

Summer '70

## SPECIFIC PARISH TACTICS

Let us look at Plate 8 which shows the twelve parish tactics. This plate is helpful to me because you can look across that middle row and begin to see how that whole system of tactics works together, especially that row with the "-ing" terms: "Inspiring Community Significance," "Imparting Controlling Systems," etc.

The presuppositions buried in this plate that need to be looked at are three revolutions. One is the Women's Revolution and another is the Youth Revolution (both of these have to do with style). The third that is buried there is the Global Revolution. When you think of motions that are going on in history today, it is hard to find three motions that are more significant than this. The "Woman's revolution" is not quite big enough a term to hold that one, for it's not simply that a new style of feminine creature has emerged. It's also calling upon the whole family to emerge anew. In my opinion, the main problem has shifted to the male style and how he is to be a man in a new kind of way in our time. But the woman still stands for that revolution. She has come out of her medieval cave and become a human being out on her own. Her life is no longer primarily related to children. It's related to human history, and then, of course to children, which are a part of human history. We also should say a man's life is related to human history, and then also to the children, which are a part of human history. This makes the picture complete.

A new kind of whole picture is emerging-that this revolution is going on in every single country in the world. It has to be acknowledged as you move on a parish that that family is in trouble, serious trouble. The woman has already been awakened to the trouble and, latently or actively, is moving on it, probably in many destructive ways, as well as creative ways. And the man is being quickly engulfed into this soup and is sinking.

Then the Youth Revolution. Probably that's the one that makes the headlines the most for us right now, where there's almost total alienation between the forty year olds and the twenty year olds. There are breaches in the walls, of course, and usually those breaches take place when something really meaningful for the world can be done together. I've noticed some refreshing breaches in some of our cadres, when you have both young people and even their parents working together on behalf of a brand new church, on behalf of a whole new world. Some of the youth that went around the world on the :Global Odyssey were simply spectacular colleagues of the adults that were on that particular trip. They used their sensitivities to keep the old fogies wide open to what was happening to them and also learned some things from the old fogies about the practics of life in a dangerous world, and so on. Real collegueship began to develop there.

Anyway, this is the revolution that is making a lot of headlines. The tragedy from my perspective, and, it seems to me, from the perspective of having reconstruction of the world as your aim, is that the disestablishment and the establishment have no ways of relating. You can't build a new world just by tearing down the one you've got, and you can't just hang on to the one that you've got. If the only meaning that you have is hanging on to the one you've got, then you're utterly sunk. And if the only meaning you've got is to kick the one you've got in the shins, you're utterly sunk.

Then there are two ways of being sunk that reinforce each other. If you hang on harder, I'll kick you harder; if you kick me harder, I'll hang on harder. So we just intensify the kicking and the hanging on and we both go down the tube kicking and hanging. That is a tragedy of this particular moment. Unless some kind of new vision reaches out and grabs both the establishment member and pulls him out into being the church and grabs the youth member and pulls him out into being the church there won't be any kind of third way of relating outside of just mutual blackmail or utter hostility.

Then you have the Global Revolution. All the non-Western nations of the world are deciding that they're going to participate on equal terms with the Western world. In every column in Tactic 34, where you see social justice, you should think of that as global justice. I almost wish we had put it in there that way. It's sensitizing the social conscience. When you're out sensitizing the social conscience of your suburban neighborhood, if that's where you're working, to sensitize it means to make it global. It means to make it clear to man in that suburban parish that he is not part of a suburban parish--he is part of a global one, in which suburban parishes are a problem. Unless that kind of sensitizing is taking place-- well, you should have stayed in bed.

Similarly, the Pilot Guild (Tactic 36) is where you are really going to create something. That's the most active category on this chart. Probably the easiest sort of guild to do in most suburban parishes would be an education guild. The reason that's the easiest is that we have the most skills and the most clarity as to where education needs to go today. It's also important because reprogramming of the mindset of the youth and parents of the suburban neighborhoods fits into our timeline well. Conquering a few public schools might be the first kinds of things that you would want to do. So probably the first pilot guild will be a group of school teachers. They work eight hours a day teaching public school and then meet down in some cellar somewhere and plot and plan. They figure out how they are going to change the administration, the student body, and the whole community in relationship to the kind of education that needs to take place. They will actually pull off change in the patterns of education in that neighborhood. Now that's only one structure. When you think of all the structures that will have to be infiltrated and altered, it begins to be nauseating.

The first year all this plan calls for is bringing into being one such action group. If you read through that tactic cardfully, you can see that is "quite a little bit of work" that is being conceived there.

Q. Now are you saying that the steps are to prepare the general framework for the teachers, to forge the initial task force of two or three teachers, then to create an experimental guild of say six teachers?

A. Yes, Secondary Tactic I (Preparing the general framework) has to do with creating a great model. Secondary II probably has to do with bringing into being the leadership of that guild. It would be crucial to have iron people in the middle of that guild, who are going to lead that guild into something significant, before you ever recruited the guild. Secondary III has to do with getting a meeting of that guild going. That is, after you've got four iron teachers that are going to be for the right revolution until hell freezes over, then you call your first meeting of the guild. It becomes

clear to all of the rest of the people that come there just who it is that is going to be the glue in that situation. The reason people join things is primarily because of the people that are already in them. If you have four iron people who are great gurus and great spirit people who are clear about the education revolution in our time and know how to articulate it, then I think organizing a guild of school teachers would be a snap, just a snap. There are always a half a dozen to two dozen school teachers in any public school that are half way awake. Four iron people in the middle over a month's time could weld a group into an action force that wouldn't quit.

Q. Isn't the problem in something like that that the people who are awake and have seen the possibilities are so cynical that the rest of the faculty can't stand them? So if those are the glue that is holding the rest of your group together, then the others won't want to have anything to do with them.

A. Exactly so. Yes, you have to de-cynicize your iron men before you organize your guild.

Q. Don't we all sometimes run hot and cold?

A. Yes, you always do. That's why the iron core is so critical. You have to have four people who have already decided to run hot for a whole four year stretch. Then you can have a lot of lukewarm ones to mix with them and heat them.

We've had teachers' guilds before, but we haven't ever interlaced them with the solitary office. The people have never gotten down to the bottom of teaching. They've been a teacher but they haven't gotten down to what it means to be an educator in the midst of everything. They've seen themselves doing in a short run, but not for the long haul. They've said O.K. to three years--but, no! It's 37 years of getting that school system into the Kingdom of God--as opposed to the kingdom of the other guy--Satan.

Notice that this is why you've only got one Tactic 36 on here. That is, soon the guild ceases to be a signal. This guild is a sort of a signal at first, but if you're not serious about continuing your program the next year, that guild is a bad motion. Once you've decided to move on a public school, you've got a 40 year program on your hands. I mean, if you've got four public school teachers that are going to be the center of that guild--well, they've got to be the center of that for four or five years or else get somebody to take their place. Once you take on a public school, you've got a whole public school on your hands as well as the local church. So you had better be clear that that's what you want to do.

Now all the rest of the programs on this sheet (Plate 8), Tactics 25 to 35, are not like that. They are something you can take 10 people and go out and finish in a week and be done with. And the result lives on there, but you can go and work somewhere else.

Take that New Women's Forum. You can make a whale of an impact on the women of the community, but it's like then you don't have all of the women on your hands. You haven't married them. You've just broken open their minds a bit. You've just had some programs with them. You've had great

classrooms and banquets full of women and you've laid out the way the new family has to go. And then you can drop them. You failed with it. But you're going to go back and pick them up later. You've been softening up the machinery.

It is the same with Establishment Cultivation (Tactic 33). You're building new gears into people's heads. You're going into some mayor's office and giving him an image that there's something new happening today in the life of the church and that these are the kinds of things that the concerned citizens of this community are interested in. And look over here at this flag that's waving on the other side of your city. Maybe you do that very little and you're done with it, but that can be very meaningful when you want to establish a relationship later. For example, when you go back to the mayor and say, "Now, Mayor, we've been friends for a long time. I'm very interested in the public schools over here. Do you know that they're firing the best principal we've ever had in the neighborhood just because he wanted to tell them about the black people?" The mayor says, "Well, my Lord, pastor. We've been friends for a long time. If that's so, I'll look into it." It's that kind of dynamic you're interested in.

Q. Is the New Woman's Forum a continuing thing or a series of events?

A. Yes, I think a series of signal events is the image to operate out of. A Forum program probably has a list of people that you want to contact again and have programs for, but it's not institutional change. You don't have a whole institution on your hands. It's your own program. This quarter you called it into being on Wednesday and next quarter you can have it on Thursday. If you want to cancel it, society doesn't collapse. You can't cancel public education, but you can cancel out a women's program. The women's forum program is not building a women's college in a suburban parish, which you have to have a board of directors for, and \$90,000 a day. It's not that. It's just--you're working out of your hip pocket to change the mindset of the women in your community. The Pilot Guild is moving in on the existing structure. Some of these, like social justice and establishment cultivation, are sort of softening up the existing structures with new pictures, new images, new relationships, new possibilities, but they're not really moving on them either.

Now, this generation building would be moving on the youth mindset in the same way that the Women's Forum would be moving in on the woman mindset; and, my, what a great deal of good can be done with youth today. We're just wide open for new kinds of images and possibilities, and we've got just treasures for the youth, if we want to get them delivered to them. It's the same with Community Care. That's not a full-fledged guild program this first year. That's just experimenting with community care. That's just beginning to play games a little bit with how it will be to really care for every human being in this neighborhood. You're not ready to really care for every human being in that neighborhood with the kind of troop power you've got.