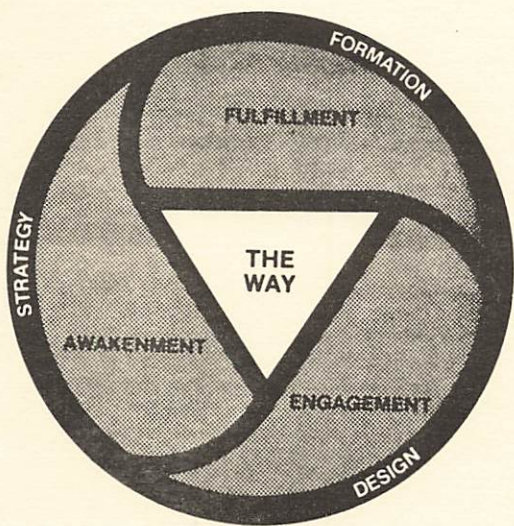


Jean M. Long



THE INTERNAL LIFE GUIDE
1979-1980

The Morning

GLOBAL PRIORITIES 1979-1980

1. Two Million Awakening Phasing
2. Six Nation Cluster Demonstration
3. 2500 Village Staging
4. U.S.A. Mass Impact
5. The Kenya Wedge
6. The Transparent 24
7. Mapping The Way
8. Global Research Roundtable
9. Human Factor Portrayal
10. Service Force Formation
11. National Authorization Shields
12. 54 Area Strategy
13. Pilot Urban Probes
14. Historic Religions Conversation

THE CHURCH YEAR

Global Research Centrum

Page 3

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			the long march of engagement
anticipation	event	walking as kings	humility of expenditure	sacrifice of hope	resurgence of spirit			
Purple	Gold	White	Purple	Black	White	Red	Green	

The Christian Year structures the life dynamics which we experience in the Word into sociological observances which objectify our journey of the Way. The colors under each column indicate the appropriate background for reredos and altar cloth, for candles or other decor. The candle on the high altar is always white, the color of celebration and thanksgiving. Throughout the year constructs will be designed to enable our corporate transparentizing of these experiences.

Advent	Dec. 2 - Dec. 24
Christmastide	Dec. 25 - Jan. 5
Epiphany	Jan. 6 - Feb. 18
Lent	Feb. 19 - Mar. 29
Holy Week	Mar. 30 - Apr. 5
Eastertide	Apr. 6 - May 24
Pentecost	May 25 - May 31
Trinity	Jun. 1 - Nov. 29

THE BREAKFAST COLLEGIUM

Global Research Centrum

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

SongsAccountability (standing):

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

Absolution (sample):

Our brokenness is all too clear to us and to all of history. Nevertheless, the task of this day lies before us, and we are free to pick it up in the name and grace of our Lord Jesus Christ. Amen

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.
- Prayer (seated)

Introduction of Guests

Let us feast.

Scripture/News Conversation:

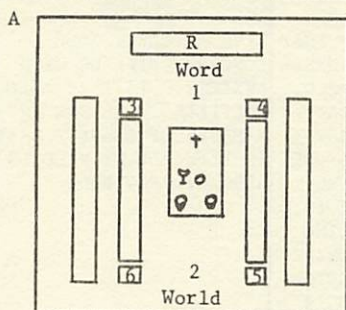
1. Dramatically enable everyone present to remember the capital verse.
2. Make clear by short course or question the context out of which it comes and ask appropriate questions of its intent.
3. Relate the insight to our present situation.
4. Raise a montage of news events.
5. Probe for the new reality which is our world this day.

CollegiumAnnouncementsSend Out

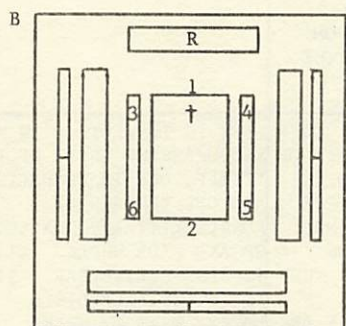
SAMPLE ABSOLUTIONS

HISTORICAL CHURCH	JOURNAL	SECULAR
<p>OUR BROKENNESS BECOMES MORE EVIDENT AS THE WORLD'S BROKENNESS AND PAIN IS MORE DEEPLY VISIBLE TO US. NEVERTHELESS OUR VERY PAIN IS THE SIGN OF OUR WHOLENESS WITH THE CREATOR OF LIFE ITSELF. OUR SYMBOL OF THIS IS OUR LORD JESUS CHRIST. AMEN</p>	<p>THOSE WHO CARE KNOW THAT MAN AS HE HAS BEEN CREATED--BROKEN, SEPARATED, CAPABLE OF BOTH GREAT DEEDS AND HIDEOUS ACT-- IS EXACTLY THE CREATURE REQUIRED TO BUILD THE NEW EARTH, FOR THERE IS NO OTHER KIND OF BEING AROUND WHO CAN CONCEIVE OF THAT TASK. TO DECIDE THAT MAN AS CREATED IS SATISFACTORY- IS TO BE FREED TO MOVE. AND I ANNOUNCE THAT FREEDOM TO YOU NOW. THAT'S THE WAY IT IS.</p>	<p>LIFE IS CARE. OUR CONCERNS FILL US WITH ANXIETY. LIFE IS ALSO FULFILLED. WE SEE IN MOMENTS OF CLARITY THAT IN LIFE ALL WE NEED IS ALREADY PROVIDED.</p>
<p>IT IS A STRANGE THING THAT SUCH A GROUP AS YOU AND I SHOULD BE CALLED TO BE THE CHURCH. WE ARE AN UNLIKELY BODY FOR THE LORD OF HISTORY TO TRUST. BUT I PRONOUNCE TO YOU THAT THE LORD HAS CALLED US AND THE LORD DOESN'T MAKE MISTAKES. THEREFORE IN THE NAME OF JESUS THE CHRIST I PRONOUNCE THAT WE ARE WHOLE AND PRECISELY THOSE WHO ARE NEEDED TO BE ABOUT HIS WORK THIS DAY. AMEN.</p>	<p>THOSE WHO CARE WILL CONTINUE TO SEE THE PAIN OF THE WAY LIFE IS AND THE WONDER OF THE WAY LIFE IS. THEY WILL CONTINUE TO HEAR MORE DEMANDS THAN THEY CAN MEET. THEY WILL KNOW THAT THIS IS THE FRUITION AND THE ABSOLUTION WHICH LIFE ITSELF GIVES. I ANNOUNCE THIS GOOD NEWS TO YOU. THAT'S THE WAY IT IS.</p>	<p>LIFE IS TOTALITY. IN THE ENCOMPASSING UNITY OF LIFE ITSELF, OUR INADEQUACIES AND OUR DENIALS OF POSSIBILITY APE SWALLOWED UP AND MADE WHOLE. LIFE IS ALSO PARTICULAR. IT IS IN THE INCREDIBLE MOMENT THAT WE GRASP THAT WE ARE THE ALL.</p>
<p>OUR TIREDNESS, INADEQUACIES, UNWILLINGNESS TO BE OURSELVES IN THE TIME AND PLACE GIVEN TO US--THESE ARE THE FACTS OF LIFE. THAT WE ARE SUSTAINED IN BEING IS ALSO A FACT OF LIFE. OUR FATHERS EXPERIENCED AND PROCLAIMED THAT THE LATTER REALITY IS THE MOST POWERFUL FACT OF OUR EXISTENCE. THIS IS ALSO OUR EXPERIENCES AS WE STAND IN THE GOOD NEWS OF JESUS CHRIST OUR LORD. AMEN.</p>	<p>THOSE WHO CARE HAVE LEARNED NO MATTER HOW HARD THEY TRY THEY CAN NEVER ESCAPE AFFLICTION. IN FACT, THEY HAVE LEARNED TO HUNGER FOR THE PAIN OF SENSITIVITY TO OTHERS' NEEDS AND TO THEIR OWN INADEQUACIES. FOR IN THIS PAIN IS FOUND THE POSSIBILITY OF MATURITY AND FULFILLMENT OF ALL OF LIFE. THAT'S THE WAY IT IS.</p>	<p>LIFE IS CREATIVITY. WE ARE LIVING CREATIVITY AS NEVER BEFORE. YET WE KNOW THAT IN THE LONG SWEEP OF HISTORY OUR DOING IS NOT IMPORTANT-- ONLY THAT WE ARE DOING OUR DOING IS IMPORTANT. THEREFORE WE ARE WHOLE, NOT OF OUR OWN MERIT BUT BECAUSE OF THE COINCIDING OF OUR DO-MENT WITH THE FORCES OF ALL OF HISTORY.</p>

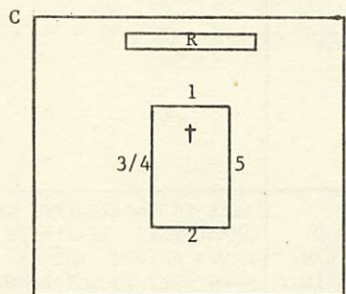
THE DAILY OFFICE SETTING



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 (see supplement).

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

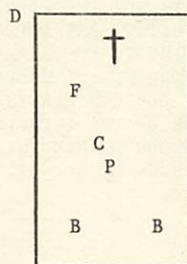
EQUIPMENT

- 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 LECTINARY

Global Research Centrum

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DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV
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
	5 12: 1-10	4:14-21	20	20	40:34-38	15: 1-11	10
	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
	9 19: 1- 6	7:25-35	31b	24	8: 9-15	MATT 1:18-25	20
	10 20: 1-17	8: 4-13	13	25	9: 2- 7	2: 1- 8	2
	11 23:27-33	9: 1-12	2	26	10: 5-11	3: 1-12	11
	12 24:12-18	9:19-27	24	27	10:20-26	4: 1-11	7
	13 32: 7-14	10: 1-10	5	28	11: 1- 6	5: 1-16	14
	14 32:25-29	10:23-33	32	29	12: 1- 6	5:21-26	22
	15 33: 1- 6	11: 2-12	11	30	13: 1- 8	6: 1-13	1
			31	14:12-20	6:24-34	25	
JAN	1 ISA 14:28-32	MATT 7: 6-14	14	16	ISA 44: 1- 8	MATT 15:12-20	18
	2 15: 1- 9	8:18-27	26	17	44:21-23	15:21-31	31
	3 16: 1- 5	9: 2- 8	5	18	45: 9-13	16:13-20	18
	4 30:15-20	9:14-17	16	19	45:18-25	17: 1- 8	8
	5 36: 1- 7	9:27-33	29	20	46: 8-13	18:12-18	18
	6 37:14-20	10:16-25	22	21	48: 1-11	18:21-35	22
	7 38: 1- 8	11: 2-11	11	22	48:17-22	19: 1- 9	6
	8 39: 1- 8	11:20-27	25	23	49: 7-13	19:23-30	29
	9 40: 1-11	12: 1-14	11	24	50: 1- 3	20:17-28	23
	10 40:21-31	12:22-28	28	25	51: 1- 8	21:10-17	13
	11 41:17-20	12:38-45	39	26	52: 1- 6	21:23-27	27
	12 42:10-15	13: 1- 8	8	27	54: 1- 8	21:33-43	42
	13 42:16-20	13:47-52	52	28	55: 1- 8	22: 1-14	9
	14 43: 9-13	14:13-21	20	29	56: 1- 8	22:34-46	37
	15 43:21-38	14:22-33	31	30	59: 1- 8	23:33-39	37
			31	61: 1- 9	24: 3-14	5	
FEB	1 ISA 42: 1- 4	MATT 24:32-41	37	16	ECCL 6: 7-12	JAMES 2:14-23	14
	2 49: 1- 6	25:31-46	40	17	9: 1- 6	3: 1-12	4
	3 50: 4- 9	26:17-29	24	18	11: 7-10	4:13-17	14
	4 53: 1- 5	26:36-46	39	19	12: 1- 8	5: 1- 6	4
	5 66: 5- 9	27:38-49	46	20	AMOS 1: 1- 5	JOHN 1: 1-14	5
	6 MAL 3: 1- 5	28:16 20	19	21	2: 4- 8	1:43-51	50
	7 RUTH 1: 3-18	PHILEM: 8-16	14	22	3: 1- 8	2:18-25	25
	8 2: 1-12	PHIL 1:19-30	27	23	4: 1- 5	3: 1-12	7
	9 3: 1-11	2: 5-13	13	24	5:18-24	3:12-21	17
	10 4: 7-17	2:19-30	20	25	6: 1- 6	3:25-36	35
	11 ECCL 1: 8-18	3:12-16	12	26	7: 1- 9	4: 8-15	14
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	13 3: 1- 8	4:10-20	12	28	9: 8-15	4:43-54	48
	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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MAR	1 HOSEA 2: 2- 6	JOHN 5:19-26	21	16	JONAH 1:17-2:10	JN 13:12-20	14
	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
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	9 9: 1- 4	9:24-34	25	24	6: 6- 8	18:19-27	21
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	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	
APR	1 NAHUM 3: 1- 6	I JN 2:22-3:3	2	16	NUM 22:31-40	COL 3:18-4:1	23
	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
	5 12: 1- 5	II JN: 1-13	9	20	3:19-25	2: 1-14	12
	6 13: 1- 9	III JN: 1-15	6	21	4:11-14	2:41-52	49
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	8 11:24-30	3: 1-13	8	23	5:20-25	4:31-37	36
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	12 14:10-19	COL 1: 3-12	10	27	11: 9-17	6:39-49	49
	13 14:26-38	1:24-29	27	28	12: 1- 5	7:36-50	47
	14 20: 2-13	2: 9-19	15	29	13: 1-11	8:16-25	18
	15 22: 7-21	3: 1-17	11	30	14:11-16	8:40-48	46
MAY	1 JER 15:10-16	LUKE 9: 1- 6	1	16	JER 30: 1- 9	LUKE 19:41-48	47
	2 16: 5- 9	9:23-27	24	17	31:31-34	20:27-38	38
	3 17:14-18	9:57-62	60	18	32: 6-15	21:25-38	36
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	10 23:23-32	14: 7-14	13	25	38: 1-13	ACTS 1:15-26	26
	11 24: 1-10	15: 1-10	7	26	39:11-18	2: 1-13	4
	12 26:20-24	16:19-31	31	27	40: 1- 6	2:29-39	38
	13	17: 1-10	3	28	41: 1- 7	3: 1-16	12
	14 28: 1- 9	18:18-30	29	29	42: 1- 6	4:13-22	13
	15 29: 1- 9	18:31-43	42	30	43: 1- 7	5: 1-12	9
			31	45: 1- 5	5:33-42	38	

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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
	6 2: 1- 7	9:17-22	22	21	34: 1-10	20:25-35	30
	7 2: 8-11	10: 9-16	15	22	34:11-16	21: 7-14	13
	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
	11 6: 1-10	13:44-52	46	26	37:21-28	24: 1- 9	5
	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	11
	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
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	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
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	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
			31	23: 9-14	4: 2-12	10	
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
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	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	

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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
	6	7: 1- 8	10:35-45	45	21	5: 1- 5	3: 9-18	10
	7	7:19-25	11:15-19	17	22	7: 1- 6	3:27-31	29
	8	8: 4-12	12:13-17	17	23	8:14-22	4: 1-12	7
	9	11:29-40	12:18-27	27	24	9: 8-14	4:13-22	17
	10	14: 5- 9	13: 3-13	13	25	11: 1- 9	5: 6-11	10
	11	14:10-18	14: 3-11	9	26	12:10-20	5:15-21	20
	12	15: 1- 8	14:17-31	24	27	15: 1- 5	6: 5-11	11
	13	15: 9-19	14:55-65	60	28	16: 1- 6	6:15-23	23
	14	16: 4-13	15:16-20	18	29	17: 1-14	7: 7-13	12
	15	16:13-16	15:33-39	34	30	17:15-22	7:21-25	24
				31	18: 1- 5	8: 1-11	1	
NOV	1	GEN 18:15-26	ROM 8:18-30	28	16	GEN 43:24-34	II COR2:12-17	15
	2	19:15-26	8:31-39	35	17	44: 1-12	3: 1- 6	6
	3	21: 1- 7	9: 6-13	8	18	44:18-34	4: 7-12	10
	4	22: 1- 4	9:22-33	25	19	45: 1-15	5: 1-10	8
	5	25:20-34	10: 1-12	9	20	45:16-28	5:11-17	17
	6	27: 1-10	10:16-21	17	21	46: 1- 7	6: 3-10	10
	7	37: 2-11	11: 1-10	7	22	47: 1-12	7: 8-13	10
	8	37:12-24	11:13-24	22	23	47:13-19	8: 1- 9	9
	9	39: 7-23	12: 6-16	16	24	47:20-31	8:10-15	12
	10	40: 1-19	13: 7-14	11	25	48: 1- 7	9: 6-15	8
	11	41: 1-13	14: 7-18	18	26	48: 8-16	10:12-18	17
	12	41:25-36	15: 7-13	13	27	49: 1- 7	11: 7-15	9
	13	41:46-57	16:17-27	19	28	49:28-33	11:16-33	30
	14	42: 5-20	II COR1: 1- 7	5	29	50: 1-14	12: 1-10	10
	15	43: 2-15	1:15-22	19	30	50:15-26	13: 5-10	5

DAILY OFFICE WITNESS RATIONALE

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Context: In order to continue our reflection on the Way as poetry for living profoundly in our day, the common witness rationale is built around inclusive arenas for the Way as it has been dealt with historically.

What the Way is and is not	Ways in the Way
<p>Week 1: THE WAY IS ACCEPTANCE</p> <p>M - of self</p> <p>T - of others as individuals</p> <p>W - of others as groups</p> <p>T - of God as Mystery</p> <p>F - of God as Father</p> <p>S - of God as Sovereign</p>	<p>Week 8: THE WAY OF BEING OUR DOING</p> <p>M - I am the Way</p> <p>T - I am the Truth</p> <p>W - I am the Life</p> <p>T - I am the Door</p> <p>F - I am the Good Shepherd</p> <p>S - I am the Vine</p>
<p>Week 2: THE WAY IS FULFILLMENT</p> <p>M - Thinking: glory in the mundane</p> <p>T - Action: continual wonders</p> <p>W - Presence: universal claim</p> <p>T - Finality: the unity life is</p> <p>F - Profound humanness</p> <p>S - The human style</p>	<p>Week 9: THE WAY OF PRAYER</p> <p>M - Meditating: informal reflection</p> <p>T - Contempl: being present to life</p> <p>W - Prayer: decision before action</p> <p>T - Fasting</p> <p>F - Watching</p> <p>S - Waiting</p>
<p>Week 3: THE WAY IS REVOLUTIONARY</p> <p>M - Futuric, beyond the is now</p> <p>T - Archaic, underneath the is now</p> <p>W - Inclusive, embracing the whole</p> <p>T - Intending how life will be</p> <p>F - On behalf of</p> <p>S - Renewal from within</p>	<p>Week 10: THE WAY OF DISCIPLINE: IND.</p> <p>M - Time design</p> <p>T - Space design</p> <p>W - Missional financing</p> <p>T - Study</p> <p>F - Worship</p> <p>S - Mission</p>
<p>Week 4: THE WAY IS NOT LIVING OUT</p> <p>M - of fear but humor</p> <p>T - of uncertainty but courage</p> <p>W - of guilt but forgiveness</p> <p>T - of pain but creativity</p> <p>F - immediacy but corporateness</p> <p>S - of ideas but practical images</p>	<p>Week 11: THE WAY OF DISCIPLINE: CORP.</p> <p>M - Human fellowship</p> <p>T - Structural care</p> <p>W - Actual accountability</p> <p>T - Symbolic accountability</p> <p>F - Final accountability</p> <p>S - Covenant</p>
<p>Week 5: THE WAY IS NOT</p> <p>M - many but one</p> <p>T - broad but narrow</p> <p>W - imperative but indicative</p> <p>T - virtues but necessary deeds</p> <p>F - destructive but fun</p> <p>S - self-love but self-giving</p>	<p>Week 12: THE WAY AS GUIDANCE</p> <p>M - We know the task</p> <p>T - The waves of history</p> <p>W - Reasons of the heart</p> <p>T - The signs of the times</p> <p>F - Discerning the keystone</p> <p>S - Continuity/discontinuity</p>
<p>Week 6: THE WAY IS NOT</p> <p>M - misery but music</p> <p>T - a no but a yes</p> <p>W - futility but at-homeness</p> <p>T - temporary but for life</p> <p>F - chaotic but creational</p> <p>S - vague but vital</p>	<p>Week 13: THE MARKS OF THE WAY</p> <p>M - Spirit discernment</p> <p>T - Catalytic action</p> <p>W - Thinking that sees through</p> <p>T - Being nobodies</p> <p>F - Primal community</p> <p>S - Maneuvers of the Void</p>
<p>Week 7: THE WAY IS SPIRIT DEPTH</p> <p>M - Power that is not yours</p> <p>T - Simplicity</p> <p>W - Service</p> <p>T - Witnessing love</p> <p>F - Justicing love</p> <p>S - Presencing love</p>	<p><u>Guidelines:</u></p> <ul style="list-style-type: none"> * three minutes in length. * one point plus a life illustration grounded in the Word in history. * universalized to apply to every human being.

THE FASTING RUBRICS

This year, because of the increase in houses and the decision to experiment in intensifying the use of the fast, all houses in one area will fast on the same day. This allows for commonality and corporateness at the area level and also means that houses will fast more frequently than in the past- about once every six weeks.

*Before the fast begins, decide corporately the area contradiction over which you will be fasting.

*Plan the fast to extend for 24 hours, ending with a celebrative feast with the entire house present if possible.

*Hold corporate conversations (below) if appropriate, or observe the meal time with clear beverage and silence.

Initiating the Fast	The Second Meal
<p>The scripture has Jesus declare to the devil, "Man does not live by bread alone!" What is it man lives by? What is worth giving up food, rest, clothing for? What is this fast all about?</p>	<p>"Oh you who believe; fasting is ordained for you as it was ordained for those before you, so that you may remain conscious of God." Why do we fast? How does it allow you to remain conscious of God, and what does that mean?</p>
The Third Meal	The Feast
<p>To fast is to identify intentionally with all those who hunger for food, for friends, for faith, for life itself. To fast is to decide to be one with all the suffering of the earth. How has this been true for you today? How will it be true?</p>	<p>"You have anointed my head with oil and my cup is running over. Surely goodness and mercy shall follow me all the days of my life!" What does it mean to feast on behalf of all?</p>

The feast which ends the fast is a thanksgiving dinner. Having fasted over the Order and its mission toward the Third Millennium, we give thanks in anticipation of miracles beyond our expectations.

THE AREA FASTING CHART

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2 LIMA	4 NAIROBI	12 SUVA
3 MONTREAL	5 BOMBAY	13 SAN FRANCISCO
4 NEW YORK	6 BOMBAY NEXUS	14 EDMONTON
5 CARACAS	7 DELHI	15 MEXICO CITY
6 BUENOS AIRES	8 MADRAS	16 HOUSTON
8 RIO DE JANEIRO	10 CALCUTTA	18 CHICAGO
9 MADRID	11 SINGAPORE	19 CHICAGO NEXUS
10 LONDON	12 SINGAPORE NEXUS	20 HAVANA
11 PARIS	13 HONG KONG	21 LIMA
12 BRUSSELS NEXUS	14 HONG KONG NEXUS	22 MONTREAL
13 LAGOS	15 TOKYO	23 NEW YORK
15 FRANKFURT	17 SYDNEY	25 CARACAS
16 DOUALA	18 SUVA	26 BUENOS AIRES
17 ROME	19 SAN FRANCISCO	27 RIO DE JANEIRO
18 KINSHASA	20 EDMONTON	28 MADRID
19 STOCKHOLM	21 MEXICO CITY	29 LONDON
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23 BOMBAY		4 LAGOS
24 BOMBAY NEXUS		5 FRANKFURT
25 DELHI		6 DOUALA
26 MADRAS		7 ROME
27 CALCUTTA		8 KINSHASA
29 SINGAPORE	JAN 7 CHICAGO NEXUS	10 STOCKHOLM
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31 HONG KONG	9 LIMA	12 NAIROBI
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5 SUVA	14 BUENOS AIRES	17 MADRAS
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16 NEW YORK	25 KINSHASA	28 EDMONTON
17 CARACAS	26 STOCKHOLM	29 MEXICO CITY
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29 ROME	7 HONG KONG	10 RIO DE JANEIRO
30 KINSHASA	8 HONG KONG NEXUS	11 MADRID
DEC 1 STOCKHOLM	9 TOKYO	12 LONDON

THE AREA FASTING CHART

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2	SINGAPORE NEXUS	4	BUENOS AIRES	5	MADRAS
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6	TOKYO	8	LONDON	9	SINGAPORE NEXUS
7	SYDNEY	9	PARIS	10	HONG KONG
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3	KINSHASA	5	EDMONTON	7	FRANKFURT
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THE HOUSE CHURCH FORMAT

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FLOWDRAMATURGY

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