

Vance

Breakfast Spin

Someone suggested that we should say at some point ^{day} that we are not suggesting that henceforth the prior

couple do all of the breakfast discussion and that the one person do the priest and rabbi role and that

the other one do collegium, rather than discontinuous ~~insertion~~. ^{this morning} I'd ^{want} like to have us reflect a little

bit with out work with the historical church. Some of you know Justin Morrill is going to talk about the

Primal Community experiment this afternoon, and I thought before I got up here and talked about ~~the~~ historical

church I'd better check ^{warn} with him and at least ~~warn~~ him, so I did so he said no worry, go ahead, say anything

^{at lunch} I wanted to and then he'd get up there and tell you what was wrong. Knowing Justin pretty well...at any

rate. As you may well guess this question has been raised for our area in a rather substantial ^{fashion} fasion by

the fact of the ITI, and maybe just a word about the ITI. There's no question but if you got all of the

priors together as we did the other night in the Area San Francisco and you took a vote it would be unanimous

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we just can't, how could you possibly do this, ^{at} then the second level response is something like this -- we're

clear that the ITI has, is the kind of event that has great power. All you have to do is to be here at the

Global Priors Council or ever be in one, but this last summer the Global Priors Council it was very clear that

the ITI has been a signal event everywhere around the world. Period. Everyone of them reported that, the way

in which, or you could get Rose up here and let her talk about ^{in this last event} report on what happened down in Caracas since then. And a

at that second level of response we know it is right on, but we have question ^s about time, you ~~know~~ know, and

you kind of wish the Bicentennial ^s could be delayed a month or something like that. But then at the third level

response of reflection it is very obvious that you're not going to have a relatively pristine kind of situation where

you can only do ^s one thing any more in the future, and to some extent, in other climates you can get away with

^{now you do really but} that, and to some extent you do. You just do an ITI and do nothing else, and that's right on target. But its ^{contingents}

America, was in conjunction to something like a Bicentennial or you would not know whether or not, I mean you

know we could certainly do an ITI if we didn't do anything else, but the question was in relation to everything

else. Now that's one arena where the question of the historical church has been raised. The other one is

the primal community experiment and just where we do from here with it, and Justin's going to report on that

question, but I suppose where it's really got me is what is the next step, directly with the structures of the

historical church. No question but what the primal community experiment cannot plateau. It either goes forward or

goes backward, and how do we move into the next level of engagement, how do we, and the great temptation there - we

all know it's there but we fall into it anyway - to forget that as we move out into a new audience we have to have

a demonstration, which is the primal community experiment in its various manifestations in order to have something

to demonstrate to that audience, just as for the last 3 or 4 years we had a demonstration but no audience to

demonstrate and that we would be the greatest of fools and dropped the ball of the primal community experiment

I think

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if we go down the line of years

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nd had all this demonstration

over here or this audience over here, allowing in our local situation ^{that} for the demonstration to disappear. Well,

you know that ~~that~~ kind of tension is there. Now I don't know how your ^{response to} ~~kind of posture~~ - Creamer was yesterday

after you recovered, but mine was YEA, that was after I got off my actual response which was YUCK - the other side

of that was YEA, that this was, theoretically at least, exactly ^{what I knew had to happen} right, and yet it doesn't finally totally alleviate,

~~though~~ question in my mind but what that's the direction, it's not exactly that but that kind of push is the

right direction to go, but it doesn't finally eliminate the question of how are we going to relate to the historical

church. Now ^{about two} I want to talk ^{in relation} in ~~two~~ arenas ~~relative~~ to the ~~historical~~ historical church and interweave some of what we

have learned with [↑] this ITI already, and one of them is authorization, and the second one, I don't know what to

call it. I've written down training with parenthesis, ^{but} it's not training and I'll say some more about that I've also

written down ^{uplifting enrichment} charisma, that's not right either, but in some ways that's closer than training and I'll suggest that

in a minute. Any word about our history ^{maybe a} relative to ~~authorizaion~~ ^{nation,} in this basement. I can think back about 10

or
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Ecumenical Institute, and we would show up and run into a district superintendent ~~and~~ something like that and

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we would say oh yes Oh yes, the Ecumenical Institute...we did not have any 5th city back here ' we did not have

any history. We were just a bunch of adds and ends that were going out and doing training, and you all know

because of odd temptation

we paid a certain kind of price there, the cost of a sensation, ~~to~~ literally bring into being the cadres that you

that we in some cases

have in this room and around the world today, and 2 or 3 major demonstration signs. There you had to ^ literally

the

fly in the face of ^ authorization we were trying to establish in order to get that job done. After we won that

as and

battle in North America we were able to go to other parts of the world, ^ you know, ^ the great example for me is

SP.

Korea, I happen to be over there at a very early point and got off the plane, and Kang Byong Hoon Mok si nim took

it seemed
like

me by the hand and we marched on about 37 calls a day ^ into the office of any churchman of any significance in

entire

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the ^ country of Korea and they all came forward and shook hands and said I would be delighted to be a sponsor.

And when we finished and recovered and printed the little brochure and took it to other people, they said My

but

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and you've all seen the results^{out} of that and the way in which doors have opened. And that's happened in many

many places outside of this country because what ^{happened back} happens out here, and the ~~things that happen here~~

blood that was given here to get ~~the demonstration~~ built in order to do that ^{authorization} ~~demonstration~~ somewhere else. The

question we raise is how do you go back and deal with the ~~authorization~~ authorization question. And we have not found any

magical solution, but we discovered some things^{I think are that are} of interest. One of them was the kind of story, not that the

establishment was operating out of but that we were operating out of. You know we went on a little trek ^{around} out of

in their area, and you ~~show~~ show up in a particular location and they ask "have you seen the bishop~~s~~ X?" and the

House would go HUH? X? Bishop X????????????????

or many moons ago our people visited bishop X, you push through it and you discover that Bishop X died or he got

^{shrewd} or even better you know, Bishop X got up one morning and had a bad night the night before and he

said a word about the ^S Ecumenical Institute to one of our staff five years ago and so forth and so on, and then

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forgot about the Ecumenical Institute, never even thought about the Ecumenical^{al} Institute again, and that House, you

know, had lived out of the the stories HUNH ~~stories~~ about Bishop X. It's that kind of story decimated, I mean how do we

go out and establish where Bishop X stood, and where Bishop Y stood and where Bishop Z stood and so forth and so

on, in a way that would be helpful. You didn't want to just go in and beat the hornet's nest but at the same time

you had to have at least some picture of where the territory^{ry} actually lay. We made as best we can count compiled 162

authorization visits in the area, either direct or indirect, under the rubric of authorization. And we got 38

different people at ^S ~~xxxxxxx~~ sponsors on the International Training Institute, you know we asked them to give

their name, not necessarily their money, ~~and~~ not necessarily ^{send people} ^{origive} ~~their~~ time though we're not against that, and 38

different people, and that's not hard, we could have gotten 38 people without leaving the House. We have a

fairly impressive list, ^{to start,} Down in LA they have visited all of the top ^{level} ~~levels~~ of the denominations and a lot of the

second levels, like ~~the~~ ^{would be} in the Methodists, the DS's and so forth, and even some of the committee heads and so

whatever they're called in the Methodist Church,

to give

his okay and began

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pump down
to pull it out,

there is really a groundswell of

?
adjustment a groundswell of what's going on here

Another location, well it was a kind of Bishop X thing where the House ^{we} you went in and visited some lower

eschealon guy who didn't like us and spent a lot of time telling us and we said fine, would you put the ITI

in your bulletin, and he said sure, and it showed up and people said "My God what's happen? Here you are

^{now} showing up ^{of this particular} in the mailing that they sent out as part of the denomination. Well that kind of event happened

in a number of places around the country. And in San Francisco we've got Claude Wells and Graduate ^{of the} Theological ~~Theological~~

^{Comm} Union and Arnold Cahn of the San Francisco Seminary and hopefully the ~~Lutheran~~ Lutheran Seminary there and a couple

^L in Los Angeles, and heads of denomination after denomination. And not just the old liberals and, but American

Baptists and Latter Day Saints and, probably most of you know, Bishop Percival Hinkleman who has been our host

committee chairman and, ^{just} has really worked extremely hard in bringing this ITI off. I mean there is not question

^{you know} that we could not have done it in any way, I mean the way authorization has been done, without Hinkleman, and

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the Brethren Church, the head of the Brethren Church, in California is on that list^{again} too. One kind of interesting

story several years ago we used to have a kind of image we lived out of "what was it going to be like when one

of our grads got to be a bishop?" so we went in to see a fellow who was not quite a bishop yet but he's the

executive officer of the Episcopal Diocese, and by his own admission he's really the bishop even though there's

is a bishop there, and gives you ^s some sense of the flavour of the operation there. But lo and behold, he was

in the original class of the Faith and Life Community. He obviously is operating out of older images, but

nevertheless even though he doesn't fully understand what we're doing he is all for it. And has been very kind

with assistance and has had no qualms about introducing us to principal bishops all over the area. Probaly ^{Episcopal} one of the most exciting things

in relation to that has been the recruitment response of visiting the authorization figures of the church where time

and time again, believe it or not, they said sure we'd like to send someone to that. Now you know how that happens

but ~~xxx~~ they didn't have to say that. They could have just said this is very interesting. It's begun to come in

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we've got all ~~ik~~ kinds of of promises and what will actually happen is still coming in but we heard last

night that the RLDS man is sending 2 people from the denomination. And we've been promised 4 from the Roman

Catholic Bishop in San Diego we've been promised the ^{? acting} head of the North California ^{and Nevada} ~~head of the~~ Disciples as well,

^{as} he's ^{la} planning to come for a few days, so a number of instances like that and we really wish we had ⁶ other six

months in relation to that. We don't feel we have really got that broken through, but it's there, that these

guys are not just trying to placate us ~~or~~ anything like that but they would really like to deal with their

people by sending them to the program in LA, and of course that's raised all kinds of questions about after the

ITL. Obviously we can go back and visit all these guys ~~and~~ ^{kind of} second time under the ~~same~~ context we were in

before, and say here is the report, and we just want ^{id} to let you know what had happened and so on and so forth

^{maybe we played} and put it under the rubric that we ^{id} palyed around with a number of years ago of just visiting on a regular basis

the bishops of the church and reporting on our work. And we have you know all kinds of possibilities there in

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out a way to pick up a little money on the side in terms of the House without him working out full time. so

he went to see one of our sponsors, and the sponsor gave him a job. so all kinds of things came out of there.

Now the second thing is training, but it's not training. If anything we are pretty clear that the ITI is not

any part of the ^{and you can remember} 20 programs, it shows up under impact, ^W training, ^{didn't it} ~~doesn't~~ but at the same time we've made

it very clear that it is not a training event, or it is not a substitute for the Academy. That the ITI grad

is the best prospect for the Academy, you certainly see that in the international intern program, it's after

the ITI that they're most likely to attend the Academy. The ITI is something different. If it's not impact

and it's not training. what is it? And I think back to when we ^{finally} began in Asia to get the ITIs to really move,

and ^{we} you talked about the kind of movementalization that happened, where you take somebody to a different

~~setting~~ ~~tax~~ who is sympathetic and preferably a grad, and run through the ITI, and you had an initial kind

of substantial commitment to be the Movement, which is just extremely helpful in terms of trying to work. ^{And}

we've nickle and dimed on that at that point of the primal community experiment or how do you do the amputation

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page 13 you have to do in the Primal Community Experiment. We're fairly clear that you get in a plc ^{in certain} and clergy

man's region is probably pretty far in the distance and getting a group of people ^{to fly} who've arrived somewhere else,

all ^{the} problems there, and are wondering how we can possibly use a program like the ITI to do that kind of

amplification, to ~~xxx~~ take someone who is either an RSI or a PLC grad, or someone who's sympathetic - and

that's a ^{corried} term. You can't bring in some idiot who comes in screaming and kicking his legs. There's no

point in bringing that kind of person in in one sense but if you have somebody who's sympathetic you have

great possibilities. Now ~~then~~ I was dounting up last night and we've got clergy coming from about 4 or 5

Houses where there is no Galaxy at this point, or a very very weak Galaxy, and this will be kind of an exciting

test of ^{whether that is a} real possibility. And Clark and I were talking a little bit about several months ago about that LENS,

and quite obviously you still, even if you get them to LENS you still need something else to move somebody ~~also~~ into

the primal community experiment. And certainly I'm not ^{point of} get up there and suggest that the ITI is the

only way to move that kind of distance, but possibly it can be one way there. Then, sustenance. We have a lot of

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colleagues in a strange way that we couldn't finally grasp, ^{who} ~~that~~ we tried to get to the Academy and people tried

to get to the Academy for so long and then they hear about the ITI and they sign up like that. We ^{tried} ~~reflect~~, my

God, if we had taken the ITI and put ~~it~~ in the Academy what would have happened, and finally decided that we

would not have done that. And what's going on in the ITI, the image, we haven't been able to get ahold of it,

that is so exciting. Part of its the model together in the area and so forth and so on but yet you know from

the stories that come back that it is a great event, that it is uplifting enrichment, and perhaps its related

to ^{vision} ~~the decision~~. We had a Galaxy pastor out in San Francisco where we've done everything but stand on our heads

and whistle to try to break him open to new vision, and just nothing. He went through a LENS course, and came back

radiating, he was so excited, for he'd seen the vision again, and we anticipate ~~that~~ and we know that out of the

ITI ^{training} that kind of thing happens and it's not ~~that~~ in a strict sense of the word but something that probalby

badly needs to go on in terms of taking on the one hadn you thinkwell my Lord we have GSI and RSI and RSIIA and

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of which is the great turn of our time, the great wave or the great vast happening in our time that every human being has to know about that deals with the way in which a human being can relate affirmatively to life, it deals with how you deal with various cultures that show up in your parish community in the Ur images course, it deals with how you deal with the internal ^{operation of your} organization or institution or church, that's the feel of RSIIIA, it

deals with the heritage or tradition out of which you come. That's the Christian heritage combination, and it deals with the family relationship. Well, you know you stop and think about it, and we've played around a lot

with the ^{whole} social methods business. ~~We xxxxxxxx~~ said social methods are great

somebody who gets social methods they go jump in the parish, work like hell for six months and collapse

and they need the broad context of what on earth is going on in their life and their ^{experience in that parish} parish, not to collapse

has nothing to do with religion it has to do with life, and the ITI or something like that provides ~~some~~

^{that kind of} context as well as the spiritual underpinnings to make any sense out of the social methods which they did.

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and ~~then~~ finally we saw that relative to the ^{historical} church apart from that ^{kind of administration} effort that there

is a great cry out ~~fix~~ right now for continuing education. And in one sense it's a cry of a people have given

up, and in another sense it's a very legitimate concern, of people who don't know what ^{one way that that is getting expressed} to do well, it's just a ^{breath of do}

^{you saying let's get a} little more continuing education but just almost without exception people were interested at that point, I

mean we have not run into, and we have made something like 400 recruitment visits so far & contacted over 2000

people, we have not run into to anybody, with a couple of exceptions, who said I don't want to go. I mean people ^{almost}

who didn't like it genuinely that ^{I want to go} and I mean after 10 years of teaching you begin to tell someone

who's putting you on and somebody who isn't, and I just you know ~~I mean~~ we expected antagonism about ~~the~~

half the time and it wasn't there at all, very ^{earnest} response, ~~um~~ gee I'd like to go but I can't ^{for the reason}

^{or that reason} that arena is there, and how we pick up on that is hard to tell. I mean, these people would not go to the Academy

these people are non-grads and shouldn't go to the Academy, but I'm experiencing ^{that they should not go to}

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plc either, and the question is how do we deal with that kind of question. Well, a couple words about the

future. We sense the ITI is going to be a pioneer in North America, and it's almost like we have to do it

and then say what is this creation in North America. It's ^{fairly} ~~very~~ clear to us now that it's going to be different

than ITIs elsewhere, and let you don't want to jump the gun on that too much, you need to go in and do it and

then raise the question of what is it that is going on there, or where do you move next with it. It may well be

that this would be the only ITI that we would do in North America, and I would not have any big problem with that

in the sense that it is allowing us to break through the blockage on the historical church that is there. And I

could very well see creating under the rubric of the masthead of ITI, it doesn't have to be that way, but under

that kind of advanced work that's been done with ITI, the little 5-day whatever they're going to be - seminar

course, experience of what not, with clergy, a little social methods, something on the family, whatever it is we

finally create down the line I think many of us are ^{sensing} that  coming into being. We see that mainly

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uncertainty is telling us that something else is needed that hasn't yet been created, but the ITI will ~~let~~ ^{give a done} us work

that through and to feel it. The second thing is in relation to the whole Bicentennial, there's not question ~~in~~

but what
report that that has become (all kinds of flailing efforts there and I won't go into that) but its clearly an

imaginal way to deal with the economic community. Town Meeting is going to be dealing with the political

community. ~~Many thoughts there~~ Maybe something like the ITI is a way, and yet you wouldn't do this directly, is

the way to deal with the religious community, under the rubric of the world, not through the historical church,

although that's got to be done, but the other way around of how to deal with the religious structures in your

community
with this part of the world that they show up in TAPE TURNK

take kind of things
looks like. Beyond that you want to talk to a man in agony, talk to Deines or *had* trying to figure out the

phenomenal

break loose Don Jessup and others down there in the metro, what has happened in LA as a result of the ITI is

unlike anything that has ever happened, and where you go from there to the Bicentennial, it's the whole question

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of how do you take what's been started there and tie that in, it's not just the ITI, it's the whole thing

how do we bring
of ~~bringing~~ that together, and I'm not interested in any quick or simple ~~of~~ ^{or} cute way of doing it but how do

whose two ~~realte~~ together in a profound kind of fasion, these questions down the line relative to that

has been when
effort. This quarter, I've finally got the word, has been thrilling, not just the ITI but much of anything

for me the last month or so, the Bicentennial, and ~~let~~ ^{yet} as Walters perspective you know immediately in despair

or constantly in despair relative to that kind of thrill. I've been reading a number of books, and I found

myself attracted to the ones on po-itics and have a little thing called the Advance Man, and talks about what

the guy did who went out before the Kennedy's showed up in a place to give their speeches, what not, it

seemed to be somewhat appropriate relative to Bicentennial, went back and read the Founding Father on Joseph

Kennedy and then read, maybe another president might be *Nixon*, just the thrill in the midst of that, and I

know there are all kinds of perversions and temptations that you can call on there, ~~xxxxxxx~~ I'm not

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interested in those but rather in just something that with everything we're doing we're on that new edge

that lots of us have talked about, ^{knowing} that we're doing evangelism again, you know, and that's what struck me

about the whole thing it was evangelism, just pure and plain, and the Bicentennial in one sense is certainly

that and the kind of thing that we join ^{on} in the ITI is that too, and no question but ~~what~~ we are on a new

threshold and we very openly struggle with the question of how we move on that. Whether it's the kind of thing

we are doing in Washington, I want to be there in one sense, or how we move on the other side relative to the

historical church even in a time when new things are breaking loose and we've got to decide to discern where

that is. Well, we're out of time so I suppose we need to ~~stop~~ stop.