

		WEEK I -- MEDITATION					
		T	W	TH	F	S	S
KEY CONTEXTS (Short-courses)	Conversation		Why Meditation	Sitting	Meditation is is not	Walking Meditation "How to/What is"	T R A N S F O R M A T I O N
MANUAL FOCUS	Getting Acquainted & Meditation		Sitting	Breath	Body Sensations	Difficult Energies	S F O R M A T I O N
PRACTICE (Exercise)			Sit Ram Das Tape #1 Basic Step by Step	Sit Tape #1 Repeat	Sit Tape #2 1/2	Sit Tape #2 Tape #2 Walk 1/2	N
STUDY CONTEXT	Meditation is for Everybody		Noting Process	Choiceless Awareness (Levine Article)	Watching Process of Life/Mind Unfold/Let Go Let Be	Blocks in Meditation	D A Y
STUDY	Prologue		Body Sensations Levine	"The Train" Levine	Mindfulness Life Is Ritual	Hindrances	
REFLECTION DYNAMIC	To Come out of Meditation		Experience and	Study Lesson	Plans		
SUPPLEMENTARY MATERIALS	Pass out Manual						

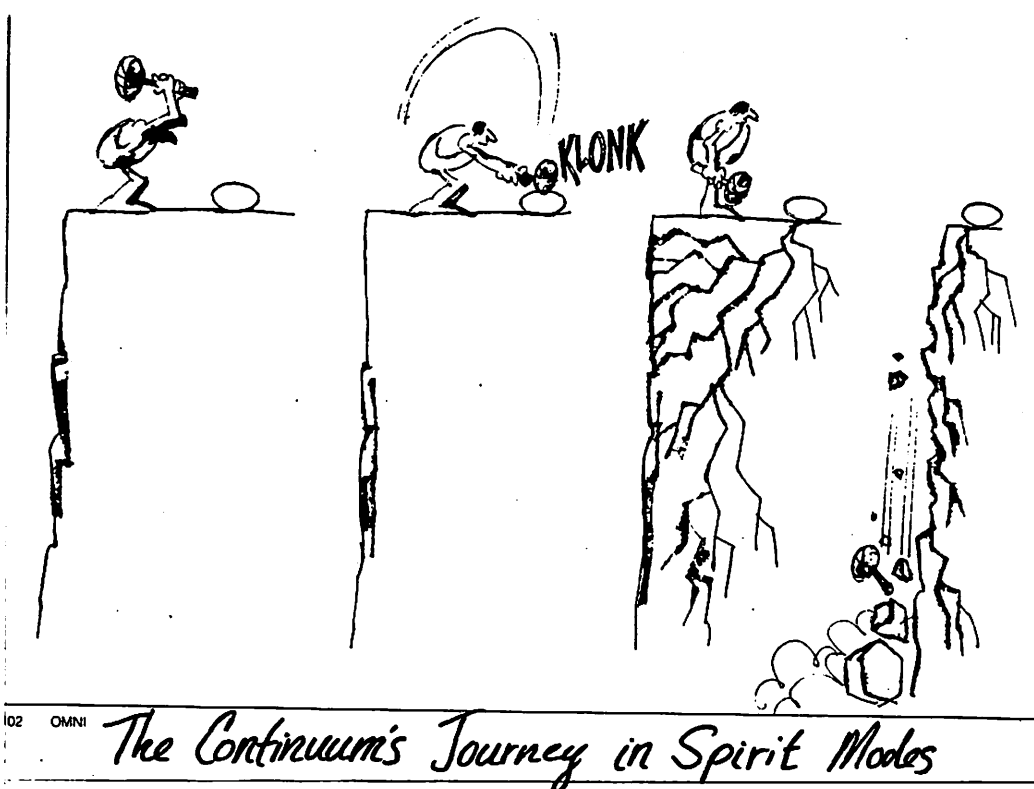
M	T	W	TH	F	S	S
Intro Holding Chart Review.	What do in Eating	Sitting & Walking	Walking & Sitting	What to do in Standing	S T O	T R
Sense Objects	Thoughts	Thoughts	Intentions	Conscious- ness	P T H	T R A N S F O R M A T
Sitting Tape #1 Levine 28 min.	Eating Tape #4	Sitting & Walking	Walking & Sitting	Sitting & Standing	E W O	I O N
Visualization Is & Is Not Meditation	Mind's Eye Study Ex- cerpts for Trip Intro	"Way of the Shaman" Intro	Study Excerpts for Trip Intro	Reflections on Journey	R L D D	D A Y
"Seeing with Mind's Eye" Intro to Visualization	Visualiza- tion "to the inner room"	"Shamanism Old & New" Tape #3	Shamanic Journey	Visualization "Little Man" Tape #1	A Y	
				Stop World/ Day Anticip'n		
Pass out Visualiza- tion Manual	Raisins					

SOME BASIC ASSUMPTIONS ON THE TASK OF SPIRIT FORMATION IN THE
FOUNDATIONAL WORK OF THE ORDER: ECUMENICAL

1. We have always (consciously & unconsciously) been dealing with the whole of the human journey before Final Reality as we understood it at any given time of our history. In the midst of this our emphasis has varied at different points in our research--(e.g. 1968-72 emphasis on grounding the secular-religious grasp of life, 1973-78 emphasis was on sustenance in the Dark Night of the Soul and the Long March of Care and nurturing profound engagement in society, 1979-84 emphasis was on reconciliation with Being and the style of profound vocation).
2. The development of spirit screens and tools has in no way been linear--i.e. we have often been working on things that were consciously or unconsciously "before their time" in terms of our existential journey and our spiritual maturity (e.g. early work on the solitary office, the Other World states of being analysis, the Ignatian Retreat, work on the Hunter Warrior).
3. Although our major spirit screens were primarily created in response to particular needs and concerns in the Order and movement, this in no way limits their use today. For the most part the screens are contentless and thus their role and effectivity in spirit formation are dynamically flexible and can be refocused to deal with current needs and edges.
4. Many of our major spirit screens have but "scratched the surface: of the deeps of the realm of the spirit. This is due more to our journey as an Order at their inception rather than to "inherent flaws" (methodologically or theologically) in the screens themselves. Likewise the work we have done in the past is not exhaustive in terms of the future and the work to be done!
5. Each of our screens is a very unique contribution to the research being done in the realm of profound consciousness in today's world. We must clarify the role of each so we know how to use each to do what. No screen can in an of itself do all that is required in the task of spirit formation. It takes a whole palette of screens, methods and tools. Given this, it is impossible to have too many spirit screens, for each reveals and deals with different aspects and dimensions of the bottomlessness and complexity of the spirit realm. And anyway, we need all the help we can get!!
6. Past forms and modes of spirit exercises and practices are in no way definitive of how they may be used in the future--(e.g. written prayers and other discursive exercises). We have yet to experiment with our classical spirit methods and exercises in a way that goes beyond the rational and the Western form. Let us therefore not assume that this is impossible--it is simply unexplored!
7. Our fanaticism at the point of the one-story approach to the spirit deeps is foundational to our Order's "charism"--this must not be lost as we dialogue with the world's trends in spirituality. The radical nowness of the Eternal is paramount! The only world there is is NOW, grasped in the context of Ultimate Mystery. Therefore we may need to do a

"demythologizing" or "re-mythologizing" of what the world is doing do we can use it. We dare not loose our radical empiricism (given the fact that the boundaries of this are being redefined in today's world)!

8. The classical theological motifs (common experientially and other categories) are like 3 wells by which human being journey into the common, universal realm of spirit reality. Although they are not mutually exclusive, they do typify the "doorways" or "pathways" of entry to the spirit world. Although they are non-linear in terms of journey progress, they do represent varying degrees of intensity and maturity, and thus "points of no return" on the journey of consciousness.
9. We have struggled, in all of our spirit research, to hold the tension between the utter objectivity of the spirit and the more subjective response of the individual to given, ontological realities. This has been key to catalyzing the experience of transparency in the midst of ones daily living. While there is finally no dichotomy here, one does not define the other. This is another arena where the "boundaries are shifting" in the new paradigm, however it is more or less true to say that the objectivity and givenness of the deeps stand on its own bottom, regardless of our subjective relationship to it. Likewise our subjective relationships to spirit reality vary at different points on our journey.
10. The "Journey to the Centre of Being" and the "Return to the Life of Service" motifs are foundational to our understanding of the authentic journey and thus to the task of spirit formation. All of our work in the spirit realm can be directly and indirectly related to this. These journey motifs may be the key to effective use of our past work in the future.
11. Spirit is not reducible to any screen, method, or rationale--these are not however, therefore, enemies to spirit reality if they are grasped and used as temporal gimmicks and/or "masks" of the Final Abyss of all being and not being. As means to enable us to be radically mindful, or to fully experience our experience of life, we need all the help we can get! However, we must always remember the method, screen, tool, and even the experience itself is not the Ultimate Reality in itself, even though it may lead us to Ultimacy.



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OMNI

The Continuum's Journey in Spirit Modes

The interpenetration of the universes has begun. Paths are opening that will allow us to break out of our circle of limited awareness.

Consciousness is the totality beyond space-time—what may in essence be the real "I." We have come to know that consciousness and energy are one; that all of space-time is constructed by consciousness; that our normal perception of reality is a composite of an indefinite number of universes in which we coexist; and that what we perceive as ourselves is only the localized projection of the totality of our true selves.

Therefore our full energies are devoted to the study of consciousness. There is no other task. Working toward a transformation in consciousness is the only game in town.

The scientific community is exploding with incredible new theories of other space-time possibilities, fundamental energies, self-organizing biogravitational fields, the relation of consciousness to gravity, and consciousness as the missing hidden variable in the structuring of matter. Conventional psychological, scientific, religious, and sociological structures are crumbling at an accelerating rate.

All over the world phenomena are occurring that cannot be explained within existing belief systems. They are being dismissed and their observers are being called lunatics.

However, if we properly interpret some of the existing accepted scientific theory, we find that explanations do exist. A new overview, already developing, is replacing those that are dissolving.

The overview presented here is, of course, only temporary—a tool to allow us to function within space-time while working toward achievement of other awarenesses. As awareness expands, new tools will develop which, in turn, will be replaced by others. All there is is change.

Belief systems are now being defined in the language of physics and other sciences. But science is not saying anything new. It is simply restating those views that were understood in different words and symbols thousands of years ago.

The framework developed by some physicists for the structure of space-time is presented in the first section of this book. Remember that it is only temporary. As a new overview develops, we can begin to understand the mysterious *normal* life processes in addition to the paranormal.

Consciousness has solidified itself in space-time. It has become rigid, inflexible, and brittle, and it must necessarily begin to unstructure. There is a flow from consciousness toward space-time and a flow from space-time toward consciousness. It seems as though we are now more aware of our participation with the flow toward consciousness. We experience this process as expanding awareness.

As the universes interpenetrate, knowledge can come in many forms. People of other times may have listened to a burning bush, a flying horse, or the heavens themselves. We should be ready to listen to a spaceman or to something not yet imagined. The totality that is the real "I" is allowing its projections to communicate in acceptable symbols related to our experience. These communications are realities, equally as real as the illusion of ourselves being real. Reincarnation from the past and reincarnation from the future are just ways in which we talk to ourselves. There is no death, only a change of awareness, a change of cosmic address.

Individuals who make things bend, fly, disappear, or materialize can lead us temporarily to other equally "real" realities. These persons perform in public and children watching on TV also make objects bend or disappear—because they *believe* it! It's happening now! Every effort must be made to work with these children toward a genuine understanding of their purpose and harmony—before misunderstanding can generate fear.

Let us treat these phenomena as signs, and understand that we don't have to learn how to control energies or perform tricks. Our task is to allow a link-up with other harmonies wherein space-time is constructed in a more natural manner . . . to experience the flow of nature working through us.

Since everything is constructed from consciousness, if enough people are aware of the harmonies of peace in the universe layers, conflict and fear can diminish. It has been the significance of Jesus, Buddha, and a handful of others throughout history to show us the interpenetration of the universes, to reunite us with ourselves.

So as I turn inward, realizing *I am intimately connected with all the universes*, I take direct responsibility for my thoughts. It's all here and now, within!

Don't wait for the guru, the messiah, the teacher, the second coming. Wake up and smell the coffee!

Realize every event in all the universes is influenced by you. Understand that there is life and consciousness in everything. There is nothing you can do to stop the expanding awareness, but you can help it come. You are participating in the restructuring of space-time. The process has begun.

ELEMENTS FROM SPIRIT MODES MODELS

Reflection

SPIRIT THEMES AND VALUES	SPIRIT MODES AND PRACTICES	SPIRIT ENVIRONMENT AND CLIMATE	SPIRIT ORGANIZATION AND SPECIAL EVENTS
<p>The essential unity of the planet</p> <p>The hologram</p> <p>The cosmos</p> <p>Pluriformity and Urs</p>	<p>Intentional subliminal experiences</p> <p>Corporate meditations</p> <p>Visualization</p> <p>Mantras</p>	<p>Nature. Earth. All the Earth</p> <p>Muted Environment</p> <p>Mundane. non-exotic</p> <p>Earth Colours</p>	<p>Human scale organization</p> <p>Galactic system for teams</p> <p>Small groups/ teams</p> <p>Work. reflect. enable in same team</p>
<p>Open experimentation</p> <p>Climate creation.</p> <p>Primordial/historical/mundane</p> <p>Reconciliation with the planet and Ground Of Being</p>	<p>Silence</p> <p>Physical exercise/aerobics</p> <p>Yoga/Tai Chi</p> <p>Physical forms of visualization</p>	<p>Kabir quotes</p> <p>Plants:diversity</p> <p>Lobby hologram</p> <p>Other Movements</p>	<p>48-hour time blocks</p> <p>24 hour/day spirit mode</p> <p>Week ii retreats</p> <p>Week II ontological configurations</p>
<p>Non-Western modes</p> <p>Non-verbal modes</p> <p>Ecological ethics</p> <p>Research-consensus integration</p>	<p>Vigils.Pilgrimage.fast.feast</p> <p>Rites of passage</p> <p>Revamped journal/news conversations</p> <p>Individual reflection/journal</p>	<p>Ur decor</p> <p>Roof space/plants</p> <p>Plants. Bridge themes</p> <p>Flute/drum music</p>	<p>Outside speakers. resources</p> <p>External spirit mentors</p> <p>Research trips re planetary tools</p> <p>Invite celebrities (Willy Nels)</p>
<p>Life tools for planet earth</p> <p>New Initiatives in consciousness</p> <p>Creational Ecumenism</p> <p>Ordering presence movements</p>	<p>Dramatic arts & handicrafts</p> <p>Cultural dances/Ur buffets</p> <p>Kilo clap</p> <p>Planetarium/O:F Olympics</p>	<p>Spirit consciousness groups</p> <p>Circular Daily Ritual space</p> <p>Primordial feel</p> <p>Imaginative use of building</p>	<p>Incorporate culture/dietary trends</p> <p>Contexts/training dimension</p> <p>Work & breaks equally important</p> <p>Picnics. potlachs. cafes</p>

SPIRIT LIFE

Global Order Council

	TUESDAY	WEDNESDAY
ARTICLE	Manual Prologue	Levine Chapter 4 Uncovering Mind
Specific Section	Whole	Sensation
CONTEXT	Meditation is for Everybody	Noting Process (Where in the tape did he tell you to note?)
STUDY MODE	Read Aloud to Whole Group Individually Read Quotes	Read Aloud to Whole Group 2 People - 1 per paragraph
REFLECTIVE PUSH (Grounding)	<ol style="list-style-type: none"> 1 Line/phrases which struck you in Prologue 2 Read parts of quotes to the group 3 Walk through rest of manual relative to what is there 4 What notice about manual? 5 Questions all this raises for you? 6 Hopes? 	<ol style="list-style-type: none"> 1 What happened in the meditation? (experience, insight) 2 What body sensations did you notice? (discomfort, rigidity, pain) 3 What are messages from the body? How do we listen to them? 4 How is this breaking through where thinking occurs? 5 Why is this important? What difference does it make?

MEDITATION ARTICLES STUDY

(Week I)

THURSDAY	FRIDAY	SATURDAY
Levine Chapter 4 Uncovering Mind	Thich Nhat Hanh Chapter 2 The Miracle is to Walk on the Earth	Goldstein Hindrances
A Train of Thought	Every Act is A Rite	Whole
We watch the mind with "Choiceless Awareness"	Standing at Attention to Details of Life in the Now	Meditation is Filled With Blocks and Being Present to Blocks
Read Aloud to the Whole Group 5 People - 1 per paragraph	Read Aloud to the Whole Group 2 People - split the paragraphs	<u>2 Groups</u> in Holon 1st part description/ 2nd part how deal with
<ol style="list-style-type: none"> 1 What happened during meditation: (sensations, thoughts) 2 Divide into 5 groups. Have each group describe the train's journey in their paragraph. 3 Draw a line on board with 5 divisions. Have each group report journey in their paragraph. 4 Get several people to tell the whole story on the order of the journey. 5 What is the frame of reference finally seen? 6 In the last paragraph what happens to the person watching boxcars? 	<ol style="list-style-type: none"> 1 What did you experience in the meditation today? 2 What lines/phrases from the article struck you? 3 Experiences both the meditation/article call to mind? 4 Where struggle with mindfulness?/what blocks it? 5 What enhances and enables mindfulness? 	<ol style="list-style-type: none"> 1 <u>Meditation Experience:</u> (sensations/thoughts/observations) 2 <u>Meditation Insights:</u> What's happened to you this 1st week? 3 <u>Small Groups:</u> <ol style="list-style-type: none"> 1 Read section assigned 2 Key lines, etc. 3 What's helpful here? 4 <u>Holon Reflection:</u> <ol style="list-style-type: none"> 1 Your experience of hindrances and how dealt with them? 2 What's happened to us as a group this week?

YEAR OF ORDER COUNCIL

SPIRIT MODE

SPIRIT THEME: "We propose that the overarching image for the Summer of 1984 be the ONE, THE MANY, AND THE FEW: THE STYLE AND TASK OF RECONCILIATION..... we suggest that a powerful overarching image might be the BRIDGE, and that decor be built which features the variety of bridges (Sydney, Golden Gate, Hoogley, Covered Bridges, etc.)..."



BRIDGES

FIRST DRAFT MODEL

Submitted by Denver/Billings
April 28, 1984

YEAR OF ORDER COUNCIL

SPIRIT MODE

Table of Contents

- I. Spirit Theme of the Council and Beyond
- II. Bridges
- III. Summer 1984 Time Designs
- IV. Spirit Lace: Celebrations, Rituals, Decor, Songs
- V. Team Conversations

SPIRIT THEME OF THE COUNCIL AND BEYOND
DENVER, April 28, 1984

I. THE SITUATION

A. The Moral Issue of Our Time

We are in a period in which the major moral issue is shifting. Recently, it was seen as the gap between the 15% and the 85%--those who participate in the creation of the future (15%) and the rest for whom the future is created (85%). Lately, however, a new candidate has emerged: the threat of nuclear war. In the West, Peace Movements and groups are everywhere, and to try to talk about building a future inevitably gets into the discussion of whether there will BE a future. A prominent supporter has observed that the largest motivated group now active is the Peace Movement. It is being widely noted that peace is more than the absence of war, however, and people are increasingly aware that peace through development is the only way.

Underlying both analyses of the major issue is a common thread which is the underlying spirit contradiction of the times: the Adversary Mode-- that approach to life which assumes differences are evil, that things are either right or wrong, that things are either uniform or in opposition. This assumption is the reason nations are at each others' throats, with or without nuclear devices. This assumption is also the basis of the 15/85 gap: the two are in opposition to each other.

B. The Ontological Dynamics

Two things are increasingly clear: Unity and Diversity. There is no getting away from either. There is UNITY--one planet on which we all live. There is physical unity so that a doctor trained in New York can treat the broken bone of an African tribesman. There is unity in standing before the radical mystery of life and death. There is a profound humanness in which all are united.

But there is also inescapable DIVERSITY--of cultures, values, languages, environments, experiences and interests. There is no way to diminish the importance and the pervasiveness of these differences among people. In fact, most social patterns of etiquette were established in order to prevent these differences from being disruptive.

C. The Emerging Insight

It is impossible to diminish either Unity or Diversity. We have witnessed the collapse of imposed unification. Nations which have abolished the diversity of languages and customs in the rightful hopes of establishing sufficient unity to participate in the global economy are now in trouble. The Philippines, China and El Salvador are but three examples of how diversity inevitably reasserts itself and turns the unifier into the tyrant.

But we are also seeing the collapse of institutionalized diversity. The structured opposition of management and labor simply doesn't work, except to the detriment of both. The opposition of capitalism and communism seems anachronistic on both sides, but manages to usurp a huge amount of the world's resources. So also with the opposition of North and South, of men and women, and the 3d and 1st worlds.

Unity and diversity are not adversaries, they are complementary. But the adversary mode promotes fear (of differences or of conformity) and opposition.
THIS IS THE MORAL/SPIRITUAL ISSUE WITH WHICH WE AND SOCIETY ARE CONTENDING.

II. THE SPIRIT THEME FOR THE SUMMER OF 1984

A. The Thesis

The spirit theme required in this situation described above is RECONCILIATION, THE STYLE OF PROFOUND ECUMENISM. It is the theme of the FEW holding together the ONE and the MANY. It involves an acknowledgement of basic unity with appreciation of differences; a recognition of basic diversity with forgiveness and repentance; and a mission of reconciliation bridging the opposition between the unity and diversity.

B. The Background

Reconciliation is not new, however, we have arrived at an historic point where it is appropriate to highlight. And we got here by accident (or divine guidance, if you wish). In the early days, our emphasis in spirit life and exercises was aimed at recognizing and appreciating diversity. We were out to break out of our WASP-mindsets, locked in, as most of us were, to a suburban view of life. And so our celebrations celebrated diversity--the Urs; and we experimented with rituals and decor and stories from other cultures. We even invented the Global Odyssey--a trip around the world which was indeed a spirit exercise.

But now we are immersed deeply in diversity--of mission, of rituals, of cultures, of languages, of strategies--and we hear frequently the cry, "Where's the Unity?" "Where's the Blue?" And it is quite clear that we cannot go back to the time when there was simple unity.

We have been led to the quest for reconciliation by who we are. And by what we have done. Because we are and have been the FEW who hold together the one and the many. Reconciliation is not a foreign theme, it is the name for what we've in fact been doing. For we have not ended poverty in our development efforts; we have sanctified it. We have not tapped the wealth of the world, we have engaged it. The way we've effectively dealt with the gap and opposition of the 15 and 85 is to have brought them together and enabled them to work effectively. And that has dealt with much more than poverty.

Now is the time in our spirit life to rehearse, reflect, embody and incorporate that which we have done and about which we know far more than we know we know. That is one mark of an appropriate theme.

C. Elaboration

The reconciliation of which we have experience is no simple matter: it's a miraculous gift in the midst of a bloody battle. Where diversity is tearing a situation apart, yet all are deciding to continue, sometimes a ZOT! occurs which brings an entirely new perspective and allows things to continue. Where unity has stifled any creativity and killing routine has set in, sometimes a ZOT! into the real world brings the fresh air of chaos once more. Our mission, that of the FEW is to be the self-conscious giver and receiver of the ZOTS!.

III. THE USES

We propose that the overarching image for the Summer of 1984 be the ONE, THE MANY, AND THE FEW: THE STYLE AND TASK OF RECONCILIATION. This is a theme that can be held in a variety of ways and will provide grist for universes of insights.

A. In Talks and Presentations

We recommend that collegiums be spent exploring this theme in its various parts, sometimes by talks, sometimes by panels and sometimes in other forms. But the

themes would be: 1) Profound Unity: the One in the One; 2) Profound Diversity: the Struggle of the Many; and 3) Profound Reconciliation: the Task of the Few.

B. In Structured Conversations

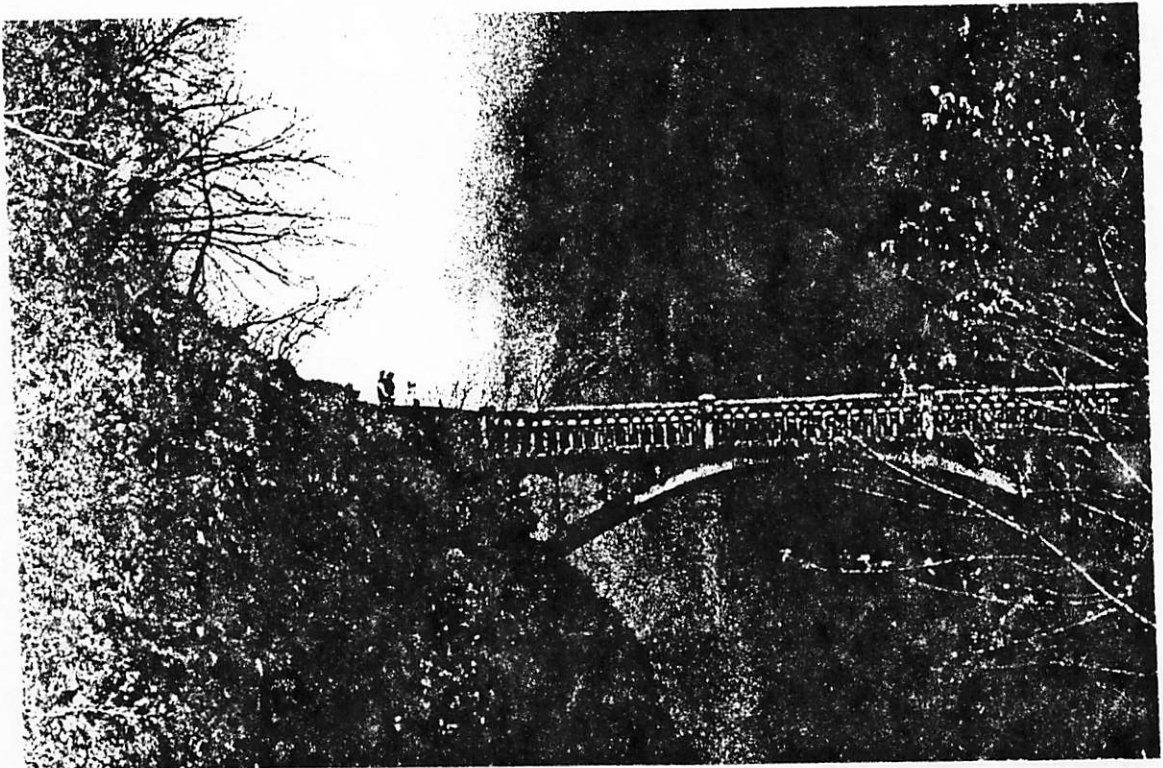
We recommend that conversations hold these points as well (see enclosed model). We would have one set on Unity that moves to a perspective where differences are acknowledged with appreciation. Another set would be on diversity that moves to consideration of how bridges are built between the differences. The third set would be on Reconciliation that explore its underlying dynamics of infatuation, disillusionment, decision and transformation.

C. In Decor and Ambience

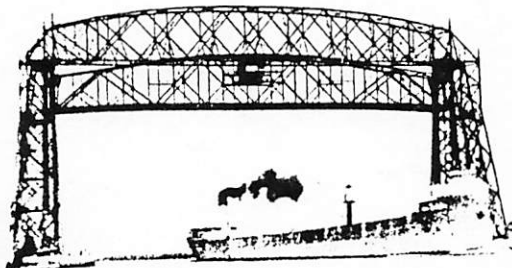
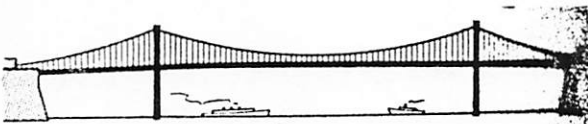
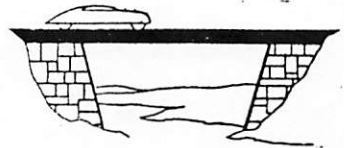
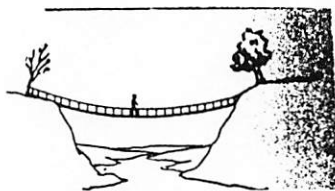
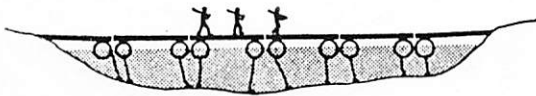
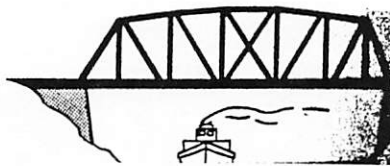
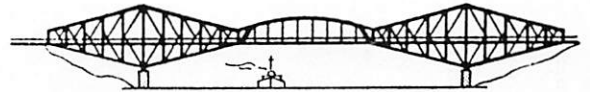
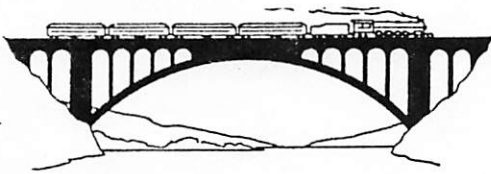
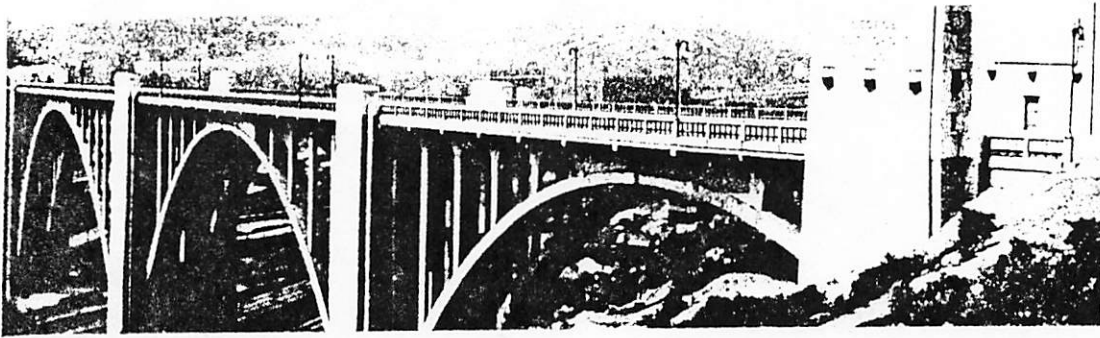
We recommend that the global diversity of the Order's life and mission be amply displayed in the decor with both cultural artifacts and missional displays provided. We further recommend that symbols of our unity such as the Iron Man, the Social Process Triangles, etc. be prominently featured. We suggest that a powerful overarching image might be the BRIDGE, and that decor be built which features the variety of bridges (Sydney, Golden Gate, Hoogley, Covered Bridges, etc.), a stylized drawing anyone could reproduce, and a single classical bridge (like Van Gogh's bridge).

IV. CONCLUSION

We are not in a time of unity. To look for single emphases and strategies and vows and rituals is not now the task, and if we do, we will not succeed. We have been given a time, once again, where we have the tools and the experience to meet the cry of the world. This is a time of reconciliation, the time for the One, the Many and the Few.



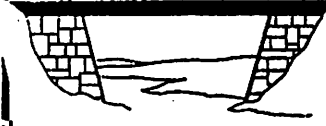
BRIDGES



	CELEBRATIONS -The Many-	RITUALS -The One-	DECOR -The Few-	SONGS -The One, Many, Few
VALUE	<u>VARIETY</u> -In-house & Outside -big & small -individual gifts & group shows -one per week	<u>PROFOUNDLY INCLUSIVE</u> -based on RS-1 -not have to read -use of music -have solitary time	<u>THEMATIC & COLORFUL</u> -The Order classics -Cultural variety -Theme: Bridges classical art, stylized drawing, many varied pics	<u>VARIETY</u> - Songs from each culture - Build up in rhythm
IMAGE	<u>FUN</u> -Ur Buffets -Physical activities -! Cabaret -Seated in Great Hall	<u>TRANSPARENT</u> -Musical wake-up -roles by lang. groups -Transpose the Geneva -Transpose the Lord's Prayer	<u>COMPREHENSIVE</u> -Candles & Balloons -Large montages with single pics between -Theme in stairways	<u>REPLICABLE</u> - 2 sided tape to take home: 1, classic UR & 1, new summer songs
RECOMMENDATIONS	-One "Potlach" celebration where all bring a get a gift. -Team Celebrations or picnics. -Coffee House dynamic before Daily Ritual. -A Ravinia Concert just for us. -Performances from different cultures.	-Antiphonal Office so we don't need to read from paper. -use Existing Daily Rituals-India, Kenya, Japan, etc. -Allow witnesses to be non-English w/translation option -Provide occasion and space for traditional workshop - Muslim, prayers, Christian Eucharist, etc.	-Encourage back hall decore with "do your own" materials. -Kabir quotes -Large map from each nation -Missional decor and diversity pictures	-Invite a celebrity like Willie Nelson -Use "Tumble Weed" -Flute and drum music -Quartets & small group singing -Clear way to collect new songs

**RAVINIA
CONCERT**

C: Let us give ourselves to the task.
 L: It is to build the Earth.
 C: Be it so.



BRIDGE

ACROSS THE WORLD,
 IN EVERY LAND

(Tune: The Garden Song)

YEAR OF ORDER COUNCIL - SUMMER TIME DESIGN

week	Global Research Assembly				Council	
	Reports&Trends (The MANY Happenings)		Model Building (The ONE Thrust)		Planning the Future (The FEW Who Dare)	
	The Order 1	The World 2	The Order 3	The World 4	The Order 5	The World 6
Theme	REGIONAL REPORTS & ANALYSES	THE URBAN/RURAL ANALYSIS	8 MODELS RESTATED	THE BIG PULL TOGETHER	8 MODELS REFINEMENT	CONTINENTAL STRATEGY
wk I	Total Plenary Continental G	Teams Continental G	Continental Grps Teams	Continental Grps Teams	Plenary Teams	Continental Grps Teams
wk II	Write-up Disc	Reporting Disc	Drama Disc	Council Prep & Set-up	Consensus Disc	Consensus Send-out
Approach	Exhibits, Reports	Think Tanks	Workshops	Document Writing	Task Forces	Maneuvers
Major Happ	Big Celebration	Excursions	Plenary	Big Celebration	Solitary Office	Big Celebration

DAILY TIME DESIGN			
Dynamic	Time	Activity	Group Size
Worshiping in the New World	5:15	Wake-up	Ritual
Learning in the New World	6:00	Ritual: India, Kenya, US, Japan, Eur, Indo	2 Gr
Working in the New World	6:45	Breakfast Collegium Panels & Speakers	2 Gr
Living in the New World	9:30	Task Forces	T/F
		Sack Lunch	30 ea
	5:00	Task Forces	
	5:00	Interlude/Park Dinner	Total
	9:30	Conversations	Teams

WEEKLY TIME DESIGN									
S	D	M	T	W	T	F	S	S	
	6	Ritual: Breakfast Collegium Spirit Themes							Wkly Ritual
	8:30						Week II	Celeb'n 2	DISCONTINUITY
	9:30	Day I Tasks							
	12	Sack Lunch							
	5	Day I Tasks							
	7	Dinner				Celeb'n 1			
	9:30	Day II							

SPIRIT MODES: TEAM CONVERSATIONS

Team conversations this summer need to explore the arenas of the Order's unity, diversity, and its mission. This will ground the theme of the One, the Many, and the Few. In order for these conversations to come off, careful selection of topics and the 4-5 questions to raise is necessary. The major values of these conversations are:

1. exploring and grounding and arena rather than solving it.
2. short rather than long. (10-15 minutes)
3. topics chosen should relate to common experiences that every person in the team could talk about.
4. one should be left pondering the future at the end of these conversations.

The following chart contains some possible topics and considerations in building the conversation.

Team Conversations Rational			
	THE ONE	THE MANY	THE FEW
TOPICS	1. different phases 2. spirit conversations 3. relationships to the environment	1. situations with translations 2. languages/communication 3. celebrations	1. being a "blue Shirt" 2. movies pointing to heroes 3. unholy calitions
EXPERIENCE	Encountering the Deeps	Having Fun	My Journey
PUSH THRU	Pushes towards the diversity in people's exp.	Pushes towards the unity of people's experiences	Pushes towards the resolve people make
PEARL	Relating Experiences	Telling Stories	My Commitment

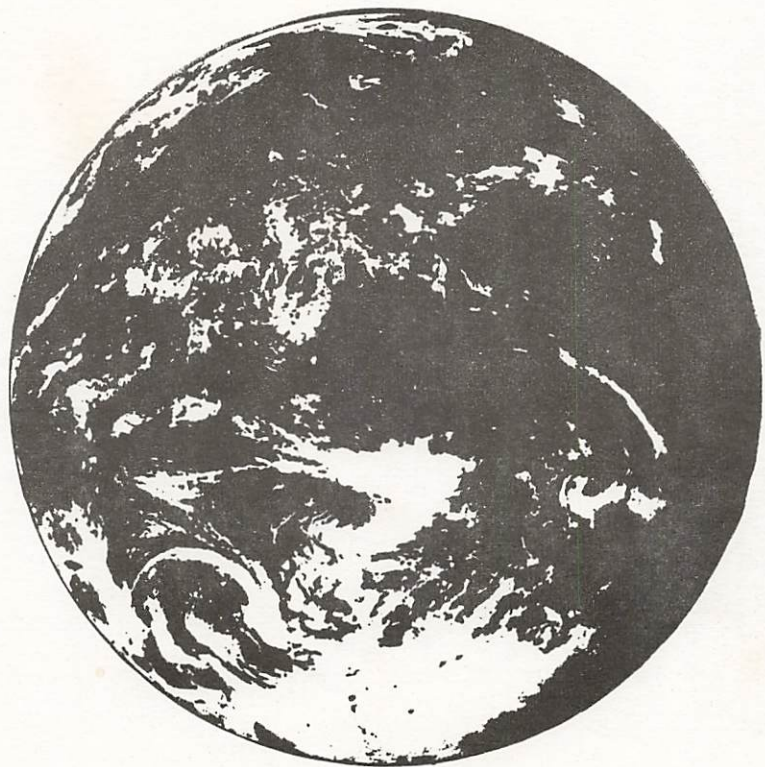
A SAMPLE CONVERSATION

Topic: Situations with two languages

- Questions:
1. Describe the situation/ characters.
 2. What has been a humorous situation/ difficult one?
 3. What has been a situation where nobody has spoken your language?
 4. How did you communicate?
 5. What are the keys to bridging this gap?

A NEW COMMON MEAL

For the Year of Order Council



COMMON MEAL SONG SHEET

The first song, to be sung during the DRAMA OF GRATITUDE:

THE NAMELESS ONE

Tune: "Sooliamon"

Earthrise has dawned,
New day born--for everyone.
Future has come today,
Love reveals--the human way.

(drums)

O Nameless One. O Thou who art the One in One! (x4)

Refrain:

O we adore Thy life,
And we now serve, through Night,
And we now march the Long March into this world,
this broken world.

O we adore thy life,
And we now serve, through Night,
And we now march the Long March into this world,
You call me!

Spirit breaks loose anew.
Trust Mystery--lead the Way.
Courage to hope again,
On my care--this world depends.

(drums)

O Nameless One. O Thou who art the One in One! (x4)

Refrain:

O we adore Thy life.
And we now serve, through Night,
And we now march the Long March into this world,
this broken world.

(add women's descant here)

O we adore. . . .
And we now serve. . . .
And we now march. . . .into this world!

O we adore Thy life.
And we now serve, through Night.
And we now march the Long March into this world,
this broken world.

O we adore Thy life.
And we now serve, through Night.
And we now march the Long March into this world,
this broken world.

**A NEW COMMON MEAL
for the Year of the Council**

THE DRAMA OF HUMILITY

At the conclusion of the ritual of accountability for presence, the community is standing and the Leader shall say:

These are the times!

Community: We are the people!

Here let the community be seated, after which the Leader shall read the following excerpts from "The Declaration of the Spirit Movement":

Every human being knows or can know the Unknown that forever remains unknown. Mystery is manifest, whenever human attempts to live in reduced visions and responses are impinged upon by the unbelievable demand for inclusive responsibility. Mystery is manifest, whenever the long established traditions of the past are uprooted by the startlingly novel future that faces the human family and every member of it. Mystery is manifest, whenever the inclination to indecisiveness is impinged upon by the realization that no power other than human beings themselves will create an answer to the overwhelming problems of the planet.

Then shall the Community make the following petition:

O awesome and mysterious One, before whom we dare to stand in affirmation of the goodness of life. We acknowledge your total otherness, and submit ourselves to the newness you bring into being. May we be sensitive and responsive to the demands of our times. Provide for us the sustenance we need, and continuously renew within us the profound possibility of living our real lives, just as we strive to present this possibility to our neighbours.

The Leader:

And guard us against falling into illusion and rebellion against the way life is. For the direction of civilization's journey which you provide, and your care for all things endures for ever and ever.

Community: Be it so.

THE DRAMA OF GRATITUDE

Then shall the Community celebrate its life before Final Mystery with the singing of "The Nameless One".

At the conclusion of the song the Leader shall say:

Let us declare together our profound consciousness of the way life is for all people.

Community: I believe in the Final Mystery of all things, the giver and taker of life. And in the Final Event of profound possibility which is given in the midst of life's radical freedom, and seizes us in the struggle of daily living. This Event destroys all illusions, thus we experience death. This Event gives us our real lives, thus we experience rebirth. This Event is the final judge of authenticity, thus it is the standard of profound human living. I believe in the life style of Radical Freedom, the history-long, world-wide body of Those Who Care, the depth oneness of the People of the Way, the fact of life's acceptance in spite of rebellion and estrangement, the continual renewal of the courage to be, and the everlastingness of sustenance by the Mystery in both life and death.

THE DRAMA OF COMPASSION

Here a designated member shall offer a brief witness to the reality of profound humanness, after which the Leader shall context the drama of the common meal.

From the dawn of consciousness, people have shared the common meal as a symbol of their common humanity before the awesome Mystery of the universe.

Community: Thus is has been. It shall be so!

Then shall the Leader pick up a loaf of bread and say while breaking it:

The brokenness of every life is symbolized in the breaking of bread in the common meal.

Here shall the Leader give the broken bread to the neighbours on either side while saying:

The secret of profound living is feasting on the brokenness of real life. Thus life itself is made new.

Community: We affirm the tremendous paradox of life: our lives broken as they are yet stand as whole. We receive our lives just as they are, whole and ready to embrace the new day.

In like manner, the Leader shall pick up a flask of water and say while pouring it:

The spilled-outness of every life is symbolized in the pouring of water in the common meal.

Here shall the Leader pour a cup of water for the neighbours on either side while saying:

The secret of profound living is drinking of the spilled-outness of real life. Thus history itself is served.

Community: We present ourselves before the unsynonymous reality on behalf of all people everywhere as an offering to the world. We render all that we have and all that we are for the sake of all that ever shall be.

The bread and water shall then be passed to the whole community with each person serving their neighbours.

As the community feasts on the bread and water, let those who will lift up their concerns for the world and for those working towards its renewal. These may be stated as traditional prayers, or in contemporary language. End the statement with "So be it" and the community responds with "Be it so."

After all have been served the Leader shall say:

Let us celebrate the mystery, depth and greatness of life.
Let us celebrate the glory of the life of service.

The community shall sing "The Journey of Your Serving".

After the song the Leader shall say:

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

Community: Be it so!

The second song, to be sung at the conclusion of the COMMON MEAL:

THE JOURNEY OF YOUR SERVING

Tune: Perhaps Love

And the journey of your serving starts with seeing human pain,
When your caring shocks your consciousness, you know you're not the same
For who you always thought you were turns meaningless and vain,
The journey calls you to the Mystery's claim.

And the journey of your serving shows the suffering of all,
And your strength turns into weakness, and your courage is too small,
And yet the hopes of all the earth without your life will fall,
The journey makes expenditure the call.

The journey then assaults you with life's absurdity,
Each sacrifice seems futile, each sign, a mockery,
You want to turn away from care, to live apostacy,
And yet the journey's chosen you, your life's humility.

And the journey of your serving engulfs you with demand,
Though unworthy, you submit yourself to Mystery's comand,
And though you long for just one sign that history understands,
In Being's trust the journey lets you stand.

In the journey of your serving you are always on the Way,
Though despair is your companion, though you're tempted to betray,
And even if you wander far and all your hope is gone,
The journey of your serving journeys on.

The Fifth Revision of
THE DAILY RITUAL

GONG

- C. OH, WE BEHOLD THE WONDER OF OUR TIME
A FRAGILE PLANET HURLED IN SPACE.
NEW WORLDS OF WISDOM, NATIONS UNFOLDING:
ALL THE PEOPLES OF THE EARTH JOIN IN THE COMMON MARCH.
ALL THE EARTH BELONGS TO ALL OF US,
AND ALL OF US BELONG.

As the community gathers,
the four liturgists are
standing in place
At the gong the community
rises to sing.

GONG

GONG

Heart beat
begins.

- L. WE THE PEOPLE STAND BEFORE ALL OF LIFE AS IT IS.
C. ITS LIMITS, ITS POSSIBILITIES, ITS FREEDOM, ITS CARE.
L. THIS IS LIFE.
C. BE IT SO.

First and Second liturgist
take their places.
Community faces East.

CLAP

THE ACT OF HUMILITY

- C. LET US STAND BEFORE OUR LIVES AS THEY ARE REVEALED.
C. WE ADMIT OUR FORGETFULNESS OF THE INNOCENT SUFFERING OF THIS WORLD.
L. WE HAVE TURNED AWAY FROM THE WAY LIFE IS.
C. WE ADMIT OUR UNFAITH, BIGOTRY AND ARROGANCE.
L. LET US CRY OUT BEFORE THE MYSTERY THAT REVEALS OUR BROKENNESS AS WHOLE.
C. WE HAVE REFUSED OUR MYSTERY, DEPTH AND GREATNESS.
L. WE HAVE REBELLED AT THE BROKENNESS OF OUR LIVES.
C. WE LONG FOR THE HEALING OF OUR WOUNDS.
L. WE LONG FOR THE HEALING OF OUR WOUNDS.
C. WE LONG FOR THE HEALING OF OUR WOUNDS.
L. MAY WE BE RAISED UP ONCE AGAIN.
C. GRASP ONCE AGAIN THE WONDER OF LIFE.

Community bows facing the
table.

CLAP

- L. WE AFFIRM THE PARADOX OF LIFE: OUR LIVES, BROKEN AS THEY ARE, YET
STAND AS WHOLE.
C. WE RECEIVE OUR LIVES JUST AS THEY ARE, WHOLE AND READY TO
EMBRACE THIS NEW DAY.
L. THIS IS LIFE.
C. BE IT SO.

Community stands facing
the table.

GONG

Ecstatic
drum begins

THE ACT OF GRATITUDE

- L. LIFE COMES AS UNREDUCED TOTALITY.
C. WE GIVE THANKS FOR DEATH AS WELL AS LIFE.
L. LET US AFFIRM THE WAY LIFE IS.
CL. WE GIVE THANKS FOR SUFFERING AS WELL AS JOY.
CR. WE GIVE THANKS FOR THE DARKNESS AS WELL AS THE LIGHT.
CL. WE GIVE THANKS FOR OUR FAILURES AS WELL AS OUR VICTORIES.
CR. WE GIVE THANKS FOR OUR UNFAITH AS WELL AS OUR FAITH.
CL. WE GIVE THANKS FOR OUR ENEMIES AS WELL AS OUR COLLEAGUES.
CR. WE GIVE THANKS FOR THE RICH AS WELL AS THE POOR.
L. THIS IS LIFE.
C. BE IT SO.

Community stands facing
East.

CLAP

- L. LET US HEAR THE APPOINTED WORD OF THE DAY.
C. WE ACKNOWLEDGE THE WITNESS OF THE LEAGUE IN HISTORY.

Community faces the table.

CLAP

- L3. TODAY'S READING FROM THE ANCIENT HERITAGE IS FROM....

Community is seated.

THE FIRST READING: THE ANCIENT HERITAGE

GONG

- L. LET US AFFIRM THE TIMES IN WHICH WE LIVE.
- CL. WE STAND BEFORE THE WORLD AND ITS NEED.
- CR. WE SALUTE THE RESURGENCE OF THE OPPRESSED.
- CL. WE EMBRACE LIFE'S DREAD AND FASCINATION.
- CR. WE AFFIRM THE DESERT OF UNFULFILLMENT.
- CL. WE GIVE THANKS FOR OUR SWEAT, BLOOD AND TEARS.
- CR. FOR ALL THIS IS OUR POURED-OUT LIVES.
- L. THIS IS LIFE.
- C. BE IT SO

Community stands and faces East.

CLAP

- L3. TODAY'S READING FROM TWENTIETH CENTURY WISDOM IS FROM
- THE SECOND READING: THE MODERN WITNESS

Community is seated. First liturgist to the side.

GONG

- L. WE PRAISE THE DEATH THAT AWAITS ALL.
- CL. WE PRAISE THE ETERNAL RIDDLE.
- CR. WE STAND BEFORE THE LAST OF THE SECRETS.
- CL. WE EMBRACE THE PRIMORDIAL WONDER.
- CR. WE BOW BEFORE THE INVISIBLE FORCE.
- CL. WE PRAISE THE VIBRANT POWERS.
- CR. WE ACKNOWLEDGE THE SECOND BIRTH.
- CL. WE PRAISE THE LIFE THAT IS BANQUET.
- CR. WE DEFEND THE HONOUR OF THE DEEPS.

Community stands facing the East. First liturgist comes forward.

- L. WE ARE THE LONELY ONES, REJOICE!
- C. WE ARE THE ABANDONED ONES, REJOICE!
- L. THIS IS LIFE.
- C. BE IT SO.

CLAP

- L. LET US HEAR THE WITNESS OF THE DAY.
- C. WE ACKNOWLEDGE THE PRESENCE OF THE WORD IN OUR LIVES.

Community faces table.

CLAP

THE CONTEMPORARY WITNESS

Community is seated. 4th liturgist replaces 2nd a lectern. First liturgist moves to the side.

GONG

- L. WE SAY YES TO THE GIVER OF LIFE.
- C. YES TO THE TAKER OF LIFE.
- L. YES TO THE DECISION TO CARE.
- CL. YES TO THE RADICAL INTRUSION.
- CR. YES TO THE CHRONIC WEAKNESS.
- CL. YES TO THE TRANSFORMATION.
- CR. YES TO THE GIVEN LIFE.
- CL. YES TO THE OPEN FUTURE.
- CR. YES TO THE PAST THAT'S APPROVED.
- CL. YES TO A WORLD THAT'S PRONOUNCED GOOD.
- CR. YES TO THE NO THING IN LIFE.
- CL. YES TO THE END IN THE BEGINNING.
- CR. YES TO EXPENDED CARE.
- CL. YES TO THE COLLEGE INVISIBLE.
- CR. YES TO THE FINAL FORGIVENESS.
- CL. YES TO THE LIFE OF THE DEAD ONE.
- CR. YES TO THE DEATH THAT IS LIFE.
- L. THIS IS LIFE.
- C. BE IT SO.

Community stands facing East. Liturgists return to place.

CLAP

2nd drum becomes march beat.

Community kneels facing the table

THE ACT OF COMPASSION

L. LET US PRAY FOR THE LEAGUE IN HISTORY.

C. O GOD, THE GIVER AND TAKER OF LIFE, WE PRAY FOR THE JOURNEY OF THOSE WHO CARE, AND CLAIM THE PROMISE THAT THE VISION OF ALL WHO HAVE EVER CARED, AND ALL WHO EVER WILL CARE, WILL BE FULFILLED IN THE KNOWING AND DOING OF THOSE WHO CARE THIS DAY.

L. THIS IS OUR DESIRE.

C. BE IT SO.

(Members of the community are encouraged at this time to articulate their petitions, ending with the words, "This is our desire." To which the Community will respond, "Be it so.")

L. LET US PRAY FOR THE STRUCTURES OF PLANET EARTH.

C. O GOD IN WHOM JUSTICE AND MERCY ARE ONE, WE PRAY FOR ALL THE HUMAN COMMUNITIES OF THIS GLOBE, AND CLAIM THE PROMISE THAT EFFECTIVE AND JUST STRUCTURES OF CARE, WILL BE BROUGHT INTO BEING EVERYWHERE.

L. THIS IS OUR CONCERN.

C. BE IT SO.

(Members of the community are encouraged to articulate their prayers of intercession for the structures of society, ending with the words, "This is our concern." To this the community will respond, "Be it so.")

L. LET US PRAY FOR ALL THOSE WHO THIS DAY FACE MISFORTUNE AND SUFFERING.

C. WE CLAIM THE PROMISE THAT ALL SUFFERING PEOPLE MAY REALIZE THEIR FATE AS MEANINGFUL DESTINY.

L. THIS IS OUR RESOLVE.

C. BE IT SO.

CLAP

L. AS THOSE WHO CARE, LET US PRESENT OURSELVES AND OUR GIFTS BEFORE THE UNSYNONYMOUS REALITY ON BEHALF OF ALL PEOPLE EVERYWHERE, AS AN OFFERING TO THE WORLD.

C. BOTH RICHES AND HONOUR COME FROM GOD. THEREFORE LET US GIVE OUR ALL TO GOD WHO CARES FOR ALL.

CLAP

L. WE HAVE BEEN HUMBLLED BY HISTORY AND BY THE SUFFERING OF LIFE. OUR PLANS HAVE BEEN TRANSFORMED IN THE MIDST OF OUR DOING. WE HAVE BEEN NURTURED BY CHALLENGE BEYOND OUR DESIRING. WE HAVE BEEN CARED FOR IN THE MIDST OF OUR GREATEST EXPENDITURE. WE HAVE FOUND THAT LIFE IS A GIFT AS WE HAVE EXPENDED OURSELVES IN THE NECESSARY DEED.

L 1. IN RELEASING RESOURCES IN ONE COMMUNITY WE RELEASE POSSIBILITY FOR ALL.

L 2. IN OFFERING SKILLS IN ONE COMMUNITY WE OFFER SKILLS TO ALL.

L 1. IN PROVIDING SERVICES IN ONE COMMUNITY WE PROVIDE SERVICES FOR ALL.

L 2. IN CARING FOR SPACE IN ONE COMMUNITY WE CARE FOR ALL THE WORLD.

L1. IN ORDERING TIME IN ONE COMMUNITY WE BRING ORDER TO ALL.

L 2. IN CLAIMING HISTORY IN ONE COMMUNITY WE CLAIM IDENTITY FOR ALL.

L 1. IN CATALYSING VITALITY IN ONE COMMUNITY WE CATALYSE MOTIVITY IN ALL.

L 2. IN EXPANDING EFFECTIVITY IN ONE COMMUNITY WE EXPAND THE CAPACITY OF ALL.

L 1. IN ENGAGING SOCIAL GROUPS IN ONE COMMUNITY WE ALLOW FOR PARTICIPATION OF ALL.

L 2. IN MANIFESTING PROFOUND HUMANNES IN ONE COMMUNITY WE TRANSFORM THE WORLD FOR ALL.

Community rises and stands facing the table. 3rd and 4th liturgists move to left and right of the Word table.

Community is seated. 3rd and 4th liturgists return to their corners to pass offering baskets then cross left to collect the baskets on the opposite side.

CLAP

L. LET ALL THAT YOU DO BE DONE IN LOVE.

L. COLLEAGUES ON THE JOURNEY, LET US OFFER UP OUR GIFTS.

C. MAY WE THUS RENDER UP ALL THAT WE HAVE, AND ALL THAT WE ARE,
THAT WE MAY LIVE ETERNALLY THANKFUL WITH ALL OUR BEING,
FOR THE SAKE OF POSSIBILITY FOR ALL PEOPLE.

L. THIS IS LIFE.

C. BE IT SO.

GONG

L. WE HONOUR THE PRESENCE OF THE ONE.

C. WE HONOUR THE WORD OF POSSIBILITY.

L. WE HONOUR THE SPIRIT OF FREE OBEDIENCE.

C. WE HONOUR THE WHOLE OF CREATION.

L. THIS IS LIFE.

C. BE IT SO.

CLAP

L. THE GRACIOUSNESS OF THE WAY LIFE IS BE YOURS THIS DAY.

C. IN THE MUNDANE REALITY OF EVERY MOMENT.

L. THIS IS LIFE.

C. BE IT SO.

THE PEACE

_____, THE FULLNESS OF LIFE IS YOURS THIS DAY.

L. CARE, COURAGE, CREATIVITY AND CORPORATENESS GO WITH YOU THIS DAY.

THIS IS LIFE.

C. BE IT SO.

CLAP

C. BORN TO FORGE, OUT OF THE DARKEST NIGHT, THE SIGN OF ABUNDANT LIFE.

IN THE MIDST OF STRIFE, STRUGGLING, SUFFERING, CONSUMING AWE.

BORN TO JOIN IN THE LONG MARCH WITH THOSE WHO LOVE THE SHATTERED EARTH.

CALLING FORTH NEW BIRTH, LOVING ALL, SERVING ALL, UNTO DEATH.

THE SILENCE HAS DEAFENED THEM, THE STILLNESS ENLIVENED THEM,

THE FUTURE HAS CHOSEN THEM TO GIVE THEIR LIVES.

GO FORTH IN LOVE FOR THE MYSTERY, BELOVED OF HISTORY,

BLESSED IN THE CALL, SIGN OF FAITH, SIGN OF HOPE, SIGNAL OF LOVE.

GONG

GONG

GONG

Community stands facing the table. 3rd and 4th liturgists cross to the left and right of the table respectively.

Community faces East and offering baskets are laid on the word table.

Community faces the table, standing, and 3rd and 4th liturgists move to the aisles.

1ST liturgist passes peace to 2nd then 3rd and CR e 2nd to 3rd and then CL u. They return at the same time to their places. the community dances.

The community is seated. At the second gong the liturgists go to their chairs. At the third gong the community departs, while the liturgists remain standing.

THE WEEKLY RITUAL

- ACT I
- L: Let us keep our mind still in the faith that the day will break and truth will appear in its simplicity.
- C: Let us not grope in the dark but light the lamp that will help remove the darkness.
- L: We have waited outside a boggar at life's feast.
- C: Humankind is digging holes into the foundation of its life and livelihood. The light of life is dimmed. The thread of social communion is snapped. The institutions of society are uprooted and floating like dead logs down the river of time. The thing which seemed so glorious from the height of the cause now looks so muddy when seen from the bottom.
- L: We gain freedom when we have paid the full price of our right to live.
- C: The one who breaks open the chest of our despair startles us into finding our own wealth.
- L: People reveal themselves in all their strength when their total capacity is demanded.
- C: In joy and in sorrow, in work and in rest, in victory and defeat, our lives are blessed
- L: Thus it has been.
- C: It has been so.
- ACT II
- L: We are born from the mystery of night into the greater mystery of day.
- C1: We can never repay life for all we have received.
- C2: Daily are we invited to this world's festival and thus our lives are blessed.
- C1: Life is the bright red line of expended freedom.
- C2: We have been made one with all the rulers and with the ancient world of wisdom.
- L: The night shall wane, the darkness shall vanish. Have faith. Wake up from sleep, from the drowsiness of despair and receive the light of new dawn with a song.
- C: Victory to life, to joy, to love. Victory forever. Everyone has the capacity to carry out their assigned task of turning the seemingly impossible into the possible.
- L: Thus it is now.
- C: Be it so.

ACT III L: Our mission is to restore the circulation of life's blood to the limbs of society.

C: Our aim is to find remedies that will destroy the very roots of misery.

L: Our mission is to stand with the poorest, the lowliest and the lost.

C: Our aim is to share in the sufferings of the most afflicted.

L: Our mission is to plunge into the deeps without fear.

C: Our aim is to beat the drum of victory in the hearts of the people.

L: Our mission is to teach people the value of cooperative action.

C: Our aim is to restore to the villages the power to meet their own requirements.

L: All of history is waiting for the triumph of the oppressed people.

C: Let us hold our heads high in the courage and pride of being the servants.

L: Only through love and action can the perfection of knowledge be obtained.

C: Let our love find its strength in the service of the day and its peace in the union of the night.

L: Thus it shall be.

C: It shall be so.

SPIRIT LIFE EXPERIMENT

Saturday Morning, 21 July 1984

MEDITATION (Body)	THE COLLEGUIM STUDY			ANNOUNCEMENTS
	BREAKFAST	OPENING CONTEXT & REVIEW	PARAGRAPHS 1-2--"SPT'L PRACTICES"	PARAGRAPHS 5-8--"THE DISSOLVING OF UNITY CONSCIOUSN. RESISTANCE
MEDITATION REFLECTION	PARAGRAPHS 3-4--"RESIST TURNING PT."			
60 minutes	10 minutes	25 minutes	20 minutes	5 minutes

1. THE OPENING

*Account informally for the members of the Holon and send one person to find those unaccounted for.

2. MEDITATION PREPARATORY CONTEXT

*Today we will experiment with one more form of insight meditation--a body meditation. Meditation on the body has the same purpose as turning one's awareness to body sensations while engaging in sitting meditation. It is to develop mindfulness in the present moment with as much awareness and understanding as possible. It moves toward seeing more clearly how our experiences happen and their basic characteristics.

Each part of the body is alive and active. With the flow of blood, gland sensations and electrical impulses--all parts of the body vibrate with sensations. For the most part we unaware of this. To be present to our body gives new possibilities of mindfulness.

*Turn to the section of the manual dealing with the CONTINUITY page 41. Spend a few minutes individually reading the page beginning with the bold-faced type.

3. THE MEDITATION PERIOD

*Begin with the regular sitting position. Focus your awareness on the breath. Continue in the regular manner for 5-10 minutes.

(begin the following conversation. Read slowly and distinctly pausing where appropriate to give time for responses):

--slowly bringing your attention to the top part of the back of your head, be present to any sensation there (short pause)

--now slowly move your attention toward the front part of your head.

--now come down the hair line on the left side of your head, being aware of any sensation.

--now move slowly to your left ear. Slowly move around your ear--then to the inside of your ear.

-be aware of any sensations like itching, pain, tingles, etc.

--proceed down the side of your face to your cheek bone and then down to your jaw.

-as you proceed sensations may arise in other parts of your body.

-note them and continue on.

--now go back to the top of the head and move slowly toward the front of your head and then down the right hair line.

--now move slowly to your right ear. Slowly circle your ear--then to the inside.

-if sensations appear in two or more places at once in your body, note them and return and continue on.

--proceed down the side of your face to your cheek bone, and then move slowly down to your jaw.

--now start again at the top of your head and go slowly down the back of your head, being aware of any sensations as you slowly go down your neck to the top of your shoulders.

-be aware of any tensions or movement of your muscles.

--now return to the top of your head and slowly move straight forward down the middle of your forehead. Pause at the bridge between your eyes. Now bring your awareness to each of your eyes.

-notice any pressure or wetness.

--now move down your nose stopping slowly at each nostril. Then move on down to your lips. Slowly move around your lips.

--now feel where your tongue is in your mouth. Notice the saliva flow.

--move on down to your chin and slowly move down over your Adam's apple to your throat. Pause for a moment.

-notice any change in your body temperature or other activities.

--now move to the top of your left shoulder. Slowly move down the outer side of your left arm on down to your elbow. Then move to the forearm.

-notice the pressure on the forearm as it rests on your thigh.

--now move on down to your hand. Move along the back side of your fingers then on to the inside of your fingers up to the palm of your hand.

-notice the pressure of the other hand within the palm.

--now slowly move up the inside of your forearm to the inside of your elbow. Then move on up the inside of your arm to your armpit.

-notice the presence or absence of wetness.

--now slowly move down the side of your body until you get to your hips. Pause (be aware of sensation in the other parts of the body, or be aware of all the sensations at one time.)

--now move to the top of your right shoulder. Slowly move down the outer side of your arm on down to your elbow. Then move to the forearm.

-notice the pressure of your arm as it rests on the thigh.

--now move on down to your hand. Move along the back side of your fingers and then on over the the inside of your fingers up to the palm of your hand.

-notice the pressure of your other hand within the palm.

--now slowly move your awareness up the inside of your arm to the inside of your elbow. Then move up the inside of your arm to your armpit.

--now slowly move down the side of your body until you get to your

hips.

--move your awareness to your throat. Move down your chest.

-notice your heart beat. Is it normal, fast, slow?

(Pause)

--now notice your breathing. Feel the pressure on your diaphragm and each of your lungs. (Pause)

--move down to your stomach. What sensation does it have? empty? full? what?

--move now to your intestines, bladder and genitals. (Pause)

--now move to the top of your neck and shoulders. Are your muscles relaxed or tense? What other sensations?

--now move down the back of your spine noticing the muscle's tone.

--move slowly on down your to your hips.

-notice the position of your hips. How are you sitting?

-are there any sensations present?

--now move your awareness down the hips to the top of your left leg. Move slowly toward your knee. Be aware of any sensations in the thigh such as you arm resting on it.

--move to the knee and notice any sensation there.

--now on down the shin to the ankle.

-notice the pressure on the ankle from the way the foot is positioned.

--move now to the foot--the instep--the toes. Bring your awareness to the bottom of your foot noticing the pressure of the floor on your foot.

--come up the inside of your foot to the heel. Then up the back of the calf of the leg. Now the knee. Next move up the back of the thigh.

-notice the pressure of the chair on your thigh and hip.

--now move to you right hip. Move your awareness to the top of your right leg. Move slowly to your knee.

-again, notice the pressure of your arm on your thigh.

--move to the knee. Now on down your shin to the ankle. Move to the foot--the instep--the toes. Bring your awareness to the bottom of the foot noticing the pressure of the floor on your foot. If your ankles are crossed, notice the pressure of the other ankle upon this one.

--now come up the inside of your foot to the back of the calf of your leg--the inside of the knee. Next come up the back of the thigh.

-notice the pressure of the chair on your thigh and hip.

--now pause and be aware of sensations at any point of your body.
(Pause)

--now turn your awareness to sensations all over your body.

--now return your awareness to your breathing. Continue in the usual sitting mode for a minute or two.

(after a short while, ring the bell to end the meditation.)

4. THE BREAKFAST FEAST

*"Let us eat this meal on behalf of"

*Informal conversation and feasting.

*half way through the breakfast meal lead the group in a reflection on the meditation:

- what was the body meditation like? (i.e. what image to you have of it?)
- what did you experience during the meditation? (sensations, observations; things you were aware of, etc.)
- did you discover any gimmicks to help you focus your attention and follow the instructions as they were being given?
- which part of the meditation was the easiest? most difficult? most fun? most painful?

5. THE COLLEGIUM STUDY

A. Context: This morning we will be finishing the study we began yesterday of Ken Wilbur's "No Boundaries".

*what images or ideas do you remember from yesterday's study? (resistance to unity consciousness--have someone tell the story of the wave and ocean again to recall the image of unity consciousness)

*pass out the article to the Holon.

*linking context--Wilbur said we are always resisting, but that spiritual practices reveal this to us and give us a new possibility to decide about our resistance. Today's study will explore how this works.

B. The Opening Conversation:

- a) what are some of the thing that have happened to you in our times of meditation in the Council so far? (i.e. experiences you've had)
- b) what are you hoping for out of meditation? (i.e. what do you want to get out of it?)
- c) what have you heard others say they want out of it?
- d) what if you don't get what you hoped for? or if you get something very different than what you want?

C. The Study

*Read paragraphs 1-2 aloud.

*Conversation:

- a) what does he say happens in spiritual practice? (resistance is revealed and frustrated)
- b) what spiritual practices have you used or been involved in in the past 3-5 years?
- c) how would you evaluate them in terms of their effectiveness in revealing your resistance and frustrating it? (NOTE: get them telling stories here about their own spiritual journey.)

*Read paragraphs 3-4 aloud.

*Conversation:

- a) what words, phrases or sentences struck you in this reading?
- b) list on the board the "results" or "qualities" of this revelation. (e.g. resistance "winds down", awakening from a foggy dream, etc.)
- c) what does he say is the **turning point** in this? (P. 4)
- d) when have you made this realisation? how does the practice of meditation enable this as you've seen it and experienced it?
- e) what other things have you used and experimented with that do this?

*Read paragraphs 5-7 aloud.

*Conversation:

- a) break into 3 small groups--one each for paragraphs 5,6, & 7.
- b) list the style qualities of the primal resistance beginning to dissolve for your paragraph. Have each group find these and write them on the board.
- c) when have you experienced your own resistance dissolving? what is this like?

*Read Paragraph 8 aloud.

*What is the role, function and need for meditation in all of this?

6. THE CLOSING

*Announcements.

*"These are the times. . . "

THE SPIRIT EXPERIMENT: Week Five

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>6:00 Buffet Breakft. on Mall</p> <hr/> <p>Great Hall</p> <hr/> <p>6:30 Meditation with Swami Radananda</p> <p>7:00 Film: The Global Brain</p> <p>Presentation: The Role of Meditation in Today's World</p> <p>Reflective Conversation</p> <p>8:30</p>	<p>6:00 ----- Holons -----</p> <p>ENERGY MEDITATION MEDITATION</p> <p>BREAKFAST</p>				<p>STOP THE WORLD DAY</p> <p>6:00a.m. Meditation and Breakfast</p>
	<p>7:00 ----- Holons -----</p>				<p>7:00a.m. PROGOFF CONCLUSION</p>
	<p>Discussion on the Total Spirit Life Experiment</p> <p>8:00</p>	<p>PROGOFF INTENSIVE JOURNAL WORKSHOP (Process Meditation)</p>			<p>9:00a.m. Break</p> <p>9:30a.m. ARTFORM non-verbal</p> <p>10:30a.m. Break</p> <p>11:00a.m. ZEN BUDDHIST EXERCISE (Great Hall)</p>
					<p>12:30p.m.</p>

TOWARD AN INTEGRATED APPROACH TO SPIRIT FORMATION

theological motif (pathways)	The Journey of Faith beyond Faith (JUSTIFICATION)	The Journey of Love beyond Love (SANCTIFICATION)	The Journey of Hope beyond Hope (GLORIFICATION)
ontological reality (givenness)	the fact of Life's unconditional acceptance in spite of the state of estrangement	the given responsibility of care for the whole of creation to the Final Mystery of all	the profound awareness of the ultimate oneness of all that is with Being-itself
depth struggle (issue)	the issue of identity ("WHO AM I?") *dying to illusions about the way life is	the issue of vocation ("WHAT DO I?") *affirmation of the process of the life of service	the issue of style ("HOW BE I?") *perpetual attentionality before the presence of Being
selfhood dynamic (phenomenal)	consciousness of consciousness intensification (the transparency of all knowing)	taking care of oneself on the journey of care (the transparency of all doing)	"at-oneness" of the self with Ultimate Reality (the transparency of all being)
methodo-logical clues (intent)	seeing through mundane experience to the way life is universally (GROUNDING) - existentialistic modes -	grasping the universal journey process at work in one's own life (FORMATION) - essentialistic modes -	participating in the eternal life present in the NOW of living (MINDFULNESS) - holistic modes -
effective forms (tools)	* <u>experience reflections</u> ...toward disciplined identification with spirit reality	* <u>commitment exercises</u> ...toward expanding & deepening vocational single-mindedness	* <u>devotional practices</u> ...toward rehearsing the adoration of profound states of being
sociological task (implications)	the awakenment of humanity to the reality of the new humanness (enlightenment)	the engagement of those who care in the building of the new society (sustenance)	the formation of modes for embodying the new spirituality (perpetuality)

TOWARD A SYSTEMATIC POST-MODERN DEVOTIONAL LIFE

Spirit Themes Exercise Rubrics		THE EMBODIMENT OF PROFOUND HUMANNESSE (devotional readings & exercises for the new spirituality)	THE LIVES OF THE EXEMPLARS OF HUMAN AUTHENTICITY (journal-writing dialogues with "saints" of the new consciousness)	THE STATES OF BEING OF THE OTHER WORLD (meditations on recognition & affirmation of the Profound)	THE POETRY OF THE ADORATION OF BEING-ITSELF (visualization & meditation based on the poetry of Kabir)
I N I T I A T O R Y	SPIRIT MODE	25 readings with written reflection and commentary	48 biographical tableaux with interpretive journal-writing reflection	16 insight meditations on the consciousness of Ultimacy in daily living	45 insight meditations correlating life experience with the ecstatic consciousness
	PHENOMENOLOGICAL INTENT	tracing the movements of one's own journey in relation to the universal	identification of one's own struggle with archetypal figures of human profundity	occasioning depth mindfulness of the movements & directions of the divine life within	opening one to the perpetual adoration of the Ultimate in daily living
	FOUNDATIONAL TOOLS	-classical devotional literature transposition -existential grounding "journal-writing"	-prose statement of journey stages of "saint" -reflective correlation w individual journey	-the O.W. charts and "state of being" analysis -guided insight med. based on ind. exper.	-the written poetry of Kabir -the guided insight meditation technique
P R O C E S S	SPIRIT MODE	12 spirit exercises grounded in classical "secular-religious" practices	series of visualization/dialogue encounters with "post-modern Saints"	sets of universal concentration meditative "mantras" based on ind. exper.	Ultimacy "visualization voyages" spinning off catalytic poetic images
	PHENOMENOLOGICAL INTENT	intensifying the solitary journey in consciousness & deepening the resolve for faithfulness	establishing an interior fortress of meditative colleagues as reference points/guides for one's journey	discovering the "touchstones" of universal profound consciousness within one's solitary journey	posturing oneself before the finality of the way life is as a "place" of sustaining contemplation
	FOUNDATIONAL TOOLS	-classical devotional literature transposition -NRM-based spirit exercises (written)	-visualization meditative technique -"Progoff-type" journal dialogue process	-"source experience" location & mantra creation -concentration meditation process via "mantra" (with writing option)	-the written poetry of Kabir -the techniques of "programmed visualization"

THE SPIRIT OF THE ORDER IS MOVING TOWARD---

Looking for the new. Reading of the objective data from model building units, etc. Using our own screens for viewing.

FIRST DRAFT OF INTUITIVE GESTALTS

1. Interested in multiple ritual experiments, with emphasis on the process for the work.
2. More than just participation: toward contribution, "ownership. Tensions of intuitive/rational, male/female principle
3. Opening up of time: more balanced for individual, family, etc.
4. New articulation in poetry for the new age, including rewriting our story.
5. Spirit tools that will sustain us and our colleagues over the next 16 years.
6. Opening up of space: not cluttered or busy. Simple and profound.

Long intensified experimnt w. radical openess to embrace emerging pluriformity	Moving toward the new	From DOING to BEING mode. (Transparency of selfhood ex, knowing, doing, & presence)	From a focus on exterior to interior space on behalf of
New poetry/story/symbol of the Order	WHO The Movement	Themes	Story= history
Balanced individual, family corporate exercise	WHAT: THE NEW The new poetry The new consciousness revol. Non rational constructs Non western priorship Pluriformity	Style - approach	Individual input
Multiple ritual experiment	Nutrition: 5 finger foods Non smoking	Time Designs	Consciousness revolution relative to the future
New relationship to space	WHEN: Now, 1984, on into 2000		Spirit / rituals
Cultural encounters & practices	WHERE Across the planet	Participation	Tools
Inclusive/comprehensive time design	HOW: METHODS Non closure Openness Diversity Discontinuous	Spirit events	Time design/patterns

OUR SPIRIT LIFE IS MOVING TOWARD---

(from Talking Papers, Continuum Work, Letters, Conversations)

1. New poetry written relative until Year 2000
2. How we participate in the consciousness revolution
3. "Ownership" of the Council
4. Contribution, not just participation
5. Constantly keep in touch with everyone
6. Truly futuristic-not just extension of the past
7. Tension between continuous and discontinuous
8. Person's reflection on his or her own life
9. Embodiment of Profound Humanness transpositions and Introduction
10. Rewriting the Order Story
11. Ritual creation with confession, praise, dedication as basic rubrics
12. Spirit edge in North America (LA. House)
13. Daily ritual being used in the N.Y. House
14. Turn Within the Turn: to Sanctification and Being
15. Marks of the Order: Religious, Revolutionary, Regional
16. Rethinking presencing love
17. Weekly celebration using Tagore poetry
18. History of Order Ecumenical writing
19. Future directions: restructuring life's ethics
20. "Earth is Home" song
21. One in the One: Talk back paper
22. Alternative to deal with contradox of disunity (identity) and disarray (mission)
23. Philippine Daily Ritual
24. SunTzu translation by Joseph Hu
25. Witness: Story of Inward Journey
26. Declaration of Spirit Movement, transposed
27. Letter to Patricia on Death of Son
28. Sevagram ritual
29. Houston retreat model
30. Kalwani-Shamalogo: Keeping troops in the Council dialogue
31. Role of Women: Muslim Women in Indonesia
32. Stanford U.: Reading list on approaches to creativity and problem solving
33. Planning in a time of Being
34. The moral issue
35. 50 Year Timeline
36. Being the religious
37. Reactivating the local church
38. Art of Peace
39. Need to deliver revolutionary vitality and missional flexibility
40. Life's significant engagement
41. Ritual leadership/definition of ritual and its key to profound humanness
42. Atonement/reconciliation
43. Use of non rational constructs (music, poetry, dance)
44. Develop non western priorship
45. Languages other than English
46. Styles of listening and decision making
47. London daily ritual: meditation, journal writing, before breakfast
48. Progoff Retreat Schedule
49. Brussels Nexus Common Meal witness
50. Sexism and God Talk - The Female Factor

OUR SPIRIT LIFE IS MOVING TOWARD---

(from Talking Papers, Continuum Work, Letters, Conversations)

51. Pluriform dialogue mode (develop corporate context with exhibits hall; 8 keystones; lounges for small group reflections, refine keystone consensus, forge corporate consensus)
52. House church witness
53. Poetry
54. Family talking paper
55. Fear of centralizations of power
56. Fear of increasing bureaucracy
57. Poetry
58. Restored civilization article
59. "Mind & Matter" by John Gliedenan
60. Move boldly
61. Retreat design
62. List of possible decor
63. Three books
64. Council opening recommendations
65. Celebration recommendations
66. Foundational Understanding (Berresford's Work on the Elements of the Vision)
67. New Story of Revolutionary People
68. Holographic Life Style
69. Global Organic System
70. Recreate the mythical framework
71. The New Religious
72. Kabir poetry
73. Emerging masculinity
74. 8 steps on the human journey
75. Rituals
76. How our thinking has changed
77. Global Ethical Awareness: trends in revolutions; 7 revolutions gestalted, global posture; art of peace; what is human development; shifting values; her I stand.
78. Theological reflections
79. Spirit rebirth
80. New Secular religious style
81. Create impact course relative to the moral issue
82. The pilgrimage
83. People operating from the heart; not rationally
84. New Key: recovery of the deeps, primarily in the solitary dimension
85. Regional research retreat
86. Ritual Creation (Sydney)
87. Voids in liturgical rehearsal:
88. Prōfound Call
89. Our common vision
90. Ontology of the other world
91. Ontology of profound humanness
92. George Winston music good for meditation
93. Non verbal art forms
94. Move boldly on outside speakers; have them stay for other events
95. Whatever future of Kemper building; need to have it clean before we leave Aug. 12.
96. Long ritual model: look at it
97. Go with Tai Chi; we need phycial meditation
98. One ceremony marking for people's journey; people stand by years in the order.
99. Muted environment
100. Non verbal mode

Memphis

101. Team locus
102. Comprehensive time design
103. Total participation
104. Intentional experience
105. Celebration themes
106. Corp/solitary rationale
107. Common study rationale
108. Food & Exercise statement
109. Journal writing/renewal
110. Get a hook out beyond the immediate into the future
111. One, Many, Few theme
112. Reconciliation or unifying mode
113. Start with D. McCleskey's paper. Groups talk & write
114. Unity in pluriformity theme. Complementary. Honor both
115. Spirit modes and sustenance are the key to the summer
116. Outside Kemper for housing
117. Simplicity of overall design
118. Language difference is major issue
119. Contextual relationship to the order must be wide range
120. Time for individual and family reflection
121. There will be culture shock for those who have left village for first time
122. Need time for smaller groups to express concerns in own language
123. Do socio spirit analysis by geography; people do it for continents Not theirs
124. Week II dramatic from W&I. Rhythm to emphasize knowing, doing, being
125. Sunday absolutely free
126. Ample time for prep for celebrations & run personal errands.
127. Quote: Tomorrow is a brand new day, unused by anyone. Use it well.
128. Temple montage with stonehenge in the center
129. Bridge theme that indicates perspectives and levels
130. Assign one Sunday do each continent to do cooking, to curb chaos of individual cooking
131. Songs hold best statements of our understanding
132. Push present religious modes to common grounds of humanness.
133. Use new daily ritual different from any ever used.
134. Non verbal in experiments.
135. Use London ritual as a point of departure for morning ritual
136. Need enough time to consense upon a new ritual as a total body
137. Socio Spirit retreat each week: assembly; indiv/family; phases; classes; male/female/order day.
138. New ritual needs to bring in more of the senses and more drama
139. Translations model in report
140. Start day personally & spiritually prepared for day.
141. Use classical music before daily ritual.
142. Use a bell rather than a gong as a universal tool.
143. Unity/Diversity
144. Ontological Dynamic
145. Reconciliation as theme
146. One, Many, Few theme
147. Talks, presentations
148. Structured conversations
149. Decor, ambience
150. Bridge image

Bombay

Denver

- 151.Six weeks time design
- 152.Weekly & Daily time design
- 153.Team conversations: constructs
- 154.Team conversations: rationales
- 155.Ritual experiment: content of daily ritual and reflections London
- 156.Decor themes: local houses; movements of orders in other cultures and ages;
new initiatives in consciousness, in difference geography
- 157.Complex pieces: space on roof, hologram in the lobby
- 157.Easy decor: lots of living things; wall posters; Kair poetry in Hindi
and English
- 158.Informal space: cafe as well as bar setup. Cooking space for cultures.
- 159.Book cover collages of all the books we have been reading
- 160.Themes to permit historical, primordial, mundane to address us.
- 161.Practices, exercises to mark time; call in outside mentors from various religions.
Other exercises besides singing to start the day, such as silence, skits, or
omit the singing.
- 162.In ritual it is the process, not the product. Do it during Council time.
Different starts raises consciousness.
- 163.Get to universal theology. Not a new religion but an atmosphere for new doors
or entry points are revealed to allow transparency & commonality.
- 164 Buffet breakfast & lunch. Tea shop & bar at nite. 4 retreats. Council
and research work integrated. Equal value to breaks, allowing for creativity.
- 165.Break traditional morning routine.
- 166.Provide for daily physical exercise.
- 167.Air condition family space
- 168.Small teams with a variety of configurations
- 169.Live beyond Kemper.
- 170.Weekly time design chart Caracas
- 171.Daily time design
- 172.Council time design
- 173.Week IV (Myth creation time design) Do geo socio sp. analysis.
Have one lab on decor, one on a song, one on a ritual. Do insight meditation via
physical mode. In the evenings do other world retreat of readings, movies,
solitary exercises and journal writing
- 174.Movies: Inside moves, Quest for Fire, Excaliber, Carl Sagan movies.
- 175.Have cultural arts festivals, pantomime theatre, O.E.Olympics, street dancing
and a medieval banquet.
- 176.Theme: Demonstration Global Society Unifies & Accentuates Diversity. Seoul
- 177.Do research on ritual thru life of Buddha, Moslem, and Jewish faiths.
- 178.Keep diaries
- 179.Use confession, praise and dedication as rubrics for daily ritual
- 180.Small groups in the evening
- 181.Coffeehouse dynamic to break down cultural barriers.
- 182.Separate males, females. Have them meet for small group dialogues.
- 183.Have one nite on nations, another on houses, etc.
- 184.Invite speakers in.
- 185.Have new Journal/news conversation
- 186.Have fast/feast, silence, prayer vigil, physical labor, pilgrimage of one
day trip to first house in Evanston.
- 187.New ritual life that is fluid, flexible, simple, outside any of the world
religions and holding the wisdom of RSI
- 188.Human scale team work and spce. 10-20 people on a team
- 189.Use of non verbal exercises: Revised London model. Meditation is needed but it
would not replace a rehearsal that is corporate of who we are. Do meditation
after task force work, before lunch, to clean the mind from the morning.

OUR SPIRIT LIFE IS MOVING TOWARD----

190. Cultural synthesis: begin with arts program, with a focus (such as pollution) each evening.
191. Health: 5 finger foods, global variety. Give people choices.
192. Set up non smoking areas.
193. Focus each morning on a news topic that is already in people's minds and point out what is new in it. Have someone read a paragraph. Or have it like MacNeil Lehrer report--in depth.
194. Lunch: buffet time, solitary meditation
195. Evening: corporate journal writing.
196. Celebrations: costume ball; Chicago nite; Evening Under the Stars; Olympics; Street Dancing.
197. Get out ancient gifts of each culture. What that culture's blocks are to the 21st Century.
198. Study the urs during study life.
199. Go out and visit experts in various fields.
200. Provide a reading room
201. Decor: simple, subtle, harmonious, muted, basic. Human scale. Plants. Presence rather than action. Kalaidoscope of unity.
202. Retreat: African Religious Studies; 6 urs, religious exercises by several experts. Prayer/vigil.
203. Themes: Unity and diversity as allies
Bridging: reconciliation
An image of the whole earth and all of life
The one, Many and Few
204. Our job: build context for world for necessity of life tools and making Nairobi self/conscious tools that are already present or being burped into history.
205. Spirit modes is most foundational and unsure as we move in next 16 years. Allow people to see gift of last 16 years, embrace diversity we have become and embrace gift we are to next 16 years.
206. Consider diverse cultural gifts held in various spirit modes determined self discovery in history
207. common experiences in reflecting about life's relationships
208. Human expression in drama, rituals, etc.
209. Cultural gifts held in spirit modes by looking at 6 urs, heritage dramas, religious studies, and weekly round table. Team activity enabling all members to participate, lead, and be cared for.
210. Self discoery: visit outside and others who are working on human toos, or even go thru their programs.
211. Life relationship: study, exercise; corp meditation
212. Spirit modes context: diversity/unity. Our task: discover how to be Jakarta demonstration of unity & pluriform, to work together. Discover spirit modes; declare oneness of consciousness; act out old and new.
213. Give ourselves distancing time and space and structures that heal.
214. Give ourselves unifying time and spcae and structures that reconcile
215. Approach: guidelines: individual times
- 216 Team care: leaders; illness; language; guidance.
217. Pluriformity honored; physical activites
218. Open & close: wear national dress.
219. Give certificates at end of YOC
220. Name tags, color coded, regions
221. Hire security, elevator operators, diswashers so all can participate.
222. Everyone to participate: strong beginning to day with quotes, songs, etc; change config. nd space; discontinuous events; reflection is crucile; flexible time; contexts, English speakers speak clearly, slowly, simple, public voice;

OUR SPIRIT LIFE IS MOVING TOWARD-----

non English speakers risk speaking; use gimmicks like don't speak longer than one minute; group leaders stop and summarize often; speakers and group leaders use imaginal tools,; create a glossary of words; in plenaries sit by language groups.

223. Being the day with a ritual which is new.
224. Daily: some form of individual ritual, like journal writing or solitary
224. Weekly: celebrative meet.
225. Task Forces and Meeting Groups: way we are organized and configurations: Monday thru Friday noon, major t/f work. Week II very different.
226. Week II for cultural groups or individual brooding.
227. Reflect after each corporate work session.
228. Teams: include different nations and cultures and experiences in each group.
229. Meals: One or two people hosting.
230. Context of the ritual.
231. Breakfast: 2 persons host the meal, with ritual based on profound questions people ask about life. Mood: contemplative. Use new quotes.
232. Buffet lunch served apart from task force space.
233. Dinner eat by various groups.
234. Some informal meals, like hors d'oeuvres so people can visit together.
235. Celebration: At end of Week 3 have celebration for closing 32 years of - order and starting 16 years to come
236. Celebrate seasons, cultures, trie, religious celebrations of various traditions.
237. Cultural shows, such as traditional dancing.
238. Decor: all spaces and rooms do need decor.
239. Great Hall: YOC timeline, wedge blade, earthrise, GRA/GOC 6 week TL, World Grid and IERD symbol
240. Other decor: pictures from past 16 years(5th City, local church. TM, 24 HDP, Councils, etx(.
241. National display of activities.
242. Space: Space for prayer and meditation, with honor to Christian, Hindu, Islam and Buddhist.
243. Additional space for housing people
244. Reading room
245. Video room with movies every nite.
246. Discontinuity: once a week.
247. Provides gues and transportaiton
248. Occasional food exhibitions
249. Discontinuous breaks between working with singing, humor, jokes, drama
250. International Olympics
251. Take advantage of Ur cultural events in Chicago
252. Reflection: probe the different cultural and religious traditions , ooking for common experience or realities, to start work toward the next 16 years. 5 conversations created: Earliest experiences; times of crisis; turning points; summary reflection; writing.
253. climate of experimentation: yoga; mantra; corporate solitary, journal writing; visits. Toronto
254. Process is what is important.
255. All participate
256. Meditation; silence; solitary; body work; diet; evening celebrations
257. Weekly time design
258. Mornings, evenings
259. Week II construct
- 260, Thursday celebrations

EIGHT STEPS ON THE HUMAN JOURNEY

A Spirit Exercise

- I. PREFACE
- II. THE EIGHT STEPS
- III. THE WORKSHOPS
 - A. Dialogue
 - 1. Leaders Guide
 - 2. Dialogue Worksheet
 - B. Transposition
 - 1. Leaders Guide
(no Participant Procedures)
 - C. Story Writing
 - 1. Leaders Guide
 - 2. Participant Procedures
 - D. Charting a Week
 - 1. Leaders Guide
 - 2. Participants Procedures
 - 3. A Worksheet

PREFACE

to the

EIGHT STEPS ON THE HUMAN JOURNEY

All people live out of a daily ritual. They may not be self-conscious of it, their unaware articulations about it may be confused and its scope may be highly limited. Yet without a ritual or way of grasping their self-story, they cannot embrace the Human Journey.

This ritual must be expressed in secular language that is congruous with the 20th Century world view. Even if people use symbols from a religious or cultural tradition these have to be translated into the 20th Century thought in order to be appropriated. Such a translation would be some form of a secular daily ritual whether it is in an unconscious dialogue that continuously goes on during a traditional ritual or whether it is written down.

The Eight Steps are based on the structure of the Daily Ritual used in Kenya. As such they are an attempt to articulate the Human Journey that is required of each person at every moment.

Each step is described in relational or actional terms. Three further statements under each step either elaborates that step or points to movement within the event. The fourth item is a life quality, posture, or relationship that embodies the step.

These steps are an attempt to put in short and simple form the Human Journey. It is primarily directed toward local people to be used as a teaching tool. Some of the words and statements may seem strange to them, but they are fully aware of the relationships or events to which the steps point. Perhaps a dialogue of statements with the life postures may help in grounding the concepts.

Maybe the first use could be with ourselves in reflective conversations when going over the events of the day. Village leadership could be brought into the dialogue on circuits, consults, impact, VLCs and VLIs. Continuous working with these Steps should begin to give people a way to grasp the Human Journey. Once this begins to take place, other dialogues and instruments can be utilized to expand the perception of the Journey.

EIGHT STEPS ON THE HUMAN JOURNEY

1. PASSING AWAY OF ALL THINGS

Changing continuously of all things physical or mental,
social or spiritual.

Craving for, grasping after and attachment to these
things that cause greed, illusion (ignorance) and hatred.
Reducing life to ones own community, tradition or morality.

Sorrow about attachments

2. AWAKENING TO THE LIFE PROCESS

Giving up illusions of all attachments.

Deciding this "giving up" is the controlling factor of life.
Accepting the given situation (what is) as the immediate
starting point of life.

Humility before the life process.

3. PARTICIPATION IN THE LIFE PROCESS

Honoring of all existence.

Watching choicelessly the flow of mind's thoughts.

Being present to the symbolic dimension of inner life
as it relates to outer work.

Trusting ones intuitions.

4. LIVING ON BEHALF OF ALL

Embracing the oneness of all lives.

Affirming the transformation of all peoples and groups.

Non-harboring of ill-will or revenge.

Joy for others.

5. MAINTAINING STEADFAST COMPOSURE

Keeping calm in loss or gain, fame or blame.

Acting unmoved by passion, deeds or results.

Being one with the revolutionary body of all times.

Constancy of presence.

6. SUPPORTING THE STRUCTURES OF SOCIETY

Taking part in constructive activities.

Obtaining livelihood from right method.

Promoting standards of fairness.

Pleasant Speech.

7. CARING FOR THOSE FALLEN FROM THE STRUCTURES OF SOCIETY

Living the simple life.

Seeking out the lowest.

Rendering compassionate action.

Sharing with the needy.

8. CHANGING DYNAMICALLY THE STRUCTURES OF SOCIETY

Being sensitive and responsive to revolutionary trends of
the times.

Awakening of local and regional groups, the nation and world.

Recreating the structures of justice.

Equality of association.

A DIALOGUE WORKSHOP
on the
EIGHT STEPS ON THE HUMAN JOURNEY

CONTEXT

We will be using these during 4 evening sessions, but will have a different method for each session.

Why this? Why now?

We have varied forms for common life and spirit nurture for the auxiliary staff. However, outside our programmes the villager has no adequate means of daily spirit nurture.

The 'Eight Steps on the Human Journey' is an attempt to provide villagers with such an instrument. It has to be simple and something they can use daily and in conjunction with their every day task.

Before we use this with local people it seems that it would be helpful to use it with ourselves so that we can get inside the method in order to find ways of making it more effective. (Pass out the "Eight Steps" and Preface.)

Read (and have the group follow you) the Preface to the Eight Steps.

Next, read the Eight Steps slowly and clearly.

WORKSHEET (Pass out the worksheet.)

Introduction: Read each Step out loud softly to yourself. Read it again. Then go to the worksheet with the same number and write down answers to the questions. Pace and time yourself. Give yourself something like two minutes per step. If you get stuck, move on to the next step. Then come back later and fill out the incompleated ones. Please fill out your worksheet individually. Be prepared to turn in your work sheet at the end.

DISCUSSION

Ask the group to read their answers to each step. Hear 3 to 5 for each question and write their response on the chalkboard. After you have completed all the questions for each step, ask them:

1. Which question was the hardest? (Note responses on the board.)
easiest? " " " " "
pushiest? " " " " "
2. What does this workshop do?
3. What role does this type exercise play?
4. How has it been of help to you?
5. How can these steps be used? With ourselves? With local people?
6. What recommendations do you have in relation to structure, words, clearer expression, etc. for the Eight Steps?

A DIALOGUE WORKSHOP
on the
EIGHT STEPS ON THE HUMAN JOURNEY

1. Make a list of things that you see that pass away.

Make a similar list of things that people hold onto in order to give their life meaning.

How do they defend those things they hold onto?

2. Where have you had to give up illusions concerning things you hold onto? List.

What happens when you "give up" these illusions?

3. Give an example of honouring people.

What does it mean to accept the given situation as the immediate starting point?

4. What does it mean to affirm the awakening of other people?

Give examples.

5. When is it hardest to continue being revolutionary: when people like you or are against you?

Why?

6. Where is fairness needed in society today? List.

Give examples of "pleasant Speech" in society.

7. What are serious ways of caring for those fallen from society? List.

8. What are ways that society can be revolutionized?

How is the New Village Movement revolutionary? Describe.

TRANSPPOSITION
of
EIGHT STEPS ON THE HUMAN JOURNEY

CONTEXT

1. Purpose of the Eight Steps:
For villagers — simple — regular (daily)
2. How to implement:
Start experimentally with ourselves to get inside of process
3. Ask everyone to enter into such a time by doing the following:
Self become still
Breath become slow
Thoughts come to rest.
4. Pass out and read the Eight Steps slowly and clearly.

WORKSHOP

1. Ask each to again read through slowly the Eight Steps to themselves. Read out loud but very softly.
2. Ask each to select one of the Eight Steps that struck them, or particularly spoke to them at this time. Get a first and second choice.
3. Ask each to give their first choice (step number). Write the numbers on the chalk board horizontally.
4. Check to see if all Eight Steps are on the board. If not ask for their second choice.
 - a. List the 2nd choice under the line of first choice.
 - b. Where a gap in the numbers listed on the 1st choice is filled by listing of 2nd choice ask that person if he or she would work with that choice.
5. Ask each person to then re-write their step in their own language, i.e. re-write each line within the Step in their best way of articulating it. Write in prose or poetry. (Give about 10 minutes.)
6. Ask for volunteers to read. Try to start with 1st Step and move through all eight. Have more than one person read from each Step (within time limits). Take 10 minutes.

DISCUSSION;

1. What struck you about these transpositions?
2. Which one really surprised you?
3. Where did a statement really illuminate one of the steps? Why?
4. Where did you get insights into the 8 Steps?
5. Where did you get insights into your own journey?
6. What are other ways we can use the Eight Steps?

CLOSING

We will be using other methods for approaching the Eight Steps.

STORY WRITING WORKSHOP PROCEDURES
on the
EIGHT STEPS ON THE HUMAN JOURNEY

CONTEXT

1. Purpose: For villagers — simple — regular —(daily)
2. How to Implement:
Start experimentally with ourselves to get inside the process.
3. Ask everyone to enter into this session by quieting themselves
Self become still
Breath becomes slow
Thoughts come to rest.
4. Read through all the Eight Steps (with sub-steps) slowly. Have the participants follow you on their sheets of the Eight Steps.

WORKSHEETS

1. Pass out the Participants Procedures.
2. Walk through the procedures with the group.
3. Ask the participants to write their story on a sheet to turn in at the end of the session.
4. Give them 10 to 15 minutes to write their story.
5. After about 15 to 20 minutes divide the group into 8 parts, grouping according to the steps on which they have written their experience.
6. Go around to each group and appoint one person to lead the group. Also have them appoint someone as a scribe.
7. Point out to the leader to follow the procedures listed under 'As a Group'.
8. Point out that Steps 3 and 4 are to be discussed by the group. Ask them to be ready to report after 5 - 10 minutes of discussion.
9. Ask each group to report after 10 to 15 minutes.
10. Ask the group what struck them about this exercise? How was it different from the others? How did it push us further in our journey? What have we learned these past evenings?

CLOSING: Collect the stories and scribes notes.

STORY WRITING

WORKSHOP PROCEDURES

on the

EIGHT STEPS ON THE HUMAN JOURNEY

AS INDIVIDUALS

1. Read the "Eight Steps on the Human Journey" through slowly. Read out loud but very softly.
2. Read each step over again. Jot down experiences for each step where an experience immediately comes to mind.
3. After you have written down several experiences, reflect on them and choose the one most alive to you.
4. Write a story about the human journey within that experience (one or two paragraphs) with the following components:
 - (a) Write what happened in the event.
 - (b) Describe how it changed your life.
 - (c) What is the life question it raises in my life? Is it about my task? My priorities? My vocation? My significance?
5. Read the story to yourself. Revise as needed.
6. Re-read the human journey step of your selected experience. Re-read the dialogue for that step.
 - (a) What insights did you get about the human journey? _____

 - (b) What insights did you get about your life? _____

7. Brainstorm individually ways we can use the Eight Steps for them to be effective. _____

AS A SMALL GROUP (Appoint a scribe to record the conversation, and to make a report to the total group.)

1. Divide into 8 groups, 1 for each Step, according to which story they wrote.
2. Have volunteers read their stories.
3. Have them read their insights about the human journey (6a) and about their lives (6b).
4. Ask what additional insights about both did they get while listening to the stories. Discuss.
5. Ask each to read their brainstorm on how to use the Eight Steps. Discuss.
6. Collect the stories and the scribes notes. Turn them into the group leader.

AS A TOTAL BODY Each group reports on their pull-togetner of Item 3 and 4, and also reads recommendations of Item 5.

CHARTING THE WEEK WORKSHOP
on the
EIGHT STEPS ON THE HUMAN JOURNEY

CONTEXT

1. Purpose of the Eight Steps: For villagers -- simple -- regular (daily)
2. How to implement: First start with ourselves
Use during Roundtable in place
of Charting the Week Exercises.
3. Maintain silence while filling out the worksheets.
4. Read the Eight Steps slowly and clearly.

WORKSHEET

1. Pass out 'Participant Procedures' and 'Charting the Week with Eight Steps on the Human Journey' Worksheet.
2. Context the use of Charting of the Week and how the Eight Steps do not add content but only significance about life and its relationships.
3. Draw worksheet chart on the chalkboard.
Walk through quickly (chart numbers are keyed to procedures numbers.)
Point out Steps 4,5, and 6, especially since their numbers are not on the worksheet.
4. Ask the participants to take 15 minutes to fill out the worksheet, using the instructions on the Participant Procedures.

DISCUSSION (after 20 minutes)

1. Have several people to read their significant event.
2. Have them say where they divided the week. (Hold up their worksheets for all to see.)
3. Have several read how they titled their two divisions.
4. Have more read their title of the day.
5. Have a goodly number read their statements in 8a, b and c.
6. Have a greater number read their statements in 9a, b, and especially 9c.

REFLECTIVE CONVERSATION

1. Ask what struck them about this exercise?
2. What stood out?
3. Which step was most helpful in the exercise?
4. How did the Eight Steps change this exercise for those who have charted the week before?
5. What happened during the exercise?
6. How did the Eight Steps come alive?
7. What insights did you get into using the Eight Steps?

CLOSING:

Announce this ends our corporate work. However, the need is continuous for self-conscious grasping the depth of our life and the human journey each of us is on.

CHARTING A WEEK
WITH
EIGHT STEPS ON THE HUMAN JOURNEY

1. List on the attached worksheet the 12 - 15 significant events of the week.
2. Write the significant events below the line under the day when each occurred. If a large blank is left in the timeline, now write down what occurred there.
3.
 - a. Read through the Eight Steps on the Human Journey.
 - b. As you think through each event on the timeline, write at least one Eight Step number under each event.
(Note: you can have more than 1 Step for an event. You can have the same step number listed more than one time.)
 - c. After writing down each Step number(s), reflect and ask yourself why you wrote that particular number(s) under the event.
4. Choose the most significant event of the week with its corresponding number(s). Circle (0) it.
5.
 - a. Draw a straightline from the key event up 2 or 3 inches.
 - b. From the top of your straight line, draw 2 lines connecting it to the beginning and end of your week.
6. Your week is now in 2 parts. Write a title for each part of your week by looking at each section and deciding what happened to you.
7. Now look at the whole week and name it with the words: "This is the great week of _____."
8. For the most significant (circled) event:
 - a. Write down what happened in that event: _____

 - b. Describe how it changed your life: _____

 - c. Describe the life question now raised in your life: _____

9. Re-read the human journey step you plotted on the key event of your week.
 - a. What insights did you get about the human journey? _____

 - b. About your life? _____

 - c. Write a brief declaration about this step of the human journey.

Worksheet

CHARTING A WEEK WITH
EIGHT STEPS ON THE HUMAN JOURNEY

7. This was the great week of _____

6. Title: _____

6. Title: _____

Days:

2. Signifi-
cant
Events

3. Human
Journey
Steps

1. Significant events of the week:

- | | | | |
|----|----|----|----|
| a. | f. | k. | p. |
| b. | g. | l. | q. |
| c. | h. | m. | r. |
| d. | i. | n. | s. |
| e. | j. | o. | t. |

TOWARD A SYSTEMATIC POST-MODERN DEVOTIONAL LIFE

Spirit Themes Exercise Rubrics		THE EMBODIMENT OF PROFOUND HUMANNESS (devotional readings & exercises for the new spirituality)	THE LIVES OF THE EXEMPLARS OF HUMAN AUTHENTICITY (journal-writing dialogues with "saints" of the new consciousness)	THE STATES OF BEING OF THE OTHER WORLD (meditations on recognition & affirmation of the Profound)	THE POETRY OF THE ADORATION OF BEING-ITSELF (visualization & meditation based on the poetry of Kabir)
I I N I T I A T O R Y	SPIRIT MODE	25 readings with written reflection and commentary	48 biographical tableaux with interpretive journal-writing reflection	16 insight meditations on the consciousness of Ultimacy in daily living	45 insight meditations correlating life experience with the ecstatic consciousness
	PHENOMENOLOGICAL INTENT	tracing the movements of one's own journey in relation to the universal	identification of one's own struggle with archetypal figures of human profundity	occasioning depth mindfulness of the movements & directions of the divine life within	opening one to the perpetual adoration of the Ultimate in daily living
	FOUNDATIONAL TOOLS	-classical devotional literature transposition -existential grounding "journal-writing"	-prose statement of journey stages of "saint" -reflective correlation w individual journey	-the O.W. charts and "state of being" analysis -guided insight med. based on ind. exper.	-the written poetry of Kabir -the guided insight meditation technique
II P R O C E S S <i>meditation</i>	SPIRIT MODE	12 spirit exercises grounded in classical "secular-religious" practices	series of visualization/dialogue encounters with "post-modern Saints"	sets of universal concentration meditative "mantras" based on ind. exper.	Ultimacy "visualization voyages" spinning off catalytic poetic images
	PHENOMENOLOGICAL INTENT	intensifying the solitary journey in consciousness & deepening the resolve for faithfulness	establishing an interior fortress of meditative colleagues as reference points/guides for one's journey	discovering the "touchstones" of universal profound consciousness within one's solitary journey	posturing oneself before the finality of the way life is as a "place" of sustaining contemplation
	FOUNDATIONAL TOOLS	-classical devotional literature transposition -NRM-based spirit exercises (written)	-visualization meditative technique -"Progoff-type" journal dialogue process	-"source experience" location & mantra creation -concentration meditation process via "mantra" (with writing option)	-the written poetry of Kabir -the techniques of "programmed visualization"

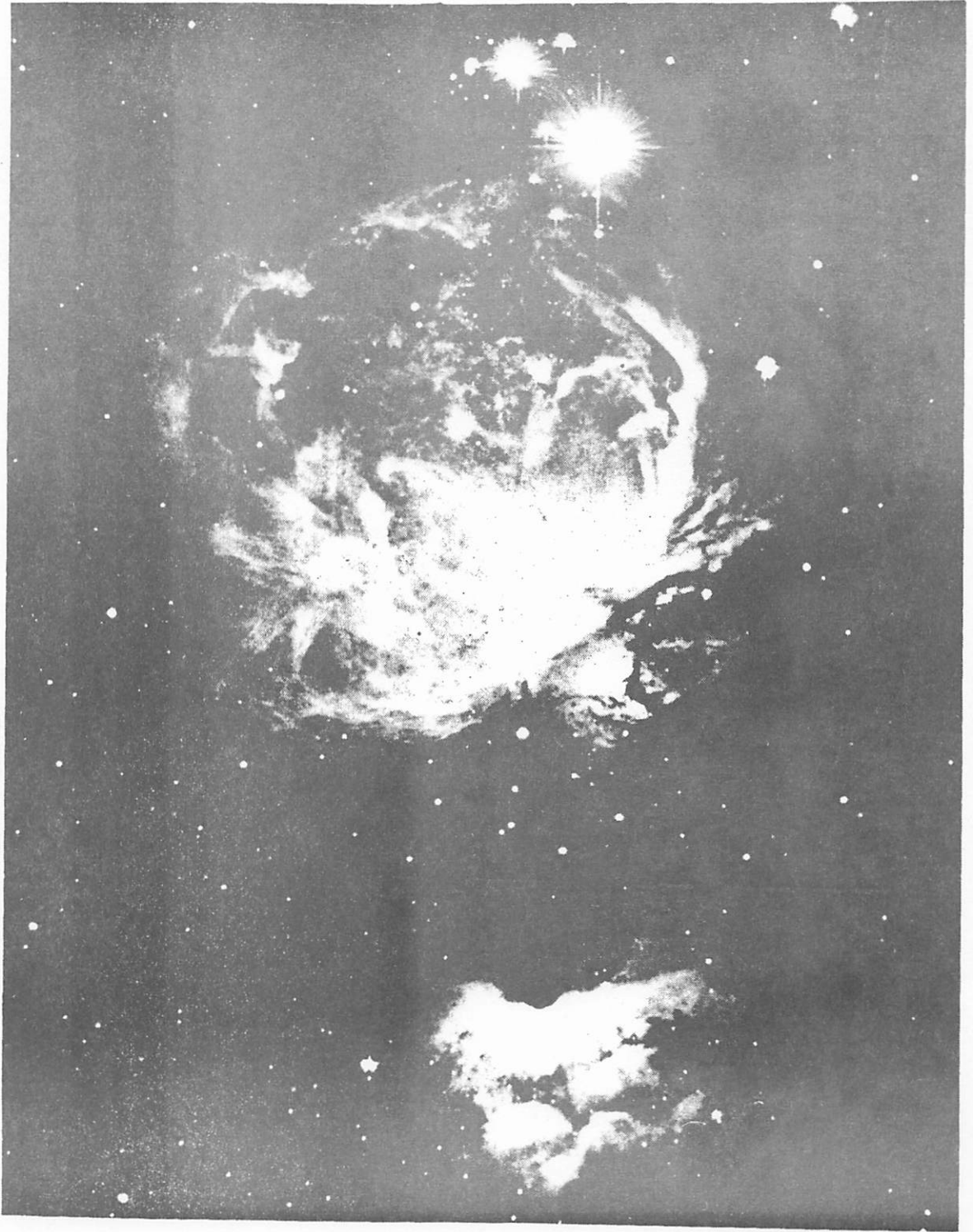
Transposition of Thomas A Kempis

Progoff dialog w another human

Insight + concentration using mantra based on O.W. states of being

Visualization + meditation based on Kabir

STOP THE WORLD DAY



COMPILATION OF HOLON REFLECTIONS

STOP THE WORLD DAY

"Hunter Warriors have °Stopped the World.'
They have stopped the world of reason, stopped the world of convention
stopped the world of all °taken for grantedness.'
The mystery and the wonder beyond the realm of the immediate has broken in.
They see the mystery in everything that is
and they feel the same wonder for their own self.
They know that a different reality has found them
and every creature strangely seems to affirm this reality they behold."

(Carlos Castenada: Journey to Ixtlan)

Saturday will be a continuation of our meditation experiment. As we move from the adventure for the Safaris into the whirl of week 3 of the Council, it is appropriate to pause in the press of our busy schedule for a period of time, to "Stop the World." This will be an extended experiment in "Practicing the Presence of the YES" at a key moment in the life of the Council.

The mode of the day will be silence. From rising at 5:00 a.m. through solitary reflection at 2:00 p.m. There will obviously have to be some conversation for practical operations and directions, and some during our corporate times of reflection, but otherwise it will be an experiment with an little conversation as possible.

THE TIME DESIGN

- 5-6 a.m. The Preparation Drama.
Wake up begins the day. In many traditions of meditation this time of preparation includes a ritual of cleansing the total body, not only a preparation of the mind. You might want to take your shower or bath at this time. It is urged that you plan to be in your Holon meditation space at 5:45 a.m. Spend 15 minutes reading your manual or some article from the meditation articles booklet.
- 6-7:30 a.m. First Meditation Period.
Participate in a sitting, walking, sitting and eating meditation in assigned holon space.
- 7:30-8:30 a.m. Break
- 8:30-11:00 a.m. Holon Reflection.
Participate in two workshops on the past 2 weeks spirit life experiment
1. "The Personal Experience"
 2. "The Corporate Understanding"
- 11:30-1:00 Second Mediation Period.
Gather with the entire Council in the Great Hall for a time of corporate meditation. Everyone needs to bring a cushion, a blanket that can be folded up, or a pillow.
- 12:30-1:00 p.m. Buffet Lunch
- 2-4:00 p.m. The Reflection Drama
This is time for individuals to pull-together the day and to participate in various forms of energy meditations as they choose (e.g. Tai Chi, Tae Kwon Do, Yoga, Jogging, etc.)

Stop The World Day

5:00
Preparation
Drama

6:00
Meditation

7:00
Breakfast
Meditation
7:30

8:30
The
Personal Journey

9:30
The
Corporate
Understanding
11:00

11:30
Meditation

1:00
Solitary
Lunch

2:00
Reflection
Drama

July 14, 1984

THE NEED FOR MEDITATION IN TODAY'S WORLD
- a pulltogether of the stop the world day workshops (14th July)

A. THE WORLD NEED'S RECONCILIATION AT A TIME OF CRISIS

1. There is a need for detachment from prejudice for clarity on world situation.
2. The inner core of being is where we all are connected.
3. There is a need for the development of non-confrontational attitudes.
4. Immediate reactions can destroy the globe/person.
5. There is an urgent need for reconciliation.
6. Global leaders need to be enabled to avoid vested interest traps.
7. The world is responding out of immediacies, crisis.
8. There is a need to help people think of the cry of the world.
9. There is a lack of communications between individuals and groups.
10. The self-conscious level of people needs to be enhanced to sustain more human institutions.
11. There is a need to increase people's openness and willingness to dialogue.

B. THE WORLD NEEDS TO BE RELEASED FROM OLD IMAGES

1. Ancient prejudices
2. There is social pain from old images
3. There is a need for change beyond familiar forms.

C. THE WORLD NEEDS CULTURAL AND SOCIAL BRIDGES

1. There is a need for a way for all cultures to worship.
2. There is a need for people to come together in a religious experiment.
3. There is a need for contentless spiritual practice.
4. The world needs a way to conquer pluriformity and give common base of understanding.
5. There is a need to get big pictures.
6. There is a need for tools to bridge the gap between 15%/85%.
7. There is a need for a common profound experiment in a pluriform world.

D. THE WORLD NEEDS A NEW RELATIONSHIP TO THE TOTALITY OF THE UNIVERSE

1. There is a need for a new relationship to the environment.
2. People are alienated from nature including their own bodies.

E. THE WORLD NEEDS TO PROBE ANEW THE SPIRIT DEEPS

1. There is a need for internal life understanding.
2. There is a need for foundational images.
3. There is a fear of the Mystery, the Other, the Future.
4. There is a need for the spirit perspective.
5. There is a need to get through the self to the one.
6. There is a need to make people understand life insight.
7. It is possible to explore the outer universe at a time when we can't find world of spirit within us.
8. There is a need for grounding in common wellspring instead of common mythologies.
9. There is a need for further revelation of God.
10. There is a need for a way to pause and give depth to journey.
11. There is a need to reorient ourselves to the ultimately important.

E. The World Needs to Probe Anew The Spirit Deep. (continued)

12. There is a need for a non-religious passing over.
13. Idealism and intellectualism.
14. There is a need to go beyond rational thought.

F. THE WORLD NEEDS EACH PERSON TO RE-ESTABLISH TRUST IN ONESELF

1. People are told what to think.
2. There is a need to establish trust in one's own experience
3. There is a need to become one's own guide.
4. There is a need for a practice which brings out image of strengthening the self confronted with huge decisions.

G. THE WORLD NEEDS HUMAN BEINGS WITH INTERIOR FREEDOM TO MAKE AUTHENTIC DECISIONS

1. There is a need to know own freedom in midst of image bombardment and multi-choices.
2. Intentional selfhood sometimes opens possibility as well as necessary transformation.
3. There is a need to allow reflection before speaking.
4. Customs and habits are a ladder controlling individual life responses.
5. We live on automatic drive.
6. There is unself-conscious action in the midst of complexity of life.
7. There is a need for detachment for the sake of concentration.
8. There is a need for something which creates inner discipline.
9. There is a need to stop the world.
10. The need is for way to get distance.
11. There is a need to dialogue with what is.
12. Choices have to be made in every sphere, therefore, it is important to clear the mind to decide what is right rather than who is right.

H. THE WORLD NEEDS PEOPLE WITH INNER SPACE IN FRANTIC WORLD

1. There is a need to be able to move from chaos to quiet.
2. There is a need for concentration/relaxation which reduces tension/stress which are causes of violence and conflict.
3. Silence is required in an ever increasing noisy world.
4. We need balance and perspective in our daily lives.
5. People are too busy to enjoy life.
6. There is a need to provide inner landscape to deal with rapid pace.
7. Change is occurring so fast, there is a need for meditation so don't drown.

I. THE WORLD NEEDS A HOLISTIC GRASP OF EACH PERSON

1. There is a need for integration of body, mind, and spirit.
2. There is a need for exercises for personal well being
3. There is a need for preventative health care.
4. There is a need for the further understanding of the new mind.
5. There is a need for relief from physical manifestation of stress.
6. There is a need to discover fuller dimensions of the self.

The Role and Function of Meditation
a pulltogether of the stop the world day workshops (14th July)

A. MEDITATION IS A REFLECTIVE INSIGHT TOOL FOR THE SPIRIT JOURNEY :

I. IT OPENS UP THE DEEPS.

1. Meditation trains the myriad of people to understand the meaning of human life.
2. Meditation is an opportunity for individual reflection for the human journey.
3. Meditation serves the world of reflection.
4. It converts experience to meaning.
5. It enables one to understand one's interior deeps more fully.
6. It offers an opportunity for orientation and interpretation with that which is greater than you.
7. It gives everyone a chance to meditate on one's own life.
8. It opens the way to the depth of being.

II. IT INTENSIFIES AWARENESS AND SENSITIVITY

1. Meditation makes us aware of the reality of life.
2. Meditation makes a human being sensitive.
3. It sharpens attention.
4. It gives an awareness of connectedness.
5. It gives an awareness of one's own mindfulness.

III. MEDITATION OCCASIONS THE AFFIRMATION OF THAT WHICH IS

1. Meditation is a saying yes to what is.
2. It is saying yes to the moment that is.
3. It trains the self to be present to what is.

IV. MEDITATION OCCASIONS EXPERIENCES OF RENEWAL

1. It gives possibility for new experience and images.
2. It affords an opportunity to recharge one's spiritual batteries.
3. It allows interaction in a time of collapse and rebirth.
4. It is an act of awareness that makes us open to the Now and the new.

V. MEDITATION RELEASES NEW RELATIONSHIPS TO THE SELF

1. It enables us to decide whether to be a real or ideal person.
2. It helps us to discover and watch our identity.
3. It converts experience to meaning.
4. It breaks into the ego defences.
5. It dispels the illusion of the self.
6. It frees self from the mind.
7. It changes carelessness into care.
8. It enables care for the self.
9. It frees oneself from the bondage of the self.
10. It allows one to experience oneself without judgement or defence.

VI. MEDITATION CATALYSES SELF-DISCIPLINE

1. It enables individual control in the midst of complexity.
2. It allows self-control.
3. It disciplines the spirit.
4. It deepens the experience of discipline.
5. It brings strength at the decisional level.

THE ROLE AND FUNCTION OF MEDITATION (2)

B. MEDITATION GIVES US A DETACHED PERSPECTIVE:

I. Meditation gives us distance

1. Meditation is a reminder of relativeness.
2. It calls forth detachment.
3. It puts things in perspective.
4. It gives us perspective, distance and a new way to look at life.
5. It allows us to break loose from, and gives distance on, limiting belief systems.

II. Meditation protects us from responding to life out of immediacy.

1. It gives a way of providing thoughtful responses.
2. It gives us time to listen.
3. It helps break the tyranny of doing.
4. It releases one from being driven by one's desires.
5. It allows us to see beyond today's demands to tomorrow's goals.

III. Meditation amplifies and transforms awareness.

1. It gives space for unity.
2. It enables total awareness.
3. It expands the interior.
4. It allows us to be silently aware.
5. It gives us different images and pictures.
6. It offers new awareness.
7. It allows the flow of awareness.
8. Through it, we experience life "slowly by slowly".

IV. Meditation quiets the self.

1. It helps to quiet the rational.
2. It helps to resolve the tension of modern life.
3. It relieves stress and stands over against it.

V. Meditation enables us to take charge of our own mind :

1. It liberates us from the power of unconscious images.
2. It enables us to realize that we are in control of our thoughts.
3. It helps us think about one thing and focus on the present.
4. Meditation releases overflowing thoughts by its own recognition.
5. It breaks the vicious circle of thought.

VI. Meditation enables interior guidance

1. Meditation offers a way to take care of oneself without dependency on anyone else.
2. It is a tool that allows for inner direction rather than being victims of external demand.

C.. MEDITATION OCCASIONS THE EXPERIENCE OF CENTRED BEING.

I. Meditation occasions new relationships to Mystery, others, and self.

1. Meditation puts us in touch with the non- personal.
2. It allows us to be harmoniously related to self, others, and Mystery.
3. It releases us to take charge of our external relationships.
4. It permits the wonder of life to break in.
5. It allows me to meet myself.
6. It enables care for others.

THE ROLE AND FUNCTION OF MEDITATION.....(3)

C.

II. Meditation offers rest and refreshment of spirit.

1. Meditation is the experience of profound rest.
2. It creates stillness.
3. It is an oasis in life's desert. (2)
4. It enables peace in one's soul.
5. It gives calmness.
6. It is an encouragement.
7. It is refreshing: it gives new blood for life.

III. It is a centring, unifying experience

1. Meditation stops the world
2. It is a centring.
3. It centres the self in self-consciousness and intentionality.
4. It allows us to experience oneness.
5. It quietens the self.

D. MEDITATION IS A RITUAL REHEARSING OF LIFE'S MEANING.

1. Meditation is a participation in rites
2. It is the beginning of a symbol system for wider society.
3. It can start our day's journey.
4. It is a pluriform exercise: a practice of the "YES".
5. It is a solitary office
6. It gets your train on track first thing in the morning.

E. MEDITATION IS A METHOD FOR INTENSIFIED KNOWING, DOING AND BEING

I. Meditation is a method for knowing

1. It is a New Paradigm tool for consciousness expansion.
2. It is a tool for awakening.
3. It helps one to focus.
4. It exercises the capacity for receptivity and imagination.
5. It is a key discipline for exploring consciousness.
6. It cultivates the ability to observe without judgement as a first response.
7. It releases the intuitive.
8. It is self-education.

II. Meditation is a method for transparent being

1. It reconciles between the secular and the religious.
2. It is a life method: it keeps the margins leaky.
3. It is rest before acting
4. It is a method for the transformation of the self.
5. It is an experiment with a common method to receive images and spirit.
6. It is a vehicle for the journey to the centre and return.
7. It is the bridge to a leap of consciousness.

III. Meditation releases creative action

1. It mediates extreme action in the world.
2. It offers a glimpse of a problem-solving method.
3. It is a method for non-violent action.
4. It is the step before creativity,
5. It releases creativity.
6. It provides a method to move with the changes.
7. Meditation comes at problems from the intuitive.
8. It focusses people's thinking.
9. It focusses monkey-minded people to produce.

THE ROLE AND FUNCTION OF MEDITATION.....(4)

F. MEDITATION OPENS UP AND HEALS THE DIALOGUE WITH ALL THAT IS.

I. It is a common reflective and dialogical method for a pluriform society.

1. Meditation allows cross-cultural dialogue.
2. It raises insights about common humanity.
3. It brings a common thought process and insights.
4. It occasions the experience of universality for all in the group.
5. It provides a common spirit experience for all in the Order to dialogue with.
6. It allows a sharing of corporate wisdom through individual concentration.
7. It is a tool in which anyone can participate.
8. It can be the deep source of pluriformity.

II. It enables a relationship to the totality of all that is.

1. It assists people in being concerned with all the earth.
2. It unites people into the one world with many manifestations.
3. It enables the being aware of life's relatedness with the world.
4. It can still the mind to make a link with the stream of history.
5. People can see the whole of life.
6. It broadens the self to a sensitivity to all of life.

III. It heals divisiveness and provides a basis for cooperation.

1. Meditation reveals wholeness and discourages separation and confrontation
2. It is a basis for world cooperation.
3. It puts one in touch with one's own healing gifts.
4. It releases from old divisiveness by revealing the deeps.
5. It opens one to participate in local unity.
6. It allows reconciliation.

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THE IMPLICATIONS OF THE MEDITATION EXPERIMENT

a pull together of the "stop the world" workshops of July 14th

A. IMPLICATIONS FOR THE INDIVIDUAL

1. It will allow us to become more gracious and compassionate
2. It will enable our reaction to be different.
3. We can use it to change attitude and values.
4. It will enable a sense of removing violence from our living.
5. It will allow a loosening and a distancing
6. We will find we have self directed people on our hands
7. It will enlarge our picture of selfhood.
8. People will be more caring
9. It helps decrease mortality.
10. Intentional experimentation would lead to a more balanced integrated life.
11. We need to have the ability to approach it with an open mind.
12. It is needed to embody an internal corporate peace.
13. Meditation teaches us to listen in depth.
14. It unleashes the wisdom within every person.
15. It develops the tradition of discipline.
16. It builds discipline for life expenditure.
17. Meditation reduces the anxiety about accomplishments and therefore permits doing to harmonize with the flow of history.
18. It enables us to say the "yes".
19. In the midst of noisy crowded environment it allows us to create inner space.
20. Meditation is a part of profound living
21. It creates a new kind of conscious discipline.

B. IMPLICATIONS FOR CORPORATENESS AND PLURIFORMITY

1. It acts as a bridge between east and west so has to do with functioning of pluriformity.
2. Those who meditate together create together.
3. Meditation is a way to establish commonness across cultures.
4. It acts as a non threatening way to create corporateness.
5. It pulls together different religions to make a community.
6. It will strengthen all communities of people.
7. Meditation will be a force of unity when everyone understands its role and function.
8. It will unify us with unknown allies.
9. It will allow global awareness of absent friends.
10. It may release a new style of global presence.
11. It is a corporate global act.
12. Meditation could stimulate global consciousness.
13. It enables bonding
14. It acts as spiritual glue for the One Order.
15. Meditation is useful but definitely not a universal tool.
16. It has cultic vulnerabilities.
17. It is somewhat helpful but is the least common denominator now.

C. IMPLICATIONS FOR CORPORATE/ RITUAL LIFE

1. Continue to use meditation as a corporate exercise in houses.
2. We can find a way to use this in corporate life.
3. It needs to be built into Daily Ritual.
4. How to make it a part of our corporate life.
5. Meditation time will be included in Ritual life.
6. It provides the possibility of a non liturgical spirit life.
7. It is a symbolic act.
8. Meditation practices require a re-ordering of "Corporate patterns"
9. It requires ridding ourselves of some patterns.

C. IMPLICATIONS FOR RITUAL/CORPORATE LIFE(cont)

page 2

10. Meditation complements corporate reflection.
11. It is another tool for the Solitary Office(2)
12. It is as common as the 3 Rs.
13. There is the possibility of using it as a common experiment.
14. Keep using meditation(2)
15. We need to establish continuity with previous spirit experiments.(2)
16. There is a need to set tradition of discipline with this group.

D. IMPLICATIONS FOR TIME AND SPACE

1. We need time and space in our houses for meditation. (7)
2. We need to make time for meditation.
3. We need to experience a different space.
4. We need a daily time for meditation..
5. Meditation enables us to use time in a different way.
6. Meditation needs a provision for "skills growth" with time and space.
7. We need to create a common order time design that includes meditation.

E. IMPLICATIONS FOR MEDITATION GUIDANCE/TRAINING

1. We need 'spiritual directors'
2. We need skilled gurus.
3. We need to create our own masters.
4. We need to work with authentic masters.
5. Spiritual directors are needed to train the trainers.
6. We need spiritual directors to push the corporate body.
7. We need continued guidance.
8. We need more dialogue with people doing mediation.
9. We need guides for individual and corporate prayer.
10. We need instruction.
11. We need to train spirit guides for each place.
12. We need to become the followers of Peter Russell.

F. IMPLICATIONS FOR STUDY AND RESEARCH

1. We need to study more relative to context, prospective and background of meditation.
2. We need to continue study.
3. We need to study the procedure of meditation.
4. We need to do visualisation in all our locations.
5. We need to research mediation using oriental members.
6. We need to decide research practices for each continent.
7. We need interlinked research.
8. We need in depth research
9. We need to train ourselves to do this and get on top of it to speak educatedly about it.
10. We need to use Continental perspective re Meditation.
11. We need to do corporate study of the New Religious Mode(NRM) Meditation Contemplation and Prayer.

G. IMPLICATIONS FOR MEDITATION TECHNIQUES

1. We need techniques for levelling and commonizing experience.
2. Order Ecumenical needs to do Progoff Retreat.
3. Visualization as a corporate workshop.
4. We need to find appropriate and effective form of meditation.
5. We need innovative things for the future.
7. Meditation gives us a way to be concerned with the process as well as the product..
7. It is important to distinguish between 1.context,2.practice,3.experience.
8. We need symbols to go with the exercise.
9. We need further work on the non rational non verbal techniques.

G. IMPLICATIONS FOR MEDITATION TECHNIQUES (cont)

10. We need to use ourselves as guinea pigs.
11. Visualization is th other side of human nature.
12. Meditation gives way for holistic formats(mind, body,spirit)
13. Meditation gives way to talk about existential aim..
14. We need to create a screen for the way the mind works.

H. IMPLICATIONS FOR INCREASED CREATIVITY

1. Meditation has the possibility of touching the well springs of creativity to inform future
2. It addresses the elasticity of the spirit.
3. It has discovered a well spring of creativity when thought that it was dry.
4. The house becomes a hub of creative self healing tools.
5. Meditation gets wisdom for solving many of the tangles of the world.
6. Meditation is a new spirit dimension we need to be creative in.
7. It is a process for new insights..

I. IMPLICATIONS FOR TASK AND SOCIETY

1. Meditation is essential for Planetary Midwives.
2. It creates the perputual radical
3. It is a conciousess raising tool who am I relative ti history and enviroment.
4. It deals with conciousness.
5. It objectifies the mechanisms of religious experience.
6. It calss into question activism
7. The shift toward the individual will finally affect our programme-how we deal with groups.
8. We need to think through how we use meditation as a social tool.
9. We need to think through how we combine meditation with our social methods.
10. We need to keep spirit activity in balance with our work.
11. We need a context for the Movement.
12. How do we take it back home to Kenya.
13. Weneed to decide how we take the experiment to the rest of the world.
14. We need to experiment with the communities.
15. We need to experiment with schools and colleges.
16. How we move will inform not what we mean by conciousness but the future of humanity..
17. Meditation will attract people to Order:Ecumenical.

J. IMPLICATIONS FOR LONG TERM EXPERIMENT

1. We need to develop 4 year experiment with meditation as one of its pillars.
2. We need to continue the experiment on faith not knowing if it valuable or not.
3. We need four years to explore meditation.
4. We need to continue the experiment for a long time.
5. We need a serious long term experiment.(2)
6. We need to convince ourselves of what we are doing.

QUESTIONS ON MEDITATION:

-a pulltogether of the stop the world day workshops (14th July)

A. RELATIVE TO DIFFERENT BACKGROUNDS AND RELIGIONS

1. How does this relate to global wisdom?
2. How does this relate journey to flow of consciousness to different types of meditation?
3. How will people with different images come to understand what meditation is?
4. What are different forms of meditation in different religions?
5. How can all houses do research in meditation in own cultures?
6. How can this be grounded historically?
7. How can we come to a common background and understanding?
8. How do we guard from becoming 'eastern' as we were 'christian!'?
9. How do we use traditions as 'helpful starting points'?
10. What is the most appropriate context for doing meditation with each culture?
11. How do we keep this experiment clear of propagating any one faith?
12. What is relation of meditation and one's personal rehearsal of faith?
13. How can it be used with children as well as all ages?

B. RELATIVE TO CARE OF THE WORLD

1. How does it relate to innocent suffering?
2. How does this inform and sustain our corporate care for the world?
3. Does this heightened awareness really release effective global care?

C. RELATIVE TO DAILY LIFE

1. How does it give form to day to day work?
2. How can it be used in treatment of drug addiction?
3. How can it be used in all areas, e.g. political disputes and healing cancer?
4. How can meditation and visualization be used in education system?
5. How can people be enabled to see meditation is part of you?

D. RELATIVE TO PARTICIPATING IN EXPERIMENTATION

1. How can we experience meditation until we get some certainty that meditation helps? We must be a teacher, this is not for our own.
2. How do honest sharing?
3. How do we know experience if we don't know it?

E. RELATIVE TO CLARITY ON THE EXPERIENCE

1. How does one do meditation to reach the goal, "touch the secret"?
2. What do we need to experience by doing meditation?
3. What is the benefit for the participant?
4. How long do we do it and what is the path of the journey?
5. When is the right time to meditate?
6. What is the adequate space for both individual and group?
7. How could we come to know the "profound" from the "junk"?
i.e. there are 1000's of meditation centres, so to speak, gurus, etc.
8. This is an unknown world to us--need to carve out a place to stand.
9. Is this a common experiment or is it a solitary activity for individuals?

F. RELATIVE TO RATIONALITY

1. How do we move on the next steps of non-cognitive and non-rational?
2. How can we give insight and courage to push non-rational modes?
3. How can we do non-rational without going back to a 2 story universe?
4. How does one honor left-brain relative to creativity of the rational/
story/history, without destroying the fragility of awakening
right-brain?
5. How is it possible to raise one's own life questions, other than
intellectually.

G. RELATIVE TO USE OF CORPORATE RITUAL

1. What is the purpose if not replacing ritual?
2. What is integrated ritual life?
3. How do we keep daily ritual from crowding out meditation time in
houses?
4. How do we use this in tandem with rational rehearsal of "the way
life is?"
5. What is corporate dimension of meditation?
6. Where does singing fit in?

H. RELATIVE TO PAST AND FUTURE

1. What is connected to earlier experience?
2. How do we resolve conflicts between past forms and new insights?
3. What is the relation between meditation and contemplation?
4. This is one aspect of the consciousness revolution, how do we
remain comprehensive relative to future and how do we go
back and look at the past thru new glasses?

I. RELATIVE TO DANGERS

1. What are dangers of unguided and unreflective approach?
2. How do we avoid pitfalls like narcissism?
3. How is meditation helpful without corporate reflection and
verbalization?
4. How do we not appear flaky?
5. What are spiritual dangers or heresies that we need to watch
out for, particularly in materials used as intellectual context?

J. RELATIVE TO OTHER FORMS

1. How could Progoff retreat inner guide be used?
2. What are alternative models?
3. Is there a danger of pot pourri?
4. How do we ensure time enough for different methods?
5. What are other forms of meditation i.e. Tai Chi?
6. How can one have productive meditation without pencil and paper?
7. How can we handle pluriformity of needed exercises?
8. Different kinds of meditation out to enable different things, how
do we decide what we need?

K. RELATIVE TO THE RELATIONSHIP OF MEDITATION AND VISUALIZATION

1. Uses and dangers of visualization and shamanism methods?
2. How experience newness relative to shamanism when we work with so many cultures rooted in the old?
3. What experiment should be done in societies with shamanistic traditions?

L. RELATIVE TO HOW THE ORDER MIGHT USE MEDITATION

1. How use globally?
2. How utilize in small house with different cultural understandings of meditation?
3. How can it be used in the rural?
4. How can this be used apart from the solitary office modes?
5. Where do we go from here?
6. What product for 4 years and for 16 years?
7. What will be our guidelines this year?
8. How does meditation experiment of 1st 4 weeks prepare us for the leap in the last 2 weeks?
9. Will we be sufficiently quieted to make the decisions we need to make?
10. How integrate into our life style?
11. Will our lifestyle give us time required?
12. What are common forms for use in houses to rehearse our corporate planetary life?
13. What's the relationship: how not see this as an adjunct to "what we are really doing" rather this is what we are doing?
14. How do we train ourselves to be guides?
15. How do we introduce someone to this terminology?
16. How do we guide those not at the council and illiterate villagers?
17. How soon do we begin movementalizing it and marketing it?
18. How would this be used in Lens?
19. Do we hire a guru and experiment with a meditation by house or do we all do the same thing?
20. Do we need a retreat house?