

INTERNAL LIFE GUIDE

THE GLOBAL CENTRUMS
CHICAGO NEXUS
1977-1978

THE RUBRICS

YEAR OF OUR LORD

YEAR OF THE CHURCH

A D V E N T	C H R I S T M A S T I D E	E P I P H A N Y	L E N T	H O L Y W E E K	E A S T E R T I D E	P E N T E C O S T	T R I N I T Y
Purple	G o l d	White	Purple	B l a c k	White	Red	Green
Nov.27	D e c. 25	Jan.6-Feb.14	Feb.15- Mar.19	M a r. 20- 25	Mar.26- May 13	May14- May20	May 21- Dec. 3

2

Dates

CONTEXT

"To have a god is to possess a self-understanding, and to be a self is to have a god. Worship, then, is both, and at the same time, an honoring of our god and an enactment of our self-understanding.

Christian worship is the portrayal of those gathered as the forgiven ones, the thankful ones, the dedicated ones. This is just who they must grasp themselves to be when God the Father, Son and Holy Spirit becomes their God."

Joseph W. Mathews

We experiment with the dramaturgical form of the Daily Office by trying to recover the presence of the Mystery. One key to this recovery is the sense of Holy Space, awe before a physical location; another is the sense of interior space, where the awe is experienced before every event of life. To sustain a secular recovery of awe, the self-conscious People of God must practice it by rehearsing that presence in objective form to create the new evangelism, making that presence available to all. Thus, the intentionality of the Daily Office is a key to recovering the Mystery. For the intensification of all dynamics opens up the service for the Mystery. Intentionality of words and rhythm expresses the tension of the solitary and decisional. Every word is intensified by the relentless beat which freights the corporate YES, but seems to flow through the unhurried pacing. The liturgist is the chosen high priest of all for the day. His preparation to play the role, his rehearsal, and his walk, express his election. He uses his voice to hold the congregation present to the Daily Office.

THE
ACTIVITY

The Daily Office of the Order is that primal symbolic activity which is enacted every morning in the life of the community to call the community once again to consciousness and to make a decision as to its affirmation of life and responsibility in the task it has assumed.

It is a symbolic drama entirely separate in purpose and style from other aspects of community life such as intellectual study and task assignments. The community are those who have made the basic decision to live as individuals received as Good by life itself in the Mystery and honor all others as received also.

THE
SETTING

The worship hall arrangement provides the important setting for this dramatic enactment in the life of the Order. The large reredos with the double cross hangs at one end of the room which is designated as liturgical east, with the black X on the left, and red on the right. The high altar is located there and on it are placed the rock, representing the Mystery, the incense representing ascending prayers, and a candle representing the Eternal Light. The opposite end of the room is symbolically the World, and here is located the world grid. The seats are arranged in rows facing the center of the room and facing each other. The table, representing the Word, is located in the middle of the center aisle. Upon it are placed the cross, containers for the offering, a chalice for the wine and a tray with the bread. The table is covered with a cloth which is, like the reredos, of the appropriate color of the church year season. At each end of the room there is a place for four liturgists, that is, four chairs and five

ROLES
OF THE
LITURGISTS

prayer stools, making a total of ten for the eight liturgists. Candles are placed in front of the first and second liturgists' prayer stools.

- 1st Takes responsibility for entire office in representing the Mystery. In charge of all liturgists, including the band and their performance. Carries rhythm of the Office. Decides, in consultation with the Panchayat, when the Office is to begin.
- 2nd Leads congregational response throughout liturgy and responds on behalf of congregation during offering.
- 3rd Reads the appointed Old Testament lesson from the lectionary for the day. The reading is to begin with the words, "The first appointed lesson of the day is found in the (number) chapter of the book of (name) ." Receives offering, leads Community Left in responses. Is Bible-bearer, who leads procession and recessional with Cross-bearer, thus setting the majestic pace.
- 4th Reads from New Testament the appointed passage which includes the capital verse for the day. The reading is to begin with the words, "The second appointed lesson for the day is found in the (number) chapter of the book of (name) ." Leads Community Right in responses. Is Cross-bearer, leading processional and recessional with Bible-bearer, thus setting the majestic pace.
- 5th Gives no more than a 3-5 minute witness regarding event of the Word in his life. Presents offering and leads Community Right in responses.
- 6th Leads Community Left in responses and presents offering with 5th liturgist.
- 7th Bears candle for Scripture lectern and acts as Shadow to 1st liturgist, prepared to assume that role should the situation demand it.
- 8th Bears candle for Witness lectern and acts as Shadow to 2nd liturgist, prepared to assume that role should the situation demand it.

The Band exercises a critical role in creating the drama of the liturgy. The large gong is used during the procession and recessional. The peal and clacker are used to signal all the community turns, kneeling and rising. The drums are used to provide the beat and rhythm for the Office. The larger drum begins with the prelude to Act I and continues throughout the drama with an even, continuous beat of "life and death," life and death." The smaller drum begins with Act II and continues throughout with the discontinuous beat of the dance.

IMPORTANT: EVERY LITURGIST TAKES RESPONSIBILITY FOR THE WHOLE

Preparation: Before the community gathers, the candles in front of the first and second liturgists' prayer stools are lit and the light above the first liturgist's prayer stool and the Scripture lectern is plugged in. The incense on the altar is also lit. The altar candle burns continuously. The worship team meets 30 minutes before Daily Office for a careful rehearsal.

THE PROCESSIONAL:

1. The community gathers in silence, engaging in solitary prayer and brooding. The liturgists are in place to the left and the right of the Panchayat table. At the first gong, the community rises and begins singing "Holy, Holy, Holy" majestically and at a fast pace, following the lead of the Panchayat, while the liturgists process. (The liturgists do not sing during the processional or the recessional.)
2. As the front four liturgists (3rd, 4th, 1st and 7th) reach the front of the center table, the 4th liturgist places the cross in the stand at the head of the table. The liturgists process further and the 3rd liturgist places the Bible on the lectern and opens it to the first appointed lesson. The gong sounds a second time as the community completes singing the first half of "Holy, Holy, Holy."
3. As the processional continues, the 2nd and 8th liturgists proceed to the witness lectern. The 7th liturgist places the candle at the head of the Scripture lectern at the same time the 8th liturgist places the candle at the witness lectern. The back four liturgists (5th, 6th, 2nd, 8th) then turn and proceed to their appointed places, the 2nd going directly to the prayer stool toward the rear between community left and right. At the same time, the front four liturgists proceed to their places, the first also going to his prayer stool.
4. As the community completes singing, the gong sounds the third time. The community kneels, rising to face the East at the sound of the bell.

THE OFFICE

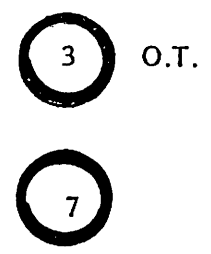
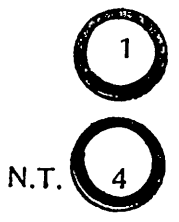
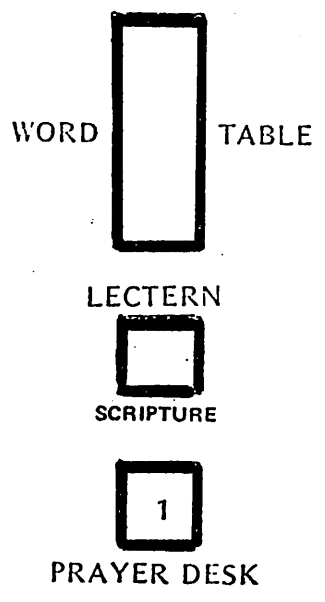
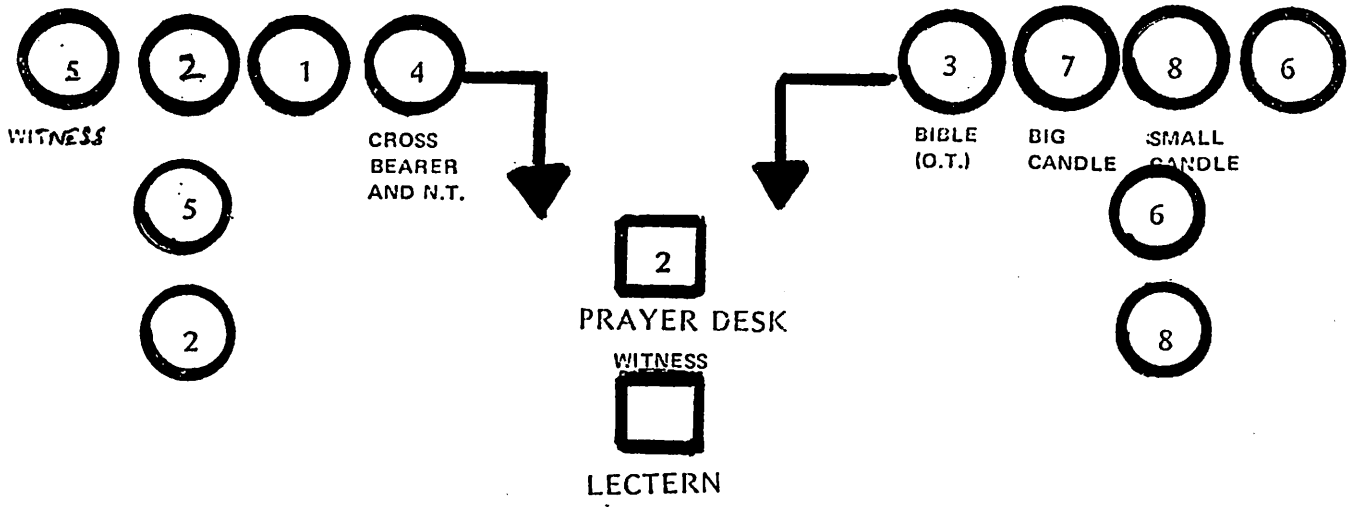
1. The 1st and 2nd liturgists remain at their prayer stools during the scripture readings. They go to their places in community right during the witness.
2. The offering is received by the 3rd, 4th, 5th and 6th liturgists, who proceed to the center table as the 1st liturgist announces the offering. The 5th and 6th liturgists hand the offering baskets to the 3rd and 4th who pass them to the community.
The 5th and 6th liturgists receive the baskets from the community and bring them to the center table as all 4 liturgists again proceed to the table at the presentation. The 5th and 6th liturgists hold the baskets until they set them down on the table at the peal before the Doxology, and return to their places for the passing of the Peace.
3. The first liturgist moves to pass the peace to the second liturgist, followed by the third and fourth liturgists who pause at the beginning of the central

section of seating. The second liturgist passes the peace to the fifth and sixth liturgists, who pass it on to the person at the end of each row, beginning with the back row on each side. Each of these persons turns to the person beside him in turn to the end of the row (but not back to the first liturgist). The peace is passed by "pressing" hands together and calling the neighbor by his Christian name and announcing the word, "The peace of God is yours this day." The fifth liturgist passes the peace to the Panchayat.

THE RECESSIONAL

1. When the first liturgist completes the Benediction, the community kneels. At the sound of the bell, the community rises and begins to sing, "Holy, Holy, Holy" the same way as before.
2. The third and fourth liturgists lead the recessional, and the eighth & second liturgists proceed to the front of the witness lectern. The third liturgist slows down while the fourth picks up the cross from the head of the center table. Then the third liturgist closes the Bible and picks it up from the lectern and joins the fourth liturgist at the center table.
3. The seventh liturgist picks up the candle from the scripture lectern as he passes it, and at the same time, the eighth liturgist picks up the candle from the witness lectern and returns to the side of the aisle, at which time the third and fourth liturgists proceed past the center table, with the first and seventh liturgists following six feet behind.
4. As the front four liturgists pass, the eighth and second liturgists drop in behind, followed by the fifth and sixth. As it completes singing, "Holy, Holy, Holy", the community kneels at the sound of the gong, remains kneeling for the second gong, and rises to go forth at the sound of the third gong.
5. The worship team remains in place until the community has left. It then returns the cross, Bible, candles, robes and stoles to the Sacristy and reorders the Great Hall, straightening Offices on chairs, extinguishing the candles and lights, except the candle on the high altar, and seeing that the area is ready for the following morning.

THE SETTING FOR THE LITURGISTS



THE ABBREVIATED LECTIONARY

Date	O.T.	N.T.	CV	Capital Verse (Phillips Version)
December				
1	Exodus 1:8-14	I Cor 1:10-18	18	The preaching of the cross is nonsense to those involved in this dying world.
2	2:11-15	2:1-5 1:19-25	23	All we preach is Christ crucified a stumbling block to Jews and nonsense to
3	3: 1- 6	2:10-16	16	We who are spiritual have the very thoughts of Christ! <i>See notes *</i> (Gentiles.)
4	4:10-18	3:16-26 3: 1- 8	16	The planter and the waterer are nothing compared to him who gives life to the seed
5	12: 1-10	4; 1- 5	5	When the Lord comes he will bring into the light of day all hidden in darkness. *
6	13:17-22	4:16-22 5: 1- 8	6	Your pride in yourself is laughably out of place. * same
7	15:22-27	6: 1- 8	3	Don't you also know that we shall judge the very angels themselves!
8	18: 5-12	7: 1-11	6	I give this advice more as a concession than a command.
9	19: 1- 6	7:26-35	35	I am not putting difficulties in your path but setting before you an ideal.
10	20: 1-17	8: 4-13	11	Surely you would not want your superior knowledge to bring spiritual disaster to
11	23:27-33	9: 1- 6	3	You are a living proof of the Lord's call to me. (a weaker brother.)
12	24:12-18	9:16-27	24	You ought to run with your minds fixed on winning the prize.
13	32: 7-14	10: 1-10	5	In spite of all these experiences most of them failed to please God.
14	32:25-29	10:27-33	28	If someone should say straight out "This has been offered to an idol" don't eat it
15	33: 1- 6	11: 2-10	4	If a man prays or preaches with his head covered he is dishonoring his own head.
16	33:12-17	11:23-29	27	Whoever eats the bread or drinks the cup of the Lord without proper reverence is sinning against the body and blood of the Lord. (to nothing at all.)
17	34:29-35	13: 1- 8	2	If I have that absolute faith that can move mountains but have no love, I amount
18	35:20-29	14: 1- 5	3	He who preaches the Word of God is using his speech for the building up of faith.
19	40: 1-15	14:20-25	22	Tongues are a sign of God's power not for unbelievers but those who already believe
20	40:34-38	15: 3-11	10	The grace God gave me has not proved a barren gift.
21	Isaiah 6: 1- 7	15:20-28	22	As members of Christ all men shall be raised to life.
22	7: 1- 9	15:34-44	36	You know that a seed does not germinate without itself "dying".
23	7:10-17	16: 2-14	13	Be on your guard, stand firm in the faith, live like men, be strong!
24	8: 9-15	Matt 1:18-25	20	What she has conceived is conceived through the Holy Spirit.
25	9: 2- 7	2: 1- 8	2	Where is the child born to be King of the Jews? (the Holy Spirit.)
26	10: 5-11	3: 1-12	11	I baptise you with water but the one who follows will baptise with the fire of
27	10:20-26	4: 1-11	7	The scripture also says, "Thou shalt not tempt the Lord thy God!" (hill.)
28	11: 1- 6	5: 1-14	14	You are the world's light. It's impossible to hide a town built on the top of a
29	12: 1- 6	5:17-22	22	Anyone who looks down on his brother as a lost soul is himself heading for the
30	13: 1- 8	6: 1-13	1	Beware of doing your good deeds conspicuously. (fire of destruction.)
31	14:12-20	6:24-34	25	Surely life is more important than food and the body more important than clothes.
January				
1	14:28-32	7 6-14	7	Ask and it will be given to you. Search and you will find.
2	15: 1- 9	8: 1-12	3	Of course I want to, be clean!
3	16: 1- 5	9: 1- 8	6	Get up, pick up your bed and go home.
4	30:15-20	9: 9-17	13	In any case, I did not come to invite the "righteous" but the "sinners".
5	36: 1- 7	9:25-10:8	35	Jesus now travelled through all the towns and villages teaching, proclaiming the
6	37:14-20	10:16-27	16	Be wise as serpents and harmless as doves. (Gospel and healing.)

Date	O.T.	N.T.	CV	Capital Verse (Phillips Version)
January 7	Isaiah 38:1-8	Matt 11: 2-11	6	Happy is the man who never loses his faith in me.
8	39:1-8	11:20-30	30	I am gentle and humble in heart and you will find rest for your souls.
9	40:1-11	12: 1- 8	7	If you grasped the meaning of the scripture you would not have been so quick to
10	40:21-31	12:25-32	31	Blasphemy against the Spirit cannot be forgiven. (condemn the innocent.)
11	41:17-20	12:38-42	39	It is an evil and unfaithful generation that craves for a sign.
12	42:10-15	13:18-23	19	When a man hears the message of the Kingdom and does not grasp it the evil one comes and snatches away what was sown in his heart.
13	42:16-20	13:24-30	24	The Kingdom of Heaven is like a man who sowed good seed in his field.
14	43: 9-13	14:53-58	58	He performed very few miracles there because of their lack of faith.
15	43:21-28	14:22-33	31	He panicked and called out "Lord save me" and at once Jesus reached out his hand.
16	44: 1- 8	15:10-20	11	It is not what goes into a man's mouth that makes him common or unclean.
17	44:21-23	15:29-39	33	Where could we find enough food to feed this crowd in this deserted spot?
18	45: 9-13	16:21-28	27	The Son of Man will come in the glory of his Father and repay every man.
19	45:18-25	17:14-23	20	If you have faith the size of a mustard seed you will find nothing is impossible.
20	46: 8-13	18: 1- 7	3	Unless you change your whole outlook you will never enter the Kingdom of Heaven.
21	48: 1-11	18:21-35	33	Oughtn't you to have taken pity on your fellow servant as I took pity on you?
22	48:17-22	19: 1- 9	6	No man therefore must separate what God has joined together.
23	49: 7-13	19:21-30	28	In the New World you who have followed me will be seated on twelve thrones.
24	50: 1- 3	20:17-28	26	Whoever among you wants to be great must become your servant.
25	51: 1- 8	21:10-16	16	Can't you hear what these children are saying?
26	52: 1- 6	21:18-22	22	Everything you ask for in prayer if you have faith you will receive.
27	54: 1- 8	21:33-43	42	The stone which the builders rejected was made the head of the corner.
28	55: 1- 8	22: 1-14	14	Many are invited but few are chosen.
29	56: 1- 8	22:34-46	37	Thou shalt love the Lord thy God with all thy heart and soul and mind.
30	59: 1- 8	23:23-28	27	Alas for you! You are like whitewashed tombs.
31	61: 1- 9	24: 1-14	5	Many men will come in my name saying " I am Christ".
February				
1	42: 1- 4	24:32-44	37	Just as life went on in the days of Noah so it will be at the coming of the Son (of man.)
2	49: 1- 6	25:14-30	29	The man who has nothing, even his nothing will be taken away.
3	50: 4- 9	26:26-33	28	This is my blood of the new agreement shed to set men free from their sins.
4	53: 1- 5	26:36-50	48	The one I kiss will be the man. Get him.
5	66: 5- 9	27:22-32	29	They bowed low before him and jeered him.
6	Mal. 3: 1- 5	27:33-44	35	They shared out his clothes by drawing lots.
7	Ruth 1: 3-18	Phil. 4:14	14	If you have a favor to give me let it be spontaneous not forced by circumstances.
8	2: 1-12	Phil. 1:12-20	15	I know that some are preaching Christ out of jealousy but some in good faith.
9	3: 1-11	2:12-18	12	Complete the salvation that God has given you with a proper sense of awe.
10	4: 7-17	2:19-30	20	I have nobody else here who shares my genuine concern for you.
11	Eccle 1: 8-18	3: 4-14	13	With hands outstretched to whatever lies ahead I go straight for the goal.
12	2: 1-11	4: 2- 9	4	Delight yourself in the Lord, find your joy in him at all times.
13	3: 1- 8	4:10-17	12	I know how to live when things are difficult and when things are prosperous. (God.)
14	4: 1- 6	James 1: 2- 8	5	If any of you doesn't know how to meet any particular problem he has only to ask
15	5: 1- 7	2: 8-13	13	Mercy may laugh in the face of judgement.
16	6: 7-12	2:14-20	14	What use is it for a man to say he has faith if his actions don't correspond?

Date	O.T.	N.T.	CV	Capital Verse (Phillips Version)
February 17	Eccles 9:1-6	James 3:7-18	17	The wisdom that comes from above is pure, peace-loving, gentle, approachable, full of merciful thoughts and kindly action.
18	11: 7-10	4: 1-10	7	Be humble before God but resist the Devil and he'll run from you.
19	12: 1- 8	5: 7-11	7	Be patient, my brothers, as you wait for the Lord to come.
20	Amos 1: 1- 5	John 1: 1-12	5	The light shines in the darkness and the darkness has never put it out. (of Man.
21	2: 4- 8	1:40-51	51	You will see heaven wide open and God's angels ascending and descending on the Son
22	3: 1- 8	2: 1-11	11	He showed his glory and his disciples believed in him.
23	4: 1- 5	2:18-25	25	He did not need anyone to tell him what people were like.
24	5:18-24	3: 1-12	8	Nor can you tell how a man is born by the wind of the Spirit.
25	6: 1- 6	*3:27-36	31	The one who comes from above is naturally above everybody.
26	7: 1- 9	4:13-24	23	The time is coming when true worshippers will worship in spirit and in reality.
27	8:11-14	4:43-54	48	Will you never believe unless you see signs and wonders?
28	9: 8-15	5: 6-17	17	My father is still at work and therefore I work as well.
March				
1	Hoseal: 2- 9	5:19-29	21	The Son gives life to any man he chooses.
2	2:18-23	6:15-21	15	Jesus retired to the hillside quite alone.
3	3	6:26-33	29	The work of God is to believe in the one he sent.
4	4: 1- 4	6:61-69	63	It is the spirit which gives life.
5	5: 1- 7	7:14-27	23	Why should you be angry because I made a man's body whole?
6	5:15-6:6	7:37-52	39	He shall have rivers of water flowing out of his heart.
7	6:11-7:7	8: 1-11	11	Go away and do not sin again.
8	8: 1- 4	8:12-20	14	I know where I come from and I know where I am going.
9	9: 1- 4	9: 1-16	15	Now I can see. That's all.
10	10: 1- 6	10: 6-18	17	I lay down my life so that I may take it up again.
11	11: 1- 5	10:19-33	29	No one can snatch anything out of the Father's hand.
12	12:10-14	11:25-44	42	Father, I thank you that you have heard me.
13	13:12-16	11:45-57	50	It would be a good thing for us if one man should die.
14	14	12: 1-11	8	You have the poor with you always.
15	Jonah 1: 1- 6	12:20-28	23	The time has come for the Son of Man to be glorified.
16	1:17-2:10	13: 1-17	13	You call me teacher and Lord and you are right.
17	3: 1- 9	13:18-30	27	Be quick about your business!
18	3:10-4:11	14: 8-14	13	Whatever you ask the Father in my name, I will do.
19	Micah 1:1- 9	14:21-26	24	The one who doesn't really love me won't follow my teaching.
20	2: 1- 6	15: 1- 8	5	Apart from me you can do nothing at all.
21	3: 1- 4	16:16-24	17	I am going away to the Father.
22	4: 1- 8	17:20-26	23	I pray that they may grow complete into one.
23	5: 1- 5	18: 1- 9	4	Jesus, fully realising all that was going to happen, went forward.
24	6: 6- 8	18:28-40	40	They shouted, "No, not this man but Barabbas!"
25	7:14-29	19: 1-12	11	"You have no power at all against me," said Jesus.
26	Joel 3: 1- 3	19:31-42	38	After it was all over, Joseph came and took his body down.
27	3: 9-16	20:11-18	15	"Why are you crying?" Jesus asked. "Who are you looking for?"
28	Obad.1: 1-14	20:24-31	29	Happy are those who have never seen me and yet have believed.
29	1:15-18	21:15-19	17	Feed my sheep.
30	Nahum 1: 1- 8	Jn. 1: 5-10	7	The blood Jesus shed for us keeps us clean from sin.

Date	O.T.	N.T.	CV	Capital Verse
March 31	Nahum 2: 1- 8	I Jn 2: 1- 6	1	If a man should sin, our advocate is Jesus Christ.
April				
1	3: 1- 6	2:20-28	22	Any man who refuses to acknowledge the Father and the Son is the anti-Christ.
2	Hab. 2: 1- 3	3: 4- 9	8	The Son of God came to earth to undo the devil's work.
3	2: 9-14	4:14-21	18	Love contains no fear.
4	Zech.9: 8-10	5: 2-12	8	The witness is a triple one:the spirit the water and the blood.
5	12: 1- 5	IIJn 4-11	9	One who is not content with what Christ taught has no God.
6	13	III Jn 11-14	11	Never let evil be your example.
7	Num.11: 4-15	Eph. 1: 3-14	11	In Christ we have been given an inheritance
8	11:24-30	3: 1-13	8	To me God has given grace to proclaim the Gospel
9	12: 1- 8	4: 7-13	7	To each one is given a measure of grace.
10	13:17-29	5: 1- 4	4	The keynote of your conversation should be all we owe God.
11	14: 1-10	5:22-33	32	The marriage relationship is a symbol of Christ and his Church.
12	14:10-19	Col. 1:11-14	11	We pray that you will be strengthened from God's glorious power.
13	14:26-38	2: 4-10	8	Be careful that no one spoils your faith through intellectualism.
14	20: 2-13	2:16-23	19	It is from the head alone that the body is nourished.
15	22: 7-21	3: 1-17	5	Consider yourselves dead to worldly contacts.
16	22:31-40	3:18-25	18	Wives, adapt yourselves to your husbands.
17	23: 6-12	4: 2- 6	5	Be wise in your behavior to non-Christians.
18	Jer. 1: 1-10	Luke 1: 1-20	20	Because you do not believe you shall live in silence.
19	2: 4- 9	1:20-30	30	The angel said,"Don't be afraid; God loves you dearly."
20	3:19-25	2: 8-20	9	The splendor of the Lord blazed around them.
21	4:11-14	3: 1-10	7	Who warned you to escape from the wrath to come?
22	5:14-17	4: 1-13	13	The devil withdrew until his next opportunity.
23	5:20-25	4:14-22	21	This very day this scripture has been fulfilled.
24	7:16-20	5:12-16	12	If you want to, Lord, you can make me clean.
25	8:22-9:3	5:27-32	27	Jesus said, "Follow me." And he left everything and followed him.
26	9:23-26	6:20-30	29	If a man hits you on one cheek, offer him the other as well.
27	11: 9-17	6:39-49	45	A man's words express what overflows from his heart.
28	12: 1- 5	7:24-35	35	Wisdom is proved right by all her children.
29	13: 1-11	8: 4-15	10	They may go through life with their eyes open and see nothing.
30	14:11-16	8:26-39	35	They found the man clothed and sane and that frightened them.
May				
1	15:10-16	9: 1- 6	1	He gave them power and authority over all evil spirits.
2	16: 5- 9	9:28-36	35	This is my son, my beloved. Listen to him.
3	17:14-18	9:51-62	62	Anyone who puts his hand to the plough and looks back is useless.
4	18: 1-10	10:17-24	20	Your names are written in heaven.
5	19: 1- 8	11: 5-13	8	If he persists he will rouse himself and give him all he needs.
6	20: 1- 6	11:29-32	29	It will be given no sign but the sign of Jonah. (of God.
7	20: 7-11	12: 4- 9	8	Every man who acknowledges me before men, I will acknowledge before the angels
8	20:11-14	12:35-50	47	The slave who knows the plan and doesn't act will be punished.
9	21: 9-15	13: 6-35	9	If it doesn't bear, then cut it down.

Date	O.T.	N.T.	CV	Capital Verse
MAY 10	Jer.23:23-32	14: 7-15	11	The man who makes himself insignificant will find himself important.
11	24	15:25-32	29	Look, how many years have I slaved for you!!
12	26:20-24	16:16-18	18	Any man who divorces his wife and marries another is an adulterer.
13	27: 1-11	17:11-21	20	The Kingdom of God never comes by looking for signs of it.
14	28: 1- 9	18:18-30	25	A camel could squeeze through the eye of a needle more easily...
15	29: 1- 9	19: 1-10	9	Salvation has come to this house today.
16	30: 1- 9	20: 1- 8	8	Neither will I tell you by what authority I do what I do.
17	31:31-34	20: 9-18	17	The stone which the builders rejected was made head of the corner.
18	32: 6-15	20:45-21:4	4	This poor widow has put in more than all of them.
19	32:36-44	22: 7-18	15	With all my heart I have longed to eat this Passover with you.
20	33: 1- 9	22:47-53	49	Lord, shall we use our swords?
21	34: 8-17	22:54-65	60	And immediately the cock crew.
22	35:12-17	23:32-43	34	Father, forgive them; they do not know what they are doing.
23	36: 9-24	24: 1-12	15	Why do you look for the living among the dead?
24	37:11-16	24:13-27	25	How slow you are to believe all the prophets have said.
25	38: 1-13	Acts 1:15-26	26	They drew lots and the lot fell to Mathias.
26	39:11-18	2: 1-13	4	The spirit gave them power to proclaim the message.
27	40: 1- 6	2:29-40	40	Save yourself from this perverse generation.
28	41: 1- 7	3: 1-16	12	Men of Israel, why are you so surprised.
29	42: 1- 6	4:13-22	13	They recognised them as men who had been with Jesus.
30	43: 1- 7	5: 1-11	9	How could you two have agreed to put the spirit to the test.
31	45	5:33-42	38	If this movement is merely human, it will collapse of its own accord.
June 1	49:23-39	7: 1- 8	5	They chose Stephen, a man full of faith and the Holy Spirit.
2	50:17-20	7:51-53	52	Can you name a single prophet your fathers didn't persecute?
3	51:15-19	8: 9-17	16	They lived simply as those who had been baptised.
4	51:52-58	8:18-25	21	How dare you think that you could buy the gift of God for money!
5	Ezek.1: 4-21	9:20-22	21	Isn't this the man who so bitterly persecuted them?
6	2: 1- 7	9:36-42	40	Tabitha, get up!
7	2: 8-11	10: 9-16	14	You must not call what God has cleansed common.
8	3:16-21	11: 4-17	17	Who was I to try to hinder the working of God.
9	4: 1- 8	11:25-30	29	The disciples determined to send relief to the brothers.
10	5: 1- 4	13: 1-11	11	Now listen. The Lord himself will touch you.
11	6: 1-10	13:44-52	46	We felt it our duty to speak the message of God to you first.
12	7:10=14	14: 8-19	15	You should turn from these meaningless things to the living God.
13	8: 7-13	15: 6-12	10	Why must you strain the patience of God?
14	9: 1- 7	16:11-15	15	Come down to my house and stay there.
15	11:13-21	16:25-34	34	He took them into his house, overjoyed at finding faith in God.
16	12: 1- 6	17:16-21	20	May we know what this new teaching of yours really is?
17	24: 9-14	17:22-34	31	He has fixed a day on which he will judge the whole world.
18	24:15-24	18:12-17	16	I flatly refuse to be judge in these matters.
19	33: 7-11	19: 8-12	9	When some of them hardened in their attitude, Paul left them.
20	33:30-33	20: 7-12	9	Don't be alarmed, he is still alive.

Date	O.T.	N.T.	CV	Capital Verse
June 21	Eze.34: 1-10	Acts20:17-35	35	To give is happier than to receive.
22	34:11-16	21:12-14	13	I am perfectly prepared not only to be bound but to die.
23	36: 5-12	✓22:17-21	21	Go, for I will send you far away to the Gentiles. ✓
24	36:33-38	23: 6-10	6	It is for my hope of the resurrection of the dead that I am on trial.
25	37: 1-10	23:16-24	21	All they want is for you to give the order.
26	37:21-28	24: 1- 8	5	This man is a pestilential disturber of the peace among the Jews.
27	39:17-24	25: 9-12	11	I appeal to Caesar.
28	40: 1- 4	26:24-32	28	Much more of this and you will be making me a Christian!
29	43: 1-12	27:21-26	25	Take courage, men, for I believe!
30	43:18-24	28: 1-10	6	Seeing nothing out of the ordinary happen, they said he was a god.
July				
1	47: 1- 9	28:15-22	20	It is on account of the hope of Israel I am here in chains.
2	Dan. 1: 1- 5	Heb. 1: 1- 4	3	This Son took his seat at the right hand of the majesty on high.
3	2: 1-13	2: 9-18	17	It was imperative that he should be made like his brothers.
4	2:17-23	3: 1- 6	6	Christ was faithful as a Son.
5	2:36-45	4: 1-10	9	There exists a full and complete rest for the people of God.
6	3: 1- 7	5:11-14	13	Solid food is only for the adult.
7	3:12-23	6: 9-20	12	Follow those who through patient faith possess the promise.
8	3:24-30	7:11-19	19	The law was incapable of bringing anyone into real maturity.
9	7: 1-10	7:20-28	27	He made one sacrifice once for all.
10	7:19-28	9: 8-14	11	Now Christ has come among us.
11	8: 1- 7	9:15-22	15	Christ is the administrator of an entirely new agreement.
12	8:15-22	10: 5-18	10	He is establishing a new order of obedience to the will of God.
13	.0: 2-14	10:19-25	25	Let us do all we can to help one another's faith.
14	10:15-11:1	11:11-16	16	They longed for a better country - a heavenly one.
15	11:29-39	11:32-40	40	It was not his plan that they should reach perfection without us.
16	12: 5-13	12: 4-13	11	Chastening has quietly produced the fruit of real goodness.
17	Ezra 1: 1- 4	12:18-29	28	Let us serve God with thankfulness but with holy fear.
18	3: 8-13	13: 7-17	9	Depend on the grace of God for inward strength.
19	7:21-29	IPet.1: 3-12	8	He brings you a joy that words cannot express.
20	8:31-36	2: 1-10	9	You are God's chosen generation, his royal priesthood.
21	9: 5- 9	3: 1- 7	4	The unfading loveliness of a calm and gentle spirit is precious.
22	9:10-15	3:13-22	22	All angels, authorities, and powers are made subject to him.
23	Nehem 2: 1-10	4: 7-11	10	Serve one another with the particular gifts God has given each.
24	2:17-20	5: 1- 4	2	Shepherd your flock of God willingly.
25	4: 6-15	IPet1: 1-11	8	Knowing Jesus Christ has not made you complacent or unproductive.
26	12:27-30	2:10-22	20	A man is a slave to whatever masters him.
27	13: 4- 9	3:11-18	13	Our hopes are set on a new heaven and a new earth.
28	Levit19:15-18	IThes1: 2-10	8	You have become a sounding board for the Word of the Lord.
29	19:31-37	2: 1-12	11	We dealt with each one personally like a Father.
30	23: 1- 8	3: 6-13	8	To know you are standing fast is a breath of life to us.
31	23: 9-14	✓4: 1-10	✓10	We urge you to have more love and no ambition. —

Date	O.T.	N.T.	CV	Capital Verse
August 1	Lev. 23:26-32	I Thes5:1-11	8	We men of the daylight should be sober.
2	23:33-36	II Thes1:5-10	10	His coming will mean splendor unimageneable.
3	23:37-44	2: 5-12	8	The radiance of his coming will be utter destruction to the lawless.
4	26: 3-13	3: 6-15	6	Don't associate with the brother whose life is undisciplined.
5	Job 1:13-22	Rev. 1:12-20	19	I hold in my hand the keys of death and the grave.
6	2: 1-10	2: 1- 7	5	Repent and live as you lived at first.
7	3: 1-11	3: 1- 6	2	Strengthen what you still have before it dies.
8	4: 1-11	3:14-22	15	I could wish that you were either hot or cold.
9	5: 1- 9	4: 9-11	11	They cast their crowns before the throne.
10	6: 1-13	5: 1- 7	6	Standing in the very center of the throne I saw a lamb.
11	7: 7-19	6:12-17	17	The great day of wrath has come; who can stand?
12	8: 1- 7	7:13-17	14	These have washed their robes in the blood of the lamb.
13	9:25-35	8: 2- 5	5	The angel took the censer of fire and hurled it upon the earth.
14	10: 1- 7	9:13-21	20	The rest of mankind neither repented nor ceased to worship idols.
15	11: 1- 9	10: 1-10	9	It will be bitter to your stomach but sweet as honey to your mouth.
16	12: 1-12	11: 7-13	13	The rest were terrified and acknowledged the glory of God.
17	13: 8-19	12: 7-12	12	Rejoice, O heavens, but alas for the earth and the sea!
18	14: 1-10	13: 1-10	10	Amidst all this stands the endurance and faith of the saints.
19	15: 1- 6	14: 1- 5	4	These men have been redeemed as first fruits to God.
20	16: 1- 9	14:14-20	19	The angel threw the harvest in the winepress of the wrath of God.
21	17: 1- 9	16:15-21	15	See, I am coming like a thief!
22	18: 1-12	17: 6-18	17	God has put it into their hearts to carry out his purpose.
23	19: 1-12	18: 9-19	19	Alas for the great city, that in a single hour she should be ruined.
24	20: 1- 9	19: 1- 8	7	The wedding day of the lamb has come.
25	21: 1- 6	19: 9-16	9	Happy are those who are invited to the wedding feast of the lamb.
26	22:21-30	20:11-15	13	Death and the grave gave up the dead which were in them.
27	23: 1-11	21: 1- 8	6	I am Alpha and Omega.
28	24:19-25	22:12-17	17	Let everyone who wishes take the water of life as a gift.
29	25:1-26:4	Jude 17-25	19	These mockers split communities led by their human emotions.
30	27: 1-10	Titus1:10-16	15	Everything is clean to those who have clean minds.
31	28:20-28	2: 9-15	12	The grace of God has now been shown for all men.
September				
1	Job 29:11-20	3: 1- 8	7	We are acquitted by his grace and can look forward in hope to eternal life.
2	30:19-31	I Tim1: 3-11	9	Law is meant for the man who has neither principles nor self-control.
3	32: 6-17	2: 1- 7	1	Supplications, prayers, intercessions and thanksgiving should be made on behalf
4	33:12-30	3: 8-16	16	No one would deny that this religion of ours is a tremendous mystery. (of all men)
5	34: 7-15	4: 1- 7	4	Everything God made is good and is meant to be gratefully used not despised.
6	37:14-24	5: 3-10	10	Has she conscientiously done all the good she can.
7	38: 1-15	6: 1- 6	1	Christian slaves should treat their masters with respect.
8	38:28-41	6:11-16	11	Set your heart on integrity, true piety, faithfulness, love, endurance & gentleness
9	39: 1-12	II Tim1: 4-12	10	Christ has completely abolished death & opened the possibility of life that is
10	40: 6-14	2: 8-13	11	If we died with him we shall also live with him. (eternal.
11	41: 1- 6	3:10-17	17	The scriptures are the comprehensible equipment of the man of God.

Date	O.T.	N.T.	CV	Capital Verse
Sept. 12	Job42:1-6,16f	IITim4:1- 8	7	The glorious fight God gave me I have fought; I have kept the faith.
13	Deut 11:22-28	Gal. 1:11-19	12	The gospel I preached to you is no human invention.
14	18:14-22	2:15-21	20	I died on the cross with Christ and my present life is the living Christ in me.
15	27:11-26	3: 6-14	7	All those who "believe God" are the true "sons of Abraham". (by faith.
16	28: 9-14	3:21-29	24	The law was like a strict tutor in charge of us until we learned to be justified
17	28:15-24	4:22-31	31	We are not to look on ourselves as sons of the slave woman but of the free.
18	31: 1- 8	5: 7-15	13	It is to freedom that you have been called, my brothers. (our Lord Jesus Christ
19	31:22-29	6:11-18	14	God forbid that I should boast about anything or anybody except the cross of
20	Joshu 1: 1-11	Mark 1: 4-13	10	All at once he saw the heavens split open and the Spirit coming down on him.
21	3: 9-17	1:21-28	24	What have you got to do with us, Jesus from Nazareth?
22	4: 1- 9	2: 1-13	11	Get up, pick up your bed and go home!
23	4:15-24	2:18-23	23	The son of man is master even of the Sabbath.
24	5:10-15	3:20-30	29	There can never be any forgiveness for blasphemy against the Holy Spirit.
25	6: 6-17	4: 1-12	9	Every man who has ears should use them!
26	11:16-23	4:35-41	40	Why are you so frightened? Do you not trust me even yet?
27	23: 1- 8	5:24-34	30	At once Jesus knew intuitively that power had gone out of him.
28	23:14-16	6: 1-13	11	When people will not welcome you or listen to what you have to say, leave them.
29	24: 1-13	6:35-44	41	Jesus took the five loaves and two fish & looking up to heaven, thanked God, broke the loaves and gave them to the disciples to distribute.
30	24:14-18	7: 1-15	15	It is things which come out of a man that make him common.
15 October				
1	Judg 2: 1-10	8:11-21	12	What makes this generation want a sign? They will certainly not be given one.
2	2:11-17	9: 1-11	7	This is my beloved Son. Listen to him.
3	4: 1- 9	9:17-29	29	Nothing can drive out this kind except prayer.
4	6:11-18	9:33-42	40	The man who is not against us is on our side.
5	6:33-40	10:17-26	23	How difficult it is for those who have great possessions to enter the Kingdom.
6	7: 1- 8	10:35-45	40	As for sitting on either side of me, that is not for me to give.
7	7:19-25	11:11-19	14	Jesus spoke,"May nobody ever eat fruit from you!"
8	8: 4-12	12:13-17	17	Pay to Caesar what belongs to Caesar and to God what belongs to God.
9	11:29-40	12:18-27	27	God is not God of the dead but of living men.
10	14: 5- 9	13: 5-11	11	Do not worry beforehand about what you are going to say. (me.
11	14:10-18	14: 1- 9	9	Wherever the gospel is preached this deed will be recounted as her memorial to
12	15: 1- 8	14:18-28	27	Every one of you will lose your faith in me.
13	15: 9-19	14:55-65	61	The High Priest asked,"Are you Christ, Son of the blessed one?"Jesus said,"I am!"
14	16: 4-13	15:15-21	18	They began to salute him,"Hail your majesty, King of the Jews!"
15	16:13-16	15:22-32	32	If only this Christ would come down from the cross we would see and believe.
16	16:23-30	16:14-20	20	The Lord worked with them confirming their message by the signs that followed
17	Gen. 1: 1- 5	Rom 1:13-17	16	I am not ashamed of the gospel; I see it as the very power of God.
18	2: 4- 9	1:18-23	21	They knew all the time there is a God yet they refused to acknowledge him.
19	3: 8-13	2: 1-10	6	He will render to every man according to his works.
20	4: 1- 7	2:25-29	29	The true Jew is one who belongs to God in the heart. (demand.
21	5: 1- 5	3: 9-20	20	No man can justify himself before God by a perfect performance of the Law's
22	7: 1- 6	3:21-26	24	A man who has faith is now freely acquitted in the eyes of God.

Date	O.T.	N.T.	CV	Capital Verse
Oct 23	Gen 8:14-22	Rom 4: 1- 8	5	Man's faith is counted as righteousness.
24	9: 8-14	4:13-18	17	This promise was valid because of Abraham's faith in God himself.
25	11: 1- 9	5: 6-11	10	We may be perfectly certain of our salvation. (victoriously.)
26	12:10-20	5:12-17	17	It is a far greater thing that thru Jesus Christ men should live their lives
27	15: 1- 5	6: 5-11	11	Look on yourself as dead to sin but alive to God.
28	16: 1- 6	6:20-23	23	Sin pays its servants...death. God gives those who serve him eternal life.
29	17: 1-14	7: 7-11	9	When the commandment arrived sin sprang to life and I "died".
30	17:15-22	7:14-20	20	If I do things I don't really want to do it is not I who do them but sin.
31	18: 1- 5	8: 7-11	9	You are not carnal but spiritual if the spirit of God finds a home within you.
November				(tyranny of change and decay.)
1	18:15-26	8:18-25	21	The hope is that in the end the whole of created life will be rescued from the
2	19:15-26	8:31-39	34	Who is in a position to condemn? Only Christ Jesus and Christ died for us.
3	21: 1- 7	9: 1- 5	3	I have actually reached the pitch of wishing myself cut off from Christ if it meant they could be won for God.
4	22: 1- 4	9:14-18	18	God chooses on whom he will have mercy and whom he will harden in their sin.
5	25:20-34	10: 1-13	8	The Word is very near you on your own lips and in your own heart.
6	27: 1-10	10:14-21	18	When I ask myself "Did they never hear?" I have to answer that they have heard.
7	37: 2-11	11: 1-10	7	Israel as a whole did not achieve the object of his striving but a few did.
8	37:12-24	11:30-36	33	I stand amazed at the fathomless wealth of God's wisdom and knowledge.
9	39: 7-23	12: 9-21	12	Base your happiness on your hope in Christ.
10	40: 1-19	13: 8-14	11	It is time to wake up to reality!
11	41: 1-13	14: 5-12	7	At every turn life links us to the Lord.
12	41:25-36	15:14-21	18	I do know that thru me he has secured the obedience of gentiles in word & deed.
13	41:46-57	16:17-27	19	Your loyalty to the Gospel is known everywhere and that gives me great joy.
14	42: 5-20	2Cor 1: 1- 7	5	The more we share in Christ's suffering the more we are able to give his en-
15	43: 2-15	1:15-22	19	Jesus Christ the Son of Man was himself no doubtful quantity. (couragement.)
16	43:24-34	2:12-17	14	Thanks be to God who leads us on Christ's triumphant way! (God.
17	44: 1-12	3: 7-11	9	How infinitely more splendid to administer a system which makes men right with
18	44:18-34	4: 1- 6	2	We speak the plain truth and so commend ourselves to every man's conscience.
19	45: 1-15	4:12-18	18	We are looking all the time not at the visible things but the invisible.
20	45:16-28	5:11-21	13	If we are "mad" it is for God's glory.
21	46: 1- 7	6: 1-10	8	Our only weapon is a life of integrity.
22	47: 1-12	7: 2-11	10	The sorrow which God uses means a change of heart & leads to salvation.
23	47:13-19	8: 1- 9	9	He was rich yet he became poor so that his poverty might make you rich.
24	47:20-31	8:10-15	13	No one is asked to give what he has not got.
25	48: 1- 7	9: 7-15	7	God loves the man who gives cheerfully.
26	48: 8-16	10:12-18	13	We simply judge ourselves by the line of duty God marked out for us.
27	49: 1- 7	11: 9-15	15	It is only to be expected that Satan's agents shall have the appearance of mini-
28	49:28-33	11:26-33	29	Do you think anyone is weak without my feeling his weakness? (sters of righteous
29	50: 1-14	12: 1-10	9	My grace is enough for you for where there is weakness my power is shown. ✓
30	50:15-26	13: 1- 4	3	The Christ you have to deal with is not a weak person outside you but a tremendous power inside you.

INTERNAL LIFE GUIDE

BREAKFAST PROCEDURES

6:30

OPENING:Songs (2 or 3)

On the last song have the team priors rise for accountability/ absolution and the morning ritual.

Accountability

Note procedures on following page. (This is to be adapted to particular situations).

Absolution

Ritual

The _____ House is fasting today on behalf of the globe.

Praise the Lord, Christ is risen.

He is risen indeed. Amen. Amen.

Prayer

Greeting Guests

Do we have any guests or new arrivals that need to be introduced?

Ritual

Let us feast.

CONVERSATION:

(Rabbi)

Scripture/News

As soon as the serving is accomplished, the rabbi rises and, while the community continues to eat, reads aloud the capital verse for the day, as indicated in the lectionary. Additional scripture may be needed to set the context. He then asks questions of the community to enable the address of the scripture for the community to be expressed by one or several members. His intent is to hold before the Order the tradition as it is given to us in the Scripture and allow its wisdom and objectivity to address our lives as it has so many times in the past. Note scripture methodology on pages 20 and 21.

The intent of the news conversation is to hold symbolically before the Order the World in its present state of being. It is not in any way a time for the gathering of data, nor the time to discuss at length the problems of the world. It is to discern the spirit, to sense the movement of the Mystery, that the conversation is undertaken. The pattern of the conversation would be as follows:

1. What news has impacted you in the last 24 hours?
2. What has that impact been?
3. What difference does that make for us?

IMPORTANT: Scripture/ news conversation ends at 6:50.

6:50

COLLEGIUM:
(assigned)

(Priest may lead the group in a song.)

7:25

CLOSING:
(Priest)

Call for announcements

Send out

Benediction

I send out Global Development Centrum. Amen.
I send out Global Research Centrum. Amen.
I send out Global Operations Centrum. Amen.
I send out Global Management Centrum. Amen.

The Lord Be With You.
(And with Thy Spirit.)
Amen.
Amen.

THE BREAKFAST CELEBRATION
ACCOUNTABILITY RITUAL

THE
CONTEXT

Accountability for our presence at Daily Office is the Order's way of demonstrating to the whole of history the primal human consciousness that man stands before the mystery in freedom and responsibility, in individuality, in sociality, and as mission. The form and the serious nonchalance of its enactment point to life's claim upon us, just as our awakened response to be the People of God exposes us to our journey as broken men and the healing power of the Word in Jesus the Christ. The style of the Priest and the Priors needs to be great dignity and high ritual. A strong, formal voice by all liturgists is called for by this awesome occasion. (The following configuration of names may not apply, but the principle does.)

THE
PROCEDURE

Priest: Let the (Religious House) stand accountable for their presence at Daily Office (or any Temple event) by Teams.

Team Priors: Team one reports that:
Assigned to Centrum was (first and last name).
Ill and checked on was (first and last name).
Absent and checked on was (first and last name).
All others were present.

Continue in this pattern until all teams are accounted for.

On Monday morning, priors need to be prepared to report specific locations of those on assignments, that take them away from the building.

Priest: Pronounces the word of absolution, ending with, "Amen".

Congregation: "Amen".

This is the basic form of Accountability to be used at all symbolic life events.

The Scripture conversation has 3 stages, each of which has a series of possible questions. The attempts to describe the Scripture conversation as 3 or 4 or 5 questions has been a source of confusion.

These three stages are the 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.

Stage one can be handled by multiple readings, lifting up key words and other objective questions. The conversation cannot proceed until everyone has heard and virtually memorized the objective content of the verse. Reading a long passage of scripture should not be done unless the meaning of the verse absolutely demands it. Even in the case where a longer reading is helpful, return to the one verse and stick to it.

Stage two is the most difficult for most people because it entails a working knowledge of historical biblical method, especially demythologization and existential interpretation.

The key confusion most frequently noted in this part of the conversation is the suggestion (contained in the nature of the leader's question) that 1st century people were foolish compared to us. The question, "What did this mean in the 1st century?" is such a question unless the group knows that the question must be answered in 20th century language. Example: "What did the first century mean by angels?" "They meant occasions where awe filled the particular time and space." That would be a good answer. But most people will answer that question, "They meant messengers from God with flapping wings". A better question for the leader to ask would be, "How would you put, in 20th century language, what the 1st century meant by angels"?

Obviously the most difficult and most important phrases to transpose are those terms like Heaven, Satan, etc., that presuppose the 2 story metaphor. Not every word needs transposing; many phrases meant the same then as now. However, one must be cautious not to assume that 20th century men easily hear what 1st century men were pointing to with words like "Spirit" and "Flesh". Social conditions also need some transposing. If the question is about Caesar, the Passover, or some other 1st century social structure, the group needs to be asked to explain (in 20th century comparisons) what those social structures were. This is sometimes rather difficult; for example, in a passage where the hierarchical structure of the family is presupposed, the passage as written in the 1st century may have been about "Proper decorum in the Liturgy" not "The suppression of women". The question asked should therefore be something like, "How do such problems of proper decorum come up in a time when we no longer presuppose a hierarchical family"?

The important function of this stage of the conversation is holding the objectivity of the verse as a meaningful message. The pitfall at this Stage is unwittingly reading into the verse 20th century meanings that have nothing to do with this particular verse.

Stage three is the most important part of the conversation. Stages one and two must be done to get to Stage Three, but if all you do is Stage One and Two, no message from God has actually been discussed. If necessary, Stages One and Two could be handled quickly by the leader or by one "Biblical Scholar Expert". The role of Stages One and Two is to hear the message of the verse in relevant 20th century language.

Stage Three asks for the application of this message to the struggles going on in the room. At this point the leader needs to know his group well enough to guess the parts of the verse that have the most likelihood of being provocative and helpful; then he should focus his questions on these points. There is no need to spend 5 minutes driving at a consensus on what to talk about. The type of questions are:

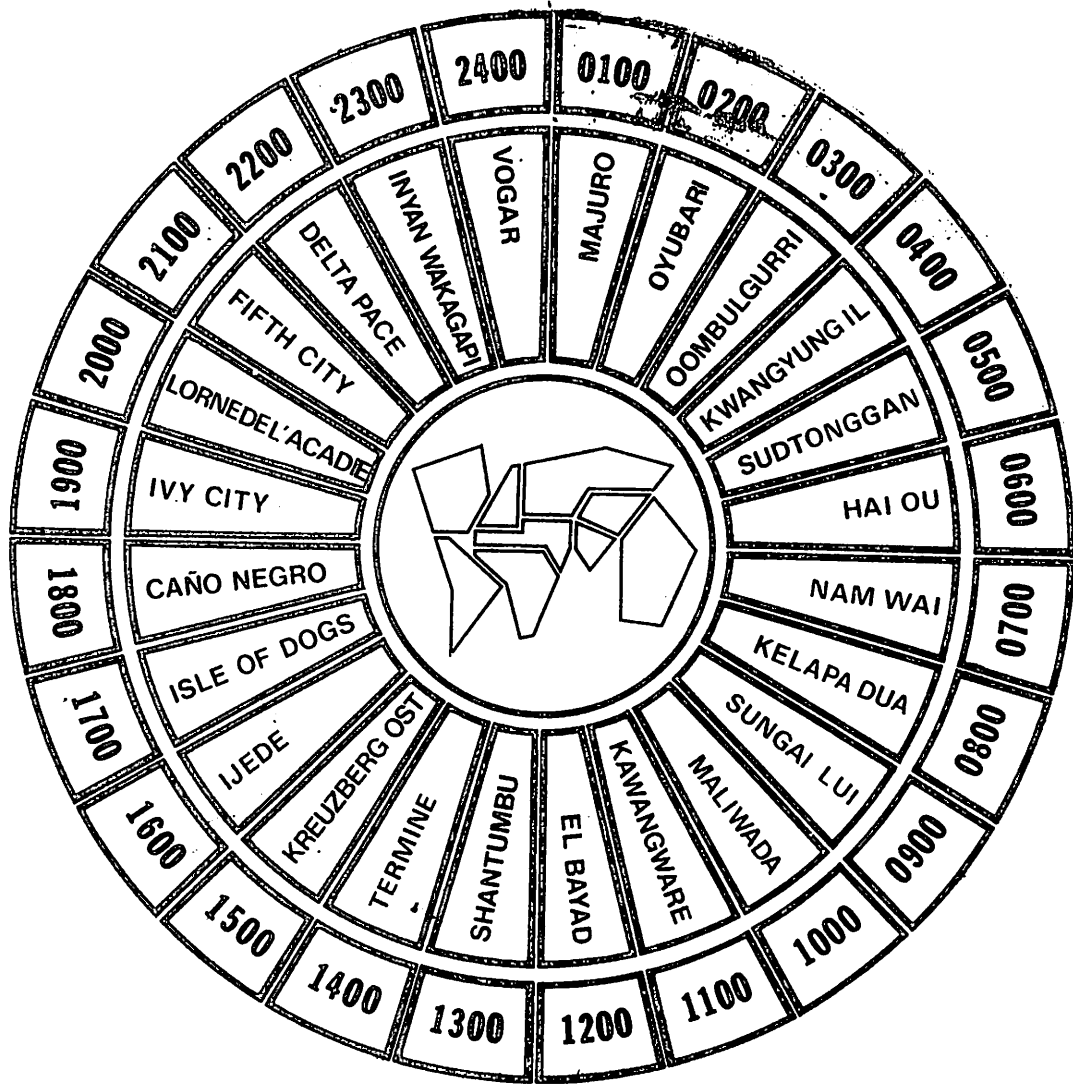
How does this issue come up in.....
When have you seen people:.....
What events in your life illustrate.....
How does that statement illustrate.....

The question, "What is the address of the passage to us this morning?" is the right question but is usually too general and direct to ask even an alert group. It might make a helpful summary question at the end. It does not need to be used at all.

All three stages are flexible and can be done quickly if need be. This conversation is out to create AWE over clarity about the WORD OF GOD. It needs to be an exercise in scholarly competence without intellectual rigidity. It is a Guru Method, even though it is Scientific Biblical interpretation.

Time	Rites	Role	Instructions
7:00	<u>OPENING RITUAL</u> Singing and Context Symbolic Accountability Absolution Lighting of the Candles	Hostess Celebrant	The Body gathers and sings, rising for the last song before Accountability. "Let the Body account for its presence at House Church by Teams:" Team ____ etc. (Remain Standing) Formulates an appropriate statement. The celebrant lights the three candles, lining out the Ascription with the Congregation: "In the name of the Father..." "In the name of the Son..." "In the name of the Holy Spirit..." "Amen..." The body is seated. The Celebrant offers a witness to the Word (5 Minutes).
7:15	<u>THE COMMON MEAL</u> Witness The Symbolic Act	Celebrant Celebrant (Ordained Minister)	The scripture is read by the appointed person, and is selected according to the Lectionary. (It is inappropriate to call for random verses.) Following the scripture the service proceeds with the breaking of the Bread. Prayers by Congregation are offered during the passing of the Sacraments. (If the Celebrant is not an ordained Minister, and an ordained clergy has been invited to the Religious House, he begins the liturgy with the Office of the Supper and concludes when the first Celebrant begins, "Let us give thanks to God...")
7:45	<u>THE MEAL</u> Introduction of Guests Celebrations Individual Family Corporate Order	Hostess Celebrant	Guests are introduced, graciously welcomed and then invited to participate in the meal with the Body. At this point, only, does the serving team leave the table to bring in food. (It is preferable to serve a meal which can be on the table before the liturgy.) Celebrations relate to individual birthdays, family marriage covenants and important events significant to the life of the Order. Note that the celebrations are for those honored the past week in the Ecclesiola (when applicable) and therefore the Word is not addressed but it is announced and song is sung.

Time	Rites	Role	Instructions
	<p>Ind.- "We celebrate your being here with Being itself in history." Fam.- "We celebrate your family as mission from God to history." Order- "Praise God from whom all blessings flow." (Old 100).</p> <p>Symbolic Reports (1) <u>Centrums</u> Development Research Operations Management Sing: "Doxology" (Jamaica Farewell) (2) <u>Internal Life</u> Sing: "Praise Ye the Lord" (3) <u>External Life</u> Global Order Report Sing: "Praise the Lord All Nations"</p> <p>Announcements</p>	<p>Hostess</p> <p>Hostess</p>	<p>(Exception: When Ecclesiolas are not meeting, one person addresses the Word to all members celebrating birthdays from the past week, and one person addresses the Word to all couples celebrating covenants of marriage, holding each person accountable and pronouncing absolution.)</p> <p>When new interns or sojourners are to be introduced, the prior will receive that information beforehand.</p> <p>The reports are symbolic, one-minute reports holding up that which the total body needs to know, the signal happening. After each group of reports: (1) Centrums (2) Internal Life and (3) External Life, the hostess says:</p> <p>"Let us receive these reports on behalf of the World, the People of God, and the Movemental Order." This concludes with the double Amen.</p> <p>Announcements are cleared with the prior before House Church. The Hostess asks for them at this time.</p>
	<p><u>ACCOUNTABILITY AND ABSOLUTION</u></p>	<p>Celebrant</p>	<p>The designated Order Member comes to the front of the room to hold the Ritual. He asks another to be ready to ask the question of him and pronounce the Absolution.</p>
<p>8:30</p>	<p><u>CLOSING RITUAL</u> Extinguishing the Candles The Send Out The Final Ritual: "The Lord be with you..."</p>	<p>Celebrant</p> <p>Hostess</p>	<p>The candles are extinguished with the same ritual they were lighted with.</p> <p>The hostess creates a send-out in keeping with the life of the Body for the coming week.</p>



PRAYER AND FASTING

1977-78

PREFACE
TO
THE EVENING PRAYERS

The Order:Ecumenical has begun its Long March of service to the world. Its comprehensive task has become 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 1977-78, 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.

THE ORDER AT PRAYERS 24 HOURS A DAY AROUND THE GLOBE

MAJURO	0100	MAJURO
OYUBARI	0200	SENDAI (-2)
OOMBULGURRI	0300	SYDNEY CANBERRA MELBOURNE BRISBANE OOMBULGURRI (-2)
KWANGYUNG IL	0400	ADELAIDE DARWIN TOKYO OSAKA FUKUOKA SEOUL JEJU
SUDTONGGAN	0500	DAVAO CEBU TAIPEI MANILA PERTH G.C.:HONG KONG
HAI OU	0600	SINGAPORE G.C.:SINGAPORE KAOSIUNG (+1) SARAWAK
NAM WAI	0700	HONG KONG (+2)
KELAPA DUA	0800	CALCUTTA HYDERABAD DELHI JAKARTA (+2)
SUNGAI LUI	0900	BOMBAY KUALA LUMPUR (+3)
MALIWADA	1000	G.C.:NAIROBI G.C.:BOMBAY (+1)
KAWANGWARE	1100	NAIROBI (+1)
EL BAYAD	1200	AMSTERDAM BRUSSELS G.C.:BRUSSELS FRANKFURT PARIS CAIRO (+1)
SHANTUMBU	1300	BRISTOL GLASGOW MANCHESTER LUSAKA (+2)
TERMINE	1400	ROME (+2)
KREUZBERG OST	1500	BERLIN (+3)
IJEDE	1600	LAGOS (+4)
ISLE OF DOGS	1700	LONDON (+4)
CANO NEGRO	1800	CINCINNATI INDIANAPOLIS ROCHESTER HARTFORD NEW YORK BROOKLYN MONTREAL NEWARK PHILADELPHIA OTTAWA BALTIMORE RICHMOND TORONTO PITTSBURGH MIAMI CLEVELAND DETROIT ATLANTA CHARLOTTE CARACAS BOS ON ALBANY/MANCHESTER
IVY CITY	1900	GREEN BAY MILWAUKEE PEORIA MEMPHIS NEW ORLEANS ST. LOUIS MINNEAPOLIS KANSA CITY HOUSTON OMAHA DALLAS WICHITA SAN ANTONIO OKLAHOMA CITY AMARILLO G.C.:CHICAGO WASHINGTON (+1)
LORNE DE L'ACADIE	2000	BILLINGS DENVER SASKATOON SALT LAKE CITY PHOENIX EDMONTON HALIFAX (+3)
FIFTH CITY	2100	LOS ANGELOS SACAMENTO SAN JOSE SAN FRANCISCO CHCAGO (+2)
DELTA PACE	2200	TULSA (+3)
INYAN WAKAGAPI	2300	ANCHORAGE RAPID CITY (+3)
VOGAR	2400	APIA WINNIPEG (+4)

GLOBAL PRAYERS DESIGN

The Symbolic Order continues the experiment by holding a daily hour of prayer. This move towards the recovery of the Angelus dynamic in society can also 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 6:00 p.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 a Prayer Room be set aside for this exercise in every location and that it be decorated with appropriate representations 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 first 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 a "Prayer Wheel" similar to the one in this manual become part of the decor of each Prayer Room;
- 8) that each collect be used for a day of the week.

EVENING PRAYERS

Two minutes before the hour of six, the liturgist shall start the prayer walk, ringing the bell. Promptly at six, he shall ring the bell once to begin the evening prayers.

THE VERSICLE

L1: Lift up your hearts!
C: We lift them up unto the Lord!

THE PSALM

L2: Let us hear the appointed Psalm of the day.
Here let the appointed Psalm of the day be designated and read.

THE GLORIA

L1: Glory be to the Father, and to the Son, and to the Holy Ghost.
C: As it was in the beginning, is now and ever shall be,
World without end. Amen.

THE COLLECT

L2: Let us pray.
Here let the appointed Collect for the day be designated and read.

THE INTERCESSION

L1: Let whosoever is moved by the Spirit lead the People of God assembled here in prayers for the world, the church and our common calling.
Here let the prayers of the body be offered, concluding with prayers by the first liturgist.

THE BENEDICTION

L1: The Lord is with you.
C: And with thy spirit.
L1: Amen.
C: Amen.

Here the bell shall be rung once to conclude the evening prayers.

*Redo
acc to
priority*

THE GLOBALIZING OF THE FORUM (Monday)

O Thou merciful and everlasting God, who has throughout history called together thy people to discern Thy will and give form to that new direction, we pray for the systematic intensification of the Global Community Forum in every nation, that every man may have the opportunity to discover anew what it means to be responsible for the future, in the name of Jesus Christ, our Lord. Amen.

THE MIGHTY 250 (Tuesday)

O Thou controller of the course of history, we pray for the Human Development Project in the state of Maharashtra and especially for the 250 villages as they take up the challenge of renewing communities and thus become the symbol of possibility of Those Who Care, in the name of the One who took on Himself responsibility for all mankind, even Jesus Christ our Lord. Amen.

THE DO-MENT OF THE TWENTY-FOUR (Wednesday)

O Thou all powerful presence, through whom all miracles are possible, we pray for the completion of the Human Development Projects around the globe where the fulness of men's lives is affirmed and men, having seen those signs, can mold and employ the many structures of society for responsible service to men of every condition, in the name of the One who pioneered in radical demonstration of love of God and neighbor, even Jesus the Christ our Lord. Amen.

THE SOUTHERN BEACH-HEAD (Thursday)

O Thou mighty one who sends Thy people into all the world to make disciples of all nations, we pray for the strengthening of the stronghold of Caño Negro and the establishment of four more beach-heads throughout Latin America, that the nations and people of that continent may grasp their great destiny as the Sons of God in the freedom that comes only in and through the name of Jesus Christ our Lord. Amen.

THE FIVE URBAN SIGNALS (Friday)

O God, who in Thy mysterious providence led our fathers to form communities to sustain and humanize solitary souls, we pray for Kawangware, Kreuzberg Oest, Isle of Dogs, Ivy City, and Fifth City, as the Five Urban Signals around the globe, that they may catalyse the new shaping of social structures and the building of a human society for all the cities of the world in the name of the One who has called men to give sociological form to ontological love, even Jesus the Christ our Lord. Amen.

THE CALL TO THE CHURCH (Saturday)

O Thou who hast had Thy people in every age and place, we pray for the enlistment of the historic church in social pioneering for the 20th century through human and financial participation in Global Social Demonstration consults and projects for the manifestation of love for all mankind, that the church may become the transparent sign of Those Who Care authentically and effectively, embodying service to all men in the name of Jesus Christ our Lord. Amen.

**QUARTER TWO
THE PSALM LECTIONARY**

wk. day	1	2	3	4	5	6	7	8	9	10	11	12	13
MON	1 & 2	10	18 1-25	23	30	35 1-10	40	47	53	59	66 1-7	70	77
TUE	3 & 4	11	18 26-50	24	31 1-11	35 11-28	41	48	54	60	66 7-20	71	78 1-8
WED	5	12	19	25	31 12-24	36	42	49 1-11	55 1-15	61	67	72	78 9-35
THU	6	13	20	26	32	37 1-17	43	49 12-20	55 16-23	62	68 1-27	73	78 36-55
FRI	7	14 & 15	21	27	33	37 18-40	44	50	56	63	68 28-35	74	78 56-72
SAT	8	16	22 1-22	28	34 1-10	38	45	51	57	64	69 1-18	75	79
SUN	9	17	22 23-31	29	34 11-22	39	46	52	58	65	69 19-36	76	80

**QUARTER THREE
THE PSALMS LECTIONARY**

wk. day	1	2	3	4	5	6	7	8	9	10	11	12	13
MON	81	86 11-17	90	97	103	106 17-31	110	117	119 81-104	122	129	136	143
TUE	82	87	91	98	104 1-18	106 32-48	111	118 1-14	119 105-120	123	130	137	144
WED	83 1-8	88	92	99	104 19-35	107 1-22	112	118 15-29	119 121-144	124	131	138	145
THU	83 9-18	89 1-14	93	100	105 1-15	107 23-43	113	119 1-8	119 145-168	125	132 1-10	139	146
FRI	84	89 15-23	94	101	105 16-23	108	114	119 9-32	119 169-176	126	132 11-18	140	147
SAT	85	89 24-37	95	102 1-17	105 24-45	109 1-19	115	119 33-56	120	127	133&134	141	148
SUN	86 1-10	89 38-51	96	102 18-27	106 1-16	109 20-31	116	119 57-80	121	128	135	142	149

**QUARTER FOUR
THE PSALMS LECTIONARY**

wk. day	1	2	3	4	5	6	7	8	9	10	11	12	13
MON	150	9	17 23-31	22 23-31	29	34 11-22	39	46	52	58	65	69 19-36	76
TUE	1 & 2	10	18 1-25	23	30	35 1-10	40	47	53	59	68 1-7	70	77
WED	3 & 4	11	18 26-50	24	31 1-11	35 11-28	41	48	54	60	66 7-20	71	78 1-8
THU	5	12	19	25 12-24	31 12-24	36	42	49 1-11	55 1-15	61	67	72	78 9-35
FRI	6	13	20	26	32	37 1-17	43	49 12-20	55 16-23	62	68 1-27	73	78 36-55
SAT	7	14 & 15	21	27	33	37 18-40	44	50	56	63	68 28-35	74	78 56-72
SUN	8	16	22 1-22	28	34 1-10	38	45	51	57	64	69 1-18	75	79

**QUARTER ONE
THE PSALMS LECTIONARY**

wk. day	1	2	3	4	5	6	7	8	9	10	11	12	13
MON	80	86 1-10	89 38-51	96	102 18-27	106 1-16	109 20-31	116	119 57-80	121	128	135	142
TUE	81	86 11-17	90	97	103	106 17-31	110	117	119 81-104	122	129	136	143
WED	82	87	91	98	104 1-18	106 32-48	111	118 1-14	119 105-120	123	130	137	144
THU	83 1-8	88	92	99	104 19-35	107 1-22	112	118 15-29	119 121-144	124	131	138	145
FRI	83 9-18	89 1-14	93	100	105 1-15	107 23-43	113	119 1-8	119 145-168	125	132 1-10	139	146
SAT	84	89 15-23	94	101	105 16-23	108	114	119 9-32	119 169-176	126	132 11-18	140	147
SUN	85	89 24-37	95	102 1-17	105 24-45	109 1-19	115	119 33-56	120	127	133&134	141	148

INTERCESSORY PRAYER CONTEXTS

ONE RETURN TO PRAYER	<p align="center">PRAYER IS DOING</p> <p align="center">The Exercise Itself <i>on the knees, in sacred space, saying words</i></p>	<p align="center">PRAYER IS MEETING</p> <p align="center">A Corporate Exercise <i>two or three spirit men</i></p>
	<p align="center">PRAYER IS IRRATIONAL</p> <p align="center">At Wit's End <i>where freedom happens</i></p>	<p align="center">PRAYER IS CONCRETE</p> <p align="center">Specific Worldly <i>without a single vacation</i></p>
TWO PRAYER IS AN EXERCISE	<p align="center">CORPORATE EXERCISE</p> <p align="center">An Edge Worry <i>in exercise of the exercise, AWE happens</i></p>	<p align="center">CONSCIOUSNESS OF CONSCIOUSNESS</p> <p align="center">Objective Humanness <i>most objective state there is</i></p>
	<p align="center">EXERCISE OF THE EXERCISE</p> <p align="center">Being Human <i>raw creativity is objectively present</i></p>	<p align="center">INTERCESSORY PRECEDES</p> <p align="center">Begins the Flow <i>over concrete, specific things</i></p>
THREE INTERCESSORY PRAYER	<p align="center">CORPORATE ACTIVITY</p> <p align="center">See You at Prayers <i>history is bent by prayer meetings</i></p>	<p align="center">CORPORATE INTERCESSION</p> <p align="center">It Takes a Group <i>the solitary leads the group in prayer</i></p>
	<p align="center">INTERCESSION FIRST</p> <p align="center">Pray Backwards <i>petition when intercession becomes too much</i></p>	<p align="center">THE LONG MARCH</p> <p align="center">Only the Saints <i>gathering of those who care about caring</i></p>
FOUR AWARENESS OF A STRANGE POWER	<p align="center">PROFOUNDLY EMPIRICAL</p> <p align="center">Word <i>has to do only with this life lived through Word</i></p>	<p align="center">RADICAL OBJECTIFICATION</p> <p align="center">Symbol <i>has nothing to do with motivation</i></p>
	<p align="center">TRANSRATIONAL CREATIVITY</p> <p align="center">Creativity <i>experience the gap</i></p>	<p align="center">PRIMAL SOCIALITY</p> <p align="center">Corporateness <i>allow someone to intrude into your resolving</i></p>
FIVE INTERCESSION AND SOCIAL DEMONSTRATION	<p align="center">SOCIAL REVOLUTION</p> <p align="center">Transestablishment Act <i>has to do with structural revolution</i></p>	<p align="center">THE "GIVEN" FUTURE</p> <p align="center">Prayer Changes Future <i>the given is not a "closed system"</i></p>
	<p align="center">SOCIAL DEMONSTRATION</p> <p align="center">Relation to Prayer <i>injection of the alien image</i></p>	<p align="center">MOVEMENTAL ORDER</p> <p align="center">Solitary Office <i>intercessory prayer is heart of solitary</i></p>

REFLECTIONS ON INTERCESSORY PRAYER

Since prayers and intercessions for health belong to the normal intercourse between man and God, it is difficult to draw a sharp boundary line between Spirit-determined and magical praying. Generally speaking, one can say that a Spirit-determined prayer seeks to bring one's own personal center, including one's concern for the health of one's self or of someone else, before God, and that it is willing to accept the divine acceptance of the prayer whether its overt content is fulfilled or not. Conversely, a prayer which is only a magical concentration on the desired aim, using God for its realization, does not accept an unfulfilled prayer as an accepted prayer, for the ultimate aim in the magic prayer is not God and the reunion with him but the object of the prayer, for example, health. A prayer for health in faith is not an attempt at faith healing but an expression of the state of being grasped by the Spiritual Presence.

Paul Tillich, Systematic Theology, III; p. 279f.

God's directing creativity is the answer to the question of the meaning of prayer, especially prayers of supplication and prayers of intercession. Neither type of prayer can mean that God is expected to acquiesce in interfering with existential conditions. Both mean that God is asked to direct the given situation toward fulfillment. The prayers are an element in this situation, a most powerful factor if they are true prayers. As an element in the situation a prayer is a condition of God's directing creativity, but the form of this creativity may be the complete rejection of the manifest content of the prayer. Nevertheless, the prayer may have been heard according to its hidden content, which is the surrender of a fragment of existence to God. This hidden content is always decisive. It is the element in the situation which is used by God's directing creativity. Every serious prayer contains power, not because of the intensity of desire expressed in it, but because of the faith the person has in God's directing activity—a faith which transforms the existential situation.

Paul Tillich, Systematic Theology, I; p. 267

... every serious prayer produces something new in terms of creaturely freedom which is taken into consideration in the whole of God's directing creativity, as is every act of man's centered self. This newness, created by the prayer of supplication, is the Spiritual act of elevating the content of one's wishes and hopes into the Spiritual Presence. A prayer in which this happens is "heard", even if subsequent events contradict the manifest content of the prayer. The same is true of prayers of intercession which not only produce a new relation to those for whom the prayer is made but also introduce a change in the relation to the ultimate of the subjects and objects of intercession.

Paul Tillich, Systematic Theology, III; p. 191

The right provision which it befits the Church to have of what will be salutary for it in its coexistence with the world naturally becomes Prayer.

As the consciousness of the Church thus moves to and fro between the present and the future, it enters in a two-fold way into combination with the God-consciousness. In view of the fact that every success attained is due not solely to its own activities but also to the divine government of the world, it becomes thankfulness or resignation for what in the present is the outcome of previous exertions, according as the average result of human effort is surpassed (thankfulness) or unachieved (resignation). But for that which still remains undecided it becomes prayer—i.e., the inner combination with the God-consciousness of a wish for full success. . . .

But the mind of man (ever anticipating as it does the temporal development of things) is unable to refrain from painting what is possible in a variety of imaginative pictures and comparing their values for its own projects, or from coming to cling by preference to those from which it expects most advantage; and as long as this mental activity lasts, it is bound to combine with the God-consciousness and become prayer. This is always going on, so that we have no cause to regard the injunction to pray without ceasing as hyperbole. If we did not pray, that could only be due to a disappearance either of our interest in the Kingdom of God, which evokes these ideas of an advantageous but uncertain future, or of our God-consciousness, which keeps present to our mind the absolute powers of the divine world-government. . . .

... the Church's duty is first to reconcile the uncertain elements of prevision (so far as they may be discordant) which flow from the imperfect common consciousness of individuals, and then to appease the feeling of uncertainty through the gathering together of individuals for common prayer; for through the very form of common religious action each individual feels himself be drawn away from what is more personal in origin to that which could be the same in all, and is guided by the content and meaning of such common action to that which lays hold on all equally. . . .

So far, then, it is true that every prayer is prayer in Jesus' name where the petition (whatever it be) is offered with reference to the Kingdom of God. But the more definite the prayer is, the more necessary it becomes that its object should be conceived of as in agreement with the order according to which Christ rules His Church, so that the person who prays may as such be regarded as a true and acceptable representative of Christ. It follows that none can be true prayer in Jesus' name except that which springs from the self-consciousness of the Church as a whole, i.e., such prayer as in its content keeps the whole condition of the Church in view. Prayer of this kind certainly belongs to the common prayer of the

Church at any given moment, and that such prayer is heard it is impossible to doubt. If the Church's need has been rightly apprehended, and if the dominating presentiment has arisen out of the Church's whole consciousness of its own inner condition and outward circumstances, then the prayer is charged with full truth: it represents Christ's knowledge of His spiritual body and defines His ruling activity. Hence, in view of the power received by the Son from the Father, its content cannot but be fulfilled. Every other prayer, springing from a less perfect Church consciousness, even though it touch equally Christ's concerns and arise from a sincere endeavor to act in His spirit, can look for fulfillment only in the measure in which it harmonizes with the normative prayer as just described; indeed, it is only thus far that it ought to claim fulfillment. Such prayer, accordingly, can only gain confidence by subordinating itself to prayer that is normative and seeking to be heard only on that condition. . . .

But between prayer and its fulfillment there exists a connexion due to the fact that both things have one and the same foundation, namely the nature of the Kingdom of God. In that Kingdom the two are one—prayer as Christian presentiment growing out of the whole action and influence of the divine Spirit, and fulfillment as expressive of Christ's ruling activity in relation to the same object. Seen thus, fulfillment would not have arrived in the development of the Kingdom of God on which the fulfillment must follow. But fulfillment does not come because prayer was offered (as though prayer could here be regarded isolatedly as a cause in itself), but because the right prayer can have no other object than what is in line with the divine good-pleasure. Neither would it have come, in virtue of the divine decree, even had there been no prayer (as though the divine decree bore upon particulars apart from their natural nexus); it comes because of the inward state that gives rise to prayer itself forms part of the conditions under which it was possible for the result effectually to emerge. . . .

Right prayer only arises when we are engaged in the activities that go to fulfill our Christian vocation. Thus every true moment of prayer rests on a moment or element of action, so that prayer cannot destroy action without being itself destroyed; on the other hand, the presentiment expressed in such prayer as originates otherwise is bound to be purely arbitrary, and can carry with it no certainty whatever that it is in harmony with the ruling activity of Christ. No more can action destroy prayer, for action of such a kind could not be directed upon the Kingdom of God. The agent is readily satisfied with what he himself can achieve; and such action could give no guarantee of its being under the influence of Christ's rule.

Friedrich Schleiermacher, The Christian Faith, II; Pp. 668-674

GLOBAL FAST DESIGN

Fasting is an exercise of the spirit and is a symbol of a decision to do a deed. Therefore the act of fasting is radically practical, and the rubric is clear liquids only for 24 hours. Each House in preparation for its fast day will corporately reflect on what the fast is about and over. The contextual framework within which the exercise takes place allows the full depth of the experience to happen, so sensitivity to each day of the House's fasting and the necessary contextual statements are required.

Each House will maintain a notice board that indicates which House is fasting on behalf of the whole Order that particular day. Feast days could be marked by the same board.

On the Fast day the "no-meals" would be celebrated corporately using the normal meal structures, with the exception of silence being substituted for "Let us feast."

THE FAST SOLITARY CONTEXTS

- I. Fasting is an experiment in the experience of spiritual poverty, designed as a corporate rehearsal of the state of detachment. We have attempted to recover the monastic vows of poverty, chastity and obedience, taking the traditional practice of fasting as the mark of those who self-consciously participate in that promise. In the church, it is grasped solely as a missional index of those who have decided to corporately be the People of God in history.
- II. Fasting is the intentional, symbolic withdrawal of a people for the purpose of total engagement. But, man is both fascinated by the call of complete expenditure and fearful of losing himself in that same process. He seeks security, therefore, by attaching himself to instinctual behavior. To the degree one is attached to anything other than that which is unsynonymous with any other thing, one reduces that part of life into an un-living, a dead, object. Fasting, however, has nothing to do with reality; but, rather, is symbolic, not of whether you possess much or little, but of the stance of nonchalance relative to "abounding or abasing".
- III. In the fast, one is confronted with one's own personal contingency. The frailty of human existence seems ever close and real. In fact, the drive to posit oneself in time seems to be itself a Herculean struggle. In one's mind, all images pass away. One has to muster every sensation to grasp his awareness of life at all. This is the human experience of bottomless concern for life. It is this driving care for life that undergirds the spirit for building societies.
- IV. To dramatize this basic posture, fasting becomes a literal sign of concern for men. It is a ritual act that points beyond itself in the representational sense. Fasting becomes a means of grace whereby all men participate in and through the fast.
- V. Primitive man fasted when, with fire and tools, he was able to break the 24-hour search for food. His preoccupation with things was broken as fewer hours were needed for actual procurement. This breakthrough itself signified the dawn of consciousness which separated man from beast.
- VI. The ancient church tradition of fasting has its roots in just such a recollection. She has used the calendar to remind both herself and all of civilization in an intentional way that consciousness of consciousness is fought for. And the great Feast Days always followed the fast, in which the break-fast was as important as the fasting. In fact, all of one's conscious life can be understood in terms of a rhythm of fasting and feasting.
- VII. 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 re-appropriates its own uniqueness and significance. This is experienced as a healing time for the community. Without the pause of detachment, our engagement lacks intentionality and creativity.
- VIII. The feast is the exodus from the fast. But it has within it the paradox of the desert. While it is a return to the bronties of life, it is a return to feast on the spirit. It is a celebration of the journey from unconsciousness to consciousness of consciousness. The fast has given us the possibility to feast forever in grace.

- IX. The fast is built on a human dynamic. Take, for example, the experience around noontide, when, during a day the tedium results in lassitude and indifference. Yet, the craving for food grinds away. When we pull back, we see that our body drives on in spite of our indifference.
- X. The spirit within is really what is slothful and vacant. The growling within is symbolic of the inner perturbation that is constantly going on in our spirit. We are driven to seek others but fall back on our own disquietitude. We continue to work with this strange rumbling within.
- XI. Amid this double occurrence, we find ourselves able to stand outside of ourselves and observe with penetrating lucidity our own life action. Perhaps it is more like levitating the body as it seems to float around the room looking at what is going on. It is as if whatever happens, one can perceive it intently. There is sheer delight in apprehending and having the event apprehending you in every sense as you live the occasion.
- XII. Fasting is always relative to a temporal concern as it comes out of a concrete situation. But, the purpose of fasting is to discern the actual situation and not just the superficial manifestations. One sees the situation as if through it, in order to expose or "smoke out" the real nature of the contradiction. One takes a second look and calls out or names the one block or points to that which requires his total effort.
- XIII. Directly after his baptism, Jesus went into the desert for a forty-day fast. The images he had of himself on high places, turning rocks into bread or seated on Caesar's throne were fantasies with which he had to struggle. These three temptations were personified in the one image of Satan. Over against these contentions, he remained loyal to his calling to be the Son of God.
- XIV. Jesus' disciples were chided for not fasting enough. Jesus replied that the bridegroom is always present, therefore the fast must be decisional, not mechanically religious. One always fasts within the Word and feasts on it continually, thereby has permission to take into himself all of the suffering of mankind.
- XV. The intense awareness of one's own contingency prefigures the deathly encounter with Satan. As one's sense of time fades, the present hour intensifies one's own sensitivity. All of one's struggle and guilt relative to his own life becomes focussed. And one realizes his only temptor is the rebellious Satanic force itself. The only decision one must struggle with, is the struggle to be faithful to one's own calling.
- XVI. Jesus left the fast in the desert full of the Holy Spirit. He now went forth to preach the message of the good news that the kingdom of God is at hand and is available to all. The realization of the other world was his one mission. It was here in our midst, and now there is only one temptation. That is the temptation not to embody the posture of both worlds.

We have been concerned with the intensification of interior discipline that will be life or death to the movement over the 20-year march. The wearing of the cross as a sign of chastity, the night watch as a sign of obedience, and now the Fast as a sign of poverty are three ways we are experimenting with recovering corporate vows, or the interiorizing of corporateness. The Fast has to do with spiritual detachment, the intentional withdrawal from life's many attachments in order to be free to follow the Word. More than the previous two exercises, the Fast confronts the participant with his own frailty and contingency, causing images of significance to fade, and throwing him upon the only unending concern—the mystery of life and death. Thus the Fast gives external indication of the final commitment, the decision to travel the whole distance.

As we trace the historical journey of the Fast and the Feast, we have to begin with the dawn of consciousness of man, when the animal activity of taking in sustenance was self-consciously developed into a pattern of fasting and feasting. That doubtlessly exploded the gift of the meal within the community. The Church further discovered the formation tool of the Fast as training in spirit discipline; at the same time she appropriated the feast in the calendar as a major celebrative event. It was understood that a man engaging in a Fast as a religious exercise cast out demons, particularly the one of attachment, unblocking him in the freedom of his spirit to be creative intentionality. A Fast was marked by the return to feasting, which now becomes a radical embracing of the bounty of life.

The experience of the Fast is unique to each person, but wisdom from previous fasts indicates that certain dynamics can be expected. The absence of meals will disrupt the day's rhythm resulting in hunger pangs at strange times, tedium, and a physical lassitude. One's spirit vacillates between deep restlessness and a vacant slothfulness in the midst of the corporate missional thrust. The senses are intensified; in experiences ranging from penetrating lucidity to euphoria or passionate engagement. Critical in the entire experience is the awareness of the double occasion of the Fast; *over* a temporal, particular reality in history and *about* the eternal or one's relation to final mystery.

The scriptures describe fully the context within which fasting goes on. There is the story of Jesus in the desert as the most obvious example of the effects, the temptations, and the decision in the experience of the Fast. Jesus stands as the Word which gives permission to self-consciously fast or feast on behalf of all of suffering mankind. He related fasting to the casting out of demons which he pointed out to his disciples that "some demons can be cast out only by prayer and fasting." Also, the resurrectional life is portrayed through the imagery of the feasting on the other side of the fast—the risen Christ breaks bread and eats fish, though as the dead one he needs no food. Finally, he ascends to prepare places for all the disciples at the eternal feasting on the Spirit that goes on in the Other World in the midst of this world.

—from Global Research Assembly, 1972

The more frequently one fasts the more crucial it is to prepare for it. That is why celebration together just preceding the fast is most important. It prepares us to go on the fast together. But one must personally prepare himself. This means something like doing a homily for one's self before beginning the fast or early in it.

It is a glory to me that this fast comes during the emphasis on the Mountain of Care. In the River of Consciousness the bridegroom was with us. Not so in the Mountain of Care. He has gone away that we may learn that he is with us always. When you go to the mountain you are left all alone. This enables the detachment necessary to lift the mountain. The fast is the detachment for Golgotha, for the Mountain of Care.

The detachment from food is a sign of my detachment from temporality. The desire for food is probably the most basic, foundational propensity of man. Fast from food is a symbol of detachment from everything else, that is every other propensity of man. In our day it is hard for us to grasp just how basic the propensity for food is, when we live in a culture of such affluence. There have been moments in history when this propensity has driven men to the eating of one another in the midst of tragic circumstance, when a group would have to decide which in their midst would die so that the others might live.

FASTING CHART

LONDON-ISLE OF DOGS HDP Oct 4 Feb 23 Jul 3	GLASGOW Oct 5 Feb 24 Jul 4	BRISTOL Oct 6 Feb 25 Jul 5	MANCHESTER Oct 7 Feb 27 Jul 6	PARIS Oct 8 Feb 28 Jul 7
ROME-TERMINE HDP Oct 10 Mar 1 Jul 8	LAGOS-IJEDE HDP Oct 11 Mar 2 Jul 10	GLOBAL CENTRUM: BRUSSELS NEXUS Oct 12 Mar 3 Jul 11	BRUSSELS Oct 13 Mar 4 Jul 12	AMSTERDAM Oct 14 Mar 5 Jul 15
NAIROBI-KAWANGWARE HDP Oct 21 Mar 13 Jul 20	G.C.: BOMBAY NEXUS MALIWADA HDP Oct 22 Mar 14 Jul 21	BOMBAY Oct 24 Mar 15 Jul 22	VAVIHARSH: VAVIHARSH HDP Oct 25 Mar 16 Jul 24	KOLAMBI: KOLAMBI HDP Oct 26 Mar 17 Jul 25
KENDUR-KENDUR HDP Oct 27 Mar 18 Jul 26	TASGAON-TASGAON HDP Oct 28 Mar 20 Jul 27	UTI: UTI HDP Oct 28 Mar 21 Jul 28	DELHI Oct 31 Mar 22 Jul 29	HYDERABAD: NADLAPUR HDP Nov 1 Mar 23 Jul 31
CALCUTTA Nov 2 Mar 24 Aug 1	SINGAPORE Nov 3 Mar 25 Aug 2	KUALA LUMPUR: SUNGAI LUI HDP Nov 4 Mar 27 Aug 3	SARAWAK: SUNGAI AUP HDP Nov 5 Mar 28 Aug 4	JAKARTA: KELAPA DUA HDP Nov 7 Mar 29 Aug 5
G.C.: SINGAPORE NEXUS Nov 8 Mar 30 Aug 7	G.C.: HONG KONG NEXUS Nov 9 Mar 31 Aug 8	HONG KONG-NAM WAI HDP Nov 10 Apr 1 Aug 9	KAOHSIUNG-HAI OU HDP Nov 11 Apr 3 Aug 10	MANILA Nov 12 Apr 4 Aug 11
TAIPEI Nov 14 Apr 6 Aug 12	CEBU-SUDTONGGAN HDP Nov 15 Apr 8 Aug 14	DAVAO Nov 16 Apr 7 Aug 15	TOKYO Nov 17 Apr 8 Aug 18	JEJU-KWANG YUNG IL HDP Nov 18 Apr 10 Aug 17
SEOUL Nov 19 Apr 11 Aug 18	FUKUOKA Nov 21 Apr 12 Aug 19	OSAKA Nov 22 Apr 13 Aug 21	SENDAI-OYUBARI HDP Nov 23 Apr 14 Aug 22	SYDNEY Nov 24 Apr 15 Aug 23
PERTH Nov 25 Apr 17 Aug 24	DARWIN Nov 26 Apr 18 Aug 25	OOMBULGURRI- OOMBULGURRI HDP Nov 28 Apr 19 Aug 28	ADELAIDE Nov 29 Apr 20 Aug 28	MELBOURNE Nov 30 Apr 21 Aug 29
G.C.: CANBERRA NEXUS Dec 1 Apr 22 Aug 30	BRISBANE Dec 2 Apr 24 Aug 31	MAJUORO-MARSHALL HDP Dec 3 Apr 25 Sep 1	APIA Dec 5 Apr 26 Sep 2	SAN FRANCISCO Dec 6 Apr 27 Sep 4
SAN JOSE Dec 7 Apr 28 Sep 5	SACRAMENTO Dec 8 Apr 29 Sep 6	SEATTLE Dec 9 May 1 Sep 7	LOS ANGELES Dec 10 May 2 Sep 8	PHOENIX Dec 12 May 3 Sep 9
SALT LAKE CITY Dec 13 May 4 Sep 11	BILLINGS Dec 14 May 5 Sep 12	DENVER Dec 15 May 6 Sep 13	RAPID CITY-INYAN WAKAGAPI Dec 16 May 8 Sep 14	EDMONTON Dec 17 May 9 Sep 15
VANCOUVER Dec 19 May 10 Sep 16	ANCHORAGE Dec 20 May 11 Sep 18	SASKATOON Dec 21 May 12 Sep 19	WINNIPEG-VOGAR HDP Dec 22 May 13 Sep 20	HOUSTON Dec 23 May 15 Sep 21
AMARILLO Dec 24 May 16 Sep 22	SAN ANTONIO Jan 7 May 17 Sep 23	OKLAHOMA CITY Jan 9 May 18 Sep 25	DALLAS Jan 10 May 19 Sep 26	TULSA-DELTA PACE HDP Jan 11 May 20 Sep 27
NEW ORLEANS Jan 12 May 22 Sep 28	MEMPHIS Jan 13 May 23 Sep 29	ATLANTA Jan 14 May 24 Sep 30	CHARLOTTE Jan 16 May 25	MIAMI Jan 17 May 26
G.C.: CHICAGO NEXUS Jan 18 May 27	CHICAGO-FIFTH CITY HDP Jan 19 May 29	WICHITA Jan 20 May 30	OMAHA Jan 21 May 31	KANSAS CITY Jan 23 Jun 1
MINNEAPOLIS Jan 24 Jun 2	ST. LOUIS Jan 25 Jun 3	PEORIA Jan 26 Jun 5	GREEN BAY Jan 27 Jun 6	MILWAUKEE Jan 28 Jun 7
INDIANAPOLIS Jan 30 Jun 8	CINCINNATI Jan 31 Jun 9	DETROIT Feb 1 Jun 10	CLEVELAND Feb 2 Jun 12	NEW YORK Feb 3 Jun 13
PITTSBURG Feb 4 Jun 14	ROCHESTER Feb 6 Jun 15	RICHMOND Feb 7 Jun 16	WASHINGTON-IVY CITY HDP Feb 8 Jun 17	BALTIMORE Feb 9 Jun 19
PHILADELPHIA Sep 21 (77) Feb 10 Jun 20	NEWARK Sep 22 (77) Feb 11 Jun 21	BROOKLYN Sep 23 (77) Feb 13 Jun 22	HARTFORD Sep 24 (77) Feb 14 Jun 23	ALBANY/MANCHESTER Sep 26 (77) Feb 15 Jun 24
BOSTON Sep 27 (77) Feb 16 Jun 26	MONTREAL Sep 28 (77) Feb 17 Jun 27	TORONTO Sep 29 (77) Feb 18 Jun 28	OTTAWA Sep 30 (77) Feb 20 Jun 29	HALIFAX- LORNE DE L'ACADIE HDP Oct 1 (77) Feb 21 Jun 30
CARACAS-CAÑO NEGRO HDP Oct 3 Feb 22 Jul 1				

THE GLOBAL PANCHAYAT
1977-78

REGULAR	DEPUTY
Lyn Mathews	Lyn Mathews
Joe Slicker	David Morton
Kamala Parekh	Marilyn Crocker
Kang Byoung Hoon	John Epps
Isobel Bishop	Faith Vance

THE COMMISSIONS

Let assignments

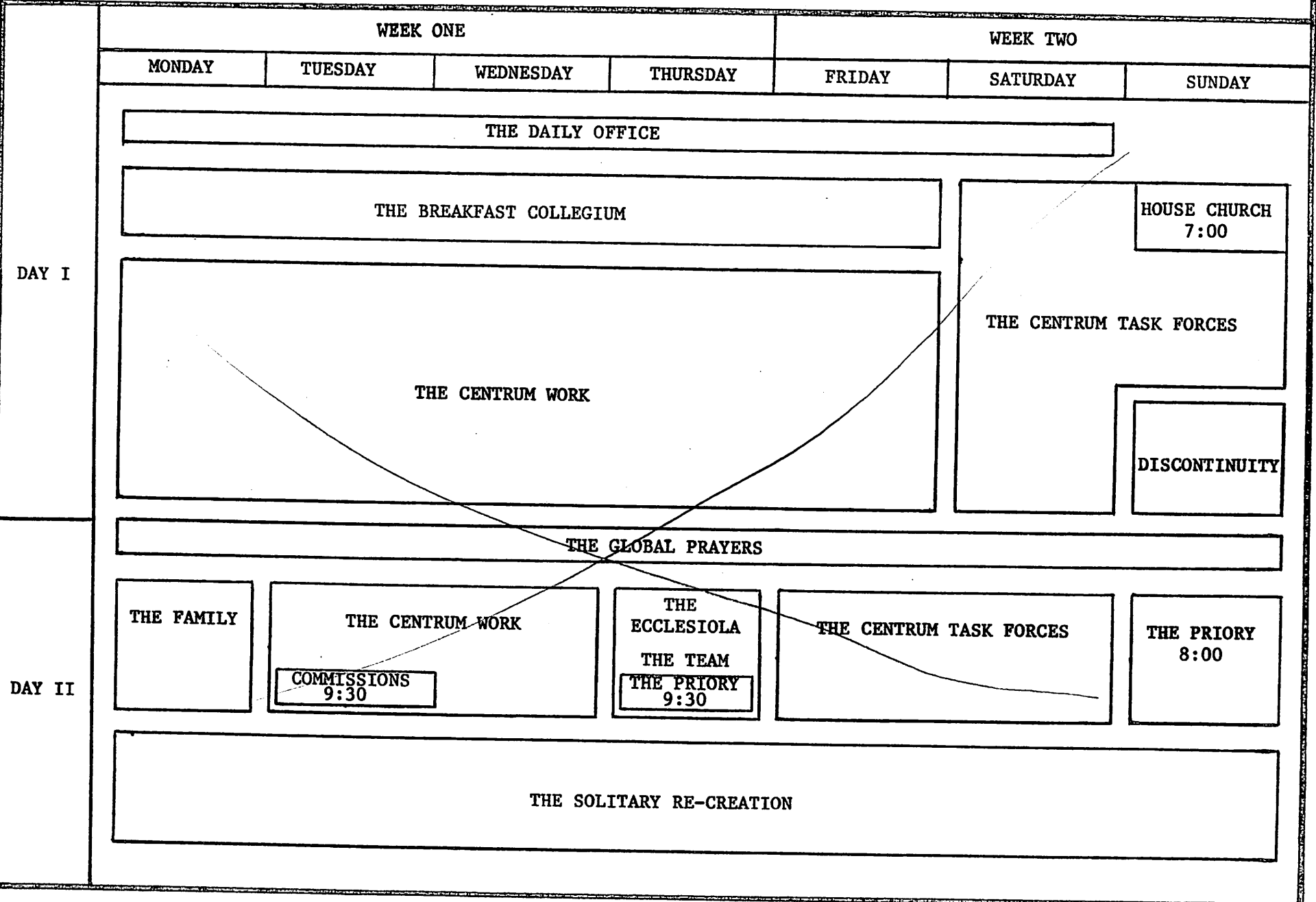
In keeping with the consensus of the Global Priors Council reflected in Memorial 18 and its recommendation, the following Order members have been named to serve on the four commissions resident at each centrum nexus for 1977-1978.

Our current wisdom about the functions and operating principles of the commissions is held on pp. 68 - 73 of the document of essays on Order Polity presented at the Global Priors Council in July. We anticipate that our decision to commonize the commission dynamic globally will increase the effectivity and further clarify the dynamic of these advisory bodies in the operation of the Order's life and mission.

COMMISSIONS NEXUS	ASSIGNMENTS	FINANCE	INTERNAL LIFE	LEGAL
HONG KONG	E. Elizondo Br. Donnelly A. Hilliard D. Rowe	Br. Donnelly S. Oberg A. Rowe R. Work	T. Elizondo Ba. Donnelly S. Oberg B. Macomber	J. Oberg E. Elizondo F. Hilliard D. Rowe
SINGAPORE	T. Lush D. Stanley B. Westre P. Wiltze	G. Banks L. Cock B. Oakley K. Thornton	L. Banks G. Banks J. Cock M. Norton	K. Wiltze T. Jayasakara A. Stanley S. Westre
BOMBAY	J. Slicker M. de Souza G. Harper V. Paul	C. de Souza R. Harper Da. McCleskey U. Singh	K. Parek V. Dharmalingham J. Patterson A. Slicker	V. Parek M. Balm P.T. James J. McClain
BRUSSELS	D. Hahn D. Cramer B. Kroeger R. Williams	C. Hahn S. Craver D. Elliot J. Kroeger	R. Williams A. Avery F. Craver D. Hahn	F. Craver C. Hahn J. Lapke B. Williams
CHICAGO	J. Wiegel A. Epps B. Morton C. Pierce R. Shropshire	R. Porter R. Booher A. Ensinger L. Mathews B. Stanfield	B. Bauknight M. Crocker J. Epps D. Jewell M. Talbott	R. Loudermilk J. Booher C. Mann D. Morton R. Rafos

THE PRACTICS

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1	2	3	4	5	6
†L. Hockley †B. Hawley B. Alerding W. Alerding D. Baines C. Bayer D. Bayer D. Brennecke P. Brennecke J. Campbell L. Campbell E. Caperton Choo Y. H. R. Grunberg E. Hockley Da. Horn De. Horn V. Joshi R. Lingafelter T. Lingafelter C. Lingo D. Lingo P. Moriarty D. Morton E. Morton P. Philbrook P. Scott J. Sung M. Talbott R. Talbott A. Balm L. Griffin R. Hawley J. Fishel R. Fishel	†R. Hummer †M. Mann B. Bauknight K. Bauknight J. Booher R. Booher C. Bush E. Christian S. Christian B. Compton M. Corcoran M. Crane T. Crane J. Creech B. Desotell M. Jewell S. Joshi S. Koch C. Mann M. McGregor B. Miller G. Nixon C. San Diego M. Snyder J. Stovall E. Vergara H. Williams C. Henschen D. Yost R. Yost J. Bishop I. Bishop	†D. Jewell †M. Hoff M. Boivin Choe J. S. E. Dahlke Lh. Early Le. Early W. Gooch N. Grow W. Grow S. Hahn D. Haman K. Hayes J. Jewell C. Johnson J. Johnson Lee J. J. L. Mathews P. Mitchell C. Pierce J. Pierce R. Richmond K. StClair R. StClair H. Wainwright J. Warren B. Winstone C. Barton D. Bozarth T. Bozarth M. Wainwright F. Hess	†G. Ensinger †J. Appenfelder R. Bishop J. Crocker M. Crocker B. Davis M. Davis A. Ensinger Ma. Gergen Mi. Gergen E. Howell M. Howell A. Hsu J. Hsu K. Jones M. Jones G. Packard K. Packard M. Porter R. Rafos S. Rafos C. Shropshire R. Shropshire M. Simfukwe E. Stewart M. Tomlinson S. Townsend D. Tuecke A. Wilkins R. Grow K. Balm M. Desotell B. Gazarian	†L. Ballard †D. Rebstock J. Ballard L. Ennis A. Epps J. Epps R. Funk K. Gilbert R. Gilbert C. Haithcock R. Haithcock D. Hinkleman P. Jones R. Marshall J. Mitchell R. Nichols D. Nones V. O'Halloran H. Prather N. Prather K. Rafos B. Rebstock B. Stanfield J. Stanfield L. Tessier Jo. Thomas Jy. Thomas F. Vance N. Vance M. Christian K. Knutson P. Mielke	†W. Ellsworth †M. Lazear R. Ellsworth M. Hahn K. Hamje E. Heckman S. Heckman D. Lazear E. Loudermilk R. Loudermilk L. Mitchell S. Parekh R. Porter S. Porter R. Rawson C. Schucart J. Shipley L. Spencer R. Spencer M. Tafessee K. Townley P. Townley J. Troxel K. Troxel M. Watson Ja. Wiegel Ju. Wiegel R. Williams G. West R. West J. May M. May J. Williams

CHICAGO NEXUS

TEAM ROTATION SCHEDULE

1977-78

Task		Wk	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13
T A S K A S S I G N M E N T S	N		1	6	5	4	3	2	1	6	5	4	3	2	1	6	5	4	3
	T		2	1	6	5	4	3	2	1	6	5	4	3	2	1	6	5	4
	W		3	2	1	6	5	4	3	2	1	6	5	4	3	2	1	6	5
	T		4	3	2	1	6	5	4	3	2	1	6	5	4	3	2	1	6
	F		5	4	3	2	1	6	5	4	3	2	1	6	5	4	3	2	1
DAILY OFFICE			6	5	4	3	2	1	6	5	4	3	2	1	6	5	4	3	2
E M E R G I N G G E N	5th Fl.		1&2	1&2	1	2	1	2	1&2	1&2	1	2	1	2	1&2	1&2	1	2	1
	7th Fl.		3	4	3	4	3&4	3&4	3	4	3	4	3&4	3&4	3	4	3	4	3&4
	8th Fl.		5	6	5&6	5&6	5	6	5	6	5&6	5&6	5	6	5	6	5&6	5&6	5

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DAILY OFFICE ASSIGNMENTS TEAM

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRI DAY	SATURDAY
1st*						
2nd*						
3rd						
4th						
5th						
6th						
7th						
8th						
Gong						
Clacker						
Drum #1						
Drum #2						

* Responsible for prayers at 6:00 on same day.

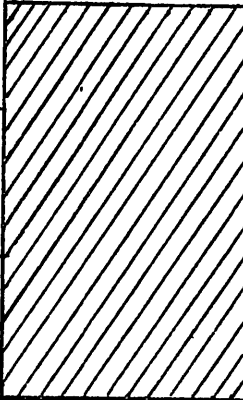
BREAKFAST HOSTS

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRI DAY
Priest					
Rabbi					

EMERGING GENERATION

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRI DAY
Teams					
B					
r					
k					
f					
D					
i					
n					
n					

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SECURITY				
	LOBBY RECEPTIONIST	SECURITY ROVER	ELEVATOR OPERATOR	SWITCHBOARD RECEPTIONIST
UNIT A 6 pm-10 pm				
UNIT B 10 pm-1 am				11 pm 
UNIT C 1 am-4 am				
UNIT D 4 am-8am				

KITCHEN			
DINNER COOK			
BREAKFAST COOK			
BREAKFAST SET-SERVE-CLEAR			

EMERGING GENERATION	AM	PM
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Quarter II 1977

WEEK II ENABLEMENT RATIONALE

Chicago Nexus

TASK \ WEEK	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	1
Security	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O
Kitchen	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D
Phase I																		
Housing	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M	R/D	O	M

NOTES TO SAFEGUARD THE WEEKEND ENABLEMENT

1. The four tasks are by centrum.
2. The centrum names the gun.
3. The gun is responsible for assigning the needed number of people.
4. Phase I has the same four people all week II/
5. Each of the four tasks has a full time gun assigned for the whole week II.
6. The centrum is responsible to see that names are backed up by live bodies.
7. Housing will create a model for the housing task.
8. Kitchen will create a model for the kitchen task.
9. Week II security is from 6pm Friday to 6pm Sunday.
10. Week II kitchen is from Friday afternoon through Sunday dinner cook and serve, but not clear and wash.
11. Week II Phase I begins 6pm Friday. Sunday lunch will be served on the 3rd floor at 11:30. Childwatch will be on the floors until 1pm Sunday.

This assignment carries the dual responsibility for the safety of the building occupants and the area residents as well as the security of the property. The basic image of security is that of the vigilant shepherd of those entrusted to your care. General operating principles include:

1. Maintaining security and fire watch 24 hours per day, 7 days per week.
2. Personal safety takes precedence over property.
3. Remain at your assigned post until released by your replacement.
4. Use common sense in executing the assigned task.

WATCH RUBRICS

FRONT DESK: Basic image is one of the host-receptionist. Enables the image of an international training center by being a gracious welcome, attentive, and by maintaining the cleanliness and decor of the entrance way.

- A. Receive all guests/visitors/vendors and strangers.
 1. Obtain name.
 2. Find out whom they represent.
 3. Ask whom they wish to visit.
 4. Inquire the nature of their business.
- B. Call for the person or send rover to inform him.
- C. Direct visitor to lounge until escort arrives.
- D. Take phone messages - Rover delivers messages marked urgent. Retain other messages for pick up.
- E. Maintains an ordered and neat appearance in the entrance way and lobby.
- F. Neighborhood children are not allowed on upper floors.

SECURITY ASSIGNMENTS CONTINUED

1977-1978

SWITCHBOARD OPERATOR: The basic image and stance is one of a gracious receptionist. This function is one of high visibility in relationship to the Public. This should be kept in mind when assignments are made to this post. The tasks are:

- A. Receives incoming phone calls and directs them to the appropriate extension.
- B. Directs messages to the phone desk for posting or delivery.
- C. Places and records any non WATS long distance telephone calls.

ROVER: The basic image is one of watchful shepherd. This function maintains a watch of the entire building from the perspective of security and safety. The tasks are:

- A. Makes one complete security round throughout the building during every security shift and checks on all security doors, windows with particular attention to irregular operations in the building and its equipment.
- B. During Day I there will be a security round of the entire building during the mid morning and the mid afternoon.
- C. At 12:00 Midnight the rover will turn out lights in the halls and corporate space throughout the building as he makes his rounds.
- D. Delivers urgent messages to personnel in the building.
- E. Is at his assigned post from 6:00 P.M. to 8:00 A.M. and on call by the front desk from 8:00 A.M. to 6:00 P.M.

ELEVATOR OPERATORS: The basic image is one of helpful servant. This function is responsible for operating the elevator and protecting the safety of the passengers. The tasks are:

- A. Persons under 19 years of age shall not operate the passenger or freight elevators.
- B. DO NOT leave the car when on a floor other than the first floor.
- C. DO NOT allow anyone under 19 years of age operate the elevator or the doors while you are driving the car.

Maintains the elevator car on the first floor with the doors open when it is not on call.

- E. NEVER OPERATES THE CAR WHEN BOTH SETS OF DOORS ARE NOT COMPLETELY SHUT.
- F. In the event of fire in the building the elevator operator immediately takes the car to the FIRST FLOOR and awaits for the Fire Department to arrive. IT IS NOT TO BE USED TO REMOVE PERSONNEL FROM THE FLOORS.
- G. Children under 4th grade must be with an adult when riding the elevator.

The teams are the focus of care for all family members and all property at Chicago Nexus. Families are Symbolic Order members covenanted together for the mission under the vows of poverty, chastity, and obedience. The Kemper Building is the International Training Centre for both the Ecumenical Institute and the Institute of Cultural Affairs as well as the home for members of the Order: Ecumenical. The team honors these realities by creating its corporate space and initiating the required nodes for structured events, child care, and practical care. Consideration for public decor and the physical appearance of all space is a constant task which is done as a manifestation of love for the world.

The Centrum is the manifestation of the global dynamic of service to the local. As the intersection of the four Global Centrum Bands, the Nexus acts out the roles of Sacrificial Servant to the Global Service Force, as the Invincible Victors, as the Elder Statesman, and as the Defender of the Global. The style of corporate living expresses these roles through the revolutionary fastidiousness, sophistication, simplicity, readiness and globality of public space and decor. As a religious house, it utilizes the corporate space as an expression of profound unity, profound humanness, and profound vocation of those who stand before the moral issue of our times.

OPERATING IMAGE OF THE FLOORS:

- The first floor is the corporate work space of the Nexus.
- The second floor is the locus of the symbolic dimension and special events of the Order.
- The third floor is the locus of the Phase I experiment of the Order.
- The fourth floor is the home of the Global Movement Academy.
- The sixth floor is the International Conference Center created and managed by the Guardians.
- Floors five, seven, and eight are the residential floors for the Order assigned to Chicago Nexus.

GUIDELINES:

The Residential Space:

- Each floor has a bulletin node in the elevator lobby.
- Each floor has an altar in or near the elevator lobby.
- Each floor creates and cares for its own space out of the image of sophistication and revolutionary fastidiousness.
- Each floor provides an E.G. play area on the Lawrence wing and restricts active games to that area.
- Each floor has a guest room and some area that functions as a lounge.

The Public Space:

- The first floor lounge is reserved for the use of guests only.
- The public view of the building from the outside is extremely important.
- Public windows are to be properly decorated and curtains or shades closed.
- Chairs are not to be used for transportation, toys or moving heavy loads.
- The front lobby is to be kept free of clutter at all times.
- The windows in the front entrance are to be washed daily.

All Phase I are in structured programs from 8A.M. - 5 P.M., and are not to be on any floor other than the 3rd floor except by assignment.

Skates, skate boards, two wheel bicycles, and baseball are outdoor activities and are not to be on the floors.

The elevator operator must be 18 years of age or older.

Children under 4th grade must be accompanied by an adult when riding the elevator.

Children and youth may go to the basement only if accompanied by an adult.

Phase I should be accompanied by an adult when leaving the building after dark.

Students will have a note when making WATS calls. (Business)

All Student House students are to be in the kitchen by assignment only.

Children should be under adult supervision in the kitchen. (5th grade and under)

Visitors to the 3rd floor should be asked to wait until a 3rd floor staff person has been notified, and the visitor's arrival has been cleared.

Recommended bedtimes: Infant-Kinder 7:30 P.M.
1st-3rd Grade 8:00 P.M.
4th-5th Grade 8:30 P.M.

Adults on childwatch need to station themselves in the hall after the children have been put to bed.

13 POINTS ON GRACIOUS MEAL SERVICE

1. Breakfast for the Order is the symbolic meal of the day and requires appropriate attention to details of table set and service.
2. Breakfast is a full service meal, which means always a plate, "whether you need it or not," and a full complement of flatware.
3. Breakfast set teams set up evening before which allows time to deal with any last minute contingencies, as well as enables all to attend Daily Office.
4. All items such as condiments, jelly, butter, and juice which can be served early go on the table before other food serving begins.
5. Plan ahead and provide serving spoons on the table for all serving dishes.
6. Hot coffee, tea, and cold juice on the table as persons arrive for breakfast provides a helpful mood in launching into the work of the day.
7. Serve team responsibility extends through the meal and includes being sensitive to the need to refill coffee pots, serve last minute guests, or deal with ineffective distribution.
8. To enable adequate distribution "before it's too late," divide pots of food imaginably ahead of time, i.e. "we have 3 pans of potatoes and each one needs to serve 8 islands," then distribute accordingly.
9. Eye appeal is a crucial dimension of serving food, and includes attractive platter arrangement, using appropriate size serving dishes for food items and wiping spilled food off sides of dishes before serving.
10. Plan placement of islands in advance to avoid the necessity to pass food across islands or rows.
11. Spice islands (sugar, cream, salt, and pepper) are returned to the kitchen after every meal and restocked before serving the next meal.
12. Priors assign a "gun" to each team who has total responsibility for the gracious service of the total meal.
13. No food serving is done during the rituals ; from beginning of accountability, to end of prayer and introduction of guests.