

July 29, 1972

FINAL PLENARY: TACTICAL SYSTEMS FOR THE TWENTY YEAR MARCH

I want to share with you where I see the breakloose of the Holy Spirit being given form in our time. We have made the turn. Three years ago we began the head-on impact of the local congregation and in that moment we knew that we had to move into the social dynamics of the times. You do not attempt to concretely renew the local church for any other purpose than mission to the world.

Our starting point relative to daring to touch society, was articulating our operating ideology: All the earth belongs to all the people. But prior to that, I think, two other dynamics have to be held. One of them is a relevant anthropology for our moment in history, or to use religious language, a relevant doctrine of man. And still beyond that there has to be brought into focus an effective mythology for the new image of man which has broken loose in our time. These dynamics, a mythology, an anthropology, and an ideology, have to be there the moment anyone takes seriously the radical alteration of the social process.

After the ideology, if you mean to be a serious social changer, there has to be an operating model which is built upon a foundational analysis of the dynamics of society itself. That was accomplished last year. I have thought that perhaps the most important sociological contribution the research assemblies have made up to this point are those social process triangles which unveil that fact that society is dynamical in its very essence. The final step is to build the practical means for change itself, which is fundamentally what you have done this summer. Thus, these are the five necessary things: mythology, anthropology, ideology, social analysis and practical systems.

Our holding chart for this summer was again five-fold, but of quite a different kind, for it had to become specific. The first aim of this summer was to get around the bend, to turn the spirit movement directly into the world itself, into the task which had always been that of the church when it grasped with authenticity what it meant to be the church. That turn had to be made. The second job that we had to do was to condense and specify last summer's practical vision. The third thing was to delineate the strategic objectives so we could then write the tactics. The fourth thing was to build the operating machinery whereby those strategic objectives could be realized. Lastly, our aim was to provide the means of human motivity. Without that and without the imagery of the other world, anything that has been done here would remain utterly sterile. This you have fulfilled. That is fundamentally what I mean when I say that we have turned the corner this summer.

In this report I want to try, as best I can, to make the first effort to analyze the inner dynamic of the summer. I shall begin with the flow of the tactical system research as shown in the chart on the next page. The work done with the tactical systems began with the seven major nodal clusters. At the end of last summer the climactic work of the assembly was the 77 proposals booklet. The proposals and subproposals were plotted relative to the social process that could occasion their operation. That plotting revealed seven nexus of proposals or what we called the clusters.

The first cluster is inclusive myths. The second one is in the style triangle and is called community groupings. The third one has to do with final meanings, especially social morality. The triangle called final meanings is really RS-I--in relation to myself, in relation to the ultimate in life and in authentic relation to my neighbor. The scream in our day is for a new morality based upon an ontological grasp of what it means to be a human being. The fourth one is formal methods which deals with the awareness that in our time we have lost the kind of education that enables a human being to be human. In this moment in history methodology has to do with Being itself; that is, we have passed the time of some kind of eternal realm of knowledge that you hand to someone and he becomes a human being. No, you give him a methodology by which he forges his own efforts. This is the key, I suspect, to the reform of the whole educational process in the world today. The fifth cluster is knowledge access in the political triangle. This delineates the ideology that all of the images and all of the gifts of humanness belong to all people. The next one, number six, is bureaucratic systems. We are going to require that through them the economic dynamic becomes globally controlled. The last cluster, deliberative systems, is also in the political arena. That is getting at the fact that local man must have a way in which he can genuinely participate in the decision-making processes on a global basis to determine his own destiny. In one sense, you begin to have here the direct strategies that the Movement has before it in its efforts to change society.

From these clusters of proposals and your analyses of these various relationships, you built what I like to call indicative tactics. These are the seven major pressure points. Now anyone who intended to remain abstractly a revolutionary would have gone home by this time. Well, you did not go home. That means that you saw the fact that nobody ever has and nobody ever will make a direct assault on society in order to change it. The one who actually changes society comes at it indirectly. It is like if you want to shoot something over there, you pull your gun and shoot over here. That is what you did when, to use your language, you took forty catalytic clusters, especially the seven nodal clusters and "gapped" or "swirled them through the wall." You were after those places where you had to "shoot" to change the whole wall.

You came up with seven such points. The shocking thing to me about this is that I never before knew how to accomplish the social revolution. I never knew before how to go about actually changing society. Now I know. Your work tells me. It is the same gift that the other world has been for me. In the past, if people came up and asked me what life is all about, I had a hard time answering them. But not any more. What is life all about? Why, it is about mystery, and it is about freedom, and it is about agape, and it is about happiness, period. Now I know both about that and about how to change society. I tell you I believe your pressure points.

Let us look at them. I call these indirect strategies, though when you are standing where we stand there is nothing indirect about your work. You die in what you are doing. The first pressure point is Post-modern Secular Mythology, which provides a way in which man can once again find his way through the inner deeps of what it means to be a human being and not be lost.

The second one is a Corporate Global Servant Force. That is something like a Movemental Order. This is the idea that if you want to change the world you gather together a group of disciplined people who are willing to lay down their lives for the sake of somebody else. The head of the Asian Foundation told me not long ago that the greatest problem in the world today has to do with the human element in world development. For example, we know how to get rid of leprosy, but there is not at this moment in history the body of people who care enough to see that it gets done.

The Spirit Movement is the body of those people who do care. The only way to change society is with a body of people who have literally died before their time, who are the insane ones, if you like, the strange ones, the weird ones who give up their life that somebody else may live theirs. If you do not have that body you cannot even think authentically about tactics.

The third pressure point is Systematic Mass Awakening. Another term we have for this is popular preaching, which is a highly complex way in which you fill society with the good news, that life is mystery, and freedom, and care, and happiness, so that people will say, "This is the best news I have ever heard." This is the word that their life is stamped approved by Being itself. Note that I did not have to say that God loves them. They will get that message, you just watch. Without this, you are not going to change society. What we have done here so far is the teaching of RS-I. That course is out to get at the radical depth of your own humanness, to seize you in the very bowels of your being and shake you until you wake up to the way life is. We need to continue this as well as finding ways to do it secularly.

The next four pressure points deal with what has to happen after you awaken local man. You have to equip him, you have to train him. This is Local Practical Entoolment. And yet, if you train him without offering him a way to participate in the global process then he will wither on the vine. Local Experimental Research will enable one to begin to get his own creativity related on a global basis large enough that it will begin to have some impact on the decision-making process. The people from Fifth City grasp clearly that if their localness is not related to every other localness in the world of awakened people then they might as well not get up in the morning in terms of doing anything for their own sake and for the sake of mankind.

Then there has to be means, as you put it, for very practical Local Concrete Engagement. And that is the category of service guilds. I talked some years ago about a guild construct where there could be research bodies in Congress, in business, and in education who would, together with local guilds across this world, become a direct action force within society. Of course, without the Local Church Experiment there is not the slightest chance of doing that.

And then, of course, you have to have a way to make the sociality of man begin to flow. This is your Parish Renewal Project. Or it is the whole

Local Church Experiment. The way you catalyze primal community is that you get an example of primal community and set it in the midst of a community. Now when the church knows what she is about, she understands that she is that sample of primal community. Her task is to release sociality in the community, and the only way she can do that is to be God's people right before their eyes. Not morally, but ontologically dripping with sociality. And if you wonder what I mean by sociality, I invite you to think of the Ball, the Fast and the Watch. That is what I mean by sociality. I invite you to think of the hardheaded workshops and the corporate writing that you have done, and the corporate staying up at night that you have done. Why, you have not felt so human before. Every man in the world has a right to what you and I have experienced here. The most important thing the movement is doing is the Local Church Experiment.

Now, when you cross-gestalted those seven pressure points and transposed them into seven tactical components, the first two of the pressure points did not appear as tactics. The reason for this is that, if you are going to do mythology, it does not become an action itself. It is dispersed through all of your actions. And the reason why the Global Servant Force does not appear is that it becomes a presupposition for all the tactical thinking. Consciously or unconsciously you know that if you do not have that body which is going to do the mission, you cannot even think authentically about tactics. Therefore, you did not lose that one either; it too became dispersed through all the tactical components. But you came up with two new tactics, and these are exciting and crucial.

The first of these is Social Involvement Constructs. The closest example that I could find for that is the religious house. You want to change the world? Then you put a paramount demonstration within every large grouping of people in order that the smaller units of society may actually function. That is what that is.

And the other is Demonstration Projects Devices. There have to be demonstration projects something like Fifth City in every area of this globe; and that is only the beginning of the demonstration projects. It is pretty clear I suppose to those of you who think carefully about what it means to be a revolutionary at this stage of life, that it is not demonstration in the sense of protest. That is not what is needed. The revolutionary of today is the one who does an illustration of what he stands for. And if it took guts for some of us to do some of the protesting demonstration, I would like to suggest to you that it is going to take a lot more guts to do this kind of revolution.

So you really have nine whistle points to bring the new society into being. In order to make one of them come off you have to jump on it with your whole life and nothing else will turn on one of those switches. But to think that your life could turn on a switch that would turn on a switch that would change history. That is the other side of it. And then the glory of it is, when all nine of those switches get turned on you will begin to notice, though some of you will not be around to see it, that they will begin to glow, just faintly, and then gradually with more power and society will become new.

And yet, you and I are realists enough to know that society is never made new, because, precisely at the time it begins to glow, another imbalance will appear; and, while they shovel the dirt on you and me, God's people come behind us, ever on the march, perpetually redoing society on behalf of mankind. Other people can afford to be romantic and sentimental and think that they have some ideal system that they can superimpose on the world to cure its ills. Not God's people. We know too much about humanness. And yet, our calling is not some kind of moral imperative. It is ontological indicative that drives us on.

Now those of you who were working this summer on movement operational designs sensed that most of the time you were really working on strategies. In a way you were, but you were not out to have one more abstract theoretical 4 x 4 on what a movement is. You were out to design hard-headed models for movement factories. You were out to say exactly what operating designs had to be if this particular indirect movement tactic was going to come off.

And then you moved toward building manuals that would tell somebody else how to build the factory and how to operate it. You were also aware of a strange kind of dynamic. In some ways the tactics people started very concretely and moved toward a kind of abstraction, while the designs people started relatively abstractly and moved toward a fantastic concretion. The tactics work still has to be concretized into the specific nitty-gritty actional endeavors, but a lot of those actional activities are already in the designs manuals. For me this is the glory of the conference. I knew some way these had to come together. I never dreamed that they would come together so well. It is like A starts out this way and B that way, and when they end up B is A and A is B. You watch when you read the summer material carefully; you will see that is the fact.

Then I want to talk about Jesus in relation to the Other World. I would like you to remember this: The Christ happening is not the Other World and the Other World is not the Christ happening. The Christ happening is that happening in your life or anybody's life when their being is opened in such a fashion that they can behold the Other World. Jesus is the door. That happening is the gate. But the happening is not only the way in which you enter, it is also the stuff of the Other World itself, in that the Christ happening is contentless. The content of the Christ happening is my life. It has to do with the time in which I live and the culture of which I am a part. But the content of the Christ happening, whether people are aware of it or not, always comes out of the poetry of the Other World at that particular time in history. This is what I mean when I say that you start into the Other World with Jesus, and when you get to the heart of the Other World he is sitting there too. You have noticed that because the Other World is in this world, it is like a slowed-down movie in which you see each frame individually. Then when you speed it up, you see the whole; you cannot tell there are frames. Or, it is like blinking. Most of the time you do not even know that you are blinking, but you see the other world, this world, the other world, this world, the other world, this world. The Christ happening is there both when the blink is down and when the blink is up.

Now, as you go back to your regions, I have four points relative to the future, and I mean tomorrow. The first two are the most important. One is that if you mean business about changing society through the pressure points, the local congregation is where you begin. If you are not in a galactic situation then, of course, you are working to get one started.

The second thing is penetration. If you ever give that up as a perpetual thrust you are not going to have any Movement. Your decision is that you will never again sleep at night until the last fat lady on this continent and on all continents of the globe have been through RS-I. You do not dare to allow yourself to live with any other vision. And I need not tell you the day after tomorrow you are going to need a thousand colleagues right in your vicinity. If they are not there in four years you cannot blame it on anyone else.

The next thing that you have to do is permeation. This year the new individual-new society course has to begin to impact the world, and you have to get trained to teach it.

And then, the time has come when we have to become an historical order. Nobody knows what that means, although I was impressed at what you wrote on the historical order. Never has what we know been brought together in one place like that. That is something to begin to build on. If you listened to the global report this year you know that we are sending one hundred people overseas. Next year it may be two hundred. The only reason why we have not touched Latin America in any depth, or Africa in any depth, or Europe in any depth, is the lack of trained troops. In some ways, for the sake of the twenty years, all of us here just ought to move into Base and get ourselves trained.

So this year out in the front lines the word is training. We cannot wait any longer. All of us need to be here in October for the Academy, if we have not already taken it; and we ought to recruit as many other people as possible.

I like to think that in the short weeks and months ahead we are going to develop in new depth the qualities that are required. We have to become spirit people in new depths. We have to deal with the vocational question; by that I mean whether or not you are a religious in history, be you layman or clergy.

In the next few weeks, I sense we will develop a new kind of corporateness. I have been shocked at the strong corporateness here this summer. Let us intensify that and be the leavening power of it wherever we go.

We have to develop our skills in working with people. In these next years we are going to have to walk with kings. We are going to have to develop a new kind of approach. We are going to have to be iron inside. Iron, yet with a touch as delicate as a woman's fingers. We have to become globalized. We have to learn how to think globally. We have to train ourselves to think as the church and that is global, no matter what our next door neighbor does.

I do not know whether the summer is pulled together for you, but it is for me. I have had some fun day-dreaming a little. I was wishing I lived in Paducah, Kentucky, or White Deer, Texas, rather than Chicago right now. Because the moment we leave here, we are in mission to society. Monday morning, all over this continent, and in a few days across the globe, there is going to appear the poster, "All the earth belongs to all the people." I wish you had taken four hundred decor packets apiece. But not only that. Within a week, people all over this continent and all across the world are going to be singing waltzes, marches, and new kinds of folk songs, and they will have a new depth appropriation of pop. Can you see why I would like to live in Paducah next week?

But most of all--and I tell you I have come to honor this dynamic in society more than any other--I intend to live my presence. Long ago I decided to live my life whether anybody liked it or not. Even though I am fat and flabby and sixty years old my presence is the most important thing I have in terms of glorifying God and participating in the inauguration of an alteration in society. I do not know about yours, but mine has been changed this summer. And I intend to live that out to the hilt. We all got ourselves a hunk of intentional presence this summer and Monday morning the whole continent, and in a few days hereafter the whole globe, is going to feel that presence.

--Joseph W. Mathews

# THE FLOW OF THE TACTICAL SYSTEMS RESEARCH

SUMMER '72

showing practical strategies and tactical directions

