

Guild

GENERAL CONTEXT

The function of the Guild Lunch in the Research Assembly is to be the nurture structure that releases motivity on behalf of the research task as well as experimentation in the dynamics that go on when the guild gathers its forces self-consciously for planning and implementation of direct action in the community. Since its operating context is different, it should not be regarded as an example for the structuring of the meeting format of the guild, though elements of the form of such a meeting will certainly be illuminated. The function is threefold: to provide distance for detached reflection on the researching task; to illuminate the transparency present in the mundane activities of the life of the guildsman, and to motivate the guildsman to re-engagement in the task at hand. It is the indirect spirit reprogramming that catalyzes the coming into being of the new day, the new man, and the new world.

PRELUDE

The Lunch opening is a time for the creativity and passion of the guildsman to be let loose. Singing should be fun and celebrative, and instrumental groups, quartets, duets, etc., should be encouraged and planned for. Accountability is informal and must rely on the interior discipline of the teams to care for their members. Rooms must be prepared fastidiously by the set-up teams with the secular equivalent of an altar and other secular decor able to be set up quickly. Possible tactics for releasing spirit are listed below.

ACT I

The indicative visioning spins break the guildsman loose to a comprehensive picture of the resurgence going on about him and the roles that will be required of him. The talk-back draws forth the guildsman's own vision and experience of resurgence.

ACT II

The song conversation beckons the guildsman to behold the deeps that are present in the mundanity of life.

ACT III

The research reflection gives the guildsman the opportunity to view his own work in a comprehensive context, by allowing him to bump up against the work of his colleagues in other sectors and reflect on his own guild's work.

POSTLUDE

The reflective resolves of the group cap the lunch discussion and give the group an intent with which to move back into the afternoon's work.

TACTICS FOR RELEASING SPIRIT

1. Music playing when people arrive.
2. Six sets of guild shield place mats.
3. Bread plates or other table adornment.
4. Singing waiters, on occasion.
5. Banner or shield creation.
6. Guild outing for lunch, once.

PRELUDE

(15 minutes)

LUNCH OPENING: Singing and music, both with quartets, duets etc., and resurgence singing led by meal priest.

ACCOUNTABILITY: The priest asks if all are present (teams check members).

MEAL RITUAL: "Repeat after me: 'We have arrived at an historical vantage point/ where the wasteland ends/ and human wholeness and fulfillment begins.'"

CALL TO FEAST: "Let us feast".

ACT I

(Detachment from
the immediate
task)
(30 minutes)

INDICATIVE VISIONING: Conversation leader introduces or spins a resurgent witness for about 10 minutes on resurgence theme for the day, then spends the rest of the time drawing forth the wisdom of the Guild in that dimension. Spin outline (and possible questions) can be found in the respective construct.

ACT II

(Illumination of
the immediate
transparency)
(20 minutes)

SONG CONVERSATION: Priest opens with short spin to introduce fun song and invites full participation in singing. Following a short spin on transparency, the conversation song is sung, and the conversation is held according to the guidelines set forth in song conversation construct.

ACT III

(Reengagement
in the
Immediate Task)
(20 minutes)

REFLECTION AND REPORTING ON RESEARCH: Conversation leader provides transition from the song conversation (possibly with a song, or change in tone, or contextual statement) and then proceeds with conversation or reporting, according to the two-week construct.

POSTLUDE

(5 minutes)

REFLECTIVE RESPONSE: Conversation leader draws forth one or more resolves of the group issuing from the discussion by asking a question such as "What concern will you carry with you into the afternoon's work?"

CLOSING RITUAL: Priest: "Repeat after me: 'The task before us now/ if we would not perish/ is to shake off our ancient prejudices/ and to build the earth.'"

"Let us go to work!"

WEEK 2 WITNESSES Indicative Vision Rotation

DATE	CONG. I			CONG. II			CONG. III			CONG. IV		
	A	B	C	D	E	F	G	H	I	J	K	L
	Monday	W1	C1	L1	C2	W2	L2	C3	L3	W3	C4	L4
Tuesday	C4	L4	W4	W1	L1	C1	L2	W2	C2	L3	W3	C3
Wednes.	L3	W3	C3	L4	C4	W4	W1	C1	L1	W2	C2	L2
Check Pt												

Each witness speaks to three guilds, each of which is in a different congregation.

WORLD	CHURCH	LOCAL COMMUNITY
W 1	C 1	L 1
W 2	C 2	L 2
W 3	C 3	L 3
W 4	C 4	L 4

RESEARCH REPORTING ROTATION

	CONG. I			= CONG. II			CONG. III			CONG. IV		
	A	B	C	D	E	F	G	H	I	J	K	L
Wednes.	D	E	F	A	B	C	J	K	L	G	H	I
Thurs.	G	H	I	J	K	L	A	B	C	D	E	F
Friday	J	K	L	G	H	J	D	E	F	A	B	C
Wednes.	E	F	D	B	C	A	K	L	J	H	I	G
Thurs	H	I	G	K	L	J	B	C	A	E	F	D
Friday	K	L	J	H	I	G	E	F	D	B	C	A

Any congregation, all three guilds hear reports from three guilds in one other cong. but do not hear from the same guild in that cong. the next week.

RESURGENCE REVEALED

SPIRIT WITNESSES			NEW EYE-GLASSES		
WORLD	CHURCH	LOCAL COMMUNITY	NEW IMAGE	LENS	NEWS
<p>1. VOCATION ADRIPT</p> <ul style="list-style-type: none"> a. political ally b. cultural collap. c. economic tyrant d. rootless inter. <p>2. VOCATION REIMAGE</p> <ul style="list-style-type: none"> a. on b/2 of b. signs to particular situat. c. related to net d. related to parish <p>3. OBJECTIVE SIGNS OF RESURGENCE</p> <ul style="list-style-type: none"> a. signal in particular b. key happening c. intuitive step d. implications - 20 years <p>4. ECON. GROWING UP</p> <ul style="list-style-type: none"> a. assuming resp. b. growing up poli. c. growing up cult. d. taking first step 	<p>1. ILLUMINATING EVENTS</p> <ul style="list-style-type: none"> a. objective event b. details c. related to world-wide net d. related to parish <p>2. RESURGENCE HAPPENINGS - 12 mos.</p> <ul style="list-style-type: none"> a. self-story b. community story c. story w/in " d. myth building <p>3. IMPLICATIONS FOR HISTORIC. CHURCH</p> <ul style="list-style-type: none"> a. local congre. b. local parish c. denomination d. other denominations <p>4. SIGNS OF PARISH CATALYSIS</p> <ul style="list-style-type: none"> a. local struct. b. local people c. local image d. local bubbling 	<p>1. SIGNS OF RESURG.</p> <ul style="list-style-type: none"> a. structures b. people act c. people spirit d. witness of people <p>2. KEY BREAKLOOSE</p> <ul style="list-style-type: none"> a. structure b. form c. relationships d. style <p>3. INTUITION ON NEXT STEP</p> <ul style="list-style-type: none"> a. expansion b. replication c. demonstration d. local shove <p>4. WHAT DOES THAT MEAN FOR MAN</p> <ul style="list-style-type: none"> a. knowing b. doing c. internal journ. d. external exercises 	<p>1. VOCATION</p> <ul style="list-style-type: none"> a. structural dis-relation b. multi-vocation c. internal myopia d. emerging power <p>2. PHASIALITY</p> <ul style="list-style-type: none"> a. living process b. 4 phase life c. defiant stances d. developing collegiality <p>3. SEXUALITY</p> <ul style="list-style-type: none"> a. historical awareness b. dual opposition c. collapsed tension d. co-creative partnership <p>4. RATIONALITY</p> <ul style="list-style-type: none"> a. sense weaving b. genuine invent. c. wasted creation d. rising images 	<p>1. SPRING INSIGHTS</p> <ul style="list-style-type: none"> a. discourse timing b. flexibility c. setting d. secular-religious <p>2. NEW LOOK OF LENS</p> <ul style="list-style-type: none"> a. discourses b. time design c. conversations d. finesse <p>3. LENS FOLLOW-UP</p> <ul style="list-style-type: none"> a. initial plan b. long-range plan c. future use d. troop use <p>4. MARKETING PLAN</p> <ul style="list-style-type: none"> a. presuppositions b. strategy possibilities c. abstract plan d. 4 year vision 	<p>1. HONORING THE HAPPENING</p> <ul style="list-style-type: none"> a. happenedness b. irrationality c. complexity d. tragedy <p>2. APPREHENDED BY THE MYSTERY</p> <ul style="list-style-type: none"> a. seizure b. address c. question d. subjective response <p>3. SIGNIFICATING THE EVENT</p> <ul style="list-style-type: none"> a. meaning b. demonstrat. c. story d. story within <p>4. SOCIETAL VISION</p> <ul style="list-style-type: none"> a. new day b. new man c. new particular geography d. new earth

INTENT: Witness to your life experience that is every man's experience.

STYLE: Creative dramaturgy not intellectual rational meaning

LECTURETTE: (10 minutes) Spin stories on the arena utilizing the 4x4 to release the wisdom.

TALK BACK: (10 minutes) Elicit sociological insights, reflective wisdom, parish/societal implications.

RESURGENCE ROLES

SPACIAL RESURGENCE			INTERIOR RESURGENCE		
GLOBALITY	AREAL	XAVIERISM	RELIGIOUS	PRIORHOOD	SOPHISTICATION
<p>1. SPIRIT REALITY</p> <p>a. image: moon man</p> <p>b. think/feel</p> <p>c. decide</p> <p>d. resolve</p>	<p>1. PRACTICAL GLOBAL</p> <p>a. turn on globe</p> <p>b. symbolic power</p> <p>c. style demonstrated</p> <p>d. tactical expenditure</p>	<p>1. IDENTIFY W/LAND</p> <p>a. obedient to partic.</p> <p>b. guest citizen</p> <p>c. not cult. absorption</p> <p>d. being church</p>	<p>1. NRM-OTHER WORLD</p> <p>a. wonderfilled life</p> <p>b. Aware of freedom</p> <p>c. Care for world</p> <p>d. Fulfillment</p>	<p>1. LUCID</p> <p>a. detached</p> <p>b. open</p> <p>c. inclusive</p> <p>d. informed</p>	<p>1. APPEARANCE</p> <p>a. body movement</p> <p>b. dress</p> <p>c. facial expression</p> <p>d. cultural finesse</p>
<p>2. TACTICAL REALITY</p> <p>a. tactics not goals</p> <p>b. "postage stamp"</p> <p>c. weight of resp</p> <p>d. expend the self</p>	<p>2. RESPONSIBLE POLITY</p> <p>a. global resp.</p> <p>b. local autonomy</p> <p>c. mobility</p> <p>d. accountability/absolution</p>	<p>2. BEING THE COMP.</p> <p>a. your geography</p> <p>b. rooted in socio-need</p> <p>c. rooted in glob.</p> <p>d. macrocosm in microcosm</p>	<p>2. NSV-THIS WORLD</p> <p>a. collapse</p> <p>b. trend discerned</p> <p>c. catalytic injection</p> <p>d. new form</p>	<p>2. PASSIONATE</p> <p>a. patient</p> <p>b. pliable</p> <p>c. empathetic</p> <p>d. sensitive</p>	<p>2. EMBODIED SOCIAL</p> <p>a. honoring posture</p> <p>b. protocol/etiquet.</p> <p>c. smoothness</p> <p>d. pre-planned tactics</p>
<p>3. GLOBAL STYLE</p> <p>a. presence</p> <p>b. all embracing</p> <p>c. honor the other</p> <p>d. total expenditure</p>	<p>3. MISSIONAL INTENSIFICATION</p> <p>a. impact system</p> <p>b. trning system</p> <p>c. interchange "</p> <p>d. myth building</p>	<p>3. EFFECTIVE BATTLE PLAN</p> <p>a. check w/brother</p> <p>b. risk intuition</p> <p>c. repre. Vatican</p> <p>d. global glue</p>	<p>3. SOCIOLOGICAL SIGN</p> <p>a. socio. embodied</p> <p>b. guinea-pig</p> <p>c. reduplicable</p> <p>d. on b/2 of all</p>	<p>3. VOLITIONAL</p> <p>a. waitful</p> <p>b. decisional</p> <p>c. directional</p> <p>d. responsible</p>	<p>3. DIGNIFIED DETACH</p> <p>a. receiving yes/no</p> <p>b. humility</p> <p>c. humor</p> <p>d. detachment posture</p>
<p>4. GLOBAL COMMUNITY</p> <p>a. world-wide</p> <p>b. transparently human</p> <p>c. universal human</p> <p>d. practical form</p>	<p>4. PRACTICAL DEMO.</p> <p>a. 54 area globe</p> <p>b. regional sign</p> <p>c. ecumenical parish</p> <p>d. sociolog. reconstruction</p>	<p>4. BEING SPIRIT RELATIONSHIP</p> <p>a. you alone resp.</p> <p>b. go solitarily</p> <p>c. go to die there</p> <p>d. on road, never arrive</p>	<p>4. SERVANT FORCE</p> <p>a. radical discip.</p> <p>b. relieve innoc. suffering</p> <p>c. to church</p> <p>d. to world</p>	<p>4. CRUCIFORM</p> <p>a. mystery</p> <p>b. x-ray vision</p> <p>c. evangel</p> <p>d. revolutionary</p>	<p>4. GURU</p> <p>a. finesse</p> <p>b. sensitivity to moment</p> <p>c. leaving hunk of self</p> <p>d. indicative self</p>

INTENT: Witness to your life experience that is every man's experience.

STYLE: Creative dramaturgy not intellectual rational meaning.

LECTURETTE: (10 minutes) Spin stories on the arena utilizing the 4x4 to release the wisdom.

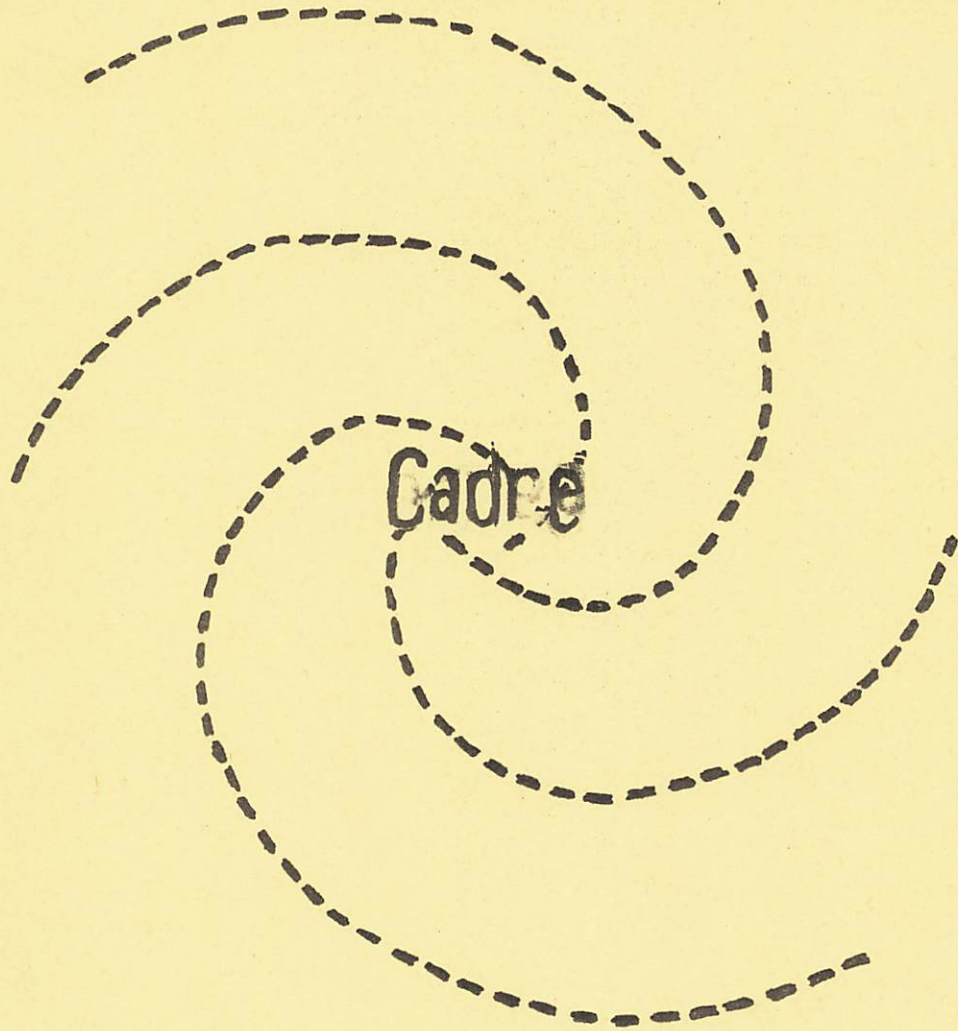
TALK BACK: (10 minutes) Elicit sociological insights, reflective wisdom, parish/societal implications.

Opening	LEARNING			EXPERIENCING		
	CONSUMED	DESTINY	EMPTINESS	ENDLESSNESS	WONDER	LINGERING
OPENING CORPORATE SINGING	We want to learn about corporate singing this summer so let's sing a little.	Let's try to blend the parts into a kind of blended passion by singing.	Let's try that harmoniously like we were about to break through earlier.	Have you noticed that when you sing corporately you don't hear your own voice?	Passionate singing is feeling the muscle tone in your diaphragm	Passion in singing comes from bleeding the meaning out of words.
FUN SONG	Singing in the Rain	O What a Beautiful Morning	It's a Grand Night for Singing	Whistle a Happy Tune	Zip-a-Dee-Doo-Dah	Bye Bye Blackbird
TRANSITION	Have you ever noticed how sometimes you just get caught up?	Destinal things in our lives always seem to begin with unexpected.	Anytime we experience loss we have to deal with emptiness	Eternality is always experienced in present relationships	The future is a wonderful anticipation	Many times the key to the present is appropriate of rejected or forget.
THE SONG	I Could Have Danced all Night	Some Enchanted Evening	Smoke Gets in Your Eyes	With a Song in Your Heart	Somewhere Over the Rainbow	I'll Be Seeing You
SEEING THROUGH	MASTER IMAGE; Burning paper; candle under paper turning brown, bursts into flame see only hole.	OTHER POSSIBLE IMAGES: Knothole, walk into wall, locate knothole see through Ferris Wheel - Stop at top in swinging chair-trapped in mid-air and see you anew. Road Runner - over Water Hole: abyss - hits groundwalking waist knocks a "hole in deep, drop into earth" sees new perspective Earthquake: Look into crack, abyss opens up and you see thru				
CONVERSATION QUESTION	<ol style="list-style-type: none"> 1. What words or phrases pushed you to transparency? 2. What did you behold or what beheld you? And the line was? 3. Where recently did you experience this? 4. What was songwriter out to get said? 			<ol style="list-style-type: none"> 1. What word or phrases did transparency happen? 2. What did you apprehend? 3. Where in last few days has that kind of transparency happened to you? 4. What does this song have to say about way life is? 		
OFF STAGE	Point to tangential item in room			Sing song again		

	FINESSING			EMBODYING		
	Discovery	Service	Exaltation	Passion	Beckoning	Yearning
OPENING CORPORATE SINGING	Let's get some passion into our singing this noon.	Rhythm, words and melody unify to bring meaning	Corporate singing melody and rhythm are servants of words	Corp. singing honors the drama that each song is.	In corp. singing you expend your life in dramatization of song.	Have you experienced presence of the total body as we've done this singing?
FUN SONG	There is a Tavern In the Town	Bye, Bye Blackbird	It's A Grand Night for Singing	Oh, what a Beautiful Morn.	Blue Skies	Whistle a Happy Tune
TRANSITION	When you experience broken open everything is transformed	What would it take to recover meaning of word "love"?	Everyman experiences gianthood in midst of little things of life	Sometimes you're just overwhelmed by passion	Every man is beckoned by civilization	Longing varies in intensity but is always there
THE SONG	On the Street Where You Live	Ah, Sweet Mystery of Life	Till There was You	Old Black Magic	Bali Hai	Night & Day
SEEING THROUGH	Master Image: burning paper, candle under paper, turning brown, bursts into flame see only hole.	Other Possible Images: Knothole, walk into wall, locate knothole, see through	Ferris Wheel - stop at top in swinging chair-trapped in mid-air and see you anew	Road Runner - over abyss - hits groundwalking waist knocks a "hole in earth" sees new perspective	Water Hole: deep, drop in over head, come up see thru surface	Earthquake: look into crack abyss opens up and you see thru
CONVERSATION QUESTION	<ol style="list-style-type: none"> 1. What words or phrases pushed you to transparency? 2. What did you behold or what beheld you? And the line was? 3. Where recently did you experience this? 4. What was songwriter out to get said? 			<ol style="list-style-type: none"> 1. What word or phrases did transparency happen? 2. What did you apprehend? 3. Where in last few days has that kind of transparency happened to you? 4. What is this song saying about way life is? 		
OFF STAGE	Point to tangential item in room.			Sing song again.		

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
INTENT	<p><u>Reflective Conversation</u></p> <p>To release mundane as free gift to bring out absurdity and observe what was least important</p>	<p><u>Breakthrough Conversation</u></p> <p>Bring to consciousness the insights of the guild in relation to the total research task</p>	<p>REPORTS FROM OTHER RESEARCH SECTORS</p> <p>To impact the guild with the breakthroughs and motivation of the other sectors in order to break loose insights into its own task.</p>			<p>Pull Together Implications of reports from other sectors for our own area. Grist for grand plenary report</p>
MOOD	<p>Light spoofing fun</p>	<p>Seriousness - standing back and looking through</p>	<p>Fast - moving, with imaginal, shotgun content</p>			<p>Serious doubletalk</p>
METHOD	<p>Possible questions: Today, where find self saying "why am I doing this?" Most obscure thing you did? What unhelpful thing happened? What does that mean? How could you use that to build myth?</p>	<p>Possible Questions: What new image broken loose for you? Where did light go on? What old images were recalled? How are new images beginning to inform you of future steps? Universal implications of this?</p>	<p>Allow 10 minutes for report</p> <ul style="list-style-type: none"> - imaginal - description of task (colorful) - insights - breakthroughs - blocks <p>(Use charts, gimmicks, costumes, voice, etc.)</p> <p>Ask questions of clarity, then push for insights and, here clarity comes through</p>			<p>Possible Questions: What strikes in your memory for reports? What becomes clear? re our work? Between sectors what implications for next week? Implications for all history?</p>
STYLE	<p>Eliciting, Seductive</p>	<p>Pushing for Clarity</p>	<p>Embodying Resurgence (Passion, confidence, with vivid images)</p>			<p>Spinning, feet-on-table</p>

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
INTENT	<p><u>Plenary Reflection</u> Pull together past week and plenary to release and focus work for Week 2</p>	<p><u>Methods Report</u> Illumine new methods in work and in community reformulation</p>	<p>REPORTS FROM OTHER RESEARCH SECTORS</p> <p>To impact the guild with the breakthroughs and motivation of the other sectors in order to break loose insights into its own task.</p>			<p><u>Guild Pull Together</u> Look at past 2 weeks and discern what learned about guilding.</p>
MOOD	Buoyant, fun	High Anticipation	Fast-moving, with imaginal, shotgun content			Discovery
METHOD	<p>Art form plenary - Highlight - Givenness of hope - Revelations, etc. How would you describe the one focus of the work? What intuit as the 1 focus of this week?</p>	<p>LENS Uptown Share breakloose edges in methods Push global implications in the reflection</p>	<p>Allow 10 minutes for reports</p> <ul style="list-style-type: none"> - imaginal - description of task (colorful) - insights - breakthroughs - blocks (Use charts, gimmicks, costumes, voice, etc.) <p>Ask questions for clarity, then push for insights and here clarity comes through</p>			<p>Context on Guild as Experiment Create set of principles for the local guild</p>
STYLE	Drawing forth wonder, awe	Sober confidence and excitement	Embodying Resurgence (Passion, confidence, with vivid images)			Celebrative and reflection of Guild



Cadre

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 interms 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 apostacy, and the recognition of resurgence.

The sustenance required now is for an adequate mans 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 sodality, dybanucs if tge ecclesiola,

CADRE DINNER FORMAT

6:00

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.

6:10

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.

6:20

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

CADRE DINNER FORMAT

6:30

THE SEMINARY

The pedagogue leads a study/seminar (See construct following.)

7:20

THE SODALITY

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

7:30

CLOSING RITUAL:

Host: The Lord be with you.

Cadre: And with your spirit.

Host: Amen.

Cadre: Amen.

DAY II OFFICE

The liturgist shall begin by saying:

O God, come to my assistance.
COMMUNITY: O Lord, make haste to help me.
Liturgist: Glory be to the Father, and to the Son, and to the Holy Ghost.
COMMUNITY: As it was in the beginning, is now and ever shall be, World without end. Amen.
Liturgist: Praise ye the Lord.

THE
INVITATORY

Gloria

Here the community shall sing the appointed HYMN which follows:

Dawns the world of man's awareness
Self-transcending liberty,
Shaping self and world in boldness,
Sign for all humanity.
Then in lonely free creation
With no map of good or ill,
I decide in obligation,
I surrender all my will.

THE
HYMN

Then the liturgist shall say,

Make a joyful noise unto God, all ye lands.
COMMUNITY: Let Psalms declare the glory of his name.

Versicle

Here the community shall read the appointed PSALM which follows:

Liturgist: My heart is steadfast, O God,
my heart is steadfast.
COM. RIGHT: I will sing and raise a psalm;
awake, my spirit,
COM. LEFT: awake, lute and harp,
I will awake at dawn of day.
RIGHT: I will confess thee, O Lord, among the peoples,
among the nations I will raise a psalm to thee;
LEFT: for thy unfailing love is wider than the heavens
and thy truth reaches to the skies.
RIGHT: Show thyself, O God, high above the heavens;
Let thy glory shine over all the earth.
LEFT: Deliver those that are dear to thee;
Save with thy right hand and answer.

THE
PSALM

And then the liturgist shall say,

O Lord, I will meditate on thy precepts.
COMMUNITY: I will delight in thy statutes
I will not forget thy word.

Versicle

Here the community shall read the appointed LESSON which follows:

Liturgist: "Come to me, all of you who are weary and overburdened, and I will give you rest! Put on my yoke and learn from me. "

COMMUNITY: "Come to me, all of you who are weary and overburdened, and I will give you rest! Put on my yoke and learn from me.

THE
LESSON

The liturgist shall then say,

O Lord, hear my prayer.

COMMUNITY: And let my cry come unto thee.

Liturgist Let us pray.

Versicle

Here the community shall offer the appointed PRAYER which follows:

O Thou who places me daily in the agony of a humanly impossible situation, faced with the constant address of otherness, I give thanks for the very existence which I have been given and the awesome possibility of recreating it through Jesus Christ our Lord. Amen.

THE
PRAYER

Then the liturgist shall say,

Lord have mercy upon us.

COMMUNITY: Christ have mercy upon us.

Liturgist Lord have mercy upon us.

COMMUNITY: Amen.

Kyrie

And then the liturgist shall say,

May the Lord bless us and defend us from all evil

COMMUNITY: And bring us to everlasting life.

Liturgist: Amen.

COMMUNITY: Amen.

BENEDICTION

CADRE DINNER

The Cadre Dinner is the evening gathering of ~~the~~ ~~cadre~~, 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^t-absolution/
vespers/ritual/prayer/
Feast/St. John Conversa-
tion/song/clear

THE REFLECTION

song/conversation/
send out

5:30

6:00

7:15

7:30

CONFIDENTIAL

WEEK I

WEEK II

1	2	3	4	5	6	7	8	9	10
LANGUISH	SEARCH	LABOUR	SUFFERS	DETERMINE	HOPES	VERGILIANE	SATISFIED	PERMISSION	ASSOCIATION

THE DINNER CONVERSATION

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 conversation both sets the stage for the seminary which follows and allows participants to "warm-up" to language that often comes as very strange to modern ears.

THE DARK NIGHT OF THE SOUL	THE ILLUMINATION OF THE UNDERSTANDING	THE ENKINDLING OF THE WILL	THE DARK NIGHT OF THE SOUL	THE ILLUMINATION OF THE UNDERSTANDING	THE ENKINDLING OF THE WILL	THE DARK NIGHT OF THE SOUL	THE ILLUMINATION OF THE UNDERSTANDING	THE ENKINDLING OF THE WILL	THE DARK NIGHT OF THE SOUL
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THE CORPSE STUDY

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

THE GLOBAL MOVEMENT	LOCAL CHURCH EXPERIMENT	THE CULTURAL REVOLUTION	MOVEMENTAL PENETRATION STRATEGY	THE SECULAR EVANGELISM	FORMULATION OF MOVEMENT COLLEAGUES	THE SEC./PEL. STYLE	PERMEATION OF SECULAR STRUCTURES	RESURGENCE OF THE SPIRIT	SUM '73 RESEARCH ASSEMBLY
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THE REFLECTIONS

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

CADRE DINNER 10 WEEK ROLE ASSIGNMENTS

SESSION	1	2	3	4	5	6	7	8	9	10
GURU SYMBOLIC OPENING MEAL CONVERSATION CLOSING										
PEDAGOGUE DARK NIGHT STUDY										

Session Conv.	1	2	3	4	5	6	7	8	9	10
CONVERSATION THEMES	LANGUISH	SEARCH	LABOUR	SUFFERS	DESIRE	HOPES	VEHEMENCE	SATISFIED	PERFECTION	ASSIMILATION
	sick with love	seeks without ceasing	great deeds are small	subjection of the flesh	impatient longing hunger	running without fainting	possessing itself in humility	holding him fast	burning with sweetness	likeness of soul to God's
	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

CONVERSATION
METHOD

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?"

CONVERSATION PASSAGES

Session #1
 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.

Session #2
 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. . . .

Session #3
 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.

Session #4
 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.

Session #5
 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. . . .

6

CONVERSATION PASSAGES
(continued. . . .)

<p>Session #6</p>	<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 swiftness. The cause of this swiftness 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>
<p>Session #7</p>	<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>
<p>Session #8</p>	<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>
<p>Session #9</p>	<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>
<p>Session #10</p>	<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>

The reflection is imaged as a ten minute wrap-up of the Cadre Dinner, in which the group is given radical permission to move into the Research that follows. The general method would be for the evening priest to move to the front of the room following the study and ask for general announcements for the life of the group. He would then proceed to ask one question having to do with how the evening has illuminated or given a fresh articulation or made manifest an indicative resolve to a particular missional arena in the movement. These are listed on the page entitled Cadre Dinner Rationale. Then he would ask what song from the Movement Song Book holds this, enabling the group to rehearse this particular understanding.

THE DARK NIGHT OF THE SPIRIT

THE SECOND NIGHT

THE JOURNEY OF UNION

THE SPIRIT PREPERA- TION	THE DARK CONTEMPLATION		THE ENKNDLING LOVE	THE GREAT PASSAGE	THE HIDDEN LADDER		THE FINAL PURIFICA- TION
	THE DIVINE LIGHT	THE DIVINE FIRE			THE CHARAC- TERISTICS	THE EFFECTS	

1 - 11	12 - 38	39 - 59	60 - 87	88	89 - 115	116 - 140	141 - 162
I - III	IV - VIII	IX - XI	XII - XIV	XV	XVI - XVIII	XIX - XXII	XXIII - XXV

DARK NIGHT of THE SOUL

SUMMER 1973

SEMINAR DRAMATURGICAL FLOW

1. THE DARK NIGHT
CHAP. 1-25

10. THE HAPPY NIGHT
CHAP. 1-25

2. THE
PURGATION
OF THE
SOUL
CHAP. 9

5. THE SECOND NIGHT
CHAP. 4-14

6. THE HIDDEN LADDER
CHAP. 15-25

9. THE
DIVINE
FIRE
CHAP. 10

3. DIVINE
LIGHT
CHAP. 5-6

4. ENKIND-
LING LOVE
CHAP. 11

7. ILLUMI-
NATION of
UNDERSTANDING
CHAP. 19

8. ENKIND-
LING of
WILL
CHAP. 20

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	I	II	III	IV	V	VI	VII	VIII	IX	X
DAY	1 M	2 T	3 W	4 TH	5 F	8 M	9 T	10 W	11 TH	12 F
BOOK SECTION	CH 1-25	CH 9	CH 5-6	CH 11	CH 4-14	CH 15-25	CH 19	CH 20	CH 10	CH 1-25
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 TH CONT. STATEMENT	JOURNEY of SPIRIT	ASSAULT of NOTHINGNESS	ALIEN IMAGE	IMPOTENT PASSION	ASSIMILATION 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 IS GOD THAT MOTIVATES ONE TO LOVE GOD AND TO SUFFER PAIN IN THIS EXPERIENCE	TO ENABLE THEM TO GET THROUGH ST. JOHN'S IMAGE AS BARTH RE-CONTINUALIZED ROMANS	TO PRESENT THE PRESUPPOSITIONS BEHIND THE IMAGE of THE LADDER	TO GRASP THE NATURE of TRANSPARENT MEANING IN THE MIDDLE 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 20 TH C. of DARK NIGHT AND 20 TH 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, SAVING FROM PATTERNS of LIFE AS NECESSARY DIMENSION of SPIRIT LIFE.	TO EXPERIENCE PAIN of LOVING GOD WHICH IS PAIN of NEGATION 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 ASSIMILATED SELF IS RECONSTRUCTED	TO EXPERIENCE INTERDIFICTIONS 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 TH C. AS THE LOVE of GOD FOR THE WORLD.

	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
S E M I N A R S Y N O P H O S E	ON STAGE Authenticating	CONTEMPORARY RELEVANCE	L'UNIVERSAL DIMENSION	METHODOLOGICAL APPROACH	OFF STAGE REFLECTION
	"MAN AND HIS TIMES"	"TURN TO WORLD"	"EVERYMAN JOURNEY"	"STUDY METHOD"	Reflective Conversation
P O R T R A Y L I F E O F T I M E O F R E S U R G E N C E	PORTRAY LIFE O F T I M E O F R E S U R G E N C E			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 walk them through it. (3) Have them mark and number chapters and p's consistently.	D How many of you have encountered St. John before? 2) when? what was your reaction 3) as I went through the lecture as you look at the charts, when were you intrigued 4) How would you talk about the book being the book history regard to be read at this time
	TIME	10	10	10	20
I M A G E		EMERGING SECULAR RELIGION 			

ST. JOHN OPENING LECTURE - 1ST DRAUGHT

MAN AND HIS TIME		TURN TO WORLD		EVERYMAN JOURNEY		STUDY METHOD	
THE TIMES	Reformation	MOVEMENT SCREEN 	reformulate world through church	OBJECTIVITY	classical	phenomenological	deal w/ experience
	Counter-Reformat'n		reach church through world		conscious/self-conscious		rational precision
	SPANISH RENAISSANCE TERESA-LOYOLA		Turn to secular		sustains images		internal rationality
	SPAN. REN. - secular NEW WORLD/ ENGLAND WARS		push through secular to religious		not abstraction or subjective		scientific inquiry w/in times
THE MAN	1542-1591	EMERGING SECULAR RELIGIOUS	ow in this world	DEPTH	depth reflection on everyday	Dramatic flow	Book I - dark night of senses
	1563-5 - Holy Orders as Discalced Carmelite		mystic in this world		pushes out limits on imagination		Image of log
	Adventures - see book FLY leaf		Intense reflection		leap of faith		Image of ladder
	Saint/Dr. of church		unlock John is to unlock secular in religious		Transparency		Poem continues ^{beyond} back
MYSTICAL EXPERIENCE	period of mysticism rel. + secular	Releasing Motivity	Dark night no longer blocks	UNIVERSALITY	Foundational	use of poetry	"Dark Night" poem
	between God & man is creation		releases affirmation		all life is purgation		poetic imagery
	engagement in transparency		beyond justification		every man knows or can know		don't be overwhelmed
	mystic chooses to live in @ we	spirit journey	soul's journey to God		don't assume anything		
USE OF "DARK NIGHT" BY CHURCH	use in times of resurgence	New Myth	John gives us handle	DYNAMICALITY	senses & soul	Key words and images	purgation-fire
	Classic of church		creates style		dark night is everywhere		yearning
	handbook of faith		functional		always on journey		suffering
	John-Teresa - Bible used by Orders, esp. contemplatives		new poetry in old reality		even ladder is up and down		union

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.

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 senses 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.

C H A R T	Divine Union Through Purgation										
	Capsule of the Journey				Expanding & Explaining						
	Necessity		Process		Promise			Experience			Conclusion
	All must be Purged	The Power of the Divine	Darkening the Understanding	Aridifying the Will	Glorious Magnificence	W/ EAT Soul	Emptied to be Filled	Annihilation of Understanding	Loss of Peace (will)	Deep Pain & Agony	Why the Pain
39	40	41		42			43	44	45 46 47	48 49	
K E Y P O I N T S	<p>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 & desires related to less than that final reality, & therefore one must eradicate the other from the consciousness.</p>		<p>An awesome overwhelming image intrudes upon the consciousness wiping away all intellectual clarity & secure images & dries up all passions, desires, & concerns of the individual, resulting in deep pain & torment, all for the sake of final knowledge of & passion for the mystery.</p>		<p>The pains & torments that are experienced in this darkening and aridifying are done so that the consciousness may experience a deep & profound peace & fulfillment in being related to out one with the final mystery of life.</p>			<p>The consciousness finds every thing it knows to be strange & alien, & all its peace & fulfillment is stripped away so completely that even the desire it wished fulfilled dries up, & the individual is plunged into deep & unceasing torment & suffering.</p>			
A I M	<p>RATIONAL: To get clarity on the basic dynamics of union and purgation</p> <p>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.</p>										

15/5

S E M I N A R Y M E M O R I A L	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	Set up system # 41 chart of	# 43-45	# 42	
	Briefly feature the chart of #1-14 focusing on #9. Build individual charts of #41 by sentences.	^{sent 1} ① What does St. John say is the purpose of the dark night? ② <u>sent. 2-4</u> What is required for this journey to take place? ③ <u>sent 6 (#40)</u> 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 For natural?	① What is the process of purgation which he lays out in the 1st half of #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 #41? ⑦ What are some other words for the will? ⑧ For divine love? ⑨ What analogies would you use to point to this process in the midst of life? ⑩ How are these 2 processes related?	① ^{#43 conspires 21-22} What does the soul experience happening to its understanding? ② What poetry would you use to describe this experience? ③ What poetry from songs, literature, movies, does this bring to mind? ④ #44 sentences 25-26 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 #45 PAIN OF PURGATION How does John describe the pain which the self experiences in the dark night? ⑧ Where have you witnessed this kind of pain?	What is the promise of this dark journey? This is something the Church has always known. <u>OFF STAGE</u>	
TIME	15	10	30	15	5	
I M A G E	Broad Picture (chart)	divine ==== ==== ==== ====	understanding dark ==== ====	will arid ==== ====	intellect alien strange going forth	will loss fake peace abandon

p.16

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THE DIVINE LIGHT AND THE ACCOMPANYING TORMENTS

THE DARK NIGHT THAT PURGES				THE PAINS AND TORMENTS OCCASIONED BY THE DARKNESS								
GOD PURGES THE SOUL	DARKNESS OF THE UNDERSTANDING			HUMILIATION	WEAKNESS		REJECTION			WRETCHEDNESS		
	Why LIGHT & DARK	Intellect OVERWHELMED	PAINFUL CONFLICT	UN-WORTHINESS	SOUL ASSAILED BY FORCE	ALL HELP VANISHED	Strips Away Attachment	Abandoned BY GOD	Forsaken BY MEN	PROFOUND EMPTINESS	ANNIHILATION OF NAT. SUPP.	NO PLACE TO STAND
14	15	16	17	18	19	20	21	22	23	24	25	26

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#16 DIVINE LIGHT ASSAILS SOUL, PRODUCING SPIRITUAL DARKNESS						I HAVE NEVER REALLY KNOWN WHAT IT IS TO BE A HUMAN BEING	I AM NOT CAPABLE OF BEING A HUMAN BEING.	I AM TOTALLY CUT-OFF FROM EVERY BEING AND BEING-ITSELF.	MY LIFE APPEARS TO ME AS TOTALLY AND FINALLY INSIGNIFICANT - WASTED AWAY
LIKE LOOKING AT SUN	NATURAL INTELLECT OVERWHELMED		IMPOSING BLINDNESS		THICK DARKNESS				
1	2	3	4	5	6				
Alien image of JUST TWL in its prof...	It overshadows intrudes; it is strong & powerful, a full-scale assault; causing an internal capitulation.		Imposes an overbearing image of omnipresence, revealing "naught" in every reasonable construct.		In its assault, it comes as totally strange to our world of meaning.				
An alien image assaults our nat., nat. familiar world of meaning, revealing "nothingness in the all", which stuns, beclouds, & vanishes our so-called "natural intelligence" or montage of images; this we experience as darkness.									
MOVEMENT I & II						MOVEMENT III			

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RATIONAL: To clarify the dynamics of the assault of the "dark image" on our consciousness.

EXISTENTIAL: To experience the Divine Light AS THE intrusion of an alien image, shaking up our familiar pattern of meaning; as necessary dimension of spirit life.

S U M M E R S E R I E S	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 #16.	1) Quickly put up 2 level chart, including title for whole of #16. 2) What are his 2 analogies? 3) What tell you re: method? 4) What are major categories? (sp. dkness, soul, divine light, assaults, natural intelligence). 5) Using some blackboard image, "let's break it down- What does the DL do to the Natural Intelligence? (overcomes, overwhelms, darkens) 6) How talk about Nat. Intel 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 comparatively fill it in as they skim the section.	How does this begin to give you ways of talking about your spirit journey? OFF STAGE

	Hum.	Wkness	Rejec	Wret.
Qual. dark Image	(Pur)	(force)	(inclus)	(maj)
Inter Resp.	-	--	-	-
Bibli Ref.	-	-	-	-

TIME	10	15	30	15	5
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Owl's Pupils Staring into sun

THE ENKINDLEMENT OF THE WILL

C H A R T	THE INFUSION OF LOVE													THE SOUL'S SUFFERING															
	ENKINDLING THE SPIRIT						RECOLLECTING THE SOUL'S DESIRES			NO SATISFACTION IN THIS LOVE				GRIEVING IN DESIRE AND YEARNING															
	THE FIRE OF LOVE		THE SOUL IS PASSIVE		WOUNDED		GOD WEANS THE SOUL'S INCLINATIONS			SO THAT THE SOUL MAY LOVE GOD	DRIES UP THE SPIRIT & ENKINDLES ITS DEER				THE SOUL LOVES, DESIRES, & SUFFERS				WATCHES FOR GOD										
			PASSIONATELY IN LOVE								NO REST				MISERABLE DESIRE				DARKNESS IS COMPANY & STRENGTH										
											DAVID				JOB				ISAIAH										
	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																		
K E Y P O I N T S	The soul discovers itself in the dark night aflame with passionate love for no-thing 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 that the soul may direct all of its energies and passion toward loving only God.				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 when it is taken away.																		
	A I M	RATIONAL: TO UNDERSTAND THAT IT IS GOD THAT (GOD IS THE ONLY ONE WHO) TO LOVE GOD AND TO SUFFER PAIN IN THIS EXPERIENCE. <u>MOTIVATES ONE</u>																											
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 S Y M P H O N Y	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
	STUDY	HOW THE WILL IS ENKINDED	FITTING THE SOUL FOR UNION	HOW THIS IS EXPERIENCED BY THE SOUL	HOW 20TH C. MAN IS EXPERIENCING THIS
	# 60-63	# 60-61	# 62-63	# 64-66	Reflection on the whole
<p>Chart by sentences or 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 corporate chart for these 2 paragraphs. He then proceeds to focus and give form to the group's rational clarity on this section.</p> <p><u>KEY QUESTIONS</u></p> <p>*1 What are some of St. John's words or phrases that for you need to be demythologized? *2 What are some popular images that the phrase "fire of love" calls to mind? *3 What reality does St. John use this poetic phrase to point to? (e.g. awe) *4 Have the group demythologize one other phrase. *5 How does St. John say the spirit or will is enkindled? *6 What are some other words for will? *7 What is the soul's response to the</p>	<p>*1 What does St. John mean by wearing the inclinations? *2 Why is this done to the soul? *3 What does he mean by union of love of God? (Demythologize by asking: a) To what is the will attached before the dark night? b) How is it thus limited? c) What happens to these attachments in the dark night? d) To what does the will become attached? e) What are the practical results? *4 How would you translate the 1st commandment into secular terms?</p>	<p>*1 In the midst of the wearing of the soul's desires what are some of the ways in which St. John says the soul suffers? *2 How does he describe that in # 64? *3 What images do you have of hungering and thirsting? *4 What other poetic images do those call to mind? *5 # 65- Where in popular music is the theme of yearning present? *6 # 66 " the theme of watching? *7 What does St. John mean by watching for God? *8 What is the soul anticipating? *9 Where in society do you see people or groups watching for God? *10 If this darkness is taken away what does the soul experience? *11 Why is that? *12 What poetic phrase would you use</p>	<p>*1 What are some signs of this journey going on in contemporary society? *2 How is this experience reflected in the art forms of the 20th century?</p>	
	15 min	20 min	15 min	20 min	5 min
I M A G E	<p>enkindlement of the will? (if consents) *1 How is the pain of enkindlement intensified by this act?</p>		<p>to hold this paradox?</p>		

ST. JOHN OF THE CROSS SESSION 5 .

CHAPTER IV to XIV

84 (PARAPHRASE)

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PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
<p>Sing a song between meals and seminars.</p> <p>Hand out copies of # 84 and assign them to circle key words that need to be paraphrased into 20th century language. List some substitute words.</p> <p>STUDY</p>	<p>Have some READ ALOUD THEIR LIST OF CIRCLED WORDS AND SOME POSSIBLE SUBSTITUTE WORDS. LIST THEM</p> <p>1. WHAT WORDS WERE MOST COMMONLY CIRCLED? HOW MANY CIRCLED? PURGATION; OTHERS? WHICH SUBSTITUTES BEST</p> <p>2. HAVE THEM REFLECT ON WHICH WERE MOST HELPFUL.</p>	<p>1. READ SEVERAL TRANSPPOSITIONS. BY JWM (PP 17 & 18)</p> <p>2. NOTE WHICH KEY WORDS AND PHRASES THEY CHOOSE</p> <p>3. HOW DID THEY PARAPHRASE?</p> <p>4. CHECK P 17, 18 IN ST JOHN OVER AGAINST JWM TRANSPPOSITIONS.</p> <p>HOW DOES THIS METHOD SHED LIGHT ON ST. JOHN?</p>	<p>HAVE THEM PARAPHRASE P BY. READ SEVERAL ALOUD AND REFLECT ON THEM.</p> <p>1. WHERE DID HE HELP YOU GET CLEAR ON ST. JOHN</p> <p>2. LOOKING THRU THE TRANSPPOSITIONS, WHAT DID YOU SEE JOHN SAYING?</p>	
15	10	10	25	15

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RATIONAL AIM

TO ENABLE THEM TO GET UNDERNEATH ST. JOHN'S IMAGERY THE WAY THAT KARL BARTH RECONTEXTUALIZE ST. PAUL'S LETTER TO THE ROMANS.

EXISTENTIAL AIM

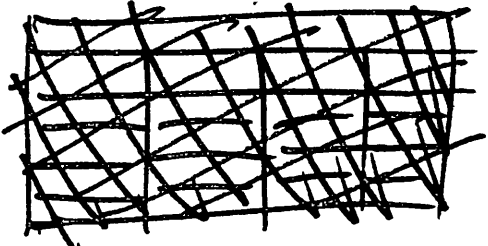
TO EXPERIENCE THE PROCESS OF HOW THE ASSULT HAPPENS AS THE LOVE OF GOD.

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					
chapt. <u>XV</u>	<u>XVI</u>	XVII	XVIII	XIX	XX	XXI	XXII	XXIII	XXIV	XXV
While the Dark Night destroys the self, at the same time it gives the self security in its reconstruction	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	In its effects the process is like a ladder in that there is constant humiliation and exaltation for the sake of final exaltation.		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		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.				

A I M
 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

	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
S E M I N A R S Y M P H O N Y	Individual Study	OVERVIEW	Contextual Discourse	Corporate Reflection	Brooding
	Assign cadre to prepare chart of Ch. 15 by sentences	Get Ch. 15 chart on board and above it show how St. John lays out the second half in verses Demonstrate how chapter the structure of chapter 15 is related to the structure of the 2nd half of the Book (Ch <u>XV</u> to <u>XXV</u>)	Talk through St. John's context for the Hidden Ladder using the 4x4x4 (SEE NEXT PAGE)	Pass Out the chart of the 10 steps of Ladder and reflect. - Which categories are helpful - what are you reminded of? - where are you mystified - Which way of ordering the steps makes sense to you? - How do you picture this? - How might you title this? - What does this have to do with humans? As we look ahead, what questions do you want ^{intend} to ask St. John of the Cross?	
	put chart of chapters <u>XV</u> to <u>XXV</u> on the board while the cadre does their IND. ASSIGNMENTS.				
	15	10	30	15	5
I M A G E		Chart			

SECURITY ch 16		SECRET ch 17		LADDER ch 18		GARMENTS ch 21	
Protected from Straying	Empty memory Dark Understanding Arid will cloud of affliction	Self doesn't understand	happens in darkness hidden from understanding infused directly in the soul not even Satan understands it	CLIMB TO TREASURES	assent to the Good intensification Increase of purity growth in grace	Disguises	To please God represent deepest desire hide from rivals protect on the journey
leaves the old ways	new roads lead to new places most progress when leave old Thinking it is losing ground Proceed in darkness	Words Fail	even in illuminated soul no desire to speak of it no suitable description beyond sense	DESCEND IN HUMILITY	raised to Good humbled to oneself up and down humility/exalted	Faith	White voids the understanding Satan can't see prepare for divine wisdom
The road of Suffering	more secure than fruitful action strength of God is added soul is purer and wiser more profitable	Soul Becomes Hidden	set apart no natural perception unreachable unexplainable	LEANING AND RESTING ON GOD	Know self-humility Know God-exaltation begin and end in mystery other than human wisdom	Hope	Green withdraws the memory beyond the world's reach hope only in the eternal
Godly desire revived	Quarantined from ungodly Blacker darkness near God brighter light blinds more Thrown onto innate Godly desire	The Hidden Journey	given not sought Imprinted by God like walking on sea like the paths of clouds	HIDDEN	science of love infused knowledge enkindled love only effects are knowable	Charity	purple annihilates the desire of will hides from love of flesh love only for God

St. John of the Cross: DARK NIGHT OF THE SOUL
 CHART OF 10 STEPS OF LADDER

CHAP XIX					CHAP XX				
1	2	3	4	5	6	7	8	9	10
THE BEGINNING Detachment	THE UPS AND DOWNS THAT ARE HUMAN FULFILLMENT								THE END
	THE SACRIFICIAL SERVANT Attachment to being				THE AUDACIOUS KING Participation in being				Endlessness
	ATTACH		ULTIMATE		PARTICIPATION		ULTIMATE		
	Basic → Radical		Basic → Radical		Basic → Radical		Basic → Radical		
	MEANING You're attached 2	SERVICE You want to serve 3	CONSCIOUSNESS Cruciformity 4	TOTAL CONSUMPTION of your being 5	MOTIVATED There's a drive in me 6	BOLD Utter daring 7	SEIZURE Capture God (See Moses) 8	PARTICIPATION I AM sheer motivation - by aggr. participation in 9	
	DOING					DOING		being itself	
	MEANING PASSIVE (intellectual)				MOTIVITY ACTIVE (volitional)				

THE BEGINNING AND THE END OF HUMAN FULFILLMENT

THE INTELLECT & THE CONTemplATIVE LADDER

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THE CONTemplATIVE LADDER AS INVOLVING		THE CONTemplATIVE LADDER AS SEARCH		THE CONTemplATIVE LADDER AS SERVICE		THE CONTemplATIVE LADDER AS SELF-DETACHMENT		THE CONTemplATIVE LADDER AS DESIRE	
SICKNESS OF THE MYSTERY		SEEKING THE MYST. IN ALL THINGS		WORKING IN THE MYSTERY		SERVING THE MYSTERY		HUNGERING FOR THE MYSTERY	
SUPPORTING OF THE SOUL		QUEST OF THE SOUL		WHAT LOVELY DEEDS		SUFFERING OF THE SOUL FOR THE MYST.		DESIRE TO GO TO SEE THE BELOVED OF GOD	
TURN FROM SIN		THE BREDE		THE PRONE		SOUK TRAVEL: USELESS BY ALL TO GOD		LOVING OF SUFFERING	
1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50

P116

- SOUL IS SEEK WITH LOVE FOR THE MYSTERY
- SOUL "SUDDEN" FROM SIN TOWARD GOD'S GLORY
- SOUL EXPERIENCES "ANIMATION"

P117

- SOUL SEEKS THE MYSTERY IN ALL THINGS
- SOUL RE-COVERS HEALTH / FINDS NEW STRENGTH

P118

- SPIRIT STRENGTH IS SUBJECTION OF THE FLESH
- SEES NO CONSOLATION
- DETACHMENT FROM ALL MEANS NO REST / QUIETNESS

P119

- SOUL CONSIDER GREAT WORKS SUFFER - SUFFERS GREAT PAIN
- CONSIDERS SELF USELESS / LIFE IN VAIN
- CONSIDERS SELF AS WORSE THAN OTHERS


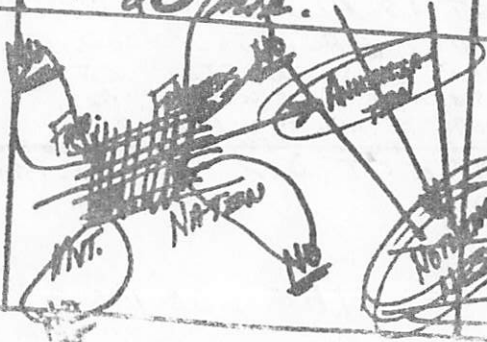
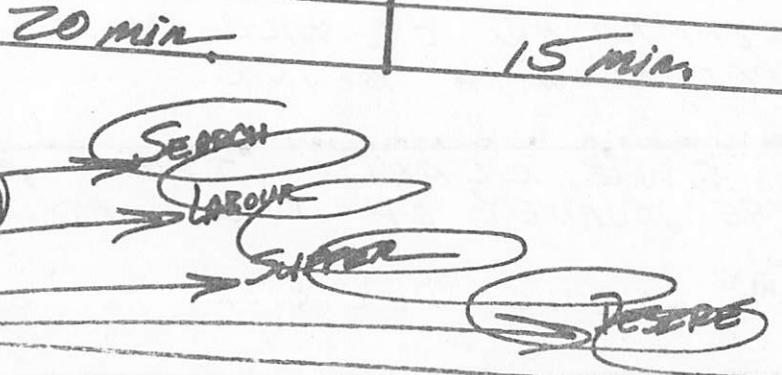
P120

- VENIANCE FOR COMPREHENSION + UNION (JBY)
- HUNGER IS ABUNDANCE / NOURISHED ON LOVE

RATIONAL: GRASP NATURE OF TRANSPARENT MERGING IN MOST OF THEIR JOURNEY
 IN THE DARK NIGHT

EXISTENTIAL: EXPERIENCE THE INTENSIFICATION OF OWN CONSCIOUSNESS THAN
 GROUNDING STEPS IN CONSCIOUS EXPERIENCE

SEMINAR SYMPOZY

PRELUDE	ANNIHILATION & SEARCH	SERVICE	DETACHMENT & DESIRE	POSTLUDE
<p>CONTEXT for Using Charts Work-Sheet</p> <p>ASSIGNMENT ↓ STUDY</p>	<p>MOVEMENT I</p> <ul style="list-style-type: none"> WHAT DOES "LARGESH" MEAN? WHERE HEARD IT USED? WHEN HEARD SOMEONE USE "SICK W/ LOVE" (REATURE)? How ST. JOHN USES IMAGE? CAUSES SOUL TO "SUDDEN" WHAT IS SUDDEN? WHAT MEAN to SUDDEN from SEN/toward GODS GLORY (SAY for 20th C. PERS) How DOES HIS EXAMPLE HELP YOU? REMEMBER ANY PERIODS IN LIFE WHEN THAT WAS HAPPENING TO YOU? WHAT SEE IN LIFE WHEN SOMEONE EXPERIENCE THE "ANNIHILATION" HE SPEAKS OF? (Other words he uses to describe?) WHAT IS SOUL SEARCHING? EVER SEE SEARCHING for MYST. W/O KNOWING WHAT? (EXAMPLES - songs/poetry) DESCRIPTION of SEARCHING in ALL THINGS (#13-16) ATTENTIVE for SEC. MAN FOUND SELF SEARCHING MYST. in ALL? How RECOVER HONOR/STRENGTH 	<p>MOVEMENT II</p> <ul style="list-style-type: none"> OTHER WAYS to DESCRIBE THIS STEP? WHAT IN LIFE DRIVES ONE to THIS LARGESH (#19-20)? WHERE SEE LOVE GETTING SOMEONE FERVOUR? READ #21 - WHAT TAKING AWAY? SOMEONE TELL JACOB STORY How HEARD PEOPLE TALK ABOUT THIS KIND OF THING? (#24) WHAT IS DUE GOOD? (DEMYTHOLOGIZE)? INTERIOR RESPONSE WHEN EXPERIENCE USELESSNESS/YAHOONESS of YOUR LIFE? HOW BEEN IN THIS SEN? OTHER "EFFECTS" WHEN EMERGE? (PROFITALLY MANIFEST?) #26-27 How GAIN COURAGE/STRENGTH HERE? 	<p>MOVEMENT III</p> <ul style="list-style-type: none"> WHY SUFFER W/O WEAPONS? WHAT "SUBJECTION" of FLESH RESULTS to for 20th C? (EXAMPLES) #33 How HE DESCRIBES INTERROR DYN. of THIS? EVER EXPERIENCE? WHAT IS DEPTH INSIGHT in the PRAYER? (READ) #34-36 How DOES WORD VISIT OUR AFFLICTED WHY DETACHMENT LEADS to NO REST/QUIETNESS? WHY IS SOUL IMPATIENT? WHERE YOUR FRUSTRATED COMPANION'S BECOMES OPPRESSIVE? HUNGER IMAGE - WHAT PEOPLE SAY/How EXPRESS THIS? WHAT IS DEPTH REASON for EVERYTHING in #44? 	<p>POSTLUDE</p> <p>PED. SPINS Story of RECENT ENCOUNTER with LIFE'S DEPTHS in MIDST of LITTLER MUNDANITY</p>
	<p>15 min</p> <p>Work-Chart</p> 	<p>20 min.</p> 	<p>20 min.</p> 	<p>15 min</p>

IMAGI

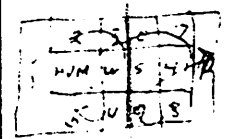
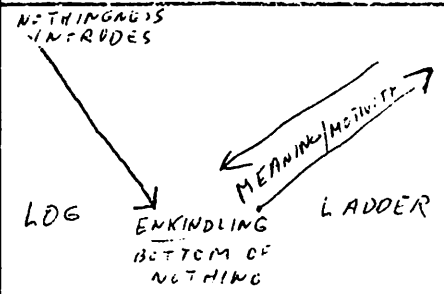
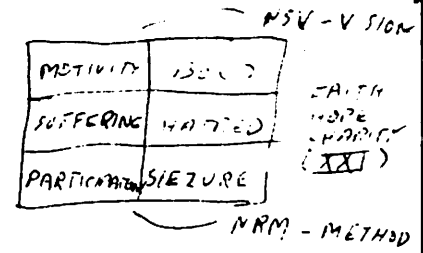
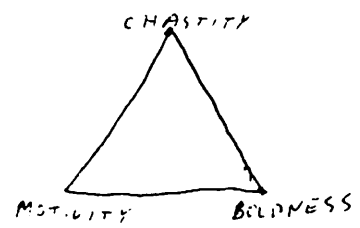
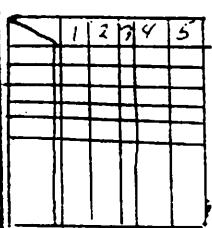
C H A R T	THE REGENERATION OF THE WILL																																																															
	THE RADICALIZATION OF MOTIVITY															PERFECT FULFILLMENT										NATURE OF THE PROCESS																																						
	QUICKENING OF THE WILL					AUDACIOUS EMPOWERMENT					CHASTITY					PRACTICAL PERFECTION					UNMEDIATED VISION					INCREASING UNDERSTANDING					NECESSARY JOURNEY																																	
	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	D I S T R I B U T E	G R O U N D	E F F E C T	↑	JOURNEY OVER WHEN IT ENDS	ALWAYS ON JOURNEY	HUMAN DYNAMIC																													
121															122										123										124										125										126									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39																										
K E Y P O I N T S	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.																																						
	A I M	RATIONAL: GIVE CLARITY THAT PERFECTION IS EMBRACING THE JOURNEY OF THE LADDER																																																														
EXISTENTIAL: ENABLE DECISION TO BE ON THE JOURNEY																																																																

SEMINAR SESSION

INTENSIFICATION OF MOTIVITY PERFECTION NATURE OF PROCESS

PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
<p>PASS OUT 5 X 6 WORKSHEET ON STEPS HAVE PARTICIPANTS FILL IN AS THEY STUDY</p>	<p>1. JOHN'S DESCRIPTION OF STEP 6 + EFFECT? 2. EXAMPLES OF SPARKED MOTIVITY FROM WORKSHEETS? HISTORY? (NAZIS, MAD, "EMIGRANTS") 3. HOW TALK ABOUT THESE AS RELATED TO "ENLARGEMENTS OF CHARITY"? - (REFLECT BACK HERE ON "MEANING CIRCUIT") 4. DESCRIPTION OF STEP 7? JOHN'S? OWN? PERSONAL EXAMPLE? 5. DANGER? (NEED FOR HUMILITY) SENT. 16 6. WHAT HAPPENS WHEN YOU MOVE ROLDLY W/ HUMILITY - (GET HUMILIATED - POINT HERE IS INDICATIVE OF LADDER'S ASCENT/DESCENT) 7. STEP 8? GROUND WINNING. WHAT WOULD PERPETUAL WINNING DO TO MOTIVATION (DOWN - AGAIN AGAIN) 8. POINT OUT SHIFT TO PERFECTION (SENT. 21) 9. GET OUT MOTIVITY Δ USING THEIR WORDS RUN EXAMPLES (PERSONAL + SOCIOLOGICAL) THROUGH IT</p>	<p>1. JOHN'S DESCRIPTION OF PERFECTION IN THIS LIFE? (STEP 9) 2. WHAT IS YOUR VISION OF PERFECTION (FULFILLMENT) (WHOLENESS OF BEING)? PERSONAL? SOCIOLOGICAL? 3. WHAT MEDIATES (TIMES) BETWEEN IT AND SITUATION? 4. HOW KNOW THIS? (PAIN + SUFFERING) 5. WHAT DOES JOHN SAY THE PAIN + SUFFERING ARE DOING? PUSH HERE ON MEANING OF DARK NIGHT - VISION ALLOWS STANDING IN PAIN OF BRINGING IT OFF/PAIN ALLOWS DETACHMENT FROM ALL BUT BRINGING IT OFF FULFILLMENT IS AWARENESS OF JOURNEY (INTELLECT) + DECISION TO BE ON IT (WILL)</p>	<p>1. WHAT HAPPENS TO UNDERSTANDING AS WILL IS REGENERATED? (SENT. 33) WHAT DOES IMPROVED MEANING DO? (INTENSIFY WILL) 2. IS THERE PROGRESS? 3. WHEN IS WHOLE JOURNEY REVEALED? (WHEN OVER "ENDLESSNESS") 4. HOW STATE THE NECESSITY OF THE PROCESS IN POST-MODERN LANGUAGE? MIGHT MENTION REFLECTION ON JOURNEY "PROGRESS" IN LOG DESCRIPTION (CHAP. X, P. 55) IMPORTANT TO GET CLEAR THAT THERE IS "PROGRESS" IN MIST OF CYCLICAL INTENSIFICATION</p>	<p>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 (REARRANGEMENT)?</p>
<p>READ SEVERAL WORKSHEETS PUT ON BOARD AS WORKING CHART</p>				
15 M.	15 M.	15 M.	15 M.	15 M.

TAGS



SESSION 7,8

THE HIDDEN LADDER WORK SHEET

SUMMER 73

CHAPTER XIX,XX

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

ANALOGY OF BURNING LOG ILLUMINATES SOUL'S SUFFERING

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ILLUSTRATION & COMPARISON

SEVEN INSTRUCTIONS

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BURNING LOG

SOUL'S PURGING

52

SOURCE OF AFFLICTION

POWER OF PURGATORY

HOW ENKINDLED

SUFFERING INTENSIFIED

ALL GOOD OVER

ROOT IMPER

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51

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Description of burning log, in the stages of:

1. Fire coming from outside
2. Driving out moisture
3. Darkens & 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 soul's 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 w/ love in midst of suffering.
5. How torment increases as more interior (i.e. 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.

SEMINAR SYMPOHONY

PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
INDIV. STUDY	OPENING CONVERSATION	CHART DATA	GROUNDING	EVOKING RESOLVE
ASSIGN P 50 (READ) FILL OUT 7 X 3 CHART FROM P 52-58 (HANDOUT CHART & MENTION KEY IMAGE OF BURNING LOG) MEANWHILE, PUT CH. 10 CHART ON BOARD.	P 50 1. When do you recall a log burning? How did it burn? 2. Looking at P 50, what steps does he mention? 3. Can you think of others?	ST JOHN'S 1. Someone list the 7 instructions (insights, wisdoms, etc) (Have 2-3 read their statements) 2. How DID YOU RESTATE? What are your it (2-3 read theirs) 3) WHAT POPULAR PHRASES? 4) What did you notice as similar / different? (option) - did you see correlation with stages of fire analogy?	1. Do you worked w/ chart, which of the 7 began to burn? 2. Where did you catch a new insight \rightarrow human struggle? 3. Which of 7 stayed dark? 4. Which 3 did you check? why? 5. What was illuminated in those boxes? 6. What dimension of your struggle is St. John talking about?	1. Looking thru burning log, what areas your life exp. has recently? 2. What is being consumed? transformed? What relation- ships are turning brown, curling at the edges?
20 MIN	5 MIN	10 MIN	25 MIN.	15 MIN

IMAGE

CB- STATE	1	2	3	4	5	6	7
POP PHASE							
3 LIT UP							

SESSION 9

DARK NIGHT OF THE SOUL

SUMMER 73

CHAPTER X

SEMINAR 7X3 WORKSHEET

PARAGRAPH	52	53	54	55	56	57	58
ST JOHN CATEGORY	SAME LOVE	AFFLICTIONS	PURGATORY	ENKINDED	SUFFERING	GOOD IS OVER	ROOT IMPERFECTION
STATE IN YOUR WORDS							
WHAT POPULAR PHRASE/SLOGAN POINTS TO EACH?							
CHECK 3 THAT TALK ABOUT YOUR LIFE - DESCRIBE WHICH LIFE ARENAS ADDRESSED.							

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

Humiliation

Weakness

Suffering

Hatred

excruciating
pain
living in un-
reality
self-betrayal
self-doubt
will be this
way forever

intense inade-
quacy
no-thing un-
bearable
drained
brutally
oppressed
no help, pity

doomed victims
of hatred
burned out
objectless
yearning
paralyzed
waiting for
nothing

painful doubt
cruel deadly
war
raging hatred
unjust situa-
tion
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
consola-
tion or
abiding
place
in any-
thing
it is
ready to
climb the
ladder

Step 10
Perfect
Fulfill-
ment is
to parti-
cipate
in perpe-
tual
intensi-
fication
of con-
scious-
ness

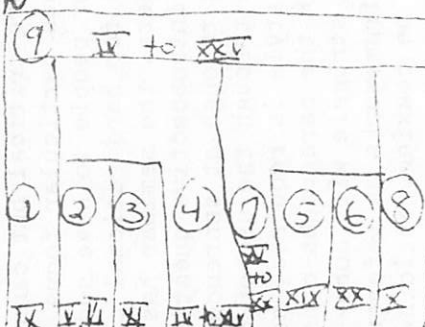
Dark Night Of The Soul by St. John of The Cross

ST. JOHN OF THE CROSS

Session # 10
 chapters IV to XXV

Summer 73

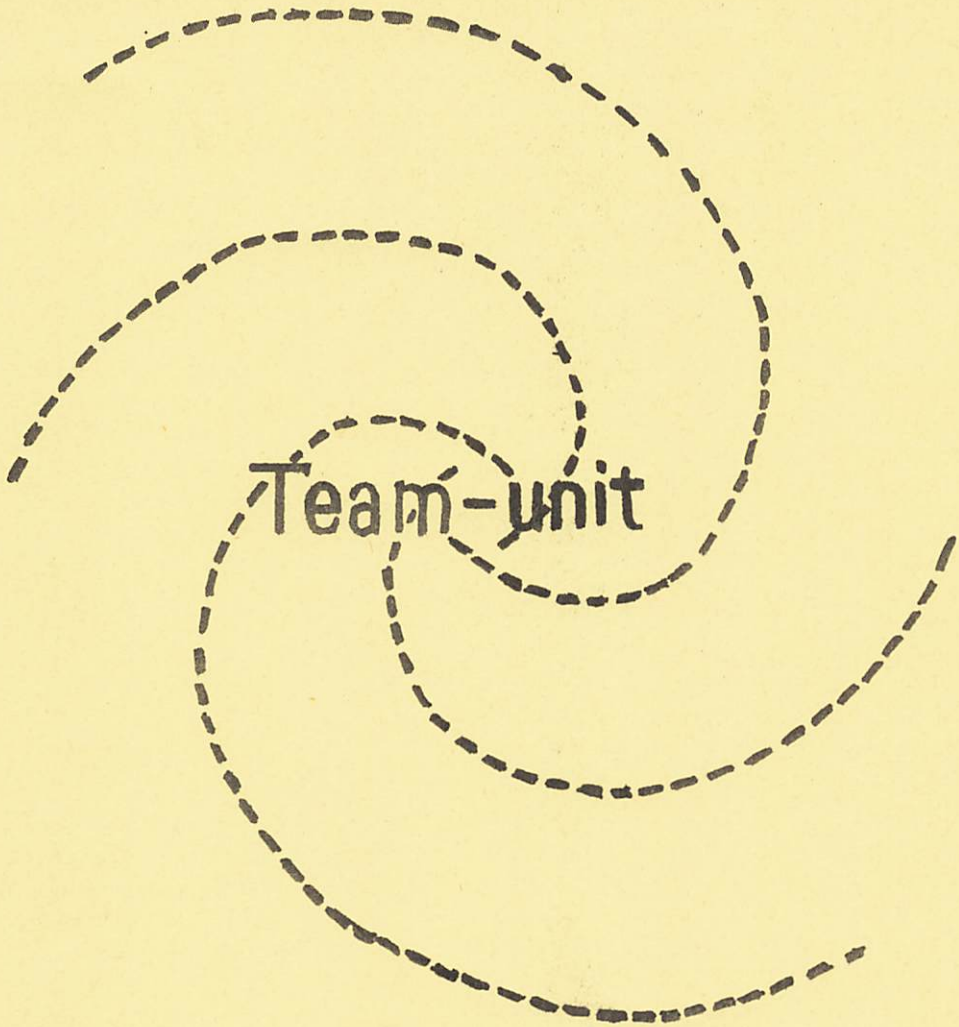
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PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE
lecturette context for tonight's study part of 10 session Tonight we will reflect on the significance of St. John for our times Tonight's study has 3 parts A) Individual clarity on Dark Night B) Corporate Brooding on Dark Night in Relation to C. 20 C) Individual Reflections on Dark Night and our times	WRITE 9 PROPOSITIONAL SENTENCES FROM THE ST. JOHN CHART  WRITE A PROPOSITIONAL SENTENCE ON EACH OF THE 9 SECTIONS OF THE DRAMATURGICAL CHART (9 SENTENCES)	Brooding conversation 1) As you have listened to the news (week) these past 2 wks where have you found yourself calling upon Dark night images to talk about these events 2) where has consciousness of the Dark Night been helpful in thinking thru the events of the world 3) What has the study of the Dark night allowed you to "see new" in society 4) How would you describe the Dark night as a 20th C. phenomena 5) Why did we read Dark Night this year 6) How has your story about C 20 changed because of this study?	WRITE 1 page on the relationship of the Dark Night to the 20th Century	Read Several Selections to the whole group.
5 minutes	20 minutes	20 minutes	20 minutes	10 minutes

I
M
A
G
E

Allow participants to struggle for clarity on the relationship of the Dark
 Night and the 20th C.
 - EXPERIENCING the terror and confusion of C 20 as the Love of
 God for the world -

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 scrip. & 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 watchful 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 2 wks.--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 wks. with master chart.
14. In a time squeeze, the seminar has first priority.
15. Avoid heavily introspective questions on one hand and abstract hist. inquiries.
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, transpos., 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 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 relational.
28. You cannot do depth grounding before rational clarity, especially with John.
29. John talking about distinct self, within social context and with sociol. effects.
30. People need to leave with confidence of taking on John--they need illumination and not a darkened understanding.



Team-unit

GLOBAL CONTEXT Our decision as a movement to "go global" is not simply a spirit decision, but a tactical scheme. To ground this move to globality in our being, requires that we symbolize this in the smallest operating unit. Thus it is that our teams and units must be forged into sociological forms where individuals can discover themselves acting with global responsibility in their particular situation. Indeed, they must become signs of practical globality. Further, teams must become channels through which the mood of resurgence flows to the grassroots and concerns are heard.

PRIORSHIP The teams and units are this summer to be the focus of priorship training for the Movement. It is here that excellence must be required to cut over against our bent to mediocrity. It is here, too, that passion can be channeled, depth creativity elicited, and authentic risk taking nurtured. This structure allows for the invention of the role of 'journey master,' which in turn gives assigned priorship permission to enable the assembly to take a depth corporate journey.

CARE Thirdly, the team-unit construct is meant to be a stylized structure for individual and corporate care. It is where local accountability to assignments and decisions is held. It establishes local identity, through collegiality and fellowhood, that gives participants permission to engage creatively in the total assembly. The physical caring for individual and personal needs such as laundry and banking, is carried out in this level also.

RESEARCH Finally, the team-unit construct is imaged as being the basic research unit of the assembly, where operable hunks of work are assigned.

TEAM - UNIT CONSTRUCT						
Rubric	time	Monday	Tuesday	Wednesday	Thursday	Friday
Solitary Writing	20 min	Team	Unit FIRST JOHN			Team
Reflect	10 min	Team Wk Context	Unit Corporate Journey Reflection			Team Wk Reflection
Individ. Prep	90 min	SOLITARY BROODING				

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
W E E K 1	<p>Obedience Context</p> <p>Assignments</p> <p>What are you anticipating?</p> <p>Where are you dreading?</p> <p>Where are you fascinated?</p> <p>What is an image for this unit as it moves ahead?</p>	<p>What for you was the key discovery today?</p> <p>Where see humor transform a situation today?</p>	<p>What is an event today that just illuminated for you the whole day?</p> <p>Where experience a deep resolve?</p>	<p>How have your montages been shifted today or in the past few days? (What occasioned that, do you think?)</p> <p>How has your experience of corporate-ness illuminated its gifts and power for you?</p>	<p>How have our unit obediences illuminated for you the Xavier stance?</p> <p>Symbolic activity:</p> <p>(a) Song creation</p> <p>(b) Cabaret prep.</p> <p>(c) Barbershopping</p>
W E E K 2	<p>Was there a happening today which made you conscious of being responsible for all?</p> <p>If you were to now reflect on the image for our team, how has it shifted?</p>	<p>When today have you discovered no limits except your own self?</p> <p>When today for you was your arena of work the whole globe?</p>	<p>What are you anticipating will be key for our life and work tomorrow? (meaning next day)</p> <p>How has your meditative council been dialoguing with you recently?</p>	<p>Where did you find yourself missionally consumed today in a way that wanted to plumb the depth of that issue?</p>	<p>What has the Team/Unit construct shown us? gifts? where push?</p> <p>How have obediences been critical to our spirit journey?</p> <p>What was key for you?</p>

TO journey a Team in their knowing relative to corporateness, the following tactics are advised:

1. Either the team or unit be the body to which research assignments are made.
2. First John preparatory work and journey reflections as teams Monday and Friday, and as Units, Tuesday, Wednesday and Thursday.

TO journey a Team in their corporate doing, the following tactics are suggested:

1. The assignment structure of One Day Wonder be the total unit.
2. Assignments to care for congregation, build and cadre space and internal enablement be made by units.
3. Wednesday night discontinuity breaks be taken by units.
4. Song creation, where done, be done by Teams and Units, particularly on Monday and Friday nights.
5. Song quartets for guild openings be constituted by Teams and Units.

TO journey the Team in their being dimension, the following tactics are recommended:

1. Seating at worship be by congregation and by team.
2. Teams and Units to receive solitary space for solitary work on First John and corporate reflections.
3. Teams and Units are to be considered for dramatic events in the Saturday evening Cabaret.

OBEDIENCES

The Context for the Obediences

The symbolic life of a guildsman calls for a way of rehearsing his response to the Mystery for the world. The Obedience is that symbolic corporately assigned non-work task that grounds his awareness of perpetual responsibility.

The Ecumenical Parish - a very specific "postage-stamp" where one concretely labors on behalf of all - is the space where global-local responsibility is enacted. The Obedience is the symbolic space, the concrete postage stamp that stands in relation to all other space, where one rehearses his Obedience to God in responsibility for the world. Such a daily rehearsal reminds the guildsman of his vocational decision in covenantal corporateness to renew the earth as his genuine obligation to the Mystery and to the neighbor.

The Practics for the Obediences

A non-work task will be assigned to every guildsman through the Cadre Team/Unit structure. The work must not be practical work in the first instance; to emphasize the practical character of the work would destroy the symbolic obedience. To decide to care for this space is not practical work, but a decision to care concretely for the world. Each Cadre will have its Obedience area and within that area specify the arenas of obedience assignments to be exercised through the Teams. The Team/Unit structure will be the channel for the context and assignment and accountability for Obediences.

CADRE CELEBRATIONS

Song transition from Seminary to Celebration

BIRTHDAY

Has anyone celebrated a birthday in the past week?

In a minute, I will ask X to address a word to Y on the occasion of his birthday.

Y, tell us what year it is that you are celebrating and say a word about what it was that happened to you during this year.

(Y responds; X addresses Y)

After completing this rite for all persons with birthdays, sing:

"We celebrate your being, with Being itself in history."

COVENANT OF MARRIAGE

Has anyone celebrated the anniversary of their marriage during the past week?

What anniversary was this and what was the happening for each of them during this year?

(Address word to couple. Give context for accountability:
Yes/No...No/Yes

Ask Question.

Pronounce Absolution.)

Sing: "We celebrate your family, as mission from God to history..."

SPECIAL CELEBRATIONS

Are there any special celebrations this week?

Sing an appropriate song.

level	assignment	description	name
C O N G R E G A T I O N	Decor	Check daily on alters, wall decor, tables	
	Songs	Sees that songs are known; Keeps available new song books and cares for created songs	
	Materials	Coordinates materials to Guilds and Cadres to and from distribution	
G U I L D	Mailman	Collect and distribute mail to cadres	
	Banker	Collects checks weekly to have them cashed	
	Songs	Sees that songs are known; keeps available new songs, song books, and cares for created songs	
	Music	Programming, operating and caring for equipment	
C A D R E	Songs	Sees that songs are known; keeps available new song books and cares for created songs	
	Music	Programming, operating and caring for equipment	

TASK		CONGREGATION			
		A	B	C	D
ROOM 1	Pick up paper - empty trash - empty/wash ash trays	1 a	13 a	25 a	37 a
	Wash blackboard - clean eraser	2 a	14 a	26 a	38 a
	Wash tables	3 a	15 a	27 a	39 a
	Wash tables	4 a	16 a	28 a	40 a
	Straighten tables and chairs	5 a	17 a	29 a	41 a
	Straighten tables and chairs	6 a	18 a	30 a	42 a
ROOM 2	Pick up paper - empty trash - empty/wash ash trays	7 a	19 a	31 a	43 a
	Wash blackboard - clean eraser	8 a	20 a	32 a	44 a
	Wash tables - straighten tables/chairs	9 a	21 a	33 a	45 a
	Wash tables - straighten tables/chairs	10 a	22 a	34 a	46 a
ROOM 3	Straighten tables and chairs - wash tables	11 a	23 a	35 a	47 a
	Straighten tables and chairs - wash tables	12 a	24 a	36 a	48 a
	Pick up paper - empty trash - empty/wash ash trays	1 b	13 b	25 b	37 b
	Wash blackboard - clean eraser	2 b	14 b	26 b	38 b
ROOM 4	Wash blackboard/tables - clean eraser - empty/wash ash	3 b	15 b	27 b	39 b
	Pick up paper - straighten tables/chairs - empty trash	4 b	16 b	28 b	40 b
ROOM 5	Wash blackboard/tables-clean eraser-empty/wash ash tray	5 b	17 b	29 b	41 b
	Pick up paper-straighten tables/chairs-empty trash	6 b	18 b	30 b	42 b
ROOM 6	Wash blackboard/tables-clean eraser-empty/wash ash tray	7 b	19 b	31 b	43 b
	Pick up paper-straighten tables/chairs-empty trash	8 b	20 b	32 b	44 b
ROOM 7	Pick up paper - straighten decor	9 b	21 b	33 b	45 b
	Sweep floor - straighten furniture	10 b	22 b	34 b	46 b
	Empty/wash ash trays/tables	11 b	23 b	35 b	47 b
	Empty trash	12 b	24 b	36 b	48 b

CONGREGATION		A		B		C		D		
		1	2	1	2	1	2	1	2	
Task	Week									
	B R E A K F A S T	SET	1 a	2 a	13 a	14 a	25 a	26 a	37 a	38 a
5 a			6 a	17 a	18 a	29 a	30 a	41 a	42 a	
9 a			10 a	21 a	22 a	33 a	34 a	45 a	46 a	
CLEAR		3 a	4 a	15 a	16 a	27 a	28 a	39 a	40 a	
		7 a	8 a	19 a	20 a	31 a	32 a	43 a	44 a	
		11 a	12 a	23 a	24 a	35 a	36 a	47 a	48 a	
G U I L D	SET	I	1 b	2 b	13 b	14 b	25 b	26 b	37 b	38 b
		II	5 b	6 b	17 b	18 b	29 b	30 b	41 b	42 b
		III	9 b	10 b	21 b	22 b	33 b	34 b	45 b	46 b
	CLEAR	I	3 b	4 b	15 b	16 b	27 b	28 b	39 b	40 b
		II	7 b	8 b	19 b	20 b	31 b	32 b	43 b	44 b
		III	11 b	12 b	23 b	24 b	35 b	36 b	47 b	48 b
C A D R E	S E T	A	2 a	1 a	14 a	13 a	26 a	25 a	38 a	37 a
		B	4 a	3 a	16 a	15 a	28 a	27 a	40 a	39 a
		C	6 a	5 a	18 a	17 a	30 a	29 a	42 a	41 a
		D	8 a	7 a	20 a	19 a	32 a	31 a	44 a	43 a
		E	10 a	9 a	22 a	21 a	34 a	33 a	46 a	45 a
		F	12 a	11 a	24 a	23 a	36 a	35 a	48 a	47 a
	C L E A R	A	2 b	1 b	14 b	13 b	26 b	25 b	38 b	37 b
		B	4 b	3 b	16 b	15 b	28 b	27 b	40 b	39 b
		C	6 b	5 b	18 b	17 b	30 b	29 b	42 b	41 b
		D	8 b	7 b	20 b	19 b	32 b	31 b	44 b	43 b
		E	10 b	9 b	22 b	21 b	34 b	33 b	46 b	45 b
		F	12 b	11 b	24 b	23 b	36 b	35 b	48 b	47 b

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.

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 boyhood", 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. Deference - 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.

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.

UNDELIMITED
GLOBALITY

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 seeing that, but discovering how we embrace that and act out of that in the very core of our being.
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 wherever you are.
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 to God, for the world. It has first to do with my relationship to God, not to the Koreans or the Africans.

XAVIER
PRINCIPLE

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, all of Peoria is yours.
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.

PRIORHOOD

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.
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.
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.

THE GARB

This is the summer of Sanctification. This is the summer of the Guild. For Sanctification is the hidden side of what makes a guildsman, where guild man struggles with creating a new morality, of being responsible man in the twentieth century. This is a time of building and creating, a time of enduring as we begin the process of forging new forms for giving meaning-filled life to everyman.

Last summer the sign of the Great Turn came into being, symbolizing our move to the world. This Summer, we appropriate the Turn symbol as the garb of the guildsman, much as the cross is the garb of the religious. The Guild and the Guildsman are the first concretions of the Ecumenical Parish.

The new symbol superimposes the old wedgeblade, the symbol of the Church, on the globe, marking a division between the pro-establishment and the dis-establishment of society. Outside of the circle stands the structural revolutionary - the trans-establishment - standing in both camps at one time, yet transcending both.

THE RITUAL

We symbolize our covenant to be this corporate body of creators of new societal forms by putting on the symbol of the Great Turn: the symbol of Summer 73. (Put it on your collar or your pocket or the shoulder area of your dress.)

Repeat after me:

"The future awaits a new creation:

"A new day for all men through me."

Sing: "I can see a new day"