

**GLOBAL PRIORS' COUNCIL**

**1980**

**BOOK II**

## BOOKS I and II

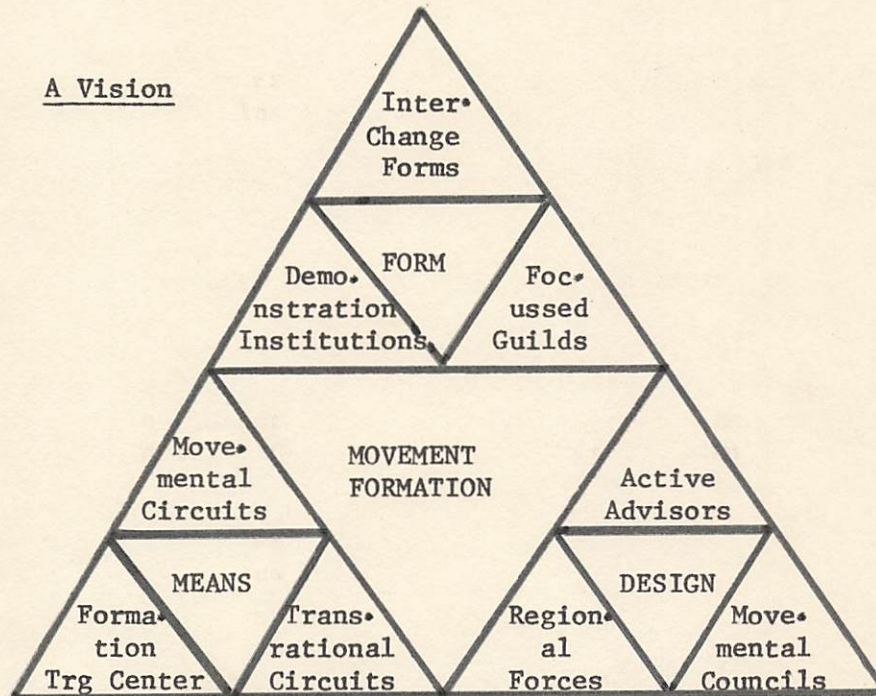
The Global Priors Council 1980 Books I and II are the working consensus of the Council. They represent the practical products of 10 days of intense work by representatives from each of the areas that the Institute is working in. Book I is the consensed on models for 1980-81 which will be implemented in the Houses. Book II represents models that were not consensed on or back-up materials for consensed on work in Book I.

Both books are divided into the Three Master Strategies of Manifestation, Declaration and Formation. In Book I the first part is on these Master Strategies.

SECTION I: MANIFESTATION

- Part 1 The Region
- Part 2 The Human Development Zone
- Part 3 Replication
- Part 4 Global Coverage

The major intent of the Master Strategy "The Practical Manifestation of the New Society" is to bring into visibility a manifestation of the New Social Vehicle in the activated regions of the globe. This includes work on the Region, the Human Development Zone, Replication and Global Coverage.

A Vision

## Contradictions:

1. Ungrasped social change
2. Inadequate training tools
3. Fragmented Interchange Systems
4. Inadequate Framing Methodologies
5. Narrow Movement Images
6. Unformed mythology
7. Limited Advisor Formation Methods
8. Limited compelling rationale for Movement Formation Engagement
9. Unfocussed Logistics Mechanisms

This group has the basis of a releasing story for movement formation at this particular point in history.

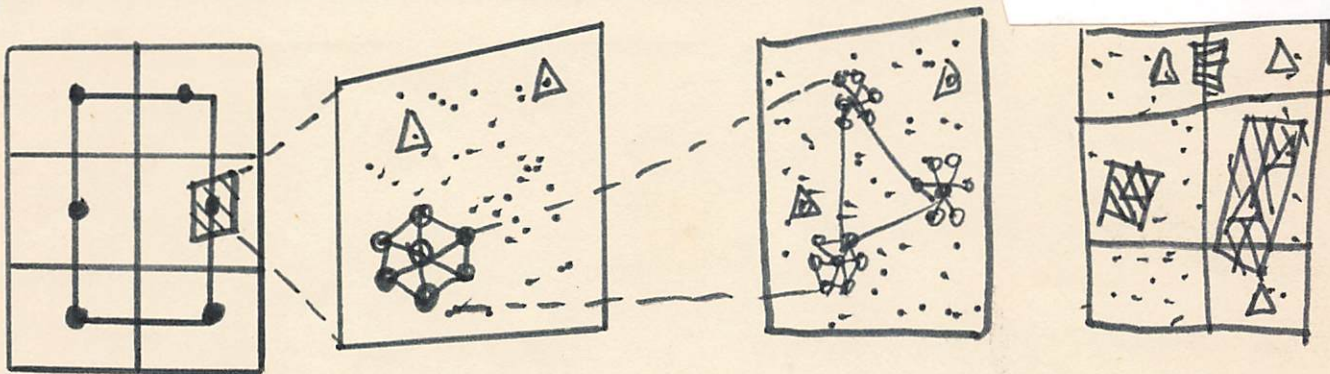
- a. The Times
- b. A new image of the movement
- c. Broadening and deepening what is already there.

This work is a contribution toward focussing our thrust into Movement Formation this year.

THE HUMAN DEVELOPMENT ZONE

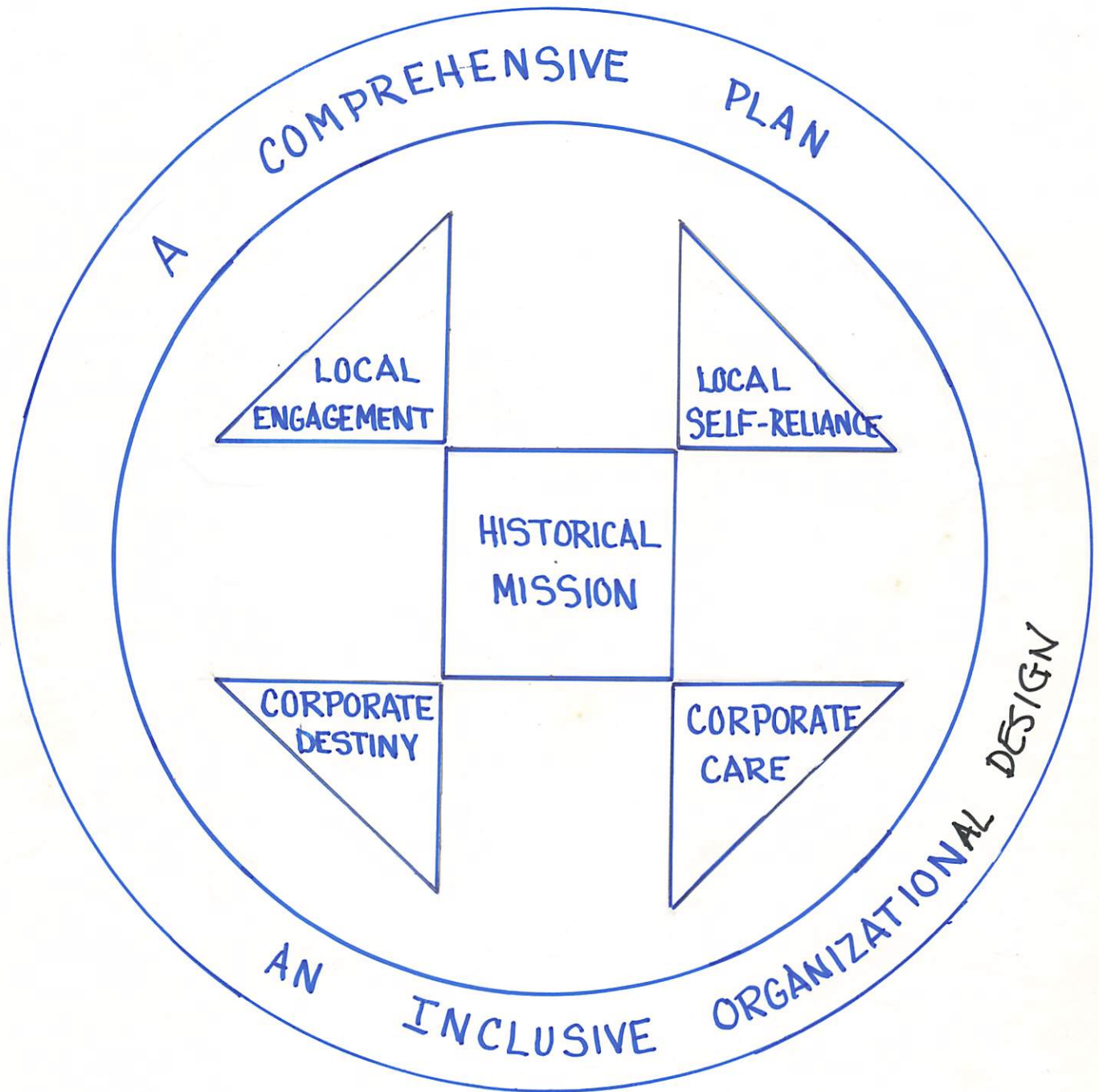
Chicago

THE FOUR PHASES			
I	II	III	IV
SPINNING THE WHOLE REGION	LAUNCHING THE ZONE	COMPREHENSIVE ZONE ACTUATION	SPONTANEOUS LOCAL ACTIVATION
METRO CIRCUITS LAUNCH	CROSS SECTOR ADVOCACY	EXTENDED DEMONSTRATION SIGNS	COOPERATIVE DEMONSTRATION STRUCTURES
HOLD REGIONAL CONSULT	HDZ INITIATION CONSULT	COOPERATIVE STRUCTURAL LINKAGES	INCLUSIVE ORGANIZATIONAL OPERATIONS

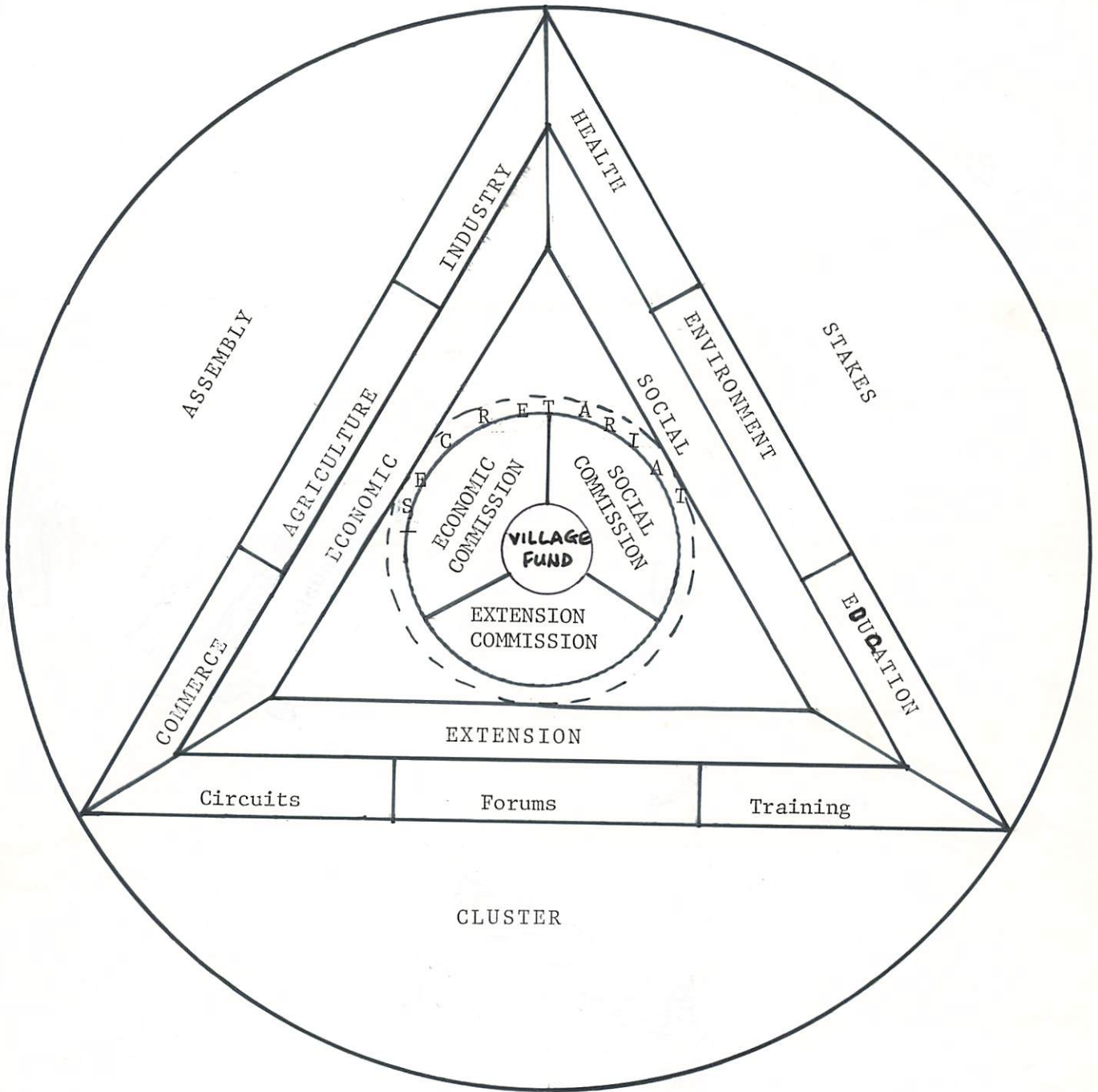


IDENTIFY THE ZONE	PRIMARY CLUSTER FORMULATION	EXPAND THE AWAKENMENT	SUSTAINED & GUIDED SPONTANEITY
LAUNCH THE AWAKENMENT	ORGANIZE THE FORCES	EXTEND THE CLUSTERS	EXPAND STRUCTURE DEMONSTRATION
INITIATE THE FRAME	IDENTIFY DEMONSTRATION STRUCTURES	ESTABLISH STRUCTURE LINKAGES	INCLUSIVE ORGANIZATIONAL OPERATIONS

PILLARS OF VITAL DEMONSTRATION COMMUNITY



DEMONSTRATION COMMUNITY ORGANIZATION CHART



THE ACTIVATED REGIONAL HUMAN DEVELOPMENT ZONE

THE FOUNDATIONS OF MOVEMENT BUILDING

INCLUSIVE FLANKS

PRIMAL FOCUS

I. IMPLEMENTING FORCES

IV. ACTUATING FRAME

II: AWAKENMENT LOCI

A. OPERATIONS OFFICES

A. PROGRAMME ADVOCATES

B. LOCAL COMMUNITIES

A. SELECTED CONSTITUENCIES

C. ESTABLISHED SECTORS

THE RELIGIOUS HOUSE CIRCUITRY

THE LOCAL METRO TEAMS

THE GLOBAL GUARDIAN NETWORK

B. TASKS UNITS

A. SOCIAL GUILDS

C. COOPERATIVE STRUCTURES

B. ADVISORY LIASON

B. EXTENDED COMMUNITIES

III.

DEMONSTRATION SIGNS

BUILDING THE REGIONAL  
CAMPAIGN MYTHOLOGY

STEPS FOR A CORPORATE EXERCISE IN CREATING THE CAMPAIGN MYTH THAT CAN BE USED AT REGIONAL COUNCILS OR OTHER REGIONAL GATHERINGS WHERE STRATEGIC PLANNING IS BEING DONE.

THE  
MOVEMENTAL  
POSITION

1. HISTORIC ACCOMPLISHMENTS: List the accomplishments of the movement over the past 4 years.
2. FORCES ANALYSIS: List the movement events and all the people who have emerged.
3. FRAME OBJECTIFICATION: List movement supporters by their degree of participation in the 4 sectors, Public, Private, Voluntary and Local.
4. GLOBAL REGIONAL SCREEN: What has been the consensed global form of campaign in the past year.

THE  
LOCAL  
FOCUS

5. HISTORY REVIEW: List campaign victories in past year and present advantages from them.
6. REGIONS RELATION TO GREATER GEOG. How has the region participated in larger geographical context?
7. REGIONAL VISION 4YRS/1YR: Rehearse the Regional Vision which was stated at the previous council or consult.
8. HUMAN CONTRADICTION: What is blocking people's participation in the decision making of their community.

THE  
MYTH  
ELEMENTS

9. HOPEFUL ADDRESS TOWARD CREATING A SLOGAN: which reveals a new possibility.
10. GEO-SOCIAL PICTURE TOWARD CREATING A SYMBOL: which gives imaginal form to the slogan.
11. PAST - PRESENT - FUTURE STORY toward a statement which captures the urgency of the moment and rehearses the necessity of this campaign for the future.
12. CREATE A SONG toward a corporate articulation of the death ground.

1. The Global Urban HDZ will be rooted in the Regional House Mission. The four basic tools of Awakening, Demonstration, Formulation and Framing (which includes funding) as described in the Regional Inclusive Impact Document are applied to a city. The city may be analagous to a Human Development Zone comprising a portion or the whole of a Metro in a Region or (Area). Inclusive Impact may be Inclusive of neighborhoods or suburb. In any case golding the communities of an Urban HDZ is as important as County Coverage used in 1976. If your city already has a demonstration project or cluster, the extension of that demonstration is toward the Awakening Campaign in that Urban Zone. If there is no Demonstration the Inclusive Awakening Campaign will be the "way" of getting into the turf and bubbling up the potential demonstration communities. The Formulation of Forces and Frame are equally critical to the total task. Forces come from awakening and demonstration and are equiped and movementalized through engagement and reflections. The Frame is elicited through this care for the world and confidence in our approach as the way to a new earth.
2. The Global Urban HDZ Symbol intends to evidence the relations of Regions doing Intensive Urban moves (i.e. into demonstration level) and would be revised annually to reflect the extention of the web. Year one the five urban HDP's and their extension form the core of the symbol while 24 spokes symbolize the vision toward an urban HDZ in every time zone.
3. The Operational Modes
  - A. PRIMAL DEMONSTRATION MODE:

Common modes of operation and phasing of the urban web will include extension of the existing HDP through TM's and other programs the HDP is able to provide to their zone, then establishing clusters of demonstration communities in a series of waves, perhaps two the second year, four the third year and eight the fourth year.
  - B. AWAKENMENT EXTENSION MODE:

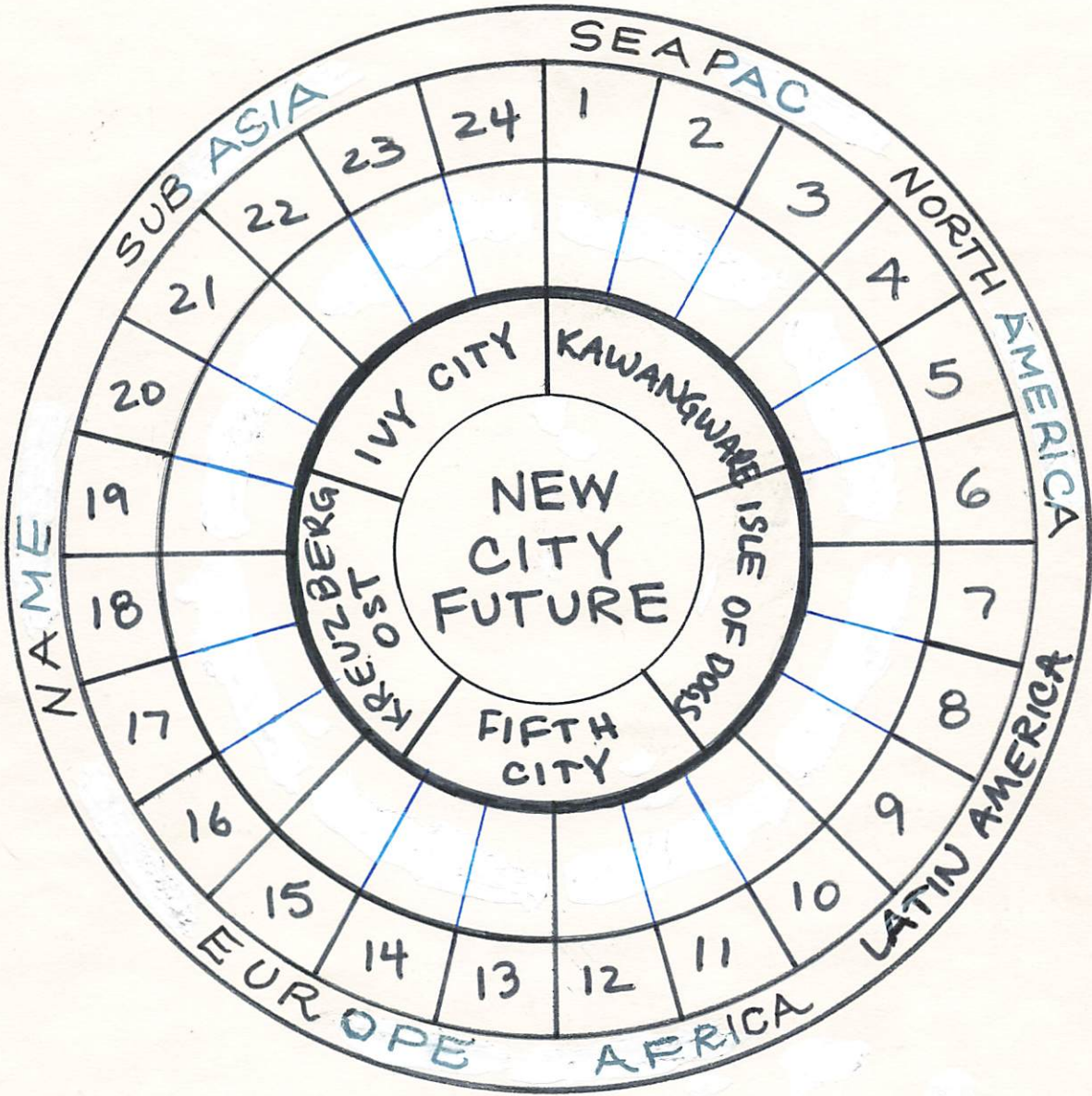
Each year a major focus of each of the urban projects would be a progressively more inclusive awakening campaign surrounding the whole HDZ.
  - C. FORCES FORMATION MODE:

The formulation of forces necessary for the urban web will happen initially through engagement in the annual awakening campaigns then by forming cluster cores around the expansion clusters, then creation and expansion of focussed guilds.
  - D. FRAME CREATION MODE:

The authorization and resource frame will be initiated through an HDP advisory board then expanding the self conscious guardian network around the demonstrations and eventually moving toward structural linkages of the various demonstration.
  - E. RESEARCH INTERCHANGE MODE:

Each year the demands on Research and Interchange of learnings and human resources will increase. The first year Projects and cities may do their own basic research and analysis independently and rely on a Newsletter " The Urban HDZ " to be their means of monthly interchange. As time and effort accelerate, however, interchange of consultants (eg. 5th Citizens to Cleveland and vice versa), Development PSU's and Assemblies on Continental, Area or single city Board and Urban Council will put attention on documentation and model building.
  - F. COMMON PLANNING MODE:

An annual global urban summit will be held with the representatives of each of the urban demonstration projects. The first year this would be held in Kruezberg Ost.



REPLICATION LEARNINGS  
CON'T

Chicago

19

FISCAL  
WISDOM

1. All villages need to know and participate in Village Financial Model and learn banking, annual budgeting and funding techniques
2. It's essential to symbolize village's participation and shifts in financial responsibility (Village finance office outside ICA House)
3. Link village directly to banks
4. Upfront funding essential
5. LENS is avenue to funding
6. Banks relate to the whole replication area with special concessions
7. Funding relies directly on the frame
8. Site visits are key to funding
9. It is possible to fund what you are doing anyway
10. Village and auxiliary must be trained in financial management
11. Matching fund schemes(including labor) are catalytic
12. Joint village economic ventures are advantageous
13. Accountability for major grants with on-time reports is key to further funding -- Assume designated monies will be audited
14. Imaginal Education is key to management training, e.g. post simple line charts of grants, loans, village contributions, etc. in management office

THE BLOCK - A COMPONENT OF THE NEW PHASE OF REPLICATION  
IN MAHARASHTRA

Chicago

21

PAGE 2 - continued

Therefore a catalytic agent's presence is necessary to train and motivate villagers and act as their liaison with other sectors.

## 5. COMPREHENSIVE DEVELOPMENT.

The screen of comprehensive development will be constantly used in the cluster approach as is being done in the 232 village projects. The focussed activity of each village in the cluster will be its unique thrust. The economic, social and human development programmatic activities will be the base of cluster development. Sector linkages will play a key role.

## 6. TRAINING AND MOTIVATION.

As catalytic agents, ICA:India will encourage both the direct and indirect training of the villagers. Direct training will be especially in the development of new skills, upgrading of old skills and planning methods. Indirect training will be the arenas of motivating and effective action, gaining of confidence and methods of consensus building and corporateness amongst the villagers. Involvement of ICA in this experiment will provide training and practical experience which will be used in the expansion of this approach in the future.

(The above description of the block component of the new phase of replication has been condensed from a paper written on the Sub-continent)

ONE EARTH - 324 REGIONS - 2,000,000 VILLAGES								
I EAST			II WEST			III SOUTH		
SUB-ASIA <sup>1</sup>	SEAPAC <sup>2</sup>	CHINA <sup>3</sup>	NORTH AMERICA <sup>4</sup>	EUROPE <sup>5</sup>	USSR <sup>6</sup>	LATIN AMERICA <sup>7</sup>	NAME <sup>8</sup>	BLACK AFRICA <sup>9</sup>

CHICAGO

INITIAL MODEL FOR UNPENETRATED AREA RESEARCH - BACK-UP SHEET

PROFILE	SELF-UNDERSTANDING	CONTRADICTIONS	TRENDS	BREAKTHROUGHS	POSSIBILITIES	RECOMMENDATIONS
Economic						
Political						
Cultural						

SECTION II: DECLARATION

Part 1 Global Profile

Part 2 Myth Dissemination

The major intent of the Ethical Declaration of the New Humanness is to impact the world with the authentic definitudes of profound living in the light of the moral issue of our times. This includes work on the Institute's global profile and myth dissemination.

The Post will research now available movement films and create a repository

b. Local Media Contexting

create (with professional help) methods for our staff at local levels to relate intelligently and effectively with local media personnel  
experiment this year with one or two major articles for publication in selected papers such as the New York Times  
prepare one documentary for public TV use

V. GLOBAL STRATEGY

Every RH will designate a single 'spokesman' relative to media relations  
Quarterly Conference calls will be initiated by the Global Profile Post to each Nexus (Operations Centrum) sharing timely public communication information and discerning future implications and strategies.

MYTH DISSEMINATION  
Screen For Myth Reflection

CHICAGO

31

ELEMENTS OF MYTH	IDENTIFYING POPULAR MYTHS	JOURNEY OF MYTH	EFFECTS OF MYTH
CRUCIFORM HAPPENING	LOCALLY GENERATED	SYMBOL GROUNDING	LOCAL PEOPLE TELL IT
ORIGIN/ DESTINY	GLOBAL IN IMPLICATION	SOCIAL PHILOSOPHY	LINKS THEM TO THEIR HISTORY
UNIVERSAL APPLICATION	FREIGHTED THRU MULTI MEDIA	SPINNING METHOD	PRONOUNCES SIGNIFICANCE
DEPTH CONSCIOUSNESS	CLAIMS THE FUTURE	DOCUMENTING RISE OF LOCAL MAN	LARGER THAN LIFE

SECTION III: FORMATION

- Part 1 Daily Ritual
- Part 2 Training Formation
- Part 3 Development ICA Fiscal

The major intent of the Vocation Formation of the New People is to establish a global network of people who are self-consciously vocationed to be the invisible college of the trans-establishment, engaged in the task of human development. The section includes the experiments in the daily ritual, training formation and the development dimension of ICA fiscal.

# THE DAILY RITUAL

## CREATE THE NEW WAY

*Tune: Find a Wheel*

### OPENING (Verses 1,2,3, and 4)

Winds of change are whirling round and round  
And a new world dawns; let everyone take heed  
Winds of change are whirling round and round  
And they call for all to risk a deed.

All the past is but a stepping stone  
on the trek into this present day  
But the future cries for something more,  
cries to all: create the new Way.  
Winds of change are whirling round and round,  
And I choose with those upon the Way.

What shall be, somehow, depends on me  
What I am, have been and now decide to be  
And all those, of Way, become my we  
And this we becomes the larger me.

We the Way, in time have ever been.  
With our now, we march toward yet to be  
Ever on, to forge the ever new,  
for Mankind in all history.  
What shall be, somehow, depends on me,  
And I'm one with those upon the Way.

### CLOSING (Verses 3,4,5, and 6)

What shall be, somehow, depends on me  
What I am, have been and now decide to be  
And all those, of Way, become my we  
And this we becomes the larger me.

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## JAPAN

*(Let the Community stand.)*

*Leader:* Let us stand before life as those who care  
for the world.

*Community:* Be it so.

*(Let the Community sing verses 1 - 4 of Create the New Way)*

ACT I: *L:* Life is never the way we want it.  
*C:* We refuse to accept its promise.  
*L:* Nevertheless we are free.  
*C:* Be it so.

*L:* Yield and overcome  
*C:* Bend and be straight  
*L:* Empty and be full  
*C:* Wear out and be new  
*L:* Have little and gain  
*C:* Have much and be confused

*L:* That is life  
*C:* Be it so

*(Let the community be seated)*

### Reading for the Day

*(Let the community stand)*

ACT II: *L:* This is the day we have on our hands.  
*C:* We give thanks for the life we have.  
*L:* This is our decision.  
*C:* Be it so.

*L:* Look, it cannot be seen —  
it is beyond form

*LEFT:* Listen, it cannot be heard —  
it is beyond sound

*RIGHT:* Grasp, it cannot be held —  
it is intangible

*L:* These three are indefinable; therefore,  
they are joined in one.

*LEFT:* From above it is not bright;

*RIGHT:* From below it is not dark

*LEFT:* An unbroken thread beyond description

*RIGHT:* It returns to nothingness

*LEFT:* The form of the formless

*RIGHT:* The image of the imageless

*L:* It is called indefinable and  
beyond imagination

*(Let the community be seated)*

### Address for the Day

*(Let the community stand)*

ACT III: *L:* We stand before the world and its needs.  
*C:* Let us give ourselves to the task.  
*L:* It is to build the Earth  
*C:* Be it so.

*L:* If you work by the Way,  
*C:* You will be of the Way  
*L:* If you work through its virtue  
*C:* You will be given the virtue;  
*L:* Abandon either one  
*C:* And both abandon you

*(Let the Community sing verses 3-6 of Create the New Way)*

*Leader:* Let us go forth to enact our care for the  
world.

*Community:* Be it so.

## INDIA

### READINGS FOR THE DAILY RITUAL

- Monday:** Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action;  
Into that heaven of freedom, my father, let my country awake.
- Tuesday:** Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But Man has also his higher instincts of sympathy and mutual help. The people who are lacking higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civilization who have this spirit of cooperation in them. So we find that from the beginning of history men had to chose between fighting against one another or of combining, between serving their own interest or the common interest of all.
- Wednesday:** Hold thy faith firm, my heart, the day will dawn.  
The seed of promise is deep in the soil, it will sprout.  
Sleep, like a bud, will open its heart to the light,  
and the silence will find its voice.  
The day is near when thy burden will become thy gift,  
and thy sufferings will light up thy path.
- Thursday:** Put a new heart into the people so that they can build for themselves. Teach them the value of cooperative action so they may put forward their united strength. Do not expect fame or praise in the undertaking. It will need patience, love and silent striving, but let one single minded resolution sustain you in all your work: the resolve that you will make it your life's mission to share in the sufferings of those who are the most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery.
- Friday:** When I sit by the roadside, tired and panting,  
When I spread my bed low in the dust,  
Let me ever feel that the long journey is still before me,  
Let me not forget for a moment,  
Let me carry the pangs of this sorrow in my dreams and in my wakeful hours.
- Saturday:** Be ready to launch forth, my heart!  
And let those linger who must.  
For your name has been called in the morning sky.  
Wait for none.

# The Daily Ritual

## INDIA

(Let the Community stand and sing first two verses of the song, "Creation")

### Creation

#### ENTRY (Verses 1 and 2)

A time to set forth a new demand,  
A time to look into the past,  
For without "what has been"  
There is no "yet to be;"  
Nothing that we do, then could last.

#### Refrain

We stand beyond our life and see,  
We stand beyond our death and really see  
What's required of Men who give their  
death to history;  
And it is now that we must do  
What other ones have always longed to see,  
To discover what's required of us to set Men free.

No more must Men live in poverty  
No more in strife and disarray  
For when all the Men create all the earth,  
That shall be the new day.

#### EXIT (Verses 3 and 4)

In those who choose to be all there is  
Pain and misery are past;  
Transformed because they bring forth human life;  
New life never comes but through a death.

#### Refrain

The global task now has claimed our lives,  
Who knows where our bodies they shall find.  
But with us, anew, now the Mystery appears,  
The meaning of the life of all Mankind.

#### Refrain

**Leader:** Let us stand before life as those who care  
for the world.

**Community:** Be it so.

**ACT I:** **L:** Life is never the way we want it.  
**C:** We refuse to accept its promise.  
**L:** Nevertheless we are free to live.  
**C:** Be it so.

(Let the community be seated)

### Reading for the Day

(Let the community stand)

**ACT II:** **L:** This is the day we have on our hands.  
**C:** We give thanks for the life we have.  
**L:** This is our decision.  
**C:** Be it so.

**L:** Let all the joy mingle in my last song.

**Community Left:** The joy that makes the earth flow  
over riotous excess.

**Community Right:** The joy that sets the twin brothers, life  
and death dancing,

**Community Left:** The joy that sweeps in the tempest,  
waking all life with laughter,

**Community Right:** The joy that throws everything it has  
upon the dust.

(Let the community be seated)

### Address for the Day

(Let the community stand)

**ACT III:** **L:** We stand before the world and its need.  
**C:** Let us give ourselves to the task.  
**L:** It is to build the Earth.  
**C:** Be it so.

**L:** Let me not pray to be sheltered from dangers,

**C:** But to be fearless in facing them.

**L:** Let me not beg for the stilling of my pain,

**C:** But for the heart to conquer it.

**L:** Let me not look for allies in life's battlefield,

**C:** But to my own strength.

**L:** Let me not crave, in anxious fear to be saved,

**C:** But hope for the patience to win my freedom.

**Leader:** Let us go forth to enact our care for the world.

**Community:** Be it so.

(Let the community sing last two  
verses of the song, "Creation")

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### READINGS FOR THE DAILY RITUAL

- Monday:** Where the mind is without fear and the head is held high;  
Where knowledge is free;  
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- Friday:** When I sit by the roadside, tired and panting,  
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- Saturday:** Be ready to launch forth, my heart!  
And let those linger who must.  
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Wait for none.

# The Daily Ritual

## INDIA

(Let the Community stand and sing first two verses of the song, "Creation")

### Creation

ENTRY (Verses 1 and 2)

A time to set forth a new demand,  
A time to look into the past,  
For without "what has been"  
There is no "yet to be;"  
Nothing that we do, then could last.

#### Refrain

We stand beyond our life and see,  
We stand beyond our death and really see  
What's required of Men who give their  
death to history;  
And it is now that we must do  
What other ones have always longed to see,  
To discover what's required of us to set Men free.

No more must Men live in poverty  
No more in strife and disarray  
For when all the Men create all the earth,  
That shall be the new day.

EXIT (Verses 3 and 4)

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Leader: Let us stand before life as those who care  
for the world.

Community: Be it so.

ACT I: L: Life is never the way we want it.  
C: We refuse to accept its promise.  
L: Nevertheless we are free to live.  
C: Be it so.

(Let the community be seated)

### Reading for the Day

(Let the community stand)

ACT II: L: This is the day we have on our hands.  
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#### EXIT (Verses 3 and 4)

In those who choose to be all there is  
Pain and misery are past;  
Transformed because they bring forth human life;  
New life never comes but through a death.

#### Refrain

The global task now has claimed our lives,  
Who knows where our bodies they shall find.  
But with us, anew, now the Mystery appears,  
The meaning of the life of all Mankind.

#### Refrain

**Leader:** Let us stand before life as those who care  
for the world.

**Community:** Be it so.

**ACT I:** L: Life is never the way we want it.  
C: We refuse to accept its promise.  
L: Nevertheless we are free to live.  
C: Be it so.

(Let the community be seated)

#### Reading for the Day

(Let the community stand)

**ACT II:** L: This is the day we have on our hands.  
C: We give thanks for the life we have.  
L: This is our decision.  
C: Be it so.

L: Let all the joy mingle in my last song.

**Community Left:** The joy that makes the earth flow  
over riotous excess.

**Community Right:** The joy that sets the twin brothers, life  
and death dancing,

**Community Left:** The joy that sweeps in the tempest,  
waking all life with laughter,

**Community Right:** The joy that throws everything it has  
upon the dust.

(Let the community be seated)

#### Address for the Day

(Let the community stand)

**ACT III:** L: We stand before the world and its need.  
C: Let us give ourselves to the task.  
L: It is to build the Earth.  
C: Be it so.

L: Let me not pray to be sheltered from dangers,

C: But to be fearless in facing them.

L: Let me not beg for the stilling of my pain,

C: But for the heart to conquer it.

L: Let me not look for allies in life's battlefield,

C: But to my own strength.

L: Let me not crave, in anxious fear to be saved,

C: But hope for the patience to win my freedom.

**Leader:** Let us go forth to enact our care for the world.

**Community:** Be it so.

(Let the community sing last two  
verses of the song, "Creation")

## The Weekly Ritual

ACT I L: Let us keep our mind still in the faith that the day will break and truth will appear in its simplicity.

C: Let us not grope in the dark but light the lamp that will help remove the darkness,

L: We have waited outside a beggar at life's feast.

C: Man is digging holes into the foundation of his life and livelihood. The light of life is dimmed. The thread of social communion is snapped. The institutions of society are uprooted and floating like dead logs down the river of time. The thing which seemed so glorious from the height of the cause now looks so muddy when seen from the bottom.

L: We gain freedom when we have paid the full price of our right to live.

C: The one who braves open the chest of our despair startles us into finding our own wealth.

L: Man reveals himself in all his strength when his total capacity is demanded.

C: In joy and in sorrow in work and in rest, in victory and defeat, our lives are blessed.

L: Thus it has been.

C: It has been so.

ACT II L: We are born from the mystery of night into the greater mystery of day.

C1: We can never repay life for all we have received.

C2: Daily are we invited to this world's festival and thus our lives are blessed.

C1: Life is the bright red line of expended freedom.

C2: We have been made one with all the kings and with the ancient world of wisdom.

L: The night shall wane the darkness shall vanish.

Have faith. Wake up from sleep. From the drowsiness of despair and receive the light of new dawn with a song.

C: Victory to life, to joy, to love. Victory forever. Every man has the capacity to carry out his assigned task of turning the seemingly impossible into the possible.

L: Thus it is now.

C: Be it so.

## (The Witness to Profound Humanness)

Act III L: Our mission is to restore the circulation of life's blood to the limbs of society.

C: Our aim is to find remedies that will destroy the very roots of misery.

L: Our mission is to stand with the poorest, the lowliest and the lost.

C: Our aim is to share in the sufferings of the most afflicted.

L: Our mission is to plunge into the deeps without fear.

C: Our aim is to beat the drum of victory in the hearts of the people.

L: Our mission is to teach people the value of cooperative action,

C: Our aim is to restore to the villages the power to meet their own requirements.

L: All of history is waiting for the triumph of the oppressed men.

C: Let us hold our heads high in the courage and pride of being the servants.

L: Only through love and action can the perfection of knowledge be obtained.

L: Let our love find its strength in the service of the day and its peace in the union of the night.

L: Thus it shall be.

C: It shall be so.

**COMMON WORSHIP IN THE LIFE OF THE CHURCH**

by  
**Joseph W. Mathews**

## COMMON WORSHIP IN THE LIFE OF THE CHURCH

by  
Joseph W. Mathews

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

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

### Selfhood and Symbol

Modern men are becoming newly aware that selfhood inescapably involves some kind of self-conscious participation in communal symbols through which one is enabled to grasp or become who he understands himself to be. The questions of *who I am* or of *how I can find meaningful symbols* are being grasped as the questions which are prior to all of our queries about life. These issues are indications that the twentieth century is urgently involved in the problem of worship.

A primary emphasis of the church is therefore upon understanding selfhood and worship, and these are but two sides of the same coin. This concern informs and illuminates all other aspects of the program. The members both worship together and study about worship. In order to grasp the inner meaning of worship, one must participate in the activity of worship itself, at least as an empathetic spectator.

In this activity, we rehearse our consciousness of the event that discloses the meaning of our selfhood in our finite situation: that meaning without which men who have seen too deeply and too much cannot live. Here, self-understanding and the symbolic dimension of life converge as our common worship.

Whatever else the Body of Christ is, and whatever else its task may be, it is first of all a body that gathers together to worship God in Christ. Worship is her focal activity without which all other endeavors lose their meaning and all other missions become perverted. Any work which the Church performs in her varied ministries to the world, which does not flow out of the experience of common worship, may be good from one or another perspective, but it is not Christian.

Reflection in this area necessarily makes us the more keenly aware that the worshiping community is a part of the total Church, if for no other reason than as a member of the Common Body of Christ we are participating in the judgment and renewal which God is working among all his people in our time at the point of the meaning and nature of Christian worship. The worship of the Church is only one of the areas of her life which is under divine assault, but it is a major one and, it might be said, a particularly painful one. Man seems to be more easily driven to re-examine his intellectual life than to question the substance of his worship. Nonetheless, the Church today is questioning and this is the beginning of renewal.

The common worship of the local congregation informs and nourishes the total program: its common study, its life together, and concern for service in the world. Outside of common worship, study together becomes a matter of mental exercises or barren intellectualism rather than a vital effort

to understand the faith that is within us and to bring all our knowing and living into captivity to Christ. Without common worship life together becomes but one more attempt to find security in the establishment of a mutual admiration society rather than a common loyalty to Christ through which we become responsible selves in the midst of life as it is; in the absence of common worship, common witness in the world becomes simply the promotion of the Church of the cultural status quo or some humanitarian ideal rather than our pointing to God's love in all dimensions and orders of life.

The Church today is not raising the problem of worship in an abstract fashion but is concretely asking the question of what we as the People of God are doing when we gather to worship. In raising this issue the Church has been made painfully aware of much idolatry. We have come to see that in actuality we sometimes gather together to glorify some psychological state of peace or self-unity, and often our services are ordered to create such states of being. At times we honor some cluster of social ideals and thus shape our services to empower men to realize them. Sometimes we worship some abstract metaphysical concept which serves to delight the mind, or some cosmic force which can be manipulated on behalf of our noble ends. All of these are false objects of worship. The Church, when it is the Church, does not come together to experience peace of mind nor to have its ideals lifted nor its batteries recharged. It rather gathers to understand itself anew before the Word of God in Christ and hence before the God who gives that Word in Christ.

### The Word Beyond our Words

The total Christian service is a dramatic representation of this Word without which mankind is without hope. The Word of God in Christ is precisely where man has no word, there is a Word. The Word of God in Christ is: that just where all of man's words to himself about the meaning of life become vain and empty, *there* is a WORD. The Word of God in Christ is: that just where there is human darkness there is light, just there where there is human loneliness man is not alone; just there where there is human despair there is hope. The Word of God in Christ is that man as he is, in his anxiety and guiltiness, as creature and sinner, is infinitely and groundlessly loved, received, valued, accepted. This is the Good News by which the Church is continually nourished. It is the Gospel which she delivers to the world. Whenever the Body of Christ gathers together as a church it is to receive and to declare this Word of God in Christ. Whatever worship may be in other religious communities, this is the core and substance of Christian worship.

Queries often arise among Church folk, as well as those outside the Christian community as to why the people of God come again and again to worship or why an individual can't worship Christianly by himself. Such questions are based upon a misconception of the nature of the Gospel. The man of faith lives in God's love for him. But this is something which he never possesses or lays hold upon once and for all. The man of faith is forever and continually dependent upon this Word being spoken to him. Again and again and again he must hear it. Again and again he must gather with others to hear it. Precisely because he does not own it he cannot say it unto himself. He must HEAR it—and this means from another. Only where two or three are gathered together in His name, is Christ the living Word in their midst. We go to church, or gather to worship in order to hear the Word from another, and in order to speak the Word to another. We harken and declare. Our gathering is not based upon a mutuality of feeling or our common needs but upon the necessity of giving and receiving the Word. This is what is meant by the priesthood of all believers. Not that every man is his own priest, but that every man is priest for the other in his declaring the living Word. Or perhaps, to put it better, we all declare the Word to the other one and all the others declare it unto us. We each do our own hearing, and we cannot hear for another, but we can only hear when the other speaks, and the other can only hear when we speak. For just this reason worship is at the center of the Church. There is no faith in Christ save in the midst of a worshiping body where the Word is uttered and appropriated.

## Worship and Witness

We have spoken of the Church as the gathered community. But the Church is also the scattered community. The Body of Christians assembles for worship and reflection and fellowship but it also disperses into the world. Neither one or the other but both constitute the Church. The two are inseparable: worship and witness. We gather to worship and scatter to work. We withdraw to hear the Word and return to the non-Christian world as witnesses—each in his own station, his own situation, his own task. Wherever God has placed us at this time we are called creatively to cultivate God's good earth, to witness to God's great love in all that we do, to live responsible lives for God's glory. Thus our common ministry necessarily flows out of the hearing of God's Word of acceptance from the Body of Christ. And because we are ever and utterly dependent on the Word of God's forgiveness, we again return to worship. To live in Christ is to live in the decisive awareness of God's love which enables one decisively to live a life of service. To be a man of faith is to serve within the world but where there is not a gathering in Christ's name, there is no genuine going forth in this name.

### The Inner Nature of Worship

Why do we worship one way and not another? What is the meaning of our forms of worship? Or, to put this question more precisely, just what is the Body of Christ doing when she gathers together in worship?

Much attention is being given to this question in all branches of the Church today simply because we are increasingly being made aware of our ignorance here. Few have anything but the vaguest understanding of the Christian service of worship. Because of this the Church is vitally concerned that each person grasp the internal meaning of Christian worship. While regularly engaging in worship together, he is given the opportunity to understand what he is doing.

To return to the question: what is the Church doing in her act of worship? This is not an abstract but a very concrete question. The meaning of worship in *general* is not the concern here. There are all sorts of worship as there are many different gods to worship and a multitude of self-understandings to be grasped in worship. The question the Church raises, and simply because she is the Church, is the meaning and nature of *Christian* worship. Second, this is not an objective question to be answered by the impartial mind of the scientist in us; it is rather a confessional question which calls for answers from the point of view of involvement. The question is really this: what does the Church understand herself to be doing as she engages in worship? In the third place, this is one of those questions, the answer to which everyone knows until the question is asked. And when it is asked it necessarily discloses deeper and intimately personal questions as to who our god is and who we choose to be. This means that such inquiry is likely to be painful, for it is likely to call for that self-knowledge before the God "to whom all hearts are open and from whom no secrets are hid," which demands repentance.

The Christian community is that people who have been laid hold upon by that God who is the God and Father of the Lord Jesus Christ and who through that encounter have come to understand their lives in a certain way. When this community gathers to worship she is dramatically enacting this self-understanding before the God who gives this self-understanding.

There are several implications here. One is that to worship as a Christian is not to be a spectator watching a drama performed by others such as the clergy and the choir. It is to be involved as one of the actors. The community as a whole is involved. Functions differ but the play is a unit and there are no star roles.

Secondly, he who goes to worship in search of "religious feelings" to be experienced or of "religious ideas" to which he can assent has not yet grasped the meaning of common worship of God. Christian worship is the response of the total man precisely because it involves the core of the self. The

question put to the worshiper is not how do you feel or what do you know, but who do you choose to be in the light of God's activity in Christ?

A third implication which has particular significance for the comprehension of the inner meaning of Christian worship is that the God that is worshiped and the self-understanding given in worship determine the basic structure or form of worship. If, for instance, the great god nation is worshiped and the worshipers understand themselves essentially as children of the nation, the forms of worship will have a certain pattern. In Christian worship the God in Christ determines the inner structure or the dramatic movement of the service. Regardless of how radically different Christian liturgies may be on the periphery, at the core they have a common denominator. In the area of thought, though the Church has many theologies, there is one common witness to the Lordship of Jesus Christ. So behind the great variations in worship, be they Methodist, Reformed, Lutheran, Anglican, Roman or Baptist there is a common structure. This means that whenever and wherever the Church gathers to worship, in the east or in the west, in the first century or in the twentieth, in Romanism or in Protestantism, the dramatic act is at the heart one and the same. As God is enabling our age to be more concerned with what historic Christianity affirms than with what any particular denomination believes, so He is opening our eyes to the unity of our worship. In this area as well as in others we are by God's grace recovering our oneness in Christ and beholding anew that we are all a part of a "great cloud of witnesses."

### The Threefold Structure of Christian Worship

How then are we to talk of the common structure behind the varied structures of Christian worship: first to all, the order of service of the Body has within it a threefold division. One part has to do with confession and pardon; a second with praise and witness; the third part, with offering and dedication. Neither in their nature nor order are these three parts arbitrary, and whenever one looks amid the endless variety of forms, these appear in one shape or another and will continue to do so as long as men congregate in the name of Christ. This is true because these three divisions, like three acts in a great drama, tell the story of the life of the man who stands before the God in Christ. They present the self-understanding of the people who are encountered by the Word of God. In the words of one interpreter, here is the story of our life embodied in the Christian drama of worship.

"In the midst of my sinful attempts either to go on about my own affairs apart from God or to 'worship' God in my own way, God suddenly confronts me with his Word (which, when written down, we call the Bible—when concrete in events, we call Christ), which is the terrifying announcement that I am a sinner and that I cannot worship God in this condition. In the face of such a revelation, I can do no other (if I am to respond Christianly) than fall on my knees and confess myself to be indeed that which I have been shown to be—a sinner before God and man. Without this acknowledgment, I am only an imposter when I try to stand before God and worship him. But for those who confess their sin, he is faithful to forgive. Such forgiveness enables me—nay, commands me—to rise and praise God, to thank him for his innumerable benefits, and to hear with understanding his demands upon me in his Word. But if I confess such faith in such a God, it behooves me to cease my anxious care about my future, about the dangers which I fear might overwhelm me—and to offer all such concerns to him who cares for us, and who has assured us today of his care in all the Scripture we have heard.

"Tomorrow, of course, I have forgotten that I can trust him, and that he cares for me; I am again attempting to live life on my own terms, attempting to find security in the passingness of life, attempting to avoid the hands of the One who gives both life and death, both Yes and No, both Cross and Resurrection. And as one who has forgotten, I am suddenly confronted by a Word which declares me to be a sinner, and calls me to repentance and once more I am given his grace to enter another day—and so on, day after day. This is the story of my life."

Just what is this structure behind the structures in Christian services, this common core beyond the differences? In brief, it is the portrayal of life as it is known and lived before the God in Christ. It is a story with quite distinguishable movements or themes: guilt, redemption and new life in the community of Christ.

Actually the Christian service of worship is three services in one. It is a service of (1) confession and pardon, (2) praise and dependence and (3) dedication and offering. One may conceive of it as the great drama of our salvation in three acts with a prologue and epilogue.

Christian worship begins with an ascription to God. This is calling to mind which God this drama is enacted before. This activity is the prologue.

### Act I: Service of Confession

When we stand before that God who loves us in Christ, we know ourselves to be sinful people, and this is where the Church begins. Act One has two scenes. In the first the community is engaged in repentance.

In some services an appointed member rises on behalf of all to call the gathered ones to be who they are before this God. This is a summons to leave the world of false worship, pretension and self-sufficiency and to assume responsibility for their sins against God, themselves and their fellow men.

In response to this call, the congregation bows or kneels in general confession. Here the community is discovered unto itself—faithlessly afraid of life, filled with guilt and anxiety, closed toward the future and cut off from fellow beings. In this knowledge they humbly acknowledge their common sin before Almighty God.

The dramatic element in this episode is intense and sweeping. Dead men who pretend to be alive here die together. Faithless men who boast to God of their righteousness together face their lives. Blind men who imagine they can see, together become blind.

The second scene—reconciliation—is an answer to the first. The penitents crying out of the depths are now confronted in one form or another with the Word in Jesus Christ. . .that God receives men just as they are, forgives them of their sins and raises them from bondage to the past to a new future. Such a word is news to men who know they are dying. It is *good news*, as the congregation together appropriates anew the love and forgiveness of God.

In some services this declaration or pronouncement is called absolution. In others, comforting words or words of assurance. By whatever name, it is the remembering together God's eternal forgiveness in Christ.

This light of divine forgiveness penetrating the darkness of man's sin completes the movement in Act One. A people dead and buried is now raised from the grave. The blind see, the deaf hear, prisoners are released, sick men made whole and the sting of death removed.

Some readers may observe here that they have attended Christian services where no Act One as described here appeared true. Some services do seem to begin with the second act of the drama of our salvation. Actually Act One is performed behind the scenes. In certain instances before the people gather, the priest or pastor rehearses this part of the drama by holding up before God the sins of the congregation and receiving on their behalf the divine mercy. In other cases, the people are supposed to prepare themselves in the quietness of their prayer closet for the service by searching their hearts, repenting their sins and appropriating God's grace.

The Office of Preparation is the necessary beginning of Christian worship. Where it is not present, worship may be going on, but it is not the Christian community which is worshipping.

Act One, then, is the rehearsal of crucifixion and resurrection. It moves from unacknowledged sin to confession and from confession to forgiveness. Godly sorrow is transformed to Easter joy. The congregation thus is prepared for the joyous mood of praise and thanksgiving which permeates the second act.

Immediately they break forth in songs as they behold once more that all things are made new. "Lift up your hearts," one may sing, while the rest respond, "We lift them up unto the Lord."

### **Act II: Service of the Word**

If the mood of Act One is basically godly sorrow, the mood of Act Two is joy in the Lord. The players here are those who in the first act were delivered from bondage. Now, like the ancient Israelites on the far shore of the Red Sea, they sing and dance before the Lord. They are the ones who have been crucified and raised again.

That Last Reality, which hitherto they feared as their enemy . . . that One who appeared as the destroyer of all their causes and meanings . . . that One who writes a great NO over all their life, they are now able to receive as their Father. Their hostility toward God, the Maker and Limiter of their life, has been overcome in their repentance and their receiving unto themselves God's forgiveness.

It must be emphasized that honor is not given here to some idea or feeling which may be called God. Nor is it offered to some super-human being which relieves them from the responsibility of historical existence. It is precisely from these false gods that they have been delivered.

The true God which they now worship is that which meets them in life as the one who brings all to be and all not to be . . . the One who is present in every life situation—of joy or sorrow, of success or failure, of birth or death.

At the edge of the desert of life, at the side of the grave of death these actors raise their hymns of grateful praise to the Lord of Life and Death, strange and glorious sight.

Act Two closes with a mighty affirmation of faith. Whether this be in the form of a proclamation by the whole cast or a word of witness by one member on behalf of the whole cast is not important, perhaps. The important matter is, be it creed or sermon, that it is not an expression of assent to intellectual concepts, but a poem through which the congregated declare that they are, by His grace, the sons of the triune God.

At this point in the service a voice cries out, "Let us pray."

The worshipers now turn to the future tasks of responsibility in and for the world.

### **Act III: Service of Dedication**

The concluding act in the Christian drama of salvation is a great pageant of offering.

There is a double action here which is nevertheless a single movement. The players are presenting themselves unto God—all they are, all they value, all they possess—yet marching into the life of the world for responsible involvement.

In the beginning of the drama these folk were called out from their idolatrous attachment to the world. Here at its close, they are returning again to the world in obedience to God. Having been

delivered from bondage to the world, they are now released for a free and open life in and for the world.

The first scene begins with acts of petition and supplication. The players are not engaged in magical manipulation of cosmic powers, but rather they are surrendering into God's hands their future and destiny. The worshippers have turned their daily cares over to the One whose forgiving presence is everywhere and precisely here in the darkness of the unknown tomorrow.

With their needs in God's hands, they are free to turn their concern outward toward their fellow creatures about them. In the prayers of intercession, whether these are in the form of collects said by all, or litanies read responsively, or pastoral prayers on behalf of the whole congregation, or silent supplications spontaneously interrupted by one or another of the members who lead the group in special intercessions—here as above the whole congregation is participating. Even when all do not utter the prayers, the "amen" said by all at the end of each is the sign of common appropriation.

The worshippers are here offering up themselves to God by placing in His hands the world which has now become their world and offering up themselves in presenting to God their responsibility in and for their world. In brief, the players, having received themselves and the world as gifts from God, are offering them back again.

Prayers are made for the Church and then for the home and the state, and the economic life, and the educational institutions, and the international structures. The worshippers then turn with particular concern for those living at the far edge or forced out of these natural orders. Intercessions are now offered for the poor and the hungry, the sick and those in prison, for the outcast and those who have lost the kindly light of reason and those who are on beds of death. In this action the community is boldly involving itself in life as it is and daringly entering into the existence of other creatures.

The second scene of this Act of Dedication is the presentation of the offering. Here these worshippers again offer up themselves in offering unto God their worldly possessions. It is an offering that is made, not a collection which is taken.

Whatever is given is but a token indicating that all of our goods are gifts to be used in responsible living in the world. At the close of the procession a prayer of dedication is made signifying that this action is intended for God's glory and the service of the neighbor. At this point the players break forth into a doxology or hymn of praise to God the Father, Son and Holy Spirit, which is a fitting finale to Act Three and the whole drama of salvation.

Act Three is a dramatic enactment of life in the Holy Spirit. It is a life of utter dependence upon God and utter responsibility for the world, a life which expects grace in every future. Such life in the Spirit is a gift to all who rejoice in the Lord through the forgiveness of their sins. After the epilogue, which may consist of a hymn which once again indicates and honors the God we stand before, plus a benediction, the actors leave the stage. They go out to live the lives they have dramatized of perpetual repentance, thankful praise and creative love.

One day—tomorrow perhaps—they will return to rehearse again the drama of their salvation that they may remember anew who and Whose they are.

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†From *Wesley Orders of Common Prayer*, John Wesley (edited by Edward C. Hobbs), Nashville, Tennessee: National Methodist Student Movement, 1957.

TRAINING FORMATION POST - 1980-1981.

The role of the TRAINING FORMATION POST is to coordinate requests for master orchestrators of GWF or CYF and for LENS facilitators. Their role is to empower the training events, the interchange, the reflective processes, and the edge work in training by the regional houses and nexus structures. It is not their role to closet themselves and do all the assigned functions.

However it is recommended that this Post be responsible for receiving requests for the Academy in a non-North American setting and make a recommendation by the end of Quarter I. This post is also requested to create a pedagogy tracking method for use at the Regional House level - to be ready for initiation at the December council. This Post would create the procedures for the January PSU a construct gathering and would make recommendations to the continents **and areas as to ways this** event could be a profound happening. This would doubtless indicate the presence of this team in some of those PSU's.

The Post would receive the data from all houses, and begin to categorize it for further work in a training forces "band meeting" in Quarter IV and in the GRA's in Quarter I. The Post would work across the year to create a rational chart of the training constructs in existence now, attempting to clarify the rational and existential aim of each and their relationship to each other, as a first step toward re-building the core curriculum. Other functions of the Post would be clarified in August and the year's manoeuvres and time line created to be shared with all centrums, nexus locations and regional houses.

1

2

3

4

LENS SURGE

EDUCATIONAL  
DEMONSTRATION

PHASE I EXTENSION

HUMAN DEVELOPMENT TRAINING CONSTRUCTS

SCHOOLS  
COMMONIZATION

HUMAN DEVELOPMENT PROGRAMMATIC COURSES

DEMONSTRATION TRAINING CONSTRUCTS

(Training Inc.)

YEAR	1	2	3	4	5	6	7	8
LOCATI ON	NATIONAL		INTERNATIONAL				NATIONAL	
ASSIGN- MENT	PROJECT HOUSE CIRCUIT TEAM		RELIGIOUS HOUSE		CENTRUM DEVELOPMENT OTHER		RELIGIOUS HOUSE	
TRAINING EVENTS	ITI	HDTI	ACADEMY	METHODS SCHOOL		PRIORSHIP SCHOOL		FACULTY TRAINING
ONGOING TRAINING SYSTEMS	ORDER COMMON MEMORY TRAINING and EDGE WORKSHOPS							
MISSIONAL ROLES	PERMEATION		CAMPAIGN LEADERSHIP		GLOBAL BAND EMPHASIS		STRATEGIC PERMEATION	
CLASSES	INTERN	FELLOW	ASSOCIATE	COLLEAGUE		CONFERE		FRIAR

Global Priors Council  
Chicago

MOVEMENT TRAINING  
Sample Design of Profound Humanness Lab  
(from North American HDTI manual)

July 1980

69

Thursday	Friday	Saturday
<p>7:00 Ritual/Breakfast/Journal &amp; News Conversation 8:00</p>		
<p>8:30 Profound Humanness Context Social Art Experience</p>	<p>8:30 Talk: Poetry - "From Forest To The Plain" TOTALITY INTEGRITY CREATIVITY Exercise: Lao Tsu Relationships/Concern</p>	<p>8:30 Reflection on 4 x 4's 9:30 Individual paragraph for HDTI Documentation</p>
<p>12:15 Continue Lunch Leadership Pedagogy 1:45 Meeting Agenda</p>		<p>CORPORATE DOCUMENTATION AND WRITING METHODS EXERCISE  Buffet Working Lunch</p>
<p>Style Elements 2:00 Talk: Poetry - "You Have Your Sign" MYSTERY CONSCIOUSNESS EFFULGENCE Exercise: Hammerskjold Create Montage</p>		
<p>2:00 Talk: Poetry - "We Will Build In Stone" CARE CORPORATENESS ACTION Exercise: Tagore Comprehensiveness Screen</p>		<p>6:00 Break</p>
<p>5:00 Break</p>		<p>7:00 CELEBRATION</p>
<p>6:00 Total School Corporate Supper 6:30 Talk: Poetry - "You Have Marked the Sun" EVENT PRESENCE DECLARATION Exercise: (by Roundtable) Gandhi Life Timeline 10:30</p>		<p>Conversation: Reflection on Profound Humanness 7:30 Reflection on the School 9:00 Corporately create Individual 4 x 4 for Talk to give in Home Community 10:30 Midnight</p>

## WHAT IS THE ANNUAL SUBSCRIPTION STRATEGY?

1. What is it? A plan for visiting in September about 1500 colleagues and friends in the 36 regions of North America to secure a commitment of \$1.2 million to underwrite the work of the ICA in 1980-81.
2. How will it be done? A plan for nexus and house personnel to catalyze guardians and colleagues to visit others to release their resources for human development.
3. Why is it necessary? A plan toward systematizing and stabilizing our fund raising, in keeping with our increasing public visibility and sound institutional image.
4. What are the implications? A plan to launch the year of the region by putting house personnel, guardians and colleagues in personal contact with all movement colleagues and friends in all metros of the continent before the end of September.

## HOW WILL THIS BE RELATED TO THE TOTAL DEVELOPMENT TASK?

1. Unified continental thrust This strategy is imaged as a total continental thrust in September, engaging movemental colleagues in every region and one pair assigned from Chicago (72 persons) to launch the subscription.
2. Broadened development roles Development centrum staff will be freed to devote more time to major funding, exploring new sources, training every person to be a developer, and supplying the materials needed for effective fund raising by the movement.
3. Regional follow-up The regional colleagues will ask for the commitment on the calls; development staff will enable them to do this.
4. Engaged regional core The regional core, including the religious house, will take responsibility for follow-up of commitments, both ensuring that the money comes in and engaging supporters in the regional activities.
5. Quality nurture mailings A coordinated schedule of direct mail, newsletter and human development journal mailings will provide ongoing depth secular care for all donors and colleagues.

## HOW WILL WE ENSURE THAT THE SUBSCRIPTIONS COME IN, ONCE THE COMMITMENT IS MADE?

Commitment  
monitoring  
system

Whenever a person makes an annual subscription, he or she signs a card, indicating amount and dates of payment. The regional office keeps this card and sends the data to Chicago where it is entered in computer storage. Reminders will then be sent on schedule and the regional office will provide ongoing care for its donors.

PARING THE MOVEMENT FOR THE 80's

Phase	Campaign Design			Phase I: The Organization				Phase II: The Implementation													
A C T I V I T Y	Basic Images	Operating Structure		1. Enlist Regional Leadership				1. Hold Campaign Events					2. Conduct Campaign Solicitation				3. Conduct Solicitation				4. Design Annual Program
T A C T I C A L  I M P L E M E N T A T I O N																					
Location	Chicago Nexus			36 Regions				18 Regions													
Troops	Summer Task Force			Region, House and Centrum (6 skilled teams)				Region House and Centrum (18 skilled teams)													
Events	Symposium	G.R.A.		G.P.C.	Order Discontin'y			Area Councils													
Week	1	2	3	4	5	6	7	8	9	10	11	12	1								
Month	July			August				September													

# RESETTLEMENT

AUGUST  
1980

73



Assign.

Pre-Travel Fund Raising

Advantageous  
Fares

Post Travel Fund  
Mop-Up

## RESETTLEMENT SITUATION

1. In 1979-80 the global resettlement costs disbursed by all 5 nexus locations totalled \$304,000.
2. Over the full year \$119,000 was raised by the individuals and families involved.
3. In N.A. the costs totalled \$202,000 and \$109,000 was raised.
4. \$25,000 came in during August and September.
5. 66% of the \$109,000 (\$72,500) was raised from previous contributions; 33% (\$36,500) came from new contributors.
6. Established donors in most cases received multiple travel money requests.
7. The large difference between the money raised and the cost (\$185,000) was made up by regular development and caused significant delays in accumulating enough money to pay house program checks in many of our locations around the world.
8. We either raise resettlement money in the August effort or we pay for it out of ongoing development in September (and perhaps the months following).
9. The 1980 resettlement is anticipated to cost approximately \$150,000.
10. Ticketing research has shown that as much as \$50,000 of this \$150,000 can be saved through utilization of special fares, group rates and charter flights.
11. In the past there has been inequality associated with who has been required to raise travel money, the amount of the bottom lines set for each participant, the number of times a given person has been required to raise travel funds and the financial resources available to a given person that can be tapped for travel funds.
12. Some people have experienced having their sources of travel funds dry up because they have gone to them numerous times, because their sources have been moved to the point where they contribute directly to the Institute, or because of other factors.
13. In numerous cases extended efforts to raise travel money has resulted in people arriving at their new locations at an unhelpfully late date.

INSTITUTE FISCAL  
ICA GLOBAL BUDGET CATEGORIES

Chicago

Based on 79-80 % spent on local-global costs

75

CONT	AREA	Local Prog		Cont'l Sup't		Inter-C'tl. Ser.		Total U.S.\$
		\$	%	\$	%	\$	%	
B R U S S E L S	London	70,752	28.38	69,560	27.91	108,960	43.71	249,272
	Frankfurt	41,700	28.38	41,004	27.91	64,230	43.71	146,934
	Paris	32,592	28.38	32,041	27.91	50,190	43.71	114,823
	Rome	34,740	28.38	34,167	27.91	53,520	43.71	122,427
	Madrid	6,600	28.38	6,492	27.91	10,170	43.71	23,262
	Stockholm	8,400	28.38	8,254	27.91	12,930	43.71	29,584
NAME	Cairo	59,088	100	-0-		-0-		59,088
A F R I C A	Lagos	52,825	100	-0-		-0-		52,825
	Abijan	-0-		-0-		-0-		-0-
	Kinshasa	53,040	100	-0-		-0-		53,040
	Nairobi	276,906	87.30	29,066	9.16	11,200	3.54	317,172
S U B C O N T	Bombay )	422,500	65	195,000	30	32,500	5	650,000
	Delhi )							
	Calcutta)							
	Madras )							
S E A P A C	Hong Kong)	187,284	53	139,428	41	19,200	6	345,912
	Tokyo )							
	Sydney	106,800	54.26	72,670	36.92	17,377	8.82	196,847
	Suva	33,000	54.26	22,452	36.92	5,369	8.82	60,821
	Singapore	63,000	54.26	42,876	36.92	10,253	8.82	116,129
N A	San Francisco	124,464	25.57	227,040	46.64	135,278	27.79	486,782
	Houston	154,296	25.57	281,400	46.64	167,667	27.79	603,363
	Chicago	195,204	25.57	356,040	46.64	212,140	27.79	763,384
	New York	183,876	25.57	335,400	46.64	199,842	27.79	719,118
	Edmonton	80,592	58.29	57,670	41.71	-0-		138,262
	Montreal	59,160	58.29	42,330	41.71	-0-		101,490
L A	Mexico City	67,700	100	-0-		-0-		67,700
	Lima	36,000	100	-0-		-0-		36,000
	Havana	30,000	100	-0-		-0-		30,000
	Buenos Aires	116,500	97.08	2,000	1.67	1,500	1.25	120,000
	Caracas	25,000	48.08	6,000	11.54	21,000	40.38	52,000
	Rio De Jenairo	40,400	95.28	2,000	4.72	-0-		42,400
		2,562,419	44.97	2,002,890	35.15	1,133,326	19.88	5,698,635

LOCATION Nexus/Area or Region	FUNDS RAISED				DISTRIBUTION		ACCOUNTS RECEIVABLE (from hse reports)		ACCOUNTS PAYABLE (from hse reports)	
	Month's(1) Assigned Btm. line	Month's(2) Deposited Income	Month's OVER/(SHT) (2)-(1)	Cumulative Position over/(sht)	Local Program Budget	Month's Program Check	Current Month	Previous Month	Current Month	Previous Month
TOTALS										
Flow-thru funds										
Inter-Cont. dir. funds										
Available to Distri.										
Distributed to Locatn's										

Recomd.: add a category for program income horizontally and names of areas and houses on left side vertically.

The intent of the local training module is:

- to develop sophisticated, common bookkeeping systems at the local level
- to enable us to meet the accounting standards of public agencies, private institutions and national bodies.

In order to do this, the following module will be implemented in each location during 1980-81 so that for ICA fiscal year 1981, we will be operating on common systems with trained staff. Common forms designed by Management Centrum will be used.

LOCAL TRAINING MODULE	
DAY ONE	DAY TWO
Collegium: ICA The New Times	Collegium: OE The Order Funds
ICA Focus	OE Focus
Cash Receipts Cash Disbursements Petty Cash Journal Accounts Payable Accounts Receivable Vouchers & Back-up	

The basic image of the Module is a two day long working session conducted by Management Centrum staff. At the end of two days, both ICA and OE books will be set up on common systems with common forms; staff will be contexted in the use of the forms and one month of books and reports will be completed.

Evenings will be spent in workshopping or contexting and training in special management issues related to each location. These might include:

- legal relations
- structure of bank accounts/signatories
- the 'local economic vehicle'
- staff training
- grant budgets and accounting
- audit requirements

## The Dynamics of a "Turned on" Region

Chicago

2

ACTION FORCES		GEOGRAPHIC COVERAGE		COMPREHENSIVE PLANNING		LOCAL PRESENCE	
Focussed Guild	Regional Cadre	Sustaining Modes	Comprehensive Circuits	Regional Consult	Cross-Sector Symposium	Signal Forms	Metro Outposts
Volunteer Groups	Guardians	Roundtables	Extended Movement Participation	Cross-Sector Participation	4-Sector Attendance	H D P	Each Metro
Agency Guilds	Colleagues	Newsletters	Awakening Events	Cross-metro Representat' n	Mandates	Clusters	Regular Roundtables
Corporation Guilds	Boards/ Advisors	Movement Symbolic Life	Demonstration Community Cores	Comprehensive Strategy	Whistlepoint Discernment	H D Z	Metro Consult
Local Participation	Order	Telephone Circuits	Regional Training	Implementary Plan	Critical Activity Arena	House	Office

## HUMAN DEVELOPMENT ZONES

Chicago

4

The emergence of the concept of Human Development Zone is a natural evolution out of our work in the three campaigns. It is not a new invention, nor is it a replacement for any or all of the three campaigns. It is, in fact, precisely as a result of the intensification of our work in each campaign that the Human Development Zone has happened.

AWAKENMENT has moved from demonstration forums, LENS, GWF, CYF to county coverage (or its equivalent), to strongholds, sets, state campaigns, etc. What follows all this? -- a delimited, geographic area saturated with the impact arsenal -- penetrating communities and neighborhoods, social care structures, ethnic and social and phase audiences. This natural progression of the awakenment phasing is the Human Development Zone.

DEMONSTRATION has moved from Human Development Projects or signal communities to clusters to replication. When moving from working with a single community or neighborhood to working with multiple communities or neighborhoods, inevitably the issue of a strategy for regional development emerges--one is no longer concerned simply with one pre-school or one fishpond industry, but with structurally delivering the services, resources, expertise, training, marketing, etc., to establish, maintain and expand these multiple efforts. This is the question of infrastructure, whether creating it, streamlining it, focusing it, or redirecting it. When dealing with the issue of regional development and infrastructure in a delimited piece of geography, one quickly encounters the necessity of massive contextual re-education to insure a common, effective context for the whole to function harmoniously. This natural progression from working with single communities to multiple communities and all that it involves for long-range effectiveness is the Human Development Zone.

FORMATION has moved from isolated assistance of community cores, town meeting orchestrators, concerned guardians, etc. to a movemental force within a delimited piece of geography sustained by consensus and contextualizing councils, training programs, corporate responsibility for all three campaigns, movemental symbology, etc. This natural progression from awakened individuals and cores to movemental momentum in a delimited piece of geography is the Human Development Zone.

In short, the Human Development Zone is not new. It is the natural result of a four-year demonstration of globally launching and sustaining three great campaigns. All three campaigns continue, but in intensified fashion in such a way that, within a delimited piece of geography, the result is explosive, far more so than the sum of events and efforts involved would tend to indicate. The myth emerges as pivotal, but it emerges, it is forced into being, it comes because it was inevitable out of the intensification of the action factor in compressed time and space.

As we become involved in depth with more local communities and as our work becomes known by more people and institutions, the need to be able to clearly articulate our aims and approach is becoming acute. This will be particularly true as we move into the Human Development Zone approach which will require us to identify ourselves and work with all segments and strata of society. Also as we have moved beyond the initiation and momentum-building phase of human development to the phase of ongoing vitality and self-reliance, it is essential that we be able to transfer a clearly grounded practical vision of the dynamics of "vital human community" and our basic practical understanding of "human development" to community leadership. After four years of intense project development, we need to pull together our learnings for a new thrust on mass community development.

**HISTORICAL MISSION**

The community knows itself as part of a global experiment which is being done on behalf of all communities. It has clearly seen that for their community to be about human development it must work, from the beginning, with and for the renewal of other communities. The community knows itself to have an historical mission.

**LOCAL ENGAGEMENT**

The community is organized to invite participation in building its common life. It provides significant roles and groupings as well as the mechanisms of consensus.

**LOCAL SELF-RELIANCE**

The community invests in building its own economic base and participates in the broadening of the economy of the region.

**CORPORATE DESTINY**

The community has a clear image of its own identity and its relationship to the Area/Region. It relates to the broader structures in ensuring services and effecting regional plans. It is part of the broader growth of an Area.

**CORPORATE CARE**

The community provides basic services that assure care for all. It is particularly concerned with a self-conscious use of space, time and symbols.

The Human Community Organization Chart is the evolution out of four years of work in Human Development Projects.

1. This is a chart that can be shown to those with whom we work in local communities. It portrays effective tensional polity, not an image of a new form of local bureaucracy in which one group at the center apparently "makes all the decisions." A static picture, linearly displayed, produces static, not dynamic, community structures.
2. It structures the community's external or extension activity. Without this, the push for extension comes as a moral imperative or trying to get the community to help with "ICA's program." Without an external focus, we inadvertently structure the turning of the community in on itself.
3. Many projects have had great difficulty launching and/or sustaining six guilds. The guild structure can begin with three guilds and expand to nine to accommodate program needs.
4. The official polity structure(s) within villages, communities, neighborhoods must be able to see how they fit into the picture: village headmen, mayors, councilmen, chiefs, etc. In this picture, when the three commissions meet, they are the Secretariat. The official community leaders can, and probably should, meet with, or as part of, the Secretariat.
5. The Cluster, Assembly and Stakes are "inclusive participation" structures in which all the members of the community can participate. The chart allows for the specific assignment of responsibility, if appropriate, to particular groups to insure that these structures function on a regular rhythm with maximum participation.
6. The Village Fund at the center symbolizes that all the resources belong to all. The income from any programs and other sources, cash or inkind, belong to the whole community. All of the activities of the community, including the extension efforts, have the possibility of making a claim on the fund.

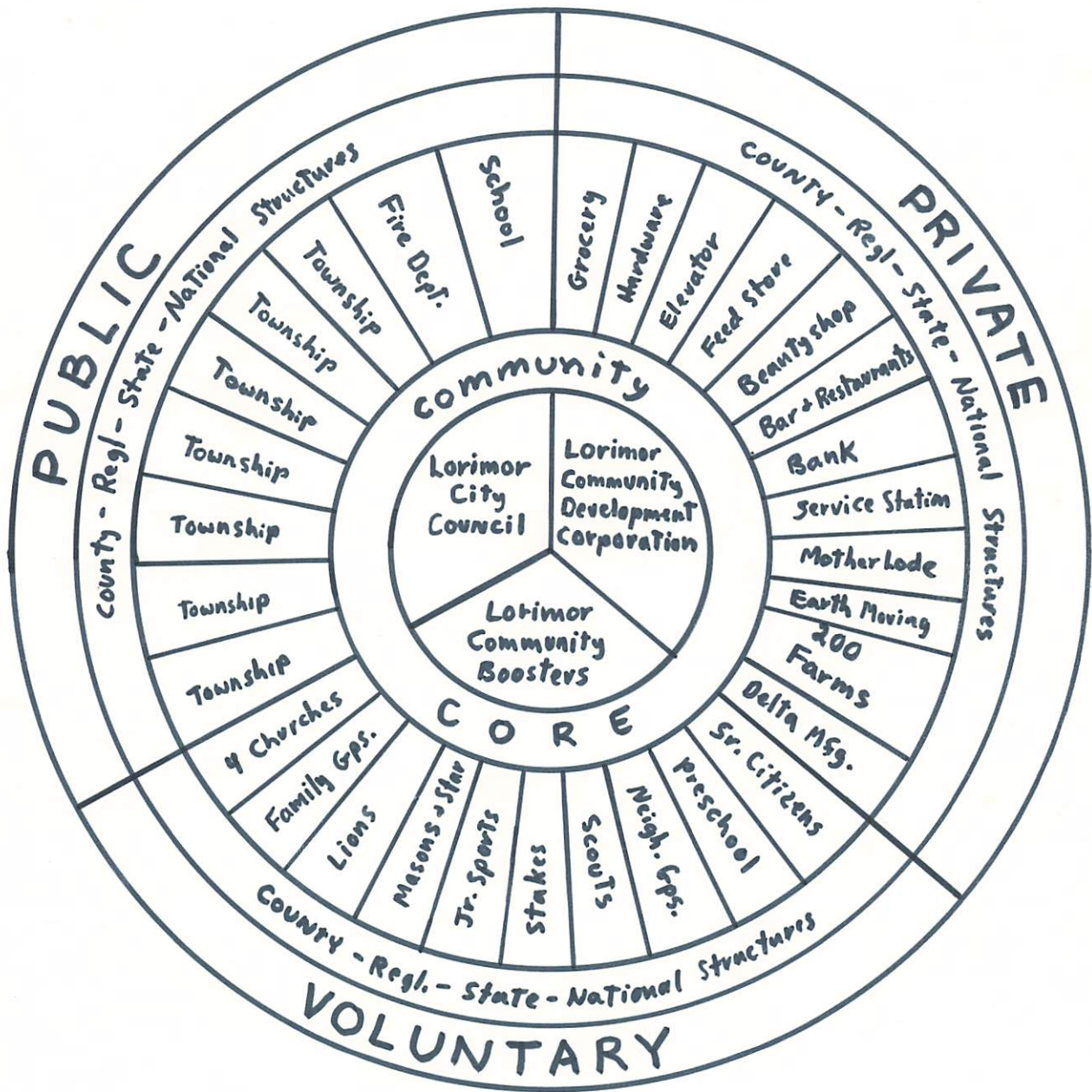
Not portrayed in the diagram is what might be called the "core". In any community the core of Those Who Care are those who assume responsibility for seeing to it that the whole thing "goes". It is the invisible servant dynamic. It shows up in each structure and activity as the "sensitive and responsive part". Traditionally, it has been called the dynamic of The League--The Invisible College. The core is not a structure, but a dynamic. While it may become self-conscious as a corporate team, it is still not a "community structure" itself.

Chicago

HUMAN DEVELOPMENT ZONES

LORIMOR COMMUNITY

STRUCTURAL RELATIONSHIPS CHART



The community core is a fluid group of people who come from various segments of the community but who care for the whole. They play the crucial role of unifying the community and relating the comprehensive structures to the various particular grouping and interests. A self-conscious and corporate core can move the entire community to consensus and action.

I. IMPLEMENTING FORCES	II. THE AWAKENMENT LOCI			IV. ACTUATING FRAME
A. OPERATIONS OFFICES	INCLUSIVE FLANKS			A. PROGRAM ADVOCATES
B. TASK UNITS	A. SELECTED CONSTITUENCIES	B. LOCAL COMMUNITIES	C. ESTABLISHED SECTORS	B. ADVISORY LIAISON
	<ul style="list-style-type: none"> <li>- Phase</li> <li>- Ontologies</li> <li>- Minorities</li> <li>- Groupings</li> </ul>	<ul style="list-style-type: none"> <li>- Neighborhoods</li> <li>- Villages</li> <li>- Organizations</li> <li>- Local Agencies</li> </ul>	<ul style="list-style-type: none"> <li>- Corporations</li> <li>- Governments</li> <li>- Organizations</li> <li>- Churches</li> </ul>	
1 REGIONAL PLANNING  Regional Council	6 DECLARATION EVENTS  Speaking Events Film Events	10 AWAKENMENT HAPPENINGS  Forums Sets	14 INITIAL CONSULTATION  Demonstration LENS Authorization Event	18 GLOBALIZING EVENTS  Guardians Meetings
2 CIRCUIT RHYTHM  Assignments/Calendar	7 IDENTITY EVENTS  Community Forums Ethnic Courses	11 TACTICAL IMPLEMENTATION  HDTs Modules Tactic Implement'n	15 STRUCTURE PERMEATION  Vertical/Horizontal Dept. Permeation	19 LOCALIZING EVENTS  Site Visits
3 METRO ENGAGEMENT  Teams/Office	8 SIGNIFICANT ENGAGEMENT  Project Workdays Community Workdays	12 DEEPENING RELATIONS  Voyage Roundtable	16 SOCIETAL INTERFACE  Beyond LENS Forum (turning to local)	20 CAMPAIGN SUPPORT  Funding/Teams
4 REGIONAL INTERCHANGE  Newsletter	9 IMPACT EXPANSION  Awakenment Maneuvers	13 COMMUNITY EXTENSION  Assembly/Cluster Forum	17 CROSS-SECTOR DELIVERY  Local Focus/Delivery	21 BREAKOPEN TACTICS  Entree/Introduction
5 TRAINING MODULE  Forum Modules	III. DEMONSTRATION SIGNS			22 ACTIVE ADVOCACY  Media Framing
	A. SOCIAL GUILDS	B. EXTENDED COMMUNITIES	C. COOPERATIVE STRUCTURES	

THE FRAME FOR REGIONAL MASS AWAKENMENT CAMPAIGNS

Chicago

	PUBLIC			PRIVATE			VOLUNTARY		
	BROAD <i>ie. state</i>	LOCAL <i>city</i>	COMMUNITY <i>ward</i>	BROAD	LOCAL	COMMUNITY	BROAD	LOCAL	COMMUNITY
<u>NAMES</u>									
WHO IS AFFECTED?									
WHO CAN AFFECT THE CAMPAIGN?									
<u>FUNCTIONS</u>									
CAN SUPPORT WHAT ...									
i.e. - media - financial - expertise									
<u>METHODS OF ENTRE</u>									
WHO KNOWS?									
DEVELOPMENT CONTACT									
<u>JOURNEYING CONTACTS</u>									
- MAILINGS - SITE VISITS - PATRON'S LUNCH - DEVELOPMENT CALL - etc.									

A Regional Mass Awakening campaign will be supported by a frame composed of key individuals from the Public, Private, Volunteer and Local sectors of society. Comprehensiveness of the frame will be maintained by using the screen of social levels from the very local to the broad strata. Before building the frame, work will be done in the following arenas:-

1. clearly targeted audiences
2. story/myth motivating the campaign.
3. story/myth motivating the campaign.

This is a model which can be done at the Regional level to frame this year's campaign.

4. The Phased Development Screen is a projection of how development might take place on a year to year basis. The screen is useful to analyse where you currently are in your urban zone to establish starting points for what next in Awakening, Demonstration, Formulation and Framing.

5. During the first year each region will identify it's HDZ. Where HDZ's are urban they will become part of the global urban web.

	PHASE 1	PHASE 2	PHASE 3	PHASE 4
A. PRIMAL DEMONSTRATION MODE	URBAN HDP'S EXTENSION	ESTABLISH PRIMARY CLUSTERS	ESTABLISH SECONDARY CLUSTERS	ESTABLISH TERTIARY CLUSTERS
B. AWAKENMENT EXTENSION MODE	FIRST PHASE AWAKENMENT	SECOND PHASE AWAKENMENT	THIRD PHASE AWAKENMENT	FOURTH PHASE AWAKENMENT
C. FORCES FORMATION MODE	INITIATING AWAKENMENT FORCES	FORMULATING CLUSTER CORES	FORMALIZING URBAN GUILDS	EXPANDING URBAN GUILDS
D. FRAME CREATION MODE	INITIATING ADVISORY FRAME	EXPANDING GUARDIAN NET	CREATING STRUCTURAL LINKAGES	FORMALIZING STRUCTURAL FRAME
E. RESEARCH INTERCHANGE MODE	INITIATING INTERCHANGE NEWSLETTER	CLUSTER CONSULTANCY INTERCHANGE	DEVELOPMENTAL PSU ASSEMBLIES	URBAN COUNCILS INTERCHANGE
F. COMMON PLANNING MODE	GLOBAL URBAN SUMMIT I	GLOBAL URBAN SUMMIT II	GLOBAL URBAN SUMMIT III	GLOBAL URBAN SUMMIT IV

## REPLICATION LEARNINGS

Chicago

18

MULTI-SECTOR INVOLVEMENT	<ol style="list-style-type: none"> <li>1. 4-Sector participation from beginning crucial for co-operation</li> <li>2. HDP's catch public attention with impact schemes</li> <li>3. Local &amp; National Authorization both vital and in tension</li> <li>4. Receive visitors graciously</li> </ol>
VILLAGE CORPORATENESS	<ol style="list-style-type: none"> <li>1. Power of village assigning people before project starts</li> <li>2. Comprehensive plan with focused engagement is key</li> <li>3. Training is effectively beckoned by on-going &amp; visible programs</li> <li>4. Village corporate self-image is key</li> <li>5. Village node and lots of celebrations are key</li> <li>6. Push beyond core as soon as possible</li> <li>7. Visible signs are critical to credibility</li> </ol>
AUXILIARY MOTIVATION	<ol style="list-style-type: none"> <li>1. Program chart &amp; document helps comprehensiveness</li> <li>2. Internal Life Guide is glue to auxiliary power</li> <li>3. Troika &amp; Religious House dynamic with auxiliary in residence is key to providing global presence and style</li> <li>4. Global Methods School is great tool to train "The Blue"</li> <li>5. Screening HDTI graduates before assignment to village is crucial</li> <li>6. Auxiliary interchange is motivating force</li> <li>7. Regular stipends care for the auxiliary</li> </ol>
EXTENSION SIGN	<ol style="list-style-type: none"> <li>1. Go beyond the village on the first day</li> <li>2. Consults as part of HDTI launch next phase</li> <li>3. Implement corporate patterns on multi-village basis immediately</li> <li>4. Village Meetings (Impact) are key</li> <li>5. Stronghold cluster can be base for replication</li> <li>6. The way to do the economic in many projects is to do common economic schemes</li> <li>7. Every CDA must have an extension guild</li> <li>8. Every replication scheme has to have its strongholds at every level</li> <li>9. Close geography is effective</li> </ol>
VILLAGE LEADERSHIP	<ol style="list-style-type: none"> <li>1. Shadow principle is vital</li> <li>2. D.O.O.P. is key</li> <li>3. Hold Village Leadership Conference in signal village</li> <li>4. Profound Humanness Training sustains the village journey</li> <li>5. Experiencing other cultures enhances journey</li> <li>6. Trained village leaders make the best trainers</li> </ol>
LEARNING PEARLS	<ol style="list-style-type: none"> <li>1. Guilds must be set up, stakes are uncovered</li> <li>2. Stabilize one level before pushing to the next</li> <li>3. Do not reduce Human Development to economic expertise</li> <li>4. Every Replication has its unique symbols</li> <li>5. Documentation is more effective when done relative to baseline data</li> <li>6. The only unique programs we do are Corporate Patterns and Identity Systems</li> <li>7. Literacy and water are basic and must be moved on</li> <li>8. Inclusive Strategy: 1st define comprehensive geography (Kenya) then cover geography (Village Mtgs) then delineate the focus of concentrated replication (Machacos)</li> <li>9. Replication in any location must be headed toward self-sufficiency</li> <li>10. LEV must be within framework of nation, but creative edge</li> </ol>

THE BLOCK - A COMPONENT OF THE NEW PHASE OF REPLICATION  
IN MAHARASHTRA

Chicago

20

After completing the experiment of doing Human Development Projects in an entire geography viz. a village in all the 232 talukas of the State of Maharashtra, it is the intent of the ICA:India now to initiate an intensive demonstration in a smaller geography like a block. The Kolaba District has been chosen as the location where the first cluster towards block experiment will be started.

Following are some anticipated results of this approach:

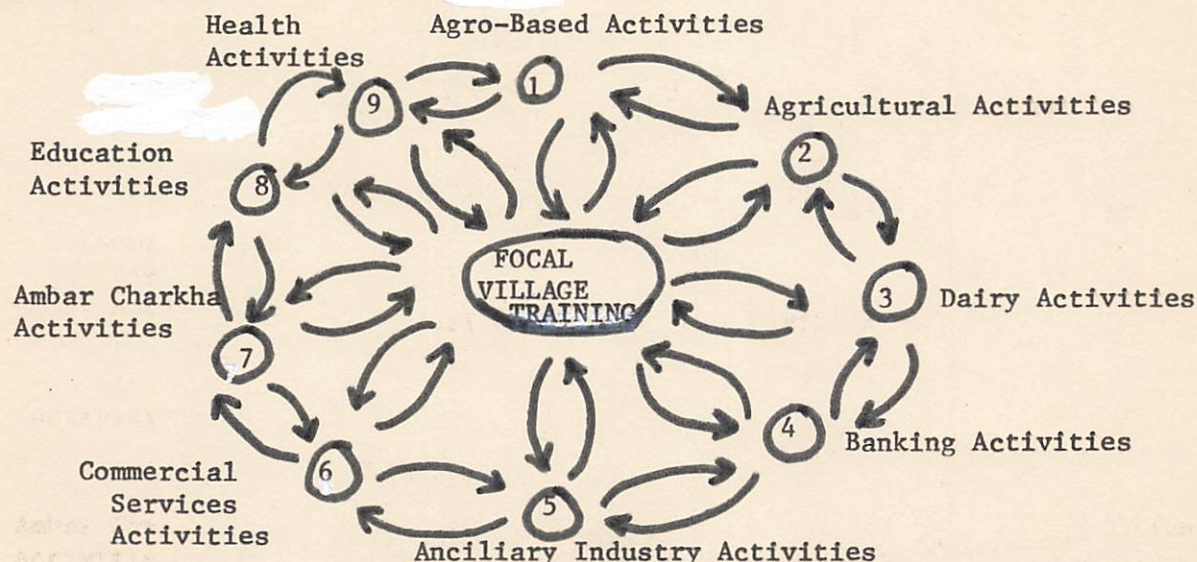
This approach will be a demonstration in effective and intensive comprehensive development in an area demonstrating -

1. DEVELOPMENT OF A VILLAGE SELF-RELIANCE AND MICRO-ECONOMY CONCEPT.

In a cluster, villages will work together to develop their socio-economic life in order to be a self-reliant unit; a sense of interdependence will emerge which will help in the growth of micro-economy. This concept will enable one village to focus on one activity and therefore provide for the needs of other villages in the cluster.

2. INITIATION OF COMMON SCHEMES.

With the cluster approach, initiation of common schemes will take place effectively, for example, irrigation could be planned over the area, instead of just one village. The following will illuminate this:



3. RAPID EXPANSION OF EMPLOYMENT OPPORTUNITIES.

With the above mentioned type of activities going on in 10-12 villages, a tremendous expansion in employment opportunities will occur, especially for landless labourers, educated unemployed, seasonally employed men and women, which will generate more productivity income and purchasing power in this area.

4. SECTOR LINKAGES.

All these activities cannot be done in isolation. The involvement of all sectors is needed. The cluster approach will be a tool in linking a) the public sector, b) the private sector, c) banks and financing agencies, d) voluntary agencies, and e) the villages. Most important is the rural sector. Unless the villagers themselves do not involve totally, the efforts of other sectors will fail.

CONTEXT : We recommend that there be no major changes in the global grid at this council. However, there is a need for the order to re-evaluate the global grid by doing a new geo-social analysis of the globe, in light of the major economic, political and cultural shifts that have taken place in the world since the current grid was first formulated. This workshop is recommended for Continental Councils or GRA's, and Area Councils of 1980-81.

1. What are the major shifts--events, trends, power re-alignments--in the world in the last 15-20 years that could indicate a need to re-evaluate the global grid?

Standing in the year 2000, what changes have happened to the world?

Examples--emergence of militancy in the Islamic world

- emergence of OPEC
- opening of China-- political shifts since Mao
- strengthening of EEC, esp. in relation to USSR
- cooling of detente between USA and USSR
- formation of ECOWAS (Econ. Comm. of West African States)
- images of the world as North vs. South
- image of the 5 worlds (Time, 1975)
- widening China - Russia split
- USSR invasion of Afghanistan

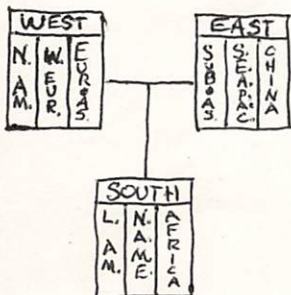
2. Where are new interrelationships between nations and alliances most obvious?

3. Where are these new relationships focusing themselves in the globe?  
Where are there new geo-social or geo-political entities emerging?

4. What are some broad statements that could be made about the pressures currently at work in the world that could change the grid?

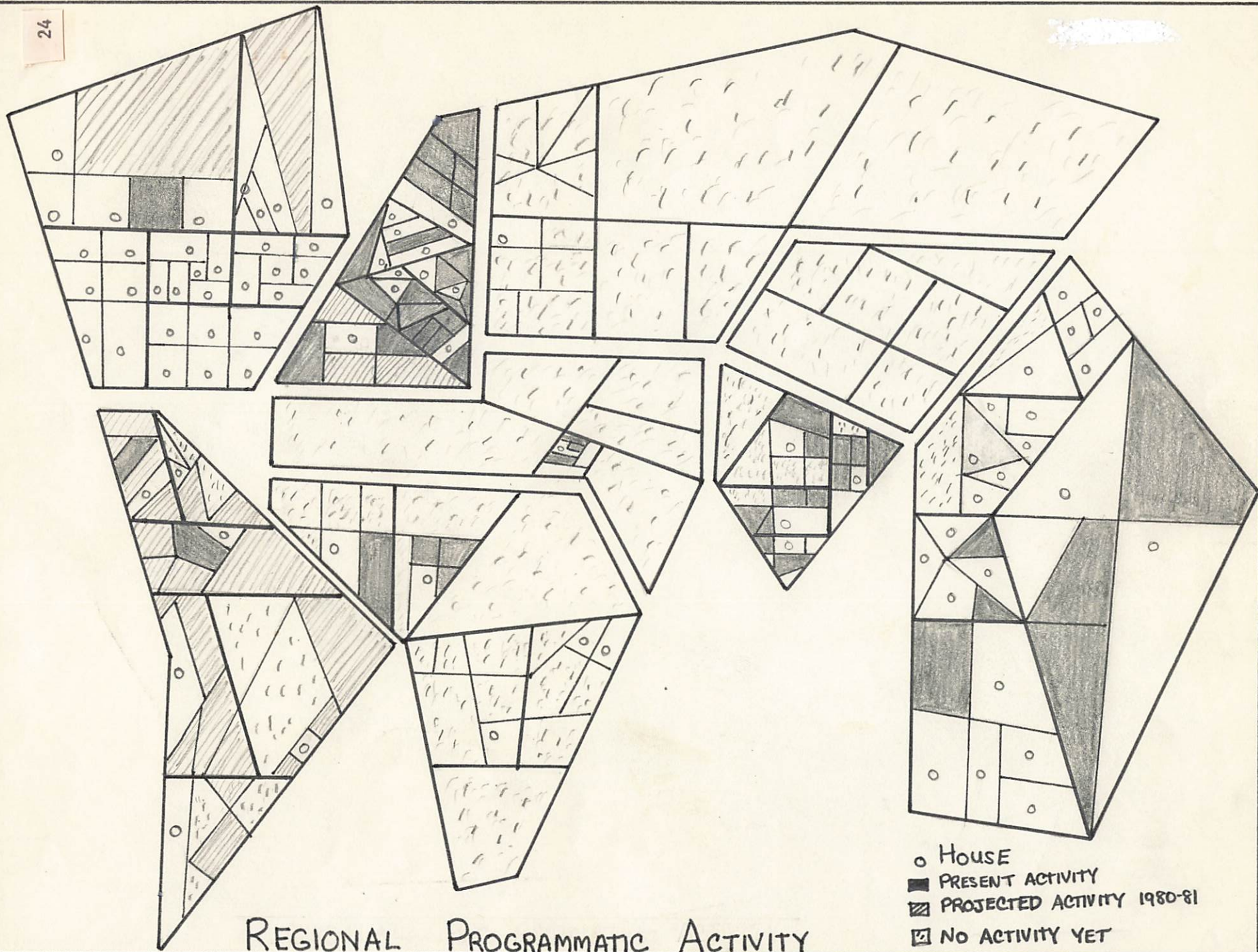
Examples--a combination of OPEC and Islam has revealed a band of commonality pulling Sphere S. and part of the East together

- the West is becoming more North via repositioning of N.A. in relation to the East and China
- China is a kind of middle position between N. and S.



5. What does this data mean for our interpretation of the globe? Look at the geo-political grid. How has this changed for you?

6. Use the same workshop on your present continental grid. Enlarge or diminish your continent based on workshop insights. Work down to the regional level.



## GUIDELINES FOR ESTABLISHING NEW REGIONAL RELIGIOUS HOUSES

Chicago

26

Global coverage of the 324 Regions during the next twenty years is primarily an issue of effective programmatic activity rather than progressively establishing Religious Houses in every Region. It is clear that the placement of a House within a Region is a master strategy but is not an exclusive one. Therefore serious guidelines are needed to decide when and where to establish new Houses around the world.

The following factors must be considered in a global perspective:

1. The symbolic power for global coverage
2. The catalytic effect for opening new regions and areas
3. The political, economic and cultural climate within the country and its strategic effect on other countries
4. The advantages of programmatic activity from an adjacent area or region over against the physical presence of a House.

The following local criteria must be given due consideration when establishing new Regional Religious Houses:

1. Recent programmatic activity in the Region
2. Presence of guardians
3. An active frame of the volunteer, public, and private sectors
4. An invitation letter from the regional movement
5. Committed troops from the local or adjacent areas for interning
6. Potential for self-support
7. Initiation of fund-raising
8. Initiation of fulfilling legal requirements.

GLOBAL PROFILE CAMPAIGN

There needs to come into being as a one-year experiment a Global Profile Post in Operations Centrum, Nexus Chicago. This Post will assume responsibility for :

## I. EXTERNAL PUBLICATION

- a. a new ICA brochures - will include who we are, what we do, who support us, 3rd party evaluations. The audience will be global (translated locally) It will introduce the beginnings of a common style for all our publications. It will be an objective writing piece with professional assistance input.
- b. a quarterly journal prepared and mailed end of week 2 for preceding quarter. It will include newsworthy, factual data concerning our programs. The audience will be our donors, guardians, private and public sectors frame, each RH and Centrum. The source will be a collection of inputs from weekly house reports and other newsworthy material collected by the Global Profile Post.
- c. an annual "ICA Year in Review" similar in content to our present Annual Report. It will be program-year oriented (September thru August). It will contain no financial statistics but will include a listing of our supporters. It will require professional assistance.

## II. INTERNAL COMMUNICATION

- a. Learnings up-date - critical timely communications with our own staff at Nexus levels will be the responsibility of the new post. The mode of communication will be by telephone if appropriate. This will enable our staff to exploit advantages in newly established framing or avoid unnecessary embarrassment indicated by the nature of the information. Each Nexus will communicate to Areas, Areas to Regions, etc.

## III. PUBLIC ACCOUNTABILITY

- a. The Post will build a file of 3rd party evaluations of our work. The source will be Operations Centrum accumulations around the globe.
- b. The Post will develop through Operations a file of order speeches and testimonials before key groups.
- c. evaluation systems :  
The Post will accumulate governmental agency audits and other evaluations of our work. and will digest them as appropriate hard documented data.  
The Post will encourage through Management that Arthur Anderson begin a program of auditing all ICA books around the globe.  
The Post will collect follow-up data on state Town Meeting Campaigns. The 24 CEM documents will be edited and made available for appropriate dissemination. Recommendations for future CEM methods, as appropriate will be offered.

## IV. MEDIA RELATIONS

- a. audio-visual creations. The Post will initiate beginnings of new films including our North America, Latin America, Europe etc. projects. LENS and other special focus forums staff will be encouraged to make slides of these forums and made available to the Post.  
"Before and After" slide shows will be created as appropriate.

MEDIA SERVICES FORCE

The arena of communicating the movement story both to ourselves and to the world has become increasingly crucial to our missional task. Essential to expanding media services is the establishment in each nexus of a Media Services Force beginning with a cross-movemental post in August at Chicago Nexus. By July 1981, every nexus will have seen that that function has been established in its geography. Such a post would first create a Media Learnings, Guidelines, and Recommendations piece to enable the Movement to have an open and decisive stance in relationship to the media. Furthermore, such a post would equip the Movement with a variety of tools such as the Global News Service (which has been extremely helpful in creating Regional Newsletters) and screens like the Myth Screen to help the Movement select out for use the kind of events and accomplishments which would interpret most clearly the Movement's intent of Human Development. In addition, the Media Services Force would find ways to interpret and disseminate the long-range meaning of key global movemental happenings so that the Movement is kept abreast of both the major victories as well as the key crises. Such a post would have liaison with designated area media services contacts around the globe. These contacts would channel key media pieces and area happenings into the Media Services Force as well as be briefed on an ongoing basis on media guidelines and learnings.

As a movement, we need to create some quality media forms that will spread the humanizing story of the Earthrise Age. A Human Development magazine and an audio-visual package would begin to freight the myth. The Human Development Magazine will be done by a Chicago-based task force in conjunction with the guardians making available the work and objectives of the Movement, programmatic forms, and current edge articles of our times. Included would be lectures, program methods, depth spirit studies, and global trends. In 1980-81, the magazine will have two editions with the first one appearing by the end of December 1980 and distributed globally. In 1981-82, it will be published quarterly. The audio-visual package would add to the already available global film. An example would be a video-cassette or slide presentation that would ground the work of the Movement on the particular continent you are in. Work on this package would begin in January 1981. In this way by documenting and selectively publishing ongoing action, the Media Services Force will allow the New Myth to emerge.

CHICAGO

*An example of a Myth*

32

This event took place in Hai Ou. It is the kind of thing a myth could grow from.

Dragon Boat Festival is an ancient Chinese holiday commemorating a hero who drowned because of his care for his country. One way it is celebrated today is by holding Dragon Boat races.

Last year, with only two day's work, the village of Hai Ou organized and held races in a nearby lagoon. Nearly everyone in the village came. Afterwards the elders of the village remembered that such races had been held more than thirty years before. Boats raced in the ocean between two major towns. The excitement of the day's activities got people planning for the next year's races.

The stories told about this day now could formulate the global myth that local man can do what he's decided.

## READINGS FOR DAILY RITUAL

- Monday: We can neither applaud nor tolerate irresponsible and wholly selfish individual development. Freedom without commitment is aimless and self destructive. Here is a tension of opposites — to instill both a vigorous sense of individuality and at the same time a sense of shared purpose with their fellows. The one I respect is the one who has humbly placed himself at the service of a vision of a greater good because he has first achieved a mature individuality.
- Tuesday: Freedom then is not the absence of any outside control - it is the acceptance of limitations. His path can never be as free as that of an airborne bird. He must pick his way painfully through a veritable jungle of alternatives, few of which are satisfactory, none of which is perfect. Man can never be the unconditional master of himself because he neither has complete control of himself, nor of his environment. He is at the mercy of dreams, hopes, fears and lusts. So that self-will which poses as freedom will only result in a man putting himself under the heel of some subtle tyranny more frightening than any of those from which he fondly thinks he has freed himself.
- Wednesday: Experience has taught me that it is never enough to struggle against specific evils; one must also try to create an environment which is hospitable to the growth of the corresponding virtues. All societies are dynamic, constantly in a state of flux, so that the passing of time can transform today's virtue into tomorrow's vice. Hence, the battle for justice is never won once and for all; the same battle has to be fought over and over again.
- Thursday: You will, from time to time, be disillusioned and even hurt when you are let down; when your trust in another human being is repaid by treachery. But it is still better to give another human being the opportunity to rise to your highest expectations of him than to make it a policy to assume the worst in order that you may never be disappointed. Better by far to know both the joy and pain of honest human encounter than to construct a shell which may make you impervious to hurt but also keeps out that searching love.
- Friday: At all costs have the courage to fail. We pay a heavy price for our fear of failure. It hinders our growth and narrows the range of our achievements. The learning process will either stop or be restricted within narrow limits unless you are prepared to go on risking failure by trying new things, putting your trust in people who prove to be unknown quantities and exploring uncharted ways that may turn out to be dead ends or else open up new vistas of service and satisfaction.
- Saturday: It is one of those obvious and easily ignored lessons of nature which applies equally to human society — that birth is always conquering death; that out of decay there springs renewal. The golden age about which we all dream and for which some of us strive is not a static state of bliss where all human problems will be resolved and mankind will live happily ever after. The golden age never dawns and yet is paradoxically always dawning when individuals are prepared to become agents of renewal and bearers of it.

# The Daily Ritual

## KENYA

### March Onward Now

#### ENTRY (Verses 1 and 2)

Oh we awaken the human vision  
March onward now to the cry of all history.  
Resurgent spirit is now emerging,  
Giving form to the new community.

We are engagers of human caring.  
March onward now in the task to set  
people free.  
Local passion bursts forth in power.  
Giving form to the new humanity.

#### EXIT (Verses 3 and 4)

We are proclaimers of life's abundance.  
March onward now placing hope in the mystery.  
The human drama reveals the wonder.  
Giving form to new possibility.

The world before us, the future open  
March onward now to create the new century.  
Human structures that forge a life style.  
To give form and release new destiny.

*(Let the Community stand and sing first two verses of the song)*

*Leader:* Let us stand before life as those who care  
for the world.

*Community:* Be it so.

ACT I: *L:* Life is never the way we want it.  
*C:* We refuse to accept its promise.  
*L:* Nevertheless we are free.  
*C:* Be it so.

*(Let the community be seated)*

### Reading for the Day

*(Let the community stand)*

ACT II: *L:* This is the day we have on our hands.  
*C:* We give thanks for the life we have.  
*L:* This is our decision.  
*C:* Be it so.

*L:* Let us hear the song of joy.

*Community Left:* Let us rejoice with the hardship of work.

*Community Right:* And shake off our suffering with  
patience.

*Community Left:* Let us look straight at the path before  
us.

*Community Right:* And hear the song of sand and stones.

*Community Left:* When the darkness has warmth and the  
rain is a joy

*Community Right:* Let us look toward the day as the  
light returns.

*Community Left:* When the drums begin the new sound of  
birth

*Community Right:* Let us dance before the unsleeping  
mountains beyond.

*(Let the community be seated)*

### Address for the Day

*(Let the community stand)*

ACT III: *L:* We stand before the world and its need.  
*C:* Let us give ourselves to the task.  
*L:* It is to build the Earth  
*C:* Be it so.

*L:* When we have gained our full strength.

*C:* We have only one request.

*L:* That we remove the block in the road.

*C:* With the courage that drives us onward,

*L:* Never looking behind or sideways,

*C:* But ever willing to continue our work.

*L:* Let us embrace the vision of the caring  
ones.

*C:* And their action in all lands and people.

*L:* Let us work on behalf of village life.

*C:* And all human communities  
everywhere.

*L:* Let us blend our drum beat  
to the suffering ones.

*C:* That their cries may become a song  
of joy.

*Leader:* Let us go forth to enact our care for the  
world.

*Community:* Be it so.

*(Let the community sing the last two verses of the song.)*

# The Daily Ritual

## INDONESIA

### THE SIGN

Tune: Triumphal March from Aida

Entry (Verse 1 & chorus)

Born to forge, out of the  
darkest night  
The sign of abundant life,  
In the midst of strife,  
Struggling, suffering, consuming  
awe.

Born to join in the long march  
with those who love the  
shattered earth;  
Calling forth new birth,  
Loving all, serving all,  
unto death.

### Refrain:

The silence has deafened them,  
The stillness enlivened them.  
The future has chosen them to  
give their lives...

Go forth in love for the  
mystery,  
Beloved of history;  
Blessed in the call,  
Sign of faith, sign of hope,  
signal of love.

Exit (Verse 2 and chorus)

The cry to build the vision of  
of common earth  
Resounds in the hearts of all,  
Across the sweep of time,  
Echoing, echoing human need.  
And hist'ry's saints with ageless  
voices claim the promise of  
myst'ry's love;  
Laying down their lives,  
Following, following, giving all.

### Refrain:

(Let the Community stand and sing "The Sign".)

Leader : Let us stand before the finality of our  
lives before the awful Mystery.

Community : Be it so.

ACT I. L : As soon as we are born, the return begin  
C : We die in every moment.  
L : As soon as we are born, we struggle to  
turn matter into spirit.  
C : We are born in every moment.

(Let the Community be seated.)

### READING FOR THE DAY

(Let the Community stand.)

ACT II L : This is the new day of our birth and dea  
C : Life is good. Death is good.  
L : We give thanks for the incredible journe  
C : Be it so.

L : We possess nothing. We fear nothing.  
Com. L : The Power of the universe swirls within  
Com. R : We believe our chains have become wings.  
Com. L : We are given the gift of absolute freedo  
Com. R : This is the wellspring of our victorious  
action.

(Let the Community be seated.)

### THE ADDRESS FOR THE DAY (SUNDAY PRAYERS)

(Let the Community stand.)

ACT III L : We assume free responsibility for caring  
for Earth.  
C : The fate of the race is gambled on those  
who care.  
L : Our deed reverberates throughout a  
thousand destinies.  
C : Be it so.

L : Let us hold dear our life mission.  
C : Let us unite. Let us merge our hearts.  
L : Let us create for Earth a new heart.  
C : Let us create a human meaning for the  
superhuman struggle.  
L : So long as the warmth of Earth endures.  
C : So long as the Mystery gives life,  
recreates life, and takes life away.

L : Let us go forth to expend our lives  
in the glory of service.

Community : Be it so.

(Let the Community sing the last verse and chorus of  
"The Sign".)

## READINGS FOR DAILY RITUAL

### JAPAN

Monday:

A thing that is still is easy to hold.  
Given no omen, it is easy to plan.  
Soft things are easy to melt,  
Small particles scatter easily.  
The time to take care is before it is done.  
Establish order before chaos sets in.  
Tree trunks around which you can easily  
reach with your arms were at first only  
minuscule sprouts.  
A nine-story terrace began with a clod.  
A thousand-mile journey began  
with a foot put down.  
Doing spoils it, grabbing misses it;  
So the wise man refrains from doing  
and doesn't spoil anything  
He grabs at nothing and so never misses.

Tuesday:

Cultivate the Way yourself  
and your Virtue will be genuine.  
Cultivate it in the home,  
and its Virtue will overflow  
Cultivate it in the village,  
and the village will endure  
Cultivate it in the realm,  
and the realm will flourish  
Cultivate it in the world,  
and Virtue will be universal.

Wednesday:

Be utterly humble  
And you shall hold to the foundation  
of peace Be at one with all these living things  
which, having risen and flourished,  
Return to the quiet when they came,  
Like a healthy growth of vegetation  
Falling back upon the root.  
Acceptance of this return to the root  
has been called "quietism."  
Acceptance of quietism has been  
condemned as "fatalism".  
But fatalism is acceptance of destiny  
And to accept destiny is to face life  
with open eyes,  
Whereas not to accept destiny is to  
face death blindfold.  
He who is open-eyed is open-minded,  
He who is open-hearted is kingly,  
He who is kingly is godly,  
He who is godly is useful,  
He who is useful is infinite,  
He who is infinite is immune,

Thursday:

Thirty spokes will converge  
In the hub of a wheel;  
But the use of the cart  
Will depend on the part  
Of the hub that is void.

With a wall all around  
A clay bowl is molded;  
But the use of the bowl  
Will depend on the part  
Of the bowl that is void

Cut out windows and doors  
in the house as you build;  
But the use of the house  
Will depend on the space  
In the walls that is void

So advantage is had  
From whatever is there;  
But usefulness rises  
From whatever is not

Friday:

Indeed the Wise Man's office  
It to work by being still;  
He teaches not by speech  
But by accomplishment;  
He does for everything,  
Neglecting none;  
And what he brings to pass  
Depends on no one else.  
As he succeeds,  
He takes no credit  
And just because he does not take it,  
Credit never leaves him

Saturday:

He who feels punctured  
Must have once been a bubble,  
He who feels unarmed  
Must have carried arms,  
He who feels belittled  
Must have been consequential,  
He who feels deprived  
Must have had privilege,  
Whereas a man with insight  
Knows that to keep under is to endure.  
What happens to a fish pulled out of  
a pond?  
Or to an implement of state pulled out  
of a scabbard?  
Unseen, they survive.

## THE DAILY OFFICE

### THE PRELUDE TO THE OFFICE

*Let the Community rise up*

*The Liturgist:* Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

*The Community:* Amen.

ASCRPTION

### THE OFFICE OF THE PREPARATION

*Let the community bow down*

*The Liturgist:* Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

*The Community:* O Thou-who-hast-ever-been, we have pretended that we are beyond the confines and demands of other people; we have conceived of ourselves as the Creator rather than the creature; we have exalted our lives at the expense of all about us. Lord have mercy upon us. Amen.

*The Liturgist:* Amen.

CONFESSION

*The Liturgist:* I call upon us to remember the unchanging word of life: the one who sustains us when we are alive is the one who sustains us when we are dead. Our life is to become the dead ones we are.

*The Community:* Thine is the kingdom and the power and the glory forever and ever. Amen.

*The Liturgist:* Amen.

ABSOLUTION

### THE OFFICE OF THE WORD

*Let the Community rise up*

*The Liturgist:* Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

*The Community:* O Thou-who-art-ever-the-same, we give praise for birth and death; we give praise for sight and sound; we praise thee for the giving and taking away of our lives. We lift up our hearts. Amen.

*The Liturgist:* Amen.

PRAISE

*The Liturgist:* I call upon us to hear the appointed word of the Lord:  
"Naked I came from my mother's womb and naked I must  
return; the Lord gave, the Lord has taken—blessed be the Lord!"

SCRIPTURE

*The Community:* As it was in the beginning, is now, and ever  
shall be, world without end. Amen.

*The Liturgist:* Amen.

THE OFFICE OF THE OFFERING

*Let the Community bow down*

*The Liturgist:* Let us execute the responsibility of our lives before  
the sovereign Lord of every future, who demands that we bear  
the burden of the whole world, and before whom all things are  
possible.

*The Community:* O Thou-who-shall-ever-be, we hold up the  
givenness of civilization and we remember especially the sick;  
those suffering from mental disturbance; those blinded by  
the parochial; those bodily diseased; and all those here and  
everywhere who are refusing to live their lives; for thy  
steadfast love endures forever. Amen.

INTERCESSION

*The Liturgist:* Amen.

*Let the Community rise up*

*The Liturgist:* I call upon us to embrace the demanding word of our  
vocation; we are impelled to involve ourselves in the social  
process to the end that the love that is justice may operate  
unceasingly forever.

DEDICATION

*The Community:* We present and offer ourselves unto thee, O  
Lord, to be a reasonable, holy and living sacrifice. Amen.

*The Liturgist:* Amen.

THE POSTLUDE TO THE OFFICE

*The Liturgist:* Let us now go forth to labor freely, gratefully and  
sacrificially; God the Father, God the Son, God the Holy Spirit,  
bless, preserve and keep us all. Amen.

BENEDICTION

*The Community:* Amen.

## THE DAILY OFFICE

### THE PRELUDE TO THE OFFICE

*Let the Community rise up*

*The Liturgist:* Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

*The Community:* Amen.

ASCRPTION

### THE OFFICE OF THE PREPARATION

*Let the Community bow down*

*The Liturgist:* Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

*The Community:* O Thou-who-hast-ever-been, we have taken an unnecessary journey away from ourselves; we have refused to live the creation of the world; we are in love with our absence from ourselves. Lord have mercy upon us. Amen.

*The Liturgist:* Amen.

*The Liturgist:* I call upon us to remember the unchanging word of life: our lives are a unique and unrepeatable gift. Our joy is that we may become ourselves.

*The Community:* Thine is the kingdom and the ower and the glory forever and ever. Amen.

*The Liturgist:* Amen.

CONFESSION

ABSOLUTION

### THE OFFICE OF THE WORD

*Let the Community rise up*

*The Liturgist:* Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

*The Community:* O Thou-who-art-ever-the-same, we rejoice in the sun and the moon, in the day and the night; we rejoice in the promise of life; we rejoice in the command to live. We lift up our hearts. Amen.

*The Liturgist:* Amen.

PRAISE

*The Liturgist:* I call upon us to hear the appointed word of the Lord:  
"Thou shalt love the Lord thy God, with thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy neighbor as thyself."

SCRIPTURE

*The Community:* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*The Liturgist:* Amen.

THE OFFICE OF THE OFFERING

*Let the Community bow down*

*The Liturgist:* Let us execute the responsibility of our lives before the sovereign Lord of every future, who demands that we bear the burden of the whole world, and before whom all things are possible.

*The Community:* O Thou-who-shall-ever-be, we pray for the structures of humanity and we remember particularly the uneducated; those bound by illusions; those blinded by prejudice; those limited by ignorance; and all those here and everywhere who refuse to seek understanding; for thy steadfast love endures forever. Amen.

INTERCESSION

*The Liturgist:* Amen.

*Let the Community rise up*

*The Liturgist:* I call upon us to embrace the demanding word of our vocation; we are demanded to surrender ourselves to creative living on behalf of all of history, past, present and future.

DEDICATION

*The Community:* We present and offer ourselves unto thee, O Lord, to be a reasonable, holy and living sacrifice. Amen.

*The Liturgist:* Amen.

THE POSTLUDE TO THE OFFICE

*The Liturgist:* Let us now go forth to labor freely, gratefully and sacrificially; God the Father, God the Son, God the Holy Spirit, bless, preserve and keep us all. Amen.

BENEDICTION

*The Community:* Amen.

## THE DAILY OFFICE

### THE PRELUDE TO THE OFFICE

*Let the Community rise up*

*The Liturgist:* Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

*The Community:* Amen.

ASCRIPTION

### THE OFFICE OF THE PREPARATION

*Let the Community bow down*

*The Liturgist:* Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

*The Community:* O Thou-who-hast-ever-been, we have intentionally blinded ourselves to the depths of life; we have refused to see what has been given to see; we have rejected the becoming we have been called to be. Lord have mercy upon us. Amen.

*The Liturgist:* Amen.

CONFESSION

*The Liturgist:* I call upon us to remember the unchanging word of life: we are given, the eyes of the Spirit whereby we can look into both time and eternity. Our blessing is that we can see that all that is, is good.

*The Community:* Thine is the kingdom and the power and the glory forever and ever. Amen.

*The Liturgist:* Amen.

ABSOLUTION

### THE OFFICE OF THE WORD

*Let the Community rise up*

*The Liturgist:* Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

*The Community:* O Thou-who-art-ever-the-same, we glory in the dance and the dullness of life; we glory in the light and the shadow of living; we glory in the summons and demands to open our eyes. We lift up our hearts. Amen.

*The Liturgist:* Amen.

PRAISE

*The Liturgist:* I call upon us to hear the appointed word of the Lord:  
"You have been called into freedom, my brothers; only do not  
make your freedom an excuse for self-seeking, but in love be  
slaves to one another."

SCRIPTURE

*The Community:* As it was in the beginning, is now, and ever  
shall be, world without end. Amen.

*The Liturgist:* Amen.

THE OFFICE OF THE OFFERING

*Let the Community bow down*

*The Liturgist:* Let us execute the responsibility of our lives before  
the sovereign Lord of every future, who demands that we bear  
the burden of the whole world, and before whom all things are  
possible.

*The Community:* O Thou-who-shall-ever-be, we offer our  
petitions for every dimension of thy creation; we remember  
the desert of unfulfillment; those who are scorned by the  
societies of men; those who are condemned to starve in a  
world of plenty; and all those here and everywhere who  
refuse the bread of eternal acceptance; for thy steadfast love  
endures forever. Amen.

INTERCESSION

*The Liturgist:* Amen.

*Let the Community rise up*

*The Liturgist:* I call upon us to embrace the demanding word of our  
vocation; we are commanded to dedicate ourselves to the ever  
unfinished task of the civilizing adventure of mankind for the  
well-being of all men everywhere.

DEDICATION

*The Community:* We present and offer ourselves unto thee, O  
Lord, to be a reasonable, holy and living sacrifice. Amen.

*The Liturgist:* Amen.

THE POSTLUDE TO THE OFFICE

*The Liturgist:* Let us now go forth to labor freely, gratefully and  
sacrificially; God the Father, God the Son, God the Holy Spirit,  
bless, preserve and keep us all. Amen.

BENEDICTION

*The Community:* Amen.

## THE DAILY OFFICE

### THE PRELUDE TO THE OFFICE

*Let the Community rise up*

*The Liturgist:* Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

*The Community:* Amen.

ASCRPTION

### THE OFFICE OF THE PREPARATION

*Let the Community bow down*

*The Liturgist:* Let us acknowledge the condition of our lives before the final lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

*The Community:* O Thou-who-hast-ever-been, we have negated the destiny to which we have been called; we have desired to be less than human beings; we have ignored the decisions required of our lives. Lord have mercy upon us. Amen.

*The Liturgist:* Amen.

CONFESSION

*The Liturgist:* I call upon us to remember the unchanging word of life: we are free to live; our every decision is utterly significant. Our gift is that we may embrace our lives as they are with thanksgiving and praise.

*The Community:* Thine is the kingdom and the power and the glory forever and ever. Amen.

*The Liturgist:* Amen.

ABSOLUTION

### THE OFFICE OF THE WORD

*Let the Community rise up*

*The Liturgist:* Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

*The Community:* O Thou-who-art-ever-the-same, we offer thanks for the heat and the cold; we offer thanks for the fire and the ice; we offer thanks for the creation and molding of our lives. We lift up our hearts. Amen.

*The Liturgist:* Amen.

PRAISE

*The Liturgist:* I call upon us to hear the appointed word of the Lord:  
"To you also, who were dead through your offenses and sins  
which were once habitual to you as you followed the course of  
the world—to you God has given Life."

SCRIPTURE

*The Community:* As it was in the beginning, is now, and ever  
shall be, world without end. Amen.

*The Liturgist:* Amen.

THE OFFICE OF THE OFFERING

*Let the Community bow down*

*The Liturgist:* Let us execute the responsibility of our lives before  
the sovereign Lord of every future, who demands that we bear  
the burden of the whole world, and before whom all things are  
possible.

*The Community:* O Thou-who-shall-ever-be, we pray for all the  
orders of history and we remember particularly the poor;  
those without peace of mind; those without friends; those  
without worldly possessions; and all those here and  
everywhere who live without the spirit of humanness; for thy  
steadfast love endures forever. Amen.

INTERCESSION

*The Liturgist:* Amen.

*Let the Community rise up*

*The Liturgist:* I call upon us to embrace the demanding word of our  
vocation: we are under necessity to expend ourselves for the sake  
of all those who are rejected by the grindings of life and the  
indifference of men.

DEDICATION

*The Community:* We present and offer ourselves unto thee, O  
Lord, to be a reasonable, holy and living sacrifice. Amen.

*The Liturgist:* Amen.

THE POSTLUDE TO THE OFFICE

*The Liturgist:* Let us now go forth to labor freely, gratefully and  
sacrificially; God the Father, God the Son, God the Holy Spirit,  
bless, preserve and keep us all. Amen.

BENEDICTION

*The Community:* Amen.

THE DAILY OFFICE

THE PRELUDE TO THE OFFICE

*Let the Community rise up*

*The Liturgist:* Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

*The Community:* Amen.

ASCRPTION

THE OFFICE OF THE PREPARATION

*Let the Community bow down*

*The Liturgist:* Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

*The Community:* O Thou-who-hast-ever-been, we have awakened to our despair of life; we hold on to our lethargy and defiance; we forget that life is no more than the now. Lord have mercy upon us. Amen.

CONFESSION

*The Liturgist:* Amen.

*The Liturgist:* I call upon us to remember the unchanging word of life: we alone are responsible; we alone are held accountable for our deeds. Our peace is that we may order our lives as forever received.

*The Community:* Thine is the kingdom and the power and the glory forever and ever. Amen.

ABSOLUTION

*The Liturgist:* Amen.

THE OFFICE OF THE WORD

*Let the Community rise up*

*The Liturgist:* Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

*The Community:* O Thou-who-art-ever-the-same, we dance before the good and the bad; we dance before the just and the unjust; we dance before the recreation of all of life. We lift up our hearts. Amen.

PRAISE

*The Liturgist:* Amen.

*The Liturgist:* I call upon us to hear the appointed word of the Lord:  
"Life from nothing began through him, and life from the dead  
began through him, and he is, therefore, justly called the Lord of  
all."

SCRIPTURE

*The Community:* As it was in the beginning, is now, and ever  
shall be, world without end. Amen.

*The Liturgist:* Amen.

THE OFFICE OF THE OFFERING

*Let the Community bow down*

*The Liturgist:* Let us execute the responsibility of our lives before  
the sovereign Lord of every future, who demands that  
we bear the burden of the whole world, and before whom all  
things are possible.

*The Community:* O Thou-who-shall-ever-be, we lift up the web  
of social relationships and we remember especially the  
oppressed; those bound by habit patterns; those living under  
the tyranny of others; those handicapped by physical  
affliction; and all of those here and everywhere who are  
enslaved by their own idolatry; for thy steadfast love endures  
forever. Amen.

INTERCESSION

*The Liturgist:* Amen.

*Let the Community rise up*

*The Liturgist:* I call upon us to embrace the demanding word of our  
vocation; we are summoned to offer ourselves to the cruciform  
principle through which the full life is continually extended to  
everyman.

DEDICATION

*The Community:* We present and offer ourselves unto thee, O  
Lord, to be a reasonable, holy and living sacrifice. Amen.

*The Liturgist:* Amen.

THE POSTLUDE TO THE OFFICE

*The Liturgist:* Let us now go forth to labor freely, gratefully and  
sacrificially; God the Father, God the Son, God the Holy Spirit,  
bless, preserve and keep us all. Amen.

BENEDICTION

*The Community:* Amen.

(Let the Community rise up)

THE PRELUDE TO THE OFFICE

The Liturgist: Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

ASCRPTION

The Community: Amen.

(Let the Community bow down)

THE OFFICE OF THE PREPARATION

The Liturgist: Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

The Community: O Thou-who-hast-ever-been, we are those who have hidden our faces before the pain of human suffering; we have remained deaf to the anguished cries from a church in tribulation; we have turned ourselves aside from the rightful claim of all men upon our death. Lord have mercy upon us. Amen.

CONFESSION

The Liturgist: Amen.

The Liturgist: I call upon us to remember the unchanging word of Life: We are totally loved of God. Our every situation is His call to sacrificial service. Our glory is that we are free to die our deaths.

ABSOLUTION

The Community: Thine is the kingdom and the power and the glory forever and ever. Amen.

The Liturgist: Amen.

(Let the Community rise up)

THE OFFICE OF THE WORD

The Liturgist: Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

The Community: O Thou-who-art-ever-the-same, we embrace the one and the many; we embrace the desert and the spring; we embrace the Cry to forge the new out of the old. We lift up our hearts. Amen.

PRAISE

The Liturgist: Amen.

LC-1

The Liturgist: I call upon us to hear the appointed word of the Lord: "There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all."

SCRIPTURE

The Community: As it was in the beginning, is now and ever shall be, world without end. Amen.

The Liturgist: Amen.

(Let the Community bow down)

THE OFFICE OF THE OFFERING

The Liturgist: Let us execute the responsibility of our lives before the sovereign Lord of every future, who demands that we bear the burden of the whole world, and before whom all things are possible.

The Community: O Thou-who-shall-ever-be, we raise our cry for every fabric of our society and we remember especially the rooted ones: those who love the world; those who love the Church; those buried in a hope for what was; those infatuated with a hope of what might be; and all of those here and everywhere who refuse to embrace the totality of life; for thy steadfast love endures forever. Amen.

INTERCESSION

The Liturgist: Amen.

(Let the Community rise up)

The Liturgist: I call upon us to embrace the demanding word of our vocation: We are under orders to love the Church. We are now sent to give ourselves unreservedly in her service that she may always be without blemish her divine mission in the world.

DEDICATION

The Community: We present and offer ourselves unto thee, O Lord, to be a reasonable, holy and living sacrifice. Amen.

THE POSTLUDE TO THE OFFICE

The Liturgist: Let us now go forth to labor freely, gratefully and sacrificially; God the Father, God the Son, God the Holy Spirit, bless, preserve and keep us all. Amen.

BENEDICTION

The Community: Amen.

ABSTRACT MODEL  
of the  
LITURGY

THE DYNAMICS OF  
Christian Worship  
or  
The Rehearsal of  
Radical Humanness

(Hymn of Universal Praise)  
TE DEUM

israel      ecclesia

Scene 4      Presence      5 Scene

The First Lesson      ACT II      The Second Lesson

CREATION      THANKSGIVING or THE WORD      REDEMPTION  
receiving the old covenant      entering the new covenant

Scene 3      god the father      6 Scene

PSALTER      godly joy ecstasy      WITNESS  
embracing our givenness      deciding our selfhood  
TRANSPARENCY being

BETWEEN THE ACTS

VERSICLE

VERSICLE

BETWEEN THE ACTS

Scene 2

Word

Deed

7 Scene

ACT I

ACT III

THE ABSOLUTION      CONFESSION or REPENTANCE      DEDICATION or OFFERING      THE PRAYERS  
accepting our acceptance      god the son      god the spirit      assuming our responsibility

Scene 1

8 Scene

THE CONFESSION      godly sorrow      godly compassion      THE OFFERING  
acknowledging our illusions      lucidity      sacrifice      presenting our death  
INCARNATION      CRUCIFIXION

PROLOGUE  
calling to worship

EPILOGUE  
sending to mission

THE ASCRIPTION  
honoring god

THE BENEDICTION  
serving man

Practical Operating Vision  
of Movem't Trng for 4 years

1. Organised spiral curriculum
2. Faculty Development System
3. Journey track for general use
4. Core curriculum
5. Imaginal literacy skills
6. Regional training centres
7. Equipping movement forces with competences
8. Ensure profundity of global cultural revolution
9. Quality work in other languages
10. Packages for special audiences
11. Widespread & useful spirit training
12. Dependable, comprehensive archives system
13. Local trainers have access to global wisdom

CONTRADICTIONS

1. Fragmented, limited-application curriculum
  - No core or comprehensive curriculum images
  - Limited applicability of content-filled curriculum
2. Unformulated pedagogy assignment rationales
  - Uneven pedagogy prowess in Order/Mvt
  - Immediacy model in assignments to teach, in non-replicatn situations
3. Action-oriented training weakens tension with reflective/shadowing skills
  - Weakened opportunities for interchange of broodings and depth insights
  - External task dominates operational patterns
4. Outmoded interchange capacities weaken common training thrust
  - Global inaccessibility of training wisdom

## PROPOSALS:

- 1) A transrational rhythm for major training events and interchange functions which will hold sphere, continental and area opportunities for:
  - faculty development
  - curriculum interchange,
  - sharing of constructs and spirit tools
  - clarifying of training methods
  - reformulating core curriculum
- 2) A globally common weekend in January or February in which every house gathers all its training constructs, translates and/or cleans them and mails them to the designated Training post within the Research Band.
- 3) Designate Research Centrum to include the training function and intensify that function by assigning several people to the Research Centrum in Hong Kong nexus, or other suitable nexus, to care for the training development and coordination throughout the globe.
- 4) Intentionalize the development of areal faculties through creation on an areal level of training tracks for the year that would create competent Town Meeting orchestrators, LENS facilitators, GWF and CYF orchestrators. The people to be trained would come from the order and the movement.
- 5) Use age of the Corporate solitary office in houses on a daily basis and in movement events as a way of deepening our training in spirit prowess.

This is a picture of the journey of life questions into which our training and formation are directed, in a time when a major issue for people is their need for meaningful engagement. This training and formation are the application, to the individual, of the changes required for, and occasioned by, Human Development. This is Human Advancement.

## JOURNEY OF ENGAGEMENT

Life Question	Discovering Significant Engagement	Performing Social Actions To Victory	Constantly Creating Depth Opportunity in Every Situation
Profound Intent	To Enable Vocational Resolve	To Build Leadership Prowess	To Form Profound Exemplarhood
The Content of Externality	Twentieth Century World and Philosophy of Revolution	Methods of Effective Action, Engagement and Motivation	Images of Universal Human Journey; Symbols, Metaphors, & Practices of Profound Consciousness
The Issue of Internality	Recognizing the Spirit of Times (Indicative of New Mode of Consciousness)	Experiencing, Recognizing and Dealing with Inner Experience	Moving beyond Formation of one's own consciousness, to take responsibility for consciousness of others
The Societal Contradiction Cut Against	Belief that Initiative here and now makes no sense and no difference	"Local People can't do it!"	My own experience is what has to be handled

The six components of the Comprehensive Spiral Curriculum are: Imaginal Education, Intellectual Methods, Social Methods, Spirit Methods, Community Methods, and Contextual Studies. From the perspective of the master trainer, or designer of training events, all the curriculum components are built into every event with greater or less emphasis. From the perspective of the person who is receiving training, there is an emphasis on Contextual Studies when Significant Engagement is the issue, Social Methods, Community Methods and Intellectual Methods when effective Social Action is the issue, Spirit Methods when Constant Profound Living is the issue, and on Imaginal Education methods when the intent is to learn how to get inside the curriculum in order to train others.

ROLES  FORMS	VILLAGE LEADER	VILLAGE GUARDIAN	VILLAGE CATALYZER	VILLAGE GUIDE
	Forges the models and leads community into the future.	Capable of carrying on the necessary development and framing work.	Releases the "on behalf of" care of community.	Cares for the spirit well-being of community.
TRAINING THROUGH METHODS	Town Meeting workshop leader training. Weekly 2 hour training over lunch - villagers do and auxiliary leads evaluation. HDTS Indicative battleplanning clearly explained. Tactical Action Book explaining steps	Reviewing Project and ICA story. Evaluating development calls Create development charts decor and files Knowing categories of frame. Proposal writing.	Seeing Global film Profound Humanness spins Studies of exemplars Impact courses C.E.M. Create brochures to take to other villages	Leading songs Doing meal conversations HDTS & ITI Academy Celebration planning
TRAINING THROUGH ENGAGEMENT	Going on framing visits Visit other states and countries Leading planning workshops. Leading Town Meetings Recruiting Town Meetings & Consults Setting up workdays and celebrations	Assisting in development calls. Marketing calls for local industry. Visit local officials In-kind materials Do follow-up phone calls and letters.	Village circuiting to set-up and follow-up Town Meetings Setting up Health Care-takers Visiting other villages to tell the story Participating in workdays Villagers assigned to another country for one year.	Informal conversations about vocational decisions Spins on local myths at meals and planning meetings. Building decor/creating space. Putting up signs, bulletin boards, creating pathways and parks. Participate in and lead Roundtable

LENS seminars anticipated globally for 1980-81 may well exceed three hundred in number and will require the extension of pedagogical prowess. In North America, a regular, possibly weekly LENS Guild is projected at the Chicago Nexus. For LENS seminars in Africa, Egypt and India, staff will be assigned from North America and new staff assigned and trained from Europe, Africa and India. In SEAPAC, LENS pedagogy will be provided by resident staff in the areas and centrums.

LENS pedagogy is in the process of systematization. A Facilitator's Guide is being produced, but LENS mastery involves cumulative experience in actual seminars. Facilitator rating descriptions are in the process of being articulated and should enable objectifying the training journey of new faculty.

MEDICAL CHALLENGE GRANT

Purpose:

1. To ensure staff effectiveness by providing basic health structures in the village.
2. To accelerate the development of village vitality by providing an early demonstration of adequate health care.
3. To challenge participation of outside consultants in local projects.
4. To formulate a network of volunteer consultants for human development project villages.

Components for each village

Towards guarding against infectuous diseases and parasites through basic sanitation(40%).

- |  |     |
|--|-----|
| A. Integrated Sanitation Unit<br>water, toilet, washing, laundry           | 240 |
| B. Auxiliary Housing Rehabilitation<br>roof, floors, furnishings, supplies | 240 |

Towards maintaining physical energy levels and vitality through basic nutrition(20%).

- |  |     |
|--|-----|
| C. Auxiliary/Community Kitchen Facility<br>cooking, vessels, dishes, storage | 240 |
|--|-----|

Towards upgrading auxiliary physical condition through preventative care(20%).

- |  |     |
|--|-----|
| D. New Auxiliary Health Program(10 staff)<br>examination, shots, dental, treatment | 240 |
|--|-----|

Towards installing appropriate curative services and facilities on site(20%).

- |  |            |
|--|------------|
| E. Initial Health Outpost Setup<br>first aid, paramedic, emergency,<br>equipment | <u>240</u> |
|--|------------|

Grant total

1200

MOVEMENT COMMITMENT STRATEGY: One Year Time Line

SUBSCRIPTION		Major Visits	G A R G
TELETHON		Follow-up Visits	
MAILING		New Visits	S R A V E M E N
SPECIAL		Expanded Contributions	
July	Plan	Visiting Orchest- ration	G S R A V E M E N
Aug.	Visits	Major Mailings Visits	
Sept.	Systems	Proposal Writing	G S R A V E M E N
Oct.	Systems	Phone & Visits	
Nov.	Systems	Connum- ications Systems	G S R A V E M E N
Dec.	Systems	Major Mailings Visits	
Jan.	Systems	Expanded Contributions	G S R A V E M E N
Feb.	Systems	Major Mailings Visits	
March	Systems	Expanded Contributions	G S R A V E M E N
April	Systems	Major Mailings Visits	
May	Systems	Expanded Contributions	G S R A V E M E N
June	Systems	Major Mailings Visits	

THE MOVEMENT COMMITMENT STRATEGY: LAUNCH

8/25 9	Area Coun- cils	Re- gion- al Mod- ules
9/1 10	Subscription Drive	
9/15 12	Subscription Drive	
9/22 13	Subscription Drive	9/29 1
9/29 1	Continental Cash Follow-Up	
10/6 2	Guardians Recruit.	10/13 3
10/13 3	Guard- ians Meeting	

		Phase I: The Preparation		Phase II: The Implementation	
		<ol style="list-style-type: none"> <li>1. Enlist Regional Leadership</li> <li>2. Establish Campaign Systems</li> <li>3. Prepare Campaign Materials</li> <li>4. Plan Campaign Events</li> </ol>		<ol style="list-style-type: none"> <li>1. Hold Campaign Events</li> <li>2. Conduct Campaign Solicitation</li> <li>3. Conduct Solicitation follow-up</li> <li>4. Design Annual Programme.</li> </ol>	
		36 Regions		18 Regions	
		Region, House and Centrum (6 skilled teams)		Region House and Centrum (18 skilled teams)	
		G.P.C.		Guard	
		Order Discontin'g		Area Council	
		4	5	11	12
		6	7	13	1
		8	9	2	
		August		September	
				October	

G U A R D I A N S C E L E B R A T I O N

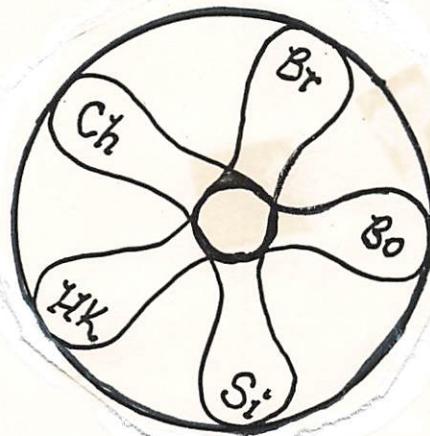
RECOMMENDATIONS

IMPLEMENTATION

1. It is recommended that the family deployment fund raising be done this year in the configuration of Continental-Zone Teams. All the people assigned to all the houses and to the nexus in each of the five zones will be assigned to a Continental-Zone Team. (That is the houses of Area Singapore, Area Sydney, Area Suva and the Singapore Nexus House will make up the Singapore Continental-Zone Team). Each of the 5 Continental Zone Teams will be lead by one development centrum person, one management centrum person and one area prior. The C-Z Team will co-ordinate the raising of the deployment bottom line by all those assigned to the areas and the nexus. Since each nexus writes the checks for travel arrangements and raises the money, the team leadership will track the fund raising, decide the greatest savings to be made from the researched fare advantages, and write the tickets holding the tension of beginning the next year with paying for the travel.
2. Research which has already been done ensures a targeted \$100,000 will be saved through fare reduction, therefore co-ordination will allow for documentation
3. By soliciting travel monies from sources other than guardians will ensure that the guardians will participate in the Annual Subscription Campaign. Individual guardians may want to host us and introduce their friends to us to allow for new donors.
4. At the beginning of the year it is recommended that each Development Centrum experiment with building a year long nurture model i.e. House Collegiums, mailings and proposals, etc.
5. As soon as possible the Global Oper. Centrum notify all locations of resettle. procedures.
6. Within 24 hours of the finalizing of assignments the Global Priors notify all people of their 80-81 assignment and c-z team.

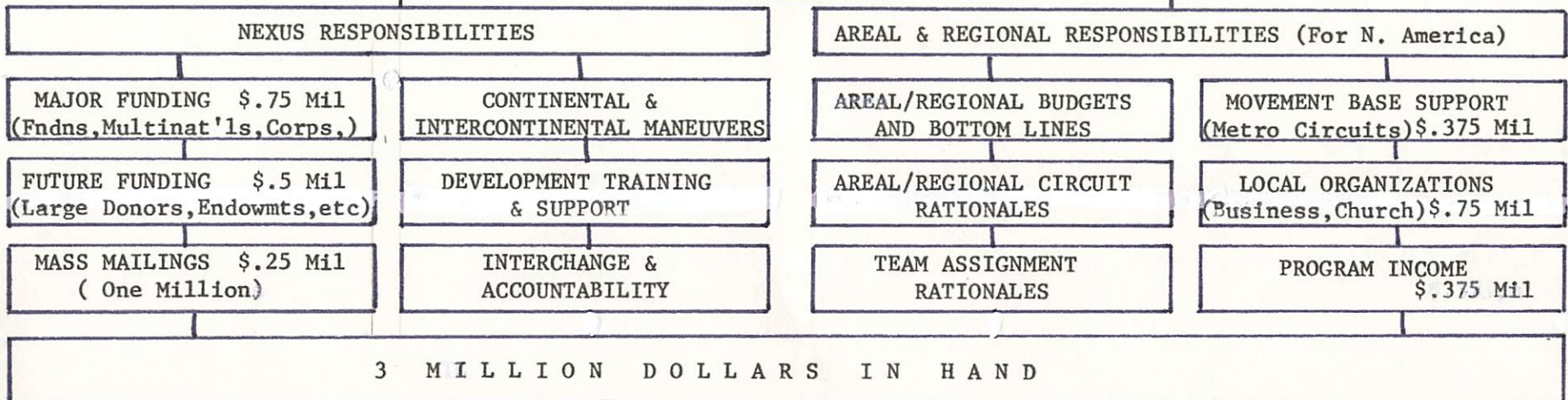
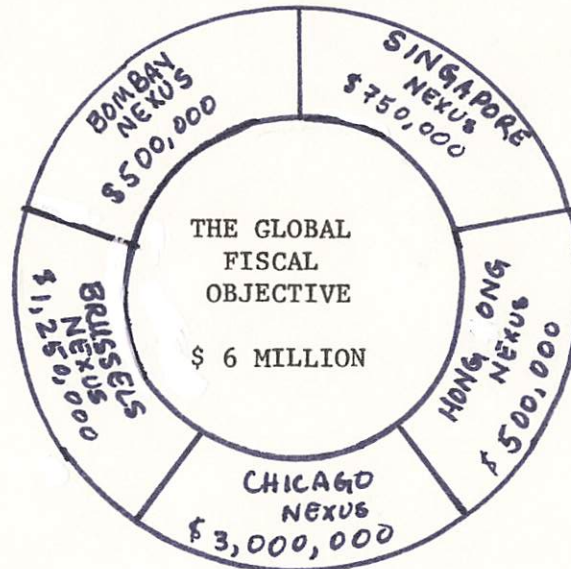
PACKETS FOR TEAM AND FAMILY UNITS 74  
 PREPARED BY DEVELOPMENT CENTRUM WILL  
 INCLUDE:

- a. symbol for maneuver and context for continental-zone teams maneuvers, their tasks, and their working space designation.
- b. Team tracking chart for targeted, in-hand and working monies.
- c. Workshop model for determining each family's bottom line.
- d. Travel fund accountability form for each family unit.
- e. Travel arrangements data form for co-ordinating travel.
- f. Sample corporate resettlement story for team use.
- g. Letter creation workshop and 4 x 4 phone workshop.
- h. Sample family letters of request, of thanks, and of reporting-nurture.
- i. Sample proposal for foundation, church and boards.



B/L DEPOSITED BY SEPT. 30<sup>th</sup>.  
 \$50,000

Charges		1979/1980					PROPOSED 1980/1981
		BASIC FEE	ADDITIONAL PARTICIPATN	TRAVEL	ACCOMMOD.	OTHER	
Continent							
NORTH AMERICA		5,000 corporations	100/person over 30	continental travel expenses 4 staff	for 4 staff		Raise base fee to 6,000-corporations, to 3,500 - public (agencies), and to 1,700 -local. Keep other fees and expense coverage.
		3,000 public 1,500 local					
N.A.M.E.		2,500	100/over 20	continent for 5	for 5		Raise fee to 3,000;Keep additional
EUROPE		1,500 business management college.(only 1)	-	intern'l for 4	for 4		(No continental or areal decisions yet, probably close to fees in N. America)
LATIN AMERICA		2,300 - corporations	100/person over 20	continent for 4	for 4		Raise basic fee to 2,500; Keep additional
AFRICA	NAIROBI	2,500 private 1,800 public	100/person over 20	continent for 5	for 5		Same as 1979/80
	LAGOS	4,250	170/person over 20	local for 3-5	for 3-5	all materials, printing	Raise to 5,000-corporation, 4,200-govt. agencies (and possible adjust others)
	LUSAKA	2,500	125/person over 20	continent for 4	for 4		Raise to 3,000-private sector, 3,500-public and all additional
SEAPAC	HONG KONG	2,500		continent for 2	for 5		Raise to 3,000; maintain others
	JAPAN	2,200 - corp. 1,600 - public	(up to 50)	national for 4	for 4		Keep basic fee, request 25% donation to ICA in addition to expenses
	SINGAPORE	5,000 -multinat 3,000 -others	100/person over 30	continent for 6	for 6		Raise multinational to 6,000;others to 3,500 Keep additional expense coverage
SUBCONTINENT		1,300 for any (=100% increase)	70/person over 20	continent for 4	for 4		



GLOBAL CREDIT ACCESS SYSTEM

The following model is to reconstitute and expand the operations of E.D.G.E., to provide local access to a "development bank" dynamic, which is needed in present and projected project situations around the globe.

This new mechanism could collateralize, guarantee, or otherwise stand behind a local economic entity sufficiently to enable it to borrow necessary venture capital from a conventional credit source, either local or external to its situation. The new E.D.G.E. would effectively be a "broker" between major economic development structures which already exist, and the most local or small scale level of enterprise.

The implementing steps would include the following:

1. Establish a Dev./Mgmt/Hse/Mov't task force (e.g. Moriarty, Jones, Kilgore Devore, Wilson) to flesh out the operating images of this new mechanism, and frame and timeline the targets for soonest possible contact.
2. Task force would hold conferences with World Bank/CSA/AID/ADB/SBA and other contacts, to explore the actual possibilities and procedures for establishing a "credit guarantee pool"; including
  - A. Devising the criteria for the actual extension of a stand-by guarantee for a local undertaking; and
  - B. Defining the system of accountability that must operate to satisfy the primary and secondary funding agencies.
3. Assignment of actual operating personnel could then be done, who would then proceed to actually procure funds and establish the "credit pool".
4. Procedures would then be devised and implemented, for ongoing field work with local enterprises and credit entities, to catalyze the needed loans to local enterprises.

The timeline for steps 1 & 2 could be as soon as the next two weeks, with steps three and four running over perhaps the next quarter, with the new mechanism being either fully operational or in brackets by Christmas, 1980.

-----  
(Add.: Funds would not be loaned directly to local business but would be used to catalyze or guarantee loans given by local leading structures)

P.S This proposal needs to be worked on first on the local level and the experiences shared and evaluated before further discussion.

# GLOBAL PRIORS COUNCIL

Symbolic Life Guide



JULY 1980

Chicago

# GLOBAL PRIORS COUNCIL

July 1980

**THE  
BASIC  
SITUATION**

**THE  
SIGNIFICATED  
PAST**

**THE  
PROFOUND  
DEEPS**

**THE  
PROCLAIMED  
FUTURE**

The Opening	The Missional Interchange			The Strategic Definitudes				The Global Maneuvers			The Closing
Wed. July 23	Thurs. July 24	Fri. July 25	Sat. July 26	Sun. July 27	Mon. July 28	Tue. July 29	Wed. July 30	Thur. July 31	Fri. Aug. 1	Sat. Aug. 2	Sun. Aug. 3
The Grand Reception	The State of the Order 1979-1980			The Future of the Movement 1980-1984				The Intent of the Order 1980-1981			The Grand Commissioning

**THE  
GUILD**

**THE  
GUIDE**

**THE  
PROPHET**

**THE  
TEAM**

Chicago

# GLOBAL PRIORS COUNCIL TIME DESIGN

JULY, 1980

		The Grand Reception	The State of the Order 1979-80			The Future of the Movement 1980-84			The Intent of the Order 1980-81			The Grand Commissioning		
		WED 23	THU 24	FRI 25	SAT 26	SUN 27	MON 28	TUES 29	WED 30	THU 31	FRI 1	SAT 2	SUN 3	
MORNING	P R E P A R A T I O N		Panchayat Report and Commissioning	Glorification Talks		House Church	Glorification Talks						C O M M I S S I O N I N G	
			Symbolic Reports	Global Interchange		The Grand Strategies	Strategic Working Groups		Intent Working Groups		Grand Plenary			
AFTERNOON			Memorials Accountability	Buffer Lunch										House Church
			Global Interchange		The Declaration	Strategic Working Groups			Intent Working Groups		Celebrat'n Prep.	C L E A N U P		
EVENING	O p e n i n g  F e a s t		Interlude		C e l e b r a t ' n	Interlude			C e l e b r a t ' n	Interlude			C l o s i n g  C e l e b r a t ' n	
			Council Dinner	Guide Lab		Guide Lab		Guide Lab		Council Dinner				
			Global Garden			Global Garden				Global Garden				

## DAILY TIME DESIGN

6:00	DAILY OFFICE
6:30	BREAKFAST COLLEGIUM
8:00	BREAK
8:30	MORNING SESSION
12:30	BUFFET
2:00	AFTERNOON SESSION
6:00	INTERLUDE
7:30	GUIDE LAB
9:30 11:00	GARDEN

## THE COUNCIL REGULATORY

Gamer Banks  
John Cock  
Mary D'Sousa  
Marilyn Oyler  
Neil Vance

## THE GLOBAL PANCHAYAT

MEMBERS  
Robert Doohar  
Venasithamby Dharmalingham  
Doris Hahn  
Maureen Jenkins  
Justin Morrill

DEPUTIES  
Cyprian D'Sousa  
Paul Schrijnen  
Kaye Hayes  
Kay Lush  
Robert Vance

## THE GLOBAL CENTRUMS

## DEVELOPMENT

Stanley Gibson  
Dorothea Jewell  
James Oberg  
Sue Oberg  
C. Frank Powell  
Sandra Powell  
Joseph Thomas  
Brian Williams  
Helen Williams  
Joel Wright

## OPERATIONS

Deirdre Dowsett  
Ann Epps  
John Epps  
George Holcombe  
Wanda Holcombe  
Kay Lush  
Justin Morrill  
Brian Robins  
Raymond Spencer  
Faith Vance  
Neil Vance

## RESEARCH

Sarah Allen  
Stephen Allen  
James Bell  
Lynn Bell  
Nancy Grow  
Gordon Harper  
Roxanna Harper  
David McClesky  
Brian Sranfield  
Jeanette Sranfield  
George Walters

## MANAGEMENT

Bruce Bauknight  
Kathleen Bauknight  
Claire Bonnell  
Phillip Dowsett  
David Elliott  
Mary Jane Elliott  
Charles Hahn  
Carl Johnson  
Richard Kirney  
Hilary Kirney  
Rhonda Robins

## THE GLOBAL AREAS

## LONDON

John Patterson  
Theo Patterson

## HONG KONG

Aimee Hilliard  
Frank Hilliard

## MADRID

Barbara Allering  
William Allering

## TOYKO

Cristina Clark  
Donald Clark

## PARIS

Paul Schrijnen

## SYDNEY

Barry Oakley  
Margaret Oakley

## FRANKFURT

C. Yvonne Stringham  
John Stringham

## SUVA

Marianna Bailey  
William Bailey

## ROME

Clare Whitney  
Kenneth Whitney

## SANFRANSISCO

James Wiegel  
Judi Wiegel

## STOCKHOLM

Elizabeth Banks  
Gamer Banks

## EDMONTON

Duncan Holmes  
Heidi Holmes

## CAIRO

Jean Poole  
Mark Poole

## HOUSTON

Claudia Cramer  
Donald Cramer

## LAGOS

John Oyler  
Marilyn Oyler

## CHICAGO

Cynthia Vance  
Robert Vance

## KINSHASHA

Howard Stoner  
Margaret Stoner

## NEW YORK

Barbara Donnelly  
Bruce Donnelly

## ABIDJAN

Bill Parker  
Suzanne Parker

## MONTREAL

Edward Farrar  
Sharon Farrar

## NAIROBI

Frederick Lanphear  
Nancy Lanphear

## MEXICO CITY

George West

## BOMBAY

Umakant Singh  
Urmilla Singh

## LIMA

Jon Jenkins  
Maureen Jenkins

## DELHI

Marie Paul  
Vivian Paul

## HAVANA

Larry Ward  
Mary Ward

## MADRAS

Venasithamby Dharmalingham

## BUENOS AIRES

George Packard  
Keith Packard

## CALCUTTA

Cyprian D'Sousa  
Mary D'Sousa

## CARACAS

Rod Worden  
Rose Worden

## SINGAPORE

John Cock  
Linda Cock

## RIO DE JANIERO

James Campbell  
Lela Campbell

## THE COUNCIL RITE

**LITURGIST:** In the name of the Father, the Son and the Holy Ghost. Amen.

**COMMUNITY:** Amen.

**L:** God created heaven and earth and all that in them is.

**C:** **For His steadfast love endures forever.**

**L:** God chose the Hebrew people to manifest His presence in history.

**C:** **For His steadfast love endures forever.**

**L:** God sent forth His only begotten Son in the fullness of time.

**C:** **For His steadfast love endures forever.**

**L:** God made manifest His Spirit in the flames of Pentecost.

**C:** **For His steadfast love endures forever.**

**L:** God acted mightily in our time to awaken His church.

**C:** **For His steadfast love endures forever.**

**L:** That she might know and love anew his creation.

**C:** **For His steadfast love endures forever.**

**L:** God instructed our Order to be a sign of the People of God.

**C:** **For His steadfast love endures forever.**

**L:** That knowing and doing might be intensified on behalf of mankind.

**C:** **For His steadfast love endures forever.**

**L:** God calls us forth to poverty, chastity and obedience till the end of time.

**C:** **For His steadfast love endures forever.**

**L:** That humanness might reign to the glorification of His name.

**C:** **For his steadfast love endures forever.**

**L:** The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

**C:** **Amen.**

## CONTEXT-ACTIVITY-ARCHITECTURE

CONTEXT:

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

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

--Joseph W. Mathews

We experiment with the dramaturgical form of the Daily Office by trying to recover the presence of the Mystery. One key to this recovery is the sense of Holy Space, Awe before a physical location: another is the sense of interior space, where the awe is experienced before every event of life. To sustain a secular recovery of awe the self-conscious People of God must practice it by rehearsing that presence 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.

ACTIVITY:

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

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

ARCHITECTURE:

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

Candles are placed in front of the first and second liturgists' prayer stools.

THE DAILY OFFICE  
CHOREOGRAPHY

PREPARATION: (Before the community gathers, the candles are placed in front of the first and second liturgist's prayer desks and lit.) The incense on the altar is also lit. The high altar candle burns continuously. The liturgists are standing in formation at the world end of the great Hall (see diagram.)

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" majestically and at a fast pace, following the lead of the Panchayat, while the liturgists process. (The liturgists do not sing during the processional or the recessional.)
2. As the front three liturgists (3rd, 4th, 5th ) 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 processional continues, the second and eighth liturgists proceed to the witness lectern. The seventh liturgist places the candle at the head of the scripture lectern, at the same time the eighth liturgist places the candle at the witness lectern. The back three liturgists (5th, 6th 2nd ) 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, and the first liturgist reaches his prayer desk, the gong sounds the third time. The community kneels, rising to face the East at the sound of the small gong.

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 the East at the table for the Doxology and return to their places for the passing of the Peace.

THE DAILY OFFICE  
CHOREOGRAPHY

3. The first liturgist moves to pass the peace to the second liturgist, at a normal walking pace rather than the pace of the Processional. The third and fourth liturgists follow him six feet behind to the middle of the center aisle. After the first liturgist passes the peace to the second, he passes it to the fourth liturgist and simultaneously the second liturgist is passing the peace to the fifth liturgist. The first liturgist passes the peace to the third liturgist and simultaneously the second liturgist is passing the peace to the sixth liturgist. The third, fourth, fifth and sixth liturgists then pass it to the person at the end of each row in each quadrant of the Great Hall, beginning with the back row in each quadrant. Each of these persons turns to the person beside him in turn to the end of the row (but not back to the first, second, third fourth, fifth or sixth liturgists). The peace is passed by "pressing" hands together and calling the neighbor by his Christian name and announcing the word: "The peace of God is yours this day." The fifth liturgist passes the peace to the Panchayat.

THE RECESSIONAL

1. When the first liturgist completes the Benediction, the community kneels. At the sound of the bell, the community rises and begins to sing "Holy, Holy, Holy," the same way as before.
2. The third and fourth liturgists lead the recessional, and the eighth 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.
4. As the front three liturgists pass, the second liturgist drop in six feet behind, followed by the fifth and sixth. As it completes singing "Holy, Holy, Holy," the community kneels at the sound of the gong, remains kneeling for the second gong, and rises to go forth at the sound of the third gong. The third gong is rung when the liturgists are in their original formation at the world end of the Great Hall.

THE DAILY OFFICE  
ROLES OF THE LITURGISTS

Before the Community gathers, a copy of the office is placed in a seat for each member of the community and the liturgists. The candles in front of the first and second liturgist's prayer desks and the two candles carried in the procession are lit. The incense of the altar is lit. The lights above the first liturgist's prayer desk and above the Bible lectern are plugged in. The high altar candle is burned continuously.

- 1st Takes responsibility for the entire office in representing the Mystery. In charge of all liturgists, including the band, and their performance. Receives the beginning signal from the Panchayat. Carries the rhythm of the office.
- 2nd Leads the congregation response throughout liturgy and respond on behalf of congregation during the offering.
- 3rd Reads the Old Testament lesson, choosing a brief section from the lectionary for the day. The reading begins with the words: "The first appointed lesson of the day is found in the (number) chapter of the Book of (name). Leads Community Left in responses. Is Bible bearer, leading processional and recessional with Cross bearer, thus setting the majestic pace.
- 4th Reads from the New Testament, choosing a brief passage which includes the capital verse for the day. The reading begins with the words: "The second appointed lesson of the day is found in the (number) chapter of the Book of (name)." Leads Community Right in responses. Is Cross bearer, leading the processional and recessional with Bible bearer, thus setting the majestic pace.
- 5th Gives no more than a 3-5 minute witness regarding event of the Word in his life. Presents offering and leads Community Right in responses.
- 6th Leads Community Left in responses and presents offering with the 5th liturgist.

The Band: Four persons are assigned to the band and they exercise a critical role in creating the drama of the liturgy. The instruments to be used are a gong, drums, a small gong and a bell or clacker. The gong (large) is used for the three peals during the procession and the three peals during the recession. The small gong is used to signal all the community turning to the East and the clacker signals the community in turns to the table, kneeling, rising, seating. The larger drum begins with Act I and continues throughout the drama with an even, continuous beat of 'life and death,' 'life and death,' 'life and death.' The other drum begins with Act II and continues through Act III with the discontinuous beat of the dance.

NOTE: EVERY LITURGIST TAKES RESPONSIBILITY FOR THE WHOLE DAILY OFFICE.

GLOBAL PRIORS COUNCIL

CHICAGO 1980

## DAILY OFFICE ASSIGNMENTS

	THURSDAY 24	FRIDAY 25	SATURDAY 26	MONDAY 28
1st	JON JENKINS	DON CLARK	JUDI WIEGEL	SUSAN PARKER
2nd	MARGARET STONER	NANCY LANPHEAR	JOHN PATTERSON	ROBERT YALLOP
3rd	CHARLES HAHN	CARROLL SMITH	CYPRIAN D'SOUSA	LEAH EARLY
4th	EDITH HOWELL	BARBARA DONNELLY	ELAINE TELFORD	YVONNE STRINGHAM
5th	MARIANNA BAILEY	UMAKANT SINGH	HUBERT FULKERSON	TERRY BERGDAHL
6th	DEVANESAN	ROSE WORDEN	GEORGE PACKARD	LYN ODEN
BAND	DRUM STEVE ALLEN	BONGO GENE BOVIN	CLACKER RUTH LANDMAN	GONG RUSSELL BROWN
SEXTON	NAN GROW	BRIAN ROBINS	LINDA ALTON	JOHN STRINGHAM
ORCHES— TRATION	ANN DUFFY			
PRAYERS	FIRST AND SECOND LITURGISTS ALSO DO 6 PM PRAYERS			

GLOBAL PRIORS COUNCIL

## DAILY OFFICE ASSIGNMENTS

CHICAGO 1980

	TUESDAY 29	WEDNESDAY 30	THURSDAY 31	FRIDAY 1	SATURDAY 2
1st	DAVID ELLIOTT	ANN SLICKER	TIM KARPOFF	RHONDA ROBINS	BILL ALERDING
2nd	SARAH ALLEN	JAMES CAMPBELL	CONNIE WIDYATMA	DON CRAMER	LYNDA COCK
3rd	BETTY PESEK	SHARON FARRAR	BRUCE BAUKNIGHT	HELEN HOUG	GEORGE WEST
4th	MONU BATTACHARYA	JOHN BURBIDGE	VIVIAN PAUL	JOHN OYLER	HEIDI HOLMES
5th	MARY WARD	STEVE POLANYK	DOROTHEA JEWELL	DON BUSHMAN	DIANE FRANCIS
6th	MARTIN HOWELL	LAURI MITCHELL	PARK SI WON	JEAN TAYLOR	TIM WEGNER
BAND	DRUM EDWARD FARRAR	BONGO JIM HAMJE	CLACKER HEIDI HOLMES	GONG JEAN SMITH	
SEXTON	MARTHA TALBOTT	TIM WEGNER	MARY LAURA BUSHMAN	KIT KRAUSS	
ORCHES— TRATION	CARL JOHNSON				
PRAYERS	FIRST AND SECOND LITURGISTS ALSO DO 6 PM PRAYERS				

1980-81

## DAILY OFFICE LECTIONARY

DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV
SEPT	1 JOB 29:11-20	TITUS 3: 1- 8	4f	16 DT 28: 9-14	GAL 3:21-29		24
	2 30:19-21	I TIM 1: 3-11	8	17 28:15-24	4:21-5:1		1
	3 32: 6-17	2: 1- 7	1	18 31: 1- 8	5:16-25		22
	4 33:12-30	3: 1- 7	1	19 31:22-29	6: 3-10		7
	5 34: 7-15	4: 1-10	10	20 JOSH 1: 1-11	MARK 1: 2-13		11
	6 37:14-24	5: 9-16	14	21 3: 9-17	1:40-45		41
	7 38: 1-15	5:17-25	22	22 4: 1- 9	2: 1-13		9
	8 38:28-41	6:11-19	11	23 4:15-24	2:21-28		28
	9 39: 1-12	II TI 1: 3-10	8	24 5:10-15	3:20-30		29
	10 40: 6-14	2: 1-13	11	25 6: 6-17	4: 3-12		9
	11 41: 1- 6	3:10-17	14	26 11:16-23	4:35-41		40
	12 42: 1- 6	4: 1- 8	7	27 23: 1- 8	5:35-43		36
	13 DT 11:22-28	GAL 1:11-20	11	28 23:14-16	6: 1-13		8
	14 18:14-22	2:15-21	19	29 24: 1-13	6:30-44		41
	15 27:11-26	3: 1- 6	2	30 24:14-18	7:24-30		28
OCT	1 JUDG 2: 1-10	MARK 8:11-21	12	16 JUDG 16:23-30	MARK 16: 9-18		15
	2 2:11-17,	9: 2-13	8	17 GEN 1: 1- 5	ROM 1: 8-17		14
	3 4: 1- 9	9:17-29	29	18 2: 4- 9	1:18-23		21
	4 6:11-18	9:42-50	45	19 3: 8-13	2: 1-10		6
	5 6:33-40	10:17-27	23	20 4: 1- 7	2:17-24		21
	6 7: 1- 8	10:35-45	45	21 5: 1- 5	3: 9-18		10
	7 7:19-25	11:15-19	17	22 7: 1- 6	3:27-31		29
	8 8: 4-12	12:13-17	17	23 8:14-22	4: 1-12		7
	9 11:29-40	12:18-27	27	24 9: 8-14	4:13-22		17
	10 14: 5- 9	13: 3-13	13	25 11: 1- 9	5: 6-11		10
	11 14:10-18	14: 3-11	9	26 12:10-20	5:15-21		20
	12 15: 1- 8	14:17-31	24	27 15: 1- 5	6: 5-11		11
	13 15: 9-19	14:55-65	60	28 16: 1- 6	6:15-23		23
	14 16: 4-13	15:16-20	18	29 17: 1-14	7: 7-13		12
	15 16:13-16	15:33-39	34	30 17:15-22	7:21-25		24
			31 18: 1- 5	8: 1-11		1	
NOV	1 GEN 18:15-26	ROM 8:18-30	28	16 GEN 43:24-34	II COR2:12-17		15
	2 19:15-26	8:31-39	35	17 44: 1-12	3: 1- 6		6
	3 21: 1- 7	9: 6-13	8	18 44:18-34	4: 7-12		10
	4 22: 1- 4	9:22-33	25	19 45: 1-15	5: 1-10		8
	5 25:20-34	10: 1-12	9	20 45:16-28	5:11-17		17
	6 27: 1-10	10:16-21	17	21 46: 1- 7	6: 3-10		10
	7 37: 2-11	11: 1-10	7	22 47: 1-12	7: 8-13		10
	8 37:12-24	11:13-24	22	23 47:13-19	8: 1- 9		9
	9 39: 7-23	12: 6-16	16	24 47:20-31	8:10-15		12
	10 40: 1-19	13: 7-14	11	25 48: 1- 7	9: 6-15		8
	11 41: 1-13	14: 7-18	18	26 48: 8-16	10:12-18		17
	12 41:25-36	15: 7-13	13	27 49: 1- 7	11: 7-15		9
	13 41:46-57	16:17-27	19	28 49:28-33	11:16-33		30
	14 42: 5-20	II COR1: 1- 7	5	29 50: 1-14	12: 1-10		10
	15 43: 2-15	1:15-22	19	30 50:15-26	13: 5-10		5

## DAILY OFFICE LECTIONARY

DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV
DEC	1 EX 1: 8-14	I COR 1:10-17	13	16 EX 33:12-17	I COR 11:23-32		29
	2 2:11-15	1:25-31	28	17 34:29-35	13: 1-13		2
	3 3: 1- 6	2: 1-10	4	18 35:20-29	14: 1- 6		3
	4 4:10-18	3: 1- 9	7	19 40: 1-15	14:20-25		22
	5 12: 1-10	4:14-21	20	20 40:34-38	15: 1-11		10
	6 13:17-22	5: 1- 8	6	21 ISA 6: 1- 7	15:20-28		22
	7 15:22-27	6: 1-11	3	22 7: 1- 9	15:35-44		36
	8 18: 5-12	7:12-24	24	23 7:10-17	16: 1-14		13
	9 19: 1- 6	7:25-35	31b	24 8: 9-15	MATT 1:18-25		20
	10 20: 1-17	8: 4-13	13	25 9: 2- 7	2: 1- 8		2
	11 23:27-33	9: 1-12	2	26 10: 5-11	3: 1-12		11
	12 24:12-18	9:19-27	24	27 10:20-26	4: 1-11		7
	13 32: 7-14	10: 1-10	5	28 11: 1- 6	5: 1-16		14
	14 32:25-29	10:23-33	32	29 12: 1- 6	5:21-26		22
	15 33: 1- 6	11: 2-12	11	30 13: 1- 8	6: 1-13		1
			31 14:12-20	6:24-34		25	
JAN	1 ISA 14:28-32	MATT 7: 6-14	14	16 ISA 44: 1- 8	MATT 15:12-20		18
	2 15: 1- 9	8:18-27	26	17 44:21-23	15:21-31		31
	3 16: 1- 5	9: 2- 8	5	18 45: 9-13	16:13-20		18
	4 30:15-20	9:14-17	16	19 45:18-25	17: 1- 8		8
	5 36: 1- 7	9:27-33	29	20 46: 8-13	18:12-18		18
	6 37:14-20	10:16-25	22	21 48: 1-11	18:21-35		22
	7 38: 1- 8	11: 2-11	11	22 48:17-22	19: 1- 9		6
	8 39: 1- 8	11:20-27	25	23 49: 7-13	19:23-30		29
	9 40: 1-11	12: 1-14	11	24 50: 1- 3	20:17-28		23
	10 40:21-31	12:22-28	28	25 51: 1- 8	21:10-17		15
	11 41:17-20	12:38-45	39	26 52: 1- 6	21:23-27		27
	12 42:10-15	13: 1- 8	8	27 54: 1- 8	21:33-43		42
	13 42:16-20	13:47-52	52	28 55: 1- 8	22: 1-14		9
	14 43: 9-13	14:13-21	20	29 56: 1- 8	22:34-46		37
	15 43:21-38	14:22-33	31	30 59: 1- 8	23:33-39		37
			31 61: 1- 9	24: 3-14		5	
FEB	1 ISA 42: 1- 4	MATT 24:32-41	37	16 ECCL 6: 7-12	JAMES 2:14-23		14
	2 49: 1- 6	25:31-46	40	17 9: 1- 6	3: 1-12		4
	3 50: 4- 9	26:17-29	24	18 11: 7-10	4:13-17		14
	4 53: 1- 5	26:36-46	39	19 12: 1- 8	5: 1- 6		4
	5 66: 5- 9	27:38-49	46	20 AMOS 1: 1- 5	JOHN 1: 1-14		5
	6 MAL 3: 1- 5	28:16 20	19	21 2: 4- 8	1:43-51		50
	7 RUTH 1: 3-18	PHILEMN: 8-16	14	22 3: 1- 8	2:18-25		25
	8 2: 1-12	PHIL 1:19-30	27	23 4: 1- 5	3: 1-12		7
	9 3: 1-11	2: 5-13	13	24 5:18-24	3:12-21		17
	10 4: 7-17	2:19-30	20	25 6: 1- 6	3:25-36		35
	11 ECCL 1: 8-18	3:12-16	12	26 7: 1- 9	4: 8-15		14
	12 2: 1-11	4: 4- 9	6	27 8:11-14	4:31-42		38
	13 3: 1- 8	4:10-20	12	28 9: 8-15	4:43-54		48
	14 4: 1- 6	JAMES 1: 1-11	6	29 HOSEA 1: 2- 9	5: 1-15		6
	15 5: 1- 7	2: 5-13	13				

## DAILY OFFICE LECTINARY

DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV
MAR	1 HOSEA 2: 2- 6	JOHN 5:19-26	21	16 JONAH 1:17-2:10	JN 13:12-20		14
	2 2:18-23	6:14-21	20	17 3: 1- 9	13:31-38		35
	3 3: 1- 5	6:30-40	35	18 3:10-4:11	14: 1- 6		6
	4 4: 1- 4	6:59-71	68	19 MICAH 1: 1- 9	14:15-26		24
	5 5: 1- 7	7:14-24	17	20 2: 1- 6	15: 1-10		5
	6 5:15-6:6	7:25-36	36	21 3: 1- 4	16:25-33		33
	7 6:11-7:7	8:12-20	12	22 4: 1- 8	17:13-23		23
	8 8: 1- 4	8:31-36	36	23 5: 1- 5	18: 1-11		4
	9 9: 1- 4	9:24-34	25	24 6: 6- 8	18:19-27		21
	10 10: 1- 6	10:10-18	11	25 7:14-29	19: 4-16		16
	11 11: 1- 5	10:31-39	33	26 JOEL 3: 1- 3	19:17-27		19
	12 12:10-14	11:32-44	44	27 3: 9-16	20: 1- 9		8
	13 13:12-16	11:45-53	50	28 OBAD 1: 1-14	20:24-29		29
	14 14: 1- 9	12: 1- 8	8	29 1:15-18	21:15-19		17
	15 JONAH 1: 1- 6	12:44-50	47	30 NAHUM 1: 1- 8	I JN 1: 5-10		9
			31 2: 1- 8	2: 3-11		6	
APR	1 NAHUM 3: 1- 6	I JN 2:22-3:3	2	16 NUM 22:31-40	COL 3:18-4:1		23
	2 HAB 2: 1- 3	3:13-24	24	17 23: 6-12	4: 2-18		5
	3 2: 9-14	4:13-21	18	18 JER 1: 1-10	LUKE 1: 5-20		17
	4 ZECH 9: 8-10	5: 1-12	11	19 2: 4- 9	1:26-38		30
	5 12: 1- 5	II JN: 1-13	9	20 3:19-25	2: 1-14		12
	6 13: 1- 9	III JN: 1-15	6	21 4:11-14	2:41-52		49
	7 NUM 11: 4-15	EPH 1:11-23	18	22 5:14-17	4: 1-13		13
	8 11:24-30	3: 1-13	8	23 5:20-25	4:31-37		36
	9 12: 1- 8	4: 1- 6	4	24 7:16-20	5:12-16		16
	10 13:17-29	4:29-5:5	30	25 8:22-9:3	5:27-35		31
	11 14: 1-10	6:10-20	12	26 9:23-26	6:20-31		29
	12 14:10-19	COL 1: 3-12	10	27 11: 9-17	6:39-49		49
	13 14:26-38	1:24-29	27	28 12: 1- 5	7:36-50		47
	14 20: 2-13	2: 9-19	15	29 13: 1-11	8:16-25		18
	15 22: 7-21	3: 1-17	11	30 14:11-16	8:40-48		46
MAY	1 JER 15:10-16	LUKE 9: 1- 6	1	16 JER 30: 1- 9	LUKE 19:41-48		47
	2 16: 5- 9	9:23-27	24	17 31:31-34	20:27-38		38
	3 17:14-18	9:57-62	60	18 32: 6-15	21:25-38		36
	4 18: 1-10	10:25-37	27	19 32:36-44	22: 7-19		19
	5 19: 1- 8	11:14-23	23	20 33: 1- 9	22:39-46		40
	6 20: 1- 6	12: 4-12	10	21 34: 8-17	22:54-65		60
	7 20: 7-11	12:22-34	33	22 35:12-17	23:32-43		34
	8 20:11-14	12:49-59	56	23 36: 9-24	24:13-27		25
	9 21: 9-15	13:10-17	17	24 37:11-16	24:36-53		49
	10 23:23-32	14: 7-14	13	25 38: 1-13	ACTS 1:15-26		26
	11 24: 1-10	15: 1-10	7	26 39:11-18	2: 1-13		4
	12 26:20-24	16:19-31	31	27 40: 1- 6	2:29-39		38
	13 17: 1-10	17: 1-10	3	28 41: 1- 7	3: 1-16		12
	14 28: 1- 9	18:18-30	29	29 42: 1- 6	4:13-22		13
	15 29: 1- 9	18:31-43	42	30 43: 1- 7	5: 1-12		9
			31 45: 1- 5	5:33-42		38	

## DAILY OFFICE LECTINARY

DAY	O.T.	N.T.	CV	DAY	O.T.	N.T.	CV
JUN	1 JER 49: 1-33	ACTS 7: 1- 8	5	16 EZEK 12: 1- 6	ACTS 17:16-21		20
	2 50:17-20	7:44-53	51	17 24: 9-14	17:22-34		30
	3 51:15-19	8: 9-17	17	18 24:15-24	18: 1-11		9
	4 51:52-58	8:27-38	31	19 33: 7-11	19: 1- 7		2
	5 EZEK 1: 4-21	9: 1- 9	4	20 33:30-33	20: 7-12		11
	6 2: 1- 7	9:17-22	22	21 34: 1-10	20:25-35		30
	7 2: 8-11	10: 9-16	15	22 34:11-16	21: 7-14		13
	8 3:16-21	11: 5-17	17	23 36: 5-12	22:17-21		21
	9 4: 1- 8	11:25-30	29	24 36:33-38	23: 6-11		11
	10 5: 1- 4	13: 4-12	11	25 37: 1-10	23:12-22		21
	11 6: 1-10	13:44-52	46	26 37:21-28	24: 1- 9		5
	12 7:10-14	14: 8-18	11	27 39:17-24	25: 1-12		12
	13 8: 7-13	15: 6-12	10	28 40: 1- 4	26:24-29		28
	14 9: 1- 7	16:11-15	15	29 43: 1-12	27:27-38		35
	15 11:13-21	16:25-34	31	30 43:18-24	28: 1-10		8
JUL	1 EZEK 47: 1- 9	ACTS 28:15-22	20	16 DAN 12: 5-13	HEB 12: 3-13		11
	2 DAN 1: 1- 5	HEB 1: 1- 6	3	17 EZRA 1: 1- 4	12:18-29		28
	3 2: 1-13	2: 9-18	17	18 3: 8-13	13: 7-16		14
	4 2:17-23	3: 1- 6	6	19 7:21-29	I PE 1: 3-12		8
	5 2:35-45	4: 1-11	6	20 8:31-36	2: 1-10		9
	6 3: 1- 7	5:11-14	13	21 9: 5- 9	3: 1- 7		4
	7 3:12-23	6: 1-12	12	22 9:10-15	3:13-22		22
	8 3:24-30	7:11-19	19	23 NEH 2: 1-10	4: 7-11		10
	9 7: 1-10	7:20-28	27	24 2:17-20	5: 1- 7		6
	10 7:19-28	9: 6-14	11	25 4: 6-15	II PE 1: 1-11		8
	11 8: 1- 7	9:15-22	15	26 12:27-30	2:10-22		20
	12 8:15-22	10: 5-18	10	27 13: 4- 9	3:11-18		13
	13 10: 2-14	10:19-25	23	28 LEV 19:15-18	I THE 1: 1-10		8
	14 10:15-11:1	11: 8-16	16	29 19:31-37	2: 1-12		11
	15 11:29-39	11:32-40	40	30 23: 1- 8	3: 6-13		8
			31 23: 9-14	4: 2-12		10	
AUG	1 LEV 23:26-32	I THE 5: 1-11	9	16 JOB 12: 1-12	REV 10: 1-11		10
	2 23:33-36	II TH 1: 3-10	5	17 13: 8-19	11: 1-14		11
	3 23:37-44	2: 5-12	12	18 14: 1-10	12: 1-12		11
	4 26: 3-13	3: 6-13	6	19 15: 1- 6	13: 1- 9		8
	5 JOB 1:13-22	REV 1: 9-19	18	20 16: 1- 9	14: 1-13		13
	6 2: 1-10	2: 1-11	11	21 17: 1- 9	15: 1- 8		8
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	8 4: 1-11	3: 1-13	12	23 19: 1-12	17: 1-14		14
	9 5: 1- 9	3:14-22	18	24 20: 1- 9	18:18-24		20
	10 6: 1-13	4: 1-11	10	25 21: 1- 6	19: 5-10		9
	11 7: 7-19	5: 1-14	5	26 22:21-30	19:11-16		16
	12 8: 1- 7	6: 1-11	11	27 23: 1-11	20: 4-15		11
	13 9:25-35	6:12-7:8	2	28 24:19-25	21: 1- 8		5
	14 10: 1- 7	7:9-8:5	1	29 25:1-26:4	22: 6-17		9
	15 11: 1- 9	8:6-9:6	4	30 27: 1-10	JUDE:16-25		21
			31 28:20-28	TITUS 2:11-15		11	

## PRAYERS AT MEALS

- WED. 23  
DINNER
- Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the council of thy Church here assembled in thy Name and Presence. Save us from all error, ignorance, pride and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.
- THURS. 24  
BREAKFAST
- Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.
- THURS. 24  
DINNER
- O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of the day is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.
- FRI. 25  
BREAKFAST
- Most gracious God, by whole knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. Amen.
- The houses of Area Calcutta are fasting today on behalf of the globe.

## PRAYERS AT MEALS

- FRI. 25 Almighty God, our heavenly Father, guide, we beseech thee, DINNER the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.
- SAT. 26 O most merciful Father, who has blessed the labours of the BREAKFAST husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to ask that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.
- The Houses of Area Singapore are fasting today on behalf of the Globe.
- SUN. 27 O Lord, raise up, we pray thee, thy power and come among us, BREAKFAST and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be honour and and glory, world without end. Amen.
- SUN. 27 O most loving Father, who willest us to give thanks for LUNCH all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. Amen.
- SUN. 27 Almighty God, who hast created man in thine own image; Grant DINNER us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.
- MON. 28 Almighty and everlasting God, in whom we live and move and BREAKFAST have our being; We, thy needy creatures, render thee our humble praises, for they preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify they glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grace and rose again for us, thy Son our Saviour Jesus Christ. Amen.

## PRAYERS AT MEALS

The Singapore Nexus is fasting today on behalf of the globe.

MON. 28  
DINNER

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord.  
Amen.

TUE. 29  
BREAKFAST

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. Amen.

The houses of Area Hong Kong are fasting today on behalf of the globe.

TUE. 29  
DINNER

Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God world without end. Amen.

WED. 30  
BREAKFAST

Blessed Lord, who hast caused all holy scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them that by patience and comfort of thy holy Word, we may embrace, and ever holdfast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Hong Kong Nexus is fasting today on behalf of the globe.

WED. 30  
DINNER

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

THURS. 31  
BREAKFAST

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection. as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

## PRAYERS AT MEALS

- THURS. 31 O Lord God, who seest that we put not our trust in any-  
DINNER thing that we do; Mercifully grant that by thy power we  
may be defended against all adversity; through Jesus  
Christ our Lord. Amen.
- FRI. 1 O Almighty God, who alone canst order the unruly wills and  
BREAKFAST affections of sinful men; Grant unto thy people, that they  
may love the thing which thou commandest, and desire that  
which thou dost promise; that so, among the sundry and  
manifold changes of the world our hearts may surely there  
be fixed, where true joys are to be found; through Jesus  
Christ our Lord. Amen.
- The houses of Area Sydney are fasting today on behalf of  
the globe.
- FRI 1 O God, the strength of all those who put their trust in  
DINNER thee, Mercifully accept our prayers; and because, through  
the weakness of our mortal nature, we can do no good thing  
without thee, grant us the help of thy grace, that in  
keeping thy commandments we may please thee, both in will  
and deed; through Jesus Christ our Lord. Amen.
- SAT. 2 O God, who hast prepared for those who love thee such things  
BREAKFAST as pass man's understanding; Pour into our hearts such  
love toward thee, that we, loving thee above all things,  
may obtain thy promises, which exceed all that we can  
desire; through Jesus Christ our Lord. Amen.
- The houses of Area Suva are fasting today on behalf of the  
globe.

## GLOBAL PRAYERS DESIGN

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

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

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

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



## COLLECTS FOR THE HOUR OF PRAYER

### GLOBAL COMMUNITY FORUM (MONDAY)

O Thou controller of the course of history, who did give mankind the community of the globe and the companionship of his neighbors, we pray that the Global Community Forum will provide an authentic and effective method for the sharing of men's concerns and the catalyzing of their care in concrete actions, so that they may discover anew what it means to be responsible for the future, in the name of the One who took on responsibility for all mankind, even Jesus the Christ our Lord. Amen.

### METRO CADRE (TUESDAY)

O Thou mighty one who sends thy people into all the world to make disciples of all nations, we pray for the emergence of metro cadres around the globe that effective form may be given to the longings of all mankind to participate in building the new form of human society, in the name of Jesus the Christ our Lord. Amen.

### PRIMAL COMMUNITY (WEDNESDAY)

O God who in thy mysterious providence led our fathers to form communities to sustain and humanize solitary souls, grant that primal community as it serves the local suffering of mankind, may hold in dynamic tension the communal wisdom of the past and the global beckonings of the future that all men may grasp their present destiny as the sons of God, in the name of Him who pioneered the role of Sonship for all mankind, even Jesus the Christ our Lord. Amen.

### HISTORIC CHURCH (THURSDAY)

O Thou who has had thy people in every age and place, we pray for the role of the historic church in the 20th century that it may become the transparent sign of Those Who Care authentically and effectively embodying service to all men, in the name of Jesus the Christ our Lord. Amen.

### GLOBAL SOCIAL DEMONSTRATION (FRIDAY)

O Thou all powerful presence through whom all miracles are possible, grant the building of reconstructed local communities in Majuro, Oombulgurri, Kwangyung Il, Maliwada, Kawangware, Sudtonggan, Isle of Dogs, and Fifth City as representative of places where the fullness of men's lives is affirmed and engaged on behalf of their whole earthly home, that ever hereafter men having seen those signs can mold and employ the many structures of society for responsible service to men of every condition, in the name of the One who pioneered in radical demonstration of love of God and neighbor, even Jesus the Christ our Lord. Amen.

### GLOBAL POLITY (SATURDAY)

O Thou merciful and everlasting God who throughout history has called into being modes of leadership and structures of government by which the welfare of thy people has been established and guarded, we pray for polity experiments around the globe that they may be inclusive in context, care-filled in intent, and effective in action for the sake of the quality of life of every last human being, in the name of Jesus the Christ our Lord. Amen.

### TRAINING (SUNDAY)

O giver and destroyer of life who calls all men to the searing care of one another, we pray for the intuitive wisdom necessary to create the nurturing forms of priorship training, so that through the discipline of obedience to such forms we may rise to the gigantic task of leadership in our tumultuous world, in the name of the Son of life who showed what all men could do, even Jesus the Christ our Lord. Amen.

QUARTER ONE  
THE PSALMS LECTIONARY

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

"LORD JESUS CHRIST, SON OF GOD, HAVE MERCY ON ME A SINNER."

- Prayer of the Staret

The Preparation: Repeat it aloud, or only in thought, slowly, lingeringly, but with attention, and from a heart freed as much as possible from all that is inappropriate to it. Not only worldly interests are inappropriate, but also such things as every kind of expectation or thought of answer, or inner visions, testings, all kinds of romantic dreams, curious questionings and imaginings. \*\* Simplicity is as inescapable a condition as humility, abstemiousness of body and soul, and in general everything that pertains to the invisible warfare.