

PROFOUND JOURNEY DIALOGUE

Chicago, February 25-27, 2011

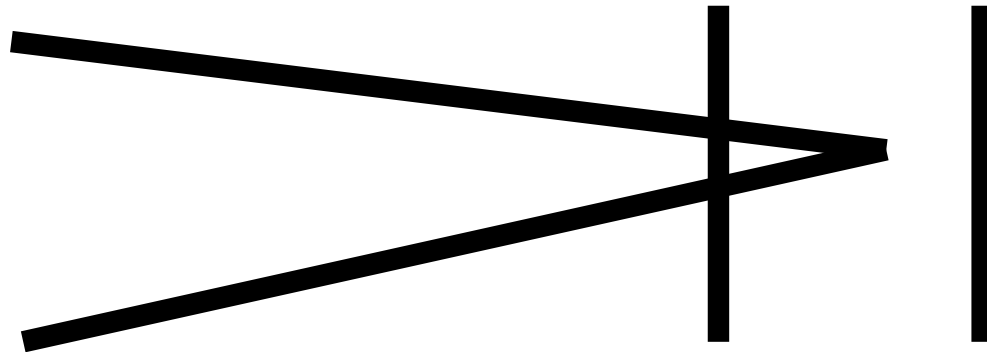


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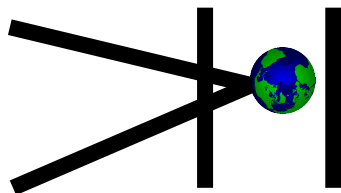
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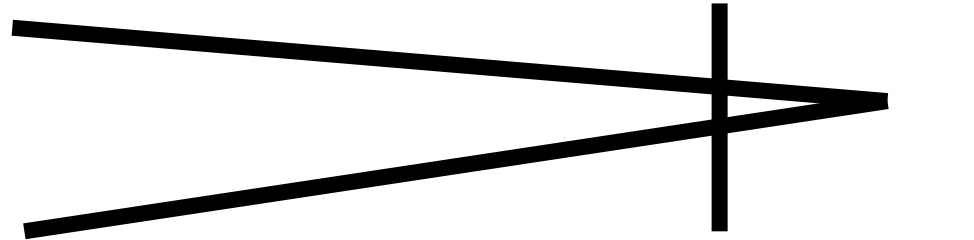


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What the Profound Journey Dialogue is About



Session ONE — Living in This World.

1. What world do we show up in?
2. How do we experience our world?
3. What do we call or name that which meets us at the heart of the journey we call life?

Session TWO — Experiencing Transforming Events along the way.

1. What were transforming moments along the way?
2. What did we learn from these events or moments?
3. What is our journey all about?

Session THREE — Envisioning the Journey Ahead.

1. How do we relate to living in profound freedom?
2. How do we decide to act out our self-knowledge in the midst of the “givens” of our particular internal and external environment?
3. How do we manifest our freedom and live out our purpose?

Session FOUR— Standing Steadfast on our Journey.

1. What will our profound care look like?
2. What is the profound journey about?
3. What sustains us on our journeys?

Time Design

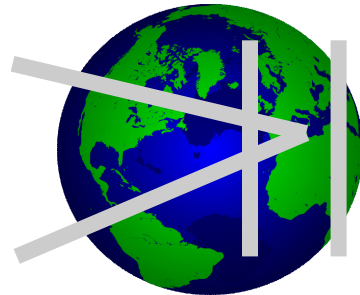
FRIDAY

3:00 to 5:00 p.m. REGISTRATION

5:00 p.m. to 5:45 p.m. (DINNER)

6:00 p.m. to 9:30 p.m.

Session One: LIVING IN THIS WORLD



1:00 to 3:30 p.m.

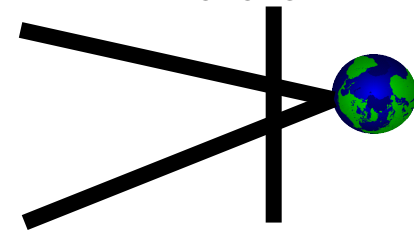
Session Three: MANIFESTING OUR SELF-STORY



3:30 to 4:00 p.m. SNACK BREAK

4:00 to 6:45 p.m. PART I

Session Four:
LIVING BETWEEN THE NO LONGER AND THE NOT YET



7:00 to 7:45 p.m. DINNER

8:00 to 9:00 p.m. PART II

SUNDAY

8:00 a.m. BREAKFAST — 8:45-11:30 EVALUATION/PJD FUTURE

SATURDAY

7:30 to 8:15 a.m. BREAKFAST

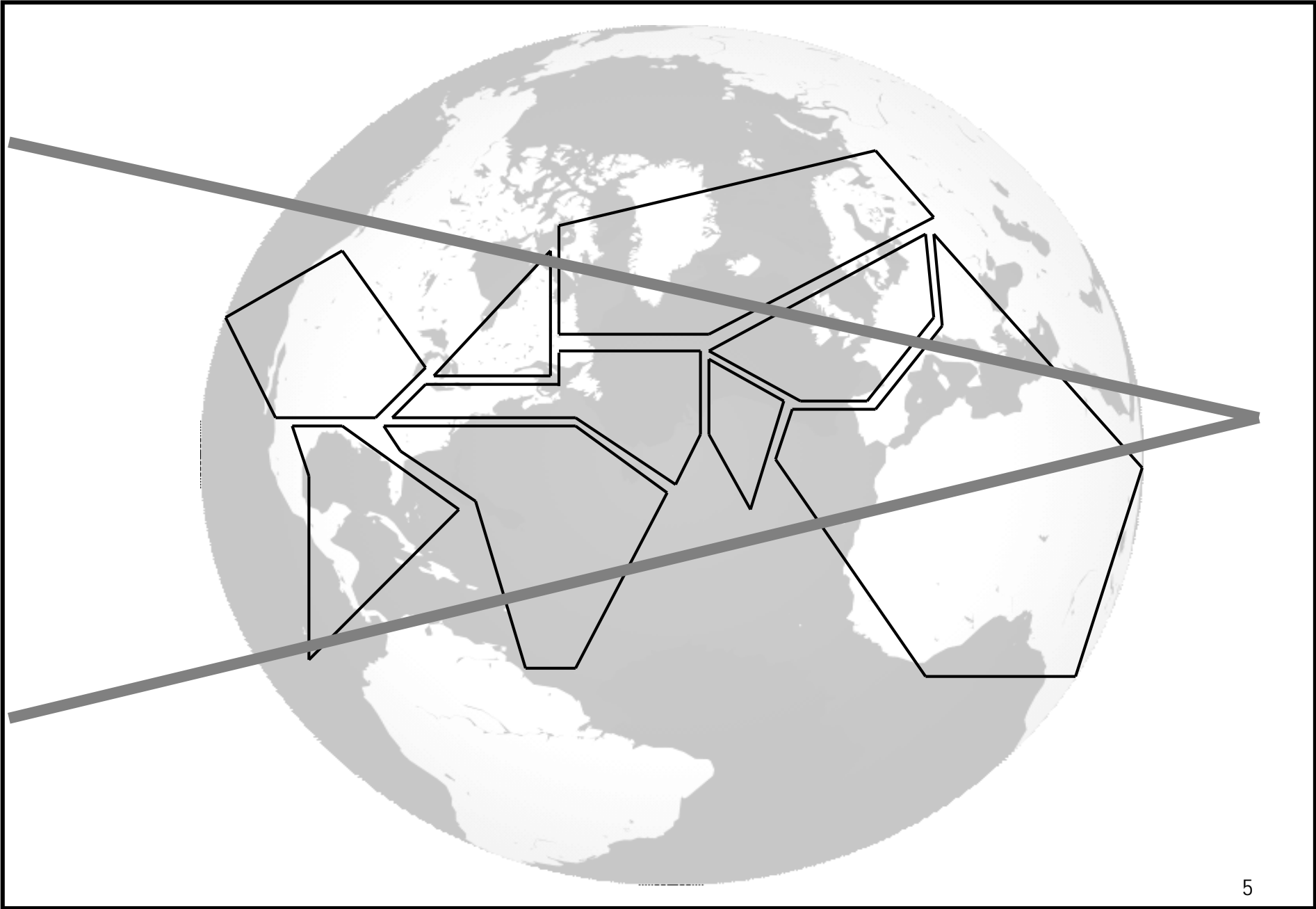
8:30 to 11:45

Session Two: TRANSFORMATIVE EVENTS



12:00 to 12:45 p.m. LUNCH

Session ONE — Living in this World



Session ONE — Living in this World

What drives me into care;
puts longing and a desire for love in my heart;
places me in the struggle between my will and my duty;
fills me with yearning to know and do;
and forces me into life?
At the same time, what makes a comedy of my care;
allows my longings to miscarry and casts me into solitude;
calls me to duty and torments me with guilt;
limits my knowing and doing;
and makes me finite?

What do I name that which is beyond time and yet master of it,
beyond existence yet always at its heart?

“What do I name that....”?

Rudolf Bultmann, “Crisis of Faith”

Session ONE— Living in this World

I Love Fifth City (adapted) Tune: "I Love the Flowers"

I love (city where event is being held)

I love the planet Earth;

I love this day in time;

I love the universe.

I'm always ready to see this world of ours.

I tell you, man, I like it here,

I tell you, ma'am, I love it here.

(boom di yada, boom di yada, boom di yada, boom di yada)



~~~~~  
We heard the cry from the past,  
we heard the cry set forth at last:  
Our ancestors plead to live our time,  
The crimson line their only awesome sign.  
Now all the earth cries out within our hearts, agony,  
Comes the dawn of being.

"The Vision," 1st verse (Nikos Kazantzakis, adapted)

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Session TWO — Transformative Events—Worksheet

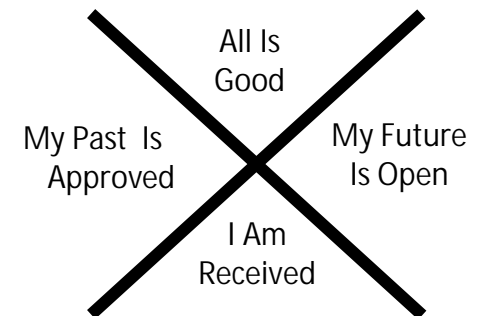
The life-transforming events in my life:

"There is no whit less enlightenment under the tree by your street than there was under the Buddha's bo tree. There is no whit less might in heaven or on earth than there was the day ... Peter walked on water, or the night Mohammed flew to heaven on a horse.... In any instant the bush may flare...."

Annie Dillard, *For the Time Being*

Joseph W. Mathews, a founder of EI/ICA, told his story like this about the truth that undergirds The Way Life Is:

"From the depths of life comes a word ... comes a profound truth ... that All Is Good just as it is, and in spite of all the suffering in life; that I Am Received in spite of my bag full of neuroses, fears, and faults; that My Past Is Approved in spite of all my personal tragedy and my mistakes; and My Future Is Open in spite of all the world's crises and all my problems."



How Grace Happens

Sometimes at that moment a wave of light beaks into our darkness, and it is as though a voice were saying: "You are accepted. You are accepted, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. Simply accept the fact that you are accepted!"

If that happens to us, we experience grace.

After such an experience we may not be better than before, and we may not believe more than before. But everything is transformed. In that moment, grace ... bridges the gulf of estrangement [by reuniting us with the Ground of Being, others, and self]. And nothing is demanded of this experience, no religious or moral or intellectual presupposition, nothing but acceptance.

Paul Tillich, "You Are Accepted," *The Shaking of the Foundations*, p. 162

Session TWO — Transformative Events—Work Sheet 2

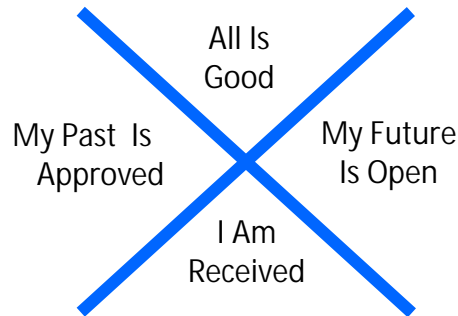


Grace events in my life:

What was it that made these events "life-changing?"

My self-understanding or story about life:

Session TWO — Transformative Events—Closing Ritual



Leader: All Is Good
Group: Yes

Leader: The Past Is Approved
Group: Yes

Leader: The Future Is Open
Group: Yes

Leader: You Are Accepted
Group: Yes

"The Thou meets me through grace – it is not found by seeking.... The Thou meets me. But I step into direct relation with it.... Concentration and fusion [of it] into the whole being can never take place through my [actions], nor can it ever take place without me."

Martin Buber, *I and Thou*, p. 11

~~~~~  
"At any moment in time we are always acting out our self-understanding." Joseph W. Mathews  
~~~~~

Session THREE — Manifesting Our Self-Story

Enlightened Living

...when we realize that the process of life is Spirit in action, then ideally we would aspire for our lives to become an unceasing manifestation of its multidimensional nature. We would expect our actions to embody its most significant qualities. That means we would be expressing our freedom and creativity in and through the way that we live the gift of life. And this would occur both as the spontaneous expression of a liberated heart and mind and as the practice of evolutionarily enlightened living.

Andrew Cohen



~~~~~  
Do unto others as you would have them do unto you.

Who or what is not the neighbor?

Who is my neighbor?

Love your neighbor as yourself.

## Session THREE — Manifesting Our Self-Understanding

### The Big Context from the thought of Thomas Berry

Notes

¶1 <sup>1</sup>One crucial aspect of the profound human journey is identifying and indicating our relationship to the “neighbor.” <sup>2</sup>Thomas Berry calls our universe the “primary sacred community,” meaning “the communion of all things” to which “everything” belongs and is “elected”— in other words, the chosen universe, not the chosen people. <sup>3</sup>He says “human history” is a significant yet small part of “earth history,” which is a significant yet small part of “universe history.”

¶2 <sup>4</sup>What would this understanding do to our politics? <sup>5</sup>We would move “from democracy to biocracy,” shifting from “human rights” to “creational rights.” <sup>6</sup>All life forms must be represented in our parliaments, congresses, and constitutions if humans are “going to survive.” <sup>7</sup>What would this understanding do to our economics? <sup>8</sup>Human technologies would be replenishing earth technologies rather than destroying them, for if “nature goes into deficit” we all do. <sup>9</sup>We cannot begin to imagine the cost of purifying the atmosphere and waters. <sup>10</sup>“Pay later” is a sinister economy in the context of sustaining the earth community.

¶3 <sup>11</sup>And what would this understanding do to our cultural understanding? <sup>12</sup>“God is not going to save the planet if we decide to destroy it.” <sup>13</sup>Why is it neither major religions nor most nations have shown effective leadership for the fate of the earth? <sup>14</sup>If humans are to be the vanguard rather than the rearguard, we must bring about “a reinterpretation of all teachings” and strategies to be “within the context” of our universe. <sup>15</sup>We must not be only or even primarily concerned with the human.

¶4 <sup>16</sup>Berry reminds us humans we have not dealt well with suicide or homicide in our streets and homes, not to mention the genocide of 6,000,000 Jews, and over 100 million killed during the wars of the 20<sup>th</sup> century. <sup>17</sup>How will we deal with “biocide” — the killing of nature —

## Session THREE — Manifesting Our Self-Understanding

The Big Context: from the thought of Thomas Berry continued

Notes

and “geocide” — the killing of the planet — if nature, beyond the human, and the planet are not consciously on our list of neighbors?

¶15 <sup>18</sup>Our personal human self is precious for sure, but no more so than “our community self, our earth self, and our Universe self.” <sup>19</sup>We have to be re-educated to the big context if we want the earth to sustain our human children out at least seven times seventy generations. <sup>20</sup>For we humans are the beings “in whom the universe reflects on itself.” <sup>21</sup>Our primary human role is to revere the earth community by dreaming her future as we self-consciously care for her in the moment.

¶16 <sup>22</sup>What is the key to our universe journey for Berry? <sup>23</sup>“Self-sacrifice” on-behalf-of has made the nearly 14 billion years of our universe and the nearly 4 billion years of the earth possible. <sup>24</sup>We humans will be effective to the extent we enter the “sacrificial mode” of our universe.

¶17 <sup>25</sup>Thomas is talking about loving the neighbor with a capital “N.” <sup>26</sup>Who is my “Neighbor”? <sup>27</sup>Our earth and universe communities, wherein the “numinous” power is manifest.

¶18 <sup>28</sup>So what is our calling, according to Thomas?

<sup>29</sup> “[R]elating the human venture to the larger destinies of the universe ... is the Great Work....” <sup>30</sup>Personal work needs to be aligned with the Great Work.... <sup>31</sup>[B]eside the particular work we do and the particular lives we lead, we have a Great Work that everyone is involved in and no one is exempt from.... <sup>32</sup>It is a role given to us, beyond any consultation with ourselves. <sup>33</sup>We did not choose. <sup>34</sup>We were chosen by some power beyond ourselves for this historical task.”

Adapted from The Transparent Event, John Cock, pp. 188-90, reviewing three books by Thomas Berry: *Befriending the Earth*, *Thomas Berry and the New Cosmology*, and *The Great Work* (paragraph 8 at the end)

## Session THREE — Manifesting Our Self-Story

### Responsibility (Tune: Beatles' "Yellow Submarine")

El: Chicago, inspired by Bonhoeffer's "Freedom" essay from his book Ethics

Chorus: Free ones live in responsibility,  
Duty bound and free in relativity.  
Free ones live in responsibility,  
Whoever they may be, their deeds are history.

1. Observe and judge the given facts.  
Weigh up the values, decide and act.  
You're alone, completely free,  
Leave the judgment to history.

2. To no principle, no law,  
To no authority can you withdraw.  
You decide it all alone,  
Right from right and wrong from wrong.

3. Obligation is the call,  
To all that is . . . surrender all.  
The free venture is the deed  
Rendered up to meet the need.

## Session THREE — Manifesting Our Self-Story—Closing Ritual

Free ones live in responsibility,  
Duty bound and free in relativity.  
Free ones live in responsibility,  
Whoever they may be, their deeds are history.

"I believe that nothing that happens to me is meaningless.... As I see it, I'm here [Nazi prison, December 1944] for some real purpose and I only hope I may fulfill it. In the light of the great purpose all our privations and disappointments are trivial."

Dietrich Bonhoeffer, Letters and Papers from Prison

~~~~~  
"The task before us now, if we would not perish, is to shake off our ancient prejudices and to build the earth."
Pierre Teilhard de Chardin, Building the Earth
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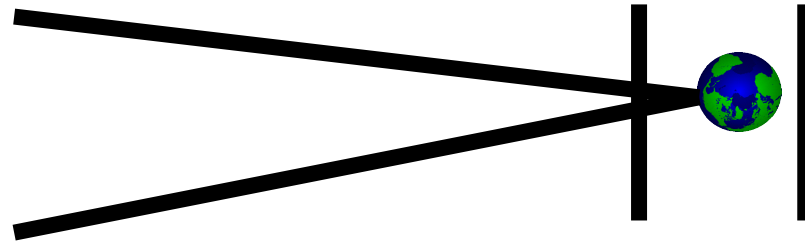


Session FOUR — Living Between the No Longer and Not Yet—WORKSHEET

| Transformative Events                                                   | Symbol and/or Summary of my Self-Story | My Purpose, Mission, or "Great Work" |
|-------------------------------------------------------------------------|----------------------------------------|--------------------------------------|
|                                                                         |                                        |                                      |
| Birth Year                                                              | Today's Date                           |                                      |
| What I must do to sustain myself or be sustained on my profound journey |                                        |                                      |

## Session FOUR — Living Between the No Longer and Not Yet—Closing Ritual

1. What would it mean to consciously live each moment between the No Longer and the Not Yet?
2. What would it mean for you to live “on behalf of”?
3. Specifically, how will you be manifesting your freedom and creativity between the NL & NY?  
or What imprint would you like your profound journey to have on the earth community?
4. What will sustain you? or What are the things you must do to remain consciously on the point?



Journey on, journey on, all humankind, future is waiting for you.

~~~~~  
“Throughout history the sensitive and responsive part in every group, community, or society responds first in representational responsibility on behalf of all.”
~~~~~

H. Richard Niebuhr (adapted)

## PJD EVALUATION

Please answer this evaluation from the point of view of future PJD events. In terms of the overall PJD . . .

High moments?

Low points?

Where were you most engaged?

Where were you disengaged during the event?

Where were you most addressed?

What was your feeling about the entire event?

What did you appreciate about the event?

What worked well about the overall design?

What adjustments to the event would you suggest?

Why would you recommend the PJD to someone?

Do you have contacts for setting up such an event? \_\_\_\_\_ May we get in touch with you regarding your contacts? \_\_\_\_\_

May we contact you about helping to set up or train to guide a PJD? \_\_\_\_\_

Name \_\_\_\_\_ E-mail \_\_\_\_\_ Phone \_\_\_\_\_

## Endorsement for Future Profound Journey Dialogue Events

Please feel free to write an endorsement that can be shared with others interested in participating in the PJD. If you wish, you may add your name and your title. The PJD Team thanks you very much.

Below are endorsements from similar events on the PJD web page <http://tinyurl.com/pskqwxw>

If you are a seeker who is stuck in your seeking and sense it is time to step out onto the point to make a difference in the <sup>3</sup>great work<sup>2</sup> before us . . . the PJD may just call you into action. Stanley Scott, conversation guide (Denver PJD)

I have been attending retreats and workshops for over 25 years and have never attended anything quite like this. It was intellectually stimulating, spiritually enlightening, emotionally engaging and highly amusing! The PJD offers seeds for personal and social transformation. Jade Angelica, Unitarian Universalist Community Minister (Midwest PJD)

My 20-year-old daughter says the PJD she attended seven months ago should be required in every college and university. I wholly agree. Nancy Trask, Library Director (Chicago PJD)

## Profound Journey Songs

### On A Clear Day ...

(Musical/Alan Jay Lerner)

On a clear day, rise and look around you,  
And you'll see who you are.  
On a clear day, how it will astound you,  
That the glow of your being outshines every star.  
You feel part of ev'ry mountain, sea and shore.  
You can hear from far and near,  
A world you've never heard before.  
And on a clear day, on that clear day,  
You can see forever, and ever, and evermore.

### At the Center, Tranquil

(Tune: "Shenandoah"; ICA lyrics)

Universe, illumination  
All unknown, absurd assurance  
Everywhere is found life's meaning  
And I, I am the way  
At the center, tranquil.

There's no hope, yet all is hopeful  
There're no cares, there are no problems.  
No enemies, no earthly foes  
And I, I am the struggle  
At the center, tranquil.

Pulsing exhilaration  
Everything's become a blessing,  
Embraced by joy, a dance of rapture  
And I, I am the stillness,  
At the center, tranquil.

Gloriously condemned to die  
Life is new, a great resurgence  
Community with all the faithful  
And I, I am forever  
At the center, tranquil.

### The Vision

(Tune: "Comes the Dawn of Silence"; ICA lyrics adapted from Nikos Kazantzakis)

We heard the cry from the past,  
we heard the cry set forth at last:  
Our ancestors plead to live our time,  
The crimson line their only awesome sign.  
Now all the earth cries out within our hearts, agony,  
Comes the dawn of being.

Beyond the wanderings of time,  
beyond the race of all mankind;  
I see living bodies torn and crushed,  
life emerging from the arid dust.  
Now the face I see is dark beyond all hope; mystery.  
Comes the dawn of being.

Pain and joy and hope unfold,  
pain and joy and hope untold;  
We cannot contain ascending life,  
Nor escape the chaos and the strife.  
Now the wonder of our God is struggle and love; eternally.  
Comes the dawn of being.

Lightning moment blazing spark,  
lightning moment in our dark;  
The birth and death of every star and tree,  
the dread assault of spirit within me.  
Then God confronts me with terror and with  
love: ecstasy.  
Comes the dawn of being.

Burning flame and life is born,  
burning flame and all is gone;  
Trembling and afraid above the abyss,  
grasping now that only nothing exists.  
Then I plumb the abyss, my life becomes new  
birth, ceaselessly.  
Comes the dawn of being.