

Journal Reflections – Being Present to What Is

What stands out from our time together?

What surprised you?

What was most helpful?

What are you looking forward to using?

What suggestions for improvements do you have?

What difference will it make if you are able to transform your relationship to the world?

How will what we did today help sustain you in your missional focus or life of service?

Other comments?

Journal Reflections – The Challenge of Caring

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Journal Reflections – Signs of Emerging Hope

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What difference will it make if you are able to transform your relationship to space?

How will what we did today help sustain you in your missional focus or life of service?

Other comments?

Journal Reflections - In Covenant with Self, Others, Planet, and the Mystery

What stands out from our time together?

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What difference will it make if you are able to transform your relationship to a supportive network?

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Suggested Sessions Revisions 12/4/11

I & II Create a cross-over between I & II—transitions—use of time to include more focus on passion
(Context)

Keep—dialogue—watermelon exercise—eating—presenting the moment—Zen of ironing—repackaging to enjoy life more.

How can insights seeing new alliances for forwarding our vocation—how become a part of our lives? Add a reflection question to ea session.

What diff to transform your rel.. to world and time—ans: more peaceful & joyful

File card reflection?

Keep—as is ; make screen; examples of décor; personal example for everyone—4 year fulfillment-time frame. Close time schedule w/o being paranoid---seem to be relaxed; Pot luck; Music; Collage; (Cut out pictures ahead) Collage (5 – 10 min more—journal if finished early. Intimate space is key-nice to move to other areas. Studying hopeful articles. Tweaking?—Insert items into future t/l.

Buy-in for start of session I—Have a formal start. Go over 4 parts of agenda & context. -will allow to go back—for a context. Perspective

End of session 1 ----Emerging hope—weak—(context)
What about Belinda's paper?)

Appreciate Art—collages.

Keep--Covenant writing & sharing; 4 yr t/l plan John Epps article; Triangles per session-4 sessions (materials) Small groups working and engaging with world/articles

Jim's session 4 context. - 3 part screen

Redo in III & IV

T/l more of a script for intros and transitions

More talk on space vs time and relationships. How to deal with each to live the intentional life. Time—revisit during 4 or 5? (do week reflection in 5. (develop a refl. Book-and on the website—quarterly ref. on website (Sunny)

All questions should be given by facilitator to group available to read—maybe on a flip chart. Paper hand-out management—loose leaf.

Context for circle exercise

Expected more theology—or less transparency. (?? That way?—name in context.) Some people call this Really ramp up the contexts. (felt theological??)

Parking lot or better question?? Graffiti board.

Reading list—(send to OS) By session

Visual images by session/context-clean up our act) with aims for session.

More discussion—less reading (15 min?)

Exciting grounding from the reading

A second facilitator who leads off the covenant writing

Group article suggest amounts of time—15 min read-15 reflect 15 discussion

Have each person read is OK—choice if unknown words to pronounce

Distinction between 1st collage and the “screen”

Example of a covenant—word use.

More didactic keep referring to new SPT handout—Get to covenant sooner.

Concentric circles-more context-structures—categories like exemplars

Who should come—Health care –social workers-care mgt. Everyone who is a caretaker-non-profits-health care community. Civic canopy-sponsor & present their work. CMQS-funder. People looking for what’s next. Anyone who had immersed themselves in intense situation with others or moving to a new phase.

Peace core volunteers

Anyone in the process of discernment or transition-new career

Discouraged activists Non-profit colleagues

People who think, “something needs to be done.”

Dag Hammarskjöld

Dag Hjalmar Agne Carl Hammarskjöld (29 July 1905 – 18 September 1961) was a Swedish diplomat, economist, and author. The second Secretary-General of the United Nations, he served from April 1953 until his death in a plane crash in September 1961. He is the only person to have been awarded a posthumous Nobel Peace Prize. Hammarskjöld remains the only U.N. Secretary-General to die in office, and his death occurred *en route* to cease-fire negotiations.

In 1953, soon after his appointment as United Nations secretary general, Hammarskjöld was interviewed on radio by Edward R. Murrow. In this talk he declared: "But the explanation of how man should live a life of active social service in full harmony with himself as a member of the community of spirit, I found in the writings of those



great medieval mystics [Meister Eckhart and Jan van Ruysbroek] for whom 'self-surrender' had been the way to self-realization, and who in 'singleness of mind' and 'inwardness' had found strength to say yes to every demand which the needs of their neighbors made them face, and to say yes also to every fate life had in store for them when they followed the call of duty as they understood it."

His only book, *Vägmärken* (Markings), was published in 1963. A collection of his diary reflections, the book starts in 1925, when he was

20 years old, and ends at his death in 1961. This diary was found in his New York house, after his death, along with an undated letter addressed to then Swedish Permanent Under-Secretary for Foreign Affairs, Leif Belfrage. In this letter, Dag writes, "These entries provide the only true 'profile' that can be drawn ... If you find them worth publishing; you have my permission to do so." The foreword is written by W.H. Auden, a friend of Dag's. *Markings* was described by a theologian, the late Henry P. Van Dusen, as "the noblest self-disclosure of spiritual struggle and triumph, perhaps the greatest testament of personal faith written ... in the heat of professional life and amidst the most exacting responsibilities for world peace and order." Hammarskjöld writes, for example, "We are not permitted to choose the frame of our destiny. But what we put into it is ours. He who wills adventure will experience it — according to the measure of his courage. He who wills sacrifice will be sacrificed — according to the measure of his purity of heart." *Markings* is characterized by

Hammar skjöld's intermingling of prose and haiku poetry in a manner exemplified by the 17th-century Japanese poet Basho in his *Narrow Roads to the Deep North*. In his foreword to *Markings*, the English poet W. H. Auden quotes Hammar skjöld as stating "In our age, the road to holiness necessarily passes through the world of action."

The Evangelical Lutheran Church in America commemorates the life of Hammar skjöld as a renewer of society on the anniversary of his death, September 18.

After Hammar skjöld's death, U.S. President John F. Kennedy regretted that he opposed the UN policy in the Congo and said: "I realize now that in comparison to him, I am a small man. He was the greatest statesman of our century."

Source: Wikipedia

Tsering Dolma Gyalton

In 1958, with two of her three children strapped to her back and with the eldest left behind in Tibet, Tsering Dolma Gyalton made a treacherous, month-long journey through the mountains of her beloved Tibet, to India to escape the brutal Chinese Communist takeover of her homeland. Her husband's work, pleading the Tibetan cause with governments around the world, made it too dangerous for her to remain any longer in her country.

Traveling only in the cover of night to avoid detection made their travels extremely difficult. One night, the horse they had rented stumbled, and Grandmother Tsering's mother and one of her children fell off onto the dark, narrow mountain road. From then on, they all walked while a relative led the horse, now carrying only their few possessions.

At 15, Grandmother Tsering began practicing Buddhism, that taught her that one's individual life is not important, that one's focus needs to be on others, a teaching that sustains her to this day. As she studied, she realized that her grandmother was a wonderful example of someone living to benefit others, and that her mother also had a very positive and generous nature. If someone admired a necklace she was wearing, her mother would take it off and give it to the person without hesitation.



Women had a difficult time in Tibet, Grandmother Tsering remembers. 'I was fortunate, being I was a girl, to be sent to school. So, in gratitude, I would read and write letters for women who couldn't.'

Grandmother Tsering doesn't believe there are many differences among the various spiritual traditions in the world, except that with Buddhism the main teachings are about training the mind. 'Our mind is what we have to be happy within, Grandmother Tsering explains. 'If everyone did a true spiritual practice, which develops a positive mind, the world would not be in the dire situation we find it in today. Even the wonderful technological advances are not what ultimately make us happy. Within the world, peace has been very difficult to find, and I am disturbed by this lack of peace.'

Grandmother Tsering is also deeply troubled by the killing and

destruction on the planet today. She feels the main reasons for not seeking peace within are the tremendous competition we feel with each other and that individuals hold themselves to be most important.

'People wish for happiness and do not find it. Instead they find deep suffering and die with deep suffering,' she explains. 'For example, a person might, through much suffering, gather a great deal of money during their life, but when they die that money isn't going to benefit them. This money that everyone is chasing doesn't bring us what we are seeking. Money doesn't bring a person well-being in the end. The real problem is we don't love each other. We do not have this deep, pure love that makes the positive connection. There's not enough of that.'

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Exerpts from *Grandmothers Council the World* by Carol Schaeffer (2006). Shambhala Publications. Pp 51 -54.

About Grandmother Tsering Dolma Gyalton: In 1995 she attended the Fourth World Women's Conference held in Beijing, China, where she faced many threats and dangers. She now lives in Toronto, Canada with her four grown children. She is one of the thirteen indigenous grandmothers who comprised the International Council of Thirteen Indigenous Grandmothers, which represents four directions of the land and eleven tribes.

About the International Council of Thirteen Indigenous Grandmothers: In October 2004 the grandmothers gathered for the first time in the Catskill Mountains of New York. This was in fulfillment of the commonly understood prophecy, When the Grandmothers from the four directions speak, a new time is coming." (Schaeffer, p 4)

Her prayer at the council: Make the spirit of awakening that has not arisen in our hearts arise, and when it arises, may it not diminish but increase." (Tibetan prayer)

Abraham Lincoln



from a photograph by Mathew
Brady in 1862

A reading from the following autobiography:

TEAM OF

DORIS KEARNS
GOODWIN

Simon & Schuster

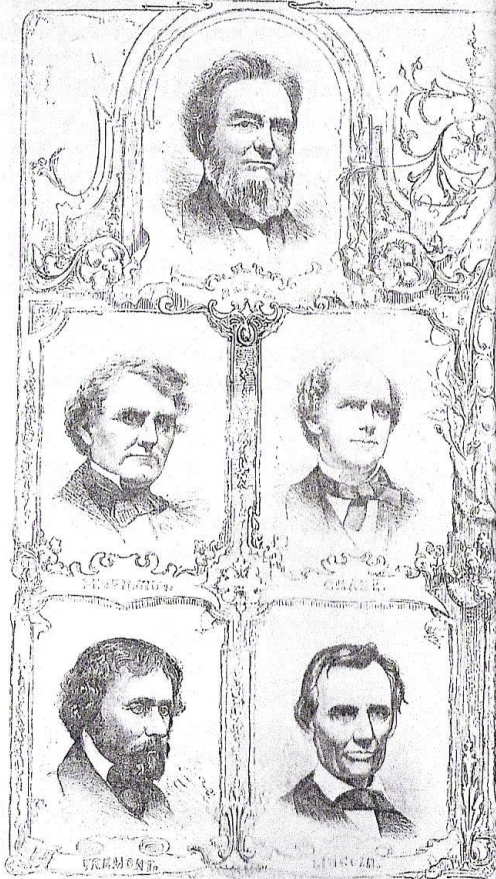
RIVALS

THE POLITICAL GENIUS
of
ABRAHAM LINCOLN

New York London Toronto Sydney

THE RIVALS

HARTFORD WEEKLY

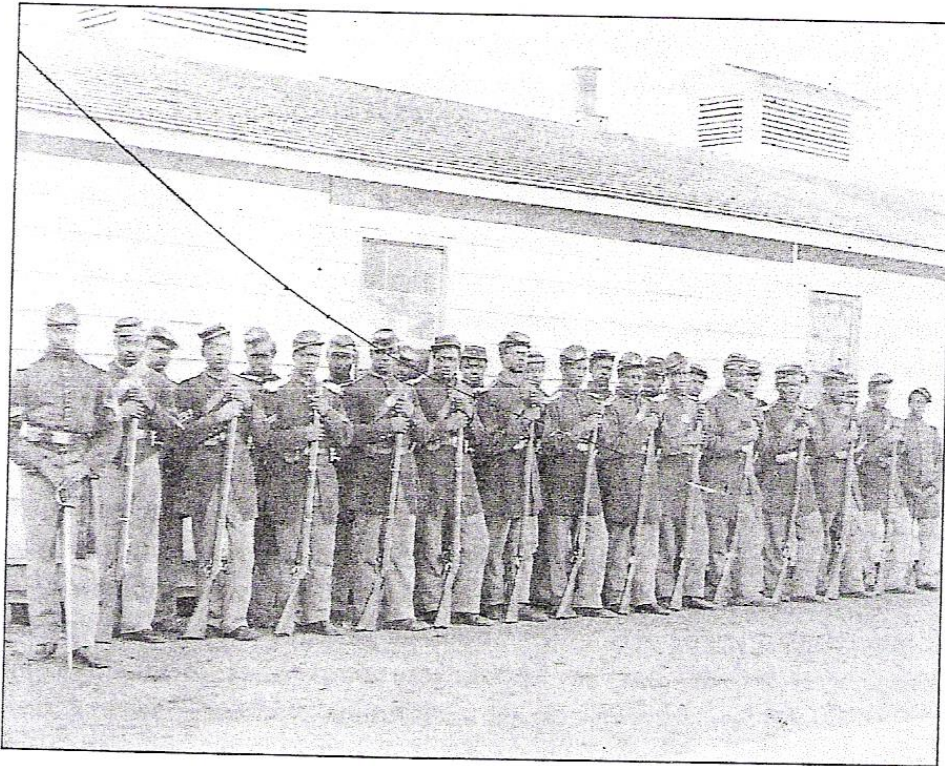


PROMINENT CANDIDATES



FOR THE REPUBLICAN PRESIDENTIAL NOMINATION AT CHICAGO.—[FROM PHOTOGRAPHS BY SHADY.]

“I FEEL TROUBLE IN THE AIR”



THE SUMMER OF 1863 marked a crucial transformation in the Union war effort—the organization and deployment of black regiments that would eventually amount to 180,000 soldiers, a substantial proportion of eligible black males. The struggle to open the door for black recruits had finally ended when Lincoln’s Emancipation Proclamation flatly declared that blacks would “be received into the armed service of the United States.” Three weeks later, Stanton authorized Massachusetts governor John Andrew to raise two regiments of black troops. Since Massachusetts had only a small black population, Andrew called on Major George L. Stearns to head a recruitment effort that would reach

into New York and other Northern states. Stearns approached Frederick Douglass for help.

Douglass was overjoyed. He had long believed that the war would not be won so long as the North refused "to employ the black man's arm in suppressing the rebels." He wrote stirring appeals in his *Monthly* magazine and traveled throughout the North, speaking at large meetings in Albany, Syracuse, Buffalo, Philadelphia, and many other cities, offering a dozen answers to the question: "Why should a colored man enlist?" Nothing, he assured them, would more clearly legitimize their call for equal citizenship: "You will stand more erect, walk more assured, feel more at ease, and be less liable to insult than you ever were before. He who fights the battles of America may claim America as his country—and have that claim respected."

The black soldiers who initially answered Douglass's call became part of the famed 54th Massachusetts Regiment. Captained by Robert Gould Shaw, the son of wealthy Boston abolitionists, this first black regiment from the North included two of Frederick Douglass's own sons, Charles and Lewis. On May 28, thousands of Bostonians poured into the streets cheering the men as they marched past the State House and the Common. At the parade ground, they were reviewed by the governor and various high-ranking military officials. "No single regiment has attracted larger crowds," the *Boston Daily Evening Transcript* reported. "Ladies lined the balconies and windows of the houses," waving their handkerchiefs as the brass band led the proud regiment to the parade ground.

Frederick Douglass attended the ceremonies, proudly extolling the "manly bearing" and "admirable marching" of the men he had worked hard to recruit. After bidding his sons farewell, he returned to the task of recruiting with renewed zeal.

Lincoln was in full accord with this drive to build black regiments. Though he had initially resisted proposals to arm blacks, he was now totally dedicated. He urged Banks, Hunter, and Grant to speed the enlisting process and implored Governor Andrew Johnson of Tennessee to raise black troops. "The colored population is the great *available* and yet *un-availed* of, force for restoring the Union," Lincoln wrote. "The bare sight of fifty thousand armed, and drilled black soldiers on the banks of the Mississippi, would end the rebellion at once." Chase, who had argued more strongly than any other cabinet member for black soldiers, took great satisfaction in Lincoln's newfound commitment. "The President is now thoroughly in earnest in this business," he wrote a friend, "& sees it much as I saw it nearly two years ago."

In his efforts to recruit black soldiers, Douglass encountered a series of obstacles forged by white prejudice: black soldiers received less pay than white soldiers, they were denied the enlistment bounty, and they were not allowed to be commissioned as officers. Still, Douglass insisted, "this is no time for hesitation. . . . Once let the black man get upon his person the brass letters, U.S.; let him get an eagle on his button, and a musket on his shoulder, and bullets in his pocket," he told a mass audience in Philadelphia, "and there is no power on the earth or under the earth which can deny that he has earned the right of citizenship in the United States. I say again, this is our chance, and woe betide us if we fail to embrace it."

When the newly organized black troops went into battle—at Port Hudson, Milliken's Bend, and Fort Wagner—they earned great respect from white soldiers and civilians alike for their "bravery and steadiness." If captured, however, they ran the risk of losing their freedom or their lives, for the Confederate Congress had passed an ordinance "dooming to death or slavery every negro taken in arms, and every white officer who commands negro troops."

As word of the unique dangers they faced spread through the black community, Douglass found that the size and enthusiasm of his audiences were swiftly diminishing, as was the number of black enlistments. He blamed Lincoln for not speaking out against the Confederate ordinance. "What has Mr. Lincoln to say about this slavery and murder? What has he said?—Not one word. In the hearing of the nation he is as silent as an oyster on the whole subject." The time for patience with the president had come and gone, he argued. Until he "shall interpose his power to prevent these atrocious assassinations of negro soldiers, the civilized world will hold him equally with Jefferson Davis responsible for them."

Lincoln's failure to speak out and protect the Union's black soldiers convinced Douglass that he could no longer persuade men to enlist in good conscience. "When I plead for recruits, I want to do it with my heart, without qualification," he explained to Major Stearns. "I cannot do that now. The impression settles upon me that colored men have much overrated the enlightenment, justice and generosity of our rulers at Washington."

In fact, Lincoln was already formulating a response. During the last week of July 1863, he asked Halleck to prepare an Order of Retaliation, which was issued on July 30. The order made clear that "the law of nations and the usages and customs of war as carried on by civilized powers, permit no distinction as to color in the treatment of prisoners of war." The Confederate ordinance represented "a relapse into barbarism" that required action on the part of the Union. "It is therefore ordered that for every sol-

dier of the United States killed in violation of the laws of war, a rebel soldier shall be executed; and for every one enslaved by the enemy or sold into slavery, a rebel soldier shall be placed at hard labor."

The order was "well-written," the antagonistic Count Gurowski conceded, "but like all Mr. Lincoln's acts it is done almost too late, only when the poor President was so cornered by events, that shifting and escape became impossible." Douglass agreed but acknowledged that the president, "being a man of action," might have been waiting "for a case in which he should be required to act."

Although the retaliatory order alleviated one major concern, Douglass feared that the lack of "fair play" in the handling of black enrollees would continue to hamper recruiting. Major Stearns suggested that Douglass should go to Washington and explain the situation to the president. Having never visited the nation's capital, Douglass experienced an inexpressible "tumult of feeling" when he entered the White House. "I could not know what kind of a reception would be accorded me. I might be told to go home and mind my business. . . . Or I might be refused an interview altogether."

Finding a large crowd in the hallway, Douglass expected to wait hours before gaining an audience with the president. Minutes after presenting his card, however, he was called into the office. "I was never more quickly or more completely put at ease in the presence of a great man than in that of Abraham Lincoln," he later recalled. The president was seated in a chair when Douglass entered the room, "surrounded by a multitude of books and papers, his feet and legs were extended in front of his chair. On my approach he slowly drew his feet in from the different parts of the room into which they had strayed, and he began to rise." As Lincoln extended his hand in greeting, Douglass hesitantly began to introduce himself. "I know who you are, Mr. Douglass," Lincoln said. "Mr. Seward has told me all about you. Sit down. I am glad to see you." Lincoln's warmth put Douglass instantly at ease. Douglass later maintained that he had "never seen a more transparent countenance." He could tell "at a glance the justice of the popular estimate of the President[s] qualities expressed in the prefix '*honest*' to the name of Abraham Lincoln."

Douglass laid before the president the discriminatory measures that were frustrating his recruiting efforts. "Mr. Lincoln listened with earnest attention and with very apparent sympathy," he recalled. "Upon my ceasing to speak [he] proceeded with an earnestness and fluency of which I had not suspected him." Lincoln first recognized the indisputable justice of the demand for equal pay. When Congress passed the bill for black soldiers, he explained, it "seemed a necessary concession to smooth the way to their

employment at all as soldiers," but he promised that "in the end they shall have the same pay as white soldiers." As for the absence of black officers, Lincoln assured Douglass that "he would sign any commission to colored soldiers whom his Secretary of War should commend to him."

Douglass was particularly impressed by Lincoln's justification for delaying the retaliatory order until the public mind was prepared for it. Had he acted earlier, Lincoln said, before the recent battles "in which negroes had distinguished themselves for bravery and general good conduct," he was certain that "such was the state of public popular prejudice that an outcry would have been raised against the measure. It would be said—Ah! we thought it would come to this. White men were to be killed for negroes." In fact, he confessed to grave misgivings that, "once begun, there was no telling where it would end; that if he could get hold of the Confederate soldiers who had been guilty [of killing black prisoners] he could easily retaliate, but the thought of hanging men for a crime perpetrated by others was revolting to his feelings." While Douglass disagreed, believing the order essential, he respected the "humane spirit" that prompted Lincoln's concerns.

Before they parted, Lincoln told Douglass that he had read a recent speech in which the fiery orator had lambasted "the tardy, hesitating and vacillating policy of the President of the United States." Though he conceded that he might move with frustrating deliberation on large issues, he disputed the accusation of vacillation. "I think it cannot be shown that when I have once taken a position, I have ever retreated from it." Douglass would never forget his first meeting with Lincoln, during which he felt "as though I could . . . put my hand on his shoulder."

Later that same day, Douglass met with Stanton. "The manner of no two men could be more widely different," he observed. "His first glance was that of a man who says: 'Well, what do you want? I have no time to waste upon you or anybody else.'" Nonetheless, once Douglass began to outline much the same issues he had addressed with the president, "contempt and suspicion and brusqueness had all disappeared from his face," and Stanton, too, promised "that justice would ultimately be done." Indeed, Stanton had already implored Congress to remove the discriminatory wage and bounty provisions, which it would eventually do. Impressed by Douglass, Stanton promised to make him an assistant adjutant general assigned to Lorenzo Thomas, then charged with recruiting black soldiers in the Mississippi Valley. The War Department followed up with an offer of a \$100-a-month salary plus subsistence and transportation, but the commission was not included. Douglass declined: "I knew too much of

camp life and the value of shoulder straps in the army to go into the service without some visible mark of my rank."

Douglass and Lincoln had established a relationship that would prove important for both men in the weeks and months ahead. In subsequent speeches, Douglass frequently commented on his gracious reception at the White House. "Perhaps you may like to know how the President of the United States received a black man at the White House," he would say. "I will tell you how he received me—just as you have seen one gentleman receive another." As the crowd erupted into "great applause," he continued, "I tell you I felt big there!"

. . .

Worried that Lincoln's adversaries were successfully eclipsing him by appealing to the "radical element," Leonard Swett recommended that the president call for a constitutional amendment abolishing slavery. "I told him if he took that stand, it was an outside position and no one could maintain himself upon any measure more radical," Swett recalled, "and if

he failed to take the position, his rivals would." Lincoln, too, could see the "time coming" for a constitutional amendment, and then whoever "stands in its way, will be run over by it"; but the country was not yet ready. The "discordant elements" of the great coalition still had to be held together to ensure victory in the war. Moreover, he objected, "I have never done an official act with a view to promote my own personal aggrandizement, and I don't like to begin now."

Herein, Swett concluded, lay the secret to Lincoln's gifted leadership. "It was by ignoring men, and ignoring all small causes, but by closely calculating the tendencies of events and the great forces which were producing logical results." John Forney of the *Washington Daily Chronicle* observed the same intuitive judgment and timing, arguing that Lincoln was "the most truly progressive man of the age, because he always moves in conjunction with propitious circumstances, not waiting to be dragged by the force of events or wasting strength in premature struggles with them."

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