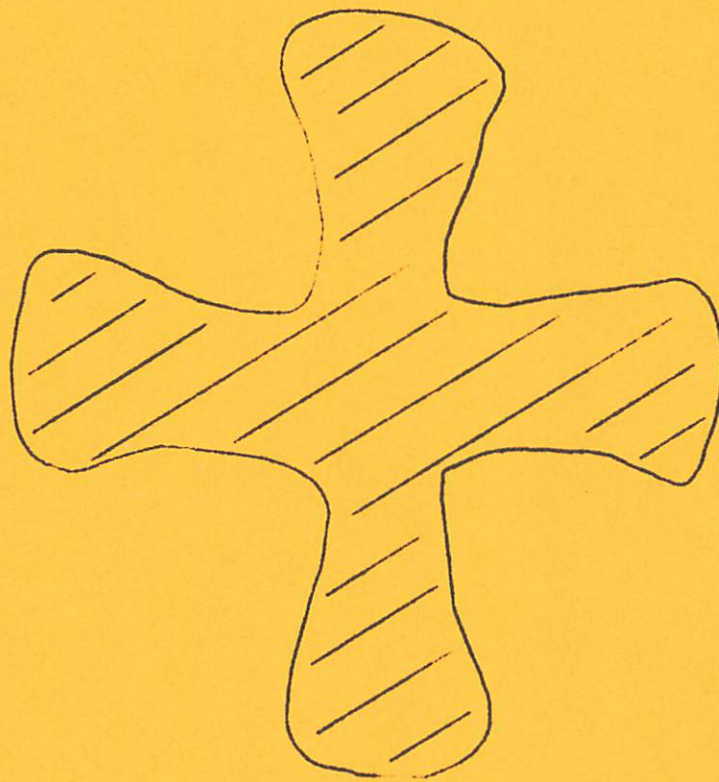


ODYSSEY TEACHING MANUAL



SEATTLE RELIGIOUS HOUSE
WINTER 1973

PURPOSE OF THE ODYSSEY

A man of faith never participates in any religious practices for what he himself will get from the experience. He knows that God provides for him in his mundane existence all that he needs for his spirit sustenance.

Neither does a revolutionary churchman attempt to be an uninvolved observer of experiments in religious methodologies. He knows that the test of knowledge is in the abandoned doing of it.

Rather, the secular-religious engages in religious practices, such as this journey of spirit, because history requires the dramatization of cruciform consciousness. This liturgical form is a tool for the formation of the new post-human consciousness. As such it is a preparation for the impending judgment of a collapsing social and religious construct. It is the development of the spirit power to stand in the fires of destruction and the deserts of unfulfillment as the men of God.

Let us then covenant with one another to be this Odyssey-

- In humility, before the Lord of history, who has chosen us to be his instrument,
- In gratitude, for this opportunity to honor and love God, and
- In compassion for all souls which groan in the birth pangs of post-human consciousness.

THE SPIRIT JOURNEY OF THE 20TH CENTURY

SECULAR RELIGIOUS

	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3
	3	4				4				4				4	1	
JOURNEY	PROLOGUE		1 ST DAY				2 ND DAY				3 RD DAY			EPILOGUE		
	THE PREPARATION		THE MARCH				THE VISION				THE ACTION			THE SILENCE		
HUMAN QUESTION			<u>WHO AM I?</u>				<u>WHAT DO I?</u>				<u>HOW BE I?</u>					
			THE WORD				THE DEED				THE PRESENCE					
MOTIF			"I AM THE TRUTH"				"I AM THE WAY"				"I AM THE LIFE"					
			INTENSIFICATION OF				INTENSIFICATION OF				INTENSIFICATION OF					
RHYTHM			KNOWING				DOING				BEING					
			MEDITATION				PRAYER				CONTEMPLATION					
BREVARY CREATION			POVERTY				OBEDIENCE				CHASTITY					
			CORPORATE OFFICE	CONTEXT	EXERCISE		WORK	CONTEXT	EXERCISE		SOLITARY OFFICE	CONTEXT	EXERCISE			
STYLE			MEDITATION SELECTION				PRAYERS FORMULATION				MONTAGE CREATION					
			ENGAGE THE PAST				CREATE THE FUTURE				BE TRANSPARENT TO THE PRESENT					

JOURNEY TO AWAKENING

JOURNEY OF PREPARATION

JOURNEY OF DESCENT

JOURNEY TO THE CENTER

	SOLITARIES			CORPORATES			JOURNEYS			
	College		Teams	Solitary	College	Teams	Solitary	College	Teams	
	OPENING MEAL	SOLITARIES SOLILOQUY	BREVIARY EXERCISES	CORPORATES WORK	CORPORATES SOLILOQUY	TUTORIALS	SOLITARY OFFICE	JOURNEYS SOLILOQUY	STUDY	
DAY I	DAILY OFFICE SONGS ACCTY. RITES MEAL CONV RITES	MEDITATION		WORK	POVERTY		SOLITARY OFFICE STUDY HESSE	KNOWING	JOURNEY TO THE EAST HESSE	FILM BOARD
DAY II	DAILY OFFICE SONGS ACCTY. RITES MEAL CONV RITES	PRAYER		WORK	OBEDIENCE		SOLITARY OFFICE STUDY HESSE	DOING	JOURNEY TO THE EAST HESSE	FILM BOARD
DAY III	DAILY OFFICE SONGS ACCTY. RITES MEAL CONV. RITES	CONTEMPLATION		WORK	CHASTITY		SOLITARY OFFICE STUDY HESSE	BEING	JOURNEY TO THE EAST HESSE	FILM BOARD

RECEIVING		I						II						III										
GREETING	12:00						12:30						1:15						1:30					
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6
REGISTRATION	BPK SPILL COND HEROES						BPK SP. CONIV SUCCESS						SOL. MUSE PRAYER						SOL. MUSE PRAYER					
MEAL PREP	SOLUTION MED.						SOLUTION PRAYER						SOLUTION PRAYER						SOLUTION CONTEMP.					
SCRIPT:	SOL. MUSE LAB-MED						SOL. MUSE PRAYER						SOL. MUSE PRAYER						SOL. MUSE CONTEMP.					
RITES OF PASSAGE	B						B						B						B					
DISSEMINATE	PRIEST						PRIEST						PRIEST						PRIEST					
FEAST	3:00						3:00						3:00						3:00					
HOST	SOLUTION POVERTY						SOLUTION OBEY.						SOLUTION OBEY.						SOLUTION OBEY.					
SONGS:	RABBI						RABBI						RABBI						RABBI					
SEND-OUT	4:30						4:30						4:30						4:30					
QUESTIONS	SOL. OFF. STUDY						SOL. OFF. STUDY						SOL. OFF. STUDY						SOL. OFF. STUDY					
LAUREL	SOLUTION KNOWING						SOLUTION DOING						SOLUTION DOING						SOLUTION BEING					
VEIL	8:00						8:00						8:00						8:00					
	9:00						9:00						9:00						9:00					

rites of BEGINNING AND ENDING

Selfconscious participation in the Odyssey requires that participants have an opportunity to symbolize their decision to embark upon the journey of the spirit...from everywhere...to everywhere.

OPENING RITE OF INITIATION

(Occurs after the first feast prior to first sleep)

1st Monk: What is your name?

Participant: My name is _____.

Monk: Have you decided to join the journey of the spirit?

Participant: Yes or NO

Monk: I remind you that this is an intentional decision to participate in transparent self-consciousness.

Proceed to next station.(Laving)

2nd Monk: Wash your hands to symbolize your entrance into the journey.

I mark you with the sign of the cross to remind you that to journey into the deeps of life is to discover the realities of the Christ. (Mark forehead with the sign of cross).

Proceed to next station.(Robing)

3rd Monk:

"Kneel in Humility"(Participant kneels)
(Robe is placed over the head)

"Extend your arms in Gratitude"
(Arms go into the robe)

"Rise in Compassion"(Participants rises and robe is tied around them with rope)

"Enter the future under the sign of the cross"(cross is placed over their head.

Participant goes to his bed for the first sleep.

CONTEXT FOR DISROBING

Rising:

Music--"Hallelujah Chorus"

Participants dress and bathe, and line up at the ring of the gong for the Feast of Endings, preceeded by returning the robes.

Ritual: (Participant hands robe, rope and cross to Monk)

Monk: What is your name?

Participant: My name is _____.

Monk: _____you must learn to wear the invisible robe of the new religious.

Feast...

CLOSING RITE OF COMMISSIONING

(Occurs at the close of the last feast.)

1st Monk: What is your name?

Participant: My name is _____.

Monk : _____ have you decided to continue the journey of the Spirit?

Participant: Yes or No

2nd Monk: I remind you that you are the beginning and the end of the journey. I mark you with the cross. (Mark forehead with sign of cross) Remember, Christ is the only way. Amen.

Participant: Amen.

DAY	I	II	III	CLOSING FEAST COMMON MEAL SCRIPTURE
DAILY OFFICE SCRIPT.	Job 1:13-21	Gen. 22:1-3	Sam. 3:1-4	
	Mat.19:16-22	Gal.6:7-10	Rom. 8:1-8	

THE FEAST OF BEGININGS
(not a common meal)

Conversation:

1. Where have you seen signs in history that you would point to as the awakening of the spirit?
2. What were the clues?
3. What are signs that the real revolution in our time is a spirit revolution?
4. Where in your own life have you been aware of the spirit awakening?
5. What are your anticipations about the Odyssey as you begin?

ORIENTATION:

20 min. context--10min. on manual and explanation of rituals to follow.

Odyssey not a course--journey of consciousness

Dangers:

1. Psychologism
2. Romanticism
3. Intellectualism

Experience of Awe--not in you, you live in side of it. Try to shut off awe.

Symbols--laugh at self
create those that carry meaning of life.

Experiment for Local Congregation

Explain Rituals--Decision, Cleansing, robing

THE FEAST OF ENDINGS
(Common Meal)

Meal Evaluation

1. How has this weekend helped you?
2. What do you need to do in order to become the religious?
3. What stylistic alterations are necessary for you?
4. What is the significance of this weekend for the church? the movement?
5. What is the function of the religious in the social process of the 20th cent.?

Context for Closing rite of commissioning:

Contextual Introduction:

5 min. Review of the interior voices that all of us hear. We have an inherent community- those you think of frequently as well as those you disagree with. Intent of exercise is to give opportunity to bring to self-consciousness your meditative council.

Begin spin-Who are some of the voices that have spoken to all of us?(Do you notice that some of them are more real than those you see every day?)

WRITE
15 min.
CONV.
5 min.

1. Now each one of us will choose five voices that have especially been speaking to you. What was the issue that was being addressed in your life?
2. What friends have you self-consciously chosen because of your line of work or life purpose?

WRITE
10 min.

3. What lines from movies do you remember just as vividly as if you were seeing them anew? What other art forms persist in your memory? Why do they hold power for you?

4. What are the voices you say "no" to?

GET OUT MEDITATION CHART

5 min. Go quickly through the formal categories, defining and giving illustration.

WRITE
35 min.

Categorize and mark down on the meditation chart all the names you've listed or others you may have thought of while we've been talking.

CORPORATE
REFLECTION

15 min. What boxes did you find were the easiest to fill? Most difficult?

Did you stop along the way and speak with any of your council?
What did you discover about your council?

What was revealed to you about the practice of meditation in your life?

(other questions: Who showed up that you were surprised you wrote down?
Who showed up that you still have deep anger toward?)

CONCLUSION

Meditation is an infinite universe that is constantly changing, expanding to include more voices and having some drop out along the way. Every human life is determined by a meditative council, whether it be self-conscious or not.

Context: Poverty is an aspect of everyman's world that the religious has seen as the response of disengagement for the sake of engagement as the chaste one--responsible only to God.

- Conversation:
1. What are the places of attachment over which 20th century man is in despair?
 2. (Story of Linus' blanket) When you face a new chaos abyss what teddy bear do you hold on to?
 3. Relations of hostility are also binding. Name 3 relations you want to get out of. Share a few.

WORKSHOP

4. Make list:

<ol style="list-style-type: none"> a. teddy bears most cling to b. 2 habits most attached to c. 2 areas most of your complaints relate to d. 2 personality traits you pride yourself on e. 2 virtues you would find most painful to surrender f. 2 favorite philosophical ideas 	<ol style="list-style-type: none"> g. 2 things on which your reputation depends h. your 2 favorite roles i. 2 roles you have the most anxiety about. j. 2 achievements you like to boast k. 2 detachments you are proudest of.
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5. Arrange these on the Chart under the formal categories of Goods, Work, Relations, Offering.
6. A. You are assigned to work with the Ibos in Nigeria. Put a cross opposite any item on the list that this assignment would demand detachment.
 B. You have a serious accident which demands 12 months in hospital. Put a cross opposite those items where such hospitalization would demand detachment.

 Share some of these.

DISCUSSION

7.
 - a. Where surprise yourself?
 - b. Which of the points listed is an EDGE for you?
 - c. How is it that life itself demands detachment?
 - d. Which seems to be the most pressing demand Lady Poverty is laying on you?

CLOSING

8. Throughout history all kinds and conditions of men have testified to the liberation that comes from detachment which life itself forces in the end. How is it that we can appropriate that wisdom: what practical tools are required?

1. When I find myself in these boxes I tend to (smile, frown, cry, get mad).
2. What did you find yourself doing during the lecture? Did your stomach hurt? Did you sleep?
3. Which boxes make you nervous?
4. Which box did you find yourself in?
5. What events have occurred in your life that you would locate in one of these boxes?
6. In three words tell me about (Knowing, Doing, or Being)

INTRODUCTION (10 min.)

1. Whole of life is prayer- "Work of prayer precedes prayful work."
2. The classical prayer form is an example of this. Describe the classical prayer form in secular terms and using a good source such as the Book of Common Prayer as an example. (Use brief brainstorm on addresses and salutations)

FormEXAMPLE

Address - to whom

Almighty God, Our Father

Concrete situation-
Description

Who knowest us to be set in the midst of so many and great dangers

Formal Category-
decision, what. Confession,
Gratitude, Petition or
Intercession.Grant us strength and protection.
Support us in all dangers
And carry us through all temptation.

Promise - why

that we might faithfully serve thee

Salutation - through whom

Through Jesus Christ, thy faithful
Son, our Lord. Amen.

3. List four specific concerns of yours in relation to the future which you need to brood on and make some decision.

PRAYER WRITING(33 min.)

Each participant writes 8 prayers, one corresponding to the first two phenomenological levels (two prayers under each formal category). Take 4 min. for each prayer. Ring bell every four minutes. Push for use of the prayer form explained in the introduction.

REFLECTION(5 min.) Take five minutes after first 8 prayers to get out blocks and quickly answer them.

PRAYER WRITING(32 min.) Each participants writes 8 more prayers-Ring bell

PRAYER CONVERSATION(10 min.)

1. Where did you find the most writing difficulty?
2. What issue did you find yourself struggling with?
3. Why? (is it more difficult to confess than petition)
4. What was the difference between levels?
5. Do you believe you have just participated in action? How?
6. What is prayer for the 20th cent. churchman?

Covenant	Trapped	Illusion	Chart	Sign

1. List 10 covenants you find your life in (5 min.)
2. Write down how you experience yourself as being trapped in relation to being obedient to these covenants. (take category of family and discuss how people experience their trappedness in that covenant.) (10 min.)
3. For each of the covenants go back and list the illusion or the wish dream you have lived with in this covenant or get out that story that you have told about that covenant that has allowed you to get off the hood of dealing with it, escape the tension of being in that covenant. (20 min.)
4. Share some of these storys? (10 min.)
5. Go back and star the covenant that:
 - a. is most pressing for you now.
 - b. has been most frustrating over the years
 - c. you get hung up on the most, in order to get off the hook of dealing with the others.
6. Tell some of these stories? (15 min.)
7. For these 3, pick a category of the chart that addresses that struggle.
8. In light of this category, what would be the sign of a new relationship to your covenant. How would that be a sign?

REFLECTION:

9. What has all this told us about obedience?
How would you talk about the struggles with these covenants as the struggle with obedience to the Lord?
10. What is the Word in relationship to the struggle with obedience?

<u>Workshop:</u>	<p>To begin the group spinning have each person create 20 boxes on a sheet of paper and have them write down any events in their life since birth that come to mind when you read off the following eight categories: (10 min.)</p> <ol style="list-style-type: none"> 1. Time seemed to stop 2. you seemed to be frozen from all around you. 3. Disconnected from all around you. 4. Utterly isolated from familiar contact. 5. You seem to falling in darkness. 6. Heard voices full of power. 7. Had vision of life not yet created. 8. Saw familiar universe disappear. <p>What events did you remember that you had forgotten you know about?(10 min.)</p>
CHART:	<p>Take these events and locate them in the Contemplation Chart(5 min.)</p> <p>Choose one of these events and The obx box it is in and answer the following questions about it: (10 min.)</p> <ol style="list-style-type: none"> 1. What objects do you associate with this? 2. What smells? 3. What colors? 4. What sounds do you hear? 5. What emotions are expressed? 6. What activity?
MONTAGE:	<p>(55 min.) Have each participant build a montage that represents the life event in the contemplation box.</p> <p>Simple instructions in montage building might be to suggest leaving on white space, using no words, and choosing to use only colored pictures or only black and white.</p>
REFLECT:	<ol style="list-style-type: none"> 1. What was going on inside of you during the montage making? 2. Did you find yourself reliving the experience of awe which was summoned forth in that category? 3. What was revealed to you about the practice of contemplation in your life? 4. Where are you going to hang this montage? Why?

Context: Chastity as the intensification of Obedience and Chastity is loyalty to the Creation and Creator. It is the Presence of that loyalty in the midst of Fallen World.



Chastity is sheer creativity.

Have each person take a blank piece of paper and draw a line down the center and put headings:

Chastity	Unchastity
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1. Listen to this passage and put down all phrases that illustrate what chastity is. (Read Kaz. p. 113, par. 33-37.) Share them and ask for some sense of why they illustrate chastity.

Put down a phrase for unchastity in relation to each above. Share these and do appropriate lecturettes.

2. Listen to this passage from Hess and put down all phrases that illustrate what unchastity is. (Read Hess, page 18,19. Share exhaustively, and ask for some sense of why they illustrate unchastity.

Put down a phrase for chastity in relation to each above. Share these.

3. Listen to this N.T. passage - I'll read it very slowly - and put phrases that are examples of chastity and unchastity in their column. (Read Mark 14:32-42.)

Share unchastity entries first and do appropriate spins. Then share chastity entries and spin off them.

Take the arenas of the Family, Self, Church, Globe and ask: What is the one thing you are willing in each of these 4 arenas?

What conflict do you experience in the demand to be the Church in that covenant?

Where and how do you escape from that decision?

What category from the chart points to that struggle?

What image, symbol, story is needed to hold before you to release you to be the Church in that covenant?

Chapter One

1. What images, pictures do you recall?
2. Who were the characters?
3. What were rites they did as they travelled?
4. What lines do you recall?
5. What was mood of chapter?
6. What are your interior feelings?
7. Take piece of paper and write (from chapter) the four key words that hold it. Read.
8. Where were you nudged by some other experience in own life.
9. Where have you encountered same kind of journey?
10. What was this chapter about (in own words)
11. What was most enigmatic/puzzling/mysterious part of chapter?
12. What was enigmatic about that?
13. Read aloud the section about the renegade. How does this story illuminate any position of your experience?
14. What is Hesse pushing in terms of vow, rites, etc?
15. Where encounter in church the dynamic of vows?
16. Where have you found yourself saying, "I haven't forgotten anything?"
17. What has happened when people have left covenant (Family, Clergy leaving church)
18. What would you like to have cleared up by the end of the book.

Chapter Two, Three, Four.

1. What events remember?
2. What lines remember?
3. What objects remember?
4. What colors did you see?
5. What sounds did you hear?
6. Where get mad?
7. Where get excited?
8. What mood shift from reading yesterday and today?
9. Where did story catch you off guard?
10. Who did you identify with?
11. Where have you lost Leo?
12. What became of the documents for you?
13. Or another way to ask that, when have you sold your violin?
14. Have 3 different pairs read from the dialogue of Leo and H.H. about the violin.
15. What have you learned about your own journey of spirit?
16. Read the section on despair aloud (p. 77). How is this helpful poetry?
17. Where do you find the story confusing or opaque?

Chapter Five

1. Someone bring us up to date on chapters one through four.
2. What are some of the scenes in this chapter?
3. Who are some of the characters?
4. Let's go back and reconstruct the story: (as story is retold push the following:
 - what was the significance of the first trial?
 - what was the doubt that H.H. experienced in par. 25?
 - what were the offences that HH was accused of in par. 36-347?
 - what did Leo say in the speech to the officials, par. 51?
 - where was your life addressed in this speech?
 - what were the judgements?
 - what were tests on re-entry to the League?
 - describe what happened at end.
5. What was HH's problem?
6. What happened to him?
7. What was this whole book about?
8. Who is Leo? What role did he play in HH's life? Recall how he pushed him?
9. What is the League? What are the Characteristics of it. (Make a long list)?
10. What is your responsibility for the League?
11. What does this tell you about what it means to be the church?

RUBRICS FOR THE SOLITARY OFFICE

THE PREPARATION

1. I gather my Monk's Chest, fill my Monk's Bowl, receive my bread and drink, fill my cup with wine from the common bottle, and proceed to my Invisible Space.
2. I set up my Rood Screen, put on my stole, and lay out my Breviary.
3. I open the Solitary Office with the Ascription: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

THE MEDITATION

1. I direct my attention to the category of Meditation and read the selection for the day in my Breviary.
2. I reflect on the saint for the day and write the names of three friends according to the category of Meditation.
3. I write a reflective sentence and then
4. I consider my life as Poverty, to know one thing.

THE CONTEMPLATION

1. I light my incense.
2. I cut out a picture from my magazine for the Rood Screen.
3. I direct my attention to the category of Contemplation while:
 - I read the statement in the Breviary.
 - I contemplate the picture while I drink from the cup and eat bread.
 - I quietly sing my current song and write some of the words in my Breviary.
 - I do my gesture.
4. I write a reflective sentence and then
5. I consider my life as Chastity, to see and to will one thing...

THE PRAYER

1. I direct my attention to the category of Prayer and I read the Prayer for the day.
2. I write the assigned prayer.
3. I consider my life as Obedience, to do one thing...

THE DEDICATION

1. I close my Breviary and my Rood Screen...
2. I say the Pater Noster:
"Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come, thy Will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen."
3. I return my materials to my Monk's Chest, take off my stole and put it in the chest.
4. I wash my cup and bowl, return my Monk's Chest to its storage place, and go forth to serve.

DAY 1: MEDITATION

	personal absolution MEDIATOR Permission
THE DIALOGUE establishing interior community	Persistent Friend

MEDITATION

Saint: Western Religious Contemporary

Bonhoeffer

Category: Persistent Friend

I appropriate my mediator as friend, the one who out of his lucidity about the particularities of my life persistently engages me in dialogue about the way life is .

My father was one of the princes of Khurasan, and I was a youth, and rode to the chase. I went out one day on a horse of mine, with my dog along, and raised a hare or fox. While I was chasing it, I heard the voice of an unseen speaker say, "Oh Ibrahim, for this wast thou created? Is it this thou was commanded to do?" I felt dread, and stopped -- then I began again, and urged my horse on. Three times it happened, like that. Then I heard the voice -- from the horn of my saddle, by God! -- saying, "It was not for this thou wast created! It was not this thou wast commanded to perform!" I dismounted then, and came across one of my father's shepherds, and took from him his woolen tunic and put it on. I gave him my mare and all I had with me in exchange, and turned my steps toward Mecca..

--Legend about Ibrahim ihn Akham,
3rd century Muslim mystic

REFLECTIVE SENTENCE :