

Every man shows up in the context of time. He marks his time chronologically and, as we say, kairotically. He pays attention to the sequence of time and then he marks that time with the significance that he decides to bestow upon the flow of his life and of the events around him. Because that's true of every man, then you could expect that to be true of the church. The church marks time chronologically and marks it kairotically and that's what the church year is all about in one sense, about the marking of time in the life of the church. What self-consciousness brings to that marking is intentionality. Being the church, we mark our time intentionally with the story of our faith that we tell ourselves about who we are in history and our task and with the historical symbols that mark that reality. The radical thing about the church's marking of time is that the church marks all time; not just eight to five, not just the weekend or whatever, but the church marks all time. The church year, all 365 days, week one, week two, twenty-four hours a day--that's what the Canonical Hours are all about: twenty-four hours a day every day. The little hooker down underneath those images is that you know it's your whole life that's being marked. Time that is all of life the church has decided to mark chronologically and kairotically with the symbols of the faith.

When you come down to the day, you come down to the whole arena of the Canonical Hours or twenty-four hours of every day. And if you can just imagine what it must have been like for a young man at fourteen, let's say, to have entered the orders and to begin to prepare to be the sign and the symbol in the midst of the kind of medieval civilization that was; and from the very beginning they began to mark time. He had already been raised in a household that marked time. For all his life he had gone to the Mass. He had heard the bell toll in the middle of his town, or the city. He had gone to confession. He had seen the dead buried. He had seen the marriages happen. And he had seen the church mark and symbolize time and the significance of all the events of life. Then he entered the monastery or the seminary and he began to rehearse perhaps more intentionally and in a more intensified way the marking of time than ever before. A few weekends ago, I talked with a Father who was 83; we talked about the Hours. He talked about his first forty years. He said, "I never really got on top of the Hours, but we did them. We were very faithful and it was not until, I think, the forty-first year that things began to break open a little bit for me." (He had been 55 at the time) "But as you get into it, it will come." Just think, imagine fifty years of marking time with the symbols of the faith. To remember the Christ, to remember the church, to remember the Holy Spirit over and over and over and over and over, when you're sick and when you're well and when you're happy and when you're sad, when life is a pile, and when life is a party. Over and over and over and over and over for fifty years. Or forever. And there are those, there have always been those, in the church who have marked the time for the church and on behalf of the whole world.

Now, enter the twentieth century and the radicality of the image of the church as mission. What you know about that mission is that it's not eight to five, it's not the weekend, it's not during holidays; it's all the year--week one, week two, 24 hours a day, when you're happy, when you're sad, when life is a pile, when life is a party. Over and over and over and that's just the way it is. That's what the Canonical Hours are all about, is rehearsing over and over in every moment your decision to be the church and to be the church all of your life.

Now, to say a few words about the development of the Hours. The Hours began very early in the life of the church. Before every feast day Mass, there was a vigil held. The vigil was held in three parts and it began on the evening before. The third part was

finally ended in the early-morning hours before the feast or the Mass. Out of this we got Vespers and Matins and Lauds which are the 6-9, 12-3 and 3-6 in the night. These became known as the nightwatches or the nocturnes. It seem appropriate that there would develop a corresponding kind of daywatch to fit over against the nightwatch, the church acting out wisdom that a man's whole life is consecrated or sanctified to the Lord or to the task. Then there developed the three daytime hours of Terse, Sext, and None, or the daytime hours, and now we're up to six. It was in the medieval period that I would talk about as the medieval resolution of the Canonical Hours. For monasticism developed four more, two primary and two minor.

The first of these was Prime. I don't know whether the guys were sloughing off or not, but 3-6 had been morning prayer. Evidently some of the Fathers had decided that was a little early for morning prayer and so they developed a second morning prayer and they called it Prime between 6 and 9. I guess you sort of do that after collegium and before breakfast or something like that.

And then there was Compline, and that was night prayer. Even the most sick of us Protestants as myself know that it's appropriate to say your prayers before you go to bed. "And now I lay me down to sleep", remember that? Out of the bedtime devotions of the monks, everybody got clear that it was silly to do it in the room by yourself-- that you ought to gather and do it corporately. And out of that then came Compline, or the Hour of the second evening prayer or bedtime devotions. And this was the resolution of the primary offices of the Hours. Three night hours, three day hours and then the Prime and the Compline. Now our efforts with the Canonical Hours is to be utterly faithful to the spirit of all of that which has gone before us. We're not out to undercut the fantastic wisdom and experimentation and effort that has just gone on for centuries by thousands of men and women in the church who have in one sense already gone the journey for us. But the key in our time is to get clear that the radicality has to do with the church's mission and I've not gotten my mind around that yet. We've not made the total leap from something like they used to do in the eleventh century to something that needs to be done now. That's one of the things that his summer's about, is experimenting with that whole problem seen in the light of the church's mission. It's a rehearsal of monk's time, if you will, and I'm pretty convinced that one of the keys to releasing the spirit in our time will come with the Canonical Hours, or the holding of monk's time with the marking of every moment in every day as a consecration to the Lord.

Now the structure of the Hours is that in every hour, you have four major elements. There are the hymns, that's the thing David Scott leads right after we say "Praise ye the Lord", and then the scripture, the psalms and the prayers. Now our effort has been to synthesize and fuse or bring into one Office just the wisdom of the past, the contemporary, and the movemental all at once and that's very powerful. Part of the power of the Hours is to begin to see, once you've done some of these psalm conversations and begin to get a feel for what the psalms are all about, those poor monks rehearsed 150 psalms just like clockwork. I mean they went through the psalms like you and I go to the bathroom and brush our teeth. That's just the way life was, was going through the psalms. The psalms then were the guts of the Canonical Hours. And that was fine. I have to tell this story. Do you remember when you learned the twenty-third Psalm in Sunday School? "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green ... do you remember the part where it goes, "surely goodness and mercy"? It was not until this year that I discovered that surely, goodness, and mercy were not three parts of a series like cats, dogs, and parakeets. It was surely, goodness and mercy . . . . Once then you begin to break through some of the superficiality you have with the psalms, and to see that what the psalms point to are states of being, to the journey, to raw humanness itself, then you begin to see what these monks were

rehearsing and what we're about to begin to rehearse. It's not surely, goodness, and mercy. But the psalms then are the guts and what you see there is that they are so contentless it doesn't matter if it's a historical psalm or a "I'm a very dependent psalm," or whatever, you get your whole life pulled through that whether you want it pulled through or not and that was what was rehearsed over and over and over, every day, every night, every morning, every afternoon, just as regular as three meals a day.

Then when you come to the single offices, you can see on your chart there, each office has a mood and a theme and an image and then one of the Mysteries of the church and if you'll look across the eight hours there under Mystery, you will begin to see a kind of one, two, one; one, two, one, kind of rhythm. We talked about this but I've not gotten my mind around what that rhythm is all about. But the important thing was that our fathers were imaginal educators and they knew that if you were sent out to hoe the grapes in the winefield you needed something to set yourself before. So these Mysteries were provided. And just imagine, if you will, reflection on the Great Commission, Go Ye, and the Martyrs--those who have already gone--who have given their whole life already, and that's what you're reflecting on while you're out there hoeing around the grapes.

Then you want to try to begin to talk about the journey the Hours are. We could just begin with Matins. It's the middle of the night and it's dark and you stand just at the depths of darkness itself and the watchful, the waiting one who hides himself at the bottom. Where would you be? You would be lying in your bed or you would be finishing up your last obediences for the day before retiring and it's dark. It's the night and the watchful and the waiting, and you begin to prepare for the coming day. Maybe there are just a lot of rows to hoe tomorrow, or maybe tomorrow is the day that you go into the village to visit the citizenry or, in our context, maybe tomorrow is the day that you have to decide how you're going to get a thousand people here. But the watchful, the waiting, the darkness. Then the anticipation of the morrow. And in the midst of that everybody knows that you can't anticipate the future until you affirm the past, so there's the affirmation of the day that has just gone before. Beginning to affirm then the future and beginning to arrange your day that is coming according to the task that just stands before you that needs to be done. Then it is that the office is said and perhaps retire. And at 3:00 the bell rings. And you're up. It's still night, but you can hear the first sounds of the waking of the day if you're out in the country. Or if you're in the city, maybe it is that you can look across the street here and you can see that some of these gentlemen who live across the street who have to go to work very early are beginning to get up and their lights are on. Whereas you were in the depths of the darkness, the resurrection or new life stands present before you. That's the way it is. And the tomb. Lord, the tomb, the dark tomb and the stone is removed. There's no way to stop the new life that's coming. It's just coming. The theme, then, is one of ecstatic praise, appreciation for the creation that is just being burped. Time is going on, things have not stopped. Things have not stopped. And so it is then that you begin to embrace what is there and begin to awaken your consciousness to prepare to move into the day that's before you. Maybe you say the office and maybe you go back to bed and at 6:00 another bell. Bong. And this time you roll out because you know they're serious, collegium's in five minutes. It's a time of spiritual reflection--reflection on the Great Commission to go forth. The universality of that is now particularized in your own life--get your ass out of that bed and get over there. Then it is the consecrating service. Remembering the martyrs, and the dedication of your life to the task, and the particularity of that, that's not like you were out at MYF camp one weekend and at the end,

they said "now everybody that wants to be good and live good from now on come up here and burn your faggot." The particularity of the day is that it's Tuesday and it's raining, and you have more to do than you can possibly do. Four preschool teachers are sick and you're going to have to take the minischool--now get out there! And of course the mood is decisional obedience. How else could you do it? Or your acceptance of the holy calling, preparing yourself for the labor of the day. Breakfast is over, things are beginning to get moving a little bit and you come to the hour of Terse. How do you talk about the middle of the morning? Usually that comes to me something like--"Today falls into two kinds of categories. It's either a good day or it's one of those pile kinds of experiences!" And what you know about that, regardless of how that comes to you, is that the only reason you showed up this morning is because the Lord decided to let you live through the night and appear down in some office working on tertiary actualization of recruitment, or something like that. Unceasing dependence. And it is then that you begin to strengthen yourself because you realize that the day could last a pretty long while. Or the day's work is long.

Then comes Sext and the image there is the crucifixion or the cross of Christ. What is embodied is total submission--just the free man. In the seminary where we were at Denver last year, down at the end of the place where we ate, there was a crucifix on the wall. It wasn't one of those bloody ones. It was a real nice gold cross and there was this guy up there who had on a crown and flowing robes. The free man, just embracing what's there. It's then we're called to open ourselves to accept that which stands before us and that's going to be there. You've got a decision to make and that's what the hour of Sext is all about. The other way I would talk about Sext is: suppose you come to the Ecumenical Institute and you eat a good meal at lunch, and that does happen, the decision is something like, "no do I sleep the afternoon, sitting at a desk, or do I work it?" The secular man who had a good lunch, then goes later for a cup of coffee, has a decision to make about whether he's going to finish the day or not. And the hour of Sext is acting out that decision just to embrace the rest of the day's work and see it through.

None comes next. Here the reflection is on the throne or the last judgment. I don't know how you talk about this without getting into moralism, but it's coming to 3:00 with now the decision to persevere to the end of the day's work knowing that sometimes the day's work can go on right to 10:00--like tonight, and the work days--steadfast perseverance. The decisional mood with None is somberness and I understand that perfectly. To appropriate the last things. And as you see the day is beginning to wane, the sun is beginning to move toward the western horizon for us. The day is beginning to die, beginning to be ended and that's the way every day is. It's the consideration, then, of the last things--of the eschaton, of undergirding ourselves for life's end, and that will come.

Then you move to the hour of Vespers. Vespers is usually a very high celebration. We talked about doing that by doing all three offices every time you got to Vespers, as we were talking here this morning. But it's an evening prayer. It's the fervent thanksgiving for the day that has been, acknowledging the gift that today is. It's hard to lay down and decide that chaos is just as good as order. But that's what this hour is all about, celebrating the day that has been and giving thanks for it.

The office of Compline, or the bedtime devotions or the second evening prayer follows None. The reflection with Compline is on Christ Gethsemane or the Garden. Abject contrition. I don't know how to talk about the examination of the conscience. It's like the rehearsal in our mind, standing present just to the day that has been and what you've learned there and what you've been and who you've been and then beginning in that next hour the watchful awaiting, turning again to the future. Facing the day then as pre-

paration for the night is the way the chart puts it. Picture the radicality of just standing self-conscious to that life journey day out, day in. And you see it's contentless finally. It does not matter what goes on in the day. We're talking about the ontology--"ontologicalness" of all that, and it does not matter whether you drive a taxi or whether you sit on your can, (morally it doesn't matter) but I mean just anything that happens could be pulled through that. And just day after day after day after day after week, after month, after year and just standing present to all of those psalms, all of that journey, all of those states of being.

I want to say that in terms of their use, then, the Hours are used all the time. I don't know how we've lost that. Talking to those Franciscans in New Jersey was just a horrible experience. I said after the pleasantries were over, "What kind of liturgical life do you fellows have?" And he said, "There are fifteen of us--six brothers and nine Fathers--and we've kind of gotten away from a lot of that stuff. You know it's passe." I said, "Okay. What kind of liturgical life do you have?" "The older brothers of the fifteen have worship at 7:30 in the morning. And the younger ones of us (He must have been 50) go down to the Zen Den at 11:30 in the morning. The Zen Den. Do you understand the degeneracy in that? It has nothing whatsoever to do with whether you do the Canonical Hours or not. Underlying that is his decision not to consecrate all of his time to the Lord. I said, "Well, we've been experimenting with the Canonical Hours and found them very exciting." He said, "Well, you know it's kind of like this, isn't it." (Accompanying with hand motions ) I said, "It's kind of like that, isn't it?" The mission if nothing else for me is that what we get said in Summer '71 with the Canonical Hours is that it is possible for every man--lay, clergy, man, woman, young, old, whoever, to decide to somehow symbolize the consecration of his whole life to the Lord. That we are not finally victimized to the point that we have to end up down at the Zen Den at 11:30. They are for all of the time and they are for every man, I would want to say. To hell with this stuff about the clergy. It's for the cleric, it's for the layman, and it's for public use and for private use. Then it is that we see that the Hours are used in a way that embraces the past, and I am very pleased about the way our Hours got constructed because they embrace the past. I get these images of all of these grown men and women sitting around singing songs I used to learn in Sunday School and for a long time that was very offensive, made me very angry. I thought it was very childish. But it seems now that we are at a point where we can reappropriate that in an authentic way. We can embrace the past--the basic structure, the twenty-four hours, the whole thing. And then it's moving into the future. And I guess what holds that for me are the movement prayers, the contemporary prayers, the hymns, the use of the New English Bible psalms. Finally, knowing that what we're doing--we're not just being more disciplined people or more intentional--we are radically symbolizing that it's possible for every man to consecrate his whole life to the Lord. If we get that done, we will have recovered something for the whole church.

# THE OFFICES of the HOURS

THE HOURS OF THE DAY	day one <span style="float:right">the light day</span> <b>The Presence of On-behalf-of Dying</b> 6:00am <span style="margin-left: 100px;">mid-day</span> <span style="float:right">6:00pm</span>				day two <span style="float:right">the dark day</span> <b>The Presence of Profound Human Living</b> 6:00pm <span style="margin-left: 100px;">mid-night</span> <span style="float:right">6:00am</span>				THE HOURS OF THE NIGHT						
	THE HOURS OF INTENSIFIED CONSCIOUSNESS		THE HOURS OF INTENTIONAL EXPENDITURE		THE HOURS OF THE LIFE OF SERVICE		THE HOURS OF THE TRANSFORMED LIFE								
	PRIME depth reflection	TERCE authenticity mythology	SEXT authenticity mythology	NONE depth reflection	VESPERS authenticity mythology	COMPLINE depth reflection	MATINS depth reflection	LAUDS authenticity mythology							
	5	9	9	12	12	3	3	6		6	9	9	12	12	3
PROFOUND MYSTERY	reflection on DESTINAL ELECTION	FREEDOM the birth of profound creativity	EXPENDITURE the decision for the necessary deed	reflection on FINAL ACCOUNTABILITY	INTEGRITY the presence of those who care	reflection on VOCATIONAL JOURNEY	reflection on FULFILLED LIVING	TRANSFORMATION the affirmation of given possibility	PROFOUND MYSTERY						
IMAGE	THE CRY	THE RESURGENCE	THE SACRIFICE	THE ESCHATON	THE LEAGUE	THE DESERT	THE PILGRIMAGE	THE ECSTASY	IMAGE						
SPIRIT MOTIFF	THE LOVE BEYOND LOVE embracing the claims of care	THE COURAGE TO BE relying on authenticity's way	THE LIFE OF RESPONSIBILITY living in the ethical tension	THE HOPE BEYOND HOPE daring to trust the future	THE FAITH BEYOND FAITH appropriation of the given day	THE STEADFASTNESS IN THE JOURNEY facing the struggle of the dark night	THE ENDLESSNESS OF BEING-ITSELF affirming life's final meaning	THE REBIRTH OF WONDER submission to the word of acceptance	SPIRIT MOTIFF						
MOOD	OBEDIENCE	DEPENDENCE	PASSION	SOMBERNESS	GRATITUDE	PENITENCE	ANTICIPATION	JUBILANCE	MOOD						
STATE of BEING	"driven by concern for history's future"	"empowered by the trust of ultimate possibility"	"burdened by the demands of inclusive engagement"	"stunned by the import of mundane action"	"overwhelmed by the sense of the miraculous givenness"	"beseiged by doubt in the midst of clear resolve"	"enfulfed by the intensifictn of the human journey"	"amazed by the final receivedness of life"	STATE of BEING						
THE DAY	Beginning of the Day	The Day's Work		End of the Day	Beginning of the Night	The Night's Rest		End of the Night	THE NIGHT						

THE OFFICE OF VESPERS

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

THE  
INVITATION

Here shall be sung the appointed SONG:

Tune: Tel-Star

Oh, we behold the wonder of our time:  
A fragile planet hurled in space.  
New worlds of wisdom,  
Nations unfolding;  
All the peoples of the earth  
Join in the common march.

We have turned the universe within,  
The vantage of the void our way.  
New worlds converging,  
Courage emerging;  
Burst the barriers of time  
With tools to build the earth.

THE  
SINGING

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

None lives for ever, brother, and nothing lasts for long.  
Keep that in mind and rejoice.  
Our life is not the one old burden, our path is not the  
one long journey.  
One sole poet has not to sing one aged song.  
The flower fades and dries; but he who wears the flower  
has not to mourn it for ever.  
Brother, keep that in mind and rejoice.

There is not time for us to clasp a thing and crush it  
and fling it away to the dust.  
The hours trip rapidly away, hiding their dreams in their skirts.  
Our life is short; it yields but a few days for love.  
Were it not for work and drudgery it would be endlessly long.  
Brother, keep that in mind and rejoice.

Beauty is sweet to us, because she dances to the same  
fleeting tune with our lives.  
Knowledge is precious to us, because we shall never have  
time to complete it.  
All is done and finished in the eternal Heaven.  
But earth's flowers of illusion are kept eternally fresh by death.  
Brother, keep that in mind and rejoice.

THE  
POEM

-Rabindranath Tagore

THE OFFICE OF VESPERS

The leader shall say,

We are those called to forever stand before the deeps,

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"Only the Eternal is always appropriate and always present, is always true. Only the Eternal applies to each human being, whatever their age may be. The changeable exists, and when its time has passed it is changed. But the Eternal is that which is set over all. The Eternal will not have its time, but will fashion time to its own desire, and then give its consent that the temporal should also be given its time."

-Søren Kierkegaard

THE  
LESSON

The leader shall say:

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuristic.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the the sheer miracle of our lives as they have been given this day, and we hear the call to embody this stance in society. We are grateful for the chance to serve creation today. We are grateful for the gift of faith. We are grateful for the League of those who care profoundly for civilization's future. May we stand with them as people of the new integrity in our times.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF COMPLINE

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

It's the heart afraid of breaking  
That never learns to dance  
It's the dream afraid of waking  
That never takes the chance.

It's the one who won't be taken  
Who cannot seem to give  
And the soul afraid of dyin'  
That never learns to live.

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

Great knowledge sees all in one,  
Small knowledge breaks down into the many.

When the body sleeps, the soul is enfolded in One.  
When the body wakes, the openings begin to function.  
They resound with every encounter  
With all the varied business of life, the strivings of the heart;  
People are blocked, perplexed, lost in doubt.  
Little fears eat away their peace of heart.  
Great fears swallow them whole.  
Arrows shot at a target: hit and miss, right and wrong.  
That is what people call judgement, decision.  
Their pronouncements are as final  
As treaties between emperors.  
O, they make their point!  
Yet their arguments fall faster and feebler  
Than dead leaves in autumn and winter.  
Their talk flows out like piss,  
Never to be recovered.  
They stand at last, blocked, bound, and gagged,  
Choked up like old drain pipes.  
The mind fails. It shall not see light again.

-Chuang Tzu

THE  
INVITATION

THE  
SINGING

THE  
POEM

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"I do not want a kingdom, salvation, or heaven; what I want is to remove the troubles of the oppressed and poor. I do not want my house walled in all sides and my windows stuffed. I want the cultures of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, beggar, or slave."

-Mahatma Gandhi

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuristic.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the deeps of the journey of care and are seized by the call for profound vocation in our time. The task of care for all that ever was, is and shall be is overwhelming and fills us with doubt. We experience the depths of our humiliation, resentment, weakness and suffering; and yet, our resolve to serve remains. Grant, as we face the struggle of the dark night of the soul, that we might maintain our steadfastness in the journey of care for the sake of the future itself.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF MATINS

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

THE  
INVITATION

Here shall be sung the appointed SONG:

Chorus:

Believe that the time has come  
This world's going to live as one  
And people are ready now to create a new way.  
New Spirit alive. New dream on the rise.  
One world together, create the new day.

THE  
SINGING

Everybody can see, a new day that it can be  
But so many things just seem to get in the way.  
The chains that bind us are strong  
The road to liberty long.  
Toward one world together, new earth, a new day.

(Chorus)

Listen and you will hear  
The future is coming clear  
And everybody alive has something to say.  
Sharing a bit of the load. We're walking down the same road.  
Working together, new earth, a new day.

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

The flitting of a light in desert dust--thou art there.  
The weary duty of the Magian's forced ritual--thou art there.  
The movement in response to another movement--thou art there.  
Not in the book of the scribe, but in the smile at it--thou art there.  
The Grace of the graceful, not the mind of the graceful--thou art there.  
The question and answer: between them, not in them--thou art there.  
Between the lumbering paces of the elephant--thou art there.  
In harmony, in love, in being itself, in truth, in absoluteness--  
thou art there.  
The pearl rejected by the oyster-fancier--thou art there.  
The inexplicability of non-rhythm, of seeming change--thou art there.  
The interchange, pulsation, sweetness, silence, rest:  
In congruity and in incongruity--thou art there.  
In the glow, the spark, the leaping flame, the warmth and the burn-  
ing; in the relaxation and the agitation: Thou art there!

THE  
POEM

-Haykali

## THE OFFICE OF MATINS

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obédience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"The happening in humanness which is the expenditure of your freedom, in which you decide your life in the midst of that happening, is what happiness and fulfillment is all about. In the midst of that happening, you discover you have a vocation for the first time in your life. You are elected; you are chosen. You become aware you are set aside. You become aware you are different from other people."

-J.W. Mathews

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuric.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the ultimate meaning-fullness of existence and hear the call to lead others on the journey of profound humanness. We find ourselves as those whose consciousness has been forever altered by the events of our century. The depth questions of our identity, vocation and style have been raised, and we find ourselves standing before the Abyss. May we not fall into the quest for true life elsewhere, but dare to plumb the depth of trusting the Mystery alone for significance.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF LAUDS

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

Tune: The Star Wars Theme

Refrian:

Launched into the new century

Girded by Courage

Risen to Care

Called by four billion people

Building with new Hope

Living a prayer.

Two million villages are stretched out before our eyes;

In the dance of life and death they glory.

Their ecstasy sings out the thrill of the earth fulfilled;

The Vision of the Way is now their Story.

Final Refrain:

Launched into the new century

Creative in Freedom

Corporately blessed

Sign of four billion people

Being the great dream

Loving the quest.

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

The essence of our God is STRUGGLE. Pain, joy, and hope unfold and labor within this struggle, world without end.

It is this ascension, the battle with the descending countercurrent, which gives birth to pain. But pain is not the absolute monarch.

Every victory, every momentary balance on the ascent fills with joy every living thing that breathes, grows, loves, and gives birth.

But from every joy and pain a hope leaps out eternally to escape this pain and to widen joy.

And again the ascent begins--which is pain--and joy is reborn and new hope springs up once more.

The circle never closes. It is not a circle, but a spiral which ascends eternally, ever widening, enfolding and unfolding the triune struggle.

-Nikos Kazantzakis

THE

INVITATION

THE

SINGING

THE

POEM

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying: 'You are accepted. You are accepted, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps later you will find it. Do not seek for anything; do not perform anything; do not intend anything. Simply accept the fact that you are accepted!'"

-Paul Tillich

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuric.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the wonder and awe of life's transformation and hear the call to declare this possibility to all. We are amazed and grateful that the deeps of our lives have been revealed to us. But we experience profound pain over the countless masses who have not heard the word of eternal acceptance. Grant that we may be seized anew with the passion for proclaiming the abundance of life to every human in our time.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF PRIME

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

Tune: On the Road Again (Willie Nelson)

On the road again  
We've caught the wonder of our times again  
Bringing the news that people can change history  
Declaring that the future's built today.

On the road again  
A band of service for the world to see  
We've felt the surging wave of courage to rebuild  
That's showing us the new society.

Refrain:

On the road again  
The same old places and the same old bottomlines  
But on the road again  
We sense a valor flamed by history's urgent call: "Serve them all."

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

As we live, we are transmitters of life.  
And when we fail to transmit life, life fails to flow through us.  
That is part of the mystery of sex, it is a flow onwards.  
Sexless people transmit nothing.

And if as we work, we can transmit life into our work, life still  
more life, rushes into us to compensate, to be ready  
and we ripple with life through the days.

Even if it is a woman making an apple dumpling, or a man a stool,  
if life goes into the pudding, good is the pudding,  
good is the stool,  
content is the woman, with fresh life rippling into her,  
content is the man.

Give, and it shall be given unto you is still the truth about life.  
But giving life is not so easy.  
It doesn't mean handing it out to some mean fool, or letting the  
living dead eat you up.

It means kindling the life quality where it was not.  
Even if it's only in the whiteness of a washed pocket handkerchief.

THE  
INVITATION

THE  
SINGING

THE  
POEM

## THE OFFICE OF PRIME

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"Existence in faith, then, is a movement between 'no longer' and 'not yet'. 'No longer': The decision of faith has done away with the past: nevertheless, as true decision the decision must be maintained--that is, made again and again anew."

-Rudolph Bultmann

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.  
We are driven by the futuristic.  
We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the world and its need and hear the call to unconditional service. But we are overwhelmed. We are confused and weak; we are filled with self-seeking and fear of failure. And yet, the call remains. May we not loose the resolve to be the builders of the earth, but forever remain steadfast in our care. May we daily discover anew the possibility of total expenditure on behalf of the future.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF TERCE

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

Tune: "Who Will Buy?" (from Oliver)

Chorus:

Who will dare create the new future?

Who will dare respond to the need?

All the world looks 'round for a new sign

The cry for one to risk the deed.

I know that people are responding  
Across the villages and towns  
They're making claims and new decisions  
That turn despair around.

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

dive for dreams  
or a slogan may topple you  
(trees are their roots  
and wind is wind)

trust your heart  
if the seas catch fire  
(and live by love  
though the stars walk backward)

honour the past  
but welcome the future  
(and dance your death  
away at this wedding)

never mind a world  
with its villains or heroes  
(for god likes girls  
and tomorrow and the earth)

-E. E. Cummings

THE  
INVITATION

THE  
SINGING

THE  
POEM

## THE OFFICE OF TERÇE

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in odedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"So live as if you were living already for the second time and as if you had acted the first time as wrongly as you are about to act now!" It seems to me that there is nothing that would stimulate a sense of responsibleness more than this maxim, which invites one to imagine first that the present is past and, second that the past may yet be changed and amended.

-Victor Frankl

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuric.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the searing consciousness of our freedom and hear the call to embodied authenticity. The shocking relatedness of life to life reminds us of our radical dependence. We experience the pain of those who have chosen the the path of unawareness. We see the tragedy of wasted human lives. We plead for the strength to risk the invention of new modes of authenticity for our times, for the wisdom to trust the Mystery alone, and for the steadfastness in our decision to be the pioneers of new consciousness.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF SEXT

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage  
and new vision for the living of our times.

Leader: We honour the mystery, the depth, and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a  
journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

Tune: The Boxer

Chorus:

By the power of every local one  
There will be new community to stand in every land.

When the troubled teeming masses lift their voices in a cry,  
I am beckoned out of mercy and must care for all humanity relent-  
lessly,

Through the avenues of hopelessness, the earth demands a sign  
My life is claimed by every one, a symbol of fulfillment in our  
time.

(Chorus)

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

Tired and lonely,  
So tired the heart aches.  
Melt water trickles  
Down the rocks,  
The fingers are numb,  
The knees tremble,  
It is now, now  
that you must not give in.

On the path of others  
Are resting places,  
Places in the sun  
Where they can meet.  
But this is your path,  
And it is now,  
Now that you must not fail.  
Weep if you can, weep,  
But do not complain.  
The way chose you--  
And you must be thankful.

THE  
INVITATION

THE  
SINGING

THE  
POEM

THE OFFICE OF SEXT

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"Acts have power, especially when the person acting knows that those acts are the last battle. There is a strange consuming happiness in acting with the full knowledge that whatever one is doing may very well be one's last act on earth. I recommend that you reconsider your life and bring your acts into that light."

-Carlos Castaneda

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuric.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the overwhelming burden of inclusive care and hear the call for responsible living. The tragedy of injustice in society fills us with anger and drives us to engagement. We experience the depth resolve to be the catalyzers of new social forms. In particular, we state our concern for the villages of the world. And we commit ourselves anew to the task of forging structures which ensure local self-sufficiency, self-reliance and self-confidence.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT

THE OFFICE OF NONE

The leader shall begin by saying,

We stand before the Final Reality and ask for sustenance.

COMMUNITY: O mysterious, unknowable One, give us strength and courage and new vision for the living of our times.

Leader: We honour the mystery, the depth and the greatness of being.

COMMUNITY: Life is a journey into wonder, a journey in awareness, a journey of care, a journey of fulfillment.

Leader: Let us celebrate the givenness of our lives.

Here shall be sung the appointed SONG:

I've journeyed on since the world began,  
I'll journey on till it ends.  
Everyday the same, the Mystery gives no name,  
I live each day in wonder.

Refrain:

Stillness lingers in my soul, dark night seems so very long  
All hopes are gone, the restless march moves on.  
Silence is my song.

I see my death laughing at me,  
I see the call to be free.  
Tears of joy and pain never explain.  
I play life's game in terror.

The leader shall say,

Let all peoples offer gratitude for the awesome adventure of life.

COMMUNITY: May our declaration proclaim the glory of authentic living.

Here shall be read the appointed POETRY:

Nothing that is worth doing can be achieved in our lifetime;  
therefore we must be saved by hope.  
Nothing which is true or beautiful or good makes complete  
sense in any immediate context of history;  
therefore we must be saved by faith.  
Nothing we do, however virtuous, can be accomplished alone;  
therefore we are saved by love.

No virtuous act is as virtuous from the standpoint of our  
friend or foe as it is from our standpoint.  
Therefore, we must be saved by the final form of love  
which is forgiveness.

-Reinhold Neibuhr

THE  
INVITATION

THE  
SINGING

THE  
POEM

## THE OFFICE OF NONE

The leader shall say,

We are those called to forever stand before the deeps.

COMMUNITY: We will dare to struggle in our knowing, in our doing and in our being to live in obedience to the final Word of possibility.

Here shall be read the appointed QUOTE:

"You have a great responsibility. You do not govern now only your own small, insignificant existence. You are a throw of the dice on which, for a moment, the entire fate of your race is gambled. Everything you do reverberates throughout a thousand destinies."

-Nikos Kazantzakis

THE  
LESSON

The leader shall say,

Out of the depth of profound freedom we state our care for all.

COMMUNITY: We are driven by the comprehensive.

We are driven by the futuristic.

We are driven by the intentional.

Leader: Let us risk our creativity in responsibility.

Here shall be read the appointed PRAYER:

We stand before the "now-ness" of the future and hear the call for a faithful response. The emerging trends of our global society assault us daily. The particularity of local engagement confronts us with the concretions of human suffering. Grant that we may be filled with a practical vision of the new humanness, grounded in the coming of the "New Reality", which is even now in our midst. May we stand as the heralds of hope in our times.

THE  
PRAYER

The leader shall say,

We long for the courage to be.

COMMUNITY: We long for the depth of humanness.

Leader: We long for the courage to be.

COMMUNITY: This is our life.

And then the leader shall say,

We dare to ask for protection from illusion and rebellion against the way life is.

COMMUNITY: And for the transformation of our lives in the light of the endlessness of Final Mystery.

Leader: This is our life.

COMMUNITY: Be it so!

THE  
SEND-OUT