

THE LOCAL CONGREGATION COVENANT GROUP
as a Nucleus of the Church in Missional Motion

Prepared by

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July 1966

A FIELD THEOLOGY OF THE CHURCH IN MOTION

The Theological Presuppositions of a Model Covenant Group (or Congregational Cadre)

"And think not to say within yourselves, We have Abraham unto our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matthew 3:9)

Once upon a time its laity could behold the omnipresence and affluence of the visible Church as proof positive that their god was manifesting himself clearly and forcefully in the otherwise godless world. We are still frequently confronted with statistics that appear to show that our god, if not exactly gaining ground, is at least holding his own in terms of church membership. The comfort that this numbers game provides derives from an implied formula that is both simple and obvious: LIVE CHURCH = LIVE GOD.

But in contrast to the clearcut comfort of the numbers game, an uncomfortable awareness has been thrust upon thoughtful Christians that the mere persistent visibility of the Church, however affluent and remembered it may be, by no means discloses the divine presence and activity with equal visibility. History is being made all around us and yet too often the Church seems to be allied with the forces that resist the currents of history. What is worse, the decision-makers whose business is to make history, whatever their church affiliation, seem to rely on their 'Christianity' hardly at all for understanding what they are about. Some consider the Church and the view of life it espouses to be pernicious. Most think it at best irrelevant. With these considerations in mind, no wonder there are so many who are ready to sign the Church's death certificate and no wonder, too, that another simple and obvious formula should arise: DEAD CHURCH = DEAD GOD.

The theological understanding which underlies the Covenant Group (or congregational cadre) does not particularly question the data cited by either those who celebrate or those who decry the condition of the visible Church. What it does question and dispute are both the formulae (Live Church = Live God, Dead Church = Dead God) into which the data are fed and from which absurd conclusions ensue. In contradiction to these fruitless formulae, the Covenant Group finds John's warning, quoted above, fully applicable to the Christian Church in the twentieth century. Paraphrased for today, it might read: "I say to you that God is able out of the very secular world you abhor, to raise up a Church that is faithful to Him." Putting it another way, though the people of God may stray from Him, God is never without His people. The day is past, and well that it is, when we supposed the Word of God was something to be carried around with us like the fascis, as a symbol of our privilege and authority. Today we are ready to see that Word as the baton of a relay race, ever beckoning to be seized and carried. We are, in fact, ready to recognize that perhaps the only valid view of God in our time, or any time, is the one Moses had, of his hind-quarters. With this understanding before us, we can then define the Covenant Group (or Congregational Cadre -- the two terms are used interchangeably in this paper) as a group of members of a local congregation who have decided to join the race and reach for the baton, or, to put it more formally, to assume the responsibility for the Church as it focusses in their congregation and to channel the energy and resources of that congregation into the history-making process at such points and in such manner as they discern the will of God to require.

Through the Covenant Group, then, a local church is set in motion. It embarks upon a history-making mission and the purview of that mission is the whole world. But it clearly understands that it cannot operate effectively and cannot maintain clarity of purpose and identity in the world without a kind of field theology that differs from an academic theology hopefully not in being less accurate and authentic but merely less refined and ramified. Such a theology has also been characterized as a "gut-level" theology, one with the sole epistemological criterion of human authenticity. The question asked of each Covenant Group member about each theological category is simply: "Does this category describe the way life comes to you? Is this how things are?" The following paragraphs briefly chart the field theology of the Covenant Group, not with the intention of arguing that it is a definitive catechism for all such groups but merely of explaining how one such group does in fact understand itself.

Human history is the focal context of the Covenant Group. In complete candor it can be admitted that the Covenant Group is simply not concerned as a group, at this point in its development, with any context to which the Christian understanding may speak, except the historical. There is nothing strange about this, since an overwhelming sense of the significance of history and history-making may be said to have called the Covenant Group into being, rather than some other sense -- of the significance of LSD or mystical experience, for example. The Covenant Group understands God as the Power that not only brings life into being and sustains it but also explodes at decisive points into the future-striving movements of life which we mean by 'history' and, by the enabling action which we call 'grace,' permits those movements to become vital and meaningful rather than suicidal and futile.

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This understanding of God comes to the Covenant Group from that community in history designated as 'the Church,' out of which the Group arises and to which it remains inextricably bound. Whatever else the Church may be, it is certainly that community which has borne the Christian Story for two thousand years, at some times through storms, at others through doldrums. In that one respect at least the visible Church has always been and still is faithful, however it may have otherwise played the harlot. The Covenant Group recognizes that that Story of God's decisive action in history is a unique and irreplaceable source of both continual revitalization and recurrent self-criticism of the community that bears it. For this reason one pole of the Group's activity is a twofold one of continuing study of the Story itself and maintenance of the institution that is its repository. The other pole, of course, is the Group's missional activity in the world.

The Covenant Group understands the theology of the Story to be inescapably trinitarian. God it is, the first Person of the Trinity, who thrusts us into being and hurls us toward an open and indeterminate future, leaving it in our hands to shape that future by forethought, decision and action in the present. But to be human is to long for certainty and security and rest and, what is more insidious, to create illusions that we have or can have those things in a world which simply does not allow for them. It is no special prerogative of the Church to see that every structure -- personal and public -- is in the process of perishing at the very moment of its creation. That is simply the way things are to any eye not too befogged by illusion. Does this mean that it is futile to create structures? Does this not invite

personal apathy and public anarchy? Of course not. We can no more live without structures than we can place our reliance on them. It means merely that all our creations must be seen for what they realistically are, useful instruments for the processes of life's expansion and adaptation. None of them can contain life. None can give it value. Value lies in the very givenness of life itself and, in fact, it is life that gives value to the structures it creates. ~~When those~~ structures become unresponsive to the human needs which create them, they are ripe for a downfall. The harder we resist their downfall, the harder it eventually comes. And come it will, for there is an inexorable Power in the universe that shatters our every illusion, overcomes our every resistance, outflanks our every Maginot Line.

That Power, which brings the whole profusion of our fear-created and illusion-sustained gods to an end, is what we point to as 'G-O-D.' The fact that things happen that way is clear to any eye that chooses to look. But the name we use to refer to that fact -- 'God,' rather than, say, 'Chance' or 'Fate' -- bespeaks our choice to trust that Power and gives us our identity as a community of faith and hope. That we can trust that Power is the message of our Story. We point to the Exodus-event and the Jesus-Christ-event as the principal loci of that message, and the latter points to the second Person of the Trinity, Christ. What we are actually pointing to by the word 'Christ' is the why of our trust in God, the possibilities of life that are disclosed when we die to our fears and illusions and likewise die to the personal and social structures we cling to because of those fears and illusions. That is the Word, the Word of Life, that exploded into history in the person of Jesus the Christ, an utterly human being who so utterly concretized the Word of Life as to be seen as its very incarnation. The act of God that reveals and destroys our resistance to the death of what we are is seen in Christ as the grace that enables us to become. By dying we live.

Jesus the Christ both reveals the Word of Life in the very nature of life itself, present to all men at all times, and injects that Word into history as the basis of a specific community, the Church, whose sole reason for being is to announce and demonstrate that Word to all mankind. The Story tells us the Church came into being through the activity of the Holy Spirit, the third Person of the Trinity. What do we point to by the term 'Holy Spirit' if not the dynamic process of life that emerges from the interplay of God's creative and judgmental action and Christ's redeeming Word that frees us for creation and from judgment?

Concretely, the new life-process engendered by the Holy Spirit emerges as a specific life-style characteristic of those who choose to live out of the Christian understanding of the way things are. This life-style, as we might expect, is exemplified by the life and dying of Jesus the Christ, in whom we see one who chose, in simplest terms, to spend His death on behalf of all mankind. Put in somewhat different terms, Jesus' life is a model of non-defensive openness to the given. On the personal level, this life-style is absolutely non-defensive because it draws no line, even at the threshold of death, over which the foot hesitates to step if necessary to fulfill the mission. On the social level it again draws no line short of the perimeter of all mankind where one must stop and defend his 'own-kindness.' Such a life is utterly open, utterly free to respond to human need without fear, confident that in so responding and in surrendering the consequences as well as the rewards of that response, the will of God is done.

This, then, is the life-style that the Covenant Group derives from its field theology as a model for its own behavior in the world. It is fully aware that the will of God will be done, if not by the self-conscious people of God, then by premiers or peasants, kings or commissars, saints or sinners, whomever He will choose for the task. In the twentieth century, one thing is overwhelmingly clear: to spend one's death on behalf of all mankind means much more than being well-intentioned and kindly toward our neighbor. It means bringing humanness (responsiveness to human need) into being through massive structures of justice, either in opposition to, with the cooperation of or through the control of those vast, generally recalcitrant corporate giants which can, by the decisions of their leaders, respond to, ignore or suppress human needs. The Covenant Group understands itself and the Church that encompasses it as theologically and historically a total, corporate body. But being structurally corporate and acting corporately to change the course of history are two different things. The former may serve, but it also may hinder the latter. It is the function of the Covenant Group to see that the Church serves rather than obstructs its own mission in the world. This function is enacted in two ways.

In the first place, in order to act as a missional entity, the Covenant Group aims to recover within itself the corporate sense, the sense of members bound together for the sake of the task, responsible and accountable to one another. How one Covenant Group has proceeded to accomplish this is the subject of the second section of this paper.

In the second place, realizing that a single Covenant Group, a single congregation or even several congregations are miniscule in comparison to the vastness of the structures that presently presume to shape and direct world history, the Group sees the absolute necessity of joining its own activities and those of its congregation with many others at many levels from the neighborhood or parish level to the international. How one Covenant Group sees itself as related to groups at these other levels is the subject of the third section of this paper.

Section II

The Role of the Congregation Cadre (a review of the program in one Chicago church)

1. Creation of the Cadre

For a year's time we have had at least one religious training course, based on the Ecumenical Institute's RS-1 course (Bultman, Bonhoeffer, Neibuhr, Tillich), going at all times. These courses are open to any member or friend of the congregation and are essentially a process of lay theological training. The courses last six weeks or more, and during the period each member is urged (though not required) to spend a weekend at the Ecumenical Institute, as well. At the end of the training course, the participants are asked to decide if they would like to be members of the Congregation Cadre. At that time the responsibilities and obligations of this cadre are outlined: to give disciplined leadership in the church and in the world. Those who wish to be under this covenant automatically become members of the Congregation Cadre. In this way the Congregation Cadre has steadily grown from its first few members (who had taken the first training course) to a sizeable corporate body, though not all members of each class make the decision to join the parent group.

2. Meetings of the Cadre

The Congregation Cadre meets once a week for theological reflection, to make decisions about the church, to report on their involvement in the world, and to study. The meetings always open with a reading of the Daily Office and close with an announcement sending the members forth and with the Passing of the Peace. (Leadership in these matters is rotated). Study has been on specific books of the Bible and on theological and secular papers relevant to the task. Each member of the Congregation Cadre is under covenant to follow a solitary Daily Office, prepare for the study, participate in the Official Board of the Church, be a member of one of the church commissions, and to take responsibility for some task in the world. The study materials have included Corinthians I, Ephesians, Acts, The Secular City by Harvey Cox, papers by Sol A. Linsky, newspaper articles, etc.

3. Action on Concensus

One concept that the Congregation Cadre has concluded is important to its functioning is the concept of taking action only on full concensus of the cadre. No issue is submitted to vote, but instead, after sufficient discussion, is arrived at by concensus. The mechanics are as follows: At any time that there seems to be some agreement on the part of the cadre members over any question that is being discussed,

anyone may state the matter as the consensus of the group. It will then be so unless someone disagrees or states unreadiness to arrive at that consensus without further discussion. The procedure assures unity and speed of decision in a way that strict adherence to Parliamentary Procedure cannot. Every member is fully bound to the decision arrived at by consensus, and so every member eagerly participates in the discussion that leads to that consensus.

4. Relation to the World

Most of the members of the Congregation Cadre are related to a task in the world through the Parish Cadre, an interchurch, area-wide cadre that is focussed on the problems of the world and is led by members of the teaching cadre. Some of the members of the Congregation Cadre hold important posts in community, political, and civil rights organizations.

5. Relationship to the Church

Statistics perhaps give a good picture of the depth of involvement in the church itself on the part of the members of the Congregation Cadre:

80% of the members of the Church Board are members of the Congregation Cadre

70% of the members of the church commissions are members of the Congregation Cadre

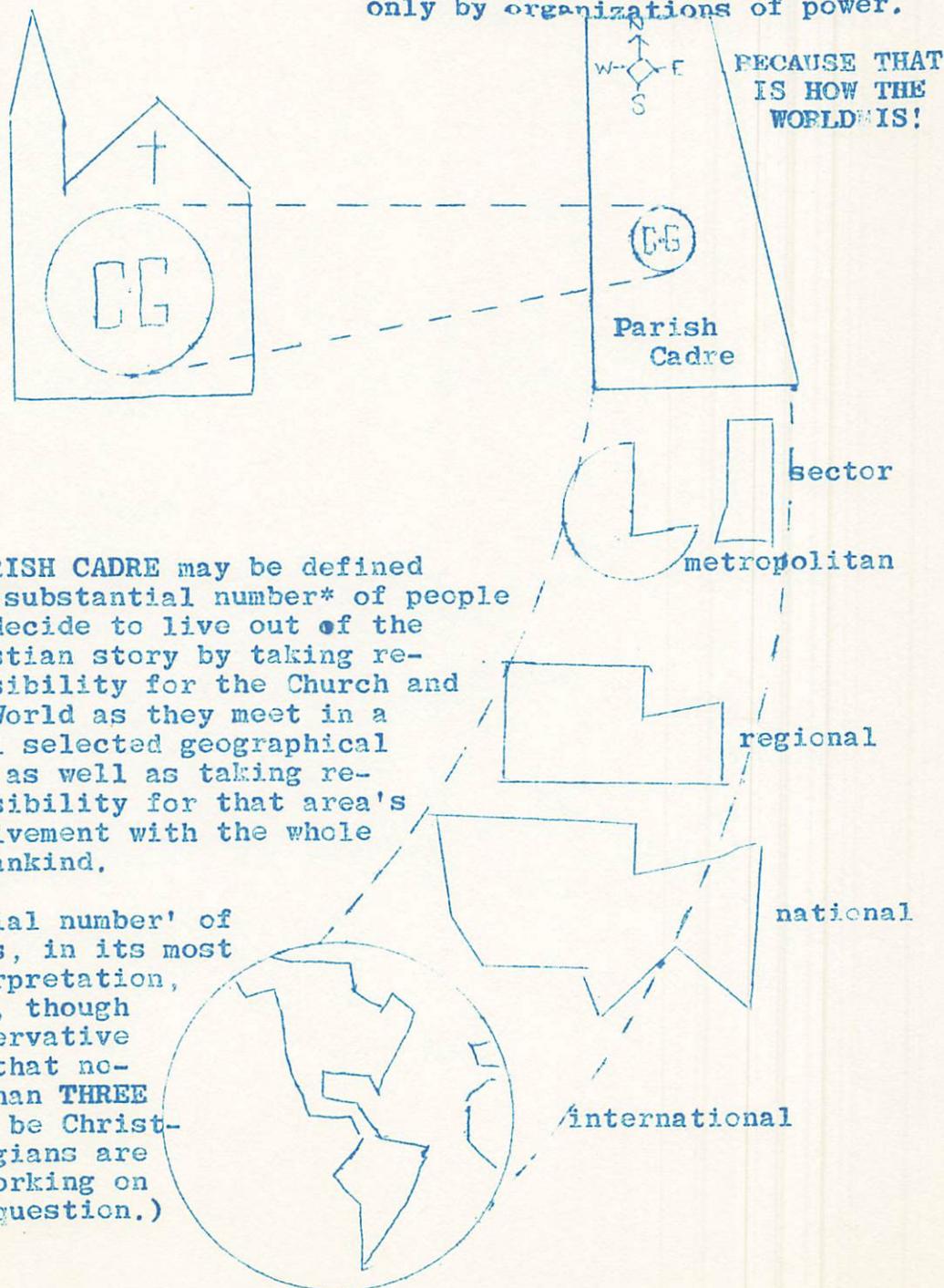
4 out of 5 commission chairmen are members of the Congregation Cadre, as are the lay leader and the lay conference delegate

the members of the Congregation Cadre pledge an average of 7% of their salaries to the church budget.

HOW THE COVENANT GROUP RELATES ITSELF TO THE WORLD

The COVENANT GROUP is not a free-floating church-unto-itself. It always (for the present) binds itself to and assumes responsibility for a local congregation. BECAUSE THAT'S HOW THE CHURCH IS.

Nor is the COVENANT GROUP a Wednesday night bull session. It binds itself to and channels its missional thrust through a PARISH CADRE and thence through a series of broader action cadres. It understands that structures of justice are brought into being only by organizations of power.

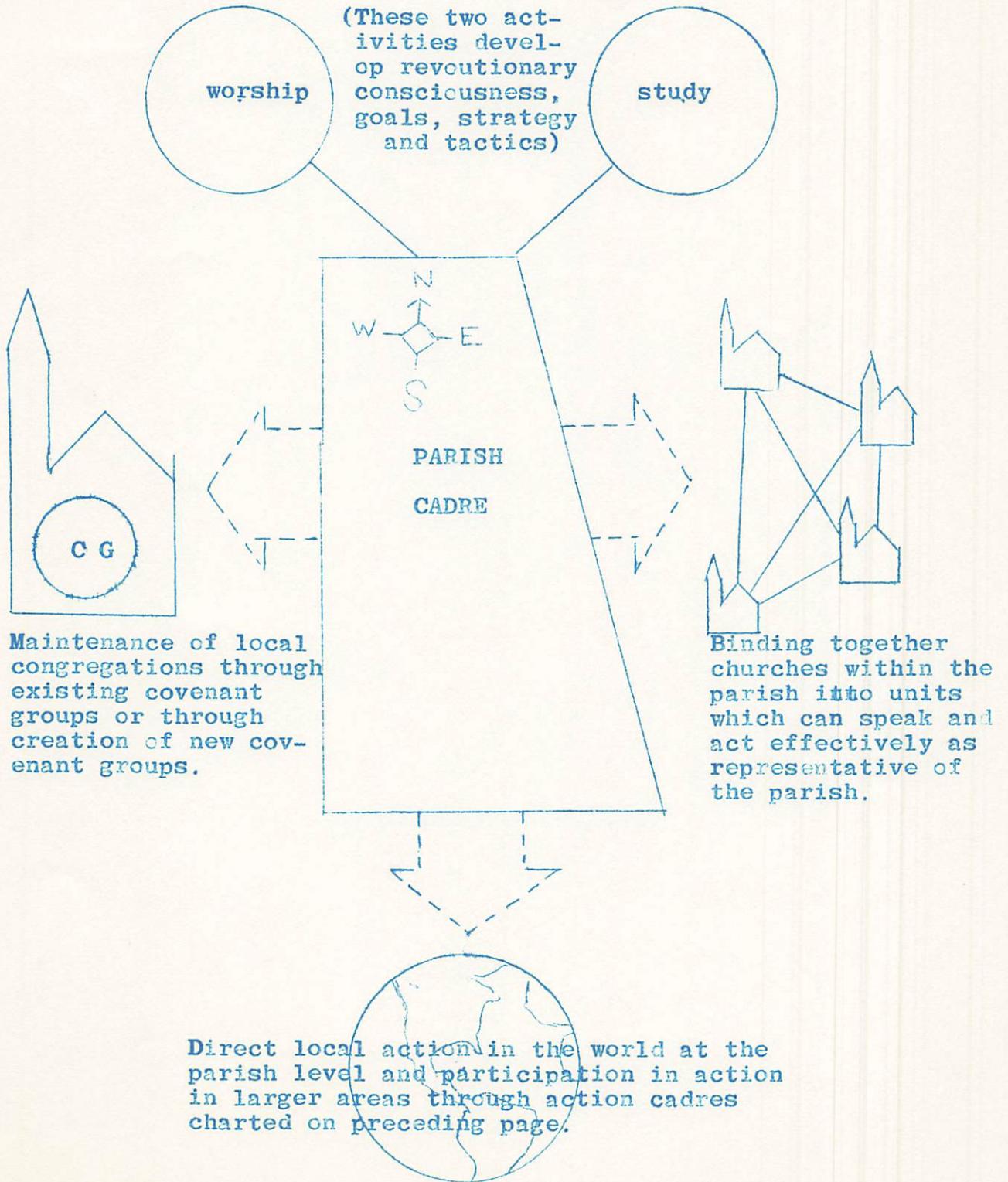


A PARISH CADRE may be defined as a substantial number* of people who decide to live out of the Christian story by taking responsibility for the Church and the World as they meet in a small selected geographical area as well as taking responsibility for that area's involvement with the whole of mankind.

(*a 'substantial number' of Christians is, in its most liberal interpretation, at least ONE, though certain conservative groups hold that nothing less than THREE can possibly be Christian. Theologians are said to be working on this vexing question.)

PRINCIPAL ACTIVITIES OF A PARISH CADRE

Because the ~~missional~~ thrust of the Covenant Group is channeled chiefly through the Parish Cadre and from there to broader structures of revolutionary action, the following chart of the Parish Cadres main movements may form useful background:



PARISH TRAINING SEMINAR

Miss Diane Arrowsmith	12840 So. Cowley Ave., Downey, California	Age: 21
Bob & Martha Alexander	728 Pickens, Columbia, S.C.	Hus: 26; Wife: 25
William & Marianna Bailey	407 Opatrny Dr., Fox River Grove Illinois	Hus: 34; Wife: 33 <u>Children:</u> Tommy, 15; Lynn, 12; Nan, 10
Arthur & Marion Bezanson	1218 Ellis, Bellingham, Wash.	Hus: 53; Wife: 52
Donald A. Braue	26 N. Main, Wilkes-Barre, Penna.	Age: 25
Wesley & Hazel Brown	1802 W. Alpine, Stockton, Calif.	Hus: 29; Wife: 28 <u>Children:</u> Twins: Amy, 6; Laurie, 6; Todd: 4
Don & Beth Bundy	65 Dinwood Circle, Columbia, S.C.	Hus: 34; Wife: 33 <u>Children:</u> Cam, 8; Rob, 4; Anne, 3
Bruce W. Bunker (wife not attending)	North Main St., Sunderland, Mass.	Age: 31
James & Julia Burnett	5820 Newman Court, Sacramento, Calif.	Ages ? (30) <u>Children:</u> Bill, 7; Bob, 5; Peter, 3½
Barry & Helen Cavaghan	5708 Callister Ave., Sacramento, Calif.	Ages: ? 30? <u>Children:</u> Peter, 9; Paul, 6; Melissa, 15 mos.
Wendell & Mary Clutz	1553 Oxford, Redwood City, Calif.	
Don & Claudia Cramer	1109 East First, Ellensburg, Wash.	Hus: 30; Wife: 28 <u>Children:</u> Mark Alan, 3; Kristen Sue, 18 mos.
Joseph H. Crocker	32 Williams St., Roxbury, Mass.	Age: 38
Harold L. Daniel Barbara B. Daniel	1404 Sublette, Laramie, Wyoming	Hus: 31, Wife: 32 <u>Children:</u> Colin, 7
Philip R. Deppe	Route 3, Box 714, Port Angeles, Wash.	Age: 29
Charles Dowell	6600 S. Penn, Oklahoma City, Okla.	
Howard & Susanna Ellis	1713 Warfield Dr., Nashville, Tenn.	Hus: 52; Wife: 4
Richard F. Elliott, Jr. (wife not attending)	103 Karen Dr., Clemson, S.C.	
Richard Carl & Margaret Ennis	10302 Forest Ave., Fairfax, Va.	Hus: 30; Wife: 30 <u>Children:</u> Laura, 8; Ruth, 5; Mary, 1
Stanley & Anita Fry	2533 Balltown Rd., Schenectady, N.Y.	Hus: 38; Wife: 4 <u>Children:</u> Peter, 12; Andrew, 10; Kevin, 6
Richard & Edith Gould	368 E. Third Ave., Chico, Calif.	Hus: 35; Wife: 27 <u>Children:</u> Lynne, 4; Charlotte, 1

PARISH TRAINING SEMINAR

ENROLLMENT, SUMMER 1966

Dale T. Griffee 821 Speight, Waco, Texas Age: 27

Gerald & Virginia K. Hazard 85 Sherman Street, Hartford, Conn. Hus:39; Wife:35
Children: Ronald, 8; Brenda, 3

George & Wanda Holcombe P.O. Box 605, Gilbert, La., Hus:33; Wife:26
Children: Christopher, 6; Sarai Gay, 2½ mos.

Robert D. Howard 3118 W. 75th St., Los Angeles, Cal. Hus:31

Robert & Patsy Hunter 406 W. Laurel, Fort Collins, Colo. Hus: ?; Wife: ?
Children: boy, 11; girl, 10

Kim & Elizabeth Jefferson 15 Scheerer Ave., Newark, N.J. Hus:35; Wife:30
Children: 3 girls, 7, 5, 3 weeks

Cranford Johnson 2212-A Lafayette St.- Durham, N.C. Hus:29; Wife:28
(wife Othella - TTI)

Ann & Jim L. Jones P.O. Box 65, University, Miss. Hus:31; Wife:27
Children: Sheri Lyn, 3½; Terri Ann, 2

Clare W. Karsten 3241 Buchanan St., Minneapolis, Minn. Age: ?

Mrs. Ruth Kleepfer 3033 Louisiana Ave. Parkway, New Orleans, La. Age:52

Miss Fay Key Box 1055, Clemson, S.C. Age: ?

Stanley & Glenda Long 213 Passaic Ave., Nutley, N.J. Hus:34; Wife:27

James V. & Shirley Lyles 1908 Grand Ave., Nashville, Tenn. Hus:37; Wife:37
Children: Marquis, 8

Mrs. Jerry Malmgren 4901 Eye Parkway, Sacramento, Calif. Wife:32
(husband and children not attending)

James & Margaret Lynn Marsters P.O. Box 335, Courtland, Calif. Hus:31; Wife:28
Children: Paul, 2; Susan, 6½; James, 4

Everett & Dorothy Matz 1500 Ford St., Golden, Col. Hus: ? Wife: ?
Children: Hulda, 14; Janice, 13; Leslie, 9 (maybe not Hul)

Phillip & Wendy Joy Mayfield P.O. Box 195, Conway, Mass. Hus: 30; Wife: 27
Children: Debra Kaye, 5; Sharon, 3½ (wife 5 mos. pregnan

Don & Jane McClain 122 E. Loma Lane, Phoenix, Ariz. Hus:30; Wife:28
Children: Tom, 6; Susan, 4

Father Gerald McGovern 3911 N. Bell Ave., Chicago, Ill.

Martin & Pat McGregor 728 Pickens St., Columbia, S.C. Hus:26; Wife:24

Leroy Mielke Norwalk, Wisconsin Age:38

Bill & Jeanne Miller 580 Capp St., San Francisco, Calif.

PARISH TRAINING SEMINAR

ENROLLMENT, SUMMER 1966

Eugene & Doris Miller 607 Lynn St., Tipton, Iowa Hus:35; Wife,30
Children: Alan,7; Anita,2

Charles & Patricia Moore 5 Edgemere Rd., W. Roxbury, Mass. Hus:31; Wife,30
(might bring only one child) Children:Stephen, 10; Guy,4

Justin & Dolores Morrill Route 3, Box 3859, Bainbridge Hus:31; Wife,30
Island, Washington Children: Eileen, 8!; Anita,7; Genevieve,5

Mr. and Mrs. Jack Murray 2017 Wheeler Ave., Houston, Texas 77004

Mrs. Marjorie Passaretti 2 Dimmig Ct., Upper Saddle River, Age:38
(husband not attending) New Jersey
Children: Marjorie, 18; Thomas,15; Gary,11

Robert & Shirley J. Porter 2020 Oklahoma, Muskogee, Okla. Hus:34; Wife:33
Children: Mark,8; Diann,10

Carol & Wayne Proudfoot 488 Beacon St., Boston, Mass. Hus:? Wife:23

Robert Rand 33 Union St., Bath, Maine Hus: 31;
(wife & children not att.)

David & Joyce Reese 107 Myrtle Dr., W. Lafayette, Ind. Hus:36; Wife:35
Children: Virginia 11; John,9; Shelley,5; Elizabeth,3

Douglas Rettig Drew University, Madison, N.J. Hus:26
(wife not attending)

Gene & Arline Seely 448 N. Hydraulic, Wichita, Kansas Hus:30; Wife:30
Children: David, 8; Diana,5; Doreen,3

Steven & Hilde I. Smith 1414 Hawthorn Dr., Waukesha, Wisc. Hus:27; Wife,28
(wife - RN) Children: Kimberly,3; Lisa,2

William H. Stegall 1641 E. Ninth St., Stockton, Calif. Hus: ? Wife ?

Harold & Frances Tillinghast 7833 Highland Ave., Citrus Heights, Cal, Hus:? Wife,?
Children: _____ 6; _____ 3

Philip & Joyce Townley 5005 Chicago Road, Warren, Mich. Hus:36; Wife,35
Children:Stephen, 14; Laura,12; Brian,2

Jack & Beverly Harper 10472 Lindbrook Dr., Los Angeles, Calif. 90024

Mr. & Mrs. Harry Wainwright P.O. Box 764, Edinboro, Pa.
Children: John,8; Toni, 6

Charles Smith 6600 S. Elm, Allentown, Pa.

David Smith 1440 Ordway Berkeley, Calif., 94702

PARISH TRAINING SEMINAR

ENROLLMENT, SUMMER 1966

Carlos Zervigon

2117 Pine, New Orleans, La.

Betty Pesek

Harry G. ...

...

William G. Unrau
(wife not attending)

Box 308, Freeman, S.Dak. Hus:44

George & Carol Walters

537 W. 121st St., New York Hus:26; Wife,22
Children:Richard,4

Harold O. Wilson
(family not att.)

Box 70, Charlton, Mass. Age:29

Wesley Yamaka

351 N. 5th St., San Jose, Calif. Age: ?

David & Linda Zahrt
(wife R.N.)

314 W. Saddle River Road, Upper Hus:28; Wife,28
Saddle River, N.J.
Children: Jay, 3!; Heidi, 2!

Otto Zingg

1206 W. 9th, Apt. 206, Rolla, Mo. Age:29

Al & Joyce Williams

(New Orleans)
Children: Janet,12; Marcia, 10; Carol,9; Michelle,5

NORTH AREA

I. AREA COUNCIL

The Area Council will consist of two persons from each region, with additional big city representation by population. The interim council will consist of two persons each from Milwaukee, Iowa, and Detroit regions, and six from the Chicago region. Co-chairmen for the area will be elected by the regional delegates, one to focus on national liason and the other on regional developments.

II. ORGANIZATION OF REGIONAL CENTERS

Chicago Region: will be responsible for initiating cadres in the regional centers of St. Louis(Oct. '66) and Minneapolis-St. Paul(Feb. '67). The Chicago Metropolitan Cadre will be responsible initially for Missouri, Iowa, Illinois, and Indiana, and the Milwaukee Metropolitan Cadre for Wisconsin and Minnesota.

Detroit Region: will organize itself and initially be responsible for Michigan, Cincinnati(April '67) and Ohio.

St. Louis Region: will organize itself(Fall '66) and be responsible for Missouri, Kansas City(April '67) and Kansas.

Minneapolis-St. Paul Region: will organize itself(Spring '67) and then be responsible for Minnesota, upper Wisconsin, and the Dakotas.

Kansas City Region: will organize itself(April '67), then be responsible for Kansas and Nebraska.

III. MAIN CITIES IN EACH REGION

<u>Chicago</u>	<u>Detroit</u>	<u>St. Louis</u>	<u>Minneapolis-</u>	<u>Kansas City</u>	<u>Cincinnati</u>
Rockford	Flint	Springfield	Duluth	Souix City	Muncie
Moline-	Ann Arbor	St. Joseph	Superior	Waterloo	Dayton
Davenport	Jackson	Springfield	Fargo	Omaha	Middleton
Peoria	Grand	Mo.	Souix Falls	Lincoln	Hamilton
Bloomington	Rapids	East St.		Topeka	Toledo
	Kalamazoo	Louis		Wichita	Lima
Champaign	Monroe			Council	Columbus
Decatur	Bay City			Bluffs	Lexington
Springfield	Lansing			Des Moines	Louisville
Madison	Saginaw			Cedar Rapids	Evansville
Kenosha	Ft. Wayne				Terre Haute
Racine	South Bend				Indianapolis
Milwaukee					Anderson
Green Bay					
Dubuque					

SOUTH EAST CADRE
of the
Chicago Metropolitan Cadre

Historical Note: This Cadre came into being following initial discussions of clergy in the Hyde Park-Kenwood area who had attended Parish Ministers Colloquies or meetings of the Metropolitan Clergy Cadre at the Ecumenical Institute.

During this period a Local Congregation Cadre was formed at the Hyde Park Methodist Church, and discussions centered around the formation of an Ecumenical Parish in the Hyde Park-Kenwood area.

A teaching cadre emerged from these various groupings, consisting of about half laymen. They began to see themselves as a Parish Cadre concerned with the North Kenwood-Oakland community, and the possibilities of meaningful relationships to that community by the Hyde Park-South Kenwood community.

The first step in bringing the Parish Cadre into full being was the planning of a local offering of the Institute's RS-1 course grounded in the North Kenwood-Oakland community. Students for this course were to be recruited from throughout Hyde Park, Kenwood and Oakland, with a particular effort to get the prospective students to attend the Institute itself for the RS-1 course prior to attending the local version of it.

The Curriculum Committee of the Cadre met with staff members of the Institute in laying out the course, and members of the teaching team received pedagogical training from the Institute in one form or another.

The local course was first offered in St. James Methodist Church, in North Kenwood, on seven Monday evenings beginning May 2, 1966. A second, partially concurrent, course was offered at the same place on Wednesday evenings beginning May 25, 1966. At the conclusion of each of these courses, the participants were invited to become a functioning Parish Cadre, and to begin that by participating in a 13-week course in Strategy and Tactics, which is currently under way, having begun July 13, 1966.

The group which had assumed the responsibility for preparing and recruiting for the above-mentioned courses, had by this time decided to assume the responsibility for being the Sector Cadre for the South East Sector of the Chicago metropolitan area. The papers which follow include the preliminary work of the Sector Cadre as well as the course plan of the Strategy and Tactics course.

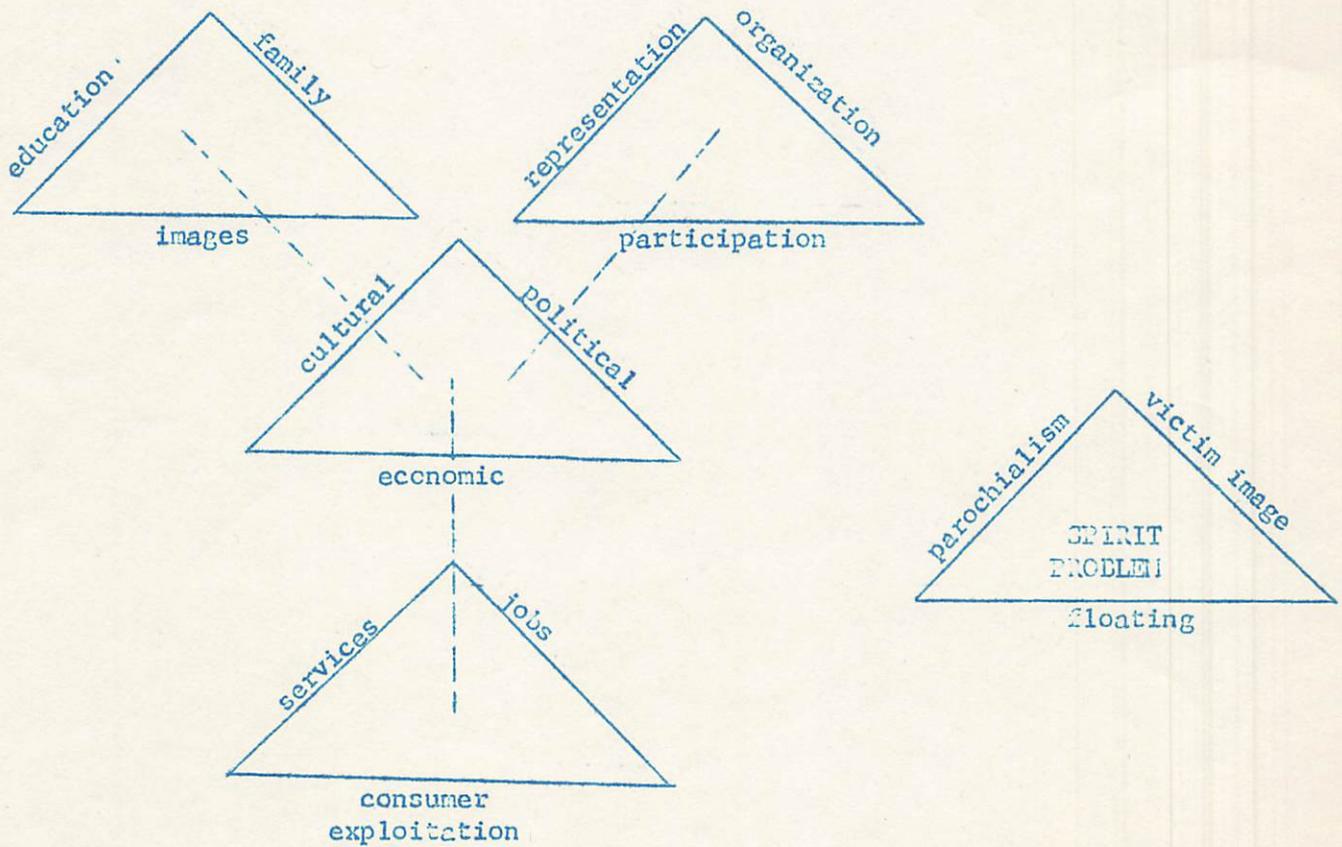
SOUTHEAST CADRE

Goals and Problems

GOALS:

- (1) Self-determination - creation of effective power unit.
- (2) Every community diversified.
- (3) Total community image.
- (4) Alliance of community organizations.
- (5) Focusing community power on national and international issues.
- (6) Image of humanness in 20th century.
- (7) Full governmental services.
- (8) Full private services.

PROBLEMS:



SOUTHEAST CADRE

Strategic Goals

(Note: The following, together with the foregoing "Goals and Problems", and the Time Line which follows, are this Sector Cadre's first and tentative draft, and are the result of the initial discussion of these matters, some of the sessions of which were attended by only portions of the Cadre, and hence the total draft has not as yet been considered by the full Cadre.)

A. Within the Church:

1. Establish a teaching cadre in each sub-sector
2. Establish at least one local congregation cadre in each parish
3. Establish a parish cadre in each parish
4. Recruit non-church people for both church and cadres
5. Recruit church people, both lay and clergy, for cadres
6. Maintain local congregations
7. Capture institutional superstructures of the church
8. Hammer out models of what it means to be human beings
9. Relate to the universal

B. In the world: (These are conceived to be composed of one "explosion issue" for each of the goals listed under "Goals and Problems".)

1. Support or capture community organizations in economically depressed areas(e.g., KOCO, OCCI, TWO)
2. Obtain low income housing in Hyde Park, and middle income housing in North Kenwood-Oakland, with minimum displacement.
3. Obtain a total enrollment program for all high school students in sector
4. Press KOCO and TWO to relate in a joint program
5. Arrange African trips for Negro gang leaders, and South American trips for Spanish-speaking gang leaders
6. Get a "representative" Negro into a responsible political position
7. Force the giving of full welfare rights
8. Secure church investment funds for Savings and Loan institutions that will invest in the ghetto area

SOUTH EAST CADRE

Time Line

1966		1967-		
July-Sept.	Oct-Dec		1968 -	1969
Teaching Cadre in SS-1	Joint Sub-Sector T.C. in SS-2 & 3	T.C.s in SS-2, 3, 4 & 5	C.C.s in 4-E & W, 3-E,	
Congregation Cadre in Parish 1-E	C.C.s in Parishes 2-E, 2-S, & 3-NW	C.C.s in 1-W, 2-W, 3-N, 4 & 5.	3-S & 3-SW	
Parish Cadre in 1-E	P.C.s in 2-E, 2-S, 3-NW	P.C.s in above	P.C.s in-above	
Recruit non-church	→			
Recruit Church (lay & clergy)	→			
Maintain congregations	→			
Assume responsibility for: HP-K Coun Church & Synagog KOCO (1)	Prepare model of humanness			
	Own denominational structures TWO (1)			
	Begin work on:	→ OCGI (1)		
	Housing (2)			
	High school enrollment (3)	→ KOCO-TWO joint program (4)		
	Welfare (7)	Gang leaders (5)		
		Politics (6)		
		Investment funds (8)		

(Numbers in parentheses refer to Strategic Goals "in the world", above)

CADRE COURSE II

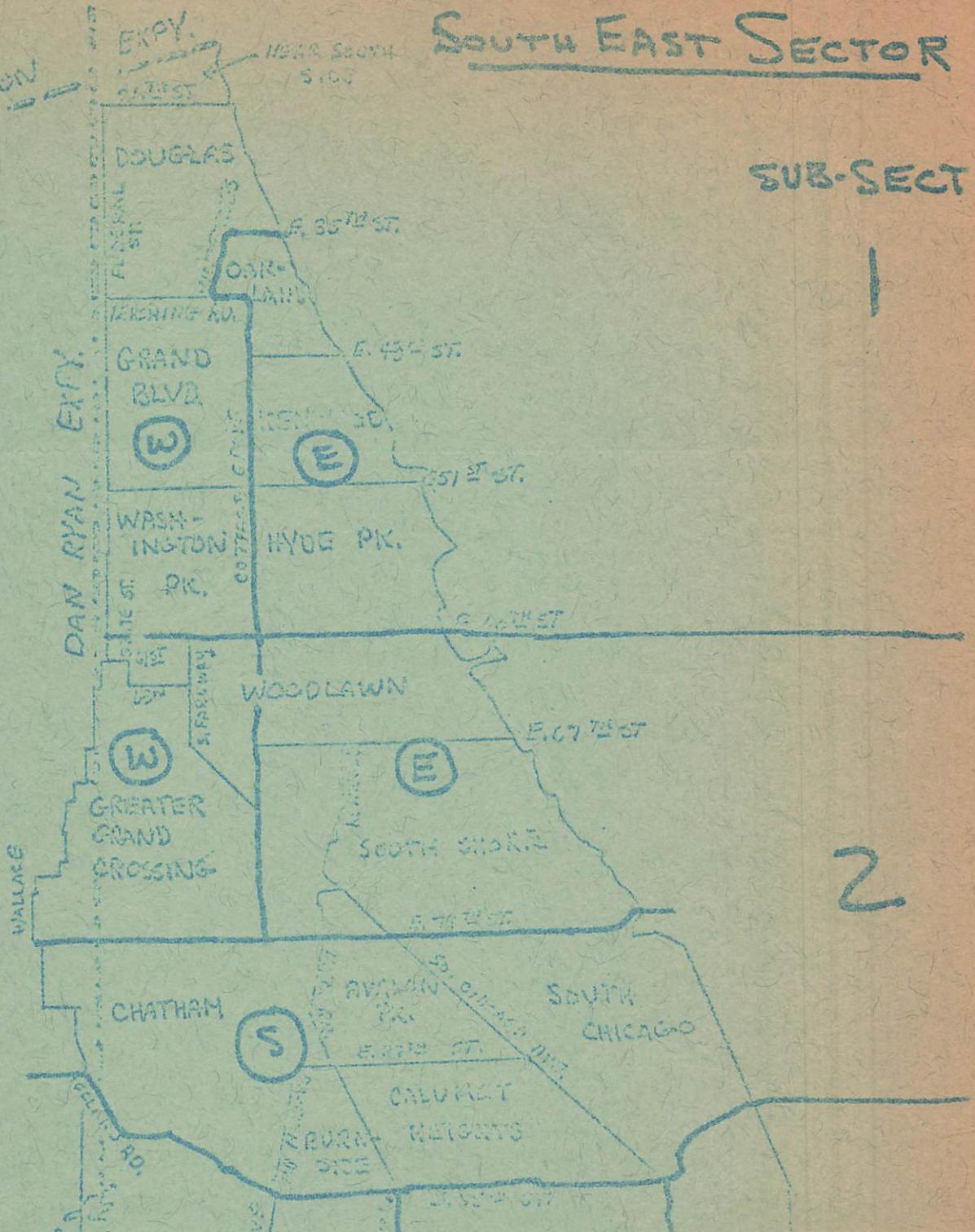
Week of						
7/11	7/18	7/25	8/1	8/8	8/15	8/22
Introduction Course Layout Discipline Assignments in World	G O A L S			S T R A T E G Y		
	Freeing Influence of Scientific World View, Transition from Newtonian to Einsteinian mind- set. Paper: J. Bron- owski: "The Com- mon Sense of Science".	Freeing Influence of Urbanization. Transition from Rural to Urban mind-set. Paper: K. E. Boul- ding: "The Meaning of the Twentieth Century".	World Revolution for Human Digni- ty. Transition from Parochial to World View. Paper: L. S. Seng- hor: "Attempt at a Definition of the African Road to Socialism".	H I S T O R I C A L	Bible & Church Readings from: Exodus Joshua Acts of the Apostles	Revolutions: American French Russian Chinese Labor Paper: from "Selected Writ- ings of Mao Tse Tung".
						Civil Right Movemen Paper: M King, Jr. "Letter fr Birmingh Jail".
8/29	9/5	9/12	9/19	9/26	10/3	10/10
A N D			T A C T I C S		DISCIPLINE	SYMBO
--T E M P O R A R Y		Manifesto of the National Cadre	W O R K S H O P S		What forms of discipline do we need to carry out the task?	Paper: R "The Signi of Symbo
Community Organization	The Chicago Political Situation	Paper: J. P. Sartre: "The Philosophy of Revolution".	Gridding of the Area Problem Construct Goals Contradictions Planning			
Background Paper: S. Al- insky: "Citizen Participation and Community Organization in Planning and Urban Renewal. Paper: S. Alin- sky: "From	Paper: S. Lens: "Daley of Chicago".					

SOUTH EAST SECTOR

SUB-SECT

1

PARISHES



2