

Mary Warren Moffat - Cadre

Well, you found out yesterday that it takes a wild plunge to get into this tactical system. I'm sure you also found that your wisdom is crucial to the creation of this model. The story I tell myself about that these days and over the past 8 months of working in this filling in of the boxes and writing sentences and reworking and going over and cleaning just day after day is that how many minds have gone into the creation of this model which the church has been looking for for low these many years. And I'm sure that there's not one of us who has not experienced the power of the corporate mind, but I find that I never cease to be amazed at just what that power is. And I think back at the years that all of us have spent in the local church, when we began as children as children in Sunday School, and when we volunteered to work in those church schools and sang in the choirs, and led youth groups and mimeographed and swept out the rooms, and it's as though all that work that we have all been involved in for all those years has some how brought us to this moment that history has put us in and I guess I would say I think we're fortunate ones to have spent all that time in preparation for this creation. It's an awesome thing to me that collective wisdom from so many areas, so many heritages, so many particular backgrounds in the church, that we come here at this time to pour our energies into this creation.

For this morning's presentation to you for the cadre I would like you to get out two bits of information to have in front of you. One is the folder that you have of all the charts. The other is copies of the tactics themselves on the cadre. While you are doing that I want to hold up two things that you should tell yourself every day, and one is that this first year model and you understand that this is the first year of the model that we're working on, deals in three areas the comprehensive picture that we live out of in the local church and that is that the cadre tactics are training tactics. These are training units for the cadre. That in the congregation we are creating program units. Program is what you want to think of in the congregation. And the image that we like to use for that is one that we use here in fifth city in getting all the tactics here going is the plate spinning image. That probably isn't new to you but it helps me to see that what you want to do in that congregation is get 12 tactics spinning. You are not interested in the end of the goal. You are not there to reach that goal that year, your goal is to spin plates. The beats or the syths that you see on the valance chart which says that this year the key is the local congregation gives me a reason to say that why that auxillary or person who is enabling that to happen is spending so much time and energy because he's running around spinning plates, all the time. One starts to wobble on the perch it's on and he rushes back over and gives it another spin. The parish tactics are signal units. ~~They are signs of possibilities for the parish. The first year of this model is not in one sense interested in action in the parish. The whole 4-year program is geared to creating the new human or the new society that we're out to create but the parish the first year is just to throw up a sky rocket or to run out and plant signs. And if you~~ They are signs of possibilities for the parish. The first year of this model is not in one sense interested in action in the parish. The whole 4-year program is geared to creating the new human or the new society that we're out to create but the parish the first year is just to throw up a sky rocket or to run out and plant signs. And if you keep that in mind as we talk as well as you do the work.

And then to remember that in that context the first year emphasis throughout all 3 systems is reeducation. That reeducation is our key work in this first year. And then to set that in a context of movement strategy. Contextual reeducation, spiritual remotivation, and social reformulation, these are the key strategies of the movement and these are cornerstone of what we are about in its reconstruction model. Look at the dynamics of the local church as you know that the parish, the congregation and the cadre are 3 dynamics that no local church that is a local church without all 3 of these happening and dynamically interrelating. That no church is a church when it has a cadre that exists as an entity. No congregation is a local church that sees its mission as enabling itself, but the parish dynamic must be involved in there or that the congregational missional thrust finally is the parish. Until contextual reeducation this year we are dealing in the congregation and the operating image of the cadre is that of spiritual remotivation. The parish then is social reformulation. This ties into our dynamic that we use of knowing and doing and being and we can never separate these or those 3 must go on all at once in every situation. That spiritual remotivation, contextulation, reeducation, and social reformulation as to go on all at once. I find myself going back again to a triangular image which holds for me that never are these 3 separated.

This morning we are going to be talking about the cadre but before we zero in particularly on it if you look at plate 4, rational chart. I don't know how familiar you are with these charts. The complexity of them at first glance is overwhelming but finally they become very enabling to us as we fill in boxes at level and levels below. This rational chart helps me see what it is that we're talking about when we talk about this kind of dynamic. And of course in each of these 3 we have the 3 again broken down. The education, the motivation, and the reformulation are happening in each one at the same time. Here again you go into knowing and doing and being all the way across. I don't know if that's helpful to you to see the framework of what it is this rational chart sets out in tactical language at the bottom but if you

same time. Here again you go into knowing and doing and being all the way across. I don't know if that's helpful to you to see the framework of what it is this rational chart sets out in tactical language at the bottom but if you would look at the bottom at complex 3, schooling and internal discipline, you will see underneath there small letters a, b, and c. That's where you see knowing, doing, and being taking place in that chart. Each complex 1 through 6 holds that dynamic knowing, doing and being, a, b, c. There are places where you might say that seems more doing than knowing, well that's true. And yet to rationally operate they have been placed the way they are. Remembering that everyone of the tactics in the cadre is a training tactic you might look and see that number 2, 7, and 4 are those in the knowing and you might say Spiritual Odyssey, why is that in the knowing? The Sp. Od. tactic is a way to break loose self-consciousness about the power of symbols and primarily in the first year in the training of the cadre you are interested in self-conscious breaking loose from just getting symbols here to incorporating them into your whole being by use of things like Kazankas, the Odyssey experience that is a 2 day Od. that is a participatory dynamic in order to get on top of charts. Meditation, Contemplation, and Prayer chart takes a good bit of knowing to get into. Then in b you see the quarterly retreats and corporate structures and we're going to talk about 6 of these 12 tactics in detail in a moment. Say that number 5, the corporate structures is a doing of the cadre in a sense that it is what the cadre does to glue itself together. That's a primary dynamic that occurs within a cadre. And c is discontinuous categories in the cadre system. And those are the being or in some way there is a sequence from knowing to doing to being but then you know that it is not sequential. But what you are out to do finally is the new being which is the missional family, the parish sign, which helps develop an iron disciplined corp of people who are the servants. That's the way that looks in a, b, and c. I hope that you will feel free to interrupt me at any time, ask a question, ask me to make myself clearer. If I am not I want to make sure that I do.

This morning we'll just bracket the parish and the congregation and talk specifically on the 6 tactics. We could have picked any six really, but the 6 that we've chosen to talk about this morning are rather crucial and we find ourselves saying when you work on tactics after about 3 days, this is key to the whole thing. You know when you've been working on that tactic that it's the core of the whole thing until you come back together with your colleagues and they tell you they have been working on the key to the whole thing. That's kind of the way you feel about these 6 but then you feel that way about the other 6, they're all key to the whole system. Number 1. Assume for a colleague's sake that the rational chart is a key chart. Plate 2, is the Contextual chart. To me this holds 20 of our vision in a happening. Always in working in a tactical system we have to tell ourselves that it's a how to. We all know that we have the goal of the reconstruction and what we're interested in now is the action, how to. All you people who have been waiting for the doing to come into existence can now just do yourselves in. Because this is the age of the doing right here. I don't know how much explanation is needed to talk about the size of those boxes in the cadre. I've chosen to talk about the particular tactic somewhat based upon the priority they're given in terms of space in this model. There is not one tactic in the 36 that is more important than any other. We've been trained to know that comprehensive is a key word. That all 36 tactics must come off. There are certain tactics that are going to take more time and more energy than others. But there is no more important tactic and when we look at priority it is

not in a sense that this one is more important than any other one. Questions.

No. 2 is Crash Education tactic: is to enable that cadre to quickly become trained and there are several things in which to become trained. While you are training in common memory, how many of you are in cadres? You know to have a common memory is a useful tool. That common wisdom is necessary. The kind of corporatness that comes in the midst of becoming trained and that would be study together, putting 15, 20, or 30 minds commonly to a place. Learning the charting methodology as a tool enabling the corporatness. You're out to do one body of people from those individuals and you're out to create leadership for the congregation in methods, study and spiritual remotivation.

Look down left hand side and you can see that that's exactly what this tactic is talking about. It helps to say to yourself that this tactic is an enabling tool for that training. Look at the things in the small boxes, subtactics, just what kinds of things are those? Week-end courses together, building corporatness, the whole cadre, that's just an invaluable tool. The kind of exchanges that go on in the midst of that, when you start building a model for child care, How in the world can all those people go at one time, so figure out together how you can do that, is training. Questions.

This is the only tactic that is accomplished quickly and then done. You will notice tactic no. 7 is advanced study and it takes over where tactic no. 2 leaves. This will take longer for some cadres and two quarters, it may take 3 for some to do. But you always want to keep this in your hip pocket at it were, for catching up the people who come into the cadre who will need this kind of training to come to the common mind. So that's why those two are different tactics. You never leave the education but there's a particular kind that you get and then it's done.

No. 8 is the next we want to talk about, and that's regional teaching. I want to say first that in one instance we're not interested in producing regional teachers. We all know that regional teachers are needed. But this tactic is not in the first place interested in that. Although I want to back off and say that we need regional teachers. Did you know that there are 300,000 local congregations and I somehow pause and think about 300,000 local congregations participating in the reconstruction of the local church and we need regional teachers. But primarily is one to enable that cadre in pedagogical skills and training that cadre to relate outside itself to the dynamics of

the region. When you go from the Chicago metro to teach a course in Atlanta, you are participating in that way in the global movement and you are relating a particular situation to the global whole. This tactic is one that takes the cadre through the kind of rotation of leadership, of leading conversations, of leading the study, of learning methodology, and leading workshops and all kinds of methodology that it takes to learn skills. I think you probably would want to say that every cadreman must be a pedagogue. For his job in his congregation will somehow never come off if he is not equipped,

Well, you say, not everyone in my cadre is going to be a pedagogue and there are people in your cadre who say I'm never going to be a teacher. Most of the time people who decide they are not going to be teachers back there in Tillich have not seen their greatness. We made a decision that every member of our cadre was going to be a pedagogue but there was one in our midst who said that, no, he was not going to be a pedagogue. So we said that's fine but we must all be pedagogues, right? and yeah, right. Well, as we have evolved this tactic, this kind of spirit, we attended pedagogy courses and guilds and done the p.o.ing and hosting and all the rest that you learn to anticipate in these courses so the time came for 100% of the cadre to teach courses and so the assignments were made as they came along and the day came when this gentleman said no, I will not accept that assignment. You know that there's a certain persistence about a consensus so another assignment came and he took it. And went with all the fear and trembling that we alldo when we go out to teach and if I had time I'd like to tell about the first paper I taught. But I guess you could tell me about the first paper you taught. I forgot to put the lines on the board and went on to tell the story and turned around and the participant had put five paragraphs of the paper on the whole board. Bob Fischel was sitting in the back of the room grinning at me like now you've gotten yourself into this one, let's see you get out. And that's one of the tongs of my life.

I want to say that this man came back from the weekend sort of hanging off the ceiling and when we were able to get him down again, we went to a meeting the next week and he reported his first experience of teaching and wanted to know when would it be that he could have his next assignment. That's the Jolly Green Giant that I'm talking about who is in our cadre. And he's probably going to be our best pedagogue. And secretly I think he knew that all along, and is very excited about teaching now. What kind of questions would you ask at this point?

Question,

One of the relative values in teaching on an RSI weekend is getting training, and you can only go so far in training there because the course is not to train pedagogues, but on the other side of that is being a part of the team that teaches, the discussions, to find out that they're human too, and that RSI will hold anybody no matter what happens if the first teacher and others are on the ball. I might add that you don't think I knew how to get myself out of that mess I got myself into. Fischel taught the paper from the back of the room and I came off just looking great. It was that Knox paper that's taught on a week night course and Fischel taught it and I was writing down everything that he said.

...when we're talking about a local congregation cadre, when a trained pedagogue is given an assignment in a local congregation. Just the value of stepping into a situation, if it's an education board or setting up children's structures, just to know. I think of the cadreman as having a kit, great big filing cabinet and all these little drawers of

visions and models and methods that he can pull out and he knows before he goes into a situation what he needs and what needs to happen there, to enable that congregation to come off or to see itself as the significant body that it is and must be to do the job that has to be done is required. You know which file drawer to pull out; the nitty gritty: how to organize a chart, where the papers and pencils and crayons are. The kind of theological clarity that is required for reeducation. You're not out to teach anything new or to put anything new into this congregation. But to set a context.

There just aren't any cadremen across the globe who don't know about Abraham, who don't know the kind of grounding that needs to be there. After some training, when I was in a church school class with the story of Joseph, six weeks we spent on the story of Joseph, and just the light that came into the story of life, that came into the meaning of the story of Joseph for me and the little children, to know what it means to fall into a pit. Or how do you talk about dreams. The little things we learn in this training to pass that kind of creativity which has been given to us on to someone else.

To build a corporate team as part of the corporate clergy is a key factor. It's in the pedagogical training that one develops the style that one is able to move the congregation in the direction that one wants. If you remember that the being or the style in the cadre is the embodiment, needs to see itself in that style to come off. You have to look forward to see what it is the model moves into, to see that the first year you're interested in educating and training the cadre. In one sense you'd want to say that that cadre does not do anything in that congregation until it becomes the embodiment of that style. They must go through that process of knowing, true that cadre is in the congregation. Training, training, training is what you're interested in. I don't know of anywhere that a cadre does not need a year of training in order to move out to do the job. Does that clarify?

I think that without the regional teaching...he has to get out. I'm on church council of a local congregation. You go into a meeting and see it's just now happening and say to yourself: "What do I need to do in this situation to make sure that this meeting does happen. You may open your mouth one time and just break open the whole situation. Just to step into any situation there is.

What broke open what a pedagogue was in terms of stance. First teacher in pedagogical stance; the courses are just content.

Let's go to Tactic One and talk about that. We can't say too often liturgical leadership is the key tactic. We all know that without a transformation or reformulation of the symbols that we have that none of what we're doing is going to come off. It's not by accident that the three liturgical tactics are across the bottom or that they are the foundation stones for this whole model. The signal systems or the key to everything. How is it that we take the liturgics or wisdom of our past and pour new meaning into that, into the cadre as you train the cadres to what worship is and what our heritage is and see ourselves as standing on the shoulders of all those who have gone before.