

INTRODUCTION:

Over the past several years the movement has developed major instruments to deal with the Spirit needs of most modern man: The New Religious Mode Charts, the Other Charts, Transparency and the Holy Life (Sanctification) have been the major contributions. The Sanctification course developed last Summer serves as a way to understand, name and appropriate what has been going on in the lives of men today — The Dark Night of the Soul. Key to this was the awareness that we had been going through the Dark Night all of our lives and that it would be with us the rest of our lives for it is the radical intensification of consciousness itself.

This past year culminating in the Summer Research Assembly the turn to The World brought the conviction that there are only three things of significance in life: Faith, Hope and Love, but the greatest of these is LOVE. Knowing this intensifies our awareness of what it means to equip ourselves to care for love. The Dark Night and the Long March are phenomenological descriptions of the state of being of silence and stillness. Ours is the task to empirically ground these in our history.

Attached are five charts and a series of sentences on the charts which attempt to further the process of clarifying the empirical grounding. One chart is a holding chart which shows the relationship of the other four charts.

Two charts are on the Dark Night and the two charts are on the Long March. One of each is entitled Son of Man and the other of each is entitled Son of God. The Son of Man Charts show the phenomenological description of the spirit pains and hardships of the Dark Night of the Soul and the Long March. When one embraces his life, eats of it, receives it as good then a metamorphosis takes place. Nothing is changed, but everything is transformed. The Son of God charts are an attempt to point toward the phenomenological description of life lived in metamorphosis.

Two words of clarification need to be made, One is that the Dark Night and the Long March with their pains and hardship are here to stay. They are precisely the way life is now and for ever. For example: Humiliation never goes away. It is always humiliation. In metamorphosis it becomes one's glory, but we must remember it is humiliation that is glory. Likewise, a life of deception never goes away. It is always deception; in metamorphosis it becomes Fidelity, but it is that deception that is Fidelity. On the other hand, to hear the voice from Heaven is a matter of life or death.

This leads us to a second caution. The description of the metamorphosis is not something that someone runs out and does. Rather it is an attempt to describe the indicative of metamorphosis. It describes what happens when we hear the heavenly words. The decisional element is there of course, but John of the Cross puts it well: It's as if you swoon into the arms of the awe. Or to use other theological metaphors, the metamorphosis is God working in your life.

DARK NIGHT OF THE SOUL - SON OF MAN

| HUMILIATION | | WEAKNESS | | RESENTMENT | | SUFFERING | |
|-----------------------------|-------------------------------------|-----------------------|--|-------------------------|--------------------------------------|---------------------------|---|
| UNQUALIFIEDLY IMPURE | ILLUSIONS SMASHED | UNBEARABLE BURDEN | INTENSELY INADEQUATE | FUTURE CUT-OFF | MY DESIRES CUT-OFF | ACUTE DEPRESSION | CREeping SENSE OF DOOM |
| | SEES SELF AS REVOLTINGLY UNCLEAN | | TOTALLY COLLAPSED | | WOUNDING RE-DIRECTION | | UTTERLY FORSAKEN |
| | ATTEMPT TO ESCAPE SELF | | I DULL MYSELF | | THE PAINFUL "WHY" | | VICTIM OF RUTHLESS HATRED |
| | LIVING IN UNREALITY | | DEATH WOULD BE WELCOME | | ANGER OF NO ANSWER | | NO ESCAPE AND NO HOPE |
| RADICAL SELF BETRAYAL | I FOOLED MYSELF | TOTAL IMPOTENCE | INADEQUACY BEFORE THE NOTHING WALL | CLASH OF DESIRES | MY DESIRES SCREAM OUT | EMPTINESS OF BEING | FACULTIES ALL BURNT OUT |
| | SETTING MYSELF AGAINST LIFE | | STRENGTH SEEPS AWAY | | NOTHINGNESS SQUELCHES MY SCREAM | | RENDERED WRETCHED |
| | I HAVE OFFENDED ALL REALITY | | HOPELESS WEAKLING | | MY DESIRES DRY UP | | MADNESS TAKING OVER |
| | AND LIFE HAS CAST ME AWAY | | LIFE FADING AWAY | | PAINS INTENSIFY AND NO RELIEF | | WILL BE TOTALLY ANNIHILATED |
| UNMITIGATED UNWORTHINESS | AGGLIZING SELF-DOUBT | NO HELP | DEAF WORLD | CRUEL ALL OUT WAR | MY DESIRES ARE HUNTED DOWN | OBJECTLESS YEARNING | UNCEASING AGITATION |
| | COLLOSAL FAILURE | | PANIC OF DESERTION | | HATRED OF BEING HUMILIATED | | ALL SITUATIONS ARE STALE |
| | CANNOT TRUST MYSELF | | UTTERLY ABANDONED | | HATRED OF BEING WEAK | | NO RELIEF IN SCREW CEASELESS SUFFOCATION |
| | INCAPABLE OF RESPONSIBILITY | | ETERNAL ALONENESS | | HATRED OF SUFFERING | | OUR AFFLICTION IS BEYOND CURE AND CONSOLATION |
| MEANING GONE FOREVER | ALL MEANINGS STRIPPED AWAY | UNJUSTLY OPPRESSED | INVISIBLE BRUTAL OPPRESSION | SELF DESTRUCTION | I AM THREATENED WITH EXTINCTION | WAITING FOR WAITING | UTTERLY PARALYZED |
| | A PERMANENT STATE | | DARK GRIEF | | FIGHT BACK WITH FEROCIOUS PASSION | | WAITING FOR NOTHING |
| | DEEP AND PAINFUL | | NO ONE TO PITY ME | | SELF TURNS ON ITSELF IN HATRED | | EVEN DESIRE PAIN AND FRUSTRATION AS COMPANIONS |
| | FOREVER THIS WAY | | WANT TO END LIVING LIVING W/ SUCH A WEAK BEING | | RAGING HATRED OF SELF HATRED | | MISERABLE IN DEADLY TRAP OF WAITING |

A. HUMILIATION

1. As an unexplained feeling of being UNQUALIFIEDLY IMPURE enters me, all my illusions are smashed; I see myself as revoltingly unclean, and I attempt to escape myself and I am overwhelmed by a sense of living in unreality.
2. In this RADICAL SELF BETRAYAL I have fooled myself, and set myself up against life, offending all of reality; thus life has indeed cast me away.
3. Thrown into a state of UNMITIGATED UNWORTHINESS, I am full of agonizing self doubt, I am a colossal failure and no longer can trust myself nor am I capable of any responsibility.
4. ALL MEANING IS GONE FOREVER. I find it stripped away and I realize this is a permanent state of being, deeply and painfully unworthy, forever.

B. WEAKNESS

1. Faced with this strange UNBEARABLE BURDEN, I feel intensely inadequate; I am totally collapsed, and in response I further dull myself; even death would be welcome.
2. Now TOTALLY IMPOTENT, I am inadequate before this "nothing in all" and all interior strength seeps away, leaving me a hopeless weakling; life is fading away.
3. There is NO HELP; I turn to a deaf world; I am in panic at being deserted and find myself utterly abandoned, in eternal aloneness.
4. This UNJUSTLY OPPRESSING presence, which is both invisible and brutal, fills me with dark grief; there is no one to pity me; I want to end the living of such a weak being as I.

C. RESENTMENT

1. Suddenly, my FUTURE IS CUT-OFF, my desires are cut-off and I experience a wounding redirection, and I am confronted by a painful "why", and then I know the anger arising from "no answers".
2. This CLASH OF DESIRES causes my interior being to scream out, but the desires too are crushed and they dry up, leaving me with intense unrelieved pain.
3. In this cruel, ALL OUT WAR, my desires are hunted down and I experience the hatred of being humiliated, hatred of being weak, and hatred of my suffering.
4. Faced with SELF DESTRUCTION, and threatened with extinction, I fight back with ferocious passion; I turn on myself in hatred and then I experience a raging hatred even of my self-hatred.

D. SUFFERING

1. An ACUTE DEPRESSION overtakes me, and I feel a creeping sense of doom, as one who is utterly forsaken, a victim of relentless hatred, with no escape and no hope.
2. In this state of EMPTINESS OF BEING, my faculties are burnt out; I am rendered wretched, madness is taking over and I feel I will be totally annihilated.
3. OBJECTLESS YEARNING causes increasing agitation; all situations are stale and lifeless, there is no relief in this sorrow and ceaseless suffocation, and my affliction is beyond cure or consolation.
4. I now am WAITING FOR WAITING; utterly paralyzed, waiting for nothing, I even desire pain and frustration as companions, and I am miserable in the deadly trap of waiting.

DARK NIGHT OF THE SOUL - SON OF GOD

| GLORY | | STRENGTH | | CARE | | SALVATION | |
|---------------------------|------------------------------|------------------------|----------------------------------|------------------------|-----------------------------|----------------------|----------------------------|
| STOPS THE WORLD | BREAKS CONVENTION | ACKNOWLEDGE MY LIMITS | GIVES ME ACTUAL LIFE | AWAKENS COMPASSION | AWAKENS TO INJUSTICES | KNOW I AM ALIVE | LIVING LIFE I HAVE |
| | BEYOND CULTURAL MORES | | EXPOSES EDGE OF CONSCIOUSNESS | | EXPOSES INNOCENT SUFFERING | | AUTHENTICITY |
| | MOVE TO THE TRANSRATIONAL | | LIVE OUT OF FREEDOM | | SEES THE FORSAKEN | | ABSOLUTION OF HUM/WEAK/RES |
| | RELIEVE MYSTERY AND WONDER | | ACKNOWLEDGE FEAR AND EVALUATION | | MOTIVATES RESPONSE | | CUP OVERFLOWING |
| INTENSIFIES CONSCIOUSNESS | DEMANDS EDUCATIONAL STANCE | LIFE SUSTAINS LIFE | LIFE'S PROCESS IS GLORIOUS | EXPOSES UNIVERSAL CARE | BREAKS PROVINCIALISM | GIVES CHASTITY | SHOVED INTO AWE |
| | DEMANDS INTERNAL REVOLUTION | | LIFE SUSTAINS MY WEAKNESS | | MOVES BEYOND IMMEDIATE | | PURIFIES ME |
| | DEMANDS RADICAL PRESENCE | | PARTICIPATION IN LIFE AS IT IS | | SPOTS THOSE OVERLOOKED | | INTENSIFIES LIFE |
| | TOTAL ACKNOWLEDGEMENT OF AWE | | SOLIDARITY WITH OTHERS | | INTENSIFIES AWARENESS | | BUILDS DISCIPLINE |
| NEW PERSPECTIVE | FALL INTO NEW UNIVERSE | SYMBOL OF NEVERTHELESS | SYMBOL OF LIFE | BURSTS INTO FUTURE | BREAKS OLD IMAGES | RELEASES EXPENDITURE | GIVES UP PROTECTION |
| | NEW PARADIGMS | | CREATES IMAGINAL SHIFT IN OTHERS | | RIPS ACCEPTED FORMS | | GIVES UP WORRIES |
| | NEW LIFE RHYTHM | | BEAR BURDEN OF WEAKNESS | | RELEASES INTUITIONS | | GIVES UP EXCUSES |
| | NEW LIFE STYLE | | GIVES NEW POSSIBILITY | | DEMANDS NEW POSSIBILITIES | | GIVES UP SELF |
| BESTOWS FREEDOM | MY LIFE IS MY "LIFE" | REVEALS TRUE STRENGTH | USES WEAK SELF | SERVICE OF BEING | HATRED SERVES BEING | INTERNALIZES FREEDOM | JOURNEY INTO CONSCIOUSNESS |
| | INCARNATE EXISTENCE | | WILLING TO RISK | | BEING USES HATRED | | CONTINUOUS CONTINGENCY |
| | RESURRECTIONAL LIFE STYLE | | GIVE LIFE HAS ON HANDS | | HATRED EXPOSES FINAL GROUND | | CONTINUOUS RENEWAL |
| | OPEN FUTURE | | DIE FOR OTHERS | | RESPONSIBLE FOR ALL | | PARTICIPATES IN ETERNITY |

A. GLORY

1. Embracing my humiliation STOPS THE WORLD, breaking human convention, going beyond cultural mores, moving to the transnational and receiving the mystery and wonder.
2. This INTENSIFIES CONSCIOUSNESS and demands a foundational stance, an internal revolution, a radical presence and total acknowledgement of awe.
3. This NEW PERSPECTIVE causes me to fall into a new universe; I have new paradigms, a new life rhythm, and a new life style.
4. This also BESTOWS FREEDOM for my life is now my "Life", an incarnate existence giving a resurrectional life style with an open future.

B. STRENGTH

1. I ACKNOWLEDGE MY LIMITS which gives me my actual life, exposes the edge of consciousness, enables me to live out of freedom, and to acknowledge fear and fascination.
2. I find LIFE SUSTAINS LIFE, for the life process is glorious; it sustains me in my weakness, allowing me to participate in life as it is, and gives me solidarity with others.
3. To bear the burden of weakness becomes a SYMBOL OF NEVERTHELESS, the symbol that life can be lived, and this creates an imaginal shift in others, giving them new possibility.
4. This REVEALS TRUE STRENGTH for I am enabled to use the weak self which I am, becoming willing to risk giving of the life I have on my hands, and finally to die for others.

C. CARE

1. My resentment becomes my care as it AWAKENS my COMPASSION, which awakens me to injustices, exposes me to innocent suffering, allows me to see the forsaken, and motivates my response.
2. It EXPOSES UNIVERSAL CARE breaks provincialism, moves beyond the immediate, spots those who are overlooked, and intensifies my awareness.
3. It BURSTS INTO THE FUTURE, which breaks old images, rips accepted forms, releases intuitions and demands new possibilities.
4. The SERVICE OF BEING realizes resentment serves being, and being uses resentment, and that resentment exposes the final ground leaving me responsible for all.

D. SALVATION

1. Because I suffer, I KNOW I AM ALIVE, which opens me to living the life I have with authenticity, provides absolution for my humiliation, weakness and resentment, causing my cup to overflow.
2. This suffering GIVES CHASTITY as I am shoved into awe which purifies me, intensifies my life and builds discipline.
3. This reality RELEASES EXPENDITURE as I give up protection, worries, excuses and, finally, myself.
4. This now INTERNALIZES FREEDOM, which guides the journey into consciousness revealing continuously my contingency, granting perpetual renewal and allowing me to participate in eternity.

THE LONG MARCH - SON OF MAN

| DECEPTION | | INEFFECTIVENESS | | WEARINESS | | UNFULFILLMENT | |
|---------------------------|-------------------------------|--------------------------|-------------------------------------|--------------------------|------------------------------------|--------------------------|--|
| UN-CONSCIOUS LON-MAN | I AM A PHONY | REPETITIVE FAILURE | WILL I NEVER LEARN | TOTALLY DRAINED | I AM CONTINUALLY TIRED | DISLOCATED DIRECTION | I AM STUMBLING AIMLESSLY |
| | HAVE FOOLED OTHERS | | MAYBE THIS TIME | | NUMBNESS | | UNREALIZED POTENTIAL |
| | SELF-AGRANDIZMENT | | HOMESICK FOR SUCCESS | | ORDINARY BECOMES INSURMOUNTABLE | | EBBING INTEGRITY |
| | LOST - AUTHENTICITY | | INESCAPABLE FAILURE | | CRYING EXHAUSTION | | EVERY PATH SEEMS EMPTY |
| INDECISIONAL WANDERING | I AM WISHY-WASHY | UTTER CATATONIA | I JUST CAN'T MOVE | DEVOID OF DESIRE | I'M DISRELATED TO OTHERS | FAILURE IN SUCCESS | I AM NEVER SATISFIED |
| | HOPELESS VULNERABILITY | | OVERWHELMING POSSIBILITY | | PERPETUAL WASTE | | PANIC OVER POSSIBILITY OF NO SATISFACTION |
| | FOGGY VISION | | FROZEN LUCIDITY | | MACHINE LIVING | | ALL ACCOMPLISHMENTS ARE VAIN |
| | COLLAPSING UNDER AMBIGUITY | | PERPETUAL PARALYSIS | | AIMLESSNESS | | ASSURED UNFULFILLMENT |
| NAGGING DOUBT | I KNOW NO TRUTH | COSMIC INSIGNIFICANCE | MY SUCCESSES ARE A SPECK OF DUST | AGGRESSIVELY NEUTRAL | QUEST FOR DIVERSION | VANISHING VISION | WHAT WAS I OUT TO DO |
| | PROGRAMMED FAILURE | | FINALLY INADEQUATE | | FLEETING WISH FOR MOTIVATION | | FRANTICALLY RE-GRASP VISION |
| | TOTALLY INADEQUATE DATA | | HISTORY UNALTERED | | RESENTS ALL DEMANDS | | CONTEXT DISINTEGRATES |
| | ENDLESS UNCERTAINTY | | WHAT'S THE USE | | FILLED WITH DEATH-WISH | | LOST VISION |
| BETRAYED LOYALTIES | I AM A TRAITOR | FOREVER INADEQUATE | I'VE GOT NOTHING TO GIVE | ABJECT SPIRITLESSNESS | I'VE LOST MY VISION | ARID VACUUM | EVEN MY HOPE HAS DISAPPEARED |
| | SHATTERED INTEGRITY | | UNWORTHY OF LONG MARCH. | | SICK UNTO DEATH | | EMPTY SERVANTHOOD |
| | CONFLICTING CAUSES | | HOPELESSLY USELESS | | ALL PASSION SPENT | | NUMBNESS OF WILL |
| | ETERNAL ROOTLESSNESS | | CHARGELESSLY BEING RED | | BURNT OUT FOR LIFE | | FOREVER A MEANINGLESS VACUUM |

110

A. DECEPTION

1. As the UNCONSCIOUS CON-MAN, I show up before my colleagues for my own self aggrandizement, and in doing so I lose my integrity.
2. My INDECISIONAL WANDERING seems wishy-washy and I become hopelessly vulnerable, have foggy vision and collapse under my own ambiguity.
3. Invaded by NAGGING DOUBT I seem not to know what is true, program failure, use totally inadequate data, and realize an endless uncertainty.
4. Feeling as if I have BETRAYED ALL LOYALTIES and have become a traitor, conflicting causes shatter my integrity, and I experience an eternal rootlessness.

B. INEFFECTIVENESS

1. REPETITIVE FAILURE has made me believe that I will never learn, but I try again and repeat to myself "Maybe this time," for I am sick for success yet I know only inescapable failure.
2. Now UTTERLY CATATONIC, I can not move in the overwhelming possibility; frozen in my lucidity, I experience perpetual paralysis.
3. This COSMIC INSIGNIFICANCE transforms my successes to a "speck of dust"; they become finally inadequate, history is unaltered and I ask "What's the use?"
4. Now FOREVER INADEQUATE, I feel I have nothing to give, I am unworthy of the Long March, I am hopelessly useless and ceaselessly bewildered.

C. WEARINESS

1. I am TOTALLY DRAINED by the experience of tiredness and numbness to the point that all that is ordinary becomes insurmountable, reminding me of my own exhaustion.
2. DEVOID OF DESIRE I feel completely disrelated to others, a perpetual war moving like a machine and living without an aim.
3. In this AGGRESSIVELY NEUTRAL position, I quest for diversion or a fleeting wish for motivation, while simultaneously resenting all demands and I find myself filled with the "death wish".
4. Living with ABJECT SPIRITLESSNESS, I have lost the vision, I am sick unto death, all my passion is spent, and I am burnt out for life.

D. UNFULFILLMENT

1. My DIRECTION seems DISLOCATED, as if stumbling aimlessly with unrealized potential, and with integrity ebbing, every path seems empty.
2. It is as if there is FAILURE IN SUCCESS, for I am never satisfied, panic sets in over the possibility of no satisfaction, all accomplishments are in vain and I become assured of unfulfillment.
3. My VISION VANISHING, I wonder "what was I out to do," and frantically I attempt to re-grasp the vision; yet the context desintegrates, until finally the vision is completely lost.
4. Caught in an ARID VACUUM, every hope disappears; my servanthood is empty, there is numbness of will, and I know I will forever be in a meaningless vacuum.

THE LONG MARCH - SON OF GOD

| FIDELITY | | MIRACLE | | SPIRIT | | FULFILLMENT | |
|-------------------------|------------------------------|-----------------------|-------------------------------|-----------------------|-----------------------------------|------------------------------------|-----------------------------------|
| PERPETUAL REVOLUTION | PRESENT TO CHANGE | NECESSARY DEED | SINGLENESS OF PURPOSE | DEEP RESOLVE | SON DISAPPEARS IN DOUBT | HONOR THE MYSTERY | NO REDUCTIONISM |
| | RIPS ILLUSIONS | | DEED OF OBEDIENCE | | FATHER DISAPPEARS IN AMBIGUITY | | SERVE ALL THE AGES |
| | CONSTANT RE-CONSTRUCTION | | NECESSARY VS POSSIBLE | | ONLY SPIRIT LEFT | | SERVE TOTAL UNIVERSE |
| | ANCHORED IN THE "NOT YET" | | NEVER FAIL | | PURE POUR SOI | | SERVE BEING |
| SECONDARY INTEGRITY | PROFOUNDLY LUCID | BEARING BURDEN | UNIVERSAL BENEVOLENCE | REALIZED CHARISMA | STANDING IN THE DESERT | ALL FULFILLS | LONG OR SHORT LIFE |
| | FINAL CAUSE | | IMPOSSIBLE POSSIBILITY | | STANDING IN THE DARKNESS | | HONOR OR DISHONOR |
| | BEYOND THE MORAL | | ONLY TASK | | STANDING IN DOUBT | | RICHES OR POVERTY |
| | CONTINUOUS EXPENDITURE | | MY ELECTION | | STANDING IN APOSTACY | | SONGS OR TEARS |
| CREATE MEANING | ABSOLVING WORD | TACTICAL ACTION | STRATEGIC | PATIENT ENDURANCE | THROUGH THE PHANTOMS | JOURNEYS END | MARCH IS ENDLESS |
| | RELEVANT IMAGES | | CATALYTIC | | THROUGH THE COLLAPSES | | MARCH IS FINAL FULFILLMENT |
| | ADEQUATE STORIES | | INDIRECT | | THROUGH THE ORDEAL | | MARCH IS TRANQUILITY |
| | RENEWED VISION | | CONTRADICTION FOCUSED | | DISCIPLINE BY SUFFERING | | MARCH IS SYMBOL OF ENDLESSNESS |
| CONTINUOUS NOBODY | TEMPTATION OF SECULAR | SURRENDER THE DEED | NO PROOF | FOREVER A STRANGER | ALWAYS ALIEN | COLLEGIALITY WITH THE SAINTS | UNIVERSAL COMMUNITY |
| | TEMPTATION OF RELIGIOUS | | NO ATTACHMENT | | ALWAYS AT HOME | | HOPE AGAINST HOPE |
| | STILL CONTINGENT | | MYSTERY DETERMINES HISTORY | | ALWAYS SELECTIVE | | FOLLOW CRIMSON LINE |
| | SHARE DOOM OF ALL | | MYSTERY RELIEVES ALL | | ALWAYS MOVING AHEAD | | PARTICIPATE IN LEAGUE |

A. FIDELITY

1. In PERPETUAL REVOLUTION, I am called to stand present to change, which rips apart my illusions and challenges me to constant reconstruction of the mission, for my life is irreplaceably anchored in the "not yet".
2. Fidelity is carried out in SECONDARY INTEGRITY, which, in profound lucidity stands before the final cause beyond the moral, living in continuous expenditure.
3. This fidelity CREATES MEANING, allows living out of the absolving word, creating relevant images, building adequate stories, and constantly renewing its vision.
4. Fidelity reminds us CONTINUOUSLY that we are NOBODIES, lest we succumb to the temptation of the secular or the temptation of the religious and that we are still contingent and share in the doom of all.

B. MIRACLE

1. The NECESSARY DEED is carried out in singleness of purpose, rendering obedience to the Long March; placing the necessary over the possible and assuring that plans and acts are designed never to fail.
2. BEARING THE BURDEN of the world requires the vision of universal benevolence -- an impossible possibility, yet it is my only task, and indeed it is my election.
3. As TACTICAL ACTION is strategically carried out, it is catalytic, and uses the indirect approach always focussed on the major contradiction.
4. As I SURRENDER THE DEED up to history I have no proof of its worth, no personal attachment to my model, and I realize that finally the mystery determines history and receives all deeds.

C. SPIRIT

1. My DEEP RESOLVE must take in the awareness of the Son disappearing in doubt, the Father disappearing in ambiguity and leaving only the Spirit, which is *pour soi*.
2. I REALIZE CHARISMA in such a resolve of the Spirit, and I am enabled to stand in the desert, darkness, doubt and apostasy.
3. I now am empowered to exercise PATIENT ENDURANCE through phantom of illusion thru the collapses of the Spirit, thru the ordeal of the pains of life, being disciplined by the suffering of the Dark Night.
4. I am FOREVER A STRANGER, always showing up an alien to those at home and at home to those alienated, always selective as to when and where I act, continuously moving ahead into the future.

D. FULFILLMENT

1. To HONOR THE MYSTERY, I know I can have no reductions because the unknown, serving all the ages, the total universe and, finally, being itself.
2. I have ALL that FULFILLS my life, making me clear that whether I have a long life or a short one, honor or dishonor, riches or poverty, songs or tears, my life is fulfilled before the mystery.
3. I have arrived at my JOURNEY'S END and that "rest" turned out to be the Long March which is itself fulfillment, tranquility and a symbol of endlessness.
4. On the Long March I have COLLEGIALITY WITH THE SAINTS as I become part of the community where my hope is against hope itself, I follow the crimson line and participate in the league.

THE LONG MARCH - SON OF GOD

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|-------------------------|------------------------------|-----------------------|-------------------------------|-----------------------|-----------------------------------|------------------------------------|-----------------------------------|
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| | SHARE DOOM OF ALL | | MYSTERY RELIEVES ALL | | ALWAYS MOVING AHEAD | | PARTICIPATE IN THE |

LOVE

TRUST

The Soul

The Dark Night Of The Soul

Glory

Stops the World
Intensifies Consciousness
New Perspective
Bestows Freedom

Strength

Acknowledges Limits
Life Sustains Life
Symbol Of "Nevertheless"
Reveals True Strength

Care

Awakens Passion
Exposes Universal Care
Bursts Into Future
Service Of Being

Salvation

Know I Am Alive
Gives Chastity
Releases Expenditure
Perpetuates Freedom

Humiliation

Unqualifiedly Impure
Radical Self-Betrayal
Uninvestigated Unworthiness
Meaning Gone Forever

Weakness

Intense Inadequacy
Totally Impotent
No Help
Unjustly Oppressed

Resentment

Future Cut-Off
Clash Of Desires
Cruel All-Out War
Self Destruction

Suffering

Acute Depression
Emptiness Of Being
Perpetual Yearning
Waiting For Waiting

Thou Art My Beloved Son

Journey

To

Perpetual

PL

Life's

Journey

First Marriage : Spouse

Second Marriage : Mystery

Silence : The Quest's End

LOVE OF

GOD

God

Of Man

OBEY

The Long March Of Care

Deception

Unconscious Con-Man
Indecisive Wandering
Nagging Doubt
Betrayed Loyalties

Ineffectiveness

Repetitive Failure
Utter Catatonia
Cosmic Insignificance
Forever Inadequate

Weariness

Totally Drained
Devoid Of Desire
Aggressively Neutral
Abject Spiritlessness

Unfulfillment

Dislocated Direction
Failure In Success
Vanishing Vision
Arid Vacuum

Fidelity

Perpetual Revolution
Secondary Integrity
Creates Meaning
Continuously Nobody

Miracle

Necessary Deed
Bearing Burden
Tactical Action
Surrender The Deed

Spirit

Deep Resolve
Realized Charisma
Patient Endurance
Forever Stranger

Perfection

Honor the Mystery
All fulfills
Journey's End
Collegiality With Saints

For Thine Is The Kingdom

Revolution

Job : First Vocation

Being : Second Vocation

To The Center

ness



Rhythm

To The World

The Journey's End : Stillness

THE WORLD

ON BEING CONCERNED OVER THE HUMAN FACTOR
BEHIND DECREASING ORDER FUNDS

(a personal reflection of an an Order Member)

I have been a member of the Order Ecumenical for twelve years. My son, born during our intern year, will enter the Student House this year; that's the only way I can measure the time. In one sense, I have lived a whole lifetime in the Order. My wife and I had clearly decided that we were bound for the Order when we married. That marked for us the beginning of our life as Phase II. We planned our children at four year intervals from that time - and last year decided there would be no fourth child. As that decision was spoken, I experienced something a bit like a gear shift within me. I think it was a gear shifting from Phase II to Phase III - and I had an uncanny experience of being aware of transition out of one life expectation into another, an erie, non specific mourning for opportunities which are now forever past and at the same time a readiness to affirm what had been accomplished and to trust myself as the product of that lifetime spent as an Order member.

I am trying in this reflection to put on paper my wisdom about this Order's mode of self support. My thoughts on self support are not much different today than they were in 1978 - what has changed is my awareness that the Order has no wisdom inherent in some central Nexus Brain. The Order's wisdom is the sum of all our wisdom - and this year I am somehow more willing to trust my wisdom than I have been in past years. Is this what it means to be Phase III?

I have been a "permeator" bringing in a paycheck for all but 18 months of my twelve years in the Order. During that time there has been a rich and intricate interplay between my two lives - my life as a "professional" and my life as a "religious." I need to share a few specifics so you will see what I am pointing to.

Being in the Order has enabled my professional life in both personal and theoretical ways. As a professional with an extended training programme, I watched the wives of my fellow trainees as they watched their husband's sophistication and interests grow beyond their own, who became increasingly angry as they tried to maintain a home which the husband was too busy to enjoy or share and finally not interested in except to complain if their domestic arrangements didn't run smoothly. I meanwhile, found that in the Order, my wife was pushed as fast and as far as I was - she continued to grow as a person. I continued to respect

and enjoy that person. As to domestic arrangements, they just were not an issue. My Order experience filled me with perspectives and common sense which enlivened and deepened my academic training. It has continued to enliven my work and allowed me to engage in my work from the perspective of a global citizen rather than as a defender of my particular guild and its privileges.

This sort of enrichment has worked the opposite way as well. My training has enriched and strengthened my appreciation of the Order. It seems to have often given me the "eyes to see" what is at issue in the Order, to have nearly infinite patience with the Order as my community, and has allowed me to travel beyond by own ethnocentricity (and the Order's ethnocentricity in some cases) as well as beyond my personal self-righteousness. Practical contentment? Global consciousness? My life has been filled to overflowing.

There has also been a cost to pay. Both of my "lives" exact a charge from the other. At the completion of my training I was asked to join the most active and prosperous group of my profession in the Chicago area. I turned down that opportunity, but have kept in touch with the person who was taken on in my place. If he were a guardian, our development team would have reason to treat him very nicely. Five years later, I was asked to apply for the Directorship of a major State of Illinois institution. A professional may bypass both income and influence and still be considered reputable if he publishes erudite analyses within his field. I have found myself unable to keep up on other people's publications let alone get my own written. In the eyes of my professional colleagues, I am an unknown, hardly someone for my professional school to mention among its more illustrious graduates.

Meanwhile, in the Order, a similar price has been exacted. Our Order is wise in its use of practical experience for its primary training mode. A weekday course to teach, a circuit to make, a special development call where someone is needed to make the "team" with a more experienced colleague - the permeator is not available for these assignments. He will be "at work." By the end of three or four years I realised that I had not kept up with those who had not been permeating. They were in many ways "more experienced" than I was in many arenas. We assign our "more experienced" colleagues to the tough tasks, and those who handle the "tough tasks" come to value one another's gifts. Through the demand of their working together, they become mutually supportive. They become an "in" group in my perception which seems aware of me only as an income source and someone to fill out the slots in an enablement rota. From this pool of mutually supporting, experienced people come most of the leadership for the Order. I find myself trying to be supportive to decisions which I wasn't around to participate in, made by people whose experience and values seems increasingly different from my own. The occasional

context, however skillfully done, does not deal with the pain of realising that I can't recall the last time that I had an opportunity to think through my own thoughts on an issue, let alone get those thoughts organised in a way that allowed me to really input into a decision before it was made. The issue is not status. The issue is that in the midst of working very long days in what seems to be a schedule which has no "give" in it at all, I find I have limited my dreaming, have accepted maintaining the mundane as my role; I stand back and let others initiate. I sense a weakening of my passion for anything. My colleagues sense my lack of spark and stop depending on me for anything of importance. I don't appear on anybody's short list to "gun" anything. Assignment conversations are prone to begin and end with "since you have the greatest income earning capacity, we have been assuming that you will work out this year."

So I find myself in one way incredibly enriched by living two lives at once, yet nearly unable to affirm my role in either of the two.

I would like to think that we as an Order are interested in one another's experience because it allows some insight into the pain and glory of a life well lived and that my particular experience, because of its insights into how life as a permeator strengthens one's experience of life in the Order. You and I are both realistic enough to realize that such reflection may have a little more priority now simply because permeators are not any longer bringing in the cash we need. I have seen many charts and graphs of our declining average income per permeator. Our higher income permeators are simply leaving. That fact, I believe is very important. Talking frankly about why that is happening will, I believe, illuminate much of the structural and attitudinal contradiction which is dooming our self support efforts to fail to meet our requirements.

When I speak openly about my experience as a permeator, I would have to say that I experience myself as something of a second class citizen within the Order. I am put in that position precisely because I am a Permeator and considered somewhat of a fool for continuing to accept permeation-based assignments. Let me report some of the events and observations which I believe document that image as a common one throughout the Order.

* Shortly after the Health Trek, I was approached by a colleague who was then and is now a very central person in our community's polity - a colleague who has never been an Order Permeator - who after congratulating me on the work of the Health Trek said "well Doc, it seems to me we can't afford to waste someone as good as you on working out. What do you say?" (Well, what could I say?)

* Our Panchyat membership over the past years, to say nothing of our Nexus Priorship, has had virtually no

permeation experience represented.

* I've never had a male prior who has had more than marginal permeation experience. (when you get into conversation with such people about how wonderful their six months of working out were, you feel a little like you are in a "some of my best friends are Jewish" sort of conversation.)

* In all that has been written and said about the decline of Order Funds this past year, I have seen nothing about the human factors which lies behind the annual drop in annual, average income per permeator. I can only conclude that non-permeators are writing this stuff - isn't that a little strange in itself?

* The longer one has been in the "outfit," the less likely one is to be asked to permeate - it is somehow below one's dignity or would lower one's status.

* Order Councils virtually never have workshop time for permeation issues or vision. Discontinuity (especially at Christmas time) seems always to be decided upon so late that permeators couldn't possibly organise time off from work.

* Order structures quite consistently fail to care for the spirit needs of permeators. There is no time to "talk about work." (Though everyone realizes that in-house work needs to be talked about and reflected upon.) There is rarely a victory celebration over money that is earned (as compared for example to celebrations over money that is developed).

* The permeator may be justified in feeling somewhat neglected (should I say abused?) by our Order structures. It adds insult to injury to be around a guardians meeting where outsiders receive remarkable creative care and support through structures laid on to support their spirits as they deal with virtually the same day to day employment reality which we are expected to cope with on our own. (Is it any surprise that many of our higher income permeators have taken the hint and become guardians?)

While my experience may be in some ways subjective, I believe that the above statements all point to an objective reality which anyone in the community could also observe.

I have offered a rather long reflection which is really prologue for the offering of some opinions and a proposal. I felt I had no other way to share enough of my past with you that you would be enabled to decide whether to look seriously at my

opinions or not. While it has been a highly personal reflection, I believe it has been more "ours" than "mine." I don't think that I have done anything here except particularize what we who are now approaching our second decade in the Order know to be our reality. Out of the past that is all of ours, I have developed these opinions:

- A strong tradition of permeation within the Order offers the only available protection from the pull to become a traditional programmatically focused agency which could count on its established funding source but could not take any sort of "leap" beyond what it was paid to do.

- Corporate self support in various forms is an excellent addition to our previous self support mode and reduces much of the "class barriers" between permeators and non-permeators. However, let the optimists among us beware. It appears to me that the only examples of successful corporate self support have been built around the skills of a particular permeator who developed those skills and contacts over years of individual assignment to permeation.

- Order members, particularly males, who have not experienced earning a living in the world, begin to think of themselves somewhat as eunuchs, powerful within the walls of the harem but frightened at the thought that those walls might collapse and therefore unhelpfully conservative relative to existing polity and economic structure.

- We as an organisation, are counting on Social Security in various forms to secure our old age. We are in for a very harsh landing when we discover what welfare payments for the elderly will provide. We are ignoring the requirement to achieve a certain number of "employed quarters" at our own peril - and are marching toward a much more serious funds crisis than we can now imagine.

What is my proposal?

Yes, I do have some proposals, and yes, I am feeling my courage leave me now because I am so aware that offering proposals too early in the conversation tends to result in factions being formed on the basis of response to the proposal rather than having the proposal serve as a starting point for the next level of the conversation. Yet this conversation in one way or another has gone on for many years. I trust we are all ready to move on to the proposals section in a spirit of mutual concern.

It seems to me obvious that if my suggestion that we have allowed some of ourselves to be identified as second class

citizens, that repentance is required of us all. The burden of repentance lies equally with those who have mostly done permeation and those who have done so only rarely. Both must grasp their participation in creating the current system of images and the degree to which current patterns have become comfortable.

The main thrust of my proposal is that we re-affirm in a radical way that the family is the basic unit of self support i.e. that over the years, a families years of working "out" would be roughly equivalent to its years of working "in." We happen to live in a time when shared jobs are quite common. Why shouldn't a husband and wife share a job, doing the work in alternate years but holding on to the job. Why shouldn't two single unit families share a job working alternate weeks or alternate months?

Similarly, perhaps we could begin to share assignments in our Order life to some extent matching the "work out" pattern in reverse. This year the wife plays the symbolic role as house prior while the husband is employed and mostly does back up within the house. Next year, reverse those roles. Could we be so imaginative as to have a husband and wife sharing an outside job and a development circuit assignment? One would be in the house but employed at work and taking care of the children for two weeks. The other would be out on the circuit road for two weeks (or month, etc.)

I am not proposing that those who have not worked out in the past suddenly be required to make up their "deficit" by being assigned permanently to work out in the future. Rather I am proposing that we turn a new page on the matter and hold to our resolve. To make a change of direction, the principle must be enforced quite rigidly for several years. Someone who in past has successfully been "unable" to get work will certainly be lifely to test the community's resolve by a similar manoeuver on this occasion. There must be the possible option of announcing that those who don't work don't eat. I am not talking about individual confrontations here but rather about our resolve to get ourselves on track over a long term on this issue.

The suggestion that at any one time half of our staff assigned within the Developed part of the world would be employed will seem to some quite excessive. I think they need to be reminded that in many of our houses the percentage is already higher than 50% assigned to income earning. To get our real average down to fifty percent will actually mean quite a lot of work upgrading salaries so that we have higher average per permeator incomes. A lot of thought was given to this issue in last July's corporate self support task force. I need not attempt to repeat that analysis here.

My proposal would, if arbitrarily carried out savage our current leadership network. To do so before the IERD would be stupid. To delay preparations for such a shift until after the IERD would certainly suggest to me the lack of intent to deal with the situation in any serious way. I believe that quite a lot of

preparation can be done. Such work would include the following.

- 1) A person by person evaluation of employment relative to the pension requirements for that person's nation. Where do we stand, is it possible to achieve pension eligibility given the current situation. What sort of "self-employed" arrangements are offered and could we participate in those provisions through some sort of payments? How many quarters would this person now have to work to achieve eligibility?
- 2) Family by family interviews to work through the implications for that family of self-support. What income would have to be earned to support that family at a stipend level which they consider adequate for their country? What training could be completed to make that income more real? What small business acumen exists? Is that family prepared to remain in their assignment for the next five years or so or should an assignment change be undertaken soon so they will be in position to build up several years experience with the job they are going to undertake without having that work experience interrupted by an untimely assignment change to a new location.
- 3) Vigorous work on corporate self support ventures be maintained so that they are in a position to absorb those who for visa or other reasons are at disadvantage in seeking outside employment, as well as because of the flexibility which corporate self support offers.
- 4) Especially thoughtful assignment conversations be held with those who have done mostly permeation in the past to sort out what strengths they have developed which could be usefully engaged in a changed Order assignment - perhaps discovering options which will allow for more flexibility of roles within the Order.
- 5) A pattern of thoughtful review of health insurance options be established so that each person who is employed makes every effort to have his entire family moved onto company subsidized health insurance with the eventual goal of getting virtually all of our Developed world people onto some sort of subsidized insurance scheme.
- 6) Clarification of our polity structures so that those who have over the years begun to feel as if they are somehow "on the outside" (and I suspect the truth is we all feel that way) have a clearer picture of an objective polity system with clearly marked entrance points and more clearly marked decision points.

These are not all finished thoughts. They are beginning places from which to extend and broaden our corporate thinking. They are the stuff out of which our common mind makes its decision to move in new directions.

ON BEING CONCERNED OVER THE HUMAN FACTOR