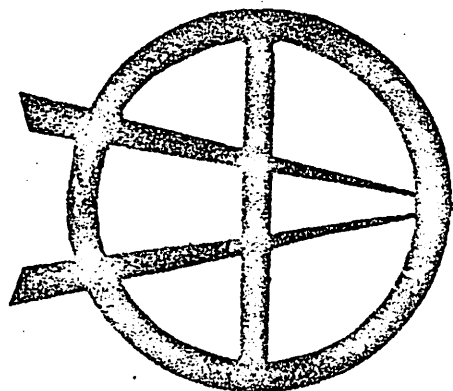


# THE YEAR OF THE GLOBAL GUILD



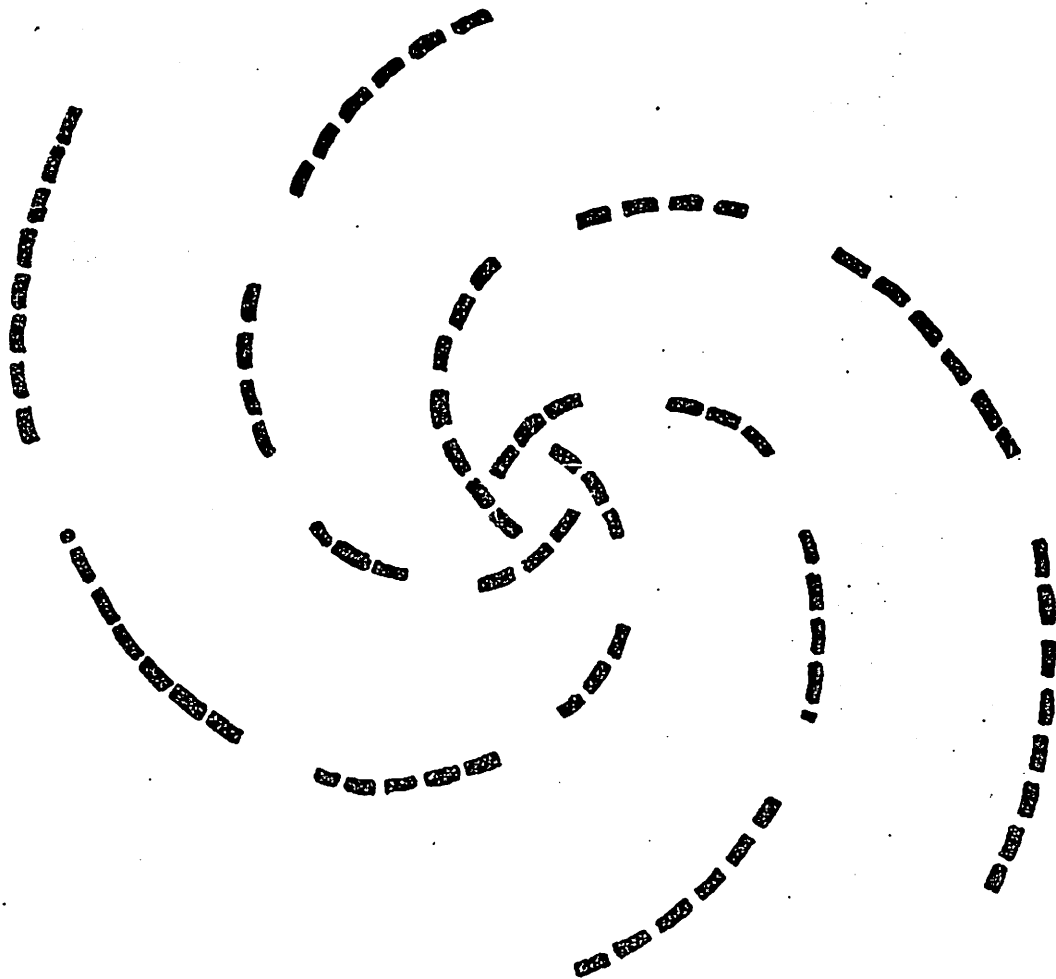
SUMMER 73

DAY II

## DAY II

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CADRE

CADRE DINNER

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The Cadre Dinner is the evening gathering engaging in fellowhood, depth study, and corporate reflection. Its intent is to objectify the journey in consciousness during the Research Assembly. The major focus is the Study of St. John's DARK NIGHT OF THE SOUL, which provides a foundation upon which to build a post-modern articulation of the dynamics of the human journey in the spirit. The Dinner sustains the spirit in the singing, the accountability/absolution, the prayers and offices and the conversation. The Reflection attempts to pull-together the day's journey, creating a corporate and self-conscious brooding on its implications. St. John of the Cross promises to be one of the keys to releasing the resurgence now at hand.

#### THE DARK NIGHT

On a dark night, Kindled in love with yearnings--  
 Oh, happy chance!--  
 I went forth without being observed, My house  
 being now at rest.  
 In darkness and secure, By the secret ladder, disguised--  
 oh, happy chance!--  
 In darkness and in concealment, My house  
 being now at rest.

solitary study  
 corporate seminar

#### THE DINNER

Songs/acc'y-absolution/  
 Day II Hours/ritual/  
 prayer/Feast/St. John  
 Conversation/song/clear

#### THE COMMISSIONING

song/conversation/  
 send out

## THE CADRE

## CADRE DINNER CONTEXT

The Cadre is the nurture structure for the self-conscious churchman. The Movement on this side of the Turn has been experiencing the external weight of the twenty year march in terms of going global, turning to the parish, and continuing the task of renewing the local congregation. This external impactment has been the catalyst for the interior journey which might be characterized as an awareness of the demand and a sense of inadequacy, the grounding of vocation and the experience of apostasy, and the recognition of resurgence.

The sustenance required now is for an adequate means of standing self-conscious to this journey of objectifying it, and seeing it as the activity of God. The Cadre, meeting as the ecclesiola dynamic, will use St. John of the Cross, Dark Night of the Soul, as the classical and the traditional articulation of this journey which has been the journey of spirit men in all ages. The task will be to ground this experience in the twentieth century framework within the college, seminary and sedality dynamics of the ecclesiola.

## CADRE DINNER FORMAT

5:30

THE COLLEGE

The community gathers in the cadre room, standing around the table.

SONGS: The host leads the cadre in singing with appropriate short courses.

5:35

ACCOUNTABILITY: The host calls the roll by Christian name. Each person answers "accountable". Team priors account for each absent member.

ABSOLUTION: The host pronounces absolution in the name of Jesus Christ.

WORSHIP: The host leads the Cadre in worship.

MEAL RITUAL: The cadre ritualizes the meal.

Host: Grace and Peace be unto you.

Cadre: From God our Father and the Lord Jesus Christ.

Host: Amen.

Cadre: Amen.

The Cadre is seated.

PRAYER: The host prays an appropriate prayer.

INTRODUCTION OF GUESTS: The host welcomes guests.

INVITATION TO FEAST:

Host: Let us feast.

5:40

CONVERSATION: Host leads the cadre in a conversation based on St. John of the Cross, Dark Night of the Soul, according to the construct.

5:55

THE SEMINARY

The pedagogue leads a study/seminar (See constructs following)

6:55

THE COMMISSIONING

Reflection: The host leads the cadre in a reflection on St. John as related to the events of the day.

7:00

CLOSING RITUAL:

Host: The Lord be with you.  
Cadre: And with your spirit.  
Host: Amen  
Cadre: Amen.

WEEK I

WEEK II

1

2

3

4

5

6

7

8

9

10

Languish

Search

Labour

Suffering

Desire

Hopes

Vehemence

Satisfied

Perfection

Assimilate

The Dinner Conversation will deal with St. John's 16th Century poetry and its relationship to our lives as 20th Century men and women. The conversations both set the stage for the seminar which follows and allow the participants to "warm-up" to language that often comes a very strange to modern, secular ears.

Introduction of the Book

Purgation of the Soul

The Divine Light

Enkindling of the Will

The Second Night

The Hidden Ladder

Illumination of the Understanding

Remotivation of the will

The Divine Fire

The Concluding Reflections

The Corporate Study will push for depth theological clarity on the Dark Night of the Soul. Here we will struggle to both ground St. John's book in our live as 20th Century, secular people and re-articulate his insights into the depths of life in the process of the dark night, for post-modern man.

The Global Movement

Local Church Experi'mt

The Cultural Revolution

Movement Penetra'tn Strategy

The Secular Evangelism

Formulation of Move'mt Colleagues

The Sec/Rel Style

Permeation of Social Structures

Resurgence of the Spt.

Summer '73 Research Assembly

The Commissioning will give the participants permission to move back into the research spiritually refreshed. This happens in the raising to self-consciousness the insights and/or indicative resolve that someone articulates on behalf of the cadre, and through the singing of the appropriate Movement song.

Session Conv.	1	2	3	4	5	6	7	8	9	10
CONVERSATION THEMES	LANGUISH sick with love	SEARCH seeks without ceasing	LABOUR great deeds are small	SUFFERS subjection of the flesh	DESIRE impatient longing hunger	HOPES running without fainting	VEHEMENCE possessing itself in humility	SATISFIED holding him fast	PERFECTION burning with sweetness	ASSIMILATION likeness of soul to Gods
	DETACHMENT	MEANING	SERVICE	CONSCIOUS	CONSUMPT'N	MOTIVATED	BOLD	SEIZURE	PARTICIPATN	ENDLESSNESS
	STEP 1	STEP 2	STEP 3	STEP 4	STEP 5	STEP 6.	STEP 7	STEP 8	STEP 9	STEP 10

The Dinner Conversation on St. John is out to deal with the book tangentially through a depth conversation on the steps of the ladder. It is to be an invitation to the study which follows and therefore must both elicit participation by allowing participants to see the relevance of St. John for their own lives as well as setting the stage for the study itself. The collegial style is crucial i.e. a great deal of give-and-take is important as well as participation in the conversation by the guru. The conversation basically follows a modified artform method. You're not after specific examples here, but to enable participants to poeticize on the various conditions or periods of their lives.

THE CONVERSATION CONSTRUCT

1. Context: St. John is dealing with life. His poetry is strange due to his understanding of the universe. Our task is to get behind and inside his poetry in order to grasp the realities he was pointing to. (spin this out a little differently each evening)
2. Read the assigned passage two or three times (see following page).
3. -What is the key word or phrase here?  
-Where were you intrigued by the reading?  
-What caught your attention?
4. -How else has what he's pointing to been talked about?  
-How has this been portrayed in the arts? Music? Painting? Drama? Poetry?
5. -What is he talking about here that goes on in life?  
-How is it different when this activity goes on in relation to the eternal?
6. -When you've found yourself in the condition he's describing what have been the manifestations?  
-Think of periods when you've found this happening to you--what did you call it? A time of \_\_\_\_\_?
7. -As you look back on those periods, how talk about them as that without which you wouldn't be here now?  
-What role have these periods played in your life?  
-What have they added to your self-consciousness?  
-How talk about them as a necessary part of your journey?  
-How grasp them as "a blessing in disguise?"

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## CONVERSATION PASSAGES

Session #1	<p>The first step of love causes the soul to languish, and this is to its advantage. The Bride is speaking from this step of love when she says: "I adjure you, daughters of Jerusalem, that, if ye find my Beloved, yet tell Him that I am sick with love. This sickness, however is not unto death, but for the glory of God, for in this sickness the soul swoons as to sin and as to all things that are not God, for the sake of God Himself.</p>
Session #2	<p>The second step causes the soul to seek God without ceasing. Wherefore, when the Bride says that she sought Him by night upon her bed. . .and found Him not, she said: "I will arise and will seek Him Whom my soul loveth." On this step the soul now walks so anxiously that it seeks the Beloved in all things. In whatsoever it thinks, it thinks at once of the Beloved. Of whatsoever it speaks in whatsoever matters present themselves, it is speaking and communing at once with the Beloved. When it eats, when it sleeps, when it watches, when it does aught soever, all its care is about the Beloved. . . .</p>
Session #3	<p>The third step of the ladder of love is that which causes the soul to work and gives it fervour so that it fails not. . . .On this step the soul considers great works undertaken for the Beloved as small; many things as few; and the long time for which it serves Him as short, by reason of the fire of love wherein it is now burning. . . .Here for the great love which the soul bears to God, it suffers great pains and afflictions because of the little that it does for God; and if it were lawful for it to be destroyed a thousand times for Him it would be comforted.</p>
Session #4	<p>The fourth step of this ladder of love is that whereby there is caused in the soul an habitual suffering because of the Beloved, yet without weariness. . . . The spirit here has so much strength that it has subjected the flesh and takes as little account of it as does the tree of one of its leaves. In no way does the soul here seek its own consolation or pleasure, either in God, or in aught else, nor does it desire to seek to pray to God for Favours, for it sees clearly that it has already received enough of these, and all its anxiety is set upon the manner wherein it will be able to do something that is pleasing to God and to render Him some service such as He merits and in return for what it has received from Him, although it be greatly to its cost.</p>
Session #5	<p>The fifth step of this ladder of love makes the soul to desire and long for God impatiently. On this step the vehemence of the lover to comprehend the Beloved and be united with Him is such that every delay, however brief, becomes very long, wearisome and oppressive to it and it continually believes itself to be finding the Beloved. And when it sees its desire frustrated (which is at almost every moment), it swoons away with its yearning, as says the Psalmist speaking from this step, in these words: "My soul longs and faints for the dwellings of the Lord." On this step the lover must needs see that which he loves or die. . . .</p>

CONVERSATION PASSAGES  
(continued. . . .)

Session #6	<p>On the sixth step the soul runs swiftly to God and touches Him again and again; and it runs without fainting by reason of its hope. For here the love that has made it strong makes it to fly swiftly. . . .To this step likewise alludes that verse of the Psalm: "As the hart desires the waters, my soul desires Thee, O God." For the hart in its thirst, runs to the waters with great swiftmess. The cause of this swiftmess in love which the soul has on this step is that its charity is greatly enlarged within it, since the soul is here almost wholly purified. . . .</p>
Session #7	<p>The seventh step of this ladder makes the soul to become vehement in its boldness. Here love employs not its judgement in order to hope, nor does it take counsel so that it may draw back, neither can any shame restrain it; for the favour which God here grants to the soul causes it to become vehement in boldness. . . .To this step it is not lawful for the soul to aspire boldly, unless it feel the interior favour of the King's sceptre extended to it, lest perchance it fall from the other steps which it has mounted up to this point, and wherein it must ever possess itself in humility. . . .this daring and power. . . .God grants to the soul. . . .</p>
Session #8	<p>The eighth step of love causes the soul to seize Him and hold Him fast without letting Him go, even as the Bride says, after this manner: "I found Him Whom my soul and heart love; I held Him and I will not let Him go." On this step of union the soul satisfies her desire, but not continuously. Certain souls climb some way, and then lose their hold; for, if this state were to continue, it would be glory itself in this life; and thus the soul remains therein for very short period of time.</p>
Session #9	<p>The ninth step of love makes the soul to burn with sweetness. This step is that of the perfect, who now burn sweetly in God. For this sweet and delectable ardour is caused in them by the Holy Spirit by reason of the union which they have with God. . . .Of the good things and riches of God which the soul enjoys on this step, we cannot speak; for if many books were to be written concerning it the greater part would still remain untold.</p>
Session 10	<p>The tenth and last step of this secret ladder of love causes the soul to become wholly assimilated to God, by reason of the clear and immediate vision of God which it then possesses; when having ascended in this life to the ninth step, it goes forth from the flesh. These souls, who are few, center not into purgatory, since they have already been wholly purged by love. . . .Not because the soul will come to have the capacity of God, for that is impossible; but because all that it is will become like to God, for which cause it will be called, and will be, God by participation.</p>



SEMINARY RATIONALE - 10 SESSIONS

RATIONAL OBJECTIVE

TO ACHIEVE THEOLOGICAL CLARITY ON DARK NIGHT OF THE SOUL AND RE-ARTICULATE ST. JOHN'S INSIGHTS INTO DEPTHS OF LIFE FOR POST-MODERN EARS.

EXISTENTIAL AIM

TO GROUND THE BOOK IN OUR LIFE EXPERIENCE AND AS A SPIRIT MOVEMENT TO APPROPRIATE THE DARK NIGHT AS OUR OWN JOURNEY.

SESSION	1	2	3	4	5	6	7	8	9	10
DAY	M	T	W	TH	F	S M	S T	10 W	11 TH	12 F
BOOK SECTION	CH I -XXV	CH IX	CH V,VI	CH XI	CH IV-XIV	CH XV-XXV	CH XIX	CH XX	CH X	CH I-XXV
ST JOHN IMAGE	DARK NIGHT	PURGATION of SOUL	DIVINE LIGHT	ENKINDLING LOVE	SECOND NIGHT	HIDDEN LADDER	ILLUMINATION of UNDERSTANDING	ENKINDLING of WILL	DIVINE FIRE	HAPPY NIGHT
20 <sup>TH</sup> CENT. STATEMENT	JOURNEY of SPIRIT	ASSAULT of NOTHINGNESS	ALIEN IMAGE	IMPOTENT PASSION	ANNIHILATION of SELF	RECONSTRUCTION of SELF	TRANSPARENT MEANING	REGENERATED MOTIVITY	HUMAN FULFILLMENT	JOURNEY of AUTHENTICITY
KEY METHOD	LECTURE	SEMINAR			WRITING PARAPHRASE	DISCOURSE	SEMINAR			WRITING ESSAY
RATIONAL OBJECTIVE	TO GIVE CONTEXTUAL OVERVIEW	TO GRASP BASIC DYNAMICS OF UNION THROUGH PURGATION	CLARITY ON ASSAULT ON ONE'S BEING BY TOTALLY ALIEN IMAGE	TO UNDERSTAND IT IN GOD THAT MOTIVATES ONE TO LOVE GOD AND TO SUFFER PAIN IN THIS EXPERIENCE	TO ENABLE THEM TO GET UNDERSTAND ST JOHN'S IMAGE AS BARTH RE-CONTEXTUALIZED ROMANS	TO PRESENT THE PRESUPPOSITIONS BEHIND THE IMAGE of THE LADDER	TO GRASP THE NATURE of TRANSPARENT MEANING IN THE MIDST of JOURNEY IN THE DARK NIGHT	CLARITY THAT PERFECTION IS EMBRACING THE JOURNEY of THE LADDER	TO GRASP UNITY OF THE JOURNEY of THE DARK NIGHT IN THE COMPLEXITY of ITS MANIFESTATIONS	TO ALLOW PARTICIPANTS TO STRUGGLE FOR CLARITY ON J of DARK NIGHT AND 20 <sup>TH</sup> C.
EXISTENTIAL AIM	TO ENTICE INTO ENGAGEMENT WITH ST. JOHN.	TO RECEIVE PERMISSION TO DEAL WITH PAIN	TO EXPERIENCE DIVINE LIGHT AS INTRUSION of ALIEN IMAGE, SHAKING FAMILIAR PATTERNS of SELF AS NECESSARY DIMENSION of SPIRIT LIFE.	TO EXPERIENCE PAIN of LOVING GOD WHICH IS PART of NEAR-TION of THE SELF & TO EXPERIENCE THIS AS THE POWER of GOD'S LOVE IN THE DARK NIGHT	TO EXPERIENCE PROCESS of HOW THE ASSAULT HAPPENS AS THE LOVE of GOD	TO RECEIVE THE LADDER AS A SCREEN FOR SEEING THE PROCESS BY WHICH THE ANNULATED SELF IS RECONSTRUCTED	TO EXPERIENCE INTENSIFICATION of CONSCIOUSNESS THROUGH GROUNDING STEPS IN OWN LIFE EXPERIENCE	TO ENABLE DECISION TO BE ON THE JOURNEY	TO EXPERIENCE POSSIBILITY of EMBRACING THE FULFILLED LIFE.	TO EXPERIENCE TERROR AND CONFUSION of 20 <sup>TH</sup> C. AS THE LOVE of GOD FOR THE WORLD.

01

THE SECOND NIGHT

THE JOURNEY OF UNION

THE  
DARK  
CONTEMPLATION

THE  
HIDDEN  
LADDER

THE  
SPIRIT  
PREPARA-  
TION

THE  
DIVINE  
LIGHT

THE  
DIVINE  
FIRE

THE  
ENKINDLING  
LOVE

THE  
GREAT  
PASSAGE

THE  
CHARAC-  
TERISTICS

THE  
EF-  
FECTS

THE  
FINAL  
PURIFICA-  
TION

1 -- 11 12 -- 38 39 -- 59 60 -- 87

88 89 -- 115 116 -- 140 141 -- 162

I -- III -- VII -- IX XI -- XIV

XV XVI -- XVIII XIX -- XXII XXIII -- XXV

1. THE DARK NIGHT  
chap. I-XXV

10. THE HAPPY NIGHT  
chap. I-XXV

2. THE PURGATION OF THE SOUL  chap. IX	5. THE SECOND NIGHT chap. IV-XIV		6. THE HIDDEN LADDER chap. XV-XXV	9. THE DIVINE FIRE  chap. X
	3. DIVINE LIGHT chap. V-VI	4. ENKIND- LING LOVE chap. XI		

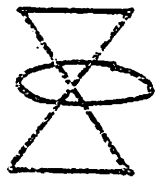
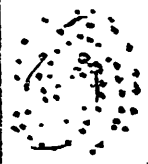
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STUDY ASSIGN- MENTS	Chart para- graph 41 by sentences	Chart para- graph 16 by senten- ces	Chart para- graphs 60- 63 by sec- tion	Chart Chapter XV by senten- ces	Read Ch. XIX fill out Hidden Lad- der sheets steps 1-5	Read Ch. XX fill out Hidden Lad- der work sheets steps 6-10	Read para- graph 50, fill out seminar 7 & 3 worksheet



S E M I N A R P  S Y M P H O N Y	PPELUDE On Stage Authenticatng	MOVEMENT I Contemporary Relevance	MOVEMENT II Universal Dimension	MOVEMENT III Methodological Approach	POSTLUDE Off Stage Reflection
	Man & His Times	Turn to the World	Everyman Journey	Study Method	Conversation
	Portray Life as time of Resurgence			During the "Dramatic Flow" section of lecture, give out: 1. Chart of Book II and walk through it quickly. 2. At close of lecture give out chart of 10 sessions and walk them through. 3. Have them mark and number chapters and paragraphs consistently.	1. How many of you have encountered St. John before? 2. When? What was your reaction? 3. As I went through the lectures or as you look at the charts when were you intrigued? 4. How would you talk about this book being the book history requires now
TIME	10	10	10	20	10

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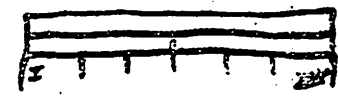
emerging  
secular  
religious



s/c



universal



MAN AND HIS TIME		TURN TO WORLD		EVERYMAN JOURNEY		STUDY METHOD	
The Times	Reformation	Movement Screen	reformation wld. through church	Objectiv- ity	classical	Phenomeno- logical	deal with exper- ience
	Counter-Reforma- tion Spanish-Renaissan Teresa-Loyola Spanish Ren.--Sec New world/Eng. wa		reach church through world turn to secular		conscious/self- consciousness sustains images		rational precision
The Man	1542-1591	Emerging Secular/ Religious	O.W. in midst of this world	Depth	depth reflection on everyday	Dramatic flow	Book I--Dark nite of senses
	1563-5--Holy Orde as discaled Carn Adventures--see book fly leaf Saint/Dr. of the Church		mystic in this world intense reflec- tion unblock John is unlock sec. in r.l.		pushes out limits on imagination leap of faith transparency		Image of Log Image of Ladder poem continues beyond book
Mystical Experience	period of Mystical rel. and secular between God & man is creation mystic chooses to live in Ave engagement in transparency	Releasing Motivity	Dark night no longer blocks releases affirma- tion beyond justi- fication spirit journey	Univer- sality	foundational	Use of Poetry	"Dark night" poem
					all life is purgation everyman knows or can know soul's journey to God		poetic imagery don't be over- whelmed don't assume anything
Use of "Dark Nite" by Church	use in times of resurgence classic of church	New Myth	John gives us a handle creates style	Dynamical- ity	senses relation to soul dark night is everywhere always on journey	Key words and images	purgation--fire
	handbook of faith John-Teresa-Bible used by Orders, es contemplatives		functional new poetry in old reality		even ladder is up and down		yearning suffering union

## SESSION 1

## ST. JOHN OF THE CROSS: OPENING LECTURE 4X4 SENTENCES

The Man  
and His  
Times

St. John of the Cross showed up at a time of resurgence when Spain was simultaneously leading the discovery and exploration of the New World and producing the new religious such as Loyola and contemplatives such as Teresa, a time of radical cultural shift and awakening not unlike our own.

St. John received training for Holy Orders, eventually becoming a Discalced Carmelite (one of the more rigorous orders; Discalced refers to their symbolic poverty of wearing neither shoes nor sandals) and being both symbolic leadership and center of controversy; St. John has been declared a saint and a Doctor of the Church, the highest beatific honor.

As a Christian mystic, St. John is concerned on behalf of his society with the process by which man comes to live entirely in the midst of awe, yet is always separated from God by the givenness of creation.

The Dark Night of the Soul is the summation of the Ascent of Mount Carmel, and is a classic used by contemplatives and religious orders as a guidebook in the journey of the spirit.

Turn to  
The  
World

The spirit movement as it turns tactically to the world can be released by pushing John's pious religious imagery through to occasion the secular breakloose of spirit (The very title "Dark Night" is both secular and familiar imagery today.)

As every man in his secular life experiences that this world in itself is not enough, he sets forth on an unself-conscious quest of the religious; St. John releases the secular man to appropriate this.

Twentieth century man is blocked by lack of images that release him to affirm the dark night he experiences; the mystical poetry of St. John can unblock him and release his innate motivity.

St. John provided many generations with a functional mythology for journeying through the deeps of life and gives us a handle on the kind of new poetry that will serve post-modern man in creating a new style.

## SESSION 1

ST. JOHN OF THE CROSS: OPENING LECTURE 4X4 SENTENCES (page 2)

Everyman  
Journey

In describing objectivity of everyman's journey to self-consciousness, John provides a series of sustaining classical images rather than abstract reflection or subjective introspection.

St. John's screen gives a way to see depth in the everyday because it gives permission to the imagination to receive the intensification of awareness.

St. John describes not one among many ways, but the universal journey of the self from this world to the other world, which everyman knows or can know and which deals with the foundational realities of life.

The Dark Night is not a formula for reaching some static state of perfection but is a dynamic process of growth through continuing humiliation and exaltation.

Study  
Method

Twentieth century man thinks phenomenologically in that he begins with experience and organizes it rationally, and when studying the Dark Night discovers that St. John proceeds in a similar fashion, making his inquiries in a highly scientific manner for his day.

We will deal with the second book; first book deals with the purgation of the sense and is reminiscent of Saviors of God and Kaz's images of freeing from the mind, from heart, and from hope.

John deals primarily with a rich series of metaphors; our struggle will be to push through those metaphors to the life experience they represent.

The key image of Divine Fire includes two parts, of divine light and divine love, analogous to the light and heat, which cause the darkness and aridity, as well as the illumination and enkindled yearning for union.

DIVINE UNION THROUGH PURGATION															
C H A P T E R	CAPSULE OF THE JOURNEY					EXPANDING AND EXPLAINING									
	NECESSITY		PROCESS			PROMISE			EXPERIENCE			CONC			
	ALL MUST BE PURGED	THE POWER OF THE DIVINE	DARKENING THE UNDERSTANDING	ARIDIFYING THE WILL	GLORIOUS - WEAK SOUL	MAGNIFICENCE	EMPTIED TO BE FILLED	ANNIHILATION OF UNDERST.	LOSS OF PEACE (WILL)	DEEP PAIN AND AGONY	WHY THE PAIN				
	39	40	41			42			43	44	45	46	47	48	49
81 M Y S T E R I O U S	At-one-ness with the ultimate NO-thing is so radically removed from all other forms of human experience that it cannot occur within a consciousness that is caught up with images and desires related to less than that final mystery, and therefore one must eradicate the other from the consciousness.		An awesome, overwhelming image intrudes upon the consciousness, wiping out all intellectual clarity and secure images, and dries up all passions, desires and concerns of the individual, resulting in deep pain and torment---all for the sake of final knowledge of and passion for the Mystery.			The pains and torments that are experienced in this darkening and aridifying are done so that the consciousness may experience a deep and profound peace and fulfillment in being related to, and being one with, the final mystery of life.			The consciousness finds everything it knows to be strange and alien, and all its peace and fulfillment is stripped away so completely that even the desires it wished fulfilled dry up, and the individual is plunged into deep and unceasing torment and suffering.						
A I M	RATIONAL: TO GET CLARITY ON THE BASIC DYNAMICS OF UNION AND PURGATION														
	EXISTENTIAL: TO GIVE ONE PERMISSION TO DEAL WITH THE PAIN OF HAVING ALL OF ITS RELATIONSHIPS STRIPPED AWAY, IN ORDER THAT IT MIGHT RELATE ITSELF TO THE FINAL MYSTERY OF LIFE.														

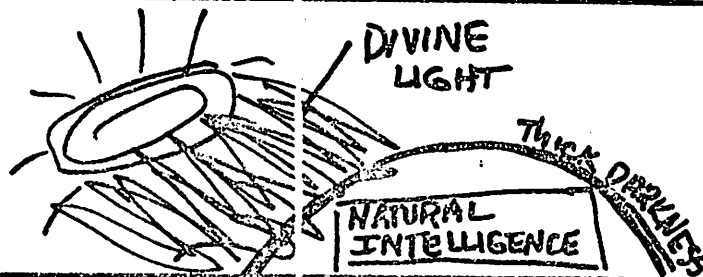
S E M I N A R Y  C O N F E S S I O N	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
	Individual Study	Necessity of Purgation	Process of Purgation	Experience of Purgation	Promise of Purgation
	41	39-40	41	43-45	P. 42
	Briefly lecturette chart of Chap. IX focusing on Cap. 4.  Build individual charts of 41 by sentences.	Sent. I. 1. What does St. John say is the purpose of the dark night? 2. Sent. 2. What is required for this journey to take place? 3. Why is this necessary? 4. Say that in your own words 5. What are the 2 contrary affections? 6. What are some other words for "divine"? 7. What are some other words for "natural"?	Get up sentence chart off P 41 1. What is the process of purgation which he lays out in the first half of P 41? 2. What are some other words for the "understanding"? 3. Where does this dark contemplation come from? (don't know) 4. What does that tell you about the journey? 5. What everyday analogies would you use to illustrate this process? 6. What is the process he lays out in the 2nd half of P. 41? 7. What are some other words for the will? 8. for divine love? 9. What analogies from your life; how processes related?	E 43. Sent. 2 - E 1. What does the soul experience happening to its understanding? 2. What poetry would you use to describe this process? 3. What poetry from songs literature, movies, does this bring to mind? 4. E 44, sent. 2 - S What does the soul experience happening to its will? 5. Describe this process in your own words. 6. What secular poetry captures this experience? 7. P. 45. Pain of Purgation How does John describe the pain which the self experiences in the dark night? 8. Where have you seen this?	What is the promise of this Dark journey?  This is something the Church has always known.  OFF STAGE
TIME	10	8	25	15	2
IMAGE	Broad Picture (Chart)	<u>Divine</u>   <u>Natural</u>  ==	<u>Understanding</u>   <u>Will</u>  dark ==      arid ==	<u>Intellect</u>   <u>Will</u>  alien      loss strange    peace going forth    abandon	

The Divine Light and the Accompanying Torments															
The Dark Night that Purges						The Pains and Torments occasioned by Darkness									
C H A R T	God Purges the Soul	Darkness of the Understanding			Humiliation	Weakness		Rejection			Wretchedness				
		Why Light and Dark-	Intellect overwhelmed	Painful Conflict	Unworthiness	soul assailed by force	all help vanished	strips away attachments	Abandoned by God	Forsaken by Men	Profound emptiness of	Annihilation of Nat. Supp.	No Place to Stand		
#	14	15	16	17	18	19	20	21	22	23	24	25	26		
K E Y  P O I N T S	#16 Divine Light assails the soul Producing spiritual darkness				I Have never really know when it is to be a human being	I am not capable of being a human being.		I am totally cut-off from from every being and Being-itself.			My life appears to me as totally and fianlly insigni-ficant--wasted away.				
	like looking at sun	Natural Intellignc. Overwhelmed	Imposing Blindness	Thick Dark-ness											
	1	2	3	4										5	6
	alien image of justin TWLI in its pro-fundity	It over-shadows and intrudes; it is strong and power-ful, a full-scale assault	Imposes an overbearing image of ever-pres. absurdity, revealing "nought" in all rea-	In its assault as to tally strange to our world.											
	an alien image assaults our natural, rational world of meaning, revealing "nothing-ness in the all" or montage of images; this we experience as darkness														
	Movement I & II					Movement III									
A I M	Rational: To clarify the dynamics of the assault of the "dark image" on our consciousness. Existential: To experience the Divine Light as the intursion of an alien image, shaking up our pattern of meaning; as necessary dimension of spirit life.														

PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE																	
	Context	Study	Clarify the Assault	Describe the Torments	Wrap-up																
	whole	# 16	# 16	# 18-- # 26	whole																
Put up Master chart and walk them through, giving them broad familiarity with 5 and 6.	Give study assignment of a sentence chart of Paragraph # 16	1) Quickly put up 2 level chart, including title for whole of # 16. 2) What are his analogies? 3) What tell you re:method? 4)What are major categories? (sp. dkness, soul, divine light, assails, natural intelligence). 5)Using some blackboard image,"let's break it down-What does the DL do to the Nat. Intelligence? (overcomes, overwhelms, darkens) 6)How talk about Nat. Intelligi in other words?-why "nat.? 7)What is it that happens to....(their phrases) 8)What is he pointing to that would do that assailing or assaulting--how you talk about it--that would cause this dkness to occur?	Introduce by reading first phrase of #17--short cut to getting on top of his description of the torments-- put outline of chart on board and have them corporately fill it in as they skim the section	How does this begin to give you ways of talking about your spirit journey?																	
					<table border="1"> <tr> <td></td> <td>Hum.</td> <td>Wkness</td> <td>Rejec</td> <td>Wretch</td> </tr> <tr> <td>Qual dark Image</td> <td>Purp)</td> <td>(Force</td> <td>(Inclu</td> <td>(Maj)</td> </tr> <tr> <td>Inter Resp</td> <td>--</td> <td>--</td> <td>--</td> <td>--</td> </tr> <tr> <td>Bibli Ref</td> <td>--</td> <td>--</td> <td>--</td> <td>--</td> </tr> </table>		Hum.	Wkness	Rejec	Wretch	Qual dark Image	Purp)	(Force	(Inclu	(Maj)	Inter Resp	--	--	--	--	Bibli Ref
	Hum.	Wkness	Rejec	Wretch																	
Qual dark Image	Purp)	(Force	(Inclu	(Maj)																	
Inter Resp	--	--	--	--																	
Bibli Ref	--	--	--	--																	
9)Summarize our discussion here-1sentence --read 2 or 3 to the group.																					
TIME	10	10	25	13	2																

16

Owl's Pupils Staring into Sun



The Enkindlement of the Will

C  
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The Infusion of Love

The Soul's Suffering

Enkindling the Spirit

Recollecting  
Soul's desire

No Satisfaction  
in this Love

Grieving in Desire and Yearning

The Fire  
of  
Love

The soul is passive

God weans  
the soul's  
inclina'tns

Dries up sp't.  
& enkindles David

Soul loves, desires and suffers

Watches for God

1	2	3	1	2	3	4	5	1	2	3	1	1	2	3	4	5	1	2	3	4	5	6	7	8	1	2	3	4
60			61					62		63	64					65								66				

Movement I

Movement II

Movement III

The soul discovers itself in the dark night aflame with passionate love for nothing and in darkness relative to the dynamics of the event itself. This love is experienced as passive or infused, done to it, the action of God rather than of the soul. And the soul gives its consent and is wounded as it enters increasingly into union with God.

God strengthens and fits the soul for union by weaning it of its desires and inclinations that formerly gave it pleasure. He does this so the soul may direct all of its energies and passion toward loving God only.

The soul which is being weaned of all its desires and pleasures is at the same time being enkindled with the one passion that can never be satisfied, the passionate love for the Awe. This love dries up the spirit and leaves the soul in darkness and doubt, hungering and thirsting but unable to find satisfaction. The soul loves, desires, and suffers in restless, endless, grievous yearning for that which it has no hope of attaining. "Everything becomes cramping. It cannot live within itself. It cannot live either in Heaven or on earth." And its yearning and grief is multiplied first by the darkness and doubt and secondly by the love of God which continues to stimulate and enkindle the soul. The soul watches for God in the night, grievous over the darkness and yet finding strength and companionship in it, and experiencing itself as alone, empty, and weak it is taken away.

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Rational: To understand that it is God that motivates one to love God and to suffer pain in this experience.  
Existential: To experience the pain of loving God which is the pain of the negation of the self and to experience this as the power of God's love in the dark night.

S E M I N A R Y  S Y N A C H O R I S M	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
		Study	How the Will is Enkindled	Fitting the Soul for Union	How This is Exper. in Soul
	60-63	60-61	62-62	64-66	whole
	<p>Chart by sentence groups. (12 sentences)</p> <p>Pedagogue first lays out chart of the whole chapter locating it in Book II and locating this evening's study in the 10 session journey.</p>	<p>The Pedagogue begins by getting out a corp. chart for these 2 paragraphs. He then proceeds to focus and give form to the group's clarity on this section.</p> <p>1. What are some of SJ's words or phrases that for you need to be demytholog.?</p> <p>2. What are some popular images that the phrase "fire of love" call to mind?</p> <p>3. What reality does SJ use this poetic phrase to point to? (awe)</p> <p>4. Have the group demythologize one other phrase.</p> <p>5. How does SJ say the spirit or will is enkindled?</p> <p>6. What are some other words?</p> <p>7. What is soul's response?</p> <p>8. How pain intensified?</p>	<p>1. What does SJ mean by weaning the inclinations?</p> <p>2. Why is this done to the soul?</p> <p>3. What does he mean by union of Love of God? (By asking...)</p> <p>a. To what is the will attached before DN?</p> <p>b. How is it thus limit?</p> <p>c. What happens to these attachments in the DN?</p> <p>d. To what does the will become attached?</p> <p>e. What are the practical results?</p> <p>4. How would you translate the 1st commandment into secular terms?</p>	<p>1. In the midst of the weaning of soul's desires what are some of the ways in which SJ says it suffers?</p> <p>2. How does he describe in 64 on in</p> <p>3. What images do you have of hungering and thirsting?</p> <p>4. What other poetic images do those call to mind?</p> <p>5. #65-Where in popular music is the theme of yearning?</p> <p>6. #66- The theme of watching for God?</p> <p>7. What does SJ mean by watching for God?</p> <p>8. What is the soul anticip?</p> <p>9. Where in society do you see people watching for God?</p> <p>10. If this darkness is taken away what does the Soul experience? Why is that?</p> <p>11. What poetic phrase you use to hold this paradox?</p>	<p>1. What are some signs of this journey going on in contemporary society?</p> <p>2. how is this experience reflected in the art forms of the 20th. Century</p>
TIME	10	17	10	18	5
I M A G E					

S E M I N A R	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
S Y M P H O N Y	Sing a song between meal conversation and seminar. Hand out copies of #84 and assign them to circle key words that need to be paraphrased into 20th C. language. List some substitutes words. STUDY	Have some read aloud their list of circled words and some possible substitutions. List them. 1. What words were most commonly circled? 2. How many circled? 3. Which substitutes the best? 4. Have them reflect on which were most helpful?	1. Read several transpositions by JWM (#17-18) 2. Note which key words and phrases they choose. 3. How did they paraphrase? 4. Check #17,18 in St. John over against JWM transpositions. How does this method shed light on St. John?	Have them paraphrase #84. Read several aloud and reflect on them.	1. Where did he help you get clear on St. John? 2. Looking through the transpositions, what did you see John saying?
TIME					
I M A G E	<p>RATIONAL: To enable them to get underneath St. John's imagery the way that Karl Barth recontextualized St. Paul's letter to the Romans.</p> <p>EXISTENTIAL: To experience the process of how the assault happens as the love of God.</p>				

## DARK NIGHT OF THE SOUL

## Session # 5

Chapter XIII, Paragraph 84

From what has been said, it is clear that God grants the soul in this state the favour of purging it and healing it with this strong lye of bitter purgation, according to its spiritual and its sensual part, of all the imperfect habits and affections which it had within itself with respect to temporal things and to natural, sensual and spiritual things, its inward faculties being darkened, and voided of all these, its spiritual and sensual affections being constrained and dried up, and its natural energies being attenuated and weakened with respect to all this (a condition which it could never attain of itself, as we shall shortly say). In this way God makes it to die to all that is not naturally God, so that, once it is stripped and denuded of its former skin, He may begin to clothe it anew. And thus its youth is renewed like the eagle's and it is clothed with the new man, which, as the Apostle says, is created according to God. This is naught else but His illumination of the understanding with supernatural light, so that it is no more a human understanding but becomes Divine through union with the Divine. In the same way the will is informed with Divine love, so that it is a will that is now no less than Divine, nor does it love otherwise than divinely, for it is made and united in one with the Divine will and love. So, too, it is with the memory; and likewise the affections and desires are all changed and converted divinely, according to God. And thus this soul will now be a soul of heaven, heavenly, and more Divine than human. All this, as we have been saying, and because of what we have said, God continues to do and to work in the soul by means of this night, illumining and enkindling it divinely with yearnings for God alone and for naught else whatsoever.

JOURNEY OF UNION WITH GOD

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THE SECOND STANZA	MYSTIC LADDER OF DIVINE LOVE						BLESSED UNION			
	CHARACTERISTICS			EFFECTS			STRENGTHENING	HAPPY NIGHT		
	SECURITY	SECRET		TEN STEPS	LIBERATION					
XV	XVI	XVII	XVIII	XIX	XX	XXI	XXII	XXIII	XXIV	XXV

KEY  
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<p>While the Dark Night destroys the self, at the same time it gives the self security in its reconstruction.</p>	<p>The process of reconstruction is not understood by the self or its enemies, is not describable or explainable and increases the mystery of the self.</p>	<p>In its effects, the process is like a ladder in that there is constant humiliation and exaltation for the sake of final exaltation.</p>	<p>In order to become one with the mystery, the self puts on the qualities of faith, hope, and charity to purify its faculties and to fool its enemies.</p>	<p>Through the Dark Night, the mystery recreates the self in stages, through a rising and falling on the ladder, while safeguarding it from the world, flesh and satan.</p>
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RATIONAL: To present the presuppositions behind the image of ladder.

EXISTENTIAL: To receive the Ladder as a screen for seeing the process by which the annihilated self is reconstructed.

S E M I N A R Y	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
	Individual Study	Overview	Contextual Discourse	Corporate Reflection	
Chapter 15	Chapter 15	whole	whole		
Assign cadre to prepare chart of Chapter 15 by sentence.  Put chart of chapters XV-XXV on the board while the cadre does their individual assignments	Get chapter 15 chart on the board and demonstrate how the structure of chapter 15 is related to the structure of the 2nd half of the Book (chapter XV-XXV).	Talk through St. John's context for the Hidden Ladder using the 4x4x4 (SEE NEXT PAGE)	Pass out the chart of the ten steps of the Ladder and reflect -which categories are helpful -where are you mystified -what are you reminded of -which way of ordering the steps makes sense do you -how do you picture this -how might you title this -what does this have to do with humanness	As we look ahead, what questions do you intend to ask St. John of the Cross?	
TIME	10	10	25	13	2
I M A G E					

SECURITY		SECRET		LADDER		GARMENTS	
Protected from Straying	Empty memory	Self Doesn't Understand	happens in darkness	Climb to Treasures	assent to the Good	Disguise	to please God
	Dark Understanding		hidden from the understanding		intansification		represent deepest desire
	Arid will		infused directly in the soul		increase of purity		hide from rivals
	Cloud of affliction		not even Satan understands it		growth in grace		protection on the journey
Leaves the Old Ways	New roads lead to new places	Words fail	even in illuminated soul	Descend in Humility	raised to good	Faith	white
	most progress when leave old thinking it is losing ground		no desire to speak of it		humbled to onesself		voids the understanding
	proceeds in darkness		no suitable description beyond sense		up and down		Satan can't see
					humility/exalted		prepare for divine wisdom
The road of suffering	more secure than fruitful action	Soul Becomes Hidden	set apart	Leaning and Resting on God	know self-- humility	Hope	Green
	strength of God is added		no natural perception		know God-- exaltation		withdraws the memory
	soul is purer and wiser		unreachable		begin and end in Mystery		beyond the world's reach
	more profitable		unexplainable		other than human wisdom		hope only in the eternal
Godly desire revived	Quarantined from the ungodly	The Hidden Journey	given no sought	Hidden	science of love	Charity	Purple
	blacker darkness is nearer God		imprinted by God		infused knowledge		annihilates the desire of will
	brighter light blinds more		like walking on the sea		enkindled love		hides from love of flesh
	thrown onto in-nate Godly desire		like the paths of clouds		only effects are knowable		love only for God

Security

Protected  
from Straying

One's final security in life is in the midst of having all of one's insights and capabilities annihilated, for here alone is one forced to rely on the Mystery, knowing that the self is utterly unreliable in its weakness.

Leaves the  
old ways

The more one is self-conscious of his relationship to no-thing the more he experiences a falling away from all former relationships and all that is familiar which very ambiguity and unfamiliarity becomes a sign of the newness of the relationship to the Mystery.

The road of  
suffering

The self prefers the road of suffering to the road of fruitful action, knowing that as long as one is successful and has a sense of accomplishment, he relies on himself rather than on the Mystery.

Godly desire  
revived

The deeper the darkness, the more one is forced over against the Mystery; and like it or not, one discovers himself securely bound in that final relationship and is left with that struggle only.

Secret

Self doesn't  
understand

One day the self suddenly finds itself walking in a great despair, which it can neither explain or control, and confronts this utter mysteriousness of the spirit journey which is beyond the self, yet occurs in its very midst.

Words fail

Language, words, and images are inadequate to describe the journey. What is being pointed to here is beyond phenomena and experience and can't finally be expressed.

Soul becomes  
hidden

One finds himself mysterious and unknowable, even to himself; familiar landmarks turn strange and unreliable, or disappear altogether. The way ahead and the way back are equally obscure.

The hidden  
journey

Moreover, the self does not keep the secret, but is mysteriously sustained on the journey with each fresh disclosure of the final Mystery.

## LECTURE ON THE HIDDEN LADDER

Session # 6 Cont'd

Ladder

- Climb to treasure** In the midst of one's consciousness being radically increased and intensified, a new relationship to the final Mystery emerges--- a relationship of authenticity in the painful journey of humanness in which he self-consciously embodies the fulfillment and meaning life itself is.
- Descend in humility** The self is humbled as it encounters the ever-present Mystery, and yet is exalted in being torn loose from the inadequate way of relating to the Mystery. This process is dynamical, for the self is never able to "wrap up" the Mystery.
- Leaning and resting on God** Here the self is surrounded by awe. Looking back, it sees only the Mystery in the darkening which it did not seek; and looking ahead it sees only the Mystery beckoning it to further humiliation and finds that it is ready to have this journey as its very life.
- Hidden** Participation in the Mystery is the objective situation of man, yet he becomes aware of it only with the intrusion of awe, illuminating his life with meaning and firing his will with care; it is impossible to determine the stage of the journey, since the process is perpetually revealing meaning and sparking motivation, but the effects of the spirit are objective and verifiable.
- Garments
- Disguises** The major temptation on the journey of union with Being is to reduce the journey to some attainable goal, which would be saying "no" to where one is on the journey, thus constituting a denial of the journey itself. What prevents this is the disguise of the virtues of faith, hope, and love. Thus one is ever reminding himself that the journey is utterly significant at every point and that he is, in fact, fulfilled, whether he feels that way or not. This allows one to remain on the road of ever increasing awareness of the fulfillment that is ever his.
- Faith** One is clothed in faith in the midst of total abandonment, deepest pain, and complete lack of understanding and places his total reliance on the final reality which gives every man his unique journey. As Luther said, "The Lord provides all things well".
- Hope** Hope in the eternal occurs when one no longer hopes for anything. One does not hope for things of the world, but only in the Mystery which constitutes the whole of the journey.
- Charity** Charity---the embodiment of the Word as love for all that is--- prevents attachment to anything that is less than all, and thus helps keep the will focused on the care for all the world.

Chapter XIX

Chapter XX

1 2 3 4 5 6 7 8 9 10

THE UPS AND DOWNS THAT ARE HUMAN FULFILLMENT

The Beginning

The End

THE SACRIFICIAL SERVANT  
attachment to being

THE AUDACIOUS KING  
participation in being

ATTACH (basic) → ULTIMATE (radical)

PARTICIPATION (basic) → ULTIMATE (radical)

MEANING  
you're attached

SERVICE  
you want to serve

CONSCIOUSNESS  
cruciformity

TOTAL CONSUMPTION  
of your being

MOTIVATED  
there's a drive in me

BOLD  
utter daring

SEIZURE  
capture God (like Moses)

PARTICIPATION  
I am sheer motivation -  
by my participation in Being-itself

DOING

DOING

MEANING

passive (intell)

active (volitional)

MOTIVITY

THE BEGINNING AND THE END OF HUMAN FULFILLMENT

16 Detachment

THE INTELLECT AND THE CONTEMPLATIVE LADDER

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10 s t e p s	Contemplative Ladder as Annihilation		Contemplative Ladder as Searching			Contemplative Ladder as Service			Contemplative Ladder as Self-Detachment					Cont. Ladder as Desire	
	L Sickn a for Myst.		S Seeking the Myst e in all things			w Working for the Myst.			s s Serving the Mystery					1 Hunger for Myst	
	S Swooning g i of Soul		s Quest e r of soul			k the s Proph			A B F Suffering of the u r l soul for the Myst.					s 1 t o n Com-see- g pre- ing h'sr 6	

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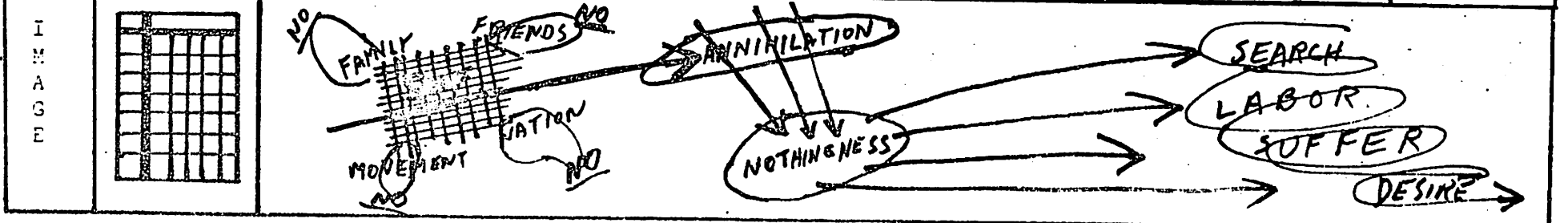
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<p>1. Soul is sick with love for the Mystery</p> <p>2. Soul "swoons" from sin toward God's glory.</p> <p>3. Soul experiences "Annihilation".</p>	<p>1. Soul seeks the Mystery in all things.</p> <p>2. Soul recovers health and finds new strength.</p>	<p>1. Soul considers all of its great works as small--suffers great pain.</p> <p>2. Soul considers self useless and feels as if its life is in vain.</p> <p>3. Soul considers itself to be worse than all others.</p>	<p>1. Spirit strength is subjection of the flesh.</p> <p>2. Soul seeks no consolation.</p> <p>3. Detachment from all means no rest or quietness for the soul.</p>	<p>1. Vehemence for comprehension and union and the pain of its delay.</p> <p>2. Hunger of the soul is abundance and it is nourished on love alone.</p>
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Rational: To grasp the nature of transparent meaning in the midst of the journey of the Dark Night.  
 Existential: To experience the intensification of consciousness through grounding the steps of the ladder in their own life experience.

S E M I N A R  S Y M P H O N Y	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE	
		Annihilation and Search	Service	Detachment and Desire		
		Paragraph 116-117	Paragraph 118	Paragraph 119-120		
Context for using chart work-sheet (p. 3 & this manual)	1. How heard people using using word "languishing?" 2. How St. John uses the image "sick with love" 3. What is swooning? (examp.) 4. What mean to swoon from sin and toward God (say for 20th C. secular man)? 5. How does his example re: sickness help you? 6. Remember periods in your life when that was happening to you? 7. What see going on when someone is experiencing the "annihilation" he speaks of? (other ways he describes it)	1. Other ways to describe this step? 2. What in <u>life</u> drives one to this labouring?(sent 2-3) 3. where see love giving one fervour? 4. Sent. 4--what mean? 5. How heard people talk about this kind of pain? (#4) 6. "What is due God"--de-mythologize? 7. Interior response when experiencing uselessness and vainness of life? 8. When you've been in this situation. 10. Other effects? (manifest)	1. Why suffer w/o weariness? 2. What subjection of flesh means or points to in 20thC.? 3. How he describe the interior dyn. of the subjection? 4. Ever experience? 5. What is the depth insight in the prayer? (#6-7) 6. How does Word visit us in our afflictions? 7. Why detachment leads to no rest or quietness? 1. Why is the soul impatient? 2. Where has your frustrated comprehension become oppressive? 3. Hunger image--what people say? How express this? 4. What is depth reality true for every man in P. 120 sent. #3?	Pedagogue spins story of recent encounter with life's deep meaning in midst of utter mundanity.		
Assignment: Read chapter 19 and fill out hidden ladder work sheet steps 1-5.						
TIME	10 min.	18 min.	15 min.	15 min.	2 min.	



The Regeneration of the Will

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The Radicalization of Motivity

Perfect Fulfillment

The nature of the process

Quickening of the Will

Audacious Empowerment

Chastity

Practical Perfection

Unmediated Vision

Increasing Understanding Necessary Journey

1 2 3 4 5 6 7 1 2 3 4 5 6 7 8 9 1 2 3 4 5 1 2 3 4 5 6 1 2 3 4 5 1 2 3 4 5 6

# 121 122 123 124 125 126

Movement I

Movement II

Movement III

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Motivation of the will, in John's model, is an accelerating and intensifying process--the will is sparked, empowered and chastened to seek the Mystery in all things. The process begins in the sparking of motivation by the image of cruciform meaning and has its completion in the transformation of will in participation with Being.

When motivity is activated to the bottom, you have perfection in this lifetime--it is a matter of embracing ("burn with sweetness") the perpetual intensification of consciousness: to stay on the journey whatever the cost--this is possible only selflessly yet is alone that which gives back selfhood. It depends on step 10--the vision of fulfillment, but there is always a gap.

The intensification of consciousness is part of the human journey; while it is perpetual (cyclical) it is nonetheless going somewhere (linear)--at any point on the journey you are different than before.

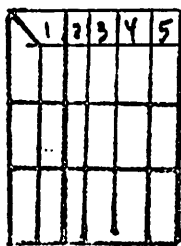
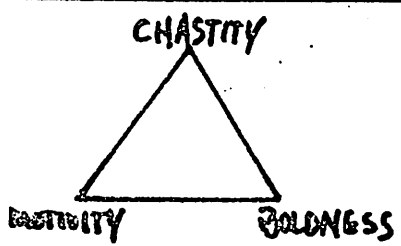
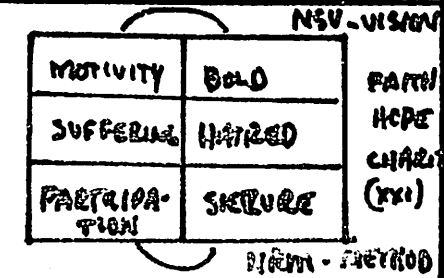
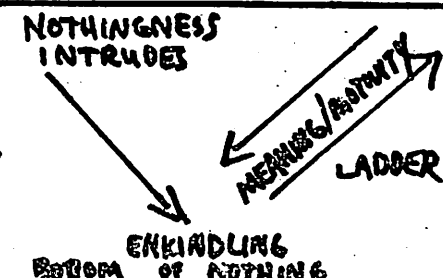
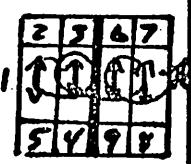
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Rational: To give clarity that perfection is embracing the journey of the ladder.  
Existential: To enable the decision to be on the journey.

S E M I N A R

S Y M P H O N Y

35

	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
		Intensification of motivity	Perfection	Nature of Process	
	Have seminar fill in 5x6 worksheets as they study. (see p.36 of this manual)  ----- Read several worksheets ----- Put on board as working chart	1. John's desc. of step 6 & its effects? 2. Examples of sparked motivity from wkshts? History?(Nazis, Mao, Emigrants) 3. How talk about these as related to enlargements of charity?(reflect back on "meaning" circuit) ----- 4. Desc. of step 7? John's, own, Personal examp. 5. Danger?(need for Humility) sent. 9 6. What happens when you move boldly w/o humility(Humiliated--point is the indicativeness of ladder.. ascent/descent 7. Step 8? Ground winning? What would perpetual winning do to motivation(down ladder) 8. P.123 sent 5, shift to perf. 9. do motivity triangle in their words. 10	1. John's desc. of perf. in this life. step 9 2. what is your vision of y perfect?(Fulfillment-wholeness of being) personal, soc. 3. What mediates (comes) between it and situation? 4. How know this(pain and suff) 5. What does john say the painness) 6 suff are doing? Push here on meaning of Dark Night-Vision allows standing in pain of bringing it off/pain allows detachment from all Fulfillment is awareness of journey(intellect) & decision to be on it (will)	What happens to understanding as will is regenerated? Pp126 sent 1. What does increased meaning do (intensify will) 2. Is there progress? 3. When is whole journey revealed(when over-endless- 4. How state the necessity of the process in post-modern language?  Important to get clear that there is progress in midst of cyclical intensification.	Walk thru whole ladder--clarify that it is series of circuits or layers of consciousness. Ask what poetry they would use. Push to sociological What learned about human motivity (Resurgence)
TIME	15	10	10	10	15
IMAGE					

SESSION 7,8

THE HIDDEN LADDER WORK SHEET

SUMMER '73

Chpts. XIX,XX

STEP					
HIS TITLE					
HISTORICAL POETRY					
EFFECT ON SOUL					
YOUR TITLE					
MODERN POETRY					
LIFE EXAMPLE					

36

SEMINAR 7x3 WORKSHEET

Paragraph	52	53	54	55	56	57	58
St. John categ	Same Love	Afflictions	Purgatory	Enkindled	Suffering	Good is Over	Root Imperfect
STATE IN YOUR WORDS							
WHAT POPULAR PHRASE/SLOGAN POINTS TO EACH?							
CHECK 3 THAT TALK ABOUT YOUR LIFE- DESCRIBE WHICH LIFE ARENAS WERE ADDRESSED.							

37

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## ANALOGY OF BURNING LOG ILLUMINATES SOUL'S SUFFERING

## ILLUSTRATION &amp; COMPARISON

## SEVEN INSTRUCTIONS

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BURNING LOG

SOUL'S PURGING

SAME  
LOVESOURCE  
of  
AFFLICTIONPOWER  
of  
PURGATORYHOW  
ENKINDLEDSUFFERING  
INSTENS'DALL  
GOOD  
OVERROOT  
IMPERFEC.

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Description of burning log, in the stages of:

1. Fire coming from outside.
2. Driving out moisture.
3. Darkens and chars wood.
4. Log is kindled externally and begins to burn.
5. Fire transforms log (burns interior).

Expands on analogy by explaining seven instructions or insights into the souls' journey through the Dark Night:

1. How the love which purges and awaits final union is one reality.
2. How the torment is experienced first as one's own inadequacy.
3. How purgatory is a continuation of the same process.
4. How the soul begins to burn with love in midst of suffering.
5. How torment increases as more interior (precious) things are attacked.
6. How the very self seems annihilated and without hope, cut off.
7. How, even in times of relief and peace, the remaining inadequacy is even clearer and causes deeper anguish.

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**RATIONAL:** To clarify unity of the journey of the Dark Night in the complexity of its manifestations.

**EXISTENTIAL:** To experience the possibility of embracing the fulfilled life.



ST. JOHN OF THE CROSS - Session # 10

PERFECT FULFILLMENT: PERPETUAL INTENSIFICATION OF CONSCIOUSNESS

The Sacrafical servant		The Audacious King	
Understanding		Will	
Seeks God without ceasing	You want to serve	There is a drive in me	Utter daring
MEANING (2)	SERVICE (3)	MOTIVATED (6)	BOLD (7)
new purgation in the night	worse than all others	charity is enlarged	vehement in its boldness
<u>Humiliation</u> excruciating pain living in unreality self-betrayal self-doubt will be this way forever	<u>Weakness</u> intense inadequacy no-thing unbearable drained brutally oppressed no help, pity	<u>Suffering</u> doomed victims of hatred burned out objectless yearning paralyzed waiting for nothing	<u>Hatred</u> painful doubt cruel deadly war raging hatred unjust situation hatred, a cruel burden
most intensive frustration	habitual suffering	burned inwardly through love	remains for short periods
TOTAL (5) CONSUMPTION of your being	(4) CONSCIOUSNESS CRUCIFORMITY	(9) PARTICIPATION I am sheer motivation	SEIZURE (8) Capture God (like Moses)

Step 1  
When the soul can find no pleasure support consolation or abiding place in anything it is ready to climb the ladder

Step 10  
Perfect Fulfillment is to participate in perpetual intensification of consciousness

Dark Night Of the Soul by St. John of The Cross

S E M I N A R  S Y M P H O N Y	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
		Chart	Brooding Conversation	Writing	
	Lecturette context for tonight's study-- Last of 10 sessions; tonight we will reflect on the significance of St. John for our time Tonight's study has 3 parts-- 1 indiv. clarity 2 corp. brooding 3 indiv refl.	<p>Write a propositional sentence on each of the 9 sections of the dramaturgical chart (9 sentences)</p>	<ol style="list-style-type: none"> <li>As you have listened to the news (world) these past 2 wks. where have you found yourself calling upon Dark Night images to talk about these events?</li> <li>Where has consciousness of the Dark Night been helpful in thinking through the events of the world?</li> <li>What has the study of the Dark Night allowed you to "see new" in society?</li> <li>How would you describe the Dark Night as a 20th C. phenomenon?</li> <li>Why did we read Dark Night this year?</li> <li>How has your story about 20th C. changed because of this study?</li> </ol>	Write one page on the relationship of the Dark Night to the 20th Century.	Read Several selections to the whole group
TIME	2	18	18	20	2

RATIONAL: Allow participants to struggle for clarity on the relationship of the Dark Night and the 20th. C.  
 EXISTENTIAL: Experiencing the terror and confusion of C. 20 as the Love of God for the World.

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ST. JOHN OF THE CROSS  
PEDAGOGICAL GUIDELINES

1. A wise guru has several gimmicks to release humor in the group.
2. We are forging theological clarity to sustain the 20 year journey.
3. Give special consideration to getting off-stage.
4. Get underneath use of scripture and saints as witnesses, not authorities.
5. No substitutions for own words for what section is about.
  
6. Write out own Dark Night experience and how particular section relates to it.
7. Spend 80% of your time focusing your own clarity and 20% polishing study plan.
8. John is a simple country boy talking about everyday life.
9. Be careful of time early in session.
10. Board images are critical, but cannot be cute; if ambiguous, don't use them.
  
11. Each session has particular focus in journey of two weeks -- don't say all you know.
12. Be prepared for people to have sudden breakthroughs with tendency to take over.
13. Rely on charts for hard rational clarity--rehearse 10 weeks with master chart.
14. In a time squeeze, the seminar has first priority.
15. Avoid heavily introspective questions on one hand and abstract historical inquiries.

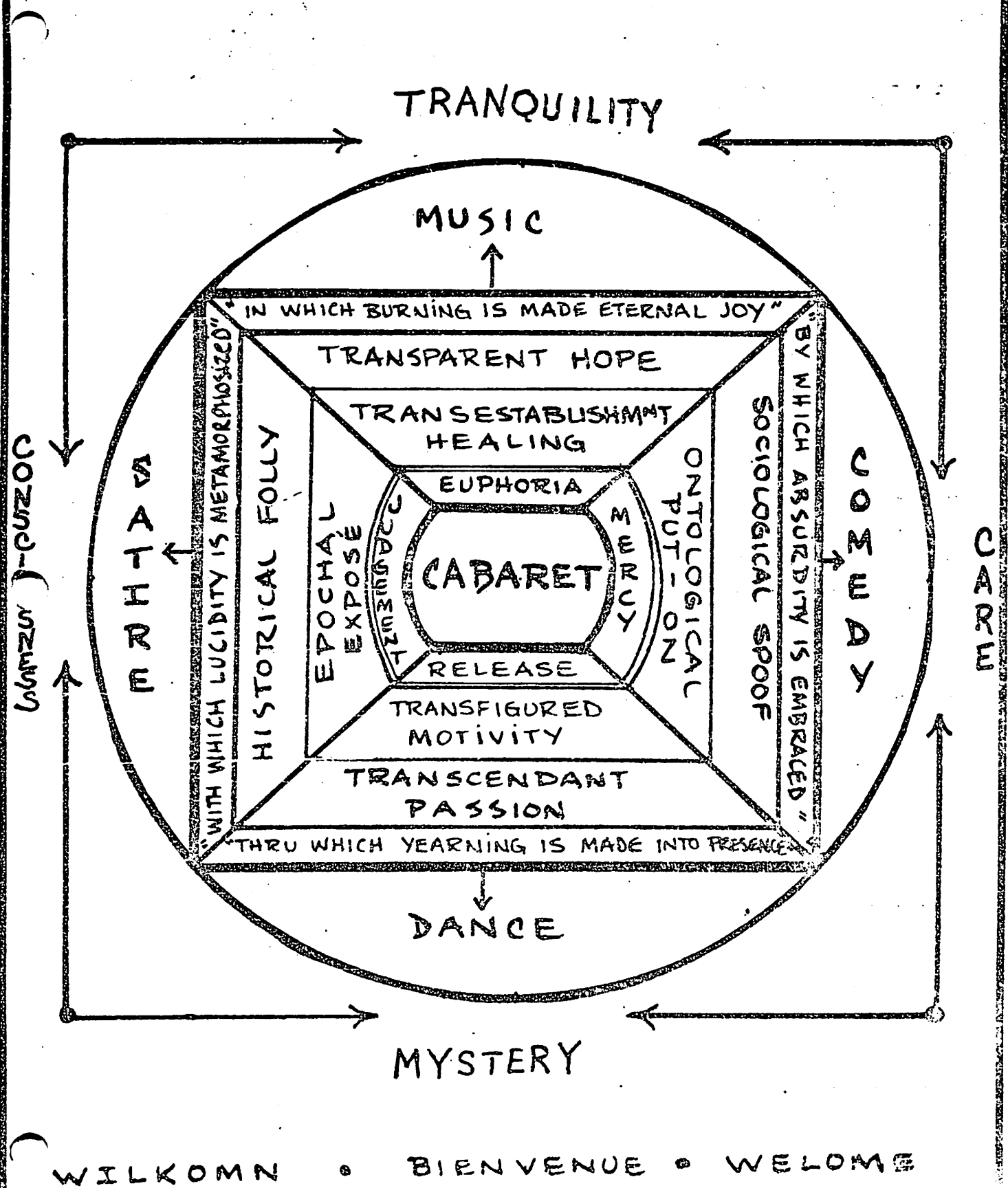
ST. JOHN OF THE CROSS  
PEDAGOGICAL GUIDELINES

16. Content breaks through at sentence level charting.
17. De-mythologize through the use of other poetry.
18. A pedagogical style is required, not a guru style.
19. Commonly number the paragraphs consecutively.
20. People need to struggle with John -- trust the group.
  
21. Use rationale frameworks as reference points (study helps, charts, transpositions, etc.)
22. Style needs to be coaxing, enticing to participants.
23. Don't let direct pedagogy let group off the hook of achieving own clarity.
24. Style of collegiality is crucial, including give and take and sharing of own insight.
25. Read carefully the JWM transpositions as preparation, but don't teach from them.
  
26. You are not after life illustrations--maybe life "conditions" rather.
27. John deals with a substantialistic universe--we have to translate into rational.
28. You cannot do depth grounding before rational clarity, especially with John.
29. John is talking about distinct self, within social context and with sociological effects.
30. People need to leave with confidence of taking on John--they need illumination and not a darkened understanding.

# Cabaret

- CONTEXT
- DYNAMICS
- FORMS
- TECHNIQUES

# THE CABARET AS A LIFE DYNAMIC



WILKOMN • BIENVENUE • WELOME

# Cabaret

JOURNEY TO CABARET SYMBOL THRU CABARET DYNAMIC

POINTING THE DIRECTION

LIVING IN THE LAND

INTRO	PREPARATION				EVENT # 1	THE DEMON- STRATION	THE DIRECT CONTEXT				EVENT # 2	
	THE SUBTLE CONTEXT		THE EVENT SET-UP				THE DEMONSTRATION INTENSIFICATION					
	MON	TUES	WED	THURS AND FRIDAY		SUN PLENARY	MON	TUES	WED	THUR	FRI	
PLENARY PACKETS  -- IMAGES	CABARET CONTENT WITHOUT NAMING • Singing Spins • Dance Spins • Comedy Spins			ANTICIPATORY  TEASE	<i>Cabaret</i>	CABARET AS A LIFE DYNAMIC	CABARET CONTENT  NAMED			CONGREGATION TROUPES • Visit • Spin • Create		<i>Cabaret</i>

ELEMENTS	INTERIOR DYNAMICS		SOCIOLOGICAL ROLE		OTHER WORLDLINESS	
	INTERNAL AWARENESS	TRANSPARENT HAPPENING	BEFORE YOUR VERY EYES. . .	BECKONING TO BE . . .	IN THE THEATRE THERE IS . . .	THE ROLES OF . . .
<p>I <u>MUSIC</u></p> <p>in which burning is made eternal joy</p> <p>EUPHORIA</p>	<p>Transparent</p> <p>Hope</p>	<p>Transestablishment</p> <p>Healing</p>	<p>Embodying</p> <p>Ceaseless</p> <p>Cabaret</p>	<p>Ontological</p> <p>Drama</p>	<p>The Embodiment of Mystery</p>	<p>Clown</p> <p>Cell Prior</p>
<p>II <u>DANCE</u></p> <p>thru which yearning is made into presence</p> <p>RELEASE</p>	<p>Transcendent</p> <p>Passion</p>	<p>Transfigured</p> <p>Motivity</p>	<p>Emerging</p> <p>Practical</p> <p>Selfhood</p>	<p>Social</p> <p>Style</p>	<p>The Demonstration of Care</p>	<p>Dancer</p> <p>Religious Guru</p>
<p>III <u>SATIRE</u></p> <p>in which lucidity is metamorphosized</p> <p>JUDGEMENT</p>	<p>Historical</p> <p>Folly</p>	<p>Epochal</p> <p>Expose</p>	<p>Disclosing</p> <p>Social</p> <p>Complexity</p>	<p>Strategic</p> <p>Involvement</p>	<p>The Reflection of Freedom</p>	<p>Actor</p> <p>Social Engineer</p>
<p>IV <u>COMEDY</u></p> <p>by which absurdity is embraced</p> <p>MERCY</p>	<p>Sociological</p> <p>Spoof</p>	<p>Ontological</p> <p>Put-On</p>	<p>Recovering</p> <p>Significant</p> <p>Engagement</p>	<p>Life</p> <p>Modes</p>	<p>The Invitation to Tranquility</p>	<p>Troubadour</p> <p>Guild Master</p>

## CABARET AS A LIFE DYNAMIC

THE MUSIC IN CABARET		THE SATIRE IN CABARET		THE COMEDY IN CABARET		THE DANCE IN CABARET	
BURNING IS MADE ETERNAL JOY	Beckoning Engagement	LUCIDITY IS METAMOR- PHOSIZED	My World	ABSURDITY IS EMBRACED	My Life	YEARNING IS MADE PRESENCE	Offering Risk
	Blocks Consumed		Passingaway- ness		Broken		Childlike Anticipation
	Passion Elicited		Vision of All The Earth		Intrusion of Word		Captured by Sirens
	Other World Tranquility		Other World Motivity		Other World Creativity		Other World Engagement
TRANS- PARENT HOPE	Vibrating Communication	HISTORI- CAL FOLLY	Man's Classic Defiance	SOCIOLO- GICAL SPOOF	Life's Joke On Me	TRANS- CENDED PASSION	Brother Doomed to Die
	Liberated Humanness		Past Affirmed		The Human Journey		Selfhood Emerged
	Missional Enchantment		Images Transformed		Misfortune of Best Friend		Decision to be Expenditure
	Fulfillment Possibility		Time of Universal Benev.		Absurdly Perfect		Unspeakable Joy
TRANS- ESTABLISH- MENT HEALING	Naming Reductionism	EPOCHAL EXPOSE	Idolatry Exposed	ONTOLO- GICAL PUT-ON	Tragically Absurd	TRANS- FIGURED MOTIVITY	Nonchalance
	Dramatize Great Turn		Obedience to Life		Strangely Meaningful		Fearfilled Heart's Desire
	Secular Evangelism		Phariseeism Slain		Mysteriously Glorified		Decision to be Sustained
	Mythology of Engagement		Enabled Passionate Urgan		Mingling of Life and Poetry		Godly Enactment
EUPHORIA	Seduced Beyond Druthers	JUDGE- MENT	All in This Together	MERCY	Been Given The Chance	RELEASE	No More Wall-flowerism
	Fascination Tingling		Obligation Affirmation		Creativity Unleashed		Spontaneity Permission
	Discontinuous Transparency		Community Consensus		Secular Minister		Passion Demonstrating
	Awe-Filled Existence		New Corporateness		New Radical Integrity		Symbol of Fulfilled Style

## THE CABARET AS A FORM FOR EMBODYING RESURGENCE

GOD GIVEN MOMENT OF RESURGENCE		DISCIPLINE FOR JOY		CONSCIOUSNESS OF GLORY		REHEARSAL OF SANCTIFICATION	
MY CUP RUNNETH OVER	transformed past	KEEPING YOUR BALANCE	Not hedonism	ANNOUNCES THE TIME OF ABUNDANCE	Celebrates Sexuality	DECISION TO BE EXPENDITURE	Demonstrates passion
	experienced wholeness		Not gnosticism		Enhances Phaseology		Allows risking
	I am local man		Enables passionate urgency		Signals resurgence community		Embraces the whole
	mystery sits in my lap		Mingling of Life poetry		Dramatizes the fulfilled life		Extends the Self
WONDER-FILLED LIFE	It is great to be forty	THE OTHER WORLD IN THE MIDST OF THIS WORLD	No escape from lucidity	ILLUMINATE TRANSPARENT CY	Reveals mystery in mundane	DECISION TO BE SUSTAINED	Put on Joy
	That moon has a man on it		Not sheer engagement		Transcends the obvious		Do your grief
	I'm glad I'm a woman		Not Schizophrenic		Experiences the ontological		Rehearse Absolution
	It was the day of blood red moon		Mythology of re-engagement		Goes beyond the veil		Embraced Expenditure
EMBRACED ONENESS	no more far away places	NO MORE WALL-FLOWERISM	Beyond Druthers	TRANSFORMS IMAGES	New time and space rhythm	INTENSIFIED ENGAGEMENT THROUGH DETACHMENT	Effortless Flow
	We are on the human journey		Allows Spontaneity		Mirrors the times		Nonchalant Style
	No more enemies		Beckons Participation		Allows burst of creativity		Tangential Approach
	Spaceship Earth		Stays. Pharisaism		Points new direction		Intentional discontinuity
DECISIONAL TOMORROW	Like a child in anticipation	DEFINED LIMITED STRUCTURE	Obedient to TWLI	OCCASIONS HEALING	Objectifies lucidity	SYMBOL OF STYLE POSSIBILITY	Bodily Engagement
	Grateful Obligation		Sets limits of moral effectvns		Enables interior affirmation		Endless Fulfillment
	Beyond the Moral		Discontinuity w/in continuity!		Gives permission to live ambiguity		Decisional Stance
	The Trans estab. Stance		Assigned roles New humanness		channels the new insanity		Bold Affirmation

## THE CABARET AS GUILD DYNAMIC

MUSIC		SATIRE		COMEDY		DANCE	
ONTOLOGICAL DRAMA	Life Episodes	STRATEGIC INVOLVE- MENT	Participate in Another World	LIFE MODE	Expose of Life Mystery	SOCIAL STYLE	Recreation of Social Role
	Experience of T.W.L.I.		Celebrate the Fact of Life		Intensification of present Mood		Courage Giver for Participation
	Kaleidoscope Bombardment		Relaxed Sociality		Events of Fear and Fascination		Embarkation Upon Perilous Journey
	Art form of own Life		Commonness of Community		Experience of Communion w. God		Glorious Embracem. of Life
EMBODY- ING CEASELESS CABARET	Images of Operation	DISCLO- SING SOCIAL COMPLE- XITY	Creation of New Myth	RECOVERING SIGNIFI- CANT ENGAGEMENT	Being Grounded in History	EMERGING PRACTICAL SELFOOD	Embodiment of Secular Myth
	Orientation to Issues		Style and Wisdom Arenas		Creating of Sociality		Permeation of Mass Consciousness
	Necessity of Systems		Economic Dynamic		Decisions of Significance		Release of Grassroots
	Anticipation of Needs		Polity Dynamic		Engagement with Meaning		Planning of Concrete Future
INVITA- TION TO MYSTERY	Affirmation of Harmony	DEMONS- TRATION OF CARE	Exposure of Issues	EMBODI- MENT OF TRANQUI- LITY	Power of Laughter	REFLEC- TION OF FREEDOM	Demonstration of Possibility
	Expenditure as Joyous		Occasion of Decision		Embracing of Tragic		Stylizing of Life's Tensions
	Inclusion of Everyman		Slayer of Moralism		Heightening of Ambiguity		Appropriation of Sexuality
	Channeling of Passion		Gift of Nerve		Laughing at Oneself		Radicality of Corporateness
EVANGE- LISM	Role of Troubadour	N.S.V.	Role of Actor	N.R.M.	Role of Jester	MYTHO- LOGICAL	Role of Dancer
	Religious Guru		Social Engineer		Cell Prior		Guild Master
	Style of Balladier		Style of Commentator		Style of Humorist		Style of Magician
	Rehearsal of Memory		Glue of Reflection		Release of the Unexpected		Weaver of Enchantment

DRAMATIZATION OF MOTIVATING MYTHOLOGY NEW MYTH		STYLE OF DECIDING TO EMBRACE HUMAN CONSCIOUSNESS NEW CONSCIOUSNESS		EMBODIMENT OF TRANSESTABLISHMENT STYLE NEW MAN		VISION OF AUTHENTIC HEALING SOCIALITY NEW SOCIETY	
REVEAL SPIRIT DEEPS	Speak to ontology	BEYOND MORALISM	explode old piety	SECULAR- RELIGIOUS SOPHISTIC ATION	profundity	LIFE AS CABARET	Satire
	rehearse Sanctification demonstration of authen. passion Communion with Mystery		dramatize great turn embrace absurdity historical folly		transparent presence detached engagement secular minister		Comedy
CREATE VISION OF STANCE	Earth	DETACHMENT FROM IDOLS	Family	METHOD- OLOGY OF GLOBAL RESPONSI- BILITY	secular evangelism	GROUNDING IN THE OTHER WORLD	Motivity
	Gift		Sex		community consensus sociological healing		Creativity
ABSOLVE HUMAN JOURNEY	Goods	NAMING DEMONS	Status	LENS ABILITY	new love	ENCHANT- MENT WITH MISSIONAL VISION	Engagement
	Decisions		Mission		Sexuality		Tranquility
REHEARSE RELATIONSH OF LIFE TO LIFE	All Good	HOPE OF NO HOPE	Cynic	THE LIBERATED HUMAN BEING	Phaseality	LOCAL MAN PARTICI- PATION IN THE GUILD	New World
	Past Approved		Romantic		Sociality		New Church
REHEARSE RELATIONSH OF LIFE TO LIFE	Future Open	HOPE OF NO HOPE	Zombie	THE LIBERATED HUMAN BEING	Guild	LOCAL MAN PARTICI- PATION IN THE GUILD	New Man
	You are recieved		Stoic		Free Man		New Society
REHEARSE RELATIONSH OF LIFE TO LIFE	permission to be relatedness	HOPE OF NO HOPE	No messiah messiah	THE LIBERATED HUMAN BEING	transestablishmen hope	LOCAL MAN PARTICI- PATION IN THE GUILD	Last Fat Lady
	vibrating communication experience wholeness beyond ethnic groups		refresh courage to be long march burning made eternal joy new fullfillment		reinforce int. discipline new servant		All cabarets for all the people express resurgence new corporateness

- I. GOD GIVEN MOMENT OF RESURGENCE
- The time in which we live is a moment of fullness of life in which man experiences being assaulted by being more than the experience of the assault by non-being.
- A. MY CUP RUNNETH OVER
- Resurgence comes as "my cup runneth over", that is, life is almost more abundant than I can handle; and, so it is for every local man.
- B. WONDERFILLED LIFE
- Life is wonder-filled: "It's great to be 40". The moon has been reached by man! "I'm glad I'm a woman." Everything bleeds with meaning.
- C. EMBRACED ONE
- Life is whole as it has never been before - there are no more far away places - I am one with every man on the human journey.
- D. DECISIONAL TOMORROW
- I know tomorrow is mystery, yet is birthed out of my decisions and I await like a child in wild anticipation - grateful to be obligated to all.
- II. DISCIPLINE FOR JOY
- The cabaret is an authentic disciplined sociological form for joy, that embodies the mingling of life and poetry. Cabaret is discontinuity possible only where authentic continuity (or engagement) is present.
- A. KEEPING YOUR BALANCE
- The form of the cabaret celebrates sexuality and without falling into hedonism, celebrates the mysterious without falling into gnosticism, slays stoicism by enabling passions to become overt.
- B. THE OTHER WORLD IN THE MIDST OF THIS WORLD
- The cabaret celebrates the other world in the midst of this world by intensifying lucidity and projecting reengagement rather than occasioning a schizophrenic creation of a fantasy other world apart from this world.
- C. NO MORE WALL-FLOWER
- Cabaret says "no more wall-flowerism" and beckons participation even from those whose life has not been about "fun" - pushing beyond their druthers into spontaneous ecstasy. Life, still more life rushes in.
- D. DEFINED LIMITED STRUCTURE
- Cabaret is a planned, defined, limited structure that has assigned roles (M.C., actors, audience), which is symbolic of honoring defined life relationships (such as marriage, phases, etc.)

## CABARET AS A FORM FOR EMBODYING RESURGENCE

page 2

III. CONSCIOUSNESS OF  
GLORY OF LIFE

The cabaret is a form for making manifest the objective glory that life is.

A. ANNOUNCES THE TIME  
OF ABUNDANCE

Cabaret announces the indicative that this is a time of abundance: that life is full and good; sexuality and phraseology are to be embraced; the fulfilled life is dramatized.

B. ILLUMINATED  
TRANSPARENCY

Transparency is illuminated through cabaret as the mundane bursts with mystery and meaning. An invitation to participate in endlessness (in communion with God) is the hidden thread that holds the cabaret together.

## C. TRANSFORMS IMAGES

Images are transformed from grimness to gloriousness - self stories like "life is absurd" are transformed through the cabaret into "My God, life is laughing at me!" My complex life is given back as fun - as mysterious - as inexplicably appropriate.

## D. OCCASIONS HEALING

The cabaret occasions healing because it objectifies my lucidity and gives permission to live creatively in ambiguity - the cabaret impacts with the possibility of living the real sociological situation.

IV. REHEARSAL OF  
SANCTIFICATION

The form of the cabaret is a sociological rehearsal of sanctification.

A. DECISION TO BE  
EXPENDITURE

Cabaret manifests in a tangential form the decision to be expenditure by embodying passion and risking and self-giving yet through comedy or farce - never heavy - self-sacrificing content: (example "Mein Herr").

B. DECISION TO BE  
SUSTAINED

Cabaret demonstrates the decision to be sustained by really putting on joy or grief or spoofing absurdity. (Example: "Money makes the world go round"). It also manifests the style of living in absolute rather than collapsing in guilt.

C. INTENSIFIED ENGAGE-  
MENT THROUGH DETACH-  
MENT

The cabaret allows intensified engagement through genuine detachment (not dis-engagement) delivering one to a nonchalant style - new perspective - new confidence in (direct or indirect) victory in life.

D. SYMBOL OF STYLE  
POSSIBILITY

The cabaret becomes a symbol of style possibility - releasing bodily engagement and showing the way to stride with bold affirmation into the midst of life - demonstrating in the mundane, endless fulfillment - embodying joy.

## I. THE MUSIC IN CABARET:

Is transparent to its ability to call forth passionate engagement that breaks down the victimizations

A. Burning is Made  
Eternal Joy

Music brings out the deeply entrapped passion and gives an initial hint of the tranquility possible within life.

## B. Transparent Hope

The depth communication possible through music can freight the word that releases man to humanness and gives the hope of fulfillment.

C. Transestablishment  
Healing

The strategical impact on society is that of bringing about healing by naming the demons; dramatizing the new day, and freighting the mythology that sustains man in his hope.

## D. Euphoria

The roots of the power of music lie in its ability to expose the awe and in moments of tingling fascination find the courage for participation.

## II. THE SATIRE IN CABARET:

The role of satire in cabaret is that of standing present to your life's situation with a stance of embracing it rather than attempting to escape.

A. Lucidity is  
Metamorphosed

The lucidity of the world as tragically passing away is transformed to the only world I have and indeed the world that belongs to all and the passion for this vision is seen as other worldly.

## B. Historical Folly

Instead of standing defiant to the world not being responsible to man's desires, satire opens him to stand in humble affirmation receiving the world as universal benevolence.

## C. Epochal Expose

Satire is used to demand alert decisions about the current social issues and gives man the courage to stand obedient to the urgency and move responsibly with passion.

## D. Judgement

Satire is the vehicle that permits moving beyond the judgement to begin to formulate the community consensus and as such is a creative force in the birthing of the new corporateness.

## III. THE COMEDY IN CABARET :

The laughter of comedy gives permission for the decision of life that transforms the absurd to the strangely meaningful.

## A. Absurdity is Embraced

The discontinuous breaking-in of the comedy provides a vehicle to freight the word of possibility and gives new permission to live the creative life.

## B. Sociological Spoof

The intentional use of laughter to give attention to the human folly of every man can be used to dramatize the absurd perfection of every man.

## C. Ontological Put-On

Laughing at the mysteriously given gives a detachment that permits the self-conscious naming of it as glorious.

## D. Mercy

One finds the humor of comedy as an agent for releasing the human creativity of man and a tool for ministering to society.

## IV. THE DANCE IN CABARET :

The dance provides the opportunity to dramatize the decision for engagement and provides the arena to act over against the fear of participation.

## A. Yearning is Made Presence

Like song and music, the dance has a beckoning nature but the greater sense of risk involved in the decision to participate delivers man to his passion for engagement.

## B. Transcended Passion

In the decision to risk the engagement man finds his selfhood emerging and creates a potential symbol of his decision of expenditure.

## C. Transfigured Motivity

As more self-consciousness is aroused, one finds a deep yearning to face the decision again and again which has a possibility of symbolizing the ever again engagement of the sustained one.

## D. Release

The dance provides the symbol of the fulfilled life style as permission is given to demonstrate an acting out of the passion for all.

## SPIRIT TIMELINE (DAY I) - DAY II EXERCISE

## CONTEXT

The Day II Corporate Solitary is a spirit timeline reflection on Day I. It is to be done at the close of the Day II research session in the particular group then working together on research. This will vary from day to day from Guild to Team level.

The solitary allows a way of reappropriating and deepening awareness, transparency and awe of the day, and structurally articulates that a man of spirit does not sleep save he has made self-conscious appropriation of the time the Lord has given him.

## INITIAL SPIN

(This may be done while the participants are drawing their initial chart, or may be omitted, used as concluding spin, etc.)

1. When we become persons of spirit, bringing spirit out in every situation, we do it inside. First we need to learn to do it on paper, with rationality. How to be spiritually present to 24 hours a day? How to reflect over-against rational construct.
2. This exercise is kairotic interpretation of what chronos is, interprets successiveness of moment-by-moment time in terms of what is happening to one's mysterious, deep, great being.

STEP	INTENT	ENABLING REMARKS, QUESTIONS
<p>1. Take sheet of paper, turn sideways, draw line across it, about 1/3 of way down from top.</p> <p>2. Divide into 12 equal segments and number the breaks beginning with 5, going to 12, then 1 to 5 again. This is Day I.</p>	<p>GET OUT COMMON STRUCTURE FOR EXERCISE</p>	<p>(Can ask them to make notes on # 3 while doing # 1, 2)</p>

STEP	INTENT	ENABLING REMARKS, QUESTIONS
<p>3. Down side of paper, begin noting down moments, events, from Day I, that just come to mind.</p>	<p>GET INTENSIVE IMPRESSION</p>	<p>Let these events begin to spin in your mind. Don't take this too seriously - fool a little.</p>
<p>4. Begin to chart your Day I, sense after the breaks that are there, the periods of your Day I.</p>	<p>GET ABSTRACT CHART. WITHOUT TITLES</p>	<p>It's easy, for you can't be wrong. You're making a painting, not designing a bridge. Decide out of the interior dimension of your own being. Don't be moralistic about the precise hour. No reference to assignments, external, etc. If you have less than 3 or more than 5. . . Take 2 minutes</p>
<p>5. Make an asterisk, at the top of your paper, where the happening of your Day occurred, and make a little note to yourself what it is. Then draw a line from the asterisk to each 5 o'clock below.</p>	<p>GET AT KEY EVENT THROUGH BOUNCING OFF THE DIVISIONS ALREADY SEEN.</p>	<p>What moment illuminated your Day in both directions? This is <u>the</u> illuminating event, the kairotic center that created your Day. The sections of your chart begin to spin around a center somewhere, this is the revelatory event you are seeking. Look for the <u>2</u> sections into which the whole Day divides. What was <u>the</u> event there? This is not necessarily your best or most awful and painful moment. When it is revelatory, the pain remains. You want the happening, not just the occasion. When you get this event, it may alter your divisions.</p>
<p>6. Now give a name to each division of your Day</p>	<p>GET TITLES OUT OF BOTH KEY EVENTS AND ABSTRACT DIVISIONS</p>	<p>Give a marquee name, a fine name. Real quick, have fun Take one of your clearer sections: what are the 3 crucial things there, why you set that off?</p>
<p>7. Finally, name the day: : "The day of.."</p>	<p>TAKE A RELATION TO ENTIRE DAY IN LIGHT OF <u>THE</u> EVENT</p>	<p>What was it all about? Why you'll never forget that great day. Title of book, play, person</p>

## CONCLUSION

## REFLECTIVE QUESTION SETS

Anyone, give me your name for your day. (Affirmative comments after each)

What was that happening for you and what time was it?

How many divided their day into 4? 2? 3? more than 4? Give your time blocks and your names for each.

Are you aware of the awe? Why's it here?

Methodologically, what went on? What do you need to have your mind work on tonight? today?

## INFORMAL TRANSITIONAL SPINS

Notice how we work from a number of titles and events, back and forth, until we get one or two titles for the day and the event that illumined the whole thing.

Our fathers said that if you get on your knees you have a fine night's sleep. We have been on our knees here.

When come through a complicated moment in your day, can look to see what happened.

The day or night plots itself, we just are giving form to it.

It's not yours until you chart and name it.

You can make your mind and your dreams work for you during the day. Can see why our fathers got up to pray.

Can double the amount of time you ~~live~~ live.

Daydreams, "Walter Mitty's", great yearns: they are as crucial as night dreams. Occur in a flash. Have to do with the social in a comprehensive sense, transparent edge where history is screaming at you.

1. Sophistication is revolutionary. It is cultivating the establishment by communicating with my being that it is going to change, while shining its shoes and carrying its suitcases, at the same time.
2. Sophistication is that invisible dynamic which produces the unobservable "courage to do". It is primarily an issue with the male - overcoming "little boyness", acting confidently in the face of uncomfortable situations. Women basically contain this gift within themselves.
3. Sophistication is intentionality in appearance. The way you dress is for a purpose; but do not let intentionality show through. Dress according to the mission you want to do.
4. Sophistication is bestowing honor - bishops, ambassadors, non-westerners. Deportment - knowing when to leave, recognizing and receiving yes's and no's.
5. Sophistication is knowing what to do and how to do it. Exposure without anyone seeing you - smoothness - you pay the bill and nobody ever knew it.
6. Sophistication is poise: planning. Tactical thinking. Sophistication has to do with having your passport - having thought self through.
7. Sophistication is knowing that the world is your home. It is being your own culture and knowing that the gifts of every culture belong to you. When in another land, it means holding the tension between being a guest and being a first-rate citizen.
8. Sophistication is sensitivity to your environment and what's going on in it. It is having your homework done, invisibly sizing up your situation and noticing all that's going on. Knowing and acting out how to walk in and out of a bishop's office.
9. Sophistication is humor - being able to handle any situation and having fun doing it. It is both appropriating the absurd and the manifesting of ecstasy. It is both distance and full living of the moment.
10. Sophistication is embracing your detachment. When your plan falls through, you don't fall apart, you keep cool. It is abounding with ease and abasing with style.
11. Sophistication is unobtrusively leaving behind or giving a part of yourself in every situation. It is making sure when you leave an airplane or a taxi that the hostess or driver was glad you were along.
12. Sophistication is finesse. It is not letting your guruing stand out, for you are never trying to teach anything to anyone. It is knowing how to use conversation as a revolutionary tactic or as a way of revealing the awe.

<p>UNDELIMITED GLOBALITY</p>	<ol style="list-style-type: none"> <li>1. Ever since that photo of the earth from the moon, the globe belongs to every man in a brand new way -- it is an indicative in our lives. Going global, or being global, is not first of all <u>seeing</u> that, but discovering how we embrace that and act out of that in the very core of our being.</li> <li>2. Globality is being a spiritual presence; no force ever turned the world except spirit. Sometimes globality has been confused with "cultural awareness" , or drawing aspects of the globe into myself. Being global has to do with standing as the church where-ever you are.</li> <li>3. Our study of Gogarten was a preparation for going global. He made clear to us that the man who can genuinely risk his being for the globe is the man whose obligation is first of all <u>to God, for the world</u>. It has first to do with my relationship to God, not to the Koreans or the Africans.</li> </ol>
<p>XAVIER PRINCIPLE</p>	<ol style="list-style-type: none"> <li>4. Going global has to do with taking every assignment just as St. Francis Xavier -- leaving behind all ties, even the security of having advice and decisions made by the Vatican; i.e. "The switchboard is out of order." The Xavier posture points to utter spirit responsibility where you find the Lord assigned you. You are the one responsible for getting every soul into heaven. They say of Xavier that he baptized to many that he had to wear his arm in a sling. When you are in Peoria, <u>all</u> of Peoria is yours.</li> <li>5. The Xavier stance of globality requires the taking unto oneself the identity of the land as "mine", Being responsible for the globe in existing images means something like "I'll take responsibility for my little region, I hope everyone else is caring for theirs." Xavier stance calls for responsibility for the whole within my own "postage stamp." The fear is having to submit to being responsible for all of creation.</li> </ol>
<p>PRIORHOOD</p>	<ol style="list-style-type: none"> <li>6. A prior flips every man's vision into the ontological. It is not negating existing visions but blowing the bottom out of them, exposing hidden depth awareness. A prior exposes to a man his own global caring that was always there from the day of his birth.</li> <li>7. Global priorhood embodies the decision to build the earth - to be the creative thrust forward. He wins in every situation he finds himself in because his decision to succeed is grounded only in the Word, which transforms all of life.</li> <li>8. Priorhood is sheer transparency; it is the symbol through which men and societies have delivered back to them their own wonder and possibility. A prior has the vision of St. Augustines CITY OF GOD for the whole globe, which enables him to engage utterly in building the city of man. He sees this world through the other world.</li> </ol>

## OBEDIENCE

9. Obedience is key to going global - it is obedience to God. That cannot be some kind of abstract principle. It is obedience to the given historical setting, within the establishment and the disestablishment. Concretely, this obedience is creatively leaving a part of yourself in every circumstance. It is leaving every situation transformed, because of the total honor given it.
10. Obedience is expenditure; it is the pouring out of yourself into the concrete unto death. Every situation in which I find myself is for life. (Recent example: E. Stanley Jones died in India. Can't come home to die.) Interior resources of iron sustain this obedience - Canonical Hours engraved on the inside of eyelids, Gospels etched into the palms.

INTERIOR DISCIPLINE  
SHORT COURSES

TRANSPARENT  
STYLE

Interior Discipline has to do with standing as a holy man who is a "nobody" and who suffers humiliation over his nothingness. Only in the Word of Jesus Christ is it possible to be those whom we are called to be.

To be interiorly disciplined in our time demands that there be a shift in style from priesting to a style demonstration that insures the "Other" and not the self is brought off.

Interior discipline requires that in the midst of standing before your finitude, you decide to throw your inadequacy into the future.

SOLITARY  
STRUGGLE

In the midst of his journey, the self story that a man tells himself about who he is and what he is out to do is the tale he weaves about his place in the Journey of Mankind as a solitary individual.

The creation of one's own decor is key for enabling one to stand before his symbols as the disciplined man.

Interior discipline is the resolve that is occasioned in confronting both the deeps and mundanity of life.

SOCIOLOGICAL  
MISSION

The transestablishment decision to "embrace (kiss) the leper", is to embody internal discipline.

Sheer decision to always invent one's context and thereby will one's fate is the disciplined resolve to always invent over chaos.

Interior discipline requires that if one be engaged authentically, he respond sociologically rather than psychologically, to all of life.

GLOBAL  
CORPORATENESS

The decision to operate methodologically so that all I do is globally replicable requires interior discipline.

The decisions that the local is the global and that "I am Xavier", are required to be a revolutionary and not merely a tourist.

The ability to focus immediate issues into the broad vision means operating out of the comprehensive future as opposed to one's own immediate situation.