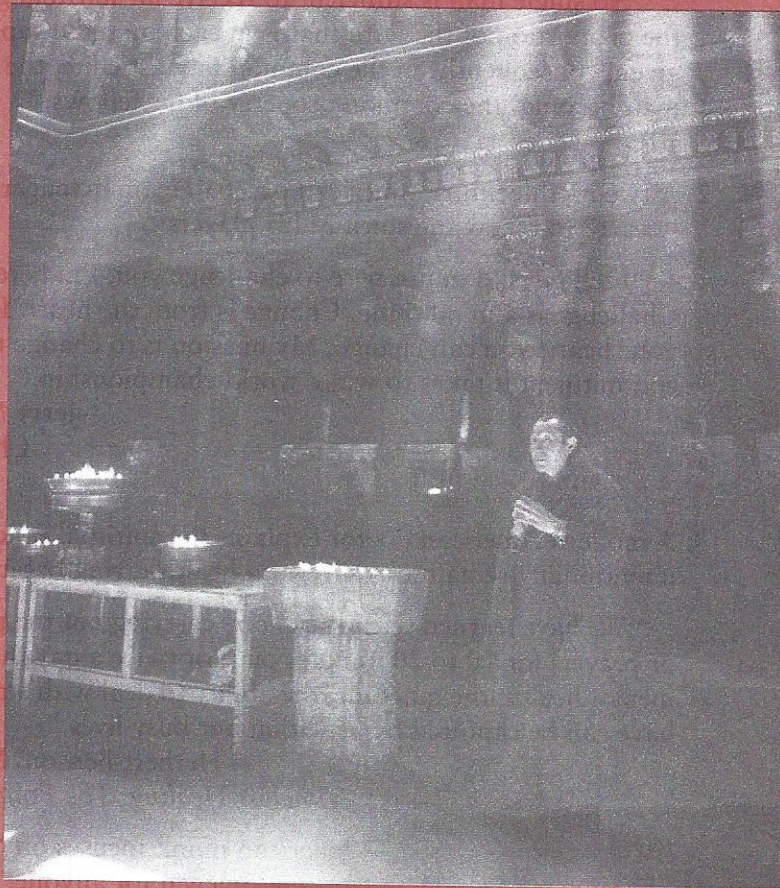


Spiritual Renewal



1 Focus on the Topic

A PREDICTING

1. Look at the photograph of the monastery. What do you know about monasteries? Why do you think someone would choose to live in a monastery?
2. The number of visitors to monasteries and other spiritual retreat centers has increased dramatically over the past few years. Why do you think this is happening? Why do you think someone would choose to visit a monastery?

B SHARING INFORMATION

Work in a small group. Read the following quotations about spiritual renewal. Paraphrase them, and then choose your favorite one. Explain your reasons.

1. A fourth-century European monk explains the power of “common property” as a form of spiritual renewal in a monastic community:

“No single man is sufficient to receive all spiritual gifts, but according to the proportion of the faith that is in each man the supply of the Spirit is given; consequently, in the common monastic life, the private gift of each man becomes the common property of his fellows.”

—St. Basil

2. A twentieth-century American baseball team manager explains the idea of “heart” to renew the spirit of his players:

“I tell guys, ‘I’m not here to challenge you, I’m here to change you.’ Challenge is a mind thing. Change is from the heart. If you can get in your heart, you can change. My mission is to change their hearts to the commitment it takes to win a world championship.”

—Jerry Manuel, manager of the
Chicago White Sox major
league baseball team

3. A modern American doctor explains the spiritual practice of “quietude,” intentionally remaining quiet, as a health-giving habit:

“We have learned scientifically by carrying out the practices [of meditation, or prayer] for 10 to 20 minutes once or twice a day that the health, the mental health, the quietude, the ability to deal with stress that the monks have can be captured by us within our busy lives.”

—Herbert Benson, MD, author of the book
Timeless Healing: The Power and Biology of Belief

4. A famous contemporary American monk focuses on “solitude,” intentionally spending time alone, as spiritual renewal for anyone:

“The aspect of solitude is important in every person’s life; it’s like a conversation or music. You’ve got to have space in between the notes, or it doesn’t mean anything. The solitude is space between the notes.”

—Thomas Merton in his book
Thoughts in Solitude

C PREPARING TO LISTEN

BACKGROUND

There are many forms of spiritual renewal in modern life. Many people practice small daily rituals such as intentionally remaining quiet or spending time alone; a growing number of people choose to retreat from society for a few days, often by visiting a spiritual community; and a few people withdraw from mainstream society to live in a monastery. What do you know about modern monastic life?

*Read the paragraph. Then read the list of statements. Write **F** (fact) or **M** (myth) before each statement. There are three of each. Then compare your answers with those of a classmate. Read the explanations on page 242.*

A monastery is a place occupied by a community of persons, called *monks* (males) or *nuns* (females), who follow strict religious vows, or promises. Monasteries transcend cultural, national, and religious boundaries: There are Buddhist, Indian, Christian, hermit, and wandering monks. All monasteries throughout the world share a similar commitment: brotherly or sisterly love, harmony, prayer, and communal work.

Modern Monastic Life: Fact or Myth?

- _____ 1. Most monks and nuns are quiet, introverted people.
- _____ 2. Monks and nuns never retire and generally work until they die.
- _____ 3. Monks and nuns have made few contributions to the outside world, since they devote themselves to an inner, spiritual world.
- _____ 4. Monks and nuns are chosen from birth to become monks and nuns by the family or the community.
- _____ 5. It is not necessary for monks and nuns to be vegetarians, shave their heads, or wear special robes called "habits."
- _____ 6. Although most monks and nuns follow strict daily schedules, most monasteries are open to outside visitors.

VOCABULARY FOR COMPREHENSION

Spiritual retreats have become increasingly popular. The following diary passages tell of one man's journey from Los Angeles, California, to Mt. Athos, Greece. The account appeared on the Web in a travel newsletter about Athos, the oldest surviving group of monastic communities in the world.

Read the text, and notice the underlined words. Then match them to the definitions in the list on page 125.

Mt. Athos, Greece

Monday, 27 March, early morning—Ouranoupolis

A dream come true. While waiting for the ferry, I look out across the sea toward the sacred, thousand-year-old holy mountain, Mt. Athos, which rises more than 6,500 feet straight out of the water. Attracted by its beauty, no doubt, (1) prophets came in the first century to practice their ancient (2) ascetic traditions of self-denial, such as (3) fasting. The mist, the white haze, the feathery silhouette all give the mountain a (4) divine presence as it rises high into the clouds. I check my pocket for the zillionth* time to make sure I have my four-day permit allowing me to visit the 20 monasteries on the mountain. To preserve the beauty of the monastic mountain, the Greek government (5) enacted a law limiting the male-only tourist visits to four days.

Monday, 27 March, noon—Daphni

By noon, my ferry has arrived at Daphni, the primary port on the Holy Mountain. I am stunned by the confusion and commotion. It is a (6) vibrant and vital port. The noise is (7) pervasive—roaring trucks, police sirens, shouting tourists with cell phones held tight to their ears, barking dogs, blaring radios. I ask myself, "Is this really an escape from my (8) hectic life in Los Angeles? Will I really be able to (9) replenish my soul?"

Monday 27 March, late afternoon—Karyes

Finally, I get to Karyes, a charming, peaceful village at the tip of Mt. Athos. I take



The Monastery of Gregoriou

*zillionth: fictional number, meaning an incredibly high number.



a deep breath. A sense of satisfaction and (10) well-being fills my heart. I hike the 20 minutes to Monastery Koutloumousiou through thick trees and bushes. A bearded, unsmiling monk wearing black robes greets me. Speaking little, the guest master brings me to a cavelike room for the offering traditionally given to visitors: chewy candies and strong black Greek coffee.

The guest master then explains that all the monks are fasting at this time of the year, meaning they (11) refrain from eating and drinking most of the day. Therefore, the evening meal will be later than usual. The monks need a lot of (12) discipline to keep the fast. Besides the fast, they need a strong (13) will to endure the many hours of prayer. On top of all that, they have few hours of sleep each night. Wow!! This makes me realize that the monk's life is not for me.

Tuesday, 28 March, very early morning—Karyes

I wake up at 2:30 A.M. to attend the daily prayer service. Praying and singing together (14) fosters a spirit of community and brotherhood in the monastery.

After the service, I take a walk and think about my first 24 hours on Athos. I feel sincere (15) gratitude to my hosts for their hospitality. I am in awe of their displays of (16) humility and generosity to each other and to the hundreds of visitors searching for a few days of silence and solitude. Athos is a mystical place.

- _____ a. living without any physical pleasures or comforts, especially for religious reasons
- _____ b. made a new official rule
- _____ c. widespread
- _____ d. controlled behavior according to rules or orders
- _____ e. not being too proud
- _____ f. determination
- _____ g. eating little or no food for a special reason
- _____ h. develops
- _____ i. full of energy and life
- _____ j. thankfulness
- _____ k. not do something you want to do
- _____ l. a feeling of being happy or satisfied
- _____ m. very busy; full of activity
- _____ n. coming from God or a god
- _____ o. holy men
- _____ p. renew and refill

2 Focus on Listening

A LISTENING ONE: *The Religious Tradition of Fasting*

You will hear a report from the radio news broadcast *All Things Considered*, aired on National Public Radio in the United States. Duncan Moon discusses the ideas of four professors of religion on the subject of religious fasting.



Working with a partner, predict the reasons that inspire people of many religions to fast. List your ideas. Then listen to an excerpt from the interview to check your predictions.

1. _____
2. _____
3. _____
4. _____

LISTENING FOR MAIN IDEAS



Read the lists of religions and the reasons for fasting. Then listen to the interview. Match each religion on the left with the essential reason for fasting associated with that religion.

Religion(s)

- _____ 1. Eastern religions
- _____ 2. all religions
- _____ 3. Episcopalian
- _____ 4. Mormon
- _____ 5. Muslim

Reason for fasting

- a. spiritual renewal
- b. spiritual discipline
- c. asceticism
- d. anti-competitiveness
- e. anti-materialism

LISTENING FOR DETAILS



Read the following questions. Then listen to the interview, and write short answers. Compare your answers with those of a partner.

1. According to Judaism, Christianity, and Islam, who were the first religious leaders to fast?

2. According to Diana Eck, professor of comparative religion at Harvard Divinity School, what does a fast symbolize?

3. What does Barbara Patterson, professor of religion at Emory University, think about the stress that might be created by fasting?

4. How often do Mormons fast?

5. What do Mormons do with the money they save by fasting?

6. When do Muslims fast, and for how long?

7. According to Ahbar Ahmed, the Islamic studies professor, why is fasting so important now?

8. In addition, according to Ahmed, why is fasting so difficult these days?

REACTING TO THE LISTENING

In Listening One, Duncan Moon does not interview the speakers directly in a question-and-answer format. Instead, he introduces the speaker's ideas in a short, simple, introductory statement. He then uses the speaker's actual quotations to support and explain the introductory statement.



1 Listen to each excerpt. Look at Moon's statement in the left column. In the middle column, write down the phrases used by that speaker to explain the statement. In the third column, write down your understanding of the statement and explanation.

Excerpt One

Moon's statement	Eck's words	My own words
"[fasting breaks] an attachment to <u>material things</u> "	<i>earthly things, consumption, materialism</i>	<i>Fasting is a way to get away from the most common kind of consumption—eating.</i>

Excerpt Two

Moon's statement	Patterson's words	My own words
"[fasting is] a spiritual gym"		

Excerpt Three

Moon's statement	Ahmed's words	My own words
"[fasting is] vital to spiritual well-being"		

2 What do you think is the purpose of Moon's introductory statements? Explain.

3 Discuss the following questions in a small group.

1. Why do you think fasting is a spiritual practice in so many religious traditions?
2. Have you ever fasted? If so, describe your experience.
3. As you heard in the report, many people fast to become more disciplined. How else can this kind of discipline be achieved?

B LISTENING TWO: *Describing Monastic Life*

William Claassen, a journalist and author, recently wrote a book describing monastic life in 11 countries. To research his book, he visited monastic communities around the world. In Listening Two he discusses his experiences in Thailand, Greece, and Spain.



Listen to the interview with William Claassen. As you listen, check (✓) the correct information to complete the sentences. There may be more than one answer for each question.

1. The purpose of Claassen's trip was to _____.
 - _____ a. write a book
 - _____ b. choose a religion
 - _____ c. continue a spiritual journey
2. At the Wat Tham Krabok monastery, the monks _____.
 - _____ a. preserve the forests
 - _____ b. make wine
 - _____ c. help AIDS patients
 - _____ d. help Hmong refugees
 - _____ e. help drug addicts
 - _____ f. do not welcome visitors
3. Wat Tham Krabok is different from other forest monasteries because _____.
 - _____ a. the monks don't respect the monastic discipline of solitude
 - _____ b. the monks provide service to the community
 - _____ c. the monks don't participate in daily chants
 - _____ d. it is a hectic place

4. On Mt. Athos, Claassen learned a term, the “two-legged wolf,” which refers to people who _____.
 _____ a. visit monasteries only for fun and interest
 _____ b. are not primarily spiritually motivated
 _____ c. visit Mt. Athos for a week to ten days
 _____ d. prefer the beaches of Thailand to the monasteries on Mt. Athos
5. In Spain, at the Monasterio de Santo Domingo, the monks _____.
 _____ a. won international acclaim for their music
 _____ b. produced an album of their Gregorian chants
 _____ c. started recording their music in the early 1990s
 _____ d. record music to draw more visitors to their monastery
 _____ e. record music to make money
 _____ f. use the profits from the albums to support the work of the monastery



LINKING LISTENINGS ONE AND TWO

As you heard in Listenings One and Two, the desire for spiritual renewal is pervasive. However, the approach to achieving this renewal varies widely.

- 1** Look at the list of the different spiritual practices. Do any of them appeal to you? Which ones? Rank them in order of personal preference, and discuss the reasons for your choices. Compare your choices in small groups, and discuss them.

- | | |
|---------------------------------------|--|
| _____ fasting | _____ doing weekly community service |
| _____ meditating | _____ visiting a monastery for a few days |
| _____ chanting | _____ attending religious services regularly |
| _____ taking daily walks | _____ (your own idea) _____ |
| _____ doing daily breathing exercises | _____ (your own idea) _____ |

- 2** Working with a new partner or in a small group, brainstorm reasons why people seek a more spiritual life or spiritual renewal. List your ideas below. Then compare your lists with those of another group, and discuss them.

_____	_____
_____	_____
_____	_____

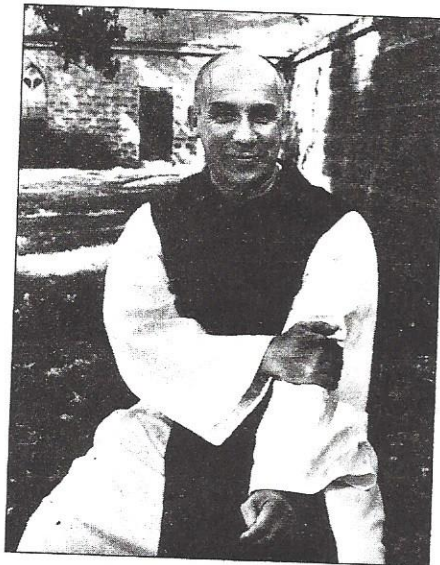
3 Focus on Vocabulary

Some say Thomas Merton was the greatest living monk in the twentieth century. An outgoing American teenager who gradually withdrew from the “real” world, Merton converted to Catholicism and ultimately joined the Trappist order of monks, an order based on the strict practices of silence and solitude.

- 1** Work in pairs. Read the following biographical sketch of Thomas Merton. Match each underlined word in the passage to its synonym or definition on page 131.

The Talkative Trappist

Thomas Merton was born in 1915 in France and died in 1968 in Thailand. He was one of the most famous Roman Catholics of the twentieth century. Losing his mother to cancer when he was six years old, young Thomas experienced an unconventional childhood as the son of a restless painter. His father, who moved around often, periodically shipped Merton off to stay with relatives and friends in England, France, or America. Merton enjoyed this (1) hectic, gypsy sort of life and developed an amazing capacity for observation and understanding of others and the world around him. Merton graduated from Columbia University and began graduate studies there. Although he immersed himself in his academic studies, spiritually, Merton felt restless and confused. He then began another phase of his (2) quest—to deepen his knowledge of himself and the world.



In his autobiography, Merton (3) traces his conversion to Catholicism back to a single day in Manhattan. While sitting in the back of a church, he mysteriously felt so drawn to God that he instantly committed himself to the Catholic faith. As a practical expression of his newly found faith, Merton (4) took on volunteer work in Harlem, a poverty-stricken neighborhood near the University. This experience not only gave him a spiritual sense of (5) well-being but also (6) fostered a concern for racial and economic equality in an America filled with injustices and inequalities.

In 1941, still not feeling completely spiritually complete, Merton left New York and chose to become a Trappist monk. Some of his close friends and family were baffled by what they perceived as his sudden (7) notion that he should be a monk. What drove Merton to this unusual decision? Why would this vibrant, brilliant young man choose to (8) pull back from daily life and commit himself to the monastic life of ascetism—fasting, silence, and prayer?

In the early days at Our Lady of Gethsemani monastery in Kentucky, Merton suffered through the loneliness and rigors of the monastic life. It took great will for this active, outgoing young man to (9) refrain from smoking, drinking, speaking, and living the life he previously had enjoyed. Worried about his somber mood, the older monks worked hard to (10) draw him out. (11) Over time, they discovered Merton's great gift: He had an amazing ability to comment on spirituality, contemplation, nature, art, relationships, and God.

In 1948, his autobiography, *The Seven Storey Mountain*, was published. It (12) caught on quickly and sold more than one million copies its first year. For the next 20 years, while living as one of the silent Trappist monks at Gethsemani, Merton "talked" through the more than 100 books, articles, and essays he wrote and had published. He donated all his (13) royalties from his books to Gethsemani. Religion was not the only topic Merton treated in his writings; he wrote prolifically for the general public on the civil rights movement (1960s), non-violence, peace, and the nuclear arms race. Legislators in Congress even quoted from his work when attempting to (14) enact civil rights legislation in the 1960s. Merton died from an electrical accident in 1968, just months after a momentous meeting with the Dalai Lama, a meeting which brought about a deeper understanding between Christians and Buddhists throughout the world.

- | | |
|--|--|
| _____ a. make a rule or law | _____ h. very busy; full of activity |
| _____ b. became popular | _____ i. money paid to a writer |
| _____ c. finds the origins of something | _____ j. not do something you want to do |
| _____ d. idea | _____ k. make someone willing to talk |
| _____ e. started | _____ l. developed |
| _____ f. search | _____ m. eventually |
| _____ g. feeling of being happy or satisfied | _____ n. withdraw |

2 Work with a partner.

Student A: Cover the right column. Ask Student B questions 1 through 4.

Student B: Cover the left column. Answer the questions using any of the key words and one expression for hesitation. Explain your ideas in detail. Use the information about Thomas Merton from the previous exercise. Then switch roles after question 4.

Expressions for Hesitation

- Hmm, let's see now ...
- Hmm, I'm not exactly sure, but maybe ...
- Well, let me think for a minute ...
- Well, that's a good question ...

Student A

1. Can you understand why a young, modern American with a good life would choose to go into a monastery?
2. Why do you think the title of the passage is "The Talkative Trappist"?
3. How do you think Merton's early volunteer work in Harlem influenced his writing?
4. What impressed you most about Merton's life?

Now switch roles.

5. Why is Merton's work so popular with the general public?
6. How do you think the other monks at Gethsemani felt about Merton's writing career?
7. What part of Merton's life would you like to find out more about?
8. What impressed you most about Merton's life?

Student B

1. hectic, quest, well-being
Hmm, let's see now, he had lived a very hectic life, but in his quest, he found that he needed solitude to achieve spiritual well-being.
2. refrain, draw out, over time
3. trace back, take on, foster
4. (Use any of the words from items 1–3 above, and one of the hesitating expressions from the box above.)
5. notion, enact, foster
6. over time, catch on, royalties
7. pull back, draw out, take on
8. (Use any of the words from items 5–7 above, and one of the hesitating expressions from the box above.)

4 Focus on Speaking

A PRONUNCIATION: Vowel Alternation

The stressed vowel in some pairs of related words shifts, or alternates. The alternation is the result of a historical sound change in English, the Great Vowel Shift. The Great Vowel Shift affected only one of the words in the pairs.



Listen to the difference between the underlined vowels in these pairs of words.

divine–divinity	grateful–gratitude	heal–health
/ay/ /ɪ/	/ey/ /æ/	/iy/ /ɛ/



1 Listen to the pairs of words, and repeat them.

- | | |
|---------------------------|------------------------------|
| 1. /ay/ div <u>i</u> ne | /ɪ/ div <u>i</u> nity |
| a. r <u>i</u> te | r <u>i</u> tual |
| b. dec <u>i</u> de | dec <u>i</u> sion |
| c. wr <u>i</u> te | wr <u>i</u> tten |
| 2. /ey/ grat <u>e</u> ful | /æ/ grat <u>a</u> itude |
| a. expl <u>a</u> in | expl <u>a</u> natory |
| b. Sp <u>a</u> in | Sp <u>a</u> nish |
| c. nat <u>i</u> on | nat <u>a</u> ional |
| 3. /iy/ comp <u>e</u> te | /ɛ/ comp <u>e</u> titiveness |
| a. k <u>e</u> ep | k <u>e</u> pt |
| b. st <u>e</u> al | st <u>e</u> alth |
| c. pl <u>e</u> ase | pl <u>e</u> asure |

2 Work with a partner. Say the pairs of words. Circle only the pairs that alternate. Say the circled pairs again. Write **1** if they alternate like divine–divinity; write **2** if the alternation is like grateful–gratitude; and **3** if the alternation is like heal–health.

- | | |
|----------------------------|----------------------------|
| _____ 1. deal–dealt | _____ 7. advise–advisor |
| _____ 2. race–racial | _____ 8. sleep–slept |
| _____ 3. line–linear | _____ 9. divide–division |
| _____ 4. pervade–pervasive | _____ 10. danger–dangerous |
| _____ 5. life–live | _____ 11. sane–sanity |
| _____ 6. nature–natural | _____ 12. faith–faithful |

B GRAMMAR: Count and Non-Count Nouns and Their Quantifiers

1 Working with a partner, examine the statements below, and discuss the questions that follow.

- Very few spiritual **journeys** can compare to visiting the monasteries on Mt. Athos.
- With 20 monasteries and a limit of 4 days, it took Claassen quite a bit of effort to see more than 6 monasteries on one trip.
- Some monks are concerned about the growing number of pilgrimages to Mt. Athos these days.
- It takes a great deal of **discipline** to fast for a month.

1. Categorize the boldfaced nouns into count and non-count nouns.
2. What do the underlined expressions of quantity tell us?

Count and Non-Count Nouns

All nouns in English can be divided into two groups: count nouns and non-count nouns. **Count nouns** are those that can be counted and made plural (*monasteries, monks*). In contrast, **non-count nouns** can be considered as a mass and cannot be made plural (*music, air*). Non-count nouns may refer to categories made up of different things (*money, furniture*), phenomena that occur in nature (*darkness, weather*), or abstractions (*violence, greed, honesty*).

Certain expressions of quantity, called **quantifiers**, state the amount of the noun. Some quantifiers are used with count nouns, and others are used with non-count nouns.

Quantifiers before Count Nouns

a lot of
many/a great many
quite a few
a bunch of
a (large) number of
certain
not many

Quantifiers before Non-Count Nouns

a lot of
a great deal of
quite a bit of
a large amount of
not much

**Quantifiers before
Count Nouns**

very few (just a few/only a few)

a few/few

fewer

**Quantifiers before
Non-Count Nouns**

very little (just a little/only a little)

a little/little

less

GRAMMAR TIP: Notice the change in meaning when the indefinite article *a* is placed before *few* and *little*.

Few/Little

- negative meaning
- similar to *not much* and *not many*

A few/A little

- positive meaning
- similar to *some* (when talking about a small quantity)

Compare:

- *Few* people can fast more than three days in a row.
- *A few* people from our group decided to return to the monastery for another visit.

2 Working with a partner, decide if the nouns listed are count or non-count nouns, or both. Label them **C** (count) or **NC** (non-count) or **C/NC** (both). Seven of them are commonly used as either count or non-count nouns.

___ 1. consumption

___ 2. discipline

___ 3. effort

___ 4. faith

___ 5. fast

___ 6. gratitude

___ 7. humility

___ 8. impact

___ 9. journey

___ 10. monastery

___ 11. notion

___ 12. pilgrimage

___ 13. quest

___ 14. soul

___ 15. spirituality

___ 16. stress

___ 17. will

___ 18. work

3 Read the following sentences. Indicate if each underlined word is being used as a count (C) or a non-count (NC) noun. The words or phrases in parentheses give you a hint. Refer to the chart on pages 134–135, and add a quantifier when appropriate. Use a variety of quantifiers. Put an X in the blank if a quantifier is not appropriate.

- 1a. NC Obeying the rigorous routine and monastic rules requires
quite a bit of discipline (controlled behavior) on the part
of the monks.
- b. C Certain disciplines (areas of knowledge or training)
such as yoga, meditation, or fasting develop spirituality.
- 2a. Addicts being treated at the Wat Tham Krabok monastery must have
 will (determination) to endure and succeed.
- b. Although the attorney works for the monastery, she doesn't write
 wills (legal document to distribute
someone's money and property) for the monks. Most monks have
no material possessions to leave to anyone.
- 3a. Dr. Ahbar Ahmed put stress (emphasis) on
the importance of fasting to replenish the soul.
- b. According to Ahmed, fasting helps people pull back from their daily
lives and thus have stresses (worries).
- 4a. Monasteries sometimes produce works
(something produced by a writer, artist, or musician) of art which are
commercially successful.
- b. The Spanish monks are notorious for doing
spiritual work (activity) since they made it big in the music business.
- 5a. The nuns live in a dangerous, noisy, impoverished area of the city. So
the sisters must put effort (physical or
mental energy) into maintaining their contemplative life.
- b. The area benefits from the nuns' food, blanket, and clothing
distributions, in addition to city-sponsored
efforts (attempts) to improve the neighborhood.

- 6a. ____ Wat Tham Krabok helps drug addicts from ____
different faiths (religions).
- b. ____ Optimistic and determined, the Thai monks always have
____ faith (conviction, belief) in their treatment.
- 7a. ____ The monks believe that regular and disciplined meditation replenishes
the ____ soul (inner character)
- b. ____ Many Buddhist monks perform good deeds so that their
____ souls (spirits) will return to a better life
after death.

Tibetan Buddhist nun Tenzin Palmo has frequently been interviewed as someone who has demonstrated exceptional spiritual genius. Her spiritual journey is the subject of two recent books.

4 *Work with a partner. Fill in the blanks with **few, little, a few, or a little**. Then role-play the imaginary interview. Listen carefully, look at each other as much as possible, and say your lines like you mean them.*

Student A: You are the interviewer.

Student B: You are Tenzin Palmo.

INTERVIEWER: Ani-la,* I've come a long way to see you. Thank you for taking
(1) _____ time to talk to me. I am very grateful.

TENZIN PALMO: Thank you. It's a real pleasure to meet you. Tea?

INTERVIEWER: Yes, please. OK. Let's get started. You were the young English
girl named Diane Perry, growing up in London's East End?

TENZIN PALMO: Yes, and I was your typical British teenager in the 1950s—
rebellious, unfocused, and definitely having (2) _____
or no interest in spirituality or religion.

INTERVIEWER: Then what happened?

TENZIN PALMO: Well, when I was 21, and a student at London University,
I started to develop (3) _____ interest in Eastern

* *Ani-la*, a special term that indicates full status as a Tibetan nun.

religions. I had become curious at University about Buddhism in particular, so I went to India on a spiritual quest. It was there I met my guru, my true mentor, Khamtrul Rinpoche. He spoke (4) _____ words in English and had had (5) _____ contact with Westerners.

INTERVIEWER: And then, is it true that within a month you broke up with your boyfriend, a man you had been engaged to for only (6) _____ weeks?

TENZIN PALMO: Uh-huh . . . sad but true. My experience in India transformed me. I shaved my head, put on nun's robes and entered a monastery. I was the only woman among 100 male monks.

INTERVIEWER: Other people had (7) _____ faith that you could endure monastic life longer than a week, but you proved them wrong and stayed there for eight years, right?

TENZIN PALMO: Yes, until I went on my solitary retreat.

INTERVIEWER: Would you describe that retreat?

TENZIN PALMO: Sure. I lived alone as a hermit on a 13,000-foot (3,962-meter) mountain for 13 years. I ate very (8) _____ food, mainly lentils and turnips. I slept upright on a small, wooden meditation box. I survived illness, wolves, freezing storms, even (9) _____ very dangerous avalanches.

INTERVIEWER: (10) _____ people, if any, could have survived not just the physical dangers, but the long periods of solitude. How did you do it?

TENZIN PALMO: I have (11) _____ fear of death. The solitude awarded me a sense of infinite time and space.

INTERVIEWER: You have since built a convent school in northern India dedicated to girls, future nuns, who have had (12) _____ opportunities for study and spiritual practice.

TENZIN PALMO: Yes, I run the school now and travel widely speaking about the rights of girls to achieve the same status as men in Tibetan Buddhism.

INTERVIEWER: I hope my book will bring you (13) _____ publicity and attention for your mission. Thank you, Ani-la, for speaking with me.

TENZIN PALMO: It's been a pleasure. Let's have more tea, OK?

C STYLE: Telling an Anecdote

Everyone loves to hear a good anecdote or short story. Storytelling is one of the oldest, most basic methods for sharing information, knowledge, and experiences. In this short excerpt, the interviewer skillfully encourages William Claassen to share a few of his experiences visiting monasteries around the world.



1 Read the questions below, then listen to the excerpt.

1. What phrase does the interviewer use to encourage Claassen to tell his story?
2. Claassen tells his story frequently using the word *would*. How many times does he use *would*? Keep a tally: _____
3. What purpose does the repetition of *would* serve?

2 Look at the box on page 140 for other expressions to encourage someone to speak and to tell a story.

Encouraging someone to tell a story

- (Name), give me an idea of ...
- Why don't you talk briefly about ...
- Tell me ...
- I want to draw you out on the subject of ...
- Tell me about the time you ...

Telling the story

- Well, I'll ...
- I remember when ...
- I don't remember all the details, but ...
- Let me begin. What I would do is ...
- Well, I'll pull in one example of the time ...

3 Prepare and tell an anecdote.

1. Think of a story about a time you trained for something or disciplined yourself to accomplish a challenge over time.

Examples: training in martial arts, practicing a musical instrument, preparing for an exam, performing athletics, giving a big presentation

2. Make notes about the experience and give your story a title. Rehearse your story by yourself. Use the "Telling the story" expressions above. Use gestures, and practice good eye contact by looking in the mirror.
3. Work with a partner. Write down the title of your story and give it to your partner. Your partner will encourage you to begin your story using an expression from the left column. Then tell your story using expressions from the right column. When you are done with your story, encourage your partner to tell a story. Listen and take notes. Then tell your partner's story to another person in the class or to the whole class. Keep a tally of the number of times your partner uses the word *would*: _____

D SPEAKING TOPIC**PREPARATION**

Work in a small group. Read the information and case study, which are based on a real story. Then work in a small group, and follow the directions for the speaking activity.

BACKGROUND

Mepkin Abbey, located in the southeastern state of South Carolina, sits on 3,000 acres of beautiful country property. Since 1949, life there has been dedicated to the Trappist monastic traditions of solitude, prayer, work, and

community. People on retreat to Mepkin learn the daily routine of the 45 monks who live there. However, retreats are not enough to keep the abbey financially stable. Economic renewal is proposed for the abbey—but will it change a centuries-old way of life?

The Monks' Schedule

- 3:20 A.M. Wearing hooded robes, the monks awaken in deep darkness. They gather in the church for two hours of prayer, chanting, singing, and meditation.
- 5:30 A.M. The monks greet the new day with more prayer, reading, breakfast, and simple chores.
- 7:30 A.M. They return to the church for more prayer.
- 8:30 A.M. The monks begin the morning work. Work includes:
- gathering eggs or making organic compost* for sale
 - preparing food for the community of monks and guests
 - working in the gift shop
 - managing the hospitality—answering e-mail, updating the Web site, arranging for guests to visit Mepkin
- NOON Lunch is held in complete silence and is concluded by prayer and a reading.
- 1:45 P.M. The monks rest.
- 3:30 P.M. They work or study.
- 6:00 P.M. They pray, meditate, or walk alone around the grounds.
- 7:35 P.M. Closing prayer in the church is followed by sleep.

A New Abbot** Arrives

For many years, Mepkin Abbey was not well known. It is located in an obscure corner of the state notorious for its extreme heat, humidity, and abundance of snakes. The buildings and gardens were not maintained, and the chicken farm was outdated.

After decades of gradual decline, however, a new abbot assumed leadership, and slowly things began to change. First he crafted a mission statement and a business plan. He convinced well-established financial institutions to contribute millions of dollars to Mepkin's renewal efforts. The result was the addition of a new chapel, library, air-conditioned dining room, and sleeping quarters for guests. Famous horticulturists revitalized the gardens, and zoologists humanely managed the snake population.

Mepkin now has more than 15,000 visitors a year who take advantage of its greatest resource: solitude. Its chicken farm generates annual revenues of more than \$500,000, producing about 9 million eggs and 270 tons of organic compost. Mepkin recently won an award as the "Best Non-Profit of the Year."

* *compost*: a mixture of plants, leaves, etc., used to improve the quality of soil

** *abbot*: a monk in charge of a monastery

The Conflict

The abbot is now proposing another ambitious project, one that will require another \$20 million in fundraising. He would like to build a state-of-the-art, revenue-producing, retirement community on Mepkin land. The complex will support Mepkin's own aging community as well as provide limited housing to other elderly people wishing to live the contemplative life. The community will include an apartment building, 30 cottages, and a small health-care clinic with 80 beds.

The abbot's most recent proposal has generated a great deal of debate. A group of monks within the Mepkin community, as well as some residents in the area, feel that no further development should be allowed. Some monks feel that the Abbey is financially stable and should not try to expand. They feel that the fundraising will distract monks from their spiritual activities. These monks, as well as some local residents and farmers, worry that construction and possible over-development will ruin the pristine landscape.

The abbot and another group of monks feel the facility is needed. They believe that it will serve the retired monks and other elderly people, as well as help Mepkin become even better known and attract more visitors. A group of local business owners also supports the expansion because they hope it will bring more tourists and business activity to the area.

SPEAKING ACTIVITY

Divide into two groups: those in favor of a retirement complex (Pro) and those against it (Con). Take on specific roles such as abbot, monk, resident, farmer, or business owner. Discuss your feelings or tell anecdotes from that point of view. List the pros and cons. Debate the issue.

Pro

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

Con

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

SHARING INFORMATION

Discuss your reactions to the case with the entire class.

E RESEARCH TOPICS

Choose one of the following projects:

1. Work in pairs. Using resources found on the Internet or in the library, find out more about a topic related to monasticism. Take notes. Prepare a 5- to 10-minute presentation on your topic for the class.

Suggested topics

- Thomas Merton
- Tenzin Palmo
- Mt. Athos
- Trappist monasteries
- Buddhist monasteries
- New Skete monasteries
- Meditation
- Fasting

2. Research spiritual retreat centers or monasteries in your areas. Write, call, or visit for more information. Present your findings to the class.



For Unit 6 Internet activities, visit the NorthStar Companion Website at <http://www.longman.com/northstar>.

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