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WHAT HAPPENED IN SUMMER '71?

I am going to read a psalm, and announcing that you are going to read a psalm is some kind of test, I have discovered, sort of like taming a wild dog. This particular psalm is an exhortation to social dynamics, although it doesn't call them by name. When you think of a social dynamic--this is going to be a key point in the lecture later on, so write it down if you want to--you are that social dynamic. But that social dynamic is also something out there that you are struggling against. And you call those social dynamics by name, just like they were real people, because they are real people, namely you, and others like you. I want you to image this psalm as addressed to some of those real dynamics that are really real people. The psalmist always, of course, identifies himself with the People of God. That is what makes him the psalmist and not something else. Identifying himself with the People of God means he is over against those social dynamics at the same time as he is the social dynamics.

Are you ready to listen? Getting yourself to the center--I don't know what that means. You have to read the psalm twice to really do that. But whatever it means, get ready.

Why make your wickedness your boast, you man of might,
forging wild lies all day against God's loyal servant?
Your slanderous tongue is sharp as a razor.
You love evil and not good,
falsehood, not speaking the truth;
cruel gossip you love and slanderous talk.
So may God pull you down to the ground,
sweep you away, leave you ruined and homeless,
uprooted from the land of the living.
The righteous will look on, awestruck,
and laugh at his plight:
'This is the man,' they say,
'who does not make God his refuge,
but trusts in his great wealth
and takes refuge in wild lies.'
But I am like a spreading olive-tree in God's house;
for I trust in God's true love for ever and ever.
I will praise thee for ever for what thou hast done,
and glorify thy name among thy loyal servants;
for that is good.

I am going to put up an outline of the talk I'm going to give. The outline is about the only thing I have to contribute. All the rest is insights I have pulled out of our many many discussions.

UNION IN THE CENTER is the first point. What that is an answer to is "What happened this summer?" The implications also are in mind. The second thing that happened this summer you might call SPIRIT INTENSIFICATION. The third thing that happened this summer has something to do with the SPIRIT MOVEMENT AND THE LOCAL CHURCH the Spirit Movement's relationship to the Local Church and the Local Church's relationship to the Spirit Movement. You can't

ever talk about one thing at a time again in all of history. The fourth point is THE SPIRIT MOVEMENT AND HISTORY, the Spirit Movement's relationship to history and history's relation to the Spirit Movement. I am going to put up four more points under each of these as we talk.

The trouble with your insights is that each of them is sort of awesome to talk about. Maybe I ought to confess some of the sources of data. One is the conversation we had here Friday night. I was especially intrigued that people who weren't even around here for the summer seemed to know so much about it. They talked about learning to be disciplined, that the distance between the Order and the Movement had been reduced--the person who said that was 300 miles away from here--and other kinds of things similar to that. Also, the implications that you handed in Friday night were rather intriguing. A great number of people were extremely clear that there had to come into being next year solid research that was history long and world-wide, and that the Order was becoming something more real in history, and that we had millions of people on our hands. Those, for instance, struck me. And then there have been many informal conversations that have also been stolen from. The priors' discussion following the summer was a very rich resource, and also George West's organization of that discussion and Joe Mathews's organization of it.

There is an amazing consistency throughout all of this, and a kind of quiet unwillingness to talk. I noticed it the other night and thought maybe something was wrong. Then I remembered that the summer was just like a great big old psalm, and it takes courage to work yourself up to talk about it. It's like you have to get yourself to the center and hold on to your seat, and so, generally speaking, people are just closed mouthed. If you are going to say something superficial, they'll talk, but if you really want to hear about the summer, you have to get to the center, or something, even to listen.

UNION IN THE CENTER. That word, union, doesn't mean some kind of intellectual puzzle, that you were a little bit confused and now you have your model consistent. Rather you see that two things that you thought were two things aren't two things at all; they are really one thing at the bottom. It is an awesome kind of seeing. We are so plagued by second-story language just woven in and out of our metaphorical being that we are shocked over and over again at some new kind of supernaturalism that got kicked down. Yet we find ourselves again having divided life up into two boxes that don't relate to one another. I suppose all the rest of our lives we will be finding two boxes that are really one thing instead of two. There aren't really two boxes at all--there are just sparks that fly between two poles. There are never two things. There is just one set of sparks with two ends to it. And you are clear that the sparks come from here and the sparks come from here, but it's not the "here" that's the real thing. It's the sparks that fly between poles that are the real thing. You never live at some place, like "nature" or "super-nature." You just live in sparks, and point in two directions in order to try to explain them. For instance, you get a different perspective on a rock and a cloud when you are standing inside the lightening flash that went off between the two. You see that rock differently, and you see that cloud differently. It is the other end of this whip-lash that you are in. That is the kind of happening I am trying to point to.

The first sub-point is the NSV and the NRM, and also RS-1. Many people mentioned RS-1 in one way or another. I had a hard time at first understanding what all of what they were saying meant. I think it is still something to struggle with. The second sub-point has to do with the Order and the Movement and History. The third has to do with Spirit and Method and Mission. These three things became one. For the fourth, we added Permeation in a new kind of way to Penetration and Formulation.

Let's look at the first one on the NSV and the NRM. One particular character in our college took the psalm picture, the picture of the coliseum, and pasted it in the center of the social triangles. When I saw the picture of that psalm going around inside those triangles, it jarred inside of my being that a certain kind of symbol had been stated for this summer. Standing in the center and wrestling with the social triangles was only understandable if it was seen as one and the same thing. That reminded me of how impressed I was when we read about Bernard in Nigg's book. Bernard was a radical contemplative on the one side and an amazing social engineer on the other.

You might say that we have discovered clues to really understanding the whole sweep of human history. I suppose if you were to look into the bottom of Hindu history, you would have to explain the coming into being of Hindu culture as the working out of an explosion in the center of human consciousness. Inside the coming into being of all those particular social fabrics was a spiritual awakening. If you were to analyze the bottom of the history of China, it would be the same thing. Those of us who have worked a bit on the Western world and the history of Christianity are pretty well prepared to document that with great accuracy at certain points--how a spiritual awakening, almost in an amazingly short period of time, resulted in an entirely new character of the social fabric.

We have known that with our minds. We have talked about it for a long time. But it was grounded again during the summer with just the shock of having the electric spark go off again and again. You would push some sociological dynamic to the wall, and you would find out that the wall was spirit. Why is it that that shocks you every single time? When you take something like economics and shove it, you run into white hot spirituality. When you take something like family structures and shove it, you run into spirit at the bottom. And these are not two different things. At bottom they are the same thing. At the bottom the social process and the spiritual reality are utterly at one. Every manifest society that you are ever a part of is a manifestation of some spirit, even if that spirit is not conscious of itself as being spirit. What you have on your hands when you draw a picture like the lopsided triangle which is further on, is the evil spirits of our time. They don't know they are spirit, but they are evil spirits in the sense that they have taken the authentic functioning of society and perverted it. Spirit is just integrally involved in the social structure like bricks and mortar.

That also means, when you think ahead about social changes, that any authentic change is going to be a change at the spirit level, and you're going to see new society coming forth like a new garment put on by a new spirit being. That way change can come about remarkably quickly, that is, as quickly as a spirit person can put on a new garment. That can be shocking.

This summer we spent all summer long inside the religious, and tried from that point of view to look at the sociological. Clarification of wierd sorts comes. I'm talking too abstractly. I want to come back and illustrate it in a moment. But just to say that this was one of the happenings of the summer, that we grounded our spiritual understanding in social concretion, and we grounded our social concretion in spiritual reality, and if that happening didn't happen to you, the summer didn't happen to you. That's the first point.

RS-1 has to be thrown in from the bottom some way. It's like we spread out the gospel into the sociological, as though we almost have a sociological dimension to our gospel. I don't know exactly what that means, but it's like you sense a new kind of evangelism coming forth, where you can move into the social arena and teach RS-1 right through one of those social dynamics without people even knowing what hit them, with new kinds of power. A call to radical humanness is going to be possible--that's what RS-1 always was--in other kinds of ways with new kinds of power.

Another way to put it is that every one of those dynamics acts like a human being. It rebels, it collapses, and it refuses to be itself. And you go out there to that social dynamic and you call it into question, "Thus saith the Lord." And it hears you, or it refuses to hear you. It despairs, or it flees, or perhaps it repents--the whole dynamic repents and moves off in a new course in history. It's that kind of fusion we're talking about. I am that production dynamic that repents. That's another curious thing. It sort of hears with my own ears. And if it decides to have faith, it's because I, who am that production dynamic, decided to have faith.

No social realm is a place we are going to to escape from the spirit. I think a lot of people came here this summer hoping that there was going to be something else to do besides odysseys and RS-1's. But they found out that to really push social revolutions to the bottom was to have yourself an even wierder kind of an odyssey. The trouble with giving this report is that a book ought to be written on it, not a little report. I feel that this part is not ended but I'm going on to the second point.

The Order and the Movement and their relation to History. Almost half the people who were here this summer were in the Order, but you could hardly tell the difference from those in the Movement. In fact, the Order is so big, I don't know everybody in the Order any more. I can't remember who joined the Order last, etc. You get quite confused. But it doesn't make any difference how confused you have gotten. You begin to get it said to yourself that any hurdle the Order has is also a hurdle the Movement has, and any hurdle the Movement has is also a hurdle the Order has. This means that forms of the Extended Order are already in being in sort of a latent way, in galaxies, and in the great honor that various kinds of Regional fabrics pay to the Religious Houses. There are already close relationships in being between the Movement and the Order with a great strength inside that Movement that's relating. It's almost like the confirmation given to the role of the religious in history by the Movement was even more overwhelming this summer than last summer, and I thought it was overwhelming last summer.

There has been a new polity emerging inside the structuring of the Assembly, sort of an awareness among people that they were part of a Spirit Movement in which their participation really mattered. They saw that thing working out of Room E over there, and there was a great love of Room E and a great willingness to see yourself in the center telling Room E what to do also, and allowing Room E to be your servant. There was a discipline that was there, a rare one, even a compassion for the struggles of Room E in the midst of anger. We have to talk more about the sense after the common polity that was enabled, a functional relationship possible among these three congregations. That's one strong part of this Order/Movement commonality.

Another thing is they are all welded together over against history. Nothing is more clear, when you have an extremely big job to do, that your gratitude toward relationships increases. It's clear that history is not going to pay any attention to the Order without the Movement, and history is not going to pay any attention to the Movement without the Order. That union is what history is going to listen to.

This summer we did Spirit Methods and Mission. We stood in the relativity of reason constantly every day in the summer, just constant paradigm shifts, constant confusions, constant misunderstandings and constant experiencing of new levels of ignorance. That's what I mean by the rational pole of this, just the methodology of being able to deal with sheer chaos rationally, standing over against the unwillingness of a spirit to stand in the center where that chaos assaults you. There is a new kind of workshop coming into being here which unites a hard-headed reasoning with an incredible willingness to stand at the center of life and work out of that. That enables all of your work

to be a kind of care. How that kind of spirit/work-work/spirit dynamic can become broadly embodied across the entire Movement and the world is the question. I think some of us have feared that the spirit methods might be separated from mission, some feeling that the old odyssey is out of date for that reason, that somehow spirit and work and spirit and mission have to be more intimately one dynamic. When you're working on history together, and the social consequences of all of life together, that kind of happening is a happening down inside of your own life. The spirit methods are healed from any kind of turned-in-ness and are turned toward the absolute necessity of completing this march, and a certain kind of nonchalance ensues also toward those very spiritual methods, because they are put in that kind of a context.

The last sub-point is the union of Permeation, Penetration, and Formulation. I don't think many of us have given many lectures on permeation. We have never had the ground built to give one until now. We sort of saw the action centrum coming into being in our midst during the summer. Think of the regional dynamic of the religious house, the training institute, and the action centrum. This summer a group of people sitting around building a vision of the future that was to be moved out into concrete social encounter--this is the first really concrete image that I have had of what the action centrum dynamic might feel like. Enough on this, it's almost contextual. These other three points need some time.

SPIRIT INTENSIFICATION. This summer was one big old psalm. That is the way somebody put it. Or to put it another way, the psalms did not add spirituality, they simply articulated the heat that was in the room. Time after time you thought maybe the pedagogue had intentionally selected the psalm to expose you, or something of that sort. Another way to talk about it is that you saw with new clarity this word tension that is inside the word intensification, or that intensification means holding the tension. The psalms were great on that. There is an incredible tension that resides inside the psalms. The vision of what spiritual intensification meant was being able to hold all the polarities at once and not turn loose. Another way someone pointed to it was that there were no tangents this summer--that all was spirit, and so you couldn't possibly get on a tangent. Another way somebody put it was that we grounded that term humanness.

One of the first ways to look at it might be to look at what happened to us in terms of Time. People lost all track of time for days. It was something more than just the confusion in the schedule. It was a spiritual reality that was taking place there. Any temptation to forget what day it was was an epidemic at once throughout the whole group. It was sort of like the feel after time was an intense sort of slowness, incredible intensity. It seemed like the summer might go on forever, was the way one person put it. Another person said he was surprised when it was over. We worked for hours as if it were only thirty minutes. We sort of woke up after having put in six hours with, "My Lord, I thought I had only been here thirty minutes. This clock has gone around unusually strangely." You experienced yourself as having lived in a warp of time, a warp of history, where there was no time. Whatever time there was, you created. All you had was whatever landmark you laid down last that meant something to you. That gave you a wierd sense of history, where your sense after time was literally being created moment by moment by yourself. Even sleep had a certain kind of intensity to it for many this summer, they confessed. "Time like an ever flowing stream bears all its sons away." On day after day we had the experience of the everlasting dimension inside that--that time was very well bearing you away.

Another way to put this is to talk about it from the other side, an incredible experience of Contingency. Our social ignorance was helpful on this, but I think just the experience of raw research is and always will be an awful experience of your contingency. One particular prior called it fasting. The minute he did all of us knew that that was exactly right, that we had been on an incredible fast. We had plenty to eat, but we were on a fast of a deep and overwhelming sort. Losing security in time was part of the fast. You also lost your security in the corporate group. They split it up, reorganized it. People became strange even if you were with them. So you were utterly launched into the abyss by yourself. Everything was stripped away—all ideas—everything you had always thought about society just collapsed yesterday, and what you thought would replace it collapsed this afternoon. And yesterday's work, which was the only thing you had that would keep you out of the sheer abyss, just turned to ashes. And there you were in a strange sort of poverty, even about the only thing that was precious to you at that moment, namely your work. Somebody talked about standing naked having everything stripped away. No authority—Room E has proved itself again to be untrustworthy! They don't know where we are going, and we sure don't know where we are going. So the whole situation turns unreal in that kind of fast. You can get angry if you want to, but even anger is taken away from you, it is so frighteningly intense in that way.

We died, somebody said, to everything but the job, only keeping on was what there was, hour after hour, hanging on by your fingernails. Yet new bursts of energy came to people. Typists who stayed up all night long, even after their replacements came—things like this sort of shocked everybody. pnnwarranted energy was given to people. When the work itself became confusing and unclear and perhaps wrong, you could get a cringe of futility going through you that was like nothing ever experienced before in all of human history. There were people that collapsed. But the Movement handled this kind of impossible situation and kept marching without cynicism. Cynicism was no good. The more conscious of us were probably the most threatened. It's sort of like I experienced Local Man marching on, carrying me by the heels. Some priors said that they had already used up all their gimmicks for care. They were just out there by sheer guts creating anything before all those watching colleagues.

This brings us to the third point which is Disciplined Responsibility. We experienced a spirit discipline in the Movement that was deeper than we thought possible to the Movement—maybe we experienced it in ourselves also, those of us who played roles of symbolic responsibility. There was a sort of absurd confidence. You sensed that all of history was at stake in yourself in this moment, in this wrestling through. One staff woman said that she had a dream. The dream was that she was assigned to a 747 and she was to pilot it in thirty minutes. She said she started wondering how you got trained to pilot a 747 in thirty minutes and what kinds of lies she had told to get herself in this kind of fix. You can see immediately the power of that story. Another prior put it this way, that he imagined himself stark naked. Then he heard the television announcer step forward at the crisis moment and say, "Now here's Terry!" Humor or not, that's probably the only way you handle the ontological anxiety of genuinely grasping responsibility for global destiny as an immediate awareness. It something else to talk about "we're making history." But down in the crunch of realization that you're in the place where history is being made—that's another experience.

The last sub-point I have is that people found the Suffering of the summer Liberating. Intense anger just melted away to holy awe. Violent cynicism just collapsed into corny humor. There was something rather mild, rather calm about the mood of the summer. A sort of enduring silence set in. There was also a breakloose of uncanny kinds of energy, a willingness to work. I

everybody. And there was little desire to talk about it. I have wondered about that a little. Trying to share the experience seemed like more of a burden than having it. To be conscious of it to that extent maybe was a burden. But just to be, just to do, just to listen to a psalm and smile at your neighbor who smiled back, that was all that was required to continue the march. Something profounder happened to us than any of us have been able to say very clearly.

Now the SPIRIT MOVEMENT AND THE LOCAL CHURCH. A new image of the power of the congregation came through this summer, which was catalyzed by the ingenious decision of somebody to name those three houses congregations. It became clear after that image was branded across you that you weren't anything that any congregation in the world might not possibly be. There were kids there, and old ladies. There wasn't anything special, there was just local man with a few old preachers and gurus sitting around in the same building. You began to see that any 200 people who were people of the spirit, some of them even to a beginning extent, who were organized in that way had an incredible power to accomplish something in history. Grass roots man could be equipped with methods like these to use the wisdom of history to genuinely invent what history was going to be. That's a wild sight, just to see 200 off-the-street movement people sit down and pull off America, pull off a wonder. This kind of work does not have to be done by six or seven old experienced heads. Local man himself can participate in the hot fire of sheer creativity and drag the old heads along with him.

Maybe for this first category, we may have seen the beginning of the Grassroots Scholar. We certainly pulled the rug out from under college sociology. Those people who left here know more about sociology than anybody else on the planet. I mean minus nobody. It is possible to learn to use the expertise of society expertly. We have work to do on this, but competent revolution is possible, I mean possible for the local grassroots man. It blew the bottom out of the secular, it blew the bottom out of the economic biases that people come to this kind of work with. We ministered to the death and burial of liberalism. You heard people say that these people couldn't do it because they are warped by too many evils, but they can shed those monsters as quickly as anybody. All of us that were in the summer have such a radically reprogrammed mind that we can't even read the newspapers the same. There is a new fascination with social reading. That's all in this common image of the grassroots scholar.

Methodological Prowess. There is going to be a big demand on us as a Movement to perfect our consciousness of our methods. How do you gap contradictions? --How do you gap contradictions? We did it, but how did we do it? We have to think these things through. It is going to be demanded of us. What is proposal writing? How are proposals written, and how do you know when you have a proposal written that it is a proposal written on the contradiction that you started with, and that it is the best proposal on the contradiction, etc., etc., etc.? We have thinking to do here. But it is going to be demanded of us, because that local man is going to demand prowess that makes sense to him. For instance we need to go back and clean up and teach the spirit prowess. How do you do a scripture conversation? How do you deal with the psalms? How do you make spirit conversations practically a daily part of your existence? Something is going to happen in our academies in these areas. We are going to have professional consults of various kinds to help people with methods, and, someone said, summer program enrollment is now open until 2007. There is just concern, concern, concern, concern breaking forth to know how to do something that is effective.

In the third box I put Broad Base of Permeators. We might have to double the Movement by this time next year, have 2000 people at the summer. The possibility of a genuine spiritual vocation inside the most ruthless social dynamic there is will make that happen.

For the last one I put Depth Spirit Priorship. The intensification of the spirit means that the prior has to undergo anew a deeper intensification of the spirit. We are beyond any secret tricks and private, unshared information. People have picked up leadership and are disciplined as a mass. And when the masses of the Spirit Movement begin to live in a depth that only the leadership used to live in, the leader senses himself called upon, if he is going to be a guide to such a group, to start reading psalms every fifteen minutes, or begging the Holy Spirit to be his constant companion. It's a new something here, where what took ten years to happen to people can probably happen in a much shorter time, and to many of the most unlikely people. You remember the parable of the workers who came late in the day and got the same pay as those who had started working at 6:00 a.m. If you get tangled up in thinking that God is unfair, you might just be left off the team altogether.

Let's look at the last point, the SPIRIT MOVEMENT AND HISTORY. History has become just a Horrifying Concretion. I always had felt when we were teaching Sociology and History that we left the realm of what anybody was interested in. I don't think that will be true in the future. All summer long social repentance took place in one concretion after another concretion after another concretion. All our social forms have to be departed from and radically, radically rebuilt. That kind of concretion—it's when you get right down to repenting of your family budget, when you get right down to repenting of your factory's employment patterns, when you get right down to repenting of your style of social living and the cyclical roles in your community. It's these kinds of repentings, these kinds of horrifying concretions that we have stuck our toe into. Someone said that what looked utopia yesterday was now just the hard-headed reality of the future. The attitude toward world government is a good example of that. Many of us have talked about world government, but that was a utopia. Now we are able to see that some form of rather thorough world government is a necessity to deal with the solution of the problems that we have on our hands. Someone said it was like you stepped into the lookingglass into a new world. You had heard the human cry for what it was really saying. You really had seen a thousand years. No more abstract talk about creating history. You just are right now the awesome possibility of the future being incarnated in you. There is a sense of participating in the great drama of all the ages. That is the responsible, creative moment in the now.

To put it in another way, the Movement has now for the first time moved into what you might call Serious Revolution. We have been revolutionaries of a remarkable sort, but you are not really a serious revolutionary until your ideological bases have been thought through to the bottom. "All the earth," is just a cute slogan until it is grounded in a thought-through anthropology and a mythology of all of history. We now have had our first really big glimpse of clarity about our revolutionary philosophy, and therefore who we are as revolutionaries in history. We see in a way we didn't see before the dynamics of social change, the nature of our times, the future of the cultural revolution—we have some new wrinkles on that one, the stance of the revolutionary in history, the stance of the eschatological revolutionary, the stance of the trans-establishment overagainst being a reform movement among the dissidents. All this new clarity was possible for us for the first time. You go through and read all those plenary speeches that were given this summer, and read the document on the philosophy of revolution, and you'll get a strong sense of that new clarity even though

everything hasn't been completely thought through. All through the total documentation of the summer you get this sense of a new clarity on revolutionary philosophy. And, if we think it through and don't panic, that means that this two-bit movement might well find itself elected to preside over the mutation of humanness in our time. We have said that before, but to experience yourself as elected to preside over helping the whole ship of history to make it through these particular rapids into the open seas . . . you can't express anything as awesome as that experience. The naive pretentiousness of all those statements about making history, in other words, is beginning to have the bottom of pretentiousness exposed, and the kind of hard reality of the awe of responsibility is beginning to settle in.

A Confidence in Methods fills the next box. Even though we know our methods are not perfect, we experienced a rather large confidence that we had a methodology that would work. I even have confidence that our methods will become worth being confident in, so that means I am already confident (even though I'm very clear about the holes) that we will be able to stand in the great sea of change and keep our bearings. What scares a serious revolutionary the most is that he'll just get lost in the complexity and find himself leading without knowing how to even decide which way to lead. We will be able to keep our bearings in the midst of constant social change and come down on the right pole. We need to be the social prophet who sees through to the core of what is going on and names it for what it is, the kind of role that would make you more visible than you had been before, more public, and certainly more global. It would be a real intentional planning of the catalysis of the whole global process. I suspect we'll never cease being a rather wierd sort of force that does that kind of catalysis, in the sense that we're visible, and yet invisible in the midst of being visible. There's a subtlety to the Church that can never be done away with, but a new kind of visibility as a social prophet is probably what this kind of thing means.

The last point is Careful Research. This year ahead is going to be spent gaining clarity inside our clarity and getting our clarity said to ourselves so we are clear. We don't rush out and do something this afternoon. There is a lot of hard study ahead, a whole year of careful research, and a whole year and more of strengthening that Local Church, preparing those grassroots forces to be the thinking tribe that turns the levers that have to be turned in human history. But if you want to dream a bit, you might think of complex research centers with more than twenty staff, global publications with direct and indirect education of the globe, local guilds and atriums alongside the local church centrum, hundreds of thousands of people working with millions of people that are working together as colleagues in some way. The real picture is bound to be more dreadful than anything you could think up. "History long, world-wide research," just that phrase that one of you said Friday night struck me--"history long, world-wide research," that's a solid burden of work right there.

That illustrates a little bit the directions that our drawing together may take as we move into the future quarters.

UNION IN THE CENTER	SPIRIT INTENSIFICATION	SPIRIT MOVEMENT LOCAL CHURCH	SPIRIT MOVEMENT HISTORY
NSV/NRM RS-1	Time	Grassroots Scholar	Horrifying Concretion
Order/Movement History	Contingency/ Fasting	Methodological Prowess	Serious Revolutionaries
Spirit Method Mission	Disciplined Responsibility	Broad Base of Permeators	Confidence in Methods
Permeation Penetration Formulation	Suffering is Liberating	Broad Depth Spirit Priors	Careful Research