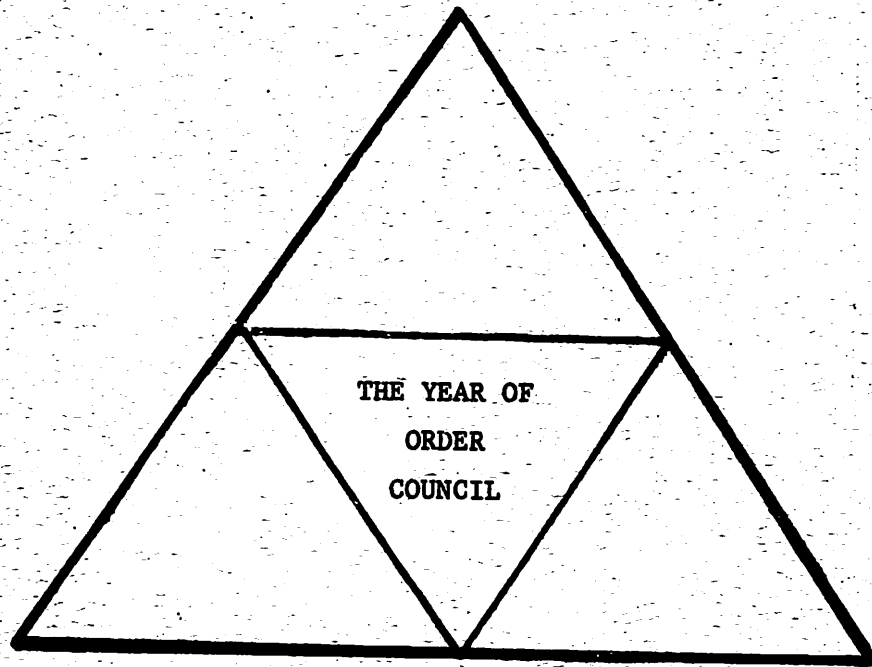


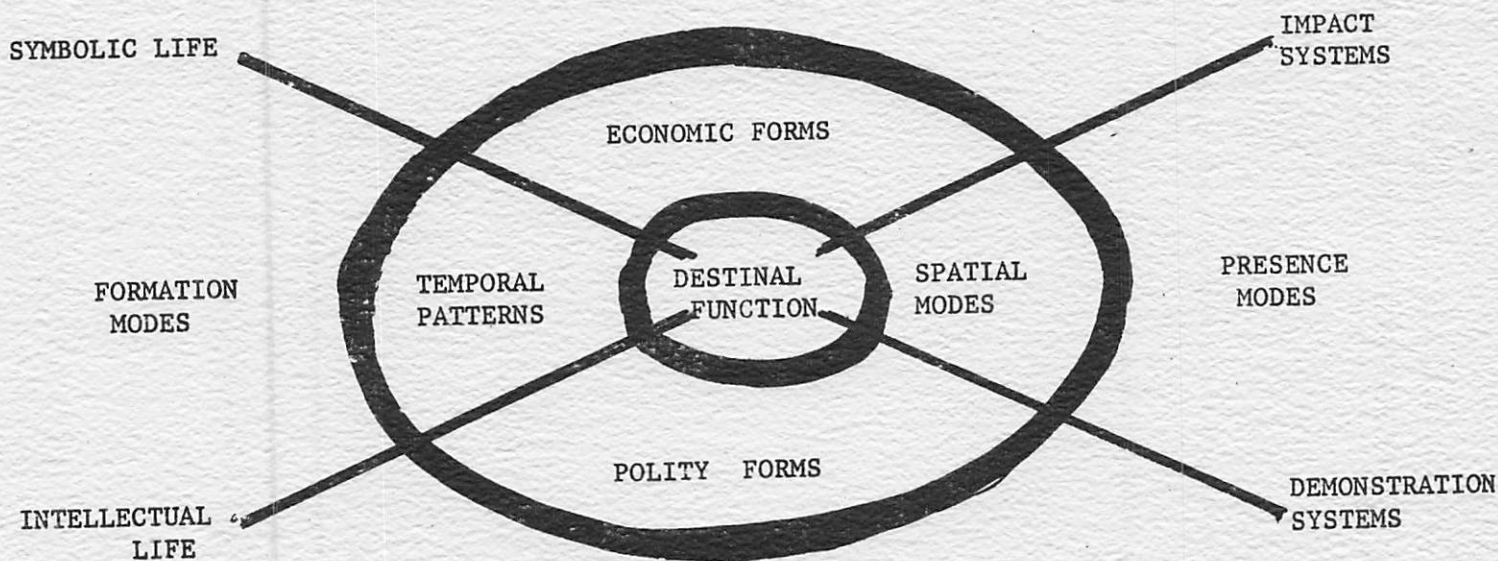
CORPORATE PATTERNS



CHICAGO NEXUS

QUARTER I-II

1983-84



The Religious Orders PSU held in Rome in March, 1983, conducted interviews with a score of religious orders at their generalate houses in Rome. The results were documented, and out of them came a set of destinal questions for the Order:Ecumenical. These questions, which will be at the center of our study and brooding in this Year of the Council, are related to the categories of an expanded version of our original "Bug" Model. The Bug Model is a design that shows the comprehensive, interrelated dynamics of missional community.

The Rome PSU, made up of members of the Global Panchayat, of Area Rome and of the Brussels Nexus, expanded the original categories of the Bug Model to eleven, as shown in the image above. Our presupposition is that all eleven dynamics make up the total mission of the Order:Ecumenical. Participating in any one of these (not to the exclusion of the others) is doing the mission--the Order is the mission.

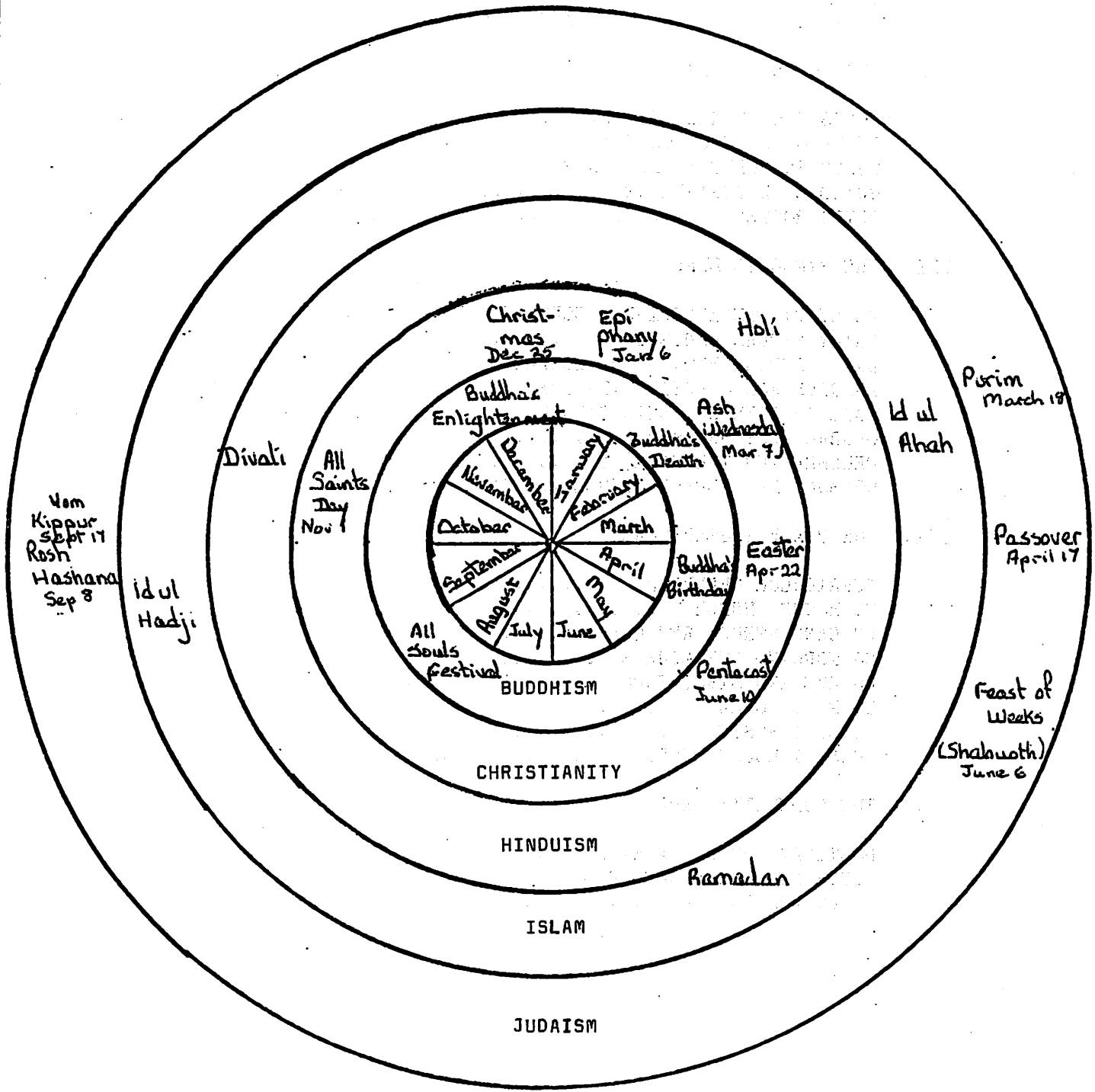
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GLOBAL CELEBRATION CALENDAR

1983 - 1984

This chart shows the proximity of the celebrations. Because some are dated on the solar or Gregorian calendar and some the lunar calendar, their relationship to each other varies over time. Local calendars are the best source for local schedules of celebrations and for national holidays. We recommend these be celebrated only on the initiation of the local people, in the mode in which they recommend, but with the intent to phenomenologize and transparentize the aspect of humanness which is being celebrated.



MONTH	AUG.			SEPTEMBER				OCTOBER				NOVEMBER				DECEMBER				
	7 15	8 21	9 22	10 28	11 29	12 4	13 5	1 8	2 15	3 22	4 29	5 5	6 12	7 19	8 26	9 2	10 9	11 16	12 23	13 30
EVENTS	Year Pre Prep	House Counc.	Continental Council		Annual Appeal			N A T I O N A L S T E R G C O M	Project Description Labs				P A N C H A Y A T V I S I T	Qtr. III Hse. Cncl	24-30 Dis- cont.					
WK II T/F's & HSE WORK DAYS							T R G													
YEAR OF ORDER COUNCIL PREPARATION TRACKS							T R A C K													
HOUSE MEETINGS & WHOLE DAY DISCONT.					*		P S U	*	*	*	*	*	*	*	*	*	*	*	*	*
MAJOR CORPORATE CELEBRATIONS	* Wedding Lyn & Bill			* Annual Appeal Victory Celeb.				* House Party				* Thanks- giving				* Christ- mas		* New Year's Eve		
COMMON MEAL EXPERIMENT EMPHASES			III Experi- mental	+	with SH		III Experi- mental	# with SH & EG	III Experi- mental	# with SH	III Experi- mental	# with SH	III Experi- mental							

WEEK II (of odd numbered weeks)			WEEK I					WEEK II (of even numbered weeks)		
Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Friday	Saturday	Sunday
6:30 PREPARATION TRACKS	7:00 YEAR OF THE COUNCIL PREPARATION TRACKS. PSUs STUDY TRAINING	12:00 HOUSE CHURCH DIS- CONTI- NUITY 7:00 PRIORY MEETING	5:00 6:00	ISSUE DISCUSSIONS		ISSUE DISCUSSIONS		6:00 HOURS BIOPIURES 6:30 HOUSE MEETING (1 week plan) COMMISSION MEETINGS	7:00 CENTRUM TASK FORCES AND NEXUS WORKDAYS	7:00 DIS- CONTI- NUITY 7:00 PRIORY MEETING
			THE DAILY RITUAL							
			8:30 DAY I ASSIGNMENTS							
			5:00 FAMILY TIME							
			9:00	YEAR OF THE COUNCIL: ORDER FORMS DIALOGUES	GUILD COLLEGIUM	CENTRUM GUILD WORK	FAMILY NIGHT			
			9:00 PRIORS							

tr

RUBRICS FOR FACILITATING THE WEEKLY TIME DESIGN

The morning Time Design is as follows: (Monday - Friday) :

5:15 a.m.	Symbolic Wake-Up
6:00	Daily Ritual
6:25	Breakfast Rituals and Structured Conversation & Reflection
7:30	Send Out
8:30	Centrum Post/Guild Work Begins

We strive for crispness and an experience of Disciplined Corporateness in the mornings. Therefore, there is a substantive wake-up ritual performed on each residential floor, commencing 45 minutes before the first structural gathering of the day. However, this is a ritual. Each individual is, of course, responsible for their own awakening and personal preparation for the day. Each adult is likewise responsible for their own children and/or wards.

Daily Ritual begins promptly at 6:00 a.m., and is intended to end by 6:20. This necessitates that the guidelines for the Witness be followed, so it is held to approximately 3 minutes.

Breakfast conversations on the Ritual readings and the current news events will start as soon as the breakfast opening rituals are completed and the Host has passed the food. The Conversation Leader eats breakfast after the completion of the structured conversations. The readings/news conversations are brief, with corporate reflection being more abbreviated on one or the other component -- like 2 or 3 questions on the reading and only an event or two lifted up from the world news, OR a "repeat after me" reading/response, and then 2 or 3 reflective questions on a news events brainstorm.

The timing from the opening songs through rituals, food passing and the reading/news conversation is only about 20 minutes, in order to allow the maximum time for the "Formation" conversations and reflections.

Lunch every day is a buffet in the kitchen at noon unless otherwise announced.

Dinner is a "sit down" meal at 6.30, but the locations will vary by Guilds &/or content. Every Monday evening will be a corporate meal in the collegium room.

Note that the Week II Task Forces, Formation Tracks enablement and support structures begin with Friday evening dinner and carry through Sunday evening at 6.00 PM unless otherwise announced or posted.

Special events or modifications of the time design will be posted on the front lobby bulletin board or near the elevator.

Chicago
Nexus
House

CHICAGO NEXUS CONFIGURATION -- August 1983

Quarters I-II

1983-84

GLOBAL DEVELOPMENT CENTRUM

GLOBAL RESEARCH CENTRUM

GLOBAL OPERATIONS CENTRUM

GLOBAL MANAGEMENT CENTRUM

Regional Empowerment

International Exposition
of Rural Development

ICA Finances

Global Extension

Order Formation

Information Services

Order Services

Constituency Expansion

Phase One

University Unit

Center Services

Nexus Self Support

GLOBAL CONTINUUM

GLOBAL PANCHAYAT

Chicago
Nexus
House

GUILD OPERATING CONTEXT

Quarters I-II

1983-84

DAY I ENABLEMENT RATIONALE								
		MON	TUES	WED	THUR	FRI	SAT	SUN
SYMBOLIC - Daily Rit/Hos		I	II	III	IV	V		
WONDER	8am - 1pm	III	IV	V	I	II		
	1pm--6pm	V	I	II	III	IV		

DAY II ENABLEMENT RATIONALE							
			Sun/Mon	Mon/Tu	Tu/Wed	Wed/Th	Th/Fri
ODD WEEKS (1,3,5, 7,9,11, 13)	EG CARE	Morning	II				
		Evening	IV				
	WONDER	6pm - 1am	I	II	III	IV	V
		1am - 8am	V	I	II	III	IV
EVEN WEEKS (2,4,6 8,10,12)	EG CARE	Morning	V				
		Evening	I (III)				
	WONDER	6pm-1am	II	III	IV	V	I
		1am-8am	IV	V	I	II	III

CLEANING TASKS (Tues or Wed)				
GUILD I	GUILD II	GUILD III	GUILD IV	GUILD V
Guild Space Lounges on 5,7,8	Guild Space EG Space on 5,7,8	Guild Space Bathrooms on 5,7,8	Guild Space Halls/Lobbies on 5,7,8	Guild Space Showers on 5,7,8
Student House 3rd Floor Stairwell Sidewalks			Pre-Continuum Meeting Space Daily Kitchen to Lobby Floor Daily Lobby and 1st Floor Bathrooms.	
HOUSE CHURCH set/serve/clear is a Week II assignment				

CHICAGO QUARTER I - II
NEXUS WEEK I GUILD EG, CLEANING MODEL AND SYMBOLIC TASKS
HOUSE 1983 - 84

EG BREAKFAST CARE

GUILD TASKS:

1. Wake-up @ 5:15 - 1 person/floor (living on the floor) - 3 people
2. Deliver EG Breakfast food 6:15 and pick-up by 7:45am - 1 person
3. EG breakfast - 6 people - 2 per floor (living on floor if possible)
 - EG curriculum begins at 6:30am
 - Supervise clear and reset
 - Child watch after meal until adults return (about 7:30am)
 - see EG breakfast rubrics
4. After EG breakfast 1 person on each floor bags all trash plus collects and bags trash from public areas and places at Freight Elevator door on Monday, Wednesday, Friday.

EG DINNER CARE

GUILD TASKS:

1. EG Food deliver, 2 sets of dishes delivery, collect dishes begins at 4:30pm - 1 person
2. EG Dinner - 3 people - 1 per floor (living on floor if possible) (Monday, Tuesday, Wednesday, Friday)
 - EG curriculum - 4:45pm-5:30pm
 - Supervise clear and reset
 - See EG dinner rubrics
3. EG Childwatch/Study supervision - Monday, Tuesday, Wednesday **6 people - 6:30pm-9:00pm** (or until adults return) 2 per floor (living on floor if possible)
 - 1 person per floor supervises elementary study hall
 - 1 person per floor does child watch

SYMBOLIC LIFE ROLES (1Day per Week)

GUILD TASKS:

1. 7 liturgists including the band as assigned (same day for qrt)
 - Liturgists practice ritual at 5:30am
 - Straighten rituals at end of Daily Ritual
 - Turn out lights after the Ritual
2. 1 Host(ess) and 1 Conversation leader for breakfast
3. 1 Host(ess) for nexus dinner (when a nexus meal)

CLEANING MODEL

GUILD TASKS:

1. Decides weekly when to do its floor cleaning assignment (either Tuesday or Wednesday)
2. Pre-Continuum and Student House will care for space cleaning per their schedules on a daily and weekly basis

CHICAGO QUARTER I - II
NEXUS WEEK I GUILD ENABLEMENT TASK DESCRIPTIONS
HOUSE 1983 - 84

6:00pm - 1:00am

GUILD TASKS:

1. Dinner set, serve, clear -- whole guild (when a nexus meal)
2. Kitchen clean, dishes completion, breakfast set - 4 people
3. Front Desk/Elevator/Rover - 6pm-10pm - 3 people (Front Desk need to be a man)
4. Front Desk/Elevator-Rover 10pm-1am - 2 people (Front Desk need to be a man)

Number of enablement slots to be filled - 9

1:00am - 8:00am

GUILD TASKS:

1. Breakfast prep - 3 people
2. Breakfast serve/clear - whole guild
3. Front Desk/Elevator-Rover 1am-4am - 2 people (Front Desk needs to be a man)
4. Front Desk/Elevator/Rover 4am-8am - 3 people (Front Desk needs to be a man)

Number of enablement slots to be filled - 8

8:00am - 1:00pm

GUILD TASKS:

1. Elevator 8am - 10:30am and 10:30am - 1pm - 2 people
2. Rover - does a rove at 9am and 11:30 am - 1 person
3. Switchboard Operator - 8am to 1pm - 1 person (for the quarter)

Number of enablement slots to be filled - 4

1:00pm - 6:00pm

GUILD TASKS:

1. Elevator 1pm - 3:30pm and 3:30pm - 6pm - 2 people
2. Rover - does a rove at 2:30pm and 5:30pm - 1 person
3. Switchboard Operator - 1pm to 6pm - 1 person (for the quarter)
4. Dinner prep - includes EG serve and set-out food
1 person at 4pm and 1 person at 5:30pm - 2 people

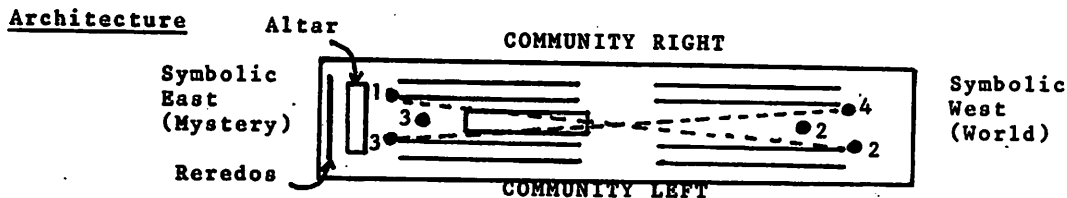
Number of enablement slots to be filled - 6

Role of the Daily Ritual

We are the Daily Ritual. We do not "do the Daily Ritual". Our total life together, as a body, is the liturgy of the wonder of God (the Unknowable Mystery, the Wholly other) and our response.

The corporate activity in which we engage at 6:00 A.M. is the rehearsal of what our whole life is intended to be. It is the mirror by which we check to see (and reveal to ourselves) how we are prepared to go into the day. It reveals the body and shape we are in for living the mission. It is the practice, the huddle, from which we go forth to be the mission. It is the holon of our total life and activity which intentionalizes our stance without which we would not be the Order.

The participation in the enactment of the Daily Ritual is the way this Order symbolizes to one another, to oneself and to the world our decision to be this body in history this day. Let us remember that symbol is key.



The enactment of the Daily Ritual happens in dialogue between the Mystery and the World as we gather around the Word of Life Table. Across this table we live and act in the eyes of our colleagues and dialogue with one another. The Word Table at the center holds the Cup and Plate (as universal symbols of the Word of Life and our common life together) and the offering baskets (symbol of the offering of our lives). It is covered with a cloth of the liturgical color. The Center is the focus of activity: the receiving of the offering dances the X of cruciformity. The passing of the peace from the first liturgist to the second and on to the other liturgists happens at the center from which it extends out to the whole body. Both centrifugal (from the center to the edges) and centripetal (from the edges to the center) dynamics are in play during the enactment.

Choreography

Postures and gestures: The choreography includes the traditional postures of sitting, standing, kneeling, facing the East and facing the Table. The gesture of the bow is included as a sign of our decision of humility before the Reality of Life. The gesture of raised arms of praise holds the spontaneity of life as well as our decision of gratitude before the Reality of Life. The offering of the penny (the smallest coin of the country) is the gesture of our decision of compassion in offering our whole lives on behalf of the journey of humankind. In the passing of the peace, we receive from and give to each other the fullness and blessing of life from the Giver of Life.

Sounds: While the public voice is used by the liturgists and the responses, a conversational voice is used in the witness. One drum holds the heart beat of life and death throughout while the other drum brings the ecstatic in the midst of the ordinary plus the march of compassion/expenditure. The gong calls us to face the East. The clapper is the rational element. The song of beginning and ending is the human sound.

Wholeism

There is nothing done "outside", or apart from the gathered body. (No to the side or choir in the back). All the roles are done within the whole and within the whole body.

Beginning of the Office

The first liturgist comes to the Word of Life table and announces: "This ritual is being done as an experiment on behalf of Humankind in history. This month we are focusing on the _____ and this week on _____" (contents for these blanks provided by Order Formation post).

The witness in the Daily Ritual enables us as a group of people to rehearse who we are and what our task is. The witness rationale follows the primordial acts of the Daily Ritual. Choose from the assigned act, the line from the Ritual that most addresses you. Prepare a three minute statement using the following format:

- a.) Contextual Statement
- b.) Life Illustration
- c.) Declarative Statement

BROODING SCREEN:

1. What other statements does this remind you of?
2. What events in your own life did it raise to consciousness?
3. What is it in the line that caused this leap?
4. What does this tell you about universal humanness?
5. What is the declaration/witness you would make out of this montage?

Line:		
.Context:	Historical Grounding:	Personal Life Illustration:
Universal Significance:		
Declaration:		

WITNESS RATIONALE: THE WAY LIFE IS

(According to what addresses you, choose one line from the designated Act)

WK	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
2	THE ACT OF HUMILITY	THE ACT OF GRATITUDE	THE ACT OF COMPASSION	THE ACT OF HUMILITY	THE ACT OF GRATITUDE
5					
8					
11	THE ACT OF COMPASSION	THE ACT OF HUMILITY	THE ACT OF GRATITUDE	THE ACT OF COMPASSION	THE ACT OF HUMILITY
3					
6					
9	THE ACT OF GRATITUDE	THE ACT OF COMPASSION	THE ACT OF HUMILITY	THE ACT OF GRATITUDE	THE ACT OF COMPASSION
12					
4					
7	THE ACT OF HUMILITY	THE ACT OF GRATITUDE	THE ACT OF COMPASSION	THE ACT OF HUMILITY	THE ACT OF GRATITUDE
10					
1					

SECTION OF THE DRAMA	SAY	DO	WHY
Wakeup	<p>"Rejoice, Give Thanks, It's A Great New Day" Res: "It's A Great New Day Indeed!"</p>	<p>Ring bell or gong throughout house. Knock on each door and await response.</p>	<p>Wake up is 45 minutes before the Order gathers. The symbolism is the call to consciousness and the response which rehearse the faith stance. In this sense it is a form of accountability and absolution.</p>
Daily Ritual	<p>The full length Daily Ritual as modified June 1983</p>	<p>Follow instructions with each ritual paying special attention to the cultic and participatory aspects.</p>	<p>This ritual is for the sake of rehearsing our corporate life understanding before the Mystery and our common life stance in response. Through dramatic rehearsal we enact again our basic experience of wonder and of vocation in humility, gratitude, and compassion.</p>
Singing	<p>Announce pre-selected songs giving brief contexts for each. Two or three songs are desirable.</p>	<p>The host should stand unless the group is very small in number. The songs should be chosen with care since both the words and music set the context for the day.</p>	<p>Singing is a very basic human way of forming, expressing, and dramatizing commonness/corporateness. Singing as a group can awaken and rehearse consciousness to a common task. Singing may also heighten or redirect or affirm the "mood" or state of being of the group.</p>
Accountability/Absolution	<p>Let the Chicago Nexus House account for its presence at Daily Ritual by Guilds. Guild I(thru Guild V). Resp: Guild I assumes responsibility for the care of its members and reports on missional assignment (<u>names given</u>); absent and being checked on (<u>name</u>); the rest were present. Host: Pronounce absolution, such as: "Our brokenness and inadequacy are facts of life; our care-filled vocation is also a fact of life, and I announce that we are free to live out our calling this day." Host: "This is life." Res: "Be it so."</p>	<p>Both the Host and Team priors stand for accountability to honour the covenant basic to all our relationships in the Order.</p>	<p>The day begins with specific accountability. Each individual is accounted for. This is not out of moralism, but as a reminder of our covenant of life together and also as a symbol of our depth care for each other in the mission.</p>
Rite	<p>"Rejoice, Give Thanks, It's A Great New Day" "It's A Great New Day Indeed!" "This Is Life" "Be It So."</p>	<p>The Host/ess and Team priors stand during rite and are seated at the conclusion.</p>	<p>This rite again summarizes in brief form the Word of Possibility at the beginning of the day: the announcement of objective possibility beyond the expected and familiar, and the response of recognition.</p>
Fasting Annoucent.	<p>The Houses of Area _____ are fasting today on behalf of the globe.</p>	<p>The Host/ess is seated.</p>	<p>We remember and rehearse our common decision to stand present to the innocent suffering of the globe in the symbolic ritual of the Global Fast.</p>
Prayer/Invitatory	<p>A prayer or declarative statement is given either in religious language or in secular form such as: Let us eat this meal on behalf of.....</p>	<p>Seated</p>	<p>The prayer or declarative statement is a reminder of our contingency before the Mystery and our common bond with all humanity. Therefore the keynotes or emphases are <u>gratitude</u> and <u>compassion</u>.</p>

SECTION OF THE DRAMA	SAY	DO	WHY
Welcoming Guests	<p>"Are there guests or new arrivals to be introduced?"</p> <p>After introduction and welcoming of guests the Host/ess says: "Let us feast."</p>	The Host/ess asks this question and welcomes those introduced with equal graciousness.	In the honouring of guests and new arrivals we symbolize our openness to the world and to all people. We indicate in this rite that our community is not a closed community. It is yet another way of rehearsing our openness to the future.
Reading/ News Conversation.	<ol style="list-style-type: none"> 1. Ground the capital sentence, in context, firmly in the minds of the group. 2. Clarify the meaning of words and of the sentence as a whole, rationally & existentially. 3. Relate the sentence to the life of the League today re specific address to us as the Order: Ecumenical. 	The conversation leader stands to conduct this dual conversation. The leader enacts/embodies care for the body by preparing in advance.	These conversations dramatize the fact at the beginning of the day, we are those who have decided (as a body in history) to stand before both the ancient wisdom of the past and the demands of the present, historical moment. We chose to remember that we are in being to serve the entire world and all of history.
Collegium	The Host/ess usually chooses and leads a song which serves as a "bridge" to the collegium.	During the song the persons up front move to make place for the collegium leader.	The song "punctuates" time and is still another opportunity to rehearse our common understanding in relation to our common task.
Announcements	"Are there any announcements necessary to the body to enable us to move into the day?"	The Host/ess stands.	This is a symbolic heralding to the body in anticipation of the coming tasks of the day. However, this is <u>not</u> the time to workshop to lay out the day or deal with longer range issues.
Sendout and Closing Rite	<p>"Let us rise for the sendout."</p> <p>Examples:</p> <p>"I send you out into this day to be those who have decided to be the caring ones of history."</p> <p>"I send you out to be the power your life is."</p> <p>"I send you out to be the ones who have decided to live this day."</p> <p>"I send you out to be those who dance in the midst of the absurdity and wonder that life is."</p> <p>L: These are the times. C: We are the people. L: This is life C: Be it so.</p>	The entire body stands for the sendout.	<p>This act is the "bookend", the closing parenthesis to the drama of greeting the day. The sendout needs to enable/give permission to the entire body to move into the rest of the day and to carry out the necessary tasks of the day.</p> <p>Once again, at the beginning as well as the end of this morning drama, we rehearse our understanding of the fact that we are a common body which stands before the common task we have decided to give/pledge our lives to.</p>

WAKE UP RITE

5:15 A.M. Ring the gong through the halls, calling:
"Rejoice, give thanks! It's a great new day."

5:30 A.M. Knock on each door, saying:
"Rejoice, give thanks! It's a great new day."

RESPONSE: "It's a great new day, indeed." (Allow time for response)

5:50 A.M. Ring the gong through the halls, announcing:
"Ten minutes until Daily Ritual."

BREAKFAST

LITURGIST: "Rejoice, give thanks! It's a great new day."

COMMUNITY: "It's a great new day, indeed."

LITURGIST: "This is life."

COMMUNITY: "Be it so."

LUNCH

LITURGIST: "We stand before life as it is."

COMMUNITY: "Its limits, its possibilities, its freedom, its care."

LITURGIST: "This is life."

COMMUNITY: "Be it so."

DINNER

LITURGIST: "The banquet of life is yours this day."

COMMUNITY: " We say yes to the giver of life."

LITURGIST: "This is life."

COMMUNITY: "Be it so."

CLOSING RITUAL

LITURGIST: "These are the times."

COMMUNITY: "We are the people."

LITURGIST: "This is life."

COMMUNITY: "Be it so."

CHICAGO
NEXUS
HOUSE

THE AREA FASTING CHART

1983 - 1984

AREA	MO.	A	S	O	N	D	J	F	M	A	M	J	J	A	S
London		22		4	16	29		11	27		9	21		3	15
Paris		23		5	17	30		13	28		10	22		4	17
Brussels Nexus		24		6	18		2	14	29		11	23		6	18
Abidjan		25		7	19		3	15	30		12	25		7	19
Lagos		26		8	21		4	16	31		14	26		8	20
Frankfurt		27		10	22		5	17		2	15	27		9	21
Rome		29		11	23		6	18		3	16	28		10	22
Kinshasa		30		12	24		7	20		4	17	29		11	24
Stockholm		31		13	25		9	21		5	18	30		13	25
Budapest			1	14	26		10	22		6	19		2	14	26
Cairo			2	15	28		11	23		7	21		3	15	27
Nairobi			3	17	29		12	24		9	22		4	16	28
Bombay			5	18	30		13	25		10	23		5	17	29
Bombay Nexus			6	19		1	14	27		11	24		6	18	
Delhi			7	20		2	16	28		12	25		7	20	
Madras			8	21		3	17	29		13	26		9	21	
Calcutta			9	22		5	18		1	14	28		10	22	
Singapore			10	24		6	19		2	16	29		11	23	
Hong Kong			12	25		7	20		3	17	30		12	24	
Hong Kong Nexus			13	26		8	21		5	18	31		13	25	
Tokyo			14	27		9	23		7	19		1	14	27	
Sydney			15	28		10	24		8	20		2	16	28	
Suva			16	29		12	25		9	21		4	17	29	
San Francisco			17	31		13	26		10	23		5	18	30	
Edmonton			19		1	14	27		12	24		6	19	31	
Mexico City			20		2	15	28		13	25		7	20		1
Houston			21		3	16	30		14	26		8	21		3
Chicago			22		4	17	31		15	27		9	23		4
Chicago Nexus			23		5	19		1	16	28		11	24		5
Havana			24		7	20		2	17	30		12	25		6
Lima			26		8	21		3	19		1	13	26		7
Montreal			27		9	22		4	20		2	14	27		8
New York			28		10	23		6	21		3	15	28		10
Caracas			29		11	24		7	22		4	16	30		11
Buenos Aires			30		12	26		8	23		5	18	31		12
Rio De Janeiro				1	14	27		9	24		7	19		1	13
Madrid				3	15	28		10	26		8	20		2	14

THE MEAL

The meal is both the vehicle and the structure for the retelling of the story out of which our unique life understanding emerged. It is also the occasion for the articulating for the first time of the unfolding myth being created in our time. This is the continuance of that dominant Myth held in the House Church in the act of breaking and sharing bread, spilling and drinking wine, and thereby symbolizing the brokenness and spilledoutness of life by which we are allowed to participate in creation and to live life fully. This ritual act and this myth are behind every act of absolution. It significates and heals the present and the past and provides the nourishment and health on which the future can be built. This weekly act, even more than the daily readings of the testimony of our forerunners in the League, rehearses the memory which we, as the religious, dare not forget. It is the word of choice between being parasites or creators, between cruciformity and suicide.

When the Common Meal for the Year of Order Council is used, the symbols are held in the water and the bread. The effectivity of the act depends on giving symbolic value to the actual sharing and serving of one another at this time.

Celebrating births, marriages and deaths, our covenants with individual, family and society as well as with the Order links each life and each relationship with the final reality of all life. The rehearsal of the events of the week just past are a witness to the continuing nature of the way life is. The reading of the Global Order Report extends the table to the entire world and brings all time and space into the room. All our colleagues, living, dead and not yet born, who do or will share this life-understanding with us are imaginably present. The global decor, the fastidious setting, the depth of the reporting becomes significant in this context. And beyond this, the Common Meal is enacted representationally: it is shared on behalf of all those who may never know that all life is broken and that it is in embracing this as a gift that our freedom lies.

THE EXPERIMENT

During Quarters I and II, we will be experimenting with the Common Meal for the Year of Order Council once a month. This in order to give us some reflection prior to a mid-year check signals meeting of the Global Priory in February. This experimental ritual will be done in Week 11 of Quarter I and Weeks 2, 6, and 10 of Quarter II. When doing House Church with the traditional Common Meal, we will be joined by the Student House Week 12 of Quarter I, Week 8 of Quarter II, and both the Student House and the Emerging Generation will join us in Week 4 of Quarter II. (See chart on Quarter Calendar, pg. 3)

Element/Action of the Drama	Say	Do	Why
Singing	Context for Songs (more indirect) [normally, this is not the time to learn new songs or have solos]	Host/ess stand to lead singing. Announce page numbers or title of songs. All stand for last song.	To give the group an opportunity to experience their corporate-ness and rehearse their common vision.
Symbolic Accountability	"Let the guild leaders stand and account for our presence symbolically. "Guild assumes responsibility for the care of its members and reports that all are present or accounted for."		We rehearse that we are a people who stand constantly before the reality of the brokenness and the wholeness of life. The act of standing symbolizes "standing at attention" as well as assuming responsibility on behalf of the body.
Absolution by Host/ess	Example: "Though the body is broken, it is made whole in the Word of Jesus...." "In the midst of the brokenness that our lives are, we are sustained by life itself at every moment."		To rehearse the fact that we are sustained by life as well as torn apart by life.
Lighting the Candles by the Witness	"Repeat after me. In the name of the Father...Son... and Holy Spirit...Amen." Or "In the name of the Mystery of Life; in the name of the Possibility of Life; in the name of the Decision to live Life as it is."	The body is seated. The witness lights candles and lines out the phrases with each candle. The group repeats each line as each candle is lit.	This act of the drama rehearses standing before the totality of life, rather than some reduced perspective of life. That is, we are a body, we are those who stand before ALL of life: its Limits, its Possibility, and the Decision to live freely before those limits and possibilities--not before any other reality.
Witness	Rehearse, using illustrations from life, the meaning/significance of this entire drama. This is not to be an intellectual statement or a substitution for a study session. It is a declaration or a witness to the way life is for every human being--in both its fullness and dryness, its limits and possibilities. [The witness remains standing throughout the declaration.]		Every human being needs to be reminded that the power of life itself comes when standing present to life in its fullness, in its totality. This statement is the context for this human drama.
Common Meal OR Common Meal for Year Order Council	Witness leads the Common Meal liturgy. Another person does the reading from the Bible lectionary. When the CM for YOC is used there is no reading.	The entire group is seated during the Common Meal The leader/reader needs to speak in a voice loud enough to be heard by the entire group.	This ritual is a corporate event. It dramatizes and symbolizes the unity/oneness of the vision, the task to which we have given our lives.
The Meal	Host/ess introduces guests, welcomes them to this occasion, and invites all to participate in the meal with the phrase: "Let us feast."	Host/ess stands to acknowledge and welcome guests and invite all to the meal.	The welcoming of guests symbolizes in yet another way the fact that we stand open to the world, stand open to the future. The meal provides another occasion for celebrating the past week and participating in the unity of the body.
Celebrations of Uniqueness ---Birthdays	The witness calls for persons to stand for recognition of the following individual and family events: "Who has celebrated their birthday during the past week?" Those who have had a birthday in the past week are asked to stand, tell their age and say what the highlight/signal event of the past year has been. Someone is asked to address a word to the celebrant(s); lift up the gift(s) of their unique life to the		This act of the drama provides an opportunity to celebrate individual, family, and special events. This provides an occasion for significating the expenditure of life in the past. This is another form of

Element/Action of the Drama	Say	Do	Why
---Birthdays (cont'd)	community and claim a promise for the year to come. The total community sings: "We celebrate your being here with Being itself in history." (tune: Jamaica Farewell)		accountability/absolution, and claiming promises on behalf of the future. This act provides the occasion to celebrate the utter uniqueness of individual life as well as the unique gifts of the couple to the creation of the coming future.
---Family Celebrations: Wedding/Marriage Covenant	<p><u>"Who has celebrated their anniversary during the past week?"</u></p> <p>Couples are asked to stand, give the number of years they have been married and a highlight of their year as a family. A word is addressed to them, their gift as a family lifted up/declared. Then they are asked whether they (each one individually by name) have been faithful to their covenant of marriage in the past year. This question is asked on behalf of the covenanted community. The answers are: "<u>name</u>, yes and no" or "<u>name</u>, no and yes" because there is always ambiguity in covenanted life relationships. The absolution is then pronounced. Sing: "We celebrate your family.. or other appropriate celebrational song.</p>		The accountability is held to provide the couple (within the context of the community) to be self-conscious of the relationship they have taken to their covenant over the past year. The absolution releases the couple from the past in order to move into the new future before them.
Other ---Order Celebrations	<p>At this time new arrivals by birth or marriage or internship may be held up and introduced. (See Rites of Passage) This is also the appropriate time for the announcement of engagements, deaths with the community and deaths in extended family relationships. These events are usually celebrated with the singing of an appropriate song.</p> <p>Special events or victories in relation to the missional task are celebrated.</p> <p>Note: If there are no celebrations to lift up, move on to the reporting.</p>		Lifting up these events in the life of the community gives significance to their happening; gives meaning to the life expenditure behind the events.
Reporting ---"External" ---"Internal" ---"Global"	<p>"Let us hear reports of the past week's expenditure from...."</p> <p>"Let us hear a report of the House's life for the past week."</p> <p>"Let us hear a report from our colleagues around the globe over the past week."</p>	<p>The host/ess calls for the reports in relation to the appropriate missional units. This may be one or several reports. This is NOT a listing of every event, but a reflection on/ giving the significance of the event(s).</p> <p>A sampling is read or a interwoven gestalt of activities from houses around the globe is given. The Global Order Report is used as the source material.</p>	<p>This reporting holds both the local and global missional expenditure of the community of human beings who have decided to undertake this history-long, world-wide task. This is the accountability dynamic.</p> <p>The receiving of the reports and the singing afterwards is the absolution dynamic</p> <p>Three of these sample are used within a Christian context. Other songs are used in other contexts. The critical factor is to chose songs which appropriately celebrate the life expenditure being reported on.</p> <p>This phrase reminds us that our expenditure is NOT on behalf of ourselves but for the sake of the past, present, and future.</p> <p>This "extending of time and expanding of space" gives the appropriate context of on-behalf-of expenditure.</p>
<p>All of the reports are received and celebrated with singing. When using Common Meal the songs are: "Praise God" to Jamaica Farewell, "O Lord Open Thou Our Lips", "Praise the Lord All Nations". When using CM for YOC they are:</p> <p><u>Before the singing</u> the reports are received by the host/ess with a phrase such as "This report is received on behalf of the world, the People of God and the Movemental Order" and when using the CM for YOC the phrase is " ...the world, the League, and the Movemental Order."</p>			

Element/Action of the Drama	Say	Do	Why
Announcements	"Are there any necessary announcements?"	Or, the host/ess arranges ahead of time for the 1 or 2 critical announcements.	In the midst of celebrating the past, we turn our faces toward the future.
Accountability	A brief context is given, then each person in turn responds to the question: "Have you been faithful to the Rule of the Order this past week?" The response is: " <u>name</u> , yes and no." or " <u>name</u> , no and yes."	The person doing accountability stands. If the group is large the person stands in front of the group.	Once again each person has an opportunity to stand self-conscious to his/her relationship to the particular covenant s/he has with this particular group in history.
Absolution	When all persons have answered to the one who gave the context for accountability (usually a person assigned ahead of time), someone else (also pre-assigned) asks the question of the contexter and then pronounces absolution on the entire body.		The past week---with all of its successes and failures, with all of its yes and no's is rendered up to history, and the body is then freed to move into the future without being chained to the past. Without the dramatization of "shedding the skin of the past" the House meeting (planning of the coming week) can be consumed with justifying past decisions/actions, blaming, etc. rather than discerning what is needed in the new week and how to get it done most effectively.
Meal/Ritual Closing	"In the name of the Father... Son...Holy Spirit" <u>or</u> "In the name of the Mystery... Possibility...Decision..."	The person who gave the witness closes the meal by repeating the rite used in the beginning. The candles are extinguished with this rite just as they were lighted in the beginning.	This act rehearses the reality that just as all things have a beginning, all things have an ending.
Sendout and Final Words	The host/ess sends the group out to be the presence of hope to the world in the midst of doing the necessary tasks of the coming week. "I send you out to....." and then closing with the lines: "The Lord be with you." "And with Thy Spirit." <u>or</u> "These are the times." "We are the people." "This is life." "Be it so."	The entire group stands for the sendout and final words.	The words of the sendout need to keep in mind that the group is being sent out to the FUTURE expenditure the coming week will require.

	Quarter II	Quarter III	Quarter IV	Quarter I
INTENT	Defining Our Identity	Demonstrating Corporate Power	Opening New Pathways	Recreating Primal Community
DYNAMIC	Bridge School	College House	Global Community	Formation Academy
RATIONAL OBJECTIVE	To ground profoundly the missional heritage of the Order and master needed skills.	To operate out of the models that change society.	To project the future by reading the megatrends in society.	To declare the unique contributions of the Order and Phase I to the civilizing process.
EXISTENTIAL AIM	To internalize the missional urgency that creates the Order's context.	To participate in the exhilaration of winning as a team.	To discover profound hope in anticipating the future.	To experience belonging to all of history.
STYLE	The Poet	The Saint	The General	The Sage
METHOD EMPHASIS	Intellectual	Social	Spirit	Presencing
HISTORIC FOCUS OF WISDOM	RS-I Imaginal Ed. CS-III A H.D.T.I. ES-I (Psych/Art) CS-I Vocational J.L. (N.T.) (O.T.) (Church History)	Soc/His Com/Polis L.E.N.S. CYF CYF Pedagogy	UR Images Nation/World Ecumenical Dialogue HD-I Practical Pluraformity	Imaginal The lab Education methodology Training Symposia Track

CLAIMING THE WAY: THE YEAR OF THE ORDER COUNCIL

Curriculum Rationale

Phase I - 1983-84

Quarter II DEFINING OUR IDENTITY			Quarter III DEMONSTRATING CORPORATE POWER			Quarter IV OPENING NEW PATHWAYS			Quarter I RECREATING PRIMAL COMMUNITY		
Exploring Our Foundations Wk 1-6	Releasing Individual Excellence Wk 7-13		Implementing Social Change Wk 1-6	Structural Change Victories Wk 7-13		Religious Heritage Wk 1-6	Profound Pluriformity Basis Wk 7-13		Manifesting the Learnings Wk 1-6	Launching the Journey Wk 7-13	
October	November	December	January	February	March	April	May	June	July	August	September
3 - 9 Global Space	31 - 6 The Christian Heritage	28 - 4 Order Polity	2 - 8 Dynamics of Revolutionary Change	30 - 5 The IERD	27 - 4 Global Village	2 - 8 Life Of Jesus	30 - 6 The Third Wave	28 - 3 Exploring Brown Ur	THE WONDER OF OUR TIME C A M P N E W O R D E R	30 - 5 New Hope	27 - 2 New rder
10 - 16 Community Reformulation	7 - 13 Vocational Journey Lab	5 - 11 Health & Nutrition	9 - 15 Heroes Lab	6 - 12 Corporate Style	5 - 11 New Polity Forms	9 - 15 Ecumenical Dialogue	7 - 13 Nation & World	4 - 10 Exploring Black Ur		6 - 12 New Earth	3 - 9 Creating The Covenant
17 - 23 Order Missional Family	14 - 20 Academic Skills Lab	12 - 18 Personal Style Lab	16 - 22 Celebration Corporate Arts	13 - 19 Corporate Patterns	12 - 18 Economic Self Sufficiency	12 - 18 Profound Humanness Qualities	14 - 20 Exploring Red Ur	11 - 17 Exploring Tan Ur		13 - 19 New People	10 - 16 New Social Vehicle
24 - 30 RS - I	21 - 27 Recovering Extended Family	19 - 25 Celebration of Hope	23 - 29 Winter Fest	20 - 26 Global Information Exchange	19 - 25 Revolutionary Decision Making	23 - 29 The Pluriform Statement	21 - 27 Exploring White' Ur	18 - 24 Exploring Yellow Ur		20 - 26 New Family	17 - 23 Cultural Studies I
		26 - 1 Celebrations: New Year			26 - 1 Uptown Service			25 - 1 Graduation Transition			24 - 30 Historical Time
School Holidays: Columbus Day - Oct. 10 Veterans' Day - Nov. 11 Thanksgiving - Nov. 24-25 Christmas Vacation - end of day Dec. 23 - begin Tuesday Jan. 3			Noon Dismissals: October 12 November 16			School Holidays: M.L. King B-day - Jan 15 Teachers Inst. Day - Jan 27 Lincoln's B-day - Feb 13 Washington's B-day - Feb 20 Noon Dismissal: February 29				School Holidays: Memorial Day - May 28 Teachers Inst. Day - June 14 Spring Vacation - end of April 13 to begin April 23 Noon Dismissals: April 11 Summer Tentative Closing - June 15	

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EMERGING GENERATION CARE STRUCTURES

EVENT	TIME	SPACE	STAFF	EXCEPTIONS
Worship Breakfast	6:00am 6:30am	Great Hall Floors 5, 7, & 8	Parents Guild 2/floor (food delivery cook guild)	6th graders w/nexus
To and From School	8am 2:30pm	3rd Floor	Phase I - 1 person	
Demonstration Infant, Mini, and Pre-schools	8am to 5 pm	3rd Floor	Phase I - 4 people	
School Liaison	Daily	3rd Floor	Phase I - 1 person	
After School Program	2:30pm to 4:45pm	3rd Floor	Phase I - 2 people	
Dinner	4:45 to 5:30pm	Floors 5, 7, & 8	Guild 1/floor-Phase I-1 (food delivery by the Wonder Guild)	
Childwatch	6:30pm to 9:30pm Bedtimes: 7:30-0-3rd 8:30-4th-5th 9:00-6th	Floors 5, 7, & 8	Guild 2/floor	
Week II Plan Implement	Noon Fri. staff mtg on 3rd floor 5pm Fri to end adult HC	House Church, Breakfast & Dinner on floors; Lunch on 3rd	Phase I plus seven nexus adults	6th graders w/nexus

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Rational Objective: To prepare for future roles in a pluriform order.

Existential Aim: To experience the initiation and affirmation of the new day.

Time Flow

Construct

6:00

Daily Ritual with parents

6:30

Breakfast:

CHILD HOST: Lead 2-3 songs
Team Accountability/Absolution

7:15

Breakfast Ritual
Meal Dedication; Let us Feast
ADULT TCHR: Religious Life Curriculum; see Rationale/Lesson Plans
CHILD HOST: Announce Team Responsibilities - Clear/Set
Send Out
Closing ritual

7:20

Preparation for the Day-

7:30

Clean Rooms, Make Beds, Brush Teeth, Prepare Materials for School
Parental Care for Children till 8:00

CURRICULUM THEME

ACTIVITIES BRAINSTORM

RELIGIOUS SKILLS (3 months)

Rat'l Obj: In the Year of the Order Council to learn group leadership and priorship skills for future roles in the Order.
Exist Aim: to have them experience the power of being a communicator in the front of a group who can create necessary contexts and rituals.

Leading opening/closing rituals
Creating Send-outs
Memorizing/Creating Absolutions
Creating Meal Dedications
Writing Prayers
Leading Songs with PZAZZ
Using Public Voice/Gestures

CLASSICAL RELIGIOUS SCRIPTURES (6 months)

Rat'l Obj: In the Year of the Order Council to have the children know the historical saints, heroes, symbols stories and wisdom from the past expressed in the world's greatest scriptures.
Exist Aim: To have the children feel at home and enjoy the different traditions and struggles of Those Who Care in the spirit journey who came before them.

Three Months: Judeo/Christian Heritage, Three Months: Other Heritages

Old and New Testament
Koran
Bagdavita
Confucious/Lao Tzu

CLASSICAL RELIGIOUS FORMS (3 months)

Rat'l Obj: In the Year of the Order Council to give the E.G. a chance to commit to memory the profound religious summary poetry of the ages that they can transpose all their life.
Exist. Aim: To have fun memorizing and transposing the great classical religious codes.

One Half J-Christian/ 1/2 Other Lord's Prayer, Apostles Creed
10 Commandments, Golden Rule, Beatitudes, Psalms 1,23,100, Books of the Bible, Dove, Fish, Cross/Empty Tomb, Bread, Wine, Shema, Torah, Incense, Call to Miharret, 5 Muslim Pillars, Eight-fold path, Muslim-Hindu Gold. Rul etc.

Rational Objective:
To become aware of current
global news.

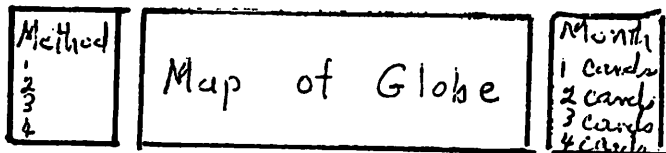
Existential Aim:
To experience a celebration of and
absolution on the day.

Time Flow	Construct
4:45	Children arrive on residential floors
5:00	Child host: 1. Two or three songs 2. Team Accountability/Absolution 3. Dinner Ritual 4. Meal Dedication
5:10	Guild Adult: : Global News Workshop (See method and wall decor What happened to you today that...? below.)
5:25	Child host: 1. Announcements of team responsibilities 2. Send-out 3. Closing ritual (See breakfast page for an example of the format procedures.)
5:30-6:30	Family Hour (Recommend bed prep of infants and minis.)
6:30	Child Watch: 1. Parents report homework assignments and special bedtime needs to adult. 2. Children do homework, straighten personal space, brush teeth and necessary bathing. 3. Adults assist with homework, guide bedtime preparations and honor parent designated bedtime hour.

The Method

Wall Decor

1. What news events are happening in the world today? What is going on in the world today?
2. What would _____ say about it? (a grandmother, person in China, banker, policeman, your teacher, friend, etc.) i.e., stand in another's shoes.
3. When have you heard about other events like this? other experiences like this?
4. What are you going to watch for?



1. Write event on card and place on map.
2. Save cards for each week.

This is an example of the procedures for Breakfast:

- Adult Teacher: 1. See that the room & tables are set intentionally
- Child Host: 2. Child Host: leads group in singing (teacher assists)
- a. Song Context: One thing that helps me start the day is to look out as far as I can see. This morning I watched cat walking carefully on top of the roof. How did he get there- a real mystery to me. He was on top of the world! for him.
 - b. Let's sing: "Top of the World"
 - c. Remember at camp we sang Rainbow Trail? Let's celebrate the dreamers and musicmakers of our day as we sing it.
3. Hold Accountability and Absolution.
- "Let the Emerging Generation of the ____ Floor account for their presence by teams.
- "Team ____ assumes responsibility for the care of its members, and reports that Gloria is sick and Josh is absent and needs to be checked on, and the rest are present."
- Team ____ (Similarly accounts)
- Absolution: (Note the pattern) Life is broken, nevertheless, we are free to live.
4. Lead Ritual:
- "Rejoice, give thanks, it's a great new day."
"It's a great new day, indeed."
"This is Life."
"Be it So."
5. Meal Dedication:
- "Let us eat this meal on behalf of the suffering people (pt. to news card on map) of Chad who do not have enough wells and water to quench their thirst."
6. Welcome any guests. Invite to feast-
"Let us feast."
- Adult Teacher: 7. Breakfast Curriculum: Adult Teacher assigned (1 of 2) conducts the assigned lesson from the Religious Life Curriculum (with drama and enthusiasm!)
- Child Host: 8. Child Host: Ask for and make announcements (Teacher helps here in clarifying team tasks)
9. Send Out: (Note the form)
"I send you out to care (or be conscious of, or have courage to, or to be creative) for others this day, by doing our best."
10. Closing Ritual:
- "These are the times."
"We are the People."
"This is Life."
"Be it So."

EMERGING GENERATION

<u>Name</u>	<u>Room</u>	<u>Grade</u>	<u>Name</u>	<u>Room</u>	<u>Grade</u>
Barnes, Jonathan	818	3	Packard, Truman	769	6
Bushman, Aaron	769	4	Patterson, David	513	1
Bushman, Justin	763	1	Patterson, Miriam	517	5
Bushman, Mark	763	Mini	Paul, Shane	759	4
Fisher, Aidan	568	2	Paul, Sheron	768	6
Fisher, Ajit	568	6	Philbrook, Leroy	837	3
Gayton, Kareemah	525	4	Philbrook, Mathew	837	Pre
Gayton, Robert	523	3	Philbrook, Micah	837	K
Gayton, Safiyya	525	4	Rebstock, Peter	507	5
Hajega, Christina	714	Mini	Rosario, Kalulu	872	4
Hajega, Jacqueline	715	2	Rosario, Tuskar	872	2
Hajega, Moses	714	Pre	Rosario, Wanjico	869	5
Hajega, Susan	715	1	Scharko, Marilyn	868	Pre
Hawley, Marisa	578	6	Scharko, Nicole	868	Mini
James, Kavitha	567	3	Shankland, Robert	513	Pre
Jones, Rachel	816	K	Shaw, Jeremiah	717	3
Jones, Teresa	816	6	Shaw, Nathan	717	K
Lazear, Esther	823	4	Silk, Francis	5th	3
Lazear, Naomi	823	3	Silk, Joseph	5th	3
Marley, Sara	825	Inf	Silk, Neritha	5th	2
Marsh, Daniel	508	Mini	Silk, Pauline	5th	Mini
Marsh, Julia	510	1	Slicker, John	853	2
Miesen, Rachel	768	6	Spencer, Asha	812	Inf
Montgomery, Timothy	533	Mini	Spencer, Sonya	812	Inf
Packard, Maicah	761	Pre	Williams, Daniel	876	6

STUDENT HOUSE

Ballard, Chris	Mann, Matthew
Crocker, Ben	Oyler, Nathan
Crocker, Jon	Paul, Sherylin
Early, Laura	Pennington, Angie
Farrar, Jessica	Randolph, Christie
Gilbert, Luke	Rettig, Dirk
Harris, Melanie	Roberts, Jeff
Hawley, George	Salmon, Julie
Jayasakara, Naomi	Silk, Rupert
Jinks, Robert	Sharp, Otto
Kucera, Karen	Troxel, Jon
Lindblad, David	Wilkerson, Jill
Lingo, Adam	Williams, Elizabeth
Lush, Jack	

1. In order to provide safety outdoors, children under age 8 will go outside with an adult during the day. Older children will go outside with a companion during the day. All children will be accompanied by an adult at night.
2. In order to care for children, guard the professional image of office space and care for the building's resources, children will use the kitchen, laundry, offices and other public areas on the first floor with written permission.
3. In order to care for corporate space, children will clean up after using the kitchen or cafe.
4. In order to ensure respect for office and mail box space, children will refrain from going to the mailboxes unaccompanied.
5. In order to honor designated training centre space, children will remain off of floors 4 and 6 unless their families are temporarily housed there.
6. In order to enable Phase 1 travel to and from structures, ages over 6 years are allowed to use the elevator, but not excessively, and ages 6 and below need to be accompanied by an adult.
7. In order to assure effective care for emerging generation during family time, children may be on third floor by invitation only during that time.
8. In order to monitor third floor TV space, permission of usage is needed by Phase 1 staff.
9. In order to enable safety of all individuals in the building, running, ball playing, bicycle riding, roller skating, the use of skateboards and large wheeled vehicles are not permitted inside.
10. In order to allow Phase 1 use of computers, to protect our critical business equipment and to maintain a helpful working environment on the first floor, there is a computer room for Phase 1 use on the third floor, coordinated by the Phase 1 staff. E.G. may use the first floor computers only during designated family times and only under the active supervision of parents or guardians. During Day I business hours the first floor computers are for business use only, and business use takes priority at all times.
11. In order to honor the family, families or appointed guardians are responsible for children during family time.

STUDENT HOUSE

1. In order to monitor phone usage costs, the WATS line will be use only with the written permission of faculty.
2. In order to ensure effective hosting and building security, guests of the Student House are allowed with permission of the faculty. Guests should wait at the front desk for faculty OK and student escort.
3. In order to enable appropriate preparation and sleep time, Student House residents need to be on the third floor by 9:00 p.m.

Call to celebrate the house church by singing.

Accountability by Teams

Absolution

Light Candles "In the name of the Father" (center candle) Children repeat each line
"In the name of the Son" (right candle)
"In the name of the Holy Ghost" (left candle)

Be seated

Story Witness- Host dramatically tells a story (Bible, life, saint),
grounding the Word through the ritual of the common meal
RS-1 Sunday noon ritual of breaking bread and spilling out the water
relating it to the lives and experiences of the children.

Meal Dedication - "Let us eat this meal..."

Welcome guests

Let us Feast

Celebrations Context is: the Church always celebrates
Individual (birthdays)
Family
Movement

Reports From the mission in the world
School
Week II
Global Order

Announcements Clearing procedures
After House Church plans

Use singing to mark
celebrations and
receive reports.

Accountability: Have you been faithful to your decision to be the church this week?

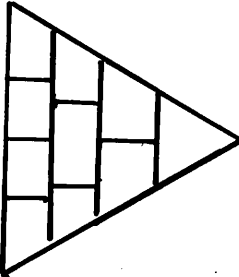
Absolution

Send out

Extinguish candles "In the name of the Father"...

The Lord be with you

HOUSE MEETING PROCEDURES

<p>BOARD</p> <p>GUIDELINES (Probably butcher paper and marker)</p>	 <table border="1" data-bbox="835 331 1513 558"> <thead> <tr> <th>Great Week of ... 10</th> <th>Great Week of ... 11</th> </tr> </thead> <tbody> <tr><td> </td><td> </td></tr> <tr><td> </td><td> </td></tr> <tr><td> </td><td> </td></tr> <tr><td> </td><td> </td></tr> </tbody> </table>	Great Week of ... 10	Great Week of ... 11								
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<p>CENTRUM</p> <p>PRIORITIES</p>	<ol style="list-style-type: none"> 1. Song & Context for meeting 2. Review the contradiction statements from our last 2 GOR w/shps 3. Divide into posts -- decide the 3-5 priorities for next 2 weeks 4. Pull together as Centruns (3 or 4) and decide on the 10 priorities for the whole and fill in a butcher paper "thrusts" chart and post at front of the collegium room. Also discuss recommendations for collegiums or task forces etc. 5. Each Centrum report -- After each report, ask for questions of clarity & implications 6. Intuitively gestalt from the 30 priorities to "the" 6-10 priorities for the Nexus House for the coming 2 weeks, and fill in the chart (preferably butcher paper). Then call for the proposed content of house & guild collegiums, and write list on the board (or directly onto the 2-week calendar. 	<p>10min</p> <p>5</p> <p>10</p> <p>15</p> <p>15</p> <p>10</p>									
<p>HOUSE</p> <p>REPORTS</p>	<ol style="list-style-type: none"> 1. Call for update reports from: Self-Support, Ventures, Commissions & designated T/Fs 2. After each, ask for questions of clarity, "on-target-ness", & issues for the future 	<p>25</p>									
<p>ISSUES</p> <p>WORKSHOP</p>	<ol style="list-style-type: none"> 1. Review context below, and allow 5 minutes for solitary brooding "This 'issues' component of the house meeting is not the time to build models, but rather a time to either propose them, or consense on a time or mechanism for their creation. Therefore, we desire issues to be expressed in a way that points to their resolution -- such as the following: In the arena of _____, the issue is _____, which may be dealt with by _____, which could be scheduled for implementation or presentation or decision by _____." Hopefully, this can become the form that any issue will be presented in, whether to the whole hse mtg, the priory or a T/F." 2. Invite issue/proposal statements to be read aloud. 3. Corporately reflect on which issue/proposals are crucial to our life and mission during the coming 2 weeks. 	<p>5</p> <p>5</p> <p>5</p>									
<p>CALENDAR</p> <p>DESIGN</p>	<ol style="list-style-type: none"> 1. Refer to the 2-week Calendar on the board (or butcher paper), and enter the "givens" or previous items of consenses-- T/Fs key events, celebrations, family night, week II design, etc. 2. Name where possible the content of House & Guild gatherings, and the agenda for other meetings or task forces. 3. Reflect on the calendar and Name each week on the chart. <p>Call for announcements and then send the group out</p>	<p>15</p> <p>2hrs</p>									

NAME	ROOM	GUILD	CEN	TRACK
Addington, James Robert	834	V		Mgt
Albright, Louise	772	II		Dev
Allan, David	775	III		Res
Allen, Stephen	866	III		Res
Ariel, Sandy	709	III		Trs
Baines, Dorothy	745	V		Mgt
Barkony, Barbara Meier	710	CON		Ops
Barkony, Donald	710	I		Res
Barnes, Daudi	537	III		Trs
Barnes, John R.	819	III		Ops
Barnes, Linda	819	V		Mgt
Barr, Janet	516	IV		Mgt
Boivin, Christopher	547	III		Res
Bushman, Donald	765	IV		Mgt
Bushman, Mary Laura	765	II		Res
Clements, Jesse	817	II		Mgt
Clements, Mollie	817	II		Res
Compton, Betty	807	IV		Mgt
Cousineau, Paige	570	IV		Ops
Cramer, Mark	572	III		Res
Crocker, Joseph	774	II		Res
Crocker, Marilyn	774	II		Ops
Crow, Karen	709	III		Trs
Crow, Stanley	300	III		Ops
Dowsett, Dierdre	836	III		Ops
Dowsett, Phillip	836	PAN		Pan
Edwards, Bill	400			Trs
Elizondo, Antonio	505	II		Ops
Elizondo, Edith	505	II		Ops
Fisher, Kenneth	570	V		Res
Ford, Michael	837	V		Trs
Fouts, Russell	773	V		Mgt
Fraser, Nancy	839	V		Mgt
Funk, Richard	865	III		Res
Gayton, Paula	527	III		Res
Gooch, William	564	I		Dev
Griffin, Carol	813	III		Trs
Grow, Bradford	541	III		Res
Grow, Ian	535	III		Res
Grow, Nancy	755	II		Res
Grow, William	755	IV		Ops
Hahn, Shelley	575	IV		Res
Hajega, Augustine	714	III		Ops
Hajega, Juddy	714	V		Mgt
Hart, Alison	867	V		Mgt
Haug, Helen	863	II		Ops
Hawley, Barbara	580	V		Mgt
Hawley, Robert	580	III		Res
Hayes, Kaye	723	II		Res
Hickey, Deanna	707	III		Trs
Hickey, Sheghlah	733	III		Res
Hilliard, Aimee	747	IV		Mgt
Hilliard, Frank	747	IV		Mgt

NAME	ROOM	GUILD	CEN	TRACK
Howell, John	815	V		Mgt
Hunter, Eugene	741	III		Res
Hutcheons, David	537	V		Mgt
Hutcheons, Sook Ja	537	V		Mgt
James, Anita	864	III		Res
James, Hemalatha	565	II		Res
James, Prabhaker	565	III		Res
Jayasekara, Augusta	719	II		Ops
Jayasekara, Titus	719	II		Ops
Jewell, Diane	851	III		Trs
Jewell, Mark	841	II		Res
Jewell, Russell	543	III		Res
Johnson, Byrne	551	IV		Mgt
Johnson, Carole	551	II		Ops
Jones, Linda	811	II		Ops
Jones, Richard	811	I		Dev
Knutsen, Andrew	740	I		Dev
Knutsen, Margynel	512	III		Ops
Knutsen, Kent	738	III		Trs
Kock, Symond	574	III		Res
Lazear, David	821	II		Ops
Lazear, Margaret	821	II		Ops
Lee, Jong Min	735	IV		Mgt
Longacre, Tracy	770	II		Res
Lush, Tim	840	CON		Con
Marley, Darrell	825	V		Mgt
Marley, Susan	825	III		Ops
Marsh, Catherine	506	I		Dev
Marsh, Roger	506	IV		Mgt
Mathews, Lyn	400			Trs
McCleskey, David	553	II		Res
McCleskey, Donna	553	I		Dev
Miesen, Laura	764	IV		Mgt
Montgomery, John	529	I		Dev
Montgomery, Judith	529	II		Ops
Morrill, Dolores	561	I		Dev
Morrill, Justin	561	I		Dev
Neuwirth, Thelma	711	III		Ops
Novel, A.M.	573	I		Dev
Nyapoudi, Agack	569	CON		Ops
Packard, George	300	III		Ops
Packard, Keith	300	III		Ops
Patterson, Thea	511	I		Dev
Patterson, John	511	PAN		Pan
Paul, Vivian	766	I		Dev
Pesek, Betty	400	I		Dev
Philbrook, Elvagene	300	III		Ops
Philbrook Jr, LeRoy	300	III		Ops
Pierce, Carol	729	PAN		Pan
Pierce, Joseph	729	II		Ops
Price, Patricia	737	I		Dev
Price, Thomas	737	I		Dev
Raschke, Donald	566	V		Mgt

NAME	ROOM	GUILD	CEN	TRACE
Rebstock, David	509	IV	Mgt	
Rebstock, Ellen	509	II	Ops	
Rebstock, Tim	537	III	Trs	
Rettig, Jessica	813	III	Trs	
Reynolds, Phoebe	514	III	Ops	
Rivas, Eliseo	713	III	Ops	
Rivas, Geronima	713	III	Ops	
Rosario, Alberto	874	V	Trs	
Rosario, Hawa	874	IV	Trs	
Scharko, Kathy	870	IV	Mgt	
Shankland, Eunice	515	PAN	Pan	
Shankland, Sherwood	515	I	Dev	
Sharp, Basil	705	V	Dev	
Sharp, Jane	707	III	Trs	
Sharp, Marie	705	III	Ops	
Shaw, D. Michael	718	V	Mgt	
Shaw, Michael	771	IV	Mgt	
Shaw, Molly	718	V	Mgt	
Silk, Jack	406	II	Trs	
Silk, Neibaj	406	II	Trs	
Sims, Richard	576	I	Dev	
Slicker, Phyllis	855	IV	Mgt	
Slicker, Tina	851	III	Trs	
Slicker, William	855	I	Dev	
Smith, Arthur	805	IV	Mgt	
Smith, Jean	805	IV	Mgt	
Spencer, Laura	812	II	Res	
Spencer, Raymond	812	I	Dev	
Stanfield, Jeanette	518	IV	Mgt	
Stanfield, Robert	518	CON	Ops	
Taffesse, Michael	857	IV	Res	
Thomas, Noel	777	I	Dev	
Tippett, Judith	835	I	Dev	
Tippett, Michael	835	I	Dev	
Tomlinson, Margie	743	II	Ops	
Townley, Katherine	843	I	Dev	
Townley, Phillip	843	II	Ops	
Turner, Sharon	721	CON	Res	
Vance, Cynthia	809	II	Ops	
Vance, Robert	809	PAN	Pan	
Ward, Emanuel	519	III	Trs	
Welch, Catherine		II	Trs	
Welch, Mark		V	Trs	
West, Donna Marie	813	II	Ops	
West, George	813	II	Ops	
Whitney, Mark	577	III	Trs	
Williams, Bruce	871	V	Mgt	
Wisman, Linda	833	I	Dev	
Woodward, Kevin	736	III		
Wright, Stuart	519	III	Trs	
Yallop, Anne	521	I	Dev	
Yallop, Robert	521	I	Dev	
Youssef, Samia	423	III	Trs	

ASSIGNED TO NEXUS...NOT RESIDENT.....

NAME	CEN
Caruso, Raymond	Ops
Hanson, Mirja	Dev
Hanson, Samuel	Dev
Mann, Clarence	Dev
Mann, Marianne	Dev
Moffett, Donald	Dev
Moffett, Mary Warren	Ops
Pesek, Martin	Ops
Philbrook, Paula	Res
Phillips, James	Dev
Phillips, Laverne	Ops

Chicago
Nexus
House

Context for New Arrivals and
HOSTELRY PROCEDURES

HOUSE COMMISSIONS

Quarters I-II
1983-84

Global Continuum personnel and others known to be arriving this year have already been assigned to rooms on 5th, 7th or 8th floor and to guilds as appropriate. All order members, upon arrival, receive the following:

- a room assignment,
- a guild assignment (I-V, Continuum, Panchayat),
- a centrum or task force assignment.

Non-order guests will be noted on a hostelry log at the front desk and given a room assignment by the center services post either to a guest room on a residential floor or to a space on one of the training center floors (4 or 6).

Upon anyone's arrival who has not made advance arrangements, center services and the priory shall be advised as soon as possible, to ensure that no building occupant is outside a self-conscious care structure.

Of course anyone who arrives shall be warmly welcomed and graciously hosted.

(to be assigned)