

MOVEMENT LECTURE - Gene Marshall July 27, 1967 Local Movement Organization

. . . having to do with the organization of the movement above the local level and the relationship to the local level. You might say, the lecture this afternoon is going to be about , doing the impossible. Or to put it in terms of what we are going to be actually looking at, we are going to look at the problem of organizing the movement, on the local level. And what I mean by local level^{we} will at in just a minute. Or ~~the~~ this lecture is going on procedure for procedures for (1) a metropolitan grid, or picture of what local level means on the construct of the metropolitan area, and then (2) we are going to deal with the procedures for mass education in a local movement and (3) with procedures for ^{ar} getting organization in the local movement and (4) procedures for unit evangelization in the local movement.

Yesterday we dealt with the region and we will have to relate back to that to understand what we are going to do this afternoon and tomorrow we will look at the utterly . . . understanding of movement.

I want to talk about this in terms of doing the impossible because when you begin to look at the kind of things we want to look at this afternoon, the sheer impossible comes to the fore and stares you right in the face. Everyone wants to do good things, It is a basic drive in human being to accomplish things that you can be proud of. The church is that group that does not do good things like every body else does, the church is that group that does the impossible things, before which the whole of human history has collapsed and you are going to take some of the wisdom that you have picked up here this summer, or elsewhere, and go out and do some good things with it and then you are not being the church,

for the church does only the impossible. Any good thing on the normal level that the church does is only for the sake of aiding the impossible things that the Lord of History is calling us to do. Now by impossible, I mean those things that human beings, operating by the natural drives cannot do. Cannot do, simply cannot do. But the man, who has consented, the magnificent image of Jesus Christ to intentionally lay down his life, that man can do literally anything. I recall a new testament story that went something like this.

Jesus said to his closest followers:

All right gather round here, you pansies and listen to what I have to say, if any man asks the father for something in my name, it shall come to pass. It shall be given unto him even as he has asked.

Ask the Lord of history for something in Jesus Christ's name and your death is in the asking. It goes something like this: Father, here is my dead body, intentionally dying itself. Give me a primal cadre in my local cadre. It shall come to pass. It shall come to pass even as you have asked. Now, that is the problem. God answers the prayers of his church. If you aren't getting your prayers answered ~~ex~~ very well, you better look down into the deeps of the situation and see wherein you are not the church. Now, the crucial aim of being the church in this particular movement in human history, is to organize the local church. We probably don't need to underline that again. In order to organize the local church, the fundamental aim has to be to bring into being that primal cadre in that local church, so the fundamental problem then becomes: How in the world do you bring that to be, what kind of a complex of organization is necessary to bring into being cadre after cadre after cadre in local church after local church after ~~al~~local church, throughout the whole world, or it put it in another image.

How do you bring people from being sleepy zombies, to being questing souls, to being iron cadres?

In the very base, base base base of the problem organizing the local church, this is where it is. How you and are much more skilled here in dealing with Christian ^I Zombies, than we often want to admit because all you have to do there, is to be a disturbing person and . . . that awaken~~a~~ people. In terms of how you deal with questing souls, In one sense the model is clear. You recruit them for RS-1. Sometimes people say, my people aren't ready for RS-1 and it seems like to be if they can ask any serious question at all about their life they are ready for RS-1. Then after RS-1 is over, these people, who were questing souls before are questing souls at a deeper level afterwards are still not quite ready to jump into this thingamabob here that is not quite too clear to them what it is and what its function is in human history, so one has only, so to speak, begun the task.

And I would say, in terms of just being realistic, that is one deals with people coming out of basic twentieth century theological training, only about 35% decide now to continue in some structured way in church renewals. And you have got to get those 20% it seems to me, everyone of them, in some kind of local meeting and back to some kind of radical training w such as the CS I course the local congregation course/and still after that kind of training, there is need for procedures to make possible, clear decision for what it means to become a cadre. And when that is all taken down if you have had an extremely successfully experience of probably ten out of the 100 you started with here, will be the iron cadremen now.

Now that does not mean that your efforts on these 100 people were wasted, by no stretch of the imagination.

May be next year, they will become part of some more active thing in the life of the church, or perhaps, they never will but they actu less stupidly when decisions are made in the church program. Or perhaps they become totally . . . and walk through hell for the next ten years and then come home. Anything is possible and you don't give up. When you are working with human decisions, you must be patient, you can't coax people, you can't talk people into dying their deahhs. It is impossible. There is ondy one kind of stance, and that is just to stand there yourself as a firm, unbending steady demand and be patient.

You can put it this way. Unfirmness is hate, and impatience is hate. Now holding in the back of our mind, these fundamental struggles that goes on in each of us, let us try to look at the procedures for grasping what this local sítuation is. or how you put together a picture of metropolitañ grid.

One of our problems here is that we have many different kinds of regions and their differences are dramatic. Take for example the Montana region. The whole region is just huge campared to the New York region there. Ther New York region, compact there, ~~xxx~~ 14 million souls live. Out here in the whole MOntana region about some like one of these sections in Chicago equivalent in population. And the structure is a different kind of thing.

Out in Billings one time, I said what's the closeest city. ell, 800 miles to Seattle, 800 miles to ?, 800 miles to Denver, That's a unique route, but it shows the incredible contrast in the kinds of regõõns that we have.

The efforts of the Chicago grup to bring a structure, grid in their region looks something like this. They think that there is

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an inner metropolitan area that has to be divided up into sectors. Each one of these sectors, whether there are 4 or 5 we have had long term debate, but sectors each have about a million people in them or more.

And then there is the outlining areas of the region, like this huge million people up here in Milwaukee, and then you have got Madison over here, sometimes we put those together and you've got Rockford here, Peoria down here, etc.

How do you grasp what you are talking about in this kind of a picture? Or to compare with other pictures that are somewhat similar, in some ways in the Boston area, where they have done a lot of work, they have said that there is one metropolitan area in that region which is down here something like this, and they have found it necessary to divide Boston up and then to divide up the rest of the outlying areas which Boston influences, and high northern areas of Maine have a very big region and the more compacted areas have a little less space to them and so forth. Now these kinds of regions are a kind where you have got one metropolitan complexity given its influence over a large area. But if you move down to a region like Texas you have got another kind of a picture. You have got at least, it seems to me three metropolitan areas, within the region. That is you have got the Dallas metropolitan community here and it gives influence to the northern part there in some manner, and then you have got probably the Houston metropolitan complexity and probably you have got a third one here with San Antonio and all of its influence over the southwestern part of the state, so you have got in this region, three metropolitan areas each one of which, probably will have to be broken down to look something like each of these. That is you will have to divide up

the Dallas and Ft. Wroth area into subsections of enought people, you know, like a million that you could deal with then you will have to go out here and divide this up in some manner also, so that you have got workable units to infiltrate and then I suspect this will be true down here as well some how. Now how do you arrangethis kind of complexity so that you can keep track of it. Well, we are working with these main regions, and a region points back here to a certain kind of socio,cultural entity that meaningly divides up the population of the nation. And then we have this category: metro.

Which is the most difficult one in someway, and I will show you why~~xxxx~~ in just a minute and then the category: sector.

Or the Boston region is using the category section. And then thirdly you have got the category, we are experimenting with the word burio (bario?) and then beyond that you have the local church or the parish.

Now what we want to get clarity about this afternoon, is this part of the model here, the metro, the metro section and the bario and what kind of organizations are appropriatex~~xxxx~~ for each.

Now in this concept, there is kind of a polarity. In one sense you have got a large area that the metro influences and then you have got the compacted area itself. It's almost, in one sense, two poles in it s meaning, and we have been using it to mean both. That is, in Texas you have got three metros in that region, in Chicago you have got one metro, in the region, and in one sense you mean the whole region by that metro and in another sense you meanx this area here, and ^{similar} ~~xxxx~~ly in the boston area.

Now, section or sector means one of these blocks, whether insdie or outside of the metropolitan compacted area. and, I don't know how

many people might make up a sector or section, but maybe a million. Maybe down to 200,000 people, which makes this an extremely important kind of unit. And then, the barrio, or community, here probably no larger than a couple hundred thousand, maybe larger, but this is a network of parishes that forms a community area within the city or out in the exurban area. And then the parish, maybe 5,000 people or something in that range, those ranges are utterly approximate, but some kind of a way of getting ahold of this.

We have been very clear in our organization that there is going to be an incredible need for cooperation, on this kind of a level. We have used the category sub-sector in Chicago, and divided up the sectors in some such manners as these, and found these groups working together with a lot more enthusiasm and a lot more need to work together than in a whole sector. Although those also are crucial.

If you are out here organizing the southern Illinois area, this sector organization is a crucial kind of need. Or this Rockford community is a crucial kind of need to bring into being the organization of the movement.

Maybe help is going to be by grasping the functions of these in a little different kind of model.

In here in the center of our concern in the local movement organization, while including the metro, sector and the barrio, then they stand between the region on this side which relates to the organization of the entire nation as a social block and the local church on this side with its parish and of course its parishes and the local congregations that operate there. One name that we have found helpful here for these organizations that work in these geographical regions is catalytic cadre, or you might call the whole thing here the catalytic complex. Now if you think of the

functions of these regions, as you move from the regional area back this way. Here the function is more in the direction of mass education. And over, as the organization moves this way, it has more to do with the mission, that is, organized mission, organized mission. Over here in the regional program it is very much concerned to have a public image which appeals to all the structures of the church, in civilization as something going on there that they must come and look at and pay attention to. Here these organization work more like a hidden blow torch, the results of the bario might make time magazine but the Bario cadre would never make Time Magazine. They are utterly invisible in that sense, kind of force. Well, of course mass education moves clear on down to the local congregation and organizing the mission moves all the way out to the regional councils. But these, this catalytic complex of cadres, provides you might say the holding together of that kind of polarity and making both of them operate.

Now just a word about careful gridding, and the problems of gridding before we go into the problem of organization these. Gridding has to be done at literally every level, that means if you are operating in a regional cadre you have got to grid the region, if you are operating here you have got to grid your understanding of the bario. And since the region grid passes way down this way and the lower level grids pass back up this way, there is a kind of a dialogue going on there until the best kind of grids have been put together and how to work through a genuine consensus, moving out all the wisdom here is of course, a part of the struggle that has to go on. But you have to have a grid now and work out of it and at the same time keep it tentative. You have to have your grid but don't get your being tied up with it. That I always find somewhat bad advice because anything I really do I get my being tied up with it.

Maybe the advice is, go ahead and tie your being up with the best grid you can get but be prepared to sacrifice your being, in the light of the larger mission when it comes along.

Now a certain kind of guidelines for the gridding process:

1) it is to be symbolic. That is one pole of it. And the other pole 2) it is to be actual. My symbolic, I mean that it is to make a beautiful mathematical design, it is to make an impression on the mind. The middø can remember. It is to give order to one's sense of geography that can stick in his head. And that's crucial and without that you don't have a grid at all. But at the same ~~xxx~~ time is has to be actual, it has to relate to hard objective data and population of relationships that are there. And it seems to me you can't reduce either one of these poles ~~x~~ but have to hold those two in tension. When you are working at higher level gridding, I suppose the symbolic is emphasized more. As you move down toward the parishes you get at least closer to the actual, although we are even been thinking of gridding an arealike Fifth City, the symbolic, is crucial ~~areaxx~~ part of why you draw it the way you draw it. Also, as you think of the time plan, your first ~~gix~~ grid, you push for the highly symbolic meaningful broad picture rather than some minutia in actuality. And maybe ten years the kind of more exactitude will come into being.

Now we want to look at the mass education program and how this pushes through here. I want to look at procedures for mass education that pertain to the whole area here. And mass education is something that goes on at every level, the parish program has mass education, within every congregation there has to be a mass education program, There has to be ecumenical ventures in education at every level throughout here, within every denomination structure, and so on. Now one of the crucial parts of mass education program is the one that we are

most familiar with, and that is the regional ~~XXXXXXXXXX~~ program that is put together on the movement curriculum and the kind of trained corporate faculty that we are familiar with. Now this regional program, they work out many kinds of structures, that is we have weekend structures, weeknight structures, those ~~XXXXXXXXXX~~ may be taking place, maybe a school in 10 barrios of the complex. Maybe regional weekend programs in a central cneture of some kind. But it is one unified mass education program. It is utterly ecumenical. It has a common curriculum and a corporate structure of pedagogical discipline.

Now, when you think of moving into the parish, you have got to bring diversity into your mass education program and here denomination diversity of mass education going on. Every parish program is something a little different than every other parish program. For illustration, teaching Bultman papers in your Sunday school class may not be the best approach at all. You probably ought to save that for a total course, where it is taught competently by the regional pedagogical program, and do something different on Sunday morning in the Sunday school class, etc.

But massive educational action needs to go on here and this is kind of tension if you like between this kind of ecumenical, united thrust throughout the region and the diversity of programs running through denominational structures and particular parishes. And that whole thing has to do with the mass education program. Now, of course, this diversity of programs we organize as a movement are going to live off of and move out of this fundamental curriculum, and this fundamental curriculum has mostly to do with bringing into being the kind of mind set and the kind of understanding which enables these cadres to be the cadres that do the kind of educational task they do throughout the church.

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Now if you think of putting together the whole mass education program for regions, these three things are crucial. 1) a model of the whole, the type of program, basic PMC's advance PMC's, etc. put on by the most competent staff you can find, RSI weekend, RSI weeknights, advanced programs, places times and the coordinated accomplishment of all these things has to be thought through and these structures, especially this one, are going to participate in seeing that that whole regional mass education program comes off and these three things are necessary. 1) a public image. and 2) a recruitment machine, or model, and 3) the faculty. And we will look very briefly at each of those because what I am going to say here pertains a lot to the whole understanding of the local ^{organization} ~~understanding~~ of the movement. In terms of the public image one has to decide if he is going to run a unified massive education program throughout the area, whatever the area be, that he has got to have a public image to work out of and I think that public image is primarily up here on the regional structures, the public structures that speak to the public, but the whole catalytic complex participates in making that image felt throughout the local area. They have to have a story and get that story out to the public and that method of getting that out, your mailing, your visiting, your speaking and story has to be told in the kind of calendars and the kind of brochures and the use of the name Ecumenical Institute, which we have decided is a movement wide name, or the name Ecumenical Institute is now a name that has found secular and religious establishment prestige and the whole movement decided to take that name and use it in order to get the kind of public image for the whole program that can have tremendous power throughout the whole nation if that image is used properly. So the kind of overall image that is deployed here. This has to do with the way you write up calendars, etc. I think I will not go into the detail that I intended to but to spend the time elsewhere, but every

calendar, every brochure that goes out needs to be an art form that shows the kind of movement that is there. And when one thinks of using this name Ecumenical Institute. It means that we need to defend that name's reputation. Stars on it in Florida effect the program in Seattle, I mean by stars, not hospitality, there is going to be hostility, and hostility towards your public image doesn't hurt you. In fact the right kind of hostility increases interest in your program. I've have known a number of people who have come to weekend, because they ~~heard~~ ^{heard} ~~heard~~ somebody was so opposed to it. It is distortion of what you are trying to do that one must correct. The story that one needs to get out before the whole region is that this program is loyal to the church, more loyal than anything, that it is a radical renewal, of course, but the church has to have radical renewal, that it is out to release people to their freedom, that it is out to build the kind of corporate endeavor to bring something off. That it is a comprehensive curriculum that goes to the bottom of the faith, that goes to the bottom of the times, that it includes fresh pedagogical methodologies. In other words, it has to be proved and at the same time seductive. One must be more and more careful not to say ^{things} that are going to be misunderstood. Or to put it another way, we the movement are responsible for all ~~the-report~~ distortions of our public image. And I think it is better to be so obscure that people are totally mystified than to say accurate things that are sure to be taken wrongly. If you that communicates. Our public image should be managed in such a way that it is totally obscure so as to communicate mystification rather than say things that will be obviously taken wrongly. And the methodology for spreading the public image are a crucial part of the whole thing, that this whole network of organizations, must participate in. Now this public image, is only for the purpose of enabling the recruitment for training to take place. And a public image as powerful and ~~however~~ necessary as this is, is only a possibility that must then be

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actualized and Recruitment for the kind of unified course program that we are talking about here, is only done, one to one, contact work. And the failure of this kind of program, in our experience, has always been finally a lack of organization, the kind of recruitment model that we have to become skilled at putting together is one that organizes all levels of committee, ~~through~~ throughout the whole awakening that is present in history and, I think, it begins with one person that will have to be shot if it fails. You draw up your model and then you put one person in each block, that vows to the group that if the bridge is not blown, then you may cut off his left arm. It is this kind of a beginning point, and then those people, go out and organize all the commitment that is present in the region, the red hot enthusiastic ten time course graduate, to fascinating friends. Everybody is included in the recruitment model. And the categories then have to be put on a clear kind of time line. Then under/^{neath} the other category of the overall model that includes all the program^s and nails down the ~~kind~~ kind of commitment into a structured pitch, to construct the kind of structured pitch that is necessary to bring tenfold power into the witnesses of these kinds of programs. and the structured procedures, that get beyond asking people throughout the region to talk to my friends that trust me most and move on to address the Sunday schools classes, and offering to pay people's way, to drive across town to talk to groups of friends in somebodies homes, organizing inquirers' clubs and after three meetings, it is clear they have to go RSI. Organize telephone campaigns, and so on.

And you put all of this on the kind of time line that makes it come off. I mean, therefore one of our crucial models, is to set ~~up~~^{up} the kind of program in a rhythm through the year, where they are forced to come to a conclusion and then forced to come to another conclusion, and so on. Then regional practices. ~~faculties~~.

14.

I want to say a few words about the organizing that is going to on ~~xxx~~ here. Commitment is the first category to look at. Any layman or clergy who has seen and embraced, the theology and the times and the ~~z~~ is ready fo become a pedgggg in the movement or is ready to take the R S I pedagogy course. And one way to say this is that every cadreman must be a teacher, now of course everyman must be humble before his limitations. Not every human being in history has the gift to be a great teacher, lik Joe Mathews, but he can be a good teacher and great organizer, or a great administrator, or a g reat moral booster, or a great writer, or a g reat worker in many many kinds of fieldss. Ev ry man must find his own unique greatness but every cadreman can be a good teacher. And I think the development of teachers is primarily a problem of developing the proper humility before~~xxxx~~ all your possibilities and the proper humility before your limitations. And those two kinds of humility protect you from both needless failures ~~xxx~~ / ? ? .

?Now?freeing?a?pedagogy?

Now training a pedagog: course work and methods, is the first part of the model for training pedagogues, and then practice teaching, practice teaching, practice teaching and so on. Then the problem of qualification and assignment of pedagogues. We passed out to a model of such a structure, a way of giving objective order to organizing a faculty and the qualifications of a faculty for a regional program. I think I will not take time to go through that but just to point out that a group needs this kind of objective criteria. And then ~~xxx~~ group ~~xxx~~ that will ? through and make the decisions in the midst of all the ambiguities and give prime consideration to how courses come off and also give consideration to giving the kind of experience and teaching that brings into being the overall teaching force that the church needs.

Now to move to the problem of organizing these units and they function: And first of all organizing the catalytic complex itself. Where do you start, do you start organizing local congregation cadres, do you start organizing the regional council, * do you start organizing the metropolitan cadre, do you start organizing a barrio cadre?

What you have to you, is to start at both ends and work towards the middle. And this is a frightening kind of demand, for the you look at the problem of organizing a whole region clear on down to the local level and you just run into the infinite, You could take all your time and all the time you could get ahold, and all the time all your friends have, and then you look at your local congregational parish, and here you just run into the infinite, it ~~ma~~ should take all of the time you have, and all the time your friends have and so forth, clear on out as far as you could go and to say that you have to do both of these jobs at the same time, ~~am~~ makes somebody think you must be out of your mind. But it means these kinds of tension add work at both ends. How do you build a model of your time that could allow you do that and what are the priorities?

Well, I think you need to start at both ends, but it is almost that the first thing that one has to do is begin with local congregational renewal but the first thing you have to do is to begin an overall regional program, some kind of massive education program that brings into being the ~~te-train-these~~ forces that can really allow ~~the change to be made~~ and sustain and bring off the local congregation in spite of the multitudes. Probably in the beginning of organizing the region, your time goes something like this. Boom, boom boom boom boom, may be a little later it goes Boom BOOM or maybe you have got to work back this way. Our experience is that the first thing a local cadre needs is to work together in local areas where the programs are very similar so your rhythm might be Boom Boom BOOM or maybe you have many different kinds of

in your imagination, as you move into it. and then follow it is the first level, the local congregation and you move back and work this way and then the thing is tied together from this end and from this end and more and your organization ~~xxxxxxxxxxx~~ proceeds, the sectors become more effective. The metro group would be always trying to bring into being key figures here and would get something going in the barrios and the congregations ~~and~~ in the barrios and the congregations and parish as they become organized move up this way, in terms of their common concern before their own mission. But on the grass roots level.

Now the THIRD Thing that I want to put under movement organization is that this complex of catalytic cadres needs to see established in that metropolitan area SIGNAL PARISHes, And maybe three kinds of signal parishes. May~~x~~ be an inner city signal parish and a suburban signal parish and an exurban signal parish. To show to all the emerging cadres an example of what can be done.

And so when some one comes up and says: we are a cadre What do we do now? The answer is, why don't you go out and talk with those people in Oak Dale, They ~~an~~ have a fantastic parish going there. If every region had three such signal parishes, to use to show the way, that would add incredible power to enabling/^{local} congregations to come into being effectively

Maybe another kind of structure would be very similar in effect to that. To have organized meetings on any of these level, probably on the metropolitan level would be the most meaningful level. of all of the cadremen in the whole metropolitan area, to come together for a celebration, or the type of meeting where model building debates take place. on how you put together the program for education in the local parish. Or how you organize the economic power in the local power. very concrete model building kinds of conferences, or mass rallies or celebrations, depending the enthusiasm toward the movement.

The metropolitan complex has the responsibility for bringing into

being this kind of stimulation: signal parishes and meeting such as this that can give guidance to the whole group.

Now, FINAL~~LY~~, I want to talk on ~~the~~ the task of MATURING THESE VARIOUS UNITS, this whole complex exists for the purpose of giving to the cadres the kind of se rvices that they need and in this list that I am just erasing when you talk about organizing a cadre, one has to think of it along that line:that one never knows when he has got a cadre organized, there is a ? on this thing. When is a cadre a cadre, There is the beginning and then there is never an ending in the maturing of the local congregation ca dre or any of the rest of these either and this organization has to work at the maturation.

I left out a step here I was going to talk about: How can these groups organize local congregational cadres and this follows right after that, how do they keep them going on down the line. I expect one of the process of a local congregation cadre coming into being is that some one perons in there just decides that he is the cadre. And he is the cadre and he is going to be its leader. The ^{main} ~~may~~ problem why there is not a ~~XXXXXX~~ cadre in the local congregation is me. That is the deicision that had to be made. And then of course a resrutment Plan has to come into being. At the end of six months I am going to have two people in my cadre, or whatever the plan is, maybe a bit more ambitious than that. In other words, you are the only problem why there is not a cadre, when you decide to be in there is one, and when you decide to expand it there is bigger one. Now, when you think of recruiting people for cadres, it is this kind of a how question that troubles one. This first item of this How:is to give people clarity on what a cadre is. What is means to be a cadre in a local congregation. How this cadre funct~~ions~~ tions in the parish and so on, and without the kind of theoretical background in our times and in theology and the cause of the localchurch and meaning in our

and meaning in our times, you cannot decide really to be a part of a cadre. You can't ask self-conscious spirit beings to lay down their very lives for the sake of making some ordained church administrator a success. I mean, that will not work. Or you can't have them lay down their lives for whomping up the old mother into a more efficient organization. They won't recruit for that kind of organization. They have to see and see clearly that renewing the local congregation is the crucial historical necessity that has to be brought off, and very closely related to that is the relation of the clergy in the whole task of organizing a local congregational cadre. The cadre is not the clergyman's special committee, for doing odd jobs, ~~that's~~ There has to come into being a kind of genuine collegueship so that we always find this cadre functioning with a kind of image like this. That the lawyer is there, he is the leadership of the church, and the secretary that is there, she is the leadership of the church and the housewife and volunteer revolutionary committee organizer, she is the leadership of the church and also that local ~~congregation~~ denominational institution's administrative director, he is the leadership of the church. And that kind of an image holds these people together into one corporate entity that gives leadership to the church.

Because this local administrator of this local congregation is a powerful political figure and that means a powerful political figure in human history today when you put the kind of emphasis we have on the church, it is crucial that the cadre possess that position. That the position of the local congregation authority as we ~~now~~ grasp it be possessed by that cadre, but the cadre as a whole is the minister and that kind of a concept has to be embraced extremely early, in order for that cadre to come off and begin to function as the kind of thing that we are looking for.

Now, bringing into being people in this cadre, some kinds of structured procedures need to go on to make them aware of what it means to be a cadre and we have passed out here this afternoon ~~that~~ this model of five session that has been found to work very successfully in bringing people from a basic awareness of what it means to be the church in our time, into some initial steps into being a local congregational cadre. And I am sure some kind of a long journey that the cadre takes, when you ask the question, when is a cadre established? In one sense, a cadre is established as soon as we ask what it means to be a cadre, it is functioning. That reality is in the cadre. In another sense, when is a cadre a cadre? is just it never makes it. That is, no matter how far it is gone, there is always more to be done, but somewhere in between these times is that time when their comes into being an iron group of warriors that that . . . reformulate the congregation and . . . the project the of a parish. And so one has a cadre as soon as ~~it~~ ~~ax~~ this aspect of cadre life is going. In one sense, one doesn't have a cadre until the kind of leadership that we are looking for is really functioning in human history and is what leads up into this crucial problem of how does one, ^{does} ~~in~~ this whole cadre structure, whole complex ~~structure~~ here function in serving the maturation of these local congregation units as well as the various units that make up this complex.

And I want to share quickly three concerns there: The first has to do with model building, Model building is a combination of thinking scientifically and deciding existentially, or it is a tension between objective practical wisdom and a rational gestalt of that rhythm and risking out of the chaos the unborn tomorrow and holding this tension between this rational objective kind of thinking and this ? of tomorrow is one of the places where cadres get hung up and are in need of care. For one of the ways that we go

off the track is to become intellectual moralists, or another way you might go off the track is becoming bleary eyed expediency here but - is brought through comprehensive program.

Model building is like a ^{war} ~~walk~~ between these two poles, and the war is always going on. . . and then in spite of all the chaos drifts out into concrete action.

Some one once said, I don't think I want to go to a cadre meeting any more they always fight, and when some one had said that he just had to say, back to the back ranks, because what it is means to be a part of the cadre is ^{constant} War, that is what model building is, it is constant warfare of defending your insights, and leaving them open at the same time.

Now, this whole model building operation is set back over working over against the kind of theoretic parodies of our time. We have got this tension between the ethical model that you are working on and the ^{law} natural ~~walk~~ of our moment in history to use Aquinas, because the natural law over against the positive law, if you like, that we are creating. You have got the way it is over against constructing the ethical response to that. You have got the future oriented long-range civilization mold that we are in and you have got the short range problem, what am I going to do with my life? What am I going to do this year? What am I going to do this particular year. And so you have in your model building this tension between the long range abstract vision and the practical next step if you like and model building goes on at both poles, the cadre has great need of a comprehensive abstract vision, of the times, but you never get that completed before you have to make a practical next step. And this is what I experience with great anxiety.

Here you build a great big model, for the new ? ? ?

a great big abstract model of what it means to be the church in our time. And so forth, and those aren't completed yet, and the stage of radical incompleteness, you have got to build a model for organizing the region, and when that model is horrible uncompleted, you have still got to go ahead and build a model for how to recruit twenty couples for weekend after next. And all levels of this kind of model building go on at one and the same time, without any of them ever being complete.

And so models, always hold together the order that you know as well as the disorder that you don't know. And the one who wants to wait to act until everything is worked through is some kind of intellectual dilettante and on the other pole is always the guy he says: let's do something, do something, we ~~are~~ have been here building models for two weeks now, let's act, act, act. And so forth. And this kind of undisciplined athlete you can send out to do pushups or something because leading the revolution is holding together these crucial poles of just incredibly hard work in the middle of the night of putting together the models and at the same time risking action, risking action, wild ventures, where you are not clear what to do.

And in terms of unit maturation, corporate^e~~is~~ structures, I want to say a word, and here again the same kind of tensions come in being as one tries to put together the corporate structures that enable this particular cadre to function. What kind of corporate structure will do it? With this war of model building going on, you have got to have a container to contain it. And ~~putting~~^{working} together this kind of a war is what gives power to the whole movement. Oh, we are very clear that these corporate structures have to delineate and clear at every level what those structures are: There is this polarity here between the structures having symbolic power and being practical utility. And there is tension here. One inclination is to be into being whatever structures work right now, without looking to

the deeps of symbolic meaning, bringing into being those structures has.

Another pole might be illustrated that the kind of meeting structures. When you set up a meeting structure that is highly symbolic, we meet every Friday at 6:30 for ? meeting and the agenda is boom, boom, boom, boom. whether we need it or not that is the agenda. The agenda is structured conversation, study, modeling building, celebrating and accounting, that is the schedule, that is the symbolic structure, if you like, out of which we meet. Now, the practical pole is always there, but this kind of emphasis works through the whole thing. What symbolically is the kind of agenda that is needed there. And what symbolically is the kind of regular meeting structures that are needed. And as . . . many of our agendas are neither symbolic nor practical, just a lot of intentionality needs to be brought into all of these kinds of structures^s in order that they might work. And if we are going through every aspect. Who leads the meeting? Practical and symbolic questions? How many committees do we need? Practical considerations but also symbolic. We need three committees Period. Or Ten, the Incas went ten, ten, ten and so forth. Or dealing with the issues of including new members. ~~(Tapxxxxxxx)~~ Or we are dealing with the issues of expulsing a traitor or something. What would it mean in the deep spirit life of the whole group to make such decisions ~~xx~~, that's what we would mean by this. And what is expedient to get the task done in human history?

Or another way to talk about this you've got the tension between the individual person that makes up the membership of the cadre and the universal mission. And that individual person in the deeps of own being is of infinite worth and that universal mission is of infinite worth. And so you've got those two things in ware with one another.

Something like these are the tensions that the Cadre must embrace,

and always becomes a part of the whole of the Lord's demand.

THE CADRE's will need much care in structures and methods if they are to come off. And providing the care that's needed is the job of these catalytic agencies. They are the whole thing that is in being to care for and bring into being this local cadre and sustain it in history. And this whole thing is to bring being the various parts of itself and care for it that it may care for the new Church that must be.