

 Cleric Identity

My cleric practice emerges from design, facilitation, and systems-building work across print production, arts education, and participatory studio environments. I move between structured environments and experimental ritual systems under Kismet Arts Tangent, where I construct curricula, symbolic frameworks, and collaborative learning environments. My central inquiry is how meaning is structured through systems—how attention, care, and perception are shaped by instruction, environment, and repetition. I approach cleric practice as the design of experience: translating lived process into legible, inhabitable form.

 Lineage of Influence

My clerical lineage is shaped by instruction, performance, and adaptive systems:

- Yoko Ono — instruction as ritual score and executable language
- Laurie Anderson — multilayered performance-maker
- Giordano Bruno — intentions towards bonding, magic, and memory

These influences inform my understanding of cleric work as the construction of systems that behave like environments rather than static objects.

 Vocation & Timing

I am entering this cleric program at a moment of consolidation. My practice has produced multiple parallel systems—curricula, performance environments, ritual scores, and instructional frameworks—but I am now seeking coherence across these forms. The timing reflects a need to move from generation into refinement: to stabilize a vocabulary of practice that can be shared, taught, and sustained beyond my direct presence. I am drawn to this program as a container for deepening rigor, relational accountability, and long-form development.

 Clerical Skills

I bring skills in system design, curriculum architecture, facilitation, and visual communication. I work fluently in Adobe Creative Suite and print production environments, translating conceptual ideas into structured, usable forms. I also bring experience in somatic facilitation and group process design, particularly in neurodivergent and mixed-ability contexts. My core cleric skill is translation: converting diffuse experiential material into frameworks that can be entered, repeated, and adapted by others.

 Relational Practice

In collaborative environments, I tend to perceive emerging structure early and begin translating it into shared systems—maps, workflows, or conceptual frameworks. I often hold synthesis roles, helping groups articulate coherence across multiple inputs. My ongoing practice is learning to slow this impulse so that ambiguity can remain active longer within group processes. I understand cleric collaboration as a balance between offering structure and preserving generative uncertainty.

 Council of References

I can provide two council references:

1. Arts education supervisor — witnessed facilitation, curriculum design, and program leadership in community-based work
2. Interdisciplinary collaborator — experienced my cleric practice across performance, installation, and systems design

Both can speak to my ability to hold structure, guide group process, and translate conceptual frameworks into lived environments.

 Works of Practice

- Cleric Curriculum / Kismet Graduate Institute  — multi-month ritual-learning system combining symbolic study, somatics, and instruction-based practice.
- Protobotany  — speculative cleric taxonomy system exploring classification as imaginative ritual structure.
- Wetside of the Lake  — immersive cleric performance environment built through movement, sound, and spatial narrative logic.

 Transformation Intent

I enter this program seeking transformation from fragmented production into sustained cleric methodology. My goal is to clarify what my practice does across mediums when understood as a unified system of instruction, environment, and ritual design. I want to develop stronger completion cycles while preserving generative openness, and to refine my ability to sustain complexity without collapse. Ultimately, I am seeking to become more precise in how I build systems that others can inhabit and extend.

 Cleric Gift Reflection

A formative cleric gift in my practice has been receiving structure from another practitioner during a period of dispersion. What was offered was not content but containment—a temporary architecture that allowed my ideas to remain expansive while becoming navigable. This shifted my understanding of structure as a form of care rather than constraint. Since then, I treat cleric systems as offerings: scaffolds that make complexity livable, transmissible, and capable of ongoing transformation.