

I've always been very grateful for the Academy's report. I'm very tempted to just take those four categories that John ..... the violent resignation - where have you experienced that this year? my consciousness is more than I can stand -- wouldn't you like to get loose on that, folks? Who would like to read the next one to the continental auxiliary? . . . , . . . .and my life is unsatisfied.

So, in case Regulation Centrum doesn't whip out its usual manual by the time you arrive back I'd suggest that that is where you start with a report--is just letting your auxiliary spin on those, because I think that has been the experience of all of us. Don't want to take too much time this morning, really want most of the time to be spent with those who have been here this week with the continental auxiliary reflecting on their insights and wisdom over the last couple of days and how that has illumintaed the quarter. I suppose for the first year or two there we felt like we had to spin take a coupel fo hours to kind of spin out miracle stories -- otherwise no one would believe. Now it seem that we all believe, we are just scared to daeth. of the fact that we believe. And that has resulted in a shift in our state of being -- or it is as though those fantastic spirit happenings or spirit occasionings that happened to us throw us over against the comprehensive wh in a way that perhaps we did not feel in the first year or so, and maybe just say as context for the PSU work that we have done this work just say a little bit about what that shift has been in terms of our consciousness of the comprehensive and how that has thrown us into a whole new \_\_\_\_\_ arena of operations relativezed everything that we have been doing in the last two years and will be doing in the future. I think our operating image has been that of the galaxy in which this local auxiliary took responsibility for the da- cadre which took responsibility for the church or the local congregation which was then to take responsibility for the parish and letting way that in that the church

Sarah B. -2-

and the world would be renewed or that the globe would be cared for. Though I think that what happened to us as we have operated out of that image or the image that we are the spirit movement has a responsibility for renewal of the local church and that that was going to be a long hard job but was fe- one that we could eventually bring off, but when the church got wind of what it meant for the church to be renewed -- ~~care for~~ <sup>care for</sup> the world, and that after we renewed the congregation then they would care for the ~~30001~~; world but what we have come up against is that we consider the necessary momentum or the necessary issue of ~~timeliness~~ <sup>timeliness</sup>, in wheni we bring off the care of the whole globe or that finally we are going to have to do two jobs at once, or that in addition to impacting the congregation we are going to have to come around and impact the world directly. Deal with the parish directly, with the whole dimension there of the guild. And that that realization, or the image that we operated out of in the PSU: what if you had to bring into being 50 guildsmen? in the next few ---next year? How would you do that? What happens ther is that as we reflected on that image of the tactical system for the parish itself, or a system for impacting the world, that that illuminated in a new way the cadre, congregation, and parish tactics in the tactical system, or that in itself gives a new ~~system~~ <sup>momentum</sup> to the whole tactical system. Now that does not mean that we are turning our attention away from the church but we are -- but that it is intensifying the move on the local church, and I think that in two ways--one that I have already mentioned, in terms of intensification of the parish, congregation, & cadre, that the realization there that we are going for the masses and that that is at our fingertips, in the congregation the realization that if we do not train the whole congregation, if we do not have ecclesiolas, that sustain them and releast them it just will not ocme aff. And then in the cadre the necessity of training-- but you just can not have any priors head of an ecclesiola, etcc you have to have they have to be priors that is well trained and knows what he is doing, and I think we begin to see then the intensification of the image of recovering the cadre, and releasing the congregation, and establishing the parish. We will see a new

momentum coming out of that. In terms of the intensification of the scope as well as the depth of the project--as you know we have operated out of the vision of the galaxy in which the auxiliary priors are ~~from~~ from the religious house and then you had local priors from each congregation. Now, if we are going to maintain the momentum across the church, renew the whole church, we are going to have to find a way to get new leadership to be the hub of the galaxy or to be the auxiliary priors of the galaxy. So it is apparent now that the we Lord has provided, or that out of the training of the last few years that probably a clergy family can while still serving the congregation, become the symbolic prior of the galaxy which releases the religious house prior to come over here and start a whole new galaxy. As one of my colleagues puts the function-- it is only symbolic, you don't have to do anything, though you don't have to worry about the prior being taken away from your congregation or anything, the priors don't do anything anyway, they are just out there to remind you that you are supposed to do something.

So, when you get that kind of an image, then there is no limit to the number of galaxies that might be created in the future, or there is no limit to the rhythm and pacing of replication that can go on. Now there are ~~lots~~ lots of things to be thought through and one of the PSU 's this week dealt with that particular dimension of the galaxy--I'll like to reflect on that in a moment, maybe just to say a word on the journey of the auxiliary over the past three years as it has become apparent in that first year when you look ([1970] this time 2 years ago when we began the project the emphasis was on the knowing dimension, or the arena of the struggle of the auxiliary was how are we going to get trained so that we can get through this year on the project? And so every body gathered here in December and nobody had ~~any~~ had any training and everybody trained ourselves in that December. Then in 1971, I think the arena of struggle was in the doing dimension, or how are we going to decide to do this project for four years? And that was rather excruciating, and some did not make it, or that is to say, some saw what was possible and did not

see the possibility of the project. Now I would say the shift as we move to the dimension of being where we are in 1972 has to do with the fact -- it is sort of like as some of the auxiliaries have expressed it - we are in this for life. There are several deciding to be this for life, or really that flip has already taken place, or that not only do you find people deciding to be this project for life it is sort of like as 1 auxiliary put it: there is a \_\_\_\_\_ you know we were young we were getting into this thing for life, six months or a year now, but the strange thing is that everybody is very nonchalant about it now. The other dimension of that which I think is finally the point of it, is not really the decision to be the project for life, but it is a decision for life to be the coach(?) and you see what that does with a decision -- or it throws you back on-- you are not ~~deciding~~ deciding to be the church project for life, you are deciding to be the whole church, or to renew the whole, you are not deciding to train yourself to do a little church project--you were deciding to be the first-rate trained people that the church needs to be about its task in history. So that that kind of flip has shifted us from being the project to being the church, so that in the midst of being the church, we can dance with the project of anything else that comes along that needs to be danced with. Take the time that -- maybe to just to start in the very broadest, now it is that we are able to take responsibility, in the project, for being the whole church. Those of you who are familiar with the triangle of pluriform Christianity, with the theological dimension over here, on the knowing pole, and the community dimension, on the lower ~~pole~~<sup>right</sup> pole, or the doing pole, and then the liturgical pole there -- then there is a triangle under each of these on the particular but every one of these 9 points are covered in the local church project, ~~on~~ based on the 144 churches we have ~~now~~<sup>had</sup> in the project, there are 74 on the theological pole, there are 40 on the community pole, and there are 30 on the liturgical pole. Which again points again to the comprehensiveness, I understand when some of my colleagues pulled that together there was a little push and pull as to which went on

which pole, but if you give them a little leeway, the particulars are not important, because it is clear that we have a way that is acceptable to the whole church for its renewal.

Question to the auxiliary and the past quarter:

Guild dimension? 50 guildsmen--how does that breathe new life into the parish, cong. and cadre tactics? for you? Or how has that released you in a new way to do nothing but tactics, tactics, tactics, for the next 20 years?

Key points abstracted from tape:::

1. guildsmen not just from galaxy church, but from whole parish
2. guildsmen cuts over against one more pre0scholl projectism
3. guildsmen are part of whole spirit movement out there waiting
4. building system to allow release of moving directly on parish whole keeping back a group to do research, new courses, etc.

From audience: indicative ethis lecture-- task of the guild, communication of the ethical in the indicative.

What has been going on the parish, cong. cadre that illuminated that this was just coming?

cadre retreat -- situation image needed 15 Iron men in community before end of spring  
2/4

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PSU on dimension of replication: what have been some of your wildest dreams this 1/4

What <sup>have</sup> we discovered in these first two years of the local church experiment?

What is the role of parish tactics?

What does it mean to be a local congregation?

Who is in the local church experiment?

What is the local church training school?

Replication?

How ~~has~~ the local church experiment enabled local men to take responsibility for the globe in the 20th Century?

What do you see is necessary to sustain the local church in being? Is there any hope for it?

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