

GENERAL STAFF SCHOOL PSU

IMAGINAL SPINS

METHODOLOGICAL SKILLS

CHAIROTIC EVENTS

CONTROLLING IMAGES

Symbolic Centrum

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EQUIPPING SPIRIT GIANTS

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INTRODUCTION 1. The action of those who would be the instruments of God in catalyzing the resurgence of human spirit in the 20th century is maintained only through a rigorous training program. This document names and briefly describes the imaginal spins which form a part of this program. It's two parts include a series of paragraphs on the spins and a list of forty-eight specific topics for spins held in sentence form. The document is the product of a brainstorm of approximately 300 topics for imaginal spins. These data were gestalted into four major areas. Each broad area was then further gestalted to five categories with the data in each category prioritized and placed on a polar gestalt. Grouping the data into five clusters produced five paragraphs on each of the original broad areas. The forty-eight sentences on specific topics represent the forty-eight brainstormed topics which received top priority in the context of the total list. They are, therefore, more a direct reporting, where as, the paragraphs hold an imaginal swirl of the needed spins.

AUTHENTIC
PRIORSHIP
ROLE

2. On the other side of the turn to the world, the General Staff School needs to spin on how we can use our spirit methodologies in the midst of the corporate community to release the spirit giant in every man. Gianthood or priorhood does not just happen naturally. It requires focused effort on the part of a community of individuals. Authentic leadership is forged out of the creative dynamic of the individual as he participates as a self in a corporate community. He realizes that his authority is his authenticity and is two-fold, one in knowing that his life as it is is received by all of history and that whether he is right or wrong in any situation, depends on whether or not his model is appropriate or necessary for the situation. His continual brooding and temporal model building enable him to turn every battle into a victorious situation. Regardless of his age, the prior is the "wise elder" in a situation; he is in charge and knows all he needs to know, for he has studied and brooded ahead of time; yet, he has more to learn. His role in a house is that of first among equals--calling on the advise and consent of the other two priors--never flaunting or abusing his position and power. His style, though filled with vigor and bouyancy is one who has been deeply humiliated by the hurt and responsibilities of life; who constantly struggles to pick up the enormous burden and act responsibly; and who understands his life to be filled with the pain of picking up the burden of the world. He is a man whose life is consumed with serving others and alleviating innocent suffering--or is a man singed by the fires of sanctification--not concerned about his own acceptance, but instead a man dead set on turning matter into spirit and on building the new earth. He knows that every man is on a journey and yet the spirit man has arrived and yet he is on the journey. A prior honors each man's journey by constant brooding and reviewing where he has been and where he is going. Men are enabled through structural spirit tools such as decor and art forms, spirit conversations and worship. Everything that goes on in a community must be a happening. A spirit man anticipates a collapse and on the other side of it, re-engages--not allowing the collapse to block his participation in the mission. Every action, confersation, joke, is planned to enable each individual on his journey.

RESURGENCE
IN
HISTORY

3. The key to this spin is the consciousness of the spirit in the world as a dynamic in history erupting from the spirit depths of man. All of history quests after a grasp of how resurgence has occurred and where the plateaus are which stand as towers of spiritual strength for men to wrench loose the spirit in their hour. Each age of resurgence journeyed its peculiar path of the spirit. So it was with the one who proclaimed the kingdom of God is at hand. He saw in each moment the whole of life and history literally incarnating eternity. In medieval times, John of the Cross used the medium of the poetical metaphor to articulate the spiritual life of the soul in love with God. Today we name it spirit motivity, that is, what is it that allows men to grasp their destiny as twentieth century in the flow of all of history. The staff school develops the creative discovery of the other world in the life and art forms of one's own culture. It nurtures the articulation of the States of Being that open the depth of the Spirit which gives man the permission to seize the awe, to stand present to the awful discontinuity which breaks open history. This is the inescapable absolution for the people of God in history.

TRANSPARENT
INTERIOR
SPACE

4. The key to this is interior space awareness. This is not an active category. It can be imaged as a quiet pause or a triple reflection. It is internal having to do with developing the interior state and becoming the transparent one ascending to God. It is as though one is standing in the eye of a hurricane and this interior hurricane is as real as the one on the outside. It's like a massive expansion has taken place inside. Self-consciousness comes to the state of being. One finds himself and is able to use that in every situation. This realization is a constant blowing open, seeing that nothing is wrapped up and that being the religious is present at all times. Fearing and fascinated, man learns to stay open to the rawness of life through methods and gimmicks which seem unnatural yet at the same time are his road maps. He bears a new transparency to the way life is. His experience is unutterable--seeing sheer mystery in every situation. Trying to escape one reaches out for something to grasp onto, but finds no handle. Fleeing only results in being snuck up upon, grabbed and finally captured.

PRIOR/FAMILY 3. The key of this spin is the value of prior as a family. AS ONE In order to articulate and intentionalize what it means to be a prior corresponds with what it means to be a family. There are certain responsibilities and value systems that need a mature stance of nurturing. Both the family and prior anrecontinually in the struggle of what it means to be human and needs to always stand in the midst of its dangers and pitfalls. Both are always in the aspect of growing up and need to know what it means to be detached and still be engaged in all activities, and always knowing noone drops out of the struggle. Both have to priortize their own values and to know how to short course and spiritize all situations. What it means to be a good family member is what it means to be a good prior.

TACTICAL

SOCIAL

SPIRITUALITY 6. The key to this spin is tactical social spirituality. To be human is to have to be a man of social relationships at this time in history, the role of the individual in terms of his ontology and phaseology are unclear, uncertain, and/or collapsed. The male/female roles collapsed with the collapse of the rural society. The demand is to create a series of spirit exercises in the form of parish tactics which will inject into society a new spirit, a new consdiousness of selfhood and social relationships. A number of exercises such as prayer meetings, songfests, conversations, etc. are possible in almost every local church parish. These exercises build a sense of community--a sense of corporateness. They enable the turn to the world. The spirit exercises one participates in and creates for himself determine who he is as he is engaged in the parish creating the new social religious.

EMBODYING
FINAL
WORD

7. The spin on embodying the Final Word is the major aspect of the internal life of the Order. This is a depth Being category focusing on the primacy of the Jesus Christ symbol, discerning the Other World and how one becomes a symbol of authentic life. The central question raised is: What are the qualities of the iron one--the prior--who, living out of the paradox of the Word and understanding the cruciality of context, symbolizes the Crimson Line, or that ongoingness throughout history? To be a prior of the Great Turn, to give effective witness to the Word, implies a depth existential grounding in the Church creeds, as well as a "third ear" sensitivity to the popular myths and symbols out of which people live. Finally, transformed and transforming others in the Word, this person becomes the radical sign of possibility...the Little Christ.

DRAMATIZING
COMMON
MISSION

8. The key to this spin is the role of time and space in symbolizing the mission, evoking the awe and the common vision of the new humanness, the new church, and the new world. Key corollary spins flowing from the vision are common stance and symbol system, structural and spirit aspects of maintaining global glue, and symbolizing the emphasis on the external mission (mission to the world), rather than the internal enablement of the mission (internal life). Key spins in the intentional use of time and space are the celebration of life dynamic, life rhythms in worship, the meaning, form, and role of music, altar, and sacred space, and the role and meaning of the liturgical year.

DISCIPLINED
LIFE STYLE

9. The key to this spin is the structuring of the community's internal life so that a corporate body with an external common style is created and sustained. The disciplined life style is created out of and manifested in the time design; the symbols which the community has decided to hold before itself such as the iron cross, the garb, the global report, the story of the spirit movement journey; the intentional shift of roles within the Order as seen in becoming a youth or the passage from intern to fellow; and the establishment of key meditative friends as concretized in one's basic library. The experience of other historical orders can point the way and be helpful in the constant task of standing alert to the dangers of corporateness. The disciplined life style has a direct relationship to the life of the missional family and within this arena are such concerns as the family's symbolic life, what it means to grow up within the Order, the experimentation with corporate parenthood, how the corporate wisdom in relation to the children is dispersed, experiencing detachment from family, and the role of youth within the Order.

TRUSTING
YOUR
EXPERIENCES

10. The key to this spin is that man's experience in life is his teacher. He sees that he has all the wisdom he needs. It is in the wisdom of man's past experience that he is able to create the future. By looking into the past and acknowledging it as a success man is able to be open to and intentionally decide the future as his destiny. He is able to trust his experience and thereby deal with every situation he encounters. Being member of a corporate spirit movement, we are called on to trust our colleagues, for they are like our left arm. To distrust and dishonor our left arm is to disable our body. To trust and honor our left arm is to stand as one who has faith in the Lord. It is in this faith that we are able to trust not only the colleagues we work with, but the colleagues at different assignments and the wisdom and common mind of our body that has developed since the beginning of the corporate spirit movement. It is by embodying this stance that we are enabled to witness the word to our colleagues in worship, deciding as their colleague what they need to hear, and standing in history as a man of the spirit. It was through embodying this stance that our fathers in the faith became saints for all time.

DEPTH
MYTHOLOGICAL
SCREEN

11. The key to this spin is grounding in the depths of the person himself the ur depths of his own religious tradition rather than allowing himself to experience and explain life through stereotypes. He is alert to the encroachment of heresy upon the articulation of the Word and participates in the creation of images as well as gimmicks useful in the creation of new poetry. The man of faith makes a conscious effort to know which glasses he needs to wear at any particular moment and the value system used in creating mythology. Screens of consciousness are evoked, and for the white man, keys to image creation are ancient white ur symbols; he continues in this direction with the architecture of the white ur.

PRACTICES OF 12
HISTORICAL
CHANGE

Spins focusing on the understanding of the mission of the Order to history would be key opening sessions of the G.S.S. That understanding of the mission can be illuminated by pushing practical methods and tools through to their ontological base. Spins would deal with charting as a life method; consensus building; the process of creating missional priorities. To continue the rehearsal of our mission as that which is global in scope, spins would cover: internalizing global space; globality in any assignment; the common thread in every culture; global style and symbol; what patterns of behavior motivate different us; globality as one's past; internalizing a grid; micro-macro cosmos; the "we" image vs. the "them" image; ugly Americanism; gifts and neuroses of all cultures; local honoring postage stamp citizenship; and knowing the establishment. Pushing to the most particular, spins need to cover: employing contentless structures adaptable anywhere; relating to the contradiction as gift; tactical thinking; direct/indirect tactics, tactics as spirit; meeting movement annual timelines; using spirit analysis and moving as the guiding dynamic. The helpful concluding spin would be on how primal community is revealed through global consciousness.

DAY -TO-
DAY
OPERATIONS

13. The everyday practical happenings are key and necessary in the realm of changing history. Comprehensive thinking as well as strategic action directed toward unblocking major contradictions are a part of the role of the structural revolutionist. Several of these concretions that combat the tendencies toward abstractionism or theoretic passivity are helpful clues in relation to the frequent experiences and confrontations while in the battlefield. For example, helpful spirit stance in relation to the many ways of raising money, how to most effectively and inoffensively make calls, how to discern what "glasses" you're wearing and if those are the needed ones. It is through mundane experience in direct daily activity where abstractionism is cut across, where the practical forges out the spirit needs, global programming occurs, the local is seen as extending toward the global. It is where Hong Kong's struggle is seen as your very own.

BEING
THE
TRANS-
ESTABLISH-
MENT

14. The trans-establishment does the humanly impossible feat of holding all of society together in its mission. It identifies with the opposed (the traditional role of the dis-establishment) and moves on society through the church (which is dominated by the pro-establishment). The trans-establishment does this by discerning the mood of the times in relationship to a vision of the 21st century. It develops the key tool for exploding the spirit of the people-its-1. Thought moves on every form of the church to break it open to the Word, inviting individuals to change history by focusing on the external mission of creating the ecumenical parish.

STYLE OF
SOPHISTI-
CATION

15. Training must emphasize the spirit style of priorship. The key to this style is sophistication as the prior walks with kings and bishops. This means training in revolutionary etiquette, fastidiousness and boldness in playing the necessary role. Images such as silent servanthood constantly extended antennae, and leaving something of one's self in every situation are keys to this training. Practical clues for acting out the role of the leadership symbol are part of developing the priorship style. Passion and prowess in pedagogy and gimmicks for pouring spirit into practical work will be a part of the training in style. The style with which accountability is held keeping nonchalance and objectivity are key to the effectiveness of the prior.

EMBODYING
MISSIONAL
CARE

16. When one is a member of a Global Order one cannot draw his or her significance from this engagement. Rather what is important is that you care and what you are engaged in is crucial that one has the structural reminders of this one trust such as in our Order; consensus, dynamic bureaucracy, common mind and vision, common symbol system and House Church, also the human dynamic of the Manchayat. There is also the internal rehearsal of this external thrust i.e. the "Mission within the mission". This is acted out in the care and nurture of colleagues, the "two suitcase model". And there are the signs and sayings that remind one of the comprehensiveness, ubiquitousness of the mission, such as, care for the very next-door neighbor, Caring and using the bishop, the external family, the universal word, and "We are revolutionaries". There is necessarily a great deal of tension involved when one is engaged in this such action particularized in the global-local tension and the tension between the rule and the mission. Today there has been an emphasis on geographic organization into areas.

INTENSIFYING
SOLITARY
JOURNEY

The key to this swirl is creating and recreating the meditative council. The solitary man of the spirit understands the unceasing tensions imposed upon him to constantly challenge his spirit mood. A normal reaction is to finely hone his meditative council to intensify his internal discipline. But soon he realizes there is no easy solution to his self imposed predicament and that he can never escape the deep humiliation he must face in every encounter. He soon learns to anticipate his inevitable collapse as Peter did in that fateful hour when he heard the cock crow three times. The crunch will come and alter even the best laid plans which most assuredly were laid to transcend his fated destiny. His own integrity is no longer as important as it once appeared to be when things more or less fell into their proper perspective. The result of the crunch has once again rendered him helpless before the mystery and he is freed to enter a life of full servitude and to pursue the contemplative life. He is an absolute solitary in every situation now and endures all the abuses and transcends the self and the insatiable desire to assent to his self. He now stands apparently unshaken in every battle and encounter, but down deep he is personally shattered and is beside himself with self pity and grief for his given situation. But he learns his lessons well and has a fine screen through which he can gauge his journey toward an intensified self discipline, to further resist temptation. He stands now, through each crisis as a spiritually disciplined solitary individual backed by his meditative council. His solitary stance and tools for reinforcement against temptation make him a man of silence, he suffers in silence, yearns in silence, and is thus never outwardly shaken. His stance gives others the permission to embrace their given situation. To go beyond and allow himself to be impinged upon by his own relationship to silence is unbearable and pushes him against all his known limits, that kills his self will that had separated him from God. The final words that call back to him from the assault of silence, are those of his brothers doomed to die not only from the meditative council but from the future as well and these challenge him to hear their cries for justice and peace.

TRUST
IN THE
LORD

18 The key to this swirl is to trust in the Lord. It is to accept the indicative of way life is and receive the burden of possibility. The journey of the one who is married to the Mystery is accepting God's future as his own. The stance of faith does not come naturally- it is acquired after long struggle. Universal human suffering and painfilled existence accepted as Gods tender mercy illuminate that even that which seems a contradiction is a gift of God. On the journey to the center, there is no wrong state of being; this fact gives radical permission for one to be on the journey that one is on - to live before the precariousness of his daily existence and to risk his life on behalf of all as the one who trusts in the Lord.

SPIRIT
POSTURE
EXERCISES

19 The key to this spin is the continual re-programming of the prior's interior life. The prior, knowing all that he needs to know about spirit resources also knows that his spirit life is never wrapped up and that the development of internal space is necessary for him to be in the process of always becoming a new being. Corporate spirit exercises such as solitary journal writing allow him to gather together the past and future and pull it together in a single moment in the present, objectify his reflection and use it for the future. A methodology for doing this over and over while continuing to push deeper at the same time, always grounding out of his own life, is invaluable in allowing him to stand in the midst of the vicissitudes of life and live life to the fullest. The prior learns to intensify meditation, contemplation, and prayer; he learns to use effectively the solitary office while out on the road; Detachment from goods and accomplishments become a way of life for him and the chaste style emerges.

ROAD
TO
GLORY

20 Deep in the trackless desert with no oasis in sight, when colleagues seem to fade away and even Centrum never responds, how is a prior sustained and what does he do? Everyman uses crutches to keep him going. The prior chooses for his crutches those that remind him of the way life is, his destiny, and his fulfillment, and also that he can appropriate and use his brokenness, his neuroses, creatively to forge the future. Constant visioning is needed for sustaining the Long March when nothing seems to be happening, to continue recruiting, for instance, when nothing is going on but recruiting. The daily spirit journey of everyman grounds that life is not sustained as the brokenness it is, but in the nevertheless of absolution that pronounces that brokenness as whole and that the total expenditure of that whole leads on to glory.

STANCE
OF THE
GURU

21 The key to this swirl is authentic giant-hood on the part of the spirit man. A guru lives in submission to God's law, accepting life the way it is. His giant-hood shows in many ways. It is reflected in his posture of being nobody—one who expends himself totally without seeking recognition (like being the one who is in command without anyone knowing it.) He does this intensionally in the full knowledge that he stands exposed in every situation, but willingly uses his own gifts in any possible way. It is reflected in his dedication to carry a task to its completion, even though it may be endless. He realizes that his assignment is not for one-year but for 100 years. He is the Don Quixote who carries his task under a banner of which he is proud and to which he owes final allegiance.

The following is a listing of the 48 key spirit spins on the imaginal issues to be dealt with in enabling spirit gianthood:

1. Being the Order--Being the embodiment of the Order.
2. Spiritual suffering--Spiritual suffering and pain are a reminder of human frailty and man realizes that it is God's tender mercy.
3. Sanctification and Priorship--Sanctification and Justification as priorhood, Eternal Life and Endlessness as an internal dynamic.
4. Trusting in the Lord--We seek for security in others and in ourselves, but to no avail; we can finally only trust the way life is, the way history has unfolded.
5. Invisible discipline--Iron discipline internalized to the extent that it does not show overtly.
6. Being nobody--We are not out to bring off ourselves but only the mission; we are the humble ones knowing that God will raise up others if necessary.
7. Sophistication--Being the one with the style demanded in every situation, whether it be walking with laborers or kings, knowing revolutionary etiquette.
8. Internalize global space--Internalizing the globality in any assignment, understanding difference yet seeing the common thread tying cultures together.
9. Always victorious--Being the one who is always successful, never losing a battle.
10. Discontinuous creates history--Any discontinuous activity has the possibility of changing man's relationship; it is found in the ape in 2001.
11. Journey to the center and the return--One descends to the center of being through the experience of the Word and then hearing the cry of the suffering world finds himself on the eternal return.
12. "We" image--We internalize our citizenship of the place where we are assigned, never referring to the local people as "they," but only as "we."
13. Trust colleagues--Going global is trusting in your colleagues, honoring the collegial situation and also checking.
14. Other Worlds and the Other World--The other world in the midst of this world is discernable from the many other worlds men create to escape this world.
15. Eternal Now--Seeking the Kingdom of God is ever becoming at hand, the sweet by and by as our state of life.
16. Global glue--Through a common mission, symbols, style, methodologies, and polity, we actualize the oneness of the global movement.
17. Everydayness--Discerning and articulating the states of being--as manifest in the everydayness.
18. No wrong state of being--There is no wrong state of being as one's state is a description of one's situation.
19. Preparing for collapse--Knowing that one will collapse and yet being the man of faith even in the midst of unfaith.
20. Creating authentic spirit community--In the midst of battling the demons, always present in human community.
21. Authentic gianthood--As opposed to striving for gnostic superhumanness, we become authentic giants in the midst of our weakness.

22. Humiliated in every situation--Being exposed to contingency and humiliation in every situation.
23. Crutches for suffering--The man of faith develops spirit aids to enable him to walk though overwhelmed by the world's suffering
24. Living in the indicative--Living out of the indicative rather than the imperative or moral.
25. External signs of the internal--Temporal transcendent symbols that point to the interior state today.
26. Keeping own consciences--Handling one's own problems or taking problems only to Jesus.
27. The guiding dynamic--The key to the involvement of local man in effective social change.
28. Resurgence--Discerning plateaus, signalling resurgence in history, looking at local news in relation to resurgence.
29. Universalizing human suffering--The key to appropriating one's pain is to see that it is the same as the universal suffering of mankind, which then enables one to effectively care for all men.
30. Selling soul vs. dying death--The spirit man never sells his soul but dies his death in the situation; this requires radical exposure.
31. Time and Space--The intentional creation of time and space re-creates sacredness of the givens and the decisional relationship to make a holy place.
32. Theological heresies--The theological heresies loose in the world today which block men from living out of the Word.
33. Style of garb--The "uniform" that we wear which prepares us for our peculiar role in history and is a sign of that role in this world.
34. Sense of destiny--Sustaining the mission through creating a sense of destiny, past and future.
35. Recreating common vision--Rehearsing and re-articulating the vision at every meeting.
36. Creating corporateness--The spirit tools and gimmicks that create a corporate body of people.
37. Singing--As a spirit exercise and an awe-filled situation.
38. Using music--The necessary music for sustaining the spirit and eliciting particular states of being.
39. Everyman myth--Every civilization has myths out of which life style is created.
40. Context is all we have--The enabling context is the key to releasing human creativity.
41. Sexuality--Being male/female, family relations, and creative flirting as intentional categories.
42. Being symbol--The self-consciousness that every aspect of your life is transparent symbol.
43. Objectivity--The disciplined man needs gimmicks to keep his objectivity.
44. Care and nurture of colleagues--One must be aware of the pitfalls encountered on the journey and work indirectly with colleagues who fall.
45. Artform and decor--Corporate and public decor that is intensification, presence, that reveals the awe.

46. Transestablishment style--Holding the involvement of both the dis-establishment and pro-establishment and yet transcending them to forge the future.
47. Universal Lord--There is one word about life that gives life and is symbolized by the Christ but needs grounding in all areas of life.
48. Having God's future--Having your future as determined by the Lord rather than as the one you would like to have.

RESURGENT SKILLS

<p>SOCIAL CONTINGENCY SKILLS</p>	<p>MOULDING INTERNAL SPIRIT</p>	<p>EMBODYING OTHER-WORLD POSTURE</p>	<p>MAINTAINING BASIC MOMENTUM</p>
<p>SPIRITIZED HOUSE MANAGEMENT</p>	<p>GUIDING INITIATE DEVELOP'T</p>	<p>EVOKING RADICAL CONSCIOUSNESS</p>	<p>TELLING GROUNDING STORY</p>
<p>INCLUSIVE FINANCIAL PROWESS</p>	<p>REHEARSING SPIRITIZED ENGAGEMENT</p>	<p>ORCHESTRATING SPIRIT MURTURE</p>	<p>NURTURING LOCAL AUTHORIZATION</p>
<p>EFFECTIVE ENABLEMENT SYSTEMS</p>	<p>TACTIONARY VISION GROUNDING</p>	<p>SOPHISTICATING GLOBAL STYLE</p>	<p>PERFORMING PRACTICAL MIRACLES</p>
<p>TACTICAL WORK SKILLS</p>	<p>PRIORING SYMBOLIC JOURNEY</p>	<p>PERCEIVING SPIRIT DEEPS</p>	<p>DEVELOPING TACTICAL SOPH-ISTICATION</p>

INTRODUCTION

22. The general staff school is about creating within the priorship of the Order certain fundamental resurgent skills that will enable the iron back bone of the elder to take form in the young prior through a four week, non-pedagogical grounding in the irrational spirit methods of the saints. One of the ways you stand autonomous as a social form of resurgence is that you develop social contingency skills that release spiritized house management, inclusive financial prowess, effective enablement systems, and self-conscious tactical work skills. The moulding of internal spirit is the caring for and intensifying of individual and corporate decisions that enable life long engagement in the missional task of guiding initiate development, rehearsing spiritized engagement, tactitional vision grounding, and prioritizing symbolic journey. Embodying the Other World posture happens as a human being interiorizes the radical resurgence of the Times, evoking radical consciousness, orchestrating spirit nurture, sophisticating global style, and perceiving the spirit deeps. The school's spirit grounding develops the maintenance of basic momentum creating a sophisticated style needed to carry through practical miracles, telling the movemental story and nurturing authorization revealing the possibility of building the earth. Resurgent skills intensify reflection on existing methods to the point of illuminating the transparency behind them, thus providing handles on being itself, the result is beyond social, intellectual or spirit methods, yet manifested in master craftsmanship in these areas.

**SOCIAL
CONTINGENCY
SKILLS**

23. Social contingency skills are those skills necessary when an individual encounters social structures that demand that he be prepared to avoid being overwhelmed or consumed by contingency. One such arena is in regard to international travel, in which skills of preparing, making air reservations, knowing how to effectively pack a suitcase and the like are critical. Or again, building and establishing a budget, being able to translate that into any currency form and bookkeeping are essential skills to avoid being consumed by the economic. In any culture, meal planning and shopping have the potential of either being an issue or a happening based upon one's ability to determine the given foods and prices wisely. In addition, the skills are needed in handling legal matters, getting a job, obtaining inexpensive yet adequate health care and supplying office equipment. For the man with the necessary skills any of the above has the potential to be a releasing situation on where social contingencies become a chance to waltz.

**SPIRITIZED
HOUSE
MANAGEMENT**

24. Any house or facility is a primary visual representation of the dynamic and story that is embodied wherever the Spirit Movement is present. This demands that it be chosen declared and cared for with fastidious attention to the impact it has on its residents, guests and the surrounding community. The arrangement also requires skill in translating everything we know about stage-setting, group dynamics, sacred space, space continuity and discontinuity and visual effects, into the best possible practicable model. Another skill which must become second nature is the ability to walk into any situation, discern the nature of the chaos and tuning it into order. Management of a spiritized House includes knowing how to waltz in any situation and thus presupposes that any "managing" is done in a style of graciousness.

25 Inclusive financial prowess has to do with the skills of procuring funds to sustain a House and the missional budget. This includes the skill of implementing development tactics, obtaining employment and prowess in relationship to the structures one is employed by. This includes the skills of knowing where the economic resources are and getting them, cultivating economic support and procuring in kind gifts. It also includes skills in getting a job that fits your model instantly and how to design a resume to do this. It also has to do with how to get raises and extra benefits out of the job you have. Also things like how to raise emergency funds or what kind of occupational skills like teaching English are sought by the world. The basic skill is obtaining the income necessary for full missional expenditure.

INCLUSIVE

FINANCIAL

PROWESS

26 To enable the most effective use of your troops there are some basic systems the corporate body should build that require the development of certain skills. Some of the systems that would be helpful in developing a master enabler are:

- a) skills in creating a system to order the meal planning in a monthly/weekly rational so that meals are both tasty and economical, quick to fix and exciting, yet simple to expand for unexpected guests.
- b) skills in building a filing system that enables a person to locate and return necessary data.
- c) skills in designing a production system to enable the body to use the various machinery such as printing and kitchen equipment.
- d) skills in creating systems that enable the body to locate and return various equipment, such as dishes and desor.
- e) skills in designing a system to organize books and data for a research library.
- f) skills in building systems that enable individuals to quickly render first aid, use the local bus or train, or mail letters or parcels anywhere on the globe.

These systems, providing the necessary enablement with the utilization of local skills and wisdom should rapidly be put into use.

EFFECTIVE

ENABLEMENT

SYSTEMS

TACTICAL

WORK

SKILLS

27 Tactical work skills are the practical base for enabling structures. The work skills include spiritizing work days to infuse tasks with greater significance. Skills relative to children are creating a spiraling curriculum, organizing summer camps and physical care of the children. Procedure writing and condensing notes are skills which are helpful in developing resources. Building of carpentry are also tactical work skills. The skill of survival holds the image of knowing what is culturally acceptable in a particular situation. Building a back-up transportation model is a skill which will ensure the arrival of travelling colleagues. Ordering, arranging and keeping track of supplies is a skill necessary to build a stock room for daily and emergency use. These skills handled effectively release the group's consciousness to be honed in on the mission rather than day to day nitty-gritty concerns.

MOULDING
INTERNAL
SPIRIT

28. Training in the skills of Moulding the Internal Spirit involves the skill in developing the prior's personal stance, developing the corporate stance, structuring the body's life environment, creating the intellectual contexts and forging the corporate consensus. Developing the prior's personal stance will allow him to embody the secular solitary and the church year as it confronts humanness in the life and death urges. He will discover the power in getting angry when non-challance has become complacency and will channel his own anger into creative expenditure. Developing the corporate stance of any body of people is the skill of deciding their mood and forging from it the unity and solidarity to continue in mission. Skill in structuring the life environment of the body involves symbol creation and usage, celebrations with life addressing spirit happenings, morale raising methods, collapsed group rebuilding, utilizing discontinuities, setting mood with decor, learning how to choose songs which speak to the mood, conducting prayer meetings, and hosting celebrations. Critical to the life dynamic of the group is the skill of creating the intellectual context such as rehearsing the common memory and creating the corporate context. In symbolizing the single thrust of the body the skill of forging consensus will entail holding the common vision and stating the instant consensus.

GUIDING
INITIATES
DEVELOPMENT

29. The general staff training school will train revolutionaries in the skills of Guiding Initiates Development. This will include skills in Emerging generation development and movemental consciousness through space design, handling rebellious youth and in adaptation of structures to enable youth growth. This will also deal with assignment strategy to enable care through team structures, the involvement of all colleagues and providing for the "Bed-Ridden" colleagues. Finally, skill in projecting greatness in relation to priorship. This training component is after the skill training of revolutionary colleagues in Guiding Initiates Development through the utilization of every human relationship, i.e. such as pre-marriage prior talks, to effectively alter the life style wherever one is assigned.

REHEARSING
SPIRITIZED
ENGAGEMENT

30. The skill of Rehearsing Spiritized Engagement is an essential tool for insuring corporate spirit care. This skill implies ability in seizing situations such as song-leading in order to enable the group to gain new insights into singing. It points to assurance in presenting an attention-deserving method for public speaking occasions. Ability is necessary in the arena of spirit lecture writing such as N.R.M. lectures and in prayer writing as an authentic expression of the internal spirit journey. This skill demands facility in reading, recognizing this activity as depth engagement in an intellectual grasp of the spirit movement. Skills in Rehearsing Spirit Engagement sustain and nurture corporate spirit needs.

TACTITIONARY
VISION
GROUNDING

31. Another practical skill provided by the general Staff Training School is titled Tactionary Vision Grounding. This involves the process of transforming Missional Movemental Vision into practical tactics. This skill is practically manifested in the creation of PSU, Workshop procedures and enablement charts as well as the discernment, prioritizing, and timelining of necessary tasks and study constructs that engage everyone's creativity. A key aspect of this skill is also the rational thinking necessary to identify trends, gaps, blocks and contradictions which will help to develop strategies and tactics necessary to enable the basic ideologies of themovement.

PRIORING
SYMBOLIC
JOURNEYING

32. The Staff Training School graduate must have the priorhood skills which enables the spirit journey of each man, each family and that of the corporate body. He must have the skills to listen, discern, and decide on where colleagues are and where they need to be pushed in order that he may build training journey models and Giant Building models. He must embody the symbolic polity, honoring the troika, holding up the youth, making tactical assignments, and training others to master enabling skills.

EMBODYING
OTHER-
WORLD
POSTURE

33. Embodying the Other World posture has to do with enacting the profound secret that life is a gift of God and can be lived just as it is in all its wonder filled, fear filled deeps. It involves being the discontinuous presence in every situation, enabling authentic relationships to the reality and possibility present in each moment. This is possible as an awareness of the Other World is branded on the consciousness. It is accomplished by continuous brooding on the spirit edge of the times and the arenas where the Other World is breaking loose in this world, which calls for the creation of brooding constructs that push the edge of consciousness. Embodying the Other World posture is a solitary role requiring spiritual sustenance in the form of watching, fasting and praying. This interior reflection is what allows a man to move although collapsed, participate 100% while sick, and appropriate even this apostasy as a man of faith. The embodiment of the Other World is what the globe is waiting for to release the spirit deeps of every man.

EVOKING
RADICAL
CONSCIOUSNESS

34 Whenever the fully trained spirit man comes into contact with another person he evokes radical consciousness in that person. He knows how to effectively use humor to make groups laugh. He is ready to create a popular preaching happening or hold an impromptu spirit conversation or do a minute evangelistic tactic. He is able to write trek lectures and other world background lectures. He is able to propogate global consciousness because he has a mental holding construct to hold world news and has become an artistic social critic by doing a socio-spiritual analysis of his location. He is able to catalyze motivity by telling stories and listening. And he has learned to use contemporary art forms and interpret contemporary music by having a working knowledge of art, music and literature. Finally, when he encounters another person that person is glad to have met him that day because he left a bit of himself behind.

ORCHESTRATING
SPIRIT
NURTURE

35. Orchestrating spirit nurture has to do with the tactical method for pushing and bringing off a person or group. How does one decide where a group is relative to its mood, its limits, its insights, its depth spirit struggle, and its possibilities. Then how does one transparently counteract the mood from the back of the room, make spirit happenings out of the context, absolute, and send-outs, authentically honor all persons and insights, and be ready instantly for any changes or new demands. Finally, orchestrating spirit nurture has to do with how you concretely, practically, allow a group to struggle in the deeps, to celebrate the life it has, and to go out and do the necessary deed.

SOPHISTICATING
GLOBAL
STYLE

36. Sophisticating global style is the rubric of presence for engagement with the twentieth century. For a man who has decided to assume responsibility for the globe, depth training in this skill assumes many facets. Conscious of his own ethnocentrism, he must stand totally open as a student of many cultures. This might entail not only learning a new language but grounding in his own deeps another culture's history, self-story, and possibility as he enables them to recreate their heritage on behalf of a world society. This style or posture is that which is necessary for any global assignment. It displays an element of the comprehensive which has a vision of nothing less than all of mankind. It embodies the profound deeps of a man who lives every situation and event as an experience of raw humanness. It is the style of a man whose history reaches back to the scream of the first ape who broke into consciousness while at the same time hears the cries of the future's unborn children. In its practical manifestations, there is the style of the fastidious one. This is the man whose presence is that of transparent finesse. His dress and etiquette bespeak a nonchalant self-consciousness which frees others to respond to the missional demands of a situation and not his personality.

PERCEIVING
SPIRIT
DEEPS

37. This category deals with reading people, that is seeing their spirit struggles with depth perception and being able to articulate the struggle to enable a leader to deal seriously with the individual he encounters. It deals with the insight and ability to grasp the kairotic moment for pushing people to the edge with such specifics as a transparent mule kick if needed. Implicit in the skill is the ability to make the push out of one's own conscience, risking his own security through radical action.

MAINTAINING
THE BASIC
MOMENTUM

38. Maintaining the basic momentum of the Spirit Movement requires the practical techniques of building and sustaining a global-local force in every parish of the globe. How does one analyze the particular established situation and existing cultural norms? What are the strategic methods of allowing established leadership to enable the Movement? How are denominational friends selected and sustained? What local parishes do we move on? How are area and regional recruitment structures catalized into being? How is a multi-cultural Movemental Order built? What are the strategies that sustain colleagues? An illustration of these techniques is the holding of an ITI. The ITI requires: financial support of buisness, legal manovering, denominational sponsorship, Movemental Order recruitment, and advanced Movemental teaching and training. These fundamental techniques of the skill of maintaining the basic momentum, are honoring the established structures, serving the established church, establishing recruitment machinery, and sustaining established colleagues.

TELLING
GROUNDING
STORY

39. The first cluster of skills in the arena of maintaining the basic momentum within a region is mastering the techniques of telling and grounding the story of the movemental church to others. The continuing success of story-telling as a way to subtly involve others and to increase their awareness of the times requires that methods for telling the story to all phases be mastered. Those representing the movement need to have at hand a variety of ways to talk about the beginnings, the developments and the vision of the movement to spark engagement and participation in others. Speaking before both small and large groups of varied make-up require mastery of public speaking techniques, including the use of humor, the use of appropriate biblical references and the use of indirect information questions. The ability to play any role dramatizing the grounding of the story in one's life and is a technique which enables others to follow.

NURTURING
LOCAL
AUTHORIZATION

40. The second cluster of skills in the arena of maintaining basic momentum centers around obtaining and nurturing the authorization of penetration and formulation activities at the local level. Without authorization, whether implicit or explicit, from church and civil authorities, no effective movemental program can be carried out. The particular skills involved include iniating contacts, establishing a gracious presence, insuring establishment approval, and vitalizing church leadership. The skill of initial contact involves the practical steps of obtaining names for RS-I recruitment and getting your story known by the most influential individuals in the community. Secondly, a gracious presence entails sophistication in the community and in the skills of hosting, and accepted protocol for the sake of creating a favorable atmosphere for movement activities. Thirdly, the skill of serving the establishment is manifested in LENS recruitment and obtaining financial support for RS-I participants. Finally, there is the ability to vitalize church leadership, is shown in skills of supporting the vocational effectiveness of local churchmen.

**PERFORMING
PRACTICAL
MIRACLES**

41 The third cluster of skills within the arena of maintaining basic momentum is that of performing the practical miracles which means the accomplishment of practical arrangements without which the miracle cannot occur. A helpful example is the situation where persons, assigned internationally, are preparing for a three week area Training Institute. Necessary skills include the basic customs procedures such as how to obtain a passport in one day, how to renew a visa, or how to make a special request of customs officials. Also necessary is a sense of financial prowess such as how to effectively change money and international banking procedures. Preparation for such an institute would require studying the history of the churches in the area, writing social process lectures, selecting the appropriate tactical style, and even creating formal letterheads for the institute. Final preparations include arranging for time off from the job, checking the transportation to the airport, and arranging for getting the luggage and materials aboard. In and through these practical preparations, the stylistic miracle is performed.

**DEVELOPING
TACTICAL
SOPHISTICATION**

42 The fourth cluster of skills in the arena of maintaining basic momentum is developing tactical sophistication. The basic goal is to create local globality -- the global context in every situation. This requires operation out of global movement priorities which are enacted in the local (for example, translation of courses but without losing the stylistic passion). Yet you always keep the comprehensive task foremost. Second, cultural awareness requires thorough familiarity with the grid, the religious context, and the basic culture and history. Third, operational tact is maintained by always honoring local relations and customs. This ranges from proper use of names to knowing when not to smoke, to knowing local names of food and drinks. Always avoid creating unnecessary enemies. Finally, make appropriate use of all opportunities. Intuitions must be retrained to enable one to operate in any situation or culture. On the one hand, one must be ready to meet a king or a president at the kairotic moment. On the other, every informal occasion can be transformed whether it is cocktails before dinner or a local clergy meeting. All of this needs to be done without violating necessary cultural relationships.

KAIROTIC EVENTS

BUILDING THE CHURCH		BUILDING INTERIOR RESOURCES		TRANSFARENT PEDAGOGUE		BEING DONE OVER	
STORY/ SOPHISTICATION		SKILL IN SUSTAINING SYMBOLIC LIFE		CARE FILLED TEACHING		ABASTING AND ABOUNDING	
HOUSE OPERATION		TANGENTIAL PRIORSHIP		MOVEMENT AMBASSADOR		CARE	
RESURGENT VISIONING		METHODS FROWESS		CURRICULUM DEVELOPMENT		DISCIPLINED CREATIVITY	
INCLUSIVE FRACTIGS		TRUSTING SFIRIT SENSITIVITY		ESSENTIAL CLARITY		HISTORICAL HUMILITY	

INTRODUCTION

43. The Advanced Training School will include, in addition to more theoretical content, a select series of kairotic events designed to provide simulated task training, advanced pedagogy, the rapid development of corporate leadership and depth spirit nurture. Such a program would take the movement's experience of 20 years and crystallize it into specific constructs which would provide the existential grounding of priorship in an intentional sequence of happenings, events, and experiences.

**BUILDING
THE
CHURCH**

44. Building the movement and the church for the sake of the world is still at the present time the most crucial missional task of the religious house prior. The key here is FLC recruitment, which entails meticulous tactical prayer. Here the prior cannot afford to lose, and needs the depth spirit tools and experience to be able to turn even enemies into colleagues. Other important arenas in which experience and confidence are developed are development practicums and followup visits, and in organizing RS-1, advanced course, and Academy recruitment. Building the church enables the prior to confront some of the most fearful aspects of his mission and to know that he can win.

**STORY/
SOPHISTICATION**

45. The turn to the world has placed intensified demands on movement leadership to deal effectively with both the secular and religious establishment. The key to this is in building an imaginal and grounded story of self and movement which is effectively implimented in the style of sophistication. Other events to train one in developing the establishment are: developing one's own funding for attending the training school, planning and developing \$5000, making calls with Development, and raising \$100 in-kind. Speaking engagements and special contacts with the established church are other events which interiorize the style of sophistication that enables a new relation to the establishment for the sake of the missional task.

**HOUSE
OPERATION**

46. The prior is responsible for the life of a religious house in its external and internal dimensions. The training school intends to provide occasions for the prior to think through his decisional priorities and values in house operations. Exercises such as creating a house budget in toto will foster a new permission to trust intuitions and objectify values. Teams of 2 or 3 will be assigned to build an entire year plan for a house and region. The School will make "emergency" assignments for designing such things as a rationale for assignments to teams, for internal life in a house is never first priority and must often be done around the edges. The key to house operations is practical operational models. The church only gathers to be scattered again in service.

**RESURGENT
VISIONING**

47. This arena of events is aimed at giving the prior experiences in visioning care for the globe in his situation as religious house, movement, and prior. The events here are, for example, building a plan for the operation of an Area, visiting a 5th City celebration, building a parish model, constructing a model for renewing a particular social structure, or building a battleplan for creating a parish guild. Finally, the only reason a prior has for getting trained is to enable the church to care for the local, thereby taking responsibility for the globe.

**INCLUSIVE
PRACTICS**

48. Crucial to the training of a first prior is developing the ability to care for all the details. Analogous to the fact that one tiny leak in the bottom of a boat can swamp the whole vessel, a competent prior knows that it is the tiny details of an event that can make it or break it. There are a number of appropriate training events in this area. Responsibility for attending to all the details involved in setting up an Academy facility or a summer program are two examples. Another key training event is in planning and leading a workday, wherein not only pulling off the task itself would be required, but also organizing and spiritizing the assigned troops. The mark of a mature prior in this arena is the use of practical detail to create consistent miracles and transform matter into spirit.

BUILDING
INTERIOR
RESOURCES

49. Building interior resources is the internalizing and actualizing of the methods and tools that enable spirit stamina in priorhooding. This cluster is like a raw piece of skin that is always sensitive to what is going on-sucking up and concentrating on particular matters in order that every moment of his life is not only lived on behalf of someone else, but that every event or moment is a spirit happening. It is both the contemplative and reflective dynamic of exploding situations-such as an el ride happening; creating the needed spirit mood to engage in the mission. Such an event creates the necessary interior wellsprings that both sustain and nurture the prior. Other such events are: spirit analysis, direct participation on the battlefield such as prioring a team or leading a group in an impossible task. Foundational to building interior resources is the creation of individual and family as missional units-each with an operating self-understanding manifested in missional posture.

SUSTAINING
SYMBOLIC
LIFE

50. It is essential to the General Staff School, that it include a cluster of events that rehearse the necessary skills for sustaining symbolic life-which is the backbone of the Religious House. Primarily, the prior is out to do one thing-guard and enrich the symbolic life of the Religious House. He must be able to act out of a variety of roles. The demanded roles fall in the areas of the Daily Office, House Church, Priest/Rabbi roles and the gunning of prior's meetings. Within the arena of the Daily Office, two events emerge. First, the prior would perform all the roles in the Daily Office within a period. Brooding, relative to the historical background and dynamical function of the various roles, would coincide with their performance. The prior would also give a witness in the Daily Office each week which would catalyse the birth of insights relative thethe depth spirit issue that needed to be addressed and create an excercise in articulating the particular address of the Word within that week. The prior would conduct one House Church so as to ground the role of the celebrant and the rehearsal of the embraced brokenness of life. In doing the priest and rabbi roles, the prior will experience the struggle in deciding which song/or context will honor the mood of the group that he is engaged in and push it down the road. The key to these events is not that they will provide new experiences necessarily, but will allow the prior to re-think the role of these events as they will occur within the life of the Religious House as he acts out his new capacity as the first prior.

TANGENTIAL
PRIORSHIP

51. The swirl, tangential priorship, shows relationship between polity, enablement and celebration. This swirl speaks of priorship that is always transparent and enabling. Many times a consensus is formed around the dishes or the distance of a celebration. The style category of Martha also shows in this cluster and further illuminates the dynamic of polity in that when the first prior assumes the role of servant, he gives everyone permission and concrete sign of the servant role. The prior always comes to a meeting with his hidden agenda. In the advanced training school events which demonstrate this certain style need to be included that would tangentially demonstrate the consensus method. One such exercise might be to plan a one week short course model or plan and participate in celebrations that provide distance and enable the body to move forward.

Methods
ProWESS

52. A crucial aspect of Religious House life is the development and appropriation of movement methodology. It is essential that the first prior be well versed in this methodology in order to enable the internal house life and the external mission. He must be able to lay out a rationale for and plan the morning collegium constructs which includes such things as visioning, reporting on regional and Local Church relationships, recruitment and internal house life. He must also be an accomplished leader for any of the sessions as designed and see that house members are properly trained to assume the leadership role. The morning collegium is that structure which gives direction to the house and enables the house to be clear on what the edge thrust of the movement entails. Week two PSU's are used by the house and utilize materials sent out from Symbolic Centrum which enables the house to participate in movement research. It is the first prior's responsibility to see that the PSU becomes a useful tool for the house which means that he be on top of the methodology used in the planning and implementation as well as taking the leadership role. Here again he sees that house members are adequately trained in the PSU methodology. Methods Prowess is an essential dynamic for sustaining and maintaining the Religious House as the symbolic presence of the movement in the particular region in which it is located.

TRUSTING
SPIRIT
SENSITIVITY

53. In order to build and maintain effective happenings each participant must have ample opportunities to put his spirit intuitions into written form which can then serve as objective signals to show what needs to happen in terms of planning polity and enablement procedures, models and structures. In particular, every participant must embody the revolutionary stance, take spirit insights and develop them into a four-by-four and write out the rational objective and existential aim for all activities. The first prior's responsibility is to embody these qualities within himself so as to enable spirit life in the Religious House and to effect the appropriation of those qualities by every member of that house.

TRANSPARENT
PEDAGOGUE

54. Transparent pedagogy grouping holds the events of intensification. There are events of teaching which create the teaching experience as well as work with the master teachers. Another aspect of this group is the events which call forth spirit (i.e. create mood, lead spirit exercises.) Another part of the group creates experience with house models. And finally this group deals with creating procedures and doing workshops. The intensification is in creating situations similar to ongoing priorship roles. The participation is intensified as one plans and brings off a PSU or workshop.

FLEXIBLE
TEACHING

55. Flexibility in teaching is a key quality developed in pushing pedagogical transparency or those internalized sensitivities which allow a teacher to size up spirit issues and struggles in any situation, have the tools at hand to creatively deal with them. The points of particular emphasis or touch-down would need to deal with elements of pressure and surprise which call forth confidence, preparedness and basically learning to trust intuitions. One method to push on-the-spot-thinking is surprise assignments such as executing a one hour notice teaching assignment. Another method might be intensifying the demand—such as having total responsibility for an E G group for 144 hours. Actual performance or getting on stage and observing other teachers are other training devices.

MOVEMENT
AMBASSADOR

56. The movement Ambassador has the ability to stand in the midst of whatever is happening, receive the first shock waves, and interpret to others the meaning of events. The art of spinning provides the context that allows people to participate in their own consciousness. The event that calls for a model of a day of silence is designed to create the sensitivity a person would need to be the priorship dynamic. The ambassador is always in a foreign land but shows what the perfect citizen is by acquiring the developer's gift of holding a man before the terms of his citizenship and calling for his response.

CURRICULUM
DEVELOPMENT

57. The intent of the events of curriculum development are those which create: 1. a sensitivity in the "trainee" to the lives and to the peculiar demands of people in relationship to the necessary deed of history; 2. a curriculum to enable the human being to participate in the release of humanness; 3. a confident use of the curriculum. This calls for flexibility and finesse in the use of methods and tools in a teaching situation; 4. serious decisional responsibility in the trainee. Among the situations recommended high on priority were the emerging generation as the "guinea-pig

group" for such teaching events as exposure to concrete situations of responsibility was considered essential.

ESSENTIAL
CLARITY

58. Essential clarity on all the teaching tools and methods is a necessity for the pedagogue of the 20th century. It deals with the mastery of all the pedagogical tools and methods. This includes the art-forms methodologies as well as all spirit methods. Some of the appropriate exercises might be to study the religious house manual, create lectures, chart books. An ability to analyze life could be helped by condensing RS-I plan to 10 pages, or by doing the Christ lecture without the standard words.

BEING
DONE
OVER

59. Swirl 1 in Spirit Methods is about Being Done Over. It is the question of God which comes at the other side of the church lecture, the impact of articulating a consciousness of one's spirit journey, the experience of the radically other in oneself and the internalization of the movement's corporate exercises of resurgence. The squeeze of mission is experienced in assignment to a task without any context, (e.g. "Here are some books, run a book store.") being given a mundane task in a place by yourself, or finding oneself conducting accountability for a plenary with 10% participation. The articulation of journey consciousness impacts one through a spirit analysis of the times, keeping a journal with weekly reflection on the journal's address, and creating a lecture on your spirit insights or similarly on a state of being or Other World category. Experiencing the radically other within oneself is aided by the study of the book of Job, by a style odyssey involving chic shops and three double features, and ultimately by physical prostration before the movement (represented by the presidium). The movements corporate exercises of resurgence are the study of the book of Job; there these are internalized in a concrete context the resurgence is visible to open eyes. If these four spirit experiences are evoked by the advanced school, its task will be accomplished.

ABASING
AND
ABOUNDING

60. Swirl A holds those experiences that reveal life in this world to be painfully relentless, and a constant struggle in abasing and abounding. Doing endless enablement, working with an S.O.B., running out of gas three times in one day, losing a close friend, having no hot water for 10 days, the experience of being spat upon, or showing up in a hostile situation are the types of experiences that show up each man's fragility and open him to the radicality of being God's servant. The unyieldingness shows up in doing a spirit analysis of your team, being in the minority, or planning a big event that flops which you still have to bring off. Events such as winning an athletic event or cooking a fantastic dish are those which would reveal themselves inexplicably victorious and reveals the keen decisionality of the free deed done over the abyss.

CARE

61. Swirl B has to do with caring, with developing spirit sensitivity in the participants of the training school. In caring for others you use various exercises to get out spirit and mood analysis both of the group and of self. One of these exercises might involve using some form of the art media. Concretely, being assigned to get a chronic sleeper out of bed for one quarter is training in care. Working on a crisis phone or working with the mentally ill would provide a similar training opportunity. Having gurus from around the globe provide concrete sign of global

demands and in return demand caring. In order to stand before this weight of care, some sanctified crutches are required. Various events during the school itself would push this ability to stand in the midst of caring for the globe. Being able to pray wherever you show up is crucial in caring and a depth exposure to prayer meetings and prayers would allow the prior to use them in his Religious House. Other spirit exercises would be deciding that you can sit through a 5 hour collegium, taking full notes with no breaks, deciding to take a vow of silence and the doing of what seemed impossible is a fantastic sign to self and others and allows the decision to care.

DISCIPLINED
CREATIVITY

62. Swirl C is that which intends disciplined creativity. It holds the participant over that which he has already decided to be and releases him to deal with his given situation in a creative way. He provides himself a space for reflection. He does that by creating the space which has been assigned to him. He does exercises in his space such as spending 24 hours in it with one saint. Spirit exercises remind him of who he is and provide a way to objectify his decision of endurance. He would participate in such things as concentrating on meditation during the Watch, marching 25 miles and going without sleep for 3 days. He participates in further reminding himself who he is by giving himself an objective situation which reminds him of his care. A 3 day fast or spending a week in some culturally other environment are ways of doing this. Finally, he would be about practicing how this discipline would be used in a creative manner in society. He might ride the "L" and make it a spirit event for 5 people. He would participate in taking a situation which seems impossible and turning it into a happening. He might participate in drama or in a song and dance fest solo.

HISTORICAL
HUMILITY

63. The events of swirl D cluster into creating a global prior of spiritual stance before all history. First, have the trainee write a life credo to forge a life stance symbolizing those essential beliefs that sustain one in being. This will be done by writing one's own life story through creating a meditative counsel of key sayings and essays, inventing "Other World" poetry, writing songs that ground one's everyday life events in the human journey. Secondly, intentionalize and internalize the journey by having the prior trainee build a common screen through which to pull experiences to be written and evaluated in a daily journal. To develop depth sociological relatedness have each trainee build conversation models for analyzing news events, movies, and art. To be the one who can create his own relation to all history, one will build and conduct a study of a book, maintaining the gaze of the neighbor and create and bring off an ur celebration. Develop a prior

stance of creating the future in the present moment like deciding to spiritize an other wise gloomy Monday morning by dancing on the Collegium table. Finally, have the trainee rehearse one's basic stance and bumbledness before all of history.

THE 58
PRIORITIZED
KAIROTIC
EVENTS

1. Write out his own story of the movement and his relation to it. (missional simulation)
2. Teach in the academy for 2 weeks. (training/pedagogy)
3. Web a strange city. (missional simulation)
4. Prior a simulated galaxy. (missional simulation)
5. Prostrate himself physically before the movement. (spirit nurture)
6. Participate in a watch, fast and feast, a ball, and articulate the rational objective and existential aim of the exercises. (spirit nurture)
7. Create a new family in a week II construct. (corporateness/ldrshp)
8. Conduct an ecclesiola. (training/pedagogy)
9. Create and act upon a spirit analysis of the group. (corp/ldrshp)
10. Lead spirit exercises, incl. visits, etc. (training/pedagogy)
11. Lead clergy visits. (missional simulation)
12. Prepare 2 weeks of house collegiums. (training/pedagogy)
13. Be a Guru in an Odyssey. (training/pedagogy)
14. Build rational aims and existential objectives for all activities of a day. (corporateness/leadership)
15. First teach an RS-1. (training/pedagogy)
16. Discern the major contradiction. (corporateness/leadership)
17. Recruit an RS-1 course. (missional simulation)
18. Make development calls. (missional simulation)
19. Build a detailed religious house budget. (missional simulation)
20. Have a consensus-making session. (corporateness/leadership)
21. Create one-year training model for interns. (training/pedagogy)
22. Be assigned to a task without context and no questions asked. (spirit nurture)
23. Create 5 new workshops. (training/pedagogy)
24. Operate a budget under crisis conditions. (missional simulation)
25. Go on style trek: to shops, restaurant, dramas, purchase new wardrobe. (spirit nurture)
26. Write and give an Other World lecture on one state of being. (spirit nurture)
27. Keep a daily journal. (spirit nurture)
28. Create a one-year timeline for house and region. (miss'l sim)
29. Do spirit analysis of times. (spirit nurture)
30. Write procedures for a PSU. (pedagogy/training)
31. Sit at the feet of a master teacher for RS-1 pedagogy. (training/pedagogy)
32. Be in a 6-hour collegium without leaving the table and taking full notes. (spirit nurture)
33. Build a training institute model for the region. (trng/pedagogy)
34. Lead a collegium. (corporateness/leadership)
35. Plan and lead a workday. (missional simulation)
36. Do all roles in the Daily Office. (corporateness/leadership)
37. Plan an Order celebration. (corporateness/leadership)
38. Do the rational/existential aims of 2 months of religious house life. (training/pedagogy)
39. Study religious house quarterly operations manuals. (missional simulation)
40. Be assigned to create a given mood. (training/pedagogy)

41. Do Academy recruitment. (missional simulation)
42. Create a one-week series of short courses on enablement.
(corporate/leadership)
43. Build model for area. (missional simulation)
44. Be a chronic sleeper, up for a quarter. (spirit nurture)
45. Obtain \$100 in in-kind contribution. (missional simulation)
46. Visit and talk with the establishment. (missional simulation)
47. Build a curriculum on the four phases of life. (training/ped.)
48. Create a 4x4 from a spirit insight. (spirit nurture)
49. Conduct House Church. (corporateness/leadership)
50. Participate in an Academy-style Odyssey. (spirit nurture)
51. Design and run a PSU. (corporateness/leadership)
52. Build an enablement model. (corporateness/leadership)
53. Create a priorship training model. (corporateness/leadership)
54. Spend a week in some culturally other environment. (sp. nurture)
55. Create a grid for what to do and pull daily journal writing
through this screen. (spirit nurture)
56. Create your monk cell for the 6 months. (spirit nurture)
57. Build a life timeline. (corporateness/leadership)
58. Hold a priors meeting. (corporateness/leadership)

INTERIORIZATION AND MANIFESTATION OF GOING GLOBAL

GLOBALITY		OBEDIENCE		XAVIERISM		PRIORHOOD	
GLOBAL CITIZENRY		DECISIONAL EXPERIENCE		INTERNALIZED GLOBALITY		TRANSFORMING PRESENCE	
INTERIOR AWARENESS		DESTINAL STANCE		INCARNATE SYMBOL		MISSIONAL NOTHINGNESS	
PROFOUND RESOLVE		WRENCHING UNCERTAINTY		ELECTED SOLITUDE		PERPETUAL STANDING	
MOTIVATING SYMBOLISM		GIVEN ACTUALITY		TACTICAL CHASTITY		SOCIOLOGICAL VISIONING	

INTERIOR-
IZATION AND
SOCIAL MANI-
FESTATION OF
GOING GLOBAL

64. In the Year of the Great Turn to the world, with resurgence abounding everywhere, it is necessary that the Spirit Movement give to the world disciplined leadership which will be birthed from Local Man across the globe. Local man has awakened to the spirit deeps of his life and seeks guidance to give new direction and authenticity to his life. The global man of faith finds himself radically engaged in his particular community creating signs that point to a future society enabling everyman to see that all the earth with its resources, decisions, and gifts belongs to all the people and is the responsibility of all the people. This 4 X 4 describes the qualities of the new spirit man who is a product of the new vitality of our times and illucidates his interior stance, pushing that stance to its sociological manifestation. The global spirit man is the one who discloses the profound struggle of life across the globe and engages in it. He is obedient to life as it is given in order to release creativity through the cruciform style. The global sprit man operates out of the image of Xavierism-a person who can go anywhere on the earth and stand as a symbol of global presence. He is a prior-an invisible leader of men who points to a social vision and enables people to stand as spirit giants.

GLOBALITY

65. Globality is the decision to rely on the word as the foundational stance of life. It is the spirit reality which man experiences as a process of awareness and response. As the Word illuminates the innocent suffering of mankind, the global spirit man in his interior awareness responds with concrete models to the particular suffering. These particular models are a response to the world in its entirety.

GLOBAL
CITIZENRY

66. Man, as a social being, encounters himself as a bundle of relations within time and space, that concretely anchors him in history. Wherever the global spirit man finds himself assigned he knows the obligation and possibility of acting out his global citizenry. To live and serve in the city of Sendai outside of the context of renewing the whole globe is to ignore realities and possibilities of global relatedness in the 20th century. The global spirit man acts out his obedience to the Love of God by being obedient to the world. As such he senses himself as the bishop of every city but is utterly loyal to the established bishops within those cities. Globality finally has nothing to do with one's geographic location, but rather is an interior stance to a particular situation.

INTERIOR
AWARENESS

67. The interior awareness of the global spirit man is that humanness itself is global. That awareness comes when one sees that everyman's struggle is over against God, perhaps most radically when he is confronted with his own death and becomes aware that he will die just as everyman dies. Globality is awareness of man's universal, as well as his particular, participation in the globe. It is standing in the consciousness that Western man has unmercifully imposed his will upon the globe. Globality is also founded in the awareness that human relationships include both aggressive hostility and passionate caring. This shows up subtly when a man refuses to demand another man's life, escaping through the rationalization that his neighbor's differences block him from knowing his struggle. He radically cares and wills to care for his neighbor, but draws back from the risk of caring for all men, those known to him and those unknown. Finally, globality is the awareness that, however perverted, you stand as the model of globality that the world needs.

PROFOUND
RESOLVE

68. Globality is the profound resolve to stand always in the Word. It is focusing the expenditure of your life as a sign of possibility in every situation. This fundamental life stance gives permission to risk oneself and one's models for the sake of building humanness. This may require shining the shoes of every living soul on the Island of Zanzibar. The audacity and responsibility of the global spirit man's actions are forever sustained by the presence of the Word in history. It is a resolve to create the new morality which requires that any model be applicable in India or Timbuctoo and be, therefore, exposed to perpetual judgement.

MOTIVATING
SYMBOLISM

69. The image of always having a passport ready so he can be assigned wherever he is needed indicates global spirit man's readiness to assume responsibility for any locale. Common symbols such as world grids, NRM charts, O.W. pictures, and the Turn symbol remind him that there are solitary men on every continent operating out of the same profound resolve to be the church, and thus allows him not to reduce his responsibility to his immediate geographic area. Ortega says mans picture of the world informs him of his world. For example, a map made in the United States has the U.S. as the center or a Latvian map has Latvia in the center thus reducing his picture of the globe. Global spirit man rehearses the reality of his globality by an inclusive meditative council to inform his postage stamp. Finally, the particular acting out of his decision to be responsible for the whole globe in his immediate situation is concrete care for his neighbor and is rehearsed by hitting the road everyday, by his encountering the human suffering which represents the globe for which he has decided to be responsible.

OBEDIENCE

70 The global spirit man is obedient to creation. This obedience is rooted in the Word about the way life is; the way life actually is, not the way we think it ought to be. An obedient man is a dead man for he had decided to give his life to a particular happening. Only a miracle will save him; only faith will save him. It is standing in the midst of this kind of event that creativity pours out like toothpaste from a stepped-on tube. All is possible when all is required. Sometimes collapse occurs because faith is refused. Even when this happens obedience to God requires marching one step at a time, living hour by hour and minute by minute as healing takes place. Even ~~when this happens obedience to God requires~~ in the middle of collapse the Word is that life can be lived. To push through hell is heavenly joy. The Lord slaps you around, blows up your models, turns your loves against you, steps on you, and defeats you. Yet all the while you are in the race trying to outrun the Lord, ~~expending~~ expending yourself in exhilaration and the creativity that is joy. That is the way life is. Life is living life. Life is using all your energy to escape death. Death is using all your energy to escape life. Thus it ~~is~~ is to the word alone that obedience makes sense. Obedience to the past, to the deeps of life, to the present, and to the future gives life for it blocks off excuses for living as dead and gives permission to ~~run~~ risk all for the future.

DECISIONAL
EXPENDITURE

71 For the global spirit man obedience is freely serving because he freely loves. In today's world love is measured by his expenditure. The more comprehensive his concerns the greater his love and the greater the weight of responsibility and the demand for his expenditure. His experience is the river which grows broader and wider as it reaches the ocean and finally loses itself as it merges its waters in the infinite space of the sea. The spirit man stands before the decision to take upon himself what is necessary to accomplish the task. For example, Martin Luther King was clear that the position of the black man in society had to be changed not for the sake of the black man, but for the sake of the humanness of all men. Therefore he became the spokesman of the black man's struggle for equality. King knew that for his vision of humanness to be fulfilled he would have to pour all of his gifts of humanness into the battle and in

every human encounter he must leave a part of himself. King knew that he was part of a company that had gone before him and that would go on after him and he decided to be the bridge between the past and the future. King, because he trusted the Father, could play any role, hold any position, and be always willing to be the winepress that would make good wine out of ordinary grapes. There are in this world blessed souls whose sorrows spring up into joys for others, because their earthly hopes, which they have laid in the grave with many tears, are the seed from whence spring healing flowers. And these are the sweet by-and-by people.

DESTINAL
STANCE

72 To be the obedient one in a global context is to assume a destinal faith stance. He sees himself as a resident of the city of God and as one who loves the mystery in life wherever he encounters it; Harlem, long Kong, or Houston. He waits patiently on the Lord, perhaps as Moses who wandered forty years in the desert waiting for the Lord to reveal the new direction for his people. To wait obediently is to stand present and open to all of life and sensitive to the moment as well as shifting times. His actions well up out of his foundational and fundamental life decision to be obedient to God and to his creation. He is God's man, his chosen, the elected one who lives and acts out of his election and the Word which stands as cornerstones in his life. Obedience for him then is thrusting his mystery, depth, and greatness in to the particular of God's everbecoming creation. It is the decision to stand in every moment and to ask the question, what is required of my being in this moment in history.

WRENCHING
UNCERTAINTY

73 The obedient man's action takes place in the midst of the most wrenching uncertainties, grossest inadequacies, and glaring ambiguities. As the one who is torn apart in the process of expending his being to give life, he stands as the one who finds himself in a life of racking failure to be obedient to the task. This is an obedience without the satisfaction of feeling that one

has been faithful to the task, obedience without glory, and obedience without being trapped in moralism. Huckleberry Finn experienced the ambiguity of being obedient to God when he wrestled with the issue of stealing Jim out of slavery. He was very clear that this was the last thing he wanted to do. Furthermore, his conscience told him that it was dishonorable, contemptible, and damnable to even consider such a course of action. His religious training left him with no doubt that to do such a thing would be to consign himself eternally to Hell. It was in the face of this that he decided, "All right, I'll go to hell!" and picked up the task of freeing Jim. This is the obedience foretold for Peter, it is Luther crying out in agony, "Here I stand, God, help me, I can do no other. As the global man of faith who finds himself in the struggle to be the obedient one, he understands that he is the one called to breathe new life into every situation; to kindle the life quality where it was not.

GIVEN
ACTUALITY

74 One aspect of global obedience is humbly and totally engaging yourself in given actuality, in the concrete, given situation to which all history has assigned you. It is laying your life down in the particular situation within the comprehensive framework of all space and time. Your obedience is to the established creation as it really is, not as you imagine it or even as your original context tells you it might be. Consideration is given to both the pro establishment and desestablishment. The established creation includes real bishops, real customs, real prejudices, real colleagues, real ugliness, real sin, and real need of grace. Being globally obedient always begins within a given situation; it turns up as an occasion ready to become an event. Many are the examples of this from the local church experiment, such as the divided church that transformed the occasion of the pledging of the budget into an event in which pledges exceeded the budget, the congregation was reunited, and the local church realized it

HAD been renewed. The visible enacting of global obedience is daily putting flesh on the practical vision for the universe and your situation. The structures created as the vision is fleshed out are tactics necessary to a broader strategy and the tactics are not themselves what you are to be obedient to. For example, the ecclesiola is a construct for the tactical renewal of the local church which is itself a tactic for birthing the NSV. You don't do ecclesiola or the local church except as they are needed to bring off a broader practical vision. Obedience is absolute in a particular situation; you either are or you aren't. Global obedience to the concret given situation rendered in the word is what finally allows you to cut through contradictions and release the possibility of authentic humanness all history requires.

XAVIERISM

75. The global spirit man dares to embrace his assignment in the style of Francis Xavier, who embodied globality as a living symbol and decided to stand solitarily present to the demand to invent a new life style of obedience for his colleagues. His obedience involved both a humble engagement in every situation he found himself in throughout the globe, and a transcendence which enabled him to operate in every situation from a global perspective and to this transform it by getting the "yes" said within it. His chastity to being this tactical presence throughout the East is what has made his name sacred in the church and in India.

INTERNALIZED
GLOBALITY

76. Characteristic of Xavierism is internalized globality or the understanding that the whole globe and all its suffering has been given to you by God. The internalization of that understanding is decisional, for, to take within yourself the pain and suffering of the globe is a wrenching experience; yet, the living with and feeling the pain of that suffering creates a oneness between the globe and yourself. you find yourself having lived with the pyramids or the Sistine Chapel all your life and when you finally are physically there, you see through the otherness to the sense of belonging. Looking into the eyes of any man and seeing the common uniqueness, brokenness, and struggle there he is able to know that he is a colleague with all of humanity.

INCARNATE
SYMBOL

77. One manifestation of Xavierism is the incarnate symbol of man standing as obedient to his driven care for the world. In the midst of knowing life as darkness, struggle, and desert, and responding in anger, the spirit man dares to ask what the Lord requires or what is the demand of this situation. Having carried his despair to the center, he is spun out into election to bear the burden of care for the suffering world discerning the cry of spirit in any situation. And he stands, then, as the one who decides to breathe the WORD into that situation. His only glory and sustenance is the WORD. And, finally, he knows, he is the one history requires and there is no other.

ELECTED
SOLITUDE

78. Elected solitude is to be the one who stands only in the WORD. He is the one who stands alone in faith with no fixed reference points to lean on and transforms the desert into the promised land. He is the one who operates on behalf of the whole globe and who stands out there like an Xavier for 50 years in the midst of the cutting of all cords of security and relationship that would bail one out of the situation. He is the solitary with the grid burned on his eyelids, and who operates always on being the incarnation and who lives as the one who declares the radical "yes" in every situation. When the expected response of local man would be to refuse the situation through stoicism, or escaping in ungrounded doing. The man of elected solitude stands as the bleeding and broken Iron Man absurdly in charge of the world and jubilant in his one hope in the WORD.

TACTICAL
CHASTITY

79. Characteristic of Xavier is that he is concretely related to the globe through his tactical system, embodying those tactics until he is his tactics. The only place for this man to die is in his tactics. While his nose is to the grindstone his eyes are on the 1000 year vision. His chastity is in terms of this vision and not swaying from it even though his tactics will be flexible to the particular situation. His tactics are never an end in themselves but hold before man the mystery and possibility of his life. His system is not adequate if it is just for the local situation and can't be used in Seoul. In brooding over the tactical system the actualization of it is often blurred, however, the Xavier is not eaten up by his doubt but trusts in the Lord and his justification and continues on.

PRIORHOOD

80. Priorhood is a sign of a great spirit giant. The stance of missional nothingness is decisional in that a prior lives only out of the Word, to the point where the mission becomes his life. This stance demands a style of transforming presence which can be seen in the sophisticated manner of discovering the richness of the given situation, thereby transforming it into one of spirit. In the midst of the journey of perpetual standing, the prior, knowing that Satan is his daily companion, is always out to win. In embodying social visioning, the priors relationship to the world demonstrates that without vision, any battleplan is demonic.

MISSIONAL
NOTHINGNESS

81. The priors stance of missional nothingness is understanding oneself as being one of the dregs of society, and therefore all idols have already been smashed for him. He is never out to actualize himself as a prior, rather he asks himself how do I be a prior to others? Thus he chooses the mission over his own life and indeed the mission becomes his life. His only task is to reconcile men to God and not to sell or get them to join something, and to that purpose his total life is expended. The The Prior, already knowing that the Lord loves him, is able to surrender every deed to God as Gods victory, and thus his life becomes transparent to this world and reveals the indictive reality of the Other World.

**TRANSFORMING
PRESENCE**

82. The style of transforming presence has to do with discerning the richness of every situation and using that richness to turn all impossibility into radical possibility. This style holds a tension between on-the-spot intuiting and extensive prayer over what needs to happen in any situation. In this premeditation the Prior assumes a role of sophistication, of knowing beforehand the minor details of ways he might move to meet the situation exactly as it needs to be met. The guru, in being a transforming presence has the tools to screen every situation objectively, sensitively, and comprehensively to decide how to push any situation into the depths. He knows when and what type of song needs to be sung to enable that group to move on. The concern is for discerning the mood and pushing it to transparency, allowing victimization to be turned into possibility. The transforming presence is enabled through inclusive screens that allow him to see what is needed and gives him tools that transcend any situation. Thus he is never trapped in one role.

**PERPETUAL
STANDING**

83. Perpetual standing is the strange whirling journey of a prior as he comes to terms with his own weaknesses and learns to stand in the Word. Knowing from the beginning that he is weak, he hopes to avoid testing, yet invariably he winds up in the desert. All he has to sustain his is the memory of past deliverance. The Prior holds to that memory, and he stands. Despite many past collapses, each new desert brings fresh pain, each new ecstasy is more intense than any before. Where life was once filled with ups and downs, it now comes as ever widening circles of waves expanding his being beyond and yet beyond again. The Prior knows there will never come a time when life is less intense; it will always come over and over, deeper and deeper. Still he stands. He is alive. He feels great joy, crushing sorrow. Yet each time he rises from the ashes of his own life to stand once again.

SOCIAL
VISIONING

84. The embodiment of social visioning is the acting out of the corporate decision of the missional thrust. That decision becomes an objective screen to bounce everagainst. Out of this flows a style of patience where the Prior understands that the building of the NSV is for the next 1,000 years and therefore, he is not worried about immediate results or patching up the establishment to get the job done in a hurry. He plans the collegiums at the beginning of the quarter to insure that every morning the vision is renewed and clarified for himself and others. As the embodiment of the vision, he also becomes the embodiment of the Cry of brothers doomed to die which allows him to take collapse and failure into himself and move on. The vision calls for total expenditure, which the Prior builds into practical structures by demanding the impossible, structuring all time, and caring for every detail.