

**The Internal Life Guide
1981—1982**

INTERNAL LIFE GUIDE CONTEXT

Global Research Centrum

This booklet contains the forms of the Order's symbolic life experiment for the year 1981 to 1982. This year the experiment defined in Book I of the 1980 Global Prior's Council under "Spirit Practices--Ritual Experiment" (page 72) will be continued. Therefore some changes in these guidelines on pages 1, 3, and 10 will be necessary for houses in these locations: Chile, Egypt, Hong Kong, India, Indonesia, Japan, Kenya, Malaysia, Nigeria, and Taiwan.

THE CHURCH YEAR

THE YEAR OF OUR LORD						THE YEAR OF HIS CHURCH	
The Gift of Our Life			The Gift of Our Death			PENTECOST	TRINITY
ADVENT	CHRISTMAS	EPIPHANY	LENT	HOLY WEEK	EASTERTIDE		
anticipation	event	walking as kings	humility of capenditure	sacrifice of hope	resurgence of spirit		
Purple	Gold	White	Purple	Black	White	Red	Green

The Church Year is the traditional yearly rythm of the global Christian community, and is the way in which our Fathers in the Faith structured the Church's service to the world. Each color is used in season as the dominant one for reredos, altar cloth, candles, and other decor. The High Altar candle is always white, the color of celebration and thanksgiving.

Guidelines will be provided to allow appropriate celebration of each season by the dispersed Order as the Church.

This Year 1981-1982

Advent	Nov. 29 - Dec. 24
Christmastide	Dec. 25 - Jan. 5
Epiphany	Jan. 6 - Feb. 23
Lent	Feb. 24 - Apr. 3
Holy Week	Apr. 4 - Apr. 10
Eastertide	Apr. 11 - May 29
Pentecost	May 30 - Jun. 5
Trinity	Jun. 6 - Nov. 27

Section I - THE MORNINGThe Morning

The three-act drama of the morning - the Office, the Breakfast Conversation and the Collegium - is the key symbolic and spirit happening of the day in the religious house. The stance of faith, the mood and context for the day and the missional decision for engagement are all empowered by this morning happening. Care for the space, the breakfast menu and the preparation of profound collegiums will allow this time to be a great corporate occasion in the house. As people of the spirit we must guard the dramaturgy and impactfulness of each part, and of the whole as the initiation of a day of care.

SYMBOLIC LIFE CONTEXT

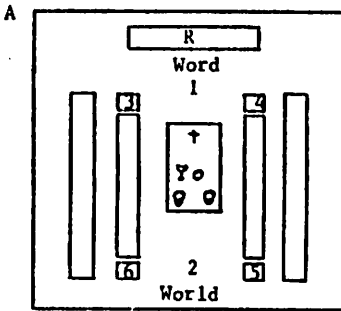
Our symbolic life has always sustained us in our task. It is our common rehearsal of who we are as a group of people and what our task is. Our symbolic life is always for the sake of the world, not for ourselves. Thus our experimentation has always been aimed toward discovering what it will take to sustain primal community in a pluriform globe.

This year we will continue last year's experimental forms by holding the Daily Office Monday through Thursday and other Daily Rituals Friday and Saturday. House Church will be on Sunday.

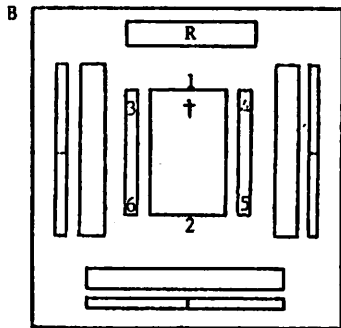
The Daily Ritual Witness Rationale, based on the Vocational Journey Chart, is included here to trigger ideas for the witness in Daily Office or the other rituals. A witness is three minutes & has the following format:

- a) Contextual Statement
- b) Life Illustration
- c) Declarative Statement

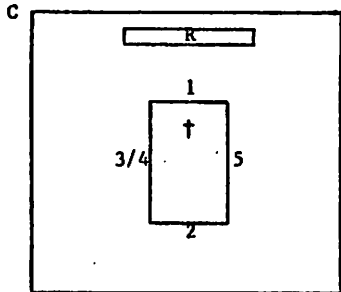
THE DAILY OFFICE SETTING



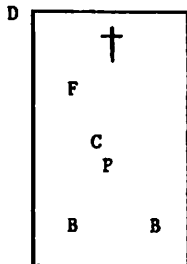
A. Standard Daily Office Room. It is recommended that such a room be set aside for Daily Office and prayers even when it means a tightness in personal space.



B. When a room is impossible, Daily Office may be done around a collegium table as shown here or in a lounge which is reset afterwards. In this case we recommend that in crowded quarters offering plates are initially at the word end and offered at the world end.



C. In small houses only four liturgists are required; indeed, daily office can be done with two. In either case we recommend an historic witness be read at least twice a week.



D. In every case, the word table (and the collegium table if used as the word table) follows these simple rubrics:

EQUIPMENT

- R - reredos ;
- W - Word table
- (HA - High altar optional)*
- † - standing cross
- C - chalice
- P - plate
- F - flame
- B - baskets

* High altar holds rock, incense and candle. No other candle is needed

ROLES

1. first liturgist, priest and representative of the mystery
2. second liturgist, representative of all mankind and leader of earth's response
3. Old Testament reader and offering
4. New Testament reader and offering
5. Witness and offering
6. Offering

The witness is not a time to be center stage, either with brilliance or humility, but a time to hold up, as a transparent nobody, the objective wonder of our life as it shares in the Sonship of Jesus the Christ.

DAILY OFFICE WITNESS RATIONALE

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Confronted by human pain	Experiencing seizure of life's caring	Selfhood audited by vocational authenticity	Determining authentic significant expenditure	Creating insulated life options	Acknowledging mystery's claim
2	I am thankfully carefilled	Beseiged by inclusive claims	Engaging unjust universal suffering	Interior discipline exposed by overwhelming demands	Effecting humanness in universal journey	Segmenting life into private obligations
3	Actualizing perpetual repentance	I am awe-fully expended	Assaulted by sheer absurdity	Suffering doubt-filled solitary sacrifice	Vocational integrity extinguished by fruitless expenditure	Bearing the offense forever
4	Controlling covenantal claims	Willing vocated humiliation	I am wondrously chosen	Engulfed by infinite obligation	Maintaining fanatical transparent care	Electional certitude undermined by unworthiness
5	Being mystery's submissive instrument	Yearning for history's responsive-	Embodying creation's compassion	I am Being's trust	Confronted by human pain	Beseiged by inclusive claims
6	Assaulted by sheer absurdity	Engulfed by infinite obligation	Experiencing seizure of life's caring	Engaging unjust universal suffering	Suffering doubt-filled solitary sacrifice	Maintaining fanatical transparent care
7	Selfhood audited by vocational authenticity	Interior discipline exposed by overwhelming demands	Vocational integrity extinguished by fruitless expenditure	Electional certitude undermined by unworthiness	Determining authentic significant expenditure	Effecting humanness in universal journey
8	Bearing the offense forever	Being mystery's submissive instrument	Creating insulated life options	Segmenting life into private obligations	Controlling covenantal claims	Yearning for history's responsiveness
9	Acknowledging mystery's claim	Actualizing perpetual repentance	Willing vocated humiliation	Embodying creation's compassion	I am thankfully carefilled	I am awe-fully expended
10	I am wondrously chosen	I am Being's trust	Confronted by human pain	Experiencing seizure of life's caring	Selfhood audited by vocational authenticity	Determining authentic significant expenditure
11	Creating insulated life options	Acknowledging mystery's claim	I am thankfully carefilled	Beseiged by inclusive claims	Engaging unjust universal suffering	Interior discipline exposed by overwhelming demands
12	Effecting humanness in universal journey	Segmenting life into private obligations	Actualizing perpetual repentance	I am awe-fully expended	Assaulted by sheer absurdity	Suffering doubt-filled solitary sacrifice
13	Vocational integrity extinguished by fruitless expenditure	Bearing the offense forever	Controlling covenantal claims	Willing vocated humiliation	I am wondrously chosen	Engulfed by infinite obligation
14 Oct. II	Maintaining fanatical transparent care	Electional certitude undermined by unworthin.	Being mystery's submissive instrument	Yearning for history's responsiveness	Embodying creation's compassion	I am Being's trust

Please refer to the following Vocational Journey chart.

VOCATIONAL JOURNEY CHART

THE DYNAMICS			I	II	III	IV
EVENTFUL ENCOUNTER	PROFOUND ADDRESS	A INTRUDING EVENT	CONFRONTED BY HUMAN PAIN	BESEIGED BY INCLUSIVE CLAIMS	ASSAULTED BY SHEER ABSURDITY	ENGULFED BY INFINITE OBLIGATION
		B EVOKED CONSCIOUSNESS	EXPERIENCING SEIZURE OF LIFE'S CARING	ENGAGING UNJUST UNIVERSAL SUFFERING	SUFFERING DOUBT-FILLED SOLITARY SACRIFICE	MAINTAINING FANATICAL TRANSPARENT CARE
	PROFOUND DESPAIR	C OVER THE HUMAN STRUGGLE	SELFHOOD AUDITED BY VOCATIONAL AUTHENTICITY	INTERIOR DISCIPLINE EXPOSED BY OVERWHELMING DEMANDS	VOCATIONAL INTEGRITY EXTINGUISHED BY FRUITLESS EXPENDITURE	ELECTIONAL CERTITUDE UNDERMINED BY UNWORTHINESS
INTENTFUL RELATIONSHIP	PROFOUND DECISION	D ABOUT THE MYSTERY'S DEMAND	DETERMINING AUTHENTIC SIGNIFICANT EXPENDITURE	EFFECTING HUMANNESS IN UNIVERSAL JOURNEY	BEARING THE OFFENSE FOREVER	BEING MYSTERY'S SUBMISSIVE INSTRUMENT
		E SEDUCTIVE PLATEAU	CREATING INSULATED LIFE OPTIONS	SEGMENTING LIFE INTO PRIVATE OBLIGATIONS	CONTROLLING COVENANTAL CLAIMS	YEARNING FOR HISTORY'S RESPONSIVENESS
	F DESTINAL LEAP	ACKNOWLEDGING MYSTERY'S CLAIM	ACTUALIZING PERPETUAL REPENTANCE	WILLING VOCATED HUMILIATION	EMBODYING CREATION'S COMPASSION	
G TRANSFORMING DECLARATION			I AM THANKFULLY CARE-FILLED	I AM ANE-FULLY EXPENDED	I AM WONDROUSLY CHOSEN	I AM BEING'S TRUST

THE DAILY OFFICE LECTIONARY

Global Research Centrum

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DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV	
SEPT	1	JOB 29:11-20	TITUS 3: 1- 8	4f	16	DT 28: 9-14	GAL 3:21-29	24
	2	30:19-21	I TIM 1: 3-11	8	17	28:15-24	4:21-5:1	1
	3	32: 6-17	2: 1- 7	1	18	31: 1- 8	5:16-25	22
	4	33:12-30	3: 1- 7	1	19	31:22-29	6: 3-10	7
	5	34: 7-15	4: 1-10	10	20	JOSH 1: 1-11	MARK 1: 2-13	11
	6	37:14-24	5: 9-16	14	21	3: 9-17	1:40-45	41
	7	38: 1-15	5:17-25	22	22	4: 1- 9	2: 1-13	9
	8	38:28-41	6:11-19	11	23	4:15-24	2:21-28	28
	9	39: 1-12	II TI 1: 3-10	8	24	5:10-15	3:20-30	29
	10	40: 6-14	2: 1-13	11	25	6: 6-17	4: 3-12	9
	11	41: 1- 6	3:10-17	14	26	11:16-23	4:35-41	40
	12	42: 1- 6	4: 1- 8	7	27	23: 1- 8	5:35-43	36
	13	DT 11:22-28	GAL 1:11-20	11	28	23:14-16	6: 1-13	8
	14	18:14-22	2:15-21	19	29	24: 1-13	6:30-44	41
	15	27:11-26	3: 1- 6	2	30	24:14-18	7:24-30	28
OCT	1	JUDG 2: 1-10	MARK 8:11-21	12	16	JUDG 16:23-30	MARK 16: 9-18	15
	2	2:11-17,	9: 2-13	8	17	GEN 1: 1- 5	ROM 1: 8-17	14
	3	4: 1- 9	9:17-29	29	18	2: 4- 9	1:18-23	21
	4	6:11-18	9:42-50	45	19	3: 8-13	2: 1-10	6
	5	6:33-40	10:17-27	23	20	4: 1- 7	2:17-24	21
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	9	11:29-40	12:18-27	27	24	9: 8-14	4:13-22	17
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	15	43: 2-15	1:15-22	19	30	50:15-26	13: 5-10	5

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DEC	1 EX 1: 8-14	I COR 1:10-17	13	16 EX 33:12-17	I COR 11:23-32	29	
	2 2:11-15	1:25-31	28	17 34:29-35	13: 1-13	2	
	3 3: 1- 6	2: 1-10	4	18 35:20-29	14: 1- 6	3	
	4 4:10-18	3: 1- 9	7	19 40: 1-15	14:20-25	22	
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	6 13:17-22	5: 1- 8	6	21 ISA 6: 1- 7	15:20-28	22	
	7 15:22-27	6: 1-11	3	22 7: 1- 9	15:35-44	36	
	8 18: 5-12	7:12-24	24	23 7:10-17	16: 1-14	13	
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	7 RUTH 1: 3-18	PHILEMN: 8-16	14	22 3: 1- 8	2:18-25	25	
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	14 4: 1- 6	JAMES 1: 1-11	6	29 HOSEA 1: 2- 9	5: 1-15	6	
	15 5: 1- 7	2: 5-13	13				

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	2 2:18-23	6:14-21	20	17	3: 1- 9	13:31-38	35
	3 3: 1- 5	6:30-40	35	18	3:10-4:11	14: 1- 6	6
	4 4: 1- 4	6:59-71	68	19	MICAH 1: 1- 9	14:15-26	24
	5 5: 1- 7	7:14-24	17	20	2: 1- 6	15: 1-10	5
	6 5:15-6:6	7:25-36	36	21	3: 1- 4	16:25-33	33
	7 6:11-7:7	8:12-20	12	22	4: 1- 8	17:13-23	23
	8 8: 1- 4	8:31-36	36	23	5: 1- 5	18: 1-11	4
	9 9: 1- 4	9:24-34	25	24	6: 6- 8	18:19-27	21
	10 10: 1- 6	10:10-18	11	25	7:14-29	19: 4-16	16
	11 11: 1- 5	10:31-39	33	26	JOEL 3: 1- 3	19:17-27	19
	12 12:10-14	11:32-44	44	27	3: 9-16	20: 1- 9	8
	13 13:12-16	11:45-53	50	28	OBAD 1: 1-14	20:24-29	29
	14 14: 1- 9	12: 1- 8	8	29	1:15-18	21:15-19	17
	15 JONAH 1: 1- 6	12:44-50	47	30	NAHUM 1: 1- 8	I JN 1: 5-10	9
			31	2: 1- 8	2: 3-11	6	
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	2 HAB 2: 1- 3	3:13-24	24	17	23: 6-12	4: 2-18	5
	3 2: 9-14	4:13-21	18	18	JER 1: 1-10	LUKE 1: 5-20	17
	4 ZECH 9: 8-10	5: 1-12	11	19	2: 4- 9	1:26-38	30
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	2 16: 5- 9	9:23-27	24	17	31:31-34	20:27-38	38
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	15 29: 1- 9	18:31-43	42	30	43: 1- 7	5: 1-12	9
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JUN	1 JER 49:23-39	ACTS 7: 1- 8	5	16	EZEK 12: 1- 6	ACTS 17:16-21	20	
	2	50:17-20	7:44-53	51	17	24: 9-14	17:22-34	30
	3	51:15-19	8: 9-17	17	18	24:15-24	18: 1-11	9
	4	51:52-58	8:27-38	31	19	33: 7-11	19: 1- 7	2
	5	EZEK 1: 4-21	9: 1- 9	4	20	33:30-33	20: 7-12	11
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	8	3:16-21	11: 5-17	17	23	36: 5-12	22:17-21	21
	9	4: 1- 8	11:25-30	29	24	36:33-38	23: 6-11	11
	10	5: 1- 4	13: 4-12	11	25	37: 1-10	23:12-22	-21
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	12	7:10-14	14: 8-18	11	27	39:17-24	25: 1-12	12
	13	8: 7-13	15: 6-12	10	28	40: 1- 4	26:24-29	28
	14	9: 1- 7	16:11-15	15	29	43: 1-12	27:27-38	35
	15	11:13-21	16:25-34	31	30	43:18-24	28: 1-10	8
	JUL	1	EZEK 47: 1- 9	ACTS 28:15-22	20	16	DAN 12: 5-13	HEB 12: 3-13
2		DAN 1: 1- 5	HEB 1: 1- 6	3	17	EZRA 1: 1- 4	12:18-29	28
3		2: 1-13	2: 9-18	17	18	3: 8-13	13: 7-16	14
4		2:17-23	3: 1- 6	6	19	7:21-29	I PE 1: 3-12	8
5		2:35-45	4: 1-11	6	20	8:31-36	2: 1-10	9
6		3: 1- 7	5:11-14	13	21	9: 5- 9	3: 1- 7	4
7		3:12-23	6: 1-12	12	22	9:10-15	3:13-22	22
8		3:24-30	7:11-19	19	23	NEH 2: 1-10	4: 7-11	10
9		7: 1-10	7:20-28	27	24	2:17-20	5: 1- 7	6
10		7:19-28	9: 6-14	11	25	4: 6-15	II PE 1: 1-11	8
11		8: 1- 7	9:15-22	15	26	12:27-30	2:10-22	20
12		8:15-22	10: 5-18	10	27	13: 4- 9	3:11-18	13
13		10: 2-14	10:19-25	23	28	LEV 19:15-18	I THE 1: 1-10	8
14		10:15-11:1	11: 8-16	16	29	19:31-37	2: 1-12	11
15		11:29-39	11:32-40	40	30	23: 1- 8	3: 6-13	8
AUG	1	LEV 23:26-32	I THE 5: 1-11	9	16	JOB 12: 1-12	REV 10: 1-11	10
	2	23:33-36	II TH 1: 3-10	5	17	13: 8-19	11: 1-14	11
	3	23:37-44	2: 5-12	12	18	14: 1-10	12: 1-12	11
	4	26: 3-13	3: 6-13	6	19	15: 1- 6	13: 1- 9	8
	5	JOB 1:13-22	REV 1: 9-19	18	20	16: 1- 9	14: 1-13	13
	6	2: 1-10	2: 1-11	11	21	17: 1- 9	15: 1- 8	8
	7	3: 1-11	2:12-29	23	22	18: 1-12	16:17-21	17
	8	4: 1-11	3: 1-13	12	23	19: 1-12	17: 1-14	14
	9	5: 1- 9	3:14-22	18	24	20: 1- 9	18:18-24	20
	10	6: 1-13	4: 1-11	10	25	21: 1- 6	19: 5-10	9
	11	7: 7-19	5: 1-14	5	26	22:21-30	19:11-16	16
	12	8: 1- 7	6: 1-11	11	27	23: 1-11	20: 4-15	11
	13	9:25-35	6:12-7:8	2	28	24:19-25	21: 1- 8	5
	14	10: 1- 7	7:9-8:5	1	29	25:1-26:4	22: 6-17	9
	15	11: 1- 9	8:6-9:6	4	30	27: 1-10	JUDE:16-25	21
					31	28:20-28	TITUS 2:11-15	11

THE BREAKFAST COLLEGIUM

Breakfast is the common symbolic meal of the day and requires formal intentional setting and service.

SongsAccountability:

Let us account for our presence at Daily Office by teams: Team A, etc.

Absolution: (sample)

If you think no one has cared for me this year, just remember that you've been set free from all your idols, therefore be the self you alone nakedly are.

Fasting Rite:

The houses of Area _____ are fasting this day on behalf of the globe.

Meal Ritual:

- L. Praise the Lord, Christ is risen.
C. He is risen indeed.
L. Amen C. Amen
or use (Friday and Saturday)
L. Resurgent spirit is now emerging.
C. Let us declare the human vision.
L. That is life. C. Be it so.

Prayer or InvitatoryIntroduction of Guests

Let us feast.

Scripture/News or Journal/News Conversation

(Guidelines are included on following pages.)

CollegiumAnnouncementsSend Out

SAMPLE ABSOLUTIONS

THE
ILLUSION

If you think...

"No one has
cared for me
this year.""My colleagues
are my
problem.""This
assignment
must be wrong
since I
cannot do it."THE
INDICATIVEJust remember
that..."You've been
set free from
all your idols.""Your life as
it is is a gift
from Heaven.""Life is
contradictions."THE
ABSOLUTION

Therefore...

"Be the self
you alone
nakedly are.""Be both the
team and the
solitary you
are.""Be the power
your life is."

BREAKFAST CONVERSATION GUIDELINES

Global Research Centrum

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Intent

The primary intent of the scripture/news conversation is to recreate the self-consciousness of the body in its historical task. Its purpose is also to hold before the group the significance of this particular day as unique and unrepeatable. Within this context the conversation is a corporate liturgical rehearsal of the continual discovery of profound humanity in our life and times. Its drama is key to releasing the participants to live this day in effulgency.

In both the scripture and news you are after the group experiencing an illuminatory happening. Length does not guarantee that happening; it may occur in the process of responding to the first question.

The Scripture

The most important preparation for the scripture conversation is deciding how to read the scripture. Second is deciding how to get the attention of the group. Third is deciding in advance what the key address is so you can have some way of anticipating the depth address of the passage. Do not force a relation between the scripture and news.

Scripture Methodology

The scripture conversation has three stages, each of which has a series of possible questions. These stages are most important to keep in mind:

Stage One--Getting the capital verse well in the mind of the whole body.

Stage Two--Transposing key phrases of the capital verse from the 1st century to the 20th century mindset.

Stage Three--Exploring the address of the passage to this group on this day.

The following models are suggestive of how this purpose may be attained:

- | #1 | #2 | #3 |
|--|--|--|
| 1. Repeat after me... | 1. Have cv written on blackboard. Ask what is the most important word. Have several read it with various emphases. | 1. Read scripture verse several times. 2. Imagine you were outside the room and heard these words, what would you understand was going on? |
| 2. What wer the circumstances? | 2. Why did the Church remember and record this? | 3. What was the import of this statement? How would you say it differently? |
| 3. What issue was this addressing among whom? | 3. What is its significance for us today? How is it still the word of light to our situation? | 4. What is a similar circumstance today? |
| 4. What was the message the Early Church heard? | | |
| 5. Where would you deliver the same message today? | | |
| 6. How would you stare it? | | |

BREAKFAST CONVERSATION GUIDELINES (cont'd.)

The News

The conversation leader should have familiarized himself with the day's news before the conversation. In conducting the conversation the key question is what is really news, versus what is interesting.

1. It is not in any way a time for gathering of knowledge about world goings-on, nor is it a time to discuss at length and come to conclusions about dealing with problems of the world. Stay away from issues.
2. It is unnecessary to ask for categories (local, international, economic, political, etc.) as these may force the exclusion of pertinent news and the inclusion of impertinent news. Some mornings it may be the local news which is of special significance; other mornings news of international scope.
3. The rabbi can use discretion and freedom to cut off or to encourage the conversation in order that the particular news items be stated briefly, questions of clarification asked, and the particular significance to the life of the group articulated.
4. The concern is grasping, through these events, the indicative address on one's life, rather than drawing forth imperatives.

News Conversations

The following are suggestions of how to conduct the news conversation:

- | #1 | #2 | #3 |
|--|--|--|
| 1. Name the news events that have happened in the past 24 hours (objective events.) | 1. Name the news events that have affected your consciousness the last 24 hours. | 1. What events have you been brooding about relative to what's happening in the world these days? |
| 2. Suggest one as the most significant for this body today. Ask for any clarifying data. | 2. Which one event would you consider as significant for this body to look at? | 2. Which of these events do you think would considerably change the direction of history in the next five years? |
| 3. Where is the address of this event to this group? | 3. How do you see God's activity in this particular event? | 3. How does this event affect the group in terms of its decision today? |
| 4. How is this event "news" for you (how has it altered your context)? | 4. Where do you see it is pointing to the future of the globe? | |

Close the conversation by reading the capital verse of scripture. (Remember, do not try to link it to the news; just put it back into the group consciousness once more.)

THE JOURNAL/NEWS CONVERSATION

Global Research Centrum

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The Journal/News conversation is a three-minute imaginal event. The dramatic is more to be valued than the pedestrian, the surprising more than the routine. The three parts of the conversation are as follows:

- I. Grounding the Journal quote: branding the quotation into every mind so that it will last all day long.
- II. Hearing the news impact: allowing the historical events of this day to seep into the group's consciousness.
- III. Stating the profound indicative: enabling the body to articulate a depth response to the dialogue of the quotation and the news.

SAMPLE CONVERSATIONS

QUESTION INTENT	Quote: The mark of the saint/is that he always lives/at the limit of his powers.		
	CONVERSATION #1	CONVERSATION #2	CONVERSATION #3
I GROUNDING THE JOURNAL QUOTE	"Repeat after me: 'the mark of the saint.....'" When have you lived at the limit of your powers?	The mark of the saint is..... what? (get 3 answers) Someone else once said that "The mark of the saint is....etc."	READ THE QUOTE What phrase caught you? Why do you think that caught you?
II HEARING THE NEWS IMPACT	What is one news event which has caught your attention in the last 24 hours? What is it a portent of?	What are the events around the world? (one event per sphere) Which event would you headline a TV news program with? Why?	What are the headlines on today's front page? (Pick one and ask the person to read only the first paragraph) What is history say- ing in this event?
III STATING THE PROFOUND INDICATIVE	Read quote again. What would it look like for us to live at the limit of our powers before that portent?	What is required to allow people every- where to live at the limit of their powers?	What do you want to say back to history? Remember, the "mark of the saint is that he always lives at the limit of his powers."

In preparing to lead this event, study the assigned quote, look at these samples, brood on the state of the group, and prepare the appropriate three-minute happening of self-consciousness, awe and resolve.

THE GLOBAL PRAYERS

Context

Global Prayers are done on the assumption that prayer changes things. In a time of expenditure and doing we require the mutual support of our colleagues as we stand before the mystery which alone sustains.

The 1981-1982 Experiment

In the year 1981-1982 the Order will experiment with Global Prayers at the evening meal hour. The intent will be to experience through readings the prayer dynamic as it arises in every culture, to focus attention on our common global mission through the reading of collects, and to create prayers in relation to the particular activities and concerns of the day through verbal reflections under the rubrics of gratitude, petition, confession, and intercession.

The prayer rubrics will take 7 to 10 minutes. It is recommended that the table be set but the food not placed there until after the prayers. The co-hosts of the meal will lead the prayers. Prayers need not be written. The format for offering up prayers is not prescribed, but can be offered in the form of each individual's tradition around the table. During quarterly planning, reflections on this experiment should be recorded and sent to Global Research Centrum to facilitate future development of this experiment.

Note that the declarations, collects, and forms of prayer vary in number and so will rotate independently among the days prayers are done.

THE EVENING PRAYERS

THE
 PREPARATION The Song
 The Accountability
 The Absolution

THE ARCHAIC DECLARATION:

Let us stand before the cultural
 tradition of _____ and hear these words:
 (Reading of the day by the leader.)

THE GLOBAL COLLECT:

Let us stand before the common global
 task and hear these words:
 (Reading of the day by a designated
 reader.)

THE PARTICULAR CARES:

Let us stand before the activities
 and concerns of this day and create
 a prayer of _____.
 Questions of reflection by the leader.

THE
 TRANSITION

Let us offer up these reflections and
 eat this meal as Those Who Care and
 serve the endless task of inventing
 civilization.

Let us feast.

THE ARCHAIC DECLARATIONS

Day 1 - Islam

In the name of Allah, the Gracious, the Merciful.
Say, 'He is Allah, the One; Allah, the Independent
and Besought of all. He begets not, nor is he
begotten; And there is none like unto Him.'

Day 2 - The Dakota Indians

Thus the Father saith,
Lo he now commandeth all on earth to sing,
To sing now,
Thus he has spoken,
Thus he has spoken,
Tell afar his message,
Tell afar his message!

Day 3 - Judaism

Awake, awake, put on your strength,
O arm of the Lord, awake as you did long ago,
In days gone by.

Day 4 - Buddhism

Veneration to the blessed one the enlightened one,
the perfectly enlightened one:
To the Buddha, the (chosen) resort, I go.
To (the Dhamma, the (chosen) resort, I go.
To the Sangha, the (chosen) resort, I go.
And now I betake myself, Lord to the blessed One
as my refuge, to the truth and to the Order. May
the blessed One accept me as a disciple, as one
who, from this day forth, as long as life endures
has taken his refuge in them.

THE ARCHAIC DECLARATIONS (cont'd.)

Day 5 - East African

In flesh we live in limitations and torment.
Droughts, famine, and pest daily worry us. We
beg your unlimited compassion to be always among
us. The whole tribe patiently awaits for your
protection. We are ignorant of this life and of
what is beyond you. Help us through. Our faith
and hopes are in you. We know that you led this
very life before us. You must know the purpose.
Hence, like a child lead us home across the jungle
on a thorny pathway, like a goat to a tender
browse land and spring waters.

Day 6 - Christianity

May God have mercy on us and bless us;
May He let His face shine upon us;
And may He have mercy on us, that we on earth
may know your way, and your salvation may be
known among all nations. Amen.

Day 7 - Taoism

The student learns by daily increment.
The Way is gained by daily loss,
Loss upon loss until
At last comes rest.

By letting go, it all gets done;
The world is won by those who let it go!
But when you try and try,
The world is then beyond the winning.

THE GLOBAL COLLECTS

Day 1 - Human Development Zone

We recall those who are giving form to zones of human caring that allow all people to participate in the sustaining, ordering, and meaning-giving dynamics of life.

Day 2 - Regional Teams

We recall those who are covenanting together as regional teams to care for the regions.

Day 3 - Regional Training

We recall those who are struggling to create and share the tools needed to illuminate hope and meaning to individuals and communities everywhere.

Day 4 - Profound Global Symbols

We recall those who create the forms and symbols that point to the profound in every human encounter.

Day 5 - Structural Revitalization

We recall those who are working through economic, political, and social structures to catalyze human community within them and enable them to more effectively serve society.

CREATING PRAYERS

Prayer is the action before action. It is deep resolve about relating to the mystery. Prayer happens in our daily encounter with the way life is. One of these four forms of prayer will be used each night on a rotating basis. Ask one or two of these questions or variations of them to create prayers of particular concerns.

Day 1-GRATITUDE is not moral, but is the joyful embracing of all of life, beyond its goods and evils.

1. What were you thankful for today?
2. What unexpected gift or victory did you receive today?
3. What long-awaited breakthrough happened today?

Day 2-PETITION is acknowledgement of weakness in the face of responsibilities, which nevertheless resolves to stand present to its responsibility.

1. Where did you experience helplessness today?
2. Where did you experience weakness today?
3. Where did you feel inadequate today?

Day 3-CONFESSION is standing present to refusal of one's own greatness, refusal to see one's own weakness, and refusal to care for the world.

1. What change did you encounter as required in your life today?
2. What action did you experience as inappropriate?
3. What inaction do you wish you had a second chance to do something about?

Day 4-INTERCESSION is resolve about the fate of the world and the necessary action history is calling forth.

1. Where did you encounter suffering today?
2. What action did you see was necessary in response to innocent human suffering today?
3. What do you see yourself doing about human pain?

FASTING

The Historic Context

In 1972 the first experiment with the fast was created with images like the following:

Relation to the turn to the world as a sign of commitment to the long haul--20 years.

Intensification of interior discipline as capacity to decide against primal propensities.

The sign of poverty as intentional symbolization of the passingness of all things.

Spiritual detachment as doorway to freedom from whatever would prevent living before "all is good."

Over the temporal--one's relation to some immediate particular historical reality or task.

About the eternal--one's relation to the endless mystery of life and death, i.e., feasting and fasting.

Historical imagery--going into the desert and confronting temptation to propensities directly.

Other World grounding--The mountain of care and solitary struggle with decision to pick up the burden of the world.

The feast as the symbol of return to engagement and embracing with gratitude the bounties of life as intentional a struggle as fasting.

FASTING RECOMMENDATIONS

The 1981-1982 Recommendations

Since 1972 many fasts have been held , globally by Houses and areas on a systematic basis. As part of the 1980-1984 global thrust in formation the fast is being continued and intentionalized in experiments ranging from 24 hours without solid food, to a single starch bowl, to a three to seven day experiment.

As was observed in 1972, "Fasting as a community practice has its precedent in most world religions. These serve as times of deep reflection when a whole group steps back from the frenzy of life and reappropriates its own uniqueness and significance. This is experienced as a healing time for a community. Without the pause of detachment, our engagement lacks intentionality and creativity." (July 19, 1972)

The recommendations for 1981-1982 are that the Global Order continue to symbolize its assumption of responsibility for human suffering through the fast on the enclosed schedule with the following guidelines:

1. Continuing the daily fast by areas. The Order, represented by the areas, fasts daily, for suffering is always with us.
2. Intentionalizing the fast through a historical context and mealtime corporate solitary exercises.
3. Symbolizing poverty through a monk's bowl that is the starch staple of the area's culture and that would be limited to one serving.
4. Celebrating the feast as intentionally as the fast.
5. Experimenting with rubrics and poetry on fasting from local traditions.
6. Working out the next stages of the experiment at the next global Order gathering. Let us image this year as one of preparation for a shift in the experiment next year.

FASTING RUBRICS

The Preparation

- The Decided Meaning--Choose the particular historical issue or task over which you will fast.
- The Fast Occasion--Put fast days on your quarterly timeline to ensure preparation.
- The Design Format--Review the format the day before or in the Sunday House Meeting to make leadership assignments.

The First Meal

- The Decisional Beginning--Begin at a designated meal time that will give a 24 hour period to end with a feast.
- The Ontological Existence--Reflect on the relationship with Being itself which this intentional decision rehearses.
- The Intentional Detachment--Anticipate the intentionality this decision will require without calling attention to itself as you go about the tasks of the day.

The Second Meal

- The Personal Contingency--Reflect on the experience of hunger and its relation to any propensity, i.e., to be somebody, to know without ambiguity, to have constant community, to have harmonious, organized existence.
- The Intensified Awareness--Note any intensified awareness that has come upon you.
- The Audacious Power--Describe the power of one who lives self-consciously before life as passing of all things, and given as it is.

The Third Meal

- The Radical Temptation--Describe where propensities have been near overwhelming recently and/or today.
- The Manifest Indicatives--What new creativity have you been aware of in relation to what you are fasting over--the temporal historical issue or task.
- The Living Hopes--Anticipate the feast and reflect on what it means to celebrate life, and offer prayers of gratitude.

The Reflection

- The Great Feast--Name what you are feasting about.
- The Continuing Feast--Reflect after feasting on what new awareness has come to you.
- The Unending Feast--The day after or at next House Meeting reflect on any new relations you have found yourself taking to any of the propensities which perpetually arise and block freedom and abandonment in service.

THE AREA FASTING CHART

Global Research Centrum

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Area \ Month	S	O	N	D	J	F	M	A	M	J	J	A	S
Buenos Aires	28		11		7	20		6	20		3	17	30
Rio de Janeiro	29		12		8	22		7	21		5	18	
Madrid	30		13		9	23		8	22		6	19	
London		1	14		11	24		9	24		7	20	
Paris		2	16		12	25		10	25		8	21	
Brussels Nexus		3	17		13	26		12	26		9	23	
Lagos		5	18		14	27		13	27		10	24	
Frankfurt		6	19		15		1	14	28		12	25	
Budapest		7	20		16		2	15	29		13	26	
Abidjan		8	21		18		3	16	31		14	27	
Rome		9	23		19		4	17		1	15	28	
Kinshasa		10	24		20		5	19		2	16	30	
Stockholm		12	25		21		6	20		3	17	31	
Cairo		13	26		22		8	21		4	19		1
Nairobi		14	27		23		9	22		5	20		2
Bombay		15	28		25		10	23		7	21		3
Bombay Nexus		16	30		26		11	24		8	22		4
Delhi		17		1	27		12	26		9	23		6
Madras		19		2	28		13	27		10	24		7
Calcutta		20		3	29		15	28		11	26		8
Singapore		21		4	30		16	29		12	27		9
Singapore Nexus		22		5		1	17	30		14	28		10
Hong Kong		23		7		2	18		1	15	29		11
Hong Kong Nexus		24		8		3	19		3	16	30		13
Tokyo		26		9		4	20		4	17	31		14
Sydney		27		10		5	22		5	18		2	15
Suva		28		11		6	23		6	19		3	16
San Francisco		29		12		8	24		7	21		4	17
Edmonton		30		14		9	25		8	22		5	18
Mexico City		31		15		10	26		10	23		6	20
Houston			2	16		11	27		11	24		7	21
Chicago			3	17		12	29		12	25		9	22
Chicago Nexus			4	18		13	30		13	26		10	23
Havana			5	19		15	31		14	28		11	24
Lima			6	21		16		1	15	29		12	25
Montreal			7	22		17		2	17	30		13	27
New York			9	23		18		3	18		1	14	28
Caracas			10	24		19		5	19		2	16	29

HOUSE CHURCH CONTEXT

House Church is usually the major formal celebrative event of the week for the Order in each location. Based on the tradition of the Church it is an occasion for the celebration of and the passing of absolution on the past week in all its brokenness and actual expenditure. The event is enhanced by appropriate decor, meticulous space, self-conscious ritualization and superb food.

THE HOUSE CHURCH FORMAT

FLOW

DRAMATURGY

The Opening Ritual - the host
Singing
Accountability
Absolution

A simple formal setting. A time to rehearse the common memory in song and ritual.

The Common Meal - the celebrant
Lighting the candles
Proclaiming the witness
Breaking the Bread

A time to restate the meaning of the symbolic act of breaking bread and spilling wine.

The Celebration - the celebrant
Individual
Family
Order

A time to celebrate the uniqueness of human creation. Responses:
Ind.- "We celebrate your being here."
Fam.- "We celebrate your family as mission from God to history..."
Order- Old 100 ("Praise God from...")
Death- Ghost Riders ("In the name..")

The Reports - the host
External Life
Internal Life
Global Order Report

Responses: "Let us receive this report on behalf of the world, the People of God and the Movemental Order. Amen."
External- Jamaica Farewell
Internal- "Oh Lord, open Thou our lips..."
Global- Psalm 117 ("Praise the Lord, all nations...")

The Accountability - the celebrant
The context
Response
Absolution

A time for each to acknowledge in the announcing of one's name accountability before the body gathered. The question is, "Have you been faithful to the Rule of the Order during the past week?"

The Closing Ritual - the host
Extinguishing the candles
The Send out
The Lord be with you

A time to vision the week ahead.

ROLES

- Host
- Celebrant
- Scripture Reader
- Word Bearers
- External Life Reporter
- Internal Life Reporter
- Global Order Reporter
- Accountability
- Absolution

