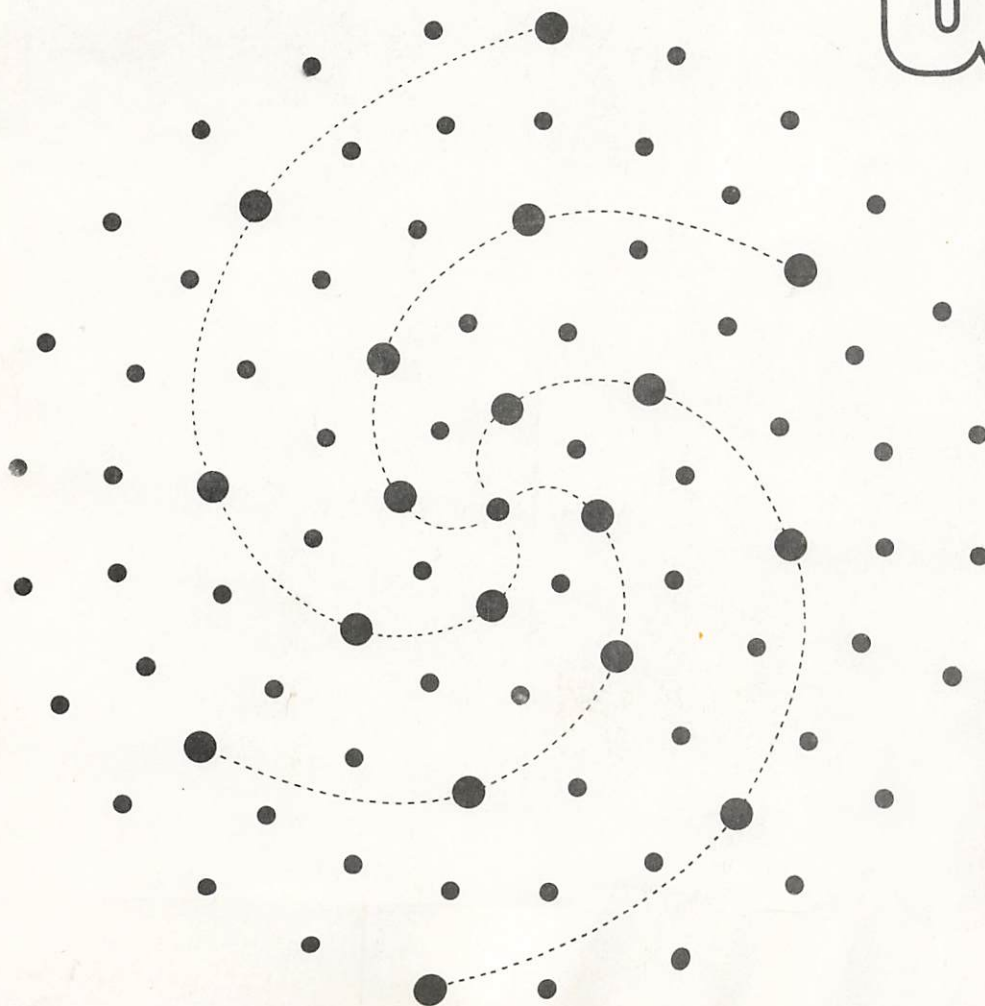


INTERNAL LIFE GUIDE

QUARTER II
THE CENTRUMS
1973-1974



INTERNAL LIFE GUIDE
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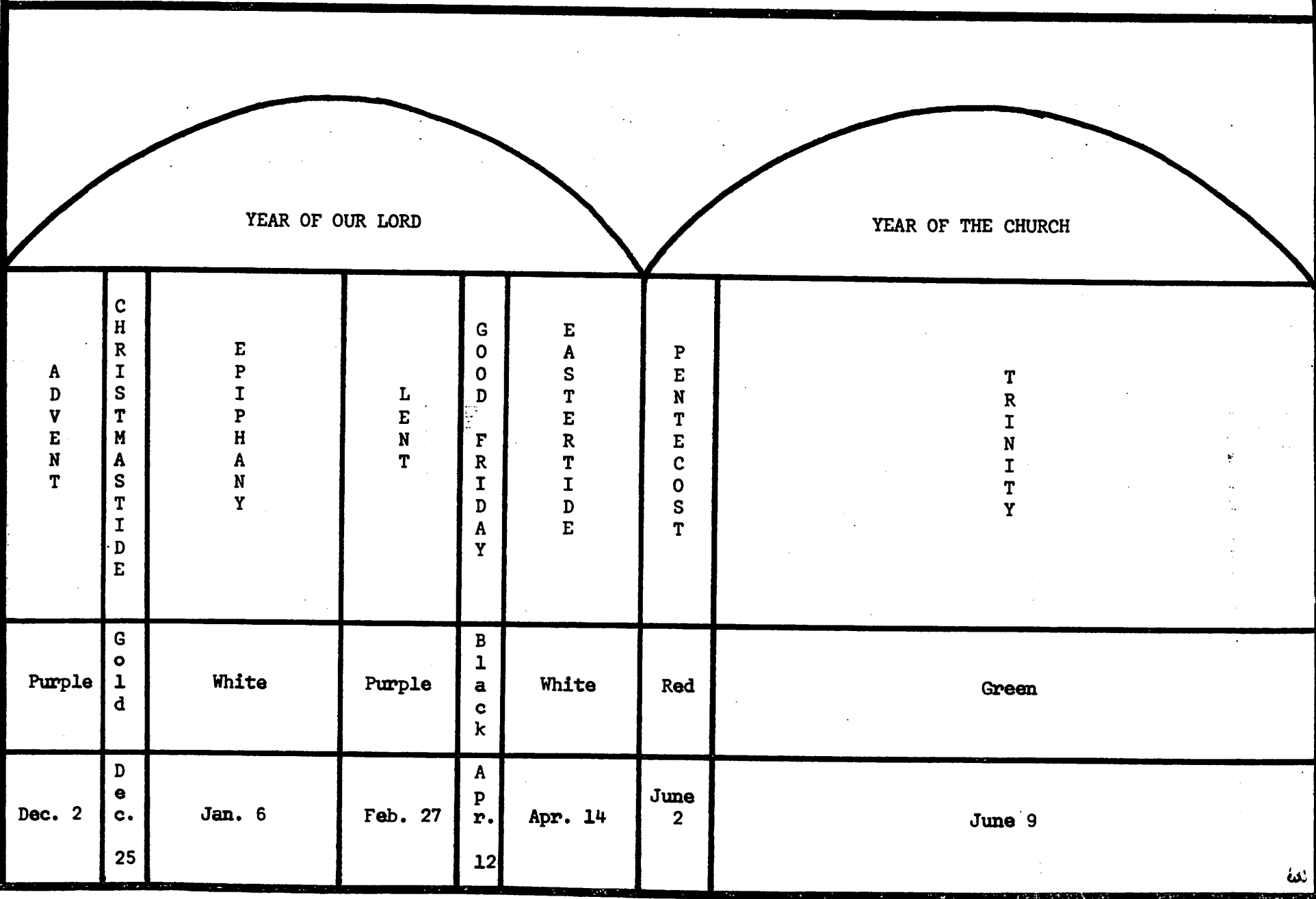
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YEAR OF OUR LORD

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	G O O D F R I D A Y	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
Dec. 2	D e c. 25	Jan. 6	Feb. 27	A P r. 12	Apr. 14	June 2	June 9

1973-74: THE YEAR OF THE TEAM

QUARTER I			QUARTER II			QUARTER III			QUARTER IV		
ACTUALIZATION		PLAN- NING	ACTUALIZATION		PLAN- NING	ACTUALIZATION		PLAN- NING	ACTUALIZATION		PLAN- NING
J U L Y	A U G U S T	S E P T E M B E R	O C T O B E R	N O V E M B E R	D E C E M B E R	J A N U A R Y	F E B R U A R Y	M A R C H	A P R I L	M A Y	J U N E

QUARTER II

OCTOBER				NOVEMBER				DECEMBER				
1	2	3	4	5	6	7	8	9	10	11	12	13
8	15	22	29	5	12	19	26	3	10	17	24	31
to	to	to	to	to	to	to	to	to	to	to	to	to
14	21	28	4	11	18	25	2	9	16	23	30	6

IMAGINAL TIME DESIGN

WEEK ONE				WEEK TWO		
MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
DAILY OFFICE				DAILY OFFICE		
TEMPLE PLENUM	CONGREGATION PLENUM			TEMPLE PLENUM	P S U	
CENTRUM GUILDS						
FAMILY AND INDIVIDUAL	CENTRUM AND INDIVIDUAL	TEAM AND INDIVIDUAL	ECCLESIOLA AND INDIVIDUAL	HOUSE CHURCH		
O B E D I E N C E S						
S O L I T A R Y O F F I C E						

THE CENTRUMS

INTERNAL LIFE GUIDE
TIME DESIGN

QUARTER II, 1973-74

		WEEK I				WEEK II		
		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
D A Y I	6:00	DAILY OFFICE						
	6:30	TEMPLE BREAKFAST PLENUM	CONGREGATION BREAKFAST PLENUM					
	7:30	PREPARATION - SOLITARY EXERCISE: Chart Day II				TEMPLE B'FAST/PLENUM	WEEK II	PSU
	8:00	CENTRUM - POST WORK						PLENARY
								SOL. EXERCISE: Chart the Week
	6:00	PREPARATION						
	D A Y I	6:00	INTERLUDE				ASSIGNMENTS	5:30 HOUSE CHURCH
		6:30	DINNER - SOLITARY EXERCISE: Chart Day I					
		7:00	THE FAMILY AND THE INDIVIDUAL	THE CENTRUM POST AND THE INDIVIDUAL	THE TEAM MEETING	THE ECCLESIOLA AND THE INDIVIDUAL		
8:00		INDIVIDUAL WORK						
9:50		OBEDIENCES						
10:00		SOLITARY OFFICE						
10:30		RECREATION					RECREATION	

9

THE TEAM

THE CENTRUMS
1973–1974

INTERNAL LIFE GUIDE
QUARTER II

ECCLESIOLA A		ECCLESIOLA B	
TEAM 1	TEAM 2	TEAM 3	TEAM 4
1a Lush, Tim Hummer, Robert Kersh, Wes Lachman, Wes Mueller, Shirley Tessier, Sr. Lucille Benson, Charles III Hess, Judy Reese, Virginia	2a Rafos, Sandra Ellsworth, Ruth Epps, John Harris, Greg Henry, Clarence Jones, Marshall Rawson, Ruth Bishop, Isobel Cramer, Donald St. John, Shirley	3a <u>Morrill, Justin</u> Harris, Brenda Miesen, Laurie Mueller, Tim (Y) Vance, Faith Warren, Henry Williams, Harold Bishop, James St. John, Wendell	4a Hess, Fred Bascom, Don Ellsworth, Wayne Kerr, David McCabe, Joanne Rafos, Robert Bahner, Stan Cramer, Claudia
1b Morrill, Dolores Anderson, Jim Bahner, Barbara Bascom, Lois Greene, Richard Mallory, Margaret Miesen, John	2b <u>Vance, Neil</u> Flowers, Mary Gilbert, Allen Gleason, Colleen Jewell, Dorothea Kinsey, Claudia McCabe, Richard Wenge, John	3b Haman, Fred Anderson, Kaye Chamberlain, Jeremiah Elder, Deborah Jewell, James Lachman, Sharry Moon, Katy Porter, Diann	4b <u>Lush, Kay</u> Epps, Ann Johns, Willis Jones, Kathy Kersh, Betty Mueller, Theo Poyser, Steve Slicker, Joanne

CHILDREN'S ECCLESIOLA

Addington, Robert (5)-Epps
 Bahner, Indira (M)
 Bascom, Beth (3)
 Bascom, Dawn (4)
 Bascom, Keith (4)
 Bascom, Phil (2)
 Elliott, Sarah (M)-Bascom

Ellsworth, Bruce (K)
 Ellsworth, David (5)
 Ellsworth, Karen (4)
 Haman, Lorianne (1)
 Hess, Randy (3)
 Jewell, Diane (2)
 Jewell, Nathan (5)

Lachman, Louanne (2)
 Lachman, Lynde (4)
 Lush, Jack (P)
 Miesen, Rachael (I)
 Mueller, Tad (1)
 Mueller, Tim (6)
 Mueller, Todd (1)

Mueller, Tricia (2)
 Mueller, Trudi (4)
 Rafos, Robin (5)
 St. John, Jane (5)-Lush
 Vance, Stephen (I)
 Travis, Rebecca (4)-Elder

ECCLESIOLO C		ECCLESIOLO D	
TEAM 5	TEAM 6	TEAM 7	TEAM 8
5a Davis, Bain Horn, Delors Kurian, Mary Slattery, Kay West, Dick Wiegel, Judi Yost, Don Grow, William Slicker, Anne	6a Hayes, Kaye Carter, Steve Glassner, Mort Holcombe, George Raedeke, Judy Reese, David Yost, Kim (Y) Clements, Molly Shropshire, Robert	7a Wiegel, James Compton, Betty McKnight, Hugh Sinclair, David Tomlinson, Marge Tresise, John Grow, Nan Slicker, Joseph	8a Raedeke, Arlin Forbes, Doug (Y) Frazier, Nancy Harper, Roxanna Horn, David Smart, Kathleen Wherry, Frank Clements, Jesse
5b <u>Tomlinson, Gary</u> <u>Campbell, Bob</u> Daniels, Sue Gooch, Dawn Jamieson, Gail May, Bryan Tresise, Judith	6b <u>Boivin, Gene</u> <u>Avant, Robert</u> Forbes, Neva Fraser, Lindsley Harper, Gordon McKnight, Joyce Sibley, Thomasin Smith, Vicki	7b Gooch, Bill Compton, Conna Davis, Marge Nixon, Geoffrey Marley, David Motz, Lisa Reese, Joyce Yost, Sue	8b Holcombe, Wanda Avant, Diane Boivin, Iris Clithero, Jeffrey Croak, Jim Stowell, John Wagner, Audrey

CHILDREN'S ECCLESIOLO

Barnes, Abednigo (1)-Wiegel
 Barnes, Daudi (P)-Wiegel
 Boivin, Cari (5)
 Davis, Hank (3)
 Davis, Kirk (M)
 Davis, Shawn (P)
 Forbes, Doug (6)
 Forbes, Leslie (5)

Gooch, Luther (P)
 Gooch, Tim (K)
 Harper, Elena (K)
 Harper, Geoff (2)
 Harper, Stuart (K)
 Holcombe, Sarai (2)
 Horn, Elizabeth (1)
 Horn, Tim (3)

Loudermilk, Dietrich (2) -
 Tomlinson
 Loudermilk, Renita (K) -
 Tomlinson
 Raedeke, Beth (1)
 Raedeke, Joey (P)
 Raedeke, Richard (3)
 Raedeke, Robert (P)

Reese, Liz (5)
 Tomlinson, Kathy (3)
 Tomlinson, Kent (5)
 Wiegel, Jennifer (I)
 Yost, Brad (1)
 Yost, Chris (3)
 Yost, Jodi (P)
 Yost, Todd (4)

ECCLESIOLOA E		ECCLESIOLOA F	
TEAM 9	TEAM 10	TEAM 11	TEAM 12
9a <u>Porter, Robert</u> <u>Fry, Peter</u> Gilmour, Ian Hill, Drew (Y) Kroeger, John LePage, Sr. Marg. Mann, Marianne Allen, Steve Calvario, Pablo Slicker, John	10a <u>Mathews, Lyn</u> <u>Elizondo, Jon (Y)</u> Lawson, George Patterson, Thea Pickens, John Thomas, Ken Troxel, Karen <u>Wright, Gayle</u> <u>Hill, Sheldon</u> Pierce, Joe Ragsdale, William	11a Porter, Shirley Addington, Kathy (Y) Allen, Sarah Gaige, Judy McCleskey, David Palmer, Frank Patterson, John Mandel, Archana Pierce, Carol	12a <u>Troxel, James</u> <u>Burnett, Joyce</u> Gergen, Mike Gilmour, Brenda Kennedy, Gay Smith, Jean White, Bob Calvario, Blandina Hill, Betty Shanklin, Lynette
9b McCleskey, Donna Bergdall, Tom Busa, Tim Convey, Kathy Flowers, David Palmer, Beth White, Judi	10b Smith, Art Buchanan, Marcella Bushman, Mary L. Dismeyer, Carleton Gaige, Wesson Gergen, Margie Reese, John	11b <u>Mann, Clancey</u> <u>Appenfelder, Judy</u> Bengel, Mary Bushman, Don Murray, Anne Rosencranz, Dan Thomas, Kerry	12b Dodds, Janice Dismeyer, Tim Kroeger, Brooke MacKay, Richard Slicker, Bill Smith, Sharyn White, Caroline

CHILDREN'S ECCLESIOLOA

Addington, Daniel (1)-A.Smith	Elizondo, Debra (3)-Troxel	Mann, Eric (2)	Patterson, Miriam (I)
Appenfelder, Becky (4)	Gaige, Amos (I)	Mann, Jennifer (1)	Polisky, Daniel (I)-Smith
Cawlfild, Robert (K)-Allen	Gaige, Marie (P)	Mann, Matthew (P)	Troxel, Jonathon (P)
Convey, Brian (3)	Gergen, Paul (M)	McCleskey, Kendra (3)	White, Randall (2)
Convey, Christine (5)	Gergen, Theresa (I)	Murray, Ann (3)	White, Robert (3)
Convey, Michael (I)	Hill, Lindsay (4)-Kroeger	Murray, Eliza (3)	White, Russell (2)
		Murray, Sonja (K)	

ECCLESIOLA G		ECCLESIOLA H	
TEAM 13	TEAM 14	TEAM 15	TEAM 16
<p>13a</p> <p>Jenkins, Jon Busa, Leslie Dahlke, Elaine Grow, Cameron (Y) Rozendal, Laurie Scoville, John Talbot, Dick</p> <p>Caswell, Tim Erskine, Lane</p>	<p>14a</p> <p>Hamje, Marion Hahn, Charles Jackson, Michael Johnson, Tara (Y) Kirsch, Sue McIntosh, Ross Moriarty, Justine</p> <p>Loudermilk, Nancy Marshall, Ruth</p>	<p>15a</p> <p>Jenkins, Maureen Gilbert, Ruth Kirsch, Jerry Parry, Shaun Ryan, Sandy Townley, Phil</p> <p>Hull, Rose Marshall, Gene</p>	<p>16a</p> <p>Hahn, Doris Baker, Paul (Y) Busa, Steve Dahlke, Dick Jones, Richard Knowlton, Nancy McIntosh, Vicki Michael, Clare</p> <p>Erskine, Barbara Loudermilk, Rick</p>
<p>13b</p> <p>Morrissey, Charles Boivin, Anthony Bryan, Sherry Dickson, Marilie Klepser, Mary Knowlton, Ken Miller, Jean Townley, Steve</p>	<p>14b</p> <p>Gilbert, Ken Brummel, Lynelle Corcoran, Marilyn Greene, Dorothy Hinkleman, Don McGregor, Mary Michael, Rich Parker, Margo</p>	<p>15b</p> <p>Hamje, Ken Johnson, Bryne Karpoff, Nancy Newkirk, James Ockenfels, Jim Simon, Anne Talbot, Martha</p>	<p>16b</p> <p>Moriarty, Pat Bashore, Barbara Brummel, Craig Clements, Crispin Lembcke, Carol Philbrook, Paula Rozendal, Doug</p>
CHILDREN'S ECCLESIOLA			
<p>Baker, Craig (K)-McGregor Baker, Margaret (2)-McGregor Baringer, Thaddeus (4)-Townley Baringer, Warner (5)-Townley Clements, Claire (5) Dahlke, John (5) Dahlke, Kurt (3) Dickson, Joel (1)</p>	<p>Dickson, Robert (P) Early, Diana (1)-Moriarty Early, Laura (F)-Moriarty Erskine, Eve (K)-Busa Gilbert, Luke (I) Grow, Ian (2)-Talbot Hamje, Beth (1) Hamje, Larry (3)</p>	<p>Hamje, Sarah (K) Hill, Cory (5)-Morrissey Jenkins, Jean-Paul (I) Kirsch, Carol (4) Kirsch, Michael (1) Knowlton, Amy (5) Lembcke, James (3) Lembcke, Karen (5)</p>	<p>McIntosh, Charissa (I) Michael, John (1) Michael, Julie (3) Michael, Kelly (5) Oyler, Nathan (M)-Talbot Rozendal, Demien (I) Townley, Brian (4)</p>

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 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.

METHOD

PRIEST: Let The Centrums stand accountable for their presence at Daily Office (or any Temple event) by CONGREGATIONS.

CONGREGATION (I) (II, III, IV)

CONGREGATION PRIORS: CONGREGATION (I) assumes responsibility for the care of its members and reports for its presence at Daily Office by ECCLESIOLAS. ECCLESIOLA (A) (B)

ECCLESIOLA PRIORS: ECCLESIOLA (A) will report by TEAMS. TEAM (1) (2)

TEAM PRIORS: TEAM (1) reports that

Assigned to _____ were (first and last names) ;
Ill and checked on was _____ ;
Absent and (being) checked on was _____ ;
All others were present.

(Continue in this pattern until all teams are accounted for)

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.

INTERNAL LIFE GUIDE
THE TEAM
TEMPLE PLENUM SEATING ARRANGEMENT

CONGREGATION III

Unit b	Unit b	Unit b	Unit b
Unit b	Unit b	Unit b	Unit b
Unit a	Unit a	Unit a	Unit a
<u>Unit a</u> Priors	<u>Unit a</u> Priors	<u>Unit a</u> Priors	<u>Unit a</u> Priors
TEAM 9	TEAM 10	TEAM 11	TEAM 12

CONGREGATION IV

Unit b	Unit b	Unit b	Unit b
Unit b	Unit b	Unit b	Unit b
Unit a	Unit a	Unit a	Unit a
<u>Unit a</u> Priors	<u>Unit a</u> Priors	<u>Unit a</u> Priors	<u>Unit a</u> Priors
TEAM 13	TEAM 14	TEAM 15	TEAM 16

PANCHAYAT

HOSTS

TEAM 1	TEAM 2	TEAM 3	TEAM 4
<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>
Unit a	Unit a	Unit a	Unit a
Unit b	Unit b	Unit b	Unit b
Unit b	Unit b	Unit b	Unit b

CONGREGATION I

TEAM 5	TEAM 6	TEAM 7	TEAM 8
<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>	<u>Priors</u> <u>Unit a</u>
Unit a	Unit a	Unit a	Unit a
Unit b	Unit b	Unit b	Unit b
Unit b	Unit b	Unit b	Unit b

CONGREGATION II

CONGREGATION III

CONGREGATION IV

LITURGICAL
EAST

TABLE

PANCHATAT

CONGREGATION I

CONGREGATION II

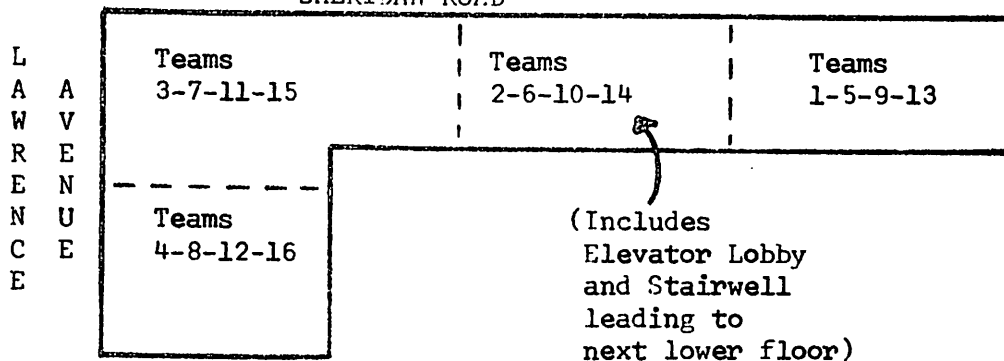
CONTEXT

Obediences are a symbolic expression of our decision to be obedient to the Lord and of our engagement in a particular community. They symbolize the resolve to care for a particular space, and thus for all the earth. They are a symbol of servanthood--of being servant to the whole globe and servant of God. Obediences are not enablement, not a clean bathroom or hallway, but an exercise of turning matter into spirit. It is the decision to say a "yes" to assignment to mission and the style of carrying out that decision. The Obedience is a solitary activity, not externally religious, but an interior index for each person. Yet it is concrete and practical and involves physical expenditure, by transforming assigned space with concrete doing.

SPACE

Obedience spaces are determined within assigned floor areas by Teams. Each obedient tapes a card, which declares himself as the obedient of that particular space, near the spot he assigns himself within his Team's space. The obedient space, as a reminder that it is symbolic in activity, should be within a very confined area and activity, such as one window, or windowsill, fountain, sink, floor base, handrail, partition window, ledge, door, shelf, desktop, tabletop, etc. Each floor area includes the nearest bathroom, Ecclesiola room, stairwell, or closets.

SHERIDAN ROAD



RUBRICS

The Obedience, imaged as ten minutes total, and exercised each evening at 9:50, consists of 1 minute of preparation and 3 minutes for each corporate rubric. Obedience occasions brooding in the solitary deeps. Therefore, the obedient's card includes a statement for each of the corporate rubrics of Poverty, Chastity, and Obedience, which can be repeated and reflected upon during each of the 3-minute periods. He is reminded, as well, that he does this on behalf of the entire world through the image of the 54 areas of the globe.

THE CENTRUMS

INTERNAL LIFE GUIDE
THE TEAM
TIME DESIGN

QUARTER II, 1973 -74

THE GURU SPIN	THE TEAM ISSUES	THE SOLITARY EXERCISE	THE TEAM WORK	THE INDIVIDUAL BROODING	OBED- IENCES	THE SOLITARY OFFICE
SYMBOLIC OPENING	TEAM ASSIGNMENTS	THE BROODING QUESTION	WORK CONTEXT	INDIVIDUAL MISSIONAL ACTIVITY	O B E D I E N C E	SOLITARY OFFICE
MONK'S BOWL	SPECIFIC ISSUES	CHART DAY I	TEAM CLEANING			
TEAM SPIN	OBEDIENCES ACCOUNTABILITY	THE EXERCISE REFLECTION	SEND OUT			
6:30 -30-	7:00 -10-	7:10 -10-	7:20 -30-	7:50 -120-	9:50 -10-	10:00 -10- 17

TEAM CONSTRUCT- WEDNESDAY NIGHT

WEEKS	1	2	3	4	5	6	7	8
The Guru Spin 30 min.	Discovering the Team Journey	Consecrating the Team Space	Intention- alizing the Study Environment	Embodying the Xavier Principle	Stylizing the Material Care	Building the Foundational Consciousness	Releasing the Life-long Engagement	Celebrating the Team Journey
The Team Issues 10 min.	Actively Engaged Presence	Intentionally Completing Assignments	Honoring Collegial Time	Enabling Intellectual Effective- ness	Self-Conscious Group Movement	Being Totally Responsible	Creating a Conducive Environment	Becoming Effective Communica- tions
The Solitary Exercise 10 min.	Morning Thoughts	Day Dreams	Remembered Dreams	Illuminating Events	Conscious- ness Seeding	Sacred Objects	Night Transitions	Lasting Words
The Team Work 30 min.	Image	Custodians	Symbol	Comprehen- iveness	Corporate Conscious- ness	Expenditure	Xavierism	Style

DISCOVERING THE TEAM JOURNEY	CONSECRATING THE TEAM SPACE	INTENTIONAL- IZING THE STUDY ENVIRONMENT	EMBODYING THE XAVIER PRINCIPLE	STYLIZING THE MATERIAL CARE	BUILDING THE FOUNDATIONAL CONSCIOUSNESS	RELEASING THE LIFE-LONG ENGAGEMENT	CELEBRATING THE TEAM JOURNEY
1	2	3	4	5	6	7	8
1.First RS-I where/who/ event	1.Great small- group spaces you've known	1.Where has a book or art- icle snared your atten- tion?	1.What tasks could this team take on?	1.Where have you seen great per- sonal care going on?	1.What was the key event of corp. study so far?	1.What tasks done this quarter were fun?	1.What did we say was going to happen to us this quarter?
2.Join Order where/when/ event	2.What made space great?	2.Where found self unex- pectedly en- gaged in 'heavy' study?	2.How would you symbol- ize the task --team name --garb	2.What made it great?	2.Key event in individ- ual study?	2.Which could you have done for whole life?	2.What did happen to us?
3.Assignments --Teaching --Post --Wildest	3.What are the possibilities of our team space?	3.Why did this happen?What enabled it?	3.How know when ready to move?	3.What are you out to have happen with material care for colleagues?	3.What is the key to depth study	3.What enabled that exper- ience?	3.What was the key event? How did it happen?
4.Exploding this year --Teaching --Post --Role	4.What need to do to create this space for this team?	4.What symbols do you need for serious study?	4.What do we still need to do?	4.Where might our team move on this	4.How do we create next conscious- ness?	4.What struc- tures needed to sustain engagement decision?	4.What are we ready to do next?
SPIRIT INTELLECTUAL VOCATIONAL MATERIAL							

INTERNAL LIFE GUIDE

THE CENTRUMS

THE TEAM
ISSUES

Quarter II, 1973-74

Spirit Life		Intellectual Life		Vocational Care		Material Care	
Participation		Study		Task Fulfillment		Promptness	
Journey		Pedagogy		Priorship		Loving Space	
	ARENA	ISSUE	THRUST			EXAMPLE	
1	Participation	Actively Engaged Presence	Building Corporateness by Decisional Participation in all team activities			Singing	
2	Task Fulfillment	Intentionally Completing Assignments	Experiencing Healing by Caring For The Details That Signify Effective Expenditure			Putting up The Mop	
3	Promptness	Honoring Collegial Time	Demonstrating Care for Others by being on Time and Prepared			Remembering to Bring your Cigar	
4	Study	Enabling Intellectual Effectiveness	Developing Skill in using the Methods That Release Understanding			Learning Charting	
5	Journey	Self-Conscious Group Movement	Seeing the Journey of the Team as a Corporate Decision			All Showing Up for an Assignment	
6	Priorship	Being Totally Responsible	Doing whatever is indicated to Assure the Effectiveness of the Team			Bringing off a Conversation	
7	Loving Space	Creating A Conducive Environment	Ordering Space to Designate that Significant Activity is Going On			Symbolizing Study Space with a Rood Screen or Candle	
8	Pedagogy	Becoming Effective Communicators	Mastering Expertise in Catalyzing Imaginal Learning			Learning Story Telling	

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THE CENTRUMS

INTERNAL LIFE GUIDE

Quarter II, 1973-74

THE TEAM

The Solitary Exercise; Charting Day I

The Brooding Questions

1	2	3	4	5	6	7	8
MORNING THOUGHTS	DAY DREAMS	REMEMBERED DREAMS	ILLUMINATION EVENTS	CONSCIOUSNESS SEEDING	SACRED OBJECTS	NIGHT TRANSITIONS	LASTING WORDS
Day II	Day I	Day II	Day I	Day II	Day I	Day II	Day I
What are the first three things you thought of this morning?	When today did you catch yourself in a day dream?	Who remembers a dream they had last night that you would share ?	What event during the day was illuminated by a dream or visa versa	What was the brooding point you seeded your consciousness with last night?	What physical object did you see through today?	What were your dividing points in Day II? During your sleep?	What saying grasped your consciousness today and stayed with you?

Methodology: These should be very briefly asked and answered before, during or following the charting of the day exercise. The style is casual rather than formal conversation. As such, they are optional and suggestive. The spiritizing task is to breathe fascination into the exercise and to maintain objectivity.

THE CENTRUMS

INTERNAL LIFE GUIDE
THE TEAM
SHORT COURSES: THE TEAM WORK

QUARTER 1973-74

IMAGE	CUSTODIANS	SYMBOL	COMPREHENSIVE	CORP.CONSCIOUS NESS	EXPENDITURE	XAVIER PRIN- CIPLE	STYLE
<p>Issue:</p> <p>Appearance of your space informs your self image</p>	<p>Issue:</p> <p>The team is the custodian of space for all who encounter it.</p>	<p>Issue:</p> <p>The week's task is the symbol of your decision to be engaged in life as it is.</p>	<p>Issue:</p> <p>As we work we stand in the gaze of all of history</p>	<p>Issue:</p> <p>Effective work is radical caring for your colleague</p>	<p>Issue:</p> <p>Assignments enable appropriate physical expenditure</p>	<p>Issue:</p> <p>Allowing individual experimentation with Xavier principle</p>	<p>Issue:</p> <p>How does team be the style which informs others about what is needed today?</p>
<p>Example:</p> <p>Sophistication implies cleanliness for the sake of releasing people.</p> <p>cleanliness/orderliness enables you to be concerned with other matters</p>	<p>Example:</p> <p>No one else is caring for this space.</p>	<p>Example:</p> <p>The stairs will need cleaning until the end of time..</p>	<p>Example:</p> <p>What does it mean to wash a dish with JFK watching?</p>	<p>Example:</p> <p>Having dishes clean so meals can begin and group can move on the task.</p>	<p>Example:</p> <p>Children are not assigned to move altar to set up for cabaret.</p> <p>Everyone is able to participate</p>	<p>Example:</p> <p>What does it mean to be assigned to get tables for ITI ?</p>	<p>Example:</p> <p>Joyful engagement; work 'til done doing a little extra; mop stairs and wipe jam off the banister,</p>

TEAM	TASK
1	5th Floor Bathrooms: clean, mop, remove trash from bathrooms and showers
2	5th Floor Hallways: sweep, mop, remove trash from halls, elevator lobby, lounge
3	E.G.: clean and mop eating and play areas, clean tables and chairs
4	Public Space: Guild Hall - sweep, vacuum, order, remove trash Congregation meeting rooms - sweep and order
5	6th Floor Bathrooms: clean, mop, remove trash from bathrooms and showers
6	6th Floor Hallways: sweep, mop, remove trash from halls, elevator lobby, lounge
7	E.G.: Clean and mop eating and play areas, clean tables and chairs
8	Public Space: 2nd Floor Lounges and Hall - dust mop, vacuum, trash Congregation meeting rooms - sweep and order
9	7th Floor Bathrooms: clean, mop, remove trash from bathrooms and showers
10	7th Floor Hallways: sweep, mop, remove trash from halls, elevator lobby, lounge
11	E.G.: clean and mop eating and play areas, clean tables and chairs
12	Public Space: Stairs 8-3 sweep and mop, clean 3rd floor bathrooms Congregation meeting rooms - sweep and order
13	8th Floor Bathrooms: clean, mop, remove trash from bathrooms and showers
14	8th Floor Hallways: sweep, mop, remove trash from halls, elevator lobby, lounge
15	E.G.: clean and mop eating and play areas, clean tables and chairs
16	Public Space: Great Hall - dust mop, vacuum, clean bathrooms (2) Congregation meeting rooms - sweep and order

THE CENTRUMS

INTERNAL LIFE GUIDE
ENABLEMENT CONSTRUCT (REVISED)

QUARTER II, 1973-74

			12	13	1	2	3	4	5	6	7	8	9	10	11	12	13
MONDAY	A.M.	F	10	15	1	4	5	8	9	12	13	16	3	2	7	6	11
		S	12	13	3	2	7	6	11	10	15	14	1	4	5	8	9
	P.M.	F	13	16	2	7	6	11	10	15	14	3	4	5	8	9	12
		S	15	14	4	5	8	9	12	13	16	1	2	7	6	11	10
TUESDAY	A.M.	F	14	3	5	8	9	12	13	16	1	4	7	6	11	10	15
		S	16	1	7	6	11	10	15	14	3	2	5	8	9	12	13
	P.M.	F	1	4	6	11	10	15	14	3	2	7	8	9	12	13	16
		S	3	2	8	9	12	13	16	1	4	5	6	11	10	15	14
WEDNESDAY	A.M.	F	2	7	9	12	13	16	1	4	5	8	11	10	15	14	3
		S	4	5	11	10	15	14	3	2	7	6	9	12	13	16	1
	P.M.	F	5	8	10	15	14	3	2	7	6	11	12	13	16	1	4
		S	7	6	12	13	16	1	4	5	8	9	10	15	14	3	2
THURSDAY	A.M.	F	6	11	13	16	1	4	5	8	9	12	15	14	3	2	7
		S	8	9	15	14	3	2	7	6	11	10	13	16	1	4	5
	P.M.	F	9	12	14	3	2	7	6	11	10	15	16	1	4	5	8
		S	11	10	16	1	4	5	8	9	12	13	14	3	2	7	6
FRIDAY	A.M.	F	12	13	3	2	7	6	11	10	15	14	1	4	5	8	9
		S	10	15	1	4	5	8	9	12	13	16	3	2	7	6	11

THE CENTRUMS

INTERNAL LIFE GUIDE
CONGREGATIONAL CARE ENABLEMENT (REVISED)

QUARTER II, 1973-74

		12	13	1	2	3	4	5	6	7	8	9	10	11	12	13
E.G. Break fast	1	1	4	2	3	4	1	2	3	4	1	2	3	4	1	2
	2	5	8	6	7	8	5	6	7	8	5	6	7	8	5	6
	3	9	12	10	11	12	9	10	11	12	9	10	11	12	9	10
	4	13	16	14	15	16	13	14	15	16	13	14	15	16	13	14
Break fast set serve clear	1	3	2	4	1	2	3	4	1	2	3	4	1	2	3	4
	2	7	6	8	5	6	7	8	5	6	7	8	5	6	7	8
	3	11	10	12	9	10	11	12	9	10	11	12	9	10	11	12
	4	15	14	16	13	14	15	16	13	14	15	16	13	14	15	16
E.G. Dinner and evening	1	2	3	1	4	3	2	1	4	3	2	1	4	3	2	1
	2	6	7	5	8	7	6	5	8	7	6	5	8	7	6	5
	3	10	11	9	12	11	10	9	12	11	10	9	12	11	10	9
	4	14	15	13	16	15	14	13	16	15	14	13	16	15	14	13
Dinner Set Serve Clear	1	4	1	3	2	1	4	3	2	1	4	3	2	1	4	3
	2	8	5	7	6	5	8	7	6	5	8	7	6	5	8	7
	3	12	9	11	10	9	12	11	10	9	12	11	10	9	12	11
	4	16	13	15	14	13	16	15	14	13	16	15	14	13	16	15

1. All first floor bulletins and notices are to be posted at bulletin node
--not near or in elevator;
--not on walls or doors.
2. Each Congregation should establish a bulletin node on its floor, in the elevator lobby.
3. Chairs are not to be used for transportation, moving enablement, or toys.
4. Kemper furniture, fixtures and property are not to be painted, marked, or nailed.
5. Lost and Found will be located on Second floor near freight elevator. Unclaimed laundry articles will be moved to Lost and Found area on Monday nights, 6:00 p.m.
6. Unclaimed "Lost and Found" will be removed routinely.
7. The First floor Lounge is reserved for guest use only.
8. The public view of the building from the outside is extremely important. Curtains need to be closed, blinds and shades are to be lowered to the upper edge of the wind deflector.

The team prior is responsible for the security and appearance of this building at all times. He will see that he has his full complement of people and that all security posts are manned at all times. He is responsible for assigning people to particular roles. It is important that careful security be maintained. Problems in the operation of the building should be reported to Property day or night.

RECEPTION DESK

1. Style-gracious servant-no eating in lobby security staff.
2. Reception desk is always occupied.
3. Responsible for appearance of lobby-desk top & drawers-noise level.
4. Greet guests-seat in lounge and send rover to get host. Be sure to get name, firm, and person wished to see.
5. Vendors (news, pop, ice cream) may go unescorted, but notify Management of their presence. Other servicemen need to be cleared by Property.
6. Mail that comes to 4750:
 - send to mail room
 - keep Kemmer Ins. Co. for representative when he comes
7. Phone: Answer "Reception Desk, May I help you?"
 - Messages: date, time, and messagetaker's name shown.
 - Long Distance calls: take info. for calls unable to place; do NOT accept collect calls (take info. and say we will call back).
8. Act as coordinator for that shift, seeing that all duties are carried out.
9. Lend and receive basement key (key does not go to basement and basement door should not be propped open).
10. Notify Relations of any guests or new arrivals.

ROVER

1. Check all security doors and maintain fire watch once each 3 hr shift twice as often 6pm to 6 am).

2. Runner for messages.
3. Escort visitors to proper location or bring host.
4. Check parking lot (from front door & 2nd floor)-if vandalism, call police.
5. At night be aware of travel to/from parking lot.
6. Sweep sidewalk once-am; once-pm. Pick up litter.
7. Empty trash and clean glass in front door and lounge door at 9am and 7pm.
8. Lock front door at 7:30pm; unlock 7am. Open and relock during these hours for people going in and out.
9. Rover is stationed at the reception desk when not carrying out his other security duties.

SWITCHBOARD

1. Style-to assist the outside caller yet holding the tension of protecting the staff.
 2. Log all long distance calls.
 3. Refer all calls asking for info. concerning colleagues or houses to Area Relations.
 4. When callers want to leave message give them to reception desk.
 5. Put long-distance calls through to proper office-if no answer, switch to reception desk.
 6. Keep switchboard area clean.
 7. Act as guardian for Editorial Post equipment (tape machines, files, etc.)-check list of authorized personnel.
 8. Come early to read notes and be briefed by present operator.
 9. If problems with equipment occur, contact Property immediately, giving specific info regarding trouble.
- *EI Finance gets LD logs monthly.

ELEVATOR OPERATOR

1. You are in charge-Safety has priority over rapid service.
 - a)Keep load moderate.
 - b)Keep hand on open door at all times.
 - c)Keep all personnel at safe distance from door while elevator is in use.
 - d)Keep children below 6th grade off elevator unless accompanied by adult.
2. Sixth graders may escort only children in their own family.
3. When not in use, keep elevator on 1st floor with doors open.
4. Be responsible for general appearance of elevator.
5. Honor physical limitations/needs of guests and staff.
6. Elevator operator must be at least 18 yrs. old
7. Bring elevator to full stop before reversing directions.
8. Elevators are expensive delicate and dangerous
 - a)do not overcrowd
 - b)do not make repeated short stops trying to get level
 - c)do not allow "horse-play".
9. On your run up/down keep eyes open for approaching riders.
10. During rush hours stop on even floors up, odd down. Announce model to riders so they may depart accordingly.

A.M. FOOD			P.M. FOOD		
Breakfast	c o o k	1. p.m. prep 2. meal cook 3. permeation lunch prep 4. food distribution	Lunch clear and wash	1. put leftovers away 2. wash all dishes 3. clean pots and pans	
	w a s h	1. put away leftovers 2. wash all dishes 3. clean pots and pans 4. clean counters		c o o k	1. prep early aftern'n 2. cook meal 3. distribute by groups 4. prepare coffee
Lunch Cook and Set	1. meal cook 2. buffet set 3. meal serve		Dinner	w a s h	1. put away leftovers 2. wash all dishes, pots 3. clean counters 4. mop floors

SECURITY	A.M. HOUSING	P.M. HOUSING
Four people plus additional people necessary to complete housing (see reverse side)	time: 2 people 3 am to 5:45 tasks: 1. clean elevator 2. sweep & mop stairs 3-1 3. mop hallway to kitchen and Guild Hall 4. mop lobby, wash windows 5. vacuum, dust lounge	time: 2 people 9:45pm to 12 tasks: 1. vacuum and clean Lumumba Rm. 2. pick up in 2nd floor lounges 3. clean 1st floor bathrooms (4) 4. mop food service area in Guild Hall 5. clean 3rd floor bathrooms

CONGREGATIONAL CARE

Breakfast set/clear	E.G. breakfast	E.G. dinner	Dinner set/clear
1. team is responsib. for setting temple on M,F and cong. on T,W,Th as well as children daily 2. team is responsib. for serving daily 3. team is responsib. for clearing 4. team is responsib. for resetting room, including wiping tables and straightening chairs	1. team is responsib. for 3 hosts for children's cong. at breakfast meal 2. at least 1 of the 3 available to hold fort after 7:30 3. the same 3 people host for a full week. 4. children are responsible for cleaning space and resetting	1. team is responsib. for 3 hosts to host evening meals for entire week. 2. at least one must be there by 5:45 3. dinner e.g. team also sets, serves meal 4. the set/serve people are NOT the 3 hosts, but hosts supervise children clearing.	1. team is responsib. for portioning the food for evening meal 2. team is responsib. for counting out dishes and taking them to assigned space. 3. team delivers food to assigned space 4. team clears food, returns food to kitchen, organizes dishes, & centralizes leftovers.

I. TRASH PICKUP STATIONS

- A. Stations are located at Security Door 18 South end of trash alley for first floor office use and at the Freight Elevator for floors Two through Eight.
- B. Each Station will consist of a receptacle containing a plastic bag for receiving trash, extra bags and tie wires for securing bags when filled.
- C. Trash will be picked up at these stations Monday through Friday.

II. PLASTIC TRASH BAGS

- A. Bags should be filled full and tied with tiwires provided at Pickup Stations.
- B. Bags will be provided at Pickup Stations.
- C. Bags should be used only in receptacles at Pickup Stations, in bathroom recaptacles, Congregation food-handling areas, in the kitchen, and any area where wet garbage or trash is accumulated.
- D. When bags are full they are to be taken to the Pickup Station.
- E. Bags should not be used in regular waste baskets. Waste baskets are to be emptied into receptacle at Pickup Station.
- F. When the bag in the receptacle is full (at the Pickup Station), it should be removed, tied, and left for pickup. Insert a new bag in the receptacle.

III. TRASH ALLEY AND STORAGE MODELA. Trash Alley

- 1. Place trash in trash bins.
- 2. Items too large for bins should be placed as neatly as possible in an open area.
- 3. The center aisle should be kept clear.

B. Mops and Mop Pails

- 1. First floor mop pails, mop carts and mops, are to be kept in the trash alley...SOUTH END.
- 2. Mop carts and pails should be emptied in open drain at the NORTH END of the trash alley.
- 3. Mop pails and mops on floors Two through Eight should be kept in the cleaning closets.
- 4. Mop pails should be emptied in bathroom commodes. DO NOT EMPTY MOP WATER IN SINKS.

C. Cleaning Supplies and Utensils

Cleaning supplies and utensils should be kept in cleaning closets.

I M A G E :

REVOLUTIONARY FASTIDIOUSNESS

THE ECCLESIOLOA

THE CENTRUMS
1973-1974

INTERNAL LIFE GUIDE
QUARTER II

TIME	rites	ROLE	INSTRUCTIONS
5:30	<u>OPENING RITUAL</u> Singing and Context Actual 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 Congregation ____ House Church by Ecclesiolas: Ecclesiola ____, etc. (Remain standing)" 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)
5:45	<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...")
6:15	<u>THE MEAL</u> Introduction of Guests Celebrations Individual Family Corporate Order	Hostess Celebrant	Guests are introduced, by Ecclesiola, graciously welcomed and then invited to participate in the meal with the Congregation. At this point, only, does the Serving Team leave the table to bring the food. 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 and therefore the Word is not addressed, but it is announced and appropriate song is sung.

TIME	RITEs	ROLE	INSTRUCTIONS
	<p>Ind.-"We celebrate your being here as being itself in history."</p> <p>Fam.-"We celebrate your family as mission from God to history."</p> <p>Order-"Praise God from whom all blessings flow." (Old 100)</p> <p>Symbolic Reports</p> <p>(1) <u>Centrum Guilds</u> Operations Development Research Sing: "Doxology" (Jamaica Farewell)</p> <p>(2) <u>Internal Life</u> Each Ecclesiola Sing: "Praise Ye the Lord"</p> <p>(3) <u>External Life</u> The Local Church The Global Order 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) Centrum Guilds, (2) Internal Life, and (3) External Life, the Hostess says, "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>
	<u>ACCOUNTABILITY AND ABSOLUTION</u>	Celebrant	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.
7:00	<p><u>CLOSING RITUAL</u> Extinguishing the Candles</p> <p>The Send Out The Final Ritual</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 past week.</p>

DAILY OFFICE

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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 in the Daily Office.

ROLES OF THE LITURGISTS

- 1st Takes responsibility for entire office in representing the Mystery. In charge of all liturgists and their performance. Carries rhythm of Office.
- 2nd Leads Congregational response throughout liturgy and responds on behalf of Congregation during offering.
- 3rd Reads Old Testament (chooses brief section from lectionary for day). Receives offering. Leads Community Left in responses. Is Bible bearer, who leads procession and recession with Cross bearer, thus setting the majestic pacing.
- 4th Reads from New Testament, choosing brief passage. Receives offering and 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 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.
- 8th Bears candle for Witness lectern and acts as Shadow to 2nd liturgist.

PREPARATION

1. A rehearsal will be held during the evening preceding the morning drama.
2. Liturgists wear red stoles and blue robes; gathering in computer room.
3. Total time for the Office is twenty minutes.
4. The worship team is responsible for setting up room, altar, and offices.
5. The worship team gathers after Office to reset worship hall for next days Office. Candles in front of prayer stools are extinguished, but candle on high altar is left burning.

PREPARATION: Before the community gathers, the candles in front of the first and second liturgists' prayer stools are lit, and the incense on the altar is also lit. (The altar candle burns continuously.) The liturgists should gather in the Data Processing room rather than the Great Hall.

THE PROCESSIONAL

1. The community gathers in silence, engaging in solitary prayer and brooding. The liturgists enter from the left and the right. At the first gong, the community rises and begins singing "Holy, Holy, Holy", slowly and majestically, following the lead of the Panjayat, while the liturgists process. (The liturgists do not sing during the processional or recessional.)
2. As the front four liturgists (third, fourth, first and seventh) reach the front of the center table, the fourth liturgist places the cross in the stand at the head of the table. The liturgists process further and the third liturgist places the Bible on the lectern and opens it to the first appointed lesson. The gong sounds a second time as the community completes singing the first half of "Holy, Holy, Holy."
3. As the procession continues, the second and eighth liturgists proceed to the witness lectern. The seventh liturgist places the candle at the head of the scripture lectern, and at the same time the eighth liturgist places the candle at the witness lectern. The back four liturgists (fifth, sixth, second and eighth) then turn and proceed to their appointed places, the second liturgist going directly to the prayer stool toward the rear between community left and right. At the same time the front four liturgists proceed to their places, the first liturgist also going to his prayer stool.
4. As the community completes singing, the gong sounds the third time. The community kneels, rising to face the East at the sound of the bell.

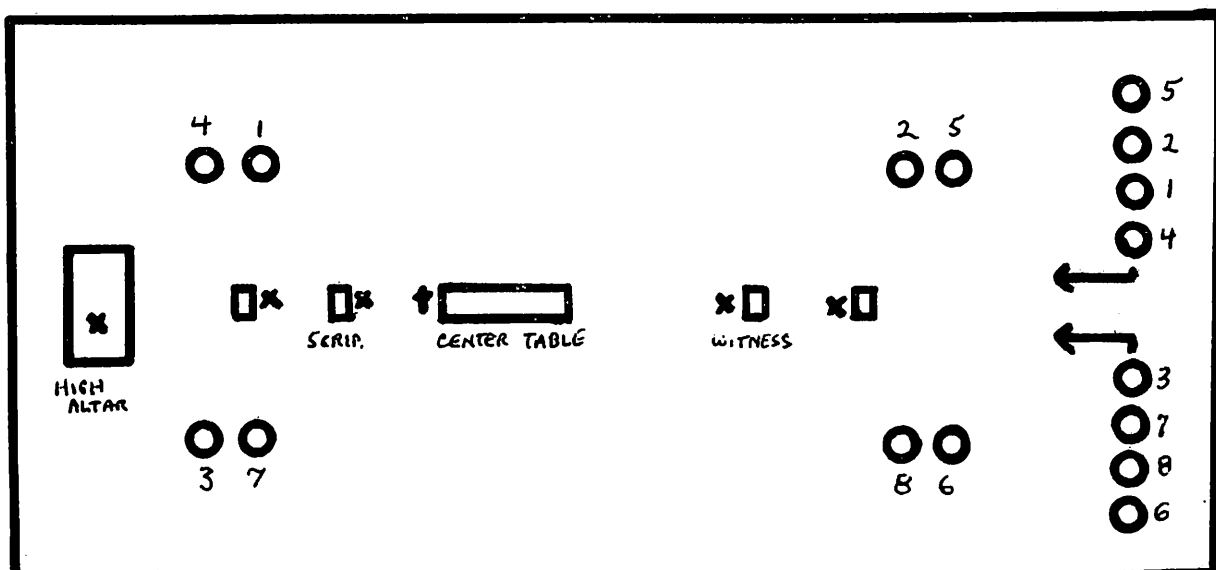
THE OFFICE:

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

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



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

Date	Old Testament	New Testament	Capital Verse	Date	Old Testament	New Testament	Capital Verse
SEPT				JUNE			
1	Job Ch. 29	Titus Ch. 3	4-6	1	Jeremiah 49:23-39	Acts 6:8-7:19	5-6
2	30:1-3, 24-31	Timothy I 1:1-17	8-9	2	50:1-20	7:20-53	52-53
3	Ch. 32	1:18-2:15	1-6	3	51:1-40	7:54-8:17	16
4	Ch. 33	3	16	4	51:41-64	8:18-40	20-22
5	Ch. 34	4:1-5:2	4-5	5	1:1-28a	9:1-30	21-22
6	36:22-37:24	5:3-16	9-10	6	1:28b-2:7	9:31-10:8	40-41
7	38:1-27	5:17-6:2	1-2	7	2:8-3:15	10:9-33	14-15
8	38:28-41	6:3-21	11	8	3:16-27	10:34-11:18	17
9	Ch. 39	Timothy II Ch. 1	10-11	9	Ch. 4	11:19-12:17	29-30
10	Ch. 40	Ch. 2	11-13	10	Ch. 5	12:18-13:15	11
11	Ch. 41	Ch. 3	16-17	11	6:1-10	13:16-52	48
12	Ch. 42	Ch. 4	7-8	12	Ch. 7	Ch. 14	15
13	Deuteronomy 11:1-28	Galatians Ch. 1	11-12	13	Ch. 8	15:1-29	10-11
14	18:15-22	Ch. 2	19-20	14	Ch. 9	15:30-16:15	15
15	27:9-26	Ch. 3:1-14	6-9	15	11:13-25	16:16-40	34
16	28:1-14	3:15-4:7	24	16	12:1-16	17:1-21	20
17	28:15-35	4:8-31	31	17	24:1-14	17:22-18:11	31
18	31:1-13	5	13	18	24:15-27	18:12-28	15
19	31:14-29	6	14-16	19	33:1-20	19:1-22	9
20	Joshua Ch. 1	Mark 1:1-20	9-11	20	33:21-33	19:23-20:12	9-10
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LUSH -3-	ANDERSON -2-	BAHNER -2-	RAFOS -3-		BASCOM -6-	ELDER -2-	MORRILL -2-
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CHAMBERLAIN	ELLSWORTH -5-	EPPS -3-	GILBERT	GLEASON	HAMAN -2-	HARRIS -2-	HENRY	HESS -2-	JEWELL -4-
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HUMMER	JOHNS	KERR	KERSH -2-	KINSEY	LACHMAN -4-	GREENE	MCCABE -2-	MALLORY	MUELLER -8-
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MIESEN -3-	MOON	PORTER	POYSER	RAWSON	SLICKER	TESSIER	VANCE -3-	WARREN -2-	WENGGE	WILLIAMS
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LITURGICAL
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THE CONGREGATIONS
GREAT HALL SEATING ASSIGNMENTS - CONGREGATION II

HOLCOMBE -3-	CAMPBELL	TOMLINSON -6-	X	AVANT -2-	CARTER	CLITHERO	B. COMPTON	WIEGEL -4-	X
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BOIVIN -3-	C. COMPTON	CROAK	DANIELS	DAVIS -5-	FORBES -3-	FRAISER	FRAZIER	GLASSNER	GOOCH -4-	HAYES
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JAMIESON	KURIAN	HARPER -5-	HORN -4-	McKNIGHT -2-	MARLEY	MAY	MOTZ	RAEDEKE -6-
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NIXON	REESE -3-	SLATTERY	SMART	SMITH	STOWELL	TRESISE -2-	WAGNER	WEST	WHERRY	YOST -6-	
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LITURGICAL

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GREAT HALL SEATING ASSIGNMENTS - CONGREGATION III

QUARTER II, 1973-74

PORTER -2-	ALLEN -4-	APPENFELDER -2-	B E N G E L	B E R G D A L L	McCLESKEY -3-	B U C H A N A N	B U R N E T	MANN -5-	
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B U S A	BUSHMAN -2-	CONVEY -4-	DISMEYER -2-	D O D D S	F L O W E R S	K E N N E D Y	F R Y	KROEGER -2-	GAIGE -4-	L A W S O N	MATHEWS -2-
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GILMOUR -2-	GERGEN -4-	L E P A G E	M A C K A Y	MURRAY -4-	PALMER -2-	PATTERSON -3-	P I C K E N S	R E E S E	R O S E N B L A D E	SMITH -2-
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S L I C K E R	A. SMITH -4-	THOMAS -2-	TROXEL -5-	B. WHITE -5-	C. W H I T E	W R I G H T	
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GREAT HALL SEATING ASSIGNMENTS - CONGREGATION IV

QUARTER II, 1973-74

X	HAHN -2-	BASHORE	BRUMMEL -2-	HAMJE -5-	X	BOIVIN	BRYAN	BUSA -3-	CLEMENTS -2-	JENKINS -3-
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CORCORAN	DAHLKE -4-	DICKSON -3-	GILBERT -4-	GREENE	HINKELMAN	JACKSON	JOHNSON -2-	JONES	KARPOFF	KIRSCH -4-
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KLEPPER	KNOWLTON -3-	LEMBCKE -3-	MCGREGOR	BAKER -3-	McINTOSH -3-	MICHAEL -5-	MORIARTY -4-
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MILLER	MORRISSEY -2-	NEWKIRK	OCKENFELS	PARKER	PARRY	PHILBROOK	ROZENDAL -3-	RYAN	SCOVILLE	SIMON	TALBOTT -4-	TOWNLEY -5-
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LITURGICAL
EAST

PLENUM CONTEXT

Plenum is not reporting, is not teaching anything. It is Vision. Having one theme destroys the visioning. It becomes a teaching or research device and that is not Plenum. We need to get at the interior dynamics of Plenum as a happening. Then only the Priors need to head those Plenums unless someone has had a breakloose in a particular area and then he can lead one. The Congregational Priors need to meet maybe on Sunday and decide what issues have broken loose. You are out to give permission for the authentic. Particularly if someone has been brooding through an area and wants to share it. Plenum has to surprize. But it must meet a need that has been bubbling up. There could be a report but that is an exception. The group always needs a chance to talk. (Scripture/News construct doesn't need to be changed but you could do one whole Plenum on the news. Perhaps get out a four-point plan.) Plenum is not reporting or teaching. It is visioning.

INTRODUCTION

To enable our experimentation with this image of Plenum, the following is recommended:

1. That each Congregation assign its Priors to concentrated brooding in particular areas across the total missional brooding screen.
2. That the Priors of each Congregation would meet on Sunday evening immediately following House Church to evaluate briefly the week past and to check signals in relation to the coming week.
3. That the Priors of all the Congregations would meet on Sunday evening at 8:15 in the Lumumba Room to check signals.
4. That in the overall Priors' Meeting three things would be done relative to Plenums:
 - A. A committee representing all Congregations and brooding arenas would be nominated to bring in recommendations on the following Sunday concerning the Plenums for the next week.
 - B. The report would be heard from the previous week's committee concerning recommended Plenums for the coming week.
 - C. A consensus would be reached on the Plenums for the coming week, and assignments would be made for the Plenums in each Congregation.
 - D. A brief reflection shall be held concerning the practical issues to be addressed, futuric balloons to be raised and other items tangentially related to the Plenums.
5. That in the four Congregation Priors' Meetings reflection shall occur relative to issues, balloons and particular people needing to be dealt with in the Plenums that week.
6. That the night before each Plenum, the leaders assigned from each Congregation would meet at 10:00 in the Lumumba Room to commonly flesh out the flow and practical steps for the Plenum.
7. That as a demonstration, the Panchayat would plan and run all Temple Plenums for the Quarter--both Monday and Friday.
8. That in the Congregations only the Troika would do Plenums except in special circumstances.
9. That during the week the Plenum planning group would prepare recommendations for the following week's Plenums to be presented on Sunday nights.
10. That the Panchayat would assign Priest and Rabbi for Monday and Friday Temple Meeting.
11. That the Priors of each Congregation would assign Priest and Rabbi for Tuesday, Wednesday, and Thursday Breakfasts.

INTERNAL LIFE GUIDE
THE PLENUM DESIGN

The fellowship of the table has a festive quality. It is a constantly recurring reminder in the midst of our everyday work of God's resting after His work, of the Sabbath as the meaning and goal of the week and its toil. Our life is not only travail and labor, it is also refreshment and joy in the goodness of God. We labor, but God nourishes and sustains us. And this is reason for celebrating....God cannot endure that unfestive, mirthless attitude or ours in which we eat our bread in sorrow, with pretentious, busy haste, or even with shame. Through our daily meals He is calling us to rejoice, to keep holiday in the midst of our working day.

-Dietrich Bonhoeffer

THE OPENING	THE BREAKFAST	THE PLENUM	THE SEND OUT
	MEAL SCRIPTURE NEWS	SONG PRESENTATION REFLECTION	
	THE FEASTING	THE VISIONING	

We begin the day with a polarity of awe. The primary activity is the daily office--the rehearsal of our self-understanding in the worship service. And oh, the awe that is present there. And then the singing where we repeat the same activity in a secular mode. Only then can we account for our body. And then, even the most specific accountability is a symbolic activity. And that accountability deepens the awe. And the drama goes on--the great morning ritual of the church calls the body to self-consciousness before the meal. The prayer acknowledges our obedience and freedom before God and then we welcome guests to our table before we feast. The next act of the drama is the scripture and news where we rehearse the Word and the world and celebrate their givenness as they remind us of our being as the church. Then follows the plenum itself--the explosion of the vision. The break-loose of creativity into discerning ever anew the indicative future given to us before God. Then we are ready to be sent out--our being is filled, our self-understanding rehearsed, our vision recreated. And the awe comes again in the closing ritual as the body sends itself forth to serve.

INTERNAL LIFE GUIDE
THE PLENUM DESIGN

THE OPENING		THE CONVERSATION	
THE SONGS	THE RITUALS	THE MEAL	THE SCRIPTURE THE NEWS
6:30	6:35	6:40	6:45
		6:50	6:55
			7:00

Every morning needs to be imaged as a great happening. The timeline is brief but is not hurried if it is well orchestrated and prepared for. It is important though not always possible to begin promptly at 6:30. Nevertheless, the Plenum needs to begin always no later than 7:00. The emphasis is on the participation of the body in the breakfast happening, so long contexts at any point are unhelpful. The basic roles in the breakfast meal are filled by the priest and the rabbi--usually a preassigned man and woman from the congregation--often, but not necessarily a married family. Their first task as a team is to host the meal. That is to say it is their responsibility to see that the entire event of the breakfast plenum is a great and gracious happening for the congregation. They should check signals with the set-up team to ensure the gracious physical appearance of the room and with the plenum leader to coordinate the orchestration of time and mood to ensure the total drama of the morning. The specific responsibility of the priest is to lead the congregation in singing and the opening rituals with spirit and dignity, to enable the transition into the plenum with finesse and to orchestrate the closing announcements and rituals with high drama. The specific responsibility of the rabbi is to lead the community in reflection upon both the capital verse and the news of the day.

6:30
SINGING

As the community gathers the priest leads the body in the spirited singing of several songs.

6:35
ACCOUNTABILITY

The priest leads the body in the rite of accountability in the following manner using a loud, clear voice:

"Let _____ account for its presence at Daily Office by (Congregations) Ecclesiola and Team."

The priors of the particular body called rise to account as the first among equals announces in a loud clear voice:

[Congregation ____ will report by Ecclesiolas. Ecclesiola ____]

Temple only

The first among equals of the Ecclesiola in question responds in a loud clear voice:

"Ecclesiola ____ will report by teams"

After which he calls each of the teams in turn in the following manner:

"Team ____"

The first among equals of the team then accounts in the following manner:

"Team ____ reports that

assigned to ____, name

____, name

ill and checked on (name)

(name)

(name)

absent and checked on (name)

all others were present."

The accountability proceeds in like fashion through all of the teams of the body.

ABSOLUTION

At the completion of the accountability, the priest pronounces absolution in the name of Jesus Christ in an appropriate manner.

RITUAL

The priest then leads the community in the following ritual:

Priest: "Praise the Lord, Christ is Risen"

Community: "He is risen indeed!"

Priest: "Amen" Community: "Amen"

THE PRAYER

Following this, the priest offers an appropriate prayer of behalf of the body, closing it with:

Priest: "Amen" Community: "Amen"

WELCOMING OF GUESTS

When guests are present, the priest rises and calls for their introduction to the total body in an appropriate manner. After the community receives the guests, the priest welcomes them to the table.

The meal is begun as the Priest announces "Let us Feast."

6:50 SCRIPTURE

The rabbi rises and after an introductory remark reads the capital verse loudly and clearly to the body. He then leads the body in a brief reflection on the verse with the intention of injecting the capital verse into the consciousness of the body as it goes into the day.

6:55 NEWS

With an appropriate remark, the rabbi shifts the attention of the body to the world and calls for significant news events to be held up before the body. He then leads the community in brief reflection upon these events with the intent of disclosing the awe and wonder of the world as it stands as the arena of the activity of God.

6:59 TRANSITION

With a remark, the rabbi turns the meeting back to the priest who briefly introduces the plenum and creates an appropriate transition.

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PLENUM

During the plenum, both priest and rabbi move away from the head of the table to another seat. The priest should remain relatively close to the front, however, as he is responsible for closing the meeting.

7:25
CLOSING

At the conclusion of the plenum, the priest rises and calls for announcements crucial to the life of the body. (NOTE: It is critical that the priest think through these announcements so they flow smoothly.)

After the announcements, the priest calls for the body to rise and sends them out with a remark and the following ritual:

Priest: "I send out the Operations Centrum. Amen."

Community: "Amen."

Priest: "I send out the Development Centrum. Amen."

Community: "Amen."

Priest: "I send out the Research Centrum. Amen."

Community: "Amen."

Priest: "The Lord be with you."

Community: "And with Thy Spirit."

Priest: "Amen." Community: "Amen."

THE PLENUM DESIGN

66

The Temple Plenum	The Congregation Plenum				The Temple Plenum
M	T	W	Th	F	

The Plenum is a time of common visioning. It is the time when corporate brooding takes place. Whereas specific issues are most appropriately dealt with in PSUs or Centrum work, the plenum is a time for surprises or excitement. The Plenum is a form which holds man in anticipation of his future: corporately articulating that which is beyond his individual understanding; dreaming dreams which render his less clear future more clear; and stirring the far reaches of his consciousness.

PRACTICAL GUIDELINES

We recommend:

that Quarter II, 1973-74 Plenums:

1. consist of **Plenum** and breakfast, with scripture/news conversation;

~~2. are scheduled so that Monday and Friday Plenums are held in Temple configuration and Tuesday, Wednesday and Thursday in Congregational setting.~~

2/ image Plenum (7:00 to 7:30) as the visioning dynamic of the corporate mind:

- that Plenum be led by the Congregation Priors except on special occasions.
- that Plenum topics or constructs be selected weekly at the meeting of the Congregation Priors, by the Priors or designated representatives, using the suggested screen.
- that Plenums are planned commonly across Congregations.

3/ include breakfast from 6:30 to 7:00 with scripture/news conversation daily:

- that the designated breakfast format and conversation form be used.
- that breakfast leaders be a preassigned male and female to embody the roles of Priest and Rabbi.

4/ be imaged as a great dramatic happening every morning.

5/ be orchestrated by the Plenum leader and host couple to insure maximum dramatic flow.

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THE PLENUM DESIGN

The following chart is intended to provide an objective framework which allows priors to discern appropriate Plenum topics. The chart is not intended to be determinant or final, but to serve as a screen of missional brooding which insures effective recreation of common vision, which is the Plenum Dynamic.

MISSIONAL BROODING SCREEN			
The Spirit Issues of the Age DEEPS ARTICULATION	TIMES	SANCTIFICATION	CARE
The Religious Dynamic of Society JOURNEY SIGNIFICATION	SOLITARY	SACRED SPACE	CABARET
The Area Polity of the Movement MOVEMENT ORGANIZATION	COMMONNESS	AUTONOMY	HOUSE
The Training of the Order Members GIANT CREATION	PRIORSHIP	THEOLOGY	TEAM
The Authorization of Movement Mission ESTABLISHMENT RELATIONS	CIVIL	CHURCH	VISIBILITY
The Social Impact of the Common Task SECULAR FORMULATION	ICA	GUILD	MASSES

People

Balloons

Rational objective:

Existential aim:

Prelude

1

2

3

4

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II

1

2

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4

III

1

2

3

4

Postlude

1

2

3

4

DIRECTIONS CONCERNING PRONUNCIATION AND GESTURE
by the Reverend John Wesley

SECTION I.

How We May Speak So As To Be Heard Without Diffi-
culty, And With Pleasure.

1. Before we enter upon particular rules, I would advise all who can (1) to study the art of speaking betimes, and to practice it as often as possible, before they have contracted any of the common imperfections or vices of speaking; for these may easily be avoided at first, but when they are once learned, it is extremely difficult to unlearn them. I advise all young persons (2) to be governed in speaking, as in all other things, by reason rather than example, and, therefore, to have an especial care whom they imitate therein; and to imitate only what is right in their manner of speaking, not their blemishes and imperfections.

2. The first business of a speaker is, so to speak, that he may be heard and understood with ease. In order to do this, it is a great advantage to have a clear, strong voice; such, at least, as will fill the place where he speaks, so as to be heard by every person in it. To strengthen a weak voice, read or speak something aloud for at least half an hour every morning; but take care not to strain your voice at first: begin low and raise it by degrees to the height.

3. If you are apt to falter in your speech, read something in private daily and pronounce every word and syllable so distinctly that they may all have their full sound and proportion. If you are apt to stammer at such and such particular expressions, take particular care, first, to pronounce them plainly. When you are once able to do this, you may learn to pronounce them more fluently at your leisure.

The chief faults of speaking are:

(1) The speaking too loud. This is disagreeable to the hearers, as well as inconvenient for the speaker. For they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching. Every man's voice should indeed fill the place where he speaks; but if it exceeds its natural key it will be neither sweet, nor soft, nor agreeable, were it only on this account, that he cannot then give every word its proper and distinguishing sound.

(2) The speaking too low. This is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes; to preserve the key, the command of your voice; and to adapt the loudness of it to the place where you are, or the number of persons to whom you speak. In order to this, consider whether your voice be naturally loud or low; and if it incline to either extreme correct this first in your ordinary conversation. If it be too low, converse with those that are deaf; if too loud, with those who speak softly.

(3) The speaking in a thick, cluttering manner. Some persons mumble or swallow some words or syllables, and do not utter the rest articulately or distinctly. This is sometimes owing to a natural defect; sometimes to a sudden flutter of spirits; but oftener to a bad habit. To cure this, accustom yourself, both in conversation and reading, to pronounce every word distinctly. Observe how full a sound some give to every word, and endeavour to imitate them. If no other way avail, as Demosthenes did; who cured himself of this natural defect, by repeating orations every day with pebbles in his mouth.

(4) The speaking too fast. This is a common fault; but not a little one; particularly when we speak of the things of God. It may be cured by habituating yourself to attend to the weight, sense, and propriety of every word you speak.

(5) The speaking too slow is not a common fault; and when we are once warned of it, it may be easily avoided.

(6) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or unseasonably. To cure this you should take care not to begin your periods either too high or too low; for that would necessarily lead you to an unnatural and improper variation of the voice. And remember, never either to raise or sink your voice without a particular reason, arising either from the length of the period, or the sense or spirit of what you speak.

(7) But the greatest and most common fault of all is the speaking with a tone: some have a womanish, squeaking tone; some a singing or canting one; some a high, swelling, theatrical tone, laying too much emphasis on every sentence; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words. To avoid all kinds of unnatural tones, the only rule is this: Endeavor to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were talking of it to a friend. This, if carefully observed, will correct both this and almost all the other faults of a bad pronunciation. For a good pronunciation is nothing but a natural, easy, and graceful variation of the voice, suitable to the nature and importance of the sentiments we deliver.

4. If you would be heard with pleasure, in order to make the deeper impression on your hearers, First, study to render your voice as soft and sweet as possible; and the more, if it be naturally harsh, hoarse, or obstreperous; which may be cured by constant exercise. By carefully using this every morning you may in a short time wear off these defects, and contract such a smooth and tuneful delivery as will recommend whatever you speak.

5. Secondly, labour to avoid the odious custom of coughing and spitting while you are speaking. And if at some times you cannot wholly avoid it, yet take care you do not stop in the middle of a sentence, but only at such times as will least interrupt the sense of what you are delivering.

6. Above all, take care, Thirdly, to vary your voice, according to the matter on which you speak. Nothing more grates the ear than a voice still in the same key. And yet nothing is more common. This monotony is not only unpleasant to the ear, but destroys the effect of what is spoken.

7. The best way to learn how to vary the voice is to observe common discourse. Take notice how you speak yourself in ordinary conversation, and how others speak on various occasions. After the very same manner you are to vary your voice in public, allowing for the largeness of the place and the distance of the hearers.