

# Alice Bailey Talks

## Talk to Arcane School students given on Friday, January 11, 1946

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AAB: I want to read a couple of paragraphs out of *Discipleship in the New Age* and then something out of some of the unpublished writings of the Tibetan because it is an extension of what is dealt with here. I don't know whether you noticed at the last meeting that at one point we came toppling down, having reached a height. I mention it because I think one of the things that should be done is to learn to recognize those unusual moments of tension and hold them. Sometimes somebody in the group doesn't get it and speaks up, and then the tension is broken, which is an indication that group unity is not yet attained.

It is essential that all disciples in an Ashram should be contemplatives, but contemplatives in the occult sense and not the mystical. In any meditation work that you are doing or may in the future do, your aim should be to achieve as rapidly as possible the highest point in the meditation process, passing quickly through the stages of concentration, alignment and meditation to contemplation. [DINA1:11]

AAB: He puts alignment after concentration. I think it was intentional.

Having achieved that high point, you should strive to preserve it and should learn thus to function as a Soul in its own world, contemplating the world of energies in which all initiates work and in which you each must some day – in this life or another – take your place. This status (if I may call it by such a name) must be carefully striven for, accurately observed when in any way attained, and an exact record of impressions kept. You should, therefore, constitute a group of active contemplatives, and the result will be facilitated if you will ponder upon and struggle for the first condition of your group existence – group unity. [DINA1:11]

AAB: I think we have to get it out of our minds that group unity means absence of quarreling. I think it means unity of thinking. I don't think it has anything to do with our personality reactions. I think it has to do with our capacity, when a point of tension has been reached, to together maintain it and not have one or two or three in the group bring the tension down, because that is a demonstration of the lack of unity.

This *group unity*, which will have its roots in *united group meditation* or in the contemplative life (wherein the Soul knows itself to be one with all Souls), must work out in some form of *group activity*. This should demonstrate at once in the group itself and later on – when the unification is more complete – in the world at large. It is in this way that the Masters' Ashrams will be externalized on Earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto. Then will come the restoration of the Mysteries. [DINA1:12]

AAB: I would rather like to submit this sentence into the group for discussion. I did most of the talking last week and I did it very deliberately. "Group unity will have its roots in united group meditation or in the contemplative life." Now that could apply here with our group. He continues further down:

You are aiming toward a group solidarity that will be based upon the fact of your being Souls. This should eventually manifest itself subjectively and essentially in the form of a group telepathic intercommunication, as group understanding also of each other's problems and difficulties and, therefore, as a group opportunity to aid and help one another. [DINA1:12]

AAB: We started last week with, “We stand together in spiritual enterprise.” And then we are told that the first requirement is decentralization and getting away from our own development; that the second is the achieving of the contemplative attitude as a group and not as individuals, that this leads to group unity and that when those three have been somewhat demonstrated in the group it will work out in some form of group activity.

We have, therefore, the following three objectives before us:

1. Group unity – through thought, exoteric knowledge of each other and a constant sending forth of love.
2. Group meditation – as a group of contemplatives, thus rooting this group within the kingdom of the Soul and strengthening all the individuals involved.
3. Group activity – resulting in the aiding of each other in specific problems of character but not of circumstance. [DINA1:13]

AAB: He does really define what our group activity will be.

Later, when the group is really established, it should begin to function outwardly and *its life* should begin to make its presence felt. [DINA1:13]

AAB: Too often we reverse it. It is the quality of the life of an esoteric group that makes those in the exoteric world aware that we are here. It is an emanation more than an activity.

It should steadily tend to increase the spiritual potency of all groups with which the group members are related and with which they may be associated. I refer to all groups that belong to the New Age and are working along spiritual lines. The eventual effect will be along the line of healing the various ills of humanity – physical, mental, psychological and emotional. [DINA1:13]

AAB: That is done by an emanation, and there you get a clue as to the nature of a spiritual enterprise. You get the results of group emanations, the influence coming from group contemplation. When we all get together as a group, we are focused on one point of tension, and our thoughts run along the same line and react to the same spiritual impressions. We do not sit down and have a set meditation, but I think the time has come, now that we are at the end of three years’ work, that we should so fuse that we are all the time in deep meditation. And when this becomes possible, then the Masters’ Ashrams will be externalized on Earth. Why? I think that is the question we have to ask.

Earlier we read, “It is in this way that the Masters’ Ashrams will be externalized on Earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto.” There are a lot of implications there that I think are worth thinking about. They are such simple things such as group unity, contemplation, group activity so that the Ashrams can externalize on Earth. Why would that be so?

B: The three things you mention have to do with ideals, and already most of the members here have achieved those three: study, meditation, service. The group meditation and contemplation are group activities that most of us have achieved through the service angle.

AAB: Why would it make it possible for Ashrams to materialize? I don't see how Ashrams can materialize until there are people on the physical plane, who can do what the Ashrams do, when free from the physical body. It's a question of resemblance.

FB: The higher note has to impinge upon something and get a response. The Ashram creates its own pool of force, and this group, through its unity and contemplation, needs to produce a pool of energy that holds together even when we do not meet, so that it is harmonious to the Ashram.

AAB: Is that therefore an indication of what our spiritual enterprise is? Last week there was no reaction.

LM: We use Seventh Ray energy. Couldn't this energy be a pool or means of anchoring the Ashram on Earth?

AAB: I don't know whether any of us can use a ray energy that isn't ours.

LM: In a group there are all the rays; the Second Ray chalice holds all the rays.

AAB: I would think that the Second Ray would come much later, like FB's pool of energy. Then there would come a ritualistic something that would bring form and life together.

RK: We already have the ritualistic thing in our full moon meetings.

AAB: The materializing of the Ashrams on Earth is not the work of the Hierarchy but the activity of the disciples.

N: I believe our spiritual enterprise is tied together with the Great Invocation. Humanity will invoke the three great energies of will, love, and intelligent activity.

AAB: If we can learn to use the will to express love, we are providing something. The disciples of the world do the work, and they are a very large number of people. And through the work that they do, great ideals are brought to the attention of the masses and, in doing that, the masses become aware of the possibility of what the disciple knows, and then they work toward it. That is the evolutionary process that goes on all the time. They have to see it through us. We "see it through a glass darkly, but then face to face." Most of us are beginning to see it face to face. If you analyze what you see now and what you saw 20 years ago, the picture is much clearer. One of the efforts that is necessary for us to undertake is to make a group like this realize that they are much further on their way than they think.

JL: Is it true that a Seventh Ray group has to be unified before it can operate? Masonry is a Seventh Ray group; the churches are a Sixth Ray group.

AAB: If you have true Masonry, you will have picked people and disciples who have initiation as their goal. They have come into Masonry in order to take initiation. The churches are for the masses.

JL: They are for the masses, and a church cannot be a closed group. Masonry cannot be an open group.

AAB: The symbolism of being closed is correct. A Lodge is an Ashram if it really measures up. It has disciples of all grades in it.

AP: Sometimes the Tibetan says things like, "The form the Ashram will take in the future...." It seems to me that if any group attained the state you speak of, it wouldn't be a matter of the Ashram returning to Earth. We would be an Ashram and would be overshadowed.

AAB: I agree with you.

AP: There would be an overshadowing by the Masters.

AAB: That is what I mean when I say you are all much further on than you think.

AP: It overcomes the personality entirely. The term that helps me most of all is the term “spiritual concordance.” No matter what we are, or where we are, we all have the same spiritual concordance.

AAB: In the Ashram there are human beings, but they don’t take their faults into the Ashram, and the trouble with us is that we take our faults into a meeting. People think that in order to be a member of an Ashram you must have achieved perfection. You may have tremendous faults, but you leave them outside when you are functioning in an Ashram.

AP: That is one of the Christian failings; we feel we must be conscious of our faults.

C: That, I think, is the purpose of a doorkeeper. As you close the door you leave your faults behind.

AAB: You enter as a Soul.

C: You go in and do your work.

M: For the time being it is below the level of consciousness.

RK: There is a reason for our being conscious. We are all returning along the Path and we remember what we are. We remember who we are and come as living beings and not as forms. We have to assume our original state and recognize that we are that, and then the rest sloughs off.

AAB: It comes back again to mental control. Your mind can handle your faults. You think about who you are.

RK: You concentrate upon that which you will.

M: You struck a high point for me when you said that you should own yourself. That is mental control, isn’t it?

AAB: How do you think I get all these things from the Tibetan? I have learned to control my mind and I put aside the personal things. I come back to them later. I won’t even remember what I said or who I am. I am not thinking in terms of my personality at all, and that is mental control. If I can do it, you can do it. “You are will,” as RK says.

I have here some unpublished writings about the externalization of the Ashram. It is a little bit technical, but it is a technical thing that we are dealing with because, if there is a Hierarchy, it is an organization, and if there are Ashrams, they are organizations within organizations, and the whole subject of personality and Soul is tied up with the Ashrams.

We are personalities living down here on the physical plane, and I wonder if we realize sufficiently how advanced our thinking is compared with the general population. We have some very definite ideas as to what a Soul should be, and we have a picture of those Souls who are free from personality reactions; we call them the Masters. There are people in the Hierarchy who are still personalities. There is a tremendous fund of knowledge that we have along with other occultists and esotericists. It is unique. Here we are dealing with the details of an organization that is working behind the scenes, and word has gone out that the evolution of humanity as a whole has reached a point where that inner organized body of men and women can function openly down here on the physical plane, and that means that preparation has to be made, that people have to be educated along the lines of what the Hierarchy is, and in the years to come the function of the Arcane School is to familiarize the general public with the function of the Masters and the Hierarchy, with its immi-

ment appearance, and to make it so real that it isn't a mythical thing but the coming forth of a body of people who have been functioning behind the scenes for thousands of years. We need to make these things more definite in our consciousness.

RK: Why all this preparation? Because it is humanity as a whole, and not just disciples, that is the Soul. It is a Soul-personality relationship.

AAB: Regarding the externalization of the Ashrams, the Tibetan says:

[The externalization of the Ashrams refers] to an aspect of the amazing enterprise upon which the Hierarchy is embarked within this cycle: Its appearance, expression and activity upon the physical plane for the first time since it withdrew into the subjective side of life and focused itself on the mental plane (instead of the physical) during the days of ancient Atlantis and after the war between the Lords of the Shining Countenance and Lords of the Dark Face, as *The Secret Doctrine* calls it. For millions of years, as a result of the triumph of evil in those days, the Hierarchy has stood in silence behind world events, occupied with the following work – a work that will eventually be carried on exoterically instead of esoterically:

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not that as humanity is thus protected that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the Macrocosm. The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy and the fiat of Shamballa to prevent it flooding over disastrously.
2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.
3. The Hierarchy directs world events, as far as humanity will permit (for the free will and free decision of humanity may not be ignored), so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; They throw a light; They impress those who are in contact with Them, and through the inflow of ideas and through revelation They definitely influence the tide of human affairs.
4. The Hierarchy directs and controls, more than is realized, the unfolding cyclic cultures and their resultant civilizations. These can then provide adequate forms, temporarily useful for the emerging soul of humanity. The format of cultures and civilizations receives special attention.
5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.
6. The Hierarchy receives that esoteric "Fire of God" that brings to an end cycles, ideologies, organizations and civilizations when the due and right time comes. This They do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.
7. The Hierarchy prepares disciples for initiation by:
  - a. Receiving them into the Ashrams of the Masters.
  - b. Offering Their disciples opportunity to serve in relation to the emerging Plan.
  - c. Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each *major* cycle receives new forms of

the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this. [EXT:519-520]

AAB: As far as I know, information about the imminent appearance of the Hierarchy is only coming along this line. Among the new things that the Tibetan has put out to see what the reaction will be is the anchoring of the NGWS. They had always been there, but unrecognized. We come out with the pamphlet “The New Group of World Servers” and immediately a new concept appears in the minds of people. Now he comes out with the statement that the Hierarchy is to be anchored on Earth. It has always been on Earth, in physical presence too. There have always been disciples and initiates and Masters in physical bodies active in the world, but they have not been generally recognized as a world group. And now the Tibetan comes out and says they are now to be recognized.

All of these activities and functions of the Hierarchy are well known to many of you theoretically, and to some at first hand – which is a good and useful thing to recognize. These activities have all been carried on “behind the veil” and are, of course, only a very small part of the total work of the Hierarchy. Much of it would be entirely incomprehensible to you. However, if the disciples of this modern world, and the initiates, can measure up to their present and presented opportunity, it should be possible for all of this not only to be carried forward in the full light of day, but with the cooperation and the understanding acceptance of the intelligent people everywhere, and also with the devoted acquiescence (though blind acceptance) of the person in the street.

Something of this, something of the new activities that will be brought to the attention of disciples in physical bodies, something of the scope of the undertaking of externalization, something of what all of you can do to prepare the way for this major change, and something of the tremendous difficulties involved, I am seeking to convey to you, if I can.

One of the things now occupying the attention of the Masters is the externalization of their Ashrams on the outer plane. This is preparatory to later envisioned developments. If this can be done then other developments may be possible. An extension of the Ashram is desired. It was with this in view that I inaugurated a new activity in May 1941 and chose so many of my disciples resident in New York. I also began to give out the teaching on the stages of discipleship (*Discipleship in the New Age, Vol. 1, Section 3*) and suggested that the group members meet together for one full afternoon around the time of the full moon each month, and to do this in a quiet and unhurried spirit. I desired that they spend the entire afternoon in conference, mutual understanding, discussion of group problems as these affect group service, and –above all – make an attempt (through deep united meditation and the pooling of knowledge) to approach closer to the Hierarchy. This would aid them to work *together* as a group for world aiding and to do it together. I asked them to study the relation that exists between a Master and His disciples.

These groups, indicated for externalization, exist on the inner side as part of one inner Group; they must be externalized for service purposes. The fact that this externalization is possible indicates certain developments that are the result of the past, of the unfoldment of humanity’s developing powers to recognize Reality, of the invocative cry of the masses everywhere, plus the directed invocation of the spiritual people of the world, and the effect of the World War (1914-1945). All these factors have wrought a great destruction in the materialistic world and have produced a very real expansion in the human consciousness; also, as one of the Masters, unknown to you, remarked at a meeting of Members of the Hierarchy a few weeks ago, “One of the gates is open; those who are ready can come in, but we now can go through it also, and can go to them in a new sense and more directly. May Shamballa help us.”

It is realized by all in the Hierarchy that the major test connected with a higher initiation confronts Them. Disciples should attempt to realize the tremendous sacrifice involved in this outward move of the Hierarchy into secular existence. The higher the state of initiation, the harder it will be for the initiate concerned. It is, for instance, less of an effort for me to contact you than it would be for some of the Chohans, such as the Masters M. and K.H. I am nearer to you, because I am still utilizing the same physical body in which I took the fifth initiation. Chohans have taken a still higher initiation and are focal points of powerful Ashrams; Their task of adjustment is very much harder. Their invocative appeal to the Lord of the World in His Council Chamber at Shamballa has been mounting for some time. It has been called "The Appeal for Alignment" because the Members of the Hierarchy feel and know that this great return to Earth which has been arranged for the Hierarchy after so long an absence, will call for a fuller expression of the spiritual will than even They realize; They know that it will require the cooperation of Shamballa as well as the cooperation of humanity....

Only those students who are an integral part of the Hierarchy and in active communication with some Ashram can profit in any measure by information on this subject. For example, those of you who are affiliated with my Ashram (or that of another of the Masters), and going through your preliminary training and functioning on the periphery of the hierarchical center can get a general idea and develop (if you attempt to do so) an intuitive perception of the proposed hierarchical integrity and future functioning.

Resent not my words "functioning on the periphery," for they indicate great opportunity for service. The Masters need many such as you on the outskirts of Their Ashrams, to aid in hierarchical endeavor, because you can reach the general public more easily than They can do, and you can step down the teaching far more adequately than could more advanced disciples. You and disciples like you are a definite part of the Hierarchy; as you function in an Ashram you have a most useful place, and I would beg you to have this ever in mind. [EXT:520-524]

AAB: I think that is a very useful statement because we can at least recognize that we are in contact with an Ashram, the Ashram of the Master DK, so that this applies to us. The work that we can do is something that more advanced disciples cannot do. Just as I cannot go up to Harlem and talk to the people there, there are millions I cannot reach. A Master can come and talk to the general public and get nowhere. The Hierarchy can only work through us in order to reach the masses, which makes it a very interesting thing.

M: We can step the teaching down.

AAB: Why? Because we don't understand it.

CH: That is the real significance of the term Hierarchy.

AAB: They are all completely interdependent.

*Hierarchical Adjustment and Alignment.* What do I mean by the use of the word "adjustment" in connection with the Hierarchy? Adjustment to karma, to the personality, to the Soul, to circumstances in the three worlds, to the impact of astral forces, or to the thought currents of those not oriented to the Kingdom of God, does not constitute part of the training of Those Who are beyond the third degree of initiation. Initiates on and beyond that level have transcended reaction along these lines, while those below the third initiation are in process of rapid adjustment. I use the word "adjustment" here definitely in the sense of *reorientation*, and in this sense much can be noted.

For eons and for countless cycles, the Hierarchy has functioned, withdrawn into a silence on the higher levels of the mental plane and on the buddhic levels where contact has had to be made with Them by those disciples who have, by discipline, development and service, fitted themselves to establish such a relationship. This reorientation and emergence into physical plane publicity is going to demand much from the Members of the Hierarchy. Just as it has not been easy for me to establish and retain contact with you, even when you have established the right to such a contact, so – for Them – it is going to be still more difficult to be in touch with those who are not even disciples.

For eons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established by Shamballa with the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an “act of determined direction,” emanating from the Council Chamber of the Lord of the World. Misunderstand me not. The Hierarchy has always been in touch with the “Place of Purpose” (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of Civilization. These great Beings have steadily revealed this purpose to the Members of the Hierarchy so that They have been able to grasp and work out the emerging Plan. But even to the Masters, the Shamballa force has had to be stepped down, just as the force of the Hierarchy requires modifying for the average disciple and aspirant, if they are to respond constructively to it.

Today, however, things are somewhat changed. New inflowing energies and the partial “sealing” of evil in its own place (a sealing that will be progressively effective) have made a closer relationship possible. The Masters are somewhat freer from certain of the arduous labors of the past cycles. Some of the available inflowing Shamballa forces are being absorbed *directly* by humanity and by certain of the subhuman kingdoms, particularly the mineral kingdom. This latter absorption will lead eventually, when complete, to those volcanic episodes and those basic earthquakes that will change the face of the Earth by the time the sixth root race comes into manifestation. It is this direct inflow to the kingdoms functioning exoterically in the three worlds that has relieved and will to some extent relieve the otherwise overpowering pressure upon the Hierarchy, and will also act as a great aligning Antahkarana between the three planetary centers. It is to this alignment I refer in this instruction – the alignment of the three centers upon this planet and the adjustments that this necessitates and inevitably enforces.

AAB: The alignment is through the Antahkarana and not the Sutratma.

For the sake of humanity in the first place, and secondarily for the development of the sub-human kingdoms, the Hierarchy has made certain difficult adjustments and alignments between the planetary centers, and these have been compulsory in their effects. Therefore, bear in mind that the adjustments that the Hierarchy may impose upon itself bear small resemblance to the adjustments that you have to make in relation to your personality life. They are all hallmarked by the idea of service to the whole. The Hierarchy in its true sense has no personality through which to express itself, and this greatly complicates the problems that have to be faced as it contemplates exoteric manifestation and work.

*Adjustments and Alignments within the Hierarchy.* What, in the last analysis, is this Hierarchy? It is a great salvaging corps of dedicated, liberated Units of Life, working in group formation with all forms and lives in all kingdoms and with all Souls particularly. As the Hierarchy so works, its emphasis is solely on *the consciousness aspect* of all forms; its present agency of salvage and of service is the mind, as it expresses itself through the minds of all humanitarians, all aspirants, all disciples (of all rays and degrees) and of all initiates; the Hi-

erarchy also can express itself through the medium of thought currents and ideas and through them impose its hierarchical concepts upon the embryonic minds of the general and average public; and it also directs the educational work of all nations, so that the undeveloped masses can become – in due turn – the intelligent general public.

The Hierarchy works, as you know, in or through three major departments, each possessing its full Personnel, and under three Great Lords. I have dealt with this in some detail in *Initiation, Human and Solar*, as well as elsewhere in my writings; more information at this point is needless and of no real service to you.

The Hierarchy works also through the seven major Ashrams and their affiliated Ashrams, and these “seven which are the forty-nine” represent in their totality the seven rays with their subrays, and are the custodians, transmitters and distributors of the seven ray energies to the seven planetary centers and – via these seven centers – to those in the fourth kingdom in nature (as they gradually unfold over the eons) and then, via these, to the seven centers in the individual. Such is the synthesis.

The seven major centers or Ashrams within the Hierarchy are each presided over by Masters of Chohan rank; the seven subsidiary centers or Ashrams are presided over by Masters and Adepts (of the fifth and fourth initiations), aided by initiates of the third degree and certain chosen and senior disciples. Several of the seven affiliated Ashrams are, as yet, incomplete as regards personnel, but vacancies are rapidly being filled as the spiritual effects of the World War (1914-1945) make themselves felt. These effects are very real and have been a source of great encouragement to hierarchical workers.

Before the Hierarchy can emerge (as is the intention), the relation between a major Ashram and its subsidiary Ashrams must be firmly established, while that between a major Ashram and other major Ashrams has to be brought more definitely and unquestionably closer to Shamballa, and under the influence of that great First Ray center. The energy that will align and adjust the subsidiary forty-nine Ashrams is that of the Second Ray of Love-Wisdom. That, however, which will bring about a similar adjusting and aligning impetus in the seven major Ashrams is the energy of the First Ray of Will or Power. I have here given you a most important item of occult information, but one that is of no importance to you individually; it serves, however, to present proof of the significant occult relation between the three planetary centers. Just as the third planetary center, Humanity, has now reached a point of intelligent development so that a closer rapport can be set up between it and the Hierarchy, so the Hierarchy also has moved forward as a unit so that a closer corresponding rapport can also be set up between It and Shamballa. Just as the rapport between the Hierarchy and Humanity is established via aspirants, disciples and initiates in physical existence who are responding to the love-wisdom of the universe in some measure and who work via the intelligent people in incarnation primarily, so rapport between Shamballa and the Hierarchy is being more closely established via the senior Ashrams, and not via the secondary ones. [EXT:524-528]

I shall not deal here with the work to be done in centuries to come in and through humanity, which is the goal of all these adjustments – at least as far as your present interest is concerned. I shall touch only upon the activities of the Hierarchy as it establishes – on a more powerful basis – a more direct contact with humanity. Since 1925 the Hierarchy has directed Its thoughts to humanity, but It has not vitalized, as It will eventually do, the religious movements or churches in all lands, or the educational work in all countries, or any of the activities that are concerned with the aiding of humanity through welfare movements. It was felt that it was necessary for humanity to show the Hierarchy, as well as themselves, the nature of the impulses toward love and selflessness that may have been already established, and to do this free of hierarchical prompting and influence, and in this way demonstrating that they possessed that which might be depended upon as innate and as present in a living,

creative manner. The demonstration has been good; humanity has shown creative love, of which goodwill and humanitarian efforts are the lowest aspects. The showing has been better than was anticipated, and this new and vital realignment between the Hierarchy and Humanity becomes now beautifully possible and can be carried forward without danger. The Hierarchy is now the Custodian of far greater power than heretofore, on account of Its adjustment to Shamballa. [EXT:538-539]

AAB: The reorientation, what is being done by the Hierarchy for humanity, is making concentrations of groups of disciples. Again we come up against a suggestion of what our enterprise might be. Read the old Catechism. It gives a picture of the progress of disciples – accepting, pledged and accepted.