

How to church.

The most under represented and unspoken economy is the economy of the existential crisis. Hence this is manual *How to church* presents an open source how to guide for dealing with existence no matter your privilege or economic conditions.

Existential crisis, motivators steaming from self worth, self esteem and relevance, choreographically speaking inform on a conscious and unconscious level, but are rarely explicit. The existential condition has become an unquestioned reasoning to a vast range of daily, habitual activity and intended activities, such as life choices. The lack of awareness and criticality to operation of existential motivators is not necessarily directly related to repression but are routed in the practising of responsibility.

The *How to church* sets out a step by step instruction manual easy to follow and execute so to reduce irresponsibility on a general sociality level but also to reduce the manipulation of oneself through existential economic structures.

- *Daily church making practice*
- *Emergency church protocols and scenarios*

Daily church making practice

Morning

To start your day you will need to describe what you have before you.

There are many ways of doing this, I will layout a few examples with an attempt to demonstrate the broad scope of the morning practice. The important thing is to do what you need, to challenge yourself but also recognise what you are doing may be enough and that trying to achieve more may not be beneficial at this moment.

Press hard against something you will spend your day with. - This will allow you to connected physically with an object or body which will inform you and your day and which you will also inform upon its reasoning, purpose and relevance within the day. (Recognise how relevance maybe an undefined place and perhaps within another place)

Add water. - Adding water to objects, material, space or area or even your body will allow you to change their purpose and in this *change of purpose*, you can trace and follow your interest, value and reasoning for choosing them to spend your day with. This is a practice within which you can really challenge yourself in how destructive you are willing to be, to learn where meaning is truly residing.

Midday

To check in with how your existence is going, this day.

Like the morning practices checking in is a totally personal and adaptable practice depending how you are.

Stop what you are doing, and touch. - Take a moment to feel where you are, touch something you are not touching or notice and feel what you are already touching. Caressing your the situation you find yourself, accepting but also noticing how close an alternative situation is.

Build a pile. - Collect objects, people or concepts and ideas together into a pile, a heap on the floor, table or in your imagination. Make an effort to recognise what you have and what you feel should or has come together, placing yourself amongst the items of your day.

Night

To end your day, you will need to describe what you have.

Once again in whatever way you need use the night practice to close your day.

Sing and dance your day. - Like writing a dairy entry of what you have done in the day, dance and sing your day, listing the things you have done, places you have been and so on, with a little or as much detail as you need. Noticing how your singing and dancing changes and the parts of the day which have greater or much emphasise, acknowledging if possible what is ignored or left out. To once again recognise what is shaping and influencing your different values and interests.

Leave. - Exit the situation you are finishing your day in. Expose yourself to another space, to finish your day. It is not possible to step outside your life and look at it but you can force yourself to out of purposeful places of your day and go to a unnecessary place, a place you don't need or have to go to. Through the stepping outside your reasoned situation, you give yourself the ability to reflect and recognise another possibility.

Emergency church protocols and scenarios

Here I will go through a few protocols and ways of dealing with different scenarios you maybe encounter which relate to, or are apart of an existential crisis. I will attempt to bring about as much variation as I can to give you as many tools and methods as may be needed. But it is important to recognise that situations will differ and sometimes it will be difficult or almost impossible to understand that an existential crisis is happening.

A mistake. - If you find yourself having made a mistake, take a moment to look at the mistake and describe how it exists for you. Note what is more or less significant perhaps relive, re-enact or describe the mistake, with the desire to really analyse and feel where the discomfort is and is not. Begin to use the revisiting as a way to change the mistake into a useful or to accept it as a part of yourself.

Feeling ashamed. - If you are ashamed of something you have done. Expose it, give it to the world, pass it on to a friend, share it and understand the shame and consider how the shame is apart of who you are.

Doubt. - When you find yourself doubting, try pausing and perhaps lie down and dream of something else, do something completely unrelated. Reflect upon your doubt and the existence of doubt by being with it, and its situation without looking directly at it, allowing it the freedom to expand or decrease to its relative size in comparison to other parts of your existence.

Feeling normal. - Perhaps you feel fine, nothing is in crisis's, this is perhaps the perfect moment to follow and charter your interest, find how deep an interest goes, if it has a root or an adversary hidden in family ties or childhood memories for example, or if it reaches towards a promise for the future or a utopian dream. Be colourful with you mapping of your interests make territories of where your interest begins and ends. Name and label your interests and then rename them. Recognise how your interest exists within an undefined space open to suggestion and continual practice.

How to church is an investigation as much as it is a practice, a practice which can never be defined only experienced and through these experiences understood and practised if not only to be undermine but also to be re-experience.

And remember this is your church, so allow the church to work for you, never work for the church.

Now burn this church and start again.