

GRA 1980  
Toward the Strategic Systems  
of Movemental Formation

**THE SPIRIT LIFE**

## THE TEAM: CONTEXT

It has been our experience, this year in particular, that the Team provided the power to gain the advantages we have attained in presenting authentic and human alternatives to this world. They key today for any effectivity in carrying out the creation of a new vision is the Team as the center of creative and powerful corporate action. This age has suffered the loss of individual heroes and seeks the new hero for our time. It is the Team of people, grounded in practical methods and tools, who have decided to risk everything for the sake of redirecting a chaotic and misguided world into new hopefulness which is the new hero.

The Team is finally only one thing -- a sign to the world of disciplined corporateness. It is a primary human dynamic reflecting the indicativeness that all of life is built on corporateness. We die without relating to others. It reflects as well the fact that nothing of significance can be accomplished in our complex times without smaller units within the whole who operate out of common obedience, method and vision.

It was the intent, during the Global Research Assembly, to focus on the Team as the visible sign of structural care, focused mission, effective action, and authentic selfhood. As a sign of structural care it enables the world to discover that equity and justice come in objective assignment which cuts across all economic classes, races, cultures, and sex. As a sign of focused mission it enables the world to see that the impossible is possible when a group of people decide to win together. As a sign of effective action it enables the world to see that every human being's gifts can be used together to do the job needed to be done. As a sign of authentic selfhood it enables the world to see a new kind of integrity in which it is possible to live before the totality of life as a gift, and in which every person is responsible for the whole of the task of the globe.

## The Daily Ritual

### Creation

#### ENTRY (Verses 1 and 2)

A time to set forth a new demand,  
A time to look into the past,  
For without "what has been"  
There is no "yet to be;"  
Nothing that we do, then could last.

#### Refrain

We stand beyond our life and see,  
We stand beyond our death and really see  
What's required of those who give their  
death to history;  
And it is now that we must do  
What other ones have always longed to see,  
To discover what's required to set all people free.

No more must Man live in poverty  
No more in strife and disarray.  
For when those who care create all the earth,  
That shall be the new day.

#### EXIT (Verses 3 and 4)

In those who choose to be all there is  
Pain and misery are past;  
Transformed because they bring forth human life;  
New life never comes but through a death.

#### Refrain

The global task now has claimed our lives,  
Who knows where our bodies they shall find.  
But with us, anew, now the Mystery appears,  
The meaning of the life of all Mankind.

#### Refrain

*(Let the Community stand and sing first two verses of the song, "Creation")*

**Leader:** Let us stand before life as those who care  
for the world.

**Community:** Be it so.

**ACT I:** L: Life is never the way we want it.  
C: We refuse to accept its promise.  
L: Nevertheless we are free to live.  
C: Be it so.

*(Let the community be seated)*

#### Reading for the Day

*(Let the community stand)*

**ACT II:** L: This is the day we have on our hands.  
C: We give thanks for the life we have.  
L: This is our decision.  
C: Be it so.

L: Let all the joy mingle in my last song.

**Community Left:** The joy that makes the earth flow  
over in riotous excess.

**Community Right:** The joy that sets the twin brothers, life  
and death dancing,

**Community Left:** The joy that sweeps in the tempest,  
waking all life with laughter,

**Community Right:** The joy that throws everything it has  
upon the dust.

*(Let the community be seated)*

#### Address for the Day

*(Let the community stand)*

**ACT III:** L: We stand before the world and its need.  
C: Let us give ourselves to the task.  
L: It is to build the Earth.  
C: Be it so.

L: Let me not pray to be sheltered from dangers,

C: But to be fearless in facing them.

L: Let me not beg for the stilling of my pain,

C: But for the heart to conquer it.

L: Let me not look for allies in life's battlefield,

C: But to my own strength.

L: Let me not crave, in anxious fear to be saved,

C: But hope for the patience to win my freedom.

**Leader:** Let us go forth to enact our care for the world.

**Community:** Be it so.

*(Let the community sing last two  
verses of the song, "Creation")*

## READINGS FOR THE DAILY RITUAL

Monday:

Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action;  
Into that heaven of freedom, my father, let my country awake.

Tuesday:

Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But Man has also his higher instincts of sympathy and mutual help. The people who are lacking higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civilization who have this spirit of cooperation in them. So we find that from the beginning of history men had to chose between fighting against one another or of combining, between serving their own interest or the common interest of all.

Wednesday:

Hold thy faith firm, my heart, the day will dawn.  
The seed of promise is deep in the soil, it will sprout.  
Sleep, like a bud, will open its heart to the light,  
and the silence will find its voice.  
The day is near when thy burden will become thy gift,  
and thy sufferings will light up thy path.

Thursday:

Put a new heart into the people so that they can build for themselves. Teach them the value of cooperative action so they may put forward their united strength. Do not expect fame or praise in the undertaking. It will need patience, love and silent striving, but let one single minded resolution sustain you in all your work: the resolve that you will make it your life's mission to share in the sufferings of those who are the most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery.

Friday:

When I sit by the roadside, tired and panting,  
When I spread my bed low in the dust,  
Let me ever feel that the long journey is still before me,  
Let me not forget for a moment,  
Let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

Saturday:

Be ready to launch forth, my heart!  
And let those linger who must.  
For your name has been called in the morning sky.  
Wait for none.

BREAKFAST RITUALS

"THE TASK BEFORE US NOW;  
IF WE WOULD NOT PERISH,  
IS TO SHAKE OFF OUR ANCIENT PREJUDICES,  
AND TO BUILD THE EARTH."

Teilhard de Chardin

"AT THE EDGE OF HISTORY  
THE FUTURE IS BLOWING WILDLY IN OUR FACES,  
SOMETIMES BRIGHTENING THE AIR  
AND SOMETIMES BLINDING US."

William Irwin Thompson

"WHAT APPEARS TO BE A BREAKING DOWN OF CIVILIZATION  
MAY WELL BE SIMPLY  
THE BREAKING UP OF OLD FORMS  
BY LIFE ITSELF."

Joyce Carol Oates

"WE HAVE ARRIVED AT AN HISTORICAL VANTAGE POINT...  
WHERE THE WASTELAND ENDS  
AND...HUMAN WHOLENESS AND FULFILLMENT BEGINS."

Theodore Roszak

"MAN ANTICIPATES MORE OR LESS CLEARLY  
HIS ENTIRE FUTURE AT EVERY MOMENT."

Jose Ortega y Gasset

## ABSOLUTIONS

1. It is a strange thing that such a group as this has been called to be entrusted with history. But history doesn't make mistakes, as evidenced by the fact that you and I stand here today, driven by the unknown to be those who are needed for this great civilizing process.
2. Most of us go through life unwilling to stand self-conscious to the brokenness of our own being and the brokenness of every situation in which we find ourselves. Yet the deep secret of life is that, regardless of how we long for life to be different or try to disguise it, this very brokenness is the wholeness of our existence.
3. Our tiredness, our inadequacies, our unwillingness to be who we are in the time and place given to us are facts of life. That we are sustained in being is also a fact of life. We stand before this as good and our possibility.
4. Our destiny doesn't lie in doing what we feel we should do, or would like to do or be. Our destiny lies in the fact that our times have called us to do what seems to be impossible, and to do it well on behalf of all people of this world. This is a free gift to us. We have the possibility of receiving it daily.
5. Our brokenness becomes more evident as the world's brokenness and pain is made more deeply visible to us. Nevertheless, our very pain is the sign of wholeness and a symbol of new creativity for this age.
6. We cannot escape seeing the pain of the way life is, its wonder, and the unbearable demands which seem beyond what we can meet. Yet we are those who are continually reminded that this itself is the fulfillment of life.
7. We can never escape affliction no matter how hard we try. In fact, our own freedom is to stand in the midst of painful sensitivity to other's needs and to our own inadequacies in responding to those needs. In this very pain is found the possibility of maturity and fulfillment of all of life.
8. Human beings as created—broken, separated, capable of both greatness and hideousness—are the creatures required to build the new earth, for there is no other kind of being around who can conceive of that task. To decide that you, as you are, are satisfactory—a decision which acknowledges the rightness of the universe and which confounds reason—is to be free to move.
9. There are two ways to live one's life. One can ignore history and live only for the immediate, or one can discern what the times require of one's life and give it over to a vision of the future. The willingness to give one's life in obedience to that which is not yet revealed is an affirmation that the journey of humankind is a hopeful one.
10. We are gathered together as a people of diverse experiences: some joyful, some painful; some victorious, some full of failure. Everything we have done is significant. The secret of life is that all of these experiences are what have made us who we are and have brought us together in this moment in history.

## MEAL CONTEXTS

LET US EAT THIS MEAL ON BEHALF OF:

1. of all those who understand hope, suffering and courage.
2. those who have decided their destiny is to be the corporate exemplar.
3. those who have decided to declare the glorious destiny of our time.
4. those who have discovered their family is four billion people and their home is in two million places.
5. those who have decided to empower every human being by releasing their profundity.
6. all communities everywhere which have decided to be signals of possibility for other communities in this world.
7. training structures such as the HDTS, the Academy and ITI which are being used to release the total creativity of those who care everywhere.
8. the hostages of Iran and all others who find themselves pawns in the struggle of cultures and nations to express self-identity.
9. the rebirth of the urban through communities who have decided they refuse to die.
10. Phase I, or the youth of our time who seek for significant engagement and vocation.
11. Phase IV, or the elders of our communities who wish to continue to use the energy they have to express a significant vocation.
12. The Third World nations which are in the trend of emerging self-hood in this globe.
13. the minorities of our nations who find themselves in the frustrating struggle of gaining equal justice and access to that which is available to others.
14. the resurgence of Hope and local people everywhere.
15. those who have discovered that the only way to enable this world is through disciplined corporate action.
16. those who have decided to risk their very lives to tackle the moral issue of our times.
17. those who have caught glimmerings of the future and have decided to risk creating it.
18. the bureaucracy and its need to regain an authentic role in society.

## SEND-OUTS

1. Our concerns fill us with the burden of guilt or anxiety. For LIFE IS CARE. Yet our care is what allows us to become full human beings. I send us out to be those of universal concern.
2. We see in moments of clarity that all we need in life is already provided. For LIFE IS EFFULGENCE. I send us out to be the fulfilled ones.
3. Our lucidity about life breeds both fear and fascination. For LIFE IS CONSCIOUSNESS. I send us out to be those who can live the freedom of their own depth awareness.
4. We see in moments of struggle that the victory is already won. For LIFE IS ACTION. I send us out to be the victorious ones in our total engagement.
5. Our decisions drive us into guilt and concern over effectivity. For LIFE IS INTEGRITY. I send us out to be those who can live an authentic life.
6. We see in the moments when self-mastery collapses that we are over against the uncontrollable. For LIFE IS MYSTERY. I send us out to be those who can continually live before the total otherness of the unknown.
7. Our lives are dependent upon one another. For LIFE IS CORPORATENESS. I send us out to be the ones who self-consciously develop the disciplined fellowhood.
8. Our doing is important only as it coincides with the forces of history in the civilizing process. For LIFE IS CREATIVITY. I send us out to be continually stretched in our imaginative powers as we pioneer on behalf of society.
9. Our words and lives continually pronounce what we have decided is our life's intent. For LIFE IS DECLARATION. I send us out to be a witness to everyone we meet that life is possible.
10. Over and over again life intrudes upon us to shake up our images of life. For LIFE IS EVENTFULNESS. I send us out to be a sign that one can live before the profound happening that life is.
11. Our delight in life comes in throwing ourselves into it as it is. For LIFE IS PRESENCE. I send us out to be the historical every-moment sign that humanity is needing in these times.
12. Though we continually try to reduce life and its responsibility down to what seems bearable, we are given new dimensions to deal with daily. For LIFE IS TOTALITY. I send us out to live in open and creative response before the total existence given us.

## THE PROPHETIC CONVERSATION CONTEXT

### THE ROLE OF PROPHECY IN THE SOCIAL PROCESS

1. Key to new movements - The prophet is the factor that makes the difference between diffuse social activities and a mass movement.
2. Seeds new social modes - Although they are usually "unorthodox", they often bring about change where orthodox methods fail to.
3. Is "spoken through" - People cannot be prophets only by deciding to. Rather than speak, they are "spoken through" by a new image as it relates to their community.
4. Occasions culture shock - As a traveller in the realm of deep reality, the prophet experiences and occasions "culture shock" or a bisociative jolt in relation to his audience.
5. Reveals new humanness - The prophet either symbolizes the new human or is the vehicle by which the lineaments of the new human may become known.
6. Articulates imminent consensus - Prophets articulate and clarify thoughts and aspirations that are as yet imminent in the community.
7. Stretch the language - Prophets must use the language of those whom they seek to convert, persuade, chide or enliven. In order to be heard, they have to explain their experience in an idiom that does not explain it.
8. Touches moral awareness - If a prophet cannot touch, and so be sustained by springs of moral awareness in his audience, his moment of glory will be brief.

### GUIDELINES FOR PROPHETIC CONVERSATION

1. Let the audience know from whereabouts in time and place the reading comes.
2. Take time to discover the "emotional" tone of the Prophecy. Prophecy involves public emotion. Find ways by pause and emphasis for the mood to be heard in the reading.
3. Stage it: Allow them to imagine such a declaration going on somewhere.
4. Prepare and select the questions, link them directly to the passage in your mind.
5. In the presentation, make an absolutely clear distinction between your context and the prophet's words. It is absolutely crucial that the prophecy be heard.

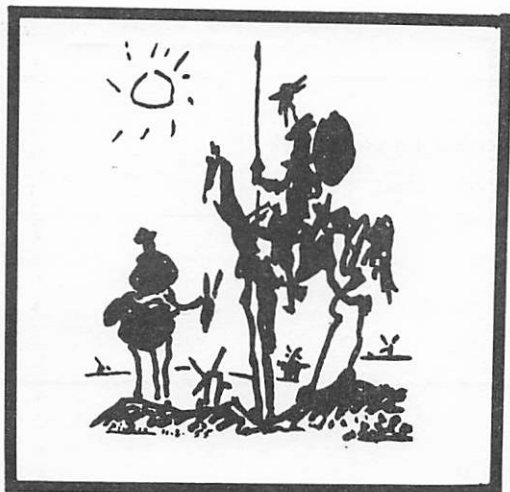
**THE PROPHETIC CONVERSATION  
EXERCISE**

<b>The Intent</b>	The Prophetic Conversation is to engage the team in an exercise that empowers their capacity to serve the world through the prophetic style. The team is to experience the awe, accompanying fear/fascination exposed through the encounter the posture, role, dynamics of a prophetic declaration that is grounded in history.	
<b>The Dramatic Readings</b>	<ul style="list-style-type: none"> <li>● Prophetic Context</li> <li>● Historical Setting</li> <li>● Enacting Declaration</li> </ul>	
<b>T H E  S O C I O L O G I C A L  G R O U N D I N G</b>	<b>The Identifying of the Situation</b>	<p>* Base Questions on Particular Reading</p> <ul style="list-style-type: none"> <li>● What images struck you?</li> <li>● What phrases caught your imagination?</li> <li>● What was surprising in the reading for you?</li> <li>● What was the prophetic mood of this reading?</li> <li>● What kind of events might have been happening in this prophet's time?</li> <li>● What attitudes must have been present in those times?</li> </ul>
	<b>The Interpretation of the Message</b>	<ul style="list-style-type: none"> <li>● What was the depth human concern people were experiencing?</li> <li>● What was the prophet out to have happen to the audience?</li> </ul>
	<b>The Locating of the Edge</b>	<ul style="list-style-type: none"> <li>● What situations/events today are in need of hearing this kind of declaration? These dynamics of the prophets?</li> </ul>
<b>The Team Declaration</b>	<ul style="list-style-type: none"> <li>● How would you embody these dynamics today?</li> <li>● What would be your 3 Point Plan?</li> </ul>	



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## THE ROUNDTABLE CONTEXT

**THE INTENT** of the Roundtable is to enable its participants to grasp, indicatively, living the exemplary life, to experience wonder at their capacity to participate in the profound presence that cares. The mood of the Roundtable is celebrative yet profound, untentious yet content-filled, conversational yet practical. It is to reveal the joy in living the Mystery, Depth and Greatness that Life is.

**THE PREPARATION** of the Roundtable is the key component in staging a great happening every evening the team gathers. The preparation sets the tone of simple elegance. The table setting will be transformed with table cloths, candles, placemats, napkins and a center piece transformation. The hor d'oeuvres will begin 30 minutes prior to the Roundtable opening to provide a refreshing gathering. Background music will ensure an elegant and discontinuous mood for the evening.

**THE ROLES** of the Roundtable are best imagined as Guides leading the team through an exciting event-filled evening. The evening's host would set the style of gracious presence through ensuring that everyone is greeted and offered the evening's hors d'oeuvres. The two up front Guides of the evening would conduct the opening muse, reading, drama creation and closing. Their intent is to catalyze the spiritual creativity of the team, throughout the evening's dialogue. Three scribes will ensure the data is collected to build both the drama and the presentation piece of the Exemplars.

**THE TEAM** participates in setting the tone and style of the evening through "dressing for dinner," preparing the team's space, and effective meal service of the evening's feast.

ROUNDTABLE DESIGN		
7:00	Gathering	Hors d'Ouevres Service
7:30	Qualities Muse	The Singing The Feast The Reflections
8:00	Exemplars Dialogue	The Reading The Conversation The Writing
8:30	Drama Creation	The Themes The Enactment The Staging
9:00	Closing	Team Sendout

THE ROUNDTABLE  
DYNAMICS

THE SINGING of the Roundtable is to set the mood of refreshment, engaging the diversity of the team and undergirding its unity.

THE QUALITIES MUSE of the Roundtable is to evoke the profound learnings of the team, grounding their indicative experience of Being the Exemplary presence. The Muse begins with a brief context on the Exemplar focus of the evening and is concerned with providing a transparent image of that Exemplar, exposing what it is not, the Everyman experience in another's life, and one of your own. The team then articulates its learnings through a series of questions and it is concluded with intuiting the primal qualities of that Exemplar. Surprise and wonder at the capacity of profound human living is the existential edge of the Muse.

THE EXEMPLAR'S DIALOGUE is to engage the team in further reflection on the Exemplar for the evening through reading and conversing with a symbol of Exemplary life. Its aim is to expose the depth struggle and creativity involved in participating in profound presence. The reading selection for the evening is dramatically done and the team gleams the author's insights. Then, the team puts into poetic phrases the profound qualities (i.e. Hunter Warrior's first five phrases). The Dialogue is to occasion a fresh objectivity in relation to the universality and mundanity of this Exemplar's style.

THE DRAMA CREATION undergirds the Roundtable with anticipation and signification to the team's work throughout the Assembly. The dramatic images and guidelines are created by all the teams the first week and then the second week each team is assigned one Exemplar. The team's task is to prepare a one-act play to be put on with three other teams as the concluding Roundtable celebration of the Exemplars. Its aim is to provide an art form reflecting the learnings and insights on the Exemplar assigned through themes, settings and staging.

THE ROUNDTABLE

THE  
OPENING

The New Singing  
Accountability - by the individuals  
Absolution  
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Focusing  
Context

- Quickly rehearse images of the four Exemplars.
- Describe an image of the particular Exemplar that you had at one time and discovered its inauthenticity.
- Describe a person on your meditative council who symbolizes this Exemplar as mundane yet profoundly human.
- Describe a situation in which you found yourself compelled to be this Exemplar presence.

Team  
Learnings

- Each Team member writes down 3-5 situations in which they found themselves embodying this Exemplary presence.
- Each Team member writes down why that situation called forth that Exemplary presence--why it was needed.
- Each member notes how they embodied the Exemplary style in caring for that situation.
- Members share some situations.

Profound  
Qualities

- Then Guide asks a few members to walk through the situation, why and how.
- Guide asks for some dangers in embodying this Exemplary presence.
- Guide asks each member to note several profound qualities of this Exemplar. Share a few.

(Scribes)

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Dramatic  
Reading

- Read the short story.

Team Con-  
versation

- Words, phrases, images.
- Surprised, intrigued, identified.
- How story illuminates the profound qualities.

Indicative  
Poetry  
(Scribes)

- Imaging the Hunter Warrior card for your Exemplar.
- Team members write 5-word phrases.
- Team shares its phrases.

DRAMA  
CREATION

Imaged  
Settings

- Getting into dramatic images, movies, books, etc., that we would use as references.
- Actors, actresses as advisors to our production.

Team  
Guidelines

- What setting does this drama need to be placed in.

Practical  
Staging  
(Scribes)

- What would be some critical guidelines that as a Team we would pass on to the Team doing the Drama on this Exemplar.

CLOSING

The Evening Reflection - what images, insights from this evening will you take into tomorrow.  
Necessary Announcements - enablement, etc.  
Corporate Send-Out.

ROUNDTABLE RITUALS

"Tightrope walking is, after all,  
learned best by walking ropes."

The Sage

"Being all in the same boat,  
We can never refuse help to another."

The General

"Fear no misfortunes,  
Fear no disasters.  
Pray and fear nothing."

The Saint

"The Present is motionless;  
The mountains are of bone and snow;  
They have been here since the beginning,  
The wind has just been born."

The Poet

"The fate of the soul  
is the fate of the social order."

The Sage

"Discipline cannot derive totally  
from an external mechanism,  
But must be achieved  
through an internal eagerness."

The General

"The truly humble person escapes notice:  
The world does not know him;  
for the world he is mostly a zero."

The Saint

"To live life to the end  
Is not a childish task."

The Poet

## THE CORPORATE SOLITARY EXERCISE

**Rational Objective:** To develop a daily method for strategic reflection for the care of the self within the impinging social and historical context.

**Existential Aim:** The participants will experience within this strategic daily thinking, that historical impingements are profound gifts from the mystery.

**Context:** This method is called the distancing method and we are using it in the GRA as a way of enabling us to become strategic thinkers. We have prepared this corporate solitary exercise listening to the call from the Movement for a profound method for spirit reflection. This corporate solitary exercise is a method to strategize on the real issues of life; it is not an intellectual exercise.

It is a thirty minute exercise to be held at the end of Day I. There is a Prelude and a Postlude and four Acts. There is a visit to the Other World using the Sea of Tranquillity. We create a montage and do a short reading.

The distancing method goes through four dynamics. It is as though you stand in the future to see the present by objectifying empirically the real indicative issues (See The Basic Situation). The second dynamic reviews what you know about the past which informs the indicative present (The Significating Past). In the third dynamic the method journeys into questions that push for a depth context (The Profound Depths). The fourth dynamic is declaring the resolve toward the future while standing before one's clarified indicative concern (The Proclaimed Future).

CORPORATE SOLITARY READINGS

1. The deeper life would be like an undertow, like a current that flows beneath the surface, a current that sets seaward or along the beach while the waves on the surface are breaking upon the shore. The phases of civilization are like the waves, each phase swelling and dying away, each one rolling onto shore and breaking.
2. A life lived on the surface is like the surf itself, like the swell of the sea that breaks upon the shore, like the foam, the splash, the sound of foam, no splash, no sound. Yet it is a powerful current and may move in a direction opposite to that of the waves, may move toward the open sea while they move toward the shore.
3. A man who gave himself to the deeper current of life might run a risk like that of a person who let himself be caught in the undertow. It might be better for him to float on the surface and let himself be carried in to shore. To live in accord with the deeper rhythm might be to ignore the surface rhythm of life. It might mean missing the normal joys and cares of childhood, youth, manhood, and age. It might mean plunging down into the depths of life to follow a light as elusive as sea fire.
4. When a person is under the spell of death he becomes fey. One becomes an outcast of life, one who seems doomed, fated to die, and at the same time a visionary, able to see into the future, one of foreboding, looking forward to death and calamity, one with an otherworldly air, an otherworldly charm. To break the spell of death one must embrace a finite existence. It is the dread of death that prevents one from acting, from taking the risks involved in action. It is the fascination with death that prevents one from loving, from giving one's self fully to life. To act, to love, one must somehow overcome the dread, the fascination.
5. A person living in our time, if he tries to live like a person of the previous age, if he tries to point himself toward the zenith and be concerned only with rising to the height a human being can reach, is likely to find himself fearing that he will miss something in life, that he will reach only the height but never the depth and breadth of human life.
6. To be a great person, to be a holy one, these are the only worthwhile goals, it seems of people. Although one has not yet come to that later point in life when it can appear that one will never achieve the things one has always hoped to achieve, he may have some doubt even at this point as to whether he will really ever attain greatness or holiness.
7. A Yes is required of one, it seems, at each stage of life. There is a task at each stage that begins with a consciousness and ends with a consent. The world emerges into consciousness, then sexuality, then mortality, and then spirit. At each stage, one's task is accomplished when one makes one's way through to consent.
8. There are three meetings, it seems, three episodes. The first is the meeting that occurs when a man comes up against one of the cries of his life. The second is when he goes into solitude to come to grips with the unknown. The third is when he returns from solitude to meet the unknown among men. One leads to another. The crisis leads to the withdrawal and the withdrawal leads to the return.

PRELUDE: What have been the highlights of the day for our group? From these events, where is the impingement of the future for us?

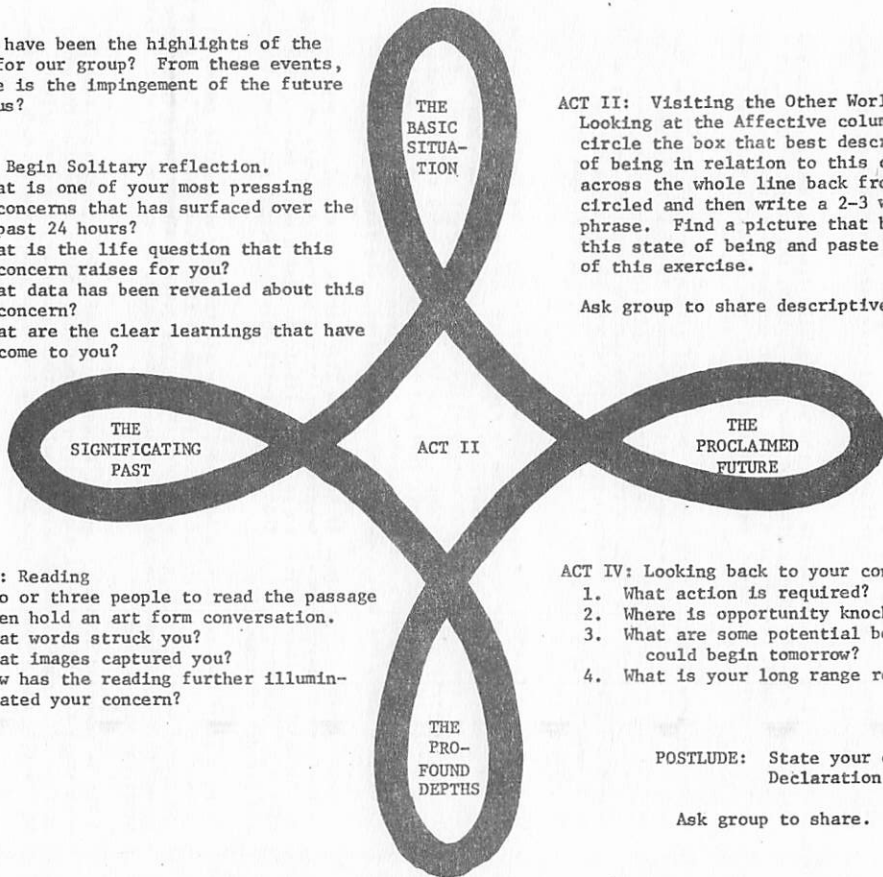
ACT I: Begin Solitary reflection.

1. What is one of your most pressing concerns that has surfaced over the past 24 hours?
2. What is the life question that this concern raises for you?
3. What data has been revealed about this concern?
4. What are the clear learnings that have come to you?

ACT II: Visiting the Other World.

Looking at the Affective column under Like Being, circle the box that best describes your state of being in relation to this concern. Look across the whole line back from the box you circled and then write a 2-3 word descriptive phrase. Find a picture that best describes this state of being and paste it in the center of this exercise.

Ask group to share descriptive phrases.



ACT III: Reading

Ask two or three people to read the passage and then hold an art form conversation.

1. What words struck you?
2. What images captured you?
3. How has the reading further illuminated your concern?

ACT IV: Looking back to your concern.

1. What action is required?
2. Where is opportunity knocking?
3. What are some potential bold moves you could begin tomorrow?
4. What is your long range resolve?

POSTLUDE: State your own Poetic Declaration - I declare....

Ask group to share.

	PRONOUNCEMENT	TITLES		SUBJECTIVE DECLARATION	REFLECTIVE		AFFECTIVE		ANALOGY it's like		
		you and me	myself and I		subject	concept	a sense of	like being			
TREK XIII THE RADICAL ILLUMINATION	49	there's suddenly light both ways	the last dawn	I am in the light	I think I found Hesperides	the all-embracing gestalt	seminal illumination	irrational convergence	unreservedly liberated	looking directly into the sun	49
	50	you know everything	the fountainhead	I am learnedness	All is clear	the wisdom from nowhere	inclusive comprehension	shocking cognizance	absurdly assured	knowing the mind of God	50
	51	meaning is everywhere	the awful truth	I am the Christ bearer	the logos too	the universal secret	contentless word	image explosion	sacredly empowered	discovering the mother lode	51
CERTITUDE AT THE CENTER  light shines in shadows	52	and you've become an avatar	man from depth	I am the way	and I'm the very keystone	the embodied truth	personal epiphany	intriguing terror	preposterously nominated	being the last soul on a flying 747	52
TREK XIV THE UNKNOWNABLE PEACE  PROBLEMLESSNESS AT THE CENTER  security dwells in trials	53	there is a strange victory	cynicism revisited	I am hoping against hope	I am now beyond expectation	the hope of no hope	creative futility	interior silence	perpetually released	running an endless marathon	53
	54	no worldly cares	gone is the couch	I am de-burdened	burdens down	the absence of cares	problemless living	detached trust	alertly relaxed	resting easy on a bed of nails	54
	55	no earthly foes	in search of enemies	I am the enemy-less	nothing to hate	the freedom from hatred	transcended hostility	patient regard	cleanly restored	emerging from a stuffy sewer	55
	56	and only integrity everyday	the great dragon	I am my own war	and it's just Satan and I	the only human struggle	exclusive contradiction	sweet struggle	endlessly embattled	narrowing the war to one front	56
TREK XV THE UNSPEAKABLE JOY  CONTENTMENT AT THE CENTER  rapture walks with woe	57	there is a different elan	the virgin spring	I am vibrant	I'm simply a all-a-tingle	the animation of the deeps	vital spirits	throbbing exhilaration	tautly coiled	taking a cold shower	57
	58	showers of blessing	let the sunshine in	I am gratitude	everything's a gift	the acknowledge- ment of goods	spontaneous gratitude	teeming life	unavoidably plunged	receiving a bundle of gifts	58
	59	a strange gladness	my cup runneth over	I am effulgence	struck dumb by bliss	the moments of rapture	blissful seizure	fitful dancing	electrifyingly alive	glowing after a mountain trek	59
TREK XVI THE ENDLESS LIFE  EVERLASTINGNESS AT THE CENTER  death where is thy sting	60	and everything's worthwhile	happy death	I am my happiness	and what a time to die	the meaning of beatitude	final blessedness	enraptured stillness	harmoniously surrounded	playing in a great symphony	60
	61	for those who dare to die	the living dead	I am expired	I'm really very dead	the dying to self	living death	physical detachment	gloriously condemned	waking up totally dead	61
	62	there is another life	walking through walls	I am alive again	yet risen	the life of the dead man	resurrectional existence	objective power	irresistibly impelled	waltzing on the water	62
63	with those who passed	listen to the dead	I am community	with the saints	the fellowship of saints	everlasting community	supporting fraternity	agelessly wise	marching with all of history	63	
	64	and eternity is everywhere	gave, where is thy victory	I am more than conqueror	and on the way to forever	the life beyond the grave	contingent eternality	existing forever	eternally present	reversing the time machine	64