

SPIRITUALITY FORUM REPORT

**PALMELA,
AUGUST 1 THROUGH 7
2007**

Lately a favourite expression used to describe the Grail is the term Faith Community. And rightly so, where Faith is understood in its widest sense as:

- *a consciously reverent openness to the Mystery in and around us, the Source of Life;*
- *a vision of world and history revealing ever new dimensions and presenting new prospects;*
- *a wellspring of hope and trust in life, leading therefore to action and celebration.*

(Rachel Donders)

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1. Aims of the Forum

(to develop further...)

Goal

The purpose of the forum was to create an open environment to explore and deepen our Grail understanding of spirituality today, to enter more deeply into our Christian roots, and to communicate insights to Grail women in all countries.

We would hope to:

- listen deeply to each other as we share what is holy and sacred in our lives
- dialogue about the spiritual richness we share, the questions we have, the spiritual challenges we face in our lives on an individual, national, and international level in the Grail
- go more deeply into our Christian roots and to deepen our understanding of what it means to be an ecumenical movement
- widen our understanding on inter-religious dialogue
- enlarge our understanding of the diverse spiritual paths we have personally and in our own cultures
- face the spiritual challenges from our cultures
- include as wide a representation as possible (perhaps 50 to 60)

2. The Spirituality Forum at a Glance (by Carol Siemering)

Musings on The Spirituality Forum

Bleary eyed, arriving at 3:30 in the AM our time the day before the Forum began, Bonnie Laura and I staggered through the airport looking to see if there was anyone there to meet us. Seeing no one, Laura went to purchase a phone card and on her way back ran into one of the Portuguese Grail women who pointed out a booth that was as big as a circus tent (well, maybe not quite that big, but equal to the Hertz and Avis booths) with Graal Spitualidade on it. It was the beginning of our experience of the incredible Portuguese hospitality which continued through out the Forum!. We went to the beautiful Grail Centre in Lisbon where we were feted with food, drink and a blown-up air mattress! After a quick nap we visited with other women who came in from Mexico, the Netherlands, Africa, and Italy as well as Mary Gene and Deirdre.

Then we were off to the Conference Centre in Palmela where the Forum was held. It was a bright and airy place run by sisters, with lovely grounds, a meeting room complete with a translation booth for simultaneous translating. We all had headphones that we would use depending whether the speaker was speaking in Portuguese or English. The translation was done by phenomenal Portuguese Grail women. There was an open courtyard where we would have our “teas” (although there was always a longer line for the espressos and coffee) and some of our prayers and our party. There were three chapels, smaller meeting rooms and two dining rooms where we were treated to wonderful crusty bread dropped off by the baker every morning to go with our coffee and heated milk, soup and salad with each lunch and dinner and an entrée on top of that. I will say that it seemed that the notion of “vegetarian” translated to “no meat” and since fish

was served frequently, it was a challenge to some of the true vegetarians as the sisters did their best upon hearing the distinction, once serving white beans, potatoes and cauliflower as their vegetarian meal. One of the dining rooms was in silence for lunch and I must say there was a lot of shaking shoulders as folks tried to suppress their laughter as we saw Bonnie's face as that was put before her.

The webpage is incomparable in terms of conveying the details of the seven days. The papers delivered are available there. Mariana put the summaries of the days on the list serve. So I will just outline each day and encourage you to visit the website where there not only are the texts, but videos, photos and more. For those of you who haven't explored this already I will tempt you by listing each day's topic.

Day 1 Cultural Changes and Spiritual Challenges

Day 2 Voice of Younger Women in the Grail and what their search is about

Day 3 Exploring Mysticism and Prophecy

Day 4 Elaboration of Suffering/Human Wholeness/Justice/Solidarity

Day 5 Reflections on the Eucharist and Early Christian Communities

Day 6 Eco-Spirituality

Day 7 Reflection on the week

Bonnie and I would "practice her spiritual practice" by "walking the earth" for a half an hour before breakfast eventually finding a path to an endless row of old windmills where you could see the valleys below on either side and the castle on the hill across. Maria Carlos would begin our days together lighting of one of seven globed candles connected in a spiral. She would then reflect on one of the Beatitudes whose themes exemplified the day's topic. We would then have forty-five minutes of silent prayer as we sat in the meeting room or strolled the grounds.

Along with all the deep and wonderful scholarly and meditative presentations we were exposed to during the week, the younger Portuguese women brought us two very touching experiences on the second day. The first was the sharing of their Taize prayer with its haunting, repetitive music and the second, the Agape that evening. If I were to think of the Heavenly Feast, now I have the perfect image for it—a feast of bread, of wine, olives, cheeses, fruit, soup, garlands of vines and grapes for the eyes, the beauty of the people present, a feast of words from Fr. Van Ginneken and Maria de Lurdes, the sound of singing. In addition to this beautiful Feast, we had other moments of gathering together in the evening for prayer including a Catholic Eucharist and a Swedish Lutheran Holy Communion.

On our day exploring mysticism we made a bus pilgrimage with Ticha as our unparalleled tour guide, to Arrabida Mountain where Sufis and monks alike had prayed in its beauty. We made an unexpected stop at the ocean on the way where we poured out onto the beach and some of us frolicked into the waters fully dressed in our colors of many nations much to the curiosity of the beachgoers some of whom who weren't much dressed at all (topless is perfectly acceptable there).

Another “moving experience” we had was with Caress out in another grassy courtyard as she led us in variations of an exercise where we were to randomly (and without them knowing it) choose any two people and attempt to stay at all time equal distance from each. The challenge was—each of them had chosen two people. We were a swarming, intersecting mass as we learned with our bodies how everything affects everything as part of our experience of eco-spirituality.

But for me I must say as absolutely wonderful as all the above was, it was connecting and sharing with the amazing women who were there, “hearing their stories”, telling my story, that was the highlight of the Forum. After each talk we would gather in small groups; sometimes random, sometimes geographic, sometimes by years in the Grail. Here we would speak of such things as suffering, the mystical etc on the deepest, personal level. And sharing would happen as well at the dinner table, on walks, during tea time. Sometimes tears were shared. Often laughter. The last day ended in a party where each country shared its culture; doing skits, singing, dancing inviting all to join in.

The Forum was an extraordinary experience; a gift, a bouquet and a banquet!

3. Forum Program



Day Zero - 31 July

9:00 – 10:00PM – Introduction to the Forum
Anita Saisi
Ticha Vasconcelos
Carol Web

Day One - August 1

Blessed are you who are thirsty...

9:00 – 9:45 AM- Silent Prayer
9:45 – 12:45 AM - **Cultural Changes and Spiritual Challenges**
(including coffe break) Alison Healey
Lucy Kimaro
Isabel Allegro

1:00PM – Lunch
2:00-4:00 PM– break

4:00- 7:00 PM - **Cultural Changes and Spiritual Challenges**
(including tea break) Alison Healey

Lucy Kimaro
Isabel Allegro

7:00 – 8:00 PM – Prayer/Ritual

8:00 PM - Supper
Evening FREE (Bistro opens at 9:00PM)

Day Two - August 2
Blessed are you who search ...

9:00 – 9:45AM - Taizé Prayer - by a group of young people
9:45 – 12:45 AM - **Youth Voice in the Grail and what their search is about**
(including coffee break) Kerstin Jacobsson (coordinator)
Sara Jona (Mozambique)
Bonnie Hendricks (USA)
Ginoca Carvalho Neto (Portugal)
Emília Mari Mota (Brasil)
Asteria Massawe (Tanzania)
Sandy Aristotenas (Philippines)

1:00 PM - Lunch

2:00 – 4:00 PM– break

4:00 – 7:00PM - **Inter-generational Dialogue:**
(including tea break) **an exercise of deep listening to each other**
Small groups sharing
Large group sharing and discussion

7:00PM - AGAPE - Loreto Couceiro (coord.) and youth prayer group

Day Three – August 3
Blessed are you who are simple in your heart ...

9:00 – 9:45AM - Silent Prayer
10:00 – 12:45AM - **Exploring Mysticism and Prophecy**
(including coffee break) **in the past and of our times**
by Anita Saisi
Marina Sangali

One hour of personal reflection

1:00 PM - Lunch

2:00PM - Pilgrimage to Serra da Arrábida (Arrábida Mountain)

8:00 PM - Supper

9:00 PM – Prayer/Ritual (Swedish Group)
Rest/Contemplation

Day Four – August 4

Blessed are you who suffer and seek for justice...

9:00- 9:45AM - Silent prayer

9:45 – 12:45AM - **Elaboration of Suffering/Human Wholeness/Justice/Solidarity**

(including coffe break)

Bibi Helgesson
Teopista Nakibuule
Nadia Villefort

1:00 PM - Lunch

2:00 – 4:00PM – break

4:00 – 7:00 PM - **How to connect spirituality, suffering, justice?**

(including tea break)

7:00PM - Healing Ritual

Ticha Vasconcelos
Teopista Nakibuule

8:00PM - Supper

Reading from Dostoievsky: “The Big Inquisitor” from the Karamasov Brothers
by Cay Charles and Ticha Vasconcelos

Day Five – August 5

Blessed are you who break the bread with the others...

9:00- 9:45AM - Silent Prayer

9:45 – 12:45AM - **Reflections on the Eucharistic and the Early Christian Communities**

(including coffe break)

Early Christian Communities - Maria Carlos Ramos
Eucharist - Nicoletta Crosti
The understanding of Eucharist in the Lutheran Church
Bibi Helgesson

1:00 PM – Lunch

2:00 – 4:00PM – break

4:00 – 6:00PM - Clarification and personal sharing

(including tea break)

6:00 – 6:30PM - Silence

6: 30PM - **Eucharist**

8h00 PM - Supper

Day Six – August 6

Blessed are you who inherited the Earth...

9:00 – 9:45AM - Silent Prayer

9:45 – 12:30AM - **Eco-Spirituality**

(including coffee break)

Caresse Cranwell
Marilyn Aitken

12:30 AM - A Reading: **The Vastness of God** –

"The call of the Spirit in the heart of the Earth" (Caresse Cranwell)

1:00 PM - Lunch

2:00 – 4:00 PM – break

4:00 – 7:00 PM - **Eco-Spirituality** (cont.)

(including tea break)

Caresse Cranwell

Marilyn Aitken

7:00PM - Holy Communion – Feast of Transfiguration

Bibi Helgesson presides

8h00 PM - Supper

Day Seven– August 7

Blessed are you who are Thankful...

9:00 – 9:45 AM - Silent Prayer

9:45 – 12:30 AM - **Reflection on the week** – Small Group sharing and Large Group

(including coffe break)

Theological Reflection

Christa Anbeeck

Deirdre Cornell

1:00 PM - Lunch

2:00 – 4:00PM – break

4:00 – 6:30PM - Continuation of the morning

- ***Where do we go from here?***

(including tea break)

7:00PM – Final prayer – A prayer of Thankfulness

8:00 PM - Supper

9:00 PM – **PARTY!!!!**

4. The Forum Day by Day

Day Zero, Evening, July 31, 2007

Welcoming

Introduction

by Ticha Vasconcelos (from Portugal)

Ticha made a review on “How did we arrive here?”, by going back as late as 1997, exactly ten years ago:

- Paper by Cay Charles, Lorna Bowman and Deirdre Cornell (1997): *Theological Context for Spirituality into the 21st Century*
- X IGA at the Tiltenberg; International Grail Spirituality and Theology Network was affirmed. Coordinators: Cay Charles, Teopista Nakibuule and Lorna Bowman (Ticha Vasconcelos substituted Lorna in March 2003)
- ;In 2003 International Council Meeting in Golegã: “*International Grail Center/s for Spiritual Renewal should be created. These centers would offer the possibility for both short and long term stays for prayer, contemplation and deepening spirituality*”.
- International Grail Global Network Fórum in Kleinmond, South África, July 2004: Spirituality: A common focus for the Grail - Our ‘Well Spring’: *the Water is common to all. But where one comes from will determine whether your water has been exposed to minerals, soil/sand. Spirituality is common ground but it comes from the different places/ground where we live (M.K. Louchart).* “To explore further the metaphor of *Coming to the Well*: In the overall deepening of our spirituality we will be attentive to both those who can draw (‘drink’) from the well of tradition and those for whom the ‘well’ has expanded and who taste a different water” (from the Report); Special interest groups formed: Inter-faith; Ecumenism; Bible; Theology; Indigenous Spirituality; Eco-feminism.
- International Questionnaires: Phase I Report (Golegã, August 2002); Phase II Report (Milan, January 2004); East African Workshop on Faith and Culture (Uganda, July 2003); From this workshop the idea of an *International Forum* about Spirituality in the Grail emerged;
- International Council Meeting, Belo Horizonte, July 2005: Decision was made to postpone the *International Forum on Spirituality*; Decision was made to organize, *within* the International Grail Assembly, *two full days* to explore our Spirituality in the Grail; Launching the 2006 IGA, a process was prepared by *Spirituality Network* with texts to be discussed nationally and reactions to be sent;
- *Lien* meeting in Croatia, July 2005: *Deepening Spirituality as a source of strength and renewal*
- Golegã, November 2005 on: Work team prepared materials and process for IGA 2006 *Spirituality Days*; Texts by *Anita Saisi, Monica Maher, Nicoletta Crosti, Teopista Nakibuule and Lucy Kimaro*; later from *Isabel Allegro and Carolyn Gratton*, were sent out for reflection; A *Summation of Group’s Responses to the Questionnaire*, was prepared in July 2006 to be presented at IGA (Cay Charles, Mary Gene Devlin, Deirdre Cornell and Mary Kay Louchart; and Ticha Vasconcelos, for materials in Portuguese)
- Gailville IGA, August *Spirituality Days (2 days)*; Guidelines were defined for the Spirituality Forum, to be organized the following summer, in Portugal; The Spirituality Forum became a first step of the process of revision of the 1979 *Declaration of the Vision of the Grail* to be prepared for the next IGA.

Day One, August 1, 2007

By Deirdre Cornell

The day began with a brief introduction of the Beatitudes by Maria Carlos, and the Beatitude of the day was “Blessed are you who thirst.” An image from the night before was recalled, that of drinking deeply from a well of living water. The source is the same but the waters will differ according to soil, minerals, etc. Participants were invited to reflect in silence on our own thirst and a quote by St. John of the Cross (to paraphrase, In the night we go to look for the spring, and our thirst illumines our search.)

The morning presentation given by Alison Healey outlined three typologies. Alison prefaced her talk by emphasizing that typologies are generalizations taken from real data but do not intend to represent the fullness of any one society. With this caveat, we looked at the three typologies, of communal (non-modern), modern and post-modern cultures. We also read definitions of terms used throughout the day, such as enculturation, acculturation, culture, and inculturation. Small groups made up of four participants were asked to write the strengths and weaknesses we perceived in the first two cultures (communal and modern) and a partial list of these was made in the whole group.

- -Strengths of Communal/Nonmodern:
 - . Security in identity (people know who they are)
 - Strong sense of community
 - Affirms women in their roles and strengths
 - Takes care of children
 - Provides a stable society
 - Strengthens morality

- Weaknesses of Communal/Nonmodern
 - . Women not able to develop potential
 - . Individuals burdened by roles
 - . Adamant and unadapting to changes in roles or deviance from them

- Strengths of Modern
 - . Individual freedom
 - . Awareness of rights
 - . Individual can be well-developed
 - . possibility of change for good
 - . Ability to go more deeply into the source of knowledge

- Weaknesses of Modern
 - . Loneliness, isolation

- . Plurality of moral values
- . Potential for conflict
- . Secularism as an ideology
- . The using up of the planet
- . Individualistic mentality
- . Weak people are excluded
- . Decline of community and decline of God as center
- . Possibility of change for bad

After Alison's presentation we were divided by regions and language into ten groups and given three questions which addressed our own cultural characteristics as they affect our spiritualities, as individuals, as members of a Church or religious community and as Grail groupings. Some feedback was taken from the groups. One person reminded us it was important to not doubt the authenticity of another's spiritual path. Another noted that the official Catholic Church sometimes acts in an authoritarian manner such as in the nonmodern model. A Brazilian participant spoke about finding the open spaces in the tradition. An East African brought out the importance of respecting the position of elders, both in Church and other settings (including the Grail). One woman said that deep listening is a radical act, and that certainty is not the goal of spirituality; she told of a time that a Grail group, when it came time to pass the Lords peace, decided instead to pass the Lords disquiet, as a symbol of commitment to being open to questionings which challenge us in our spirituality.

The afternoon began with a presentation by Lucy Kimaro. Building on the definitions of culture from the morning, Lucy emphasized that the process of inculturation must take place in concrete places and specific times in order for the Gospel to realize its fulfilment as a universal message. The New Creation comes about when the Gospel enters a culture and takes root in its soil. Inculturation, she explained, must go much deeper than simply taking on music or liturgical expressions – it must reach the very heart of a culture, so as to transform it from within, thus affecting all dimensions of society. Christians must understand their own cultures errors, omissions, etc., in order to be able to discern how the Gospel interacts with different aspects of society. At times, when inculturation has not fully happened, a dichotomy remains between Christianity and culture.

The Gospel must come through a specific culture just as Jesus was born into his own cultural and temporal setting and then transformed his culture. This is enacted through the same Holy Spirit which brought about Jesus birth and propelled him in his ministry. Christians have an obligation to make the Gospel and the Church relevant to their own cultures in their own times, while acknowledging that the seeds of the Gospel are already present in all cultures. The Gospel can act as a corrective to transform elements of a culture that need reform. An example Lucy gave was of diviners who use their gifts to harm others. The two questions given for discussion were

1. Which values in our own cultures today need to be strengthened or challenged by the Gospel message?

2. How do Grail members make Christianity a living faith in their cultural contexts?

Participants were assigned to groups which mixed our different geographical regions. Again the feedback was brief but very fruitful. One group noted cultural traits that needed to be changed, such as polygamy. Another group spoke about making a conscious choice for a culture of service as opposed to the culture of power. One talked about the need for a humble Christianity. Yet another warned of the danger of Christianity trying to purify a culture but to instead accept the challenge of finding human signs, positive signs, of the Gospel to build on. A member from Mozambique described how in her country some people experience the dichotomy between their Church and Culture.

The presentation which followed, by Isabel Allegro, followed this discussion. We viewed a short film which planted the fundamental question, Who Am I? and Isabel described religions as a way of asking questions related to the spiritual search, tentative answers trying to bridge the gap between the longing which is a part of our human nature – since all humanity expresses a spiritual dimension embedded at various levels (texts, rituals, liturgies) which moves us toward the Sacred. All religions are bound in their cultural frames. All religious expressions, even the Bible, are culturally determined. Not even Revelation bridges this gap, and Jesus himself came as a culturally determined human being. Religions are means, not ends, to bring us to the threshold of the holy, to something that cannot fully be explained. Because God is transcendent, and beyond us, all religious language is analogous, and uses metaphors which in different religions find different names.

All religions change with the times. Within the Catholic Church itself, different streams take up different insights. The mystical tradition, for example, is often marginalized in the official Church.

A notable position taken in the post-modern culture acts like a cocktail, assembling different practices taken from various traditions. We have to ask ourselves, Have I gone deeply enough into my own tradition? As a spiritual movement in the world, the Grail has two faces, a Christian Matrix which comes from our roots and a new openness which allows us to branch out. A metaphor she gave was a tree with its roots in the earth, the trunk of Christianity and branches that extend far and wide.

But this cannot be easy, and a quote given (paraphrased, The more we search for the light, the more we know the dark). It calls for our attention and our intention.

After Isabel's presentation we divided into groups, with each group receiving a sheet of texts taken from different traditions. We shared our impressions of the texts and what they might mean for us, and wrote onto small slips of paper. Then the whole group came into a circle for a closing ritual during which we sat together in contemplative silence and placed our small papers into a Grail cup placed at the center.

Day Two , August 2, 2007
by Christa Anbeek

This second day started with a celebration on the Beatitude 'Blessed are you who search'. And this was the theme of the whole day, in which a group of young people from different countries were asked to tell about their spiritual pathways. The celebration was in Taizé-style, which means that simple songs were sung and repeated, prayers were said and silence was shared.

After the celebration Asteria Massawe (Tanzania), Emilia Mari Mota (Brasil), Ginoca Carvalho Neto (Portugal), Bonnie Hendricks (USA), Sara Jona (Mozambique) and Kerstin Jacobsson (Sweden) were asked to reflect on their spiritual pathways and to tell about obstacles and challenges, and in which way the Grail could respond to the needs of younger women. It was very interesting to hear the stories, which were very different, but also had things in common. Sara Jona started to compare the Biblical Ten Commandments with values in traditional African life, which was part of her upbringing. She concluded that Biblical values and traditional African values are not far from each other. For example, in both love, peace and harmony among each other are central. She made a plea to work on this dialogue between traditional en Christian values. Emilia told about the culture shock when she moved from a little village to the town, and how spiritual contacts helped her to find her way. Bonnie told about 'mindfully walking the land' as an important form to experience deep spirituality. Also Ginoca walked, to Santiago de Compostella, although she was not sure about which way to go. She brought up this theme as an important issue of younger people in Portugal today – it is not so clear anymore where to find inspiration, which choices to make and which role models to follow. Many younger people have had a traditional catholic upbringing, but are themselves estranged from the church. Asteria spoke about responsibilities also younger people should dare to take, but how many young people in her country get lost in being dependent upon others, or even upon things worse, like alcohol and drugs. Kerstin told us about her love for nature, and about how people in her country are not used anymore to talk about religion and faith. Many people are involved, or longing for, a spiritual quest, but they do not speak about it – so nobody knows and everybody is lonely.

During the discussion that followed all kind of questions were raised. One important question to the younger people was: Is there enough space in the Grail for you to walk your path and do you feel supported enough? What do you need from the Grail?

The answer of the younger people was that they feel a lot of space, but that it is also important that older Grailwomen really listen to younger ones, because their world is quite different than the world of one or more decades ago, with new challenges and difficulties.

In the afternoon the discussion went on in little groups, in which many things were shared, which I hope will be in the final report.

In the evening we had an agape celebration, prepared by Loreto Couceiro and many young Portugese women (who were present all day and participated in the discussions). It was a wonderful celebration, with all kinds of natural food, like bread, cheese, olives, fruits and wine. Many of us were dressed in beautiful coloured dresses. The candle of Magdalene Oberhoffer was lighted and from this light many little candles were lighted, as a symbol that the inspiration of the older ones will flow to the younger. Songs were sung and texts from the elders were read. We finished the celebration with a quotation of a text from father von Ginneken, which he wrote in 1932:

‘Be of your time, up to date, adapt yourself completely to the requirements of the times ... Let us dare to be modern ... Let us go with the time and also speak the language of the youngest generation. Put away worn-out sayings, create your own words. (Retreat 1932, Conf. 18)’.

Our world has changed enormously since these words were written, and father von Ginneken himself would be surprised about the actuality of his sentences.

INSIGHTS ON AGAPE – by Cay Charles

One of the most memorable events of the Spirituality Forum was the evening of the Agape feast. An Agape is often refered to as a communal love feast. And feast it was -- a feast for the eyes with a colorfully decorated long table around which all 70 participants gathered -- down the center of the table, the dark green of the beautiful grape leaves centering around a bowl where each of us placed a lit candle. A feast of special foods and a special ceremony of sharing bread with special songs and readings. But most of all, a feast of community, of unity made most palpable by our being taken care of by the young Portuguese women who, with Loreto, gave us this gift.

Day Three - August 3, 2007 **by Bonnie Hendricks**

- I. BLESSED ARE YOU WHO ARE SIMPLE IN YOUR HEART ...
Silence ...
outside ... walking ...
blue sky ... sunshine ...
chickens ... ducks ... roosters ... ants ...
- II. EXPLORING MYSTICISM
No, not an *ism*
The mystical experience ... the mystic beings
Universal
“Ruah, blowing where she wants” ...
- III. BLESSED BE EXPRESSO!

- IV. SITTING UNDER A TREE,
 alone
 with the words of the mystics ...
- V. WITH TEARS IN MY EYES,
 at one with a sister as she shares her life
 ... mystical mystery ...
- VI. IN SILENCE AT TABLE
 Soup ~ Bread ~ Fruit
 shared without a Word ...
- VII. A PILGRIMAGE
 Feet in the ocean
 Water so blue
 Water splashing
 Women gathered in the sea

On top of the world
 The white of the The Convent
 The blue of the sea
 far below
 Bathed in the rays of the sun
 Holy Place of Sufis
 The “Mother Mountain”

Walking the icy stones
 Castle so ancient
 Eerily quiet
 Hauntingly cold
 Accompanied by the ghosts of warrior monks
 in the heat of the day

- VIII. THE END OF THE DAY
 On the patio ~ under the starless sky
 light dances on tables
 Words of mystics and poets
 and Music
 soothes my soul to sleep

***Arrábida Mountain Pilgrimage: The “Mother Mountain”
 by Ticha Vasconcelos***

- “Since pre-historical cults, through Romanic and Islamic civilizations, until Christianisation (coexisting with some pagan remains), many are the “places” which witness the fascinating sedimentation of the diverse (and, paradoxically, almost always the same) ways of man to relate with the notions of limits, natural border, of end and beginning or cyclical restarting. (Pereira, 2006:37);

- The Arabs named this place *ribat* or *rábida*, which means an Islamic site for contemplation and meditation and the present name is a misspelling of the Arab name; places of concentration of Islamic “brotherhoods” dedicated to spiritual chivalry, namely of Sufi spiritual guidance (Pereira, 2006:43);
- *ARRABIDA*: the Moors, when they lived here, gave this name to this place, which means, in their language, oratory, or a lonely place appropriate for penance. João Bautista de Castro (1850) “in a swift way tries to explain that the name would come from *Errabundus*: as “those who climbed up this mountain, always missed the way”;
- In 1327, there are already clear signs that it became a place of Christian cult, replacing the old Muslim oratory;
- “finisterra” – “limit of the world”: *geogr.*: extremity of the earth, end or cape, which ends a region or a known part of a region (in: *Dicionário da Academia das Ciências de Lisboa*); this is a recurrent theme of the Portuguese culture of landscape and memory (places *where the land ends and the sea begins*);

Arrabida Convent: “The Door of Heaven”

- The “Old Convent” , the “conventinho” (the little convent) – “place of last retreat” – was meant to be a hermitage – 1539 date of the original hermitage – 5 stone cells, excavated in the rock; with a terracotta statue of a Franciscan monk.
- “New Convent” (1571-1650)
- It kept the mystic tradition: “...the implantation of the arrabida fathers in an area near Lisbon, which seems to follow a logic not only “politic”, on the restrict sense of the word, but the intention of a religious syncretism, i.e., foundation of religious communities of mystical kind, sometimes in places with the same mystical tradition, even if from Islamic origin, although they were latter Christianised” (Pereira, 2006, p. 69);
- A great number of these convents is located at the littoral zone, or even facing the sea, at a privileged location, becoming themselves extremes of the world, *finisterras*, “deserts” ready for contemplation and prayer in isolation of man, who stays only in face of Nature, away from the world and with another world almost unreachable in front of him.” (ibid.)

Day Four - August 4, 2007
by Mary Gene Devlin

Yesterday we went to the mountain top – an experience of wonder and joy. This could be called the “Via Positiva.” Today we came down from the mountain and entered what can be called the “Via Negativa” – for us into the suffering of the world.

Teopista Nakibuule from Uganda started with words and slides of images of suffering in África. We met in groups from the various regions of the world, to work on the question, “What kind of suffering is happening in your communities?” Returning, each region shared. Here are just a couple of points from each. We found África naming guns as a very big factor at the base of many of their problems, first before independence, and now perpetuated by multinational companies. The loss of indigenous seeds also led the list.

Europe reported psychological suffering and emptiness, and lack of respect for the environment. North América mentioned racism, the military and wars in Afganistan and Iraq, and immigration. Latin América spoke of health issues, crime, and much poverty in spite of fine supermarkets and airports. The Pacific reported refugees, human trafficking in PNG and corruption. Muslim people are victimized. Most countries mentioned natural disasters and also globalization.

Later in the morning, Nádia Villefort gave a presentation about Brazil and the suffering of women especially. She spoke of the question about suffering, “Why me?” And spoke of what happens with popcorn – that it can suffer the fire and burst and become a soft white flower, or it can refuse to pop, and be just a dead kernal. Nobody wants to be thrown into the fire. Nádia shared statistics about Brazil that were alarming. And then, we stopped to pray for women suffering in the world, lighting candles and praying for the world.

We needed to address two questions: 1. How is the Grail facing or responding to the suffering we see in our community, and 2. How is this response or struggle for justice central to our spirituality? To form groups, we made a spiral with the women who have been in the Grail the longest at the center of the line, spiraling out to the latest members, and then combining three early members with three later ones. This brought interesting perspective to the discussions.

In the afternoon Bibi Helgesson from Sweden walked us through the book of Job, starting out with a contemporary example of a young woman who cuts herself in great misery, What is there to say to such pain? After this powerful presentation, we went back to the morning groups and worked on the question, “How is the Grail and can the Grail be a loving, healing community in the face of suffering in the world?” There were many many deep conversations and points brought back to the whole group, including creating spaces of trust, being community to support suffering, being with the one suffering in silence (not giving the advice in the manner of the friends of Job), and in many ways of social action.

The pain of suffering experienced by the group needed to be lifted, and Ticha Vasconcelos and Teopista Nakibuule offered this in a healing ritual in the courtyard just before supper. The hot sky filled with clouds and a few soft drops of rain fell, as we sang

Taize songs, listened to readings, and blessed each other with fragrant oils, praying for all our personal and collective sorrows, and that we be drawn into work for justice as we care and love each other in our joys and in our sufferings.

We had moved through the “Via Negativa” into the Transformative Way, the way of healing and we went smiling into supper. In the darkness after supper, with candles lit, some of us gathered to listen to Cay Charles and Ticha Vasconcelos read from “The Big Inquisitor” from “The Brothers Karamasov” by Dostoievsky. And so to rest...

Day Five, August 5, 2007
by Christa Anbeek

This day our thoughts were concentrated on the Beatitude: Blessed are you who break the bread with others.

Many people were excited about what this day would bring us, since there were different expectations about having an ecumenical co-celebration, or that we should just keep to the program, in which on Sunday a Catholic Eucharist was scheduled and on Monday a Lutheran Eucharist.

We started the day with an introduction by Maria Carlos Ramos. She explained some things about the oral traditions that started after Jesus' death and resurrection, and that only after fifty years the first narratives started to be written down. This process went on for many decades, so the words in the Gospels are not the words of Jesus himself, but interpretations of his words, influenced by the time and the contextual problems of the writers. So already in the Gospels we find a plurality of ideas and insights.

Nicoletta Crosti started with Biblical reflections on the Eucharist, in which she put an emphasis on the image of God as an eagle who is carrying away her young ones from evil. She is carrying her young ones up her wings, not under, because she flies so high that the danger can only come from below. The image of the eagle expresses the connectedness of God and his/her people – through the blood of the covenant they belong to the same family. Besides Biblical reflections (which were of course much more elaborated than I can summarize here) she gave some insights in the liturgical developments of the Eucharist rite. In the beginning the community aspect was central and also the prayer of praise and of thanks for all the wonderful things the Lord had done and does. But after the conversion of emperor Constantin a lot changed. The pagan religious attitude, in which there is a big gap between the sacred and the profane began to dominate the rite, and also a kind of trade mentality (I do something to God, so that he will do something to me). Also the priests started to be the central subjects, and no longer the community. The next development was that the Eucharist became a sacrament, which made it independent from being eaten or not. So now, it was not even important anymore if people from the community were present or not, the priest could just do his rite. Some

changes were made again at the II Vatican Council, but what we have now is a mosaic of different liturgical trends.

Bibi Helgesson ended the morning session by telling us something about Marten Luther and the Eucharist in the Swedish Lutheran church. She told us many interesting things, but put an emphasis on the fact that Lutherans also believe that in the Eucharist Christ is present in the bread and wine. How this works is a mystery, but He is really present according to Lutheran believers, so there is no difference with the Roman Catholic belief on this point.

In the afternoon there was time for questions. It still seemed unclear to many of us what kind of celebration we would be going to have a few hours later. It was clear that some of us really would like to have a co-celebration, while others were hesitating. During the discussion a lot of very interesting things passed. For example Nicolette explained to us that the new Pope does not understand important parts of the II Vatican Council. It was declared that the church had to open up to other churches more, and even to other religious traditions. But now there is another trend, the Catholic church is closing its doors and windows and declares itself to be the only true church, which is not correct according to the Gospel. Other important things were said, and different feelings and insights were expressed. Ruth Crow explained why the ILT and the planning team had made the decision not to have a co-celebration. When the ILT heard about the plans of having a co-celebration, they insisted upon consensus. During the last days the planning team consulted many people, and they had to conclude that there is no consensus yet. So that is why the decision was made to have a Catholic Eucharist on this fifth day of the forum, and to have a Lutheran Eucharist on the sixth day. They made very clear that both celebrations are celebrations of our Grail community and that everybody present is invited to participate in both Eucharists.

Although the outcome was painful for some of us, we had a joyful Eucharist today, and I am looking forward to the other Eucharist tomorrow.

Day Six , August 6, 2007
by Marita Estor and Christa Werner

The theme of the day “Eco-spirituality” was introduced by Marilyn Aitkin (South Africa) and Caresse Cranwell (Australia). They both introduced themselves by telling how this concern for the earth became part of their spirituality. Participants shared with their neighbours and then in the plenary, what Eco-spirituality meant for them. A wide spectrum opened up of individual experiences and concerns of collective practices of ecological and eco-spiritual awareness-raising and collective involvements in promotion of eco-social changes.

Caresse presented and defined “Ecological” as “a dynamic communion of interconnected parts.” Eco-spirituality emerges for her “out of the fundamental question of

who we are.” Impressive pictures of galaxies in a vast universe made us aware of our little selves. And yet there is one energy, one Spirit “the very ground from which everything arises.” Eco-spirituality was described as a way understanding the pattern of life, because, they can give us access ”into the mind of God, or insight into the nature of the Spirit.” Basically these patterns of life are all connectedness. This was developed by a reflection of the picture of the lost ice-bears on a small melting glacier-shell in the ocean and what this has to do with us, with our way of life (Marilyn). And further by and exercise (Caresse), that made us aware, how our true Self is inter-connectedness “that stabilizes in the form of an identity over the course of its life.” We discovered, what this means concretely by looking at our self as having a “ protector and a controller”, of “being vulnerable and of being connected.” A true Self then is integrated and free-functioning, acting and reacting in relationships. How we are interconnected in our outer world, in the systems, we learned in several games, moving around outside without words, but being related, building up systems or bringing them to collapse.

Following short reports about nature-related spirituality connected with life in Grailville and in the Tiltenberg, (read by Bonnie Hendricks and Carla van Thiel) we discussed in country groups how and by whom our spirituality in relation to ecological questions was influenced. We were surprised, that this seemed to have been a life in the Grail already for a long time. Nowadays this is more and more urgent in view of the threat to the environment and the life of our planet. With the help of the tool “living Eco-spirituality” presented by Caresse, we discussed the following two questions first in small groups and than in the plenary: What do these different aspects of Eco-spirituality invite you to -in your own spiritual practice? What can we do as the Grail?

The day was ended with the celebration of the feast of the transfiguration of Jesus. Gathering at a simple wooden cross in front of the house, Bibi Helgerson, who was leading the Holy Communion service reminded us that Jesus, shortly before the transfiguration, told his disciples, soon he would be dying on the cross, and after he came down from the mountain repeated this again. In a long procession we followed the cross to a well in the garden. The well - source of living water – was prepared as an altar. We shared in the word of God and in holy Communion, deeply connected among each other, and with the whole of creation: suffering and given hope; and we received strength that our struggle for transformation in faith will become transfigured by the Spirit.

Review of the Week
by Cay Charles

First: You are the ones who make the Spirituality Forum

Second: The resource people and Carol Webb were very important to this Spirituality Forum,

But...

Your experience of this week will bring about its meaning for the Grail.

We began our work of planning by referring to the IGA 2006 and the two requests for the Forum: to deepen our Christian roots and to come further with our understanding of ecumenism. These requests were developed into the main themes of this Forum which we presented in the first evening: deepening our Christian roots; interfaith and ecumenical dialogue and exploring new paths of spirituality. These themes were the basis for the days.

In our overall vision we saw each of the days as a thread of the whole.

Our First Day on culture was meant to help us see how our country's culture influenced our spirituality as the Grail. Certainly Alison's, Lucy's and Isabel's contribution have given us a much broader insight on our cultural roots and our need to learn more.

Our Second Day with the panel of youth was also the result of the IGA 2006. It was meant to have us listen to younger voices' experience of spirituality. It was a wonderful experience of openness – both on the part of the young people and of us, the listeners. Our intention of having an “Ágape” that evening was to experience how a community of different paths can be together, sharing our bread. The reality of a group of young people in Portugal who with Loreto meet every week for Taizé prayer made possible such a beautiful setting and gift to us.

Our Third Day on Mysticism was intended to help us understand the experience in our time of the great need of many, who seek this personal relation with the holy, with the Divine. We felt that known mystics of the past, not only Christian, and stories of modern mystics would link our personal journeys to this need of our times. The trip to Arrábida was to visit the original site of Sufi mystics who built their places for prayer there, and the Franciscan Convent in a magnificent setting. Arrábida is called even today the Mystical Mountain, with its horizon of the sea.

Our Fourth Day on Justice and Suffering, was to emphasize the thread of coming down from the mountain to the suffering of the real world. The unity of spirituality and justice is most important in Grail work. The link of personal suffering to compassion and resistance to the systems that cause such massive suffering was helped tremendously by Teopista, Nádia and Bibi. Job's resistance to his friends explanations is a strong example.

Our Fifth Day on the Eucharist was intended by the planning team to be an experience of Ecumenism. It is here that we were naïve and we moved beyond where we actually were. The day caused suffering and isolation for some. But the revelation of both the way Father Carlos and Bibi celebrated, and the experience of the Lutheran Holy Communion the following day brought us, we believe, one step further. The purpose of having Maria Carlos give background and Nicoletta's reflections was to clear away some of the rigidity of interpretation and to look with fresh eyes at our experience of Eucharist.

And finally the thread of the Sixth Day. Our intention was to bring our Spiritual Search to its grounding in relation to the earth and the reality about of how we came to be. We were

thinking of eco-feminism but Cresse brought us much more deeply in a most lively way to a cosmic vision awhile Marilyn guided and affirmed us.

And now we are on the Seventh Day...

Day Seven, August 7, 2007
by Lucy Kimaro and Mary Gindhart

The day's theme was the beatitude "Blessed are you who are thankful to God and others!". Maria Carlos began with a short reflection about the Chinese drawings. She said that the images represented educational, spiritual and economic activities in life.

The programme of the day was accompanied diverse ideas from different participants who have been following and reflecting on the key issues in relation to the spirituality of the Grail.

Cay Charles gave a brief summary/review of the whole week, which helped the participants to deepen their reflection further on crucial issues like striving more in understanding in Christian roots, ecumenism, exploration of new paths of spirituality etc. For the past six days there were rich contributions about culture, voices from young people's experiences of spirituality, mysticism, justice, and suffering in the world, Eucharistic Celebration and eco-feminism.

The day was also occupied by national groupings discussions about their experiences and learnings drawn from the Forum. Some of the crucial issues that needed more concentration like deepening our Christian roots, Bible studies, understanding Eucharist mysticism, religious dialogue, ecumenism, eco-spirituality and identification of Grail values were mentioned.

Further more there were theological reflections from Deirdre Cornell, Lorna Bowman, and Christa Anbeeck. Deirdre said that dialogue is speaking to each others' hearts. So in order to be able to listen to each other more carefully we need theological knowledge. Dialogue is for communion and there are different types of dialogue, for instance – dialogue between Christianity and culture, between Church denominations, between churches and sects, interfaith among religious traditions, between positive and negative experience. There are also diverse expressions within the same church. Lorna talked about the Grail being a prophetic movement. It responds to the world in new ways. She added that each member exists in unity with one another, diversity leads us into a prophetic movement of our time. Three different perspectives for inter-religious dialogue are: exclusivism, which sees only one religion, inclusivism says other religions have parts of the truth, and pluralism says there are many true pathways. She also spoke of the ways to do inter-religious dialogue, sharing beliefs intellectual, doing works for peace and justice, ethical, exchanging spiritual practices and sharing personal narratives.

Before the end of the day national groupings were involved in proposing the way forward after the forum. Several recommendations were made including further reflexion on cultures through the perspectives of the Gospels, bible study, use of the website for communication and interaction, and so on.

The day ended with thanks giving prayer followed by party where gifts were presented to different people for their special contribution for the success of the Spirituality Forum. It was a very joyful evening with dances, drinks and snacks.

Blessing of the Seventh Day
by Carol Siemering

Blessed be Culture—
the knitting of us together in song, in dance, in the footsteps of our ancestors.

Blessed be the bridges
that allow us to enter, to embrace another's culture and call it good.

Blessed be the young and the wisdom they give us,
the courage to be on the search, to find the paths, to walk in the ways of the old
and to create brand new ones.

Blessed be the mystics and what they teach us—
the reaching of the heart and soul to the Mystery without and the Mystery within.

Blessed be prayer
that heals us when we are hurt
and gives voice to our joy and gratitude.

Blessed be the call to healing,
the healing of those who suffer injustice and hurt
as a result of greed, ignorance or happenstance,
the healing of those who suffer in body or mind.

Blessed be the Breaking of the Bread,
the coming together of the People of the Feast
borne on the wings of the Great Eagle God,
the People gathered and begotten at the same time.

Blessed be our sister, Earth,
little one, pebble in the universe on whom we stand.

Blessed all her creatures great and small, organic and inorganic.
Blessed be the interdependent Web of Life.

Blessed be the Infinite Everything, our Mother Father God, the Great Mystery
who urges on in hope,
connects us to all that ever was and will be,
who binds us together in love
no matter how far apart we are.

Amen.

6. Recommendations

These were the recommendations (by country) presented by participants on the seventh day:

CANADA

1. We recommend that the Spirituality Network continue and give particular attention to
 - study of Bible as a source of spiritual nurture
 - offer opportunity to deepen study of mystics & their praxis
 - impact of culture on faith and Christian/Grail life
2. That the website continue with opportunity to expand on subject of spirituality

KENYA

1. Promotion South-South dialogue/activities within the Grail
2. Use of modern technology to help us know each other, e.g. including a photo when communicating through the internet
3. Follow-up of deeper spiritual forum in regions
4. Updating history of Grail

MEXICO

Como vamos a trabajar en Mexico, la Espiritualidad Forum

1. reconciliación
2. un informe juntas-reuniones para pasar la información
3. en las reuniones que vamos hacer:
 - a. conocer se a uno misma – espiritualid x que estamos reaccionando de esa manera
 - b. compartir exp. Individual acerca suprimiento
 - c. sanación – a través de lec. Biblia, rituals y pensamientos, otras reg. = Ecomenismo.
4. incorporar (women sign)s jovenes=intergeneraci.. inter fe dialogue, conferencias, reuniones informes i doc.

PORTUGAL

- to maintain and feed website regularly

- national meeting on most relevant questions in the forum
- “Grupos de Pertença” deepening these questions (named in A choices 4+25, 6+12, 17 and 19)
- ILT and “vision group” to further process started in Forum (articulated with National Teams)

SWEDEN + ITALY

Bible with inclusive language + Grail psalter available at all international meetings

To reach the same level of knowledge on issues – but how? Tools?

Engage actively with the Bible

Continuing developing ‘Grail’ language for eco-spirituality and mysticism.

THE NETHERLANDS

- ❖ Give support for a conference by and for young women in the Grail
- ❖ Make the Mexican artworks of these days into postcards. Put the international Grail website on it (on the back) and send the cards as often as possible
- ❖ Where is the international website? It is and important way to make the Grail visible
- ❖ Make an international Grail celebration work book. Examples (of some celebrations), prayers, songs, texts, symbols, rituals to use for inspiration e.g. healing service this week. A system that can be updated.

USA

1. Spread word about website, continue to use the website for dialogue
2. Persons from each country take what happened back to their country
3. Each country have person(s) to communicate what happens back to International

Q3 recommendation:

Spirituality in the Grail should be a process of continue, to deepen our cultural understanding in relation to Christianity.

? Recomendações

- Trocar experiências a nível nacional, regional e posteriormente internacional através da website

7. Insights and Challenges

(Summaries from the Vision Statement Team)

After the Forum, a workgroup comprising the Vision Statement Group (Mary Gene Devlin, Maria Carlos Ramos, Imelda Gaurwa, Ada MacDonald, Cristina dos Anjos, Anna-Maria Ahlen and Alison Healey), the Spirituality and Theology Network Coordinators (Cay Charles, Teopista Nakibuule and Ticha Vasconcleos), and the ILT (Mary, Ruth and Cristina) met to draw together the Insights and Challenges expressed in the group responses at the end of the Spirituality Forum

***Cultural change and spiritual challenges**

As an 'international, spiritual and cultural movement' (Int. Struct. 1.1), we want to

- * Deepen our religious and spiritual roots
- * Reflect critically on our cultures
- * Engage in a continuing dialogue between our cultures and the Christian Gospel
- * Grow in understanding of the underlying meanings of cultural and religious symbols which are part of Grail life in our different communities around the world.

We acknowledge the presence and power of the divine in all of creation and we call for deep respect and reverence for the sacred symbols of all religions and spiritual traditions.

*** Youth Voice in the Grail and their search**

We acknowledge that the future life of the Grail depends on young women, who, with a diversity of spiritual journeys, are drawn to the movement. Therefore it is important for the Grail to listen to their experiences and include their perspective. They need to be incorporated into the movement in a way that allows them to be authentically themselves, being influenced by the Grail and influencing the Grail.

***Mysticism**

We affirm that in all experience there is a mystical dimension. We are called to study and deepen our understanding of mystical experience and seek time and space in our own lives for contemplation, which is the soul of radical action.

***Elaboration of Suffering, Human Wholeness/Justice/Solidarity**

As a world wide movement of women, 'committed to the transformation of the world into a global community of justice and peace,' (International Structures 1.1) we affirm that we need to continue to:

- * Deepen our understanding of this commitment
- * Work for political, economic and social justice
- * Challenge the structures of power and domination in society and in the church
- * Take action to oppose technologies which feed violence and war, devalue human life and destroy the integrity of the planet
- * Affirm the personal authority of women and their capacities for creative initiative and leadership.

*** Eco-Spirituality**

We affirm the call that eco-spirituality makes to us to be conscious of our interconnectedness, inner and outer, Cosmology can give us an insight into the Mind of God. We are called to live an ecologically sustainable life, aware of our impact on the outer and inner worlds, eg. the natural world, the high tech culture, and our spiritual life.

Other points areas to emerge during the Forum

*** Continued engagement in Ecumenism**

We acknowledge the call of the Spirituality forum to deepening our Christian roots through

- :
- * studying of the Bible from a woman's perspective
- * studying the history of Christianity with its different movements and understanding of Jesus Christ and different ways of relating with the Divine (with particular focus on women, Christian mystical movements and the Eucharist).

*** Inter-religious dialogue and relationships**

Research the relationship between Christianity and other cultures and traditions so as to be able to engage in inter-religious dialogue and relationships.

Include **Christa's diagram**

*** Towards a Theology of Inclusion**

We propose that we need to develop a theology of inclusion. This suggestion emerges out of several perceptions and experiences.

- i. We believe that the Holy Spirit is in everyone and everything.
- ii. We are aware that science tells us that our universe, while being immensely diverse, is a community of being sharing common material elements
- iii. We know that our world is rich in diverse cultures and religions and spiritualities, which, in our globalising world, are increasingly in interaction with one another

Developing a theology of inclusion would lead us

- iv. to go more deeply into our Christian roots;
- v. to engage in ecumenical and inter-religious dialogue and relationships;
- vi. to explore and grow in understanding of cultural, religious and spiritual diversity among us;
- vii. to care for the universe'

- viii. to respect each person's life story; and
- ix. to seek justice, solidarity and peace for all.

The spirit in which this dialogue among needs to continue:

*Realizing the importance of bringing significant issues into open discussion, we understand the need for:

- * Deep listening and sensitive responses
- * Mutual trust
- * Truth in our conversation with one another
- * Allowing time for all to come to understanding
- * Prayerful discernment
- * Accepting continuing differences with grace.

*** The Forum - an expression of our solidarity**

We affirm that we have experienced the entire Forum as an action of solidarity, which we understand as mutual giving and receiving. This was evident, not only in the financial and material solidarity which made the Forum possible, We enriched one another spiritually; we shared our knowledge and wisdom born of our different experiences and studies; we supported one another in times of painful difference. We want this spirit of solidarity to continue and penetrate all that we do.

THE WAY AHEAD

The ILT sees the task ahead for the international Grail is:
'to honor and deepen our foundational Christian roots and at the same time to nurture the new openness to the diversity of spiritual paths and different discernments of the mystery present within the International Grail'.

A three step process to continue this important dialogue around Spirituality and the Grail in the 21st Century has been proposed.

National Teams are requested to make sure that Grail meetings happen at which groups can chose what theme(s) they will work on between August 2007 and August 2008. NLTs are asked to make sure that all Grail members in their countries have access to the materials from the Spirituality Forum that are on the website, www.grailspiritualityforum.org.

Each country or Grail grouping is requested to decide on -

- A. Which of the Forum themes/challenges our group or country will work on in the coming year, and to begin to work on this as soon as possible.
- B. What would our group like to see go forward internationally?
- C. What common knowledge do members of the International Grail need now?
- D. What resources does our country need to go forward?

See - materials on the website: www.grailspiritualityforum.org

IC members to feed back to the International Secretariat by September 1, 2008 what your country has done and what you wish to bring forward internationally. The reports and any issues and concerns that countries wish to raise will be discussed at the International Council/Network Coordinators meeting in November 2008.

If the ILT can be of any help in relation to any of these matters please let us know.

The Theology and Spirituality Network Coordinators are working on a plan for future activities within the network and will send this to all network members.

The Vision Statement Group will keep abreast of the international dialogue as it happens. They see their work as preparing a new International Grail Vision Statement to be discussed and voted on at the next IGA.

8. Annexes

A. List of Participants:

B. Prayers:

Prayer/Healing Ritual – Day 4

Introduction: bring symbols and images of the day; bring the Cross

Taizé Song: De Noche

De noche (Ночью пойдём мы, во тьме – в поисках источника. Одна только жажда освещает наш путь. / De nuit nous irons pour trouver la source. Seule nous éclaire la soif.) 12

p
De no-che-re-mos, de no-che que pa-ra, en-con-trar la fue-n-te,
mf, pp
só-lo la sed nos a-lum-bra, só-lo la sed nos a-lum-bra. De

♩ By night, we has-ten, in dark-ness, to search for—liv-ing wa-ter, on-ly our thirst leads us on-ward, on-ly our thirst leads us on-ward. / *Di noi-te, an-dre-mo, di noi-te, per in-con-tra-re la fon-te, só-lo la se-te c'íl-lu—mi-na, só-lo la se-te ci gui-da. / Ci lén-dém, úo dem, ci lén-dém, Ba-ru fekk-ta) ndox muy ball mí. Su-ñu mar rekk moó fuy lee-ral, Su-ñu mar rekk moó fuy lee-ral.*

♩ In dunk-ler Nacht woll'n wir zieh-en, le-ben-di-ges Was-ser fin-den. Nur un-ser Durst wird uns leuch-ten, nur un-ser Durst wird uns leuch-ten. / T'kér-kojm' do ni-se-mi na-tén bu-ri-min né terr tá gjej-mě rru-gěň več e-tja do na e ndrís rru-gěš več e-tja do na prij. / Csak ván-do-ro-lunk az éj-ben, mert for-rás vi-zé-re vá-gyunk, szom-junk a fény a só-tét-ben, szom-junk a fény a só-tét-ben. / W cie-mno-ści i-dzie-my, w cie-mno-ści, do źró-dła Two-je-go ży-cia. Tyl-ko pra-gnie-nie jest świat-lem, tyl-ko pra-gnie-nie jest świat-lem. / Nak-ty mes ieš-ko-me ke-lio, ku-ris ve-da prie šal-ti-mo, vien šis troš-ki-mas mas ly-di, vien šis troš-ki-mas mas ly-di.

Reading Lc 7,36 – 8,3

Silence

Blessing of the oils

In a circle, we bless each other and our individual and collective pain, with the sign of the cross in our forehead

Final Prayer:

Os dias de Job (José Tolentino de Mendonça)

Às vezes rezo
Sou um cego e vejo
As palavras o reunir
Das sombras

Às vezes nada digo
Estendo as mãos como uma concha
Puro sinal da alma
A porta

Queria que batesse
Tomasses um por um os meus refúgios
Estes dedos
Inquietos na ignorância
Do fogo

Pois que tempo abrigará
Os anjos
E que dia erguerá todo o sol
Que há nas dunas

Por isso às vezes chove quando rezo

Às vezes quase neva sobre o pão

The Days of Job (José Tolentino de Mendonça)

Sometimes I pray
I am blind and I see
The words the gathering
Of shadows

Sometimes I say nothing
I stretch my hands as a shell
A pure sign of my soul
The door

I would like you to knock at it
Take one by one all my secrets
These fingers
In the ignorance unquiet
Of fire

For what time will shelter
The angels
What day will rise all the sun
Over the dunes

Therefore
Sometimes it rains when I pray
Sometimes it almost snows
Upon bread.

Taizé Song: Confitemini omnibus

Confitemini Domino 18

Con-fi-te-mi-ni Do-mi-no, quo-ni-am bo-nus. Con-fi-te-mi-ni Do-mi-no, al-le-lu-ia.

♪ Sett dñ lit til Gud, han er god, e-vig va-rer hans mis-kunn. Sett dñ lit til Gud, han er god, hal-le-lu-ja. / Aš pa-si-ti-kiu Vieš-pa-čiu, nes Jis mums ge-ras. Aš pa-si-ti-kiu Vieš-pa-čiu, a-le-lu-ja. / Ду-куй-мо у-сі Гос-по-ду, А-ли-лу-я.
(Dark: dem Herrn, denn er ist gut. / Dad gracias al Señor porque es bueno. / Give thanks to the Lord for he is good. / Lodate il Signore perché è buono. / Rendez grâce au Seigneur car il est bon. / Dziękujcie Panu, bo jest dobry. / Уномаїре на Їєра, нїє Ої ємн. Азпаяуа.)

C: Backstage Team

Transportation team: Loreto (coord.)

WorkTeam

Berta Figueiredo was the coordinator of the work team and the connection with the house, solving everyone's problems

Manuela Biltés was the responsible for the secretariat

Mariana Malta was the HiTech responsible

Mariana Biltés was responsible for the tea breaks and bar

We had also the help of Ana Guida and Cristina Oliveira, they helped in every little thing

Translation team

* simultaneous translation

Isabel Figueira and Maria Emília Malta

* translation of the texts and website

Ana Oom, Lídia Martins and Maria Emília Malta

Website

Okapi Consultadoria Lda (<http://okapi.pt>) hosts the site.

Mariana Malta built it and feeds it until now.

Design

Mariana Gaudich is the creator of the image of the Forum. She has the credits for the logo of the Forum and for the banner of the web site. She also created the T-shirts and the bags.