

I guess mainly December--beyond December some too--in the whole arena of battleplanning--strategies, tactics, how we operate--Maybe...

A couple of days ago I was trying to get ahold of what happened in the fall quarter

It didn't seem like we've been very busy. And now just if I can remember three or

four things that happened out of the quarter, what would I remember that happened?

The first thing I said to myself that got clear to us this quarter--and these are

going to be wide-ranging things--the first thing was the dark night is not something

that ever goes away. That got clear to us it seems to me this quarter. One way

or another, the humiliation, weakness, whatever is something that happens to you

every day when you get up in the morning. There isn't ever going to be another

meeting where before you go into that meeting your interior doesn't turn inside out

and you get a propensity within you to run. And, therefore, it is not a sign that

you have a problem. That's what it means to be a human being. That's precisely

what every human being struggles. That was the first thing I said to myself came

clear.

The second thing that happened to me, and it's really just beginning, is that what we meant by the turn to the world is a radical, radical, radical, radical, radical, radical, radical thing--more radical than you'd ever believe. Any category we used before we turned to the world might as well suppose we're not going to use anymore. Before the turn to the world, RS-1 was all we did; RS-1 was all we did, and all we did was RS-1. Now we've got 20 programs--RS-1 is only one of those 20 programs. ~~Some~~ And somewhere I say to myself that doesn't mean that RS-1 is not all that we do., but it isn't the same; it isn't the same anymore. But it used to be we had a line , every<sup>thing</sup>~~body~~ in the world, according to the People of God and God's people. Or the Local Church, Historical Christianity, and the Universal Religious. And that was what we used. The only question was, were you being the church. And now, I sort of thought that would keep on after Summer '71, I had two triangles, one was the social process and the other was the People of God, you know. Well, it's getting clear to me now that the turn to the world means --Social Process Triangles--we don't have them up in the room--oh, over in the corner there--The Social

Process Triangles--so that doesn't mean we are going to give up being the Church--  
not at all; but the Social Process triangles are just going to be there--just going  
to be there. And \_\_\_\_\_ is just an incredibly radical thing that's happened,  
this turn to the world.

Then the third thing, I think that happened, is we found out that we could  
initiate the guild. Just period. We found out that we could initiate the guild.  
And in finding out that we could initiate the guild, we also found out that the guild  
is nothing other than fifth city. The guild is nothing other than Uptown 5; and in  
the midst of that, you have to put that little triangle, the core and the task force  
and the PSU; the core and the task force and the PSU--that's all we ever did in  
fifth city. We did core; we did task force; we did PSU. That's all we've ever done  
in Uptown --we did the core and the task force and the PSU. And in the midst of that  
dynamic is the key. And \_\_\_\_\_ extremely practical other insight, that happened  
is we broke through in working on Fifth City in the whole arena of battleplanning--  
maybe we got to even get rid of that word--call it something like the morraine  
we may even get rid of that word--call it

of strategic operations or something, I don't know, but we broke through where  
4-5-6 years ago our methodology , you know, was you brainstormed what were the  
problems and you gestalted them into four and you flipped the problems to goals,  
and for each goal you wrote 4 strategies, and for each strategies you wrote 4 tactics,  
and then you put those tactics onto a timeline, and you were all set to go. Now I  
feel that somehow that dried up in the Local Church came along and we had this new  
thing called tactical thinking, and all that was about was creating spirit explosions,  
and we had to create spirit explosions--wasn't clear why you had to create spirit  
explosions--well, goals to approaches came together. I call programmatic and the  
tactical, and that's sort of where I want to talk a little bit this evening.  
You know to start something like this, I am reading a book for almost a year now,  
called Strategy , and it tries to delineate various \_\_\_\_\_ and you discern the  
word ... and he regards the word strategy the art of the generals--now to translate  
that--the art of the religious house prior--what a religious house prior does is  
strategy. In other words, we use the word tactical thinking to use it the same way.

set of  
But then he has a ~~sixty~~ category that goes above that, but he says don't get decided  
ever by the general in the field, they get decided by the government. Or they get  
decided by the panchayat or whatever, but he uses <sup>broadly</sup> the category/of grand strategy  
for that--that includes everything from what we used to mean by goals, which are  
what you are finally out to have happen and so forth and so on. It seems to me  
that a good part of our research has been precisely on the arena of grand strategy--  
that is to say, when you turn to the world, the first thing you had to do--when you  
were working only with the church it was easy--you were out to get people to be the  
church. Now if you study Niebuhr be the social pioneer, observing and  
all that stuff; and so it was easy. You could tell whether you were winning or  
whether you were losing. When you turn to the world, you have to create a whole  
new picture, a whole new set of imagery of what you are out to do. and I suppose  
there you have to begin with the social process triangles. First you got to hold  
your basic dynamic--so you have a universe in which to operate--but that also in  
that arena, you've got the nexus, you know, the primal community, secular mythology,

ed  
humanizing education, But for me, that whole ~~xxxx~~ dimension ~~xxxx~~ sounds like  
the objective--what it means to create a new social vehicle is to have those five  
things in being everywhere across the world. ~~xxxxxxx~~ If those things were in  
being across the world, then we got it made. And then in terms of specific strategy  
there for me  
~~xxxx~~ we go to the imbalances that you knew that if you were going to being off  
those five objectives, what you had to do very clearly was you had to re-empower  
or resuscitate the cultural in order to re-empower the political to move over against  
the economic--or the push over against the economic would slow up the rest of the  
triangle, it's a little bit bothersome that a crisis in energy is ~~causing~~ calling  
into question a shift in life style because that sort of goes against the imbalances  
in terms of what is supposed to happen. But anyway, that's beside the point. Then  
the next thing that we discovered, which for me is crucial, is the pressure points--  
and that's almost for me like those are the line battles we got to win--they are the  
9 locations, the 9 ~~positions~~ <sup>processed</sup> we got to take. They are the 9 ~~positions~~ <sup>processed</sup> that have  
got to be restructured if the social processes are going to be rebalanced and if

we are to build the new social vehicle. Something like that. And then we didn't stop there, but we came across there and we came up with what we called the whistle points--and those are sort of our master tactics, I guess you could say, or our master operational designs--maybe you could use that word. And that was a crucial breakthrough, and if I could write on the board, I'd draw them up there now.

set; those are  
And for me, while those are clear, we've got now a vision if anybody asks what we're finally out after in this whole thing of the world, it's already decided; that's already out in front of us. And the issue with our grand strategy, if you will, has to do with how do you apply those? That was what the direct tactics people ~~did~~ this summer struggled with, which we know that you got to push social morality wherever you go, or you've got to push anticipated needs, what does that mean? What does that look like concretely? And the kind of breakthroughs that we've had just the last couple of days with (let me draw this picture the other way) with that picture--and you know, we've talking there's the church, there's the world, there's society; and then you've got the religious here in the middle

and then you've got your revolutionaries related fundamentally to the church,  
and the revolutionaries fundamentally related to the world. And you know, then  
we've got this picture like this ~~xxxxxxx~~ and we're calling this the whole dimension  
of the guild--it's a deceiving picture in a way, but I also think a helpful picture.  
And then we've got this diagram here, that's the dynamic of what we call the order;  
and I want to sort of bracket that for a minute. What this picture reveals and you  
begin to see is when you draw out a picture like that, you've got to begin to  
reinterpret in the turn to the world what you are pointing to with Church and with  
society, the church, and the world. And what you get then, what you're after here  
fundamentally is that if you're going to create--Gogarten's insight, I guess--if you're  
going to create a new social vehicle, then you ~~have~~ got to attack the popular piety  
of the times. If you were only to attack the mythology, you've got to break loose  
the set of images and stories and symbolism that hold in being the current social  
vehicle and recreate a new one, you have to attack the social leader of the day. You  
hve to give people a vision of being able to act effectively. And you see that our

time it has gotten clearer and clearer--this is the contradiction here--this whole thing of the piety, of releasing spirit in human beings--it's like \_\_\_\_\_ spirit.

And what's been intriguing for me has to do with these belts--I call them <sup>fan</sup> ~~xxxx~~ belts--

and that is, if your job is to get the religious spinning, eh, and the religious get the revolutionaries relative to the world spinning, it's they that get the appeals to piety. That is to say when we began to move relative to ~~the~~ people in terms of

the renewal of the church, where we were breaking new ground was actually in

relation to the reformulation of the world in creating a community of people where

as now we move on the guild, in the midst of those that are revolutionaries in

the midst of civil structures, actually the key in watching that break open is to

radically address us here in terms of popular piety, gives you cabaret, here is your

psalm conversation; and on and on and on. And this is what becomes the issue--when

you move this way. And then the breakthrough we had, you know in \_\_\_\_\_ that to

do that job we fundamentally got four centers. A center of development and a

center of demonstration, and a center of research, and a center of training.

We didn't know of course this was 20 programs. And that word means concretely to ~~xxxx~~ to ~~xxx~~ do the revolution that we've decided to do, is to do those 20 programs--just do them over and over and over and over--we even got a group working on how many of these you do each quarter, you know you have three core curriculum a quarter <sup>sedd</sup> courses, or you have two ITI, /6 people in the academy and so forth and so on. Anyways, all of that for me is in the arena of what I would call grand strategies-- or to use old language, its to use strategy relative to the socio dimension, relative if you will, to the social process triangles. And then, of course, on the other side, you've 1 world, 3 spheres, 9 continents, 54 areas, 320---actually, ~~be~~ December most of the continents are going to be gridded down to parishes--in principle. We've got that kind of a picture relative to the geo. Now there is a complexity that Fishel raised with his work on the eosical system--that we just aren't clear on that--so you can see it's going to be there. And that has to do with various sorts of, I guess you could say, social systems, like the Roman Catholic Church, like the Broadway-theater, Uptown theater, like the Green Mill, like Combined

Insurance Company, whatever--we are beginning to ~~the~~ see the need of moving on.

Anyway, those for me; that kind of analysis all boils in the realm of grand strategies--that'sx has to do with getting a general picture of the land and how we've going to attack the land, and of course you have to consider power in terms of the comprehensive, and so forth, and so on, and that the fantastic thing that's happened, it seems

to me, begun to come together and be a practical usefulness

is that our gift has now come clear. That is to say, the battle we are fighting in the broad is starting to come clear--starting to make sense. It's no longer we're just going

to teach RS-1 and then we're going to teach RS-1 and then we're---

why are we teaching RS-1, well because everybody's got to hear the word--it's not

that that story is going to go away, but at the same time, we're beginning to see r

the totality of what it's going to take practically to create the new social vehicle.

Now when you get down ~~there~~, beneath all of this, to the realm of what this fellow--

B. V. Littleheart or something like that the guy's name is--is called strategy, or

if we had called ethics or the art of the general, then you are getting down to the

arena of finally where most of us operate. Most everybody, finally is directly engaged in mission rather than indirectly perpetually engaged; and therefore has to assume the posture of being the general--or has to assume the posture of hiding the fight. And a key insight it seems to me that we have had, and I may be wrong, is the whole dimension of indirection. Indirection. That the way you change society if you want to change it indirectly, is you shoot over here. It goes twang, twang, twang, bong, bong, twang, bong, and something changes over there. You don't shoot right at it because it's duck; or something like that. And the other crucial issue has been the issue of perfected, or how you be the transestablishment rather than the pro- or the dis-establishment. Something like that--that's what I want to fool with. It seems to me that here maybe I want to pause just a bit--what we are talking about that makes it seems to me, this revolution and what we are about

consider

unique is we've all got to ~~prepare~~ ourselves as that little hole in the center, or some way, that is to say, if I were as bent on assuming political power in the new social vehicle, I would probably go somewhere else, and I'm sure I'd get

someone besides Gordon, and Gordon would get someone besides me, but the power we've got as the movement or that we've got as an order--and I'm not being etherical or anything like that--is spiritual power--is spiritual power. We've got a capacity; we have learned the methodologies to create/a human being a powerfully meaningful experience in life; just a powerfully meaningful experience in life ; we've got the practical techniques, you know, in an RS-I course, to...~~it makes no difference~~ you think about when you took RS-I the first time--it wasn't so much that there were stimulating ideas--it wasn't so much that you were away at camp ; it was that whole thing from the time the person stood up and said I have a friend named Socrates who says there are two kinds of people in this world--and it was just a happening after a happening after a happening after happening. That's the kind of power we have. Or, to say it a different way--that all you've got left as practical tools when you decide to be the religious is the manifestation, let's see how you say it, the manifestation of the experience of pushing through the rational--to the irrational, and embracing the irrational and bringing back and imposing rationality on that, which is something

that never stops--that is to say, after you've met the mystery, and decided you're married to somebody that's not the mystery; it seems to me there's only three things that you're concerned with. And one of those relative to (gotta make sure I get this right) ...those three things, it seems to me, first of all, are you go away <sup>as</sup> ~~xx~~ somebody builds a battleplan--that's the hunter warriors and the relentless strategists, you know. You are forever after \_\_\_\_\_ meaning out of every situation. In fact, out of the meaning that is in that situation, and that is one for a methodology of what we have to be to be a prior. The second is your methodology has to do with corporateness or the team--and the third has to do with motivity, or the dimension of the spirit. And finally, after you get thorough with everything else, all we know how to do is three things--we know how to do battleplanning; we know how to operate corporately, and we know how to break people open to \_\_\_\_\_ motivity. And that's it. And at the same time a man who grasps the methodologies we have for going in those three jobs can operate as a prior, can operate effectively as a prior. And you know, you begin to experience; you begin to fool--this for me is related to the

church and justing love--there is not a battleplan, there isn't any way that you can do justing--motivity for me has to do with the word motivity--what motivates a man, what gives him spirit, what releases his spirit is standing over against the Word in Jesus Christ--and to me then, the team is a manifestation of the present--that is to say, love concretely and practically is a group of human beings operating, operating is the present of the mystery in the manifestation concretely of the church

And those are the three things--it's very interesting--in pedagogy this past weekend they shifted that last lecture to where the third lecture was dealing with the practical application of the LENS course, and what they deal with in that arena is precisely is that LENS ~~is~~ gives man three kinds of methodology--methodology to relative to problem solving, and battleplanning; methodology relative to providing motivity in terms of group motivity and personal drive; and methodology relative to operating in terms of constructing corporateness and in terms of actually operating minute by minute corporately. Very, very intriguing.

is

What I want to talk about/here very briefly, in terms of battleplanning--and

\_\_\_\_\_ it goes something like this--~~you see a picture of~~ in this issue of the transestablishment it became clear in summer '71 that whatever methodology you created, you had to have a way of standing before a perspective that ~~would~~ is to say, so brainstorm, no question could be tricky enough to bracket for you the pain of having to be a human being who took a stance over against life; and we used all the earth belongs to all the people as our basic image or stance or whatever. All right, the key breakthrough for me that happened was in seeing that the transestablishment doesn't exist. All you've got is the proestablishment and you've got the disestablishment and that makes up the establishment. And there isn't anything besides the establishment --just because there isn't a third place to stand in life, there is always the pro or the dis. You are always standing either in the pro or the dis. The transestablishment is one who stands with a foot in each side--who stands and embraces both--the stability and the responsibility and the obedience, if you will, of the proestablishment; at the same time embraces the futurity, ~~as~~ he embraces the responsiveness, the freedom of the -- --that is to say, the transestablishment <sup>is</sup> a responsible man. And then to translate

this is terms of our methodology that the proestablishment methodology of battleplanning is programmatic thinking, that is to say, when you are the President of Ford Motor Company you do not spend all of your time thinking up nifty little spirit happenings to do, you worry about how your are going to get the programs of Ford Motor Company operating as effectively as possible relative to caring for the planet Earth. the more tactical approach which has to do with the disestablishment, which has to do with breaking loose people to stand before that which always calls every program into question. Over

concerned  
here you are ~~concerned with~~ with operating in this world that is to say that this is the dimension of human institutions or in a way over here you are concerned with the other world that includes in the midst of this world and standing present to that. over here you are concerned with God's creation, over here you are concerned with the Lord that continually intrudes into His creation and asks. Then you begin to see that in 5th City or maybe you want to say in our community reformulation we are moving into 5th City this is the approach we took relative to community reformulation. To say in a sense, we assumed for ourselves the role of being the establishment within that community, so we built a programmatic model, we began the Health Outpost, we began the Jets and on and on and on.

~~RRRRR~~

Whereas Uptown 5, my lord, is they tried to do that with all the kinds of social agencies and so forth and so on in Uptown. They came in from the perspective of the disestablishment. That is to say, doing miracles, doing tactics, here and there, here and there to break loose the programs that were already present. If you were to ~~xxx~~ operate.

If you were over here, this is the universe or the form with out which there is no way to do tactics. And again, this is the insight of the local Church Experiment. We are not interested in programs because every local congregation has got programs on programs, on programs. And yet if you bumped into ~~aa~~ a local church where there wasn't any such thing as a program you wouldn't have anything to do tactics into. Something like that is the dynamic which began to break loose in model-building, to be the transestablishment, you had some way to hold the dimension of the pro and the demension of the dis, the demension of the social model and the dimension of the tactical system. Practically where that works out is when we worked through the 5th City plan for this quarter and the steps, and I've got actually ~~8~~ here, I just want to run through with you. the first step, relative to social

practical thinking is to create a practical vision. And that has to do with taking your universal model and applying them practically .Where that started in 5th City was the social process triangles. All we had was economic, political, wisdom, style and symbol. It wasn't like we had it all worked out. And also, that abstract analysis was applied to specific communities certain things began to light up. So the first step had to do with cleaning up and refurbishing the practical vision, or the specific programmatic rational picture that you grasped was going to be the key to what was actually necessary in community. Once you had that, then you had something to grasp what was being contradicted. Once you had applied that our insights and our presuppositions and so forth and so on and come up with that which was necessary to directly, I guess that is another key work, to directly meet the needs of the human beings in that concrete geo-social arean, then you had something to begin , then you had the programmatic ~~sixth~~ dimension you've got to go on and talk about the health outpost and thursday nights open until 8:30 and have two doctors and three nurses. it goes down to that kind of level to get a hold of finally what you mean by a practical

vision. A way of how that can happen. Once that becomes clear then, you drop it, you throw it away, you begin to ~~work~~ look at what are the para contradictions that paramount contradictions. Where are the places ~~whi~~ within that practical vision or what are the things out in history, that are going to block that practical vision, and that is only half of the question. That are the dkey to that practical vision coming into being in a given time and space. And then waht they did was to brainstrom what were the contradictions over against the construction of the 5th City model. So they broke back into 5 groups and they said in terms of the economic section, one of the contradictions, and they turned to the political and the cultural and so forth and so on. Then they ~~xin~~ introduced, and this is the key to the step, really the first, what I call discontinuity. Or they created the first intuitive data. That if you think back through our ~~summer~~ research assemblies this has become a crucial diemnsion of our social metholology , that there comes a point where your step by step logical analysis just stops. And you move to an intuitive approach even with polar gestaiting, gapping and swirling and cross-gestaltting or whatever, and this is the

first fork where after they had gotten that list of contradictions under the economic political, and cultural they did a cross-gestalt- That is to say, rather than looking down the columns they looked across ~~all~~ the columns and they said now what are the contradictions. that scoop out across the whole area? And then after they had identified those they were ready to move to the dimension of the practical proposal and there what they did was to brainstorm the practical activities that would be needed to explode those paracontradictions. I think they ended with four or six of those. in the 5th City work and so they began to brainstorm. Now relative to the ~~issues~~ contradictions relative to leadership, corporateness, what are the things we can do this quarter that are going to break this loose. And they brainstormed, brainstormed, and brainstormed. Then again they cross-gestalted rather than moving down those columns they moved across those columns once again, in order to get a hold of the arenas of tactical activity which then moved them to the

of getting out the basic tactics and there they shifted to a different kind of methodology that what they did, and this is very interesting, they wrote descriptive paragraphs

They took each of these, I think at this time they had ~~nine~~ arenas, and all the data that

was under them and they began to write descriptive paragraphs. ~~They took each~~ of what was actually being recommended and what would that proposal involved and they wrote and they wrote and they wrote and out of trying to put that work into creative prose they were than able with those paragraphs to swirl them to get the basic tactis. So up here I think they started with 6 contradictions, and then finally got those down to 4 with 4 under each one and here, in terms of proposal, they started with 9 arenas and broke them down to 7 and here I think they started with actually 36 basic tactis, which ended up as 28. The key, it seems to me, is brainstorm, intuitive gap, cross-gestalt, brainstorm, intuitive gap, cross-gestalt, brainstorm, descriptive paragraphs, and then again your gapping and cross-gestalt to swirl and get out your basic chunks of activity. That kind of discontinuity of moving over here to work within the model and then coming outside the model to work over here and then to work in the model and then <sup>what</sup> to move back outside the model, was broke loose the from your general abstract analysis down to specific events or activities that have got to be done. And then, in an effort to clean those, they worked on the tactical intent and that consisted of screening the back up of that work to get the

4 whats, the 4 dos, the 4 actions that were suggested under each of those 28 or the 4 dos you would have to do to do that 28, almost like, if you use the local church, that was your secondary under a primary tactic, and then they wrote those paragraphs, then for me, came the crucial who dimension which is being called the step of practical implementary. What they did was, they took the 6 honest serving men, who knows who the 6 honest serving men are? Who, What, Where, When, How and Why. They took, and this is really a fantastic devise, they took and they built a little blank 6 x 4 chart and they wrote the 4 whats that they had determined in here and then proceeded to spell out the when, the where, the why, and the how and the who for each one of those which transforms general ideas into ungodly practical steps. Let me read one of the Fifth City tactics:

Tactic 11 - Program Center - This tactic begins with a meeting in the fourth week with representatives of 5th city staff, 5th city redevelopment corp., 5th city development and Development Centrum. Here will be listed all practical issues in the turnover with a coordinated battleplan created. This will be done together with a progress report on property turnover in the sixth week in a common place set by Lela Mosely and David Wood. Final plans for financial and legal arrangements will be laid and initial work done on the actual event of presentation to 5th City. This work will be presented to a direct meeting of the 5th City Board of Managers and the Executive Committee of the Ecumenical Institute for final approval to the transcript. This meeting will be held on Wednesday afternoon

~~the~~ in the 8th week at the Chicago Area House. In week II of the sixth week a PSU will build an initial plan for the futures of the building. The PSU will consider the necessary repairs and symbolic needs to dramatize these buildings for Dec. 14. Finally, 130 volunteers from 5th City in the Chicago Region will gather in week II of the ninth week for a work party to ready the building.

It then transforms these general kinds of statements into highly specific implementable bits of data and those were written into paragraphs. What you did was a crucial step in that it took the rough outline you did in a brainstorm like this and pushed you to flesh it out into a fully implementable activity. Then the step had to do with creating a practical timeline and basically it had to do with sort of laying out the symbolic or rational timeline. That is to say, you have a four year block, and then in each year you have 4 quarters, and the quarters are divided into 8 week and 5 week periods and each week is a Week I and a Week II and then you have a Day I and a Day II and then we overlayed on that sort of the operating time design of what was going on in 5th City, they had collegium every morning and they had on this night this kind of meeting and on that night they had that kind of meeting and so forth and so on. And then secondly, to take all of these activities spell out in paragraphs and plot them on the time line which produced a document like this.

~~What~~ What we have listed here is each major tactic, the name of it, and what had to be done. in week 1 and whatever you have in week 2 and when he saw this he said, my future has never been so clear.

Anyway that was basically the process after which, and I'm not clear on this step, become a sort of weekly modification where you take then that list of 20 or 30 things activities that had to be done on week 6 or whatever, and organize them. get them located specifically relative certain particular events and get people assigned to begin working on them and add the events that got left off last week forget the ones that are now obviously irrelevant and so forth and so on. To pull together into a coherent sort of a picture, that battleplanning. Well, in a way if you carry this, here is where you divide it in half. Up ~~here~~ here is the whole dimension of what we have talked about in the past as