

LEADERSHIP GUIDE

The Knights of the 21st Century program has been written to help males learn how to become men and to help men to learn how to understand what makes them unique and special individuals. This leadership manual will assist those committed to teaching the first year of this program, called "Squire - The Training of The Knight".

This leadership manual includes the exact pages found in the workbook with the answers filled in, a brief discussion of each lesson, some ideas surrounding the workbook and its use, and a discussion of the men's gathering event including specific issues surrounding its leadership. It is hoped that the leader will understand the goals and philosophy behind the presentation material by first mastering the brief discussion section for each lesson. Likewise, it is necessary that each leader recognize that presenting this material is more than an intellectual training exercise and, in fact, requires the leader to learn how to model all aspects of the manhood program that he will be presenting. After the leader has understood and practiced the various suggested internal dialogues within his own core, he will communicate an integrated perspective in his teaching regarding what a man truly is to be in this culture. Unfortunately, our current culture has simplified how men define themselves and they have accepted this often negative portrayal. In contrast, it is the leader's responsibility to present and portray men as "fearfully and wonderfully made".

The preparation for each lesson begins with an invitation for each man to be present and to tune out the busy world in which he lives. In order to access the deeper aspects of the man he desires to become, an environment that feels like his, can dramatically add to the learning environment. It is suggested that certain routines are established which will assist the men in recognizing that it is time to start the process of their manhood growth. Such routines may include beginning each session with a slightly louder theme song, drink and food, name tags (if a large group), a welcome team at the door looking expectantly for their arrival, some light-hearted videos as they get seated, and a "warm up" experience. If men can laugh together as they do at bars, games or clubs, their learned personal defensiveness decreases, feelings related to their own well being often occur and their commitment to the time that is needed for their growth process rises. The warm up experience not only prepares the men emotionally for the work ahead, but also provides them with the bonding experience of a "bunch of guys hanging out together and having a

good time". Laughter in a relaxed atmosphere is the main goal of the first 15 minutes of the manhood gathering.

The DVD presentation or face-to-face teaching occurs after the warm up experience. After the lesson is presented and the large gathering is concluded, the men should move to their previously assigned small group for discussion of the topic. This will assist each man to further internalize and apply the material that is presented. The groups should be organized with 7 to 9 participants each, with consideration given to placing them in groups according to their age or life stage.

The concept of campfires or roundtables is often used to describe the small group format, which suggests that together, as a team, they can create safe moments for men to share their life experiences. When men think of a campfire, we want them to think of a time that is both relaxing and comforting, where they feel free to share their thoughts without a lot of self-evaluation or judgment. A campfire, when it works well, allows men to deal with their respective life issues and experiences, rather than having to worry about keeping their guard up or present themselves according to some preconceived notion of what is expected of them. Learning also occurs from the courage demonstrated by the other men in the group who share openly and honestly about their deepest experiences. Men will translate the growth that is obtained from these experiences into their roles as a fathers, husbands, sons, friends, and co-workers.

WHAT THE WORKBOOK PROVIDES

Inside each workbook cover is a code of honor that describes who the man hopes to honor with the changes that will occur as his manliness is further established through this program and a prayer that clarifies the daily commitment of the man.

The section entitled "The Training of the Knight" provides an overview which allows the participant to understand the "whys" behind the concepts in the workbook and the manhood process it supports. The section, "Tips for Using This Guide" offers very practical reminders for helping the man get the most out of his campfire experience and this program. The section entitled "Creating My Knight's Plan" found in Appendix A and the anticipated completion of it by each man should be discussed periodically throughout the year by the presenter. The man should recognize that an

expectation is placed on each participant to write out his own self-contract. Care should be taken to realize that communicating through writing is a difficult process for many men. Thus, the expectations that are expressed by the leadership should allow for a diversity of results, by accepting almost any effort from a man in this regard. Each man should be encouraged to provide a copy of his plan to a member of the leadership team, who should ensure that the plan is read respectfully and treated confidentially. A copy of the plan should also be retained by the participant for personal review and self-accountability purposes. If needed, The Knight's Plan outline provided in Appendix A can easily be adapted for any group. However, the requirement for each participant to successfully complete a Knight's Plan should not be changed.

Appendix B provides a list of the "15 Manhood Principles". These Principles guide the overall program and should be referred to by the presenter throughout the year when applicable to certain chapters.

The "Language of the Knight" in Appendix C defines the key words that make up the distinctive language of this program. New language was chosen, which challenges the man to think through the material in novel ways, so that he can look at old concepts in a new and fresh way. Behavioral applications emerge and through the use of the manhood language, associations are developed which encourage the man to think, feel, and respond differently than he has previously. As a result, the sense of personal responsibility that is contained in what a man desires to live for is placed in a context that allows him to be aware of the numerous interconnections that occur between him and any life event. Responsibility becomes a larger part of his decision making process as he chooses the order of the "decision dominos" in any series of choices that are made.

Appendix D is the "Answer Key" for all the blanks in the workbook. Additional "Manhood Resources", including an evaluation form to be completed at the end of the year, are contained in Appendix E. It would be greatly appreciated if copies of the evaluation forms are sent to our centralized management team at: Knights of the 21st Century, 200 North Seventh Street, Lebanon, PA 17046. The responses on these forms will be used to assist in future material development. Following the evaluation form is a section for names, addresses and phone numbers of each of the Campfire Members within a particular group. This information can be obtained easily by passing the books around the group so that each member can complete their own

identifying information. This enables the group members to support each other through phone calls or email and to connect with each other throughout the year. The concept that “no man should be left behind” should be communicated in a way that gives each member permission to contact those who are absent in order to encourage their participation.

At times, issues will surface that cause the men to experience emotional pain that cannot be handled by the group because it is beyond the scope of the group’s ability and training. It is suggested that, at these times, the leadership should provide lay counselors for prayer and listening. This allows men to separate from their group, for individualized attention and for confidentiality, if it is needed. It is important to create a specific boundary whereby this area of a man’s life is not shared in group, but explored in an external setting with a suggested counselor. This strategy makes the growth process safer for all the men involved.

The final aspect of planning a growth experience for men is the celebration that occurs at the end of the manhood process. The graduation experience should be planned thoroughly, as it is a way of respecting the effort the men have invested in terms of time, personal sharing and the individual changes that have occurred over the course of the program. Graduation reinforces the importance of completing the program and assists men in feeling the significance of their accomplishment. It models for the family, who should be invited to watch, that the man is claiming to be different and wants to be a better leader. The participation of others in the graduation ritual, helps the man grow emotionally, and further ensures that the Knight’s plan will be treated seriously.

Trail 1

The First Trail introduces the program by beginning to help the man see how the world in which he lives works against the way he was created and meant to function. The culture we live in kills off manhood actions and teaches an expectation of ease that hinders the man from developing his true potential.

The use of self-labels, such as hero or knight, creates an internal dialogue which allows the man to refer to himself in a more positive manner, resulting in the creation of a higher level of new behaviors.

The higher view of what a man is truly meant to be is then combined with the daily life of the man called “the forest” which is the second manhood language word introduced in the chapter.

The word “forest” lets men rethink the ambiguities, challenges, entanglements, and potential lost feelings that are associated with life. These kinds of thoughts assist in the development of the concepts of maps, paths, tribes, elders, and trail markers, terms that are introduced in later chapters. The forest, in its complexity, encourages the development of relationships and the formulation of interpersonal alliances to successfully navigate it. Through the use of metaphors from an earlier manhood era, men are encouraged to remove themselves from the highly stimulating world of the present, which works to hold them captive to their daily reactions, and instead, place themselves in a slower, more reflective, frame of thinking, to determine who they are and what they have been called to be in life.

For many men, this first campfire may be quite challenging because they may not have the natural interpersonal skills that are needed for this type of interaction and community process.

The third question encourages further thought regarding a man’s beliefs about himself, which he brings with him to this manhood program. Men often give very little thought to their lives because the environmental noise around them encourages responses and reactions that are almost robotic, instead of encouraging them to understand the foundational elements of who they are and to develop a plan to live life more purposefully.

The “Question to Go” should be shared with the men in the group in a way that challenges each of them to voluntarily think about themselves in between sessions. This question also integrates the previous lesson with the present one, by becoming its own question the following week. The entire process, centered around the “Question to Go”, along with the opportunity of journaling during the “My Week” section, increases the internalization of the material, if the man chooses to practice manhood thoughts between sessions. This should be seen as an opportunity, not as an obligation.

The presentation attempts to meet men where they are personally. The program, as the tenets of instruction and learning suggest, repeats itself subtly in order to remind men of what they have learned. Summarize the previous materials for

new members by explaining the previous concepts to them, and reinforce a man's internal dialogue, so that the application of these concepts to his life becomes easier.

Trail 2

This lesson introduces the idea that part of becoming a man is the necessity for him to establish standards to live by, which over time, become part of the man's identity structure through their repeated practice. These principles act as a manhood reinforcement system for the core of the man. When the core of the man is strengthened, it aids him in making numerous, and often, diverse decisions quickly, because the guidelines he has chosen to work within assist him in dealing with the many expectations that are placed on him. The 15 principles presented in this chapter serve as a background to the Knights of the 21st Century Program. In a very direct way, the 15 principles serve as self-imposed rules for the part of the man's journey that lies before him.

The first principle "Males are born while men are forged" shows men that living through and dealing with some difficult life experiences, is both the norm and a requirement for manhood. In a similar manner, the Knights of the 21st Century Program is demanding on several different levels, as men are challenged to make a commitment to attend regularly, look at themselves differently, feel some of the woundedness that can occur through the process of living life and through sharing private thoughts and life struggles with other men.

"A man is responsible for all his choices." This principle encourages men to confront their passivity by addressing how they choose to deal with the material that is presented to them at a personal level. The program explains not only the importance of personal choice, but teaches the various internal dialogues and messages underlying the choices that each man makes. As men make the decision to become fully involved in this manhood journey process, they increase their decision making capabilities and learn to lead others, as well as themselves, in better ways.

"A man's world is constantly in motion." This Knight's principle implies that a man needs to grow to keep up with the dynamic nature of the world around him. Clinging to the status quo is not a manhood behavior, as it fails to recognize the need for the constant adjustments that are part of life.

A theme of this program, “Men are amazing”, assists men in two ways. Many men have come to accept less of themselves, less of life and less of the role they play in their family. This realistic definition calls men up and creates higher expectations for the way a man defines himself. It has been said “To whom much is given, much is also required” (Luke 12:14).

“Men do whatever it takes.” Men who consistently practice this principle may internally or even externally say “Bring it On” when they are confronted by a memory, thought, emotion, behavioral change, relationship or sometimes a tough campfire experience, rather than denying it, refusing to acknowledge it or running away from it.

“A man is dedicated to learning.” Men should also recognize that the complexity of the world they must face demands continuous learning. A learning experience necessitates that a man is open enough to hear, vulnerable enough to share, and humble enough to evaluate the process of how his manhood is progressing.

“Only the true you will get you through.” If a man hides from others, he also limits his own self-perception and the likelihood of personal growth. A courageous attitude of honest reflection and truthful sharing is a program requirement for each man.

“A man shapes the forest more than the forest shapes the man.” In this way the program empowers the man to be responsible and make a difference in the culture and environment in which he travels. There is a natural conflict between certain parts of the forest which are corrupt and not pro-humanity and the man who has a positive value system. A man recognizes that conflicts with the forest do, in fact, exist but if a male overlooks this conflict, he can be molded by the force of the forest around him. “To predict his future is to create it.” This program clearly outlines ways for a man to change his future by first changing himself. A man is expected to initiate actions and develop plans that challenge some of his old ways of interacting so that he can eventually become an authentic man of service. A man is encouraged throughout this program to evaluate himself and his present state.

It is important for a man to look ahead in order to create himself in a way that will be pleasing. A man who believes he is a creator of his own destiny is in complete contradiction to the spandex male’s sense of hopelessness and helplessness regarding his ability to effectively change his life.

“A man accepts that to live is to be challenged through crisis and hardship.” Opportunities often come out of crisis and so does the development of a person’s strengths. As muscles need weight to get stronger, so also a man’s life needs hardships in order that he will become more fully developed.

“A man never stands alone unless he is taking a stand.” The program supports the importance of relationships, both interpersonal and spiritual. It encourages not only a deeper view of self, but provides a view of others that allows a man to understand the complexity of those with whom he lives. Males measure personal wealth and success by looking at external position, financial resources and fame, while a man measures these by the nature and strength of his relationships. Relationships are a primary way for a man to be truly measured because they are the only legacy that withstands the test of time.

“A man knows when to say ‘I was wrong’ and humbly faces his errors.” To change or learn necessitates the acknowledgement that some aspects of a person’s lifestyle are not as good as the new ways of life that will be presented for consideration.

“A man does not always get it right the first time, but keeps on trying until he does.” Men carry emotional baggage into the program and personal history that may cause them to become discouraged as they learn how they could have made better choices in the past. Along with espousing a faith system that encourages forgiveness, this program gives a man an opportunity to understand the various elements of who he is, so that he can choose to strengthen these parts of himself, in order to avoid repeating the same immature mistakes of the past.

“A man lives by his principles.” A man is expected to live according to a consistent pattern of values. Good character requires a structure of well thought out beliefs within the man’s decision making core and he does not act or react to life situations based on chaotic whims.

“A man submits to an authority beyond himself.” Submission is necessary for successful living, which in turn leads to learning to submit to governmental rules, guidelines for healthy living, laws of physics, and relationship norms.

Trail 3

The new language introduced in this lesson is “spandex male”. A goal of this lesson is to increase the man’s acceptance of the fact that he will be challenged repeatedly by the immature part of himself for the rest of his life. As a result, no man ever really “arrives”. A spandex male’s irresponsible nature competes against the man’s focus on responsibility. This desire to remain infantile keeps him stuck in a rut, and inhibits his ability to feel good about himself.

The spandex male’s use of behaviors such as overworking, sexual conquest, inadvisable risk, power seeking, substance abuse, aimlessness and escapism all of which are an attempt to assuage the sense of loss the spandex male feels toward the tough, demanding and unfair forest.

Trail 4

“No man is an island”. It is healthy to acknowledge one’s legitimate needs as a man and work at meeting those needs.

To succeed in his forest journey, a knight must come to accept, through learning and service, the importance of his community or tribe as a guide to fulfilling his potential. A man’s elders are a special segment of the community who are set apart for special assistance and recognition. A man who is growing needs elders who have traveled the forest before him, in order to point out potential trouble spots and assist in useful skill development.

One of the most significant language introductions is the concept of the “inner voice”. This is an internal self-guidance system from God (Romans 1). The “voice” concept creates a higher set of behavioral expectations for a man, as he is then expected to live up to God’s image which is found within his design.

A man is encouraged to look for and listen to his own voice by learning to slow down and hear above the noise level of a regular life pace, listening and hearing is often felt at a gut level.

Trail 5

The new manhood language word discussed in this lesson is “armor”. Armor and its concept of protection has been understood and utilized by men for centuries. There is one problem with protecting oneself, however, because the overuse of armor can lead to isolation, making it difficult for a man to live life freely or to be affected either positively or negatively by his experiences. A tension exists between self-protection and personal vulnerability, even though both are necessary for relationships and learning.

Males compartmentalize to keep from fully integrating their core and often use armor to block helpful feedback from others.

The lesson on armor teaches men how to look at their defensive process and to ask what is expected of him as a man. The lesson encourages the recognition that the social distance that exists between people is not accidental, but rather, a result of a choice. The depth of a man’s relationship is controlled by his protective needs, the types of defense he chooses, and his acceptance of another individual’s need for self-protective armor.

Trail 6

No man sees reality one hundred percent accurately and yet a man has no choice but to make decisions regarding reality as he sees it. The difference in what is real in a man’s perceptions is the effect of a man’s chainmail. The ability to anticipate what will help a man survive in the forest is beneficial because planning for a bad event is better than being surprised by a bad event.

The role of chainmail is to protect the man by anticipating in advance what may occur. The closer reality approaches what the chainmail is likely to predict, the greater the likelihood that the individual will adjust well. Chainmail’s predictive process is based on two different elements. The first element is a man’s filters which are a compilation of the thoughts and feelings that are related to significant experiences that occurred early in his life.

The second element that makes up chainmail is created out of a filter’s experience, as well as choices that are made directly through the belief process. Some beliefs are consistent with the messages from past experience, while some

beliefs are developed when individuals, through choice, adopt a set of beliefs that go against their old filters. They see life in a more balanced way than their past experiences would predict, and create optimism that a belief can make a difference, which is a far better viewpoint.

Trail 7

The focus of Trail 7 is to explore the essential part of man that needs protection. In this lesson, the complexity of a man is described by the metaphor of the “Rubik’s Cube”. It is this description that will help a man know the core elements of himself, how each affects the other and contributes to his ongoing self-talk. The man’s mind is a core element or influence that encourages a man’s choice regarding how to act or behave in various forest contexts. The shadow is our term for the sin nature and is therefore a part of the core of a man. It describes the ongoing core disruption process which can create conflict for the man between his personal choices and those that are representative of his full potential which is found in the divine image of God. To achieve a strong core, a man must limit his shadow’s influence. The word “shadow” is used to represent how sin affects a man’s life in a non-defensive way.

The soul encourages a man to find God by speaking softly to him through his internal voice about God’s existence. The soul acts as a counterbalance to the shadow’s negative input by also respecting the need of the man to develop values.

The self is viewed as the major element within a man that makes choices. A man is known by his choices and actions more than by his thoughts. A knight’s self is expected to choose and to fight for what is right, and protect and respect others. The self is the relational connection point between a man and others.

Trail 8

This lesson looks at the various ways the shadow (sin) stunts a man’s development. It provides several different scenarios which demonstrate how a man’s sin nature encourages immaturity, fools the man, and ultimately destroys him. Because a man feels bad about his sin, he is often unwilling to probe, analyze or look at its effect on his life. As the old filters of self-judgment are avoided, a man is more

likely to put positive energy toward figuring out the diverse effects of sin on him in his life. When a man is aware of his potential and desires to be at his very best, he is more likely to recognize and explore his limitations in order to reach that potential.

Living life with a healthy skepticism regarding one's choices encourages ongoing self-evaluation. The triggers that cause the increased influence of the shadow are part of AA culture and are referred to by the acronym HALT which stands for Hungry, Angry, Lonely, and Tired. The stronger the core, the greater the man's self-vigilance and the rebirth of his spirit, which in turn makes HALT's sin effects less likely. Submission to someone outside of the shadow's influence is the only long-term successful solution to sin's effects. As a man learns to explore his own shadow, in a non-judgmental way, a natural desire surfaces to seek God. As AA suggests, it is only the presence of God, outside of one's self that provides an adequate solution for the shadow's web of deceit and its effects on a man's core.

Trail 9

One of the most common ways a man hurts his wife and children is by choosing not to consider his body's needs, limitations and longevity. As with the shadow referenced in Chapter 8, so it is true with the body. Personal shame is counterproductive and makes real change less likely. Instead a man is encouraged to become aware and accept his need to take care of his body. "YANO" stands for "You Are Not Omnipotent" and reminds the man to use seatbelts and otherwise respect his need for personal safety. It also reminds men to cooperate with their doctors' directives and advice (coach) and to regularly look at how to model his personal self-care to those he serves.

Trail 10

This lesson involving the topic of feelings is quite challenging for many men, because along with ignoring the needs of their bodies, as we saw in lesson nine, men also tend to ignore and/or limit their emotional development. The lesson encourages the man to oppose unhealthy culture definitions by exploring the usefulness of the "feeling" part of him. The sports arena provides a useful analogy that allows a man to see both the existence of emotion and the usefulness of emotion in his life. The

emotional communication between teammates and with the fans demonstrates clearly what happens emotionally on a daily level in our lives, but much less dramatically.

Emotional expression is often defined culturally as weakness and something to be ignored or denied. Men die earlier from unresolved stress. Additionally, alcohol/drug addictions cause men to react with aggression and rage, which results in men failing to understand or know some of the most intimate aspects of themselves. These problems are compounded when the forest expects these men, with minimal emotional language, to find their lives interesting, communicate deeply with their children and understand their wives.

Through discovering what the emotional realm has to offer, they will not only guide their emotions better, but will deepen their relationships with others.

Trail 11

This lesson encourages the man to evaluate the negative behavioral patterns in his life with the goal of having him identify several areas that indicate a need for personal change. The lesson begins by defining a common word, “rut”, and helping a man to see that change often necessitates saying goodbye to the old and developing, in its place, new, more positive habits.

The metaphor used in this lesson was first heard from Dr. Dan Siegel of UCOA. He described the human brain as being like a field of virgin snow, four to five feet deep. As a new behavior is instituted, a man plods, slowly and carefully across the field. The next time a similar crossing is necessary, the human tendency to preserve energy is to use the old footprints, which is much easier than plowing through new snow. As the brain uses the same neuron pathways, eventually ruts form, like a person who chooses the same routes or habits to get through life. Some of the ruts that have been formed are really spandex male behaviors. Any attempted change demands that the man is willing to leave his old rut and plow through some internal resistance to create a new way of living life.

A series of positive behaviors is shared that, should they become habit, will assist a man in deepening his intimate relationships, developing his full potential and fulfilling his calling.

Trail 12

There are two aspects to the brain and the reality is that most men are more comfortable with the brain that thinks than with the brain that feels. There have been many decisions made by males which, afterwards and upon reflection, they realize that they reacted rather than truly thought out the decision.

This lesson encourages a man to evaluate his thinking according to nine standards. As a result of this material, the man should learn how to avoid harmful life detours, plan ways to reach a goal successfully, develop a healthy skepticism about his own ability to fool himself, recognize his need to bounce issues off of others, and gain a greater respect for his need to periodically get out of life's rat race and just reflect.

Trail 13

This lesson further develops the part of a man's core referred to as the "mind". This metaphorical area of a man is defined as a place where all of the possible behaviors exist which he can usefully apply in navigating the tough forest that lay ahead of him. The four main elements of a man's mind include king, warrior, lover, and friend hold most of the responses a man needs for his forest journey.

Today's lesson deals with the "king" response in the man's life. The king response is important because the main message always deals with deciding what is right. In fact, he sees his role to be that of demanding values that are well thought out, so that his reputation is protected, his integrity is maintained, his family is confident, his leadership is exemplary, his workplace is productive, his relationships are satisfying, and his God is honored. The king knows that leadership is not based on power and control, but on the integrity of his identity. He accepts that a foundational element of one's identity or personhood is to uphold the values he claims as his own.

The king must be prepared for the forest and its crises. He does not give into his fear impulse, look for an easy answer requiring little of his own effort, use panic to include others in his drama, or go off in numerous conflicting directions, but rather stands up and leads during the tough times.

Trail 14

A second element of a man's mind is "lover". The lover shelf in his "mind closet" expresses behaviors that take relationships from a loyal interpersonal connection into the realm of love.

Unfortunately, for many males, sexuality is the only form of love they know. Due to the preeminence of sexuality in a male's life, there is often a struggle with self-detrimental sexual activities. This lesson differentiates the mind's lover from his sexuality and, as part of this manhood program, shows what a true man is to be.

The lover part of a man's mind utilizes "lover" behaviors to restore difficult relationships, establish secure bonds, and create a sense of specialness with the woman they love. The acronym of LARGE CARE outlines the nine "lover" behavioral skills that are part of his mind's lover. This choice of responses often unleashes an emotional passion toward others. The deep love needs of those individuals with whom the man has relationships are comprised of the desire for communication, affection, empathy, and to have someone take responsibility for protecting them, giving to them and caring for them.

Trail 15

This chapter introduces the third element of a man's mind, the "warrior", which addresses the issue of aggression. Part of any successful manhood journey is the need for a man to harness his aggression and use it for the good of others, including himself. Unfortunately, our prisons are filled with spandex males with the inability to harness their aggression that has caused great harm to family, friends and others. These people have been the focus and recipients of the anger, intimidation, rage, and other inappropriate expressions of aggression by the male.

Aggression is part of being human and as a testosterone filled male, this anger reaction may be more readily available than in the average female. This same distinction can serve as a diagnostic line of demarcation that distinguishes a male from a man. A man learns to guide his aggression through his king's values, his lover's skills, and his friendship choices. This man does not want his aggression to become a barrier to those he is most bonded to, and as a knight, he gets ready to

intercept it at a moment's notice, when his core recognizes his instant need for guidance.

Trail 16

The last element of the mind to be examined is that of a "friend". As it states in Genesis 2, it is not good for a man to be alone, which makes the need for good relationships essential and is a key manhood objective. This obviously includes the friendships that exist in all family relationships as well. It is evident that many men fail in this area of life, as the male image of a strong loner is often culturally celebrated and sold as something positive.

This lesson tries to help a man understand some of the ingredients that comprise his friendships.

A man must learn to choose the level of friendship he wants to attain and understand the processes that increase intimacy. Friendship demands the investment of time, self-investment, clear choice, and the willingness to deal directly with the imperfections of others. In any deep relationship there will come a time when the man is confronted by the other person's shadow. This moment of truth decides the intimacy level of the friendship and which direction the relationship will eventually go.

Trail 17

One of the most important accomplishments of the men who are developing themselves through the Knights of the 21st Century Program is the successful completion of a knight's plan. This self contract supports the man who has considered his investment of time and energy so vital, that he develops a plan for his success. This plan allows him to establish his priorities, evaluate his accomplishments, and insure that his relationships are taken care of and in order.

This lesson again challenges the man to think about "thinking" and become aware of ways that his spandex male stirs up unhealthy thought patterns.

An easy decision tree method which encourages men to stop, think, decide and act can be helpful to many men, by reminding them to slow down their response time and limit their impulsivity, which in turn helps them to make better financial, parenting, and work decisions.

Trail 18

This lesson introduces men to a new way of looking at their physical makeup, both instinctually and genetically. These males want to have a different size, look or physical skill than that which fits their present genetic endowment and as a result, they view themselves as deeply flawed. These men often lack the satisfaction that comes with healthy self-acceptance.

There are significant spiritual implications associated with this lesson. There is a constant conflict between God and the man, making any ongoing faith relationship with God difficult. For a male to accept how he was created, it is necessary for him to identify the part of his physical being that he does not like. Exodus 4:11 makes it clear that God takes responsibility for what humans would believe are real genetic mishaps. God does not view such limitations the same way, and therefore values the disabled man more than the man might value himself.

This lesson demonstrates a knight's responsibility to deal with his genetic predisposition and express himself through his limitations. He learns to limit the negative influence of his imperfections while maximizing his strengths. He utilizes the Serenity Prayer regarding himself by learning to "accept the things he cannot change, change the things he can, and ask for wisdom to know the difference".

Therefore a man can choose not to be a victim of his genetic anxiety or claim it as a fate with which he does not have to deal.

Trail 19

Romans 1: A man receives messages from his soul regarding his ability to understand the context for the whole of his existence. This core component is a deep seated manly element directing the male to consider his life in the realm of higher values, Godly intentions, and the meaning of his life theme. The soul exemplifies the divine image of God within the man by seeking its Creator's acknowledgement in a wide variety of ways.

This lesson attempts to explain the need for a faith choice. A man's soul places the higher level purposes surrounding his life theme into context and provides meaning for his relational decisions. The concept of an afterlife is dealt with in most

faith systems which contain eternal implications beyond death. The author's specific Biblical faith viewpoint includes the idea that the soul understands the need for spiritual regeneration. The man's core and his soul points to the need for an ongoing relationship with God that only occurs as the result of faith in Christ's life and death payment to a Holy God for man's choice of sin.

It is important that a man's right to choose his faith be respected. A man will not respond well to manipulative explanations in this regard and Jesus Himself, by example seemed to demonstrate respect and love towards those who thought differently.

Trail 20

To change a man's view of himself, it is necessary to introduce a new way of thinking. This necessitates a new language leading to changes in his internal self dialogue which will eventually impact how he responds differently in his relationships. As each language concept is introduced, an effort is made to help the man see an element of himself and learn how it fits into his daily life. This lesson reveals the part of the manhood journey that emphasizes the complexity of the man and the ways the complexities meet up with the complexity of the forest in which he lives. This process is explained throughout the use of a new word, "self", which is viewed as the ultimate executive function within the man and it is defined as the part of him that becomes known by others. The self listens to the various elements within a man and then chooses among their various alternative messages. It is these patterns of noticeable actions by which a man is described. We are ultimately known more by what we do than what we say.

The authors do not see the self in its executive function as the primary chooser as something one should rid themselves of, but rather as something to be refined. The self can learn to say "Yes" to the Spirit's call and the soul's prompting and "No" to the shadow's message. This program attempts to empower the man's self, increase his awareness of the everyday choices the self makes, encourage a plan for the self's consistent value laden expression, and teach the self to regularly look for and deal with the shadow's messages. The program supports a man's self in its need to make better choices than it did in the past, learning to value accountability relationships with others and choosing to organize its potential to make a difference in this world.

The knight clearly has a self that is much more honoring to the man, others and God than when the immature spandex male self takes over the man and ultimately demeans the self. A knight's self seeks nobility, cares for others and accomplishes amazing things. The spandex male in contrast, by choosing to allow his weaker self to retreat from maturity, causes the elements within him to use those messages in a dominating fashion, because he has no consistently integrated decision making plan.

Trail 21

Our goal in this lesson is to take the spandex male concept and reinforce it through repetition and further development. When a man is strong enough to ask himself in the middle of an interaction with his wife "Am I being a spandex male in this interaction?" and then chooses to act in a different manner, he is fulfilling the manhood journey. The immature male also respects and longs to fulfill his knighthood calling and therefore needs to be encouraged, not condemned, challenged not ignored and valued, not disgraced in order to help lead him to fulfill his calling. This program consciously does not call any specific male spandex-like, but allows each man the opportunity to assess his own capability or tendency toward functioning in a spandex way as he participates in this program.

The student is encouraged to discover which relationships, activities and locations make his immaturity more likely. The reinforcement of healthy principles, the relationships with a group of men, and the improvement to his decision making choices establishes knighthood in a way that gives the immaturity within men less of a possible foothold in his life and daily activities. The knight's plan is therefore a spandex male prevention task that serves as a guide for future decision making, underscores the value of ongoing reflection as the plan is followed and is a continuous stimulant for the man to continue to develop his potential encouraging him to learn new patterns of action and keep his relationships with others as a priority.

Trail 22

"The best defense is a good offense." If all a man does in any game is play defense the outcome will always be the same; a loss. If a man lets life dictate the influences he must deal with, he will most likely end up having a bad day, allowing

the negative to score. As Principle 8 suggests, a man proactively bends or shapes the forest to his will, instead of letting the forest control his potential and future.

This lesson utilizes the manhood language learned earlier in the program to encourage the knight to apply the information to his forest walk by understanding and knowing who he really is as a man. The past year of work in this program should lead him to use positive self talk as he confidently develops his knight's plan. This lesson outlines 26 knighthood behaviors. A strong knight's plan should include several of these principles to focus on in the man's next year of growth.

Trail 23

This lesson challenges the man to follow through on his words with his actions. A key emphasis is on the man's recognition of the importance of refueling himself throughout the manhood journey by actively employing Self-care. Some males fail to accept the need for refueling. Thus, they make some fairly self-destructive choices, burn out or limit their potential in living out their plan.

A knight recognizes that he is not omnipotent (YANO) and willingly seeks assistance with his life plan. As the participant thinks through and writes what "gets to me", "can't let go of", "thinks about", or "would take a bullet for", he establishes the priorities from which to start his plan. A knight must bend the forest with focused attention, enduring will, and uncompromising intention, as he states his goals publicly and works hard for their successful completion.

A knight has to understand his motivations, evaluate them and make changes when necessary. To bend the forest towards his choices, he must consciously choose what motivates him or the forest will attempt to substitute its own motivations for his. Where one's time, energy, passion and finances are spent is an outcome of the earliest motivation choices.

It is this author's belief that a God relationship that motivates a man also gives the knight the best chance of fulfilling the individual specifics of his design. God, the ultimate designer, provided His ownership manual called the Bible to the man. God's chief mechanic, the Holy Spirit, is constantly available to the man as a guide, should he choose to tune into God's messages. The ultimate manufacturer's guarantee is Jesus Christ's death which takes care of man's sin and provides an ultimate model of how life should be lived for the man. What you become is your responsibility.

Trail 24

By the end of this lesson, the knight's plan should be completed and turned in or mailed. The graduation exercise is also scheduled as a manhood semester of 24 weeks is successfully completed. This ceremony should serve as an exciting finale to what has already occurred throughout the year and within each man's life. The knight's plan gives a man a choice to reflect on growth over the past year and reinforces the choices he has quietly made along the way. This celebration should be given major significance in this lesson in order to encourage each man to attend and bring his family to experience this honoring event.

There are two other stages beyond that of a spandex male and a knight. This lesson talks about the third stage of manhood known as the "transparent stage". A fourth stage of manhood is called the "transcendent stage". The transcendent stage deals with the time before and after a man's death and addresses the dying process, afterlife options, and the legacy the man leaves behind for others.

The transparent stage is described as a temporary stage when a man leaves the routine patterns of the present and steps temporarily beyond the potential he has thus far established. The man enters the world he might have run from in the past, in order to try new things, for the good of others.

The transparent stage takes the king servant leader to a much higher level of significant self-risk because the forest territory he chooses to enter is much less familiar. The knight's motivation to attempt this level comes, not only from his love for another, but as a result of his spiritual beliefs.

The realization of this stage provides the knight with several useful growth concepts, the first of which is the knight's ultimate self-definition of how he leads and gives to others in his life. Secondly, the knight is never complacent or completely satisfied with his level of growth because there are always other realms that he can enter in order to challenge himself further.

The paradox of those who are willing to lose their life in order to find it, is part of the transparent stage's effect on the future of a man.

A knight who is looking for transparent opportunities always has an excuse to leave the passivity of the spandex male by taking responsibility for a problem he sees. He makes a conscious effort to be involved with his wife, children, friends, and

co-workers. His LARGE CARE is expressed transparently as a regular part of the character he has developed. In year two, “Warrior – The Clarity of the Knight”, will show him how to further pursue this ongoing endeavor.