

Summer '72
Preparation

THE NSV JOURNEY

June, 1972
Tactical Systems
Lecture #1

The Social Catalysis		The Social Theoretics		The Practical Methods		The Practical Vision	
The Spirit Movement	Social Gospel Church is Mission	The New March	Church Renewal World Renewal	The Long Turn	Spirit Happening Probable Possibility Proposal Cleaning	The New Individual	Vocational Communities Male Malaise Phase Distortion Objective Social Condition
	The Lay Movement The Renewal Movement		Religion leads society		Summaries and Gestalts		
	The Geosocial Sign		Geographic Responsibility Community Reformulation Econ, Polit. Cult.		The New Anthropol'y		Dynamical Sociology Geosocial Process
Symbol is key		Social Imbalance Essentail Humanness	Demonstration Projects Peimal Community				
The Social Permeation		Missional Vocation Imaginal Educators Practical Sociologists	The New Mythology	Old/New Trends Transtestabm't Ideology		The Summary Method	Social Vehicle Snapshets Unconditioned Gestalts Proposal Holding Form
	NSV Ideology	Social Contradiction Human Motivity		Orbit-Gestalt Summaries			
	The Local Church	Serious about Troops Cadre, Congre. Parish L.C. Tactical System		The New Sociology	Creative Gap		The Analytic Method
New Religious Mode		Social Proposals Tactical Systems The New Society	Imbalance Analysis 385 Proposals Not 77		Tactical System		

The Practical Vision of the NSV

The first lecture on tactics dramatizes the practical vision that emerged from Summer '71 in which the major point portrays society as a dynamic process. It describes the fact that society moves on the back of the spirit of the people. It shows that a vision emerges from a combination of the new anthropology and a new mythology, essential and existential sociality the imbalance, and the contradiction, the proposal, and the tactics. The vision is more than a picture or dream of a new society; it is all of these together.

In the first place the creation of a new world arises out of the human response to the radical future and the unknownness of life itself. The movement has been out to renew the Church to renew the world. Now that the Church is renewed we must stand in it and renew the world. (Church Experiment brought cadres into being by renewing the congregation. Now must bring congregations into being by renewing the parish--not social action but catalysis.) This means a move to transform lives in a radical way. Therefore, we must articulate a practical vision of the New Society. It means meeting the people of the world on their own grounds, to assume socio-spiritual responsibility for a hunk of geography, not to it. The renewal of the world can only be done by those who stand ap't from society and its problem in order to see what's needed and propose what must be done.

Secondly, sociality is made up of those processes that take place in life which are essential to humannesses. These processes are going-onnesses that are not synonymous with certain institutions. The processes are all present within every institution or social unit. Every institution had those processes that sustain it in existence (economic), that order its decision-making process (political), and that bestow meaning on its particular activities (cultural). These processes are dynamically related to each other and to the whole social process. If one process is malfunctioning the whole social process is thrown askew. This puts the social process out of balance. This imbalance is obviously there for every one at a given time. Today it is economic tyranny, political impotence and cultural collapse.

Thirdly, sociality is also the participation of people in the social process. No self-conscious human can participate in sociality without a posture relative to what society is all about. Those whose posture is entirely out of step with the current consensus are actual or social psychotics. The transestablishment are those who articulate the consensus of the age. From their vantage point outside of society while remaining wholly within society. They too walk the psychotic abyss, they are weird ones who see who care. The ideology of our day is that "All the earth belongs to all the people." The transestablishment not only articulates the ideology but stands in it. Only when you stand in the ideology of the times do you see what is blocking the ideology from being actualized in the current social structures. These blocks to the

Practical Vision continued

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trend toward the new society form the contradiction of the times. There is one, not many. The articulation of these together with the process and dynamics provides the human motivity for creating concrete practical proposals of the NSV.

Fourthly, proposals do not follow logically or automatically. There is a creative gap that must be leaped in order to see what must be done. This is the creation of a moral deed in response to the pains and unknowns of our day. What Summer 71 proposed was 1) Human mythology, 2) radically new education 3) primal community 4) grassroots polity and 5) need-oriented economic planning. When these proposals are created then it is possible to devise the tactics whereby to execute what must be done. These tactics give a posture of the new society, which is utterly necessary to getting the action on the tactics. But this posture is not the new society. The new society is what is created by virtue of the fact that these tactics and not some others were done.

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PREPARATION

THE SOCIAL PROCESS







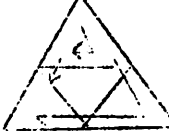
JUNE, 1972
TACTICAL SYSTEMS
LECTURE #2

THE SOCIAL MODEL		THE SOCIAL PROCESSES		THE DYNAMICAL RELATIONS		THE TACTICAL SYSTEM	
THE HUMAN SOCIALITY	Man is social	THE DYNAMIC PROCESS	Goingsonnesses	THE BASIC DYNAMICS	Social whole	THE CONTENTLESS TACTIC	Content from situation
	I - Thou		Not structures		Creates		Comprehensive model
	Dog hears bark		Not institutions		Limits		Firing tactics
	Invents life		Not static		Sustains		Actualization
THE SOCIAL PARALYSIS	Overwhelming complexity	THE ECONOMIC PROCESS	Canoes/capital	ECONOMIC TO POLITICAL CULTURAL	To whole	THE TACTICAL PHASES	Any community
	Hits like a blob		Resources		Sustains political		Timeline
	Need a picture of the whole		Production		Grounds cultural		Acceleration
	Everyone has a model		Distribution		To itself		Adaptation
THE CLASSICAL MODEL	Read everywhere	THE POLITICAL PROCESS	Village/government	POLITICAL TO ECONOMIC CULTURAL	To whole	THE TACTICAL FORCES	Tactics training
	Economic		Order		Restricts economic		Not moralistic
	Political		Justice		Protects cultural		Discipline
	Cultural		Welfare		To itself		Researchers
THE TRIANGLE MODEL	Polarity	THE CULTURAL PROCESS	Ritual/secular religion	CULTURAL TO ECONOMIC POLITICAL	To whole	THE PRACTICAL REVOLUTION	Actual life expended
	Foundational		Wisdom		Reason for being economic		Your family budget
	Communal		Style		Direction political		Your decision-making
	Rational		Symbol		To itself		Your self-story

SUMMER '72
PREPARATION

IMBALANCES LECTURE

JUNE, 1972
TACTICAL SYSTEMS
LECTURE #3

HISTORICAL IMBALANCE		CURRENT IMBALANCES		THEORETICAL STRATEGY - "Pincer"		TO TACTICS: WHY DO TO CORRECT IMBALANCES	
NO SOCIETY EVER BALANCED	SOCIETY IS A DYNAMIC	THE SOCIAL STRUGGLE	18th C. POLITICAL REVOLUTION	CULTURAL STRATEGY 	GLOBAL STUDY OF MAN	ANALYTICAL LOCAL MAN TOOL 	GLOBAL SOCIETY LOCAL DECISIONS
	BALANCE=DEATH		19th. C. ECONOMIC REVOLUTION		RECOVER PRIMAL COMMUNITY		WHAT UP AGAINST
	IMBALANCE IS NECESSARY		FANTASTIC ECONOMIC GIFT		RESURGENCE OF FINAL MEANING		WHAT DANGERS
	MUST CORRECT OPPRESSION		20th C. CULTURAL REVOLUTION		CORRECT TYRANNY OF TECH'L EDUC'T'N		WHAT ALLIANCES
THE HISTORICAL CHANGE PROCESS	 MIDDLE AGES CUL TYRANT	THE ECONOMIC TYRANNY	NO DISPUTE HERE	OVERALL STRATEGY 	GLOBAL CULTURE	DEFINES TASK	DISCERN CHARACTERISTICS
	 AGE OF REASON POL TYRANT		PRODUCTION TYRANNY		RESEARCH NEEDS		DISCERN ENEMIES, ALLIES
	 ECON. CREATED BY BURGERS		RESOURCE ALLY		GRASSROOTS CONSENSUS		LOCAL CONTRADICTIONS
	READ FROM PRESENT		DISTRIBUTION COLLAPSE		CONTROL THE ECONOMIC		GLOBAL PROPOSALS
THE TIMES OF EQUILIBRM VS TIMES OF CRISIS	ALWAYS RELATIVE IMBALANCES	THE CULTURAL COLLAPSE	IMPOTENT ESTABLISHM'T.	THE PINCER APPROACH 	IMAGINAL EDUCATION	DESCRIBE CONTEXT	LOCAL COMMUNITY
	ALWAYS FOCUS ON ONE POLE		ORDER TYRANNY		MISSIONAL VOCATION		ECONOMIC SITUATION
	GOLDEN AGE ROME/CHINA		RESOURCE ALLY		RELEVANT PRODUCTION		POLITICAL POSSIBILITY
THE CHARAC- TERISTICS OF IMBALANCE	CHANGE BECOMES INEVITABLE	THE POLITICAL ALLY	DISTRIBUTION COLLAPSE	DIVERSITY OF LEVELS	PLANNED USE OF RESOURCES	SYMBOLIZE SITUATION	CULTURAL NEED
	POWER IMAGINAL STRUCTR'L		LOSS OF MEANING		GLOBAL		IMBALANCE TRI- ANGLE ITSELF
	STANCE INTERNAL EXTERNAL		WISDOM TYRANNY		REGIONAL		POINTS TO PREDICAMENT
	IDEOLOGY IDEAL ACTUAL		STYLE ALLY		LOCAL		MARKS YOUR MEMORY
TREND POSITIVE NEGATIVE					RESEARCH NET		SIGNALS THE STRATEGY

An analysis of society through the social process triangle as a screen reveals that there has always been a dominance versus a collapse going on within the various dimensions of society's dynamics. This picture, because it is a dynamic, is constantly shifting so we'll look at the picture today and then describe some of the theoretical strategies necessary to define the arenas of rebalancing social processes, this will lead us to the tactical directions of how we, as the Movement of the People of God in history, catalyze the needed actions that will explode every man to pick up responsibility for creating the N.S.V.

When we use the social process triangles and look through man's history we see that imbalances the way every society has shown up. There were periods in man's history when a social equilibrium was reached for short periods of time and then a whole new era of social imbalance began where the tyrant in society shifted to a different dimension and formerly dominant dimensions collapsed.

In our time, the current imbalance has shifted since the last great period of equilibrium, the Reformation. The economic pole has captured the imagination and motivation of modern man, holding before him constantly the symbols of the "good life". Because of economic dominance, the grassroots have lost trust in the political dimension to adequately control the social ills in society caused by economic needs that are reduced to certain "rich" groups. Man, today, feels powerless, meaningless and empty in his search to make sense out of the real malaise in society because the cultural dimension has totally collapsed. Education, family, religious institutions and local communities have shown up as inadequate ways to handle the economic tyrant because they no longer are the ultimate meaning givers that control the complexities arising out of the structures build across the globe for man's personal economic aggrandizement.

The 1st basic theoretical strategy is to bring into being an inclusive global symbology which will enable the demonstration of a corporate life style required by the 20th century relatedness of our world where every age phase and basic unit of society (family) (care institutions) participate in the mission of total society. The 2nd broad strategy is to rebuild a missional style of every grassroots structure that will direct its energies toward real social needs, seeing that society will be equipped with practical wisdom necessary to handle these needs and make sense of the rational activity of man by allowing him to use it on behalf of. Hence man will see his ultimate concern is building a corporate way to deal comprehensively with the complex interrelated problems of the 20th century. The 3rd strategy is allowing the new global style of local man to empower the political dynamic by channeling grassroots decision-making to a focus for global consensus.

The 4th strategy is to use the consensus which will redirect use of earth's resources for all of civilization.

Inbalances only give us an analytical tool by which we can grasp...

IMBALANCES LECTURE

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Societies have always been in state of imbalance - none is not - M.A:
Also some "social equilibrium", eg. classical China - Golden age"-also times
of radical imbalance need be dealt with. Need method - Tyrant dominates, uses
another (ally) to keep self in power and collapses 3rd. Our time: (go to
2nd level.)eg. political ally-structures unable to respond to critical problems
All licse. cultural process has - no story regarding human - which suggests
that broad strategy of rebalance is to create new symbol system. Demand educa-
tion structure in perspective, wisdom tyrant. Once cultural regained needs
to empower polical. Then sincere return cultural and political to turn society
gifts of economic outward. Thus, tactics are the next . Imbalances only
given us analytical tool. Grasp global local, what up against, what dangers
likely, define task and its context and current relations in society. Finally
imbalance itself becomes a symbol of our current situation (predicament).

Summer '72
Preparation

THE IDEOLOGY AND THE CONTRADICTION

June, 1972
Tactical Systems
Lecture #2

THE EXISTENTIAL IDEOLOGY		THE CURRENT CONSENSUS		THE PRESENT CONTRADICTION		THE TACTICAL DIRECTION	
THE SOCIAL POSTURE	PARTICIPATION	THE PRESENT TREND	GLOBALITY	THE CHANGE DYNAMICS <i>Q5 New</i>	THE OLD	THE BLOCK REMOVAL	THE OLD BLOCKS
	PRO-ESTABLISHMT		CONSCIOUSNESS		THE TREND		PRACTICAL REAL'M
	DIS-ESTABLISHMT		DIGNITY		THE TURNS		THE ONE CONTRA'N
	TRANS-ESTABLHMT		SELF EVIDENT		THE NEW		NO SENTIMENTLSM
THE LIFE DECISION	SITUATION	THE ECONOMIC STANCE	ALL THE GOODS	THE TREND ANALYSIS	SPRIGS COAGULATE	THE UNDERLYING PROBLEM	NOT SYMPTOMS
	RESPONSE		THE WAY IT IS		BLOCKED POSITIVE		NOT "LACK OF"
	PLAN		EQUITY		NEGATIVE		NOT PROBLEMS
	STANCE		DISTRIBUTION		DIS-ESTABLISHMT		NOT GROUPS
THE SOCIAL ONTOLOGY	SELF EVIDENT TRUTH	THE POLITICAL STANCE	ALL THE DECISIONS	THE MALFUNCTIONG PROCESS	WITHIN THE OLD	THE TACTICAL THINKING	CONCRETION
	THE IS		LOCAL AUTONOMY		OVERACTIVE		STRATEGIC
	THE OUGHT		GLOBAL DIRECTN		UNDERACTIVE		THIS THEN THAT
	BOTH TOGETHER		CONSENSUS		PRO-ESTABLISHMT		DYNAMIC
THE LIBERAL PERVERSION	IDEALISTIC	THE CULTURAL STANCE	ALL THE GIFTS	THE CONTRADCTN IDENTIFICATN	SYMBOL	THE EFFECTIVE ACTION	DIRECT ACTION
	REBELIOUS		REL EDUCATION		WISDOM/STYLE		CATALYTIC ACTION
	PROBLM ORIENTED		ALL STYLE		ECONOMIC		NOT EFFICIENCY
	VICTIM IMAGE		ALL SYMBOLS		POLITICAL		CASES NUMBER

Contradiction emerges out of the relation of the old to the new. The old Society is a given set of structures and common ways, out of which sprigs of the new begin to coalesce -- a trend, toward the new Society. Not headed toward some liberal ideal, but only a trend when it is named as such, (for instance, the "Great Transition" in our day) and when a group of people put their bodies behind it to bring it into being. Then the trend meets the old Society, and finds itself blocked by the old. This is what we call the contradiction. The new will only come about as the contradiction is removed, allowing the old to move toward the new. Contradictions are discerned by analysis of trends, manifested in both positive and negative aspects, and by articulating the malfunctions in the old society either as overactive or underactive processes. Proposals are then projected over against the Pro-establishment in the malfunctions, and against the Dis-establishment in the trends. On the basis of these contradictions, proposals are created. The current contradiction in the symbolic arena is the reductionism of what humanness is to shallow, scientific explanations of man. In wisdom, the contradiction is the irrelevance of educational structures to the current needs, since they are based on a technological, rather than a radical, image of education. In style, man's community life is reduced to an individualism which minimizes engagement in Society. In the political dimension, the contradiction is the lack of a globally-consensed understanding of the welfare of man, which is due to the exclusion of local man from the processes of decision-making. The economic contradiction is production-oriented, piecemeal planning. What contradictions do in the tactical arena is to bring them down to hard reality. Sentimentalism cannot be permitted here. Finally, there is only one contradiction, articulated 77 ways. In tactical terms, one is out to do a great number of things in order to move the one contradiction. To state the contradiction is to articulate the judgment upon one's own social participation. We are not fighting any particular symptoms, people or social structures here, in that the contradiction is an abstraction, or a locus, of a whole series of problems. Contradiction emerge out of the relationship of the old society to the recognizable trends that are beginning to objectify the direction of the future. Society, at any moment, is a Given set of operational structures and common ways which bind, order, and give life its definition. Into such a Given everyman comes. The Given may be conceived of as healthy and adequate, or it may be in a state of flux - it is, nevertheless, the objective arena in which life is expended. Always, at various degrees of intensity, there is in this given certain discernable trends that may or may not be supported by the Given Society - (image) the trend is the way in which the future manifest itself in the present - in the context of the old. (L.C....) Such a trend is birthed by the old and as a trend it stands overagainst the old. A trend is not some ideal, but a hard, practical Social reality that is taking place within the ongoing life of the Given Society (urbanization) obj-trend (socio-flesh) A trend can be recognized as such when it is named (Long haired Post war reconstruction) and when a group of people put their bodies behind it to bring it into Being; (Radical Right, McCarthy)

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structuring themselves in such a way that they embody the trend within the context of the old.

When the trend toward the future meets the old Society Given and finds itself blocked by the old a contradiction is objectified. The new can only come about as the contradiction is removed. Thus giving the old permission to be impacted by the trend which creates the future direction of the whole Society. (U.S. Revolution - trend toward Self-Gov., embody - patriot, birthed - no politic/English -

SUMMER '72
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THE PROPOSAL

JUNE, 1972
TACTICAL SYSTEM
LECTURE #5

THE PROPOSAL STANCE		THE CREATION PROCESS		THE PROPOSAL AGENT		THE TACTICAL IMPLEMENTATION	
THE TIMES	Beyond Protest	ART	Gapping	HOW PROPOSALS WORK	A hits B	PRACTICAL VISION Week I	Nexus holds imbalances
	What must be done		Starry Night		B calls for C		Nexus articulates new trend
	Schreiber's form		Proposal is self-contained		C hits A		Nexus inter-relates whole
	Ghandi's 5 fingers		Sheer art		B can function		Nexus binds 385 proposals
THE PROPOSAL METHOD	Everyman makes proposals	RICOCHET	Not 1-to-1 with contradiction	PLOTTING ARENAS	The 59	PRE-TACTIC CLUSTERS Week II	Practical thrusts described
	Prop's = behalf of everyman		Functional action path		The clusters		Trace their history
	Sees a new society		Correct one: corrects many		The 3 levels		Determine action required
	But that won't be the new soc.		Never direct action only		Electric Grid		Build backlog of social renew exp.
THE NEXUS	Particular deeds	MORAL DEED	Permits responsibility	THE VALENCES	The formula	TACTICAL SYSTEM Week III	Rel. to Processes
	Fit a nexus		Missional focus of style		Factors included		Rel. to Ideology
	One thrust		S/c Statement of ideol. stance		Progression		Rel. to Nexus
	Ideology grounded		An action; not an idea		Valence		Rel. to Practical Vision
THE PROPOSAL FUNCTION	Whistling Point	77 PROPOSALS	Tertiaries	THE NEXUS	Inclusive control of econ.	PARISH TACTICS Week IV	NSV Tactics
	A Valence		Secondaries		Primal community		Local System
	Jugular Vein		Primaries		New Political frame		Global network
	Nexus Image		Paramount		"Radical" Educ. New Mythology		Movement Council

Our times demand actional statements which respond in an integrated and systematic fashion to the human suffering in our time, allowing action to effectively renew the whole social process. 77 of these, built to respond to the root problems behind particular social blocks to the new, are plotted into clusters of a common focus, valenced by their importance, and thus become the raw data for a tactical system and its supportive manuals, permitting societal renewal to begin an integrated thrust across groups of local men in any situation.

<p>THE PROPOSAL STANCE</p>	<p>Our times demand actional proposals that call for a unified series of deeds by which all of the problems can be transformed into an avalanche of social renewal.</p>
<p>THE CREATION PROCESS</p>	<p>In Summer '71, the Spirit Movement developed 77 such proposals, which artistically pull together the needed actions of our times into an interlocking network. The tertiary proposals, as most specific, are included in the 16 secondaries, a more general grouping, which focus into the 4 primary proposals, and the single paramount proposal. Creation of such a network allows 20th Century man to respond to the comprehensive needs of his time as a moral human being.</p>
<p>THE PROPOSAL AGENT</p>	<p>Proposals are built to focus attack upon the problem behind a manifestation of social collapse, by calling for the assistance of another process. These attack focii are plotted into similar clusters, valenced by their importance and articulated into a nexus of 5 necessary social directions.</p>
<p>THE TACTICAL IMPLEMENTATION</p>	<p>Proposals are implemented through direct demonstration, indirect recontexting, direct education, and parish tactics. These strategies are enacted in a local, regional or even spherical context through the grounding of one's particular situation in the particular societal relations in which a proposal cluster calls for action. On the basis of this grounding, one engages in the tactical system, most often through the parish.</p>

Our times demand actional statements which respond in an integrated and inclusive fashion to the human suffering in our time, allowing action to effectively renew the whole social process. Seventy-seven of these, built to respond to the root problems behind particular social blocks to the new, are plotted into clusters of a common focus, valenced by their importance, and thus become the raw data for a tactical system and its supportive manuals, permitting societal renewal to begin an integrated thrust across groups of local men in any situation, but particularly in their parish configurations. They will be held before the unifying vision of a five-point nexus statement of the proposals.

Our times have moved beyond protest, to the point of requiring that practical steps be articulated to allow local men to move against the social collapses of our day in corporate fashion.