

**GST 365-W -- QUEST FOR WHOLENESS -- SPRING SEMESTER 2006 – 2 semester hours credit**  
**An Eastern Approach to Practice: FIVE POWERS OF PARTNERSHIP**  
**Wednesdays 3:10 – 4:50 p.m. Carlton 209**

Group Leaders: John and Gregg Sullivan  
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Office Hours: **Mondays -----10:30-11:30 am and 3:30 - 4:30 pm**  
**Tuesdays and Thursdays -----10:30-11:30 am and 12:50 - 1:50 pm**  
**+ other times by appointment.**

**I) Aims:**

The Quest for Wholeness is a two-semester mentorship that creates a space where learning and life can be integrated from the perspective of the humanities. The class meets once a week only. Its uniqueness is that **daily embodied practice** is required.

The aim of the work: **to come to life more fully**  
**so as to serve life more wisely and more nobly:**  
**sagely stillness within; sovereign service without**

What is distinctive about Quest for Wholeness is that it is an invitation to **embodied learning** – to developing habits of mind and heart that are **put into practice in daily life**. Quest teaches students how to bring an observing self present so that we can recognize when we are living in small mind and heart and how to shift our responses to larger mind and heart. Such work learns from daily practice what helps open life and what closes life. **In this spring course, we shall approach healing practice from an Eastern perspective – drawing on a model of five elements or seasons or ministries – a model from the ancient Chinese healing arts. We shall especially look at life as partnership and learn how to bring our partnerships to life more fully.** In this training, we come to experience ourselves as practitioners of the art of healing and wholeness – to experience ourselves as healing presences – so that where we are there will be less unnecessary suffering and more creative possibility for our common life. To learn to transform relationships into true partnerships requires practical skills, requires habits of mind-and-heart, that show up in all areas of our personal and professional lives.

Prerequisites: Junior/Senior status, minimum 3.0 GPA, strong commitment to the endeavor, interview with and acceptance by the professor.

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**II) The Spring Semester in Detail:**

We shall engage in what we call daily PRACTICE. By "PRACTICE," we mean a process of **noticing when you are in small mind** (e.g. reactive) and **shifting to larger mind-and-heart** (e.g. proactive and attentive to what reduces surplus suffering and promotes creative possibility for our common life).

A precondition for having such freedom is cultivating the Observing Self -- allowing ourselves to be aware of

- (i) what is going on and how we are relating to it,
- (ii) whether the stories + emotional reactions are opening or closing life, and
- (iii) how we can shift, if needed, to a larger way of seeing and being.

Practice may be initiated **intentionally** by **bringing a gift** and seeing what occurs – as when we practice gratitude or acknowledgment or deep listening and notice what occurs when we give this gift.

**Reinforcing large mind-and-heart.**

**OR**

Practice may be initiated **unintentionally**, as if from the outside by a situation not of our making – here we first notice **reactivity** arising in us (a situations arises and we immediately interpret and label it and then notice emotions – often so-called negative emotions -- arising). Then our “symptoms” can be our

reminder to own that **we** are generating stories and the emotions that arise with them. AND if awake and alert, we can change our story and shift our emotions. **Reversing small mind-and-heart.**

Becoming a practitioner means embodying habits of mind-and-heart that continually open life for the sake of all beings. Such practice changes yourself and your world.

**Texts:**

John G. Sullivan, **Living Large: Transformative Work at the Intersection of Ethics and Spirituality** (Laurel, MD: Tai Sophia Institute for the Healing Arts, 2004)  
John Heider, **The Tao of Leadership** (Humanics Publishing Group) ISBN 0893340790

**Grading:**

- a) Journal -- Essays -- worth 45% of the grade.
- b) Practice Log – daily entries -- worth 45% of grade.
- c) Group Presentation ----- worth 10% of grade.

Both the Journal and Practice Log will be self-assessed and instructor-assessed. There will also be a midterm conference with instructor on this matter.

**A) Journal: Essays + Reflections -- worth 45 % of the grade.**

Please keep a journal for the spring -- using a three-ring binder and 8 1/2 X 11 inch paper. TWO ESSAYS will be asked for each week. The journal will be self-assessed and instructor-assessed as in Fall. **Please keep assignment sheets in your journal.** The Self-Evaluation Sheet used at end of semester asks about the reading being done on time, the essays written on time, the length of entries, and your deepening insights.

**B) Practice Log: Daily Practice -- worth 45 % of grade.**

A small daily log is needed. Such a log should be have pages that can be removed as with the larger 3-ring binders. Each class meeting you will be asked to hand in your daily practice entries for that week. Daily practice is the heart of Quest. Attention will be given to how the daily practice is going and what is being learned at each class meeting. Daily practice will be self-assessed each week and there will be a section on daily practice in the Self-Evaluation form used at the end of the semester. There will also be a mid-semester conference with an instructor on this matter. Each week along with the essays of the week, you will also be assigned a Habit of the Week. In your daily practice entry, **include two sentences on the Tao of Leadership** each day and report on the practice of the week:

**Practice intentionally initiated:**

In this situation, **I chose to give this gift** of practice.

I noticed what occurred when I did – in me, in the other, in the relational field.

**Practice not intentionally initiated:**

While seeking to practice the weekly practice, old buttons were pushed and I noticed reactivity. In the presence of this person or situation, I noticed this **interpretation/ story** coming up and this **emotional charge** with it.

I noticed that this way of relating **was or was not** causing surplus suffering.

If O.K., affirm it. If not O.K., did you shift your way of relating?

When I shifted, I noticed what happened -- in the other and in the partnership?

**C) Presentations -- worth 10 % of grade:**

Instruction on presentations will be given separately. Five groups will be formed and each will present on the functions associated with their season and Ministry. (See Five Element Model below)

**Five Powers For Partnership --  
Bringing One-to-One Relationships to Life more Fully**

Bowl, boat and garden plus kingdom I see  
Think partnership first and then you and me.

**SUMMER MINISTRY  
OF HEART'S DIRECTION**

**Heart as Sovereign / Sovereign of Awakened Heart**

- A) **Think Large Mind, Partnership Mind, "Kingdom First" Mind**  
"Think Partnership first and then you and me."
- B) **Call forth**, with joy, the **shared tasks/ goals/ mission** of the partnership  
evoking the great **"FOR THE SAKE OF"** --  
***for the sake of the partnership and all it serves***

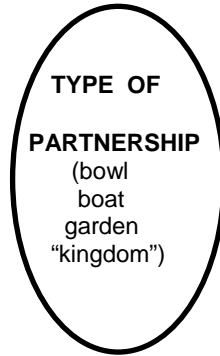
Held by a vastness as deep as the sea.  
Think partnership first and then you and me.

Naming our union, its nature we see.  
Think partnership first and then you and me.

**SPRING MINISTRY OF DEFENSE  
Warrior/ Strategist**

- A) **Open options** for effective action,  
seeing all events as danger/ opportunity
- B) **Take small steps** in timely fashion  
*for the sake of the partnership  
and all it serves*

Slip through the hyphen -- take action and see  
Think partnership first and then you and me.



**AUTUMN MINISTRY OF DIPLOMACY  
Diplomat/ Sage-Counselor**

- A) **Acknowledge** situation exactly as it is,  
with surface and depth features
- B) **Let go** of what no longer forwards life  
*for the sake of the partnership  
and all it serves*

Bowing three times, letting go, letting be.  
Think partnership first and then you and me.

**WINTER MINISTRY OF RESOURCES,  
Minister of Deep Waters / Wise Fool**

- A) **Practice deep listening** in unknowing -to seek to understand
- B) **Practice inquiry** in unknowing, like a Wise Fool -- to discover new learning  
*for the sake of the partnership and all it serves*

Listening and learning and finding the key.  
Think partnership first and then you and me.

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Picture the partnership as on a bowl or boat floating in the ocean -- the four ministries above are on the rim of the bowl or boat, a Fifth Ministry is in the center underneath the bowl or boat of partnership.

**LATE SUMMER MINISTRY OF EARTH'S ABUNDANCE**

- A) **Appreciate** life --coming from a sense of abundance
- B) **Nourish** all who serve the kingdom, giving simple gifts  
*for the sake of the partnership and all it serves*

Receive in abundance then give generously  
Think partnership first and then you and me.

**Criteria of good practice (repeated from the Fall Semester)**

1. **Reflective essays** which show insight into the material.
2. **FAITHFUL, DAILY, FOCUSED PRACTICE** -- each day you practice the skill or habit assigned for that week and record each day what you learned in so doing. **AVOID DIARY ENTRIES** --i.e. entries that simply report what went on and how you feel.  
  
Instead, **your practice log should show clearly the HABIT BEING PRACTICED AND THE RESULTS**. If you remain focused, insights pertinent to PRACTICE will occur.  
  
These insights are what need to be reported and learned from.
3. **Active participation** in the weekly meetings **and sharing of insights which benefit the group**. Your practice is for your sake and for the sake of others.
3. **A sense** -- evident to you and to others -- **that you are indeed embodying the aims of**  
**Quest: to come to life more fully so as to serve life more wisely and more nobly.**

**For integrity, it is not enough that you feel that you have benefited greatly from Quest; someone looking at your journal work and your practice log work should concur.**

- "A" level work denotes INSIGHTFUL PRACTICE to a excellent degree --  
i.e., each of the four criteria is fulfilled to a high degree.
- "B" level work denotes INSIGHTFUL PRACTICE to a substantial degree yet with  
greater lapses in practice and in recognizing and sharing insights than for A-level work.
- "C" level work denotes adequate progress yet also points to the fact that practice although done  
and profited from, was not done with the intentionality and consistency desired.

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**Attendance, preparation and participation** are absolutely crucial to the success of the group.

Your presence counts in establishing the trust level of the group and your insights count in forwarding the learning of the group. For the group to be a support for practice demands participation from everyone!

Should you need to be absent, please report to the group leader as soon as possible before or after a session either by phone -- 278-5697 or by email to [sullivan@elon.edu](mailto:sullivan@elon.edu).

**For each meeting, bring your journal and practice log.**

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The ancient masters were subtle, mysterious, profound, responsive.  
The depth of their knowledge is unfathomable,  
All we can do is describe their appearance.  
Watchful, like those crossing a winter stream.  
Alert, like men and women aware of danger.  
Courteous, like visiting guests,  
yielding, like ice about to melt.  
Simple like uncarved blocks of wood.  
Hollow, like caves.  
Opaque, like muddy pools.

Who can wait quietly while the mud settles?  
Who can remain still until the moment of action?  
Observers of the Tao do not seek fulfillment.  
Not seeking fulfillment, they are not swayed by change."

See translation of the Tao Te Ching by Gia-Fu Feng and Jane English (New York: Random House Vintage Books, 1972). Passage modified for inclusive language.

**THE FIVE POWERS OF PARTNERSHIP  
Seeing One-to-One Relationships as Potential Partnerships  
and Bringing these Partnerships to Life More Fully**

Feb. 1st: **INTRODUCTORY:** Group convenes. Bow. Differences West and East. Prior Connection and Lake Analogy.

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Feb. 8th: **INTRODUCTORY:** Yin-Yang (stillness & service) and the five seasons as ministries. Coming from interconnection vs. coming from separateness.

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Feb. 15th: **Week 1 on Late Summer – Earth in Center -- SERVANT OF EARTH’S GIFTS –**  
Life as gratitude. Empathetic tending -- Giving and Receiving.

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Feb. 22nd: **Week 2 on Late Summer – Earth in Center -- -- SERVANT OF EARTH’S GIFTS –**  
Group Presentation on Late Summer -- Harvest -- and the functions of this ministry

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Mar. 1st: **Week 1 on Summer – MINISTER OF HEART’S DIRECTION --** the Invitation to Large-minded Service for the sake of the Kingdom, Commonwealth, Common Life. Mission and Vision.

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Mar. 8th: **Week 2 on Summer -- -- MINISTER OF HEART’S DIRECTION --** Summer Group presents on Summer and the functions of this ministry. Leading and Following.

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Mar. 15th: **Week 1 on Autumn -- DIPLOMAT, SAGE/ COUNSELOR --** Acknowledging and letting go of - what no longer forwards life

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**Mar. 22nd is in the midst of Spring Break. Happy Holidays!**

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Mar. 29th: **Week 2 on Autumn -- DIPLOMAT, SAGE/ COUNSELOR --** Autumn Group presents on autumn and the functions of this ministry. Acknowledging and Letting Go.

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April 5th: **Week 1 on Winter -- MINISTER OF DEEP WATERS, OF LISTENING/ LEARNING --**  
listening and speaking.

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April 12th: **Week 2 on Winter -- MINISTER OF DEEP WATERS, OF LISTENING/ LEARNING --** Winter Group presents on Winter and the functions of this ministry.

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April 19th: **Week 1 on Spring -- WARRIOR/ STRATEGIST --** Opening options beyond Either-Or and taking small steps. [Spring convocation -- class times will be adjusted]

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April 26th: **Week 2 on Spring -- WARRIOR/ STRATEGIST --** Spring Group presents on Spring and the functions of this ministry. Opening options and taking small steps.

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**Personal Self-Evaluations are to be turned in today with your essays and Practice Log entries.**

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May 3rd: **Last Class** –For this last meeting, we shall gather at our house for a final exercise of acknowledging each person’s gifts and then for dinner. **This class will go for approximately three hours and then dinner. Please make arrangements to be with us for the whole time. I’d say from 3:10-7:00.** Once the final exercise begins, it must move to include everyone and you will find it very touching and a fitting way to concluded our year’s work.

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**May our time together enlighten our minds  
and enkindle our hearts  
for the benefit of all our partnerships and all they serve.**