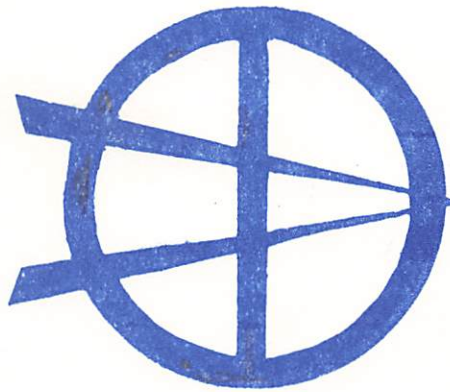


**THE YEAR OF THE GLOBAL GUILD**



**SUMMER 73**

**DAY I**

## DAY I

## REVISED MANUAL

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GENERAL DESIGNS



# SUMMER '73: THE YEAR OF THE GUILD

## CREATING THE PRACTICAL GUILD

### THE RESEARCH

### THE PLANNING

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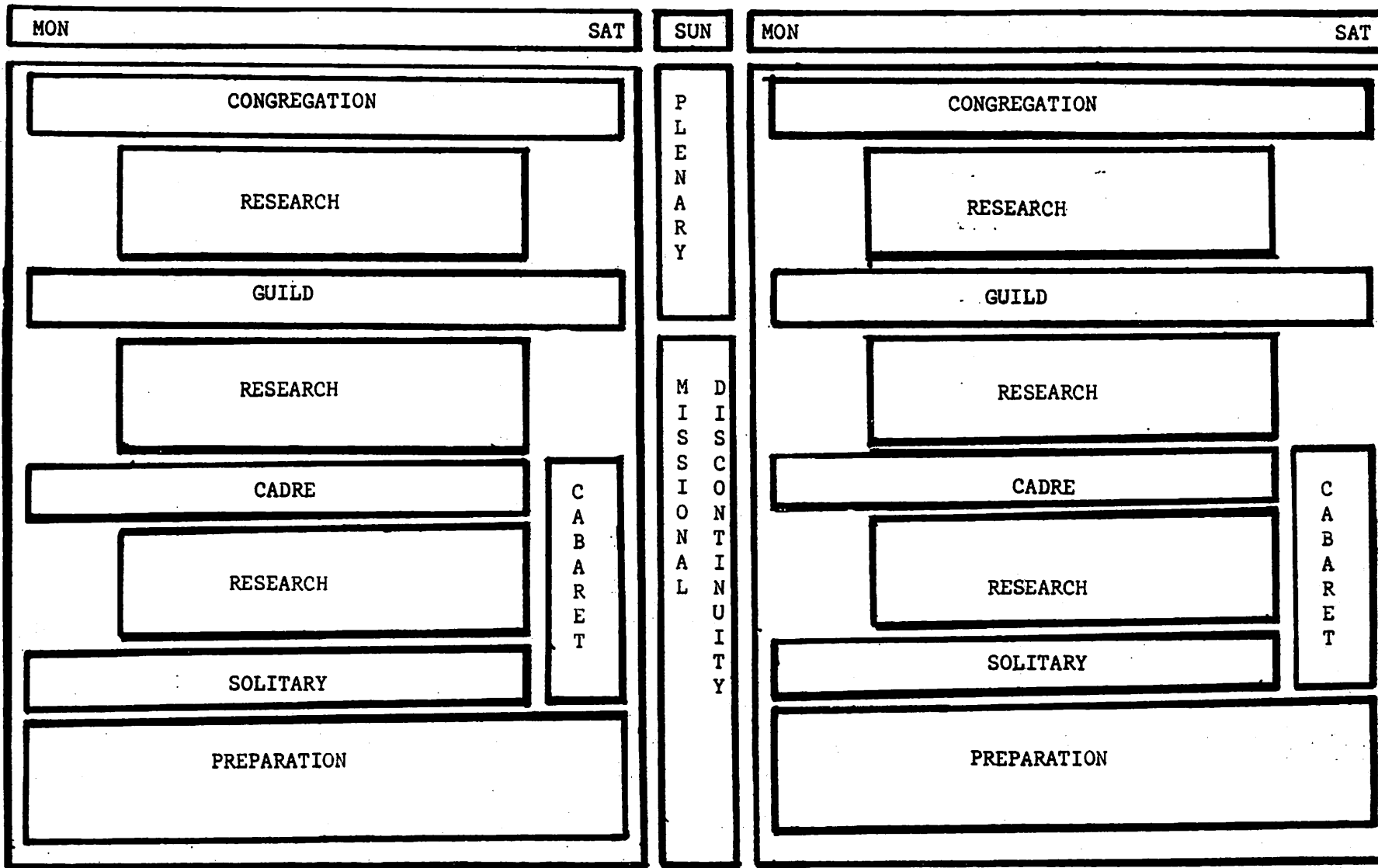
### THE LABORATORIES

### THE PROJECTIONS

## COMMONIZING THE GLOBAL MISSION

ABSTRACT TIME DESIGN WEEK 1 & 2

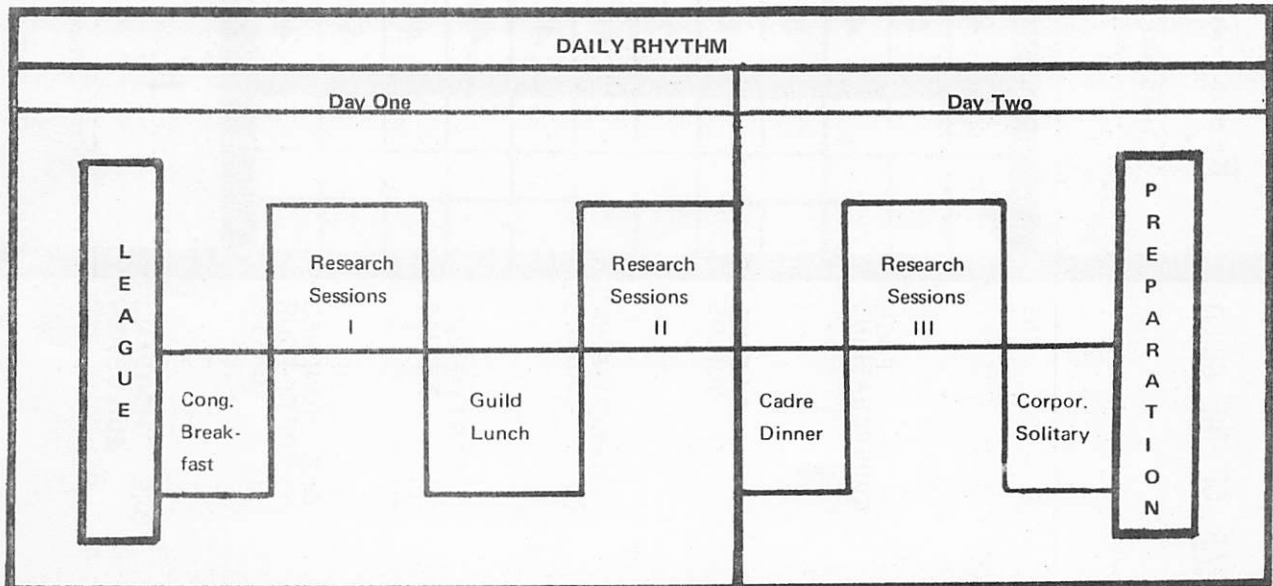
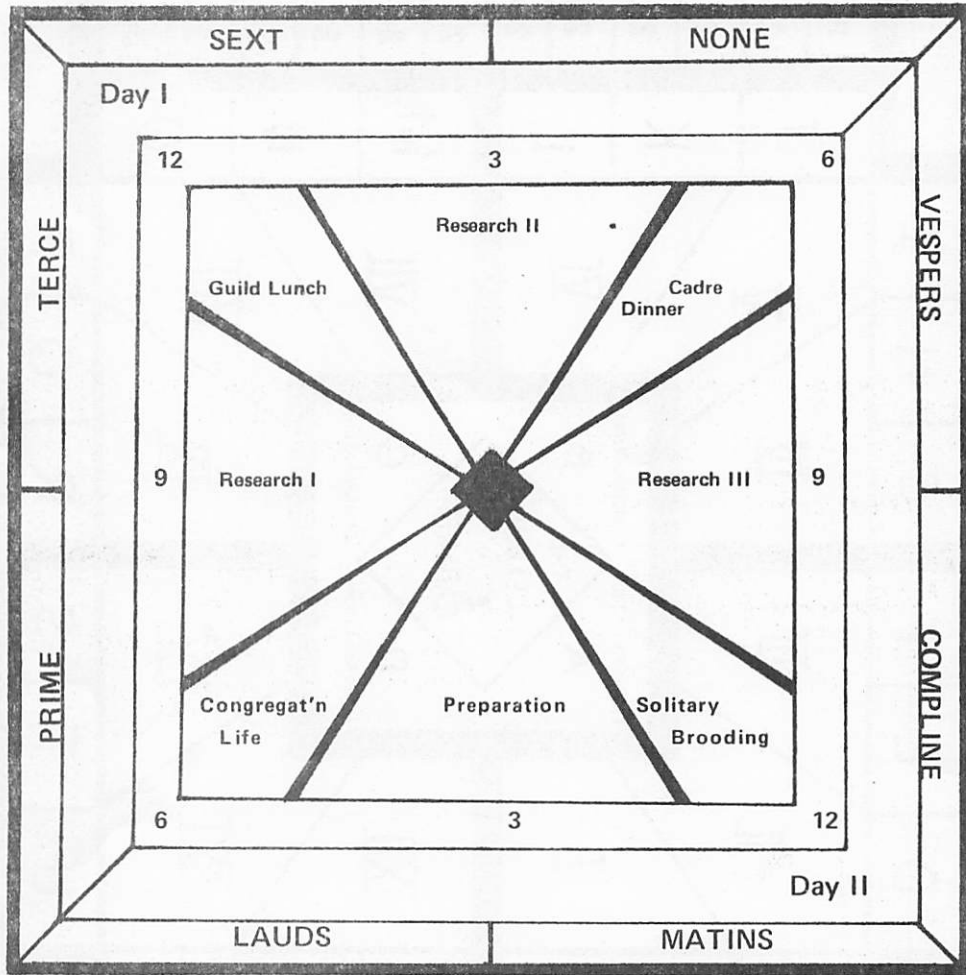
DAILY OFFICE



LEAGUE

DETAILED TWO WEEK TIME DESIGN

		WEEK FIRST							WEEK SECOND								
		BLOCK 1		BLOCK 2		BLOCK 3			DISCONT	BLOCK 1		BLOCK 2		BLOCK 3			DISCONT
		SUN	MON	TUES	WED	THUR	FRI	SAT	SUN	MON	TUES	WED	THUR	FRI	SAT	SUN	
DAY I	5	RISE	LEAGUE WORSHIP						PREP	RISE	LEAGUE WORSHIP						PREP
	6	CONGREGATION BREAKFAST							CONG HOUSE CHURCH	CONGREGATION BREAKFAST							PREP
	7	CONGREGATION BREAKFAST															
	8	PLENUM	PLENUM	PLENUM						PLENUM	PLENUM	PLENUM					
	9	RESEARCH SESSION I							LEAGUE PLEN-ARY	RESEARCH SESSION I							CLOSING FEAST PLENARY
	10	TEAM WORK															
	11	GUILD LUNCH															
	12	TEAM REFLECTION															
	1	CORPORATE SOLITARY															
	2	RESEARCH SESSION II							MISSIONAL DISCONT	RESEARCH SESSION II							MISSIONAL DISCONT
	3	RESEARCH SESSION II															
	4	RESEARCH SESSION II															
5	RESEARCH SESSION II																
DAY II	5	CADRE DINNER					CABARET	CADRE DINNER					CABARET				
	6	CADRE DINNER															
	7	OPEN	RESEARCH SESSION III					RESEARCH SESSION III						OPENING FEAST			
	8	FEAST	RESEARCH SESSION III														
	9	RESEARCH SESSION III						RESEARCH SESSION III									
	10	PREP	SOLITARY					SOLITARY						PREP			
	11	PREP	SOLITARY														
	12	PREPARATION															
1	PREPARATION																
2	PREPARATION																
3	PREPARATION																
4	PREPARATION																





## MASTER CHART OF SPIRIT DYNAMICS

	THE LEAGUE	THE CONGREGATION	THE GUILD	THE CADRE	THE TEAM/UNIT
	Releasing the Power	Proclaiming the Stance	Embracing the Possibility	Sustaining the Journey	Creating the Iron
T H E V I S I O N	Plenaries & Feasts	Sanctification	Indicative Visioning	St. John of the Cross Conversation	Reflection on Journey
T H E A W E	Daily Office	House Church	Song Conversation	St. John of the Cross Study	Epistle Writing
T H E C O M P I A O S I O N	Cabaret	Epistle of John	Research Reflection	Sodality	Team/Unit Practices
	THE MOVEMENTAL FORCE	THE HISTORIC CHURCH	THE RESURGENT WORLD	THE PRIMAL UNIT	THE DISCIPLINED CORE

GLOBAL RESEARCH  
ASSEMBLY

THE YEAR OF THE GUILD  
Assignment Rational

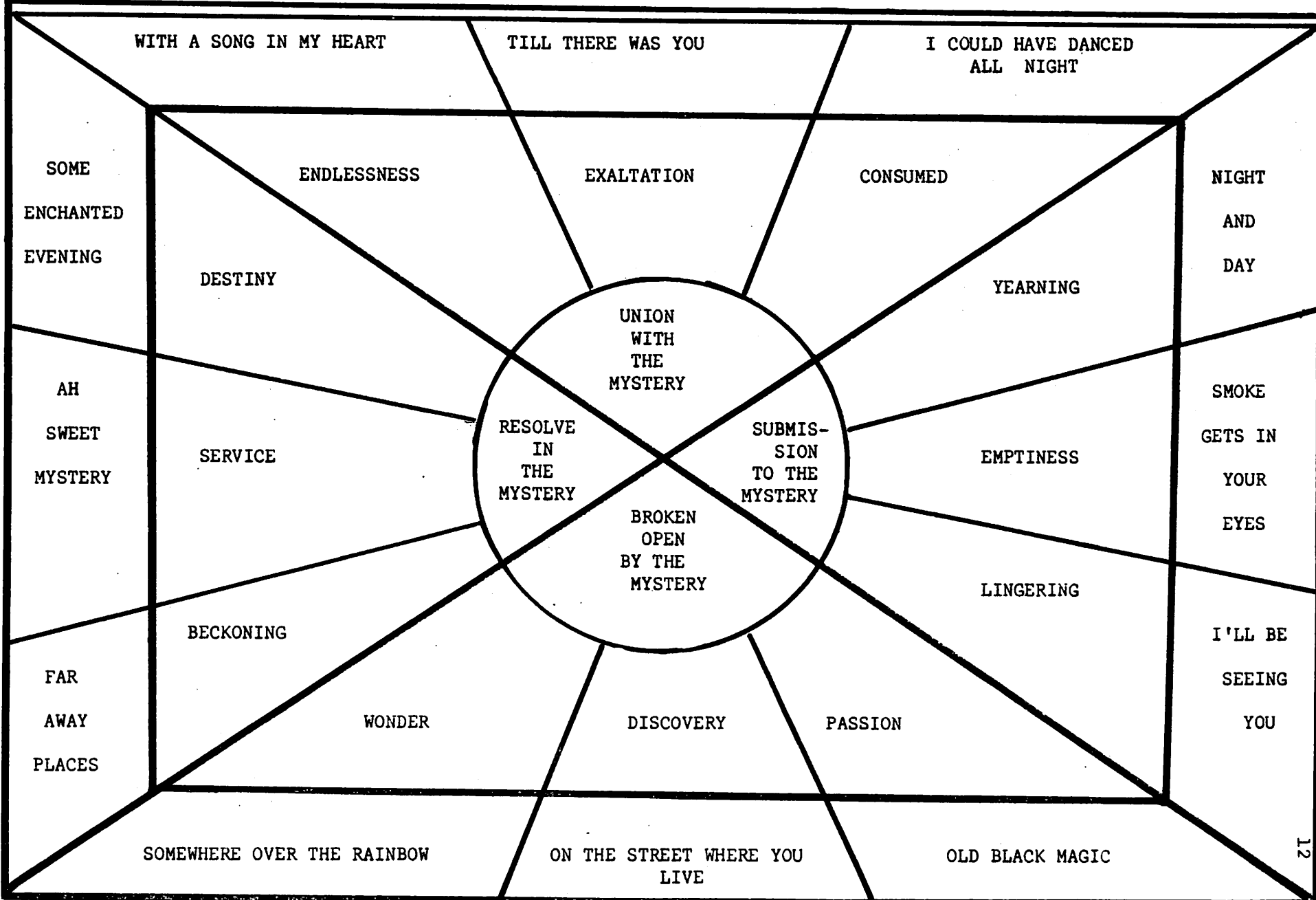
SUMMER '73  
BASE CENTRUM

A GUILD FORM RESEARCH				B GUILD LOGISTICS RESEARCH				C GUILD TASK RESEARCH				D GUILD FRAME RESEARCH			
Room E Form				Room E Logistics				Room E Task				Room E Frame			
LENS LABORATORY								UPTOWN 5 LABORATORY							
Coordination And Spirit															
PRODUCTION								PRACTICS							
Editorial		Typing		Distribution		Printing		Hosting		Services		Kitchen		Inkind	
SUMMER EXTENSION															
Global Odyssey				Sixth Grade Trip				Eighth Grade Work Project				New Day Nation Camp			
CENTRUM OPERATIONS								FUTURE PROJECTION							

Congregation A Forms			Congregation B Logistics			Congregation C Task			Congregation D Frame		
Guild I	Guild II	Guild III	Guild IV	Guild V	Guild VI	Guild VII	Guild VIII	Guild IX	Guild X	Guild XI	Guild XII
Cadre A	Cadre C	Cadre E	Cadre G	Cadre I	Cadre K	Cadre M	Cadre O	Cadre Q	Cadre S	Cadre U	Cadre W
TEAM 1 a b c	TEAM 5 a b c	TEAM 9 a b c	TEAM 13 a b c	TEAM 17 a b c	TEAM 21 a b c	TEAM 25 a b c	TEAM 29 a b c	TEAM 33 a b c	TEAM 37 a b c	TEAM 41 a b c	TEAM 45 a b c
TEAM 2 a b c	TEAM 6 a b c	TEAM 10 a b c	TEAM 14 a b c	TEAM 18 a b c	TEAM 22 a b c	TEAM 26 a b c	TEAM 30 a b c	TEAM 34 a b c	TEAM 38 a b c	TEAM 42 a b c	TEAM 46 a b c
Cadre B	Cadre D	Cadre F	Cadre H	Cadre J	Cadre L	Cadre N	Cadre P	Cadre R	Cadre T	Cadre V	Cadre X
TEAM 3 a b c	TEAM 7 a b c	TEAM 11 a b c	TEAM 15 a b c	TEAM 19 a b c	TEAM 23 a b c	TEAM 27 a b c	TEAM 31 a b c	TEAM 35 a b c	TEAM 39 a b c	TEAM 43 a b c	TEAM 47 a b c
TEAM 4 a b c	TEAM 8 a b c	TEAM 12 a b c	TEAM 16 a b c	TEAM 20 a b c	TEAM 24 a b c	TEAM 28 a b c	TEAM 32 a b c	TEAM 36 a b c	TEAM 40 a b c	TEAM 44 a b c	TEAM 48 a b c

A FORMS			B LOGISTICS			C TASK			D FRAME		
I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
A	C	E	G	I	K	M	O	Q	S	U	W
a b RESEARCH			RESEARCH			RESEARCH			RESEARCH		
c Coordination And Spirit						Production And Practics					
a b RESEARCH			RESEARCH			RESEARCH			RESEARCH		
c Room E Form			Room E Logistics			Room E Task			Room E Frame		
B	D	F	H	J	L	N	P	R	T	V	X
a b RESEARCH			RESEARCH			RESEARCH			RESEARCH		
c Centrum Operations						Future Projection					
a b RESEARCH			RESEARCH			RESEARCH			RESEARCH		
c LENS Laboratory						Uptown 5 Laboratory					

DIMENSIONS OF PROFOUND HUMAN EXISTENCE



## THE RATIONALE FOR USE OF SONGS IN SUMMER '73

Three types of songs will pervade the singing of Summer '73: Movement songs from the previous research assemblies, the Other World songs from Summer '72, and a new experimentation with pop standards. The Movement songs and Other World songs will be used primarily in the congregational gatherings and cadre gatherings respectively, for the purpose of rehearsal of the Movement spirit journey through massive research and its encounter with the Other World in the midst of this one.

The new edge in music will be the experimentation with pop standards, or resurgence songs, as has already begun in the Movement. The setting will be the guild luncheons every noon. During the research periods the song selection needs to come from out of the situation, though we suggest the use of pop songs whenever possible.

The purpose of the pop songs will be the appropriation of secular man's means of sustenance and transcendence. We will be training our eyes and ears and voices to participate in and minister through a common medium of sustenance. Careful reading of the pop music contextual statement is essential for effective understanding of the particular nature of pop songs and their effect. Brooding on the method for the guild luncheon song conversation is even more important to the creation of the new thrust in the Movement.

It is important to get said early in the Assembly the relationship of pop music to the resurgence of our times. The pop music context points out that songs grew out of the pathos of the times, the innovative artists, and their mass media market. Yet at the same time a song only grows to the rank of standard when it has somehow touched the heartbeat of the society itself and stood the test of time. When that happens then it can be said that the song has become a sociological tool of sustenance.

The pop standard songs express in art form the profound dimensions of human existence and have emerged as an essential vehicle of individual and social sustenance. They point to man's means of transcendence from a mundane/complex world, and serve the popular means of his personal reflection, stylistic socialization, and motivational grounding.

SONGS RATIONALE	
Congregation	The Movement Songs
Guild	The Resurgence Songs
Research	All Songs
Cadre	Other World Songs

HISTORICAL MANIFESTATIONS		SOCIAL FUNCTION		MOVEMENTAL SIGNIFICANCE		MOVEMENTAL INTRODUCTION	
FORMS	Patriotic (Star Spangled Banner)	COMMON-ALITY	Common History	RESURGENCE	New Day	CONTEXT	Our use of Pop
	Theater Tunes (Smoke gets...eye)		Common Interior Explosion		New Church		Assembly Experiment
	Romance (Stardust)		Common Life Struggles		New Man		External
	Edge Sensitivity (Bridge over Tr.W)		Rehearse Possibilities		New World		Incarnate
PATTERNS	Class'l Innovatn. (Look for...Silver)	SUSTENANCE	Detach fr. Immed. (Old Man River)	DANGERS	Cynicism	CATEGORIES	The Four
	Collaboration (Hirt/Rgrs: With a song...)		Poeticize Ordin'y (My Blue Heaven)		Cheap Grace		The Twelve
	Common Sense Embodiment		Build Courage (Whistle Happy Tn)		Use as Replacements		The Songs
	Bye and Bye Bye		Celebrate Unique (Nobody Loves You)		Pseudo-Sophistication		The Transcendence
EVENTS	Wars	AFFIRMATION	Sociological Objectivity	RELEASE	Affirm Past	METHOD	What places pushed to transparency?
	Depression		Meditative Council		Experience New Birth		What did you behold? What beheld you?
	Everyday/Industrial Revolution		Bleed Meaning Meaning		Profundity of Mundane		When recently have you experienced this?
	Mass Media		Indicative Ethics		Expand time/space Therefore Motiv.		What was the author out to say?
GIANTS	Singers: Mercer, Sinatra, Armstrong	RELATEDNESS	Objectify Struggle (It Had to Be You)	SCREEN	Increase Arena Of Yes	RESULTS	Every presence Of Mystery
	Bands: Rhythm Boys		Celebrate Commitment (Days of Wine/Rose)		Ground Word in Personal Lives		Incessant Bleeding Of Meaning
	A1 Hirt, Pete Ftn.		Story Adjustment (Getting To Know)		Overcome Secular Religious Dichotomy		Communion With God
	Composers: Cole P. Gershwin, Kern		Humil/Grat/Comp. (Smoke Gets...Eye)		Essential Rather Than Moral		Indicative Resolve
	Lyricists: Wodehouse, Hammerstein						

## SINGING IN THE TIME OF RESURGENCE

## FORMS

1. The popular music of America has shown up in our history in several traditional forms which freight the sense of the particular struggle of the times. Patriotic music has been one form of pop music, from the "Star Spangled Banner" in our early history, through "Dixie" and other specific state songs ("Maryland, My Maryland") to "Over There". Many pop songs have originated as "show tunes" out of specific theater musicals, both because of the greater flexibility allowed in lyrics and scope of theater music and also the greater expectations of the theater audience for memorable tunes. "Smoke Gets in Your Eyes" was originally in the show "Roberta", for example. Other traditional forms have included the romantic songs, such as "Stardust", and those songs which hold the edge of society's sensitivity, such as "What the World Needs Now" in the midst of external warfare, and internal strife.

## PATTERNS

2. Popular music has had trends throughout the years which reflected both the changing moods of society, and the shift in the creators of the music itself. The classical innovators, those men who individually or in teams created the truly innovative pop music, were always the ones who birthed new trends that were then fleshed out by writers who simply imitated the new. Jerome Kern, Cole Porter ("Night and Day", "You do Something to Me", and the teams of Hart and Rodgers ("With a Song in My Heart") and Ira and George Gershwin ("Embraceable You") are some examples of these innovators. Pop music always has followed the careers of these "music greats". The sense of the mood of society is also a factor in these trends, birthing categories like the "Bye and Bye" songs ("Somewhere over the Rainbow") and more recent pop protest songs ("Little Boxes").

## EVENTS

3. Popular music has also followed a close relationship with the events of the times. Major events which pop music has clustered around have included the wars (Revolutionary on up), and the Depression (e.g., "I Found a Million Dollar Baby--in a Five and Ten Cent Store"); and such every day situations as the circus, "The daring Young Man on the Flying Trapeze", and motherhood or ethnic backgrounds (M-O-T-H-E-R, "When Irish Eyes are Smiling"). An event which probably did more to expand pop music than any other factor was the beginning of radio and mass media which created an entirely new audience, the individual in his own home rather than the group audience in an entertainment center.

One of the songs which embodies union is "I Could Have Danced All Night", under the profound experience of being consumed, of feeling you'll never know why your "heart took flight", but that energy and passion just flowed through you into that situation. One of the songs which holds submission is "Night and Day" through the experience of yearning, of buring for that which is simply beyond you and to which you must submit. One of the songs which recreates the category of resolve is "Some Enchanted Evening", holding the experience of your destiny in that "you may see a stranger", and "you'll know even then". One of the songs which releases the humanness in a situation is "Somewhere Over the Rainbow", carrying the wonder and awe of life.

## METHOD

15. The method which we will use most is the reflective conversation, focusing on twelve particular songs (one for each of the profound aspects). The questions used are aimed at enabling the eternal to burst through the pop music frame and thus spiritize the mundane situations of our every day life.

## RESULTS

16. The results of this experimentation will be an ever-increasing awareness of the omnipresence of the mystery and an ability to bleed the meaning out of every moment. In realizing and stating the indicative resolve in a particular situation, communion with God will be actualized.

DAILY OFFICE  
Seating Model



CONGREGATION C
GUILD VII
GUILD VIII
GUILD IX

GUILD III
GUILD II
GUILD I
CONGREGATION A

CONGREGATION D
GUILD X
GUILD XI
GUILD XII

GUILD VI
GUILD V
GUILD IV
CONGREGATION B

### ASSIGNMENT RATIONALE FOR DAILY OFFICE

Daily Office is the high symbolic occasion of the Summer Research Assembly, and selection of liturgists is being done with an eye to dramatic presence rather than training or honoring. Below is a list of the values to be held in selecting liturgists.

1. All dynamics of the movement represented. (Metro, Galaxy, Religious House, Centrum, etc.)
2. Presence (Symbolic, Extended, Movemental Order; second teacher or above)
3. Capability
4. Globality
5. Phases
6. Ontology - Male, Female
7. Special - Galaxy pastors, denominationally significant colleagues, etc.

### ROLES OF THE LITURGIST

- 1st Takes responsibility for the entire office in representing the Mystery. In charge of all liturgists and their performance. He carries the beat and rhythm of the office.
- 2nd Leads the Congregational response throughout the liturgy and responds on behalf of the Congregation during the offering.
- 3rd Reads the Old Testament (he chooses a brief section from the lectionary for the day). He also receives the offering. He leads the Community left in their responses. He is the Bible bearer and leads the procession and recession, thus setting the majestic pacing.
- 4th The 4th liturgist reads from the New Testament and chooses a brief passage. He receives the offering and leads Community right in their responses. He is cross bearer and leads the processional and recessional with the Bible bearer, thus setting the majestic pace.
- 5th Gives a 5 minute witness regarding the event of the Word in his life. He presents the offering and leads Community right in their responses.
- 6th Leads the Community left in their responses and presents the offering with the 5th liturgist.
- 7th Bears the candle for the scripture lectern & acts as Shadow to first liturgist.
- 8th Bears the candle for the witness lectern and acts as Shadow to the second liturgist, completing the world dynamic of four.

### PREPARATION

1. There will be a rehearsal every night preceeding the morning drama
2. All liturgists wear red stoles and blue robes.
3. The team is responsible for setting up the room, the altar and the offices
4. Total time for the Office is 20 minutes
5. The team gathers after the office to reset the worship hall for office the next day. The candles in front of the prayer stools are extinguished, and the candle on the high altar is left burning.

## DAILY OFFICE CHOREOGRAPHY

PREPARATION: Before the community gathers, the candles in front of the first and second liturgists' prayer stools are lit, and the incense on the altar is also lit. (The altar candle burns continuously.)

THE PROCESSIONAL:

1. The community gathers in silence, engaging in solitary prayer and brooding. The liturgists enter from the left and the right. At the first gong, the community rises and begins singing "Holy, Holy, Holy", slowly and majestically, while the liturgists process.
2. As the front four liturgists (third, fourth, first and seventh) reach the front of the center table, the fourth liturgist places the cross in the stand at the head of the table. The liturgists process further and the third liturgist places the Bible on the lectern and opens it to the first appointed lesson. The gong sounds a second time as the community completes singing the first half of "Holy, Holy, Holy."
3. As the procession continues, the second and eighth liturgists proceed to the witness lectern. The seventh liturgist places the candle at the head of the scripture lectern, and at the same time the eighth liturgist places the candle at the witness lectern. The back four liturgists (fifth, sixth, second and eighth) then turn and proceed to their appointed places, the second liturgist going directly to the prayer stool toward the rear between community left and right. At the same time the front four liturgists proceed to their places, the first liturgist also going to his prayer stool.
4. As the community completes singing, the gong sounds the third time. The community kneels, rising to face the East at the sound of the bell.

THE OFFICE:

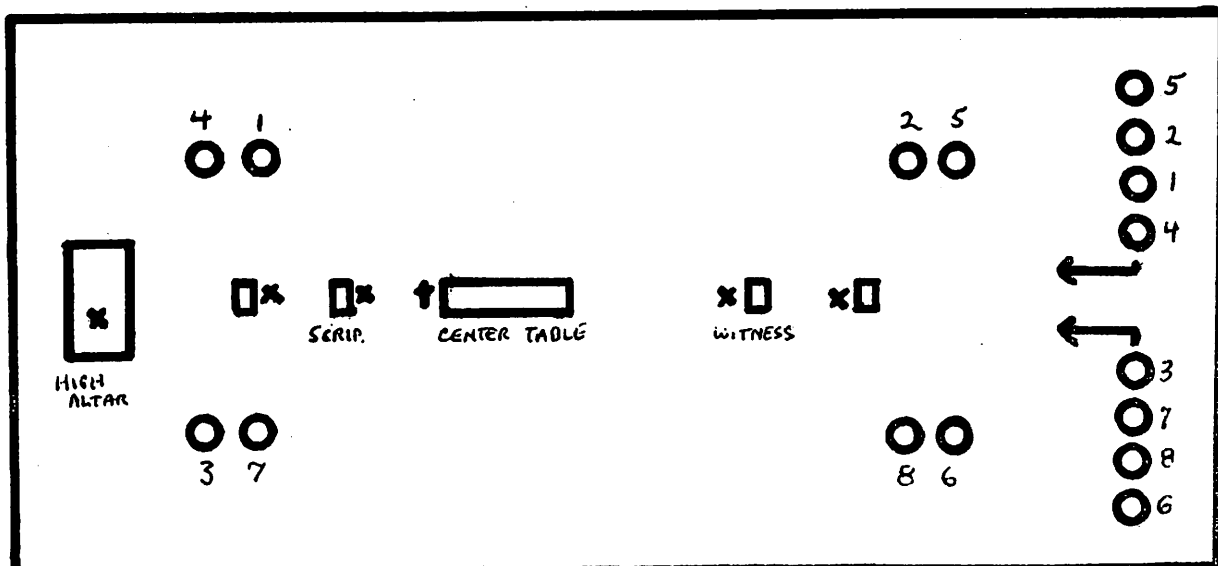
1. The first and second liturgists remain at their prayer stools during the scripture readings, kneeling during the Old Testament and standing during the New Testament. They go to their seats in community right during the witness.
2. The offering is received by the third, fourth, fifth and sixth liturgists, who proceed to the center table as the first liturgist announces the offering. The fifth and sixth liturgists hand the offering baskets to the third and fourth who pass them to the community. The fifth and sixth liturgists receive the baskets from the community and bring them to the center table as all four liturgists again proceed to the table at the Presentation. The fifth and sixth liturgists hold the baskets until they set them down on the table at the peal before the Doxology.

## DAILY OFFICE CHOREOGRAPHY (cont'd)

The four face East at the table for the Doxology, and return to their places for the Peace.

THE RECESSIONAL:

1. When the first liturgist completes the Benediction, the community kneels. At the sound of the bell, the community rises and begins to sing "Holy, Holy, Holy", majestically as before.
2. The third and fourth liturgists lead the recessional, and the eighth liturgist proceeds to the front of the witness lectern. The third liturgist slows down while the fourth picks up the cross from the head of the center table. Then the third liturgist closes the Bible and picks it up from the lectern.
3. The third and fourth liturgists proceed past the center table, with the first and seventh following six feet behind. The seventh picks up the candle from the scripture lectern as he passes it, and at the same time the eighth picks up the candle from the witness lectern and then continues to wait for the procession to pass.
4. As the front four liturgists pass, the eighth and second liturgists drop in behind, followed by the fifth and sixth. As it completes singing "Holy, Holy, Holy", the community kneels at the sound of the gong, remains kneeling for the second peal, and rises to go forth at the sound of the third gong.



## DAILY OFFICE: RECOVERING THE MYSTERY

(Intellectual)

RECOVERY OF THE MYSTERY		INTENTIONALITY OF THE OFFICE		POSTURE OF THE ROLES		INTENSIFICATION OF THE EXPERIMENT	
HUMANESS AND MYSTERY	Recovered Humaness	CORPORATE ACT	Open service For Mystery	WORD EXPLOSION	Every word Intentional	THE ARTICLES	Lecturns
	Lost Mystery		Past Experiments		Corporate Body		Kneeling Benches
	Sacred Time / space		Not Intellect		Pour Meaning in		Candles
	Interior Space		For the Physical Body		Acting a Role		Bibles
HOLY SPACE	Soaring Height	CORPORATE PURPOSE	Not for Self	RHYTHM	Mile-a-Minute	THE RUBRICS	Procession
	Hallowed Dark		Keep Office In History		Experienced Unhurriedness		Recession
	Punctuated Light		Allow the Mystery		Pauses/ No pauses		Song
	Alter Presence		Carries alter to people		Intensification by band		Candle Bearers
CABARET AND THE MASS	Secular Ritual of Masses	SOLITARY PRE-WORSHIP	Kneeling/ Silence	HONOURING THE ROLES	Liturgists Election	THE SPEAKING	Beat
	Historical Recovery		Spiritually Dressed		Representational		Use of Silence
	Intensification of Mass		Ontological Jesus Gratitude		Congregation Standing		Scripture Introductions
	New Evangelism		Liturgical Petition		Sacred Honour		Corporate Voice
HISTORICAL MOMENT	Divine act of Providence	LITURGIST PREPARATN	Sense of Election	SYMBOLIC GUARDIANS	Alter	THE GESTURES	Sitting Erect
	Intense Struggle		Individual Rehearsal		Word Table		Kneeling/ Standing
	Mystery Broken loose		Pitch of Voice		Congregation		Swaying
	Response to Awe		Corporate Rehearsal		Closet		Stately Walk

## DAILY OFFICE: RECOVERING THE MYSTERY

(Illustrations)

RECOVERY OF THE MYSTERY		INTENTIONALITY OF THE OFFICE		POSTURE OF THE ROLES		INTENSIFICATION OF EXPERIMENT	
HUMANESS AND MYSTERY	Fr. M. Fitzgerald	CORPORATE ACT	Woman raped by Mystery (Camus)	WORD EXPLOSION	Clarence Darrow	THE ARTICLES	The soapbox peoples' pulpit
	Wizard of Oz at controls		Chorus sounds, etc.		Greek Chorus		Prayer rug
	Delphi in Sybil		Magician from the Magus		Road Runner		Mass pilgrimages
	115th Psalm		New Guinea Rite of passage		Everyone a Hamlet		Jewish Torah
HOLY SPACE	Chartres Cathedral	CORPORATE PURPOSE	Shine your Shoes	RHYTHM	Tokyo Express Train	THE RUBRICS	Parade in Dr. Lao
	Rose Window		Keep show on the road		Not tail-of-the elephant		Crowd as Mountain leaves ring
	Light in Dark cloud		Intensified symbolztn mans		Nor count to ten		Holy, holy, holy
	The table of the Lord		Parish preist vs Very person alte		Drums at cultic dance		Pretorian Guard
CABARET AND MASS	Morality Plays	SOLITARY PRE-WORSHIP	Thoman Becket conversation	HONOURING THE ROLES	Those God picked that day	THE SPEAKING	Buddhist chant Tibetan
	Troubadours		Eggs hatched into critters		Ambassador		Japanese Painting
	Cathedral Mass		Jesus Prayer		God Save The King		Appointed lesson Book/Chapter
	West hills China Streets of Chicgo		Prayer for Liturgist		Applauding Merlin		Muslim Prayer Chart
HISTORICAL MOMENT	Fuse Blew	LITURGIST PREPARATN	Clown painting face	SYMBOLIC GUARDIANS	Alter and Rosary Sodality	THE GESTURE	West Point Cadets
	Pharisee Liturgist		Sing in the shower		Keeper of the Seal		Knight's Vow
	Corporate Silence		Elected high priest		Servant of the World		Jews before Wailing Wall
	Kneeling Began		Play rehearsal		Brother Lawrence		Coronation Walk

## SCRIPTURE READINGS

<u>Date</u>	<u>Old Testament</u>	<u>New Testament</u>	<u>Capital Verse</u>
JULY			
2	Daniel Ch. 1	Hebrews Ch. 1	3-4
3	2:1-16	Ch. 2	17-18
4	2:17-23	I John 1:1-2:2	1:7
5	2:24; 2:36-49	2:3-2:11	2:8
6	3:1-7	2:12-2:17	2:16
7	3:8-23	2:18-3:3	2:26-27
8	3:24-30	3:4-3:12	3:9
9	7:1-10	3:13-3:17	3:14
10	7:19-28	3:18-4:6	3:20
11	8:1-14	4:7-4:12	4:12
12	8:15-27	4:13-4:21	4:21
13	10:1-14	5:1-5:12	5:3
14	10:15-11:1	5:13-21	5:21

THE HOUSE CHURCH FORMAT  
FOR CONGREGATIONS

TIME	RITES	ROLE	INSTRUCTIONS
7:00	<p>OPENING RITUAL</p> <p>Singing and Context</p> <p>Symbolic Accountability</p> <p>Absolution</p> <p>Lighting of the Candles</p>	<p>Host</p> <p>Celebrant</p>	<p>The body gathers and remains standing or rises before the last song before accountability.</p> <p>Let the body account for its presence at congregation House Church symbolically by Guilds and Cadres:</p> <p>Response: Guild _ Assumes responsibility for the care of its members and reports by Cadre:</p> <p>Cadre _ assumes responsibility for the care of its' members and reports that all are present or accounted for.</p> <p>Host pronounces absolution in the name of Jesus the Christ.</p> <p>The celebrant lights the 3 candles lining out Ascription with Congregation.</p> <p>"In the name of the Father . . . . .</p> <p>"In the name of the Son . . . . .</p> <p>"In the name of the Holy Spirit . . .</p> <p>Amen. . . . ."</p> <p>The body is seated.</p>
7:15	<p>THE COMMON MEAL</p> <p>Witness</p> <p>Scripture</p> <p>THE SYMBOLIC ACT</p>	<p>Celebrant</p> <p>Appointed Person</p> <p>Celebrant</p>	<p>The celebrant offers a witness to the Word (5 minutes), that addresses itself to the edge of the journey of the Congregation and where it needs to move.</p> <p>The scripture is read by the appointed person.</p> <p>See list of scripture readings, p.24 for designated scripture of the day.</p> <p>Following the scripture, the Service proceeds with the breaking of the Bread.</p>
7:45	<p>THE MEAL</p> <p>Introduction of Guests</p>	<p>Host</p>	<p>Guests are introduced, by Cadre, graciously welcomed and invited to participate in the Meal. At this point, only, does the serving team leave the table to bring the food.</p>

L E A G U E	ALTAR	White and red cloths Mystery rock Candle Incense -Brass bowl and tray	Daily	<ol style="list-style-type: none"> <li>1. Incense - 3 sticks propped up so it falls on the tray as it burns - have 2 extra sticks in the closet</li> <li>2. Check early each morning to see that worship team has lit both candles and incense 10 minutes before the time of worship. After worship see that they're out.</li> <li>3. Clean tray &amp; incense bowl as incense powder accumulates.</li> </ol>
			Occasional	<ol style="list-style-type: none"> <li>1. White paper changed when necessary around base.</li> <li>2. Check if it ever needs cleaning or pressing. wax on cloth - iron with double-layered brown paper under and on top of wax-warm iron.</li> </ol>
H A L L	WORD TABLE	Cloth of church year color Iron cross Chalice Bread dish Wide white runner Narrow runner in church color	Occasional	<ol style="list-style-type: none"> <li>1. Wine change - new on Monday, Wednesday and Friday</li> <li>2. Bread change - new on Monday, Wednesday and Friday</li> </ol>
			Daily	<ol style="list-style-type: none"> <li>1. Remove money daily and replace baskets on Word table.</li> </ol>
	CLOSET	Worship stoles Daily Office sheets Common meals Extra incense Bibles Candles, candlesticks Matches (A few hangers, plastic bags)	Daily	<ol style="list-style-type: none"> <li>1. Check for general order</li> <li>2. Empty wastebasket, if necessary.</li> </ol>
	ARTICLE	Bible Candles Candlesticks Prayer Stool Lecturns	Daily	<ol style="list-style-type: none"> <li>1. Replace candles and Bible in closet</li> <li>2. Before and after Daily Office be sure that prayer stools and lecterns are straightened, clean and cleared</li> <li>3. Remove wax from larger holders</li> </ol>
	HALL	Tables Chairs Daily Offices Band Area	Daily	<ol style="list-style-type: none"> <li>1. Immediately after Daily Office, the worship team should return to straighten the Great Hall</li> <li>2. Order band area.</li> </ol>
Mon & Thur			1. Sweep floor and all entry halls	
Sat A.M.			1. Remove Daily Offices and put in closet	
Sun PM			1. Worship team replaces Daily Offices	

## SINGING IN THE TIME OF RESURGENCE

page 2

- GIANTS
4. The musical giants of pop music include singers, instrumentalists, composers, lyricists, and groups, both singing and bands. Some of the most memorable ones in our past are Mabel Mercer, Frank Sinatra, Louis Armstrong, Judy Garland; the Rhythm Boys, Al Hirt, Peper Fountain, the big name bands of the '40's; Cole Porter, George Gershwin, Jerome Kern, P.G. Wodehouse, Oscar Hammerstein, and many others.
- COMMONALITY
5. Articulation of the commonality within society is perhaps the most basic function of the pop song. The very fact that a particular song becomes popular indicates that somehow a composer has captured an emotion, an interior response, a struggle, that speaks to everyman's life at some level or another. Via the pop song, each individual is enabled to see that he is not alone in his experiences of joy, desire, hope and sorrow--but that these are a participation in humanness.
- SUSTENANCE
6. For secular man, the pop song is a means of sustenance. The insights embodied in such old favorites as "Ol' Man River", and "My Blue Heaven" allow detachment from the immediacies of life and poetize the ordinary. Someone writes a song like "Whistle a Happy Tune" and the whole society has a new tool to enable courage. Countless songs of love and desire celebrate the uniqueness of the individual and give man the means to articulate his relatedness.
- AFFIRMATION
7. The pop song plays an affirmative function in society. It says yes to every form of showed-upness that can be imagined. Whether a man shows up loved, unloved, in agony, or in ecstasy, a song which bleeds the meaning out of his particular situation is swirling somewhere in his meditative council.
- HEALING
8. Finally, within the vast repertoire of popular songs, there are those that maintain primal community in all its specific forms: A song such as "It Had To Be You", rehearses in the most secular way the embracement of a covenant. Or another, like "Getting to Know You", points to the process of forming relationships that everyman struggles with. Dealing with individual social relatedness is especially the gift of the pop song.
- SIGNIFICANCE
9. Of what significance the pop song is to the movement, will certainly be among the most important questions we ask ourselves during Summer 73. Are the pop songs (with conversation), the kind of sustaining tool we need to nurture the emerging guild? Can they embody resurgence in a powerful way for secular man? In what context can we best use the pop songs? Questions such as these must be ever before us as we experiment this summer.

## SINGING IN THE TIME OF RESURGENCE

page 3

## DANGERS

10. Certain dangers related to the use of pop are already apparent. There is no doubt but that a sort of romanticism or "cheap grace" can be construed from many of the songs if careful contexting and conversation methodology is not utilized. The pops are in no way meant to be a replacement for the traditional Movement songs that are intended to sustain the secular-religious. Yet with all due caution regarding the use of the pop songs, we must also guard against cynicism. The great gift of the pop songs is their affirmation of life as it comes--it is our own temptation to say no to some parts of life that often evoke cynicism as much as some reduction in the song.

## RELEASE

11. The power of release embodied in the pop songs is fantastic. These songs affirm the past in a way that puts men's dissected lives back together again. The mundane is constantly transformed in the pops, and time and space are expanded. Therefore motivity is released.

## SCREEN

12. The screen we use through which to view these songs will be crucial. Do the songs increase the arena of "yes" we operate out of in our lives? Do they provide the opportunity to ground the Word in our day-to-day lives, and thus overcome the secular-religious dichotomy? Are we pushing the songs to point to the "essential" rather than the "moral"?

## CONTEXT

13. As the movement we are out to experiment with pop music in the structure of the summer assembly through the singing of the pop songs, the reflective conversations and the cabaret dynamic. We are looking for the incarnate Word stated secularly, the eternal part of life that is freighted by a particular song.

## CATEGORIES

14. The four categories which are at the center of the summer's singing are those of union, submission, resolve, and release. The three profound aspects of union are endlessness, exultation, and consummation, or being consumed. This is the experience of participating in the eternal. The three profound aspects of submission are yearning, emptiness, and lingering--knowing your own weaknesses and limits, submitting to the Mystery. The three profound aspects of resolve are destiny, service, and beckoning, holding the categories of fate, being called, and on behalf of all men. The three profound aspects of release are discovery, wonder, and passion, releasing you to self, the other, and expenditure for the whole universe.

<p>7:55</p>	<p><b>Celebreations</b></p> <p><b>I. Individual</b></p> <p><b>II. Family</b></p> <p><b>III. Movement</b></p>	<p><b>Celebrant</b></p>	<p>The celebrations called for are those celebrated the past week and the Word is addressed, and the appropriate song is sung.</p> <p>Have individuals who have celebrated <u>birthdays</u> in the past week stand.</p> <p>Ask for name and what phase they are celebrating.</p> <table data-bbox="836 745 1218 882"> <tr> <td>Phase I</td> <td>0-20</td> </tr> <tr> <td>Phase II</td> <td>20-40</td> </tr> <tr> <td>Phase III</td> <td>40-60</td> </tr> <tr> <td>Phase IV</td> <td>60 -</td> </tr> </table> <p>Song: "We celebrate your Being"</p> <p>For <u>deaths</u> - in the event that a death is lifted up, ask for the name and the significance of that life for the Church. Celebrate the completed life with the singing of the Ascription to "Ghost Riders".</p> <p>For <u>ordinations and graduations</u>, sing "Praise God from Whom All Blessings Flow:</p> <p>Ask for family celebrations. For <u>anniversaries</u>, have family name given and the number of years the covenant has been in existence. Sing "We Celebrate your Family as Mission from God to History".</p> <p>Ask for major events which open up new and significant possibilities in the life of the Movement which have not been celebrated elsewhere.</p>	Phase I	0-20	Phase II	20-40	Phase III	40-60	Phase IV	60 -
Phase I	0-20										
Phase II	20-40										
Phase III	40-60										
Phase IV	60 -										

<p>8:05</p>	<p>SYMBOLIC REPORTS</p> <p><u>Internal Life</u>                  A. Missional thrust of Congregation                  B. Internal life of Congregation</p> <p><u>External Life</u>                  A. Global Report                  B. Local Church Experiment</p> <p>Announcements</p>	<p>Host</p> <p>By Guilds</p> <p>By Cadres</p> <p>Preselected person reads several Highlights</p> <p>Host</p>	<p>The reports are symbolic, one minute reports holding up that which the total body needs to know.</p> <p>After each group of reports, the hostess says "Let us receive these reports on behalf of the World, the People of God, and the Movemental Order. Amen."</p> <p>Sing: Doxology (Jamaica Farewell)                  O Lord Open Our Lips</p> <p>Sing: Praise the Lord All Nations</p> <p>Read the announcements prepared by Room E</p>
<p>8:35</p>	<p>ACCOUNTABILITY/ABSOLUTION</p>	<p>Celebrant calls for designated person.</p>	<p>The designated Order Member comes to the front of the room to hold the ritual. He asks another person to be ready to ask the question of him and to pronounce the absolution.</p> <p>The Question: "Have you been faithful to the covenant to be the Research Assembly?"</p>
<p>8:45</p>	<p>CLOSING RITUAL</p> <p>Extinguishing the candles</p>	<p>Celebrant</p>	<p>Stands and puts out candles using the same ascription as in the opening:                  "In the name of the Father. . .                  In the name of the Son. . .                  In the name of the Holy Ghost. . ."</p>
<p>8:45</p>	<p>THE SEND OUT</p>	<p>Host</p>	<p>The host creates a send out in keeping with the life of the body and the spirit needed for the next week.</p> <p>Host : The Lord be with you.                  Congreg: And with thy spirit.                  Host : Amen                  Congreg: Amen</p>

ALTAR PRACTICES

ALTAR

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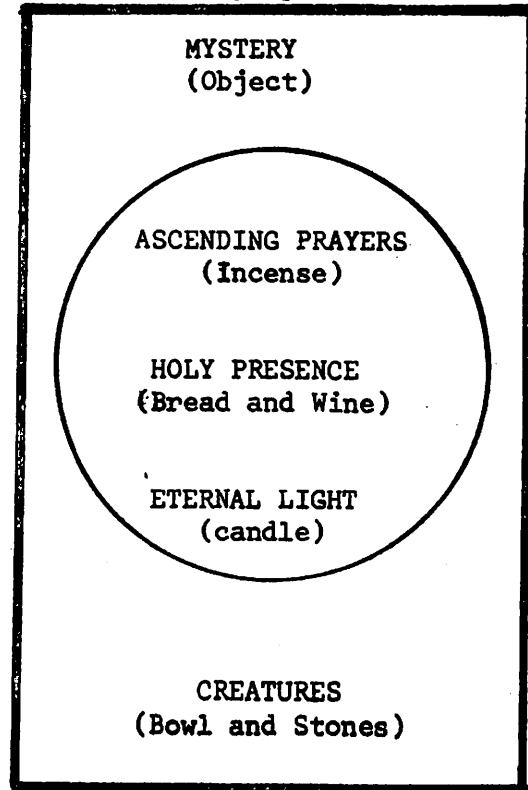
ALTAR OPERATING IMAGE

The operating image for the altar is one of dignity. The altar is a space that symbolizes the fact that all space is holy space.

ALTAR MATERIALS

Each Congregation and Cadre will be provided with the following altar materials:

1. Altar cloth
2. Supply of incense
3. Stones
4. Eternal flame
5. Table
6. Mystery piece (object which points to the mystery - rock, driftwood, etc.)
7. Goblet and plate (or objects that symbolize the bread and wine)
8. Incense holder
9. Bowl to hold stones



In the center of the room, on a low table, covered with altar cloth. The altar should also include an object to symbolize the mystery, incense to symbolize the ascending prayers, bread and wine to symbolize the Holy Presence, the candle to symbolize the Eternal Light, and the bowl and stones to symbolize the creatures.

High priority is to be given to care of the altar. It is the first area to be rearranged and cared for in the room. The altar is to be placed where it never gets encroached upon by materials, dishes, or refuse.

GUILD

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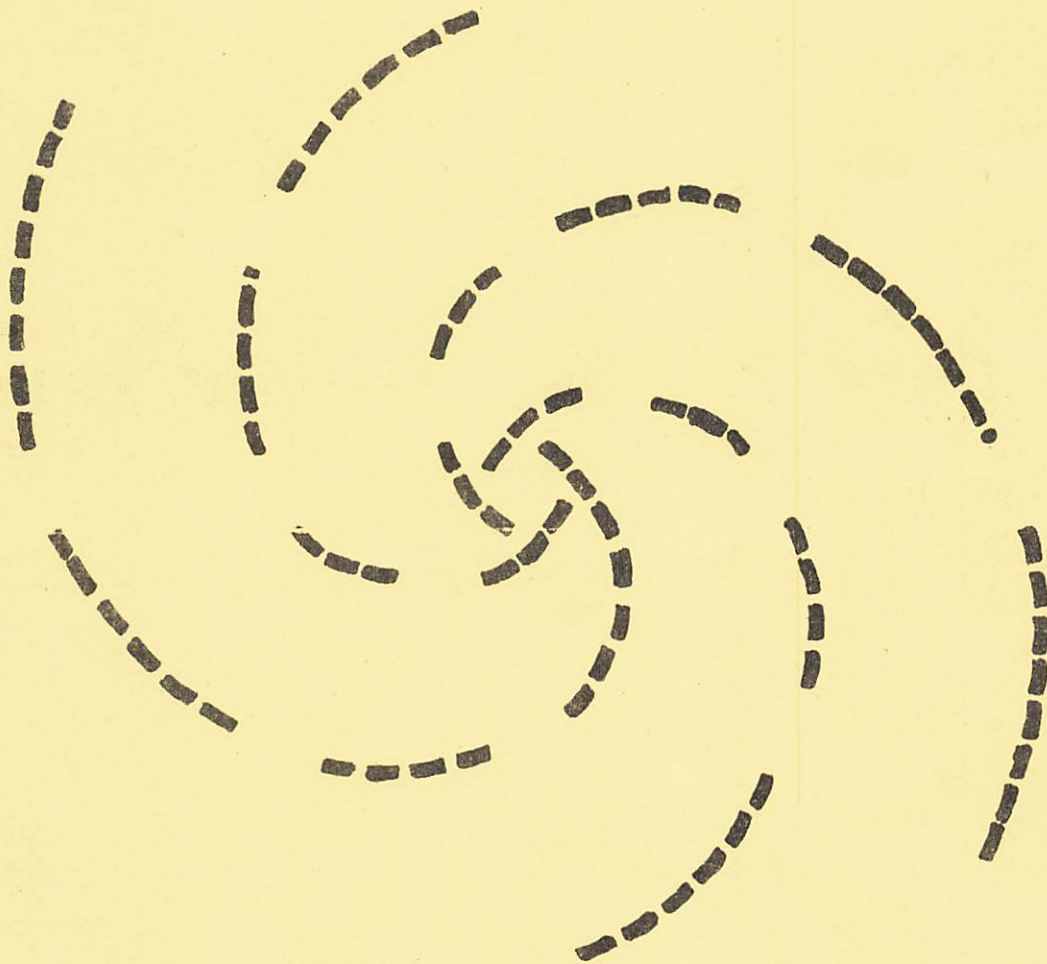
The Cadre altar is replaced with Guild centerpiece before the Guild lunch. The guild centerpiece contains the following materials:

1. Cloth
2. Ivy Plant
3. Card Montage
4. Abstract City

The Guild centerpiece is secular, urban, points to resurgence and reveals the Mystery in the mundane.

It is removed at the close of Guild lunch, and Cadre Altar replaced.

CONGREGATION



GENERAL CONTEXT

Where the People of God gather, there is the Congregation. Where a self-conscious relationship to God through Jesus Christ brings people together, there is the Congregation. Where Christians gather for worship, study, nurture and missional preparation as a disciplined body, there is the Congregation. The Church through history is its congregation. The League is the Church assembled to perform a particular task, and within the life of the League is the Congregation.

Thus, the Congregation is the residential group, meeting each morning for the Congregation Breakfast. Each Congregation is made up of three Guilds which are the primary research units also meeting for the Guild Lunches. There are two Cadres in each Guild which meet for the dynamic of the Cadre Dinner. Guardianship of the Word takes place through the Congregation gatherings in encounters with the scripture and through the Cadre gatherings in the well-springs of Christian tradition as well as in Team and Unit Meetings.

The mission of the Congregation is the Parish, and during this Assembly of the League, the mission is carried out in research and model building through the Guild.

THE CONGREGATION BREAKFAST				
THE STANCE		THE DAY	THE TASK	
RITUALS	REFLECTIONS		THEOLOGY	MISSION
Songs	First John	Scripture	Sanctification	Contexts
Accountability		News	Discourse	Send-Out

THE GUILD						
TEAM	LUNCH					TEAM
CORPORATE WORK AND REFLECTION	P R E L U	INDICATIVE VISION	SONG	PLENARY REFLECT.	P O S T L	CORPORATE SOLITARY
			CONVERSATION			
		Detachment	Transparency	Engagement		
RELEASING THE PASSION						

THE CADRE DINNER		
COLLEGE	SEMINARY	SODALITY
Songs Rituals Day II Office Conversation	ST. JOHN OF THE CROSS  <u>Dark Night of the Soul</u>	Reflection  Send-Out

## THE CONGREGATION BREAKFAST

## THE CONGREGATION BREAKFAST CONTEXT

The Congregation Breakfast is the occasion which establishes the daily missional context and weaves the spiritual fabric which will undergird and enable the day-to-day engagement in the task of the Summer Assembly. The breakfast is the rehearsal of the self-conscious community of faith as it stands ready to embrace the demands which the world places in its hands to mold the future of all men. Thus, the structure and dramaturgical form of this event are crucial. The image is that of a well-orchestrated symphonic design in which a regular pattern of happenings is established. To do this requires careful welding of images and establishing of related contexts.

The functional intents of the breakfast are: forging of congregational identity and corporateness, working in depth on First John, and grounding the dynamics of the holy life in everyday experience through the sanctification discourses. Corporate singing is important. Careful contexts and selection of songs from the designated arenas will be necessary to maintain the journey of the days and weeks. It is suggested that the leadership of the meal be provided by the priorship of the Congregation and that a consistent leadership pattern be established. It is also recommended that there be four roles of leadership during the meal: first, a priest, who leads the singing, accountability, absolution, ritual and prayer, and the scripture/news. Second, a rabbi, who reflects on First John, and third, a person who gives the sanctification discourse. Finally, the daily setting of the missional context by a congregation prior catalyzes the congregation's relation to the day's work and enables the research process.

## THE CONGREGATION BREAKFAST FORMAT

6:00

The Community moves from worship to the Congregation room.  
The Community stands for songs led by the breakfast priest.

6:10

**ACCOUNTABILITY:** The Community accounts for its presence.

**Priest:** Let Congregation (A) account for the presence of its members at worship by Guild. Guild (I)  
**Guild Prior:** Guild (I) assumes responsibility for the care of its members and reports by Cadre. Cadre (A).  
**Cadre Prior:** Cadre (A) reports by teams. Team (1).  
**Team Prior:** Team (1) reports that assigned to enablement was \_\_\_\_, ill and checked on was \_\_\_\_, and absent and being checked on are \_\_\_\_. The rest were present.

(The Guild prior calls each Cadre and the Cadre prior calls each Team.)

**ABSOLUTION:** The priest then pronounces absolution in the name of Jesus Christ.

**MEAL RITUAL:** The Community ritualizes its meal.

**Priest:** Praise the Lord, Christ is risen.

**Community:** He is risen indeed.

**Priest:** Amen.

**Community:** Amen.



DAY	THEME	PRAYER TITLES	
		WEEK I	WEEK II
MONDAY	THE SELF	A Collect for Grace	A Collect for Peace
TUESDAY	THE CHURCH	For the Unity of God's People	For the Church Universal
WEDNESDAY	THE WORLD	In Times of War & Tumult	In Times of Calamity
THURSDAY	THE FAMILY	In the Morning	For Guidance
FRIDAY	SOCIAL STRUCTURE	For Those in Civil Authority	For Industry
SATURDAY	HUMAN CONDITION	For All Condi- tions of Men	A General Thanksgiving

A COLLECT FOR GRACE	O Lord our Heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight; through Jesus Christ our Lord. Amen.
IN TIMES OF WAR AND TUMULT	O Almighty God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. Amen.
FOR THE UNITY OF GOD'S PEOPLE	O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.
IN THE MORNING	O God, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. Amen.
FOR THOSE IN CIVIL AUTHORITY	Almighty God, our heavenly Father, send forth, we beseech thee, upon thy servants who bear office in this city the spirit of prudence, charity and justice; that they may in all things walk before thee with steadfast purpose and a single heart, and faithfully serve in their several offices; through Jesus Christ our Lord. Amen.
FOR THE CONDITIONS OF MEN	O God, the Creator and Preservor of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace and in righteousness of life. Finally we commend to thy fatherly goodness all those who are in any way afflicted or distressed, in mind, body or estate, that it may please thee to comfort them and relieve them, giving them patience under their suffering, through Jesus Christ. Amen.

A COLLECT FOR PEACE	O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.
FOR THE CHURCH UNIVERSAL	Most gracious God, we humbly beseech thee for thy holy Catholic Church. Fill it with all truth; in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where any thing is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make it whole again; through Jesus Christ our Lord. Amen.
IN TIMES OF CALAMITY	O God, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. Amen.
FOR GUIDANCE	O God, by whome the meek are guided in judgement, and light riseth up in the darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldst have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. Amen.
PRAYER FOR INDUSTRY	O Lord Jesus Christ, who in thy earthly life didst share man's toil, and hallow the labor of his hands, prosper our brethren who maintain the industries of this land, and give to all who labor pride in their work, a just reward for their labors, and joy both in supplying need and in serving thee; who with the Father and the Holy Spirit livest and reignest ever one God, world without end. Amen.
A GENERAL THANKSGI- VING	Almighty God, Father of all mercies, we, thine unworthy servants, give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; We bless thee for our creation, preservation and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. We beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end.

## RESURGENT LIFE IN THE WORD

THE FATEFUL CLEAVAGE # 1 (Universal Benevolence)		THE DARK JOURNEY # 2 (Profound Integrity)		THE HAPPY DEATH # 3 (Fulfillment of Life)		THE AWFUL LEAGUE # 4 (The Religious People)	
The External Occurrence	The Lucid Man	The Visitation	Inevitable Pigeon	Final Certitude	Profound Fog	The Spiritual People	Everyman Relation
	Moment of Surety		The Really Real		Journey's End		World Nurture
	The Part. Happen		Ontological Shock		Bleeding Meaning		World's Cabaret
	The Fallen Sky		Future Projection		Cup-Runneth Over		Eternal Liturgist
The Internal Happening	Internal/ Establishment	The Offense	Great Humiliation	Consuming Action	Total Engagement	The Movemental Church	Inclusive Dynamic
	Strange Assault		Shaming Witness		Suffering Servan		Movemental Forms
	One in the All		Strange Hatred		Cruciform Life		Recurring Witness
	The Universal Benevolence		Ceaseless Suffering		The Bond Slave		The Past Turn
Escape Patterns	Inescapable One	The Decision	Total Embrace	Endless Adventure	Zestful Drive	The Religious Vocation	Sanctified Elect
	Malignant Zombie		Second Integrity		Strange Boldness		Unlimited Guardian
	Benign Shade		Spent Freedom		Willing Risk		Vocation Incarna.
	Spiritual Death		Final Accounting		Perpetual Creativity		Sanctified's Election
Existential Demand	Unavoidable Question	The Story	Sanctified One	Absurd Tranqui- lity	Beyond Understanding	The Role of The Guild	Historical Picture
	Last Profundity		Baptized One		Eerie Problem- lessness		Practical Task
	Other World		Resurrected One		Spontaneous Gratitude		Profound Function
	Question of Integrity		Transfigured One		Final Participation		Emerging Form

RESURGENT LIFE IN THE SPIRIT  
(Sanctification and the Other World)

	FRIDAY	SATURDAY	MONDAY	TUESDAY
	V	VI	VII	VIII
	Communion with God	The Forgiven Life	Sacrificial Expenditure	Embodied Exaltation
Profound Presence	Everpresent Mystery (Omnipresent)	Endless Lucidity (Omniscient)	Boundless Compassion (Omnipotent)	Limitless Appreciation (Omnibenevolent)
Interior Awareness	Singular Adoration	Destinal Accountability	Definitive Effectivity	Contingent Eternality
Transparent Happening	Divine Election	Imparted Righteousness	Perfect Love	Final Beautitude
Fated Benefits	Love of Mystery	Life of Grace	Motivity of Care	Certitude of Salvation

RESURGENT LIFE IN THE WORD  
(Dynamics of Sanctification)

	MONDAY I	TUESDAY II	WEDNESDAY III	THURSDAY IV
	Fateful Cleavage (Universal Benevolence)	Dark Journey (Profound Integrity)	Happy Death (Endless Felicity)	Aweful League (The Religious People)
Objective Reality	External Occurrence	The Visitation	Final Certitude	Spiritual People
Subjective Response	Interior Happening	The Offense	Governing Action	Movemental Church
Existential Struggle	Patterns of Escape	The Decision	Endless Adventure	Religious Vocation
Intensi- fication	Existential Demand	The Story	Absurd Tranquility	Guildsman Role

## INDIVIDUAL ASSIGNMENT RATIONALE

LEVEL	ASSIGNMENT	DESCRIPTION	NAME
C O N G R E G A T I O N	SYMBOL KEEPER	Check daily on altars, wall decor, tables	
	SONGS	Sees that songs are known; keeps available new songs, song books, and cares for created songs.	
	MATERIALS	Coordinates materials to Guilds and Cadres to and from distribution.	
G U I L D	MAILMAN	Collect and distribute mail to cadres	
	BANKER	Collects checks weekly to have them cashed	
	SYMBOL KEEPER	Check daily on altars, wall decor, tables	
	SONGS	Sees that songs are known; keeps available new songs, song books, and cares for created songs.	
	MATERIALS	Coordinates materials to Guilds and Cadres to and from distribution.	
	MUSIC	Programming, operating and caring for equipment	
C A D R E	SONGS	Sees that songs are known; keeps available new songs, song books, and cares for created songs.	
	SYMBOL KEEPER	Check daily on altars, wall decor, tables	
	MUSIC	Programming, operating and caring for equipment.	

THE COMMUNION WITH GOD # 5		THE FORGIVEN LIFE # 6		THE SACRIFICIAL EXPENDITURE # 7		THE EMBODIED EXALTATION # 8	
The Ever- Present Mystery	Broken World	The Endless Lucidity	Initial Vision	The Boundless Compassion	Onset of Naivete	The Limitless Apprecia- tion	Finality of Death
	Contingent Life		All is Known		Shock of Suffering		Silence of God
	No Other World		Endless Darkness		Upheaval of Revulsion		Bewilderment of Offense
	Duration of Time		Paralyzing Clarity		Flood of Compassion		All is Sustained
The Singular Adoration	Fixation on Mystery	The Destinal Account- ability	Question of Destiny	The Definitive Effecti- vity	The Dark Cloud	The Contingent Eternality	Staggering Dread of Existence
	Terrifying Surge		Blinding Pain		Possibility of Care		Remorseless fascination
	Passionate Embrace		Blessed Expenditure		Historical Efficacy		Mystery Sustains Life and Death
	Attempted Escape Mysticism		Attempted Escape Lust		Attempted Escape Zombieism		Attempted Escape Psychosis
The Divine Election	Brush of the Mystery	The Imparted Righteo- usness	Dubious Victory	The Perfect Love	Concretion of Care	The Final Beatitude	Concretion of Endlessness
	Prepared Fate		Revealed Destiny		Bitter Humiliation		Dreadful Judgement
	Dawn of Meaning		Strange Gift		Awesome Permission		Full Participation in Being
	Irresistible Commission		Divine Guidance		Embracing Love		Embracing My Beatitude
The Love of Mystery	Resonant Call	The Life of Grace	Original Confidence	The Motivity of Care	World belongs to Me	The Certitude of Salvation	Life Beyond Death
	Infinite Demand		Image of the Mystery		Ceaselessly Driven		Realms of Wonder
	Passionate Aggressiveness		Continual Separation		Forever Sustained		Savior of God
	Embodiment of Love		Directed Life		Joyfully Burdened		Exalted Life

## SANCTIFICATION DISCOURSES

RESURGENT LIFE IN THE WORLD  
(Sanctification and the Post-Modern World)

	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	IX Disclosure of Social Complexity (Social Process)	X Emergence of Practical Selfhood (Human Ontology)	XI Recovery of Significant Engagement (Whistle Points)	XII Embodiment of Ceaseless Cabaret (Decisional Relations)
Inescapable Weight	Inequities Revealed	Self on my Hands	Effective Engagement	Everything at Hand
Shocking Decision	One World	Enemy Vanquished	Uncertainty Lived	Life Fulfilled
Resurgent Style	My World	Unleashed Vitality	Transparent Deeds	Problemless Vocation
Authenti- cating Myth	The Baptism	The Transfiguration	The Miracles	The Resurrection

## RESURGENT LIFE IN THE NEW WORLD

THE DISCLOSURE OF SOCIAL COMPLEXITY # 9		THE EMERGENCE OF PRACTICAL SELFHOOD # 10		THE RECOVERY OF SIGNIFICANT ENGAGEMENT # 11		THE EMBODIMENT OF CEASELESS CABARET # 12	
The Inequities Revealed	Complex World "A Way of Looking" The Social Contradictions The Social Imbalances Burden of No Right Answer	The Self on My Hands	Wild Searching "Look No Further" The Sexuality The Phasiality The Rationality	The Effective Engagement	Vision of New Engagement Whistle Point Strategy Local Guild Thrust Direct Tactical Action	The Everything at Hand	The World is a Stage Ecumenical Parish as Props Suffering World as Audience The Fulfillment Play
The One World	No Isolation No Innocence No Exit The Earthrise	The Enemy Vanquished	Always Deciding My Role Always Inadequate Always in the Particular I'm Going to Be a New Man	The Uncertainty Lived	New Creation No Guidelines No Visible Results Total Risk	The Life Fulfilled	Divine Comedy Experienced Hell Guardian Angel Transformed Passion
My World	Every Decision Self-Conscious Where I Show Up Bearing the Weight Forever Waltzing Forever	The Unleashed Vitality	The New Style The New Wisdom The New Symbolic Power On Behalf of All	The Transparent Deeds	Tactical Actions Local Care Human Awakenment Sustaining Vision	The Problemless Vocation	Show Must Go On The Mime The Troubador The Clown
The Baptism	Repent for the Kingdom of Heaven The One of Whom I Spoke Heavens Opened This is G's. . . The 40 days of Temptation	The Trans-figuration	Ascend the Mountain Standing With the Saints Only Jesus Descent the Mtn Return to World	The Miracles	Water into Wine Healing Bodies Casting out Demons Raising Dead	The Resurrection	The Resurrected Man All Authority Baptize All I Am the Christ



TEAM CONTEXTS

## SUMMER 73 TEAM-UNIT CONTEXT

GLOBAL  
CONTEXT

Our decision as a movement to "go global" is not simply a spirit decision, but a tactical scheme. To ground this move to globality in our being, requires that we symbolize this in the smallest operating unit. Thus it is that our teams and units must be forged into sociological forms where individuals can discover themselves acting with global responsibility in their particular situation. Indeed, they must become signs of practical globality. Further, teams must become channels through which the mood of resurgence flows to the grassroots and concerns are heard. This will occur in four practical arenas.

## PRIORSHIP

First, the teams and units are this summer to be the focus of priorship training for the Movement. It is here that excellence must be required to cut over against our bent to mediocrity. It is here, too, that passion can be channeled, depth creativity elicited, and authentic risk taking nurtured. This structure allows for the invention of the role of 'journey master', which in turn gives assigned priorship permission to enable the assembly to take a depth corporate journey.

## DISCIPLINE

Secondly, the teams and units provide the practical context that enables each individual to act out his own decision to be interiorly disciplined for the sake of the future. The individual's decision to be at Daily Office is held accountable within the team; his decision to engage in creative research is focused in the team. The enablement of the corporate body through the One Day Wonder is focused through the team at the unit level. Solitary brooding is enabled by the team. The external form of the team is designed to enable -- not replace -- the interior discipline of the Movement.

## CARE

Thirdly, the team-unit construct is meant to be a stylized structure for individual and corporate care. It is where local accountability to assignments and decisions is held. It establishes local identity, through collegiality and fellowhood, that gives participants permission to engage creatively in the total assembly. The physical caring for individual and personal needs such as laundry and banking, is carried out in this level also.

## RESEARCH

Finally, the team-unit construct is imaged as being the basic research unit of the assembly, where operable hunks of work are assigned.

## SUMMER 73 TEAM-UNIT CONSTRUCT

CONSTRUCT The team-unit dynamic is intensified this summer through the role the team plays throughout the day. As a sign of this intensification, the league gathers by teams before and after the Guild lunch, Monday through Saturday, as follows:

RATIONAL CHART FOR THE TEAM/GUILD/TEAM CONSTRUCT			
THE REVOLUTIONARY STYLE LABORATORY			
RUBRIC	THE TEAM MEETING	THE GUILD LUNCH	THE TEAM SOLITARY
THE CONTEXTUAL CORPORATE-NESS	The Team Work	The Indicative Visioning	The Team Gathering
THE RELIGIOUS EXERCISE	The Journey Reflection	The Song Transparency	The Epistle Writing
THE REFLECTIVE APPROPRIATION	The Solitary Obedience	The Missional Reflection	The Solitary Brooding
The Missional Intents	Training The Core	Evoking The Fellowship	Maintaining The Deeps
A corporate/solitary experiment in the secular/religious style			

SUMMER 73 TEAM-UNIT RUBRICS

TEAM-GUILD-TEAM CONSTRUCT				
TEAM		GUILD		TEAM
C O R P O R A T E  W O R K	Team Care	O B E D I E N C E S	Indicative Visioning	Ist John, Solitary
	Reflec- tion on Edge		Song Conversation	(Writing)
	Ist John Reflec- tion		Missional Reflection	
11:00	11:15	12:00	12:15	2:00

CORPORATE WORK

Corporate work by teams and units dramatizes dependency of the whole body on each of its basic troop divisions. The fastidiousness of the program space depends on excellence in performing these tasks. The work is designed to be brief - 10 to 15 minutes - and is a concrete rehearsal of the corporate power of the team. Task assignments are on the accompanying chart. Assign the 7 rooms by congregation, out of congregation, guild, cadre room, and lounges.

Team meeting space will be in one half of the cadre room, or other space located by the team.

TEAM CARE

A time to build rituals, for general reflection, and to deal with any other issues of care for team members.

CORPORATE JOURNEY REFLECTION

Context on these are brief (10 minute) conversations designed to intensify the experience of the various aspects of the team dynamic. and bring self-consciousness to conversation questions are on the accompanying sheets.

FIRST JOHN

See following pages for details.

OBEIENCES

See following pages for details.

TASK		CONGREGATION			
		A	B	C	D
ROOM 1	Pick up paper - empty trash - empty/wash ash trays	1 a	13 a	25 a	37 a
	Wash blackboard - clean eraser	2 a	14 a	26 a	38 a
	Wash tables	3 a	15 a	27 a	39 a
	Wash tables	4 a	16 a	28 a	40 a
	Straighten tables and chairs	5 b	17 b	29 b	41 b
	Straighten tables and chairs	6 b	18 b	30 b	42 b
ROOM 2	Pick up paper - empty trash - empty/wash ash trays	7 a	19 a	31 a	43 a
	Wash blackboard - clean eraser	8 a	20 a	32 a	44 a
	Wash tables - straighten tables/chairs	5 a	17 a	29 a	41 a
	Wash tables - straighten tables/chairs	6 a	18 a	30 a	42 a
ROOM 3	Straighten tables and chairs - wash tables	11 a	23 a	35 a	47 a
	Straighten tables and chairs - wash tables	12 a	24 a	36 a	48 a
	Pick up paper - empty trash - empty/wash ash trays	9 a	21 a	33 a	45 a
	Wash blackboard - clean eraser	10 a	22 a	34 a	46 a
ROOM 4	Wash blackboard/tables - clean eraser - empty/wash ash	3 b	15 b	27 b	39 b
	Pick up paper - straighten tables/chairs - empty trash	4 b	16 b	28 b	40 b
ROOM 5	Wash blackboard/tables-clean eraser-empty/wash ash tray	7 b	19 b	31 b	43 b
	Pick up paper-straighten tables/chairs-empty trash	8 b	20 b	32 b	44 b
ROOM 6	Wash blackboard/tables-clean eraser-empty/wash ash tray	1 b	13 b	25 b	37 b
	Pick up paper-straighten tables/chairs-empty trash	2 b	14 b	26 b	38 b
ROOM 7	Pick up paper - straighten decor	9 b	21 b	33 b	45 b
	Sweep floor - straighten furniture	10 b	22 b	34 b	46 b
	Empty/wash ash trays/tables	11 b	23 b	35 b	47 b
	Empty trash	12 b	24 b	36 b	48 b

## TEAM CORPORATE JOURNEY REFLECTIONS

DAY	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
RUBRIC	Image	Operations	Care	Effectiveness	Corporateness	Discipline
WEEK I	<p>Introductions</p> <p>Missional Context for team experiment</p> <p>Arenas:</p> <ul style="list-style-type: none"> <li>- priorship</li> <li>- discipline</li> <li>- care</li> <li>- research</li> </ul> <p>Construct</p> <ul style="list-style-type: none"> <li>- corp. work</li> <li>- solitary ref.</li> <li>- accountability</li> </ul> <p>?s of clarity</p>	<p>Corporate Work context and assignment of space</p> <p>Obediences context, space selection and demarcation</p> <p>Questions of Clarity</p>	<p>What insights have intrigued you in research the last few days?</p> <p>Where have practics become transparent?</p>	<p>What visions have grasped you today?</p> <p>Where have you experienced the Assembly structures as enabling?</p>	<p>How has your experience of corporateness illumined its gifts and power for you?</p> <p>What happening today illumined your responsibility for all?</p>	<p>Where do you experience a life issue in discipline?</p> <p>Where have you experienced victories?</p> <p>Where is the edge of your struggle?</p>
WEEK II	<p>What anticipating for week?</p> <p>What is an image for this team as we move ahead.</p>	<p>How have corporate work illumined the Xavier stance?</p> <p>How have solitary obediences been helpful?</p>	<p>How has your meditative council been informing you recently?</p> <p>Where have you experienced a deep resolve?</p>	<p>Where have you experienced today what it means to think tactically?</p> <p>What happenangs have released motivity for you today?</p>	<p>Where did you find yourself taking command missionally so that you wanted to plumb the depth of an issue?</p> <p>What is at stake in our experiment with corporateness?</p>	<p>What is the gift as Team/Unit construct in time of resurgence?</p> <p>Where was key for you in this experiment?</p> <p>What are implications of this experiment for the Movement?</p>

FIRST EPISTLE OF JOHN  
Study Context

SACRED  
MEMORY

Whenever the People of God have entered into a period of transforming renewal, they have been forced to reconstruct their sacred memory and to reconstruct their sacred scriptures. The Spirit Movement has been reconstructing the Christian memory for years. The time is now at hand to reconstruct our sacred scriptures. The historic methods of this enterprise are paraphrasing, annotation, commentary, and exposition.

SCRIPTURE  
RECONSTRUC-  
TION

In the task of reconstructing the scriptures, we are not interested in the intellectual task, in the first instance. We are interested in the method that will explode the meaning of the scriptures for our time. This is the task that men like Martin Luther undertook at every moment of renewal. In our time, however, it will not be a signal individual, but the corporate reflection of a body of people that will do this job. It might be that we would gather the results of our work this summer and print them. Three books of the New Testament which would be good for us to do are First John - which is ideally suited for our purposes, directly focused as it is, on sanctification; Mark - in which is captured the vision of the Jesus figure, the figure of sanctification; and Romans - the classic address of scriptural reconstruction. It would be significant to look at Romans through the eyes of sanctification, the means of true evangelism. We will start with First John, because of its focus, and its length is ideal for this summer's experiment.

THE  
METHODOLOGY

The methodology for the study of the Epistle is individual commentary writing: Epistle Journal divides First John into eight sections, two sections for each week of the month of July. These constructs deal only with the first two weeks, one section for each three-day period. It is recommended that participants make their selections out of the texts recommended for the three-day period.

FIRST  
JOHN  
WRITING

The team solitary time is designed to enable the participants to begin their individual writing on St. John. If it seems appropriate, close the formal meeting at the designated hour with a ritual. (Some may wish to continue working on St. John, into the solitary time, others may not.)

TEAM  
CONVER-  
SATIONS

Each day as part of the team meeting before lunch the teams will reflect on the work they have been doing individually in their solitary writing. On the following pages, there are a series of statements of intent and on recommended key question with some suggested alternative ways of asking it. The conversation is in no way a study of the Epistle. It is intended to enable reflection on the methodology of exposition on the scripture. Its style should be exciting and enticing and not pedagogical. Though some conversation on content may arise, content is not the real concern of these conversations.

BREAKFAST  
READINGS

To encourage the engagement of all participants in this exercise, and to begin to appropriate the wisdom that comes from this kind of study, participants will be invited to read their transpositions and commentaries at Congregation breakfast. Several readings will be heard, and received without comment. Priors may ask people to be prepared to read their commentaries.

FIRST EPISTLE OF JOHN  
Study Rationale

MONTHLY JOURNLY - 3 DAYS PER SECTION							
THE WITNESS OF JOHN I							
As It Was	Knowing the Word			Living the Word			Ever Shall Be
	1:1	Faith Testing	Christ- ian Vigila- nce	Right Living	Spirit Test- ing	Brother Loving	
	2:3	2:18	3:7	3:18	4:7	5:1	

3 DAY METHODOLOGY PER SECTION					
SUGGESTED GUIDE FOR COMMENTARY PREPARATION					
Focusing the Concentration		Articulating the Relationships		Contemporizing the Wisdom	
Read and take notes.	Write initial paraphrase	Comment and annotate	Rewrite paraphrase	Ground in own experience	Final Paraphrase Commentary
Step I	Step II	Step III	Step IV	Step V	Step VI
The Broad Picture		The Detailed Analysis		The Depth Drilling	
Day 1 ( Mon )		Day 2 ( Tuesday )		Day 3 ( Wednes. )	
( Thurs )		( Friday )		( Saturd. )	

## EPISTLE CONVERSATION GUIDE

The First Epistle of John

Week 1

1:1-2:2	INTENT AND CONTEXT	CONVERSATION QUESTIONS
John's Methodology	Elicit the first impressions  first responses to words, phrases and method	<ol style="list-style-type: none"> <li>1. Where did you find yourself becoming interested in the passage?               <ol style="list-style-type: none"> <li>a. As you were listening to the passage where did you find yourself getting hung up on a word or phrase?</li> <li>b. What did you notice about John's methodology?</li> </ol> </li> </ol>
Your Method	Enable the participant to reflect on his own method and rationale for getting at the meaning of the passage.	<ol style="list-style-type: none"> <li>1. As you were reading the selection, how did you decide where to begin?               <ol style="list-style-type: none"> <li>a. What was the first step you took?</li> <li>b. Where did you encounter blocks?</li> </ol> </li> </ol>
The Relation of the Passage to Contemporary Issues	Enable the participant to get a feel for how to relate John's address to his own situation.	<ol style="list-style-type: none"> <li>1. As you were working with the passage, where did you hear John speaking to a particular group, situation, or person that you are familiar with?               <ol style="list-style-type: none"> <li>a. Where was it that the scripture got you spinning?</li> <li>b. Describe your thought process.</li> </ol> </li> </ol>

## EPISTLE CONVERSATION GUIDE

The First Epistle of John

Week 1

2:3-2:17	INTENT AND CONTEXT	CONVERSATION QUESTIONS
John's Methodology	<p>Bring to awareness the need to remythologize the classical poet.</p> <p>Encourage participants to grapple with code words.</p>	<ol style="list-style-type: none"> <li>1. Where was it that you found yourself stumbling over code (religious) words?               <ol style="list-style-type: none"> <li>a. Where was it that you discovered familiar words that you were hard pressed to find synonyms for?</li> <li>b. Which ones did you want to delete?</li> </ol> </li> </ol>
Your Method	<p>Enable participants to articulate their experience of the Mystery.</p>	<ol style="list-style-type: none"> <li>1. Where did you find yourself unable to get your mind around what John was saying?               <ol style="list-style-type: none"> <li>a. Where were you asking what is behind what he was saying?</li> <li>b. Where did you want to write him off or quarrel with him?</li> </ol> </li> </ol>
The Relation of the Passage to Contemporary Issues	<p>John suggests a strange detachment from the world. Enable the participants to reflect on the style of the sanctified man through the eyes of John.</p>	<ol style="list-style-type: none"> <li>1. How does John talk about the way a man of faith relates to the world? (style)               <ol style="list-style-type: none"> <li>a. What would 20th century churchman need to hear relative to style as John might talk about it today?</li> </ol> </li> </ol>

## EPISTLE CONVERSATION GUIDE

The First Epistle of John

Week 2

2:18-3:6	INTENT AND CONTEXT	CONVERSATION QUESTIONS
John's Methodology	To enable the participants to discover the thought patterns of the author, that is, his metaphors, comparisons and ways of communicating.	<ol style="list-style-type: none"> <li>1. What common metaphors is John accustomed to using?           <ol style="list-style-type: none"> <li>a. Why do you suppose he used such absolute metaphors?</li> </ol> </li> </ol>
Your Method	Bring to self-consciousness the transparency, the experience of "Aha"!	<ol style="list-style-type: none"> <li>1. When was it that the interior lights went on allowing you to write with new confidence?           <ol style="list-style-type: none"> <li>a. Where did you experience moving from the clouds to sunlight?</li> <li>b. Where was your break-loose?</li> </ol> </li> </ol>
The Relation of the Passage to Contemporary Issues	<p>John's relationship to the world is one of loving detachment.</p> <p>Enable the participant to grasp how John talks about love in relationship to the globe and social change.</p>	<ol style="list-style-type: none"> <li>1. How does John talk to the contemporary man about his relationship to the whole world?           <ol style="list-style-type: none"> <li>a. How would he talk about the shift that needs to happen, that would release the care of everyman for the total community?</li> </ol> </li> </ol>

## EPISTLE CONVERSATION GUIDE

The First Epistle of John

Week 2

3:7-3:17	INTENT AND CONTEXT	CONVERSATION QUESTIONS
John's Methodology	Enable participants to see that the words of John are transparent relative to the journey of every man.	<ol style="list-style-type: none"> <li>1. How is it that you find John pointing to the life issues in the journey of everyman?               <ol style="list-style-type: none"> <li>a. What approach did John use to get those issues clarified?</li> <li>b. What approach of John did you find most helpful in clarifying them?</li> </ol> </li> </ol>
Your Method	Bring to consciousness the effect that this Epistle has on forming the participant's state of consciousness.	<ol style="list-style-type: none"> <li>1. How are you allowing John to shape your thinking?               <ol style="list-style-type: none"> <li>a. What has happened to you in terms of your brooding as a result of this solitary exercise?</li> <li>b. How is it that John makes life transparent for you?</li> </ol> </li> </ol>
The Relation of the Passage to Contemporary Issues	This is the end of the two week period. Some evaluative reflection might be helpful.	<ol style="list-style-type: none"> <li>1. What are the implications of this kind of work with John for grasping the power of the scriptures in our time?</li> </ol>

## OBEDIENCES

## THE CONTEXT FOR OBEDIENCES

The obediences are a secular-religious exercise of obedient engagement. It is grounded in the primordial dynamic of humanness. Its religious nature is unobservable from the outside, but it serves as an interior index for the person. In the exercise of obedience, it is built around a task which could always be done in some other way, but one that does involve physical work. The practice requires that we actually involve energy expenditure as we rehearse the total bodily expenditure that is demanded in the final act of cruciformity. While the obedience does involve the physical, it is for the sake of the spiritual discipline. It signifies the interior decision to be a sign.

The obediences are primarily related to space. It is an indirect means of investing the missional space of the corporate body with intentional spirit. The Ecumenical Parish - a very specific "postage stamp" where one concretely labors on behalf of all - is the space where global-local responsibility is enacted. The Obedience is the symbolic space, the concrete postage stamp that stands in relation to all other space, where one rehearses his Obedience to God in responsibility for the world. Such a daily rehearsal reminds the guildsman of his vocational decision in covenantal corporateness to renew the earth as his genuine obligation to the Mystery and to the neighbor.

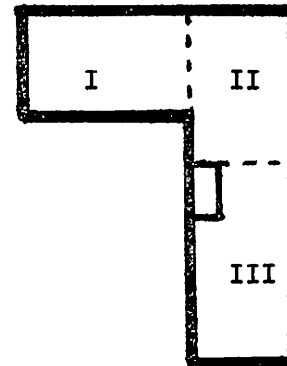
The obediences are also related to time. They are a discontinuous interjection in the midst of the routine work. They are done at the time of one's own choosing, around the edges. This is not to be simply a break, but rather a rehearsal of the nature of spirit tangents. They are like going aside to pray, though the spirit always comes indirectly; we are not expecting it; it is always a surprise. The exercise of obedience is a complete activity in itself. And regardless of whether this structure actually occasions new insights, one begins to grasp the double reflective nature of transparency present in any experience.

The obedience is a drama of missional action. It is done under assignment but with complete freedom and creativity; creativity of the spirit. It is a symbol of servanthood. It is performed in accountability to history. And it is performed on behalf of all.

## THE PRACTICES OF OBEDIENCES

A non-work task will be assigned to every guildsman through the Cadre Team/Unit structure. The work must not be practical work in the first instance; to emphasize the practical character of the work would destroy the symbolic obedience. To decide to care for this space is not practical work, but a decision to care concretely for the world. Each Cadre will have its Obedience area and within that area will assign specific individual obedience spaces through the Teams. The Team/Unit structure will be the channel for the context, assignment and accountability for Obediences. The name of the "Obedient" for each space will be posted on the space on placques which will be available through the teams. Each guildsman is to care for his space once a day, spending from five to ten minutes at a time of his choosing, to create a spirit happening out of the space. Accountability will be indirect in the form of reflective conversations.

The space of each floor will be assigned to three Cadres for obedience space, using the basic rationale in the diagram at the right.



CONG.	GUILD	CADRE	SPACE
A	I	a	Guild Hall South and Men's Bathroom
		b	Guild Hall North and Women's Bathroom
		c	Distribution/Print Shop
		d	Fifth Floor, Area I and stairwell 4-5
		e	Fifth Floor, Area II
		f	Fifth Floor, Area III
B	II	g	2nd Floor, Areas I & II
		h	2nd Floor, Area III and Bathrooms
		i	Great Hall
		j	Sixth Floor, Area I and stairwell 5-6
		k	Sixth Floor, Area II
C	III	l	Sixth Floor, Area III
		m	3rd Floor, Area I and stairwell 2-3
		n	3rd Floor, Area II
		o	3rd Floor, Area III
		p	7th Floor, Area I and stairwell 6-7
D	IV	q	7th Floor, Area II
		r	7th Floor, Area III
		s	4th Floor, Area I and stairwell 3-4
		t	4th Floor, Area II
		u	4th Floor, Area III
		v	8th Floor, Area I and stairwell 7-8
		w	8th Floor, Area II
		x	8th Floor, Area III

CONGREGATIONAL ENABLEMENT  
TEAM/UNIT ASSIGNMENTS

CONGREGATION		A		B		C		D		
		1	2	1	2	1	2	1	2	
Task	Week									
	B R E A K F A S T	SET	1 a	2 a	13 a	14 a	25 a	26 a	37 a	38 a
5 a			6 a	17 a	18 a	29 a	30 a	41 a	42 a	
9 a			10 a	21 a	22 a	33 a	34 a	45 a	46 a	
CLEAR		3 a	4 a	15 a	16 a	27 a	28 a	39 a	40 a	
		7 a	8 a	19 a	20 a	31 a	32 a	43 a	44 a	
		11 a	12 a	23 a	24 a	35 a	36 a	47 a	48 a	
G U I L D	SET	I	1 b	2 b	13 b	14 b	25 b	26 b	37 b	38 b
		II	5 b	6 b	17 b	18 b	29 b	30 b	41 b	42 b
		III	9 b	10 b	21 b	22 b	33 b	34 b	45 b	46 b
	CLEAR	I	3 b	4 b	15 b	16 b	27 b	28 b	39 b	40 b
		II	7 b	8 b	19 b	20 b	31 b	32 b	43 b	44 b
		III	11 b	12 b	23 b	24 b	35 b	36 b	47 b	48 b
C A D R E	SET	A	2 a	1 a	14 a	13 a	26 a	25 a	38 a	37 a
		B	4 a	3 a	16 a	15 a	28 a	27 a	40 a	39 a
		C	6 a	5 a	18 a	17 a	30 a	29 a	42 a	41 a
		D	8 a	7 a	20 a	19 a	32 a	31 a	44 a	43 a
		E	10 a	9 a	22 a	21 a	34 a	33 a	46 a	45 a
		F	12 a	11 a	24 a	23 a	36 a	35 a	48 a	47 a
	CLEAR	A	2 b	1 b	14 b	13 b	26 b	25 b	38 b	37 b
		B	4 b	3 b	16 b	15 b	28 b	27 b	40 b	39 b
		C	6 b	5 b	18 b	17 b	30 b	29 b	42 b	41 b
		D	8 b	7 b	20 b	19 b	32 b	31 b	44 b	43 b
		E	10 b	9 b	22 b	21 b	34 b	33 b	46 b	45 b
		F	12 b	11 b	24 b	23 b	36 b	35 b	48 b	47 b



GUILD LUNCH

## THE GUILD LUNCH

## GENERAL CONTEXT

The function of the Guild Lunch in the Research Assembly is to be the nurture structure that releases motivity on behalf of the research task as well as experimentation in the dynamics that go on when the guild gathers its forces self-consciously for planning and implementation of direct action in the community. Since its operating context is different, it should not be regarded as an example for the structuring of the meeting format of the guild, though elements of the form of such a meeting will certainly be illuminated. The function is threefold: to provide distance for detached reflection on the researching task; to illuminate the transparency present in the mundane activities of the life of the guildsman, and to motivate the guildsman to re-engagement in the task at hand. It is the indirect spirit reprogramming that catalyzes the coming into being of the new day, the new man, and the new world.

## PRELUDE

The Lunch opening is a time for the creativity and passion of the guildsman to be let loose. Singing should be fun and celebrative, and instrumental groups, quartets, duets, etc., should be encouraged and planned for. Accountability is informal and must rely on the interior discipline of the teams to care for their members. Rooms must be prepared fastidiously by the set-up teams with the secular equivalent of an altar and other secular decor able to be set up quickly. Possible tactics for releasing spirit are listed below. Centerpiece guidelines are listed on page 63.

## ACT I

The indicative visioning spins break the guildsman loose to a comprehensive picture of the resurgence going on about him and the roles that will be required of him. The talk-back draws forth the guildsman's own vision and experience of resurgence.

## ACT II

The song conversation beckons the guildsman to behold the deeps that are present in the mundanity of life.

## ACT III

The research reflection gives the guildsman the opportunity to view his own work in a comprehensive context, by allowing him to bump up against the work of his colleagues in other sectors and reflect on his own guild's work.

## POSTLUDE

The reflective resolves of the group cap the lunch discussion and give the group an intent with which to move back into the afternoon's work.

## TACTICS FOR RELEASING SPIRIT

1. Music playing when people arrive.
2. Six sets of guild shield place mats.
3. Bread plates or other table adornment.
4. Singing waiters, on occasion.
5. Banner or shield creation.
6. Guild outing for lunch, once.

GUILD LUNCH CONSTRUCT

Pre-lude	MON	TUES	WED	THURS	FRI	SAT	SUNDAY	MON	TUES	WED	THURS	FRI	SAT	DETACHMENT
Singing, Duets, Barbershopping, Ritual							Singing, Duets, Barbershopping, Ritual							RELEASING
ACT I	RESURGENCE ROLES						DISCONTINUITY	RESURGENCE REVEALED						
Indicative Vision	SPACIAL RESURGENCE			INTERIOR RESURGENCE				SPIRIT WITNESSES			NEW EYE-GLASSES			
	Globality	Areal	Xavierism	Priordhood	Religious	Sophistication		World	Church	Local Community	New Image	LENS Tool	NEWS	
ACT II	Context, Fun Song, Spin						DISCONTINUITY	Context, Fun Song, Spin						TRANSPAR
Song Conversation	I Could Have Danced All Night	Some Enchanted Evening	Smoke Gets In Your Eyes	With A Song In Your Heart	Some-Where Over A Rainbow	I'll Be Seeing You		On the Street Where You..	Ah, Sweet Mystery of Life	Till There Was You	Old Black Magic	Far Away Places	Night and Day	
	Conversation							Conversation						
ACT III	Particular Task		Comprehensive Task				DISCONTINUITY	Method		Comprehensive Task			Future Possib.	PASSION
Research Reflection	Reflect on mundane in Task A	Reflect on insight in Task A	Spin on Task B	Spin on Task C	Spin on Task D	Implications for Task A		Reflect on Plenary	Method in LABS: LENS & Uptown	Spin on Task B	Spin on Task C	Spin on Task D	Guild Principles MYTH	
Post-lude	REFLECTIVE RESOLVES - RITUAL						DISCONTINUITY	REFLECTIVE RESOLVES - RITUAL						

## GUILD LUNCH FORMAT

<p>PRELUDE</p> <p>(Host)</p> <p>(15 minutes)</p>	<p>LUNCH OPENING: Singing and music, both with quartets, duets etc., and resurgence singing led by meal host.</p> <p>ACCOUNTABILITY: The host asks if all are present (teams check members).</p> <p>MEAL RITUAL: "Repeat after me: 'We have arrived at an historical vantage point/ where the wasteland ends/ and human wholeness and fulfillment begins.'"</p> <p>CALL TO FEAST: "Let us feast".</p>
<p>ACT I</p> <p>(Conversation Leader)</p> <p>Detachment from the immediate task.</p> <p>(15 minutes)</p>	<p>INDICATIVE VISIONING: The Conversation leader introduces or spins a resurgent witness for about 10 minutes on resurgence theme for the day, then spends the rest of the time drawing forth the wisdom of the Guild in that dimension. Spin outline (and possible questions) can be found in the respective construct.</p> <p>Week 1 - Spin done by the leader. See Indicative Visioning construct</p> <p>Week 2 - Spin by guest speakers - see Rotation Chart, Week 2</p>
<p>ACT II</p> <p>(Host)</p> <p>Illumination of the immediate transparency</p> <p>(15 minutes)</p>	<p>SONG CONVERSATION: Host opens with short spin to introduce fun song and invites full participation in singing. Following the short spin on transparency, the conversation song is sung, and the conversation is held according to the guidelines set forth in song conversation construct.</p>
<p>ACT III</p> <p>(Conversation Leader)</p> <p>Reengagement in the immediate task</p> <p>(15 minutes)</p>	<p>REFLECTION AND REPORTING ON RESEARCH; The Conversation leader provides transition from the song conversation (possibly with a song, or change in tone, or contextual statement) and then proceeds with conversation or reporting, according to the two week construct.</p>
<p>POSTLUDE</p> <p>(Conversation Leader)</p> <p>(Host)</p> <p>(5 minutes)</p>	<p>REFLECTIVE RESPONSE: Conversation leader draws forth one or more resolves of the group issuing from the discussion by asking a question such as "What concern will you carry with you into the afternoon's work?"</p> <p>CLOSING RITUAL: Host: "Repeat after me: 'The task before us now/ if we would not perish/ is to shake off our ancient prejudices/ and to build the earth.'"</p> <p>"Let us go to equip ourselves for work."</p>

GUILD LUNCH INDICATIVE VISIONING  
CONSTRUCT FOR FORGING SPINS

Week 1

## RESURGENCE ROLES

SPACIAL RESURGENCE			INTERIOR RESURGENCE		
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
GLOBALITY	AREAL	XAVIERISM	RELIGIOUS	PRIORHOOD	SOPHISTICATION
1. SPIRIT REALITY a. image: moon man b. think/feel c. decide d. resolve  2. TACTICAL REALITY a. tactics not goals b. "postage stamp" c. weight of res. d. expend the self  3. GLOBAL STYLE a. presence b. all embracing c. honor the other d. total expenditure  4. GLOBAL COMMUNI. a. world-wide b. transparently human c. universal human d. practical form	1. PRACTICAL GLOBAL a. turn on globe b. symbolic power c. style demonstrated d. tactical expenditure  2. RESPONSIBLE POLITY a. global resp. b. local autonomy c. mobility d. accountability-absolution  3. MISSIONAL INTENSIFICATION a. impact system b. trning system c. interchange system d. myth building  4. PRACTICAL DEMO. a. 54 area globe b. regional sign c. ecumenical parish d. sociolo. reconstruction	1. IDENTIFY W/LAND a. obedient to particular b. guest citizen c. not cult absorption d. being church  2. BEING THE COMP-REHENSIVE a. your geography b. rooted in sociolog. need c. rooted in glob d. macrocosm in microcosm  3. EFFECTIVE BATTLEPLAN a. check w/broth. b. risk intuition c. repre. Vatican d. global glue  4. BEING SPIRIT RELATIONSHIP a. you alone resp b. go solitarily c. go to die there d. on road, never arrive	1. NRM-OTHER WORLD a. wonderfilled life b. aware of freedom c. care for world d. fulfillment  2. NSV-THIS WORLD a. collapse b. trend discerned c. catalytic injection d. new form  3. SOCIOLOGICAL SIGN a. socio. embodi. b. guinea-pig c. reduplicable d. on b/2 of all  4. SERVANT FORCE a. radical discip. b. relieve innoc. suffering c. to church d. to world	1. LUCID a. detached b. open c. inclusive d. informed  2. PASSIONATE a. patient b. pliable c. empathetic d. sensitive  3. VOLITIONAL a. waitful b. decisional c. directional d. responsible  4. CRUCIFORM a. mystery b. x-ray vision c. evangel d. revolutionary	1. APPEARANCE a. body movement b. dress c. facial expression d. cultural finesse  2. EMBODIED SOCIAL a. honoring posture b. protocol/etiqu. c. smoothness d. pre-planned tactics  3. DIGNIFIED DETACHMENT a. receiving yes/no b. humility c. humor d. detached posture  4. GURU a. finesse b. sensitivity to moment c. leaving hunk of self d. indicative self

INTENT: Witness to your life experience that is every man's experience.

STYLE: Creative dramaturgy, not intellectual rational meaning.

LECTURETTE: (10 min) Spin stories on the arena, utilizing the 4x4 to release wisdom. (the 4's are most important.)

TALK BACK: (10 min) Elicit sociological insights, reflective wisdom, parish/societal implications

GUILD LUNCH INDICATIVE VISIONING  
CONSTRUCT FOR FORGING SPINS

Week 2

## RESURGENCE REVEALED

SPIRIT WITNESSES			NEW EYE-GLASSES		
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
WORLD	CHURCH	LOCAL COMMUNITY	NEW IMAGE	LENS	NEWS
1. VOCATION ADRIFT a. political ally b. cultural collapse c. economic tyrant d. rootless inter	1. ILLUMINATING EVENTS a. objective even b. details c. related to world-wide net d. related to parish	1. SIGNS OF RESURGENCE a. structures b. people act c. people spirit d. witness of people	1. VOCATION a. structural disrelation b. multi-vocation c. internal myopia d. emerging power	1. SPRING INSIGHTS a. discourse timing b. flexibility c. setting d. secular-religious	1. HONORING THE HAPPENING a. happenedness b. irrationality c. complexity d. tragedy
2. VOCATION REIMAGINE a. on b/2 of b. sign to particular situat. c. related to net d. relate to pari	2. RESURGENCE HAPPENINGS-12 mos a. self-story b. community stor. c. story w/in " d. myth building	2. KEY BREAKLOOSE a. structure b. form c. relationships d. style	2. PHASIALITY a. living process b. 4 phase life c. defiant stance d. developing collegiality	2. NEW LOOK-LENS a. discourses b. time design c. conversations d. finesse	2. APPREHENDED BY MYSTERY a. seizure b. address c. question d. subject. respons
3. OBJECTIVE SIGNS OF RESURGENCE a. signal in particular b. key happening c. intuitive step d. implications-20 years	3. IMPLICATIONS FOR HISTORIC.CHURCH a. local congre b. local parish c. denomination d. other denomi-nations	3. INTUITION ON NEXT STEP a. expansion b. replication c. demonstration d. local shove	3. SEXUALITY a. historical awareness b. dual oppositi. c. collapsed tension d. cocreative partnership	3. LENS FOLLOW-UP a. initial plan b. long-range pln c. future use d. troop use	3. SIGNIFICATING THE EVENT a. meaning b. demonstration c. story d. story within
4. ECONOMIC GROWING UP a. assuming resp. b. grow up polit. c. grow up cultu. d. take 1st step	4. SIGNS OF PARISH CATALYSIS a. local struct. b. local people c. local image d. local bubbling	4. WHAT DOES THAT MEAN FOR MAN a. knowing b. doing c. internal journ d. external exer- cise	4. RATIONALITY a. sense weaving b. genuine invent c. wasted creat. d. rising images	4. MARKETING PLAN a. presupposition b. strategy possi-bilities c. abstract plan d. 4 year vision	4. SOCIETAL VISION a. new day b. new man c. new particular geography d. new earth

INTENT: Witness to your life experience that is every man's experience.

STYLE: Creative dramaturgy not intellectual rational meaning.

LECTURETTE: (10 min) Spin stories on arena utilizing the 4x4 to release the wisdom.

TALK BACK: (10 min) Elicit sociological insights, reflective wisdom, parish/societal implications

## SONG CONVERSATIONS

Week 1

Opening	LEARNING			EXPERIENCING		
	CONSUMED	DESTINY	EMPTINESS	ENDLESSNESS	WONDER	LINGERING
OPENING CORPORATE SINGING	We want to learn about corporate singing this summer, so let's sing a little.	Let's try to blend the parts into a kind of blended passion by singing.	Let's try that harmoniously like we were about to break through earlier.	Have you noticed that when you sing corporately you don't hear your own voice?	Passionate singing is feeling the muscle tone in your diaphragm	Passion in singing comes from bleeding the meaning out of words
FUN SONG	Singing in the Rain	O What a Beautiful Morning	It's a Grand Night for Singing	Whistle a Happy Tune	Zip-a-Dee-Doo-Do	Bye Bye Blackbird
TRANSITION	Have you ever noticed how sometimes you just get caught up?	Destinal things in our lives always seem to begin unexpectedly.	Anytime we experience loss we have to deal with emptiness.	Eternality is always experienced in present relationships.	The future is a wondrous anticipation	Many times the key to the present is appropriate of rejected or forgotten.
THE SONG	I Could Have Danced all Night	Some Enchanted Evening	Smoke Gets in Your Eyes	With a Song in Your Heart	Somewhere Over the Rainbow	I'll Be Seeing You
MASTER IMAGE	When you put paper over a flame, notice how the paper turns brown, curls up around the edges, and leaves a hole - the hole is what you see - when you look through the hole you see.					
CONVERSATION QUESTION	<ol style="list-style-type: none"> <li>Where did the transparency break through - like a page with a match under it? What phrase? (Any phrase here that became a place of transparency?)</li> <li>When you looked through, what did you behold; what did you see? Sometimes it comes as if I were being beheld. What beheld you at the moment that transparency broke through for you?</li> <li>In the past 24-hours or so, where were you in the midst of that happening? (Where in your own life do you remember--say just in the past 24 hours--has that happened to you?)</li> <li>Let's pull back from this. A song <u>is</u> if it speaks, if it mediates the deeps of life. The artist may be largely unconscious, but whether conscious or not, what profound aspects (deeps) of humanness was he out to point to with this song? (What was he out to do, whether he was self-conscious or not?)</li> </ol>					

## SONG CONVERSATIONS

Opening	FINESSING			EMBODYING		
	DISCOVERY	SERVICE	EXALTATION	PASSION	BECKONING	YEARNING
OPENING CORPORATE SONG	Let's get some of our passion into our singing this noon.	Rhythm, words, and melody unify to bring meaning	Corporate singing melody and rhythm are servants of words	Corporate singing honors the drama that each song is.	In corporate singing you expend your life in dramatization of song.	Have you experienced presence of total body as we've done this singing?
FUN SONG	There is a Tavern in the Town	Bye, Bye Blackbird	It's a Grand Night for Singing	Oh, What a Beautiful Morning	Blue Skies	Whistle a Happy Tune
TRANSITION	When you experience broken open everything is transformed.	What would it take to recover meaning of word "love"?	Everyman experiences gianthood in midst of little things of life.	Sometimes you're just overwhelmed by passion	Every man is beckoned by civilization.	Longing varies in intensity but is always there.
THE SONG	On the Street Where You Live	Ah, Sweet Mystery of Life	Till There was You	Old Black Magic	Far Away Places	Night & Day
MASTER IMAGE	When you put paper over a flame, notice how the paper turns brown, curls up around the edges, and leaves a hole - the hole is what you see - when you look through the hole you see.					
CONVERSATION QUESTION	<ol style="list-style-type: none"> <li>1. Where did transparency break through - like page with match under it? What phrase? (Any phrase here that became a place of transparency?)</li> <li>2. When you looked through, what did you behold; what did you see? Sometimes it comes as is I were being beheld: what beheld you at the moment that transparency broke through for you?</li> <li>3. In the past 24 hours or so, where were you in the midst of that happiness? (Where in your own life do you remember--oh, say--just in the past 24 hours has that happened to you?)</li> <li>4. Let's pull back from this. A song <u>is</u> if it speaks, if it mediates the deeps of life. The artist may be largely uncounscious, but whether conscious or not, what profound aspects (deeps) of humanness was he out to point to with this song? (What was he out to do, whether he was self-conscious or not?)</li> </ol>					

## RESEARCH REFLECTION - WEEK 1

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
INTENT	<u>Reflective Conversation</u> To release mundane as free gift to bring out absurdity and observe what was least important	<u>Breakthrough Conversation</u> Bring to consciousness the insights of the guild in relat. to the total research task.	REPORTS FROM OTHER RESEARCH SECTORS To impact the guild with the breakthroughs and motivation of the other sectors in order to break loose insights into its own task.			Pull Together Implications of reports from other sectors for our own area. Grist for grand plenary report.
MOOD	Light Spoofing Fun	Seriousness - standing back and looking through	Fast - moving, with imaginal, shotgun content			Serious double-taking
METHOD	<u>Possible Questions:</u> Today, where find self saying "why am I doing this?" Most obscure thing you did? What unhelpful thing happened? What does that mean? How could you use that? to build myth?	<u>Possible Questions:</u> What new image broke loose for you? Where did light go on? What old images recalled? How are new images beginning to inform you of future steps? Universal implicats?	Allow 10 minutes for report: - imaginal - descriptive of task (colorful) - breakthroughs - insights - blocks (Use charts, gimmicks, costumes, voice, etc.) Ask questions of clarity, then push for insights and where clarity came through			<u>Possible Questions:</u> What strikes in your memory for repts? What becomes clear? Between sectors? What implications for next week for all history?
STYLE	Eliciting Seductive	Pushing for Clarity	Embodying Resurgence (Passion, confidence, with vivid images)			Spinning, feet-on-table

Corporate Life	RESEARCH REFLECTION - WEEK 2				GUILD LUNCH	
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
INTENT	<p><u>Plenary Reflection</u> Pull together past week and plenary to release and focus work for Week 2</p>	<p><u>Methods Report</u> Illuminate new methods in work and in community reformulation</p>	<p>REPORTS FROM OTHER RESEARCH SECTORS</p> <p>To impact the guild with the breakthroughs and motivation of the other sectors in order to break loose insights into its own task.</p>			<p><u>Guild Pull Together</u> Look at past 2 weeks and discern what learned about guilding.</p>
MOOD	Buoyant, fun	High Anticipation	Fast-moving, with imaginal, shotgun content			Discovery
METHOD	<p>Art form plenary - Highlight - Givenness of hope - Revelations, etc.</p> <p>How would you describe the one focus of the work? What intuit as the 1 focus of this week?</p>	<p>LENS Uptown Share breakloose edges in methods</p> <p>implications in the reflection</p>	<p>Allow 10 minutes for reports</p> <ul style="list-style-type: none"> <li>- imaginal</li> <li>- description of task (colorful)</li> <li>- insights</li> <li>- breakthroughs</li> <li>- blocks (Use charts, gimmicks, costumes, voice, etc.)</li> </ul> <p>Ask questions for clarity, then push for insights and here clarity comes through</p>			<p>Context on Guild as Experiment</p> <p>Create set of principles for the local guild</p>
STYLE	Drawing forth wonder, awe	Sober confidence and excitement	Embodying Resurgence (Passion, confidence, with vivid images)			Celebrative and reflection of Guild

## PERSONNEL ROTATION PLAN

## ACT III RESEARCH REFLECTION GUILD REPORTING ROTATION

	CONG. I			CONG. II			CONG. III			CONG. IV		
GUILD	A	B	C	D	E	F	G	H	I	J	K	L
Wednes.	D	E	F	A	B	C	J	K	L	G	H	I
Thurs.	G	H	I	J	K	L	A	B	C	D	E	F
Friday	J	K	L	G	H	I	D	E	F	A	B	C
Wednes.	E	F	D	B	C	A	K	L	J	H	I	G
Thurs.	H	I	G	K	L	J	B	C	A	E	F	D
Friday	K	L	J	H	U	G	E	F	D	B	C	A

A representative from a guild in another congregation reports on that congregation's research work to another guild; each guild hears reports from each research task arena each week. In any congregation, all three guilds hear reports from three guilds in one other congregation on a given day. No guild hears from the same guild in a congregation more than once.

## WEEK 2, ACT I INDICATIVE VISION: ROTATION OF GUEST WITNESSES

	CONG. I			CONG. II			CONG. III			CONG. IV		
DAY/GLD	A	B	C	D	E	F	G	H	I	J	K	L
Monday	W 1	C 1	L 1	C 2	W 2	L 2	C 3	L 3	W 3	C 4	L 4	W 4
Tuesday	C 4	L 4	W 4	W 1	L 1	C 1	L 2	W 2	C 2	L 3	W 3	C 3
Wednes.	L 3	W 3	C 3	L 4	C 4	W 4	W 1	C 1	L 1	W 2	C 2	L 2

WORLD	GUEST'S NAME	CHURCH	GUEST'S NAME	LOCAL COMMUN.	GUEST'S NAME
W 1		C 1		L 1	
W 2		C 2		L 2	
W 3		C 3		L 3	
W 4		C 4		L 4	

Guests will speak to each guild during the second week to spark the vision of the guild. The selection of the twelve people will be made by the Spirit Life Room E dynamic. Each guest witness speaks to three guilds, each of which is in a different congregation.