

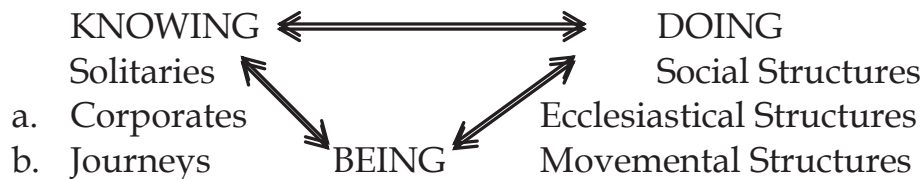
Dynamics of the Revolution

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Imperative: The Revolution

1. The social revolution is at hand. To be prepared means we must be ready to do our best, in obedience to God, to guide and direct it as well as to nurture and sustain it. Then we have to be ready to put controls and limits on the revolution and care for those who suffer in it.
2. We have to know who we are and the kind of world we want to create. Our concrete hope is in building models. We don't have long. A large part of the task is simply bringing order into the array of intuitions and insight that are already available across the world. Some crucial insights we do not have, but I suspect they will disclose themselves as we bring hardheaded order into the awareness that already has been given to us.
3. We have two years to work on the New Religious Mode. Then we shift towards the New Social Vehicle. This is not such a radical shift as it may sound. It means doing further work on the NRM on a global scale.
4. We need to get the polarity of NSV and NRM articulated in a more dynamic sense. I mean by that that we're dealing with a genuine polarity, where it's all religious mode, and then it's all social vehicle. And yet that's still highly abstract.



5. As we began working on the NRM we discovered that you could only define knowing in relationship to concrete action. Doing is authentic only when there is radical intentionality. Knowing and doing are inseparable. The transparency takes place as we become aware that

we just BE. "Being" only exhibits itself where there is intensified knowing and doing. And yet Being is a category that stands on its own feet as radical discontinuity. This means that Being does not exist at all-and it is the only thing that does exist. It is the transparency of the intensification of knowing and the transparency of the intensification of doing. Nobody ever was really aware of his BE, let alone Be'd his BE. Yet nothing exists but BEING. Once you know you are in this situation, there is no return. There is only the experience of zombie-ism or white hot heat of authenticity, which almost has nothing to do with you whatsoever, because it's your BE, that's beyond even the rubrics of intentional action and white hot incarnate KNOW. This is the area of the NRM.

6. The work we have done on the NRM-solitarities, corporates, journeys-pushes to transparent knowing. Behind all of this is the Christ Word. The Christ Word is a secular insight, the one secular insight. You can use your own jargon at that point, but this is what it means to be radically human. The transparency of this knowing becomes a reality only in the midst of meditating, only in the midst of contemplating, and only in the midst of praying, also with the solitarities, and the corporates and the journeys. All that is meant by these three categories is nothing but symbolic. This is to say that the final reality in life and the only reality is symbolic. This is the consciousness behind the consciousness behind the consciousness behind the consciousness.

7. When you move over into the DOING pole, -- and mark you I am still in the NRM, --when you move into the realm that I call the "utter intensification of "DOING" and the experience of transparency, the transparency holds these two things together in such a way that even to do DOING is a high abstraction. You are still dealing with the religious mode. The solitarities and the corporates and the journeys are the religious mode spelled out under the rubric of intensified knowing.

8. The new social vehicle is the intensification of doing under the rubric of religious mode. It has to do with what I want to call social structures, and secondly ecclesiastical structures, and the movemental structures. These structures are at the moment just as much religious mode as the Solitarities, Corporates, and Journeys are religious mode. One of these days we are going to pull back and we're going to look at the concretion of what this diagram represents under the rubric of just "social

vehicle. This is crucial. But where we begin is that we are still dealing with religious mode.

9. If we were able to get it said, the insight underneath this would just rock the society, and particularly Western society, and particularly the USA in Western society. Because of the power of developing our great gift of the rational, we have dichotomized what we have called religion and what we have called society. This nonsense of the conflict between State and Church is a dramatic sociological manifestation of a radical separating at the very root. We Protestants ought to listen to this more than the Catholics because we have fallen into the trap far more than the Roman Catholics. As a matter of fact, part of our smugness has been to make fun of the Roman Catholics because they still hold on to this. But you do not have a social vehicle unless it is fused intimately with what we have called the religious mode in terms of the knowing and doing, unless it is a sick social vehicle, a warped social vehicle, a perverted social vehicle. It is going back to dichotomized at the point of knowing and doing, the fusion of which enables the transparency which we have been able to talk about under the rubric of BE your BEING.

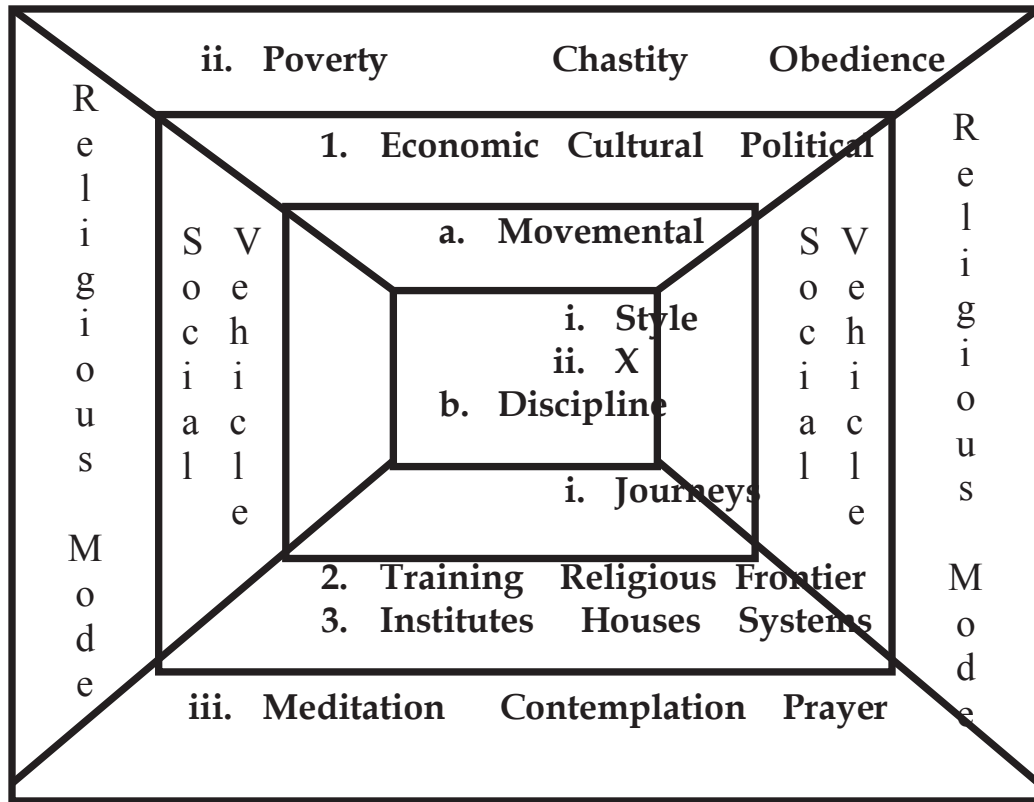
10. We must not move back into the trap of dichotomizing, which fundamentally defines the sickness of the Western world, and which we have perpetrated upon the whole globe. The religious ground of life and the social structures of life are inseparable. **There isn't such a thing as a social vehicle without a religious mode and there isn't such a thing as a religious mode without a social vehicle.** Meditating, contemplating, and praying without building the new social vehicle is a perversion that is just one step off from the final perversion in life which is pulling knowing and doing apart once again.

11. The religious ground of life is inseparable from the social structure of life. They are one. There is no social vehicle without a religious mode; no religious mode without a social vehicle. You don't fool around with contemplation etc. unless it is for the development of a new social vehicle. The grasp of this is key to radical revolution - revolution that is foundational. It is key to the Black revolution, the youth revolution, the feminine revolution.

12. This expresses itself under the rubric of intensified knowing, in that it gives the context in which we can know our knowing that is

authentically related to our doing. In other words, it's the symbol system in and through which what we know is what we know, if you please. In the dimension of doing, it gives the symbol context that relates the doing in and through which what most people call revolutions take place. What most people mean by "revolution" is some upheaval. What really happens there is like a shallow flow, which just turns over the topsoil, rather than a radical revolution (I wish my farm metaphors extended further). For a radical revolution, a following time has to take place, and that is the difference between these two kinds of revolutions.

1. Corporate Relations (Doing)



(Knowing) Solitary Individual

13. Now I want to look at this a bit in terms of the movement. When we were first trying to get hold of religious mode and social vehicle, and put the religious mode at the bottom of the diagram and social vehicle at

the top of the diagram, we were very clear that they met each other in the white-hot center. They don't meet each other - they began with each other and they finish with each other. But in this diagram what we meant by a religious mode has to flow all around the outside of the diagram and the social vehicle has to move all around through the middle of the diagram, so that both permeate each part of the construct at every point.

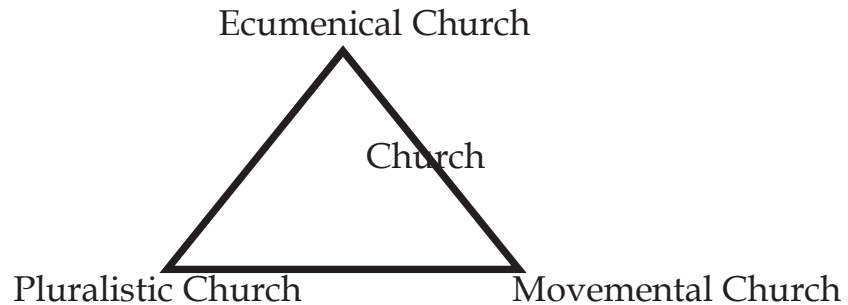
14. In thinking of the religious mode in relationship to intensified knowing, we saw that we not only had to deal with what we call the solitaires - meditation, contemplation and prayer. We had to deal with what we called the corporates - poverty, chastity, obedience - which is on the side in the other diagram of the doing or the social, and over against the knowing in this intensification, or under the rubric of solitary individual - I want to be careful that we are not thinking of any kind of dichotomy here between the individual and society, as we in the West have conceived it. I'll not go into detail here because you have to use secular language here in order to grasp this, and it has to be rooted in an ontological understanding of humanness or these remain as empty symbols. The third part of the solitaires is called the Journeys - and I'll not fool with that.

15. When you move to the sociological, you finally mean the external structures in and through which human creativity is released, - or maybe, external inter-dynamics of humanity whereby human creativity is released. Here you have to start with the SOCIAL STRUCTURES, which for me primarily are economic, political and cultural. You can see here in terms of the overall function, in the civilizing process, that what we've called religion is in the dimension of the knowing - that is, intimately related to the doing, as over against the civils upon which the emphasis is on the doing, in intimate relationship to the knowing. That's where I want to make the basic distinction here.

16. The area of RELIGIOUS STRUCTURES I'd almost want to leave blank, but here you're after the sociological form in the highest abstraction of the new manifestation of the people of God in civilization. I'd have to say it had to do with creating institutes, that it had to do with frontier systems - this has to do with the means by which you concretely alter the total structures of society, even the structures of the Church, and then what we call religious houses (we have to decide -we have to create - what it means for the next 1000 years to go to Church). But going to

Church isn't going to be going to Church anymore. What does it mean to be a religious person in the social construct?

17. Whereas the third part before was the Journeys, the third part here is the MOVEMENT. This means the sociological or external side of the Journeys is the movement.



18. This is difficult to get said without a kind of pretension. If the church, and by this I mean the self-conscious, Christian Church, at the moment is made up of the ecumenical Church and the pluralistic Church – that's the denominations – and the movemental Church, the movement is always a going-on-ness that's trying to make the pluralistic into the movement and the ecumenical into the movement. When that happens, the movement disappears and the ecumenical church and the pluralistic church are renewed, which means a new movement is popping into being.

19. To be authentically human – I mean this in an utterly secular sense – is to be moving toward the journey to the center of your being and moving toward the coming of the movement. Nobody has ever reached the center of their being and nobody has ever become the movement. As a matter of fact, if you ever got to the center, you would find nothing. And if any movement became the movement, you know what they'd find? Just nothing, just empty space, in which suddenly there he was, and there he wasn't.

20. In the center relating to the journeys and the movementals, are discipline and style. Discipline here is the interior experience of the interior dimension of the solitary individual. Style is the outer manifestation of the movement, which is bringing form to the world. Through this dynamic the People of God alone have always been the ones

who brought revolution into the civilizing process. The People of God never started a revolution, they never put the guts into a revolution, but they put the white-hot transparency without which revolution is not finally revolution, it is only alteration.

21. It's in and through this that we become the priest of the revolution the sustainers of it. We're the priests in the sense that we can give ontological ground to it; we can give spirit depth to it. Only then can we really direct and guide it. We are the ones who pick up all the pieces in the revolution. To work on the New Social Vehicle is to push at the New Religious Mode. Authenticity is the white-hot center in doing what you must do. The new religious mode is related inseparably to the new social vehicle.