

Wiegel: Summer '72

.If you have with you this book that you received last night, you need to have that out, and then there are two charts one that looks like this, which we will pass down the row, and another chart that looks like this, You are not going to be able to see the board, and if I get back as far as the board you won't be able to hear me.

Then, there is a little three page report, that is called the Progress report on research on the NSV. If you have extra copies, pass those around. If you can't hear me read this and don't worry. And if you don't have a copy don't worry because I am going to talk about it.

For me to talk about the work on what we have called the new social vehicle I find that I have to go back and rehearse my whole life story over again. I suppose it was when I was in high school, it dawned on me that something was wrong. I remember sitting in English class and being overwhelmed with the futility with the absurdity of reading Shakespeare and so the assignment that day rather than answer the question what does a globe theatre look like I ~~was~~ spelled out my sense of absurdity. The next day I was sent to the counselor's office. I explained to him that a state of being had come over me, He said he understood but ~~that~~ that in school you didn't deal with things like that and so next time, I should come talk with him instead of putting it in my essay. That was the first time, the crack began to appear to me in society. And it was the same in my relationship to the church, or I sensed that the church ahold of a dimension of humanness that wasn't talked about anywhere else. But to try to grasp that. To try to get ahold of that seemed impossible. It was as though you were grasping after a whisp of smoke over and over, and then when I got to college, and that dimension of the youth culture came into being. The black revolution came into being. The revolutions in the third world came into being, and more and more I saw two things: I saw that the whole globe was undergoing a radical transformation. The pattern my folks and

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my grand parents had lived out of could not go. And second I saw that my life did not make sense. I was brought up to lead a quiet life in a little bungalow for two, and that didn't make sense, now sometime in college I took a course which was called RSI and it pulled together those questions in a way that let me see that that situation was not a situation that I would ever escape from, but that situation was my life, was the gift I had to live in this twentieth century. But you know that didn't finally change anything. I came to Chicago in the Summer of 1967. That was the year of the riots in Detroit, that was the year of the Red Guard in China and remember reading in the Sun Times a little bit of poetry about black smoke rising in the west and red flame rising in the East. And then it came to me that something must be done, and I began to teach school on the West Side of Chicago. I taught the fifth grade and I grasped that I could live my life. But that didn't change things. The question of what to do wasn't any easier. The question of how to go about acting out responsibility. How to stand as a global man was no easier, was no clearer, no simpler. Then I got involved in something called the Imaginal education course. And on weekend I would meet with guilds of dedicated teachers in the church and outside of the church and we would work through a new model for education, and yet you know that somehow just a model, just a vision for education was not enough. Because a man's life went far beyond just that dimension. The movement has taken very seriously the local community, Fifth City, and yet you sense though that was crucial, that was not enough. What was helpful was of which this experiment had to come into being and you knew it had to be global and you knew it had to do with recovery of the cultural dimension. But how was it to come into being. What was it that had to come into being. Not just that I saw had to come into being. What was that vision for the sake of which everyman across the globe dreams. For the sake of which my Aunt Lettie in Riverdale Illinois longs. That was the task we undertook in Summer 71. What would it be like to go about the task of spelling out the

practical vision of the New Social Vision. How would you begin to draw together an utterly inclusive picture of what might be done to bring into being a new society. Of course, as a movement we waited for along time to raise that question, for anyone in this room who has done ~~at~~ a workshop, knows how simple it is to get a gestalt of the world's problem and to thrust those into a vision. How much more simple it is to dream ~~idæ~~ dreams about the future. So as a movement we said no to formulating tht vision while we built the troops, and in Summer 70 you came together as a movement and we laid out the tactical systems of the local church. And with that tactical system, and with RSI, and with the Academy and with the regions and with the metros and on and on, we now have a way to create the troops, now have sensed in ourselves the possibility that we ~~have~~ could absolutely be great human beings ~~that~~ that could create the future. And so we had the troops and we had the means by which we could rapidly increase those people. We had the means whereby we could rapidly discipline ourselves to be those tropps, and so we came together in Summer 71. And sensing our readiness, Joseph announced last nigh that the church is already renewed, that whenever a group of peopls self-conscious-ly gathers as the church, the church is renewed. We are that sign. And . . . this is a early picture, that though the movement had to impact the church to awaken the troops to ~~awaken-the~~ impact the world, that ~~indeed the time has come for the Parish. The time has come for social permeation~~ indeed the time has come for the Parish. The time has come for social permeation The time has come for the move to the world. To raise the question of what it would mean seriously as the church to engage the world, the whole globe, in the midst of that particular hunk of geography where I ~~showed~~ showed, and almost you want to say the experimentation we did before last summer, which was utterly crucial, was batting about ~~the~~ in the dark, where there was no utterly inclusive analysis of society. So the task that we set ourselves was to do the work in Summer 71, to do the Analysis that would give us the practical vision. And if you look at the second chart, it will give you a sense of the work that was done

that summer, that we began with a model that looked like this. This is the Social Process Triangle. That is the drawing together, an inclusive drawing together of the social sciences, in a particular, anthropology, relative to those dimensions which are utterly universal to human sociality. That is to say, we went through monographs of particular tribes in South Africa, we went through anthropological studies of the inner city. We studied anthropology textbooks, sociology textbooks, and on and on and drew together, there is nothing original in that model, a statement of the inclusive dynamically related processes that operate in every society. And those you are familiar with are the process of Economic Commonality and the process of Political Commonality and the processes of Cultural commonality. That is to say, no entity ever existed in society save it created a commonness relative to the physical sustenance of its own life. No society ever existed save it organized its ~~political~~ political life, save it found a way to order the relations of its members one to another, and no society ever exists, without a commonness of symbols; without a commonness of style, without a commonness of wisdom.

Those are just the utterly given, givens in society and that basic model we worked out, to the 6th level, to 769 separate and distinct processes which go on in every society from my family to the globe. And that's the model up there, and the task of the first week of Summer 71, as to take that model and tear it apart and put it back together again. And they came up with a document entitled the dynamical relations of the social process. Document A that was a theoretical Process document that spelled out the function of any society at any time in history in terms of its inclusive organization. That gave us the basis for doing what, in my mind is the most inclusive analysis of society that has ever been done. And your colleagues and mine last summer gave ~~that~~ their time to do that ~~analysis~~ analysis.

And then out of that essential description of society, in terms of the social ~~process~~ process, then we discerned what you might suspect that the full perfectly functioning society never exists, never did exist and it never will exist. But rather than

that set of social processes is always out of kilter, always out of balance, there are always malfunctions, there are always problems in society and in our time, if you compare the Economic, political and the cultural process, that the economic process has grown all out of proportion, to the other processes in society--the economic is the tyrant, we have said. That the revolutions of the 19th century, Adam Smith and Marx: won. That the power in society that dominates society is the economic process and because of the dominance, because of the tyranny, the political processes are impotent. The political process have no power. The political process are unable function and the cultural has collapsed. That is to say what programs our lives relative to values, relative to that which is filled with meaning, is not the cultural but the economic. What ~~we~~ makes our decisions for us, are not the forms of the political process but the forms of the economic processes. And the analogy worked down and down, we were able to spell out the matrixes of contradiction, in the documents, not the dontradictions, but the matrices of contradictions, and that is called Document B and in using this sort of analysis of the underlying trends, the imbalances, the dominances of society spelled out the underlying problem. The basic malfunctions in society. That was our attempt last summer to spell out the essential dynamics of society in our time. To spell out the basic field on which any kind of society change must take place and then we came over and we worked ~~in/our~~ in articulating the ideology of the movement in a Document called Document C. You can tell ~~by~~ by now, we organized the documents alphabetically last summer. And in that document we spelled out according to that triangle, that theoretical, universal, essentialistic model, what our understanding of society is that that document is entitled "All the earth belongs to all the people." That is say, it is intrinsic about the nature of society today, is that it is a global society. It is no longer even feasible to discuss the social process as a national phenomenon, alone, as a process that

exists in my family alone. NOthing less than the globe is adequate to describe how it is that society functions today and at the same time, nothing less than global society is the experience of any man. And if you will you can talk about the popularity of transistor radios and Coca cola all across the globe. Nothing less than the expe~~r~~ience of everyman is that experience of ~~society~~- global society. And so we set out that we are after dealing with the underlying contradictions, not simply in the family, not simply in the life of the nation, but in the life of the whole globe, and out of that stance to reinterpret what has/come into being relative to the nation, ~~rather~~ relative to the city, relative to the family. That was document E. And then out of that stance, we divided our selves up into 77 groups. One for each of the colored diamonds on that triangle the red, the 4 yellows, the 16 blues and the ~~64~~ green/1 diamonds. We divided our selves into 77 groups working on different levels and idfferent dimensions of that model, standing from the position that all the earth belongs to all to the people, understanding the underlying problem in each of those 77 areas and then we set to work. We worked on everything from Procreative schemes in the family, to construction expertise. Those processes that be sure that buildings get built right. We worked on everything from Intersocial bodies, like the UN to social morality. to individual integrity to common distribution. We covered the whole of the social process. . . We spelled out ~~for~~ our selves, out that underlying problem, precisely what in each of those 77 arenas of the social process, had to come into being, had to be done to deal with the problem and then we looked at each of the other 76 areas and we told them what they had to do for us if our problems were to be solved and then we looked another way, and we looked again at each of the 76 other arenas in the social process from Interest Rates to Final Judgements (Not that final judgement, the supreme court) And we spelled out what had to be done if the relationship between final judgements and interest rates was to be corrected in the light of the coming to be of a global society and we drew all

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that work together into a document called Document D. This is one copy. We had people working for 2 weeks and they have only collated 13 copies so far. And then each of the 77 areas, shuffled to each of the other areas, all of the claims they made, all of the suggestions were directed to other processes. And then each of those 77 groups had a list of between 100 and 500 particular demanded actions. Organized/<sup>them</sup> and thought through why it was Mining Procedures in society wasn't doin all those 500 things it was supposed to do. And then out of that work, make the underlying contradiction relative to the ideology in our time. And then spelled out the ~~fa~~ basic proposals for eliminating those contradiction to the coming into being of the new society and that was written up in a document called Document E. 77 proposals toward the practical vision of the New Social Vehicle and that document was the final product of last summer. It was an unbelievable happening. Those of you that were here, must remember, for by the time we had gone through all that process, by the time we had a list of 500 items in front of us, ~~there~~ that was 3 days before the end of the month of July. Something unbelievable had happened to us here, because society that had been something other than myself, had become myself. Society that had been a place of dullness, a place that can't even become a source for ~~the~~ the mystery, but we had gotten ahold of the radical dimension of the sociality of every human being and we articulated that in the closing days of Summer '71 in those proposals. We articulated 77 separate 5 point battle plans for the correction of all the contradictions as they show up in every dimension of the social process. And that is spelled out in detail in other documents you will have in your hands later and it was an awesome ~~h~~ happening that happened those last days. We were working almost around the clock trying to get that articulation out. <sup>You</sup> ~~We~~ didn't know what you ~~were~~ were forging. It was the utterly new. You had no criteria for deciding if what you ~~did~~ were doing was right or wrong, because you were out beyond the point of the right and the wrong, you were ~~the~~ standing in the stance of the transestablishment. That one

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who stands beyond the pro and the dist to see that which must come into being and that which is blocking the future from happening. People were sent to bed by their priors after having stayed up 48 hours straight - typing, and wanted to be there to see the final ~~fp~~ product. It was that kind of a happening. I will never forget. I was in something called Room E last summer, and I will never forget the last evening as we sat ~~in~~ around that table and received the page after page after page of the work that the Assembly had done, 476 pages in Document E alone. And our decision was that by the end of that experiment, the practical vision had to be pulled together. We worked ~~all~~ allnight, and I remember Bishop Mathews was there with us, and worked until late in the night trying to go through proposal after proposal after proposal, trying to organize the unbelievable complexity of that inclusive social analysis to spell out the practical vision and we did a gestalt, into 5 paragraphs, we thought of the practical vision of the New Social Vehicle, but the next morning when we looked at that, ~~we~~ the question came, how do we know that we have pulled together the wisdom of the summer assembly. And there was no answer because there was no way to trace these paragraphs back to the concrete data. And so the assembly closed with an initial pulling together, and we set ourselves the task, as the mass of the movement, and this is crucial, as the mass of this movement, set aside the practical vision of the NSV in order to be chaste relative to penetration, in order to be chaste relative to getting the troops that are needed to building the new society, a number of us were set aside to work with masses of people on weekends, attempting to draw together the practical vision of the NSV. 46 weeks of step by step working. and the first thing we discovered was that everybody was prejudiced. . . . They read one paragraph and they said, "this document is not inclusive." They read another paragraph and they said, "this document must be wrong. I will correct it." for you see all of us had spent our lives not having a vision, not

knowing how step by step by step we must walk, we must move to create a new society. And while you groaned inside about not having that practical vision of the future still you began to use it for an excuse. Society can't really change. You get that image of the hyenas chasing around you. You have been after it for as long as you have been alive and you haven't know what to do yet, and who is to suspect you will ever know. And so we worked and worked and first of all we had to get ahold of the basic \_\_\_\_\_ of the new society and those are up on these walls. You can't read them but they are being printed downstairs and will be available in the ecclesiola rooms, and we need to take them, and you need to memorize them and study them and think them through, for these are the pillars upon which the work of last summer, the practical vision of the NSV rest and they are to found on page 28 at the back of this gold book. And during the week this week, we will have lectures, each afternoon and evening on each of these pillars. They are the ones I just walked through.

Number one that society is a dynamically interrelated process of commonness. Number two. that society is always in a state of imbalance, and in our time the economic dynamic/// dimension has become the tyrant. Number 3. in our time, as in every time, society has an operating consensus about the nature of society. And in our time that consensus is All the Goods belong to All the People, and that at any time in society, there are certain contradictions, which block the emergence of the structural force of that new society and those principally emerged according to Summer 71 from the collapse of the <sup>cultural</sup> ~~social~~-dimension. Then 5, that society is changed by the implementation of specific social proposals. to deal with the contradictions blocking the coming into being of the new society. As \_\_\_\_\_ said last night the new society is never synonymous with those proposals, those are the keys that mark the \_\_\_\_\_ that the new society is coming into being. The basic organization of this book, is built around those 5 pillars, ~~of the~~

This has not been an easy job. As we figure it, there have been something like three summer '71's that have been held since summer '71. The first one was held in the fall quarter, when under the rubric of the global research net, we worked in all the regions on this continent and overseas principally in seapac, drawing together and spelling out in 46 paragraphs proposal books, which took these five pillars and reworked them in greater detail the 77 proposals in Summer '71. And as that quarter came to a close, it became apparent that rather than organizing the complexity of that practical vision that was proposed, we had increased it from 16 paragraphs to 46 paragraphs, and so in winter the winter quarter we had another equivalent of Summer '71. Only there we tried to take a turn for it dawned on us that the happening that was Summer '71 had so overwhelmed us that we were trying to burrow out from under a mountain, so we ~~try~~ raised a practical question, "What now must be done?" And then the basic work was done, on the New Individual and the New Society course, fondly known as the New Course, and it became clear as we worked on that course that we knew the insights and the data from Summer '71 ~~and~~ that there was a radical view of gold in those documents, that we had found a ~~new~~ way <sup>with</sup> ~~that~~ these 5 pillars or objectifying ~~it~~ in a new way the power of what it means to be a human being in society and we raised the question of the local church and discovered that Summer '71 gave us the initial material and methodology for spelling out how it is the local congregation becomes the living breathing <sup>?</sup> ~~embodiment~~ bodiment of the new society in the midst of the global society. that that was possible. And then we went through and raised the question of other modes, other strategies of changing society, and we talked about the possibilities of popular preaching, or creating across the face of the globe and indirect system of education, to change those images that block the coming into being the new society.

Then in the spring quarter, I think that was almost a double Summer '71

It became clear indeed that Document E did contain a practical vision of a new society, in terms of what must be done. That had become obvious over the last two quarters and so we set ourselves the task, one way or another of working through that document. Of organizing the wisdom out of that document relative to that practical vision and relative to the implications of that vision for the movement in the local church. The local man. That was not an easy job. Holding the values of Summer '71, we finally had to go through and take each paragraph in Document E separately and chart that paragraph, and summarize it in 2 sentences and then take each section of each of the 77 proposals and chart each section, and then summarize each section into a 2 sentence paragraph because we could begin to have a grasp after the scope in the power of the vision that was spelled out last summer. And in this book you have the results of those 3 quarters of work.

This is, if you will the practical vision of the New Social Vehicle. This spells out what it is that must be done, if there is to be a new society, as it was proposed by Summer '71. And we now have this step by step by step tracing back of that gestalt, of that organization of the material, back to the data from Summer '71. And the gestalts of those proposals, those proposed actions is over here on your right on the other pole. And those are the proposal nexus, and those are on page 25. And these 2 must be memorized.

Summer 71 thought what had to happen for the coming into being of the new society was first that there had to be created a new secular mythology, / / / / across the globe which spelled out a new mode of humanness. And secondly, there had to be created a world wide system of education to provide the images of the tools and the concepts for local men across the globe. that would allow them to make the decision to have the tools to build the society

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Number 3. Primary community had to be/created, every dimension in society of that network of relationships that extend from the individual to the globe had to be built. In my father's time, that network of relationship

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was haddled by the extended family. But the extended family is gone. My Uncle Herb doesn't any longer connect me to the rest of society like he did once. Primal community, the basic <sup>covenantal bodies</sup> ~~continent-fundamental-body-#~~ out of which human beings grasp their sociality and are able ~~ab~~ to move ~~is that~~ must be created.

And then fourth, there must come into being a new form of local global social order, based on consensus.

And then fifth, there must be created an inclusive set of controls relative to the economic dimension and those are spelled out in more detail here. Those five statements are the work of the 700 people in Summer '71 and the 3 to 4 hundred people that have worked every quarter since then. That is the basic gestalt of what was proposed last summer and what we will be doing this week is to study this document. In the evenings. It lays out the five pillars. And then through the week you will taking each of the five nexus of proposals, a Nexus is that which binds together. Those five statements bind together the practical vision of the New social vehicle. The practical vision is not those # 5 statements. But those statements hold the complexity of last summer. And we will spend this coming week in our workshops on Tuesday and wednesday and thursday drawing together and expanding those statements ~~o~~ that if we be right are the consensus and the organization of everyman's dream. And I don't mean his idel dream. I mean his authentic dream about society. Our task this week will be to take those five statements and spell them out in a way that everyman can grasp, that everyman has permission to grasp those as that toward which we march. That will be the job of the whole assembly. One congregation will work on each of the 5 nexus and another congregation will work on the 5 pillars. We have used the image of a novel, that this has got to be the sort of a document that you can show to your mother, even if she hasn't had RSI and she will grasp that as the vision.

That is what-happening- our task for the first week and then the second week and third week we will split into two groups, and this temple will work

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with taking that vision, taking the work of Summer 71 as it has been organized over here, and spelling out the practical, actional systems that are required for actually bringing ~~it~~ into being this new society. The actual tactical actions that are required by any local man to bring into being this new society. That is not going to be an easy job. That is going to require the kind of unbelievable obedience to the work of Summer '71. This will require a radical kind of creativity. What are the 40 do's that must be done? Day after day after day by every man across the globe, whereby he grasps himself as creating the new society. That is the work that we have to do while the temple downstairs spend their two weeks pelling out step by ~~it~~ step the form which the movement must take if we are to continue to be the ones who served the renewed church as it moves to renew the world. to spell out what a region is going to look like, how you would create a rggion, and on and gon.

That is the task that is before us. It is a complex task, It is task in which you grasp yourself over against ~~it~~ raw mystery and I don't mean anything~~it~~ anyway akin to religious. I mean you grasp yourself overagainst the fact that there is not waiting over there out there somewhere a new society. but this summer is a step by step creating of the practical dimension of building, that new society of ~~a~~ catalyzing the vvalanche whereby everyman across this globe can act to enable that new society to come into being. That is the task we have to do ~~it~~ this month. That pretty well covers it.

I think the work that has been done in preparation for this assembly. You probably want to come up and take a look at the triangles. You have in your ecclesiola as you work, reference copies of these documents, and of the shorter ones copies for ~~it~~ each of you. YOU will have triangles, etc. We need ~~it~~ to take this triangle back to Room E as we continue to work through the tactics step by step methods that we have to use to build the ~~tacts~~ to spell out those actions. <sup>If</sup> ~~Do~~ you have any questions, most of them~~it~~ are answered in that little report in front of you. The rest will be taken care of in the Ecclesiola