

The Art of Humans Being:

Repatterning Ourselves, Our Work and
Our Communities in the New Story



**July 29–August 1, 2010
Essex Conference Center and Retreat
Essex, Massachusetts**



**How will we as
humans being
repattern ourselves
to create and activate
the new story?**

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SECTION ONE:

WELCOME

Repatterning Ourselves, Our Work and Our Communities in the New Story
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The hour is striking so close
 above me,
 So clear and sharp,
 That all my senses ring with it.
 I feel it now: there's power in me
 To grasp and give shape to my
 world.... Rilke

Welcome to seaside Cape Ann and four days filled with creativity, beauty, nature, deep inquiry, and friendship. On behalf of the entire hosting team and the geographical place itself, we welcome you to The Art of Humans Being and our time together. We have intentionally designed our first afternoon in a way that will allow not only our bodies to arrive, but also our souls. We invite you to slow down, relax, and begin to savor the sacred space into which you have just stepped.

The next four days are an invitation to bring your entire heart, mind, body, soul and spirit into the center of the retreat. As your hosting team we will do the same and this is part of our joy and passion in offering this kind of retreat. It is space in which our full human selves are welcome to unfold and be present. We have much to learn from one another and much to share and be inspired by.

Our time together is both an inquiry and hopefully an emerging community of practice in which we will co-create with principles of innovation, sustainability, social justice, and spirituality as we explore old and new ways of being human. It is an invitation for each of us to boldly embody the new ways of being human so that we may each become a living source of inspiration for the new story.

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artwork throughout by Lisa Abby

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SOME QUESTIONS WE ARE ASKING

At this gathering we will explore together
and act from these kinds of questions:

How will we, as humans being, repattern ourselves to
create and activate the new story?

What can we hear when we
welcome the sacred heart of
nature to hold us as we work in
chaotic fields?

How might the 'power of
place' reveal to us some keys
to our repatterning?

What could our practice of
presence and deep listening
help to birth now?

What calls through us to be
birthed at scale in this time?

What happens when we work
with commitment to
beauty?

How can we begin to live the
new story in our
relationship to money?

What could we next be present to in a new story that serves ourselves,
each other, our communities and the planet?

What do we just know is ours to do in this time?

From this more questions are present. What are yours?

THE GREAT WORK

contributed by EdVeeje Fairchild

Humanity is positioned at a critical crossroad. In the words of author Bill Plotkin, we have been given the task of transitioning from an “industrial growth society to a soul-centric life-sustaining society.” Cultural historian Thomas Berry calls this historical challenge the ‘Great Work of our time.’ Eco-philosopher and activist Joanna Macy refers to it as the ‘Great Turning’ and economist David Korten describes this shift as turning from ‘Empire to Earth Community.’

The emerging fields of sustainability, deep ecology and deep psychology are revealing an imperative need for Western civilization to learn how to exist in harmony with nature and the wild if our planet is to continue to support life. Most agree that we need to find new ways of being human on our fragile Earth and we need to invent a new story about what it means to be human. The new story is a critical part of the Great Work because it serves as an inspirational means of creating a cultural renaissance within the four main human institutions (corporations, universities, governments, and religions) that influence our ability to effectively engage The Great Work.



The Great Work is an invitation to transform our relationship to nature, the wild, and the living planet Earth and therefore to one another. It is a summons for community members and leaders to engage differences, pursue social justice, and create new ways of being human on our fragile Earth as we together confront the most challenging questions of our times.

The Art of Humans Being:

Modern education in the Western world does not offer us degree programs or courses in becoming authentic and passionate human beings who are taught how to discover and engage our soul callings in order to help meet the world's deep needs. We are taught how to earn a living without much second thought given to the all important inquiry of how to live. The Art of Humans Being retreat is a call to learn and explore new ways of living as we identify, connect, map, and host one another as innovative leaders of the Great Work. Together we can help catalyze and make visible the cultural renaissance that the economic and environmental times require.

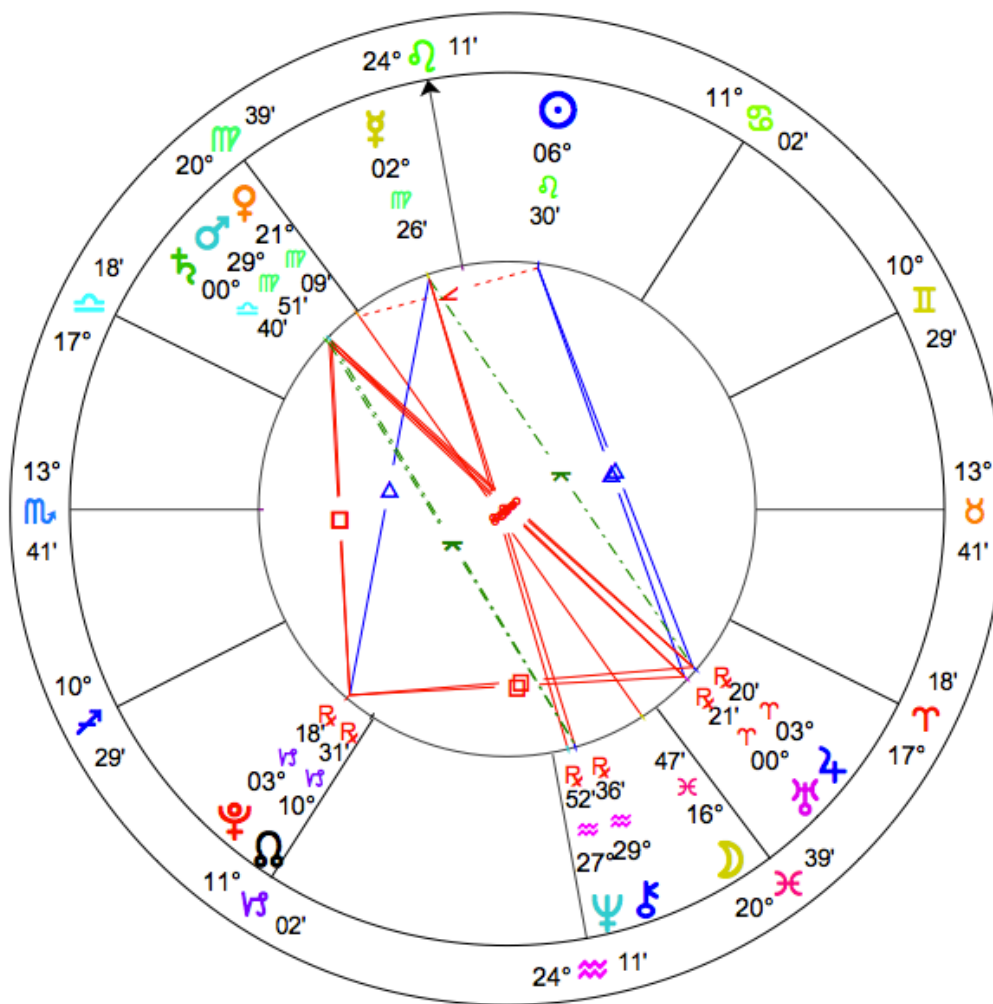
The Art of Humans Being is both *an inquiry and an emerging community of practice in which we hope to co-create with principles of innovation, sustainability, social justice, and spirituality as we explore old and new ways of being human*. As such this retreat is eco-psycho-spiritual in nature and seeks to tap into the power of place, nature, the creative arts (dance, music, poetry, art, and drama) and other holistic and creative living practices. ***It is an invitation during our time together for each of us to boldly embody the new ways of being human so that we may each become a living source of inspiration for the new story.***

The New Story:

What are the old stories in which we no longer believe? What are some of the new stories about money, time, resources, relationships, and vocation that we want to individually and collectively write? We believe crafting the new story is an essential stepping stone in creating the new mythos that will bridge humanity from what Joanna Macy refers to as an "Industrial Growth Society" to a soul-centric "Life-sustaining Society." What kind of narrative is the new story and what are its major themes and components? In what ways can we identify and embody the key practices that will empower us to live in the energy of that new story? The Art of Humans Being and The New Story are a joint call, a summons, and an invitation to spend a weekend boldly embodying our spiritual leadership and sacred soul callings, in both metaphysical and practical ways.

A COSMIC VIEW OF OUR TIME TOGETHER

AoHB
 Natal Chart
 Jul 29 2010
 2:00 pm EDT +4:00
 Essex, Massachusetts
 42°N37'55" 070°W47"
 Geocentric
 Tropical
 Koch
 Mean Node



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OUR ASTROLOGICAL BLUEPRINT as we begin, July 29, 2010, 2 PM Essex, MA

contributed by Judy Wallace

High level interpretation of astrological energies for the commencement of the Art of Humans Being.

Astrology is not seen here as personal (although the individual relationship to the greater whole is ever present). Here we consider the cosmological. In our time on planet Earth we are called to step into the greater soul journey with our planet. The Earth moves within these greater cosmic patterns; they are her world. We can view this larger living system, the blueprint of potential order and harmony – like an oracle charting Earth on her journey (and so ours). It has been said, “the stars do not define, they incline”. How they move as living beings, how they align and realign, are clues to how we can do that as ‘humans being’. With this big picture perspective we can choose to fully participate and to leverage the opportunity to work in tandem with the future these patterns are calling.

Here are some of the overall qualitative elements at play, in this moment on Earth.

- Powerful tension creating alignments of planets within our solar system
- Long cycles maturing, transitioning, opening into new cycles
- Long established patterns, values, structures, systems, ways of relating and communicating – all the ways we know as humans – are precariously trying to come into some kind of new balance, new equilibrium, new relationship that is radically different than what we have known. Something new is birthing on a planetary scale. Old ways are dying to make way for the new.

Radical change on a huge scale seems immanent and we are in the midst of this now. The burst and free expression of the life force itself is held in the balance of resistance as karmic tensions, old structures, and ways of being try to persist. The deepest and darkest aspects of human interactions and relations – with the Earth, each other, our resources, our economics, our systems for education, government and religion, literally how we have organized our civilization itself – are being exposed to the light. The filth keeps spewing onto the water to be seen and smelled and cleared. The fragility of life is unavoidably threatened. The call to awaken gets ever louder, as we sit in the heat, even the fire, of forces larger than we.

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There is a cosmic soul-like calling for us at this time - to deepen, to silence, to feel, to sense beyond our rational knowing. The illusory collective unconscious, the non-linear, the subtle, the intangible qualities of evolving collective capacity are inviting a healing potential, the co-creative tension to birth new ways and forms of thinking, communicating, and being. The electrical charge of re-invention, the sparks of before unimagined science and technology, support this on a planetary scale as we enter a transition into redeeming the mystical and the mental, the spiritual and the practical, to soar and to ground, all at the same time.

It's an incredible time to be here. Let's step up and in - Now!

HOSTING WHAT? Consciousness, Wellness, Wholeness, Resonance

contributed by Tenneson Woolf

During the break a New York Art of Hosting training, I found myself getting insights about a question I've been asking for a few years. Hosting what? Yes, hosting what? I know we call it "Hosting Conversations that Matter." Yet, when done well, it seems like much more is happening. Like hosting conversations becomes a doorway to something deeper and more lasting. What is that? That's what I want to learn more about. And practice with deliberateness. I know I'm not speaking of something entirely new -- many of us know there is something more and have been trying to name it. In her poem, [Prospective Immigrants Please Note](#) Adrienne Rich has some words for this, going through doorways, that I love. "If you go through there is always the risk of remembering your name." Perhaps it is the remembering of our names, purpose beneath the purpose, connection beneath the connection, that is so compelling.

So, in New York I got some clarity. Some on the "what to expect from an Art of Hosting." A sense of "remembering the future." Because I was seeing it play out again. And because it was a reaffirmation for any part of me that thinks, "this won't work this time." It is the kind of stuff I would want to share with any client or community group thinking of calling an Art of Hosting. The "what is likely to happen" through the doorway of conversations that matter.

Remembering the Future -- What is Really Likely to Happen at an Art of Hosting Training

1. Though the group will start as strangers, there will be a strong sense that we have met before. It happens all of the time. After a day of working together, and it feels like we've been together for a lot longer than that (in an appreciated way), people start to feel that surely they have met before. It's almost unfathomable that the group could have started only one or two days ago. This says something, by the way, about when clients are wondering if it is really different to meet over several days together rather than just a series of two-hour meetings.

2. There will be a strong sense of community. We will remember what community can be in the best of ways. We'll anticipate being together in the mornings, the days, and the nights. People will offer some of what they can. They'll be able to ask for the help that they need. And we'll be deliberate about honoring beginning and ending times. Oh, and yes, as it is in any great community, we will tell stories. That's how we will learn in our conversations together. That's how we will show up. And one last thing, people will share things about themselves that they normally wouldn't feel comfortable sharing. You'll know you're there when someone speaks beginning with, "Well, I didn't think I would say this, but I feel I can and need to tell this story...." Deeply personal weaving into the professional.

3. People will be creative. It seems to happen when we combine three things together. First, learning. Through the maps, models, teachings, experiences. Second, relationships. Through telling stories and asking questions with each other, people will want to work together. Rather than the default isolation, people will seek each other out because they see each other as resources, friends, and allies in creativity. And third, people will want to work on projects. They will shift from what [World Cafe co-founder Juanita Brown](#) calls “if only or yah, but” to “what if...” to “why not!” Beautiful to see.

4. The group will come to see and want to see through a lens of beauty. They’ll adopt beauty as a criteria for their work, interactions, and offerings. Beauty in the questions they offer. Beauty in the physical set up of the room. Beauty in the individuals that are in the room. Beauty in themselves. I love this point in time. Someone tidies the circle. Brings in a flower from outside. Offers a next level of harvest. It is when imperfections are welcomed and even celebrated because they are welcomed from whatever level of beauty is in the participants. It is an exquisite moment from the standpoint of appreciative approaches. And it is as though we put on new glasses and see anew something that has been there all along. Resonance of beauty.

5. People will be courageous. People will come to feel a strong sense of “being bigger.” I don’t experience it as ego inflation. It is more simply what becomes available as people settle in to the next level of working on their projects, working with other colleagues, and working from a shifted and renewed clarity of values and world view. It is magical when the complex becomes simple. Not reductive simple. Principled simple. Energetically-clear simple. What a thing to see us awaken to our courage to be clear and get to work from that place.

I’ve seen each of these five things happen over and over again. In myself. In others. In people young and old. In people from all sectors of work, industry, and community. I think I’ve even hesitated to speak it sometimes, concerned it would sound falsely ideal. I remember from some of the early trainings that I co-hosted, feeling my inner cynic, feeling that surely this one would not be as successful as the last one. Or that it would flop. I know flopping is possible. Yet, I have not seen it. Rather, I have seen more people eager to come further in to a community of practice.

My clarity and courage have grown. And also my trust in the form that is the Art of Hosting and the teams that gather together to host it.

So, back to the original basic question -- hosting what? Let’s return to that. If the above “remember the futures” happen so noticeably, then what might we point to that underlies these delicious (and productive) outcomes? What might we come to learn and own and deepen as a contribution of our time to convening people and systems so that we can do and offer what we most care about?

Hosting What?

1. Hosting what? Hosting consciousness. Rather, I believe, what happens is that we are hosting a field of consciousness. Consciousness at the next level. Shared consciousness that stimulates meaningful action. Though “conversations that matter,” “conversational leadership,” “participative leadership,” “stakeholder engagement” and anything else we want to call it are powerful, they become transformative when next level of consciousness arrives. In individuals and in the group. My grandmother used to tell me as a young boy that most humans use only 3% of their brain cells (this might have been gentle chastising for something I did that was dumb, but I remember it as insight). Next level consciousness kicks in when we use more of those brain cells, and heart cells, and intuitive cells. It is the point when individuals and teams shift from stuck points into immense choices of possibility.

2. Hosting what? Hosting wellness. As colleague and friend, [Meg Wheatley](#) reminds me, “if you want a system to be healthy, connect it to more of itself.” Conversations create connection. Stories create connection. Questions create connection. And even more significantly, they all create wellness. It isn’t a stretch to compare wellness in individuals to wellness in systems. When we are well individually, we have more capacity. If I am not well physically, or emotionally, or spiritually, everything changes. Oh, and yes, I get that wellness is a process, an experience -- not a destination. I would also go one step further on wellness. It comes from invitations to deliberately create together. We’ve all been with teams before where the “problem” has become so monstrous that it can’t be unravelled any further. Frustration. Anger. Fear. Withdrawal. Apathy. Trying to see precise cause in such can feel like such a dead end. However, to invite a team to focus on creating -- creating what they care about, yes with awareness and witnessing of the past -- this is one of the best ways I know to host wellness.

3. Hosting what? Hosting wholeness. This builds on hosting wellness. In many spiritual traditions, the fundamental need for human beings is to return to wholeness. Release the world view, paradigm, and unconscious habit of separateness. Reclaim, or remember, the fundamental identity of together, of no-separation. In organizations this is often reintegrating from silo departments or functions to a holistic view of shared information and collaboration. It is the daring shift from an imposed neat-and-tidy world view of linear relations, to a more messy, yet flourishing experience of collaboration and collective action. Messy, yet real. Whole. I’ve heard many people at Art of Hosting trainings, as well as in client meetings say, with astonishment and appreciation, “this group process feels like therapy.” They speak it a bit hesitantly -- we’re not supposed to be here for therapy. It isn’t offered as therapy. Not planned. Not delivered that way. But it is what arises. It is what emerges. Not group therapy. That is not my interest, nor my expertise. But group wellness and wholeness that emerges from simple process.

4. Hosting what? Resonance. Earlier this summer Teresa Posakony and I led several interactive processes at the [Institute of Noetic Sciences \(IONS\)](#) Bi-Annual International Conference. One was following Edgar Mitchell, former Apollo Astronaut and founder of IONS. He said something that sticks with me. “Resonance is nature’s way of transferring information.” Resonance. Vibrancy. Frequency. Not limited to words. It is to most an invisible quality. An invisible measure. In a measurement culture largely defined by “if you can’t measure it, it doesn’t count.” Thankfully, to the IONS community in particular, there is significant research helping to make resonance visible and what we naturally turn to.

So, why share all of this? I get excited when I turn my attention to hosting consciousness, wellness, wholeness, and resonance. It works. It makes the outcomes and the process richly effective. By doing so, I feel immense freedom that welcomes varied approaches to conversational leadership. And to play. And to community. And to silence. Hosting consciousness, wellness, wholeness, and resonance welcomes me and others to work in the expansive magic that grows from a foundation of process methodologies. It frees me from preoccupation with form. It turns me to the next frontier of group work that can make a difference.

It gives me courage to think that some time in the future, I fully suspect we will reflect back on the days when we didn’t give attention, or know how to give attention to fields of consciousness, wellness, wholeness, and resonance. When it wasn’t common place. I like to think we’ll smile. Perhaps we will be naming next new frontiers then.



SECTION TWO: THE ART OF HUMANS BEING



Repatterning Ourselves, Our Work and Our Communities in the New Story
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WALKING THE MYSTICAL PATH WITH PRACTICAL FEET

contributed by EdVeeje Fairchild

Another way forward is possible. Transformation of humanity and the restoration of the Earth are possible. It requires a new story and the calling forth of those who have been consecrated to embody and to tell that new story. “Walking the Mystical Path with Practical Feet” is a code phrase for how we might embody new ways of being human in our 9 to 5 ordinary lifestyles. A vague restlessness stirs in the hearts and lives of humanity today. All is not right and we know it. But what, and even more importantly, why? Haven’t we been told by society that we can do it all, be it all, and have it all? We are left to conclude, then, that the fault must lie within us.

Physically our bodies are being pushed to keep pace with the proverbial fast lane. The fast lane is taking its toll in lowered immune systems, increased illness, fatigue, poor nutrition, and bodies that, no matter how they are jump started, just keep stalling. Socially, our lives are too over scheduled with balancing family concerns and career demands to allow for the building and nurturing of satisfying relationships that are the hallmark of quality life experiences. We are in the land of plenty, yet can often feel relationally bankrupt.

Spiritually the world of the unseen has been lost in the “out basket” of the all too seen. The rush of life has crowded out the quiet center of our lives where restoration of the soul and spirit is found, where meaningful contribution to humanity is conceived. Again, bankruptcy. Emotionally and mentally we’ve paid the bills for this lifestyle and find there is nothing left. It has all been exhausted in the pursuit of upward mobility; in buying more things that never satisfy. The books are in the red. We are debtors to, and we are imprisoned by, our consumerist lifestyles.

Yet, surely in the New Story we can learn what skills and resources are needed to balance the books and settle up the accounts. We can choose differently. We can embark on a journey through the physical, mental, social, and spiritual dimensions of our souls and, as lifestyle artists, learn how to reshape and sculpt the common clay of our lives to reflect the work of art we know them to be. “Walking the Mystical Path with Practical Feet” is about being mystics, saints, and artists in our approach to life. In Marianne Williamson’s book entitled *Everyday Grace*, she says that a modern day mystic has:

“the deepest desire to be in the world but not of the world – to be walking with her feet planted firmly on the ground, but thinking with her head soaring powerfully through the sky. To live solidly grounded, but from a spiritual foundation, integrating within ourselves the consciousness of earth and the consciousness of heaven – such is the mystic’s longing. And that longing is not for ourselves alone. For as any one of us finds our wings, the entire world is lifted.” (Williamson, Everyday Grace, 6)

In the book Creativity: Where the Divine and the Human Meet, Matthew Fox believes the issue of creativity is central to becoming a sustainable species capable of living in harmony with the rest of creation. “When we consider creativity, we are considering the most elemental and innermost and deeply spiritual aspects of our beings” (Fox, Creativity 2). To be human is to be creative by nature and the mystic and the creator is an artist in every moment of life, not just while creating art.

“Walking the Mystical Path with Practical Feet” keeps us connected to our origins, to the Earth, and to the universe through expressing and celebrating beauty, creativity, and the human experience. We invite you to explore with us the various arts endemic to the evolution of human beings who long to walk the mystical path with practical feet. We call this “The Art of Humans Being.” We have contributed our own thoughts and we invite you – in the following pages - to add your contributions, journaling, harvesting and thoughts regarding the Art of Humans Being in the New Story.



PASSIONS AND PRACTICES

This is not the time to live in fear
of who we are or how powerful we are.
Tim Merry.



host your self first

be willing to sit in the chaos keep the space open

sit in the fire of the present be present

be aware of what is happening around you

don't lose yourself in the drama of any given moment

show up undistracted, prepared, clear about the need and what your personal
contribution can be.

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THE ART OF AUTHENTIC MOVEMENT AND DRAWING

contributed by Lisa Abby

“For eleven minutes, we closed our eyes and danced in silence, witnessed by a partner and paying close attention only to our own inner experience. In my mind, I saw flames rising from the ground, surrounding me with energy. My body moved with devotion and exuberance between the earth and the sky. I felt engulfed in a comforting and powerful force. I was one with my Essence, a powerful, feminine energy connecting earth and sky that I had not known before. My own Wild Woman Within.”

That journal entry, written after an Authentic Movement session, reminds me that we are all much more than our bodies. With movement, we are able to release tension, let down our protective veils, and allow feelings and images to arise. I am reminded that we are multidimensional, energetic beings who have access to many realms of reality. The journal continues.

“Moving to the drawing materials, my hand swept across the page. The color was quick and energetic. The figure that emerged had arms raised in joy, dancing amongst the flames. My partner, who had been a loving witness to my inner journey, drew the same picture. She had “seen,” on an energetic level, the scene I was experiencing. The connection between us was palpable.”

Journaling Space: Your Turn



THE ART OF CREATIVE EXPRESSION

contributed by Lisa Abby

“When did you stop singing? When did you stop dancing? When did you stop being delighted with the story of your life? When did you run from the sweet space of silence?” That is the time you lost your soul.” Indigenous wisdom.

The joy of using the arts to celebrate life and create an avenue to God, variously known as our Higher Self, Spirit, or the Divine, is not questioned in the indigenous world. Yet, Western society is not so kind to those who express their power in this way. The feminine energies of intuition, creativity, and harmony have given way to logic, speed, and mass production. Burdened by society’s expectations, many people are understandably afraid to quiet their minds and risk delving into unknown territory. Yet, more than ever we need to reclaim our creativity to reach our potential and experience freedom and joy.

I reclaimed my childhood sense of creativity and awe during a weeklong seminar held at the Omega Institute during the Fall of 1999. There in my first course at the Institute of Transpersonal Psychology, I learned to submit to the force of creative expression and delve into my unconscious, bringing forth personal images, symbols and experiences to feed my soul. Until that point, I had no awareness of how stifled I had become or how far I had strayed from my core.

My experiences that week provided avenues for me to move quickly into what Ken Wilber calls “Unity Consciousness,” a state of identifying with the Universe. This, he says, is “not an abnormal state of consciousness, nor even an altered state of consciousness, but rather, the only real state of consciousness, all others being essentially illusions” (K. Wilber, No Boundary, Shambala, 1979).

Creativity is a playful and beautiful avenue to God that feeds our souls and provides a perfect vehicle for reaching our potential in this logical, fast-paced world. We don’t need to please or placate others. All that is required is to embrace the creative process as a gift and to appreciate the magic of the moment. We need to find balance. We need to clear the old patterns that hold us back. And, we need to embrace positive futures. One way to facilitate these things in ourselves and our clients is through expressive arts. When we drop our defenses and remove the voices of doubt and criticism, loving spiritual guidance can flow through our bodies and allow our true selves to emerge with clarity and grace.

Dance, artwork, collage, singing, journaling, poetry, and dreamwork are some of the activities that help us understand on a deep, cellular level that we are all connected and that the “I” we experience on most days is limited.



Let the beauty we love be what we do.
There are hundreds of ways to kneel and kiss the ground.
— Rumi

Harvesting & Journaling Space: Your Turn

THE ART OF JOURNALING AND MORNING PAGES

contributed by EdVeeje Fairchild

Morning pages are a form of journaling done in the first moments of consciousness before our critical thinking has taken hold. We are most fully ourselves in these half waking moments before the dream world fully fades and the real world comes crashing in on us. In this mystical hour, the soul hovers close by and wants to whisper its truth into our ears. Morning pages are a way of listening to what the soul is saying:

There is no wrong way to do morning pages. These daily morning meanderings are not meant to be *art*. Or even *writing* . . . Pages are meant to be, simply, the act of moving the hand across the page and writing down whatever comes to mind. Nothing is too petty, too silly, too stupid, or too weird to be included. . . . Although occasionally colorful, the morning pages are often negative, frequently fragmented, often self-pitying, repetitive, stilted or babyish, angry or bland – even silly sounding. Good! (emphasis hers, Cameron 10)



The only guideline for morning pages is that we write from a stream of consciousness (without editing or stopping) for three pages. It is that simple and that profound. The purpose of morning pages is to drop us beneath the surface of our lives where the soul is trying to speak its truth. This can initially seem to be a scary process because we aren't so sure we want to hear our soul's truth; we fear its inconvenience and what it might require of us. Yet morning pages are not a commitment or intention to change anything in our lives. It is merely an act of compassion through which we witness our lives and give ourselves the gift of presence.

Through morning pages we participate with Spirit in the creation of our own lives and in the shaping of our souls. We tunnel into hard clay to dig up the diamonds knowing that "all that angry, whiny, petty stuff that you write down in the morning pages stands between you and your creativity. Worrying about the job, the laundry, the funny knock in the car, the weird look in your lover's eye – this stuff eddies through our subconscious and muddies our days" (Cameron 11).

Morning pages is the mystic's soul sculpting tool because it enables us to become clear about who we are, what we want, and what the soul is trying to do through us on this Earth. They are simultaneously a mirror and a portal through which we walk from one world into the next, where we hear something calling to us to begin living the life that wants to live through us.

Yet, morning pages are not always profound or insightful. Sometimes they aren't even the truth of a matter. They are a point in time when we felt a certain way and honored the emotion by putting it in print:

The morning pages are not supposed to sound smart – although sometimes they might. Most times they won't, and nobody will ever know except you. Nobody is allowed to read your morning pages except you. And you shouldn't even read them yourself . . . Just write three pages, stick them into an envelope. Or write three pages in a spiral notebook and don't leaf back through. *Just write three pages* . . . and write three more pages the next day. (emphasis hers, Cameron 10)

Journaling is also a psychic bridge between the body and the mind. It enables us to experience ourselves as we really are: a bodymind. Where one begins and the other ends is fluid and one is impacted directly by the other because the body and the mind is interconnected. Like observing the Sabbath, morning pages are an act of healing and of faith on our part. They are an acknowledgement there is more to life than we witness on the surface. Morning pages are the modern-day mystic's soul practice that, over time, reshapes and re-creates us. We become more and more the people we know ourselves to be on a soul level. We set off for undiscovered psychic lands, trusting in what we will find and we take that journey one page at a time.

Harvesting & Journaling Space: Your Turn

THE ART OF POETRY

WE ARE HERE NOW

Tenneson Woolf 2010

restorying ourselves
in spacious connection
in full love
and commitment to engaging relationships
we taste the fruits of life

not holding back
not over indulging
but offering our commitment
to wellness and life unfolding

the me that is stronger in the we
the we that is stronger in the me

learning through fears and tears
it is time to be awake
letting go of all worry
about disappointing others

we are here now

WE ARE HERE TO MAKE IT



Repatterning Ourselves, Our Work and Our Communities in the New Story
Essex , MA Summer 2010

Harvesting & Journaling Space: Your Turn

THE ART OF CONNECTING WITH NATURE

contributed by Lisa Abby

I stood at the end of my driveway, coffee mug in hand, listening to the waves crashing against the cliff and watched as the water ran up along the sand hugging the rocks below. I felt a tug, a call from the rocks, to come down and be with them. Following this instinct, I headed to the beach.

Tears rolled down my cheeks as I saw the rocks from a very new perspective than I had previously, on this misty morning. Standing upright, the dozens of rocks reminded me of grandmothers and grandfathers standing with dignity watching the ocean and caring for its well being.



As I wound my way around the various rock formations, I entered another dimension, an altered space where the rocks and I were more connected than usual. A small circle of rocks beckoned me to sit. One rock provided a seat, the others a place for my feet to rest. The well being of our planet on my mind, I began praying and sending love to the ocean.

“Grandmother and Grandfather Spirits, speak to me through the rocks. I hold this space with love, allowing and watching what is. Allowing the waves to do what they need to do, in their own timing. Holding space with love without judgment. Witnessing the transformation that is taking place many miles away. This is my home. You, the rock people called me down today. I am grateful to be with you.”

The message I heard in my head was, “Sit with us and be love as part of the circle, the circle of stones. Our contract is to hold space for humanity to remember. It may take moving into sacred space.”

I sent love energetically to the ocean waves. I saw turquoise lights glisten on the water. I felt a deep connection to nature and said to myself, “I am love.”



Then I looked down to my left and laughed out loud. A rock, shaped like a beautiful heart was at my feet. I hadn't even seen it before. It was such a validation. Yes, it is all about love. Keep opening. Keep connecting. Keep coming back.

Harvesting & Journaling Space: Your Turn

THE ART OF VISUALIZATION

contributed by EdVeeje Fairchild

A nonverbal and visual way of perceiving the soul's stream of consciousness is through the art of visualization and guided imagery. Visualization is the ability to see within and is a skill that can be cultivated and learned:

Visualization can be seen as a particular type of meditation where the person uses a set of images in either a directed or undirected visualization, sometimes referred to as guided imagery. The person, in the mind's eye, follows a particular set of images; for example, the individual can imagine climbing a mountain. The mountain climber is often symbolic of psychological and spiritual growth. In the undirected visualization the person may start with a few general guidelines and wait for images to appear. (Miller 93)

The art of visualization or guided imagery is based in Carl Jung's work on the active imagination, which he also called the transcendent function because it enabled a person to transcend intrapersonal conflicts that often create either/or choices in life. The "transcendent function facilitates the transition from one attitude to another. Jung described it as 'a movement out of the suspension between two opposites, a living birth that leads to a new level of being, a new situation'" (Jung 5).

How many of us remember sitting in stuffy school rooms, staring out the wide glass windows into a world only we could see? Like talking to animals and hugging trees, children naturally day dream. They can become lost in an inner world of images that is unseen to others but very real to them. This was a natural and normal part of the healthy functioning of our psyches until we were reprimanded for it by teachers, parents, and other adults who viewed day dreaming as a waste of time. Unfortunately as children, we become shamed and what is a natural and healing function of the psyche becomes tainted and its development stunted. As adults we never quite leave behind the belief that day dreaming – or visualizing – is a waste of time.

In their work as expressive art therapists, Barbara Ganim and Susan Fox, have discovered that "within all of us is a silent language that reveals the truth of our thoughts, feelings and emotions far more fluently than words. That language is imagery" (Ganim and Fox 1). Our internal language can be accessed through visualizing images as well as through drawing the images that come to us as we journal. In their book, Visual Journaling: Going Deeper than Words, the authors present visual journaling and imagery as "the body-mind's first or primary means of inner communication. Words are a secondary form of outer communication"(Ganim and Fox 2).

One does not have to possess “artistic talent” in order to engage creative activities such as guided imagery and visual journaling. “It helps to remember that visual journaling is not about creating art, it is about expressing an imagistic language whose alphabet is color, shape, line, form and texture. The more simple and natural the rendering of this language, the more truthful the meaning.” (Ganim and Fox 6) Beyond expressing our feelings and emotions, guided imagery and visualization practices have been credited with powers that compliment and sometimes transcend more rational approaches. Cancer patients undergoing chemotherapy have used guided imagery as a means of visualizing their own healing and as a way of partnering with their bodies natural healing processes. Basketball players and other athletes have used guided imagery to improve their performances in actual games.

The ultimate point of guided imagery and visual journaling is not in the images, but in the messages that the soul is able to communicate through the images. Images articulate things that words cannot and are thus able to help express and ultimately heal not just emotional but physical parts of ourselves that often remain out of linguistic reach.

Harvesting & Journaling Space: Your Turn

THE ART OF HOLDING SPACE

contributed by Judy Wallace

We, as Art of Hosting practitioners, as conversational hosts, often say we are 'holding space'. What do we mean? What are we doing or being? Is there a noticeable result? What do we experience? In June/July 2010 a question on 'holding space' appeared on the Art of Hosting list serve. A very diverse and rich thread ensued in response. Here we offer some of these contributions.

"I've experienced groups that I believed were ready to change the world only to find that they are, individually, not able or willing to give up what looks so secure for a chance to work in their passions. And, yet ... I cannot give up on any of it. It seems my job ... to hold space and allow for that small miracle ... What it seems to require is absolute faith ... and letting go of those things that we cannot control ..." - Susan

"... When I hold space in this 'impersonal' way - without any vested interest in some specific outcome ... All I have to do is set the intention. And I really think that intention is key. Intention is what human beings bring into the equation of active and equal partnership with the forces of creation, and that means that space holding is a far-from-innocent act ... Helen

"In my experience neutral means 100% involvement and 0% attachment ... Balance is, for me, a place of observation. I need to do nothing, just observe." - Marcello

"... maintaining an openness/curiosity that is attentive and extends unconditional positive regard to all involved ... a balanced "posture" of body and mind that is flexible and has the capacity to be response-able to situations as they unfold." - Rose

"Holding space demands that you be the best kind of leader, without compromise. Trust the group, be totally present and completely invisible." - Chris

Sarah wrote about holding space as contractual work she and Valerie held virtually in support of those doing the work within the European Commission. Through her words, 'holding space' enters into recognition as carrying tangible potential.



“The reality for me is that we are in a significant time in our hosting practice – where the more subtle forms of hosting are now visible in the field. They have language, form, practice and real impact.

Perhaps also, it is the time for the space holders to show up fully in the triad of hosting – honor their capacities and potential, and for the wider community of practitioners to know that the Space Holders are indeed here, ready to be called in, virtually or in person to help hecatalyse the field of work to its fullest potential and service.” - Sarah



Harvesting & Journaling Space: Your Turn

THE ART OF COLLAGE

contributed by Lisa Abby

Accomplished intuitives and novices can quiet their minds and express emotional goals by creating collages. When offered in a safe and fun setting, this practice promotes self exploration. The participants feel free to create, play, and be inspired by their own, internal, guidance. The task of creating a visionary collage is best served by silence.

- Start with a guided meditation to set the tone of the time together (ideally three hours)
- Remain in silence, with a variety of soothing instrumental music in the background.
- Give everyone time to flip through pictures and words in hundreds of magazines, literally to their heart's content.(45 minutes to one hour)
- Encourage them to rip and clip anything that jumps out at them.
- Ring a bell when the participants should begin pasting their collage together (allow another 45 minutes to one hour for this)
- Give a ten minute warning bell and then
- Gather everyone together to silently observe and honor one another's creations.
- Ask each participant to share their process and explain their picture, if they wish, allowing the collective wisdom of the group to arise.

"The silence allowed me to really listen within and be guided. I so rarely do that," is a comment echoed by many. For a lot of people, this is their first experience tapping into the flow of their subconscious without the need to impress others. Soon enough, Spirit takes over the process. The woman who needs to heal her relationship with her mother, a Holocaust survivor, finds among the hundreds of magazines a picture and article that explores the topic.



The images of beauty, nature, love, and hopefulness that emerge speak volumes to the desire of all women and men to deeply embrace beauty and connect to what has been lost. This gentle process opens the door for people to reclaim their connection to Source. Another advantage of the workshop occurs as participants are encouraged to share their work. As each piece is witnessed, the hopes and dreams of the person explaining his or her collage are validated. The open-hearted sharing touches all in observance and is a reminder of our deep connection to one another.

collage by Miriam H.

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THE ART OF SAUNTERING

contributed by EdVeeje Fairchild

As a young woman in college I first began the art of sauntering after having read Henry Thoreau's *Walden Pond*. There was something about the quality of Thoreau's meditations and writings, often inspired while he was walking, that called to me to begin my own life-long passion of sauntering into my inner world, one foot strike at a time in the outer world. In one of Julia Cameron's later books, *Walking in This World: The Practical Art of Creativity*, she focuses on the creative value of walking. In sharing her own story as a woman and an artist, she says:

Walking and talking humanize my life, draw it to an ancient and comforting scale. We live as we move, a step at a time, and there is something in gentle walking that reminds me of how I must live if I am to savor this life that I have been given. . . . It is on these walks that my best ideas come to me. It is while walking that difficult clarity emerges. It is while walking that I experience a sense of well-being and connection, and it is in walking that I live most prayerfully. (*Walking in This World*, Cameron 1)

Walking, especially in nature, is a rhythmic activity that drops us deep into the psychic wellspring that is the source of our lives. Walking puts us in a meditative state not often experienced as we race headlong through our days. Each step we take has the power to bring us to a different perspective on an old issue, it can clear up a troubling blind spot we never knew existed, or it can simply bring us joy by being out in nature and in our bodies.

Before we were thinking, intellectual beings, we were babies born into a body that did most of our communicating for us. Whether it was wriggling, shaking, or stiffening we communicated to those around us our primal needs. We grunted, screamed, and cooed our approval or disapproval. We were fully in our body and in our emotions, which is the same primal state that walking in nature evokes within us as adults.



Sauntering in nature connects us to our companion beings throughout the Earth. Therefore it should be no surprise then that taking walks is a common and favorite Sabbath activity for many people. A Sabbath walk is a walk with no purpose other than walking and being alive to all the beauty that surrounds us on this Earth. It is an experience in simply being. It inspires awe and wonder as it fills our aching souls with beauty and natural splendor, while also reminding us we are part of a universe we can never fully fathom or understand, and yet – there in nature - we know ourselves to be intrinsically linked to and supported by it. Sauntering grounds and roots our bodies within the larger body of Earth as she whispers to us on the warm breeze and in that certain slant of light falling across the yard. She tempts and teases us with the smell of lilac in spring and the crunch of fresh fallen snow in winter because she knows this modern world cannot sell us what it is that we really need in order to be truly and fully alive.

The soul sculpting technique of sauntering in nature is an effortless one once our feet hit the ground walking. Like the poets, saints, and artists we fall into *kairos* time, where we are able to dream, create, think, pray, muse, and simply be who we were intended to be. Sauntering in nature is also a form of healing because it puts us in a natural and harmonious relationship with our bodies while surrounded by the larger body of nature and Earth. Walking in nature is part of our instinctual human nature; like a leaf falling from a tree, a wolf trotting through the forest, a bird surfing wind currents above the sea.

Harvesting & Journaling Space: Your Turn

METAPHYSICAL PRACTICES

The Mystical, Magical, and the Manifest

Contributed by Judy Wallace

Ancient and often mysterious and spiritual ways of knowing, healing, presencing, and inquiring into who we are as humans are finding their way back into daily awareness and practice. We each express them in very unique ways. We are curious to understand the deeply profound nature of being – beyond the rational mind. We see the potential to emerge from the mysterious into new levels of clarity. The unseen, the intangible, waiting to be revealed, can assist us in manifesting new levels of simplicity, order, and wholeness in what seems like a chaotic world.

With an evolutionary and soul-centric perspective we are invited to open, explore, and experience these practices. See the following as one expression.

Devas / Nature Intelligences

Held in Nature these unseen presences are all around us and humans are learning to work co-creatively with them. The devas hold the archetypal design of all order and structure for living entities, the blueprint for their highest potential. There is an overlighting deva for the Earth and even an entity that is this conference center. Humans are beginning to communicate with, receive transmissions, and write about their work with these nature intelligences. From the magical and prolific Findhorn garden, the collaboration between humans and nature begun at [Findhorn](#) over 40 years ago – to [Perelandra](#) where Michaelle Wright has been developing co-creative science with the plant kingdom; humans are learning how to let go of control and enter into true partnership with nature, each actively participating, co-creating as one.

This is seemingly very new in human consciousness. Likely it is a re-emergence and adaptation of former ways, the unwritten and the often **lost sense of Earth magic**. Early cultures revered and feared the wisdom and wrath of the moon, sun, and stars. They lived in deep connection to all of Nature; it sustained and held them. They respected and were judicious in their use and return of Earth's bounty.

We come here now at a **higher turn of the spiral**. We hold the potential to offer in partnership and humility our enlightened reason with the mystery of the Sacred and the Wild. What are your practices, your ways of sensing the subtle? How can we work with each other and our planet to restore and revitalize her as a living system?

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THE ART OF DREAMWORK

contributed by Tenneson Woolf

A couple of years ago I started paying attention to my dreams. I wasn't a person who regularly received epic, vivid dreams. Not even regular little dreams. I just had an ever-sharpening awareness that it was important for me to pay attention.

I read a little on lucid dreaming. And on out-of-body travel. I had and have those desires. But in search of simple first next steps, I just started writing my dreams. On my laptop. In my notebook. In the middle of the night. In the morning. I was advised that if I wrote them, they would come more commonly. I have found this to be true.

To be transparent, I have many beliefs about catching dreams. Don't we all. I don't believe dreams are literal -- though some can be. Yes, I know that dreams are influenced by life experiences. Everything from last night's dinner to past-life trauma. I don't feel obligated to interpret my dreams through universal meanings of symbols -- though I welcome that also. I like the response that my friend Roq offered when I shared one of my dreams and asked what he thought. "If I were to have this dream, this is what it might mean for me." I loved his pointing to the subjective. And I believe more deeply, the pointing to the symbols in dreams as receiving vessels on which to project meaning.

In "just writing" I came up with a pattern of five steps that I now follow all of the time. I find them helpful. Surprising also. Even the seemingly silliest of dreams open insights that I find helpful. My assumption is that dreams are a way for the "wholeness of the world" (or perhaps a collective consciousness) to be in partnership with us. To be in communication with us. Tuning to that communication is a practice. Messages come that our minds can't hear or see. Dreams open up other forms of knowing and communication.

The process I use is below. It is one of noticing what is emerging. Please join and share what you learn.

1) **Write your dream.** Don't edit. Just write. Open to whatever is showing up through words. It may be a paragraph. It may be several pages. Just write. It may be a fragment of a dream. These often open up other dimensions of recall.

2) **Highlight key symbols, words, or images.** If the image of the pink towel was strong in your dream. Highlight it. If on my computer, I give them a different color. If in my notebook, I just circle them. I look for what seemed particularly clear. Again, no sense-making here. Just highlight the parts that you experienced as key. Watch for a stronger meaning to arrive to you.

3) **With each symbol, free associate.** A couple of words or phrases about what that symbol means to you. Write this down. If pink towels make you think of Grandma, write that. It may be something from the context of your dream. It may be more generic. Watch for a stronger meaning to arrive to you.

4) **From this associating, name the general story.** The one that feels important. Was it a transformation dream? A seeking dream? A letting go dream? Don't name what you think it should be. Look for what is arising.

5) **Name a couple of questions, insights, or assignments.** A few key areas of focus that you can carry with you into the day or the next week. I often reframe an association into a question. I don't force it. It just feels like an invitation. How might I be different today if I think of my grandma?

One further insight on this dream learning process. It feels equally helpful in the dream that is waking life. I often follow the same steps for what I see as real life. It helps me to see and respond in very different ways.

Harvesting & Journaling Space: Your Turn

THE ART OF REST AND RENEWAL

contributed by EdVeeje Fairchild

Just as we must wait until darkness falls before we can see the stars, so does the Sabbath quietly wait for us. - Wayne Muller

As a practicing Judaic-Christian I have observed the seventh day Sabbath for 38 years. In the book entitled Sabbath: Finding Rest, Renewal, and Delight in Our Busy Lives, Wayne Muller presents the principle of the Sabbath from an ecumenical perspective and he does so in a practical way (rather than in a theological way). The entire book is filled with Sabbath stories, practices, and poems meant to restore and refresh the modern soul which is exhausted by our consumer driven world. He gently encourages us to begin keeping the Sabbath – whether it be for an entire day, an afternoon, or an hour as he shares traditions from the Christian, Jewish, Islam, and Buddhist religions that pertain to making the Sabbath a day of delight. In the first two opening paragraphs of his introduction about the Sabbath he cuts straight to, what I believe is, the soul issue of our modern times:

In the relentless busyness of modern life, we have lost the rhythm between work and rest. All life requires a rhythm of rest . . . [and yet] we [humans] have lost this essential rhythm. Our culture invariably supposes that action and accomplishment are better than rest, that doing something – anything – is better than doing nothing. Because of our desire to succeed, to meet these ever growing expectations, we do not rest. Because we do not rest, we lose our way... And for want of rest, our lives are in danger. (emphasis mine, Muller 1)

Rather than respect the ecology of our lives, which the Sabbath principle enables us to, we force an artificial and unnatural life cycle: we go to work so that we can go shopping for the good life, and once we've found it, have it gift wrapped and put in a plastic bag. After we pile up enough shopping bags, we throw them in the trunk of our car, take them home, and put the things we bought on a shelf or in our closet, and then promptly go back to work. The Sabbath principle, when lived regularly, checks this existential insanity before it takes root in our lifestyles.

Distilled down to its essential essence, the Sabbath is a sacred twenty-four hour time period in which we are commanded to do no work.. In the Bible, the Old Testament implication of 'doing no work' meant that all businesses were closed and nothing could be bought or sold for that twenty-four hour period. This ancient command throws a deadly wrench in the wheels of modern consumerism. sit at the table and linger long with the people we love, to take naps, to go for walks in the woods, to paint a landscape, scribble a poem, or collect sea shells.

Sabbath enables us to enter the spiritual domain of the artist, poet, and saint. In that spiritual domain our fragmentation is made whole, the violence we commit against our souls is thwarted, and we give ourselves the gift of spiritual healing which can only occur in the midst of such sacred time. The divine challenge of the Sabbath is to keep it regularly enough and long enough for it to bear spiritual fruit in our lives. The promise of the Sabbath is that once we are filled with a sense of wholeness and well-being that come from true rest, we are refreshed and able to be generous with the world.

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We are filled to overflowing and cannot help but give of our spiritual abundance. When we are rested, I believe our life-giving impulse is to reach outward to all living things in a loving embrace. Keeping the Sabbath as a regular lifestyle practice assures us that by removing ourselves from the clattering needs of the world for one day a week, we will be able to return to it with more to give the other six days of the week.

Harvesting & Journaling Space: Your Turn

THE ART OF SILENCE AND MEDITATION

contributed by Judy Wallace

How are silence and meditation invitations, gateways, openings into the vast unknown?
Could meditative silence be the ground in us that births our future potential?

My experience of meditation is often an opening in me to an unforeseen stream of consciousness. From meditative stillness, a question or seed thought present, journal in hand, amazing new insights flow onto the page. Entering into silence in circle with others, seeded by a question - a spaciousness opens in our midst. Intentional conversation weaves into the space inviting the new. It seems silence is key to slowing us down. We let go and open, and unimagined potential releases – in the now. In the not doing, in that opened space, we bring our attention - to 'being', to listening, to surrender, to experience who we are together – 'humans being' the future now.

"... I am the rest between two notes ..."-

Rainer Maria Rilke

"...heard, half-heard, in the stillness between two
waves of the sea ..." -T.S. Eliot



David Whyte in *Crossing the Unknown Sea* notices how Rilke points to our human focus on the notes in music, the events in life. What is our experience of the space between notes? Whyte writes (p. 176) "... a silent spaciousness sustains us ... connects us to a larger world ... silence is the soul's break for freedom."

In T.S. Eliot's *Four Quartets*, I have the sense not only of space, stillness, and silence, but of timelessness, the dance of time future with past and present.

"At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. Neither movement from nor towards,
Neither ascent nor decline. Except for the point, the still point,
There would be no dance, and there is only the dance."
Four Quartets, Burnt Norton II -T.S. Eliot

Gateways, openings, glimpses into the vast unknown sea. Into human and planetary potential and beyond. Time present dancing with the future. This is the space living in me and you, calling us into this present moment – silent, still, and very much alive – dancing with the future.

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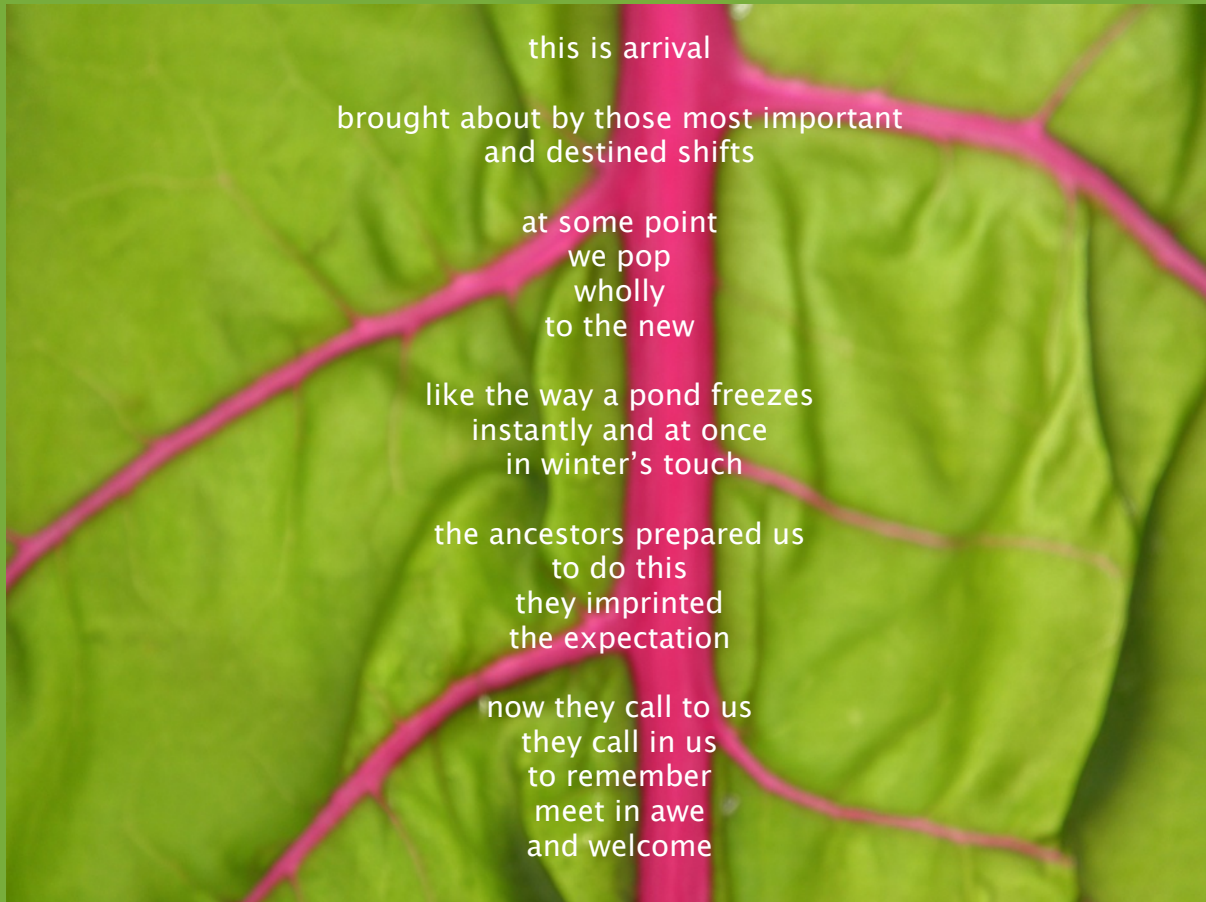
Harvesting & Journaling Space: Your Turn

SECTION THREE: THE NEW STORY

Energetically Repatterned

Tenneson Woolf

Energetically patterned
perhaps repatterned
reworked
reborn
for the new



this is arrival

brought about by those most important
and destined shifts

at some point
we pop
wholly
to the new

like the way a pond freezes
instantly and at once
in winter's touch

the ancestors prepared us
to do this
they imprinted
the expectation

now they call to us
they call in us
to remember
meet in awe
and welcome

support each other
offer a gentle hand
touch
patience
a little room

meet in joy
and play
repattern

THIS IS ARRIVAL

EMERGENCE: TAKING SOCIAL INNOVATION TO SCALE

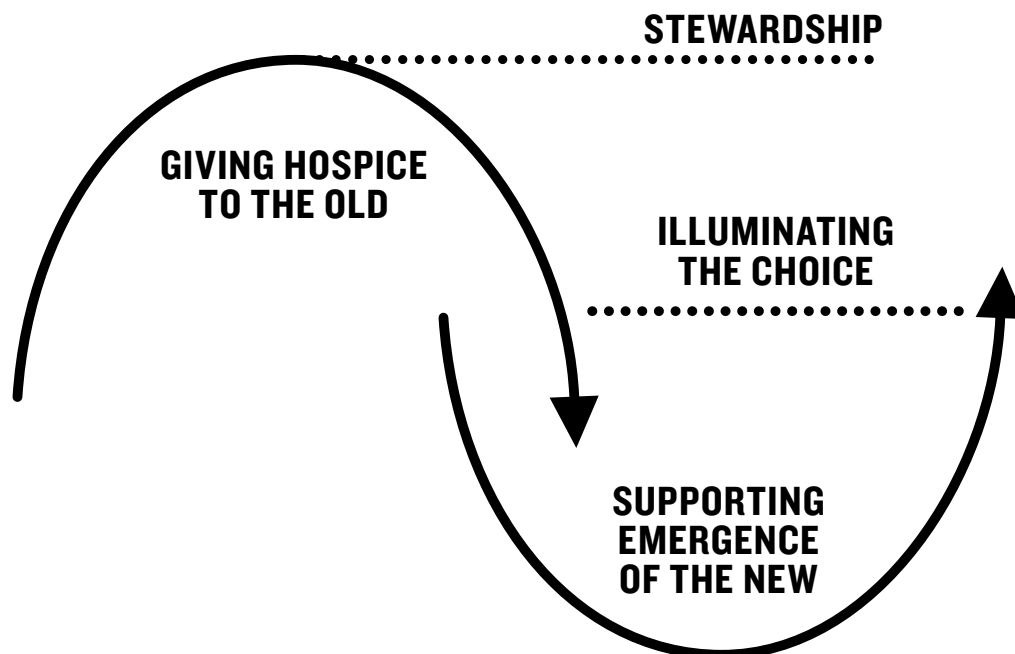
www.berkana.org

If we follow the trajectories of systems we see that they all have life cycles. They have a beginning, a middle, and an end. We can see many of our modern systems failing to sustain themselves in the complexity of our times.

Human systems, like systems in nature, don't tend to change through plans or dictates, but through emergence. If we want to support movements taking hold, the best thing we can do is foster critical connections between pioneers who are working on the ground to create fresh and relevant solutions.

At The Berkana Institute, we have been noticing and practicing four levels that help support the creation of new systems while old systems die. Each of these steps show up on the new / bottom curve.

1. Naming the work of pioneers.
2. Connecting pioneers into networks of shared interest and purpose.
3. Nurturing networks into deliberate communities of practices.
4. Illuminating the stories of communities of practice to help them become more far-reaching systems of influence. From the former fringe into a new social norm.



HOPI PROPHECY

Contributed by Lisa Abby

“You have been telling the people that this is the 11th hour. Now you must go back and tell the people that this is The Hour. And there are things to be considered. . . .

Where are you living?
What are you doing?
What are your relationships?
Are you in right relation?
Where is your water? Know your garden.



It is time to speak your Truth.
Create your community.
Be good to each other.
And do not look outside of yourself for the leader.”

Then he clasped his hands together, smiled, and said,

“This could be a good time!

There is a river flowing now very fast.
It is so great and swift that there are those who will be afraid.
They will try to hold onto the shore.
They will feel that they are being torn apart and will suffer greatly.

Know the river has its destination.
The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open and our heads above the water.
And I say, see who is in there with you and celebrate.

At this time in history, we are to take nothing personally, least of all, ourselves.
For the moment that we do, our spiritual growth and journey comes to a halt.

The time of the lone wolf is over.
Gather yourselves!
Banish the word struggle from your attitude and your vocabulary.
All that we do must now be done in a sacred manner and in celebration.

We are the ones we’ve been waiting for.”

Oraibi, Arizona Hopi Nation

EAGLE AND CONDOR: BRIDGING THE “MASCULINE” AND “FEMININE” WORLDS

Contributed by Lisa Abby

The Eagle and Condor prophecy from the Indians of the Andes says that every five-hundred-year period is called a pachacutic. It was predicted that around the year 1500, the people from the Eagle world—the modern, logical, technological, mind-based world—would dominate the Condor people who represent the more spiritual, land-based, non-linear, heart-based world. As we know, this happened, with the arrival of Columbus.

Now, during this new pachacutic, around the year 2000, the Eagle and Condor people have the opportunity to “remember” that they are brothers, without blame or shame, and rejoin in a way that creates synergy between their two worlds. After developing excellence in their different domains of head and heart, they can come back and nourish each other and the world into a new possible future that works for all.

This prophecy give me hope. It says we have the opportunity to come together now to create the new world. A world that welcomes the sacred and practical, one that finds synergy between worldviews and one where we use our highest human capacities.

What will that take? The first step is taking care of our own inner world by welcoming and integrating the many aspects of self that have been waiting to be expressed. And then, coming together with others in a field beyond right and wrong to fly wing to wing and co-create a positive, new world that so many of our ancestors and indigenous elders have seen.

To help this prophecy come true it is important for those of us doing the work to share our stories with others. This bridging of worlds is happening. People may not recognize it. By sharing how you are stepping into the new story, you help others do the same. Thank you for the work you are doing. I know we can reach this new world - together.



artist unknown

LIVING SYSTEMS

How are we as humans living systems – dynamic and alive? How can this understanding open us and inform how we co-create with one another? How can we move in attunement with the greater living system we are part of? When we observe living systems in the natural world, what is reflected back, what are we learning about ourselves, our organizations, our communities, our world?

- A living system only accepts its own solutions (we only support those things we are a part of creating)
- A living system only pays attention to that which is meaningful to it (here and now)
- In nature a living system participates in the development of its neighbour (an isolated system is doomed)
- Nature and all of nature, including ourselves is in constant change (without ‘change management’)
- Nature seeks diversity – new relations open up to new possibilities (not survival of the fittest)
- ‘Tinkering’ opens up to what is possible here and now – nature is not intent on finding perfect solutions
- A living system cannot be steered or controlled – they can only be teased, nudged, titillated
- A system changes (identity) when its perception of itself changes
- All the answers do not exist ‘out there’ – we must (sometimes) experiment to find out what works
- Who we are together is always different and more than who we are alone (possibility of emergence)
- We (human beings) are capable of self-organising – given the right conditions
- Self-organisation shifts to a higher order

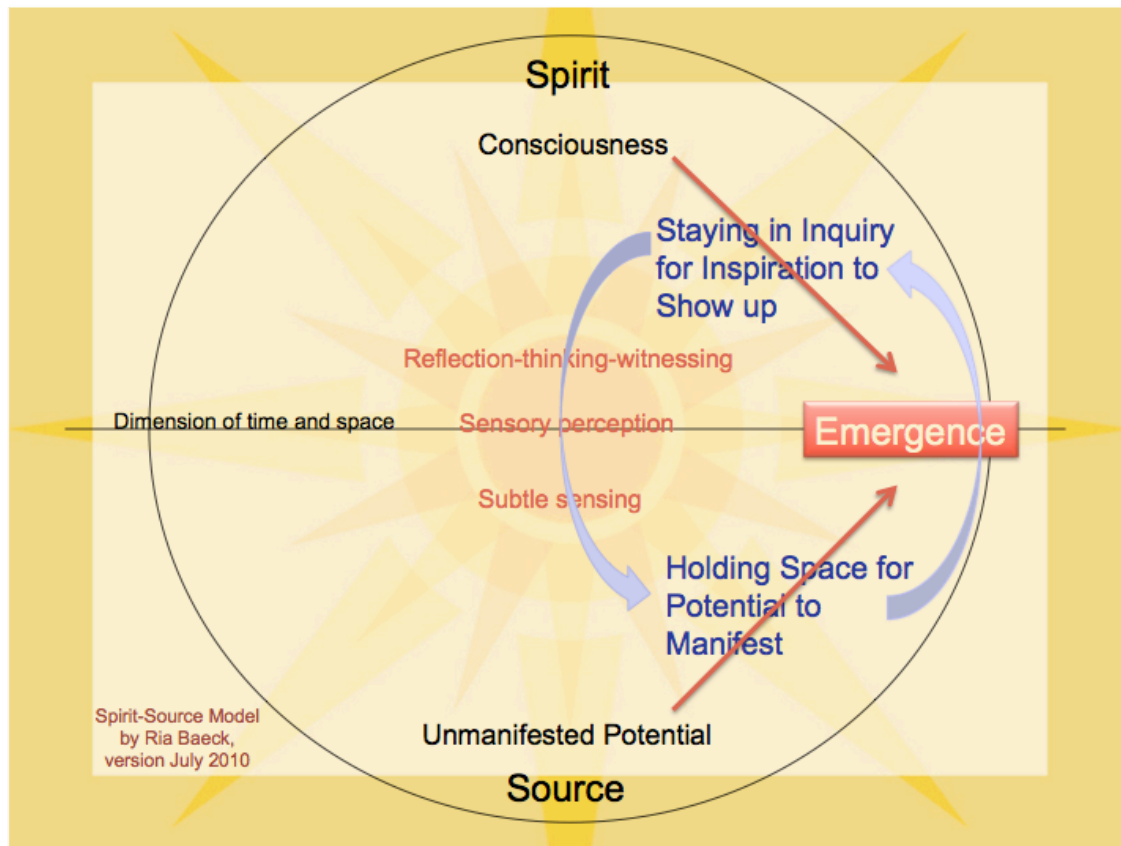


SECTION FOUR: EMERGING MODELS



Repatterning Ourselves, Our Work and Our Communities in the New Story
Essex , MA Summer 2010

SPIRIT-SOURCE MODEL



Spirit-Source – a Model for Emergence

I see our (conscious) human evolution, as an ever-expanding movement across two lines. The vertical line, running up and down, is the line that represents our **inner alignment**, where body, mind, spirit and soul are more or less in resonance or alignment with one another. The other line runs horizontal, it spreads out around us in all directions. It is where we connect with others, our neighbors and our enemies; where we are conscious of our environment and act accordingly; where we can feel connected with the moon and the stars... It is the line of interconnectedness or **outer alignment**, and it leads to balance and harmony all around us. (The steps of development in both directions and how they influence each other is explained in a few video's on www.womenmovingtheedge.ning.com and will be part of an upcoming book.)

The model that formed itself out of my experiences, from many gatherings and conversations, was looking at the vertical line first. I became more conscious about it when I was holding a question for a long time: What am I doing when I am holding space? Different experiences made me aware of some aspects of it. It suddenly dawned on me that we (Women Moving the Edge) never were speaking about Spirit, but we would always use the word Source. I tend to see Spirit somewhere high out there and I experience Source as something deep within. Then the real world is in the middle; the world of space and time that we see and know as the manifested world within its three dimensions. The movement from the manifested world to Spirit is the way of dis-engaging with the experience, to witness it, to think and reflect about it; to gain more and more consciousness and awareness. The movement from Source to the manifested world is one of potential that goes through the layers of denser and denser energies, the potential gets more and more manifested.

I realized that Source can be seen as Unmanifested Matter; as unmanifest potential. When I am holding space I connect through my body with the unmanifest potential of this person, this group, this place or whatever. It asks for an emptiness and a deep stillness inside to be able to somehow embrace this potential in an unattached way (inner alignment). It is an awareness of connecting with subtle energy levels. Holding Space is in essence a supporting energy or attention that bridges Source and the real world: it is **Holding Space for a Potential to Manifest**. From the Spirit side, I came to the conclusion that the basic function is **Staying in Inquiry for Inspiration to Show up**.

Ria Baeck July 2010 ria.baeck@vitis-tct.be

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THE POWERS OF PLACE



We believe that places are alive.

We suggest that when human beings believe that, and act in ways that respect and value what places bring, the partnership becomes a powerful force toward great good in the world.

We have established the Powers of Place Initiative to gather, organize and make visible knowledge, people, organizations and places already working in ways that demonstrate the power of the partnership and to share what they know with others.

We are a network of people with diverse perspectives, experiences, and backgrounds brought together by the Fetzer Institute to catalyze a new field of study and practice based on the premise that right relationship between people and the places where they gather and inhabit offers the potential for transformative action toward what is needed at this moment in history.

We believe in the powers of place.

Community workspace, The Field <http://powersofplace-workspace.ning.com/>

Among the rich offerings here are some videos bringing to us the beauty, power, and human connection related to place:

Nature and the Human Community – Thomas Berry

Soul Reflections from Bali – Kahil Gibran

Dream of the New Earth - Thomas Berry

Dream of Wild Health - Diane Wilson

Sustainable Village Life – You Tube, a village in Sri Lanka

Shapes of Harmony 2009: The Sacred Geometry of Crop Circles – Barbara Shipka

What is the meaning of place for you? Have you had a special experience, or memory, or connection to a certain place? What is your sense of the relationship to humans and place? How do the powers of place illumine our quest in creating the new story?

The Powers of Place Initiative - <http://www.powersofplace.com/>

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QUANTUM ENTANGLEMENT

contributed by Tenneson Woolf

OK, so I've long been interested in the quantum nature of experience. There is something in me that has always been drawn in. There is something in me that feels from a deeper, intuitive place, "ah, yes, here is a map that rings true with my sense of what is happening, what is imaginable, and what is possible." I don't speak as a trained quantum science guy. But I do speak as a trained social science person -- degrees in psychology and organizational behavior. Funny to think how these formal parts of my life have taken shape around the deeper, intuitive knowing.

In the spirit of just noticing and naming, coming back to the fire to share journey so to speak, I'm reading from a book by Carl Johan Calleman, [The Purposeful Universe](#). The chapter from this morning gives attention to quantum entanglements: "Quantum entanglement is a quantum mechanical phenomenon in which the quantum states of two or more objects are linked together so that one object can no longer be adequately described without full mention of its counterpart -- even though the individual objects may be spatially separated. This interconnection leads to correlations between observable physical properties of remote systems."

As a consultant, a social scientist, an intuitive practitioner, a human being -- there is something in this that grabs my attention now, just as it did in my early introductions to quantum worlds. "Ah, a map that can embrace more of the whole, more of the mystery, and more of what has felt like isolated realms of spiritualism, mysticism, etc." This level of linking, of entanglement, inspires my sense of what is possible as human beings living in this time. Yes, working in organizations -- is it possible for us to link so closely around shared intention and purpose that our actions could become so entangled, or more informed and coordinated through entanglement?

And yes, organizing as communities -- in the spirit of massive connection that is now possible, could it be that deeply shared and co-created purpose (often now in the form of movements) enables us, in our entanglement, to move with the dexterity more akin to a school of fish? And yes, in relationships, in love. Whether familial in the way that parents entangle with their children (I have known this as a child, and as a parent), or in the love and intimacy of another, soul twins or soul kin -- even though spatially separated, could it be that there is an invisible connectedness, that renders us living integrated and available to each other as a whole? It is what traditionally has been spoken only by poets. How lovely to just let that wash over us.

I hope, believe, and experience enough of each of these, that further helps me to see this map. To further make sense of what is happening, what is imaginable, and what is possible.

Quantum entanglement -- yup.

Grateful. And inspired by possibility that it invites.

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CONSTELLATIONS

Future Constellations

Systemic Constellation Work in support of a Life-Affirming Future

Seeing a facilitator of Systemic Constellations (a constellator) at work, it looks easy and simple. She moves some people around, let hem speak some sentences, ask them what they perceive...

Standing in a constellation and representing somebody or something (being a representative) is mostly fascinating, sometimes weird and always rich in experience.

Being a client who wants his issue/topic/question being 'set up' is the easiest part: putting the representatives – by intuition or gut feeling – in a certain spot and then sit back and let the representatives do the work.

Systemic Constellations started of as Family Constellations, by Bert Hellinger, a German, who through his work in South-Africa noticed that people were a lot more connected to their ancestors than in the West, and he realized the power and healing of being linked into this bigger field of belonging, the family system. As with all good tools, over time they are used for other tasks and in other contexts. Best know these days are Organisational Constellations and applications in educational settings.

You might be curious how it works? Some people say they don't know; others use concepts as knowing field, representative perception or morphogenetic fields; still others find explanation in the notion of non-locality, out of the new quantum physics. Sure is that it is a subtle and complex thing, which a lot of people find valuable.

Complex indeed. All systems are complex, as many mutual relationships and influences happen all at once. Many, many are totally invisible to the eye and are intangible. This is exactly the strength of constellation work, to make these undercurrents somehow visible, in a way we can try to work with them in a life-affirming way. Here comes the so-called simple job of the constellator back in. Actually, it is very hard to know which (simple) move will benefit the system as a whole. Remember the flap of one butterfly causing a tornado on the other side of the world. Behind the simple movements or sentences induced by the constellator is a huge knowledge and experience of dynamics, on many different levels. With a stance of non-attachment, being at ease with not-knowing and with no judgment the constellator checks out hypotheses, learning from the feedback if the system moves more into flow and health for everyone involved.

Most of the time constellations are used to heal something from the past, even many generations ago. I am particularly interested in how this work can be used to support the future and our learning from it. From experience we know that in groups where there is a high level of non-judgment, non-attachment to specific outcomes and a relaxation with not-knowing, constellations seem 'to present' themselves after enough exploration of the territory, provoked by the overall question of the gathering. Participants in these constellations have been deeply moved and got a lot of understanding how the bigger dynamics of life play out in our world today: be it as representing Humanity, totally caught up in frantic movement – "It seems something is going on!" – finally shifting gears when asked to come to a place of rest; be it the Grandmothers, first of all present to protect the children, but in the end being the ones who can be trusted by all and who are able to speak in a way the masculine archetype could soften up... and many more...

Ria Baeck July 2010 ria.baeck@vitis-tct.be

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SPIRAL DYNAMICS

The Eight-stage Spiral of Development

“What I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating, spiraling process, marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as man’s existential problems change.”

- Dr. Clare Graves

This synopsis begins with the most highly evolved human(s). Understood is the concept of ‘transcend and include’. Higher levels become fully activated as humans integrate previous ones. Graves believed 2nd tier to be a leap in consciousness – a capacity to fully integrate and appreciate all previous value memes.

Second Tier “Being” value MEMES

TURQUOISE Holistic MEME – starting 30 years ago

Basic theme: *Experience the wholeness of existence through mind and spirit*

- The world is a single, dynamic organism with its own collective mind
- Self is both distinct and a blended part of a larger, compassionate whole
- Everything connects to everything else in ecological alignments
- Energy and information permeate the Earth’s total environment
- Holistic, intuitive thinking and cooperative actions are to be expected

YELLOW Integrative MEME – starting 50 years ago

Basic theme: *Live fully and responsibly as what you are and learn to become*

- Life is a kaleidoscope of natural hierarchies, systems, and forms
- The magnificence of existence is valued over material possessions
- Flexibility, spontaneity, and functionality have the highest priority
- Differences can be integrated into interdependent, natural flows
- Understands that chaos and change are natural

First Tier “Subsistence” value MEMES

GREEN Communitarian/Egalitarian MEME – starting 150 years ago

Basic theme: *Seek peace within the inner self and explore, with others, the caring dimensions of community.*

- The human spirit must be freed from greed, dogma, and divisiveness
- Feelings, sensitivity, and caring supersede cold rationality
- Spreads the Earth’s resources and opportunities equally among all
- Reaches decisions through reconciliation and consensus processes
- Refreshes spirituality, brings harmony, and enriches human development

ORANGE Achievist/Strategic MEME – starting 300 years ago**Basic theme:** *Act in your own self-interest by playing the game to win*

- Change and advancement are inherent within the scheme of things
- Progresses by learning nature's secrets and seeking out best solutions
- Manipulates Earth's resources to create and spread the abundant good life
- Optimistic, risk-taking, and self-reliant people deserve success
- Societies prosper through strategy, technology, and competitiveness

BLUE Purposeful/Authoritarian MEME – starting 5000 years ago**Basic theme:** *Life has meaning, direction, and purpose with predetermined outcomes*

- One sacrifices self to the transcendent Cause, Truth, or righteous pathway
- The Order enforces a code of conduct based on eternal, absolute principles
- Righteous living produces stability now and guarantees future reward
- Impulsivity is controlled through guilt,: everybody has their proper place
- Laws, regulations, and discipline build character and moral fiber

RED Impulsive/Egocentric MEME – starting 10,000 years ago**Basic theme:** *Be what you are and do what you want, regardless*

- The world is a jungle full of threats and predators
- Breaks free from any domination or constraint to please self as self desires
- Stands tall, expects attention, demands respect, and calls the shots
- Enjoys self to the fullest right now without guilt or remorse
- Conquers, out-foxes, and dominates other aggressive characters

PURPLE magical/Animistic MEME – starting 50,000 years ago**Basic theme:** *Keep the spirits happy and the tribe's nest warm and safe*

- Obeys the desires of the spirit being and mystical signs
- Shows allegiance to chief, elders, ancestors, and the clan
- Individual subsumed in group
- Preserves sacred objects, places, events, and memories
- Observes rites of passage, seasonal cycles, and tribal customs

**BEIGE Instinctive/Survivalist MEME – starting 100,000 years ago****Basic theme:** *Do what you must just to stay alive*

- Uses instincts and habits just to survive
- Distinct self is barely awakened or sustained
- Food, water, warmth, sex, and safety have priority
- Forms into survival bands to perpetuate life
- Lives “off the land” much as other animals

This Spiral Dynamics model description is from “The Never Ending Upward Quest”, an interview with Dr. Don Beck by Jessica Roemischer in *What is Enlightenment?* Magazine, Issue 22 Fall/Winter 2002

THE WHEEL OF LIFE AND THE WILD HUMAN - Bill Plotkin

The Wheel of Life is a model of human development that is both ecocentric and soulcentric — that is, a nature-based model that fully honors the deeply imaginative potentials of the human psyche . . . This eight-stage model shows us how we can take root in a childhood of innocence and wonder; sprout into an adolescence of creative fire and mystery-probing adventures; blossom into an authentic adulthood of cultural artistry and visionary leadership; and finally ripen into a seed-scattering elderhood of wisdom, grace, and the holistic tending of what cultural ecologist David Abram calls the more than-human world.

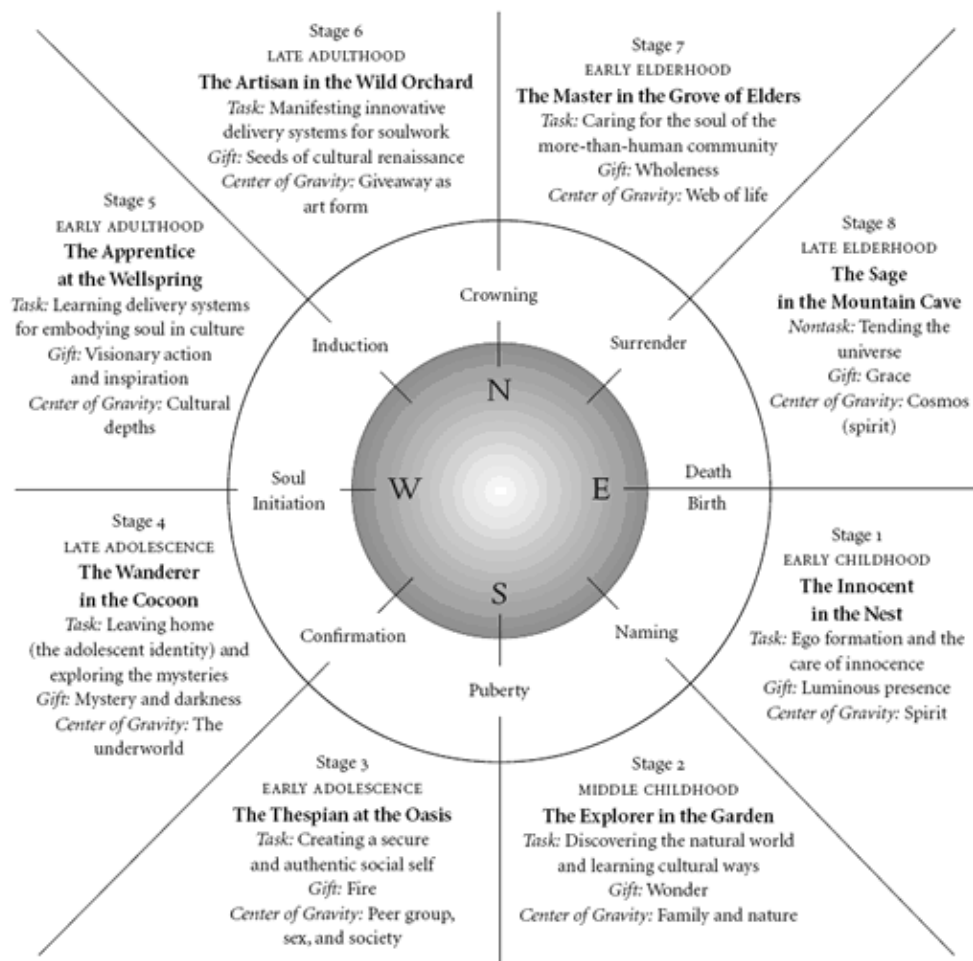


DIAGRAM 3-3: THE EIGHT SOULCENTRIC OR ECOCENTRIC STAGES OF HUMAN DEVELOPMENT

Based on the book *Nature & the Human Soul: Cultivating Wholeness and Community in a Fragmented World*. © 2008 by Bill Plotkin. Printed with permission of New World Library, Novato, CA Learn more at www.natureandthehumansoul.com and www.animas.org

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Essex, MA Summer 2010

SECTION FIVE: OUR COLLECTIVE HARVEST

On the following pages and on the ning site we offer space
for your/our co-creative ideas to be harvested.

FOUR LEVELS OF HARVEST:

Content, Process, Relationships, Energy

contributed by Tenneson Woolf

There are many people in deep practices of harvesting from conversations and other forms of connection. Many of us are finding it helpful to name categories for that harvesting. To help make learning available to ourselves and to others.

Below are a few ways of thinking about harvesting. The first, reflections after working with a health care organization for three days of their own wellness check. The second, by friend and colleague Chris Corrigan, a helpful piece on interior and exterior harvests.

Four Levels of Harvest

1. **Content** -- Most of the time, I feel that people are focused on a content level of harvest. It certainly is in me. What is the work? What is the solution? What facts do we know? These are all important. And it is amazing to think of the tools we have for harvesting that were once restricted to professionals -- cameras, blogs, social media sites and the like. However, content by itself is not enough. It is the stuff that works for a while but often will end in more stuck. There is more that we can learn I feel.

2. **Process** -- Process, in this case some simple conversation practices – such as circle, café, open space, appreciative inquiry – are the ways that we can get unstuck the next time that stuck inevitably shows up. For some groups, simple aspects of circle are important. I say simple. I mean the deeper aspects that have simple form. Like calling people into a particular question. Like pausing to start the meeting. Like being able to propose and vote with thumbs, recognizing that often it is a few sideways thumbs when it feels like all down thumbs. Like rotating leadership. Like being deliberate in harvest. Even in self-directed work teams, it is a gift to have structure. This for me is the gift of hosting and the gift of being hosted. A river bank, if you will, to support flow.

3. **Relationships** -- are a third level of harvest, and maybe the most important. When we have better quality of relationship – a commitment to curiosity even in difference, we have better chance of doing our work in healthy ways. We shift from extremes of cajoling to invitations to create together. We shift from force to support. This sounds like such a light thing. In my experience, it is not. Relationships, again found with some simple mixing it up and hearing stories from others, are what lead to sustainable actions. If people leave in friendship, more work will get done and with more imagination. This is the pattern I see. It opens people to welcoming surprise in each other. At one event I co-hosted for a health care organization, a participant shared, and later offered, his interest in rap and hip hop. A chance for one to be more complete or whole invites others to do similarly.

4. **Field--** Field is the other level of harvest that I notice. It is the more difficult to voice, yet may be the most important. It is the feeling when good relationships are taken to scale. When the sweetness and effectiveness of one relationship transcends into the relationship of the whole. It is the space where trust abounds, and where information needed also abounds. It starts to feel metaphysical, and I believe is. At some point I sense we will all find more language for this – building on what is already there, for example, when we speak of strong culture – that shows us something present but hard to see in our current habits.

Interior and Exterior Harvests

"Just a thought in the harvest piece...For me there are many ways to harvest, but they all come down to either being interior harvests or exterior harvests. Exterior harvests are the ones we see and use to communicate with others, what we sometimes call artifacts. These can be notes, graphics, films, photos and other things that are portable and objective. They may be designed for a broad audience or only for those who were there, as a reminder of the experience, for example. I use all kinds of artifacts, and with most events I do now there is usually more than one.

The interior harvest - the learning and the collective story - needs special support to be useful. For me I use the shorthand of "feedback loops" to think about the ways in which we might create ongoing containers for these interior harvests to be revisited and refined. For example, setting up reflective practices to revisit learning, or setting a future schedule of storytelling sessions to continually work with the meaning arising from an event. These things use strategies of conversation and social technology as well as personal reflective practice to continue to work the interior harvest.

A holistic harvest scheme is an important part of the design of any event - it needs to meet needs, and sometimes that means a reductive accounting of time spent along side the establishment of a presencing practice to revisit personal learning.

It has helped a lot with clients when I say that we are planning a harvest and not a meeting. The meeting simply helps us arrive at the harvest that is needed for the group I am working with. Sometimes the need is just learning, and no external harvest document is necessary. Sometimes the need is a plan."

THE ART OF HARVESTING THROUGH MIND MAPPING

Contributed by EdVeeje Fairchild

Leonardo da Vinci's genius was hallmarked by his ability to integrate the arts and the sciences. He recorded much of his genius in his notebooks which embodied the integration of science and art, logic and imagination through mind-mapping. By using both images and words, mind mapping graciously articulates ideas and concepts that can guide us toward a more authentic and creative life. Because mind mapping also combines the best of the right and left parts of our brain, it helps heal the split between intuition and reason, creativity and logic so that we can bring our whole selves to the page where, at last, we begin to chart our journey toward wholeness. Like Leonardo da Vinci's notebooks which contained brainstorming, half-formulate ideas, sketches, and diagrams, mind mapping our souls is a way of capturing who we are and what we think, as well as how we would like to reshape our world. We would like to invite you into the art of mind-mapping as a way of harvesting and journaling throughout the retreat. The following steps will help get you started:

- Begin your mind map with a symbol or a picture (representing your topic) at the center of your page. Starting at the center opens your mind to a full 360 degrees of association. Pictures and symbols are much easier to remember than words and enhance your ability to think creatively about your subject.
- Write down key words.
- Connect the key words with lines radiating from your central image.
- Print your key words.
- Print *one* key word per line.
- Print your key words *on* the lines and make the length of the word the same as the line on it.
- Use colors, pictures, dimension, and codes for greater association and emphasis.

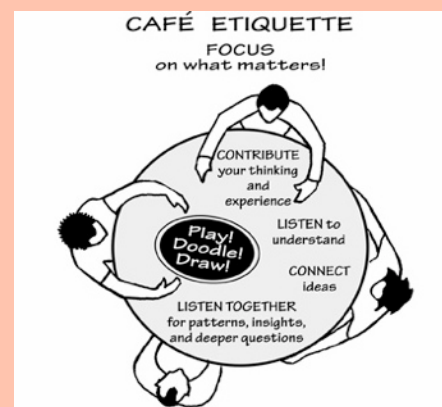
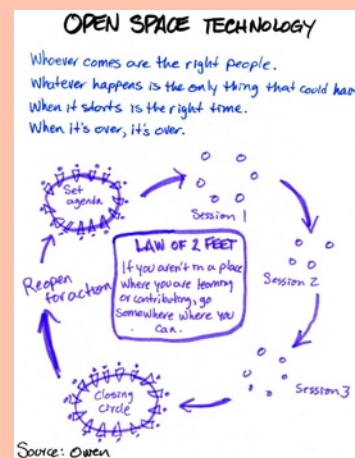
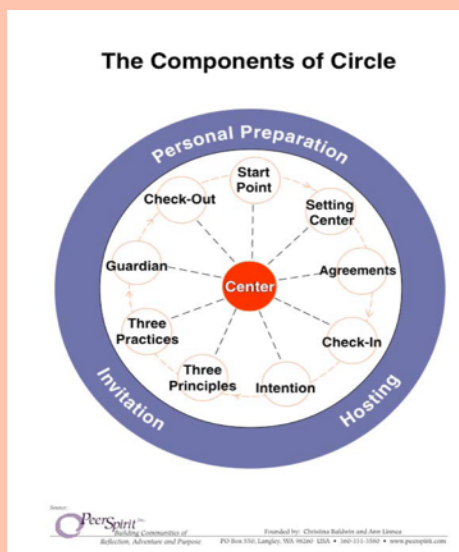
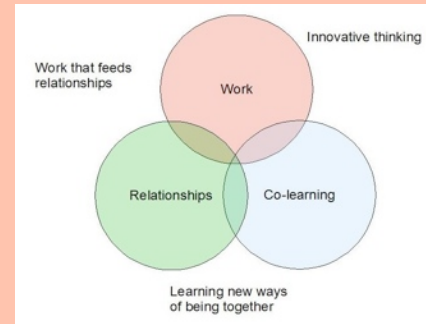
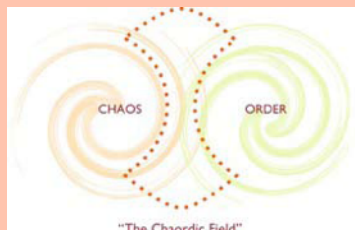
Highlight important points and illustrate relationships between different branches of your mind map. You might, for instance, prioritize your main points through color coding, highlighting in yellow the most important points, using blue for secondary points, and so forth. Pictures and images, preferably in vivid color, should be used whenever possible; they stimulate your creative association and greatly enhance your memory.

(Gelb, How to Think Like Leonardo da Vinci 176)

The kind of metaphorical map that details spiritual landmarks rather than geographic features was called *mappaemundi* by Christian mapmakers. These maps were non-geographical ways of studying and locating what was important in and to that particular worldview. Mind-mapping is done in the spirit of the *mappaemundi* and is an attempt to locate oneself in relation to what one considers important in one's world.

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SECTION SIX: THE ART OF HOSTING MODELS, MAPS AND METHODS



KNOWNNS OF WORKING IN THE ART OF HOSTING PATTERN

contributed by Tenneson Woolf

Many of us working in the Art of Hosting pattern have been talking with each other to name some experiences that show up regularly. We are talking in part to help ourselves get more clear. We are also talking in part to help describe to our clients some of what they can expect by meeting in this way. We are also talking so that we can all improve the depth of our co-creations. Below is a working list of some that I know.

- we will move deliberately between energy of the whole and energy of the small group and energy of the individual.
- each day will have a theme
- each day will include a checkin process (coming present) and a checkout process (seal our time and release us to other spaces)
- we will offer some models, methods and maps to support a world view of participatory leadership
- there are many ways to inspiration – play, music, meditation, prayer, stillness, dreams, methodologies, art, song, dance. We use them as inspired.
- we open and diverge so that we can choose how we converge
- as time passes we move from arrival into deepening our understanding / dreaming, into work and action, and into taking what we have created back to local communities
- the space together will work in us, sometimes to the point of creating much confusion. When held well, this can be the very conditions we need for new insights.
- we will meet each other at our respective learning edges
- we will tell stories and listen to stories as a simple way to surface what we know. Containers for stories are powerful ways to witness and learn together.
- there are many good entry points to get to the resonance we need to work at new levels.
- we will mostly hold to time boundaries. Sometimes it will feel like we are moving very fast. Sometimes very slow.
- we will depend on our diversity. Trust in human goodness. Rely on self-organization.
- we're going to have some fun.
- we will welcome and witness with each other.
- we will co-create in friendship and partnership
- the quality of what we do is influenced much by the quality of team that we create and the quality of field we support in the room
- we will welcome emergence, what wants to live into existence through us, when together
- we will stay grounded in purpose

One final known.....

Broccoli is Good For You!

Broccoli is an example of a fractal, something that is quite complex as a whole, yet is created from the reiteration of a simple pattern. The shape of a broccoli head is that of an individual broccoli spear. Just as a fern leaf, complex and intricate as a whole, is created from a simple pattern evident in each part of the leaf. In fractals, the same simple pattern is evident at all levels of scale.

There are fractals in the Art of Hosting, simple patterns evident in any part or exercise, and in the whole of two, three, or four days together. One that I know, and developed among several of my colleagues is the following:

- 1) **Be Present** -- we will be deliberate about coming present (showing up, shifting energy from social space to working space).
- 2) **Have a Good Question** -- we will be deliberate about naming the question we are giving our attention too (what we think matters, what deepens our learning and relationship and work with each other, this will help us collectively move into shared purpose).
- 3) **Choose a Listening Tool** -- we will be deliberate about choosing listening tools (so that we can work in the beauty of our diversity of experience and viewpoint. To work in this way is to invite hearing more, not less, and trust that meaning emerges from our relationship with each other rather than just creating a lot of stuff. Transformation comes from this. Social technologies (cafes, open space, circles, appreciative interviews, etc.) and participative methods are listening tools.
- 4) **Harvest** -- we will also be deliberate about harvesting – content, process, relationships, and energy. About moving any of these into simple first next steps that make a difference in Disciples communities.

HOSTING YOURSELF FIRST

Facilitation Guide for the Work of Byron Katie

Four Questions, Sub-Questions, and Turnarounds

Use the following four questions and sub-questions (as appropriate) with the concept/belief that you are investigating. Work with one belief at a time. When answering the questions, be still and contemplate. This work is a meditation. If you find yourself or your partner moving into re-telling the story, justifying or defending the thought or belief, notice - stop, and gently return to the question. The Work stops working if you stop answering the questions.

1) Is it true?

Answer only 'yes' or 'no'. Either is fine. There is no 'right' answer.
If your answer is 'no', continue directly to question #3)

2) Can you absolutely know that it is true?

Answer only 'yes' or 'no'. Take your time to really consider.

3) How do you react, what happens when you believe that thought?

- How and where do you feel it in your body when you believe this thought?
- What emotions do you feel?
- What images do you see (past, future or other) when you believe this thought?
- How do you treat that person/others when you believe that thought?
- How do you treat yourself?
- What habits/addictions/obsessions manifest when you believe that thought?
- (alcohol, credit cards, food, tv, internet...)
- Whose business are you in mentally when you believe that thought?
- What do you get for holding onto this thought?
- What do you fear would happen if you didn't believe that thought?
- (later take this list of fears to inquiry.)
- What are you not able to do when you believe this thought?

4) Who would you be without that thought?

Close your eyes and drop your story just for a moment and contemplate.
What do you experience and notice without the thought?

Turn the thought/belief around:

Statements can be turned around to the opposite, to the self and to the other, and occasionally there are other variations. If the thought is about an object, you can turnaroud to "my thinking"*. Find a minimum of three specific and genuine examples for each turnaround how the turnaround could be as true or truer than your original thought?

To the opposite: ("They don't support me" becomes "They do support me".)

To yourself: ("They don't support me" becomes "I don't support me")

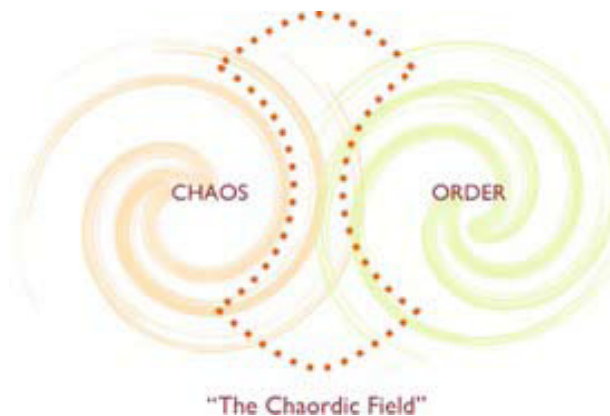
To the 'other' ("They don't support me" becomes "I don't support them")

***To My thinking** - *for body or objects: ("My body is old" becomes "my thinking is old.")

Drop into Silence.

*Based on the Work of Byron Katie c 2010 Byron Katie Inc. All rights reserved. www.thework.com
Worksheet modified by by Caitlin Frost, Harvest Moon Consultants Ltd. www.CaitlinFrost.ca*

THE CHAORDIC PATH



There is a path to take between Chaos and Order that leads us to the emergence of the new, collective learning, real time innovation. The “Chaordic Path” describes this ongoing dance between chaos and order. In the extremes of chaos we find “chamos” and in the extreme of order we find control: If there is too much chaos, it can lead to “chamos”, despair, apathy or rebellion. If there is too much control, we will produce more of the same. The path between order and control is good for maintaining stability and status quo. As leaders we need to develop our “chaordic confidence”, i.e. our ability to stay in the space between chaos and order which supports a generative emergence that allows newness, collective intelligence and wise action to occur.

www.chaordic.org/definitions.html



CHAORDIC STEPPING STONES

There are clear strategic steps we can take when walking the chaordic path. These steps are a way of bringing just enough structure or order into the chaos to keep us moving forward on the chaordic path. These steps allow us to progress gradually giving our project or organization more form as we progress.

These steps allow us to create conversational processes that are rooted in real need that are sustainable for the community they serve and the people working within them. These steps can be used both as a planning tool and to help understand what you are discovering about an organization, community or initiative.

www.chaordic.org/cd_process_activities.html



contributed by Chris Corrigan

All conversations are opportunities for us to connect a little deeper with one another. In the Art of Hosting practice we often talk of the four fold way and the seven little helpers: the simplest tools for convening any conversation.

Quality conversations leading to close team work and wise action arise when there are four conditions present. They form the basis for all good hosting.

1. Be Present
2. Participate and practice conversations
3. Host
4. Co-create

Questions to help you become present

- What am I curious about?
- Where am I feeling anxiety coming into this meeting and how can I let that go?
- What clarity do I need?
- What clarity do I have?

Practicing conversation

- Listen and help others to listen
- Use silence
- Contribute to the harvest
- Put good questions in the centre
- Connect ideas

Hosting basics

- Determine the need and the purpose
- Create a powerful question
- Host an appropriate process
- Encourage contributions
- Harvest

Co-creation

- Speak truth
- Speak for what is in the middle
- Offer what you can
- Ask for what you need
- Commit to what you can
- Let go

The Seven Helpers

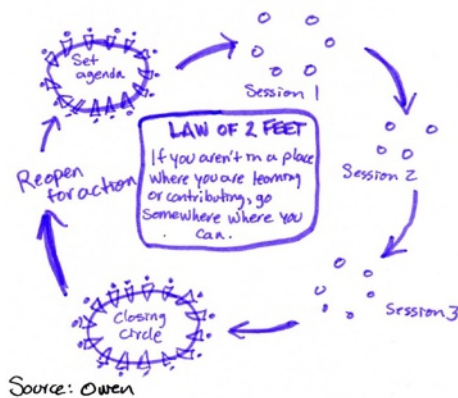
Over the years, we have identified seven little tools that are the source of good conversational design. At the bare minimum, if you use these tools, conversations will grow deeper and work will occur at a more meaningful level. These seven helpers bring form to fear and uncertainty and help us stay in the chaos of not knowing the answers. They help us to move through uncomfortable places together, like conflict, uncertainty, fear and the groan zone and to arrive at wise action.

~ Be present ~ Have a good question ~ Use a talking piece ~ Harvest
~ Make a wise decision ~ Act ~ Stay together

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Essex, MA Summer 2010

OPEN SPACE TECHNOLOGY

Whoever comes are the right people.
 Whatever happens is the only thing that could have
 When it starts is the right time.
 When it's over, it's over.



Open Space

The goal of an Open Space Technology meeting is to create time and space for people to engage deeply and creatively around issues of concern to them. The agenda is set by people with the power and desire to see it through, and typically,

Open Space meetings result in transformative experiences for the individuals and groups involved. It is a simple and powerful way to catalyze effective working conversations and truly inviting organizations – to thrive in times of swirling change. It has been described as the most effective process for organizations and communities to identify critical issues, voice to their passions and concerns, learn from each other, and, when appropriate, take collective responsibility for finding solutions.

The Components of Circle



Peerspirit™
 Building Communities of
 Reflection, Adventure and Purpose
 Founded by: Christina Baldwin and Ann Linn
 PO Box 170, Longton, WA 98041 • 425-751-1000 • www.peerspirit.com

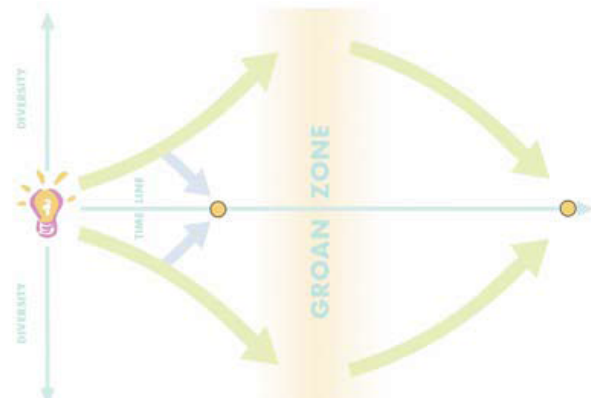
Circle

The circle, or council, is an ancient form of meeting that has gathered human beings into respectful conversation for thousands of years. The circle has served as the foundation for many cultures. What transforms a meeting into a circle is the willingness of people to shift from informal socializing or opinionated discussion into a receptive attitude of thoughtful speaking and deep listening and to embody and practice the structures outlined here.

www.artofhosting.org/thepractice/coremethods/circlepractice

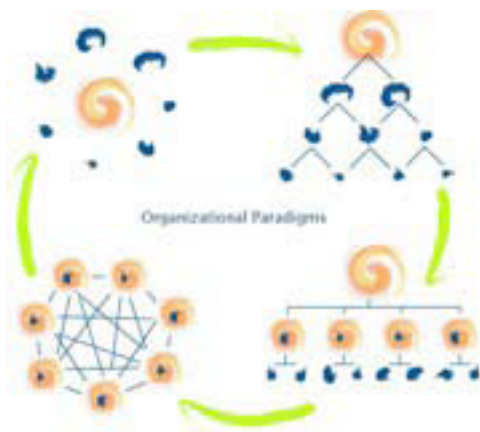
Convergence - Divergence

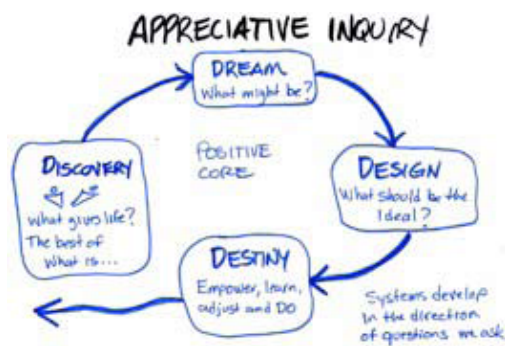
This model is a basic pattern of learning. All groups who are trying to innovate go through three phases. If you want to design a process or collective innovation, it is important to plan for these. In the divergence zone, people explore ideas, and become aware of diversity and become aware of possibilities. In the groan zone, new ideas emerge that seem not to be the property of anyone in particular but rather the groups as a whole. It is called the groan zone, because it is often uncomfortable and stretching people beyond their comfortable views of reality. In the convergence zone, excitement and clarity builds and decisions become clear.



Organizational Paradigms

Throughout human history the living system of human organization has created many ways of organizing itself to get work done. We notice that these ways of working together can be captured into four organizational paradigms - circle, hierarchy (action triangles) bureaucracy and network. Each of these paradigms is alive and familiar to us, and each has its strengths and weaknesses. When we are designing process, projects and organizations, it is worth paying attention to different roles of these paradigms so that they can be used wisely.





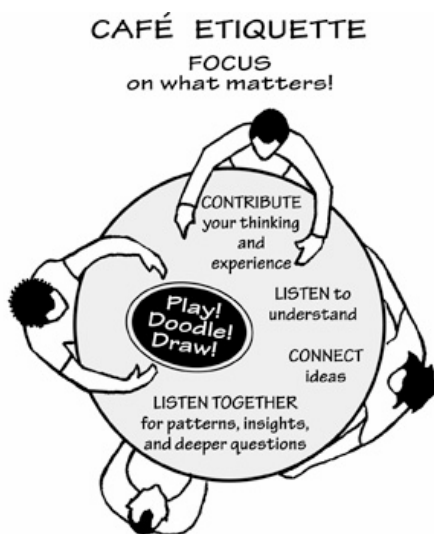
Source: Cooperrider et al.

Appreciative Inquiry

Appreciative Inquiry is a strategy for intentional change that identifies the best of 'what is' to pursue dreams and possibilities of 'what could be'; a cooperative search for strengths, passions and life-giving forces that are found within every system that are found within every system that hold potential for inspired, positive change.

Cooperrider & Srivastva 1987

www.appreciative-inquiry.org



The World Café

The World Café is a method for creating a living network of collaborative dialogue around questions that matter in organizations and communities. It allows groups of 12-500 to have small and intimate conversations while at the same time making visible larger patterns and wisdom in the collective.

Café conversations rely on tables of 4-5 people sitting together in dialogue in successive rounds which then weave together the learning and insight across a room and ultimately make larger themes and patterns visible to the whole.

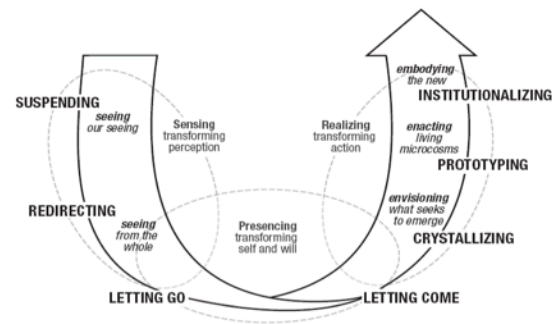
www.theworldcafe.com/hosting.htm

Theory U

Theory U developed from dozens of interviews with top innovators around the world as an archetypal path to systemic renewal that can be intentionally stewarded. It has 3 key movements. 1) sensing a deep immersion to understand the system cognitively, emotionally and intuitively from many angles. 2) presencing: retreating from the chaos to a quiet place where the inner knowing and commitment can surface 3) realizing: bringing new interventions and approached into being through creating small experiments that can scale up into the new normal for a given system.

www.presencing.com

Presence: Human Purpose and the Field of the Future

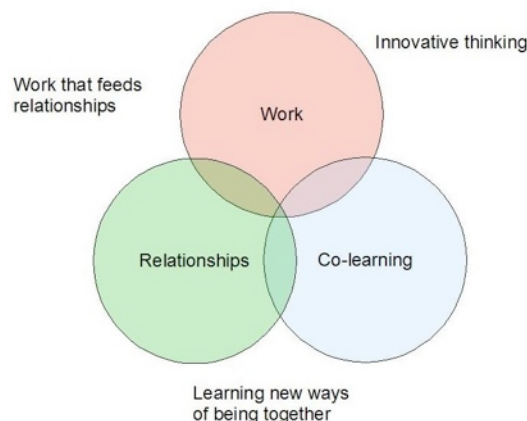


Seven Capacities of the U Movement

The entire U movement arises from seven core capacities and the activities they enable. Each capacity is a gateway to the next activity – the capacity for suspending enables seeing our seeing, and the capacity for prototyping enables enacting living microcosms – but only as all seven capacities are developed is the movement through the entire process possible.



© Peter Senge, C. Otto Scharmer, Joseph Jaworski, Betty Sue Flowers. *Presence: Human Purpose and the Field of the Future*. Cambridge, Mass.: SoL, Society for Organizational Learning, 2004. Page 225.



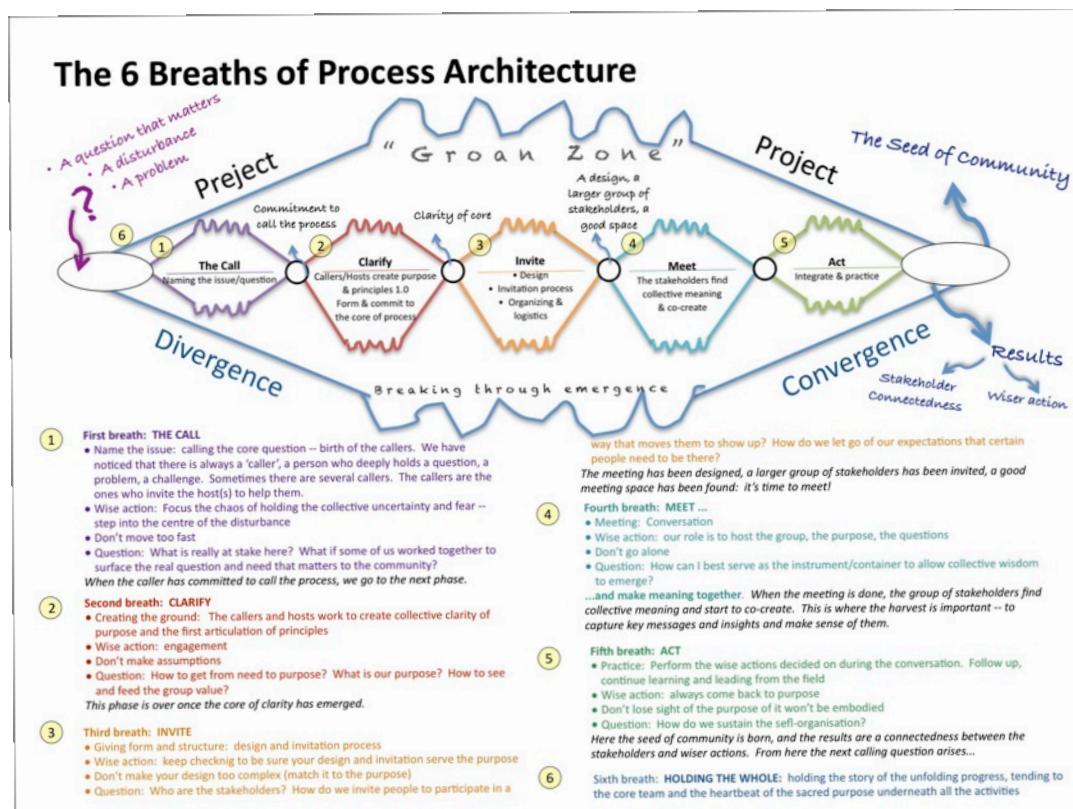
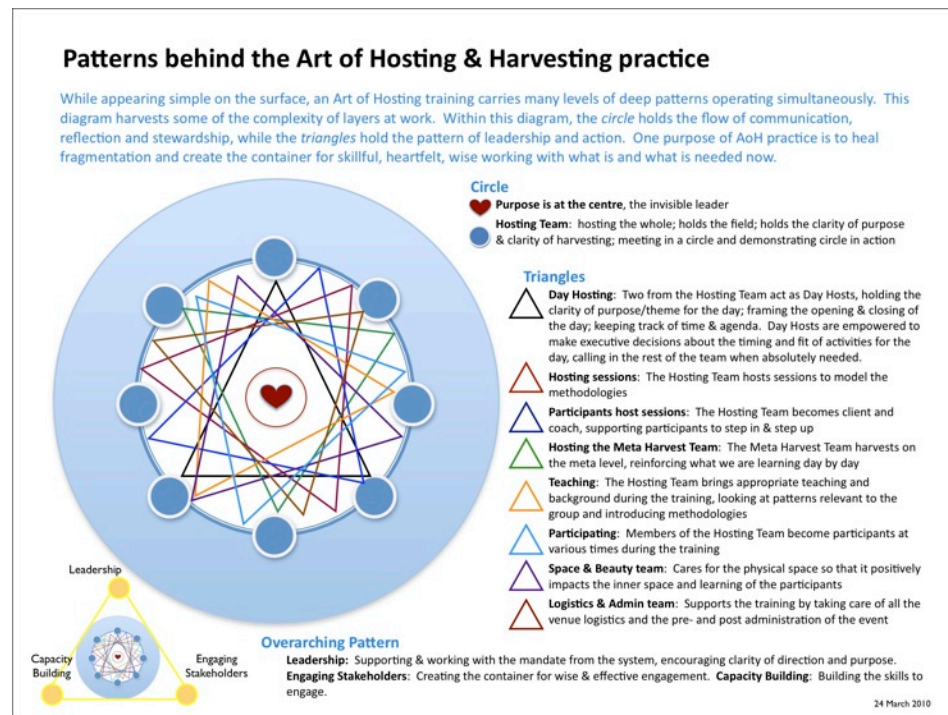
Deeper Conversation

When we sense the need to call a deeper, more meaningful conversation we are looking for something that moves beyond simply a meeting to do work. The most meaningful and powerful conversations combine good work with deeper relationships and a crackling learning environment. When the need arises for these kinds of gatherings, pay attention to processes that support all three of these domains. There is an art to hosting all three at once, and the benefits from doing so well include innovative thinking, work that feeds relationships and learning new ways to be together. These are also conditions under which a deeper community of practice may emerge, giving long life to excellent results. When it's time to host powerful conversations, seek to balance these three.

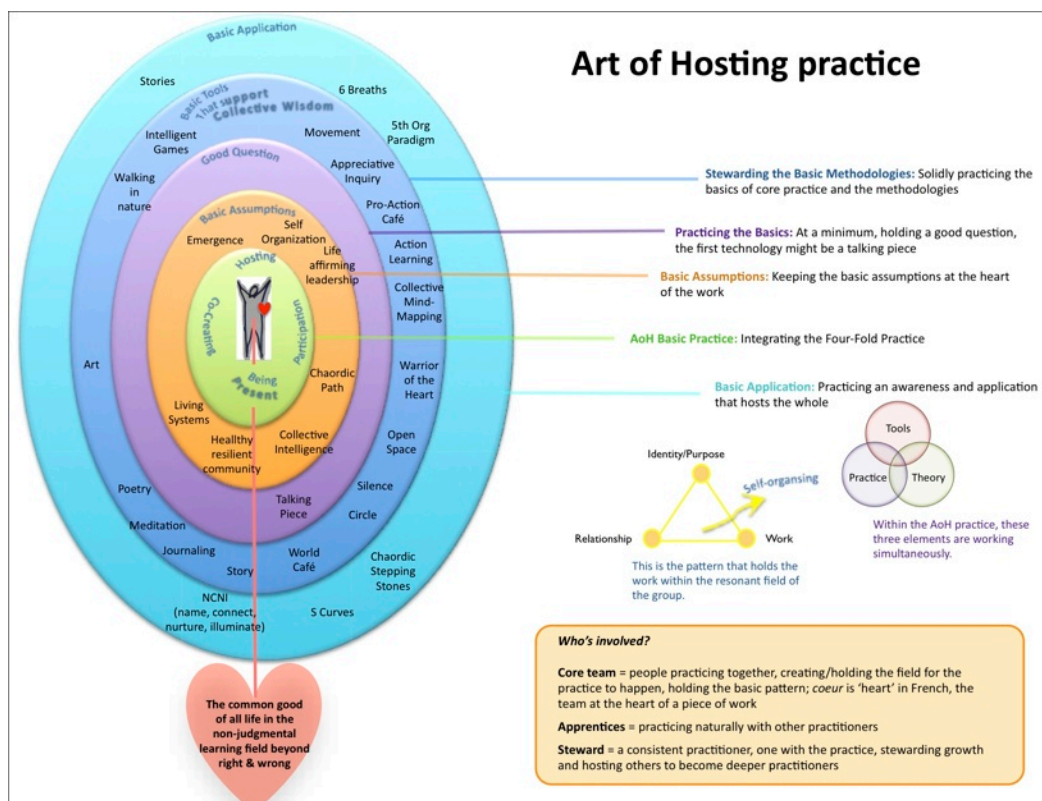
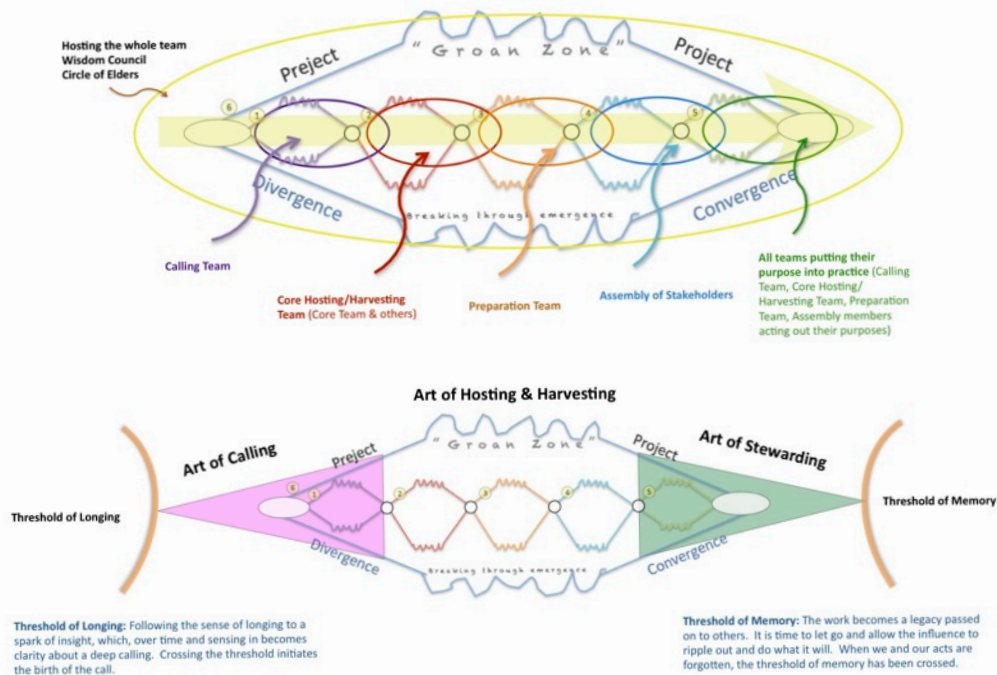
Chris Corrigan

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Patterns Behind the Art of Hosting



People & Teams within the Process Architecture



PRO-ACTION CAFE

Purpose and History

The Pro Action Café is a methodology for creative and inspirational conversation where participants are invited to share their questions (around projects – seed ideas etc.) and get input (deeper questions – knowledge – experience) from others.



The original concept of Pro Action Café is a blend from World Café and Open Space Technology.

It was invented by Ria Baeck and Rainer von Leoprechting to find a synergy between a peer-to-peer approach and action orientation, which could scale up to many participants if needed. It was and is successfully used in Brussels, more or less on a monthly basis. It is designed on a set of principles that reveal a deeper living network pattern through which we can co-evolve our collective future.

What is Pro Action Café Good For?

As a conversational process, Pro Action Café is an innovative yet simple methodology for hosting conversations about questions and projects that matter to the people that attend. These conversations link and build on each other as people move between groups, cross-pollinate ideas, and discover new insights into the questions or issues that are most important in their life, work or community.

As a process, like in a World Café, it can evoke and make visible the collective intelligence of any group, thus increasing people's capacity for effective action in pursuit of common aims. This means that during this event we participate in different topics of conversation.

As in Open Space Technology, topics are brought forward by participants themselves. There is no set agenda, only overall guiding questions, with the intention of deepening the learning process of all participants.

Pro Action Café can be used with an open invitation to a broad number of people and/or as a methodology for a specific group / organization / community to engage in creative and inspirational conversation. In this way it is a good tool for convergence and getting into actions.

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PRO-ACTION CAFE

General Flow of a Pro Action Café

Getting to know each other; break the ice



Connecting with lingering questions – becoming present

Initially we provided some guided silence/relaxing time. At the end we asked participants if a question, project, issue, dream would come up that would benefit from input from others, here and now.

Announcing the topics

People with a topic speak it (and write it on the agenda) and choose their table. We do that until tables are full (1 host per table + 3)

Explaining the process

Although each table deals with a different issue, there are overall questions that guide the conversations of each table. Before announcing the first one, explain very well the Café Etiquette (cfr. World Café):

- . Invite participants to share from own experience,
- . using a talking piece for deep listening and intentional speaking
- . look for deeper patterns and common themes
- . invite to write and doodle on the tablecloths.

3 Rounds of conversation: 20 to 30 minutes each:

Round 1: What is the quest behind the question? Try to go deeper than the story provided by the table host.

Round 2: What is missing? Once the quest has been redefined, what makes the picture more complete? Broaden the picture. What areas haven't been covered?

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Round 3: What next steps will I take? What help do I need? What did I learn?

Depending on time available, this 3rd round can be divided into 2 steps:

1. Some minutes for the topic owner to reflect on these 3 questions and harvest key insights with the help of others
2. Rest of the time is reflection time for all participants on what they learned during this process. This is intended to be more a process harvest than a content harvest, but also to become conscious that you learn in conversations, even if you didn't hold an announced topic.

Between each or some rounds create a 5 to 10 minutes break for people to have a drink and weave their conversations further.

Final feedback in circle

At least the issue holders share what happened. Anyone can share any additional insights.

Materials and set-up:

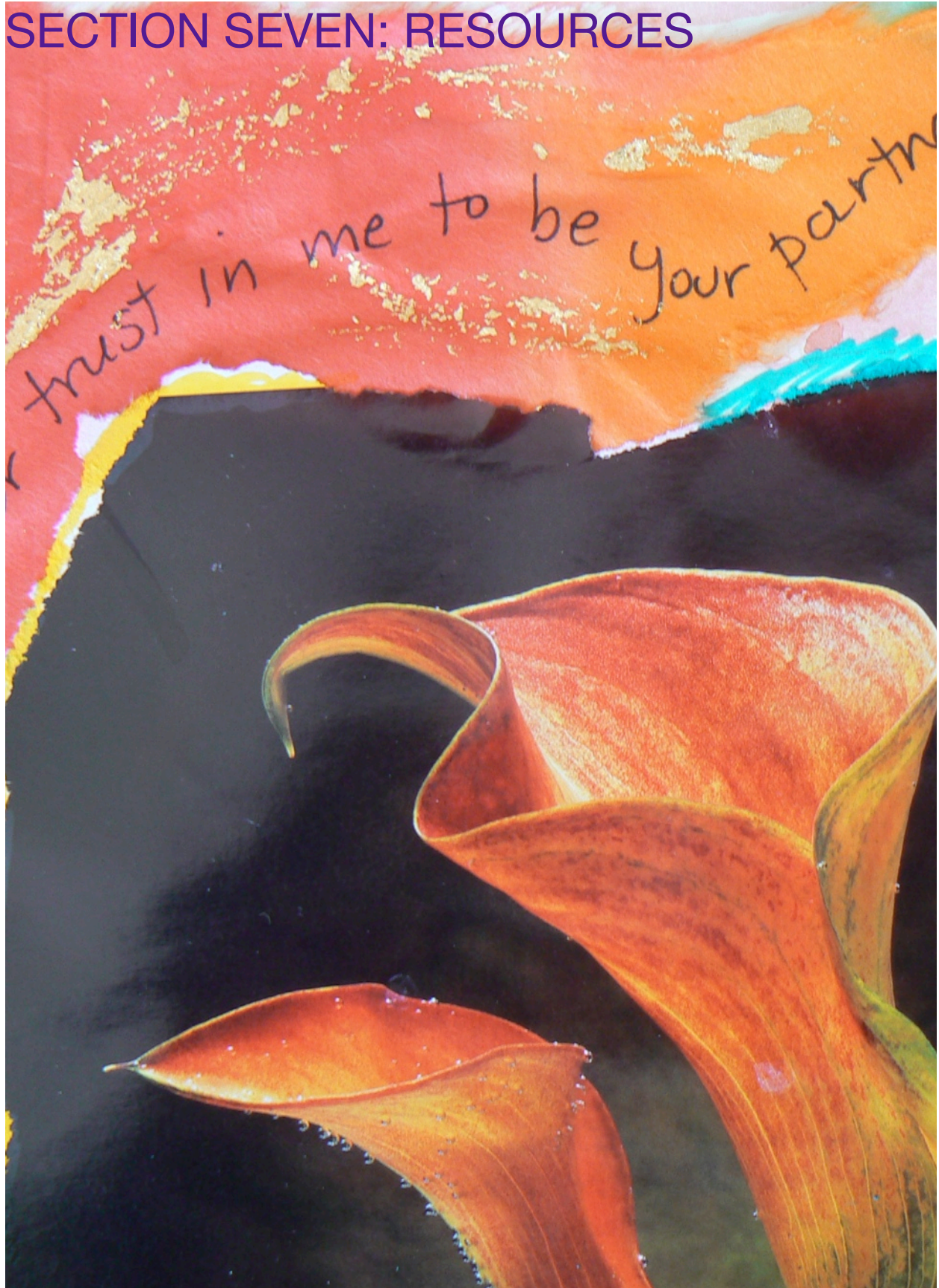
Provide nametags if needed.

Dress the tables with flipchart paper, colour pens and markers, a talking/ listening piece if appropriate.

Prepare the matrix for the agenda of the session if needed (not when you have less than 20 participants, so less than 5 topics)

Adapted from the original description of the process, by Ria Baeck, edited by Andries De Vos and again by Ria Baeck. (June 2010)

SECTION SEVEN: RESOURCES



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RESOURCES

There are so many wonderful references in the world. We have each chosen our very favorites.... those books we would be willing to carry through the Sahara desert with us. Those that tell us what we are **really** majoring in! What are yours?

We would like to create, with you, a virtual bookshelf.

We have created a very comprehensive list for those of you who would love to immerse yourself in some new material or old favorites.

This and our collective bookshelf will be posted on the Art of Hosting ning.

Here we go - our favorites. Grab your cup of coffee, curl up and join us.

Judy....

- Eliot, T.S. Four Quartets.
- Whyte, David. Crossing the Unknown Sea
- Vaughan-Lee, Llewellyn. The Return of the Feminine and the World Soul.
- Beck, Don., & Cowan, C. Spiral Dynamics; Mastering Values, Leadership, and Change.
- Scharmer, C. Otto. THEORY U: Leading from the Future as It Emerges, The Social Technology of Presencing.

Lisa

- Ferrucci, Piero. What We May Be: Techniques for Psychological and Spiritual Growth Through Psychosynthesis
- Ingerman, Sandra. Soul Retrieval: Mending the Fragmented Self.
- Myss, Caroline, Ph.D. Anatomy of the Spirit: The Seven Stages of Power and Healing
- Rasha. Oneness: The Teachings.
- Houston, Jean. Jump Time – Shaping Your Future in a World of Radical Change.

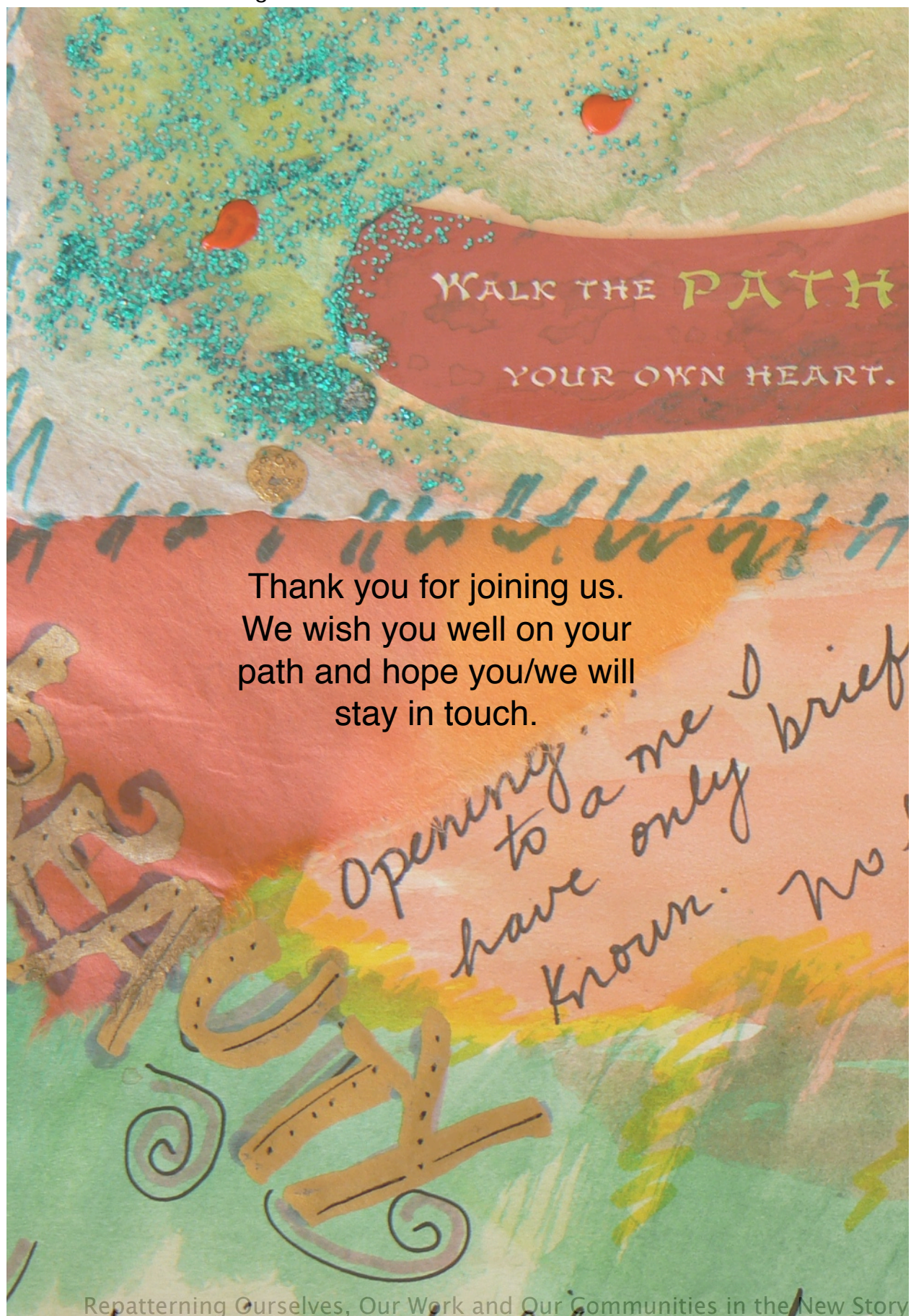
EdVeeje

- Estes, Clarissa. Women Who Run with the Wolves
- Macy, Joanna and Borrows, Anita, translators. Rilke's Book of Hours
- Plotkin, Bill. Nature and the Human Soul
- Ladinsky, Daniel, translator. The Gift - Poems by Hafiz
- Bolen, Jean. Goddesses in Every Woman

Tenneson

- Katie, Bryon. A Thousand Names for Joy
- Shirky, Clay. Here Comes Everybody
- MacCoun, Catherine. On Becoming An Alchemist
- Grossman, Warren. To Be Healed By the Earth
- Lena Ross, Lena. (my grandmother). So Roses Can Grow

**Please add collect your favorites and share them to our virtual library list.
Thank you.**



Thank you for joining us.
We wish you well on your
path and hope you/we will
stay in touch.

Opening to a me I brief
have only know. No