

The Journey to the Whistle Points.

Whistle Points of the New Social Vehicle	Deeps of Humanness	Secular Evangelism	
THE NEW SOCIAL VEHICLE	HISTORY TO THE WHISTLE POINTS	MYTH	Social Missionary Condition
	Whistle Points	Demonstration Project	Secular Evangelism

Wiegel 1/22/73

. . . We are obedient to God Christ and the church. . .

We are concerned with with the needs of man and to defend the honor of God by the catalyzation of the new social vehicle, and a new religious mode, toward the humaniation of all mankind. The primal intent:

.) the great reconstruction of the social process. 2) the great metamorphosis of the people of God, 3) the great resurgence of the human spirit.

The inclusive objectives 1) contextual reeducation. 2) social reformulation. 3) human remotivation. The tactical systems, the foundationaI/stones for for forging the tactical systems, toward the pressure point.

A) the 5 pillars of analysis, analytical screens toward the practical vision. 1) the dynamical processes. 2) the imbalance tendencies. 3) the social ideologies, 4) the contradiction matrices. 5) futurac proposals. B. the five nexus of proposals. Proposals gestalts toward the practical vision. 6) the secularized mythology. 7) the humaned nized education 8) the primalized community 9) the localized polity. 10) the globalized economic C) the 9 whistle points. 1) tactical components toward the practical reconstruction. 1) Secular religious mythology 2) global servant force 3) indirect education systems. 4) grassroots training apparatus 5) social involvement constructs 6) deonstratation projects devices 7) practical research network 8) actual guild framework. 9) local reformuation machinery.

You now know everything you need to know. Are there any questions.

There has been a deep a suddden shift in the world around us. in the spirit dimension we talked about sanctification, but what we are saying is the kinds fof categories and patterns and imagery we have used the past 20 years to make sense of the world we live in don't quite work any more - there hasbeen a profound shift - I think in the dimension of

... the shift is manifest in the emphasis on research - that at

one time our knowing dimension was wholly caught up in the seminary dynamics and the study of paper after paper and now the return to research. And in terms of our missional vision, it has been the turn to the world, and the sign of that turn to the world is the whistlepoint - that is what I am/ want to talk about this morning.

And maybe go on to the charts. That chart is titled second movement - the first chart that came down the row.

Since our beginning back in Texas, this picture has been an important picture for us in terms of our social strategy. That is to say, we planned that for that to come into being, was a movement of people who would impact the church to enable the church the church to ~~and~~ move out into ~~the~~ and care for the world, that it was ridiculous to talk about starting out of nothing and moving against the complexity and the masses of the world. But that the key was the renewal of the church for the sake of the renewal of the world, but we knew from the beginning that it as well included an end run around the church to create signs in the world to hold up signs of possibility. And for me from 1952 to some where around 19⁶⁴ - we almost totally devoted ourselves to impacting the the church. Teaching courses, building curriculum, building the models and methodologies to hold the vision up before the church. I think it was probably even before 1964, but certainly around that time it became clear that just an educational job, just holding up a vision wasn't adequate. to change society but there had to be concrete demonstration and so in ~~the~~ a sense our first ^{out} venture ~~of~~ and around to hold up a sign to the world was Fifth City. And for me from 64 thru 70 we moved into a kind of experimental demonstration phase. in terms of the renewal of the church, when we get out to create the new forms of the church. In terms of its mission and in terms of its internal life. using ourselves as guinea pigs. and the ecclésiola was built in those years. the seminary. . . Fifth city and the parish and so we were clear finally on Cadre Congregation and Parish. Then in 1970 there came a radical shift

with the creation of the local church tactical systems. There for the first time. there . . . systematically . . . and so the renewal of the church moved from a kind of theoretical thinking thru to a very practical and in 1970 we said to ourselves, we are going for broke on the local church. and what we meant by that was ~~for~~ from where we stand until the local church is renewed, there ain't no way to move on society. And then the issue became - not this arrow between the movement and the church but that next set of arrows out - the parish tactics for which we are the churches . . . so the issue is parish tactics, the issue of Fifth City was redoubled in our consciousness, what was the church to do in the world. and then in the spring of 1971 began to move seriously toward working out both what was the sign that had to be occasioned in the world and what was it the renewed church would do as it moved into the world and to me there ~~w~~ were four phases. One was in the spring of 1971 when we built the social process triangles, when we drew together the wisdom of the thinking that has been done on how it is that society operates and we took that and put it into a rational and put that into a rational triangular model going six levels out of the same kind of work that had been done on the life triangles, trying to build our curriculum. and then Phase II was summer 1971. I think that was the most radical shift that has ~~just~~ yet occurred in our social research. that was the time of the 5 pillars, you remember I mentioned the 5 pillars of analysis. The articulating of the dynamical processes, the imbalance tendencies, the . . . ideology, the contradiction matrixes and the inclusive proposals. that was the summer. What happened that summer that for me was a radical happening was the other world broke ~~w~~ in upon us. We didn't have the category the other world but what happened was all these people were doing social research and we said what we will do we will read the Psalms and what happened was in the middle of the research all this spirit came bubbling up out of heaven only knows where.

It wasn't any thing pietistic, not any of this stuff about mystery and so forth and you have to be a gurus/~~thax~~ to know what is going on, you ~~had~~ should have been here in 1971 - there you set trying to find out the contradiction in Mining PVocedures and the spirit came up and pinched you in the arm. There was that kind of presence to the spirit. And that is what we saw. And only now we are beginning to regain our faith. But we never expected when we started to fool with the spirit back therein 1968 that we were going to find out tje slorot sprt pf ca,e and sjpved upi om tje face but low and behold that it did. Then the third phase of our social research ^{was from} of August of 1971 straight on thru to June of the nex year.that was when we came up with the 5 nexus of proposals and that was a very painful time. If you were working in PSU's it was ~~an~~ extremely painful. It was a kind of overwhelmingness. We had a document that was 3 1/3 inches think and we were trying to figure out what was there and every time you would look at that document, people would come in and pick up that 470 page document, read 2 paragraphs and say this document is wrong, it's not inclusive. The offense of just having worked with all of society and siad what the contradictions are and named the social directions, it was a horrible time. Then we came up finally, the day before the summer program started with the five nexus, the five inclusive directions, as well as a hundred others, that was the inclusive gestalt. We had active gestalts, we had passive gestalts, we had unconditioned gestalts, we had gestalts on the social progress triangles, we had 37 PUS's trying to figure out the imbalance, none of which figured out the imbalance. And on and one. But an extremely painful time.

And then Phase four was Summer 72, where we moved from the drawing together of the social analysis, off of the triangles, away from a theoretical picture of socitety in to the practical and that is when we came up with the nine whistle points.

That was a crucial summer tho not the kind of breakthru that had come the summer before. because in a sense the job was already done, the movement had already been set loose on society. That's what I want to talk about this morning - what we want to talk about. a little bit this week are those whistle points.

I don't know the best way of getting ahold, of articulating what is there. but maybe something like this - first of all in mind the whistle points are the nine master tactical designs by which to allow every man to participate practically in building the earth.

There are the 9 master tactical designs by which the allow every man to participate ^{to have brought} ~~practical~~ practically inbuilding the earth and I would like . . . this

morning the triangles with the ~~plot~~ plotted proposals and the line charts and the colored triangles to show you the cluster complexes and to show you the 96 clusters that began to trace a pattern. And if began ~~at~~ at the top of society and that is secular Mythology and you deal with Secular Mythology and give society a new ~~story~~ story to operate out of, just in terms of research in 1971, you begin to see the contradictions blocking the stylistic processes in society and the political processes in society, you see them beginning to fall away and then ~~if~~ if those fall, away, you see the contradictions in the economic and the tyranny of the economic, beginning to be dealt with and you see a new form of education and

I would like to talk about others of the whistle points coming into being, /and how those are just the points

of avalanche. that is where the image came from of the Whistle point.


Fleming Clemson I think it was, one day he said" My image of how we are going to change society is you know sometimes in the mountains if conditions prevail, if you just go over and stand in a certain place and whistle, a whole side of the mountain, a whole avalanche will come rolling down. that was the thing we were looking for and Summer 72 was

that point where you went and stood and whistled to create an avalanche of social change and we found nine. of those points in the Master Tactical Designs.

Number 2. The nine whistle points, having seen the master Tactical Designs it is also clear as a consequence that the nine whistle points is a contentless dynamics, without which social change does not occur. the nine whistle points are the contentless dynamic without which ~~the~~ radical social change does not occur. As we were looking for little practical solutions that had to do with how we were going to impact the world, we discovered as sort of an underlying revolutionary insight, you ought to get a copy of the PSU from this past weekend that took the Whistle points and began to look thru various signs of great cultural achievement and cultural shift and I was beginning to see how ~~the~~ those whistle points shows up and operated and how when you ~~had~~ had 8 of those whistle points and not another one you had a crippled society on the other ~~wi/~~ side of that upheaval. Or if you had six operating full speed, three operating half speed, you had another kind of a crippled society. ~~I~~ You would be very interested. We went back and looked at Fifth City and lo and behold the whistlepoint were scattered all thru Fifth City. and we looked back in the middle ages and lo and behold these nine whistle points were there as well, 3) and this is I suppose over against the future it seems to me. The form we create for the whistle points will delineated the social form of the movement on the other side of the great turn. That is the practical significance of these things. They are the best hunch we have of what the movement is going to look like for the next 20 years. that doesn't mean that we are going to have 9 divisions, or nine stations or anything like that, but relative to the form that we put on these master tactical designs that is going to be revealed how we organize ourselves, and then 4) seems to me, the task of Summer 73 next summer will be to

like these lines practically to the designs of the movement. Now I want to just go through these various charts that I passed out beginning with that. During the week we will talking about the whistle points tuesday and wednesday and thusday. So if you want to take these charts with you to collegium.

. . . summarize and draw together - . . . and the most important box is that box right there at the top . . . it has to do with . . . rearticulation of how . . . have anything to do with stories. . . have anything to do with the Iliad or the Odyssey. It is the articulation of the interior deeps, . . . Doing ~~it~~ a visit is . . . bringing to self consciousness the interior deeps. We got a new ~~understand-~~ understanding of humannes we never have . . . Corporate Global Servant Force . . . a body of people how have decided to stand up and . . . there is no social change. . . Social involvement constructs. . . sociological expenditure. There is not way where by Team 31 can practically . . . move in and risk there lives, no social change. So long as . . . in Calumet City , do what they are going to do . . . no possiblity none whatsoever, a demonstration sign, Demonstration project devices,



. . . This is a copy of the document you got in your station meeting last week. . . . framework . . . summarize and draw together the work of last summer and found the most important box to begin to get a sense after those whistle points, is that box right there on the top, Post Modern Secular Myth, it has to do with articulation of how it is like comes to you to be today. In the first instance it doesn't have anything to do with stories. It doesn't have anything to do with the Illiad or the Odyssey, whatsoever. It is a process, it is the articulation of the interior deeps. doing a visit is missing, the processes of articulating & being to self consciousness the interior deeps of man, Without a new understanding of humanness you never have social change

Corporate Global SErvant Force, human society enablement catalyst.
Without
~~THE/IA~~ a body of people ~~who~~ who have decided to stand up and ~~****~~
respond creatively to the times., There is no Social change.

Social involvement constructs. Sociological expenditure. If there isn't a way whereby Team 31 can practically move in and risk their lives, no social change. . . . Calumet City. . .

Demonstration Sign, Demonstration Project Devises . . . a sign there has to be a sign of responsibility . . .

Indirect/Education System . . . Image of what it means to be a garbage collector, what it means to be a woman,

take these charts with you to collegium.the two solid serving men down
the side. of the 9 whistle points. This is a copy of the document you got in
your station meetings. lastweek, all the categories have been pulled out and
put together on one page. the beginning of a framework of trying to summarize
or tie together the work of last summer and I suppose the most important box,
to begin to get a sense after those whistle points is that one box right there
upon the top, post-modern secular myth. It has got to do with the fashion in
which we articulate humanness, the fashion in which we articulate how it is
that life comes to you . . . today. That doesn't in the first instance have
anything to do with story, have anything to do with the ILLIand or the
Odyssey, whatsoever, it is a process. It is the articulation of interior deeps.
Doing a visit is mything. doing a visit a visit is mything, it is the process
of articulating , bringing to self-consciousness the interior deeps of of man,
without it a new understanding of humanness you never have social change.
period. Corporate global servant force. The the inner societal enablement
catalysts. ^{Save there} ~~There~~ is a body of people who have decided to stand up and respond
creatively to the times. there is no social change. Social involvement
constructs--this is sociological expenditure. If there is not a way whereby
team 31 can practically move in and ^{risk their} ~~live-there~~ lives, there is no social change.
No social change, So long as you don't design in Calumet City the images -----
that the communists are going to do what they are going to do, and he sees no
way to become engaged, there is no possibility --none whatsoever, Save there is
a demonstration of the style and activity, Demonstration Project Devices, visible
community renews. so5th city, a sign, there has got to be a sign,
there has got to be a concrete possibility of of creative new form.
Indirect education--the inclusive meaning of re-creation. There has got to be
a new image of what it means to be a teacher. There has got to be a new image of
what it means to be a plumber. There has got to be a new image of what it means
to be a garbage collector, what it means to be a man, what it means to be a

woman. and that has got to be communicated. That is indirect education systems. taking the new new branch of humanness and putting it in every nook and cranny of every human being's live. Grassroots training apparatus, corporate training plan. It just isn't fair, I say to myself, to give somebody a new image of who he is and no way to act it out. Why I used to scream at the old imaginal education course, You know you aid, why this is a practical course, my go, we are giving them methods for this and methods for that, the people who wee at that course, they were unbelievably excited, they saw possibility for education, the first time they had ever seen the possibility for education. a practical possibility, but lo and behold, Monday morning they discovered they didn't have finally the tools, they didn't have finally the methods by which they could go about the task of recreating society. You have got to give people the tools, and the methods. Practical Reserach network. I'd like to say here my mother isn't interested in some young whipperanapper coming in and and telling her the practical vision for Frankfort, Illinois. She wants to have a way whereby she participates in forging that practical vision. She longs for a way to participate in forging that practical vision. that PSU Weare the luckiest people in the owrld, I want to say, because of the possibility we have week after week after week to be engaged in that on-going, that kind of work. The Actional Guild Framework, ^{Save you have those} ~~that-is-just-that~~ iron human being in every local situation, who moves society for relative vsian, no social change. It is not adequate to have people who are chasing around the globe from place to place you have got to have your concrete local man. And the the Local Reformulation Machinery, ^{Grounded} for me that is where the rubber hits the road.societyal participation. If you don't have a way, step by step by step for man to renew local community, that everyman renews every local community, no way.

As we have worked on the whistle points beginning last summer one thing was clear to us, and that is we wanted to avoid the paralysis that happened after Summer 71. which was something like, the people who were assigned to follow up Summer 71 in the fall created the ~~summer-~~ global research network and never occurred to them that they could study the documents of Summer 71 that whole quarter. In the winter we turned our minds to recruiting summer 72 and it still did not immediately occur to us to go ahead and study the documents of summer 71. Finally, we sat down in the springsand said, o boy how lets get started on summer 72, what happened in summer 71? Nobody knew. So we said we had better start, and so then the spring quarter began--we want to avoid that kind of leaving everything hanging, so at the end of the summer immediate we began the job of taking these nine whistle points and getting them organized. And if you look at this circular chart, this was presented as at the closing plenary, and it is an attempt to relate these various charts and maybe sort of to clear up one little bit of confusion, there are about 12 kinds of names for these whistle points that are going around, and something like this--those names as I read to begin with, the names on the first chart, are the names that came out of the Research Assembly. and they are theoretical names in a way, I call them formal names. of the whistle names--practical research network actional guild framework--that is a formal name. of the whistle points, and then as well what came out of the ra are what I call the analogical names. I can't image in my mind what a demonstration project device looks like, because I have never seen one I don't think, but it's like 5th city. And I have got images in my mind of 5th city. It is that this chart holds those analogical names, if you will. Anyway, up there at the top, where it says 5th city, if you would write demonstration project devices. or the "BBREVIATI DPD. And there Local Research--write in there Practical Research Network. And then where it says local training, write in grassroots training apparatus.

If you were doing historical order, write in there Global Servant Force.

.....

And then where it says secular evangelism, write there Indirect Education System. And then where it says Guild Net, write there the actional guild framework. and where it says Local church, write there the Local Reformulation Machinery. then down at the bottom where it says religious house, write in social involvement construct.

Now the dynamic of this chart, as you can see, that outer orbit is the demonstration orbit. It has got to do with creating signs. Unless you find a way to box in society with signs of possibility, there is no change, and that is, those two the religious house and fifth city, are those kinds of grounded social signs, both of engagement and relevant action. To give people the sign of possibility and next that orbit that has got the 4 on it, that is the local orbit. The emphasis, and obviously, we know that, the emphasis in social renewal is to move at the local level. That there are too many special situations in our time that the interior scream of the local man--I remember when I was teaching school, you would hear of one program after another where hundreds of thousands of dollars were poured into 12 students and they learned how to read, it was just fantastic, it was just cycicism it would be fine if we had hundreds of thousands of dollars for every pupil, it would work, but I don't have--I like Mountains like "I ain't got no special problems" and local man doesn't have any special problems, the emphasis is on the local. the training and the research and the formulation of the guild, and the machinery for change. And then those inner three you see that the new understanding of humanness, gets transmitted across the globe. By awakened men and women. -----popular preaching, speaking engagements, conversations on the airplane, one way and another--whereby how is it that everybody knows about the other world. I am not even clear

of those processes, but that it begins with a new understanding communicate through the global servant force, and then disseminated through various kinds of indirect education to the local. to the local, to the local. And that is what the whistle points are all about. Or that

The middle three- the middle one is called secular myth, and then the next one is historical order and the next one is secular evangelism. I put all 3 together, so that it is global and a new understanding of humanness.

The one that is called the major contradiction-- we drew that about half way through the fall quarter. trying to get ahold of the role the guild was going to play. And there you have got another set of names--so where it says local PSU, that is Practical Research Network. And this one is out to get ahold of and the necessity of the guild, the guild, the guild.

As the focus around which the global engagement of the research network in formulating the vision and the local engagement in terms of the demonstratio project, and then the comprehensive enlightenment through the local training and then the continuing motivity through the local church. All of which there you see is by your awakenment systeme,

all of it is and unless you have a LEANS course or an RS 1 course and you teach and you teach and you teach and you teach to a thousand people and you get a hundred who are awake and you teach to a hundre and you get 10 and then you teach to 10 and you get 1. That kind of on-going what we call penetration. Continues, the dimension of

The LEANS course is out after taking secular people and making them religious and RS 1 is out after taking religious people and making them secular. ~~people-and-making-~~ I like that-- it is getting around the dynamic. But that awakenment has got to be supported at least that is the history of the movement, it has got to be supported by the ^{social} ~~historical~~-involvement construct, the concrete religious house. The concrete node, where I can see human beings who are engaged up to here, and they have got the symbolic life to

so anybody can who wants to know what it means to expend your life can just stop by and look. and see the bags under the eyes, and the moving and the late nights, and so forth. That unless you have that undergirding, or you mission in history just can't continue. And then behind that you have got to have an order. You have got to have that global servant force. Unless that kind of symbolism, finally is is come a constant mold in our time, you-ko no renewing is at its foundation the myth, a human being who exists.

Well, and then you could go on that next chart was done in a psu the triangles I kind of like this one--this thing is a little bit better in a sense, that the whistle points primarily have to do with a re-articulated mythology spread across the globe, and a remotivated individual which reaches to every man for the sake of a reformulated society. And in terms of the re-articulated myth that has got to do with the grassroots training apparatus. giving people tools and methodologies and constructs whereby they can articulate and teach other human beings a new understanding. Whereby you can take people of the church and by that means disseminate it through the areas of society, formal and informal indirect education systems out across the mass of human beings. Now in terms of remotivated individual that is to take the social involvement construct with the fairly clean possibility of radical engagement and then disseminate it and lo and behold demands a practical research network and lo and behold I can participate really with the forming the consensus of the globe on a particular issues and that is the remotivated individual. And then the reformulated society begins first of all with the demonstration projects devices, the creation of

and once you send that out then you can communicate to other people how it is that is done. And maybe you sat down to find out. And then the Local R²formulation Machinery, and maybe that

and the key to that top one which is the global is the global servant force is that awakened body of people who

and then down here the key to reaching the masses is guild, te guild and then all of this, then finally the way you get it to operate is you have to have a secular myth. And what you do you see with the secular myth is you plug it in the top and like that and then this whole thing starts spinning. So something like that--the creatility of the psu.

All right no, I want you to turn over all your pages except that one ofrm-- put that on top of everything else and al right now, without looking, you have got the first initials of all the whistle points, go ahead I want to see who is the first one from each station to have all those things filled in