



INTERNAL LIFE GUIDE

1978 - 1979

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GLOBAL PRIORITIES FOR YEAR 1978-1979

1. Global Community Forum Escalation
2. 250 Village Pearls
3. Seven Nation Saturation
4. Human Development Showpieces
5. Aiming the Impact Arsenal
6. Strategic Project Expansion
7. The Year of Australia
8. Metro Colleague Engagement
9. The World Frame
10. Global Operations Spotlight
11. The Mobile Training School
12. Regional House Empowerment
13. Profound Human Realm
14. Global Panchayat Presence

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THE CHURCH YEAR

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Dec 3-
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Jan 6 - Feb 27
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Feb 28 -
April 7
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Apr 15 -
June 2
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June
3-9
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June 10 - Dec 2
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DAILY OFFICE INTRODUCTION, LECTIONARY AND WITNESS GUIDELINES

RECOMMENDATION

In order to intensify Memorial # 13 and Priority # 13, from the Global Priors Council, pertaining to Empowering Religious Houses and the Profound Human Realm, we recommend for 1978 - 1979, the intentional use of Daily Office Introductions, Witness Rationales of Profound Humanness, and Lectionary Reading Guidelines be introduced into the Symbolic Life Structures of the Daily Office. These rubrics are intended to provide the impetus for recovering the Dramaturgy of Liturgy, the Dynamics of its Acts, and the Corporate self-understanding of each aspect of the Office.

INTENT

The constructs are designed as developmental approaches to ensure the Commonality of our historical heritage throughout a period of visible and intensified social engagement. In the face of many experiments with forms of Liturgy over many years, we have often been cited, favorably, for our understanding and rehearsal of the life dynamics which hold history in being. This recommendation is intended to grasp anew, that corporate experience which continues to sustain us, though our constituency be broad, varied, and at the same time, transient.

DAILY OFFICE INTRODUCTIONS

CONTEXT

In a time of intensified social engagement, caring for the self involves being present to the objective realities beyond one's state of being or emotional or social relations. The Daily Office Liturgy is one way of recovering that objective reality beyond the moral in an intentional fashion. Contexting and therefore illuminating the major motifs or themes that run through the Office, its dramaturgy and dynamics, can remove the block of unselfconscious routine or blind obedience that haunts the self-understanding of authenticity in worship. The function and role of DAILY OFFICE INTRODUCTIONS is to practicalize the image of life's struggle with life. This task called "living" can be intentionalized in and through the rehearsal of the structure of life as the substance of history in the worship drama. In the Introductions one can stand present to the corporateness in history which sustains and motivates the self-conscious engagement with the Mystery beyond the mundane.

THE OPERATING IMAGE

The Introductions are given as brief, succinct clues to the Mystery that always as subliminal intuition comes to you from an historical perspective and heritage in a Word about the way life is. Your role becomes that of an investigator summarizing the objective events that lead to certain convictions concerning the tangibles of the case at hand.

THE PROCEDURAL CLUES

Using the appropriate Introduction from the chart, create a three to five sentence contextual spin that describes the categorical, poetic and imaginal character of the particular aspect of the Office that is to be illuminated that day.

INTRODUCTIONS TO THE DAILY OFFICE

The Overview of Daily Office		The Specifics of the Drama			The Interaction of Enactors			The Ontological Reality			The Forms of Daily Office				
		The Themes		The Performance	The Corporateness		The Individuality	The Universality		The Particularity					
W O R S H I P	Drama	M O T I F S	Corporate Enactment	M A J O R R O L E S	First Liturgist	Q U A L I T I E S	Congregat Aspect	I N T E R N A L	Interior Time	M O O D S	Humility	T H E O L O G Y	Final Reality	T R I N I T A R I A N	Confession
	Awe		Life Rhythm		Witness		Representational		Life Events		Gratitude		Human Word		Praise
	Symbol		Human Decision		Readers		Repetitive Action		Primordial Powers		Compassion		Ethical Stvle		Dedication
I N T E N T	Experiment	T E C H N I Q U E S	Public Voice	C O N G R E G A T I O N	Second Liturgist	M O D E S	Unprepared Preparatn	E X T E R I O R	Ordered Space	S T A T E S	Irrationl Identity	P A R T I C I P A T	Life Understanding	R E D U P L I C A T I O N	Prologue
	Recovery		Intentionl Setting		Instrument		Prophetic Happening		Rhythmic Sound		Ecstatic Involment		Human Relatns		Benedictn
	Healing		Liturgical Dance		Procession		Priestly Cultus		Classical Acts		Total Expenditure		Divine Encounter		Liturgy

INTRODUCTIONS TO THE DAILY OFFICE

Week One THE OVERVIEW OF DAILY OFFICE	THE ACT OF WRITING SHIP	Monday	Daily Office is a drama of self-consciousness. It won't come off externally unless it happens in us. It is based on the assumption that freedom comes through intentional standing before the way life is, therefore three acts of confession, praise and dedication. Rehearse rubrics of lect and right (facing the East), the coin and the passing of the peace.
		The Drama	
		Tuesday	The journey of life of every man is marked by awe points in which one sees through the external circumstances of his existence to the nature of reality. The daily office gives rational form to this experience. This is enabled by the lighting, the heart beat of the drum, the precision of timing and movement of the total body.
	The Awe		
	Wednesday	Everyone symbolises the relationship he takes to life, the way in which he chooses to symbolize it is of utmost importance. In the liturgy and in the architecture of daily office we symbolize that we bump into the trinity all day long: the mystery of life itself (the altar) the word of possibility (the table) the call to decision (the world grid).	
	The Symbol		
	Thursday	The daily office is a twenty year old experiment in the recovery of the corporate symbolic life of the people of God. Any experiment must be carried on long enough for results to become clear. Maybe a hundred years is needed. We participate with the whole body, with public voice and then reflect. Put attention and intention into the office.	
	The Experiment		
	Friday	This daily office is not intended as a replacement of the public worship of the local church it is rather an experiment in recovering the depth experience and internal dynamics behind the forms of worship that exist in various denominations. It is done on behalf of every local church in this regard.	
	The Recovery		
Saturday	It is in the standing objectively before the way that life is that one is able to appropriate the absolution that is pronounced on one's life and to recognise the wholeness which exists in the midst of brokenness. The healing depends on repetition and discipline in the office and on the decision to throw yourself into the experiment of life.		
The Healing			
THE INTENT OF WORSHIP			

INTRODUCTIONS TO THE DAILY OFFICE (2)

Week Two	T H E M E S O F D A I L Y O F F I C E	T H E M E S	Monday	The daily office dramatizes the way in which life is bound up with life and we live out our common destiny as human beings. We are part of an age long drama and specifically of the Christian heritage version of that drama. We hold this in the use of the ancient language and in moving together as a body, speaking together as one voice, standing together, kneeling, sitting, etc.
			The Corporate Enactment	
			Tuesday	In the office there are two distinct beats: the constant heart beat of life-and death symbolised in the drum which is going before anyone enters the room and continues til all leave, and the eschatological, irregular startling beat which turns man to see his neighbor or to confront the mystery in the midst of preoccupation with one's own life. The latter is symbolised in the peal and the clapper.
			The Life Rhythm	
			Wednesday	Life is made up of one decision after another. There can be no postponing: opportunities are taken or negated; life is affirmed or denied. The daily office rehearses this by calling forth an amen in response to the statements of life understanding and the call to stand present in humility gratitude and compassion.
			The Human Decision	
O F F I C E	T H E M E S	T H E M E S	Thursday	The decision to use the public voice, as in a Greek drama, depends on the understanding that man is lost unless he hears the good news which the daily office rehearses and that we are commissioned to maintain that word in history for all to hear. This is not a chant but an emphatic rhythm in which the last word of each phrase is emphasized and held and the periods closely observed.
			The Public Voice	
			Friday	The setting of the office is crucial. In principle you could worship on a desert island, but you would do well to line up the driftwood and determine the East (symbolic) and the world so that every action may enable the self-conscious embodiment of what we know about life. It is for this reason the exact placement of every chair and every sheet is significant.
The Intentional Setting				
O F F I C E	T H E M E S	T H E M E S	Saturday	The dance of the office is a tool of self-consciousness in the dramatization of life. The orchestra gives the clues a moment before a change is called for, summoning the body to attend to the mystery, to face the neighbor, to kneel, stand etc. The sway dramatizes one's balance between life and death and allows one to get distance on his own relationship.
			The Liturgical Dance	

Week Three THE PERFORMANCES OF DAILY OFFICE	THE MAJOR ROLES	Monday The First Liturgist	The first liturgist acts for the body as the priest for the day, the embodiment of the Word in the presence of the people. He is completely responsible for the office, the rehearsal, enactment and re-set of the Great Hall. The first liturgist needs to hang all neuroses on the door as he enters and decide to play the role, to set the tone and pitch not only for the office but for the day.
		Tuesday The Witness	The witness is a contemporary statement of the Word of possibility grounded in the life of the speaker but pushed beyond the subjective to the transparency of life itself. The witness is intended to be not more than three minutes. It is a call to stand before the way life is and engage missionally.
		Wednesday The Scripture Readers	The scripture reading follows the lectionary that takes us through the entire Bible once in a year. The selections suggested are short enough to be held in mind but long enough to hold both context and core. In the reading the sheer objectivity of the witness of our fathers is held in the loud, dramatic reading of the word.
	THE CONGREGATIONAL CUES	Thursday The Second Liturgist	The role of the second liturgist is to lead the People of God assembled in their responses as representative on behalf of the world. He is responsible for the congregational participation in the office. Where the first liturgist represents the mystery in worship, the second liturgist represents the humanness of worship.
		Friday The Instruments	The instruments are not musical accompaniment to the drama but rather dramatic cues to the actors. As such they prompt one to be present to both the mundane life beat (in the beat of the first drum and in the clapper which calls you to face the neighbor) and the eschatological, wild dimension of life (in the second drum highlighted in the acts of praise and dedication and in the deal or qona).
		Saturday The Procession	The procession into the symbolic presence of mystery is one of intentionality not speed or ostentation. The congregation rises to honor those whom it has chosen to be the mediators for the day. The procession into the world at the conclusion of the office is equally significant. In a large body, it is desirable that the processors not sing.

INTRODUCTION TO THE DAILY OFFICE (4)

Week Four T H E C O R P O R A T E N E S S O F T H E D A I L Y O F F I C E	T H E D I S T I N C T I V E Q U A L I T Y	Monday The Congregation Aspect	The roles of the congregation and the liturgists are inter-changeable. There are no spectators in this worship. The community images itself as the choir in a medieval monastery. All have their assigned places and without each one participating the service suffers. In this the corporate priesthood is experienced.
		Tuesday The Representatn Function	The purpose of the daily office is to keep the word in history on behalf of the past and the future. Without me Amos lived in vain and the future has no possibility. At the same time the purpose of the office is to maintain the word in the lives of those present that their lives may be on behalf of all those now living who will never make a self-conscious drama of their response to the way life is.
		Wednesday The Repetitive Action	Daily office is a rehearsal of the way life is. The repetition of this act by the Movement throughout the world with the same attention and precision is the real basis of our unity. Because of the dynamic nature of life, daily repetition is necessary to continually remind ourselves before we go into every day of the Word we stand before.
	T H E C H A R A C T E R I S T I C M O D E	Thursday The Unprepared Preparation	Unlike the traditional supposition that one prepares heart and mind for the office, we recognize that in facing the Mystery we face that for which we can never be prepared save as we are prepared to be surprised and to respond in faith. Therefore we sit erect on the edge of the seat, feet on the floor, ready to move. Here again we reflect our attention to life.
		Friday The Prophetic Chairis	In daily office you stand aware of the fact that something is about to happen and you participate in the happening through your participation in general and your spoken prayers in particular. The incarnational nature of the faith is rehearsed in the standing present to what is needed in history. The doxology holds this reality. Time is recovered in terms of in-breaking into history.
		Saturday The Priestly Cultus	The priestly role preserves the cultus and recovers form and space, intoning the basic myth of the people and guarding the Mystery. The role of every one as priest gives meaning to "maintaining the office" and is finally key to the rebalancing of the social dynamic.

INTRODUCTION TO THE DAILY OFFICE (5)

Week Five	T H E I N T E R N A L A R T S	Monday	Role of music in the public worship has been lost and we seek to regain it through stressing the interior time, the interior music. This gets expressed in the dance, the sway and the clapping during the passing of the peace. Self-consciousness demands that one decide daily what his interior music will be and acts it out symbolically.
		The Interior Time	
		Tuesday	The liturgy of the daily office is a poem that abstracts the everyday experience of man. Every phrase is capable of being grounded in life experience. One of the functions of the office is to objectify and put into perspective the events which could otherwise devour one. Eg. "We have allowed self to blind us and pain to embitter us."
	The Life Events		
T H E I N D I V I D U A L I T Y O F T H E D A I L Y O F F I C E	T H E E X T E R I O R A R T S	Wednesday	The dance of the office when powerfully done has the same precision as a chorus line. Kneeling, standing, swaying, sitting, turning precisely together is a symbol of the decision to be the corporate People of God in our time. In this the decision is to channel the life powers of each for the sake of the one thrust in history.
		The Primordial Powers	
		Thursday	The external arts relate to the use of space, the intentionality with which the candles are carried in, the altar and table of the word maintained, the incense lit, the reredos hung. Daily the world is recreated in the recreation of the worship area. This becomes a symbol of commonality throughout the world.
		The Ordered Space	
		Friday	The rhythm of the daily office requires persistent effort to master. Clues are in the periods and the last words of phrases. The orchestra is designed to enhance not to replace this art. The key instrument of the daily office remains the public voice and the antiphonal responses of congregation left and right and the first liturgist.
		The Rhythmic Sounds	
		Saturday	The classical acts of standing at attention, kneeling in submission, sitting in anticipation are further exterior arts. In this case they point concretely to the decision to be the cruciform one whose life is poured out on behalf of the present world and the future.
		The Classical Acts	

INTRODUCTION TO THE DAILY OFFICE (6)

Week Six THE UNIVERSALS OF THE DAILY OFFICE	T H E P O S T U R A L M O O D S	Monday The Basic Acknowledgement	The life experience of every man is that he shows up as arrogant but is forced to acknowledge his own finitude or is indicatively driven to humility. This is the theme of the first act of the daily office. This is not self-depreciation but an intentional stance of seeing one's own life in perspective through acknowledging totality.
		Tuesday The Life Participation	Similarly, every man shows up unsatisfied with the way life is, begrudging the demands laid upon him. Yet life itself pushes man to be grateful simply for living. In daily office act II rehearses the decision to embrace the mood of praise or gratitude, standing in awe and wonder at the goodness of all of life.
		Wednesday The Total Sacrifice	Man's tendency is to focus on his own existence, his own reputation. The decisional mood of the third act is one of compassion or dedication. This marks the decision to be radical expenditure rather than to be either a nice do gooder or completely self-centered. It follows upon the other two experiences.
	T H E O N T O L O G I C A L S T A T E S	Thursday The Basic Identification	Life is irrational, filled with wild spontaneity and "cave men growling within me" (Kaz). Worship encompasses this aspect of life in the dance during the passing of the peace and in the second drum's ecstasy in the acts of praise and dedication. The primordial powers cannot be programmed out of an authentic rehearsal of life.
		Friday The Complete Involvement	The ecstatic dimension of life is held in man's decision to be completely involved in the life he has on his hands. Classically this was the role of the whirling dervish of sufism. Daily office does not happen without the congregation deciding to give themselves totally to the rehearsal and through that to life itself. See a man's life decision in his movement at daily office.
		Saturday The Total Expenditure	To participate in worship is to enter the company of the totally expended (Jesus, Paul, Wesley, MLK, etc.) to intentionally incarnate the Mystery in one's own life and to reveal the depth indicative through this self-conscious act, It means abandonment in terms of voice and body.

INTRODUCTION TO THE DAILY OFFICE (7)

<p>Week Seven</p> <p>THE PARITICULARITY OF THE DAILY OFFICE</p>	<p>THE THEOLOGICAL GROUNDS</p>	<p>Monday</p> <p>The Final Reality</p>	<p>We meet God not in worship but in the world, in the upheavals of our times. It is meeting the resurgent force urging man from isolation into global community. To engage in this world is to participate in God -- in the new creation coming into being. In daily office we rehearse our response to this encounter.</p>
		<p>Tuesday</p> <p>The Human Word</p>	<p>We meet Christ not in religious belief but in confrontation with the neighbor. It is meeting the other who never comes into my life on my terms but is a surprise happening. The faith stance indicates that each such encounter is an encounter with possibility. Each generation knows this word to be one generation removed from extinction.</p>
		<p>Wednesday</p> <p>The Ethical Style</p>	<p>We meet the Holy Spirit not in moments of piety but in the tension of complex existence where we are called to observe, judge, weigh up and act. In the midst of daily struggle the power to cope is given. It is under stress that spirit maturation is forged. The new ethical style of the religious is the Holy Spirit which decides on the basis of the comprehensive demand in its particularity.</p>
	<p>THE RELATNLPARTICIPATION</p>	<p>Thursday</p> <p>The Life Understanding</p>	<p>The three-fold structure of the office reflects the three-fold nature of life. What life is finally all about is mystery, consciousness, care and tranquillity or it is separation, gift and expenditure. This is illustrated by what I go through in getting out of bed each morning. Daily office represents life understanding.</p>
		<p>Friday</p> <p>The Human Relationship</p>	<p>The daily office rehearses the fact that man's freedom lies in the appropriation of his inter-relatedness with all of life and with the body through history which has lived out of the word. Our commonality does not come out of a common language or a common idiom but out of a common life stance.</p>
		<p>Saturday</p> <p>The Divine Encounter</p>	<p>The regulatedness of the daily office is a suitable medium for expressing the encounter with the Mystery. No man calls the shots on his experience of the awe and wonder of life. The crosses on the reredos symbolise that the divine encounter comes in the embracing and expending of one's life.</p>

INTRODUCTION TO THE DAILY OFFICE (8)

Week Eight T H E F O R M S O F T H E D A I L Y O F F I C E	T H E T R I N I T A R I A N A C T S	Monday The Life of Confession	Man's journey to self-consciousness begins with the realization that he is not the center of the universe. It is an objective appraisal not so much of self as of the human situation. In confession man embodies the "godly sorrow" which Paul speaks of as leading to repentance and health rather than worldly sorrow which leads to depression and despair.
		Tuesday The Word of Praise	When the Christ event happens to man he wakes up to the wondrous gift of life irrespective of the circumstances in which it is lived. Here is the Godly joy in which "the men of faith make merry when there is no merry." This is the reaction to life decisively embraced once experienced and so life giving to all mankind.
		Wednesday The Deed Of Dedication	The offering of a penny symbolizes the decision to pre-plan what will be offered up not simply to offer what happens to be handy. The preparing of pennies for this purpose is as intentional as the appointing of the band. Here is Godly compassion that foresees the need of man and does something about it at the deepest level.
	T H E R A D I C A L R E D U P L I C A T I O N	Thursday The Prologue Context	The first words of the liturgy, if there were time for no more, would serve to summarize the entire office in that it sets the context in which all of life is lived. It is in the name of the Father, the way life really is, in the name of the son, the comprehensive possibility in any situation and the name of the Son, the freedom of every man to decide the stance which he will take to life.
		Friday The Benediction Commitment	The closing words of the office, and the amen that is said to them, are a vocational commitment to live life this day out of that which has been rehearsed. It is moreover a final affirmation of faith that the given situation is one given out of love, that sheer possibility is given us at each moment and that in this decisive stance is our commonality.
		Saturday The Life Liturgy	Every life is an incarnate liturgy. Some acknowledge reality and some an illusion. The daily office proclaims that it is before this understanding of life alone that our lives will be lived out, our knees bow. Out of this daily rehearsal proceeds the liturgy of our lives.

DAILY OFFICE INTRODUCTION, LECTIONARY AND WITNESS GUIDELINES

THE
CONTEXTTHE WITNESS

The recovery of the objective Christ-Word in historical dramaturgy and the power of the liturgy in expressing or dramatizing that Word is the capacity to grasp in a new way the Witness which holds history in being. The Witness is a portrayal of one's treasure of truth about the way of life - the Word. In a time of radical engagement, a witness on the liturgy is a corporate, individual, and objective social act that speaks to the unfolding social realities currently informing and affirming our life as a self-conscious body of people concerned with a specific task in history. That task, in a time of radical engagement, is highly visible and signals a turn to intentional rationalities on the Witnessing dynamic of worship. The role and function of the Witness then is to incorporate into its construct the demands of a particular up-againstness which pronounces a specific Word stirring in our corporate consciousness. The recognition of this Word is proclaimed to the body of believers whose very life is inexplicably linked to it. The articulation of this Word is a crucial factor in the Do-ment of the task in which it is thrust.

THE
INTENTIMAGE

The Witness Rationale for the year 1978-1979 is recommended to be constructed from The Qualities of Profound Humaness Chart. The categories of Profound Humaness suggest that we recognize and constantly submit to the the moment of discovery which allows profound humanity in civilization to be realized. Thus, the Witness, profoundly speaks the Word to both the internal state of being and the external manifestation of corporate enactment. The form of the witness gives the hearer a three-dimensional image of the Word spoken in tension with both aspects of profound humaness. It is as a voice saying, 'This is the faith internalised! This is the hope exemplified! This is the love demonstrated; your care is made manifest!' From the perspective of a particular people, history, and heritage, you represent the evidence of faith in a Christ-event-Word which gives significance to a mysterious activity going on in the civilising process. Your role in giving the Witness is much like that of an explorer/discoverer who, in his travels across time, returns to the moment from which his venture first began, and articulates the Word of profound humanity in the possibility of this time.

THE
ACTIVITYPROCEDURE

Profound Humaness Witnesses begin Quarter II, week I and continue throughout the year. On the chart, there are three categorical overviews: 1) The Qualities, 2) the Internal States of Being, 3) and the External Manifestations. There are twelve major holding categories, and forty-eight (48) sub-categories. A total of 63 Witnesses can be built. As new aspects of each category are discovered, the Witnesses can be repeated throughout the year. It is recommended that Monday of Week I, Qtr. II begin with a witness on the overall Qualities of Humaness by illuminating the essence of Profound Humaness, and continue throughout the year with the various categories until the cycle needs be repeated.

INTERNAL LIFE GUIDE
DAILY OFFICE INTRODUCTION, LECTIONARY AND WITNESS GUIDELINES

THE
ACTIVITY
(WITNESS
CONTINUED)

ed.

GUIDELINES

1. Build each Witness to be no longer than three minutes in length.
2. Hold the objective characterization of the category in an experience of your encounter with the profundity of humanness.
3. Speak from the perspective of the corporate.
4. Illuminate the profundity of the Christ-Word in our common memory.
5. Articulate the commitment which holds in being that Word of history.
6. Conclude with a call to honor the do-ment of the Witness.

NOTES

A sample witness construct and witness follows :

Construct: <u>The Qualities of Profound Humanness</u>						
Quarter	CONTEXUAL OVERVIEW		UNITY	SCOPE	SIGNIFICANCE	AFFECTIONS
Week	CATEGORIES					
Day						
II	THE QUALITIES of PROFOUND HUMANESS	Internal States of Being	Beyond Situa- tional Ethics	Beyond Social Relat- ions	Beyond Emotion- al Subjectivity	Objective Morality
1		External Manifes- tations	Enabl- ing the Cont- extual Prese- nce	Grid- ding the Prima- cy of Earth's Care	Charting the Immediacy of Fulfilled Living	Indicative Ethics
M o n d a y						

SUMMARY:

A witness is:

1. only three to five minutes in length
2. illustrated through recent mundane experiences of the speaker
3. focused on the experience of the Word in Jesus Christ
4. concluded with an "Amen" that allows community participation.

Twelve Week
Witness
Rationale

THE QUALITIES OF PROFOUND HUMANNESS



Civilization is the continual discovery of (profound) humanity.

INTERNAL STATES OF BEING

EXTERNAL MANIFESTATIONS

I	II	III	IV
<p>EVENT Week 1</p> <p>unexpected intrusion</p> <p>altered situation</p> <p>immediate response</p> <p>decisional appropriation</p>	<p>ACTION Week 2</p> <p>appropriate deeds</p> <p>representational engagement</p> <p>decisional victory</p> <p>manifest intentionality</p>	<p>DECLARATION Week 3</p> <p>continual exposure</p> <p>visible sign</p> <p>constant interpretation</p> <p>public accountability</p>	<p>INTEGRITY Week 4</p> <p>audacious creation</p> <p>destinal resolve</p> <p>incarnate freedom</p> <p>societal transvaluation</p>
<p>MYSTERY Week 5</p> <p>mundane transparentization</p> <p>disclosed unknownness</p> <p>nameless fear</p> <p>dreadful fascination</p>	<p>TOTALITY Week 6</p> <p>historical responsibility</p> <p>encompassing unity</p> <p>limitless commitment</p> <p>infinitesimal detail</p>	<p>CREATIVITY Week 7</p> <p>universal relativity</p> <p>historical engagement</p> <p>decisional impact</p> <p>sociological creativity</p>	<p>CARE Week 8</p> <p>overwhelming reality</p> <p>impassioned detachment</p> <p>universal service</p> <p>perpetual expenditure</p>
<p>CONSCIOUSNESS Week 9</p> <p>illuminated relationship</p> <p>impactful imagery</p> <p>paradigmatic insight</p> <p>transrational interpretation</p>	<p>CORPORATENESS Week 10</p> <p>focused power</p> <p>covenantal collegiality</p> <p>profound fellowship</p> <p>decisional obedience</p>	<p>PRESENCE Week 11</p> <p>inescapable selfhood</p> <p>enigmatic archetype</p> <p>internalized affirmation</p> <p>transparent signification</p>	<p>EFFULGENCE Week 12</p> <p>endless affirmation</p> <p>unlimited power</p> <p>paradoxical abundance</p> <p>restless tranquility</p>

SAMPLE DAILY OFFICE WITNESS

"ALL THE EARTH DOTH WORSHIP THEE, THE FATHER EVERLASTING"

This line from the Daily Office is astounding to me. How can it be true that all the earth doth worship Thee...? I would expect it to say "All the earth could worship or will worship Thee when x or y or z happens." The liturgy says, "All the earth worships Thee."

Perhaps that might be paraphrased "All that is, dramatizes or recognizes or submits to Mystery or Glory."

That's preposterous. Yet I've seen that very fact in the mudholes of Kawangware when residents and visitors recognized Mystery by just walking around in their actual situation. I've seen this act of worship in the happening we call Community Forum when people explore, stand before and embrace the details of their "mudholes" in naming the issues and challenges and proposals from their actual situation. Mystery is disclosed there.

Perhaps it is really true then. "All the earth doth worship Thee, the Father everlating."

INTERNAL LIFE GUIDE
ABSOLUTIONS

<p>Morning</p> <p>HISTORICAL CHURCH</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>Absolution is a daring statement in our time, a daring act of faith in which we risk ourselves as a demonstration of possibility for all mankind. For we in our day are conscious of our brokenness and the broken condition of every relationship. Nevertheless, we dare to proclaim that this body here present is whole and free to move into the future in the name of Jesus as the Christ. Amen.</p>	<p>We live or die by the story we tell of our given situation. And the story which the Church has communicated through the centuries is the story that the one who created created only good and therefore all life is good and our lives are good just as they are. An this was revealed to the Church in Jesus as the Christ. Amen.</p>
<p>Noon</p> <p>JOURNAL</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--a decision which acknowledges the rightness of the universe and which confounds reason--is to be freed to move. And I announce that freedom to you now. That's the way it is.</p>	<p>Those Who Care know that there are two ways to live one's life. One can ignore history and live for the immediate only, or one can discern what the times require of his life and give it to a vision of the future. The willingness to give one's life in obedience to that which is not yet is an act of self-surrender grounded in an affirmation that the journey of man is a hopeful one and that fulfillment is found in submitting to life as good. I announce that it is possible for us so to live. That's the way it is.</p>	<p>Those Who Care know that life can be lived centered on the self or life can be lived centered on the other, and that self-centeredness lives on taking and other-centeredness is nourished by giving. Life is designed in such a way that death comes to those who take and new life comes to those who give. I announce that no matter how much we experience ourselves as takers, it is possible for us to be those who give our lives and thus gain them back renewed. That's the way it is.</p>
<p>Evening</p> <p>SECULAR</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>Life is consciousness. Our lucidity about life breeds our fears. Life is also courage. We see in moments of struggle that the victory is already won --our task is to be the victorious ones.</p>	<p>Life is integrity. Our decisions drive us into guilt. Life is also mystery. We see in the moments when self mastery collapses that we are overagainst the unknown, the unknown unknown.</p>

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<p>Morning</p> <p>HISTORICAL</p> <p>CHURCH</p>	<p>Most of us go through life unwilling to stand self-conscious to the brokenness of our own being and the brokenness of every situation in which we find ourselves. Yet reunions are soon tarnished with remembered pains and new misunderstandings. We somehow think even now that it should be different and so we would disguise the fact. Yet the deep secret of life is that this brokenness is the wholeness of our existence. And this we know through Jesus the Christ, Our Lord. Amen.</p>	<p>Our tiredness, our inadequacies, our unwillingness to be ourselves in the time and place that is given to us-- this is the facts of life. That we are sustained in being is also the fact of life. And our fathers experienced and proclaimed that this latter reality is overwhelmingly the most powerful fact of our existence. This is also our experience as we stand in the good news of Jesus Christ our Lord. Amen.</p>	<p>Our destiny does not lie in doing what we feel we should like to do or in being what we would like to be. Our destiny lies in the fact that our time call us to do what seems impossible, to do it well and on behalf of all. And the miracle of life is that this destiny is our free gift from Jesus Christ our Lord, Amen.</p>
<p>Noon</p> <p>JOURNAL</p>	<p>Those Who Care know that it is possible to lead a fragmented life, prey to every impulse, or to lead an integrated life focused on one thing. Life is constructed in such a way that it releases its secret to those who live it as one great single thrust. I announce that no matter how disjointed life feels to us, it is possible to live life as one thing beginning this very day. That's the way it is.</p>	<p>Those Who Care know that life can be lived as light or life can be lived as darkness, and that to those who give light, more light shall be given. I announce that no matter how much the meaning and purpose of our lives seems cloaked by darkness, you are the light this very day as you affirm and act out the care to which you have been called. That's the way it is.</p>	<p>Those Who Care know that life can be hoarded or life can be freely expended and that to those who expend energy more is given and they gain a second wind. However expended you may be this day, this possibility of new power is yours as you achieve and act out the role to which you have been called. That's the way it is.</p>
<p>Evening</p> <p>SECULAR</p>	<p>Life is corporateness. Our relationships give birth to history. Life is also solitude. We see in moments of anger that we must stand alone in order to stand with others.</p>	<p>Life is Mystery. We find ourselves at every moment faced with the nameless fear and the dreadful fascination of our corporate existence as the Order. And in self-conscious acknowledgement of all we know and of all we know we shall never know, we dare to stand gratefully and pronounce that life is good.</p>	<p>Life is creativity. This year we have lived creativity as never before. Yet we are conscious that in the long sweep of history, our doing is not important--only that we are doing our doing is important. And therefore we are whole not of our own merit but because of the coinciding of our do-ment with the foces of all of history.</p>

INTENT
OF THE
CONVERSATION

The primary intent of the scripture/news conversation is to re-create 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. Phillips translation is used for the capital verse in the lectionary.

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. What were the circumstances?	2. Why did the Church remember and record this?	2. Imagine you were outside the room and heard these words, what would you understand was going on?
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?	3. What was the import of this statement? How would you say it differently?
4. What was the message the Early Church heard?		4. What is a similar circumstance today? How articulate the ancient wisdom or question?
5. Where would you deliver the same message today?		
6. How would <u>you</u> state it?		

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BREAKFAST CONVERSATION GUIDELINES (CONT'D.)

THE
NEWS

The conversation leader should have familiarised 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 |
|---|--|---|
| <p>1. Name the news events that have happened in the past 24 hours (objective events).</p> <p>2. Suggest one as the most significant for this body today. Ask for any clarifying data.</p> <p>3. Where is the address of this event to this group?</p> <p>4. How is this event "news" for you (ie, how has it altered your context? Or what is the trend it reveals in our time?)</p> | <p>1. Name the news events that have affected your consciousness the last 24 hours.</p> <p>2. Which one event would you consider as significant for this body to look at? (If more than one is chosen ask the group to pick the <u>one</u> event, and ask for more data relative to it)</p> <p>3. How do you see God's activity in this particular event?</p> <p>4. Where do you see it is pointing relative to the future of the globe?</p> | <p>1. What events have you been brooding about relative to what's happening in the world these days?</p> <p>2. Which of these events do you think would considerably change the direction of history the next five years?</p> <p>3. How does this event affect the group in terms of its decision this day?</p> |

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 Order:Ecumenical has begun its Long March of service to the world. Its comprehensive task has come clear: Depth Awareness, Functional Eptitude, Historical Engagement, Spiritual Prowess, and Primal Community. At the heart of each of these is Profound Consciousness in the aspects of faith, hope, and love. In the year 1978-79, the focus continues on Global Community Forum, Global Social Demonstration, and, with renewed emphasis, the Global Servant Force. The awesome clarity on what we have to do drives one to prayer, for the alternative is to diminish one's operating context. Prayer is the comprehensive, concrete, practical decision-making that precedes every action. As an exercise it is the dramatic rehearsal of this dynamic. In practice, it is the placing of one's practical concerns in their ultimate context of Being Itself.

The focus of the experiment in prayer is the recovery of intercessory prayer. Beyond its superstitious and magical perversions, intercessory prayer has always been understood by the Church to be effective. The particular aim of the experiment is the development of a contemporary form of the Angelus a brief devotional exercise conducted at an appointed time of day marked by the sound of a bell. In Medieval times, the Angelus consisted of Ave Marias and a collect, and was done three times a day. One can imagine the Church bell sounding at the appointed times, and while Monks did the exercise corporately, the villagers paused in their work and did the same exercise solitarily. This devotional exercise became a powerful factor in sustaining the Church's corporate impact. Recovering of the dynamic represented by the Angelus is a way of creatively addressing the issues faced by the Order in the time of social engagement.

GLOBAL PRAYERS DESIGN

The Symbolic Order continues the experiment by holding a daily hour of prayers. This move towards the recovery of the Angelus dynamic in society can be experimented with by the Movemental Order. Whether it be the ringing of the bell signalling the hour of prayer in the Religious Houses or the mere pausing at 6:00 p.m. wherever one is, the response to the eschatological intrusion of care for all is the intent of the Global Prayers experiment.

The content of the initial experiment in prayer is brief and simple: Each day at 6:00p.m. a bell is rung throughout the building and persons gather at the appointed place. The liturgist calls the group to consciousness with a versicle. The second liturgist then reads a Psalm and appointed collect for the day, members of the group who are moved by the Spirit offer prayers of intercession, and the first liturgist offers the final prayer. The group is then sent out with a benediction..

The following operating principles are recommended for the initial phase of the experiment:

- 1) That each Religious House and Centrum Nexus perform the exercise set forth in this manual at 6:00 p.m. local time thereby insuring that every hour of every day someone in the Order is in prayer over the mission;
- 2) That prayers be said daily in the same designated location, decored with appropriate representation of the mission of sociologically loving the world.
- 3) That a first and second liturgist be assigned for each day and that attendance by others be voluntary;
- 4) That the New Jerusalem Bible be used for the Psalm reading;
- 5) That the second liturgist rehearse the Psalm reading aloud before the exercise begins;
- 6) That periodic reflection be held throughout the quarter and that results be sent to Global Research Centrum, Chicago Nexus for refinement of the corporate experiment;
- 7) That each collect be used for a day of the week.