



ConjointReader

A Publication of The School of Meanings and Values

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A New Scope of Service for The School of Meanings and Values

By Will Sherwood, President of the SMV Board

Welcome to another edition of our semi-annual newsletter the Conjoint Reader. As many of you know, our "Art of Living" symposium series that began with "Joyous Living" and "Authentic Living" continues on April 9, 2005 in Los Angeles with "Intentional Living."

This series marks the beginning of a new direction for the School of Meanings and Values. Our mission and purpose has not changed, but our scope of service certainly has! The School of Meanings and Values is more committed than ever to the adventurous service of educational outreach.

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Our purpose is to positively change the consciousness and mental fabric of our planet by fostering change in the individual. We will continue to accomplish this purpose by presenting educational symposia and by creating videos and DVD's directed toward truth seekers who are not necessarily served by existing religious organizations, with the final objective of welcoming them into the one worldwide family of God. The Board thought long and hard about this

change, and realized that to best serve the expansion of the Urantia revelation, we need to provide services that are different from what is currently offered by organizations such as Urantia Foundation, International Urantia Association, and the Fellowship.

To continue in our service of this new focus, we will be repeating the Authentic Living symposium at the Santa Clara Convention Center on May 21, 2005. We are also planning to translate Authentic Living into Spanish as our sister school in Bogota, Columbia has enthusiastically requested.

The nice part is that you can participate in this new and adventurous scope of service and share the experience of the "Art of Living" series from the comfort of your home. All you need is a copy of one of our symposia available in DVD format, and these can be obtained for a relatively small contribution to the SMV.

In reality, though we have many exciting programs planned, to continue in this outreach effort we need your help. Please use the enclosed contribution envelope to mail in your tax-deductible donation, or use PayPal when you visit our website at www.school-meanings-values.org. Please make a contribution today.

From Kick Start: A Cosmic Biker Babe's Guide to Life and Changing the Planet

By Carol Setters

Somehow, we got the twisted idea that following our own call to greatness means we aren't taking care of the needs of others. We are often so identified by our roles as respondents to others that we are practically allergic

to having an identity of our own. But, we may say to ourselves, isn't service to others what life is all about? Yes, of course. The dedication of the servant is a noble attitude that would aptly describe the lives of many of the world's greatest people. Dedicating ourselves to something greater than who we are is not only what needs to happen right now, but it is the real secret behind a satisfying life.

However, there's a distinction about great people and people who are just responding to the needs of people around them. The difference is that most great individuals have an attitude of serving others that is augmented with a personal vision, something they have created and directed, which allows them to give the world their talents and brilliance. They commit themselves to a vision that reflects the fundamental essence of who they are and they shape it into a picture of what they want life to be, for everyone including themselves. As they become walking personifications of their vision, they inspire and invite others to see themselves in the vision.

Being passionate about a compelling picture of a life that reflects who you really are doesn't mean you have to be a great leader. What makes a person truly great is a vision that is so transforming that they become something more than who they are. We are all capable of those types of visions, the difference is that some people actually live them.

An essential vision of how we're going to kick some butt on this planet has to come from deep within our genuine selves. Whether or not it's the kind of thing that moves people to join you is not important. What is important is finding that passion within you and committing to it in such a way that it takes hold of you. It has to transform the life you are living now in such a way that you make a difference in the world. Creating your vision and living it will give your life more meaning, more satisfaction and more self-respect.

If you don't take the time to figure out what you stand for and exercise the courage to put it out there in the world, you may never feel you've arrived in your

own life unless you stop being what you think you're supposed to be and start living an authentic vision of who you really are.



Carol Setters has been an ardent student of "The Urantia Book" for almost 30 years. Her book, "Kick Start: A Cosmic Biker Babe's Guide to Life and Changing the Planet," is set for release in May from Conari Press. Her

presentation at the Authentic Living workshop in Santa Clara, California on May 21, 2005 is based on her book. Carol writes and speaks to audiences about spiritual and personal growth, encouraging people to get in touch with the spirit within, find their true calling in love, and read "The Urantia Book." Carol lives in Boulder, Colorado with her husband and twin teenagers. She rides a Harley.

Problem-Solving Strategies: Rules for Keeping the Peace

Adapted from Love Games, by Mark Robert Waldman

There are two non-negotiable rules in resolving emotional issues and fights. The first is that all confrontations are by appointment only, for you will both need time to prepare. This, however, is not so easily done, for when we are upset, there is a tendency to blurt out our feelings or ignore the issue in its entirety. When you find yourself upset, describe your problem, briefly to your partner and then make an appointment to sit down and talk. Wait for at least an hour to allow your partner to become emotionally prepared, and if either of you feel it necessary, take a few days to prepare.

When we are upset, there is a tendency to blurt out our feelings or ignore the issue in its entirety.

The second non-negotiable rule is that either person may call for a time-out at any time he or she chooses. A time-out may last for only five minutes or may take several hours or days, but it is the responsibility of the person who calls for the break to immediately suggest a specific time to reconvene. This rule, too, is difficult to follow because it interrupts the conversational flow, but to not take a break when one person feels overwhelmed can ruin the chances of resolving a major conflict adequately. The result is a problem that can undermine the stability of a relationship for months.

Three strategies for beginning a constructive dialogue:

1. *Pick the right time.* Briefly describe the problem you wish to address with your partner and set up a mutually agreed upon time to discuss it. But before you engage in dialogue, ask yourself the following question: "Can my partner really hear me and respond to me at this time?" If not, consider waiting for a better time. Avoid discussing difficult issues prior to going to work or sleep, giving yourself at least two hours to talk and then unwind afterward.

2. *Find the best location.* Select a place where the two

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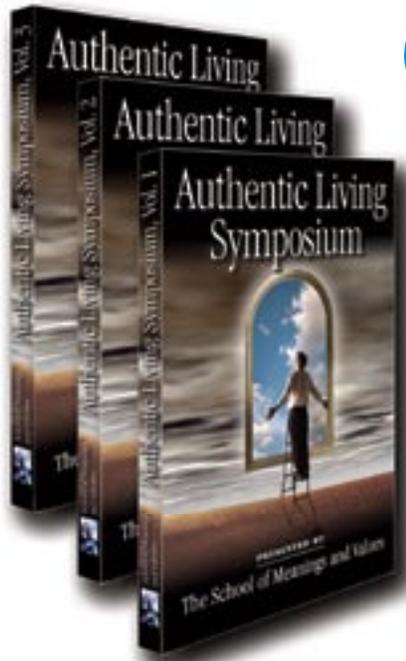
Gregg Levoy — author of best seller, "Callings: Finding and Following an Authentic Life." Mr. Levoy's presentation was a huge success. People have been begging for a repeat event. Now you can see what the buzz is about!

Also included are presentations from these engaging speakers:

Dr. Jeffrey Wattles — Author, professor of philosophy, KSU, Ohio.

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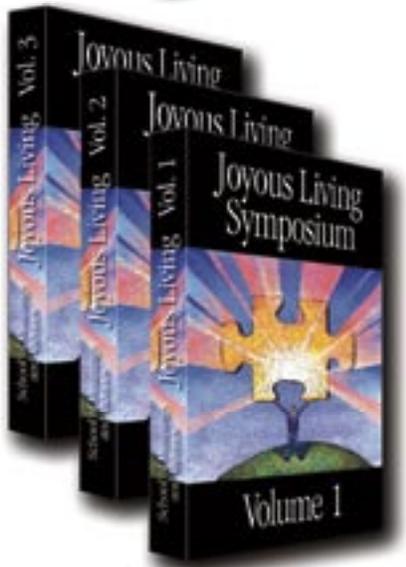
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of you won't be disturbed. Avoid confrontations in the bedroom; studies show that people unconsciously associate fights with where they occur. Consider having your discussion outdoors while taking a walk, which will help to ground you in your body. You might also meet in a restaurant or other public place, which will help you stay calm, or talk on the phone if a face-to-face meeting feels too threatening.

3. *Open your dialogue with kindness.* Begin a confrontation with an expression of love by giving a compliment, a small gift, or a tender embrace. This lets your partner know that you are entering the dispute with a willingness to protect the underlying love that you share.

Six strategies for containing disruptive emotions:

1. *Avoid provocative language.* No insults. No accusations. No denunciations. No condemnations. No blaming. No character assassinations. No sarcasm. No swearing. No threats. No yelling. Ask your partner to inform you if your communication feels like an attack; even if you think you are calm, your partner may require greater sensitivity and care.

2. *Soften the tone of your voice.* Pay close attention to your voice as you speak. Hostility can be communicated through tone as well as words. Your communication will be more effective if you speak slowly, with warmth. Soothing, gentle speech goes a long way in getting your message across.

3. *Be aware of nonverbal communication.* Feelings and emotions can be communicated nonverbally through facial expressions and body movements. Looking away, frowning, giving an exaggerated smile, or rolling your eyes can be easily interpreted as anger, hostility, sarcasm, or disbelief. These cues can stimulate an unwanted reaction from your partner, so ask him or her for feedback about any nonverbal message you may send.

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4. *Monitor your anger.* If you find yourself getting more upset as you talk or listen, take a few minutes to calm down. Close your eyes, take deep breaths, and stretch your arms and legs. Ask your mate for help; the contact of your partner's hand can have a soothing effect. Monitor your pulse rate; if it rises, take a twenty minute break.

5. *Recognize the danger zone.* Shakiness, increased perspiration, clamminess of the skin, muscle tension, a

tight jaw, chest pressure, clenched arms or fists, exaggerated facial expressions and other intimidating body motions are signs that you may soon lose emotional control. Ask your partner to point out any warning signs that you may fail to notice, and then take a break.

6. *Call for a time-out.* If you feel stuck or overwhelmed, call for a five to thirty minute break – but don't just walk away or suddenly hang up the phone. An abrupt interruption can really upset your partner because you have not given her or him enough time to prepare for a time out. Take a minute to explain why you need to take a break, and then set a time to resume. During the time out, practice relaxation exercises. If communication breaks down again, consider rescheduling for the next day.

You can enjoy Mark's thoughts and ideas in person at the Intentional Living Symposium, Saturday, April 9th at the Doubletree Hotel in Los Angeles, California.

Quotes from "The Golden Rule"

By Dr. Jeffrey Wattles

From the chapter on Confucianism

Confucian tradition has honored the beauty in genuine goodness, where the shadow of self-conscious hesitation is gone and nobility of character expresses itself spontaneously. (p. 15) The Chinese sources . . . provide a strikingly comprehensive concept of the imaginative role reversal often associated with the practice of the golden rule.

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Imagining oneself in the other's position can involve an ethically informed intuition of heart and mind, seeing patterns of relationships, using scientific knowledge ("the investigation of things") and creative imagination, extending feelings into the present situation that have been previously realized in a similar relationship, attending to the Way that is immanent to the other person and interior to the agent, and identifying with the other as a member in the universal family. Although mentioning these many antecedents of moral conduct may seem to erect a burdensome ideal, an adequate understanding is often intuitively available to someone who approaches a situation with a loving, action-ready attitude. (p. 26)

From the chapter on the New Testament

The flexibility of a rule which remains widely accessible and reasonable, while conveying a high standard, can be understood as engaging the hearer/reader in a movement through several levels of interpretation, including at least the following.

1. *The golden rule of prudence.* Do to others as you want others to do to you . . . with realistic attention to the consequences of your choices for the long-run welfare of your recipient. This rule must be distinguished from a pseudo-golden rule of self-interest: Do to others as you want others to do to you . . . with an eye to avoiding punishment and gaining rewards for yourself. It is altogether legitimate that one have a prudent eye to the long-term welfare of one's own soul; prudence "counts the cost" of a proposed commitment or course of action. And it is altogether fitting that Jesus gave warnings about the consequences of selfish living and gave assurances to calm the fears and intrigue the imagination of those who are open to choosing the way of love and service. Jesus' promise of eternal life to all who will receive it in faith subverts natural concern about doing what is right at significant earthly cost to oneself. The prudent course is to do the will of God, and that is to act with golden-rule regard for the neighbor. But the logic of the golden rule requires that this same farseeing and forward-looking concern be extended to the recipient. Prudence combined with the golden rule thus involves the next level.

Since the neighbor can be the enemy, however, fulfilling a "conventional ethic of fairness" can require extraordinary love, which involves the next level.

2. *The golden rule of neighborly love.* Do to others as you want others to do to you . . . as an expression of consideration and fairness among neighbors, where the scope of the term "neighbor" extends to all without regard to ethnic or religious differences. Since the neighbor can be the enemy, however, fulfilling a "conventional ethic of fairness" can require extraordinary love, which involves the next level.

3. *The golden rule of Fatherly love.* Do to others as you want others to do to you . . . imitating the divine paradigm. The rule has its paradigm in the way the Father loves, giving good gifts and being merciful, and in the life of Jesus, which shows that love is not without its severe disciplines. These three levels are implied and blended in Jesus' teachings.

From the chapter on contemporary religious thought

I can never forget a comment made by a Buddhist speaker

on an interfaith panel. He remarked on "the stink of religious experience." I take his point to be not that religious experience must be deceptive, but that it tends to bring, in its wake, an offensively self-conscious display. If these topics were not worth the effort, silence would surely be safer. (p. 161)

New conceptions of the relation of religion and ethics are at work here. Kantian ethics (referred to rather than advocated by these writers) acknowledges a difference between moral reason and religion, but assigns to moral reason the unique responsibility for critically determining what is right, while religion provides enhanced perspective, supporting motivation, hope for grace to act in genuine benevolence, and hope for a heavenly reward. On a variation of Kantian thought, God has blazed the trail which reason often cannot discover by itself; once the trail has been discerned, reason can pave it with a universally accessible rationale. For the authors summarized here, however, morality based on sympathy and duty is incomplete in ways that are only healed on the spiritual level. For von Balthasar, the divine is the content of spiritual interaction; it is given by grace, commanded, and enjoyed. For Rost, the moral life simply is the expression of divine love to others; the alternative is for a person to be directed by material interests. (p. 162)

From the chapter on ethical conclusions

Important current criticisms of the rule prompt a further unfolding of a golden-rule ethics. The rule, it has been charged, cultivates blindness to the otherness of the other, since it assumes a basic commonality between agent and recipient. Some challenge the notion of a common humanity citing (1) the pervasive influence of differences such as gender, race, and class, and (2) the uniqueness of individual personality. However, in saying what humanity has in common it is not necessary to confine oneself, say, to basic needs and to shared facts about the human condition, e.g., the inevitability of death. The dimensions just mentioned—such as gender and uniqueness of personality—are also common: gender is a factor for everyone, and everyone is unique. These universal statements importantly characterize what it means to be human. The golden rule does assume a common humanity in this expanded sense. Each of us wants to be treated with due regard for the features that we have in common with others, and with due regard for the features that classify us in one way or another, and with due regard for our uniqueness. (p. 174)

Dr. Jeffrey Wattles will be speaking at the Authentic Living Symposium in the San Francisco Bay area, and at the Intentional Living Symposium in Los Angeles on April 9th. He may be contacted through his website at www.personal.kent.edu/~jwattles/ub.htm

The Spirit: A Deeper Look

By Robert Fritz. The following two articles are excerpted from his latest book, *Your Life As Art*”

The third dimension of the creative process concerns the deepest aspects of the human being. Often, this realm is thought of as the domain of philosophy, metaphysics, or religion. But, there is another lens with which to view



Robert Fritz is the featured speaker and workshop leader at the upcoming Intentional Living Symposium on April 9th at the Doubletree Hotel in Los Angeles.

this aspect of the human makeup, one without the limitations of beliefs, dogma, creed, doctrine, or conviction. This lens explores without an idea of what one might find. This true exploration can open the door to the deepest source of the creative process. For your life to be art, you cannot ignore your own depth, your own reservoir of vitality. Through the creative process, your true spirit and essence is expressed throughout your life. When you are in touch with this spirit, you're transformed in many ways. It impacts your life direction, your understanding of what's most important to you, and your quality of life. It can be a platform from which to stand, a touchstone for deepest values and highest aspirations, a source of inner strength, and a fountainhead for amazing intrinsic generative energy.

The nature of creating is that we connect with the deeper spirit of ourselves throughout the process. While, often, the experience of this spirit is spontaneous and inadvertent, the connection can be developed consciously. Your deeper spirit can have a dominant place in your life, which will enrich you in the most incredible ways.

Most of us sense there are dimensions of ourselves that are just below the surface, but nonetheless, strive for expression. When we are not able to find a place for these aspects of ourselves, we feel that something is missing.

Most of us sense there are dimensions of ourselves that are just below the surface, but nonetheless, strive for expression. When we are not able to find a place for these aspects of ourselves, we feel that something is missing. And something is. As we explore this aspect of your life as art, you will be challenged to find this depth that is personal to you. The experience you reach may surprise you, delight you, enlighten you, open you, expand you, and touch you.

The Three Aspects of Creating

Each area, the mechanics, the orientation, and the spirit, needs exploration and development. The three, together, are inextricably tied. You can master the mechanics of the creative process and yet not have a suitable orientation or spirit, and you will find that you are only going through the motions of the process. The outcomes will not capture the height and depth of your true desires.

You may have the most favorable orientation, but if you do not know the mechanics, you will not be able to accomplish much.

You can have the spirit, but an unsuitable orientation or lack of mastery of the mechanics will frustrate you because the deeper calling of your spirit is unable to manifest its innate wisdom in the real world.

Robert Fritz is the author of the international bestseller "The Path of Least Resistance" and is a composer, filmmaker, writer, and consultant for some of the largest companies in the world. Over 80,000 people have taken courses created by him and his pioneering work on structural dynamics has had impact on such diverse fields as the arts, third world development, organizational development, strategic planning, and personal and executive coaching.

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Organization of the School

- ❑ **Board of Directors:** The Board is self appointing and oversees the operation of the School; appoints members of the Teaching Staff; and supervises all aspects of the school's outreach programs

- ❑ **Volunteer Staff:** Ably assists Directors in accomplishing goals and objectives of the School; supports teachers in conducting courses, and provides support services to meet the basic needs of running the School, workshops, seminars and other School presentations and projects.
- ❑ **Teaching Staff:** Dedicated truth seekers who design, conduct and work to meet the educational and spiritual guidance needs of the planet.
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We encourage and need your financial support to continue providing our substantial outreach efforts. Please make a donation through PayPal at our website: www.school-meanings-values.org or by sending a check to the following address:

The Board of Directors
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Save The Date NOW!

Don't Miss "Authentic Living" May 21, 2004, the Santa Clara Convention Center

If you attended either of the School of Meanings and Values Symposia, Joyous Living or Authentic Living, you know how powerful, moving, and inspirational this upcoming, day-long event promises to be!

The School of Meanings and Values is breaking new ground for outreach. The Authentic Living Symposium will feature these and other outstanding speakers: Gregg Levoy, author of "Callings: Finding and Leading An Authentic Life" — Carol Setters, author of "Kick Start: A Cosmic Biker Babe's Guide to Life and Changing the Planet" — Dr. Jeffrey Wattles, author of "The Golden Rule."

Come See What The Buzz Is About!

Make your reservation TODAY at www.school-meanings-values.org

Finding Your Calling

By Gregg Levoy, excerpted from his book, "Callings: Finding and Following an Authentic Life" Mr. Levoy will present his acclaimed workshop at the Authentic Living symposium on May 21, 2005 at the Santa Clara Convention Center in Santa Clara, CA.

Some years ago, along a country road outside of Fresno, California, on a windy spring day, a part of the invisible world was made, for a brief moment, visible to me.

I saw, in the light lancing through a row of trees, great streams of yellow pollen sweeping by on the wind, every speck filled with information—blueprints for making perfect blue flowers, the dark musculature of trees, meadow grasses.



I saw in that moment that the whole sky is filled with furtive transmissions—pollen and seeds, radio waves and subatomic particles, the songs of birds, satellite broadcasts of the six o'clock news

and the Home Shopping Network. And I saw that what is necessary to make substance or meaning out of any of it is a receiver, somebody to receive.

Years later, struggling to make sense of a stunning aggregate of symptoms and synchronicities in my own life that appeared to cluster around the questions of whether or not I should leave a job, I realized that my own life was similarly flooded with signals of which I was only dimly aware but that seemed to indicate the necessary steps I should take to make my life literally "come true". Until then, unfortunately, the receiver had usually been turned off, so these incoming calls fell lemming-like into silence.

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In many traditions, calls—in the form of sounds—precede prayer, rites of initiation, spiritual healings, and major life events. The purpose of calls is to summon adherents away from their daily grinds to a new level of awareness, into a sacred frame of mind, into

communion with that which is bigger than themselves. The calls may come from bull-roarers, trumpets, rattles, wooden clackers, songs, bells, or the chanting of mu-ezzins atop minarets.

In the primary creation myth of Western cosmology, the very first call came through the voice that said, "Let there be light," and there was light, the words then becoming flesh. Every call since then has also been a call to form, a call to each of us to materialize ourselves.

Calls, of course, beg the question, "Who, or what, is calling?" But in attempting to answer this question even an exhaustive list of every name for Soul or Destiny or God would be beside the point. It simply doesn't matter whether we call it God, the Patterning Intelligence, the Design Mind, the Unconscious, the Soul, the Force of Completion, the Center Court, or simply "life's longing for itself," as Kahlil Gibran envisioned. It is clear, however, that "living means being addressed," as the theologian Martin Buber once said, and whatever or whoever is addressing us is a power like wind or fusion or faith; We can't see the force, but we can see what it does.

We mistakenly equate surrender with defeat and sacrifice with annihilation. We bring to our renunciations the same panic and anxiety — "Oh God, I can't give that up"

Primarily this force announces the need for change, and the response for which it calls is an awakening of some kind. A call is a monologue. A return call, a response, creates a dialogue. Our own unfolding requires that we be in constant dialogue with whatever is calling us. The call and one's response to it are also a central metaphor for the spiritual life, and in Latin there is even a correspondence between the words for listening and following.

Surrender as Victory

By Gregg Levoy

Much of the pain associated with callings comes from avoiding them, from not surrendering to them. However, much sacrifice may be involved, much of the pain we feel in surrendering to callings actually comes from our anticipation of the pain and not from the actual capitulation. Once we do surrender, we often feel a sense of great relief, and just as often we are bewildered about why we didn't do it years ago.

We mistakenly equate surrender with defeat and

sacrifice with annihilation. We bring to our renunciations the same panic and anxiety — “Oh God, I can’t give that up” — that we often bring to our deliberations about intimacy, the fears of being devoured and overpowered, of giving our lives away. Granted, parts of us are broken into smithereens in the process of following our calls and experience real compromise and real suffering, but this is not defeat any more than a flower suffers defeat by going to seed. Furthermore, says theologian Frederick Buechner, “What’s lost is nothing to what’s found, and all death that ever was, set next to life, would scarcely fill a cup.”

In the religions, myths, and psychologies of the world, surrender is envisioned not as defeat but as liberation, and sacrificial typically precedes a resurrection. It’s about swapping something temporal for something transcendent, about turning suffering into victory. It explains why God proved merciful once Jonah finally took the plunge. It explains why the feast days of the Christian martyrs—those extremists for liberation—are celebrated not on their birthdays but on their death days, because that’s when they were considered to have been truly “born”. Like evaporating water, we give up an earthly bond in order to rise.

Historically, that which is sacrificed is also venerated. It is, as the word sacrifice itself suggests, “made sacred” and not simply tipped over the side and done away with; sacrifice is not merely a means to an end. Many sacrifices were made on altars, which elevated whatever was placed on them. By making sacrifices, we honor not just what dies but also the act of death, the skill of dying, by which we also honor the ultimate fact of life, the way the game is played: we get and we give, we win some and we lose some, and life is the trapeze act we perform between the two.

Whatever we have to give up to follow a calling is, in a sense, giving its life for our benefit. We sanctify it by recognizing that we wouldn’t be able to liberate ourselves to follow that calling without it being sacrificed. Gratitude, of course, is less of a stretch in hindsight, once we’ve safely negotiated the passage and can look back and see how critical it was to our unfolding. If we can let go of the trapeze platform and make our necessary surrenders, we may be liberated, but if, while still suspended in empty air, we can say “thank you”, we’re damn near enlightened.

Gregg Levoy is the author of Callings: Finding and Following An Authentic Life—hailed by Booklist as “Ravishing!”—and “This Business of Writing” (Writer’s Digest Books). He has written for the New York Times Magazine, Washington Post, Omni, Psychology Today, American Health, Reader’s Digest, New Age Journal, and many others, as well as for corporate, promotional and television projects. Contact him at GreggLevoy.com

Make Your Reservation Now!

Intentional Living Los Angeles, April 9, 2005

*The DoubleTree Hotel, 10740 Wilshire Blvd.,
Los Angeles (about 1/2 mile east of 405 Fwy.)*

The School of Meanings and Values is proud to announce our next event in our series on the art of living: “Intentional Living” featuring keynote speaker and best selling author Robert Fritz. Mr. Fritz is a composer, filmmaker and organizational consultant, and is founder of Technologies For Creating®. He is author of the international bestseller “The Path of Least Resistance.” Mr. Fritz is well known for his insight in the creative process and knowledge of structure both in personal and business relationships. His workshops have drawn over 80,000 people from all over the world. Mr. Fritz’s latest book “Your Life as Art” is an international best seller.

Our other esteemed speakers include Dr. Jeffrey Wattles and Mark Robert Waldman. For more information, please visit our website at www.school-meanings-values.org

The Doubletree will also be providing a continental breakfast and buffet lunch with your admission. Register before March 25th for a discounted admission fee.

For more information on Robert Fritz visit his website: <http://www.robertfritz.com>

Authentic Living Santa Clara, CA, May 21, 2005

*Santa Clara Convention Center
5001 Great America Parkway.*

“Authentic Living” with Gregg Levoy, author of best seller, “Callings: Finding and Following an Authentic Life”, will once again be offered by The School of Meanings and Values. This time in the Santa Clara due to popular demand. Our last event with Mr. Levoy, met with such great success people were asking us to bring him back (so much information and so little time), and some were just unable to attend due to distance. So here is your chance, don’t miss this wonderful opportunity at the Santa Clara Convention center in Santa Clara, California.

*Please check our website for further information.
www.school-meanings-values.org*

*The School of
Meanings and Values
Proudly Presents:*

Intentional Living Symposium

Saturday, April 9, 2005

DoubleTree Hotel

10740 Wilshire Boulevard

Los Angeles, CA 90024

8:15 am Registration

Program starts promptly at

9:00 am through 5:00 pm

*Registration is \$50 per person
(\$95 for couples) on or before
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Robert Fritz

*Internationally recognized Speaker,
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*This program delves into the spirit of
creating your life-building process. It
goes well beyond simple goal-setting
techniques, and addresses the profound
issues that all of us confront in our lives:
meaning, purpose, direction.*

Robert Mark Waldman

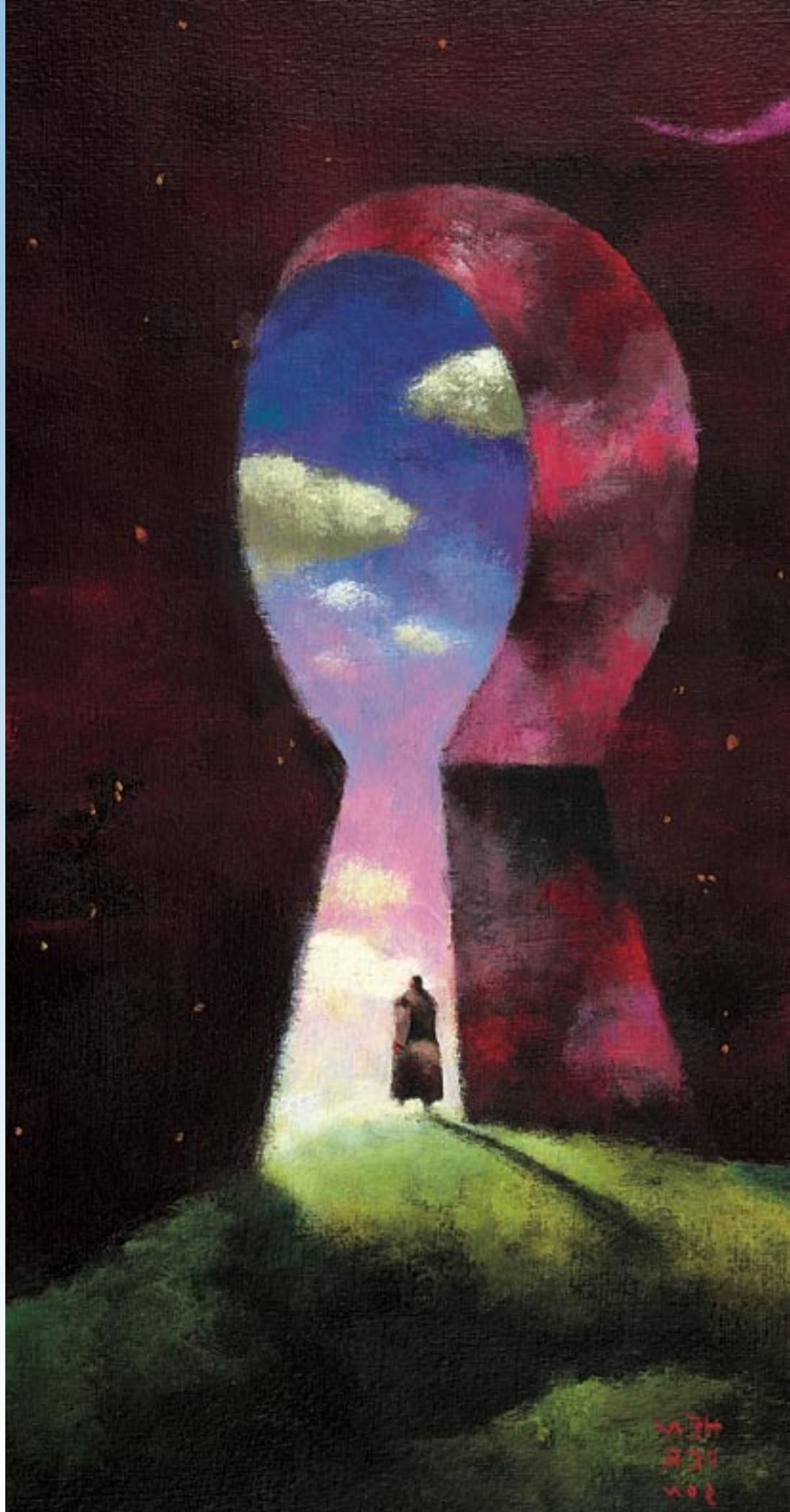
*Author of "Love Games" and "Problem-
Solving Strategies: 26 Rules for
Keeping the Peace"*

Dr. Jeffrey Wattles

*Professor philosophy and religion at
Kent State University, and author of
"The Golden Rule"*

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For over twenty years, Robert Fritz has been developing the field of structural dynamics through his work, first in the area of the creative process, and then in the area of organizational, business, and management issues. He began to lead courses in the creative process as applied to personal effectiveness in the mid-Seventies. He then trained others to lead his courses, and now over eighty thousand people have participated in these trainings throughout the world.

His first major book on the relationship of structure to human behavior was *The Path of Least Resistance*, followed by *Creating, Corporate Tides* and *The Path of Least Resistance for Managers*. His latest book is *Your Life as Art*.

As a consultant, Fritz has helped many organizations put the structural approach into practice, and his clients include Fortune 500 companies, many mid-size companies, as well as governmental and non-profit organizations. The following are some of his clients:

AT&T	American Express	Blue Shield of California	Boehringer Engelheim
Daimler Chrysler	Ericsson	Kraft	Merrill Lynch
Nike	Nortel	Novartis	Pfizer
Proctor Gamble	Shell Oil	United States Air Force	Warner Lambert

Mark Robert Waldman is a therapist with offices in Woodland Hills, Camarillo, and Agoura California. He is the author of nine books and anthologies, including *The Art of Staying Together*, *Love Games*, *The Spirit of Writing*, *Dreamscaping*, and the four-volume illustrated series, *Archetypes of the Collective Unconscious: Reflecting American Culture Through Literature and Art*. He is currently cowriting a book with Andrew Newberg, M.D., on beliefs and our biological quest for meaning, spirituality, and truth

Jeffrey Wattles teaches philosophy and religion at Kent State University in project-centered courses that promote transformation in students' lives. His first book, *The Golden Rule*, explored the diverse cultural histories and interdisciplinary research on the principle, "relate with others as you want others to relate with you." He is presently revising for publication another book: a philosophy of living centered on truth, beauty, and goodness.

The School of Meanings and Values

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