ball of light or whatever it is that's there on this planet. Now what is it that's the fundamental contradiction in civil-

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ization. Motivity giving up despair that and paralyzes his will. Tools, practical models, methodology, equipment...none of that's an issue. How to's are not the issae. Motivity and it seems to me that what it is that we as human eyes as this outfit have deead ed that we have that the historical church is precisely where motivity is dealt with. The cross of Jesusx Christ deals with life and death and life and death and what it means to ~~live~~ live in the midst of finite world, in the midst of change, in the midst of reality, and we have decided to throw

renewing historical
~~ENERGY~~ out energy into ~~renewing~~ the ~~ROCK~~ church enabling it to be that catalyst
 that
 of all of civilization ~~the~~ center of motivity catalyzing, breaking bpeople

loose getting them out of their despair, flipping them,into mission, the global from the local, parachialism, enabling them to see beyond.

Now, that is basically where we are, it seems to me, is having in our hands an experiment of, what? 2 years old? 2 and 1/2 years old, that we have been working with that from our point of view has already demonstrated incredible

structures within
~~proof~~ proof relative to individuals and ~~the~~/the historical, being catalyzed awake afresh. new possibilities, --no romanticism here to be sure, we have not won in every case by any means. But we know that something is going on there, we have a structure, of discipline, of care, of spirit life, of visioning, of

battleplanning, of the recreation of history implanted in local communities, some 212 of those at this time, in terms of those ... (tape blank for split second.) you and I are now in the midst of raising the question which is

have a fundamental question now. if we ~~take~~ a tool here, a method, a structure, a

however see strategy, vaguely put together, how do you and I ~~figure~~ that it doesn't spin off into some kind of little pile of interesting activity? a little

bundle of people over here, a little bunch ~~of people~~ there doing something

not great? but ~~not~~ standing back on that moon, looking ~~back~~ back

~~at the earth~~ at the earth and continually asking, how is

it that that whole planet comes off? how is it that the future of the whole civilization

~~civilizing~~ civilizing process a that is on planet earth takes the turn into

the next century? and how is it that we see that every last fat lady has

the occasion to participate in this kind of fantastic fellowship at the local

level? ~~during their whole~~ in their own life? and ~~the~~ the opportunity to engage in

significant mission in their own community? That kind of question is there, has driven us to deal with the is their foundational one that ~~is-what-it-means-to-deal-with-the~~ new social vehicle,

for one, sanctification, resurgence, A part of just where we are is that

time on behalf of the future. I mean it takes a rein on civilization to drive that herd of horses that we call our steed of civilization, to drive ~~in~~ it into a new future. to be those who build the earth, create the ~~fix~~ track--lay the track,

build the road for that ^{power} ~~xxxxxxxxxxx~~ ~~pile~~ of civilization to move into. ~~that~~ the resurgence to flow into that river bed of the future,

Now we have also talked in the midst of the new social vehicle about the ecumenical parish. done a little bit of spinnign in the consults, talked a bit the question what does last summer, began to ask ~~what~~ the face of that needed to look like. of the ecumenical parish. but very clear then

like with the guild, that is one of the dimensions of the new social vehicle; ~~thsz~~ ~~whilst~~ ~~le~~ ~~points~~, oh, it would be so finde --just imagine, any time that ten of us in this room, if we could go ~~z~~ out in some local community and have, you know, a local church, we could do just fantastic things in the parish. Huh? You think what half a dozen of us could do. in any given parish. people like you and I with the kind of discipline, vision, care, passsion, tools, methods, There is no question that we could pull off one parish here,

one there, and maybe one that a way, ^{raise} or with the guild, we could ~~make~~ up

a signal guild here, dealing with this little problem, that one, '

But how do you be concerned about the globao-? Doesn't it sould a bit ludicrous

to you? It does to me, to say, "Now it is time to do ^{this} ~~the~~ parish!" and you ahve

about 5 people out of 20,000, 7 people out of the front door of the church, hitting the parish. Good Lord.

Talk about suicides. The key to me in terms ^{anyway?)} sanctification triangle, (where does that fit into the/ of the future- you talk about spirit categories, patience, / ~~part~~ of it has

seeing to do with ~~living~~that living my life in my situation is my fulfillment.

That is the foundation of the ~~Stakurh~~-paper. _____, not saying

I'm not really doing my job until I get out there somewhere, or until 5 years

down the road when we can get a real guild going, a real/parish going. ^{ecumenical parish happening.}

No. Fulfillment is being the creation, being the creaiton, not doing something

in creation, it is being the kind of explosion,/~~xxxx~~ resurgence, ~~xxxx~~ right ^{and reformulation, and}

And now. ~~xxxx~~I look ahead and say, "Then I ~~will~~ be fulfilled," and thereby gives you permission to be non-chalant about that future, in terms of the track? (?)

that is laying out there. We lay track for ~~xxxx~~ 20 years? ^{how long do you have to see ahead?}

is going to have to pick up to begin to have
 It ~~has~~ ~~to~~ ~~pick~~ ~~up~~ ~~to~~ ~~have~~ the kind of network of local churches in any given

in
 metropolitan area, or on a given continent, /which when we decide to march ~~us~~ out

~~to~~ the front door with a flag, ~~we~~ you can march out there and change the

(?)
 course of the tide, and not just have an interesting experiment. People come

back, "Oh, that is interesting, isn't it? ~~It~~ That is sure fine," and then walk

on past. Because it was not connected, because it did not have a global strategy,

did not have a vision of fellowship at the center of it that allowed it to be

a powerful resurgence into the future. just another blip on the radar screen.

of the future. How do you get that said to ourself? Lord, I want to get out

there. I want to make me a guild. I want to ~~make~~ ^{join} one if not make one (?)

I want to be secular, I want to ~~move~~ get out there and move something.

Yes. Endless felicity, right now. happiness, joy in the midst of. The new
 sociological form of the church. What ~~shape~~ is that going to look like?

It is going to--I don't know what. This summer I ~~am~~ am sure we are going to do a

little work on that. In fact, a little bit of reflecting here as a con text for

that . But hwat kind of shape does the new local church need to take? You

we cannot tell me, you cannot decide until at least after this summer program

when we get hold of ~~how~~ the actual, how local men connect themselves

to the social processes, until we begin to connect the whistle points, the dynamics

of those to local man, then ~~after~~ ask the question of what kind of structures

of motivity, if you care, of spirit, human ~~care~~ care, and so on, missionalizing

of the local church, are necessary to respond to, to send people into history

to engage in, creating the avalanche of change, It is going to take more ~~than~~

than a year ~~to~~ that-up I think. I'd like to wrap that up this summer.

That would be fine. But nevertheless, you and I know we are on the track of

the style we are setting is the comprehensive, the history =long, the world-wide, the time and space,

and then we ask the question of how do we begin to move

to whole? begin to bring about the future, ~~that's an~~ ^{response to} ~~that's an~~ ^(cannibal) ~~adequately~~ ~~of~~ what

the Lord has said to his people to build the earth--not try something, or be a

good ~~guy~~ guy -- I don't mean to be-- But put that on the a fact

that it is local, at the same time that it has that kind of context. that

you and I are in.

Space is a where it begins to break in. We want to talk about space a bit

in this time together. It requires The-parish troops to begin to move, to change the ~~exfanz~~

face of a city, a nation. of the plane.

Now, what about this particular continental Auxiliary? We did

some work last December to begin to scratch the surface of the issue of replication.

And as you know. the initial document we wrote back in

December 70 (change in topic.)