

Chapter 1 : Life Together Quotes by Dietrich Bonhoeffer

A Life Together, a Life Apart is a collaborative autobiography and an oral narrative as well as a history. The vivid recollections of Winifred Burrage, Alan Burrage and Elsie Stokie form its centrepiece.

Jan 03, Kevan rated it liked it Whenever I read how-to books, I "skip to end" the consider the actual bio of the person. Does the person have a life narrative I admire? Would I actually want to be like them? Nazi-resister, Gandhi liaison, secret super spy pastor. An amazing spirit, executed in a concentration camp, after laying a foundation for modern hearts to follow Christ. I want to be like him, but maybe not in the exact manner he lays out here. This Whenever I read how-to books, I "skip to end" the consider the actual bio of the person. This book is essentially "German engineering for Christian communities. What would happen if you applied principles of theology AND utter efficiency to living life together? It is highly prescriptive and slightly antiquated, with many many "musts" and "shoulds. I think I could defend my schedule a little better against the chaos of the day in order to make time for meditation and solitude, and how I might invite my immediate family into more structured aspects of faith. The section on ministry is gorgeous. This book has a few rough patches: An excellent look at Christian community and the Christian life, this is full of thoughts that everyone who follows the Way needs to hear. Bonhoeffer may be long gone from this world, but his words still impact lives; they sure did mine! It is a fantastic book that I will probably return to and read again hopefully each year. The book is about living life together in Christian community. The chapters breakdown the different aspects of life together. The book starts with an introduction that gives a background on Bonhoeffer and his life. He was born in and was martyred at the hands of the Gestapo in It is amazing, to me, to know that he wrote this book while living in a concentration camp, yet he writes with a peace that can only come from God. Community - talks about the importance of the Christian community and how it is not only an essential but a tremendous blessing to our lives. He talks about prayer life in the morning and evening. He also address the importance of reading Scripture on a daily basis. He says we all need to work and do the job God has set before us. I love this part, he says "Without the burden and labor of the day, prayer is not prayer, and without prayer work is not work. The Day Alone - this chapter addresses silence and solitude. Bonhoeffer explains how even when we live in community, we still need times of solitude, prayer, silence, meditation and intercession. He hits on this but at the end of the chapter he again reminds us that we are apart of the body and that after a time alone, we should again be joined in community. Ministry - this chapter is about the ministry of serving each other. He address these in the context of sharing our lives with each other. Confession and Communion - this chapter is just what the title explains, confessing to one another and then celebrating communion. Overall, this book is a great read and I would highly recommend it. He definitely challenged my thinking of community and how I can serve those around me. Bonhoeffer writes with such wisdom but also with humility. He really addresses how important it is to live in community. A final quote "In a Christian community everything depends upon whether each individual is an indispensable link in a chain. Only when even the smallest link is securely interlocked is the chain unbreakable.

Chapter 2 : Life Together Covenant | Taylor University

A Life Together, A Life Apart is a collaborative autobiography and an oral narrative as well as a history. The vivid recollections of Winifred Burrage, Alan Burrage and Elsie Stokie form its centrepiece.

Back to Blog In , a platoon of soldiers left for a month deployment in Afghanistan. They were headed to outpost Restrepo in the remote Korengal Valley. Named after a brave Army medic who had given his life defending the outpost, Restrepo was considered one of the most dangerous outposts in the entire country. The soldiers stationed there faced constant fire from every side of the base, and due to its location, supplies and ammunition could only be brought in by helicopter. Though the surrounding area was filled with natural beauty, this platoon of men faced horrors on all sides. More than 50 brave soldiers lost their lives defending the outpost. Would you want to be a part of that? While deployed, these soldiers felt a sense of community; they belonged to something larger than themselves. Citizens of the most comfortable society in world history long to be back in the war zone, not for the conditions, but for the community. Individuals 3, miles apart can instantly communicate and share ideas. We are surrounded by each other more now than ever before, yet we face an epidemic of loneliness. With greater opportunity for connection than ever before, we as a body of believers are unprecedentedly disconnected. Having a strong Biblical community is not a perk of Christianity; it is an essential aspect of our walk. Biblical community provides support in times of need and equips Christians to live out the Great Commission. A wonderful story displaying a biblical community can be found in the book of Job. After Job had all of his comfort taken away, he found himself in a place of great despair. Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was. This passage forces a question on the reader; do you have others in your life that are willing to walk with you and pull you up in times of need? The battles we fight during our time on earth are not meant to be faced alone. Encouragement is fundamental to motivating our brothers and sisters in Christ. The encouragement and motivation we receive from the Body of Christ practically enables us to live a life according to the Gospel. As David said in Psalms The epidemic of loneliness can be combated with the love of Christ that is found in biblical community. Rather than doing this life alone, do it with brothers and sister in Christ who are also in the pursuit of Him.

Chapter 3 : Life Together: The Classic Exploration of Christian Community by Dietrich Bonhoeffer

A life together, a life apart: a history of relations between Europeans and Aborigines. [Bain Attwood;] -- "[T]he testimony of Winifred Burrage, Alan Burrage and Elsie Stokie, whose parents, Charles and Elsie Burrage, managed or taught on Aboriginal reserves in New South Wales in the period between World.

Inevitably, when you hear the word you might immediately think of the Catholic practice of confession in a booth, to a priest, a certain number of times a week, or whatever. In fact, as Bonhoeffer explains in the last chapter of *Life Together*, confession is at the root of the Gospel and something is missing if it is not in our life, at some point. The final break-through to fellowship does not occur, because, although they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship! So we remain alone with our sin, living in lies and hypocrisy. And to a large degree, it is. But we would never let anyone else know that, now would we? You hear it all the time. Yes, even into church. In fact, especially into church. In my opinion, the church should be the safest place in the world to be yourself. However, so many times it is the opposite. Too often, we make church to be the place where you have to have it all together, or at least look like you do. But is this really all there is to this Jesus thing? Surely there has to be more, right? The reason I believe life is better together is because simply living life together and being forthcoming with one another about our doubts, downfalls, hurts, habits, and hang-ups, directly combats sin. The problem is how we do so. Not all of us are so open about that. It makes us feel as though we are helpless, alone, insufficient, etc. Sin separates us from community and when it succeeds in this, it separates us from God. We can act like we have it all together all we want, but our hearts will never change if we do. It withdraws him from the community. The more isolated a person is, the more destructive will be the power of sin over him, and the more deeply he becomes involved in it, the more disastrous is his isolation. Sin wants to remain unknown. It shuns the light. In the darkness of the unexpressed, it poisons the whole being of a person. This can happen even in the midst of a pious community. In confession, the light of the Gospel breaks into the darkness and seclusion of the heart. The Good News of Jesus is not that we can now act like we are sinless, but that Christ died for those who are sinful. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. The old has gone, the new is here! Where, O death, is your sting? But thanks be to God! He gives us the victory through our Lord Jesus Christ.

Chapter 4 : Life Together - Part 5 - Pastor Rusty George

In , a platoon of soldiers left for a month deployment in Afghanistan. They were headed to outpost Restrepo in the remote Korengal Valley. Named after a brave Army medic who had given his life defending the outpost, Restrepo was considered one of the most dangerous outposts in the entire country.

Mickey Anders Dietrich Bonhoeffer was martyred in at the hands of the Gestapo when he was only 39 years old. He was a Lutheran pastor and theologian, but he was also an incredible Christian man. My favorite is a little book of only pages entitled, Life Together. I was so influenced by it during my seminary days that I have used his book title as the heading for my articles in church newsletters in every church I have served. Life Together is a passionate call to Christian community. It gives practical advice on how life together in Christ can be sustained in families and groups. The book talks about very simple things like singing together, living together, reading together. The role of personal prayer, worship in our common, everyday work, and Christian service is treated in simple, yet profound words. I have always been intrigued by the idea that life together in the church is the very essence of what Christianity is all about. Sometimes theologians will refer to a pastor who has a high regard for the importance of Christ as one who has a high Christology. I suppose I would be one with a high ecclesiology, which is the study of the church. I happen to believe that the church is what life is all about. But I have learned that not everyone shares my views. Many people think of church as an optional aspect of the Christian life. I have known many people who felt their Christian life was just fine without the church. A user-friendly resource for busy pastors! Click here for more information Tom was that way. It took six strong men to get Tom into church. Every time I saw him he had dust on his feet. Although Tom was 68 years old, he was still running the family farm with 1, acres of Arkansas rice and soybeans. All of his family came to the first church I served as pastor. His son was a deacon; his wife sang in the choir, but Tom never came. He told me that he had accepted Christ as his personal Savior back when he was a kid. Other people could go so they could earn a better reward in heaven, but he was satisfied. He finally came to church for his funeral. Six strong men carried him through the front doors. She fed on a steady diet of his Bible teaching. Over the years she had contributed thousands of dollars to his TV ministry. She knew all about her TV preacher, knew about his family, knew about his trips to the Holy Land and his Bible study cruise. He never visited her when she was admitted to the hospital. He told me that he worked hard at the paper mill five days a week. When the weekends came, he felt he had a right to hunt. Besides, he reminded me, God is everywhere, and he could worship on the deer stand in his camouflage just as well as others could on a pew in their three piece suits. These were not people totally devoid of faith, but they were guilty of a very low ecclesiology. Their stories can be repeated thousands of times by people who find all manner of excuses to avoid coming to church. I have never really understood what is so hard about coming to church. Some people seem to think it is the equivalent of climbing Mount Everest. And that is the message that I get from this passage in James. Much of what James has written in these verses has been misunderstood and misapplied. These verses have been used to support the doctrines of last rites and confession. They have been used by the others to endorse the practice of holding special healing verses. Some refuse medical treatment, believing it to be a violation of this passage. But I believe this passage is about life together in a typical local church. No, James is advocating the most normal thing in the world for those in the church. We must simply reach out, asking others to care for us. And we put their names on the prayer list. It is what normally happens when we live in community. It is that sense of community that makes life different for a Christian. It pictures a community in which people suffer and pray, rejoice and sing, become sick and get well, sin and are forgiven. This picture reflects congregational life as we know it. People looking to the community of faith for help. And the church offers help in ways that are genuinely appropriate and effective. Most of the people I know who have what I want "purpose, heart, balance, gratitude, joy" are people with a deep sense of spirituality. They are people in community, who pray, or practice their faith people banding together to work on themselves and for human rights. They follow a brighter light than the glimmer of their own candle; they are part of something beautiful Our funky little church is filled with people who are working for peace and freedom, who are out

there on the streets and inside praying, and they are home writing letters, and they are at the shelters with giant platters of food. Andrew tied a knot in it for me and helped me hold on. This really is the place where you can find people who are practicing a deep sense of spirituality. Here are people who are sharing their lives together with purpose, heart, balance, gratitude, and joy. Church is the place where people practice their faith, however imperfectly. We often get to the end of our rope, but the church helps us to tie a knot and hold on. James pictures the church as the place where prayer and singing go hand in hand. Let him sing praises. On any given Sunday this room contains people who are near to giving birth and those who are near to dying. On one side is a young mother who feels her life will never be right after her divorce. And on the other side is a woman, newly engaged, who anticipates that marriage will be the closest thing to heaven. There is a young man who is not sure he believes in God anymore, and here is one preparing for ministry. Here is a woman who fears for her life after her recent diagnosis of cancer, and here is one celebrating her fourth year as a survivor of breast cancer. Here is a man who just lost his job, and there is one who just landed the contract that will secure his future. Here is a two-year-old so surrounded by love and attention that she thinks all the world is her stage. On another pew is a young girl recovering from an abusive childhood, and is now desperate for healthy affection. Life together in the church is a mixture of people at every stage of life. Take any one of these people apart from the community of faith and their life would be so much less. One of the secrets of church is that it is life lived in community. There is no such thing as a perfect church because every church is made up of imperfect people. But these are imperfect people who are at least trying to be more Christ-like. Real Christianity is learning that true faith is to be found in just such a funky little church. Our denomination was born in the desire to restore the New Testament church. But I would ask which one do you want to go back to. We could be like the church at Ephesus which had abandoned their first love. Or the church at Thyatira which tolerated a false teacher. Or the church at Laodicea which was neither hot nor cold. How about going back to that church in Corinth? There were divisions in the church with some following Apollos, some Paul, some Peter and some Jesus. Every New Testament church was a little bit funky, just like churches today. But it was those funky New Testament churches that birthed the Gospel and passed it on for all the generations to come. Somehow God chooses to use imperfect people and imperfect churches just like this one. We are here to share bread with one another so that everyone has enough. Our bread "our faith" is shared. Another writer, a woman named Abbie Graham, explained it like this: Bread unbroken does not fortify the heart, but bread divided among all who hunger will sustain the spirit. This rightness is a home for the heart. Anne Lamott relates another story told by her pastor. When the pastor was seven years old, she had a best friend who got lost one day. She was very frightened. Finally a policeman stopped to help her. He put her in the passenger seat of his car, and they drove around until she finally saw her church. This is my church, and I can always find my way home from here. Preaching Through the Christian Year B, p. Townsend, quoted in The Ministers Manual for , p.

Chapter 5 : Live Life Together : Home

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The two agreed not to be together anymore. After getting officially married in Victoria, Canada six years into their relationship, this was a divorce. But they would say that this was not about them at all. After Jayroe gave birth to Zayn almost five years ago, the couple planned for a second-parent adoption so Rivera could have legal parental responsibility. It may have bonded the relationship between the two women more solidly, but more importantly, it benefited their son. The two strongly suggest this plan of action for same-sex couples having a child. It helps protect relationships, but really, it protects Zayn. That adoption solidifies the responsibility, and so Hope is now also legally and financially responsible for him. There are no snippy tales of what one does with him that annoys the other. In fact, the family is quite happy “ just in a different fashion. That made it easy to agree on how we were raising Zayn regarding his education, his sleep time, going to church, all that stuff. Rivera and Jayroe credit her with stabilizing the plan they needed to raise Zayn as divorced parents. What Rivera and Jayroe have done is changing the definition of family, as gay couples have been doing for a while. He has two families now, and we do as much as we can to convey that sense of security. This is their reality. Holidays and birthdays are split and vacations are still taken. They make it a point to live within five miles of each other just to be close, and both make all the functions they can at his Montessori school. Their lives reflect something more than just making it work. Rivera and Jayroe have seemingly taken all the steps as lesbian parents to protect their child. They hope others do the same. And I seem to see that happen more in our community. My hope is that couples doing this and having to make this transition will focus on their children and strive to be a model family. Even in different houses.

Chapter 6 : When Things Fall Apart: Breakdowns Can Create Breakthroughs

quotes from Life Together: The Classic Exploration of Christian Community: 'Jesus Christ lived in the midst of his enemies. At the end all his discip.

Things fall apart so things can fall together. Even though I saw it coming. After two years of lean sales, without the savings normally socked away from fatter months, I was feeling desperate. It was the worst, most humiliating mistake in my whole business life, in fact. The couple had been in correspondence with me for weeks, and was on the verge of buying not just a ketubah, but also a Quaker wedding certificate and matching invitations. The sale was virtually guaranteed, and would bring in more than enough to pay my mortgage. I tried to create a sense of urgency to get them to buy today, and lost the sale. Then I lost my grip. It was one of the worst moments of my life. With hindsight, though, I can now see that this horrible crisis was exactly what I needed to break out of the miserable rut I was in and break through to something better. So I kept plodding along, while my business fizzled and my zest for life fizzled along with it. My breakdown finally ripped the blinders off my eyes. It was as if I emerged from a dark hole into the light and saw the vast possibilities of the world suddenly before me. Maybe I could do something else, even gasp! Casting about for other ways to earn money felt surprisingly liberating. Pay Attention to Messages from the Universe As I was tenderly making my first baby steps forward on a new, yet-to-be-defined path, just one week after my big breakdown, my boyfriend and life partner announced that he was moving out, taking his contribution to the living expenses with him. No thirty-days notice, no nothing. Thank goodness for my very supportive parents, who helped me pay my mortgage that month. Now both my work life and my personal life were in tatters. It was as if the universe had walloped me upside the head with a two-by-four! In fact, the universe had been sending me little notes and whispering in my ear for years. Then it starts to poke you. This time I listened. Everything had fallen apart, and clearly there was no going back. The only way out of the breakdown was through. Along with the fear, though, was an incredible sense of possibility. Sometimes things have to fall apart in order to fall together. My breakdown turned out to be precisely what I needed to finally break through to the life I really wanted. Without my humiliating client disaster, who knows how long I might have continued to cling to my ketubah business as my only option? Instead, with my castle-of-blocks leveled by crisis, I was suddenly free to build an entirely new castle. They help you let go so you can try something different. Clinging to what had worked well or made me happy in the past was only keeping me stuck in my rut. I had to let everything break down in order to build it up again. Only after my life fell apart were things able to fall together for me. Have you had an experience of a breakdown leading to a breakthrough? How did things fall apart for you, and how did they fall together? About Melissa Dinwiddie Melissa Dinwiddie helps people turn their creative taps to "on," and transform their lives from grey to full color.

Chapter 7 : TOP 25 LIFE TOGETHER QUOTES (of 96) | A-Z Quotes

The fabric of my life is being threaded together tighter in some areas, but others I'm taking apart so I can craft something new. There's only so thin you can spread yourself, only so much thread. "Getting your life together" means finding a certain configuration and leaving it at that, satisfied with the results.

Together we seek to honor Him by integrating biblical faith and learning while our hearts and lives embrace the process of maturing in Christ. The Taylor community consists of those who, in furtherance of our mission, are living together in intentional, voluntary fellowship, aware that we are called to live our lives before a watching world. Although primarily centered on the Upland campus, this community is not defined by geography, but rather by active engagement in the Taylor educational mission. It is impossible to create a community with expectations totally acceptable to every member. Nevertheless, certain responsibilities and expectations must be specified to assure orderly community life. When individuals join the Taylor community, they freely and willingly choose to take upon themselves the responsibilities and expectations outlined in this covenant. The University Expectations are not intended to measure spirituality or to promote legalism. The Statement of Faith affirms that the Bible is the inspired and authoritative word of God, and it provides the essential teachings and principles for personal and community conduct. The Statement of Faith also affirms the presence of the Holy Spirit in every believer; God, through the Holy Spirit, places in every believer the inner resources and attributes to minister to others through supportive relationships. Because we are commanded to love one another, relationships and behaviors which reflect such love confirm our allegiance to God and are glorifying to Him. In recognition of this privilege, great value is placed on the quality of relationships in our community. We acknowledge that we are living in a fellowship where we are dependent on and accountable to one another. The New Testament word for fellowship is *koinonia*, which is translated as a close mutual relationship, participation, sharing, partnership, contribution, or gift. Members, therefore, are encouraged to seek opportunities to demonstrate *koinonia*. The commandment to love our neighbor as ourselves reminds us of our potential to minister to others while at the same time recognizing our own need for care and support. Since God first loved us, we ought to demonstrate love toward one another. **Building Up One Another:** We expect each member of the community to strive consciously to maintain relationships that support, encourage, and build up one another. Because of our fallenness, difficulties in relationships do occur. In such cases, we are to respond with compassion, kindness, humility, gentleness, and patience, making allowance for each other and forgiving one another. We are responsible to come alongside those experiencing grief, discouragement, illness, tragedy, or other personal trials. Because of the God-given worth and dignity of persons, each member of the community is expected to be sensitive to the image of God created in every person. Therefore, discrimination against others on the basis of race, national origin, age, gender, or disability is not acceptable. Any kind of demeaning gesture, symbol, communication, threat, or act of violence directed toward another person will not be tolerated. A community such as ours can be strengthened by speaking the truth to each other with love. Problems in relationships and behavior can be resolved constructively by confronting one another in an appropriate spirit. If the welfare of the one being confronted is paramount and if the confronter is motivated by and acting in love, the process can produce growth. Healing broken relationships is necessary for a healthy community. When relationships have been harmed, regardless of the reason, individuals are expected to reach out to one another, forgive one another, restore relationships, and make restitution. Scripture gives us mandates for daily living through the Ten Commandments and the Sermon on the Mount. Against such things there is no law. We are also called to live lives characterized by peace and holiness. Although these attitudes are sometimes difficult to discern, they can hinder relationships with God and others and lead to unacceptable behavior. Certain behaviors are expressly prohibited in Scripture and therefore are to be avoided by all members of the community. They include theft, lying, dishonesty, gossip, slander, backbiting, profanity, vulgarity, crude language, sexual immorality including adultery, homosexual behavior, premarital sex, and involvement with pornography in any form, drunkenness, immodesty of dress, and occult practice. As a Christ-centered University community, we apply biblical responsibilities for honesty

to all forms of academic integrity. Plagiarism is forbidden; we expect truthfulness and fidelity to be expressed in every learning context. In keeping with scriptural admonitions to bring ourselves under the authority of government, members of the Taylor community are expected to uphold the laws of the local community, the state, and the nation. An exception would be those rare occasions in which obedience to civil authorities would require behavior that conflicts with the teaching of Scripture. On such occasions, each individual would submit voluntarily to the penalty for his or her behavior. University Expectations In addition to subscribing to the section on Biblical Responsibilities, members of the Taylor University community voluntarily commit themselves to the following expectations of behavior. This commitment results from the conviction that these expectations serve the common good of the individual and the institution. These expectations are not set forth as an index of Christian spirituality, but rather as values and standards of the Taylor community and guidelines that serve to preserve the ethos of the campus community. Furthermore, they reflect our commitment to helping each member of the community grow in maturity and in the ability to make wise choices. Because of the importance of trust and responsibility to one another, violations of these expectations are regarded as a serious breach of integrity within the community. The following expectations apply to all members of the campus community: Corporate worship, prayer, fellowship, and instruction are essential for our community. Therefore, students, faculty, and administrators are expected to attend chapel. Faithful participation is understood as a mature response to our community goals. We expect that individual honor and commitment to the Taylor community will motivate us to attend chapel. In addition, members of the community are encouraged to participate in the life of a local church. Members of the community are to observe this day as set apart primarily for worship, fellowship, ministry, and rest. The University expects its members to use discretion and discernment in their choices of entertainment and recreation some examples include media, Internet usage, and games. Each year, Student Development may sponsor a limited number of oncampus dances for the campus community. The University also considers the following forms of dance as acceptable for the campus community: In order to preserve and enhance our intentional community, other social dancing is not permitted on or away from campus. Consideration for others and standards of good taste are important, and all activities should be guided by this principle. Illegal and Legal Substances: Taylor University prohibits the possession, use or distribution of illegal substances, and the abuse or illegal use of legal substances, including prescription and over-the-counter medication. In addition, our campuses are smoke free. It also recognizes that use of alcoholic beverages can significantly and negatively impact the community. Accordingly, faculty, staff, and students will refrain from the use of alcoholic beverages. Alcoholic beverages are not served at any University functions or programs on or off campus. Gambling the exchange of money or goods by betting or wagering is viewed as an unwise use of God-given resources and is not acceptable in any form. Respect for the Property of Others: Members of the community are expected to respect the property of others, including University property, private property on and off campus, and public property. The intellectual property of others is also to be respected. Compliance with day-to-day policies and procedures of the community is expected from members. Application The University affirms that the Biblical Responsibilities and University Expectations outlined herein lead to responsible citizenship and positive and healthy lifestyle, and they support the fulfillment of the University mission. While members of the community are encouraged to follow the principles of this LTC throughout the year, it is specifically applicable for students while they are actively engaged in the educational mission Fall Semester, Interterm, Spring Semester, and Summer Term, including Thanksgiving, Christmas, and Spring Breaks or are representing Taylor in any off-campus events. For employees, it is specifically applicable during the periods of their service or employment contracts. Conclusion The book of Colossians provides an appropriate summary of the goals for our community: Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. Let the message of Christ dwell among you richly as you teach and admonish one another. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Chapter 8 : Life Together Community

Getting your life together includes making a life for yourself. This may include joining new organizations, finding new friends, or trying a new hobby. It might mean just getting out of your house on a weekend.

These funds are provided through your Residence Director. The funds are also differing based on the role you have as an RA and have been separated in context below. The actual dollar amounts may vary but a general guideline is given below. Ways to use your budget dollars are listed to help you maximize the funds provided. Decorations for your hall are essential they set the tone for the floor in an esthetic way. Included in this amount are the name tags for the doors. These allow the residents, yourself, your staff and the RD on call to know where given students live. It also creates a welcoming environment for the resident living in the room. If you purchased something over the summer give the receipt to your supervisor and they can reimburse you for the items purchase for decorations. Hospitality is key in our relationships with residents it allows students to experience our care and concern for them in tangible ways. Ways that can be felt and experienced so be creative in how you use these funds. It could be as simple as a candy jar in your room that helps promote that your door is open and get your residents accustom to entering your space. Have a waffle bar with lots of toppings for dessert or breakfast. To support your efforts a budget is given to help you be creative and plan something with a take away or tangible for the students attending. This tangible could be food, door prizes or something made by your staff that goes with the theme of the event. Since many residents may not have a meal plan you need to be more creative to get them into your apartment or take some baked goods or other things to their apartments. You could have an apartment over for dinner, dessert, a movie, or a game night. When you go on walk you could take a treat with you to each apartment in your section. Special Interest House RA: This tangible could be food, door prizes or something made by your staff or houses that goes with the theme of the event. If all funds will not be used other resources could go to help houses with their programing.

Chapter 9 : FAMILY LIFE: Together. Apart. - Dallas Voice

A gift to Life Together is an investment in the spiritual formation and leadership development of young adults; the thriving of local, grassroots organizations; and the lives of thousands of people who connect with our fellows and their sites throughout Eastern Massachusetts.