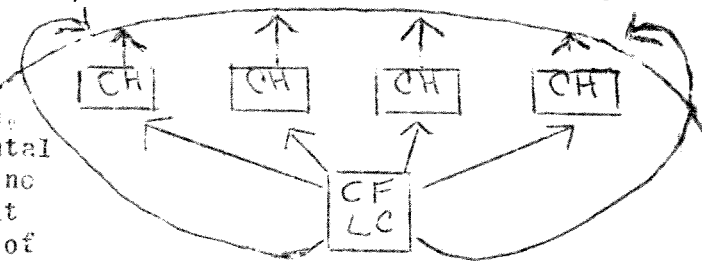


PERMEATION ADDRESS

We need to get Permeation in perspective. The first operating image of our group back in the days of the CF and LC (that's not a railroad, but the Christian Faith and Life Community), which was drawn in 1956, was this: Out from the CF/LC were a series of squares representing the Church; we thought very much denominationally, though in an ecumenical sense, yet as denominational structures. Our fundamental job was to attack these. In those days we had no sense of anything like a spirit movement, but it was clear that if we were going to do the kind of job we were after we would have to attack on the local level within churches to almost pull them apart and stick awakened people in them, or else awaken people in them, and with these awakened people do our job of renewal. Above those squares was an arc representing the world. Our first developed slogan was "renewing the Church for the sake of renewing the World." We had great debate as to whether the word "continuing" ought to be on there so we wouldn't seem pretentious-- "the continuing renewal of the church for the sake of the continuing renewal of the world." We had arrows running up, knowing something had to happen to the world, and that the way we would do it would be to awaken the Church to impact the world. Then we drew arrows directly into the arc from the CF/LC. We felt if we were going to get this job done we must directly engage ourselves in the world. This was a daring step in those days, for we were accused of wanting to become a new denomination. In conservative Texas, particularly among conservative Presbyterians, this was a dangerous step. But we saw that we had to go out here to show these people what could be done and had to be done once they got awakened. This was the birth of the Permeation Division.



The category of Permeation, in the sense that it immediately sixed the Permeation Division, happened in March 1968. I remember with great vividness the workshops we were having, where one of our colleagues of that time, who had a passion for the engagement of the layman in the world, was pushing hard that the time had come for us to move into the world. He had a romantic streak, and thought that if you decided, you could go out there and do the job in the world. I was an old dog who had been working on this for years trying to get ready to do something out there, so that when you got there something would be done; that means years building the forces whereby when you move something can really happen and you're not just out there playing games at saving your own soul. But he pushed us hard at a time when we were building the four-year plan of this period we're in. We need to back up and remind ourselves that in our four-year plans, the first four years we attacked the University (or exposed ourselves to be attacked by the university is better); and the second four years we exposed ourselves to be attacked by the situation in the church (and particularly the local church in terms of renewal); and the third four years we exposed ourselves to culture. These were the years of 1960-1964 when we moved to Chicago, and then to the ghetto. In one sense, here was a crucial turning point which brought forth in concretion, once again, the Permeation Division. This could not have happened in 1968 if this had not happened previously. We were taking longer strides than we knew in those days toward getting this part of the original part of the model of the renewal of the Church accomplished.

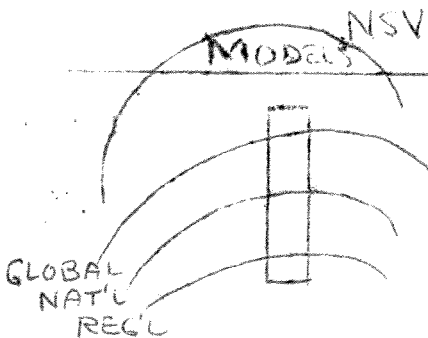
52	56	60	64	68
UNIV	CHURCH (Loc.)	CULTURE		

In March is when we really got the basis of Permeation, Penetration, Formulation, and a silly thing called Implementation (which, thank heavens, we got rid of now and have more internal rational order); and everyone who participated in the self-conscious formulation of the Permeation Division knew that if the job of Formulation was not done you might as well not do the job of Permeation. Here, a dynamic started which brings us up-to-date. When we formulated this in March 1968, we knew less about what we meant by Formulation than we did about anything else. We knew a lot about the long-range dynamic of Permeation. Therefore, our attention had to be pushed in that direction. But it has become clear to me that if we had not pushed Permeation we would never have gotten the insight on Formulation, for we were formulating for the sake of Permeation.

The people who were pre-Permeation people before the Permeation division began, were, for the most part, the school teachers. As most of you know they were hooked onto Fifth City. (Hooked is really not correct, for without them we would never have had a model for 5th City.) The frustrating thing was that they knew that every time they took three steps forward something was going to block them. You can look back and see a kind of rhythm in that. That's frustration! What I think necessitated blocking was that formulation was not far enough along to give permeation its head. Even in this last six months that Permeation has actually been in being (or rather the last year and six months it's been in one form or another) there has been that same kind of blocking. It is almost as if someone would raise a flag and say GO PERMEATION and as soon as they started to go, you would pull on the reins. Yet I am persuaded that that was a dynamic that had to exist--and I am more clear about it now than I was a month ago--and it's a dynamic that is going to continue to have to be.

In order to put a little flesh and blood on that, I want to rehearse a little history to see if we can't get some understanding of that, and see a broader context in which Permeation can experience its frustration.

In July of 1968 I went to Uppsala. The broad dynamic of Permeation was already clear to me, it seems, before I went to Uppsala. There I tried out trial balloons that I think were crucial. One was the Inclusive Consult Construct, that on a global basis, national basis, regional basis, whatever, people whose calling in particular areas of the social structuring of humanness would be constantly be working on inclusive models that had to do with bringing the area of their calling into line with the renewed social vehicle in high abstraction. You can see, then, that one problem in Permeation is the NSV. I repeat again, it is not the job for people like us to put the final concretion on that NSV. What we are after is the high abstract model that can be concreted in the next 1,000 years by hopefully millions of spirit people around the world.



When I was in Uppsala I spelled this kind of thing out to several people and found them highly excited. I became clear that we would have utter chaos in the concretion if we did not have the high abstraction of the NSV. Where they got clear was that when the model is developed, then the Local Guild Construct: little cigar-box steeples in every corner of the world having awakened sentinel people who would be the leavening force to people on the grass-roots level relative to the particular models whether they be in politics, education, whatever. This is what just exploded their universe. They almost

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|--------------------------------|----------------------------|
| 1. Inclusive Consult Construct | |
| 2. Local Guild Construct | |
| 3. Research | a. Home Room Ed. Construct |
| 4. Demonstration | b. Class Construct |
| 5. Training | c. Course Construct |
| | d. School |

said, "I'll pay for that." Then it struck me, overwhelmingly, that this was still on the drawing board. To have these local guild people move here before you began to have that construct whereby the models and the spiritual force those models would release could be funneled down to the grass-roots where the practical revolution finally takes place, would be nonsense. It was that summer that it began to get clear that if we did not renew the local congregation then, we might as well stay home. The first step was to put out the hand of fellowship to the Northshore women to begin to get a way of experimenting with how you would do that job of returning to the local congregation. In January of 1969 they really began to move on that.

The local congregation is the key to turn the lock of the whole of permeation. What I want to say to the people of Permeation is that you cannot take off into space on trial runs until that job is done. I don't ask anyone to agree with me right now, but I just want you to hear what I am saying. This is crucial. If the local congregation in a transformed form is not there, you are going to be playing games, and simply living your lives on the strength of the excitement that that kind of thrust would bring to you, which is, finally, saving your own soul. You cannot save history without some kind of local construct like that.

This turns around and works the other way. I won't spell out in any detail right now the strategies and tactics for returning to the local congregation, but I am very clear that except you have a pre-school construct you are not going to renew the local congregation. Our preschool is permeation. When we established the Permeation Division, the preschool was one of the 1 guilds in permeation. That's where it belongs. For another set of tactical reasons, it couldn't be there--5th City had to have a coordinated effort, so we pulled it back out of there; but it still belongs there in terms of the broad picture.

Without the Jet program in 5th City, we cannot do the local congregation. I should think that you teachers--I wish old Wiegler were here--who are working on the elementary level, I wish you would take seriously how we could get that Jet program into being; for elementary school teaching and the Jet program are actually the same. One is a complement of the other, so to speak. You cannot do the imaginal education job adequately on the elementary level without a supplementary program such as the Jets. If we had time I'd like to try to spell out why I think that--why the boy scouts in every culture has always been there and is always going to be, so to speak..

Then you've got the jr. high's. I'll leave them out for a moment. Then you've got the young adults. It's just crucial that we move into the youth culture in order to do the local congregation. I do not think that I would put my psychological force into doing the youth culture at this time if the local congregation did not have to have it. You're not going to renew the local congregation until you find a construct whereby you are going to attack the emerging generation. You're not going to renew it. So that becomes simply crucial. And of course a high school teaching program has got to be intimately tied into that youth culture. I don't like to put these quite on the same level, but without an attack on the youth culture, you're not going to do the job in high school, any more than without a Jet program, you're not going to do the job in elementary school.

You'd like to go on here with the established and elder adults, which brings in the area of social work and business and profession, and so on, which I want to come back to in a moment. But this is just to illustrate that you cannot do the local congregation without doing the youth culture, and you cannot do permeation without the local congregation. It's a full circle. You've got to have permeation in order to do that without which doing you wouldn't have permeation.

RWF: Is that the local guild construct which you're talking about, or the

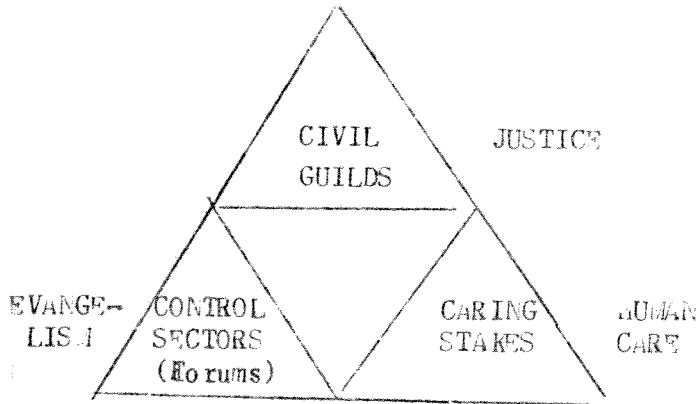
parish?

JWM: No, this is the congregation, not the parish. These are varied activities to renew the congregation. You have to begin with parish activity. I like to call the Inclusive Consult Construct and the Local Guild Construct the exterior dimension. The interior dimension is just experimentation. But really it is a three-point job. The first is just basic research---the more theoretical and practical. For instance, in highschool, in Imaginal Education, is the homeroom educational construct. We used to have homerooms. I don't know what they have now. This is the key to style, the key to discipline, and the key to corporateness. Next, is the class construct in terms of imaginal education. Third, is the course construct. Suppose you are teaching American history or Elementary Chemistry. The course construct for that year or semester has to be far more dramatic and overwhelming than RSI. How do you be an Imaginal Educator instructor inside that discipline? The basic key is that course construct. Then you have to have a school that is a demonstration. In the last two years I would not have wanted to teach in Marshall High School. The very time when we needed to make the school a demonstration a series of circumstances in the ghetto made it impossible for a group of white teachers to do the kind of pushing necessary to make a demonstration school. We once talked very seriously about starting a demonstration highschool of our own, and we had gone to two or three foundations to feel out the possibilities of money for that. Our great illustration was that in the days when the Appalachian mountain folk were not getting an education that certain kinds of highschool seminaries, or academies were set up to deal with that particular need.

The ghetto had to have something like that also. Now we are beyond this, in my opinion. I don't mean us as a group---but perhaps the world is beyond the kind of possibility that might have been there three or four or five years ago in the ghetto. Maybe a different kind of thing ought to happen. But I'll bypass that for a moment. Perhaps one of these days ten teachers will need to move out to "podunk" and infiltrate a highschool and set up a demonstration. I have even thought we ought to enter a relationship of having Catholics and Protestants working together on a demonstration school like in Providence, by sending a couple teachers there to help the already great teachers there...a place where you'd say to the whole world, "look, come and see." But you've got to have the power to catch the power...to make one of those schools into a demonstration. In many places it's not easy, as you well know. What I'm saying to you in Marshall school and others, is that you've got to be patient---patience out of a clear, long-range vision. I don't ask you to subscribe to this. But if, in the back of your minds, as in mine, was a vision that no longer is quite adequate for me---but the rudiments were there---that's what enables you to be impatiently patient and patiently impatient. It's when you lose this that you can't stand standing out in the snow day after day and year after year barefooted; or where your interior spirit turns to dust, collapses.

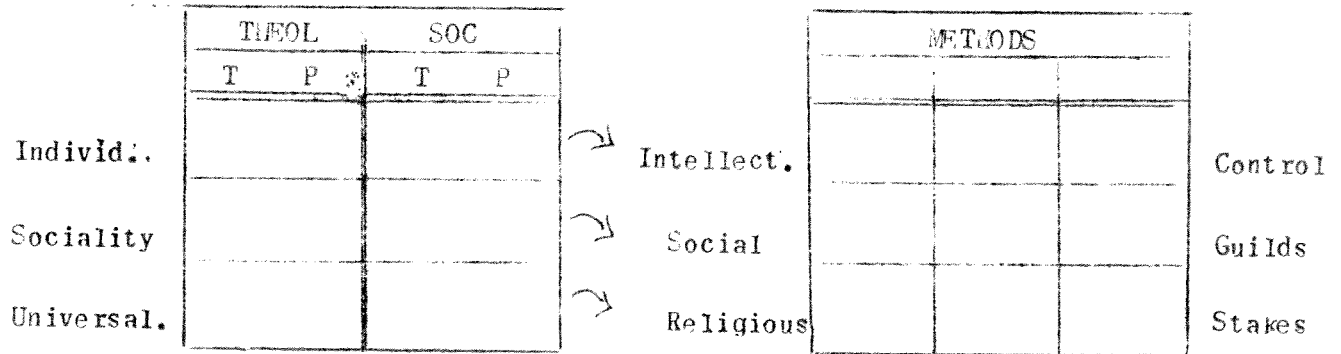
The third interior or preparation job is obviously training. You're stifled, and you're going to be stifled more, not by anybody stifling you, but by the big picture you're after...but it isn't as if you have to sit around marking time. This is an unbelievable task to be formed. Half your body has to mark time while other half is marching sixteen miles an hour. The job that has to be done in this area seems to me simply overwhelming. The lack of clarity I possess is shocking---downright sinful. I don't even have part of it clear. How do you see Permeation organize this world?

The parish helps me here a little bit. I like to call this left part the control sector (see triangle on next page). The sector not only refers to geography but also refers to group---a sector in the army, or in a division. This brings us to the problem of the guilds and the caring stakes.



What you're going to be doing is curriculum. In terms of our Knowing curriculum you are aware we have it divided into the theoretical and the social and the more practical, etc.

On the first level you are dealing with the rubric of individuality, in the second with sociality, and the third with universality. In the Methods courses you have the same kind of construct, which I'll not go into in detail now, are three levels: first, the Knowing, or intellectual; second, the social, and the religious method. I see a distinct correlation here. That curriculum has to be built. Before you can finally build a curriculum, you've got to build that construct.



I think of society and how you're going to attack them. You have to deal with who the image-makers are. And this has to be an abstraction. Is it the educational construct? Is it the youth culture? Is it the religious structures? What belongs here?

You've got your educational guild--one of these days I think you are going to have three parts to that. You've got your civil guild. What does this look like? You call it economic, political, and cultural. What are those three areas? We may point to the word "civil" where you would have specific courses going on. What are these? There is social work and the social work guild. What's that going to mean to uncover three areas there?

When you ask what a Sodality is you begin to see the problem. When you hit the question of Sodality head-on, I'm going to try something on for size with those who will be working with the Ecclesia. This business of the internal and external dynamics of the Sodality has become so crucial in terms of the local congregation, and therefore in terms of Permeation, that we need to turn the whole question of the N.S.V. to a week-end PSU, and concentrate in the Sodality on just what in the world a Sodality is in terms of the dynamics that define it. This is crucial for the Permeation to move in full force.

One day, if we move to become a training Order, this will mean the whole order submits to Permeation. Where Penetration is in front on the skyrocket image, Permeation is going to come around and sit up there. I predict the day will come when we are gobbled up by Permeation--and rightly so, in terms of our overall thrust in history. This means that becoming a spirit movement and historical order finally has not the visionary context, but a concrete context in which to feel after, taste after, and smell after the end for which we are in history.