

SPIRITUAL ODYSSEY

Catalyzing Religious Development

TRAINING UNIT TACTIC 4 Cadre

A tactic undergirding the presupposition that the renewal of the church is a spiritual renewal is manifested in a training construct for creating a spiritual awakening dramatized in a two-day odyssey.

Understanding the Spiritual Life	Formal Symbolology	symbol exposure	study sessions	creative experiments	tradition recovery
	Religious Mode	"144's" presentations	discussion workshops	informal conversation	personal application
	College Reflection	modern spirituality	accountability absolution	human styles	cruciform mission
	Individual Reading	devotional writings	religious orders	christian biography	non-western writers
Eliciting the Religious Posture	Transfigured Relations	spiritual collegiality	missional family	sacrificial service	corporate clergy
	Impacting Designs	transposed time	meaningful decor	intentional celebration	missional discontinuity
	Corporate Living	covenantal relations	symbolic obediences	work structures	mutual care
	Religious Practice	rabbi experience	prior development	guru training	religious sign
Developing the Spiritual Exercises	Spiritual Solitaries	montage building	saints chart	prayers creation	solitary office
	Spiritual Corporates	poverty signs	obedience construct	chastity discipline	cadre style
	Spiritual Journeys	intentional montaging	common breviary	journal writing	life charting
	Corporate Solitaries	accouterments decision	format building	liturgies creation	time/space designs
Attending the Religious Odyssey	Practical Arrangements	cadre recruitment	corporate financing	spiritual preparation	children enablement
	Total Involvement	"144's" workshops	personal meditation	symbolic living	time discipline
	Program Evaluation	reflective schemes	family conversation	cadre discussion	casual talk
	Follow-up Plans	accountability network	monk-for- a-month	self re-styling	odyssey recruitment

TRAINING UNIT TACTIC 4
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SPIRITUAL ODYSSEY
Catalyzing Religious Development

PROCEDURES

The procedural steps for implementing this tactic are the following:

1. Prepare a model for study sessions on traditional symbology, build a construct for performing creative experiments with symboloby, design a workshop model for exploring and experimenting with new religious modes, build a conversation model concerning the need for a new religious mode.
2. Build a team-unit structure for corporate care including an accountability and absolution construct; develop a model for studying contemporary spirit life, and historical examples of corporate living; and assign a list of related readings.
3. Write and deliver lecturettes on corporateness and obedience; design a workshop model for analyzing covenantal relations and designing covenants and rituals; develop models for work assignments, mutual care and corporate study; and recruit members of the cadre to CS-III A.
4. Build a model for intentional decor, create a timeline for missional discontinuity, write short courses on priorship and pedagogy, build a model for a pedagogy guild including structures for teacher evaluation and leadership rotation.
5. Write lectures on new religious mode, design a workshop model for creating religious mode charts, design quarterly models and timelines for changing symbolic decor and for discontinuity, and prepare a saint chart following the Christian year.
6. Create a model for solitary office, build a model lectionary for individual and home use, give a lecture on the purpose of life charting and introduce methodology, create conversations on saints, and construct a monk's chest model.
7. Design a workshop for creating a cadre odyssey for transposing time, and changing life style images; choose priors and lay out assignments for odyssey practics; design care structure models and make pre-odyssey study assignments.
8. Create a post-odyssey celebration model, create a meal conversation model for evaluation and feedback, create a journey chart model, assign members to become monks-for-a-month, and develop a model for use of breviary and lectionary.

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I. UNDERSTANDING THE SPIRITUAL LIFE

SPIRITUAL ODYSSEY
Catalyzing Religious Development

1. FORMAL SYMBOLOGY		2. RELIGIOUS MODE		3. COLLEGE REFLECTION		4. INDIVIDUAL READING	
Symbol Exposure	traditional forms	"144's" Presentation	expose need	Modern Spirituality	worship model	Devotional Writings	provide bibliography
	new symbols		use charts		discipline timeline		assign readings
	ur music		explain categories		symbolic songs		layout model
	secular art		dynamic flow		creative writing		develop library
Study Sessions	schedule time	Discussion Workshops	articulate goals	Accountability Absolution	develop covenant	Religious Orders	planned study
	construct curriculum		assign leadership		assign tasks		choose orders
	assign pedagogues		brainstorm ideas		report concretions		direct contact
	employ art forms		develop gestalt		affirm brokenness		actualize discipline
Creative Experiments	time capsule	Informal Conversation	intentional decor	Human Styles	practice detachment	Christian Biography	review books
	role playing		develop skills		study society		suggest readings
	monk's bowl		art forms		illuminate "being"		plan time
	fresh terminology		selected questions		recognize pitfalls		examine insights
Tradition Recovery	shrine utilization	Personal Application	individual timeline	Cruciform Mission	accept task	Non-Western Writers	chart material
	meal rituals		chart journey		rehearse story		comprehensive study
	liturgical decor		hold accountable		affirm colleagues		assign research
	celebrative feasts		appropriate results		ritualize death		write reflections

TRAINING UNIT TACTIC 4

Cadre

I. UNDERSTANDING THE SPIRITUAL LIFE PROCEDURES

SPIRITUAL ODYSSEY
Catalyzing Religious Development

The procedural steps for implementing this tactic are the following:

1. Develop short courses and lecturettes on the power and influence of symbols, design a workshop for examining the popular symbols out of which we live, appropriating the traditional symbols of the church, and creating new symbols for the cadre.
2. Build a conversation construct on depth spirit life, invite a member of a religious order to describe their spiritual life, assign visits to religious orders and readings on the history of religious life from *Warriors of God*.
3. Develop experimental models for worship forms and space designs, design a model for a liturgical guild, and assign members to analyze present church and cadre worship structures and to read Mathew's "Common Worship in the Life of the Church."
4. Develop a model for devotional study, compile a bibliography of spirit works including non-western writers, build a file of short papers dealing with the new religious mode, and create an accountability construct for independent study life.
5. Design a model for a workshop on creating a cadre symbol, write a cadre song, make banners to embody the cadre's story, and design accountability rites and rituals for both the cadre and their families.
6. Make seminar models for concretely naming the imperatives of the mission and for articulating the unwritten covenant between cadre members, and design workshops for creating accountability and absolution rituals, task/timelines and a written covenant.
7. Design a meal conversation model on the secular-religious in the Twentieth Century, create short courses on the solitaires and the corporates, and write lecturettes and make visual models of the new religious mode dynamics.
8. Create meal conversation models on the disciplines and problems in sustaining spirit life, design a model to obtain sample solitary offices from the Ecumenical Institute, and assign cadremen to keep a journal of personal reflections.

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II. ELICITING THE RELIGIOUS POSTURE

SPIRITUAL ODYSSEY
Catalyzing Religious Development

5. TRANSFIGURED RELATIONS		6. IMPACTING DESIGNS		7. CORPORATE LIVING		8. RELIGIOUS PRACTICE	
Spiritual Collegiality	team/unit structuring	Transposed Time	reordered week	Covenantal Relations	design covenant	Rabbi Experience	pedagogy guild
	work events		adaptive schedule		structure account'y		practice teaching
	regular contact		ordered activity		group tasks		teacher evaluation
	extended rule		discontinuous menus		intentional ritual		in-depth study
Missional Family	regular ritual	Meaningful Decor	adaptable furnishings	Symbolic Obediences	mundane tasks	Prior Development	spiritual education
	actual accountability		room flexibility		religious exercise		leadership rotation
	gainful employment		symbolic colors		regular solitude		multi-situational exper
	cultural studies		missional symbols		solitary ritual		group responsibility
Sacrificial Service	servant image	Intentional Celebration	theme rationale	Work Structures	assignment rotation	Guru Training	frequent odysseys
	missional budget		celebrational design		job description		environmen'l confront
	job assignment		cultural emphasis		enabling coordination		intensive study
	common obediences		specific ritual		assignment rationale		spirit conversations
Corporate Clergy	spiritual exercises	Missional Discontinuity	periodic fasting	Mutual Care	develop sensitivity	Religious Sign	develop symbol
	cleric assignments		brooding time		child-care structures		regular eucharist
	cadre implication		intentional travel		individual flexibility		church involvement
	responsibility rotation		reflective detachment		emergency structures		personal visitation

TRAINING UNIT TACTIC 4
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II. ELICITING THE RELIGIOUS POSTURE
PROCEDURES

SPIRITUAL ODYSSEY
Catalyzing Religious Development

The procedural steps for implementing this tactic are the following:

1. Short course "spiritual collegiality;" plan and assign readings for corporate study sessions; create models for ritual beginning, sending out and accountability; and conduct a workshop for creating a cadre covenant and a cadre myth.
2. Write lecturettes on sacrificial service, assign community work projects as practical obediences and design a model for symbolic obediences, and construct a workshop model for symbolic obediences and create a daily office incorporating a symbolic offering.
3. Design a weekend odyssey model for cadre members and their children, incorporating transposed time schedules for sleep, meals, and study; construct discontinuous and symbolic menus, and create models for symbolic decor and for opening and closing rituals.
4. Create short courses on rationale for celebrations, construct a workshop model for examining the lost meanings in traditional celebrations and construct models for ur celebrations and ur decor, write rituals for celebrational openings and closings.
5. Design short courses on priorship and spirit, rabbi experience and guru function; create models for scripture-news conversations; and make an assignment roster designating conversation topics and rotating responsibility for conducting conversations.
6. Create a rationale for the rotation of work assignments, make a detailed list of individual talents as well as jobs to be accomplished, appoint leaders to coordinate the various tasks, and develop a model for child care and first aid structures.
7. Design a workshop model for collecting, writing and gestalting songs into a cadre songbook; create a workshop model for designing symbolic garb; and write short courses on the theological implications of swaying and clapping during worship.
8. Write short courses on a rationale for mutual care, conduct a workshop to forge child care, housekeeping, and job substitution structures; design a model for common meals; and build a regular schedule for celebrating the common meal.

9. SPIRITUAL SOLITARIES		10. SPIRITUAL CORPORATES		11. SPIRITUAL JOURNEYS		12. CORPORATE SOLITARIES	
Montage Building	compile material	Poverty Signs	two suitcases	Intentional Montaging	select theme	Accoutrements: Decision	rhythm setter
	give introduction		corporate library		structurally formulate		related art forms
	present theme		reflective conversations		creatively assemble		intentional decor
	art form creations		assignment availability		display creations		motivate senses
Saints Chart	prepare worksheet	Obedience Construct	insignificant task	Common Breviary	brainstorming prayers	Format Building	select rubrics
	set context		missional assignments		selecting meditations		time line
	conduct conversations		two-week week		building models		trial run
	suggest recollections		24-hour day		graphics contemplation		create context
Prayers Creation	prayer charts	Chastity Discipline	self story	Journal Writing	explain rubric	Liturgies Creation	research models
	format instruction		symbolic reminders		gather material		brainstorm ideas
	exemplar prayers		daily journal		reflective conversation		update liturgy
	brooding subjects		accountab'ty/absolut'n		suggest continuance		music experimentation
Solitary Office	grounding lecture	Cadre Style	devotional classics	Life Charting	introduce methodology	Time/Space Designs	select time
	contemplative art form		stance workshop		decision lecture		alter surroundings
	meditative reading		patron saint		have critique		limit segments
	prayer construct		collegial care		accountability structure		reschedule meals

TRAINING UNIT TACTIC 4
Cadre

III. DEVELOPING THE SPIRITUAL EXERCISES
PROCEDURES

SPIRITUAL ODYSSEY
Catalyzing Religious Development

The procedural steps for implementing this tactic are the following:

1. Create a short course on the development of montage building, develop and implement a montage workshop model, decide a theme and gather materials for a cadre montage, and assign all cadre members to create individual montages.
2. Construct and present an imaginal lecture on saint charts, develop and conduct memory stimulation conversation questions on saints, assign cadre members to prepare a personal saint chart, and build a model for cadre reflection on saint charts.
3. Create and present lectures, study questions, and short courses on meditation, contemplation and prayer; distribute the appropriate charts and study material; and assign the cadre to create a contemplation art form and to rehearse the solitary office.
4. Create and conduct a seminar on poverty, chastity and obedience; assign related reading materials; write and give short courses on finding life examples; develop and conduct workshop on life examples; and assign brooding times on the charts.
5. Design and conduct the corporates workshop for discussing the Twentieth Century interpretations of the corporates and for creating a cadre style which embodies poverty, chastity and obedience; assign a committee to create examples of appropriate cadre symbols.
6. Construct and conduct workshops for corporately writing a breviary, for creating a corporate life chart and for making a cadre montage; write and deliver lectures on spirit journeying and assign cadremen to develop a personal life chart.
7. Write and give short courses on the Twentieth Century religious style and on corporate solitaires; design and conduct workshops for building rituals; and make rotating assignments to prepare the solitary equipment.
8. Write and give short courses on the purposes of a corporate spiritual style; create and conduct a workshop for designing the format for a cadre odyssey; construct and conduct a workshop for corporately designing intentional dress and jargon.

13. PRACTICAL ARRANGEMENTS		14. TOTAL INVOLVEMENT		15. PROGRAM EVALUATION		16. FOLLOW-UP PLANS	
Cadre Recruitment	develop timeline	"144's" Workshops	personalize category	Reflective Schemes	closing conversation	Accountability Network	covenant development
	assign families		relate stories		encourage dialogue		regional mailing
	arrange transportation		chart levels		organize celebration		telephone chain
	enablement structures		push depths		create journal		family appropriation
Corporate Financing	determine cost	Personal Meditation	assemble kit	Family Conversation	intentional plan	Monk-for-a- Month	anticipate blocks
	assign shares		designate reading		meal dialogue		develop construct
	schedule payments		assign silences		elicit contradictions		visit participants
	assist finances		share insights		channel feedback		recruit regionally
Spiritual Preparation	individual reading	Symbolic Living	utilize cells	Cadre Discussion	assign reports	Self Re-Styling	discipline devotions
	corporate study		image flooding		structure conversation		structure reading
	personal solitary		ritualize transition		experience dialogue		create symbols
	cadre conversation		corp/sol--sol/sol		re-enact solitary		timeline accountability
Children Enablement	develop curriculum	Time Discipline	commit weekend	Casual Talk	provide setting	Odyssey Recruitment	visit colleagues
	corporate structures		image journey		reflective questioning		order possibilities
	rotate responsibility		regulate rhythm		review construct		plan assignments
	share costs		free re-imaging		enable response		organize enablement

TRAINING UNIT TACTIC 4

Cadre

IV. ATTENDING THE RELIGIOUS ODYSSEY PROCEDURES

SPIRITUAL ODYSSEY
Catalyzing Religious Development

The procedural steps for implementing this tactic are the following:

1. Set the context for attending an odyssey, present odyssey dates to cadre, create recruitment short courses, establish a scholarship fund, insist that entire cadre needs to attend at the same time, and obtain commitments to attend the odyssey.
2. Find a suitable location, verify the existence of adequate cooking facilities, grid the building into sleeping cells and meeting rooms, order study materials, gather necessary materials for montage and breviary creation, and prepare rituals and offices.
3. Build a child care model, develop a children's odyssey, recruit volunteers to implement the child care model and odyssey, create a meal preparation construct, develop a comprehensive contingency model, and provide for pet care and message communication.
4. Choose a prior, imaginably lay out the time schedule and work assignments, create global impacting decor, develop solitary study areas, use traditional symbols in a Twentieth Century context, determine lighting arrangements and coordinate music with lighting and decor.
5. Prepare lecturettes on global cultural images, create short courses on the use of incense, rood screens and montages; list conversation questions on the role of imaginal dress and solitary gestures; and assemble meditation objects and contemplation readings.
6. Build a celebration model with the cadre, record group's spirit journey in a journal, create with the group a post-odyssey conversations model, list odyssey evaluation questions for cadre meetings, and create casual settings for individual feedback.
7. Discuss participants' spirit journeys with the prior before and after the odyssey, record significant points of the cadre's evaluation, reflect on the effect of decor and music, build a construct for a children's odyssey evaluation, and make revisions for future odysseys.
8. Set a context for covenanting with the region, discuss the monk-for-a-month program, develop a model for using a daily breviary, distribute post-odyssey reading lists, and build a model for future odyssey recruitment.

I. UNDERSTANDING THE SPIRITUAL LIFE SENTENCES

1. FORMAL SYMBOLOGY

The exploration of formal symbology is a function of the contemporary struggle to recover the profundity of religious tradition by systematic, rational study of symbology accompanied by broad exposure to ancient and modern, sacred and secular symbols aimed at developing all of the experiments which will be needed to build the new symbology which will enable the global, secular-religious life style of the future.

- a. *Symbol exposure* initiates formal symbology through the use and reinterpretation of traditional forms, the experimentation with creation and use of new symbols, the encounter with and reflection on ur music, art form discussions and the contemplation of secular art.
- b. *Study sessions* which clarify the role of symbolic forms in the cadre's life require scheduling of symbol study time, construction of a curriculum in varied forms of symbology, the strategic assignment of pedagogues and the employment of image-exploding art forms.
- c. *Creative experiments* in symbolism such as "time capsules," role playing and the use of fresh, imaginal terminology, will expand on contemporary forms of experimentation, while recapturing the use of other forms, such as monks' bowls, would revitalize the more ancient forms.
- d. Cadremen may broaden their symbolic sensitivities through *tradition recovery*, visiting known shrines, employing historically grounded liturgical decor in their own symbolic observances, sharing mythical poetry in the context of meals and meal rituals and holding celebrative feasts highlighting seasons of the church year.

3. COLLEGE REFLECTION

To understand the spiritual life it is necessary to implement the tactic of college reflection through developing a deep understanding of the modern mode of spirituality, conducting meaningful rites of accountability and absolution, experimenting with and making decisions relative to forging intentional human life styles, and experiencing the spiritual renewal that comes out of the participation in a cruciform mission.

- a. The tactic of *modern spirituality* is accomplished by allowing the cadre to see the well of resources that they have through college reflection, by carefully preparing a worship model, developing a disciplined timeline, and using symbolic songs and pertinent creative writings.
- b. *Accountability absolution*, which frees the cadreman for missional engagement, requires that a group covenant be developed, certain tasks for which the group is accountable be assigned, the concretion of this accountability be reported, and brokenness of life be affirmed.
- c. Studying and experiencing *human style* deepens college reflection through the practice of radical detachment in the midst of complete engagement, study of world societies, illumination of 'being' and the recognition of pitfalls inherent in the creation of new life styles.
- d. *Cruciform mission* intensifies the strengths that issue out of college reflection; as the missional task is accepted, the corporate story is imaginally rehearsed, colleagues are affirmed in their life stance, and death in the midst of life is vitally ritualized.

2. RELIGIOUS MODE

The introduction of the New Religious Mode is the initial step to stimulate cadresmen to begin probing the depths of humanness and will be done through presentation of the "144's" charts to explain the external dynamic and internal relations of the charts, brainstorming and gestalting ideas, discussion workshops of the use of charts, and informal conversations on personal applications.

- a. The "*144's*" presentations explain the religious mode by explaining the need for and the use of the charts; explaining the categories of poverty, chastity, obedience, meditation, contemplation, prayer, knowing, being, and doing; and indicating the internal relations and dynamic flow between them.
- b. *Discussion workshops* clarify the possibilities of the new religious mode for the cadre personnel through stimulating group brainstorming of ideas, as to how the new religious mode charts enable man to gain a new grasp on his experience of life.
- c. *Informal conversations* intensify the new religious mode by creating consciousness through use of intentional decor in the meeting place, creation of art forms, development of skills necessary to carry off spirit conversations, and selection of conversation questions.
- d. *Personal application* grounds the religious mode in the spiritual life of individuals through creation of individual timelines and journey charts which enable long range vision and articulation of possibilities, the holding of accountability, rituals, and the appropriation of the results. results.

4. INDIVIDUAL READING

In order to increase depth understanding of the spiritual life it is necessary to expand the awareness of religious heritage, ancient and modern, and create a vision of spiritual possibilities through reading the devotional writings of saints and great religious thinkers, a study of the corporate life of religious orders, the biographies of outstanding Christians, and literature from non-western writers

- a. *Devotional writings* for individual reading provide impetus in the continual spiritual odyssey of the cadre by enabling dialogue with saints of the past and present through a model which develops a bibliography, compiles a library of books and assigns readings.
- b. Studying *religious orders* will appropriate past experiences in corporateness and is enabled by the intentional planning of the study, choosing those orders most relevant to the cadre, direct contact with the chosen orders, and the actualization of the order disciplines.
- c. *Christian biographies* bring to the cadre the gift of powerful life stories which issue out of actual situations, are made available at planned times through book reviews and suggested readings of excerpts and are enhanced through the corporate examination of individual insights.
- d. Illuminating the wisdom of *non-western writers* and appropriating those insights, through individual reading which is enabled by developing a comprehensive study, assigning the necessary research, charting the material, and writing the insights that are gained, are imperatives for the global man.

I. UNDERSTANDING THE SPIRITUAL LIFE

Understanding the spiritual life clarifies the dimensions of being a 'spirit man' in the 20th century by reaching into the rich heritage of Christianity, within the context of the spiritual odyssey, to reappropriate the depth insights and wisdom of our ancient and modern ancestors; projecting that wisdom into the global, futuristic mission of the cadre with effective methodology including the reclaiming and enriching of traditional symbology; reappropriating concepts of the religious orders and the non-western mystics; and catalyzing religious development into mission.

5. TRANSFIGURED RELATIONS

The cadre assists members in the struggle to decide for the transfigured relations of the man of faith, caring for each member and holding him in a common discipline by enabling creative participation in a missional family, by maintaining him in his decision for sacrificial servanthood through assignments and obediences, and by involvement in church life as the corporate cleric.

- a. Relations between the cadre members begin to be transformed when the *spiritual collegiality* is deepened through structures being developed to accomplish the common mission, regular contact throughout the week being maintained, and a system of extended rule for deployed colleagues being established.
- b. The *missional family* catalyzes relationships through the use of meal time rituals, meaningful celebrations and daily worship; establishes family accountability and absolution structures; calls for participation together in an imaginal cultural study; and sends out members to their daily tasks.
- c. Transfigured relations are enabled through *sacrificial service* by enabling the cadremen to image themselves as servants by making missional cadre and family budgets, by accepting the discipline of assignments, by participating in solitary offices, and by performing common symbolic obediences.
- d. The *corporate clergy* transfigures relations as lay clerics and clergymen are commissioned to be responsible for the total life of the church through corporate assignments to crucial tasks, the rotation of the responsible leadership, and participation in spiritual exercises.

7. CORPORATE LIVING

Corporate living is an effective means to provide an individual with a context of covenantal relations in which the religious posture may be nurtured, the mutual care structures of symbolic obediences and work structures may be utilized, and the sense and meaning of a new interior discipline with a mastery of the external structures may be acquired.

- a. *Covenantal relations* require a designed covenant which uses group task lists within its format to facilitate personal and corporate accountability, is intentionally ritualized for the sake of mission, and constantly brings the covenant's meaning to self-consciousness.
- b. *Symbolic obediences* are tools of corporate living which require the performance of mundane tasks as part of the regular solitary office that the man of faith employs among his religious exercises in regular solitude to maintain himself in his interior relation with the Mystery.
- c. *Work structures* in a cooperative body engaged in mission are designed to promote understanding of the complete function of the corporate body in the particular and are not complete save the work is adequately defined, equally shared, understood and sequentially streamlined.
- d. *Mutual care* is a necessary element in the maintenance of corporate living and can be seen in child care structures, development of a flexible group sensitivity to individual needs and specific planning that anticipates all emergencies, whatever they require.

6. IMPACTING DESIGNS

Impacting designs to enable the religious posture are brought about by creating new images of man's use of time and space through imaginal reordering of his work schedules, activities and meals; by the intentional use of decor; by the reappropriation of the power of celebration rituals; and by the use of radical discontinuity such as travel, brooding time and fasting.

- a. *Transposed time* is an impacting design that enables one to grasp time anew by creating adaptive schedules, by ordering activity in new ways depending on the demands of the mission, by reordering of whole weeks, and by designing discontinuous celebration.
- b. *Meaningful decor* is a tool for using designs which inspire spiritual response by the imaginal reordering of man's space through the use of missional symbols and seasonal symbolic colors; aids are flexibility in use of room and adaptability of furnishings.
- c. *Intentional celebrations* complement and intensify the impact designs by setting up a theme rationale that includes both the comprehensive and the particular; by emphasizing the religious, family and cultural gifts; and by using intentionally specific rituals for the purpose of personal revitalization.
- d. *Missional discontinuity* using impacting designs can be radically brought into being by such means as holding periodic individual structured fasts, determining intentional brooding time for the entire cadre, planning future structured family and cadre travel, and emphasizing serious reflective detachment.

8. RELIGIOUS PRACTICE

The necessary religious posture for a trained cadreman requires religious practice in the form of training teachers as rabbis in pedagogical guilds, developing spirit leader priors through spiritual education, having cadremen appropriate group responsibilities, enabling cadremen to become gurus through the odyssey, intensive study and spirit conversations and by having them become a sign of loving care in the local congregation.

- a. Members of the cadre get *rabbi experience* as one aspect of religious practice by teaching in the pedagogical guild structure, participating in the evaluation of teachers, being involved in practice teaching whenever it is possible and grounding themselves in in-depth study.
- b. Spirit leaders experience *prior development* through participating in the regular rotation of cadre leadership, participation in spiritual studies dealing with the New Religious Mode, their assumption of group responsibilities and their assumption of leadership in widely varying situations.
- c. *Guru training* is accomplished by frequent participation of the cadre member in odyssey weekends, his immersion in intensive religious studies, his participation in and creation of spirit conversations, and his being projected into environmental confrontations.
- d. One of the aspects of religious practice carried on by a cadre is the creation of a *religious sign* which can be accomplished by developing meaningful symbols, observing the Eucharist regularly, carrying out personal visitation and intentional participation in the local congregation.

II. ELICITING THE RELIGIOUS POSTURE

Eliciting the religious posture of the man of faith is accomplished by transfiguring his relationships as spirit colleague, as part of a corporate clergy and as part of a missional family; by impacting him with a new sense of time, symbolic decor and celebration; by encouraging him to experiment with corporate living, symbolic obediences, covenantal relations and mutual care; and through developing a religious sign along with affording him practice in the roles of rabbi, prior and guru.

III. DEVELOPING THE SPIRITUAL EXERCISES SENTENCES

9. SPIRITUAL SOLITARIES

The solitaries, which are conducted together in the solitary office, are essential exercises in developing the spirit life and are formal activities embodying the secular experiences of contemplation, meditation, and prayer, using montages which enable the contemplative activity through interaction with the objects of contemplation, saints charts which bring meditative friends to consciousness, and the writing of prayers, which structure personal decisions.

- a. *Montage building* which develops the spiritual solitary of contemplation, requires compiling montage materials, introducing the activity with a short course on contemplation and the presentation of a theme, and concluding with an art form of the montage.
- b. The *saints chart* which enables participation in the spiritual solitary of meditation is constructed by setting a context, conducting a conversation, and suggesting recollection which will enable persons to use the prepared work sheets to write the saints' names.
- c. *Prayers creation* recovers the spiritual solitary of prayer through instruction in the traditional patterns of prayer, use of the contemporary prayer chart, reading of past and present exemplary prayers and brooding on selected subjects.
- d. The *solitary office* brings together the spiritual solitaries into a form suitable for use during and after an odyssey, starting with a lecture, followed by an art form for contemplation, a reading for meditation and a construct for prayer.

11. SPIRITUAL JOURNEYS

Structures which contain the wisdom of spirit care and carry odyssey participants on their spirit journey are: montages, intentionally and corporately created; a common breviary containing prayers, meditations and instructions for contemplation; journals holding the participant's reflective responses about his devotional reading; and life charting, all bringing to consciousness the journey of life so that new decisions may be made.

- a. *Intentional montaging* is a spiritual journey which grounds pictorially the contemplative activity for the corporate group and builds a montage around one chosen theme within structures formulated corporately, is assembled through free creativity, and is then prominently displayed as an imaginal reminder.
- b. The *common breviary* is a structure of the spiritual journey created corporately by brainstorming prayers for the odyssey, selecting the appropriate meditations, building a model to hold the breviary content and describing the graphics which the group chooses for contemplation.
- c. *Journal writing* is a spiritual exercise which structures the spirit journey, is enriched by reflective conversation, needs to follow an explanation of the rubric and resource materials for the participants, and the suggestion for continued use to yield best results.
- d. *Life charting* is a spiritual journey which allows the new churchman to bring to consciousness his life vocation and his decision making plans through participation in the charting methodology, a lecture about decision making, critiques and an accountability structure.

10. SPIRITUAL CORPORATES

Developing the spiritual corporates of poverty, chastity and obedience is intended as preparation for the supplement to the actual Odyssey weekend and deals with symbolic signs of poverty, an obedience construct of missional assignment and intensified time, and a specific chastity discipline, all designed to the embodiment of the corporates in a continuing cadre style of study and care.

- a. *Poverty signs* are embodied in the life style of the cadremen and consist of such things as reflective conversations with colleagues and the use of the corporate library with the image of all possessions placed in two suitcases for immediate assignment availability.
- b. The *obedience construct* brings to consciousness the spiritual corporateness of obedience through assignment of insignificant tasks, through using the two-week week model, through following the imaginal twenty-four hour day schedule, and through assignment to a post-odyssey mission.
- c. The *chastity discipline* involves the creation of a personal story to be rehearsed regularly, the use of symbolic reminders, the establishment of a daily journal for recording reflections, and regular participation in corporate accountability structures.
- d. The *cadre style* is an embodiment of the spiritual corporates and is enabled by common study of devotional classics such as St. Teresa's writings, workshoping to decide the common stance, choosing a cadre patron saint and building a collegial structure.

III. DEVELOPING THE SPIRITUAL EXERCISES

Developing the spiritual exercises is necessary to enable spiritual awakening in a spiritual odyssey specifically through preliminary familiarization with and internalization of the spiritual solitaries, the spiritual journeys and the spiritual corporates through individual and corporate working with the New Religious Mode charts; by creating montages, doing obedience tasks, and writing timelines; and through formation of and experimentation with corporate solitaries which grounds all three of the spiritual modes and calls on all the human senses in relationship to the total environment.

12. CORPORATE SOLITARIES

Development of the corporate solitaries is a dynamic which is central to the spiritual exercises and structured to allow for individual reflection by creating intentional models for procurement of physical accessories that motivate the senses, developing a format for enactment participating in liturgies relevant to the group situation, and experiencing specific time and space designs which enable detachment from pre-conceived designs.

- a. The *accouterments decision* enables the enactment of corporate solitaries with a model for the physical environment of the odyssey which should include a means by which rhythm is set, related art forms, intentional decor and materials that motivate the senses.
- b. *Format building* is the methodology used in developing the corporate solitary through the process of selecting the appropriate rubric, creating the context on which the solitary is based, and developing an intentional time line that has been rehearsed and assessed.
- c. The tactic of *liturgies creation* for the spiritual exercises of the corporate solitaries includes researching the liturgy models already created, brainstorming new ideas for updating the liturgy, and creating new liturgy allowing for extensive experimentation with music.
- d. The *time/space designs* are experimented with in the corporate solitaries which push for detachment from preconceived designs and are developed by selecting a time rationale, altering the decor and surroundings, limiting timeline segments, and deliberately changing meal formats.

13. PRACTICAL ARRANGEMENTS

The practical arrangements for attending the odyssey involve careful preplanning of necessary details for the two days and include the development of a cadre recruitment model, the creation of corporate financial arrangements, the intentional spiritual preparation of odyssey leaders and staff, and the establishment of child enablement with imaginal curriculum that will free parents to participate as a family unit.

- a. *Cadre recruitment* provides an organized and effective recruitment pitch through the creation of a model which includes the setting up of a timeline, assigning of recruiting families, the arranging of transportation, and the establishing of enablement structures for participants.
- b. *Corporate financing* is necessary for the practical arrangements of an effective odyssey budget calling for financial sharing by cadre members, determining the cost, assigning financial shares, and scheduling the payments, all of which spreads equitably the financial burden of the participants.
- c. *Spiritual preparation* enables the cadre recruits to anticipate the indepth spiritual work of the odyssey through a corporate study plan that will include individual reading; odyssey participation will be enhanced through personal solitaires and sensitively conducted cadre conversations.
- d. *Children enablement* which frees parents from their usual responsibilities to participate in the spiritual odyssey, involves the creation of a two-day curriculum and the necessary structure to enable it, such as the rotation of responsibilities and sharing of costs.

15. PROGRAM EVALUATION

The evaluation of the religious odyssey as a training construct is accomplished through a scheme that encourages continuing reflection by the participants; family conversations where contradictions are revealed and fed back to the religious house, and cadre meetings where the value and purpose is discussed and demonstrated and casual conversations with congregation members and others in a relaxed, non-threatening setting.

- a. *Reflective schemes* provide for continuing evaluation of the odyssey program as training, beginning with the closing conversation and followed by exploratory dialogues with fellow participants, periodic celebrations in which odyssey graduates participate, and the creation and maintenance of a journal.
- b. *Family conversation*, a necessary procedure for program evaluation relative to the experience of the individual during the spiritual odyssey, requires models for intentionally planning stimulating meal dialogues, intentionally eliciting contradictions from the group, and channeling fruitful feedback.
- c. *Cadre discussion* of the odyssey enables evaluation of the program and includes assigning reports to odyssey participants, conducting structured conversations about the value and purpose of the odyssey, carrying on an evaluative dialogue, and the re-enactment of the solitary office.
- d. *Casual talk* about the religious odyssey provides for its evaluation as a training need in selected informal settings which allow for free and easy responses where the construct of the odyssey can be reviewed and time for reflection and questioning provided.

14. TOTAL INVOLVEMENT

Total involvement of the participant in the spiritual odyssey is accomplished through workshops which ground his understanding of the new religious mode charts; through enablement of personal meditation with monk's kits, designated reading lists, assigned silences and shared insights; through experimentation with new symbols such as monk's cells; through image flooding, ritualized transitions, corporate and solitary solitaires; and through time restructuring.

- a. The *"144's workshops"* provide grounding of odyssey participants in the particularities of the new religious mode charts and push each person to his spiritual depths through personalizing the formal/phenomenological categories, relating stories which give concretion and charting the phenomenological levels.
- b. *Personal meditation* is enabled by the use of monk's kits which are assembled to include articles needed for meditation, a list of designated readings, a rationale for assigned silence, and a structure for sharing insights with the corporate odyssey group.
- c. *Symbolic living* involves utilizing individual cells with rood screens, flooding the odyssey room with visual images, ritualizing the transition from one part of the odyssey to the next, and having the participants act out both the corporate and solitaires.
- d. *Time discipline* provides for total involvement by urging each participant to commit himself for the entire weekend, setting him on the course of an image journey, maintaining a regulated rhythm throughout the weekend and allowing for intentional, free re-imaging.

IV. ATTENDING THE RELIGIOUS ODYSSEY

To catalyze religious development of the individual cadreman he is recruited to attend the religious odyssey, the plan for which includes details for recruiting, financing and child care to enable participation, workshops on the New Religious Mode and a radical restructuring of time to facilitate total involvement in the odyssey, conversations, initiation of a journal and other reflective schemes to encourage evaluation as a tool for continuing the spirit journey, and a follow-up plan including religious house experience and an accountability network

16. FOLLOW-UP PLANS

To confirm the decisions and continue the structured experiment in religious style for odyssey participants follow-up plans are required to establish an accountability network with a missional covenant, to encourage "monk-for-a-month" participation in a religious house, to enable cadre members to use their corporate life as an experiment in self re-styling, and for recruitment for future odysseys.

- a. *Accountability network* establishes the means and context for responsible missional participation by developing a covenant to which the group is held accountable, building the communication structures to enable participation, and appropriating the family unit as an effective channel for accountability.
- b. *Monk-for-a-month* is a tactic in which the cadre enables former odyssey participants to sojourn for a month in a religious house by recruiting regionally, visiting all prospects and using carefully developed constructs dealing with anticipated blocks to participation.
- c. *Self re-styling* as a catalyzing religious development occurs as the cadreman lives accountable to a timeline which holds him to structured reading and disciplined devotions and reminds him of his missional journey through the creation of intentional symbols.
- d. *Odyssey recruitment* as a follow-up tactic makes it necessary for the cadre to develop a priority list of names suggested by odyssey graduates for a future spirit journey and then plan the assignments for visiting prospects and organizing enablement structures.

INSTRUMENTS

1. FORMAL SYMBOLOGY

Symbol Exposure

112 contemporary symbols chart
121 traditional worship forms
123 religious songs list
124 art forms list
221 prayer book list

Study Sessions

33 montage/collage construct
142 art supply kit
214 symbols short course
221 worship bibliography
222 "image" no. 4
234 church year study model
242 room furnishings checklist

Creative Experiments

111 movement word images list
142 art supply kit
211 odyssey journey manual
332 ur celebration instruct

Tradition Recovery

112 church year calendar
121 traditional worship forms
143 corporate worship checklist
221 traditional symbols manual
221 denominations hist. biblio. list
223 church symbology articles

2. RELIGIOUS MODE

"144's" Presentations

111 word images list
112 nrm 4 x 4's
122 illustrations list for 4 x 4's
214 nrm short course
223 prayer overlay articles
224 nrm lecture transcripts
241 instructional equipment kit

Discussion Workshops

112 nrm 4 x 4's
112 nrm images chart
122 illustrations list
214 nrm short course construct
232 workshop flow chart
241 instructional equipment kit
242 room furnishings checklist

Informal Conversation

122 imaginal stories file
214 nrm short course model
214 nrm conversations construct
342 party food supply list

Personal Application

121 lectionary
144 obedience tools list
221 prayer book bibliography
223 prayer overlay articles
323 obedience work day model

3. COLLEGE REFLECTION

Modern Spirituality

112 nrm charts
112 liturgical calendar
214 conversation instruct
221 prayer book bibliography
221 spirit book list
224 lecture transcripts

Accountability Absolution

121 absolution rite form
223 absolution tracts
333 accountability model
333 accountability instruct

Human Styles

124 foreign film list
124 ur art form list
133 ur decor plan
141 audio visual checklist
142 ur decor kit
212 global odyssey presentations
234 ur study model

Cruciform Mission

124 film list
141 audio visual checklist
214 revolutionary style conversation
221 revolutionary book list
224 lecture transcripts

4. INDIVIDUAL READING

Devotional Writings

221 devotional study construct
221 devotional writings bibliography
313 study time design
333 accountability instruct

Religious Orders

211 study construct
221 religious orders book lists
313 study time design
333 accountability model

Christian Biography

211 study construct
221 saints book list
313 study time design
333 accountability model

Non-Western Writers

211 study construct
221 eastern spirit tradition book list
221 prayer book list
313 study time design
333 accountability model

5. TRANSFIGURED RELATIONS

Spiritual Collegiality

111 common symbols list
113 common stories
121 colleague rituals
232 workshop methodology manual
234 corporate study curriculum model
311 communications network plan
312 meeting schedule

Missional Family

121 family rituals
211 cs111a manual
234 family study curriculum model
321 family council model
323 family constitution/covenant
323 family symbol
443 special days calendar

Sacrificial Service

121 obedience ritual
314 corporate work-day model
314 task assignment chart

Corporate Clergy

121 free worship construct
121 common meal ritual
143 corporate worship checklist
144 solitary accoutrements kit
144 solitaires charts
144 solitary office

6. IMPACTING DESIGNS

Transposed Time

112 liturgical calendar
211 odyssey manual
313 various time designs
313 brooding time design
342 discontinuity menus plan

Meaningful Decor

111 movement symbols list
114 global grids
121 christian year color scheme
124 art form manual
133 ur decor plan

Intentional Celebration

123 song books
124 ur models
134 prescribed dress model
134 group dances instruct
332 celebration handbook
342 feast foods recipe book
443 feast day calendar

Missional Discontinuity

214 theology of discontinuity conversat'n
214 travel rationale short course
313 break-loose time plan
313 wk 1 - wk 2 time plan

7. CORPORATE LIVING

Covenantal Relations

131 ritual manual
211 cs111a construct
221 covenantal bibliography
311 corporate workday model
322 economic models
323 family const. covenant instruct
333 accountability method model

Symbolic Obediences

144 solitary accoutrements kit
223 history of obedience
313 schedule of solitary time
314 obedience assignments list
333 accountability methods manual

Work Structures

223 theology of labor statement
311 corporate workday model
324 talent inventory
333 accountability methods manual
444 transportation model

Mutual Care

212 care lecture construct
244 child care structure manual
314 care assignment chart
322 cepu (economic) model
333 accountability methods manual

8. RELIGIOUS PRACTICE

Rabbi Experience

221 individual study book list
244 critiquing format
311 guild construct
311 regional faculty construct
314 teaching assignments chart
443 regional faculty list

Prior Development

221 priorship history book list
221 "warriors of god" - nigg
224 group evaluation format
314 assignment rotation schedule
314 leadership rotation schedule

Guru Training

124 eastern religious symbol list
211 odyssey manual
214 spirit study curriculum
223 articles on guru history
313 eucharist schedule

Religious Sign

111 movement symbols list
134 symbolic attire model
244 local church attendance schedule
244 visitation evaluation form
324 visitation model
434 congregation visitation schedule

TRAINING UNIT TACTIC 4
Cadre

III. DEVELOPING THE SPIRITUAL EXERCISES
INSTRUMENTS

SPIRITUAL ODYSSEY
Catalyzing Religious Development

9. SPIRITUAL SOLITARIES

Montage Building

124 montage examples
132 montage instruct
132 montage theme chart
142 montage building kit

Saints Chart

132 propers list
144 pictures of saints
221 books on saints
313 saints days calendar
313 church year calendar

Prayers Creation

112 prayer chart
121 prayer list
124 poetic picture file
132 prayer composition instruct
221 prayer book list
222 "image" no. 9

Solitary Office

112 solitary charts
132 meditative theme list
142 art supply kit
313 solitary time construct

10. SPIRITUAL CORPORATES

Poverty Signs

111 symbol list
112 poverty chart
134 monk attire model
211 odyssey construct
224 poverty lecture transcript

Obedience Constructt

112 obedience chart
144 solitary accoutrements kit
211 odyssey manual
214 obedience short course construct
224 obedience lecture transcript
311 corporate workday model
323 list of obediences

Chastity Discipline

112 chastity chart
124 bible
211 odyssey manual
224 chastity lecture transcript

Cadre Style

211 odyssey manual
213 prior historical study
244 child care construct
322 cepu model
333 accountability methods manual
411 corporate clergy model

11. SPIRITUAL JOURNEYS

Intentional Montaging

132 montage themes chart
132 montage construction instruct
142 art supply list
214 montage conversation model

Common Breviary

124 spirit exercise books
124 prayer readings
124 "book of common prayer"
143 breviary model
441 office reproduction kit

Journal Writing

123 song books
213 journal workshop plan
143 journal model
441 office reproduction kit

Life Charting

212 spirit journey lecture construct
241 instructional equipment kit
313 imaginal timeline examples

12. CORPORATE SOLITARIES

Accoutrements Decision

124 art forms list
132 accoutrements use instruct
133 decor theme list
142 room decor kit
143 corporate worship checklist
144 solitary accoutrements kit

Format Building

211 odyssey manual
232 workshop manual
241 instruction equipment kit
333 absolution tracts

Liturgies Creation

121 sample liturgies
121 family rituals chart
123 song sheets
213 worship seminar model
221 liturgical booklist
241 instruction equipment kit
332 celebration handbook

Time/Space Designs

124 art forms list
142 art supply kit
313 week 1 - week 2 model
313 imaginal timelines
341 room allocation schedule
342 food model

TRAINING UNIT TACTIC 4
Cadre

IV. ATTENDING THE RELIGIOUS ODYSSEY
INSTRUMENTS

SPIRITUAL ODYSSEY
Catalyzing Religious Development

13. PRACTICAL ARRANGEMENTS

14. TOTAL INVOLVEMENT

15. PROGRAM EVALUATION

16. FOLLOW-UP PLANS

Cadre Recruitment

214 theology of labor lecturette
224 spirit discourse tapes/transcripts
311 corporate work day model
311 spirit retreat model
434 recruitment pitch model
443 cadre list
443 prospect list

"144's" Workshops

112 copies of "144's"
122 illustration list for "144's"
213 spirit workshop format
213 study models of "144's"
224 lecture transcripts
241 instruction equipment kit
311 spirit retreat model

Reflective Schemes

121 reflective/celebration ritual
143 journal format
214 odyssey conversation construct
441 office reproduction kit

Accountability Network

121 sol. office accountability ritual
313 accountability time chart
333 accountability methods manual
333 phone chain accountability format
443 regional participant list

Corporate Financing

322 financial timeline
322 cepu construct
322 costs model
433 fund raising plan

Personal Meditation

112 meditation chart
221 eastern book list
221 spiritual exercises books list
221 prayer book list
222 prayers on 4 x 4

Family Conversation

214 family conversation construct
234 conversation topics list
323 family timeline model

Monk-For-A-Month

144 solitary accoutrements list
311 monk-for-a-month construct
311 visitation model
434 monk recruitment model

Spiritual Preparation

112 nrm charts
123 spirit songs list
123 religious songs list

Symbolic Living

121 daily offices
121 geneva offices
124 ur symbols
124 ur materials list
132 meditative theme list
134 prescribed dress design
332 group dance instruct

Cadre Discussion

121 solitary offices
213 cadre workshop construct
214 evaluation conversation construct

Self Re-styling

133 ur decor instruct
134 ur costume instruct
221 selected bibliography
323 individual signal events timeline

Children Enablement

214 child weekend curriculum model
244 child physical care model
443 cadre list
443 child list
443 resource list

Time Discipline

134 visual effects list
134 sound transitions list
211 odyssey manual
212 kairotic time lecturette
333 accountability methods manual

Casual Talk

141 audio visual checklist
142 art supplies checklist
214 odyssey conversation construct
214 odyssey short course construct
232 art form manual

Odyssey Recruitment

224 spirit discourse transcripts
434 recruitment kit
434 recruitment model
443 cadre list
443 rs1 grad list
443 telephone list of recruits

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