

II. SPIRIT LIFE GIVING FORCE

Selected Interview Quotes

A. BELIEFS AND VALUES

A.1 Universal Ecumenical

- * The difference between living and dying is that in living you have two choices, that they are interconnected and come from the heart.
- * What does it mean to be a global citizen?
- * For every action, there is a reaction. And the ICA is saying that is all important.
- * Making it more comprehensive.
- * Mathews meant the fullness of ecumenism. If you go to some nations, you can't teach Christian ideals. But if you push to the core, there are people who care.....I am the religious and it is the most religious question you could ask.

A.2 Story Key

The story that we live out of, the Biblical insights that we drew insights from, the meditative council that we picked for our own meditations.

- * The world we find ourselves in today is a very secular world and the fact that most people don't have a faith stance or a story out of which they live.
- * A story is pushing them into the future and, if they lose that story, it's over.
- * ...is a common watertable, and let's not try to spend the rest of our lives trying to convert people to anything. Let's try to keep looking for the common watertable; what does it mean to be human.

A.3 Be a Self

- * That concept of, that description, that self-understanding, that articulation of what is the meaningful life is to be a self.
- * My faith stance is that all life is significant and good and needs to be cared for. If you are to define it much more specifically than that, then you begin to almost individualize the definition, rather than talk about a corporate definition and a corporate response.
- * It's now asking the question "Who I am?" "What I am?" and "Where do I belong?"
- * It has made my life more complete.

A.4 Common Direction

- * What is significant about "faith stance" isn't where you stand, but perhaps the direction you

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face. To clarify, just to say that which our primary faith or basic religious understanding is only an ingredient in faith stance. As a corporate body, our faith stance is to move in a common direction.

A.4 RS-I

* Talking about teaching RS-I - we were going to show "Requiem for a Heavyweight" and we only had two reels once. We had a couple of possibilities. We could switch Sunday morning and Saturday. Nobody was really happy about that because it didn't seem that you could do that real easily. So the suggestion was that we would show reel one and act out the last reel. At first I couldn't imagine doing that but we did!

* I was trying to think in comparison with RS-I we've done that kind of thing. You can see the power of the methods in that day of a town meeting.

* My wife took RS-I first and I resisted for two or three months. She was transformed first with RS-I. Finally, a year later she got me to take this weekend seminar. And that's when I became transformed.

* Well I think for all of us RS-I was the base we would move back toward. That was the effort to break through the religious language out of which Christians have come into a secular understanding of life.

* It was something that came out of the RS-I course that was really a Christian course in that there are four main sections - God, Christ, Holy Spirit and the Church.

* RS-I secularized represents The Way Life Is.

* A lot of our conversations "turn matter into spirit". I think RS-I was making awe out of it.

A.5 Christ

Let me say what I mean by faith stance or trusting the mystery. Those basic truths that everybody is accepted just as he is and so how do you allow a person to realize that acceptance and that comes into the participatory technology that the ICA has put together to enable that.....The other I think I mentioned is that all life is broken, the future is open and available to you.

* RS-I perspective is that to die is to live - to die to an old illusion, to an old self, to a situation, is to open up the possibility of the new. The fact that is the Christ word is a way of translating the Christ event out of the jargon of the Church., The past is approved and the future is open., All is good and we are received just as we are. We have that on our family symbol. I remember just the other night, I asked ? if he would please remind me that the past is approved, because something was going on that --I thought "what I did back then, I just have to be able to leave it behind; to die to that, and move on and see that the future is open. All is good and we are received just as we are.....There's something very important about being able to affirm that has happened as part of the Creation.

* I put my faith in that story. I put my faith in the fact that I am accepted by the Lord of History and what more do you need?

* For me it was my way of saying that I accept life as it is.

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- * I think my faith stance basically is related to an optimistic attitude toward the major issues which all of us face. This organization lives out of what is possible. There's a "Yes" first.
- * I'm still living out of the RS-I story that I am accepted by something that is greater than something I can possibly comprehend.
- * I am working with an Institute that is dealing with the structures that are renewing society. My stance is life is good, this situation is good.
- * Once you realize that you've been accepted by the Lord of History and you accept that fact, there's all kinds of possibilities open because what else is there if you're accepted by the Mystery of all things.
- * But the stance that all is possible, all is received opens up the possibility of life in spirit in a way that is as lot different than others.
- * Those basic ones is that every human being is accepted just as he is and that all life is good. At the same time, all life is broken; that people make mistakes., That is just a gift of life, but that the future is wide open.
- * It says that life is good. It is a faith stance. The world is good.
- * The faith stance of the ICA is "Free, free, free to decide..." like that song we used to sing. "What this world is going to be..." You do have to look at that in the context of all, that freedom is also the RS-I in terms of responsibility. It's not just wild freedom, but also responsibility for the whole world and for every individual.

A.6 Decision - take a relation

- * One of the keys to history is individual capacity for decision making and that the future does not need to be an extrapolation of the past.
- * Those who have made a decision about life and then done something about it.
- * Having done a lot of work on understanding the dynamics of how life is that process of coming up against things, making decisions or discovering the possibilities, making decisions and moving in that direction.
- * I have a choice and I have a preference.
- * There are bad things that happen in the world. If your attitudes is one that I can trust whatever is out there, I can take a relationship.
- * The key contributions of the ICA is the willingness to accept the challenge of what's needed in history at this time, what's needed for the future, and to take that curiosity and actually ground it. I think it's what we have to offer.

A.7 All of Life - Life Methods

- * If you can believe that methods can be spirit, I would say absolutely., If you believe consensus

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is spirit, I say Yes. If you believe that everyone around the table has an idea or can add a piece to it, that is spirit. If you believe you can get a group to sing that have never sung before, something happens in the spirit, all that is true. That is ICA. ICA utilizes methods -- methods so sound, so rational, so medicinal, so compartmentalized, but these tools allow happening to the spirit to occur.

* Helping of others, the needy in a structural way. For me that is spiritual life. We do exercises, meditation and worship - but for me it's all geared toward helping.....Ours wasn't a handout program.....We called ourselves "structural revolutionaries".

* ICA spirit is the creation of poetic ways to look reality that allows a person to experience life fully. Those will be the conversation method, the charting, the song creation. All they did really was help you face life as it is. When we made the turn to the world, we did the same thing through ICA.

* Spirit life is that which touches you in the deep places, brings forth your care...a journey to different levels of consciousness. Some of the first levels you can only think about yourself and as you move down you move into concern for others in the universe.

A.8 Intentional Experimental Stance

* It's a very curious community. There are people, colleagues, who are very curious and very eager to read (that's not a major part of myself!), to explore the spirit realms, the new, to ask the questions and make the books and the perspectives available.

* There needs to be something different. It is an extension of what you already believe that allows you to come and participate. The willingness to keep plugging away at it. That's sort of the way we are. No matter what we run into as a block in the middle of the road, we are always finding a way around that rock.

* So in Thomas Berry's New Cosmology a fresh frame of reference is offered without which new meaning stories can emerge. Berry also provides ways of keeping in touch with the mysterious dimension, the Numinous. It provides the stuff and incentive out of which you can develop a sense of belonging to that which you can't understand. Also dimensions of wonder and awe. So that's Berry's way of talking about the human - is that all these eons have been evolving us into a means by which the Universe itself can now stand back and through us reflect on itself.

* We have always been doing a lot of experimentation with the new modes of spirit.

* One of the most compelling reasons for staying within the framework of this organization is related to the freedom and encouragement to search for fresh stories and myths and symbols that make sense out of life as we experience it.

* It continues; it is not stagnant. It's growing and changing and I can be part of that as it is and as it relates to me in my own life, my own spirit.

* Circle of the globe and the wedgeblade superimposed over it symbolizing the turn to the world. It is not so much the frontier on the out there but the frontier inside.

* I'd like to see us build our methods to incorporate open-endedness. But I do believe the organization is not where it's at. It's the spirit movement that we were when we started - that is

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where it's at. As Harrison Owen says, "If you have a spirit or a vision or any energy and as it is given form, organization and structure forms around it, but it then tends to contain it, And then it dies."

* I do these things within the guidelines of spirit and mission. You don't know what your future is going to be. But you are creating it by what you are doing now. That's exciting.

* Now we've discovered that what we have to do is to work on our internal. When the internal is "oky-doky", then the external is "oky-doky".

* Your spirit life is like a river, sometimes it seems to be bubbling along and at other times it comes to a calm, quiet place -- not as often as I'd like, And sometimes it's turbulent, but there's a constance to it, finally.

A.9 You Are the Mission

* Belief in the potential of every human being, being able to make a contribution to the world. And that the ideas, the structures, the forces, the everything that we are is a part of that spirit life which we transfer, exemplify. Our best hope is to exemplify that in ourselves.

* I suppose the ability to draw out of people how they feel, what their problems are and the strategies that can be developed or overcome so they can work toward their future. Spirit life that enables you to keep going no matter what's happening.

* I do understand the concern about the mythology. I don't think the ICA sees as its task as creating a new myth. It sees it as a very long task and I think we see our participation more as one of "trying to live the solution".

* I think the faith stance is that we care about the world, we care about the future and while we don't know what the next steps are, we are willing to go ahead and take those steps and have faith that we will find the way.

* I can't imagine myself apart from this community. I couldn't figure it out. When I talked earlier about it being a natural fit, I can't imagine structuring my life in a different way than I have. For the most part, I have no regrets.

* That we had a mission to sustain ourselves, so religion to us was a way of life, not separate from life, like you go to church on Sunday and you work on Monday thur Saturday. That was a key symbol for us.

* Everybody has worth, everybody has a contribution to make. Whenever you are able to assist a person or group in doing that, it's spiritually fulfilling.

* I believe that there is a better future. And that each and every one of us can make a difference to make that future come about.

* It's the people like us. We've been brainwashed that you don't have a mission, you ARE the mission. You really feel that anything short of putting your whole life into it, is less than what you could be doing. So what's the middle ground? What does a responsible person do in this day and age with their short life?

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* We don't really care who takes the credit in order to get the job done. I think that is what shows up in the successful manifestations of our methodology. The ego is not very important.

B. STRATEGIES, TASK, TECHNOLOGIES

* During the Bicentennial in 1976 we did a Town Meeting in every county of the U.S. - 5000.

* Mathews asked me to create a table top, really our methods, but it was a beautiful piece for anyone's home.

* Doing the IERD in 1984 was a peak experience.

* I do meditation, reflection and retreats.

* Keith Packard listed 14 things that sustains her spirit.

- . Set and rehearse a context of focused care for the day
- . Remind yourself when operating structures collapse, that it is everyone's responsibility to recover; not just yours.
- . Actively create your meditative council
- . Create a ritual
- . Make sure that consensus has produced the routines and expectations that form the corporate patterns operating within your primal community
- . create a regular daily routine
- . Create focused quality time with your team
- . Orchestrate your time
- . Create a physical environment that enhances your spirit
- . Experiment with ways of clearing your mind
- . Create "stop the world" days
- . Create a list of what is fun
- . Care for your body
- . Do the unexpected for yourself
- . Treat yourself to a renewed context, a conversation with a colleague or a scorching avatar
- . A hug from someone special
- . Rehearse your gratitude daily

* We worked with integrity in the Institute through another group called the Guardians, business people, which Mathews started in the early 70's.....The process thrived on diversity; there can be unity in diversity., Something spiritual happened in all of that. It occurs in every team - the willingness to give us, to throw away prejudice at some point. Prejudice gets peeled away. And that's spirit.

* You don't know how incredible are experiences in airports.

* One of our strengths as been connecting things, not the analytical. I see the connections between things.

* It's all in the short courses - "There's more than one way to chart a paper."

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- * But it is more important for you to engage in the whole enterprise and find ways to deal with structural revolution.
- * The illustration was of a lotus plant which is rooted in the ooze and mud of a swampy place but which turns those unattractive resources into a lovely blossom. ICA strength has come from its identification with the common ordinary people and its effort to enable the deep spirit resources of life to move through them into forms that have startling, enduring, useful beauty. The O:E and the EI and ICA are self-conscious channels through which the transforming energy continues to flow.

C. ORGANIZATIONAL STRUCTURES

- * Emerging generation structures which are currently not going on.
- * I am convinced if ICA is to survive this transition, it has to regain corporate spirit life. And I don't mean necessarily mean everybody doing Daily Office at 5 AM in the morning every single day but there has to be corporate spirit life.
- * Lots of meetings. It's a web but it is a different kind of web; a fluid web which really, if I were drawing it, I would want it to be always moving instead of static.
- * That isn't the nature of spirit life now. The focus is diversity.
- * I also believe that the corporate, the challenge of the corporate, is very important. You do have to stand in the gaze of your neighbor - accountable, responsible.
- * There are all kinds of possibilities, It's up to the individual to develop those for himself or herself. So that freedom to experiment and push to certainly here. It's awesome. I think it is fragmentary. It is beginning again. It's piecemeal. The future is open. Fragmentary means to me that my spirit life is undeveloped.
- * I can remember back when all these conversations and lectures and whatever we used to do was very corporate and there was a lot of dialogue about it. It was like what we were doing was pointing to the Mystery inside of ourselves and giving it a name.
- * We are in a whole new period of life which fundamentally is without past structures which gave form to our days.
- * The intellectual spirit life. We have always been a community who stayed on the edge of thinking in theology and worldview. I think that has contributed greatly to our spirit life. There has always been smorgasbord possibility.
- * I do believe that our practices and structures have been a part of our spirit life. Living and working in the villages have broadened our perspective and allowed us to look further.

D. ORGANIZATIONAL PRACTICES

D.1 Global Illuminating Symbols

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- * The new mythology is a new global mythology that is being birthed. This global mythology has roots in every culture. A great illustration of this is that there are not any political systems that work.
- * The Global Odyssey, for instance, allowed us to experience, in a symbolic way, the whole globe. It was just not a trip but a spiritual experience.
- * The daily office and the common meal stand out for me. I felt that was a pretty important symbol.
- * There was one symbol that used to be used - the wedgeblade. We were saying that if this is today and this is the cutting edge of history that you are between the no longer and the not yet which is out here. The other symbols were the Other World in the midst of This World. That is why in my home here we have those four pictures to help us be in touch with the dialogue of the world. Then the earthrise that we have here.
- * We point to the picture of the earth from Apollo 11.
- * The symbol is one of a butterfly emerging from a chrysalis and that is the symbol of our marriage of transformation within unity.
- * I felt a great deal of affirmation and pride to make our public intention, our vows, our document to the ICA and as a symbol to the world also. (Comment is referring to practices around an Order wedding).

D.2 Life Affirming Corporate Methods

- * The group singing has been very critical I think for me. Any of the cultic activities of which singing is one. The morning office is important. Being in on the creation of the canonical hours and the use of those I've found profoundly sustaining.
- * We are beginning to take a look at recapturing the gift of singing again.
- * There was a lot of spirit there and, as I have thought about it, it was mostly singing.
- * Some of those celebration where we transformed our work space into celebration space, in a matter of three hours. I remember particularly the Ball at the Academy where we had aluminum foil on all the walls - it was just unbelievable.
- * "When the spirit began to happen it was like a hundred geese flopping their wings in the room." I thought a lot of our spirit was embracing what we had known of the mystery. Even when we were doing practical stuff or having a celebration with 200 people. You could just sense that something was there. You could just feel it although you didn't know what it was.
- * It has to do with singing, going through deep reflection on life as you go, retreats, with pauses to go deep into yourself.
- * I remember the Psalm reading conversations.
- * We have lots of celebrations. We celebrate birthdays, anniversaries. Those kind of special days

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are built into our calendar. Our weekly Sunday evening we called our Common Meal always included a time to celebrate major events in life.

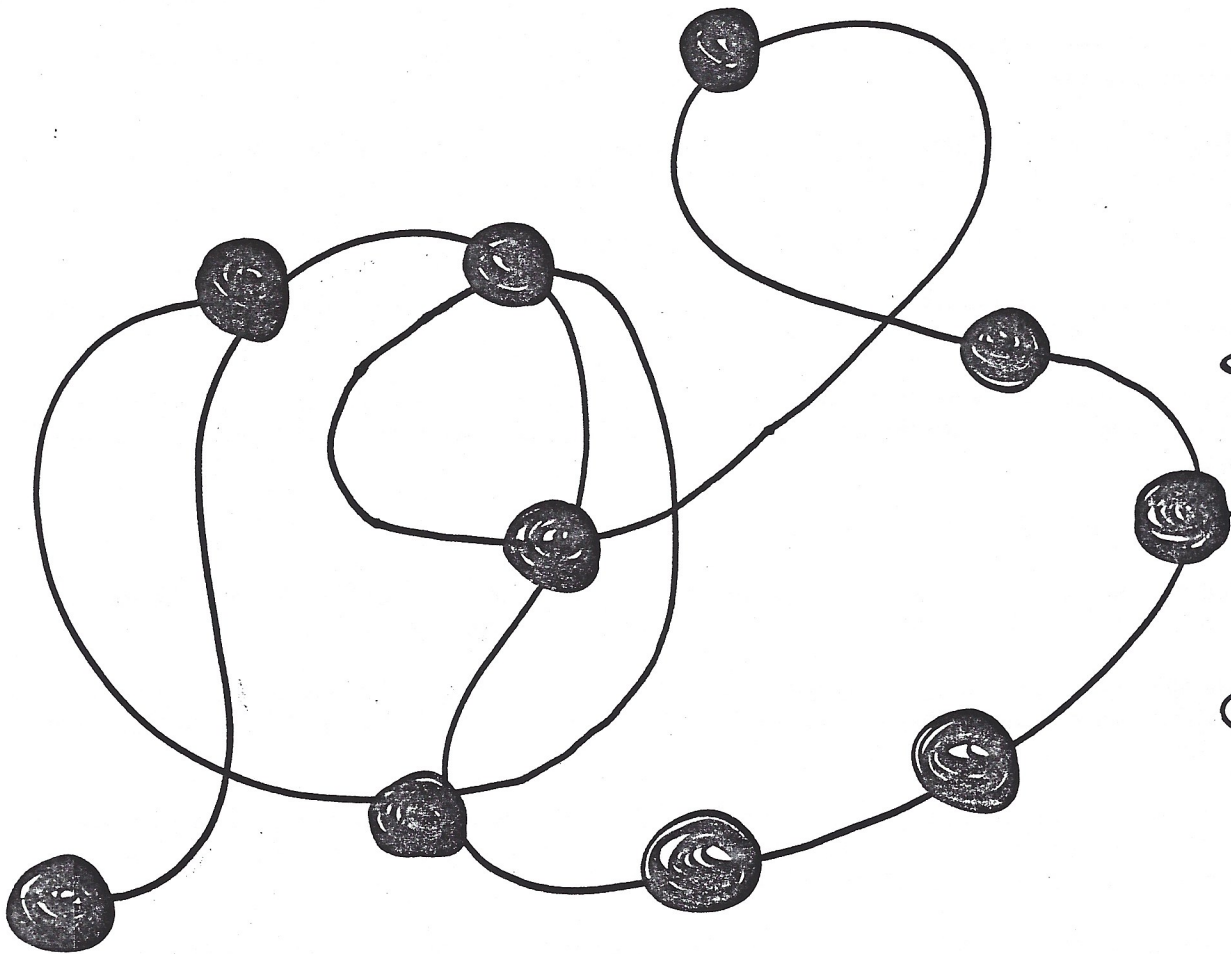
- * Some of the festivals we used to do on the old seminary campus in the summers as we began to get involved with the neighborhood.
- * Art form conversation - the objective, the subjective and then the application to your own life.
- * Going from what did you see and then plunging a little bit deeper to how did you feel and to what applications does this have for your life.
- * He was absolutely right, The group sang beautifully because they had to work through some stuff in the seminars. We worked, studied, it was intellectual but we sang at various time to shift moods. Every time the tone of the music was wonderful.....It was the singing that brought people together.

D.3 Meditation Individual

- * I've done that of going inside and naming the mystery. I do it through a twelve-step program.
- * I sit down for ten or fifteen minutes to write in my journal and look ahead at the day, maybe reflect on the past.
- * The thing about meditation is that it is not thinking. We who were trained to think and to reason, all of which is good, and which needs to continue. But it's not enough.
- * Solitary offices for individuals exploring the new religious mode.
- * I think reading. It's much more of a personal or individualistic kind of thing. Conversations with friends.
- * A lot of people will write in their journals. A man named Progoff developed ways to utilizing journal writing to probe into the deeps of life. Several people around here use his understanding to do that.
- * We have a meditation room upstairs.
- * But my meditation is just beginning to see myself and the connection with God and the world and myself and where the creativeness is, where the native people were....
- * My spirit life is deepening. I am spending more time in meditation. More time in reading the kinds of books and things that are suggesting spiritual exercises and alternative ways of looking at the world.
- * I do a lot of reading and individual writing and work...mostly with some of the traditional forms. But I find that right now is a solitary time of working on your spirit life. I very much like the canonical hours forms. I use those as a journal tool.
- * You change so many things to be current. But it's a way into the spirit....into meditation, new pathways to the mystical. We continue to study to retool ourselves in the spirit life.

D.4 Experimental

- * There's a lot going on now, in the way of exploring the spirit -- the exciting aspects of the times that we live in. The new ways of accessing the -- particularly the Eastern mysticism and paths.
- * I do pioneer on behalf of this organization.
- * Experimentation. The attempt to find new paths, new ways of expressing a basic theological understanding that meets the needs of people in these times. I think that has been the gift and it has been the deepest struggle.
- * Most recently for me journal writing has been particularly significant.

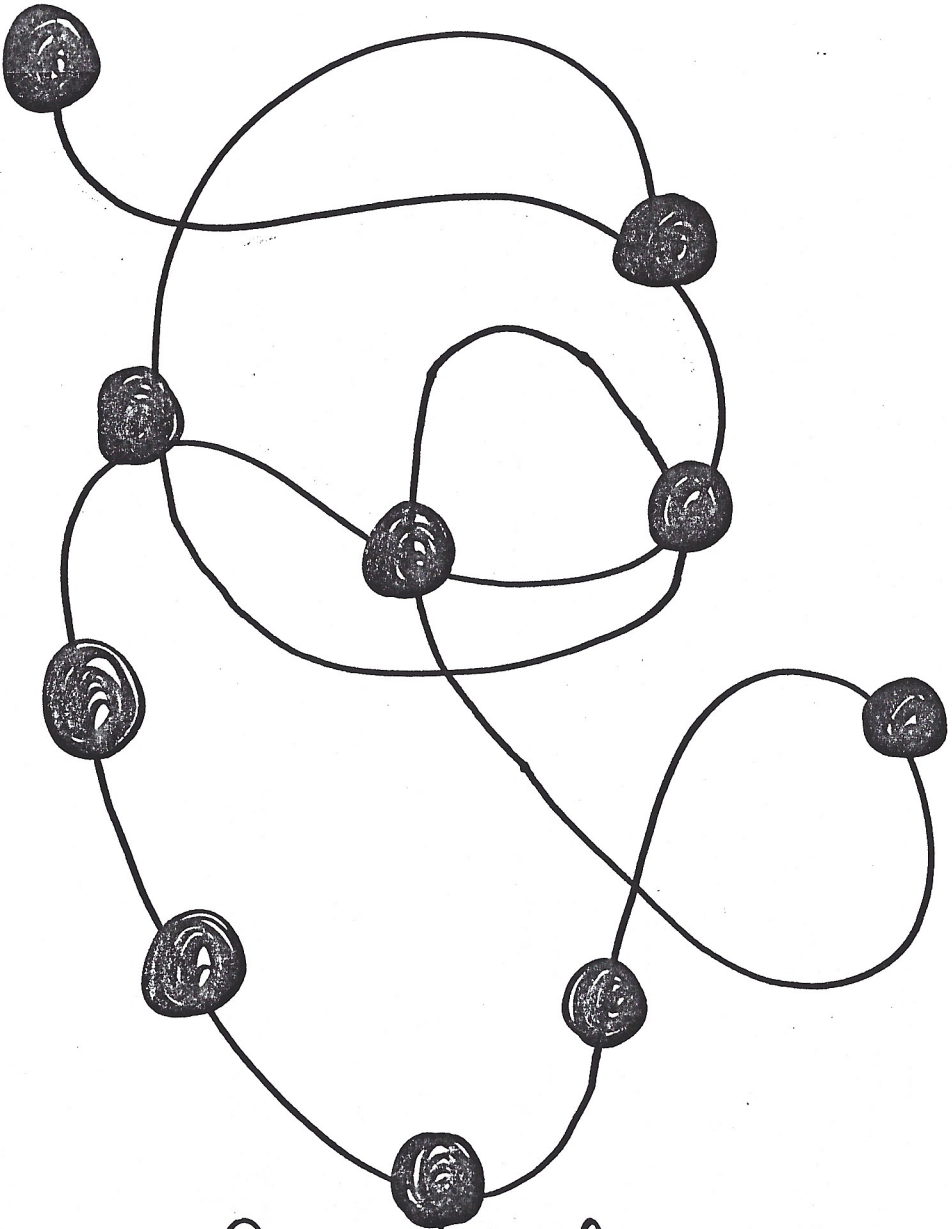


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