

THE ECCLESIOLA

INTERNAL LIFE
QUARTER III

THE ECCLESIOLA
SYMBOLIC TIME DESIGN

	THE ECCLESIOLA					
	COLLEGE	SEMINARY	SODALITY	O B E D I E N C E S	S O L I T A R Y O F F I C E	
GATHERING FOR FELLOWSHIP						
ECCLESIOLA PRELUDE	THE SAINT	THE COMMUNITY CALLED CHURCH	THE INDICATIVE BATTLEPLAN		ECCLESIOLA POSTLUDE	

THE ECCLESIOLA
TIME DESIGN

THE ECCLESIOLA												
PRELUDE	COLLEGE						SEMINARY	SODALITY	POSTLUDE			
Gathering for Fellowship	<u>"The Saint"</u>						<u>"The Community Called Church"</u> -J. L. Segundo-	<u>"The Indicative Battleplan"</u>	Obediences	The Solitary Office	The Send Out	
	O P e n i n g R i t e s	W o r s h i p	M e a l	S o l . E x e r c i s e	C o n v e r s a t i o n	C e l e b r a t i o n s						C l o s i n g R i t e s
6:00	6:30	6:35	6:40	6:45	6:55	7:10	7:15	7:20	8:30	9:20	9:30	10:00

6:00	<p>I. <u>OPENING</u></p> <p>Gathering for fellowship--Ecclesiola members gather in appointed places for a time of informal conversation around hors d'oeuvres</p>
6:30	<p>II. <u>COLLEGE</u></p> <p>Opening: Ecclesiola members gather around the table, sing several songs, and account for any missing members.</p> <p>6:35 Worship: The liturgy of the Geneva Office is enacted by the gathered body. It is followed by the Ritual for the evening meal and the prayer.</p> <p>6:40 Meal: Guests are welcomed to the common table and the gathered body shares the evening meal.</p> <p>6:45 Solitary Exercise: The Ecclesiola members individually chart Day I.</p> <p>6:55 Conversation: The group engages in a common reflective conversation on selected reading from <u>The Saint</u>.</p> <p>7:10 Common Life: The group acknowledges the significant events in the lives of members by celebrating birthdays, anniversaries, and special celebrations observed in the past week. Then members are held accountable for specific tasks assigned by the body.</p> <p>7:15 (Transition:) Members rapidly clear the table in preparation for the seminary, singing a song selected by the pedagog.</p>
7:20	<p>III. <u>SEMINARY</u></p> <p>Corporate Study-- Members study and discuss assigned passages of <u>The Community Called Church</u> by Juan L. Segundo. Transist into next section by moving into obediences. action</p>
8:30	<p>IV. <u>SODALITY</u></p> <p>Corporate action.-- Transist into the Solitary Office.</p>
9:20	<p><u>OBEDIENCES</u>-- Members disperse to various areas to do obediences, returning immediately to Ecclesiola Room for Sodality (total time no longer than 10 minutes.)</p>
9:30	<p>V. <u>THE SOLITARY OFFICE</u>: Members have their journals ready to participate in corporate solitary.</p>
10:00	<p>VI. <u>CLOSING</u> --Send Out</p>

Last quarter our college conversation was on the Hunter-Warrior. This allowed us to reflect on the life style we could recognize in ourselves as we saw it manifested in others. This quarter we will again reflect on a life style. However, since it is a different kind of literature it requires another type of conversation.

The readings are from our published booklet, "The Saint", which uses nine tableaux from the pen of Louis Lavelle in his work, Four Saints: The Meaning of Holiness.

In the resurgence of the spirit we are greatly enabled to grasp authentic humanness. Sainthood is raised to self-conscious anew and becomes a sign of our times. Today every man knows or can know his own sainthood. Everyman's every day life is in some way an indicator and a possibility for sainthood. On the other hand one can only become a saint upon death since inauthenticity or apostasy is always possible up to that moment. Also within the Christian tradition there is finally only one saint, the eschatological hero, Jesus the Christ. The model for life is the life style that manifests such sainthood. This is the life style one puts on; it is a life lived out daily in that mode. In the revelations of Jesus as the Christ one is enabled to finally find what he basically though fragmentedly already knows--his true humanness.

Sainthood is the indicative of authentic living. Sainthood is becoming that which you already are. Sainthood is being that for which you were created. Therefore all discussion or conversation is to elicit the internal conversation that is already going on in one's life: to be that which they know they are.

CONVERSATION QUESTIONS

This conversation, in principle, has only one question--"What tarried you?"

The intent of the first question is to raise to self-consciousness the place where the internal dialogue began. The intent of the remaining questions is to discern the internal dialogue that is already going on within us in order that we may self-consciously participate in the indicative of our lives.

Listed below are questions to get at the intent of the conversation. If the first two are sufficient for this to take place that is all that is necessary. There are four questions. The sub-points are not additional questions but are listed to help the leader make sure he gets the question sharpened for the participants.

(After thorough preparation--reading the passage 25 times to oneself--the passage is read to the college distinctly and with voice projection adequate to the size of the room.)

1. Where did you tarry in the reading?
 What words or phrases struck you?
 Where did your mind go on a tangent?
2. What tarried you?
 What was it that caused you to pause in your thinking?
 What struck you? addressed you?
3. What dialogue or internal conversation did you carry on with this passage?
 What did it say to you?
 What did you say back to it?
4. What happened to you in this dialogue?
 Where was this life style illumined in your life?
 What does this mean for you in the future?

Optional Question

What does this conversation mean or how does it apply to the last fat lady?

There are nine passages in "The Saint". They are to be read in order, throughout the quarter. The ninth passage is to be eliminated as a part of this conversation construct.

EIGHT WEEK STUDY CONSTRUCT

1	2	3	4	5	6	7	8
Introductory Paper	The Community Called Church by Juan Luis Segundo, S.J.					Clarifications	
The Church in the Religious Thought of H. Richard Niebuhr by Jerry Irish	The Church: A Reality Particular and Universal Chapter One	The Essence of the Ecclesial Community Chapter Two	The Function and Necessity of the Church Chapter Three	Obligations of the Ecclesial Community Chapter Four	Church - World Inter-dependence Chapter Five	as selected by the religious house	as selected by the religious house

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THE SOLITARY OFFICECONTEXT

The Solitary Office has been an experiment within the Order throughout its history. The early time/task journal focused on the self-conscious planning and reflecting on one's daily activity. The Solitary Office done individually but within the corporate body came into being along with reading from St. John of the Cross, Theologica Germanica, Imitation of Christ, Soren Kierkegaard's Works of Love. These gave us a classical form of the Solitary Office: Meditation, Contemplation and Prayer. These were worked out classically and phenomenologically in the NRM Charts. We have experimented with posture, music, bread and wine, incense, and journal writing.

In Summer '73 there were four basic breakthroughs which relate to the Solitary Office. First, the solitary exercise of charting the day has been a signal breakthrough in that it captured a spirit depth in an exercise that is more likely to be done than the other exercises. Secondly, the emphasis on Day I and Day II combined with charting the day in order to make use of our total consciousness, sleep time as well as awake time. Thirdly, the area of Meditation with the past fathers was greatly enabled by the commentary method used on I John. This method can be broadened to include our relations to contemporary saints as well as scriptural and classical fathers. Fourthly, the experiment with the color quads introduced a dimension of Contemplation which was profoundly significant. The color quads exposed us to basic transparency thus releasing individual creativity.

Previous experiments with journal writing are a fifth source for this quarter's experiment with the Solitary Office. The contradiction of unself-conscious, solitary solitary offices can be met by pulling together these breakthroughs into a weekly and quarterly time design. It uses Day I and Day II, Week I and Week II. It has a direct relation to our missional emphasis on battleplanning. And it recovers at a depth level the early time/task journal. This is a quarter of the Team. It is also a quarter to intensify the Solitary Office for the members of Teams.

MENTION

During Week I there are two strands to the Solitary Office which are pulled together in Week II. It begins by meditating on the Scripture, contemplating with our contemporaries, and praying with the classical fathers. All of Week I is a single solitary exercise culminating in the full Solitary Office in the Post and Ecclesiola meetings.

Meanwhile also during Week I we are charting our days. Day II will be charted at the beginning of Day I and Day I charted at the beginning of Day II. For this quarter we will do Day II as a solitary solitary exercise sometime between rising for Daily Office and the actual beginning of our Post work day. Day I will be charted during Family Night on Monday, during Centrum dinner on Tuesday, during Team dinner on Wednesday, and during the College time at Ecclesiola on Thursday.

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The Meditation on the Scripture follows through the I John method from annotation to paraphrase to grounding to commentary.

The Contemplation with the contemporary saint centers around the use of the color quad while dialoguing with a quotation, recording random thoughts, answering particularizing questions and writing out our reflections on the color quad methodology.

The Prayers with the classical fathers also moves from annotation to putting down your three key decisions to recording your edge missional brooding, and writing a prayer in the form of the classical prayers of the past.

The experiment with these elements is to deepen our awareness of what the Solitary Office is. This is crucial for Xavierism throughout the Order and the Movement. It is crucial to objectify the process of Sanctification we are in. It is life-and-death for the radicalization of secular religion so that the NRM can be shared with the masses.

Week II pulls together the charting solitary exercise and the Solitary Office experiment. During Week II the final commentary on the Scripture, a personal credo, and a universalized version of your classical prayer are written. And on Sunday at the end of the PSU Plenary or on an airplane to the next assignment the whole week is charted, summarized in a story of the week and the week is named.

A. CHARTING THE DAY:

1. Below the hour numbers, note the moments, events, etc. that come to mind for the 12-hour period between 6 and 6.
2. Begin to chart your day, sensing after the breaks that are there, the periods of your day. You should probably have three but no more than five breaks.
3. Make an asterisk (*) at the top of your paper where THE happening of your day occurred, and make a little note to yourself what it is. Then draw a line from the asterisk to the opening and closing of the day.
4. Now give a name to each division of your day.
5. Finally, name the day: "The great day of"
6. In light of the day reflect on the significance of the day in a sentence.
7. As you think of the next day, write the issue for your brooding.

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- B. CHARTING THE WEEK: In the chart of the week use basically the same methods as charting a day.
1. Write in the names you have given to the Day II's and Day I's of Week I.
 2. Add the key event of each of those days.
 3. Mark an asterisk (*) at the top of the page over the key event of the week for you.
 4. Group the days of the week and name each section.
 5. Name Week I.
 6. Write your story of the week.
 7. Name Week II.
 8. Name this week of the Quarter and put the name on the title page for this week.
 9. At the end of the Quarter lay out the names of the thirteen weeks, their key events, chart the quarter and name it.

MATERIAL FOR REFLECTION

INITIAL SPINS---CLOSING SPINS

1. This exercise is out to transform your day into one fine lazer beam.
2. ...out to enable you to decide today what the significance of this day will be a year from now.
3. Spirit man dares not go to sleep without appropriating the day that is past and naming it. It is spiritual suicide not to do it.
4. Out to break loose the amazement of the day--to take possession of the ah-ha moments. Lay claim to the land which the shock troops have won.
5. Bring self-consciousness to the history-long significance of the particular hunk of expenditure that the day has been.
6. To struggle to give shape to the deep resolve which today calls forth.

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* QUESTIONS FOR TEAM MEETINGS: The Exercise Reflection

1. A couple of people raise up the title you gave to your day.
2. What was the key event of your day? What time?
3. How many had two (three/four) sections to their day? What titles?
4. What was revealed to you about your day as you struggled with it?
5. What is the one question you need to struggle with while you sleep?
6. How would you talk about this activity as prayer? Which of the four categories does today's reflection most illuminate?

*Since these questions are to stimulate reflection rather than develop a lengthy conversation, it is recommended that no more than one or two be used in any session.

QUESTIONS FOR POST AND ECCLESIOIA

1. Someone share with us the name you've given your day. Someone else.
2. What event was it that illuminated your whole day? Through what event did the transparency break in on you? What was the happening which broke loose transparency for you? What happening allowed you to see through everything that happened today?

THE CONGREGATION AND ECCLESIOLA ROLES

Each Congregation will need to select the following roles:

Keeper of the Symbols _____

Scribe _____

Decorer _____

Materials Coordinator _____

Children's Coordinator _____

Each Ecclesiola will need to select the following roles:

Keeper of the Symbols _____

Scribe _____

Decorer _____

Materials Coordinator _____

Keeper of the Symbols: Tends to the Congregation or Ecclesiola altar, enables the general symbolic life of the Congregation or Ecclesiola and other special celebrations.

Scribe: Keeps notes and files of the Congregation or Ecclesiola.

Decorer: Cares for the arrangement, addition and repair of the decor in the Congregational or Ecclesiola Area.

Materials Coordinator: Sees to it that Congregation or Ecclesiola has all the necessary printed materials and tools for their work.

Children's Coordinator: Responsible for contexting weekly children's host teams; making available Congregational guidelines for hosting, childwatch, discipline, etc.; and maintaining continuity of E.G. care through liaison with E.G. Post, families, and teams.