

Life in the Tides:

Sustaining an Intentional Life of Service

A Guidebook

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This Guide belongs to:

Acknowledgements

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The Exemplar Readings:

Wangari Maathai

Dag Hammarskjöld

Tsering Dolma Gyaltong

Abraham Lincoln

Bibliography

We are discerners of newness, people who fashion images for hopes that have not yet become visible. We sense the deep undertow of life and welcome it. We present images of reality which are expectant and expansive.

~ Source unknown. via Brandon Sipes.

Life in the Tides: Sustaining an Intentional Life of Service



The pull of the tides, once

you find yourself in the water, is not something you control. It can be weak, allowing you to wade back to shore. Or it can be strong, with an undertow that sweeps you off your feet, perhaps carrying you far from shore. Can you swim? What help will hear you if you cry out? Will you cry out?

As a person who has chosen, or is considering, a life dedicated to service of others, the tides of life and time can be quite strong. As some point, we all grow weak. This is a laboratory for examining your passion and then finding ways to become and to stay strong as we wade out into the waters of service. Leaving the ocean metaphor for a moment, the lab is about being responsible for what it takes to run the marathon, not a sprint, when it comes to live a life of service. Maybe you've lost your youthful idealism, or

you just don't know where to direct it. What will it take to sustain (or rediscover) the passion that called you here in the first place?

We say it's about a log of things we already know – the elusive balance of self-care, time management, and accomplishment. But what if we could put these elements together in a new way, such that one comes out refreshed, refocused – perhaps, completely altered?

What's different about this lab is that it is not about tips and tricks to get you feeling better about where you are now (although that is part of it).


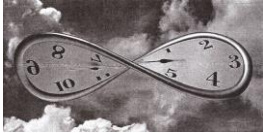
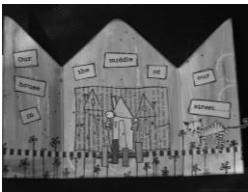
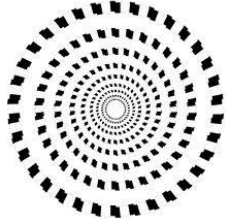
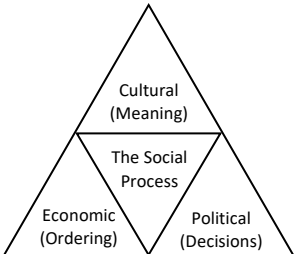
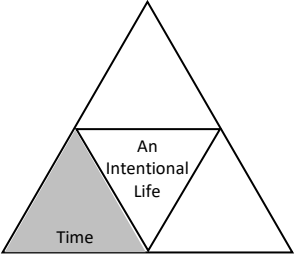
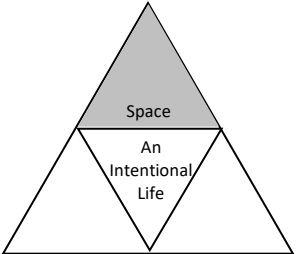
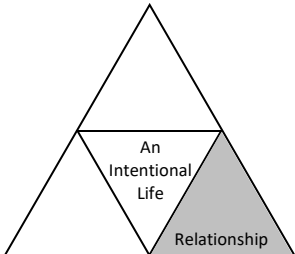
Anyone in service work has probably gone through or been offered something similar. We often skip these trainings. Why? Because they don't address what actually bogs us down – the disillusionment of **not** seeing a change in our community and our world, **not** making the difference we want to make, and the questioning – *Am I in the right place, in the first place?* Why get tips to survive where I am? I want to know that where I am is I'm **meant** to be!

These thoughts get stirred right in to the busyness of daily life and service. They settle on us like a subtle, dulling film. An underlying resignation that actually fuels our perseverance! It tells us, *"If I can't know that I make a difference or that I am where I am meant to be, at least I can keep doing good works. This much I know is worthwhile."*

You walk through fire. You have given years to your mission. So I ask to you to give yourself this:

STOP. Take a breath. Take several. Take a deep one. And be here now for a side trip that could change everything.

An Overview of the Lab Sessions

<p>I. My World: Being Present to What Is</p>	<p>II. My Time: The Challenges of Caring</p>	<p>III. My Space: The Signs of Emerging Hope</p>	<p>IV. My Relationships: In Covenant With Self, Others, Planet, & Mystery</p>
<p>Social</p>	<p>Personal</p>	<p>Social</p>	<p>Personal</p>
			
<p>What is my primary area of concern?</p>	<p>What does it take to plan and monitor an appropriate missional calendar?</p>	<p>How can I design my space to beam meaningful messages</p>	<p>Who are my invited colleagues, who sustain me in my intentions?</p>
			

Session 1: My World



Being Present to What Is

You are here because you know that your life matters. You are under no illusion of a perfect world – you are clear that there is work to do! And you know that you are one of the people to do it. You have been engaged in that.

The Vocational Journey Lab is about holding the tension between care for the world and losing effectiveness to the great number of concerns in the world. It is our intention that every section of our workshop will leave you with increased levels of clarity, effectiveness, commitment and passion. Our aim is that you leave this workshop with new energy and clarity for the work you are called to do.

Why? You are a vital player in this particular moment in human history. The world needs you.

Who do I say I am?

Who we are in the world can easily be determined by other people, especially if we are operating on autopilot or as some would say, “by default.” On the other hand, we always have the option of deciding who we choose to be in any moment. The next half hour is an exercise in **deciding** *who we are now in the world we have on our hands.*

By way of introduction, we will engage in an activity to say who we are. Select 5 to 10 headlines or photos that represent who you are, what is important to you and the work or topics that have mattered to you in your life. Using these as a guide, make a mini-collage of who you are and what you care about or represent – a history of career, volunteerism, interests, your impetus toward helping work or your “life of service.”

In case you want to do more “montage creating” later we are including a set of instructions below. However, the possibilities are endless with this creative tool!

Montage/Collage Instructions

Use a piece of heavy cardstock, cardboard, or foam core for the stiff background material on which to build your montage. Determine the focus. For us today, the focus is “Who am I in relation to 5 (or more) things going on in my world that are important to me?”

Using the focus as a guide, take a few deep breaths and relax your mind. See what comes up and make a few notes for yourself. Then dive into some old magazines (we’ve cut out a large selection of images for you to use today) and begin to choose the images that strike you as answering the focus question. You can use images, words, or a combination. Glue them onto your backing in an arrangement of your choice. Put this montage in a place where it can inform you as you decide who you are in your daily life.

Personal notes for your montage activity:

ONE PERSPECTIVE ON THE WORLD IN THIS MOMENT

Excerpts from Thomas Friedman's
Hot, Flat, and Crowded: Why we need a green revolution and how it can renew America

Regarding the building of the new, isolated, and ultra secure, U.S. consulate in Turkey and what it says about the America of today:

A senior U.S. diplomat in Istanbul told me...According to Turkish security officials, the terrorist said the new U.S. consulate was so secure, "they don't let birds fly" there. I never forgot that image: *It was so well guarded, they don't even let birds fly there...*

...

Because a place where birds don't fly is a place where people don't mix, ideas don't get sparked, friendships don't get forged, stereotypes don't get broken, collaboration doesn't happen, trust doesn't get built, and freedom doesn't ring. That is not the kind of place we want America to be. That is not the kind of place we can afford America to be. An America living in a defensive crouch cannot fully tap the vast rivers of idealism, innovation, volunteerism, and philanthropy that still flow through our nation. And it cannot play the vital role it has long played for the rest of the world—as a beacon of hope and the country that can always be counted on to lead the world in response to whatever is the most important challenge of the day. We need that America—and we need to be that America—more than ever today.

This is a book about why.

The core argument is very simple: America has a problem and the world has a problem. America's problem is that it has lost its way in recent years—partly because of 9/11 and partly because of the bad habits that we have let build up over the last three decades, bad habits that have weakened our society's ability and willingness to take on big challenges.

The world also has a problem: It is getting *hot, flat, and crowded*. That is, global warming, the stunning rise of middle classes all over the world, and rapid population growth have converged in a way that could make our planet dangerously unstable. ... How we address these interwoven global trends will determine a lot about the quality of life on earth in the twenty-first century.

...

But this challenge is actually an opportunity for America. If we take it on, it will revive America at home, reconnect America abroad, and retool America for tomorrow. America is always at its most powerful and most influential when it is combining innovation and inspiration, wealth-building and dignity-building, the quest for big profits and the tackling of big problems. When we do just one, we are less than the sum of our parts. When we do both, we are greater than the sum of our parts—much greater.

...

On inadequate solutions:

...To my ear, it is like trying to desegregate the University of Mississippi, Ole Miss, in 1962 by letting James Meredith go to night school. That never would have

worked. He needed to march right through the front door in broad daylight—and people needed to see that. It changed everything. So it is with the carbon tax. The price signal we need on carbon is not just about financial engineering to change economic behaviors. It is also meant to change the perception of where we are as a country and a species. It can't be disguised. We have to go from "this is the best we can do" to "this is how we are going to do it best."

...

On what's going on that gives us hope:

Let me offer an example. One day in December 2007 I visited the MIT campus to participate in a seminar on its open-university program. Before I arrived, two different MIT student energy clubs invited me to peel away from the open-university program and come hear what they were doing. One simply blew me away. It was called the Vehicle Design Summit group—a global, open-source, collaborative effort managed by MIT students that had brought together twenty-five college teams around the world, including from India and China, to design and build a plug-in electric hybrid. Each team was contributing a different set of parts or designs. And I thought writing for my college newspaper was cool—these kids were building a hyper efficient car! Their aim was to demonstrate that they could build a car with a 95 percent reduction in embodied energy, materials, and toxicity from cradle to grave and provide the energy equivalency of 200 miles per gallon. That's right: 200 miles per gallon. It's the Linux of cars! Their other goal, they explained on their Web site—vds.mit.edu—was "to identify the key characteristics of events like the race to the moon and then transpose this energy, passion, focus, and urgency" into catalyzing a global team to build a clean car. Their tagline? "We are the people we have been waiting for."

...

From a conversation with Auden Schendler, environmental affairs officer for the Aspen Skiing Company:

"My old business card used to have a quote from [the biologist and environmentalist] René Dubos that said: "Trend is not destiny." Then one day I said to myself, 'Guess what? Trend just might be destiny when it comes to the climate. There is nothing stopping us from doubling the amount of CO₂ in the atmosphere.' So I changed my business card. It now has a quote from [the late author] Charles Bukowski, who was this hard-drinking barroom brawler. It is the title of his book of poetry: 'What matters most is how well you walk through the fire.' We have not begun to fight on this issue. I am going to do it, even if I think the odds are long. I am thirty-seven, and I have a feeling of regret about what we have done so far. I want to live to see us win this. I want to see how this plays out. I used to say this is our children's problem. But the fact is we've got about ten years to make a difference, so it is actually *our* problem."

Translating Passion into Service

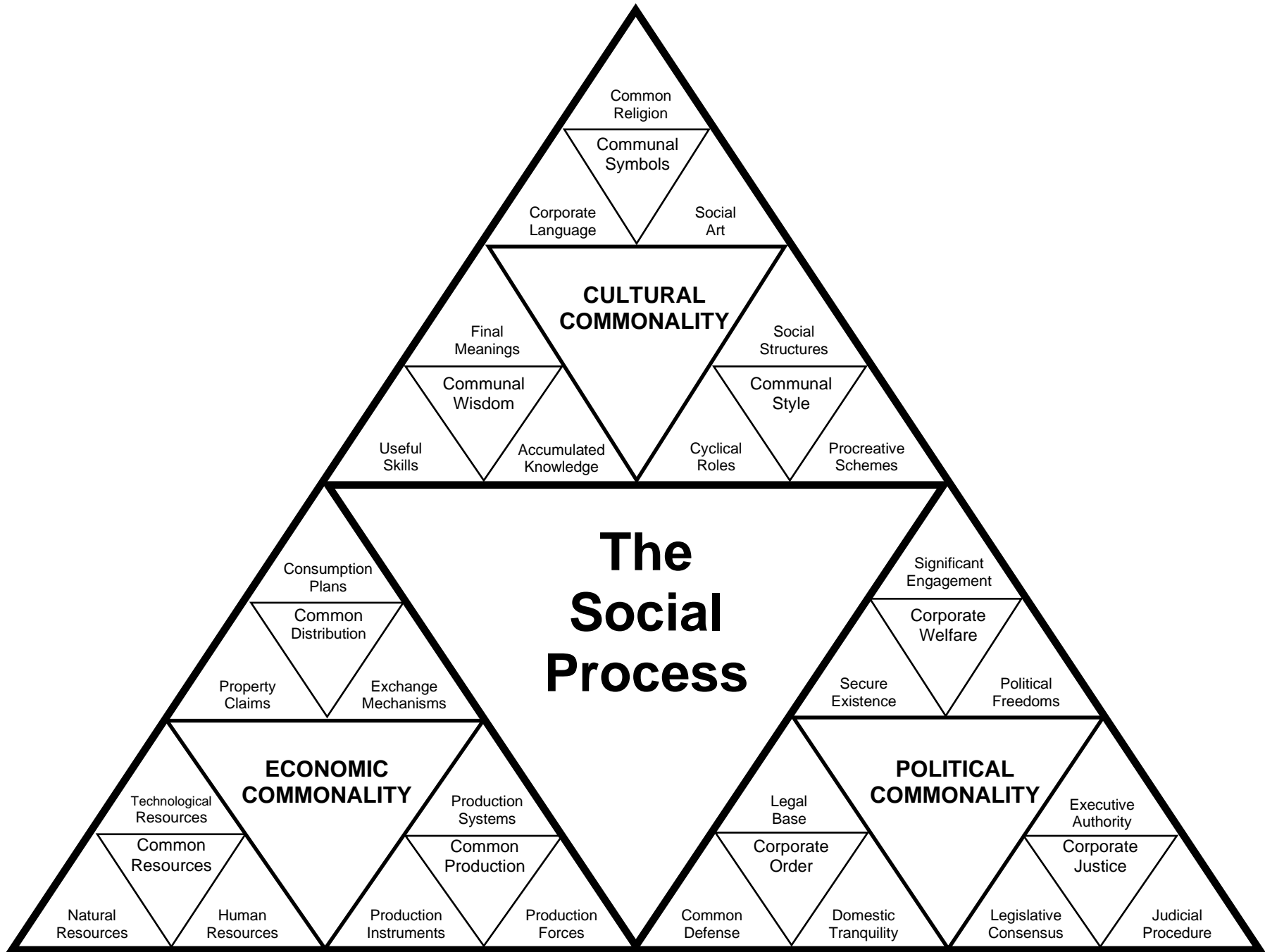
Whether you come to this reflective process as someone new to “a life of service” or you come mid-career with questions about the future, or you find that you’ve given of yourself to the point of exhaustion...no matter where you find yourself, it is of value to check where your passion meets your engagement in life. The following exercise uses a model of the “social process” as a way to assess where you are engaging, where you might choose to engage (the same area or a different one) and how you can maintain both balance and momentum.

The Social Process Triangles

In the early 1970s, a group of a thousand people gathered in Chicago, Illinois, at the invitation of the Institute of Cultural Affairs and following a year of deep reading and reflection, to build a mental model of the economic, political and cultural processes of society and its imbalances in our time.

Life is economic, political, and cultural. Open up a newspaper any day of the week. One is greeted by a panorama of the whole social process: a new trade agreement (economic), the Israelis and Palestinians take their peace process a step further (political), there is a curry recipe to help celebrate Divali (cultural). Life is economic, political, and cultural. To be a human being is to be inexorably involved in issues 1) of sustenance and survival (economic); 2) of making decisions and responding to the impact of decisions made by others (political); and 3) of education, family, and community and various celebrations of life and death (cultural). These three dynamics together, in all their glorious forms and levels of intricacy, make up the systems by which we live and by which society operates. The dynamics exist in the life of a single individual and in the lives of millions – today even billions.

While all the pieces come together in our lives in every moment, where we intentionally engage ourselves and why, are important points to consider. We all strive for survival, for order, for meaning. In this next exercise we will look at where we might choose to focus in the future in order to fulfill our own individual longings for balance and integrity, for contribution and contentment, for passion and joy.



Finding the Intersection between My Passion and the Social Process

Looking at the triangles, locate yourself in your primary areas of concern and gain clarity about the dynamic in which you participate, including possible actions to take. Take notes below:

Small Group Instructions

Identify your passionate interests in the more specific internal triangles. Ask yourself:

- i. What is your goal in that area?
- ii. Notice: Is your energy currently going to the same area where you have located your passion?

Together, look at the Social Process dynamics to put into your own language/concepts and determine possible points of action for each of you.

- iii. Notice any frustration (past or present). Is it more complicated than you had thought?
- iv. Become aware of all of the forces in play in your area(s).
- v. If you were to be supremely successful -
 - a. What alliances would you make? (either collaborative or for leverage)
 - b. Where would you focus effort, specifically or strategically?

Help each other determine what would happen if you balanced prevailing elements with other facets of the triangle (for example integrating economic and cultural forces). Is there an opportunity to create balance, or momentum? What actions are you each seriously committed to? How can you support each other?

Reflections on Me in My World

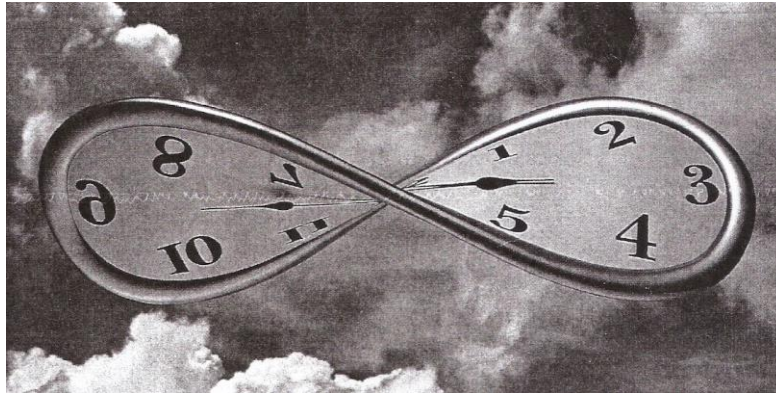
Take some time and respond to one or more of the questions below:

1. Where did I locate my current effort? Where did I locate my passion?
2. What skills have I acquired in these areas?
3. What alliances do I already have?
4. What barriers do I face? What imbalances did I notice?
5. Where is my interest or skill weak? Strong? Who could help me determine this in the coming week?
6. What was this process like for me? What emotions did I experience during the process?
7. What was the most surprising thing about the exercise?
8. What any new actions or insights emerged from the exercise?

Mysterious Revelations – The BOX

Relax and follow the verbal instructions you will be given. Below is a space to sketch as directed.

Session 2: My Time



The Challenge of Caring

Although there are those who tell us all we have is time and we have complete control over it, it rarely feels that way. So in this session we will look at how we give time to our “calling” and to ourselves. Time is more precious than money and it is where we often find ourselves feeling the “crunch”. And yet, still, we are called.

Tired
And lonely,
So tired
The heart aches.
Meltwater trickles
Down the rocks,
The fingers are numb,
The knees tremble.
It is now,
Now, that you must not give in.

On the path of the others
Are resting places,
Places in the sun
Where they can meet.
But this is your path,
And it is now,
Now that you must not fail.

Weep if you can,
Weep, but do not complain.
The way chose you --
And you must be thankful.

A Reading from *Markings* – a book of poetry by Dag Hammarskjöld

Time – Lost and Found

It is difficult to change how we relate to time unless we take a look at how we are **already** relating. So this next exercise is all about how you currently spend a week of your precious time: all 7 days, 168 hours, 10,080 minutes, or 604,800 seconds. If you have your calendars, take some time to transfer what is there to either the 7-day calendar blank or the MindMap blank on the following pages. You may use little post-its or colored pencils/markers. If you didn't bring your calendar, use the space below to recall what a week looks like for you. Or you make work directly on either the calendar blank or the MindMap.

Note things that are work tasks or obligations, self-care, social/family time, service/missional focus, dreaded tasks, and a creative edge for you. You might find it helpful to color code these different kinds of time use.

Capturing My Week's Events

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday



**Capturing My
Week's Events**
A MindMap

Here we are taking tasks we hate to do or find ourselves always procrastinating about and reframing or transforming our approach to take out the dread. Take notes on your colleagues ideas as we play with ways to take a new relationship to the “icky stuff.”

Repackaging the “Dreaded Tasks”		
MUST DO’S – WHERE THERE IS NO JOY		TRANSFORMED ACTIVITY
Task 1:	➔	
Task 2:	➔	
Task 3:	➔	

Being in the Moment

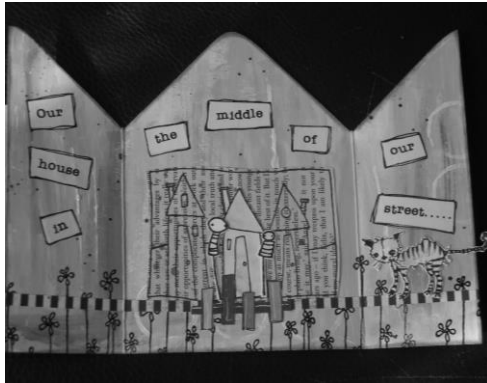
Being present, being mindful, being *in the moment* takes some practice. We all have a tendency to be thinking about what's just happened and how we'd do it differently or what is about to happen in the near future and how we will respond or worrying about it. We are rarely focused here and now. So let's engage in some practice of being in the moment.

What have you learned about being present, being in the moment? Capture your insights and reflections below:

Creating a Sanctuary

Use this space to make some notes about or a sketch of the Sanctuary you are creating for yourself.

Session 3: My Space



A child's Triptych

The Signs of Emerging Hope

Turning attention to signs of emerging hope, you will begin with a reading about the trends of the past four decades and their implications for the next decade. This concrete understanding is essential for people who want to make a difference; some trends indicate possible new personal directions, while some flash warnings of social danger or personal distraction. In the second part of this session, you will study a successful program and work with a cohort of others who share an interest in that arena of need. The exemplar guide personifies one of these workshop areas. The session concludes with each of you creating a triptych—a work of art composed of three adjoining pictures or drawings that are united by a common idea, theme, or subject—for future use in a space you use daily, to remember and nurture insights of both personal intent and signs of hope.

The Spirit of the 00s

Excerpts from
The Spirit Mood and Signs of the Times
By John L. Epps

Following the insights of Joe Mathews, we once analyzed the spirit mood of the times through these categories: An External Situation creates an Internal Crisis, which raises an Existential Question from which we choose to Escape.

In the 80s the External Situation was the **collapse of boundaries**. We were suddenly into a global situation in which communication was instant, travel was fast and frequent, and borders became increasingly permeable. This created the Internal Crisis of **inescapable diversity**. Whereas once we lived with like-minded people, now multi-cultural situations in the community and workplace were the rule rather than the exception. This raised the Existential Question of **"Where do I stand?"** It was a question of what is "right" when so many different answers were manifest. We escaped through **mindless relativism**. Instead of thinking through a position and holding it as one among many, we chose to avoid the issue and regard everything as equally valid. While tolerance and respect are important qualities, we tended to negate the differences as they made no real difference.

The 90s were a time in which the External Situation featured an emphasis on the **intangibles**. People were concerned with values and principles. Companies took care to define their mission and vision in noble terms. This raised the Internal Crisis of **meaning** as people tried to relate their personal quest to the society in which they lived. This raised the Existential question of **"What am I worth?"** We escaped through **spiritualism**. This was the era of New Age prominence. It wasn't exactly religious fervor that drove people. It was more an attempt to find a quick solution to the quest for personal significance.

Now we're into the 00s. The External Situation is a **collapse of stabilizing structures** (economic, political, and cultural- 9-11 is a symbol of a much wider collapse). The economic structures collapsed when the dot-com bubble burst. The recession hit, jobs were lost and the Enron/Dot-Com scandals occurred. That has even hit Martha Stewart and Arthur Anderson. Recently the sub-prime mortgage crisis and the soaring oil prices have threatened economic security. Economic structures clearly showed their vulnerability. Perhaps one of the most telling indicators of this collapse is the current trend of out-sourcing work overseas. While it makes good economic sense and is a direct consequence of living in a global society, it still means that jobs are lost, and the people losing them are not at all happy. The emergence of

China and India into the economic world, which represents a massive lessening of global poverty, comes more as a threat than as an occasion for rejoicing.

The political collapse came with the USA elections of 2000 and was confirmed with the pullout from global treaties, and the unilateral invasions of Afghanistan and Iraq. The installation of George W. Bush as president, despite receiving a minority of popular votes, showed a real flaw in the USA's structure of democracy. The flaw was turned into intense irony when "Furthering Democracy" became Bush's rallying cry. Internationally we've seen the recent Kosovo-Serbia wars and massacres, and genocide in Rwanda and the Darfur region of Sudan. While there have always been occasions of war, these vents occurred under the watchful eyes of designation "Peacekeepers." Particularly revealing of the vicious circle that is occurring was the attempted dismantling of Social Security by the Bush Administration. Political structures, including the UN, just don't seem to work very well.

And the cultural – perhaps the RCC disclosure of pedophilia in the priesthood can symbolize that. Churches, once deemed leaders of the culture, find themselves caught up in fierce controversy over homosexuality and so relegated to the periphery of society, while others take on critical issues of environmental protection, drug addiction and education reform. You can also find collapse in the Super Bowl's halftime show! And baseball, the national sport, is being portrayed as fraught with drug-enhanced players. Cultural structures, even the "pop" ones, just don't seem to hold noble values anymore.

What's happening is not that the structures collapsed literally, but rather that their trustworthiness has been radically called into question. They're still around, but not providing us any stability or security.

Out Internal Crisis in all this is **security**. The structures that once provided a measure of stability and predictability are increasingly unreliable. We don't have anything to count on as a shield against chaos, and that occasions a high level of anxiety. And so we hawk security, as though a new cabinet post or new airport inspections could protect us from – what? This is a serious internal crisis. When our security structures fall apart, we see chaos everywhere. Our latest name for it is "terrorism," and it's something greatly feared. To provide a perspective on terrorism, note that there are more deaths from traffic accidents on a holiday weekend than there have been from terrorism in the USA in the past 10 years. But our traffic system still works, so it doesn't occasion fear. But our security systems, be they economic, political or cultural, seem not to work and so leave us fearful.

And this raises the Existential Question of **“What Can I Trust?”** This is not a question about the integrity of organizations. That question is quite superficial compared to the intensity of a search for some protection, some assurance of stability, some reliable repository for my confidence.

Of course there is none, nor has there ever been. This is the implication of being finite creatures. But we’re built massive and deep rooted structures to guard us from that awareness, and now they are coming un-glued. It’s a terrifying time.

We escape that question and its accompanying fear through **belligerence**. When our sacred cows get hit, we yell bloody murder! I’m quite amazed at the level of anger that came into the political scene in the USA during the 2004 elections. But you see it in other realms as well-the fear and hatred disguised as religious fundamentalism and the malevolence of virus-creators and spam mongers. The riots at sporting events are further examples of belligerence as a prevalent style. This doesn’t even mention the explicitly belligerent views of the “hawks” on the international scene.

While these illustrations are heavily Western, I believe you can find the same dynamics operating elsewhere. Take the Palestinians, for example. Obviously their economy has collapsed. Their political structure, as soon as it is set up, is taken apart again, either because of internal struggles or by the Israelis. Their culture also seems devoid of significating power. So with the crisis of security, and no answer to “Who Can I Trust?” there is a turn to suicide bombings, which, of course, only serve to exaggerate the conditions that caused them in the first place. I’d be willing to contend that terrorism is a manifestation of this spirit mode in its escape mode.

What would it mean to trust that which takes out of being all those structures that provide some measure of security against the lurking chaos in which we live? What would it mean to regard that one as “My Father?” That’s the question of God in our time.

Addressing that question is another matter. In the 80s with the rampant diversity, we could highlight the possibility of collaboration, and so demonstrate the efficacy of respect and inclusion. Collaborative efforts with participation from diverse viewpoints became a cutting edge, and it was at this time that facilitation began its rise to prominence.

In the 0s with the quest for meaning, we could demonstrate the depth of whatever we happened to be doing by highlighting its significance, artistry, and/or purpose. Numerous methods exist to get beneath the surface and

encounter a profound dimension in whatever we do. If that depth seemed excessively illusive, then many people “moved on” to other endeavors. This was a time when “Do what you love” became a mantra for vocational counseling.

In an environment of hostility and fear, neither collaboration nor probing depths seem to address the issue. This may be the time for new myths. Certainly the popularity of DaVinci Code and Harry Potter indicate receptiveness to a re-working of the mythical dimension. The fact that “Spamalot”, a Monty Python take off on the Authurian legend, won a Tony award for best musical indicates something. Maybe this is the time for stories that refine, update, and revise our traditional myths of meaning and re-tell what it’s like to live authentically in a world where security is not available.

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We’ve just turned into a new decade, and hopefully, one that can diminish some of the hostility of the past ten years. Certainly Obama’s election seemed to herald in a new time, though subsequent events have shown belligerence to have a residual persistence that remains disruptive. Still, there is a new scent in the air that may herald a distinctive decade ahead. I’d like to explore that a bit now.

The 10s seem to be a time of **intensifying technology**. Our dependence on gizmos and gimmicks has never been stronger. While watching young children lined up to see Santa Clause at a shopping mall, I noticed a couple with two children in the queue both intently fiddling with their smart phones, probably surfing the Web or social networks. Even their two children were playing with cell phones. Later driving home I met numerous cars whose drivers were talking into their cell phones. A colleague spoke recently about college students who were unable to take a 4 hour examination because they couldn’t be away from their smart phones that long. Of course it’s not only cell phones and their remarkable inclusion of Apps for unimaginable activities that capture addicts. Computers, automobiles, TVs, and other technologies that define modern life have developed their own dependencies. A recent NY Times article describes a local coffee shop as “laptopsian”, complete with its own economics, polity, culture, and ethics. Looking at research into energy generation, biotechnologies, robotics, and artificial intelligence, technology seems to be only in its infancy (but in a phase of rapid growth.) It’s little surprise that Time magazine selected the founder of Facebook as their “Person of the Year” for 2010.

The function of technology is to expand human potential. Current research and inventions seem to offer undreamed of possibilities. Virtual meetings,

satellite radio, microwave meals, robotic surgery, online shopping with digital assistants, self-driving automobiles, self-diagnosing body parts, space travel-even Avatar immortality-are all either currently available or in pilot stages. The interior crisis occasioned by all this possibility is **bewildering potential**. We face a paralyzing complexity of possibility. Clearly the old structures are past their usefulness as we saw in the past decade. Now we are bewildered by pure potential for creating a new functioning civilization. Technology is no longer a constraint: we can do even more than we can imagine. Our imaginations however, seem constrained by established images of systems and structures that no longer work. We don't know how to think in new categories, or even what those categories might be. People often speak of this as a digital generation gap, and to be sure there is one. But I suspect even the brightest young geeks haven't set themselves to thinking of new ways to operate as a global society. Pure potential is an abyss-a gap with no place to stand, no security, and no certainty. That's the situation in which we find ourselves.



Authentically facing up to the existential question requires us to build new models, models that are inclusive in their scope and in their development. We need models for a global economy, for a polity that is inclusive, for a culture that respects diversity. There are pilots in all these areas, but none has the recognition that might lead to widespread adoption. And the old systems will not go quietly away. There is opposition to be faced. Much is at stake. In the 60s and 70s EI/ICA set out to develop a "New Social Vehicle" based on a "New Religious Mode." We succeeded admirably in formulating the rational and spiritual frameworks for those realities. And we put into place numerous pilot projects demonstrating what the future called for. We even experimented with replication in which those pilots set in motion a rapid expansion. Those are valuable resources for the task at hand.

After four or five decades, the environment has altered dramatically. Globality is no longer an edge concept; it's an operating reality, thanks in part to technology. Instead of expanding people's horizons, we now need to enhance the recognition and appreciation of diversity. Learning from the past, we will need collaboration with dissimilar groups, appreciation of depth in the ordinary, stories and myths that support creativity, and, of course, the technology that is newly at hand.

Moore, E & Walters, M. eds. *Transforming the Legacy: People of the Spirit in the 21st Century*. Resurgence Publishing Company. (2010).

Activity: Exploring Approaches to Change the World

Below are descriptions of four movements that grew in response to the demands of our times. You will spend time looking at just one of them in a small team (see instructions that follow the descriptions).

1. **Transition Town Movement** – a concept expanding rapidly across the globe where local communities work together to transition their locale to a preferable future beyond fossil fuel.



Totnes, Devon
A U.K.
Transition
Town

2. **For the Next 7 Generations: Indigenous Grandmothers** – begun originally by 13 indigenous grandmothers from different cultures, these women have begun gathering many other elders' wisdom, sharing insights and practices on behalf of the future.



3. **Micro financing** – from Grameen Bank to Trickle Down to Finca, among others, small loans to start or expand tiny businesses are radically improving the economic conditions of villages in poor nations.



4. **150 Women Who Shake the World** – Based on a Newsweek article (March 14, 2011) a review of 150 individual decisions and how they impacted a particular situation



Small Group Instructions:

Find a corner to gather as a group and review the materials in the file folder your group has been given. You will have about 30 minutes to read through the materials and prepare a 3-5 minutes report on the work of this group and how you see it as resurgent and hopeful.

Notes on the Exploration into Signs of Hope:

Allowing Space to Speak to Us of Hope



The day is coming
when a single carrot,
freshly observed, will
set off a revolution.
Paul Cézanne

The things that surround us speak to us in ways we rarely acknowledge. A Zen garden and the aisle in a grocery store each speak volumes, but the content is radically different. What would it be like to intentionally choose what we allow to speak to us from our surroundings? Or to learn to listen with our eyes, to invite dialogue with what we see?

One way to do so is to create an object to look at that has particular meaning for us. In the following exercise, you will create a “trptych” or a three-fold piece of art, likely another montage, that will hold for you the past, the present, and the future and will speak to your soul of things you care to be reminded of on a daily basis – who you are, who you choose to be...

Alexandra Stoddard, an impressive interior designer, wrote the following in her book *Open Your Eyes: 1,000 Ways to Bring Beauty into Your Home and Life Each Day*:

Some people sit in a garden, others go for solo walks, still others retreat to the woods, a lake, a beach, or a mountain. At these quiet, soulful times, the mechanical, technological world has no value. We replace being “plugged in” with being connected to life’s intangible mysteries. We are all starved for seeing with greater clarity as well as with a deeper consciousness. We begin on our path at one place and, step by step, we see more wisely, more compassionately, more lovingly.

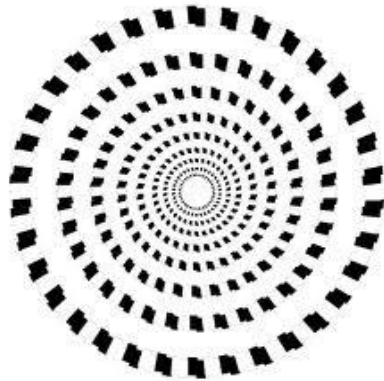
With the materials at hand, create your triptych, a piece of décor which you can place in your home or work place to remind you of your intentional choices – to be of service, to be a nobler person, to live with passion, to bring love and peace...whatever it is you choose. Below, you can make some

notes to yourself about what these images might be, or you may simply let the images “choose you” as you peruse them, and later make notes on the messages they contain.

When you are finished, give your triptych a word for each of its three sections and an overall title.

Notes on images and messages that will speak to me:

Session 4: My Relationships



In Covenant with Self, Others, Planet, and Mystery

Session IV is the culmination of the first three Sessions. The exemplar presents a personal example “from the ages” of forging consensus. You will glean from this session some insights into your next phase of intentional service, write your personal covenant, and develop an extended list of supportive colleagues. You will each, in effect, develop a collaborative plan for the future tied to your covenant.

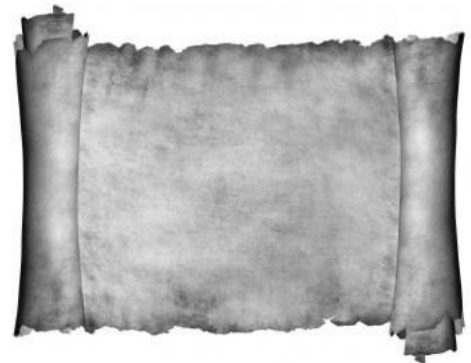
The Concept of Covenant

A covenant is more than a simple contract or agreement. It is something deep in your own being and understanding, or a promise that is so strong you can’t begin to imagine not keeping it. While one can be forced in a court of law to obey a signed contract, there is no one forcing your adherence to your own covenant. Such commitment comes from the center of your being. However, putting it into words, actually writing down your promise(s) to yourself, makes it more real and, as research has shown, more likely to be kept.

Writing My Covenant

In the space below, write your personal covenant with yourself. Describe how a new understanding or use of time and space will sustain you.

Covenant Reflection: I was pleased to hear...

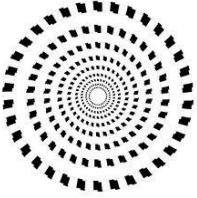


What is "worth" my life of service?

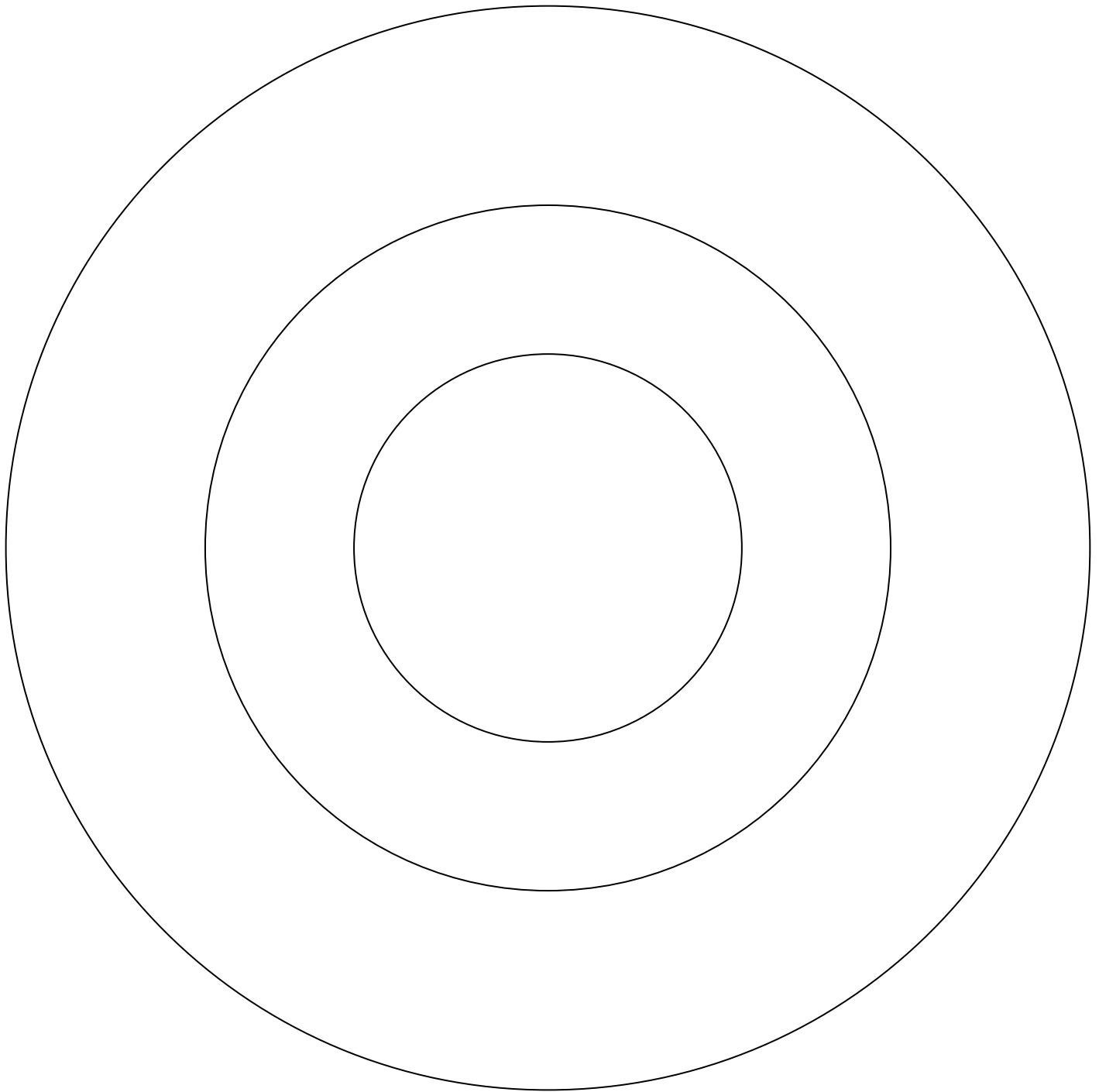
Finding Supportive Relationships

While many today operate as if they believe they can do everything themselves, it is simply not true. We, as human beings, are put together to be in relationships, in community. Thus, it is important to make explicit the relationships you choose to have in support of your life's work of service and your covenant.

Make two lists below, one of people who are already supportive of you and the other a list of people who either could support you in some way or who you would choose to have in your cheering section.

Those who support me now:	Those I choose to support me:
	

On the next page, use the concentric circles to place these people in relation to you and your work. You might group the closest people in the center. Or you might put role models or exemplars there. Or draw lines creating wedge or pie sections that contain a particular form of support. It is all up to you.



Reflections on Relationships (a role play)

In everyone's life, at some time, our inner fire goes out. It is then burst into flame by an encounter with another human being. We should all be thankful for those people who rekindle the inner spirit.

~ Albert Schweitzer

Anticipating My Future

Place yourself in the year 2015 and list your accomplishments over the past four years. Working backwards, what had to happen in order to get there? Then title each year, creating a word picture to inspire your activities toward these milestones.

List of accomplishments:

2012	2013	2014	2015

Making it real – assignments for field work

It has been said that nothing gets done until it makes its way onto someone's "To Do" list. Take some time reflecting back over that four sessions we've spent together, particularly the last question, and consider things you could do to begin to reap the benefits of your retreat. Perhaps it is looking at and using your calendar in a new way. Perhaps it is creating more intentional décor for the spaces where you spend your time. Perhaps it is a commitment to engage with some of the people who could support you. Or, perhaps it will be a 3-month action plan for all three. After reflecting on it for a while, make some notes to yourself about what you will do to not lose the momentum and inspiration from our time together.

We will re-gather to see how you are doing at some point in the next month or so.