**NSV/NRM I: DYNAMICS OF THE REVOLUTION**

**Talks from Summer 69 June 23rd**

**Joseph Wesley Mathews**

**IMPERATIVE: THE REVOLUTION**

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.

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.

We have two years to work on the NRM. Now 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.

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.

 KNOWING DOING

 Solitaries Social Structures

 Corporates Ecclesiastical Structures

 Journeys BEING Movemental Structures

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.

The work we have done on the NRM-solitaries, 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, etc-with the solitaries, and the corporates and the journeys. All that is meant by these three categories in 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.

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 solitaries and the corporates and the journeys are the religious mode spelled out under the rubric of intensified knowing. The new social vehicle is the intensification of doing under the rubric of religious mode. I don’t have the language yet, or the jargon, but it’s going to seem like jargon when we get hold of it. 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, what I want to strike hard at is that they are just as much religious mode as the Solitaries, 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.

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.

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. This is to say that 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. The instinct that some of us used to have to get out of the religious mode and go out into the world is rooted in the way life is itself, for 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. 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.

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.

 **Corporate Relations (Doing)**

 **Poverty Chastity Obedience**

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 **Economic Cultural Political**

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 **Movemental**

 **Style**

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 **Discipline**

 **Journeys**

 **Training Religious Frontier**

 **Institutes Houses Systems**

 **Meditation Contemplation Prayer**

 **(Knowing) Solitary Individual**

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. Maybe what I’m screaming about is that they don’t meet each other – they began with each other and they finish with each other and one of these days some of you are going to invent a diagram that is much better than that, that will get this kind of thing dramatically put. At the moment I can’t. But in this diagram what we meant by a religious mode has to follow 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. 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 solitaries – 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 I 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 solitaries is called the Journeys – and I’ll not fool with that.

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.

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 – I don’t have a good word to use here – but I want to call it for the moment, 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, which are included up here, and then what for the moment we call religious houses. (The thing that bothers me about that is trying to come at that point particularly, and maybe that’s our jump off place where we have to decide – I mean we have to decide, we have to create – what it means for the next 1000 years – and I hate to say this word – to go to Church. But going to Church isn’t going to be going to Church anymore. – I don’t have the poetic language, but that’s the job we have to do. What does it mean to be a religious man in the social construct?

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.

 Ecumenical Church

 Church

 Pluralistic Church Movemental Church

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. 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.

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 utter 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 stated 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’s alteration.

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.

**NSV/NRM II: EXTERNAL – STRUCTURAL DYNAMICS**

**Talks from Summer 69 – June 30th**

**Joseph Wesley Mathews**

What is the Church’s role as a revolutionary force in history? The Church never starts a revolution. The intentional and self-conscious Church does not initiate a revolution in the social process. In the midst of the revolution it names the Name and therefore revolutionizes the revolution. Our world’s activity illustrates that the Church doesn’t initiate the revolution. The revolutions started outside the self-conscious Church, that is, in the latent Church, need the Name named so that the revolution may be the Revolution.

How mist the self-conscious People of God today go about Naming the Name in this social revolution? We have had to understand that the religious mode and social vehicle cannot be separated. There is a genuine polarity between the two. Religious mode is social vehicle and social vehicle is religious mode. But, Religious mode is religious mode and social vehicle is social vehicle. The way I have to say this to myself now is that the new religious mode is to understand as religious mode and as social vehicle as social vehicle and as religious mode.

Years ago a man in politics once said to me, “You fundamentally think in terms of the theological. I think in terms of the political.” He was trying to say that as he sensed it, we were talking about the same reality, but one of us was using the theological language to talk about it, and one of us was using political language to talk about it. There’ll be a time soon when we can be clear about the language of religious mode and social vehicle. One who begins with an analysis of the human situation in the theological categories has to spend his whole life trying to get that said in the language of politics. He who begins with political language has the reverse struggle. This is another way of saying what I started out with, that we as the self-conscious Church have to name the Name of that reality which is in no way in the en soi sense occasioned by that body who names the Name.

We who are self-consciously the Church are after methodology. We have to become aware of the being aspect of humanness down under knowing and doing. This is methodology for me in its depth sense. For when you are dealing with methodology, you are dealing with being itself. Methodology never exists except as it exists in relation to that which is un-synonymous with itself. When that is forgotten in our school system, then you have the nonsense of people educating people to educate, without any content.

When I use methodology here I not only mean it in that ontological sense, I mean it in a far more superficial sense: you have to have some gimmicks to get started with. The first thing when you are moving in any dimension is to attack the theoretical problem, and the first sate of this is to carve out breathing room. This is also true of the new social vehicle. You have to get leverage. The breathing room, the leverage, is nothing in itself. It’s just a sheer gimmick to try to get a little acceleration in the direction of the heart of the matter. The first talk, I hope, had some of the ontological aspects of what I meant by methodology. But basically then and this morning I am after gimmicks. The key to the gimmicks is attempting to give shape to the new social vehicle, which is naming the name, has come out two years as a total body grappling head on with the new religious mode.

**CORPORATES**

 **Social Forms**

**MOVEMENT**

**JOURNEY**

**Religious Forms**

**SOLITARIES**

The solitaries deal with man’s awareness in the twentieth century that he is sociality, that he is mystery, and that he is freedom (meditation, contemplation, and prayer). We want to be sure that this is always grounded in the secular – by the secular I mean humanness. The corporates are grounded in man’s capacity for detachment, his capacity for engagement, and his capacity to transcend himself. In each case, the last category does not exist. When I say that I am the mystery, mystery here only exists in relationship to my awareness of freedom and sociality. In the corporates, chastity does not exist either (if you want to smile at that a bit, go right ahead). It is the nothing, the sheer nothing that is present only when disengagement and engagement exist. This is also true in the large dynamic. This means that there is no such thing as the spirit journey. There is only the solitaries and the corporates. This again represents sheer no-thing.

I want to use this construct as the gimmick by which to try over a period of twelve months, twenty four months, or however long it takes, as a body of people, to clarify the social revolution in our time, or name the Name to the revolution – which has many, many, many faces in our times – and naming the Name to revolutionize the revolution.

 knowing dimension

 SOLITARIES JOURNEY CORPORATES

Meditation Contmpltn Prayer \* Poverty Chastity Obedience

 Sociality Mystery Freedom Detach- Transcen- Engage-

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RELIGIOUS STRUCTURES MOVEMENT CIVIL STRUCTURES

Educating Nurturing Training Historical Historical Economic Cultural Political

Process Process Process Order \* Party All All All

Radical Spiritual Direct Goods Heritages Decisions

Educat’n Dimension Action

 doing dimension

I have to begin on the left hand side of the diagram by saying that we are dealing with the religious forms of relationships. I’m not at the moment interested in how you could relate the solitary in the religious mode to the structure of religious forms in and through which relationships are externalized without which man does not exist. I suppose there is a kind of immediate obviousness about that. But it is important for us to grasp afresh that there isn’t any social vehicle without the sociological aspect of religious mode. Once we have that in our mind, it is going to help all along. On the corporate side, I want to use a word like civil pole of human beings relating to one another, or the social form.

The middle category corresponds to movement. It has taken me a long time to say that the movement does not exist. It’s like the spirit journey. The movement is nothing. If your being in the movement gives you a sense of being somebody, then you are not the movement. By 1972 we should have some understanding of what an historical religious order in the post-modern world would look like. Sometimes I think this is all we are really working with through all of this. WE are trying to find out what nothing is. But when you think of it in relationship to the civil side of the diagram, the order is what Fanon in The Wretched of the Earth calls the party. Here for those who begin with the political, etc, would be a religious order under the rubric of the civil form. For somebody who was intentionally a part of the self-conscious People of God, it would be a religious order. Those two fundamentally are the same thing in the ontological dimension, in the sense that they are utterly nothing. This goes back to where we started. And it’s almost as if there is a third rubric up here that would go in between these two. If you basically grasp yourself within this kind of construct under the rubric of order, or so to speak, emerging out of the religious, (and whether I like it or not, that’s my situation), then you are religious, then you are moving to become the party, and you emerge on the civils side. And for my politician friend, whether he likes it or not, the thrust is toward the religious. As a matter of fact, I wish he were here to bear witness of me.

We need to remember that the movement is nothing. The movement is only the movement under the social form of the social mode, to go back to that earlier diagram. We come to the white-hot center of this kind of diagram precisely at this point. To follow this kind of methodology, you come to where sheer nothing exists, that is, if you can see this category you need glasses, for this is just sheer nothing. That’s the dimension of life where you don’t fool, for if you fool, you are burnt to a crisp and become a zombie.

Now let’s go down to the next level, I guess you already have started to deal with those context charts on the religious mode. Have them in your mind. You remember that each one of these is divided into four levels. The next two years will be spent in putting content into the social vehicle ones, which will also alter our work on the new religious mode.

If we began with the civil form itself, I suppose we would begin with the economic, the political and the cultural. If you take the four-fold statement that we use from there, you have the categories. The first one is the general one that fits on this level, that is, that all the earth belongs to all the people. All the goods belong to all, all the decisions of history belong to all, and all the heritages of humanness belong to all. Those actually become those kind of rubrics. Then you are down to the next level of: What are the four classical categories when you are thinking of all of the goods belonging to all the people?

Perhaps I’d better pause at this moment to point out that in model building in working on the religious mode, the abstract categories that have to do with prayer, have to do with confession, gratitude, petition, and intercession, categories the classical of prayer in the Hebrews-Christian tradition. What they point to would be in any self-conscious religious mode that was dealing with the aspect of creativity or freedom, or action in the mist of history. In these rational or classical categories experience of humanness is stored up. It is simply crucial that we grasp that. You are not operating in the kind of two-story universe in which rationality is eternal, and then existence exists as it participates in this kind of eternality. No, in our post-modern understanding of rationality, the rational categories are vessels, containers, whereby you hold together almost an infinite amount of experience of humanness itself. To me that is the key to the new rationality. So that when you turn to the side categories, you are dealing head-on with phenomenological categories as over-against rational categories, if you’ll allow me that kind of statement at the moment. What is in the boxes, then, is the immediate experience of the reality that is stored up in these categories that a particular society has developed over thousands of years.

One of the first steps in the midst of this is working out the four classical categories that are going to begin to guide us in the direction of putting content, and I mean concrete content in the sense of structures or social dynamics, into the abstract vision that all the goods of this world belong to all people. That’s the first step. When you begin to move down the different levels, you have to get the equivalent of the interior state of being. I’d almost like to call this sociological phenomenology. Yet it may not be. It may be that that’s not quite as wild as one thinks. To get those kinds of categories, you study economics. What you study is the development of the awareness of mankind to the economic dimension of what it means to be a human being. You don’t go to college and take a course in economics. No, this is philosophy. In the West you study Plato. And in our world today you and I also have to begin to study the Plato’s of other cultures. This is one of the reasons the youth of today are revolting against an education which has become more and more technological and which has lost the existential dimension. Mark you; you are not going to be studying philosophy in colleges, but in what we call high schools today. But the way philosophy has been taught, in this abstract technological sense, it has become just as crummy as any other kind of course. That’s what you and I are going to have to do; we are going to have to blast ourselves loose. You want to know what in the next few years we have to be studying? I want to insist that what we put in these categories up here relative to social vehicle tells you exactly what you have to be studying. (details of economic, cult, politic?)

Now let’s move to the side categories – and this is to me the most difficult problem on this board; what I call sociological phenomenology, and then the concretion of that awareness and then the engagement of the total person with that concretion, and then what I call the transparency, or the ecstatic, where you be your engagement in the concrete awareness. For me, that describes the phenomenological descent of man relative to anything.

When you put that out into the sociological, what are the guiding master categories? I have real problems here, but I have two kinds of help. One is the lecture in CS-I, which tries to tell how you get the up and down sociological categories in building a social model. That begins with the awareness of the I-Thou, the I within society. But this is always a society of the immediate community, that is family. By family, I meant the immediate community, not the Victorian concept that you grew up in, something far broader than that. Then comes the immediate community of that family, which is always made up of the dichotomy that throws you over into the universal aspect of existence itself. When I take that and use it, I have a kind of problem, which perhaps you can have some appreciation for. What I am doing now I am not at all clear about – that is to take this and transpose it into the terminology that some in our group created – the globis, the regionalis, and the localis. I also want to hold – although you can’t call it this – the eschatological, which is both and at the same time the high abstraction of sociality itself and the intensification in the awareness of the radical individual. Perhaps I can but it this way: I’m trying to say it in such a way that we are dealing with our guts rather than our abstracting capacities of the mind. So this is the ecstatic aspect of the sociological presence in the midst of life.

Structures

 Globalis

 Regionalis

 Localis

 Eschatological

If you move in this direction, and I’m not sure this is the direction, you have to be sure that this is in no way whatsoever talking about geography in any of these rubrics. I’ve never known how to do it. But it’s almost that the globalis has to do with the master model with which you are operating, and the localis has to do with any particularity which only exists in relationship to this globalis, and the regionalis is that dimension of our experience of relatedness which ministers in both directions. When you hit the ecstatic – I don’t know how to get this said – it’s almost the white-hot center of this, which is the utter explosion on the global and the utter explosion on the local, which means finally that self-hood is to be the total world plus one. Kierkegaard is extremely clear about this. You do not finally know what it means to be a self until you become all of creation plus one, which means just the bottom is blown out of being all of creation. That’s what I mean to communicate by that. Those two things are together. If you are an authentic person, you are the universe plus one. You can invert that and get the same kind of thing said which we talked about earlier.

Those of you who have studied the religious charts carefully, know you have to have abstract master categories, and then you have a master category for this whole construct that is subsumed under it, and then you have master categories that cover each area that are subsumed under that. This abstraction is translated into concretion as you move down to the particular in order for you to get a highly refined insight into these boxes, which you are out to do.

I’m not sure how you talk about religious structure, but I’d like for you to think about the model of the local congregation, if you haven’t already done so. That has to do with a certain kind of educating process, radical education. The religious dimension of the new social vehicle is always a kind of radical education process. If that is not going on, you do not have what I mean by the social manifestation of a new religious mode. What was going on there was radical education. Therefore that is a manifestation of what I mean in the new social vehicle by the external manifestation of the religious mode, without which you do not have a social vehicle. There is also a nurturing process that has to do with the spirit dimension of man, and a training process, which has to do with direct action in the world – in that you do not have a religious mode if that does not go on.

What then is the concretion in terms of the classical categories, and what is the concretion of those phenomenological categories as they relate to the sociological going-on-ness, without which you have never had a social construct no matter how sick this process was? That’s where we need to move. Suppose that everything I’e said this morning except the insistence that we have to have a gimmick to begin to get clear in a comprehensive, futuric and intentional sense upon the social revolution, suppose everything except this one gimmick, stands ahead of us. The next two years we fill in these blocks.

A construct is necessary before you even think about sociological religious forms. This is what the movement is for the next 20 years. The Name won’t get named and the revolution will not be broken loose, if this job is not done.

**NSV/NRM III: PERMEATION, THE LOCAL CONGREATION**

**AND THE NEW SOCIAL VEHICLE**

**Talks from Summer 69, July 13,1969**

**Joseph Wesley Mathews**

It is time to move toward the new social vehicle. The Church mist hod the whole picture – economic, political and cultural. The new religious mode is inseparable for the new social vehicle. The demand on us is to study history to see this context.

 PARISH

 Missional Centrum

 Permeation

REGION

CADRE

Religious Houses

Formulation

 CONGREGATION

 Training Institute

 Penetration

this Region is not structures. It is dynamics. However poor, these dynamics are going on at the bottom, all three poles – even where no religious houses have been established.

Each of the dynamics of the region functions also in the congregation. All three are part of the NSV.

The first job is the theoretical model. For this we need to get hold of black revolutionaries and others in order to envision the new social vehicle. Other revolutionary movements today are impotent. They lack a comprehensive model and a vision of the future.

We need to permeate the established structures of the religious and civil dimensions of society. Moles need to tunnel into denominational churches, leave a deposit and tunnel out, leaving leaven within the structures. This also needs to take place in the civil establishment.

We could list 1,000 structures that need to be permeated. We need a rational model to get the strategies and tactics. We need to attack the probem through guilds. Public school teachers, social worers, university students and staff, preschool teachers, businessmen, and politicians need to do the job. The most powerful group internationally is the international business community. That will be important in the new social vehicle whether we intend it or not. We must have spirit men there – men to drop the deposit. The deposit is not “their thing.” It is the vision, the model.

We must also penetrate the political structures of society. They have demonic power but a humanizing potential.

We must forge a new construct of curriculum, a new set of courses. We need to start all over and teach imaginal education for the penetration of civil structures. By next September a course for businessmen needs to begin, which has to have all of you in it. This is the revolution – it is genuine leaven.

Finally, this occurs only in the Word of Jesus Christ. Without that no revolution will endure.

By next September there needs to be a new kind of deployment. We must assign ourselves back to the local congregation, especially clerics. But laymen can do the same thing. We will send out one, two, or three couple for a year to work with a cadre and its cleric to shape its congregation. But the new social vehicle must be there. The reason for the local congregation, the only reason, is revolution with the structures of society.