

ManKind Project Eldership Guidebook

THE The accumulated
Declarations, Rules and Protocols of the
MKPI Elder Community.

Changing the world one man at a time.

October 3, 2011

Ver. 1003111655

Table of Contents

1	Introduction	4
1.1	The Journey to Eldership	4
1.2	The Path of the Elder	4
1.2.2.	Declared Elder	4
1.2.3.	Ritual Elder.....	4
1.3	The Role of the Elder	4
2	Guidelines of Operations	5
2.1	Elder Council Mission Statement:	5
2.2	MKPI Elder Body.....	5
2.2.1	Members:	5
2.2.2	Voting.....	5
2.3	The MKPI Elder Council Court.....	6
2.3.1	Elder Council Court Members:	6
2.3.2	The Elder Council Court responsibilities	6
3	Officers And Their Responsibilities	7
3.1	Chairman	7
3.2	Vice Chairman.....	7
3.3	Scribe.....	8
3.4	Ritual Elder Coordinator.....	8
3.5	Elder Development Coordinator.....	8
3.6	Events Administrator	8
3.7	Elder Communications Coordinator	9
3.8	Elder Historian.....	9
3.9	Elections of Officers:	9
3.10	Committees.....	10
3.10.1	Ritual Elder Committee	10
3.10.2	Elder Development Committee	10
4	Protocol for Becoming a Ritual Elder	11
A.	Intention.....	11
B.	Definitions.....	12
C.	Our Ritual Elder Covenant	13
D.	The Pathway to Becoming a Ritual Elder.....	15
E.	The Role of the Mentor.....	16

F. Hot Seat Process and Circle	18
G. Blessing Ceremony and Celebration	19
H. Recertification	20
I. Acknowledgments.....	21
5 Best Practices for Elders	22
5.1 The Elder Journey.....	22
5.1.1 “The Awakening” -- Facing the “Inner Elder”	22
5.1.2 “The Choice” -- Moving into Golden Elderhood.....	22
5.1.3 “The Struggle” -- Facing the Shadows of Old Age.	22
5.1.4 “Resolution & Development” -- The Tools and Skills of Elderhood.	22
5.1.5 “Acceptance and Being” -- The Adventure of Elderhood.	23
5.1.6 “In Service” -- Empowered Eldership.	23
5.1.7 “The Final Stage of This Life” -- Passing On and Passing it On	23
5.2 The Declared Elder	24
6 World Elder Gathering (WEG) Guidelines	26
6.1 The Application Process.	26
6.2 Logistics	26
6.3 Registration.....	27
6.4 Transportation.....	27
6.5 Program	27
6.6 Materials:	28
6.7 Sweat Lodge	28
6.8 Check List	28
7 Elder Reading List	31

1 Introduction

1.1 *The Journey to Eldership*

The process begins at birth. Fathers and Grandfathers impart their truths and their wisdom. Lessons are learned. The gathering of knowledge, values, understanding, and acceptance continues as a man proceeds on his life's journey. Sooner, or later, if a man chooses to look inward, and to acknowledge and fully embrace all his energies, and to stay conscious, he begins to take on a greater awareness that his time here is limited. When that occurs, and it will, he will begin to sense in himself a new, different energy; a shifting sense of priorities and context; a developing desire to teach, to mentor and bless, and to leave something of value after he has gone on.

1.2 *The Path of the Elder* [approved by the elder council 10/2007]

- 1.2.1. **Elder:** within the MKP an elder is an initiated man who is at least 50 years old.
- 1.2.2. **Declared Elder** is an elder who has self-chosen to serve by declaring himself an elder of and in his community and within MKP. He further intends to integrate Elder qualities more fully into his life.
- 1.2.3. **Ritual Elder** is a definition used to recognize a man who has been appropriately mentored and guided through a suggested initiation process, including a "hot seat", directed by one or more Ritual Elders. He has further been blessed by a panel of his peers, as ready to co-create and hold the spiritual and sacred space of a "lead" Elder on the NWTA.

1.3 *The Role of the Elder*

The role of the elder in MKP is to speak the truth, to stand for higher values and strong standards of behavior, and to draw the line against counterproductive behavior.

The role of the elder is giveaway—giving, serving, honoring, blessing and being the bearer of gifts for others and freely giving them in support of others.

One role of the elder is to stand in responsible support of the ManKind Project, it's leaders and it's Center leaders. The MKP elder honors and respects men who lead and he stands firmly against improper attacks on leaders. At the same time, the elder is the one who is often most ready to watch for shadows and call leaders on any inappropriate behavior.

2 Guidelines of Operations

[approved by elder council 10/27/2007]

2.1 Elder Council Mission Statement:

“To awaken and nurture Intentional Eldering by teaching and mentoring”

2.2 MKPI Elder Body

2.2.1 Members:

Every man who has declared himself as an elder is, by that choice, a member of the MKPI elder body. The MKP has formally recognized the Elder Body and created a Council of Elders (Council) to set policy and define protocols concerning elder body practices.

All members of the MKPI elder body are invited to, and may attend, the Council of Elders meetings either at the annual World Elder Gathering [hereafter referred to as the WEG], USA Gathering of Elders [hereinafter referred to as USAGE] or on conference calls. The Council of Elders is constituted by the Declared Elders who attend those meetings representing their center.

2.2.2 Voting

One vote per MKP Center is allowed on designated Council business items. That vote is carried by an Elder from each center designated by the center elders. The Elder Chairman votes in the case of ties. The center elders meeting with the Elder Chairman can carry on business by conference call or in person.

Center elder conference calls are held at least twice each calendar year. The calls are by area with the MKP-USA areas being:

- 1) Metro New York, Upstate New York, Washington DC, Philadelphia, New Jersey, New England
- 2) Minnesota , Wisconsin, Kansas City, St. Louis, Central Plains, Windsor-Detroit, Kentucky, Indiana, Chicago
- 3) Florida, Greater Carolinas, Georgia, TN (Nashville), TN (Memphis), New Orleans
- 4) Colorado , New Mexico, Arizona, Intermountain, Houston, Central Texas, Dallas
- 5) San Diego, N. California, Los Angeles, Northwest, Santa Barbara, Hawaii

The seven MKPI regions each has a vote in that they will be electing their own Elder Chairman and create their own budgets. [*approved 10/23/2010 by elder council*]

2.3 The MKPI Elder Council Court

2.3.1 Elder Council Court Members:

The name, Elder Council Court (Court), is being used to distinguish the MKP USA elder chairman's "executive committee" from other "executive committees" which may exist within the MKP Structure.

The court consists of an elected Chairman, elected Vice-Chairman and elected Ritual Elder Coordinator. The Chairman will appoint to his Court some or all of the following officers:

- Scribe
- Elder Development Coordinator
- Global Elder
- Elder Council Events Coordinator
- Elder Communications Coordinator
- Elder Historian
- Elder Council Representative

The Court may also includes a representative from the Leader Body and other members as the Elder Chairman shall, from time to time designate.

2.3.2 The Elder Council Court responsibilities

- Acts on behalf of the **Council** of Elders between meetings.
- Meets by conference call monthly and face to face at least twice per year
- Acts as an advisory body to the Elder Chairman and Vice-Chairman.
- Reviews Elder Council policy and recommends changes.
- Evaluates the effectiveness of the Council structure each year and recommends changes, when needed, to enable the Council to operate authentically and to effectively accomplish its mission.
- Reports its findings on such effectiveness to the Council at least annually.
- Minor policy changes may be enacted by the Court given a unanimous agreement among the members. Major restructuring requires a 2/3 majority of Elder Council members present at an official business meeting, with agreed upon changes to take effect immediately.

3 Officers And Their Responsibilities

3.1 Chairman

- Chairs the meetings of the Council.
- Is responsible for updating and fulfilling the requirements of the MKP Annual Operating Plan, the MKP Action Log and the elder body budget of funds that are held by the and MKP Councils.
- Keeps the Executive Director and the MKP Councils updated on Elder Council matters.
- Works closely with the members of the elder Executive Court.
- Is responsible for the maintenance of the elders-contacts, elders-talk, elders-info, and elders-ritual email lists in conjunction with the Communications Coordinator.
- Be responsible for the planning and leadership of one yearly MKP Elder Council meeting at the annual World Elder Gathering (WEG) held in the Fall.
- Be accessible to Ritual Elders, LKS, Leaders and any other constituent groups that may ask for and require assistance regarding the elders within the MKP.
- Provide requested reports to MKP Council of Elders and makes these reports available to elders by posting to the MKP elder web list and at <http://elders.mkp.org>.
- Appoints a man as a voting member of the MKPI and MKPUSA Councils who is called the Elder Representative Or may himself be that member.
- Authorizes expenses up to \$2000.00 from funds held on behalf of elders by the MKPI Council. Works with the Chief Financial Officer of MKPUSA Council in keeping financial records.

3.2 Vice Chairman

- (With Chairman) develops an understanding of the Chairman's duties so in the Chairman's absence he can step-in and take over the Chairman's work responsibilities as needed.
- In the absence of the Chairman, presides and conducts Council business meetings, including the preparation and timely distribution of the agenda.
- Assists the Chairman in carrying out his responsibilities toward the Project and the Elder Council.
- Coordinates the phone meetings between himself, the Chairman and the lead elders of the MKPUSA centers

3.3 Scribe

- Responsible for accurate minutes of all official actions of the Elder Council and Court; motions made and passed. Record changes to this MKPI Eldership Guidebook. He shall make these records available by appropriate means to all members of the Elder Council
- Serves as the Secretary of the Court, keeping the meeting minutes and distributes through the elder web page.
- Assists with the administration of the Elders email lists.
- Creates and maintains the Elder Council Decision Log.

3.4 Ritual Elder Coordinator

- The MKPUSA Ritual Elder Coordinator is the Chairman of the Ritual Elder Committee and responsible to the MKPUSA Elder Chairman. He is concerned with quality control and he and his committee is selected by the MKP Elder Council. The Ritual Elder Coordinator and his Committee receives designed proposals from a Mentor and a Declared Elder before his candidacy begins.
- Appoints the Ritual Elder Committee
- Presides over the Ritual Elder Committee. [See section 2.6]

3.5 Elder Development Coordinator

- Sponsors the development of educational activities that support the path of elders on their elder journey.
- Appoints an Elder Development Committee
- Presides over the Elder Development Committee [See below]

3.6 Events Administrator

- Is responsible for oversight of the annual World Elder Gathering [WEG]; including the appointment of the Chairman of the WEG Committee in consultation with the hosting Center.
- Presides over the Council of Elders Events Committee
- Maintains in conjunction with the Scribe a record of area elder retreats.

3.7 Elder Communications Coordinator

- Acts as technical administrator of internet involvement.
- Distributes information (i.e.: access of publications, programs, trainings and the Council of Elders mission, etc.) to MKPUSA and MKPI elders through the Internet.
- Distributes information about the activities and programs of the Council of Elders to the larger MKP- USA and MKPI membership as requested by members of the Court.
- Distributes information on behalf of the MKP USA Elder Council with non-MKP Elders.
- Serves with the Events Coordinator to distribute information about various MKP-USA Elder Programs, including the World Elder Gatherings.
- Is responsible for the maintenance of the elders-contacts, elders-talk, elders-info, and elders-ritual email lists in conjunction with the Chairman.

3.8 Elder Historian

- Records the history of the MKP elder body since 1995.

3.9 Elections of Officers:

- Terms of offices are (unless otherwise adjusted)
- Elder Chairman 2 years
- Vice-Chairman 1 year
- All other appointed positions are one year terms.
- Men may stand and be elected or appointed to consecutive terms except in the case of the Elder Chairman.
- Elections will be held in odd years at a Council of Elders business meeting.
- New nominees are asked to publish a Letter of Intention on the elders-lists prior to elections.
- Nominations from the floor will be accepted only from men present at the Council of Elders business meeting.
- Voting: One vote per Center. However, those Elders present may voice an opinion during discussion.

3.10 Committees

3.10.1 Ritual Elder Committee

- Administers the official Ritual Elder (RE) Roster List and e-mail listserv [in conjunction with Elder Communications Coordinator].
- Requests that all REs and Ritual Elders in Training (RET) keep their data with the Committee up-to-date.
- Handles disciplinary action against any RE or RET. The Committee will refer such matters back to the local community where possible. If it cannot be successfully handled locally, or at the committee level, it will be brought to the Council Court. [MKP Peer Review will serve to answer some of these issues.]
- Administers follow-up with men leaving NWTAs prior to completion.
- Handles daily RE questions and logistics [typically done by the RE Coordinator or his delegate].
- Certifies that REs and RETs have met all requirements to represent the Council of Elders in that capacity.
- Together with the Elder Development Committee develops curriculum and skills training for REs, RETs and candidates.
- Promulgates, tracks and distributes the RE Certification protocol, changes to same, and provide copies to interested parties.
- Works with Center Directors and Certified Leaders to insure that a RE or a RET is available for all NWTA's.
- Informs the Elder Chairman of all significant issues involving RE and RETs.
- Maintains Data Records on all RE and RETs and receives and considers feedback portions of all NWTA Training Reports.
- With Elder Chairman consults/confers with certified NWTA Leaders and other Elders regarding REs performance in general and responds to any specific complaints regarding REs.

3.10.2 Elder Development Committee

- Responds to the MKP AOP statement on Elder Skills Development.
- With Elder Chairman, facilitates "The Elder Journey"
- Developing curriculum and resources for men wishing to declare their eldership or express an interest in further development and enrichment in Elder skills.
- Together with Ritual Elder Coordinator & committee, develops curriculum and skills training for REs and RETs.

4 Protocol for Becoming a Ritual Elder

A. Intention

“The process by which a man becomes certified as a Ritual Elder is intended to provide a measurable continuum of high-quality education and experience. Certification is expected to result in the presence of a mature and qualified Ritual Elder on every New Warrior Training Adventure.”

B. Definitions

“**Elder**” Within the MKP an elder is an initiated man who is at least 50 years old.

“**Declared Elder**” is an elder who has self-chosen to serve by declaring himself an elder of and in his community and within MKP. He further intends to integrate Elder qualities more fully into his life.

“**Elder Body**” A Declared Elder is also a member of the MKP Elder Body.

“**Elder Council**” is constituted by the Declared Elders who choose to sit and participate with the Elders in their business meetings. These meetings are held semi-annually, once at the Annual MKP Business meeting and again at the Annual World Elder Gathering.

“**Mentor**” is a **seasoned Ritual Elder** who takes primary accountability for the privilege, burden and responsibility of preparing a Declared Elder in the rigors of becoming a Ritual Elder. The Mentor coordinates, helps design, and is accountable for the progress of a candidate’s Proposal, and his process of becoming a certified Ritual Elder. The candidate is encouraged to also have additional mentors in his process. Each certified elder will maintain his relationship with a seasoned Ritual Elder Mentor after his certification for Ritual Elder is complete.

“**Ritual Elder in Training – (RET)**” and or “**Candidate**” is a Declared Elder who has met the Pre-Requisites of Candidacy, drawn up a Proposal with the help of his Mentor, and presented it for approval to the MKP Ritual Elder Coordinator and Committee. Once approved, he is considered a “Candidate” and “Ritual Elder in Training”.

“**Proposal**” is the document that is designed by the RET and his Mentor and is submitted to the MKP Ritual Elder Coordinator and Committee for approval. The Proposal is a plan that documents workshops, seminars, assignments and expectations for the RET’s growth and development on the path to Ritual Elder. The Proposal is also flexible, allowing for a mentor and candidate to take into account a man’s experience and ability in a way that conforms to the competence and commitment that are sought in a RET Candidate.

“**MKP Ritual Elder Coordinator and Committee**” The MKP Ritual Elder Coordinator is the Chairman of the Ritual Elder Committee and responsible to the MKP Elder Chairman. He is concerned with quality control and he and his committee is selected by the MKP Elder Council. The Ritual Elder Coordinator and his Committee receives designed proposals from a Mentor and a Declared Elder before his candidacy begins.

“**Certification**” A Ritual Elder in Training is certified as a Ritual Elder after he has met all requirements and has been successfully hot seated.

“**Hot Seat**” is the peer committee process for determining the readiness of a Ritual Elder candidate. After he is hot seated he is given a YES or a NOT NOW by the committee.

C. Our Ritual Elder Covenant

A number of years ago, it was wisely determined that a strong, experienced and focused Elder Energy was needed to effectively support, challenge and bless Leaders, Staff and Initiates on the NWTA Weekend.

An agreement was made in Montreal (1997) between the Leader Body, the LKS, and the Elder Council. It states that we, the Elders, will assure that qualified Eldership is available for every NWTA. The Ritual Elder role and certification process is our delivery on that commitment. It has now been covenanted by the Leader Body and the Centers that a certified Ritual Elder is to be on staff for each NWTA. If for legitimate reasons that is not possible, then the MKP Ritual Elder Coordinator must be contacted.

Currently there are four things (4) that must be established and certified before a man will be certified as a Ritual Elder:

1. He must be a Declared Elder, of appropriate age and demeanor;
2. He must demonstrate and be recognized to possess and carry sufficient capacities of Elder Wisdom as to appropriately represent the Elder Council.
3. He must possess the qualities of a “leader”.
4. He must be adequately familiar with and understand the infrastructure of a NWTA.

He must be a Declared Elder...

A Ritual Elder has first self-chosen to step into Declared Eldership.

He must carry Elder Wisdom...

The Ritual Elder must have chosen that path whereby his Elder Journey has led him to the development of certain skills and capacities that epitomize the “Wise Grandfather”. The ideal “Wise Grandfather” has integrated a “potent mix” of capacities, gifts and graces that current Elder literature refers to as “Elder-like qualities”. Thus, a Ritual Elder must “carry” and/or aspire to his own appropriate “potent mix” such things as:

Authority, wisdom, kindness, generosity, fierceness, authenticity, skillfulness, a gracious and open heart, quiet humility, the ability to be supportive, strong, yet sophisticated presence, spirituality, respect, statesmanship, good communication and listening ability, and the ability to be present.

He is accepted as a “Leader”...

The Ritual Elder must demonstrate that he can stand his own ground and, by the power of his own presence, take charge of the room or the situation. By definition he is a shepherd who adeptly coordinates, leads, supports and inspires the Elders, the Leaders, the Staff and the Initiates. He works hand in hand with the LKS Headman to support the Leaders. He has the privilege and the burden of leadership. He seldom steps out of his role, and slowly integrates the qualities of Grandfather Wisdom into the fabric of his life. He is process-oriented and understands both the uses and abuses of power.

He is adequately familiar with and understands the NWTA...

The Ritual Elder must have a strong sense of the meaning of the Weekend. Like the Leader and Co-Leaders he must understand the processes, and know what it takes to lead them. He must learn to think institutionally, knowing instinctively what is good for the Weekend. He has an understanding of what it takes to become certified as a Weekend Leader and understands the stress and tension of his responsibility. In knowing the Leader's journey, the Ritual Elder is able to competently be at the Weekend Leader's side and at his back.

D. The Pathway to Becoming a Ritual Elder

The Declared Elder who chooses to begin working toward Ritual Elder must first meet the Prerequisites for Candidacy.

The Declared Elder must next prepare a Proposal with his Mentor that addresses his readiness to be trained and receive mentoring. It should lay out a path of exercises, workshops, assignments and experiences that will provide opportunity for him to demonstrate his abilities, skills, and capacity for Elder Leadership. The Proposal is also flexible, allowing for him and his Mentor to take into account his experience and ability in a way that conforms to the competence and commitment that are sought in a RET/candidate. However, the Proposal must address any exceptions to the general requirements stated in these protocols.

Once the prerequisites are met and his Proposal is approved, the Declared Elder is deemed in Candidacy, and can begin working with his Proposal as a Ritual Elder in Training (RET). The training period of the RET is at least six months. It is the responsibility of the RET to maintain connection with and seek supervision from his Mentor(s). Together, and with the approval of the Ritual Elder Coordinator, they are responsible for determining when it is time to seek a hot seat.

The Mentor's evaluation will be sent to the Ritual Elder Coordinator for his records (see Section F, "Hot Seat Process and Circle). The Mentor will also keep accurate records of his supervision and evaluation of the RET's progress, and will keep them filed for possible later review by the Ritual Elder Coordinator

1. Prerequisites for Candidacy

- Is a Declared Elder
- Has reached 55th birthday
- Has been accepted by an Mentor
- Has served as Staff on at least 8 NWTAs Weekends
- Has served as Staff "out of Center" at least once
- Is actively involved in an I-Group
- Is actively involved in service to the MKP community

2. Candidacy Requirements

- A written declaration and self nomination by the candidate to be sent to Head Elder of his community and his Mentor.
- Receives a written blessing by Mentor to begin Candidacy.
- Requests and receives initial blessing by his Elder Community and the local Leader Body to begin Candidacy.
- Prepares a Proposal for his Candidacy to be approved by MKP Ritual Elder Committee/Coordinator.
- When Proposal is approved he may then make an announcement to his community that he is now a Ritual Elder in Training
- Works closely in supervision with his Mentor to complete the goals of his Proposal
- RET keeps a detailed journal and record of his trainings, seminars, experiences, and workshops to document his process and learning.
- RET is responsible to obtain copies of and retain all correspondence between his Mentor and MKP in his records
- After the goals of his Proposal have been satisfied, the RET, in consultation with his mentor, must develop a plan of blessings to move forward into his Hot Seat process. These might include, among others, his Mentor, the community Leader Body, LKS, Elder body, Center Council and personal I-Group.

E. The Role of the Mentor

This protocol addresses a Ritual Elder in Training's readiness to receive mentoring and whether it is time to step into the role of Ritual Elder. It lays out a path including exercises, workshops, trainings, experiences and journaling in which the RET will have opportunity to demonstrate his learning, abilities, skills and capacity for leadership in the community and on the NWT weekend.

The primary Mentor is at the heart of this process. The Ritual Elder Mentor will be in his own ongoing process of growth and development whereby he can model for the RET good discipline and proper respect for the challenges of being a Ritual Elder.

When approached, the Mentor must decide if he is ready to take on the privilege, burden and responsibility of mentoring the Ritual Elder in Training. There will be one Mentor who takes primary responsibility for each candidate. He will help the candidate design a Proposal that will challenge the RET out of his "comfort zone" and out into his "learning zone." The Proposal will be designed to stretch the RET's learning zone and support his knowledge of the NWT, Leadership, and his personal and collective spirituality. The Mentor will encourage the candidate to seek as many mentors as seems appropriate.

Participating in a supervised mentorship is a significant responsibility for both parties. It is the responsibility of the RET to maintain communication with his Mentor. It is the responsibility of the Mentor to document the RET's process.

The Mentor is accountable to MKP for developing facility in the RET with these and other questions:

- How do you express your passion for eldership?
- How does your Proposal reflect your Elder Journey?
- Who are you as a Warrior, Lover, Magician, and King in your Eldership?
- What is the role of the Sword and the Heart in your eldership?
- What are the areas that you need to develop to be a Ritual Elder?
- What elder gifts do you bring?
- What would you do if your Proposal was not approved by MKP?
- What are the integral parts of the NWTA that must be understood?
- What do you understand about your gold and dark shadow(s)?
- What will you do when you are challenged or denied by your Mentor?
- What is Sacred Space... and what is your relation to it?
- What would your response be if you were told "NOT NOW"?
- What are you doing to cultivate an understanding of the Leader track?
- What is the role of Discipline, Spirit, and Wisdom in your Elder Journey?
- Who are your models for leadership... and what do you respect in them?
- How your relationship to death and dying is reflected in your eldership?

F. Hot Seat Process and Circle

1. When a RET and his Mentor decide that he is ready, the RET requests that the Elders of the local community review his nomination papers and schedule a Hot Seat.
2. The RET's Mentor provides a written evaluation and recommendation to the local Elder community and to the MKP Ritual Elder Committee/Coordinator.
3. After a review of the paperwork and the Mentor's evaluation, if everything is in order, a Hot seat is scheduled. A Hot Seat SHOULD NOT be scheduled until the MKP Ritual Elder Coordinator gives his assent.
4. The Hot Seat is led by one or more Ritual Elders (one to serve as the Lead Elder). The candidate is asked to create the container for his Hot Seat.
5. The "ideal Hot Seat Circle" is comprised of a minimum of 5 or 6 Declared Elders and Ritual Elders, preferably from the RET's home community. Each man has one vote. The men of the Circle should be sufficient in experience to adequately process the candidate fairly.
6. The candidate is questioned in the first round by the men of the "Hot Seat Circle".
7. In the next round the candidate is challenged by what concerns the "Hot Seat Circle" might have about the candidate.
8. The final round deals with the "gold". Each man in the circle is encouraged to tell the RET what gold he sees in the candidate.
9. The candidate is next asked if he judges himself ready to be a Ritual Elder. If affirmative the hot seat continues.
10. The "Hot Seat Circle" then sits in judgment. [It is recommended, but not required, that the candidate be present, without voice, during any discussion]. The vote is YES or NOT NOW for the candidate's certification.
11. Whatever the outcome, the candidate is given the opportunity to ask for feedback or to give a statement. This request is honored.
12. The successful candidate is then also provided an opportunity to readdress his mission as an Elder.

NOTE: The details of a specific process may be modified by the designated King only by pre-arrangement with the Ritual Elder Coordinator of MKP. The Hot Seat King will submit the plans for any Hot Seat to the Ritual Elder Coordinator at least 10 days before the Hot Seat for approval.

G. Blessing Ceremony and Celebration

- For the man who has been given a “NOT NOW” (See above) or who has himself chosen to wait before a vote has been taken, it is strongly recommended that the process end with a blessing ceremony.
- For the man who has been certified, it is recommended that a formal introduction to the local community be made in an open meeting.

It is strongly suggested that the newly certified Ritual Elder be recognized and honored at a community ceremony with ritual and a sacred charge. The honoree may choose to create the plans, structure, and the container for this ceremony. The ceremony and the formal introduction to the community shall be conducted in a good way and at a time that is convenient and appropriate.

H. Recertification

Preamble: It is not intended that continuing accountability for ritual elders duplicate the energy or specific process of other MKP certifications like that of the Leader Body. Certification, as stated on the 'Intention' page of this protocol, is "expected to result in the presence of a mature and qualified ritual elder on every New Warrior Training Adventure." The desire and need for the ritual elder to contribute meaningfully and wisely to every NWT, and to gain the trust of the Leader Team of which he is a part, does not cease with his initial certification.

Therefore, ritual elders are asked to continue their own good work by a process that:

- Maintains high skill levels
- Encourages an ongoing process of self-examination
- Seeks feedback from certified weekend leaders
- Emphasizes feedback from peers and mentors

Each ritual elder is asked to hold himself accountable in these ways, in order to continue serving NWT weekends as a fully certified ritual elder:

1. Participate in a regular I-group or other men's' circle.
2. All ritual elders must have a seasoned ritual elder mentor and it is further desirable that REs have a full leader mentor.
3. Maintain participation on the ritual elder list serve.
4. Staff a New Warrior Training Adventure at least once each year, and serve an NWT as a ritual elder at least once every two years. Where a ritual elder does not meet this requirement, a second ritual elder must staff and serve as a mentor on the man's next ritual elder staffing. Rare exceptions (i.e. for geographic hardship) may be granted by the RE Coordinator/Administrator.
5. Stay current on all updated NWT and ritual elder processes as they are made available and posted on the ritual elder list serve.
6. Gain feedback via written comments by the weekend leader (or his designate) on the Weekend Report.
7. Gain further feedback from certified leaders by a) participating in the Sunday leader reviews; or, b) contacting the leader following the weekend and asking for his assessment of ritual elder performance.
8. Convene a panel of ritual elders, elders, and other community leaders at least once every two years for the purpose of asking questions of and giving feedback to the ritual elder. The panel is held to bless the RE to continue his work as a ritual elder, or it may withhold its blessing. This should be tailored and organized by the RE and/or the local elder councilman. For a model as to how this panel might be constituted, see Section F, 'Hot Seat Process and Circle', in this protocol. It is not intended that a recertification panel be as rigorous as that initial hot seat process. The recertification panel should, however, be

carefully thought through and prepared as an integral part of recertification. For purposes of efficiency, communities might choose to panel a number of ritual elders on the same occasion.

9. Every second year, ritual elders will send a written report to the ritual elder coordinator or his designated representative. The report will itemize ritual elder activities and trainings since his last certification or recertification, with the intention of recording the items pertinent to the RE's personal growth and commitment to society, both within and outside of MKPI.

The above process, when completed at least every second year, shall constitute an elder's recertification as a Ritual Elder in good standing.

I. Acknowledgments

This document has a genesis. It is the result of efforts by the MKP Elder Chairman's Advisory Council (now called 'Elder Council Executive Court') and others, all of whom bring a broad range of personal experience, expertise and knowledge.

The Ritual Elder Protocol was developed through its various stages beginning in July of 1997 until its ultimate ratification in July of 2005 at the World Elder Gathering. It has been further amended since that time. It is a dynamic work, and is expected to change and evolve over time.

It has been the intention of those who worked on this, to create a document that will serve the character and integrity of our MKP Elder Body, while also honoring the 'core values', Leader Body, and Lodge Keepers Society.

We intended to create and keep alive a noble process whereby men step into their Warrior-Elder and Magician-King energies to serve and bless in the capacity of Ritual Elders. The certification process for Ritual Elders is designed to yield men of quality, humility, skill, and leadership.

These are the men who offered the original spark, those who worked on the Advisory Council and were responsible for the 2005 document, and those who worked on subsequent amendment committees (others also submitted ideas that are, in one way or another, reflected here):

Glen Bacus	Jack Graff	Noel McNaughton
Kirby Benson	Jim Fannon	Gary Parker
Patrick Bishop	James Finley	John Phelps
John Campbell	Lamont Grogan	Ken Plattner
Steve Cooper	Howard Henderson	Allan Podbelsek
Larry Davis	Ken Kuffner	Frank Rodriguez
John de Strakosch	Evan Lasky	Ron Roesler
		Bob Stecker

5 Best Practices for Elders

5.1 *The Elder Journey*

The Elder Journey committee of elders recommended the adoption of this seven part outline in June of 2004.

5.1.1 “The Awakening” -- Facing the “Inner Elder”

At some point, there is an awakening to the call to become an Elder. The call may be from deep within or from outside (an invitation). It can be an invitation heard in the soul – a message from the universe that a man is awake to hear (the Universe sends messages in numerous ways). He may hear it when the wind keeps blowing out his candle of efforting. It will be a call or request to move on and/or change his path -- often felt as a magnetic or gravitational pull. He will know it is an invitation to function without doing, to be without explicit, projected power. He will know something has happened. This has his attention.

5.1.2 “The Choice” -- Moving into Golden Elderhood

Eventually, a man senses that he is ready to acknowledge that he is moving out of the “hunter/warrior” phase of his life. He has survived and, perhaps, even prospered in a competitive, difficult world; he may have fathered children and guided them through the most difficult years of their growth; he may have faced the darkness of mid-life. He is beginning to face the truth that he is closer to his death than to his birth. And if he has chosen to continue to grow and develop, he is also ready to acknowledge what he is beginning to notice about himself and to realize the power of choosing consciously how he is to live the rest of his life. At such a time, a man may need to be assured that what he sees and feels is “normal”.

5.1.3 “The Struggle” -- Facing the Shadows of Old Age.

Our culture defines old age as a time of decline and disengagement. Choosing otherwise will sometimes feel like “swimming against a current.” Moreover, like all seasons of life, the autumn season is a time of loss. The man on his Elder Journey will thus need to understand, endure, process and move through the many forms of loss that occur at this stage of life. It is also often a time of forgiveness of others and ourselves as we begin to understand that all of life’s experiences have contributed to our growth and wisdom. And, it can be a time of growth. Some say that the opportunities for

growth and development at this stage are as great as they are in the first years of life. But with the opportunities often comes struggle, as we face and deal with our shadows.

5.1.4 “Resolution & Development” -- The Tools and Skills of Elderhood.

Participating in gatherings and activities of “The Elders,” storytelling, ceremony, the passing of family history, gifts of wisdom, and blessing to the next generation, are key parts of Elder activities in this time of life. Staying connected to the NWTA and the MKP Community and his I group will help greatly. We create community when we come together to make sense of what is happening in our lives and by sharing our

experiences, stories and wisdom. This is a time of remarkable growth, unfolding, emergence, and dynamism; a time of deepening wisdom and great influence. In this stage, the man who would be an Elder is learning and uncovering things about himself of which he never even dreamed.

5.1.5 “Acceptance and Being” -- The Adventure of Elderhood.

This is the Turning point -- the Break Through at which a man realizes he *is* an Elder. It is a time to enjoy the vibrancy of life, to stop worrying, and come to each day with joy at the gift of another day. Renewing and sharing our spirits and truth is the path to fulfillment. So the Elder at this stage should be given an opportunity to do his sharing in a more public way, with ceremony and praise. It is a time of coming out and acknowledgement of the “Community Elder.”

5.1.6 “In Service” -- Empowered Eldership.

The outcome for many Elders is a conscious choice to serve; however that might look. With an Elder Mission of service, a man can live out his life with a sense of purpose and meaning. As he grows in humility and wisdom, the grace and gift of being a "Master" is achieved. A true Master is one who realizes that he is perpetually the "student." Moreover, "mastery" does not mean that one doesn't have to deal with "shadows" anymore. To the contrary; the shadows become more refined and subtle the more "mastery" one embraces. So the journey is without end.

5.1.7 “The Final Stage of This Life” -- Passing On and Passing it On

Facing a failing body and imminent death, the Elder is necessarily stepping into another new phase of his life at this stage – another “beginning.” Beginnings are always beyond our current awareness. Something in him says that this may really be “it”. On his final journey in life as we know it, it is good for an Elder to look at what was once important, contemplate how it got him to where he is and who he is now, and then look at what part it plays in his life today. This stage is a time to pay attention to beauty, mystery, and awe.

5.2 The Declared Elder

The manner in which men declare themselves has been separated into two expressions:

1. Declaring oneself an elder;
2. Declaring oneself on a personal journey toward elderhood.

The process by which the expression occurs varies but the most common is to step forward in a circle of elders and announce that you are declaring yourself an elder. In some centers a lead elder or ritual elder will ask for men to step forward and he blesses the man and the man makes his declaration. This is followed by a blessing from the elder men present.

Below is a more complex process that has been utilized in the Eastern states.

Elder Inquiry Ritual

Anyone who would like to deepen their elder expression and experience is welcome to utilize this ritual. Those men considering declaring themselves as on an elder journey may wish to do so during this ritual.

An Elder Inquiry Facilitator is selected from the Council by the Inquirer, the person requesting the Inquiry. The facilitator is responsible for organizing the Elder Inquiry Ritual. The Elder Inquiry Ritual is usually conducted at a Council gathering set aside for this purpose.

- I. The Inquirer is greeted by the Facilitator and is led to a suitable place to meditate in private, separate from where the Council will be gathering.
- II. The Council enters the space in silence, forms a circle, and an opening ritual creating sacred space is performed. This is the time to clarify questions about the Ritual process among Council members.
- III. Once the Council calls in the Inquirer, the Inquirer is guided into the circle by the Facilitator.
- IV. A member offers a prayer for wisdom and guidance for both the Council and the Inquirer.
- V. Council members are given a couple minutes to comment on their commitment to the Inquirer and the ritual.
- VI. The Facilitator explains that the purpose of the ritual is to deepen the inquirer's elder walk. The elder phase of your life, unlike the earlier stages, baby, toddler, child, teenager, young adult and midlife adult, is not determined solely by biology. It is determined by a heightened level of maturation heretofore not experienced. Only you can know when you are entering that phase of his/her life. The decision to do so is entirely yours. Others cannot know when you are ready.
- VIII. The Facilitator asks the Inquirer, "Why have you asked for this Inquiry?"
- IX. Facilitator then says. "What questions do you want to ask of us?" The Inquirer is given all the time needed to present questions.

- X. Facilitator then says, “We would like now for each member to ask questions of the Inquirer that relate to the needs expressed by the Inquirer.
- Questions might include:
- What is your fear of taking on the role of elder?
 - What moved you to believe you may be ready to deepen your elder walk?
 - What responsibilities and opportunities lie in eldering?
 - What personal work do you need to do to grow in your eldership?”
 - Are you able?
 - What are you celebrating today and how do you want to the celebration to look
 - What is your joy in entering into this phase of your journey?
 - What is your gift to the world?
- XI. Each member then, without judgment, speaks their view on the positives seen in the Inquirer’s elder expression.
- XII. The Inquirer is then brought into the center of the circle. The Facilitator joins Inquirer, places his/her hands upon the Inquirer, and says, “It is now time for us all to sit in meditation to hear what is truth for each of us at this time in our lives.”
- XIII. After about ten minutes of meditation, the Inquirer is invited to comment on what their sense of where they are is at this time with their elder passage.
- XIV. A closing ritual ensues to separate the group from sacred space and bless the Inquirer in their elder walk.
- XV. At the next meeting of the Elder Council the Inquirer is invited to share insights and learning’s following the Ritual.

At a future meeting, of the enquirer’s choosing, a ritual will be conducted by the Inquirer and the Facilitator to celebrate the Inquirer’s journey.

6 World Elder Gathering (WEG) Guidelines

6.1 *The Application Process.*

The World Elder Gathering (WEG) is an event of the MKPI Elder Body and shall be prepared under the guidance and with the approval of the MKPI Elder Court.

- A. Program Committee Chairman for the Event shall be appointed by the Court.
- B. An application is to be submitted to the Elder Court at least one year before the date chosen to host the WEG.
 - There shall be letter of support from the region or center Elder Council hosting the WEG.
 - There shall be a letter of support from the local MKP Board.
- C. A Budget for the WEG will be presented with the application, showing anticipated Income and Expense for the event. It is to be self-sustaining, and is expected to return excess proceeds to the MKPI Elder Chairman and the local sponsoring group in the formula of 2/3 to the chairman's fund and 1/3 to local MKP elder group.
- D. The application will include a list of the Local Arrangements Team (LAT), with responsibilities defined. Include their names and contact information. The LAT will choose a theme or subject, secure leadership, speakers, and the like. This LAT will run the program on site as it occurs. It will not necessarily do the program, but will see that the program runs well.
- E. The Elder Court, in consultation with the hosting group, shall appoint a Local Arrangements Chairman for the event.
- F. A Time-line shall be produced to trace the development of the event from conception to the execution of the program.

6.2 *Logistics*

Here are the various areas of focus the LAT will need to consider:

Public Relations: getting the word out, both locally and across the Internet. This will include preparation and distribution of a brochure because some elders are not actively online. The first item to be printed is a one page handout that should be distributed as much as a year ahead of time.

Finance: Prepare a budget. Make provisions for and supervise the flow of income and expenses. Arrange to write checks in a timely manner. You may want to include scholarships or travel expenses for men who come great distances. The CFO of MKP distributes funds for the elders and handles the income. There is a specific procedure for moving money around he can educate the LAT about. A Financial Report is to be provided to the Court 2 weeks after the conclusion of the Event.

Food. The Men of Service are extremely important to elder events. Pick a man to head the MOS who can make sure there is plenty of good food delivered on time. He needs to pick a Kitchen King, who will be in charge of the kitchen. The Kitchen King, who oversees the food preparation, including buying, transporting it to the site, and preparation and presentation of each meal is very important. He need not be head of the MOS. MOS leader needs to recruit men to support the effort. Men are willing to come from across the country to provide MOS services for our events. It is their way of supporting our work. The head of the MOS team also sees to the MOS men and their processes. It is a learning and growing experience for these men. The demands on them

are great, and they need to be able to process their experience for their own growth. There needs to be enough men in the kitchen that men may take breaks, and not wear themselves out. Some facilities like the one in Portland, Oregon offer staffs who prepares the food. In this case there could still be a Kitchen King on the LAT who acts as liaison to the kitchen staff, helps develop menus, arranges for room set up and brings back financial info to the LAT to help build the budget.

Facilities: a site should be selected at least one year ahead of the date of the WEG. A deposit will be required in most cases and the MKP CFO can make this happen in that the elder court has its own money. Proceeds from the WEG will pay back the account for the deposit if the event breaks even. Be clear with the facility staff that there is a need for an area for the lodge and a fire. The evaluation of potential sites should include a concern with rooms for meals, large group meetings, break out groups, large open area for rituals and separate facilities for business meetings. There is a preference among the elders for a retreat site in a natural setting away from but a reasonable driving distance to a city.

6.3 Registration

Much of this can be done on-line. Assign one person to prepare the registration process, keep track of Registrants and the money received. This person will need additional men to do on-site registration during the event. Provide name tags and some kind of memento of the event: coffee mugs, pendants and pins have been given away in the past.

6.4 Transportation

To help men get to and return home from the WEG is a big task. This suggests that the closer the site is to an airport the better. This task includes picking men up at the airport and returning them at the end of the event. It is important that instructions be clear about when and where men will be picked up at which location in the airport. Establish a pickup deadline and advertise it to the registrants. If men cannot make this deadline, they can find their own way to the event. The same goes for returning men at the end of the event. If men, with the possible exception of speakers, need to go home early, they are on their own for that. A map to the event location should be distributed online, and made available through the mail, for men who choose to drive to the event.

6.5 Program

The WEG begins on a Thursday evening and ends after breakfast on Sunday.

The greatest challenge in defining the activities for the WEG is finding speakers and presenters. Speakers generally cost \$2000 or more plus there travel expenses. Presenters of smaller sessions are brothers who will propose breakout ideas once the word is out you are planning a WEG.

In addition to presentations the other events common to the WEG are:

- Opening ritual
- Sweat Lodge numerous times over the weekend
- Business meeting that last at least one half day.
- Talent show on Saturday night
- Closing ritual Sunday morning

6.6 Materials:

The items needed include a PA, microphones, tv monitors, vcr/ dvd players, projectors, large newsprint pads, markers, pens, pencils, and pads of paper.

6.7 Sweat Lodge

If the event is to include a sweat, a contact needs to be made with the Lodge Keepers.

6.8 Check List

Here is a form planners can use that shows a typical list of work to be done in planning the WEG. This is meant only as an example for you to follow.

- Define the task
- Name the men responsible
- Give a deadline date

- Pre-Gathering Activities
 - Establishing a site
 - Registration
 - Find presenters
- Find your MOS or find a site with food provided by the site staff
- Send Release Forms to Registrants just as we do with NWTA
- Set the Program early and confirm any speakers or guests
- Transportation Plan: includes Identifying men who can drive to and from airport
- Send confirming welcome letter to registrants
- Food plan: menu
- Purchase and acquire mementos
- Materials for Sweat
- Site Preparation
 - Prepare Sign-in Area (collect Release forms, schedule for men leaving on Sunday, map of campus, nametags, sleeping area assignment, etc.)
 - Equipment (Sound, projection?)
 - Ritual items (smudge grounds, set up for altar)
- Set up area for sale of artwork, publications, books
- Set up dining area (chairs/tables)
- Set up for Sweat
- Set up for Opening Ritual

EXAMPLE

USA GATHERING OF ELDERS 2011

TASK OUTLINE

TASKS	RESPONSIBLE PERSON(S)	START DATE	COMPLETION DATE	STATUS
Site Location/Date	MKPUSA Elder Chair & Court	Feb 2011	Mar 20, 2011	In Progress
Develop Contract with Site Director	Elder Chair	Mar 1, 2011	Mar 30, 2011	In Progress
Appoint USAGE Chair	Elder Chair & Court	Feb 1, 2011	Feb. 15, 2011	Done
Identify tasks by Logistics and Program Team	Program Chairman	Mar 1, 2011	Mar 30, 2011	In Progress
Select USAGE Planning TEAM USA Elder Chair (or his designee) Logistics Point Man Program Point Man USAGE Ritual Point Man Publicity Point Man One Female Representative	Program Chair with approval of Elder Chair and Court (Elder Chair and/or his designee(s) will be ad hoc members of this team and will be invited of conference calls)	Mar 1, 2011	Mar 30, 2011	In Progress
Point Men Identify their Teams	Point Men	Mar 30,2011	Apr 16, 2011	
Develop Theme for USAGE 2011	Program Team	Apr 15, 2011	Apr 30, 2011	
Explore/Develop Program Contact Potential Keynote Presenters Develop Program Content Develop Support Program for Theme Identify/Contact Support Presenters Develop Women's Retreat Program Complete Prog. Structure (dates/times) Develop Program Outline Distribute Program on email to elders Place Program Outline; logistics and other information about WEG on Elder Web Page (goes on in small pieces as developed)				
Develop Ritual & Ceremony for USAGE Opening Ceremony Rituals at key points of USAGE Closing Ceremony	Ritual Point Man			

<p>Budget Preparation</p> <p>Expenses</p> <ul style="list-style-type: none"> Site Costs (food/lodging) Speaker Fees Transportation <ul style="list-style-type: none"> For speakers/special guests Others Materials <ul style="list-style-type: none"> Printing Gift to Attendees <p>Revenue Plan</p> <p>Set Registration Fee for USAGE</p>	<p>Program Chair approved by USA Elder Chair and Court</p> <p>Program Chair</p> <p>Program Chair</p>			
<p>Alternate Accommodations</p> <p>Identify some alternate places from site</p> <p>For men/women wanting a hotel/motel</p>	<p>Program Chair</p>			
<p>Auxiliary Activities to Main Program</p> <ul style="list-style-type: none"> Early Morning Meetings (AA, Yoga, Music, other) VETS Circle Talent Show Other? 	<p>Program Chair and Logistics Team</p>			
<p>Publicity</p> <ul style="list-style-type: none"> All Elder Lists Serves (5 of them) Local lists through CDs and Elder Chairs in all MKPI Communities Elder Web Page (continuous updates) Others as created by Publicity Point Man 	<p>Publicity Point Man</p> <p>Elder Court Members</p>			
<p>MKP Elder Council Business Meetings</p> <ul style="list-style-type: none"> Ritual Elder Council Meeting Announcement of Issues/Agenda MKP Elder Council Annual Bus. Mtg. 	<p>MKPUSA Elder Chair</p> <p>Ritual Elder Coordinator</p> <p>Ritual Elder Coordinator</p>			
<p>Hospitality/Registration</p> <p>Directions, locations, other items of information that will help elders feel welcomed and supported during their stay</p>	<p>Logistics Point Man and His Team</p>			

7 Elder Reading List

This list of books addressing the topic of Elderhood and second half of life expression was created by the MKP elder court in October of 2007:

Disclaimer

The views expressed in the content of the resources listed within this bibliography are solely those of the individuals providing them and do not necessarily reflect the opinions of the ManKind Project International.

Albom, Mitch. ***Tuesdays With Morrie***. Doubleday. New York. 1997.

Description: Maybe it was a grandparent, or a teacher, or a colleague. Someone older, patient and wise, who understood you when you were young and searching, helped you see the world as a more profound place, gave you sound advice to help you make your way through it. For Mitch Albom, that person was Morrie Schwartz, his college professor from nearly twenty years ago. He rediscovered Morrie in the last months of the older man's life. Knowing he was dying, Morrie visited with Mitch in his study every Tuesday, just as they used to back in college. Their rekindled relationship turned into one final "class": lessons in how to live.

"A beautifully written book of great clarity and wisdom that lovingly captures the simplicity beyond life's complexities." -- M. Scott Peck, M.D.

"A deeply moving account of courage and wisdom, shared by an inveterate mentor looking into the multitextured face of his own death. There is much to be learned by sitting in on this final class." -- Jon Kabat-Zinn

Arrien, Angeles. ***The Second Half of Life***. Sounds True tape series. Boulder, Colo. 1998.

Description: Dr. Arrien has examined the way diverse cultures handle the challenges unique to the "great crossing" at mid-life. Now in six challenging lectures – each one packed with mythological tales and elder wisdom. When you find the courage to change at mid-life, Dr. Arrien teaches, a miracle happens. Your character is opened, deepened, strengthened, softened. You return to your soul's highest values. You are now prepared to create your legacy: an imprint of your dream for our world – a dream that can only come true in the second half of life.

Bianchi, Eugene. ***Aging as a Spiritual Journey***. Crossword. New York. 1982.

Description: This book examines the losses and threats posed by middle age and old age. Drawing together insight from the social sciences, humanities and religions the author develops a holistic framework for spirituality as we age.

Bolen, Jean Shinoda (2003). ***Crones Don't Whine***. Conari Press. Boston. 2003.

Description: In *Crones Don't Whine*, Bolen's playful sense of humor and keen insight combine to offer women thirteen qualities to cultivate. Engage in these small practices and you're bound to be a happier person who's doing her bit to make the world a better place.

“Women over 50 are a country to which this youth-obsessed culture has few guides. Whether we’re living there now or hope to be, Jean Shinoda Bolen gives us signposts to this land of wisdom, joy, freedom, and leadership.” – Gloria Steinem

“For women there is nothing more liberating than age if we learn to use our energy, power, and compassion. According to Jean Shinoda Bolen, mature women can be happier than ever before and if we work together, we can change the world. This is a lighthearted manual on how to become a juicy and wise old woman. I certainly want to be one of those crones who doesn’t whine!” – Isabel Allende

Balsekar, Ramesh. **Consciousness Speaks** - publisher, Advaita Press www.advaita.org/
All there is, is Consciousness. *If that is understood, completely, deeply, intuitively then you need read no further. Put the book down and go on joyously with the rest of your life. If, however, you belong to that massively larger group of people who consider themselves people, then perhaps there may be something here for you.* (from the Editor’s Notes)

Bolen, Jean Shinoda. **Goddesses in Older Women**. HarperCollins. 2001.

Description: In the authors words- I have written *Goddesses in Older Women* so women may recognize and name what is stirring inside of them. The wellsprings for these feelings are the goddess archetypes within us, the patterns and energies in our psyches. By knowing whom the goddesses are, women can become more conscious than they would otherwise be of the potentials within them that, once tapped, are sources of spirituality, wisdom, compassion, and action. When archetypes are activated, they energize us and give us a sense of meaning and authenticity.

“Offers a brilliant and exhilarating perspective that will revolutionize every woman’s thinking about aging and free her to see the face in her mirror in a completely different way.” -- Rachel

Naomi Remen, M.D.

Carlson, Richard and Shield, Benjamin. **Healers on Healing** publisher - Jeremy P. Tarcher, Inc.

In simple direct language, the contributors explore the complex nature of healing from many viewpoints. We hear from physicians, psychologists, nurses, metaphysical healers, and shamans. In thirty-seven essays, their topics include: what healing really is and how it takes place; the power of the healer within; what to look for in a healer; the function of spirituality in healing; the dramatic effects of the healing relationship; the role of attitudes and emotions; love as a healing force; healing and death.

Chinen, Allan. **In The Ever After**. Chiron Pub. Wilmette, Illinois. 1989.

Description: Fairy tales revealing a deep folk wisdom about the psychological tasks of the second half of life.

"A book glowing with magic and delight". -- Common Boundary

Dr. Chinen has written several books that address tales relating to different stages of life. He uses carefully chosen tales to demonstrate psychological theses in a helpful manner for modern people. This particular book addresses the latter half of life. It's simply a delight to read, highly informative and valuable psychologically and otherwise. It specifically addresses the problems of the aging populace which differ substantially from those of

younger people. Its hypothesis models (in my view) a cyclical trend where one comes back to where one started - but with a qualitative difference. This resembles a helix wherein one appears (in two dimensions) that one is going around in circles, but in truth one has progressed in the third dimension. This is like the different ways to look at a push-pen's spring. You can look down the barrel, and it looks like a circle, but it isn't - because it's three dimensional. I've also read "Beyond the Hero" which addresses an earlier period in life, and "Once Upon a Midlife" which address the middle period of life. They form a wonderful trilogy. In this book, there are 16 short elder tales. Following each tale, Dr. Chinen presents a psychological analysis of the symbolism and deeper meanings buried in the tale. He also describes in a developmental way (from tale to tale - they are in a definite order in the book), the several psychological tasks challenging an elder. He differentiates between an elder and the elderly. The latter are merely old. The former are on the elder's quest towards fulfillment and wholeness. This parallels Carl Jung's individuation process. As in his other works, Dr. Chinen provides extensive footnotes for those wishing to pursue more academic studies of the subject - or just wishing to read more fairytales. There is a definite parallel between the symbols in these tales and those in dreams. As always, Dr. Chinen's presentation is beautifully done and the book wonderfully structured.

Cohen, Andrew: **Living Enlightenment: A Call for Evolution Beyond Ego**; Moksha Press, P.O. Box 2360, Lenox, Massachusetts 01240, 2002.

- Cohen, a spiritual teacher is "in your face, disturbing you, terrifying you, until you radically awaken to who and what you really are. Cohen conveys the uncompromising yet ecstatically liberating perspective of enlightenment. His ideas are revolutionary. His ideas and style of writing will compel one to continue the journey towards the discovery of "ones original face."

Crowly, Chris and Lodge, Henry S.: **Younger Next Year: A Guide to Living Like 50 Until You're 80 and Beyond.**

Younger next year is about how men can turn back their biological clocks. How they can become functionally younger every year for years to come, and continue to live with vitality and grace into their eighties and beyond. How they can avoid seventy percent of the decay and eliminate fifty percent of the injuries and illnesses associated with getting older. Exercise tells the body to grow. Sitting too long tells the body to decay. Eating a normal, balanced meal tells the body to grow. Overeating tells the body to decay. Connecting with family and friends tells the body to grow. Isolation and stress tell the body to decay.

Ford, Debbie: **The Dark Side of the Light Chasers: Reclaiming Your Power, Creativity, Brilliance, and Dreams**; Riverhead Books, A Division of Penguin Putnam Inc., 375 Hudson Street, New York, New York 10014, 1998.

- Shadow work, as Debbie Ford so clearly describes it in this book, refers to an ongoing process of depolarizing and balancing, of healing the split between our conscious sense of self and all else we are or might be. This work has benefits that reach far beyond the personal and can work for the greatest collective good.

Gutmann, David. **Reclaimed Powers**. Northwestern U. Press. Evanston, Ill.1994.

Description: A unique feature of human development is that mothers and fathers are bound to a long period of childrearing, distinct parental roles and call for the suppression of psychological potentials that conflict with those roles. After child rearing is over men and women can assert those parts of themselves curbed by the restrictions of raising children. David Gutmann to proposes a new psychology of aging, based not on the prospect of loss but on the promise of important new pleasures and capacities

Dass, Ram. **Still Here.Embracing Aging, Changing, and Dying** .Riverhead Books.New York. 2001.

Description: After a major stroke the author of “Be Here Now” wrote “Still Here”. He is deeply involved in the interface between spirituality and disability. He still gives us the rare opportunity to eavesdrop on his personal quest --- that has always been his technique. He still speaks to spirituality -- how we can find it, what to avoid --- but he speaks with a new perspective. This is a reflection on the joys, pains and opportunities that appear as we age.

Hillman, James. **“Senex and Puer” in Puer Papers**. Editor. James Hillman. Spring Publications. Dallas. 1987.

Description: This book provides a rich introduction to two of the fundamental archetypes of human nature--the puer--the Naive Child and the senex--the Wise Old Man. Hillman is not always easy going (he presumes his reader is intelligent and has some mythological background), but he adeptly demonstrates the importance of these figures in the human psyche.

Hillman, James. **The Force of Character**. Ballantine Books. New York. 1999.

Description: This philosophy/psychology work on character and aging is not a self-help book but rather a self-perception book--philosophical, wise, and deep. "What does aging serve? What is its point?" Hillman discusses the three major changes that character undergoes in later life. First is "lasting," which is the desire to live as long as possible. Next is "leaving," where we change from holding on to letting go, and our character becomes more exposed and confirmed. The final stage is "left": "what is left after you have left,"

Groff, Stanislav. **Spiritual Emergency... When Personal Transformation Becomes a Crisis** publisher - Jeremy P. Tarcher, Inc.

In this book, foremost psychologists, psychiatrists, and spiritual teachers address the following questions: What is spiritual emergency? What is the relationship between spiritually, “madness,” and healing? What forms does spiritual emergency take? What are the pitfalls – and promises – of spiritual practice? How can people in spiritual emergency be assisted by family, friends, and professionals?

Jones, Terry. **Elder: A spiritual alternative to being elderly**. Elderhood Institute. 2006.

Description: In *Elder: A spiritual alternative to being elderly* the reader will discover a generative model for moving from “adulthood” to a spiritual second-half-of-life expression called “elderhood”. In *Elder* older people are seen as capable of rediscovering their

spiritual radiance and maintaining their social responsibilities as wisdomkeepers, earthkeepers, mentors and celebrants. Once elders were linked to the magic of the cosmos. The mature ones were the source of blessing and taught the youth about our oneness with the universe. They fostered an oral tradition and offered wisdom. With the advent of the Industrial Era, however, people began leaving farms and villages to work in the growing cities. Soon older people became “the elderly” and all too often portrayed in a negative model of aging that led to seclusion, rejection and a fear of or longing for the end of life. The elderly grew distant from the young and became characterized by words such as “disengagement” and “retired”. Our pattern of the past three hundred years has been to reach the zenith of our influence in midlife, then give way to an inevitable decline as we grow older. Dr. Jones believes an elder is any older person who is committed to sharing her or his wisdom, remain accessible to those who might be served and celebrate their long lives by harvesting the seeds they have sown.

Jones, Terry. ***The Elder Within: Source of Mature Masculinity***. Elderhood Institute. 2001.

Description: Review by Barry C. Schlimme, A New Warrior brother from Ohio. Jones, in very simple English, tells us what happened, where we're at, and where we need to go. I couldn't put the book down. There is so much wisdom in less than two hundred pages. I spoke to two men who seldom finish a book, and both said they only read a third of the book, but what they did read was good. I told them that all they read was how we got off track. The how-to, the action to take, the gold, is in the last third of the book, just like it is in the last third of life. Jones dispels the belief that our final years should be either of self-indulgence in our motor homes and on the Florida beaches, or of sitting around wondering why we can't be young. He provides all sorts of ways to be in truly enjoyable service, and suggests that our indulgence can come in the form of sharing our stories and watching as our mentorship makes a difference in the earth, our community, or in the life of a mentee. Since the majority of Americans are going to be in the over-fifty range soon, the book could not be more timely. This book will change your way of looking at either what you've been missing (if you are over 50) or what you have to look forward to (if you are under fifty). At 54 and recently laid off from my sales career, *The Elder Within* has shown me the path for the rest of my life. It will be my handbook from here on out.

Katie, Byron: ***Loving What Is: Four Questions That Can Change Your Life;*** Three Rivers Press, New York, New York, 2002.

- “The Work”, four questions which are presented in the text for the purpose of assessing what is in ones life. It (The Work) has no motive, no strings. It's nothing without your answers. These four questions will join any program you've got and enhance it. Any religion you have, they'll enhance it. If you have no religion, they will bring you joy. And they'll burn up anything that isn't true for you. They'll burn through to the reality that has always been waiting.

Kilhefner, Don. ***“Gay Adults! Gay Adults! Where are you?”*** White Crane (a magazine of “gay wisdom & culture”) Summer 2006; issue 69 www.gaywisdom.org for ordering back issues

A great article about why gay elders matter.

Kornfield, Jack. ***A Path With Heart...A Guide Through the Perils and Promises of Spiritual Life*** publisher - Bantam Books

This important guidebook shows in detail and with great humor and insight the way to practice the Buddha's universal teachings here in the West. Jack Kornfield is a wonderful storyteller and a great teacher." -- Thich Nhat Hanh

Lakritz, Kenneth R and Knoblauch, Thomas M. ***Elders on Love*** publisher – Parabola Books
Elders on Love is a magnificent testament to our innate human capacity to espouse, embrace and receive love in our lives. If any book can bring together the old and the young in a new spirit of dialogue about what really matters, this book can." Keith Thompson, *To BE a Man*

Leder, Drew. ***Spiritual Passages***. Jeremy P. Tarcher/Putnam. New York. 1997.

Description: Opportunities for personal growth and a deeper understanding of self and spirit increase as we experience each stage of life. By using illustrative stories from history, mythology, and literature, philosopher/scholar Drew Leder guides us through the crossroads of our journey. Following each narrative are thought-provoking techniques for integrating the lessons into daily life.

From **Publishers Weekly:**

In this well-crafted exploration of the spiritual passages of aging and death, Leder (*The Absent Body*) draws upon many religious traditions to illustrate a number of ways in which aging and death may be "embraced" as part of a "sacred journey." In four sections, Leder explores the awareness and acceptance of aging and death; the aged as bearing great wisdom; the compassionate service that the aged provide society; the confrontation and reconciliation with past and future that aging brings; and the suffering and joy that are part of the aging process. He recounts the story of Buddha's exposure to sickness and aging to illustrate the Buddha's awareness and acceptance of life's limits. The stories that Leder draws upon range from Native American legends and Hindu tale about the stages of life to the Christian story of Jesus' Passion and Dickens's tale of Scrooge. Leder intersperses questions throughout his reflections on the stories, and he ends each chapter with questions for guided meditation on particular aspects of aging. Three appendixes offer additional resources.

Levine, Stephen. ***Who Dies... An Investigation of Conscious Living and Conscious Dying*** An Anchor Press Book - Doubleday

"Stephen's work is magic. His work with the grieving and dying is amongst the most skillful and compassionate that I am aware of in this country." – Elisabeth Kubler-Ross

"... This book has addressed itself to the many aspects of the dying process with refreshing insight, candor, and lightness. It invites us to look directly at 'what is', with clarity and without judgment. It divests the incredible melodrama called 'death' of its frightful power, supplanting fear with calm, simple, compassionate understanding." – from the Preface by Ram Dass

Levinson, Daniel J. ***The Seasons of a Man's Life***. Ballantine Books. NY. 1978.

Description: The first full report from the team that discovered the patterns of adult development, this breakthrough study ranks in significance with the original works of Kinsey and Erikson, exploring and explaining the specific periods of personal development through which all human beings must pass--and which together form a common pattern underlying all human lives. " A pioneering and radical theory of adult development."
CHICAGO TRIBUNE

Lozoff, Bo. ***Just Another Spiritual Book*** by Bo Lozoff... www.humankindness.org/
(check out this site for other great books and audios)

From the preface: Like a roomful of mirrors with only one object in the middle, the hundreds of pages in this book reflect a single, simple truth: Life is The Great Mystery, not The Great Problem. Each of us can directly experience the Heart of Mystery if we but learn to see clearly and act in truth.

Palmer, Parker J: ***A Hidden Wholeness: The Journey Toward An Undivided Life;***
Jossey-Bass, John Wiley and Sons, Inc., 989 Market Street, San Francisco, CA 94103, 2004.

- This book brings together four themes. The shape of an integral life, the meaning of community, teaching and learning for transformation, and nonviolent social change.

Raines, Robert. ***A Time to Live. Seven Steps in Creative Aging.*** A Plume Book. New York.1997.

Description: In *A Time To Live*, Robert Raines explores the spiritual and emotional dimensions of what can be the most rewarding time of life. Drawing on his experiences as an ordained minister and as director of a non-denominational retreat center focusing on issues of personal growth, Raines delineates the important passages we must all make from our middle years in the process of growing older. In an approach that is both meditative and inspirational, drawing from a variety of backgrounds, anecdotes, and literature, Raines provides a new perspective on the aging process and its implications. To make the most of this ultimate period of life, he argues, we must each confront certain issues: waking up to mortality, embracing sorrow, savoring blessedness, re-imagining work, nurturing intimacy, seeking forgiveness, and taking on the mysterious process of exploring what is yet to be done in life with a sense of possibility and hope. For the millions of baby boomers just entering their fifties and others approaching their sixties who are determined to be aware and take advantage of the challenges they face, *A Time To Live*, is the only book to directly address their needs. Sure to be a welcome and important spiritual guide for many, it offers the possibility of fulfillment and personal satisfaction.

Robinson, John. ***Death of a Hero. Birth of the Soul. Answering the Call of Midlife.***
Council Oak Books. Tulsa, OK. 1995.

Description: The "Hero Journey" from dependent child to responsible adult is a central theme in all the world's mythologies. At the same time, the equally compelling journey from youth to middle age has been largely ignored. John Robinson sets out to correct that oversight in *Death of a Hero, Birth of the Soul*, a study of the spiritual and psychological realities of male midlife. By blending psychological research, mythology, poetry, mysticism, and personal experiences, Dr. Robinson weaves a story that is uniquely personal and

speaks to the heart of every individual excited about the possibilities of entering the second half of life.

Ruiz, Donald: ***The Four Agreements: A Practical Guide to Personal Freedom, A Toltec Wisdom Book.***

As children we didn't have the opportunity to choose our beliefs, but we agreed with the information that was passed on to us from the dream of the planet via other humans. And through the domestication we learn how to live the dream. The Four Agreements serve as guideposts to living a less conflicted life with one's self.

Schachter-Shalomi, Zalman. ***Ageing to Sageing.*** Warner Books. N.Y. 1995.

Description: Rabbi Schachter-Shalomi introduces the concept of "eldering," or mentoring, each other in the years ahead. He contends that we are at the cutting edge of the next stage in our evolution and that elders will bring us into this more compassionate, intuitive, and caring era. In Part 1 of the book, Schachter-Shalomi recommends meditation, exercise, and spiritual healing to help individuals enter their later years, while in Part 2 he speaks to our limited perceptions of death. Creating ceremonies and learning to forgive help ease the transition into death, according to Schachter-Shalomi, who believes in the certainty of life after death. Adding a personal dimension, the rabbi compassionately relates his own mental crisis as he approaches the age of 60 to help readers understand the process.

Sheehy, Gail. ***Understanding Men's Passages: Discovering the New Map of Men's Lives.*** Ballantine Publishing Group. N.Y. 1999

Description: Inspired by her husband's struggle with a midlife career crisis, Sheehy has compiled nearly 10 years worth of interviews and research into this book, revealing the fears and self-doubts of men over 40 who struggle with identity crises both at work and with their partners and children. Sheehy also defines male menopause as a period in which hormones, including testosterone--and therefore potency and sex drive--drop, and men suffer from irritability and mood swings. She cites the statistics that claim more than 52 percent of men between the ages of 40 and 70 can expect some degree of impotence--which translates into at least 20 million men. "When ignored or denied, this sexual freeze extends more deeply into every aspect of a man's life than was previously thought," she writes. "It can be an underlying cause of depression, divorce, even suicide." The men Sheehy interviewed were surprisingly candid about their situations and are glad that they've opened up a discourse. Says one man about the silence regarding sexual changes his father endured during his passage into male menopause: "The only sign of getting older probably was that earlier trip to the bathroom in the morning--which we call the six a.m. passage." In addition to covering male menopause and the latest treatments for impotence, Sheehy also includes chapters on how to handle empty-nest syndrome, job downsizing, and the strain on marriage that retirement brings about, but her main point rings clear throughout: "We need an expanded definition of manliness."

Simmons, Leo. ***The Role of the Aged in Primitive Society.*** New Haven. 1945.

No review for this book.

Suzuki, David and Peter Knudtson. ***Wisdom of the Elders***. Bantam Books. New York. 1992.

Description: This book provides an interesting examination of some of the ecological themes that are of concern both to scientists and indigenous people in various parts of the world. The authors contend that these two groups pursue their knowledge of the natural world in different but complementary ways and often come to similar conclusions. Throughout, the scientific viewpoint is compared to the native perspective. Each chapter focuses on a particular ecological or biological topic, and several pertinent examples from a variety of traditional world cultures are described. Relevant quotations from well-known scientists and ecologists are interspersed within the text, providing further thoughtful commentary. Overall, this is a well-organized, sensitive, and thought-provoking work that will be useful in popular science and ecology collections.

Thomas, William H: **What Are Old People For?: How Elders Will Save the World.**

There is a new old age waiting to be discovered, ready to be explored. Dr. Thomas shows in this publication how we can:

- Enjoy what aging has to offer us, and actually welcome it into our lives.
- Abolish today's version of nursing homes so that no elder has to fear being placed in an institution.
- Develop the capacity for peace making and wisdom giving that grows within older people.
- Create Green Houses-Communities where older people live together intentionally, bringing meaning and worth to the last half of life.
- Begin building a society where aging and longevity are used to improve life for people of all ages.

Dr. Thomas describes how our obsession with youth damages the well-being of all, young and old alike, and he offers an alternative. He blends the spirit of optimism with useful advice, helping us see society in a new light.

Tzu, Ram ***No Way... for the Spiritually "Advanced"*** publisher - Advaita Press
www.advaita.org/

Blending paradox, wit, satire and insight, Ram Tzu creates a view of spirituality that is truly unique. One minute we are howling with laughter, the next squirming in self-conscious recognition as Ram Tzu holds up a perfect mirror and then points out we aren't wearing any clothes.

Woodman, Marion. ***The Crown of Age***. Sounds True, P.O. Box 8010, Boulder CO 80306.

- Two CD Disc Set. Woodman introduces the listener to concepts related to conscious aging. The concepts presented are applicable to both male and female.

Zubko, Andy. ***Treasury of Spiritual Wisdom... A Collection of 10,000 Inspirational Quotations*** publisher - Blue Dove Press

If you are a thoughtful, spiritually conscious person who would like to apply the wisdom of the ages in a practical way to your daily life, this handy reference book will become an indispensable companion. Here you will find inspiring thoughts off philosophers, the

compassionate words of saints, the visions of shamans, the insights of the enlightened, the teachings of the prophets, as well as the cutting insights of well-known and not so-well-known people from many walks of life.