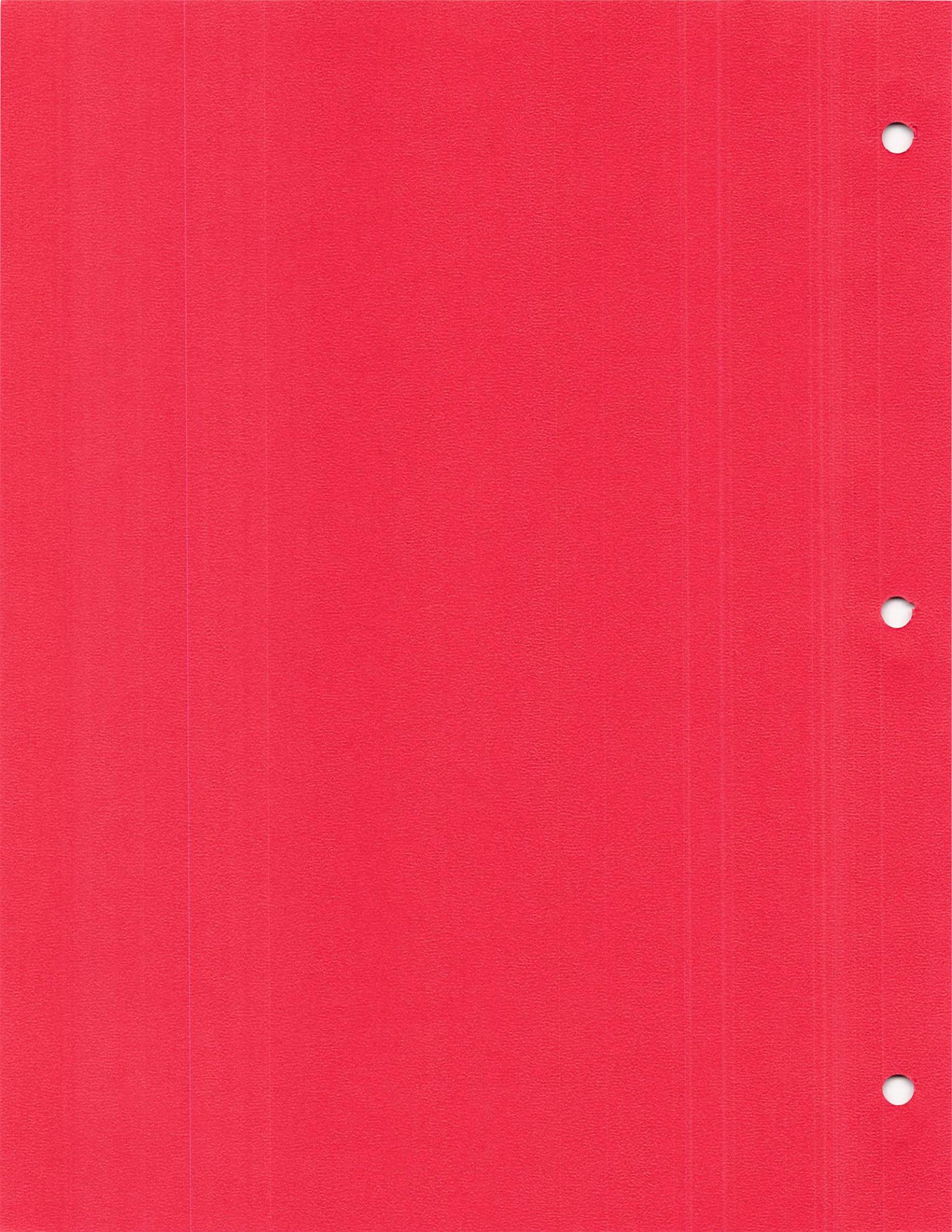


*THE*  
*GLOBAL ORDER*  
*COUNCIL*

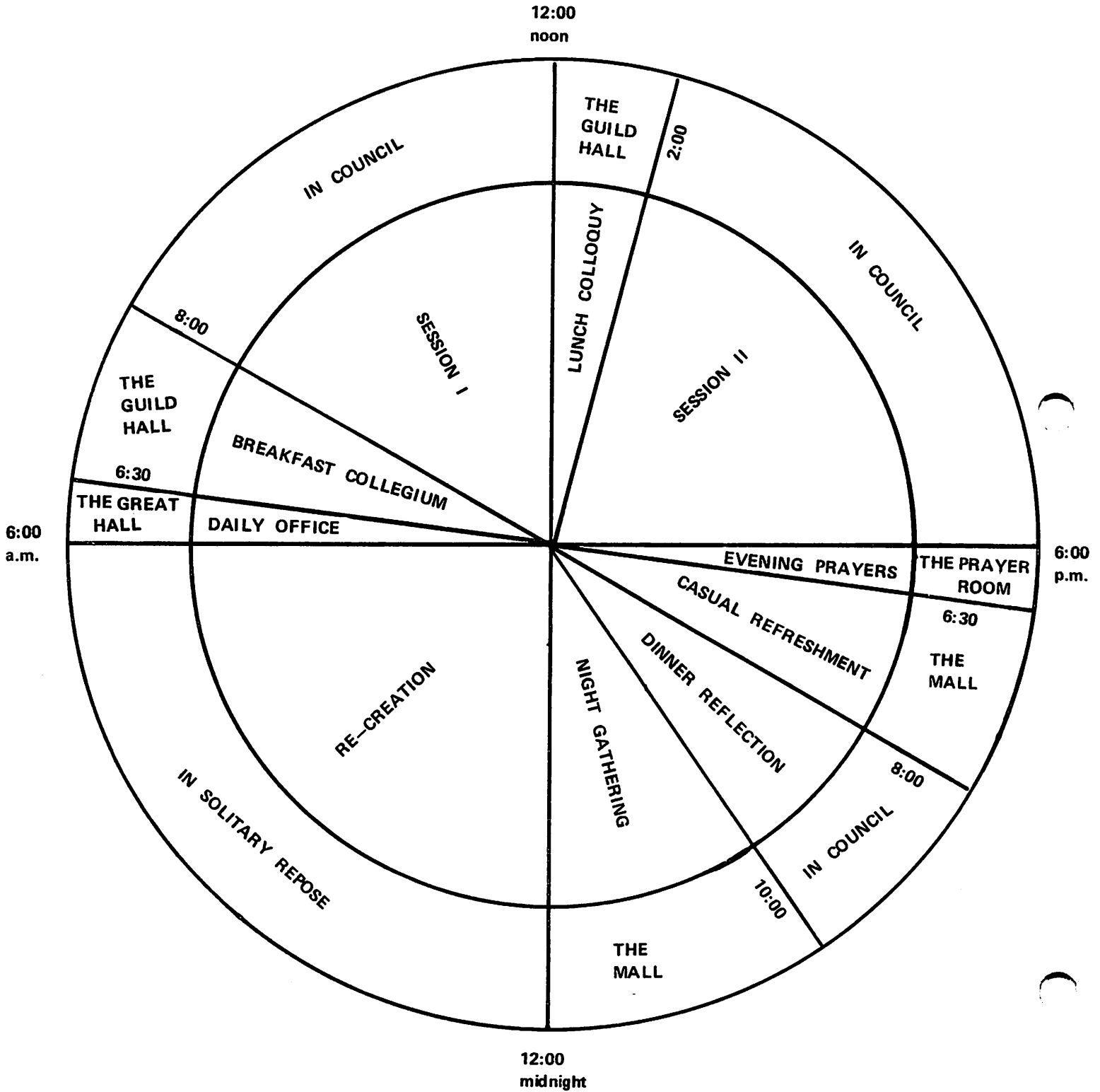


SYMBOLIC LIFE GUIDE  
CHICAGO 1975



GLOBAL PRIORS' COUNCIL

THE REPORTING			THE ISSUES	THE PLANNING		
Week I				Week II		
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Daily Office				Daily Office		
INFORMAL REPORT PREPARATIONS	Global Social Demonstration	Global Community Forum	Metro Cadre	Future Directions	Global Finances	Buffet Breakfast
	Reports:  EUROPE  AFRICA	Reports:  N. AMERICA  L. AMERICA	ISSUES  DISCERNMENT	WORKING  COMMITTEES	COMMITTEE  SYMPOSIA	COUNCIL  PLENARY
	P R O F O U N D   C O N S C I O U S N E S S   C O L L O Q U I E S					HOUSE CHURCH COMMISSIONING SEND-OUT
	Reports:  INDIA  SEAPAC	Reports:  CENTRUMS  REFLECTIONS	WORKING  COMMITTEES	WORKING  COMMITTEES	WORKING  COMMITTEES	
evening prayers				evening prayers		
INTERLUDE ON THE MALL			EXCURSION  "Hello Dolly" Pearl Bailey	Order Polity	CELEBRATION	
The State of the Order	Battle- Planning	Area Spiritizing		WORKING  COMMITTEES		
E V E N I N G S   O N   T H E   M A L L				THE MALL		



	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
FIRST *	Robert Duffy	Aimee Hilliard	George West	Neil Vance	Marilyn Crocker
SECOND *	Charles Hahn	William Bailey	David Elliott	Dolores Morrill	Don Cramer
THIRD OT	Sarah Buss	George Walters	Raymond Spencer	David Scott	Iris Boivin
FOURTH NT	John Hutchinson	Claudia Cramer	Isobel Bishop	A.M. Joseph	Joseph Slicker
FIFTH WITNESS	Mary Anne Wainwright	Timothy Lush	Patricia Moore	Robert Shropshire	Kang Byoung Hoon
SIXTH	Symond Kock	Kenneth Gilbert	Desmond Avery	Judy Raedeke	Jon Jenkins
SEVENTH	Ronald Clutz	Cynthia Vance	Anne Slicker	Claudia Haman	Dawn Lingo
EIGHTH	Barbara Donnelly	James Campbell	Sandra Rafos	Kenneth Hamje	James Bell
WITNESS THEME	CONFESSION	PRAISE	DEDICATION	WITNESS	PRAYER
BAND	Drum: Harold Williams	Bongo: Clare Michael	Clacker: Robert Porter	Gong: Marsha Hahn	
WORSHIP REHEARSAL	Worship rehearsal will take place at 10:30 the night before.				
PRAYERS	* First and Second liturgists are also liturgists for 6:00 p.m. prayers.				

Global Priors' Council  
Chicago

Quarter I, 1975-76  
July 28

MEAL SET AND CLEAR ASSIGNMENTS

(Check with Iris Boivin or Theo Mueller for Assignment Details)

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
B R E A K F A S T	---	London Paris Brussels Nairobi	Madras Calcutta Singapore Hong Kong	San Francisco Houston Edmonton Chicago	London Paris Brussels Nairobi	Madras Calcutta Singapore Hong Kong	San Francisco Houston Edmonton Chicago
L U N C H	---	Lagos Kinshasa Bombay Delhi	Tokyo Sydney Suva	New York Montreal Caracus	Lagos Kinshasa Bombay Delhi	Tokyo Sydney Suva	New York Montreal Caracus
D I N N E R	Development	Operations	Management	---	Research	---	---

GLOBAL PRIORS AND ALTERNATES

AREA	ASSIGNED DELEGATES	ASSIGNED ALTERNATES
London	Aimee Hilliard and Keith Robinson	Martin Howell
Paris	Desmond and Ann Avery	Sheila McGuire
Brussels	Fred and Sarah Buss	Joseph DePauw
Frankfurt	David Elliott and Ullrich Sodenkamp	Doug Rettig
Mairobi	James and Lela Campbell	P.T. James
Lagos	Symond Kock and Hamalatha James	Jaime Vergera
Kinshasa	David Sithole and Marie Paul	Doris Rettig
Bombay	Barry and Margaret Oakley	A.M. Joseph
Delhi	Ike Powell and Kamala Parekh	Vinod Parekh
Madras	John Hutchinson and V. Dharmalingham	Miriam Shinn
Calcutta	Brian Williams and Vivian Paul	Dolly Mannon
Singapore	Tim and Kaye Lush	Monica Joseph
Hong Kong	Carlos Zervigon and Joseph Hsu	Andrew Chang
Tokyo	Kenn Ellison and Joseph Iida	Mary Ann Wainwright
Sydney	John and Gwenda Rees	Grace Umbagai
Suva	Larry White and Judy Ellison	Rory Gowers
San Francisco	Robert and Cynthia Vance	Dale Griffiee
Edmonton	James and Lynn Bell	Vicki McIntosh
Houston	Christina Clark and Bill Bailey	Marianna Bailey
Chicago	George and Carol Walters	George Packard
New York	Marilyn Crocker and Donald Cramer	Ruth Marshall
Montreal	Ronald and Marcie Clutz	Ellen Addington
Caracas	George West and Eric Kersey	Jorge Blanco

THE COUNCIL RITE

LITURGIST: In the name of the Father, the Son and  
the Holy Spirit. Amen.

COMMUNITY: Amen.

- L. God created heaven and earth and all that in  
them is.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God chose the Hebrew people to manifest his  
presence in history.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God sent forth his only begotten Son in the  
fullness of time.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God made manifest His Spirit in the flames of  
Pentecost.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God acted mightily in our time to awaken His  
church.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. That she might know and love anew His creation.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God instituted our Order to be a sign of the  
People of God.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. That knowing and doing might be intensified on  
behalf of mankind.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. God calls us forth to poverty, chastity and  
obedience till the end of time.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
- L. That humanness might reign to the glorification  
of His name.
- C. FOR HIS STEADFAST LOVE ENDURES FOREVER.
  
- L. The Grace of our Lord Jesus Christ, and the love  
of God, and the fellowship of the Holy Ghost, be  
with us all evermore. Amen.
- C. Amen.

MONDAY  
DINNER

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church here assembled in thy Name and Presence. Save us from all error, ignorance, pride and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

TUESDAY  
BREAKFAST

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

TUESDAY  
LUNCH

Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

TUESDAY  
DINNER

O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.

WEDNESDAY  
BREAKFAST

Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. Amen.

WEDNESDAY  
LUNCH

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen

WEDNESDAY  
DINNER

Almighty God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.

THURSDAY  
BREAKFAST

O most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.

THURSDAY  
LUNCH

O heavenly Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. Amen.

FRIDAY  
BREAKFAST

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

FRIDAY  
LUNCH

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. Amen.

FRIDAY  
DINNER

Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

SATURDAY  
BREAKFAST

Almighty and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

SATURDAY  
LUNCH

O God, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee graciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit, and in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

SUNDAY  
BREAKFAST

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. Amen

SUNDAY  
HOUSE  
CHURCH

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. Amen.

THE DAILY OFFICE  
CONTEXT-ACTIVITY-ARCHITECTURE

CONTEXT:

"To have a god is to possess a self-understanding, and to be a self is to have a god. Worship, then, is both, and at the same time an honoring of our god and an enactment of our self-understanding.

Christian worship is the portrayal of those gathered as the forgiven ones, the thankful ones, the dedicated ones. This is just who they must grasp themselves to be when God the Father, Son, and Holy Spirit becomes their God."

--Joseph W. Mathews

We experiment with the dramaturgical form of the Daily Office by trying to recover the presence of the Mystery. One key to this recovery is the sense of Holy Space, Awe before a physical location: another is the sense of interior space, where the awe is experienced before every event of life. To sustain a secular recovery of awe the self-conscious People of God must practice it by rehearsing that presence available to all. Thus, the intentionality of the Daily Office is a key to recovering the Mystery. For the intensification of all dynamics opens up the service for the Mystery. Intentionality of words and rhythm expresses the tension of the solitary and decisional. Every word is intensified by the relentless beat which freights the corporate YES, but seems to flow through the unhurried pacing. The liturgist is the chosen high priest of all for the day. His preparation to play the role, his rehearsal, and his walk express his election. He uses his voice to hold the congregation present in the Daily Office.

ACTIVITY:

The Daily Office of the Order is the primal symbolic activity which is enacted every morning in the life of the community to call the community once again to consciousness to make a decision as to its affirmation of life and responsibility in the task it has assumed.

It is a symbolic drama entirely separate in purpose and style from other aspects of community life such as intellectual study and task assignments. The community are those who have made the basic decision to live as individuals received as Good by life itself in the Mystery and honor all others as received also.

ARCHITECTURE:

The worship hall arrangement provides the important setting for this dramatic exactment in the life of the Order. The large reredos with the double cross hangs at one end of the room which is designated as liturgical East. The high altar is located there and on it are placed the rock, representing the Mystery, the incense represent Ascending Prayers and a candle representing the Eternal Light. The opposite end of the room is symbolically the World and here is located the world grid. The seats are arranged in rows facing the center of the room and facing one another. The table, representing the Word, is located in the middle of the center aisle. Upon it are placed the cross, containers for the offering, a chalice for the wine and a tray with the bread. The table is covered with a cloth which is, like the reredos, of the appropriate color of the church year season. At each end of the room there is a place for four liturgists, that is, four chairs and prayer stools, making a total of eight for the eight liturgists. Candles are placed in front of the first and second liturgists' prayer stools.

THE DAILY OFFICE  
ROLES OF THE LITURGISTS

Before the Community gathers, a copy of the office is placed in a seat for each member of the community and the liturgists. The candles in front of the first and second liturgist's prayer desks and the two carried in the procession are lit. The incense of the altar is lit. The lights above the first liturgist's prayer desk and above the Bible lectern are plugged in. The high altar candle is burned continuously.

- 1st Takes responsibility for the entire office in representing the Mystery. In charge of all liturgists, including the band, and their performance. Receives the beginning signal from the Panjayat. Carries the rhythm of the office.
- 2nd. Leads congregational response throughout liturgy and responds on behalf of congregation during the offering.
- 3rd Reads the Old Testament lesson, choosing a brief section from the lectionary for the day. The reading begins with the words: "The first appointed lesson for the day is found in the (number) chapter of the Book of (name). Receives offering. Leads Community Left in responses. Is Bible bearer, who leads procession and recession with Cross bearer, thus setting the majestic pace.
- 4th Reads from the New Testament, choosing a brief passage which includes the capital verse for the day. The reading begins with the words: "The second appointed lesson on the day is found in the (number) chapter of the Book of (name). Leads Community Right in responses. Is Cross bearer, leading processional and recessional with Bible bearer, thus setting the majestic pace.
- 5th Gives no more than a 3-5 minute witness regarding event of the Word in his life. Presents offering and leads Community Right in responses.
- 6th Leads Community Left in responses and presents offering with the 5th liturgist.
- 7th Bears big candle for Scripture lectern and acts as Shadow to 1st liturgist
- 8th Bears small candle for Witness lectern and acts as Shadow to 2nd Liturgist.

**The Band:** Four persons are assigned to the band and they exercise a critical role in creating the drama of the liturgy. The instruments to be used are a gong, drums, a small gong, and a bell or clacker. The gong (large) is used for the three peals during the procession and the three peals during the recession. The small gong is used to signal all the community turning to the East and the clacker signals the community in turns to the table, kneeling, rising, seating. The larger drum begins with Act I and continues throughout the drama with an even, continuous beat of 'life and death,' 'life and death,' 'life and death.' The other drum begins with Act II and continues through Act III with the Discontinuous beat of the dance.

NOTE: EVERY LITURGIST TAKES RESPONSIBILITY FOR THE WHOLE DAILY OFFICE

THE DAILY OFFICE  
CHOREOGRAPHY

PREPARATION: Before the community gathers, the candles are placed in front of the first and second liturgist's prayer desks and lit. The incense on the altar is also lit. The high altar candle burns continuously. The liturgists are standing in formation at the world end of the Great Hall (see diagram).

THE PROCESSIONAL

1. The community gathers in silence, engaging in solitary prayer and brooding. The liturgists enter from the left and the right. At the first gong, the community rises and begins singing "Holy, Holy, Holy" majestically and at a fast pace, following the lead of the Panchayat, while the liturgists process. (The liturgists do not sing during the processional or the recessional.)
2. As the front four liturgists (third, fourth, first and seventh) reach the front of the center table, the fourth liturgist places the cross in the stand at the head of the table. The liturgists process further and the third liturgist places the Bible on the lectern and opens it to the first appointed lesson. The gong sounds a second time as the community completes singing the first half of "Holy, Holy, Holy".
3. As the processional continues, the second and eighth liturgist proceed to the witness lectern. The seventh liturgist places the candle at the head of the scripture lectern, at the same time the eighth liturgist places the candle at the witness lectern. The back four liturgists (fifth, sixth, second and eighth) then turn and proceed to their appointed places, the second liturgist going directly to the prayer stool toward the rear between community left and right. At the same time, the front four liturgists proceed to their places, the first liturgist also going to his prayer stool.
4. As the community completes singing, and the first liturgist reaches his prayer desk, the gong sounds the third time. The community kneels, rising to face the East at the sound of the small gong.

THE OFFICE

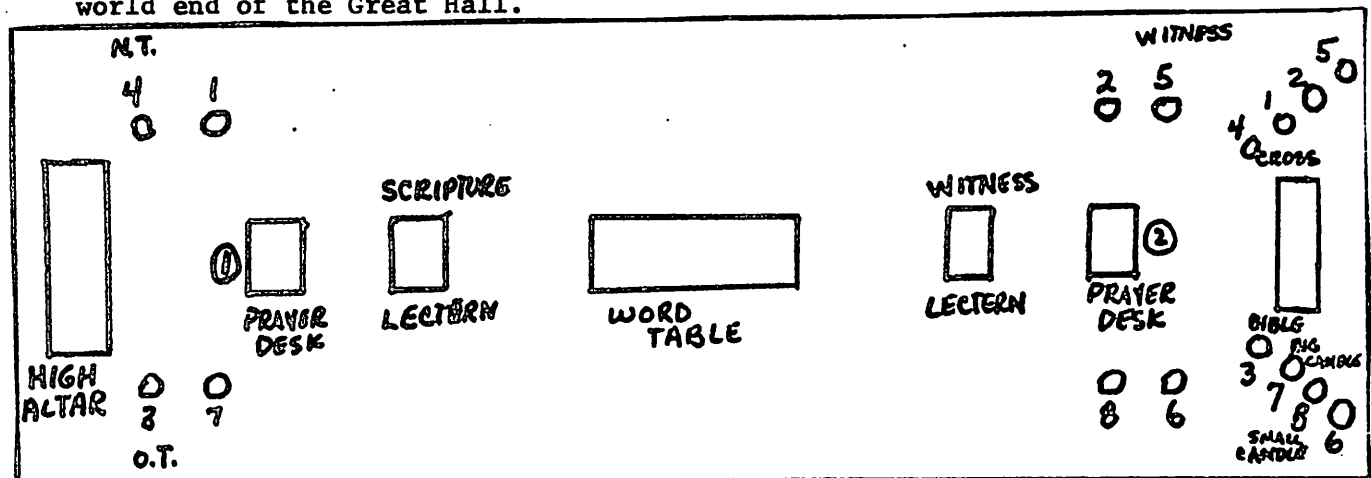
1. The first and second liturgists remain at their prayer stools during the scripture readings, kneeling during the Old Testament and standing during the New Testament. They go to their seats in community right during the witness.
2. The offering is received by the third, fourth, fifth and sixth liturgists, who proceed to the center table as the first liturgist announces the offering. The fifth and sixth liturgists hand the offering baskets to the third and fourth who pass them to the community. The fifth and sixth liturgists receive the baskets from the community and bring them to the center table as all four liturgists again proceed to the table at the Presentation. The fifth and sixth liturgists hold the baskets until they set them down on the table at the peal before the Doxology. The four face the East at the table for the Doxology, and return to their places for the Passing of the Peace.

THE DAILY OFFICE  
CHOREOGRAPHY

- The first liturgist moves to pass the peace to the second liturgist, at a normal walking pace rather than the pace of the Processional. The third and fourth liturgists follow him six feet behind to the middle of the center aisle. After the first liturgist passes the peace to the second, he passes it to the fourth liturgist and simultaneously the second liturgist is passing the peace to the fifth liturgist. The first liturgist passes the peace to the third liturgist and simultaneously the second liturgist is passing the peace to the sixth liturgist. The third, fourth, fifth and sixth liturgists then pass it to the person at the end of each row in each quadrant of the Great Hall, beginning with the back row in each quadrant. Each of these persons turns to the person beside him in turn to the end of the row (but not back to the first, second, third, fourth, fifth or sixth liturgists). The peace is passed by "pressing" hands together and calling the neighbor by his Christian name and announcing the word: "The peace of God is yours this day." The fifth liturgist passes the peace to the Panchayat.

THE RECESSIONAL

- When the first liturgist completes the Benediction, the community kneels. At the sound of the bell, the community rises and begins to sing "Holy, Holy, Holy," the same way as before.
- The third and fourth liturgists lead the recessional, and the eighth liturgist proceeds to the front of the witness lectern. The third liturgist slows down while the fourth picks up the cross from the head of the center table. Then the third liturgist closes the Bible and picks it up from the lectern.
- The third and fourth liturgists proceed past the center table, with the first and seventh following six feet behind. The seventh picks up the candle from the scripture lectern as he passes it, and at the same time, the eighth picks up the candle from the witness lectern and continues to wait for the procession to pass.
- As the front four liturgists pass, the eighth and second liturgists drop in six feet behind, followed by the fifth and sixth. As it completes singing "Holy, Holy, Holy," the community kneels at the sound of the gong, remains kneeling for the second gong, and rises to go forth at the sound of the third gong. The third gong is rung when the liturgists are in their original formation at the world end of the Great Hall.



Date	Old Testament	New Testament	Capital Verse
1	Exodus 1:8-2:10	Corinth. I 1:1-16	18
2	2:11-15	1:19-31	22-24
3	2:23-25		
4	Ch. 3	Ch. 2	15-16
5	4:10-23	Ch. 3	7
6	12:1-20	Ch. 4	1
7	13:17-14:31	Ch. 5	5
8	15:22-16:21	Ch. 6	3
9	18:6-27	7:1-24	5-6
10	19:1-9	7:25-40	3
11	20:1-20	Ch. 3	11
12	23:20-33	9:1-12	2
13	24:12-18, 32:1-6	9:13-27	24
14	32:7-23	10:1-12	1-5
15	32:25-35	10:13-11:1	28
16	33:1-6	11:2-16	4
17	33:7-23	11:17-12:11	27
18	34:29-35	12:12-13:8	2
19	35:1-29	13:9-14:19	2-3
20	39:32-43	14:20-40	22
21	40:16-38	15:1-11	10
22	Isaiah Ch. 6	15:12-28	22-23
23	7:1-9	15:29-58	36
24	7:10-25	16:1-24	13
25	Ch. 8	Matthew Ch. 1	20
26	9:2-7	Ch. 2	2
27	10:5-19	Ch. 3	11
28	10:20-27	Ch. 4	7
29	Ch. 11	5:1-16	14
30	Ch. 12	5:17-48	22
31	Ch. 30	6:1-18	1
	14:1-21	6:19-34	29

Date	Old Testament	New Testament	Capital Verse
1	14:22-32	Ch. 7	7
2	Ch. 15	8:1-22	3
3	Ch. 16	8:23-9:8	6
4	30:1-20	9:9-34	13
5	36:1-21	9:35-10:15	35
6	36:22-37:22	10:16-11:1	16
7	38:1-8	11:2-19	6
8	38:21-39:8	11:20-30	29
9	40:1-20	12:1-14	7
10	40:21-31	12:15-37	31
11	41:1-16	12:38-50	39
12	42:5-17	13:1-23	19
	42:18-25	13:24-52	14
	43:1-13	13:53-14:21	57-58
	43:14-28	14:22-35	31
16	Isaiah 44:1-8	Matthew 15:1-20	10-11
17	44:9-20	15:21-39	34
18	45:1-13	Ch. 16	27
19	45:14-25	Ch. 17	20
20	Ch. 46	18:1-20	3
21	48:1-11	18:21-35	34-35
22	48:12-22	19:1-15	6
23	49:7-26	19:16-30	28
24	50:1-3	Ch. 20	26-27
25	50:10-51:23	21:1-17	16
26	52:1-12	21:18-32	22
27	54:1-17	21:33-46	42
28	Ch. 55	22:1-22	14
29	Ch. 56	22:23-46	37
30	Ch. 59	23:1-36	27
31	Ch. 61	23:37-24:28	5

Date	Old Testament	New Testament	Capital Verse
1	42:1-4	24:29-25:13	37-38
2	49:1-6	25:14-46	29
3	50:4-9	26:1-35	28
4	52:13-53:12	26:36-68	48-50
5	66:1-23	26:69-27:32	29
6	Malachi 3:1-4:6	27:33-35	35
7	Ch. 1	Whole Book	24
8	Ch. 2	Philippians Ch. 1	15
9	Ch. 3	2:1-18	12-13
10	Ch. 4	2:19-3:3	20
11	Ecclesiastes Ch. 1	3:4-14	13
12	Ch. 2	3:15-4:9	4
13	Ch. 3	4:10-23	12
14	Ch. 4	James 1:1-18	5
15	Ch. 5	1:19-2:13	13
16	Ch. 6	2:14-26	14
17	Ch. 9	Ch. 3	17
18	Ch. 11	Ch. 4	7
19	Ch. 12	Ch. 5	7
20	Amos Ch. 1	John 1:1-10	5
21	Ch. 2	1:11-51	11
22	Ch. 3	2:1-11	17
23	Ch. 4	2:12-23	24-25
24	Ch. 5	3:1-21	5
25	Ch. 6	3:22-36	31
26	Ch. 7	4:1-42	23
27	Ch. 8	4:43-54	40
28	Ch. 9	5:1-18	17

Date	Old Testament	New Testament	Capital Verse
1	Hosea Ch. 1	John 5:19-47	21
2	Ch. 2	6:1-21	15
3	Ch. 3	6:22-58	20
4	Ch. 4	6:59-71	65
5	5:1-14	7:1-36	23
6	5:15-6:11a	7:37-52	39
7	6:11b-7:16	8:1-11	11
8	Ch. 8	8:12-59	14
9	Ch. 9	9:1-41	15
10	Ch. 10	10:1-18	17
11	Ch. 11	10:19-42	29
12	Ch. 12	11:1-44	42
13	Ch. 13	11:45-57	50
14	Ch. 14	12:1-11	8
15	Jonah 1:1-16	12:12-50	23
16	1:17-2:10	13:1-17	13
17	3:1-9	13:18-38	27
18	3:10-4:11	14:1-14	13
19	Micah Ch. 1	14:15-31	24
20	Ch. 2	15:1-27	5
21	Ch. 3	16:1-33	17
22	Ch. 4	Ch. 17	23
23	Ch. 5	18:1-24	4
24	Ch. 6	18:25-40	40
25	Ch. 7	19:1-24	11
26	Joel 2:30-3:8	19:25-42	36
27	3:9-21	20:1-23	15
28	Obadiah 1:1-14	20:24-31	28
29	1:15-21	Ch. 21	18
30	Nahum Ch. 1	I John Ch. 1	7
31	Ch. 2	2:1-14	1

Date	Old Testament	New Testament	Capital Verse
1	Ch. 3	2:15-3:3	22
2	Habakkuk 2:1-8	3:4-24	8
3	2:9-20	4:1-21	18
4	Zechariah 9:1-10	Ch. 5	8
5	Ch. 12	II John Whole Book	9
6	Ch. 13	III John Whole Book	11
7	Nuzbars 11:1-23	Ch. 1	11-12
8	11:24-35	2:11-3:13	8-9
9	Ch. 12	4:7-13	7
10	Ch. 13	4:28-5:21	4
11	14:1-10a	5:22-6:9	32-33
12	14:10b-25	Colossians 1:1-23	11
13	14:26-45	1:24-2:10	8
14	20:2-13	2:11-23	19
15	22:1-30	3:1-17	5
16	22:31-40	3:18-4:5	18
17	Nuzbars 23:41-23:12	Colossians 4:2-18	5
18	Jermiah Ch. 1	lake 1:1-25	20
19	2:1-13	1:26-30	19
20	3:6-25	2:1-40	9
21	4:11-22	2:41-3:20	7
22	5:7-17	3:21-4:13	13
23	5:20-31	4:14-44	21
24	Ch. 7	5:1-26	12
25	6:22-9:9	5:27-6:11	27-28
26	9:23-26	6:12-38	29
27	11:1-17	6:39-7:17	45
28	Ch. 12	7:18-8:3	33-35
29	13:1-11	8:4-25	10
30	14:11-15	8:26-56	35

Date	Old Testament	New Testament	Capital Verse
1	15:5-21	9:1-20	1-2
2	Ch. 16	9:21-50	35
3	17:14-18	9:51-10:16	62
4	Ch. 16	10:17-42	20
5	Ch. 19	11:1-28	8
6	20:1-6	11:29-12:3	29
7	20:7-18	12:4-34	9
8	Ch. 21	12:35-15:5	47-48
9	23:1-15	13:6-35	9
10	23:23-40	Ch. 14	11
11	Ch. 24	Ch. 15	29-30
12	Ch. 26	Ch. 16	18
13	Ch. 27	Ch. 17	20-21
14	Ch. 28	18:1-30	25
15	Ch. 29	18:31-19:28	9
16	Ch. 30	19:29-20:18	6
17	31:23-34	20:19-44	17-18
18	32:1-35	20:45-21:38	4
19	32:36-44	22:1-22	15-15
20	Ch. 33	22:23-51	40
21	Ch. 34	22:52-23:12	60
22	Ch. 35	23:1-49	24
23	Ch. 36	24:50-24:12	4-5
24	Ch. 37	24:13-33	27
25	Ch. 38	Act 1 Ch. 1	24-26
26	Ch. 39	2:1-13	4
27	Ch. 40	2:14-47	40-41
28	Ch. 41	Ch. 3	12
29	Ch. 42	4:1-31	13
30	Ch. 43	5:1-25:29	5
31	Ch. 44-45	5:26-7	30-30

DATE	Old Testament	New Testament	Capital Verse
1	Job Ch. 28	Titus Ch. 3	4-6
2	30:1-3, 24-31	Timothy I 1-17	8-9
3	Ch. 32	1:18-2:15	1-6
4	Ch. 33	3	16
5	Ch. 34	4:1-5:2	4-5
6	36:22-37:24	5:3-16	9-10
7	38:1-27	5:17-6:2	1-2
8	38:23-41	6:3-21	11
9	Ch. 39	Timothy II Ch. 1	10-11
10	Ch. 40	Ch. 2	11-13
11	Ch. 41	Ch. 3	16-17
12	Ch. 42	Ch. 4	7-8
13	Deuteronomy 11:1-28	Galatians Ch. 1	11-12
14	18:15-22	Ch. 2	19-20
15	27:9-26	Ch. 3:1-14	6-9
16	28:1-14	3:15-4:7	24
17	28:15-35	4:8-31	31
18	31:1-13	5	13
19	31:14-29	6	14-16
20	Joshua Ch. 1	Mark 1:1-20	9-11
21	Ch. 3	1:21-45	24-26
22	4:1-10	2:1-21	8-11
23	4:11-24	2:23-3:12	28
24	5:10-15	3:13-35	28-29
25	Ch. 6	4:1-25	3-8
26	11:16-23	4:26-5:20	39-40
27	23:1-13	5:21-43	30-31
28	23:14-16	6:1-29	7-11
29	24:1-13	6:30-56	41
30	24:14-33	7:1-30	15

DATE	Old Testament	New Testament	Capital Verse
1	Judges 2:1-10	7:31-8:21	11-12
2	2:11-23	8:22-9:13	9-9
3	Ch. 4	9:14-37	29
4	6:1-18	9:33-10:12	39-42
5	6:19-40	10:13-34	22-23
6	7:1-14	10:35-52	39-40
7	7:15-25	11:1-26	13-14
8	8:1-28	11:27-12:17	17
9	11:29-40	12:18-44	27
10	10:1-9	13:1-20	11
11	14:10-18	13:21-14:9	9
12	14:19-15:8	14:10-31	27-28
13	15:9-26	14:32-72	61-62
14	16:1-12	15:1-21	17-18
15	16:13-22	15:22-47	32
16	16:23-31	16:1-20	15-16
17	Genesis 1:1-2:3	Romans 1:1-17	16
18	2:4-75	1:18-32	21
19	Ch. 3	2:1-16	6-7
20	Ch. 4	2:17-29	29
21	Ch. 6	3:1-20	19-20
22	Ch. 7	3:21-31	24-26
23	Ch. 8	4:1-12	5
24	Ch. 9	4:13-25	17
25	11:1-9	5:1-21	10
26	12:1-13:1	5:12-21	17
27	Ch. 15	6:1-14	11
28	Ch. 16	6:15-23	23
29	17:1-14	7:1-13	9
30	17:15-27	7:14-25	20
31	18:1-15	8:1-13	10

DATE	Old Testament	New Testament	Capital Verse
1	18:16-33	8:14-30	20-21
2	19:1-29	8:31-39	34
3	21:1-14	9:1-13	3-5
4	22:1-19	9:14-33	18
5	25:19-34	10:1-13	10
6	27:1-35	10:14-21	18
7	37:1-11	11:1-16	7
8	37:12-36	11:17-36	33
9	Ch. 39	12:1-21	12
10	Ch. 40	13:1-14	11
11	41:1-24	14:1-23	7
12	41:25-45	15:1-33	18
13	41:46-57	16:1-27	19
14	Ch. 42	Corinthians II 1:1-11	5
15	43:1-15	1:12-2:4	10
16	43:16-34	2:5-17	10-18
17	44:1-17	3:1-10	9
18	44:18-34	4:1-14	2
19	45:1-15	4:15-5:10	18
20	45:16-28	5:11-21	13
21	46:1-7	6:1-7:1	8
22	47:1-12	7:2-15	10
23	47:13-19	8:1-9	9
24	47:20-31	8:10-24	12
25	48:1-7	9:1-15	7
26	48:8-22	10:1-18	13
27	49:1-27	11:1-16	14-15
28	49:28-33	11:16-33	29
29	50:1-14	12:1-13	8
30	50:15-26	12:14-18:14	9-4

DATE	Old Testament	New Testament	Capital Verse
1	Jeremiah 49:23-39	Acts 6:8-7:19	6
2	50:1-20	7:20-53	52-53
3	51:1-40	7:54-8:17	16
4	51:41-64	8:18-40	20-22
5	Enochiel 1:1-20a	9:1-30	21-23
6	1:28b-2:7	9:31-10:8	30-41
7	2:8-3:15	10:9-39	15
8	3:16-27	10:34-11:16	15
9	Ch. 4	11:19-12:17	29-30
10	Ch. 5	12:18-13:18	11
11	6:1-10	13:18-52	48
12	Ch. 7	Ch. 14	15
13	Ch. 8	15:1-29	10-11
14	Ch. 9	15:30-16:15	15
15	11:13-25	16:16-40	28
16	12:1-16	17:1-21	30
17	24:1-14	17:22-18:11	31
18	24:15-27	18:12-28	18
19	33:1-20	19:1-22	9
20	33:21-33	19:23-20:12	9-10
21	34:1-10	20:13-38	32-33
22	34:11-31	21:1-30	13-16
23	36:1-15	21:31-22:21	19-21
24	36:16-38	22:22-23:11	6
25	37:1-14	23:12-35	21
26	37:15-28	Ch. 24	6-8
27	38:17-29	25:26:1a	11
28	40:1-16	26:1b-32	27-29
29	43:1-12	27:1-28	25
30	43:18-27	27:27-28:14	4-6

DATE	Old Testament	New Testament	Capital Verse
1	47:1-14	28:15-31	20
2	Daniel Ch. 1	Hebrews Ch. 1	3-4
3	2:1-16	Ch. 2	17-10
4	2:17-23	Ch. 3	5-6
5	2:24, 2:36-49	Ch. 4	8-10
6	3:1-7	Ch. 5	11-14
7	3:8-23	Ch. 6	11-12
8	3:24-30	7:1-19	16-19
9	7:1-10	7:20-8:13	26-28
10	7:19-28	9:1-14	11-12
11	8:1-14	9:15-28	18-18
12	8:15-27	10:1-18	8-10
13	10:1-14	10:19-11:3	20-25
14	10:15-11:1	11:4-27	13-16
15	11:20-38	11:28-40	17-20
16	Daniel 11:20-39	Hebrews 12:1-13	17-20
17	Ezra Ch. 1	12:14-29	9
18	Ch. 3	Ch. 13	9
19	7:11-29	Peter I 1:1-21	6
20	8:31-36	1:22-2:10	9
21	9:1-9	2:11-3:7	4
22	9:10-15	3:8-22	22
23	Hebrewiah 2:1-16	Ch. 4	10
24	2:17-3:5	Ch. 5	2
25	4:6-23	Peter 1:1-19	8
26	12:27-30	1:20-2:22	20
27	13:1-14	Ch. 3	13
28	Leviticus 19:1-18	Thessalonians I Ch. 1	8
29	19:19-37	2:1-16	11
30	23:1-8	2:17-3:13	8
31	23:9-25	Ch. 4	10

DATE	Old Testament	New Testament	Capital Verse
1	23:26-32	Ch. 5	7-8
2	23:33-36	Thessalonian II Ch. 1	10
3	23:37-44	Ch. 2	8
4	26:1-13	Ch. 3	6
5	Job Ch. 1	Revelation Ch. 1	10
6	Ch. 2	2:1-17	5
7	Ch. 3	2:18-3:6	2
8	Ch. 4	3:7-22	15-17
9	Ch. 5	Ch. 4	9-11
10	6:1-13	Ch. 5	8-9
11	7:7-21	Ch. 6	15-17
12	8:1-7, 8:20-22	Ch. 7	13-17
13	9:1-12; 9:22-35	Ch. 8	3-5
14	Ch. 10	Ch. 9	20-21
15	Ch. 11	10:1-11:2	9-10
16	Ch. 12	11:3-19	11-13
17	Ch. 13	12:1-17	10-12
18	Ch. 14	13:1-18	9-10
19	15:1-16	14:1-13	4-5
20	Ch. 16	14:14-15:4	19-20
21	Ch. 17	15:5-16:21	15
22	Ch. 18	Ch. 17	16-18
23	Ch. 19	10:1-19	16
24	Ch. 20	18:20-19:8	16
25	Ch. 21	19:9-20:3	16
26	22:1-11; 22:21-30	20:4-15	12-18
27	Ch. 23	Ch. 21	6-8
28	Ch. 24	Ch. 22	17
29	25:1-26:14	Jude Whole Book	16-19
30	Ch. 27	Ch. 1	15-16
31	Ch. 28	Ch. 2	11-12

## REFLECTIONS ON MEDITATION

1) Delimiting the "world" to "non-colleagues" leading to "visionary dreaming" of assuming that your colleagues and "priors" should, if not take care of you, at least not require your energy. Resentment at the point of colleagues does not trip the same warning bell that resentment towards Galaxy pastors, etc. does. . . with the result of abandoning the role of the humiliated one who is doormat to God towards grasping after a position of "being in control" with normally disastrous results. Or trying to eliminate the problems by direct obliteration -- with equal results.

2) But the key perplexity is how to string your warning system that tells you when you are not taking care of yourself. How do you set up the interior triggering system that calls forth the interiorly implanted images of NRM, the short courses, the methodology of after-brooding / seeing through --- the issues and gimmicks and tools are always on the other side of deciding its true to use them vs. wallowing in the resentment and despair over the humiliation. Or the "trigger image" of interiorly spotting when your repentance is required. Or knowing what calls you to repentance, how you put yourself in front of it vs. not bothering. That die / live is the interior reality of the Dark Night and the Long March, and that the external aspect of that is how the question of what vs. who is right, the question of what needs to be done vs. how to correct past errors, the question of delineating the indicatively compelling missional vision vs. trying to control the polity, the question of tactically assuming responsibility vs. cynicism or rebellion -- how those remain the operating question for priorship from any point around the table.

3) Some way of asking the question of "what does the Lord require?" prior to the question of global consensus, local possibility, etc. I am not sure how to talk about this, but it has got to do with non-defensiveness relative to details of an event to freight that. Maybe transparency.

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## TRIGGERS OF MEDITATION

- 1) Re-cycling the occasion of offense/resentment vs. tactically considering the future,
- 2) Lining up votes - internally or externally, about why I was right,
- 3) Considering that I have totally grasped the other person or the situation in a picture of its problem or state of reduction without seeing a "more than" simple moral failure or "reduced living" in the other - seeing that in an immediate grasp, (Bonhoeffer:

- Community) I have subsumed the other.  
4) Recycling images of revenge or imaginary victory.

Recycling like a stuck phonograph record -- is the major trigger for taking care of myself.

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#### MEDITATION: A QUICK REFLECTION

Meditation is the happening which occasions the illumination of a person's entire frame of experience and which recreates and reconstitutes the operating milieu out of which that person experiences himself and the world.

It is as if your experience hovers about you like a personal fog. You know your fog of experience, to one degree or another. Sometimes something happens which illuminates the entire shroud. The spark, it could be a word, line of poetry, a sound, ignites a "chain reaction" of creativity, of seeing, of experiencing one's entire experience. This happening is meditation.

The battle here is with psychology. One, we have been taught that psyche and selfhood are synonymous. Not by one hell of a lot. We have also been taught that selfhood comes in bits and pieces. Not true. Selfhood comes full blown or it doesn't. When meditation happens one experiences his entire experience totally. The fog of experience in which a human is, is illuminated and it glows with new energy. Meditation is the spark which ignites the illumination.

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Not only is meditation the only point where Satan attacks, Satan's attack is the only point where meditation happens. A concrete happening which results in a threat to your relationship with consciousness, at that same time, triggers meditation--triggers the dialogue with your Council that is the intensification of consciousness, which allows the defeat of Satan.

Your meditative council is built only out of such happenings. It is not just any group of people. It is an alive community of those who have been helpful in maintaining your relationship with consciousness, that is, they are the successful combatants with Satan.

Satan therefore makes possible the intensification of consciousness through the threat of non-being.

REFLECTION ON TAKING CARE OF YOURSELF

Reading allows you to encounter another man's articulation of his knowledge of "truth." Sometimes in that encounter you hear articulated what you know but had not articulated to yourself -- thus did not know that you knew. That is meditation. The relating of one's self, self-consciously to what you know but did not know that you knew, or had momentarily forgotten. Caring for yourself has to do with demanding of yourself to give form, to embody, what you just learned that you had always known (knowing before the knowing). The more you struggle to give form to your "latent" knowledge that had just surfaced, the more the whole process becomes a part of your being and the more "encounters" you occasion. "Eyes to see" and "ears to hear" are developed.

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In the midst of the Long March through the Dark Night when one tells himself, not only is he in dark night but he is also blind and alone (watch out) sin is stepping into the situation; therefore, he must seek a way of escape, so that he can gain his bearing and survive. It is at this point that creation makes itself known in the form of those places in the Post where life has spoken, i.e.--a reading, a poem, a conversation, a picture, that trips one in his despair and says, "Attention, dummy!" That which has brought you this far on life's journey, is still sustaining you. What you see as blindness is self imposed because you can't believe trust in being because being has refused to one the whole plan of what is to be. This is to be defined seeing in the dark the creation only gives to us what we need at the present time. It is Satan that wants the whole thing. Stand at attention, and know that life will have its way with you.

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"Experience your experience" and "Consciousness of consciousness" are triggered by meditation. Meditative fragments startle us into wide-awakeness like the crack of a whip. Sometimes it is as if they got hotter and hotter over the years on the Long March of Care, till one day they burst into flame, dried by the heat, and they blaze with<sup>o</sup>ut being consumed; like:

I was hungry and you gave me food.  
I was a stranger and you welcomed me.  
I was sick and you visited me...

and the one takes fire from the other and you are flooded by "Of course! Of course! Of course!" Care for yourself in this you see in that those words changed your life long long before you ever noticed that they had, by dint of repeating them every day, every day, like the Starets. God will take care of you you see in this: the whole tragedy, the utter

finitude, the power that sets the unquestionable terminus. The Dark Night and the Doxa and the Long March you see them all, behold them, here and now. (Of course, this is the emergency from Satan's point of view-- it is the decisive moment.)

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I ATTEMPT FROM LOVE'S SICKNESS TO FLY

I attempt from Love's sickness to fly in vain,  
Since I am, myself, my own fever,  
Since I am, myself, my own fever and pain.

No more now, no more now, fond heart,  
With pride should we swell,  
Thou canst not raise forces,  
Thou canst not raise forces enough to rebel.

For love has more power and less mercy than fate.  
To make us seek ruin,  
To make us seek ruin, and love those that hate.

For love has more power and less mercy than fate.  
To make us seek ruin,  
To make us seek ruin, and love those that hate.

I attempt from Love's sickness to fly in vain,  
Since I am, myself, my own fever,  
Since I am, myself, my own fever and pain.

NONE BUT THE LONELY HEART

None but the lonely heart  
Can know my sadness,  
Alone and parted far  
From joy and gladness.

Heavens boundless arch I see  
Spread out above me.  
Ah! What a distance drear  
To one who loves me!

None but the lonely heart  
Can know my sadness,  
Alone and parted far  
From joy and gladness,  
Along, and parted far  
From joy and gladness,  
My senses fail,  
A burning fire devours me.  
None but the lonely heart  
Can know my sadness.

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Reflections: page 5

#### PROFOUND CONSCIOUSNESS AND THE COVENANT OF MARRIAGE

"This is a great mystery and I take it to mean Christ and his Church"--Christ and profound consciousness or Profound Consciousness and those who care may be better. The church has always been clear that the covenant of marriage lasts for life--this was care for profound consciousness.

The Church has been clear that a marriage could be annulled where the covenant had not been consummated--this too was care for profound consciousness.

We have become clear that the dark night and the long march are the "forever" state of those who have been bumped into profound consciousness. We have become clear that care for self is care to see that we live in the reality of the self we are before the mystery--that I care for the profound consciousness--to live fully in it, to protect its reality from Satan--that is, from the illusion that there is a reality of being other than that of the dark night and the long march or, that there is some other profound consciousness somewhere.

What has all this to do with the covenantal relationships? It has to do with care for ourselves. McCleskey pointed out that it is awe which bumps you into profound consciousness. Marriage is the symbol of the decision to relate forever to the fear and fascination and walk forever in the profound consciousness of life, which is my only life. The question at the time of marriage is something like this: Imagine you are standing beside Profound Consciousness and being asked, "Will you love, honor, and obey this profound consciousness until your life's end?" Now in the marriage act I am not suggesting that the mate is profound consciousness; but rather, is the continual grounding of the fear and fascination and is the otherness which most constantly exposes my own fateness to my limitedness (i.e. maleness or femaleness) and my journey.

Sin enters as the desire to end or terminate the covenant of marriage not because of terminating a human relationship as such, but because one wants a different consciousness and dreams that one can live in the fascination and not in the fear--that one can live outside of the dark night and the long march. If one has in fact lived in profound consciousness the only result of such a move is that of zombi-ism.

Therefore, in the covenant of marriage I rejoice in that which keeps me alive to the dark night and the long march and therefore to profound consciousness. I cannot care for my mate, except as I care for myself. That is, care for the profound consciousness that is being in me. One way I care for that is care to see that the reality of the dark night and the long march are maintained in the tension of that covenantal relationship. Any attempts to reduce or irradicate it are demonic. The romantic words "I need you" are absolutely correct when seen from this perspective.

My desire to "get out of my marriage" has nothing to do with the "other" but only with my refusal of the profound consciousness--not having the guts to live in it.

Where no otherness exists in marriage, where the other is not known, that is, where the world's peace, joy and fulfillment is its significance, such a marriage should be and is annulled. It is the farthest thing from humanness and will lead only to destruction of the self before the sovereign mystery. It is awe only on the fascination pole and finally turns into banality of pleasure (this is not moralism)--Zombi-ism is the result.

If you would care for yourself in mission then you had best stay married and rejoice in the wonder that God has provided you with an otherness which forces the possibility of staying alive to being itself.

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#### MEDITATION

Meditation in our present time has to do, for me, with 3 kinds of dialogues. I call these "pre-conversations" or these conversations I find myself having before I decide to do something. The first kind of conversation is a dialogue with the past for the sake of the present and future. For example, in deciding who needs to be the staff at Oombulgurri, I find myself talking to my grandfather, The first white settler in the western part of New South Wales who learned much from the Aborigines, and ground into my being the white man's hatred of him and cruelty towards him. He reminds me that we have to finish the work of care he began. The second dialogue I have is the dialogue with the present for the sake of the present and future. This is the one where Satan enters in. This is the now, my actual given life. The conversation is at the point of pushing me to be a self--Satan's entrance is if I should give up my real life, and not be aware one. So it has to do with my detachment from all things, but Being--Satan enters if I try to be other than a solitary. This conversation demands my intentionality. The third conversation is the dialogue with the future for the sake of the future and the present. This is where I hear the voices of my great great grandchildren echoing to me "Did I live an authentically human life on their behalf? Am I doing now what will create genuine humanness for the children yet unborn?"

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#### TAKING CARE OF YOURSELF (SANCTIFICATION)

In the tension between the existential and the essential dimensions of being, there is the realm of sheer ambiguity, which is the home of every human being. Man does not live in either the existential nor the essential dimension but in that tension between them: ambiguity.

This is the realm, the only realm, wherein profound consciousness can be born and freedom and therefore human destiny actualized, which is to say, this is the only realm of the human being who is characterized by profound consciousness and its actuation in freedom creating destiny.

This is the realm, the only realm, however, man does not want as his home, which is another characteristic of man. He naturally wants the realm of the unambiguous, but which for him does not exist as possibility.

This human realm of ambiguity is where one experiences profound consciousness, or as we have said of late, the Dark Night and the Long March, with their several phenomenal "dynes of Being". (dyne as opposed

to the rather static connotations of state of being), e.g. resentment, ineffectivity, etc. These "dynes of Being" are the ways he experiences his home as he journeys his realm of ambiguity, and his natural human response is that these are distortions, dislocations of his authentic humanness; failing naturally to see that these are the fine furnishings of his Mansion prepared for him by Being itself; failing naturally to see that this "set-up" by Being is so foundational, so solid, that this is the only ground on which he can possibly build his authentic human life; failing to see that this is the way Being has decided life for human beings is...

Said another way, man fails to naturally see that only here in this realm of ambiguity, living out these profound human dynes, is always already at hand--the mystery, Being itself, wanting to be discovered, waiting to invert the seemingly tragic into the obvious glory of humanness.

In this realm man lives under the fear of death, the sickness unto death, the fear of non-being or going out of being, or the fear of loss of consciousness. Life comes as meaninglessness, lovelessness, hopelessness, and therefore, human powerlessness.

But as the divine expression of awe invades this human dimension (as we see it), the tragic inversion takes place, though the ambiguity does not ever go away--it is only seen for what it is, encompassed about eternally by the unambiguous. In this inversion happening the sickness unto death transmutes to the sickness unto life, the fear of non-being is swallowed up in the assurance of the everpresent Being, etc. Meaninglessness becomes meaning or faith; lovelessness becomes love; hopelessness becomes hope--man becomes his authentic power or passion of being. Or as St. John of the Cross might say it (nada): "nothings" is not having to live before the absurd (so Satre would say it) but living before the no-thing which is the all-thing in everything which is the Light. Or as Tillich would say it, separation is bridged, reunion is experienced. Or as Jesus would say it, this is the Kingdom of God and it is Blessed. But none of these wisemen would ever lead us human beings to believe the ambiguity which is our home is taken away from us--they would only want us to hear that our natural home is the paradise it is, and that is the good news. That the unambiguous has visited us in our ambiguity. We need not yearn for another home though of course we will, ceaselessly, being human beings. But at times, we will delight in our earthly mansion as though it were our heavenly mansion, which of course it is, royal, regal, fit for us Sons of God.

Now, out of this context, one begins to brood about what it looks like to be at home in this home on a continual (life-long) basis, or how one takes care of himself here in his mansion prepared already.

Maybe a diagram will help.

illusion of  
the unambiguous

existence \_\_\_\_\_ essentiality

ambiguity  
(man's realm)

Living in this home of ambiguity causes all men to search for the unambiguous in every way imaginable in his rejection of having his home as it is. As I said, this is one of the natural, good characteristics of every human being, part of his motivity in one sense. (It also verifies that EM knows the divine or unambiguous or mysterious dimension is key to his very life.) But as he searches for the unambiguous (which is always moralism, be it Justification (or rationalism) by faith, works(activism), or special knowledge (mysteryism), he is invariably confronted with illusions of the unambiguous life. St. John of the Cross would say that we bow the knee to some-thing rather than no-thing (Tillich, a la Paul and Luther would say, we are "saved by grace" a gift of unambiguity.) This false image of the unambiguous is the temptation of Satan or the hellish (seemingly delightful) temptation of self-salvation from the ambiguous life.

So there I man am, in my true home of ambiguity, looking at my actual existence and my potential essentiality, repulsed by that tension, and into my set of images comes the false image or illusion of the unambiguous life that appears to be my "out" of my situation: a new marriage, a new assignment, another movement, or the good life--whatever.

So there I am, in this exruciating ambiguity (or experiencing the Dark Night or the Long March or their intensification). How do I take care of myself with the consciousness and freedom that is mine within these humanly impossible limits and illusions.

Well, something happens to expose to me that I am in just this exruciating, humanly impossible situation. That I am tempted by the power of non-being that Being lets loose to guarantee my freedom--we would say, my situation becomes transparentized or focused in its reality, and all the ways these happenings come are innumerable, but each is the scandalizing, exposing event of the Word or manifestation of the reality of Being.

I can then choose one of two alternatives in my freedom: to say no to the truth and give myself even more fanatically and compulsively to false image of the unambiguous, or secondly, I can confess that this revelation is the truth and that I would dearly desire that illusion were the truth, but know it is not, and thus begin the "worship of life" by spitting in the Tempter's face.

At this point I do not know where to go. I do not know where meditation, contemplation or prayer end or begin in this process of salvation (sanctification), which is being at home in my home, or how to take care of myself in my home.

Some practical methods to push, come, however:

1. Meditation in realtionship to confession (I think this is where the bite was in the Ignatian Retreat)
2. Seeing that the O/W Chart categories are the "dynes" of my life--the full gamut of my experience in my ambiguity--and to so grind these "dynes" into my consciousness that I can begin to know that I'm always "on the chart of human ambiguity" somewhere, and each dyne is good.

Maybe questions like:

- 1) What is now going on with me?
- 2) What dyne am I in?
- 3) Is that good or bad? (Ans. implicit)
- 4) Now what dyne did that flip me into?
- 5) Move on ---so that this becomes a living screen for me, to be appropriated immediately.

(I find dealing with the 8 effects of DN/LM so fathomless that I usually get swallowed up and my consciousness and "attention" becomes so entwined in ineffective subjectivity, I have no tools or too little strength to handle them objectively and immediately--therefore, prolonging re-engagement as I wallow in those unfathomable "universes".)

3. Artforming every event.

- 1) What is going on
- 2) My immediate response
- 3) Confessions

1 min.  
exercise

4) Moving on--telling myself, "I've wrung that event out enough."

4. Rituals (I repeat throughout the day) e.g.:

Life is ambiguous

I long for the unambiguous

That longing is good

But my life is the ambiguous--Praise God. OR

This moment is the great ambiguous dyne of \_\_\_\_\_

Bless the Lord, Oh my soul, and all that is within me

    bless his Holy frame (for me). OR

This activity appears to be meaningless

But the mystery is waiting to be discovered within it OR

It is time to take off my combat boots,

For the war with the wholly (holy) other is over.

I'd rather stand barefoot in my house of the Lord. OR

All is mercy!

All the above suggestions, feeble as they are, point to a profound dynamic, which I must admit is more akin to Meditation than any other-- I see that more clearly now. But the accent for me is placed upon confession(which initiates worship in my everyday living) which meditation dynamically turns into, allowing me to come to "attention" or "intention" within my realm of ambiguous reality.

Coming to "attention" and choosing out of my freedom, born out of ambiguity, to embrace my home as my true home, it seems to me then that the issue of stylized expression follows, celebrating the fact of all facts, that my situation and I in it are good and belong there. Whether I then prance, jump, holler, sing, stare deeply into another's eyes, or what, become the re-dedication of my being at home--I act out my authentic, free role, embodying the presence of human being who has been visited by the non-human Being.

But on the other hand, these stylized expressions of celebrating my being at the right place, at the right time and in the right relationships, can become in themselves meditative events upon repetition (spirit exercises) which call me to attention, or which call me to experience my experience as it is--good--like unto the Son of God.

This latter stylized expression of my authentic being then begins to become (or can become) a meditative or contemplative event for the brother(s), to call him to "attention". This is where "taking care of myself" transmutes into taking care of myself takes care of my brother" or prayer, maybe--I think so. Though it is ambiguous, as it should be--not should be--is--.

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TAKING CARE OF YOUR SELF: MEDITATION

My self is a relation to the Mystery. The content of this relation is consciousness, the Dark Night and the Long March. In relation to the Mystery my life is humiliation, weakness, resentment and suffering, -- my life is depletion, ineffectivity, worn-outness and unfulfillment.

My self is also a relation to consciousness, a relation to the Dark Night and Long March being the situation of my life and every life all the time. The content of this relation is profound consciousness. In this relation my life, still the Dark Night and Long March, is a life of radical integrity lived in two worlds.

It is this second relation which becomes threatened and must be cared for. The Mystery cares for the first relation simply by being unsynonymous sovereign power in every concrete happening. The second relation, which is a life of radical integrity, I must care for. Concrete situations raise the threat to my radical integrity by triggering the hope or longing that it just might be possible that life can be other than the Dark Night and the Long March. This is a threat to my relation to that which is, to my participation in Being, and in this threat I get a terror-filled glimpse of non-being, MY NON-BEING. Yet, I am incapable of naming that which is the threat, and therefore incapable of deciding for that which maintains my relation to being. In short, I am in dire need of an advocate for my integrity -- an advocate for Being.

At this point my meditative council comes to my aid, as the advocate for Being, and this includes my Being. Sometimes this council comes at my conscious summons, and at other times it seems to know when I am in trouble and just shows up. My council enters into dialogue with whatever it is that is threatening my integrity. As third party to this dialogue I encourage the dialogue, asking questions of those in the dialogue and goading them on, trying to get clear on the particular decision I must make to maintain my threatened relation to Being.

Caring for your self is seeing to it that your council is an adequate disciplined advocate for Being. It is also the disciplining of yourself that keeps you attentive to your council, and therefore keeps it readily available.

For example, take those assignments up on the eighth floor. The first time I looked I was assigned to Hong Kong. Immediately I found myself saying to myself, "It will change". Then, as I asked myself why I said this, the threat appeared in the form of my thinking that there is a situation in which the Dark Night and Long March are less or more intense than other situations. I am now in sin -- in disrelation to being, because life is Dark Night and Long March, period. I am in trouble. I cannot possibly be my own advocate. My council comes to my rescue to be the advocate of Being. A colleague steps up and says to the threat, "ha!". (Sometimes it takes a much longer dialogue.) The dialogue clarifies what life or Being really is in this situation and enables me to make a decision about the particular threat, to name where life is, where Being is, and therefore be maintained in my relation to the Dark Night and Long March, and there my integrity as radical selfhood is sustained by the advocacy of my meditative council and my decision to be Being. In this manner Being cares for Being, including my Being in Being.

I am not sure this poetry is right on target relative to taking care of oneself, but it seems like a time to look at all the New Religious Mode categories. Somehow this occurred to me very strongly this summer relative to "hope" and its relationship to chastity, though it is absurd for one so unchaste to presume to have any insight on the subject. Nevertheless, here it is:

Will we someday learn what chastity means?  
Our minds stretched in faith through history into  
eternity;  
Our hearts stretched in love around the globe  
to care for all;  
Our souls stretched in hope toward that which  
is beyond time and space;  
And we, receiving all time, all space, and open  
even to that which is beyond dimension,  
Thrusting our small being into one tiny point, in  
one tiny moment,  
Thereby transforming  
all time  
all space  
all being.

---

We have been preoccupied with our own suffering, but now is the time to turn from our suffering to the suffering of the world. I am just not interested in my own suffering; I am but consumed with the suffering of the world.

An unchecked preoccupation with our own suffering is stocism, undercuts hope, and blinds one to miracles. One who is preoccupied with his own suffering can never see the miracles of it all. He is strangely enough, always bathed in miracles but can never see them.

The one who does not love, does not suffer, and never perceives miracles. But the one who loves not only suffers but sees the miracle which life is, and especially his own life. He never has to be somebody. Not that he shouldn't want to be somebody. It is just that he is content with his nothingness because he sees the miracle that he is--and the miracle of it all.

TAKING CARE OF THE MISSION  
AND  
YOUR SELF

"The foundational expressions of the Trans-Rational"

I. The Intellectual

"The indicative  
Battleplanning"

- 1) motivity symbols
- 2) geographic circuitry
- 3) rational time
- 4) actuation plans

II. The Sociological

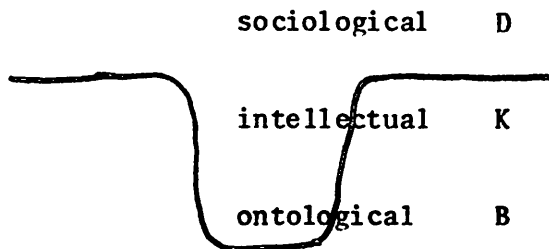
"The winning  
Team"

- 1) corporate prior
- 2) engaging task
- 3) on the road
- 4) fellowhood

III. The Ontological

"The disciplined  
Self"

- 1) experience experience
- 2) dark night consciousness
- 3) meditation
- 4) being's care



consciousness  
trans-rationally  
expressed



# REFLECTIONS

eiseley, the unexpected universe

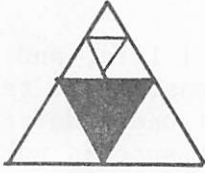
...Einstein is reputed to have once remarked that he refused to believe that God plays dice with the universe. But as we survey the long backward course of history, it would appear that in the phenomenal world the open-endedness of time is unexpectedly an essential element of His creation. Whenever an infant is born, the dice, in the shape of genes and enzymes and the intangibles of chance environment, are being rolled again, as when that smokey figure from the fire hissed in my ear the tragedy of the cast-off infants of the city. Each one of us is a statistical impossibility around which hover a million other lives that were never destined to be born -- but who, nevertheless, are being unmanifest, a lurking potential in the dark storehouse of the void.

From the oscillating universe, beating like a gigantic heart, to the puzzling existence of antimatter, order, in a human sense is at least partially an illusion. Ours in reality, is the order of a time, and of an insignificant fraction of the cosmos, seen by the limited senses of a finite creature. Behind the appearances, as even one group of primitive philosophers, the Hopi, have grasped, lurks being unmanifest, whose range and number exceeds the real. This is why the unexpected will always confront us; this is why the endless frontier is really endless.

# SOLITARY REFLECTION

Sunday July 13

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



MYSTERY

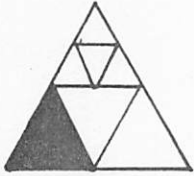
HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

bonhoeffer, letters and papers from prison

...Historical success creates a basis for the continuance of life, and it is still a moot point whether it is ethically more responsible to take the field like a Don Quixote against a new age, or to admit one's defeat, accept the new age, and agree to serve. In the last resort success makes history; and the ruler of history repeatedly brings good out of evil over the heads of the history makers. Simply to ignore the ethical significance of success is a short-circuit created by dogmatists who think unhistorically and irresponsibly; and it is good for us sometimes to be compelled to grapple seriously with the ethical problems of success. As long as goodness is successful, we can afford the luxury of regarding it as having no ethical significance; it is when success is achieved by evil means that the problem arises. In the face of such a situation, we find that it can not be adequately dealt with, either by theoretical, dogmatic arm-chair criticism, which means a refusal to face the facts, or by opportunists, but must take our share of responsibility for the moulding of history in every situation and at every moment, whether we are the victors or the vanquished. One who will not allow any occurrence whatsoever to deprive him of his responsibility for the course of history will thereafter achieve a more fruitful relation to the events of history than that of barren criticism and equally barren opportunism. To talk of going down fighting like heroes in the face of certain defeat is not really heroic at all, but merely a refusal to face the future. The ultimate question for a responsible man to ask is not how he is to extricate himself heroically from the affair, but how the coming generation is going to live. It is only from this question, with its responsibility toward history, that fruitful solutions can come, even if for the time being they are very humiliating. In short, it is much easier to see a thing through from the point of view of abstract principle, than from that of concrete responsibility.

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



FAITH

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

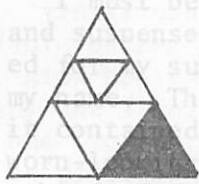
toffler, the eco-spasm report

What we are seeing today is not simply an economic upheaval but something far deeper, something that can not be understood within the framework of conventional economics. This is why increasingly mystified economists complain that "The old rules don't work any longer." What we are seeing is the general crisis of industrialism -- a crisis that transcends the differences between capitalism and Soviet style communism, a crisis that is simultaneously tearing up our energy base, our value systems, our sense of space and time, our epistemology, as well as our economy. What is happening, no more, no less, is the breaking down of industrial civilization on the planet and the first fragmentary appearance of a wholly new and drastically different social order: a super-industrial civilization that will be technological but no longer industrial.

Yet, one might also look upon the coming years of trauma as the long-needed opportunity to set some old problems straight -- to overhaul some of our creaking undemocratic institutions; to harmonize technology; to think our way through to a fresh set of both personal and political priorities. To re-examine the blind faith we have in the process of economic integration. To think not merely about minimum living standards but perhaps about maximum ones; to move, in short, toward some concept of enoughness so that energies, imagination, and passion can begin to flow into dimensions of growth long ignored by us. To re-evaluate the notions of individualism and collectivism, seeing them not as mutually exclusive Aristotelian opposites, but as necessary to one another. To invent new institutions, family styles, fusions of work and meaning. In short to undertake an awesome but exhilarating task that few generations in human history have ever faced: the design of a new civilization.

The years immediately ahead will no doubt be painful. But if the notion of automatic "progress" is naive, so is the notion of inevitable "retrogression." If we can look beyond the immediate we glimpse breakthroughs to something not merely new, but in many ways juster and better. To quote Raymond Fletcher again: "All these alarming symptoms that so frighten us -- they may be birth symptoms instead of death symptoms."

hesse, journey to the ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



LOVE

I must be prepared for anything. Suddenly, I could bear the uncertainty and suspense no longer. I hastened to the section Chatterum res-gestae, looked at the subdivision and number and stood in front of the part marked with my number. This was a niche, and when I drew the thin curtains aside I saw that it contained nothing written. It contained nothing but a figure, an old and worn model made from wood or wax, in pale colors. It appeared to be a kind of deity or barbaric idol. At first glance it was entirely incomprehensible to me. It was a figure that really consisted of two; it had a common back. I stared at it for a while, disappointed and surprised. Then I noticed a candlestick fixed to the wall of the niche. A match-box lay there. I lit the candle and the strange double figure was now brightly illuminated. Only slowly did it dawn on me. Only slowly and gradually did I begin to suspect and then perceive what it was intended to represent. It represented a figure which was myself, and this likeness of myself was unpleasantly weak and half-real; it had blurred features, and in its whole expression there was something unstable, weak, dying or wishing to die, and looked rather like a piece of sculpture which could be called "Transitionines" or "Decay," or something similar. On the other hand, the other figure which was joined to

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

Leo and myself, not only becoming clear to me, but also seeing that the surface of the figures was transparent as one can look through the glass of a bottle or vase. Inside the figures I saw something moving, slowly, extremely slowly, in the same way that a snake moves when it has fallen asleep. Something like a very slow, smooth but continuous melting or pouring across from my image to Leo's. It seemed that, in time, all the substance from one image would remain in the other. He must grow, I must disappear. As I stood there and looked and tried to understand what it said I recalled a short conversation that I had once had with Leo during the festive days at Brengarten. We had talked about the conditions of poetry being more vivid and real than the poets themselves. The candles burned low and went out. I was overcome by an infinite weariness and desire to sleep, and I turned down and sleep.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

like, but Leo also great and that one could look inside. Inside the figures I saw something moving, slowly, extremely slowly, in the same way that a snake moves when it has fallen asleep. Something like a very slow, smooth but continuous melting or pouring across from my image to Leo's. It seemed that, in time, all the substance from one image would remain in the other. He must grow, I must disappear. As I stood there and looked and tried to understand what it said I recalled a short conversation that I had once had with Leo during the festive days at Brengarten. We had talked about the conditions of poetry being more vivid and real than the poets themselves. The candles burned low and went out. I was overcome by an infinite weariness and desire to sleep, and I turned down and sleep.

hesse, journey to the east

I must be prepared for anything. Suddenly I could bear the uncertainty and suspense no longer. I hastened to the section *Chattorum res gestae*, looked for my subdivision and number and stood in front of the part marked with my name. This was a niche, and when I drew the thin curtains aside I saw that it contained nothing written. It contained nothing but a figure, an old and worn-looking model made from wood or wax, in pale colors. It appeared to be a kind of deity or barbaric idol. At first glance it was entirely incomprehensible to me. It was a figure that really consisted of two; it had a common back. I stared at it for a while, disappointed and surprised. Then I noticed a candlestick fixed to the wall of the niche. A match-box lay there. I lit the candle and the strange double figure was now brightly illuminated.

Only slowly did it dawn on me. Only slowly and gradually did I begin to suspect and then perceive what it was intended to represent. It represented a figure which was myself, and this likeness of myself was unpleasantly weak and half-real; it had blurred features, and in its whole expression there was something unstable, weak, dying or wishing to die, and looked rather like a piece of sculpture which could be called "Transitoriness" or "Decay," or something similar. On the other hand, the other figure which was joined to mine to make one, was strong in color and form, and just as I began to realize whom it resembled, namely, the servant and President Leo, I discovered a second candle in the wall and lit this also. I now saw the double figure representing Leo and myself, not only becoming cleared and each image more alike, but I also saw the surface of the figures was transparent and that one could look inside as one can look through the glass of a bottle or vase. Inside the figures I saw something moving, slowly, extremely slowly, in the same way that a snake moves when it has fallen asleep. Something was taking place there, something like a very slow, smooth but continuous flowing or melting; indeed, something melted or poured across from my image to that of Leo's, nourishing and strengthening it. It seemed that, in time, all the substance from one image would remain: Leo. He must grow, I must disappear.

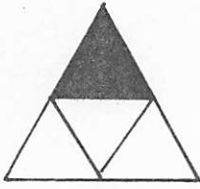
As I stood there and looked and tried to understand what I saw, I recalled a short conversation that I had once had with Leo during the festive days at Bremgarten. We had talked about the creations of poetry being more vivid and real than the poets themselves.

The candles burned low and went out. I was overcome by an infinite weariness and desire to sleep, and I turned away to find a place where I could lie down and sleep.

# SOLITARY REFLECTION

Wednesday July 16

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



HOPE

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

greenfield, the ancient of days

There is nothing there . . . nothing . . . nothing is there except a few bits and pieces of rock . . . a circle of stones!

"The talisman!" I shout. "Where is the talisman?" The echo of my voice mocks me.

tears come to my eyes. I have not cried since I was a child, and now I stand and weep. There is no red metal, no yellow metal, and nothing of wood.

"I found the cave," I sob. "I found the cave."

Through the blur of my tears I look at the stones. Some are arranged in a pattern of three: two support a third. A round flat stone is in the center of the total arrangement. It catches the light from the torch on its smooth surface and throws it under the archway of --

Suddenly what I see seems familiar. Only the arrangement of the stones is strange, but everything else is not. The top of the huge circular stone has been worked to resemble the place where I left Gendy. I back away. The old man has tricked me! He has cast some sort of an evil spell on me. I begin to tremble.

Then I turn and start to run, but my legs fail me. I slip to the floor of the cave. My torch dies. I am in total darkness. I hear myself whimper. I look up at the circular rock and above it hovers a faint white light, a kind of mist. I rub my eyes, but it does not go away. I struggle to move but can not.

"Ronstrom!"

I hear my name, and I am weak with fear.

"Ronstom, you have found the cave and you must do what must be done."

My throat and lips are dry. I try to speak but only make ugly sounds. I cough and force myself to cry out: "I do not understand."

"In time you will," the voice replies. "You must gather the people to you . . . if they are to survive, Ronstrom, and become greater than they once were, they must follow you . . . tell them that you spoke to The Giver of Life; tell them that, Ronstrom."

I shake my head. This is like the pictures that fill my skull when I am asleep. But I know I am not asleep. The light above the circular rock flickers.

"Stand, Ronstom," the voice says.

"I can not," I answer.

"Stand," The Giver of Life commands.

I get to my feet.

"Come close to the altar."

I obey.

"Remember well what you see, Ronstom . . . Remember it!"

"I came here for the talisman!" I shout.

"That is your talisman," The Giver of Life answers me. "It is yours and you will give it to your people."

"I do not understand," I cry.

"Build what you see. Build it for The Giver of Life. It is the goal of your people, Ronstrom."

"I am not a builder," I shout. "I am Ronstrom, the hunter."

"You will obey!" The Giver of Life roars. "You will obey!"

"My people will not believe me -- they will not follow me. Give me a sign, something to prove to them that You have charged me with the task --"

The Giver of Life laughs, and the sound of his laughter echoes and re-echoes in the depths of the cave until the very walls begin to shake.

greenfield, the ancient of days

I drop to my knees. His laughter scourges me!

"You have your sign, Ronstrom," The Giver of Life tells me. "You have your sign!"

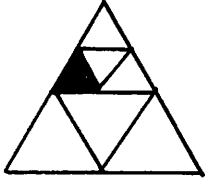
The light above the rock dims. I am wrenched from the floor and flung into the tunnel, and I feel myself tumbling toward the entrance. I shout, but the words remain caught in my throat.

In a matter of moments, I am on the ledge outside the cave. It is covered with snow and the wind is howling. I look toward the entrance: it is no longer there.

# SOLITARY REFLECTION

Thursday July 17

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



HOPE  
CHOSEN ONE

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

eliot, the love song of j. alfred prufrock

And indeed there will be time  
For the yellow smoke that slides along the street  
Rubbing its back upon the window panes;  
There will be time, there will be time  
To prepare a face to meet the faces that you meet;  
There will be time to murder and create,  
And time for all the sords and days of hands  
That life and drop a question on your plate;  
Time for you and time for me,  
And time yet for a hundred indecisions,  
And for a hundred visions and revisions,  
Before the taking of a toast and tea.

In the room the women come and go  
Talking of Michelangelo.

And indeed there will be time  
To wonder, 'Do I dare?' and, 'Do I dare?'  
Time to turn back and descend the stair,  
With a bald spot in the middle of my hair --  
(They will say: 'How his hair is growing thin!')  
My morning coat, my collar mounting firmly to the chin,  
My necktie rich and modest, but asserted by a simple pin --  
(They will say: 'But how his arms and legs are thin!')  
Do I dare  
Disturb the universe?  
In a minute there is time  
For decisions and revisions which a minute will reverse.

For I have known them all already, know them all --  
Have known the evenings, mornings, afternoons,  
I have measured out my life with coffee spoons;  
I know the voices dying with a dying fall  
Beneath the music of a farther room.  
So how should I presume?

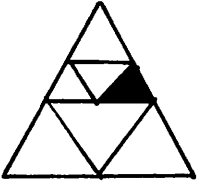
And I have known the eyes already, known them all --  
The eyes that fix you in a formulated phrase,  
And when I am formulated, sprawling on a pin,  
When I am pinned and wriggling on the wall,  
Then how should I begin  
To spit out all the butt-ends of my days and ways?  
And how should I presume?

# SOLITARY REFLECTION

Friday

July 18

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



HOPE  
PRESENCE OF BEING

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.

song of the open road

Afoot and light-hearted I take to the open road,  
Healthy, free, the world before me,  
The long brown path before me leading wherever I choose.

Henceforth I ask not good-fortune, I myself am good-fortune,  
Henceforth I whimper no more, postpone no more, need nothing,  
Done with indoor complaints, librared, querulous criticisms,  
Strong and content I travel the open road.

The earth, that si sufficient,  
I do not want the constellations any nearer,  
I know they are very well where they are,  
I know they suffice for those who belong to them.

(Still here I carry my old delicious burdens,  
I carry them, men and women, I carry them with me wherever I go,  
I swear it is impossible for me to get rid of them,  
I am filled with them; and I will fill them in return.)

You road I enter upon and look around, I believe you are not all that  
is here,  
I believe that much unseen is also here. . . .

O highway I travel, do you say to me Do not leave me?  
Do you say Venture not -- if you leave me you are lost?  
Do you say I am already prepared, I am well-beaten and undenied,  
adhere to me?

O public road, I say back I am not afraid to leave you, yet I love you,  
You express me better than I can express myself,  
You shall be more to me than my poem. . . .

Allons! we must not stop here,  
However sweet these laid-up stores, however convenient this swelling  
we can not remain here,  
However sheltered this port and however calm these waters we must  
not anchor here,  
However welcome the hospitality that surrounds us we are permitted  
to receive it but a little while,

Allons! the inducements will be greater,  
We will sail pathless and wild seas,  
We will go where winds blow, waves dash, and the Yankees clipper  
speeds by under full sail. . . .

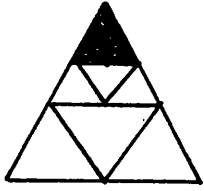
Listen. I will be honest with you,  
I do not offer the onld smooth prizes, but offer rough new prizes,  
These are the days that must happen to you:  
You shall not heap up what is called riches,  
You shall scatter with lavish hand all that you earn or achieve,  
You but arrive at the city to which you were destined, you hardly  
settle yourself to satisfaction before you are called by an  
irresistible call to depart.

# SOLITARY REFLECTION

Saturday

July 19

ONTOLOGICAL GROUNDING - Write a paragraph on the universal insight of this passage.



HOPE

JOY OF LIFE

HISTORICAL GROUNDING - Describe an occasion in the past that manifests this insight.

EXISTENTIAL GROUNDING - Write a paragraph illustrating this insight from an incident in your life.