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Nancy this is an
excellent paper — I'd
like a copy if you have one.
Bob

RITUAL PROCESS
AND
THE DAILY OFFICE

Dynamics of the Sacred
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December 10, 1981

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Ritual Process and the Daily Office

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The intent of this paper is to investigate the insights into ritual found in the writings of Mircea Eliade and Victor Turner, to describe the types and components of the ritual process and to determine the effects of rituals in individual and corporate lives. The way in which the Daily Office of the Ecumenical Institute presently demonstrates classical ritual functions in contemporary society will be outlined as background for the delineation of the new experiment in ritual being undertaken. Both the limitations and the possibilities of this new experiment will be discussed.

This entire paper, then, is a summary of classical wisdom juxtaposed to practical experience. It is a second step¹ toward preparing the material of a professional paper on A Ritual System for the Global Servant Force.

I. The Ritual Process

Ritual. Formal behavior prescribed for occasions not given over to technological routine that have reference to beliefs in mystical beings and powers.²

Rituals are symbols in acted reality; they function to make concrete and experiential the mythic values themselves. Hence rituals act, they perform, modulate, transform.³

These two definitions, the first by Turner and the second from Eliade, illustrate the varying starting points from which ritual may be studied and the richness which any study in depth entails. Rituals in isolation are themselves holders of a universe of memory and experience. Ritual systems,

the institutionalized complex of ritual actions, objects, events, words and the like, employed under circumstances specified for communication with the invisible powers regarded as the origin and purpose of all effects, particularly of prosperity or adversity,⁴

become the way in which a paradigm is made visible and real in a community. Our first concern in this paper, then, is to define rituals and ritual processes, discuss ways of categorizing them, and enumerate some of the structures found in typical rituals.

Rituals may be described as dramas, enactments of myths, transforming corporate events or symbols. Rituals as dramas are focused on an individual or a social grouping -- as small as a family or as large as a nation or group of nations. It may be rarely or frequently staged. The uniqueness of this drama, however, is that it not only has antecedents in myth and employs multiple symbols, but that it involves both people and forces, drives and sacred powers in such a way that the awe and terror, fear and fascination of being human is funneled into one time and space. The effect upon the participants varies, but the effects go far beyond the participants.

Rituals are enactment of myths, either directly or indirectly. They bring to life not only the moment of Creation, but the creators and the protagonists of the first times. Kazantzakis has well described the importance and danger in the choice of myths to be enlivened:

But you must choose with care whom to hurl down again into the chasms of your blood, and whom you shall permit to mount once more into the light and the earth.⁵

The myths enacted may be embedded in liturgies of universal religions or orally transmitted folk traditions, they may be of gods or heroes⁶ but in every case a ritual hearkens back to the archaic remembering of a people, to some primordial source of wisdom and experience. ✓

Rituals are transforming actions which not only effect the consciousness of the participants and spectators, but also change the

actual situation. Examples in our day would include inaugurations and funerals as well as religious events. Whether or not a large number of people are directly involved, the ritual effects the entire community by rousing consciousness, restoring memory, suggesting new life patterns, or acknowledging transitions. By returning to the root event of consciousness, ritual allows the total re-creation of a life or a social relationship.⁷ The ritual does not conserve an outdated paradigm but by touching basic reality allows the paradigm to be reshaped.⁸ Ritual is

a 'transformative performance revealing major classifications, categories, and contradictions of cultural processes.'⁹ It is not a bastion of social conservatism whose symbols merely condense cherished cultural values. Rather it holds the generating source of culture and structure.... Hence, ritual is by definition associated with social transitions, while ceremony is linked with social states.¹⁰

Rituals change the ordinary into the extraordinary. They use everyday items and acts and allow participants to see through them to their eternal prototypes. So the chalice becomes sacred in that worshippers see in it the eternal source of refreshment, the sacrifice on their behalf, the unending supply of life. In this way, rituals are consciousness raising events. They both rehearse and create the collective consciousness of a people.

Rituals are in themselves symbols. They are not simply ceremonies but are powerful acts which touch the sacred realities before which people must live or perish. They hold many meanings in one act; they hold paradox in tension, they point to diverse realities, they invoke the living presence of The Other, and they reveal the deepest, often hidden, values of the community.

Neither Eliade nor Turner does a definitive job of classifying rituals in the works which I have read. Eliade, indeed, seems to throw up his hands over the complexity of religious phenomena which is involved:

We are faced with rites, myths, divine forms, sacred and venerated objects, symbols, cosmologies, theologoumena, consecrated men, animals, plants, sacred places and more. And each category has its own morphology -- of a branching and luxuriant richness.¹¹

Yet some form of classification is needed if rituals are to be used by religious leaders with effectivity. The editors of Myth, Rite Symbols suggest that Eliade indicates three main categories: 1) "Entering Cosmos" rituals which includes initiation, regression ad uterum, circumcision, death, attaining power and ascending into heaven. 2) "Forming and Recreating" rituals including marriage, construction and millenarian rites, and 3) "Reflecting and Maintaining the Sacred" rituals including flights to the other world and sacrifices.

Turner gives many suggestions of groupings: individual, sub-group and group; reversible and irreversible, voluntary and obligatory, regular and occasional.¹² In "Symbols in African Ritual" he lists six categories:

- 1) Seasonal rituals, including planting, harvesting and moving pasture.
- 2) Contingency rituals, including those dealing with
 - a) life crises which are irreversible eg. birth, puberty, marriage, death.
 - b) afflictions which are reversible eg. illness, bad luck, gynecological problems and severe physical injuries.
- 3) Divinatory rituals
- 4) Political rituals performed by authorities to ensure the health and fertility of humans, animals and crops.
- 5) Initiation rituals for priests, religious associations, and secret

societies.

6) Daily Offering rituals especially of food and libation to ancestors and deities.

While no classification system will be entirely satisfactory, the chart below, using Eliade's categories across the top and Turner's down the side, is an attempt to hold a comprehensive picture of what is involved:

	Foundational or Entering Cosmos	Ordering or Forming and Recreating	Significating or Reflecting & Main- taining the Sacred
I n d i v i d u a l	initiation circumcision puberty divinatory	marriage afflictions gynecological troubles severe injury	death status elevation daily offerings
S u b - g r o u p	initiation by groups priesthood secret society religious assoc.	construction millenarian	daily offerings other world flights
C o m m u n i t y	planting harvesting moving pasture	fertility health social conflict construction	status elevation status reversal

It will be noted that certain rituals appear in more than one location.

It may also be that basically the rituals in the first and last columns

are irreversible while the ones in the middle column are reversible. At any rate, the chart may serve as a screen of the scope of the ritual needs of any body of people. In a time of consciousness of consciousness, it is not reasonable to think that rituals are passé but rather that they will tend to be used with more general intentionality than they have ever been in the past.¹³ ✓

The structure of rituals is another complex matter. Eliade's suggestion that this is because of the long historical evolution of the themes and motifs as well as the rituals themselves is helpful.¹⁴ The basic structure becomes very important when the concern is the empowering and even the creation of rituals.

Van Gennep's tripartite structure of separation, margin and aggregation¹⁵ is helpful in the broad aspects of understanding what happens to people in ritual. It serves as a reminder that entry and closure of rituals is highly significant. With the exception of some religious groups, which Turner would tend to call liminoid rather than liminal,¹⁶ the intention is not to leave people in liminality but to move them to another level of consciousness or participation. Structure in this sense is related to sequence and flow, but there are other dimensions to structure that must be dealt with. ✓

In The Drums of Affliction Turner indicates that all rituals form complex ritual systems in which symbolic structures, value structures, telic structures and role structures can be discerned.¹⁷ Rituals make use of every type of symbol -- visual, verbal, gestures, actions, spatial arrangements, decor, artifacts, designs, etc. Each of these is infused with meanings which are communicated both consciously and un-

consciously to the viewer and the actors. These symbols are what Turner calls "storage units" packed with information regarding the values, norms, beliefs, sentiments, social roles and relationships honored by the culture. The symbolic structure is not the simple aggregate of these symbols but the message which is communicated by their apparent weighting and inter-relatedness. This is a pedagogical device, however unself-consciously, to ensure that the message is repeated several times and that no simplistic understandings are encouraged. In this sense the symbol is not only the storehouse but also the guardian of traditional knowledge.¹⁸

What is transmitted is "messages from or about the gods... charged with mystical efficacy".¹⁹ Again, it is not "random assemblages" of various beliefs, ideas or axioms, but a structured relationship between values. This becomes clear both in the totality of the rituals a body of people use, and the repetition of themes and signs, and also within any one ritual when it is segmented into phasal movements, actions, gestures and objects.

This both illuminates and is illuminated by the "telic structures", the way in which the parts fit together to complete the intent or the ultimate end of the ritual. In the cultures Turner dealt with, especially in Zambia, the end product was often the construction of a shrine or a symbolic object, though ostensibly it need not be a material or even a visible end product. The process and the way in which it is handled makes apparent another approach to the values and motivations, the purposes and the history of the people through a processual organization of symbols which conceal another key to the social relations of the people.

The role structure does not apply only within a ritual but relates

ritual roles to those in the community at large both by referral and by assignment of persons with particular roles in the community. Such structure gives clues to the cultural expectations and patterns, the sense of ultra-human entities, and to the anticipated experience of the holy.

The function of all these structures, according to Turner, is both to store and to create categories through which the community perceives reality. Social life then becomes "an attempted imitation of models portrayed and animated by ritual."²⁰ For purposes of this paper, perhaps this is enough to indicate the complexity involved in rituals. At another time it would be interesting to compare the additional "structures" (regarding settings, expressions and kinds of actions) which the sociologist Hugh Duncan refers to in Symbols in Society.²¹ The point is that rituals are highly structured and hide networks of relationship and meanings which cannot be overlooked by the designer of rituals. Structure changes people. It is the structure which detaches ritual subjects from their old place in society and it is structure which installs them, inwardly transformed and outwardly changed, in a new place in society.²²

At this point, it would be appropriate to interject a word about "anti-structure". Turner is very concerned to free researchers in this field from "grooved dependence on 'structure' as the sole sociological dimension" ²³.

The antistructural liminality provided in the cores of ritual and aesthetic forms represents the reflexivity of the social process, wherein society becomes at once subject and direct object; it represents also its subjunctive mood, where suppositions, desires, hypotheses, possibilities, and so forth, all become legitimate. ²⁴

Anti-structure is a reality in all of life as well as a "structured"

part of rites of passage and other rituals. It is Turner's concern that life be dealt with as it is and not simply through a single vision which he considers an "obdurate evasion of the rich complexities of cultural creation".²⁵

cf Wm James

Some of this rich complexity is suggested in the very words "ritual system". By this it would seem that Turner means two things: 1) the interaction of symbols, roles, values, intents within one ritual and its socio-historic context and 2) the inter-relationships of all rituals within one culture or community. Analysis of this sort of systematics is crucial for understanding a people and for understanding how rituals "work". It is unlikely that a single ritual can be studied in isolation any more than a single symbol can. It is for this reason that the concept of Ritual Process becomes meaningful. *precisely*

II. Ritual Components

There are at least three major components in rituals: 1) outward forms or signifiers, 2) their meaning, and 3) the changing modes of signification.²⁶ It could be argued, though Turner does not say this, that there are two more: the socio-cultural context in which it is performed and the world view or paradigm intrinsic to the understanding.

The amazing variety of objects described in the illustrations used by Eliade and Turner suggest that, indeed, anything can be a symbol.²⁷ The objects are usually commonplace in the social setting though they may be more elaborate or decorated in special ways.²⁸ Each of these objects has symbolic strength in the fact of its multiple use. and in the way they represent the daily universe of the people. More important,

these objects are

a set of evocative devices for rousing, channeling, and domesticating powerful emotions, such as hate, fear, affection and grief. They are also informed with purposiveness and have a 'conative' aspect.²⁹

Turner goes on to say that the whole person is existentially involved in the life and death issues of the ritual in part through the symbolic power of the objects. The relationship which the articles bear to myth and the degree to which stories are woven around them determines also the likelihood of hierophany in the ritual and of sacralizing of common routines in daily life as a result of the ritual.

The major roles in ritual are those of the professionals -- shaman, priest, doctor, medicine man or adept; the patient or subject; and the community. The role of the professional may look different in different settings, but it seems always to entail being the mediator, the guide, and the authority on ritual. He or she determines when, what, why, and how the ritual is to be performed. This is the role of diviner, negotiator, sacrificer, sanctuary, and rehabilitator as well as teacher and healer.³⁰ He is, in principle at least, beyond politics, trivia or profanity while he is performing this role.

Very often the subjects and participants are marginal in terms of social status. It is not surprising that the inferior or weaker members of a community require most the superhuman assistance available in ritual. Yet with the power thus provided they become a counterbalance in society. Even the sympathy or fear related to the poor, the outcasts and the autochthones fosters *communitas* and is reflected by the roles played in ritual occasions and by the stories of the gods and heroes

which often are generated and maintained from this segment of society. The subject can, of course, be the leadership of the village, also. The role of a chieftain, before, during and after his elevation is one which rehearses the story of the entire community and creates a viable social body again. ³¹ In abusing him and forcing his humble submission, the community makes him a scapegoat; by elevating him to sacred leadership they absolve themselves, individually and as a community, from past inadequacy and sin.

The community as a whole also plays a role and is a symbol. It is the continuity through history and also the sum total of human kind. Finally, it is the community which is responsible for the well-being of all the members and therefore for the ritual life. The rituals often come to them as a reminder and a charge in this regard.³²

It is the variety of these roles, their symbolic power, and the archetypes they represent that is most significant. The individuals find their significance in the role and not the reverse. This is a healthy reminder in our day of subjectivity.

Another component of ritual is the setting in time and space. Rituals are lived in the eternal Now in which all time and all space are present, profane and chronological time are abolished and the sacred time of myth is recovered. ³³ This is a revolt against irreversible time which allows people to grasp temporality once more in its full and rich meaning and at the same time to eliminate the dead weight of unhelpful tradition and memory and begin afresh.

The space or setting in which a ritual takes place is set apart,

if only in fact for a brief time, and it becomes powerful in itself. As in so many events involving the sacred, there is a dual movement discernable. Sacred space is discovered not created, yet in the performing of sacred acts people create the sacredness which they claim. Sacred space is always inhabited by Mystery and so is dangerous. The wrong word, act or thought could be more fatal than stepping into quicksand. Though any space and every space is equidistant from the Center, it is clearly notable that some spots retain a "sacredness" over centuries and in spite of radical changes in the cultures. An example would be St Bride's well, off Fleet Street in London. There is archeological evidence that it was used before the druids as a holy place and has been venerated ever since -- even at times when the well was filled in and virtually lost.³⁴

Sacred time and space are always liminal in that they hold the adherer between the mundane world of every day and the time of the gods. It is this experience of hierophany or kratophony that reinforces the power of the place, not just in legend but in fact. Time and space can also be desacralized as can be seen in the eleven o'clock hour on Sunday mornings in many erstwhile shrines. This may infer that sacrality is localized in time as well as in space in some instances.

Sacred space is related to direction as well as to locus. In many parts of the world the East is seen to be the source not only of light but of life and power. Rituals are therefore addressed toward the east. Usually the sacred source is opposite the symbols of mundanity or this world. This was true for example in the Isoma ritual where the river and the cool, life source was opposite animals burrow and the hot ikela or death symbols. Symbols which appear to be most commonly used in sacred

space are the basic elements: water, trees, fire and earth.

The paradox of the givenness and the createdness of sacred time and space is very important. There has always been a human element in the design and enactment of the sacred. Turner supports this when he says:

By verbal and non-verbal means of classification we impose upon ourselves innumerable constraints and boundaries to keep chaos at bay, but often at the cost of failing to make discoveries and inventions: that is to say, not all instances of subversion of the normative are deviant or criminous. Yet in order to live, to breathe, and to generate novelty, human beings have had to create -- by structural means -- spaces and times in the calendar, or in the cultural cycles of their most cherished groups ...routinized spheres of action. These liminal areas of time and space -- rituals, carnivals, dramas, and latterly films, -- are open to the play of thought, feeling and will; in them are generated new models, often fantastic, some of which may have sufficient power and plausibility to replace eventually the force-backed political and jurial models that control the centers of a society's ongoing life.³⁵

Another component of ritual is flow. By this is meant the holistic sensation of total involvement.³⁶ Consciousness is intensified but not consciousness of consciousness. Csikszentmihalyi says the sense of flow is made possible by bracketing, framing and setting rules to the activity. This is enabled by choreography of movement, body language and rhythm if not melody. The unity which Turner suggests is the object of flow is never the sole object or it would render flow impossible. It is not accidental that disunity, a break of the rhythm or even obscenity is frequently injected.³⁷ It serves the role of liminality within liminality and so intensifies the experience of wholeness and distance.

These four components: objects, roles, setting and flow, are outward forms or signifiers of the ritual. The second major component is the meaning of these signifiers, the existential meaning rather than

the rational. No ritual is simply a drama or enactment. Both the immediate socio-cultural situation and the collective memory of the people enter into the interpretation of what is happening and therefore effect what does happen. This does not mean that hierophanies~~are~~ humanly controlled but it does imply that the receptivity of the participants condition the degree to which rituals are empowered and the consciousness of the people effects the interpretation of any event. Yet Turner helpfully reminds us:

The powers that shape the neophytes in liminality for the incumbency of new status are felt, in rites all over the world, to be more than human powers, though they are invoked and channeled by the representatives of the community.³⁸

The changing mode of the signification is the third major component of rituals. This applies to the changing materials used in ritual objects, the adaptation of the ritual action to changing times, and the modification of the style of the priest or shaman. When modern Koreans celebrate the equivalent of memorial day by driving to the country to place plastic flowers and foods on the graves of their ancestors, it is not the same ritual that their grandparents participated in with an annual pilgrimage and graveside fires to prepare food offerings. The consciousness of the entire community is changed by such modifications, not simply regarding the rite, but regarding the mysteries to which the ritual pointed.

The phenomenological level of participation is another aspect of this component. Whether the adepts and participants see themselves as merely assenting to the ritual, as totally involved, as living embodiments of the reality the ritual points to or as ecstatically one with the mystery changes the ritual. It may lead to greater seriousness or

to sacred jocularity, but it will be different.

Similarly, the socio-cultural process in which the rite takes place is part of the mode of signification.

Since ritual is itself an orchestration of many different kinds of performance and is expressed in terms of all five senses, we may suppose that underlying any ritual system there is not merely a single syntax and vocabulary but several "generative grammars". How these "grammars" produce articulated "surface structures" (the actual observable rites) is a function of the relationship between the grammatical rules and the contemporary sociocultural situation. Ritual genius consists in the deftness with which the officiants relate the interconnected grammars and vocabularies to the immediate circumstances of the worshipping community. 38

The roles played out in the community, the common wisdom and life practices, the sense of the mystery or numinous in lives in general, all contribute to the ritual. The active memory and rehearsal of myth and use of symbol is obviously a factor, but perhaps even more is the unconscious collective memory both of terror and of beneficent vision, of limitation and of possibility which controls the sub-conscious responses and attitudes of the people.

The question then of the components of ritual is not a simple one. Nor is it a simple matter to analyse the components in any particular situation. As one creates or modifies rituals it is even more difficult to match the transhistoric necessity with the fitting words and actions which seem to be required by the immediate situation. Ritual by Eliade's definition, is history long and world wide. To be a ritual leader is to deal sensitively and scientifically with the people, the times, the society and the sacred. Well done and if God wills, it results in a healing, creative, revealing enactment of life.

III. The Intent and the Effect of the Ritual Process.

The intent for which rituals are enacted may have little or much to do with the actual effect. Rituals may be enacted for delimited or petty reasons or because of an immediate pressing concern; they may be enacted out of habit or fear or because of the pressure of small groups. But their effect is never petty or delimited. The intent may be to attempt to grasp power, to force an issue or a desired end, yet the power that is involved is far beyond that of any one individual or group of individuals. The intent may have unlimited shades of meaning, of subjects and objects, but the effects are startlingly similar if Eliade and Turner are being read aright.

Rituals re-enact creation, re-create the social and personal fabric of life, maintain the memory and so the health and welfare of a community and maintain the balance of human and divine powers.. Rituals reveal the sacred and the real of the temporal world.

At the same time, rituals are capable of destroying life and selfhood, of reinforcing destructive and fearful memories and so of leading to individual and social malaise. While this paper deals mainly with the positive aspects, as do Turner and Eliade by and large, it is not without regard for the actual risk involved in rituals. 39

Not all rituals were designed self-consciously or used consciously in imitatio dei, but there is something in every ritual which is concerned with a return to the "right way". Even in modern times this means going back to illo tempore, the first times or dream time, the time of man's innocence or the age of the gods. "One becomes truly a man only by conforming to the teaching of the myths, that is by imitating the gods."⁴⁰

This involves repeating the myths and honoring the symbols, but most of all reenacting the rituals. By such action one returns to the past, becomes contemporary with the Creation and therefore is filled with the freshness health and power which first brought forth life.⁴¹ The individual and corporate life of the ritual observers is not repaired but remade by this process.⁴² This is why the greeting of the sun or the extravagant sharing of gifts in potlatch becomes a matter of life and death. To this end the seasonal calendar gradually came to be fashioned, to assure that all parts of life: seasons, fields, and individuals, were recreated at the propitious moment.⁴³ Repainting rock figures reactivated contact with the source of life, abolished the profane, erased from history the sin and errors of a people and recovered the sacredness of all things as it was from the beginning. As a result new consciousness, new life patterns and new structures of community came into being. The liminality of the ritual time allows not only *communitas* but a union with all that is and with Being itself. This liberates from conformity to general norms and provides a feeling of endless power.⁴⁴ The renewed memory brings actual change in behavior; but even where that is not visible, there is new birth, a new reality formed.

That which is not new is re-newed in the ritual act. The life which has gone stale or even become foul in the experience of the subject,⁴⁵ relationships between people, and between people and their shades or ancestors; the moods, desires, suppositions, possibilities -- all are renewed in what Turner has called the reflexivity of the social process.⁴⁶ Even common objects become something more while retaining their identity and function.⁴⁷ The sacred has touched the surface of life, and it is in fact like the ads on TV: all colors are sharpened, sights cleared, all senses more active and the whole a delight.

Perhaps a better description, though, than saying the sacred has touched the surface would be to say that human beings have been permitted to touch the Center again. Ritual has taken them via the axis mundi to touch the red hot center of being, and the result is that the participants not only discover that the place where they are is the center of the universe, but by enacting the ritual they spill over sacredness onto every aspect of their common life.⁴⁸ The malign influences of the living as well as the dead have been exorcised⁴⁹ and all of life is legitimate and wholesome again. Such is the intent and the reported effect.

What has enabled this to happen, from an anthropological standpoint, is the liminality of the ritual and the resulting *communitas*. For a period, it doesn't matter how long in terms of hours for it is kairoitic not chronological time, the participants have been released from old but unsatisfactory structures of relationships and have dwelt in the limbo of chaos. Whether they have experienced the *communitas* or feeling of total levelling as one of conviviality, delight or terror, when the ritual completes the return to mundane existence there is emotional satisfaction and a restoration of dignity and status. The structures have been "scoured and purified" enabling the beginning of a new cycle of *chronos*.⁵⁰

In this way, ritual maintains not only the memory but the health and balance of individuals and communities. Psychically, people are able to adjust and adapt through this process and to lay the shades of the subconscious~~y~~ having remembered them. An absolution of ritual activity has taken place whether or not any verbal confession and absolution is involved. Totality of life understanding has been restored, even if all the meaning of the dominant symbol has not been made apparent. Social

life as a dialectical process

that involves successive experience high and low, *communitas* and structure, homogeneity and differentiation, equality and inequality⁵¹

has been revealed. The world becomes functional again, creativity springs unleashed and powers which are invisible are mated equally with the visible, structural powers.⁵² The yin and the yang once more complement each other and opposites become an integrated whole.⁵³

All of this sounds rather extravagant and one wonders whether in this age such results are just a bit much to expect. Events in our day, interpreted as ritual, suggest the exaggeration is not too great. The visit of Sadat to Jerusalem and prayers at the wailing wall have indeed changed the world. The difference from the past may be in the intentionality involved rather than the effects produced. The strategic use of a royal wedding last summer at a time when the structures of British constraint and loyalty were taxed to the extreme would be an illustration. The comment of a radical white youth to a black standing next to him outside Buckingham Palace is typical of the *communitas* of the day: "You're my mate -- but only for today, mark you!"⁵⁴ The cooling down of passions and race tension in the months that followed indicates that the liminality of the pomp and ceremony and the endless hours of waiting on the route of the parade had in fact re-created British society.

The ritual recalled the long memory and journey of the British people as symbolised by the Royal family. The unity and consensus of the people was made visible and enacted by such masses that it could not be doubted. The marks of *communitas*: lowliness (in the handmade sign on the back of the carriage), sacredness (in the sermon naming every

couple on their wedding day a 'royal couple' who "help to shape this world and are not just its victims"), homogeneity (of the crowds along the way) and the comradeship (of royalty and viewers alike) were all present. It would likely be categorized as spontaneous *communitas*, though it is helpful to speculate the normative aspects of it and indeed the extent to which it still echoed the utopian *communitas* of the destinal intent of the "happy breed of men, this little world" as Shakespeare spoke of them:

This royal throne of kings, this scepter'd isle,
 This earth of majesty, this seat of Mars,
 This other Eden, demi-paradise,
 This fortress built of Nature for herself
 Against infection and the hand of war,
 This happy breed of men, this little world,
 This precious stone set in a silver sea,
 Which serves it in the office of a wall
 Or as a moat defensive to a house,
 Against the envy of less happier lands,
 This blessed plot, this earth, this realm, this England....⁵⁵

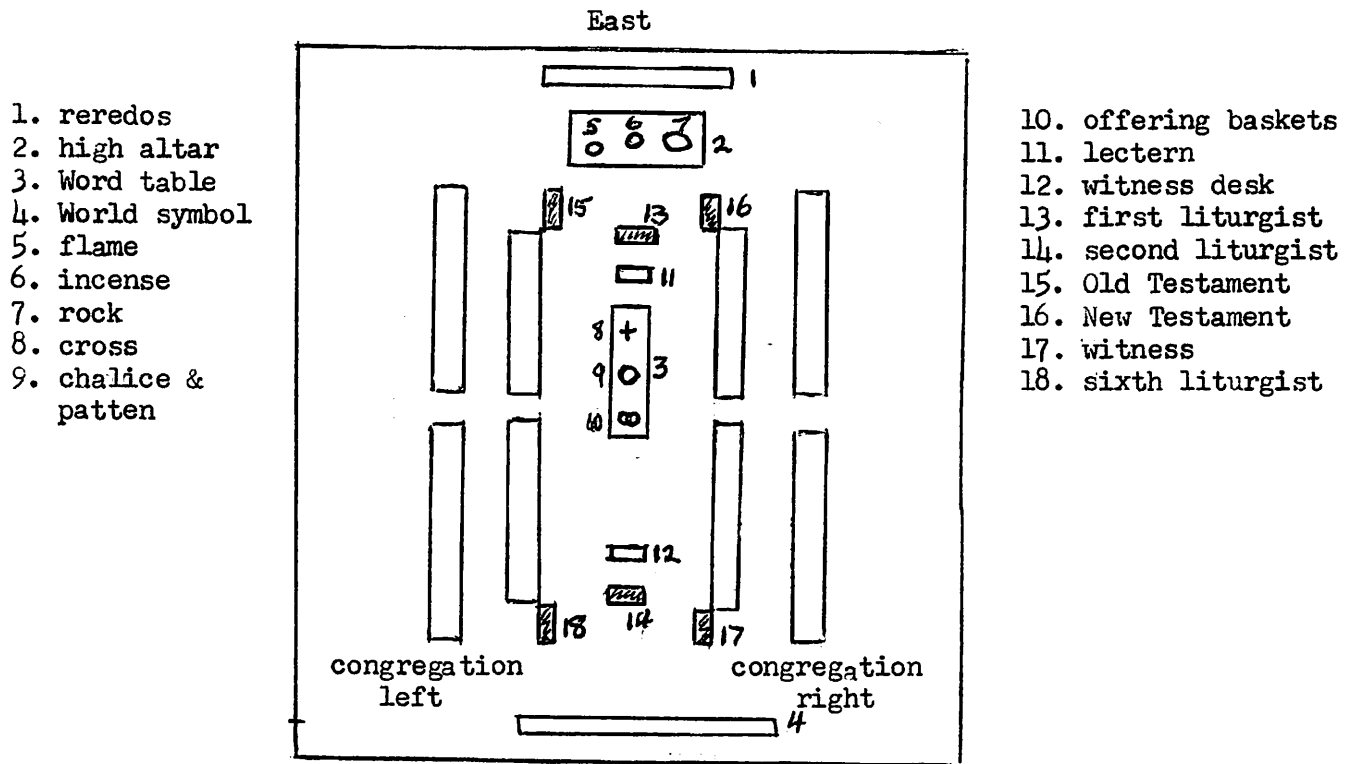
It was ultimately a national celebration, reenacting the hierogamy and revealing the Cosmic Creation of a new nation for the first time including all the races of the earth as equal, recreating the relationship to the throne, maintaining the balance of archaic tradition and modern democracy.

IV. The Ritual Process of the Daily Office of the Ecumenical Institute.

If this were to be a book rather than a paper, it would be possible to analyze the Daily Office of the Ecumenical Institute according to the structure, the over-arching ritual system, the components and the effects. Much of that, however, is laid out in the attached paper, "Common Worship in the Life of the Church" by Joseph Mathews and in the "Introduction to Daily Office" which I prepared in 1977 for contexting new members. It will

be enough to diagram the setting, lay out the dominant symbol and the root paradigm and the operating dyads and triads. The major concern in this section of the paper is to describe the secular or non-Christian ritual which is used in many Houses around the world and to raise the question of whether indeed, that may be the basis for an authentic ritual system in the future.

The diagram of the present Christian office is below..



The reredos behind the high altar is the color of the season of the Church Year. On it are two crosses of St. Andrew overlapping, one of black and the other red. These stand for one of the major themes: the life and death rhythm. This also stands for the Good News that life is good, all is accepted, the past received and the future open and the corresponding dedication of all that I am on behalf of all who are, have been and will be. The root paradigm is the Eternal Trinity: God the limiter and giver of life, Jesus the

man and the Christ, giver of possibility and example, and the Holy Spirit, the freedom and guidance of individual decision. There is no standing before God in which all three of these persona are not present. The Church gathered represent all men before God and God before all men, taking upon themselves responsibility to God for the world. The major symbol is the paradox of life and death, held in the drum beat which simulates the pulse and the swaying of the worshippers, between life and death.

The major dyads and triads can be summarised thus:

<u>Dyads</u>	<u>Triads</u>
God and the world	fire, rock, incense
life and death	confession, praise, dedication
right and left	the East, the world, the table of Word
Old Testament and modern witness	past, present, future
New Testament and future	humility, gratitude, compassion
	altitudes: standing, sitting, kneeling
	singing, chanting, speaking
	cross, Bible, offering

Communitas often happens in the midst of this service, particularly at the passing of the peace. This is passed in orderly fashion from one to another down the lines. The two people make a 'hand sandwich', the first calls the second by name and says, "Joe, the peace of God is yours this day." "Joe" turns immediately to the one next to him and repeats the declaration. In the meantime the drums are ecstatic and all in the room clap their hands, some dancing as they do so.

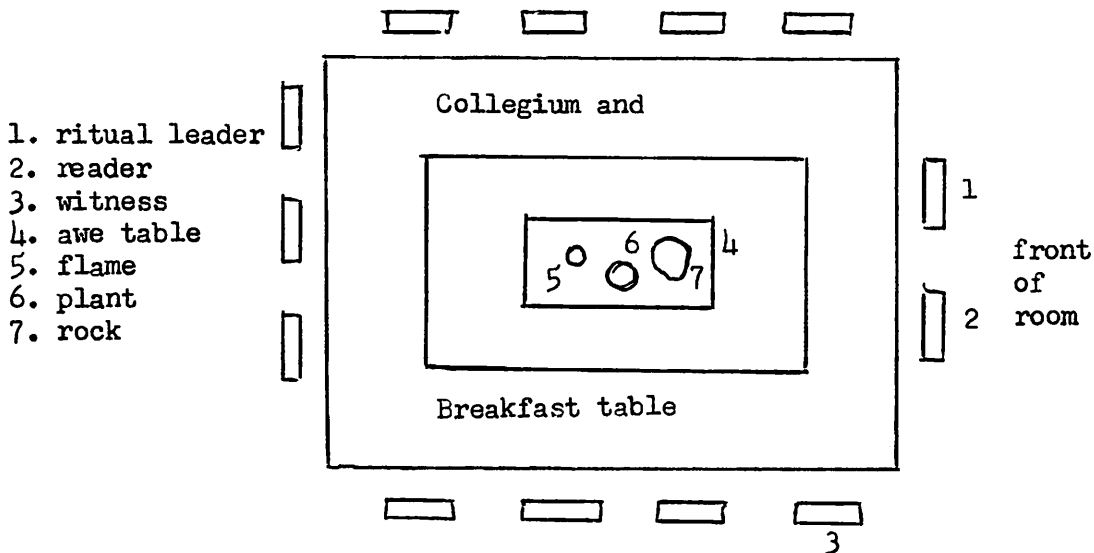
This service is not only the daily Office, it is the beginning of other offices such as Memorial services, baptisms and weddings.

The temptation is to illustrate the veracity of Eliade and Turner or, by a twist, to justify the Daily Office, but neither is the issue. The concern of this paper and this project in the Doctor of Ministry program is the steps and directions for mid-wifing a new expression of

ritual. To do this will require a word of history, a description of the state of the experiment, the contradiction faced and some proposals for meeting it.

Briefly, the experiment began when we discovered that we could not do a Christian office in the Religious House in rural India without appearing to be proselytizing. We decided to adapt a short form of the Daily Office, maintaining the three acts of confession, praise and dedication, but using the poetry of Tagore rather than the Christian liturgy. In place of the scripture readings there were a week's worth of readings, also from Tagore. Later a witness or address was added, and the office was framed with the singing of a song, the words of which had been changed to remove mention of the Cross and other Christian symbols. The idea became popular and similar Offices were developed in Africa, Indonesia and Japan, using popular native writers in the same manner.

The setting in which these offices are done is a meal table at the breakfast hour. The following diagram describes the details. The secular altar in the center, holding flame and rock symbolizes the Mystery in the midst of life. There are three leadership roles, a liturgist, a reader and a witness. The total community responds in the antiphonal readings.



The degree of flow varies with the Office and from day to day with the appropriateness of the witness and readings. Because of its brief duration the regular words are not empowered to carry the drama of the event. The participation of the community is limited to the script. Though there was ^{whereas this is quickly memorized} ~~was~~ some effort to pick up the motifs of the Daily Office in these rituals, the language used is not rich in symbolism, the root paradigm seems to be simply the suffering of the world, and the entire aspect of the sacred is missing, except in one line of the song. The components and structure are simple to the extreme and the effect is rather unilateral in comparison to the Daily Office.

No neat gimmicks will transform this incantation into a ritual in spite of its popularity with many members of the Institute. It may be, however, that there is even now a root paradigm and a dominant symbol even a growing myth of humanness, present among the Global Servant Force and far beyond it. It may be that there are hierophanies in our time which are not recognised because they are unnamed. If this is so and if a common consciousness is coming into being which is contemporary rather than modern, it may be that the Religious Houses of the Ecumenical Institute are in a gifted place for sensing the Spirit and giving form to it in ritual.

Such a ritual would not be Christian in the sense of using the old phrases and images exclusively, but would attempt to be approaching even closer to the Center of Being according to the experience of ^{the} pluralistic body which makes up the Global Servant Force. Turner asks a particularly poignant question at this point:

Ritual is a multum in parvo of secular life, but when many elements are fused, the result may well be something altogether new. And the crucial question is, what is the nature of the unifying force?⁵⁶

One is encouraged in the task by the insight and conviction of Wilfred Cantwell Smith who writes:

On looking around the world in the light of modern religio-historical knowledge, then, one is struck by divergences among religious beliefs, which in fact turn out on scrutiny to be greater than one would have imagined. One is also struck by similarities of religious faith, which also turn out to be greater than one might have supposed.⁵⁷

And one also agrees with Joseph Mathews: "Self conscious people begin to be aware of the seeping forth of new humanness that is down underneath the cataclysmic upheaval in the historic hour."⁵⁸ Is it perhaps time for the new consciousness, the emerging consensus of faith, the common symbols as shown by Eliade and the similar ritual processes, to conspire to bring to light a symbolic life that is waiting to be birthed? What would be its structure, components and effects? How does a new symbol system come into birth save by beginning?

The answers are not to be given here. But it does seem to me that

- 1) a new paradigm is in place. It is the new world of the post-modern age, symbolized by the earth-rise and the conscious oneness of all peoples. The enabling symbols which relate to the expanding universes beyond and within have not been articulated but they have been experienced by millions of people around the globe. Light and rock are still authentic symbols, the tree, the water and perhaps an Iron Man. It is crude, but a beginning.
- 2) The ritual system is perhaps a little further along. We have long said that "We do not do the Daily Office; we are the Daily Office."⁵⁹ What has been embodied in the daily life of the fifteen hundred and more members

of the Global Servant Force and the more than thirty thousand working with them is the ritual of accountability and absolution which symbolises primarily the significance of each life and each moment of each life, and the undeniable freedom of the self-conscious to decide over and again to be themselves. The two-fold structure affirms that all life is broken, nevertheless in the midst of our brokenness we are declared whole. Perhaps that is enough. We do not seek *communitas* but the spirit which gives both freedom and responsibility. Liminality is our way of life, but that has always been true for the Church, especially at times of cultural transition. We are encouraged, again, by Turner:

It would seem that ritual symbolism can only flourish where there is a thriving corporate life. The symbols are related to the process of adjusting the individual to the traditional social order into which he is born, and they imply some kind of general consent as to their meaning.⁶⁰

We have a corporate body of committed people of all religious traditions but very similar faith and indistinguishable compassion and zeal for the well-being of their fellowhumans and the future of the planet. Is the God and Father of our Lord Jesus Christ Himself opening for us a way to serve Him? At times St Augustine seems to lean forward and say, "I do not say to thee, seek the way. The way itself has come to thee: arise and walk."

Notes

1. The first step was a paper entitled, "The Global Servant Force: Theological Considerations".
2. Victor Turner and Edith Turner, Image and Pilgrimage in Christian Culture, Columbia University Press, New York, 1978, p. 243.
3. Wendell C. Beane and William G. Doty, Myths, Rites, Symbols: A Mircea Eliade Reader, Harper Torchbooks, New York, 1976, p. 164.
4. Turner, Pilgrimage, op. cit., p. 244.
5. Nikos Kazantzakis, Saviors of God, Touchstone Book, Simon and Schuster, New York, 1960, p. 71.
6. Turner, Pilgrimage, op. cit., p. 244.
7. Ibid.
8. Hans Kung, class notes.
9. Ronald Grimes, "Ritual Studies: Two Models" quoted in Pilgrimage p. 244.
10. Pilgrimage, op. cit., p. 244.
11. Eliade, Op. Cit., p. 146.
12. Victor Turner, The Ritual Process, Cornell Paperbacks, Ithaca, N.Y., 1977, pp. 8-10.
13. See illustration on p. 19 below.
14. Eliade, Op. Cit.
15. Turner, The Ritual Process, o. cit., p. 166.
16. Pilgrimage, p. 231.
17. Victor Turner, The Drums of Affliction, Clarendon Press, Oxford, 1968, pp. 4-5.
18. Ibid., p.2.
19. Ibid.
20. Ibid., p. 7
21. Hugh Dalziel Duncan, Symbols in Society, Oxford University Press, New York, 1968, pp 67-69.
22. Pilgrimage, p. 249.
23. The Ritual Process, p. viii.
24. Ibid., p. vii.
25. Ibid., p. viii.
26. Pilgrimage, p. 243.
27. Ritual Process, p. 15.
28. For example, the white and red daubs marked the ritual calabash in Ndembu ritual.
29. Ritual Process, p. 43.
30. Ibid., p. 120.
31. Ibid., p. 96!
32. Ibid., p. 45.
33. Eliade, Op. Cit., p. 138f.
34. Ibid., pp. 137-163.
35. Ritual Process, p. vii.
36. Pilgrimage, p. 254.
37. Professor Evans-Pritchard, quoted in Process, p. 92.
38. Pilgrimage, p. 244.
39. Eliade does deal with infantilization (p. 113f), desacralization (p. 112f) and the corruption of myths (p. 109f) and Turner deals with potent demonic powers

40. Eliade, Op. Cit., p. 254.
41. Ibid., pp. 218-222.
42. Ibid.
43. The Aztec Calendar and the sixty year calendar of Korea are projections of the same intent.
44. Pilgrimage, p. 250f.
45. Compare Eliade, p. 425f and Ritual Process, p. 185.
46. Ritual Process, p. vii.
47. Eliade, pp. 140-42.
48. Ibid., and pp. 148-155.
49. Ritual Process, p. 19.
50. Ibid., pp. 176, 180f.
51. Ibid., p. 97.
52. Ibid., p. 18f.
53. Eliade, pp. 449-252.
54. Time, August 10, 1981, p. 29.
55. William Shakespeare, Richard II, i, 40.
56. Drums of Affliction, op. cit., p. 21.
57. Wilfred Cantwell Smith, Faith and Belief, Princeton University Press, N.J., 1979, p. 12.
58. Joseph Wesley Mathews, "The Spirit Movement" unpublished, summer, 1970, p. 1.
59. Joseph Wesley Mathews, "Human Motivity", unpublished, winter, 1973, (T152) p. 3.
60. Drums of Affliction, op. cit., p. 22.

COMMON WORSHIP IN THE LIFE OF THE CHURCH
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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 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.

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

INTRODUCTIONS TO THE DAILY OFFICE

The Overview of Daily Office		The Specifics of the Drama			The Interaction of Enactors			The Ontological Reality			The Forms of Daily Office				
		The Themes		The Performance	The Corporateness		The Individuality	The Universality		The Particularity					
W O R S H I P	Drama	M O T I F S	Corporate Enactment	M A J O R R O L E S	First Liturgist	O B L I T I E S	Congregat Aspect	I N T E R N A L	Interior Time	M O O D S	Humility	T H E O L O G Y	Final Reality	T R I N I T A R I A N	Confession
	Awe		Life Rhythm		Witness		Represent ational		Life Events		Gratitude		Human Word		Praise
	Symbol		Human Decision		Readers		Repetitive Action		Primordial Powers		Compassion		Ethical Style		Dedication
I N T E N T	Experiment	T E C H N I Q U E S	Public Voice	C O N G R E G A T I O N	Second Liturgist	M O D E S	Unprepared Preparatn	E X T E R I O R	Ordered Space	S T A T E S	Irrational Identity	P A R T I C I P A T I O N	Life Understanding	R E D U P L I C A T I O N	Prologue
	Recovery		Intentional Setting		Instrument		Prophetic Happening		Rhythmic Sound		Ecstatic Involvement		Human Relatns		Benedictn
	Healing		Liturgical Dance		Procession		Priestly Cultus		Classical Acts		Total Expenditure		Divine Encounter		Liturgy

INTRODUCTIONS TO THE DAILY OFFICE

<p>Week One</p> <p>T H E</p> <p>O V E R V I E W</p> <p>O F</p> <p>D A I L Y</p> <p>O F F I C E</p>	<p>T H E</p> <p>A C T</p> <p>O F</p> <p>W O R S H I P</p>	<p>Monday</p> <p>The Drama</p>	<p>Daily Office is a drama of self-consciousness. It won't come off externally unless it happens in us. It is based on the assumption that freedom comes through intentional standing before the way life is, therefore three acts of confession, praise and dedication. Rehearse rubrics of left and right (facing the East), the coin and the passing of the peace.</p>
		<p>Tuesday</p> <p>The Awe</p>	<p>The journey of life of every man is marked by awe points in which one sees through the external circumstances of his existence to the nature of reality. The daily office gives rational form to this experience. This is enabled by the lighting, the heart beat of the drum, the precision of timing and movement of the total body.</p>
		<p>Wednesday</p> <p>The Symbol</p>	<p>Everyone symbolises the relationship he takes to life, the way in which he chooses to symbolize it is of utmost importance. In the liturgy and in the architecture of daily office we symbolize that we bump into the trinity all day long: the mystery of life itself (the altar) the word of possibility (the table) the call to decision (the world grid).</p>
	<p>T H E</p> <p>I N T E N T</p> <p>O F</p> <p>W O R S H I P</p>	<p>Thursday</p> <p>The Experiment</p>	<p>The daily office is a twenty year old experiment in the recovery of the corporate symbolic life of the people of God. Any experiment must be carried on long enough for results to become clear. Maybe a hundred years is needed. We participate with the whole body, with public voice and then reflect. Put attention and intention into the office.</p>
		<p>Friday</p> <p>The Recovery</p>	<p>This daily office is not intended as a replacement of the public worship of the local church it is rather an experiment in recovering the depth experience and internal dynamics behind the forms of worship that exist in various denominations. It is done on behalf of every local church in this regard.</p>
		<p>Saturday</p> <p>The Healing</p>	<p>It is in the standing objectively before the way that life is that one is able to appropriate the absolution that is pronounced on one's life and to recognise the wholeness which exists in the midst of brokenness. The healing depends on repetition and discipline in the office and on the decision to throw yourself into the experiment of life.</p>

INTRODUCTIONS TO THE DAILY OFFICE (2)

<p>Week Two</p> <p>THE THEMES OF DAILY OFFICE</p>	<p>THE MOTIFS</p>	<p>Monday</p> <p>The Corporate Enactment</p>	<p>The daily office dramatizes the way in which life is bound up with life and we live out our common destiny as human beings. We are part of an age long drama and specifically of the Christian heritage version of that drama. We hold this in the use of the ancient language and in moving together as a body, speaking together as one voice, standing together, kneeling, sitting, etc.</p>
		<p>Tuesday</p> <p>The Life Rhythm</p>	<p>In the office there are two distinct beats: the constant heart beat of-life-and death symbolised in the drum which is going before anyone enters the room and continues til all leave, and the eschatological, irregular startling beat which turns man to see his neighbor or to confront the mystery in the midst of preoccupation with one's own life. The latter is symbolised in the peal and the clapper.</p>
		<p>Wednesday</p> <p>The Human Decision</p>	<p>Life is made up of one decision after another. There can be no postponing: opportunities are taken or negated; life is affirmed or denied. The daily office rehearses this by calling forth an amen in response to the statements of life understanding and the call to stand present in humility gratitude and compassion.</p>
	<p>THE TECHNIQUES</p>	<p>Thursday</p> <p>The Public Voice</p>	<p>The decision to use the public voice, as in a Greek drama, depends on the understanding that man is lost unless he hears the good news which the daily office rehearses and that we are commissioned to maintain that word in history for all to hear. This is not a chant but an emphatic rhythm in which the last word of each phrase is emphasized and held and the periods closely observed.</p>
		<p>Friday</p> <p>The Intentional Setting</p>	<p>The setting of the office is crucial. In principle you could worship on a desert island, but you would do well to line up the driftwood and determine the East (symbolic) and the world so that every action may enable the self-conscious embodiment of what we know about life. It is for this reason the exact placement of every chair and every sheet is significant.</p>
		<p>Saturday</p> <p>The Liturgical Dance</p>	<p>The dance of the office is a tool of self-consciousness in the dramatization of life. The orchestra gives the clues a moment before a change is called for, summoning the body to attend to the mystery, to face the neighbor, to kneel, stand etc. The sway dramatizes one's balance between life and death and allows one to get distance on his own relationship</p>

INTRODUCTION TO THE DAILY OFFICE (3)

<p>Week Three</p> <p>THE P E R F O R M A N C E O F D A I L Y O F F I C E</p>	<p>THE M A J O R R O L E S</p>	<p>Monday</p> <p>The First Liturgist</p>	<p>The first liturgist acts for the body as the priest for the day, the embodiment of the Word in the presence of the people. He is completely responsible for the office, the rehearsal, enactment and re-set of the Great Hall. The first liturgist needs to hang all neuroses on the door as he enters and decide to play the role, to set the tone and pitch not only for the office but for the day.</p>
		<p>Tuesday</p> <p>The Witness</p>	<p>The witness is a contemporary statement of the Word of possibility grounded in the life of the speaker but pushed beyond the subjective to the transparency of life itself. The witness is intended to be not more than three minutes. It is a call to stand before the way life is and engage missionally.</p>
		<p>Wednesday</p> <p>The Scripture Readers</p>	<p>The scripture reading follows the lectionary that takes us through the entire Bible once in a year. The selections suggested are short enough to be held in mind but long enough to hold both context and core. In the reading the sheer objectivity of the witness of our fathers is held in the loud, dramatic reading of the word.</p>
	<p>THE C O N G R E G A T I O N A L C U E S</p>	<p>Thursday</p> <p>The Second Liturgist</p>	<p>The role of the second liturgist is to lead the People of God assembled in their responses as representative on behalf of the world. He is responsible for the congregational participation in the office. Where the first liturgist represents the mystery in worship, the second liturgist represents the humanness of worship.</p>
		<p>Friday</p> <p>The Instruments</p>	<p>The instruments are not musical accompaniment to the drama but rather dramatic cues to the actors. As such they prompt one to be present to both the mundane life beat (in the beat of the first drum and in the clapper which calls you to face the neighbor) and the eschatological, wild dimension of life (in the second drum highlighted in the acts of praise and dedication and in the peal or gong).</p>
		<p>Saturday</p> <p>The Procession</p>	<p>The procession into the symbolic presence of mystery is one of intentionality not speed or ostentation. The congregation rises to honor those whom it has chosen to be the mediators for the day. The procession into the world at the conclusion of the office is equally significant. In a large body, it is desirable that the processors not sing.</p>

INTRODUCTION TO THE DAILY OFFICE (4)

<p>Week Four</p> <p>T H E C O R P O R A T E N E S S O F T H E D A I L Y O F F I C E</p>	<p>T H E D I S T I N C T I V E Q U A L I T Y</p>	<p>Monday</p> <p>The Congregation Aspect</p>	<p>The roles of the congregation and the liturgists are interchangeable. There are no spectators in this worship. The community images itself as the choir in a medieval monastery. All have their assigned places and without each one participating the service suffers. In this the corporate priesthood is experienced.</p>
		<p>Tuesday</p> <p>The Representative Function</p>	<p>The purpose of the daily office is to keep the word in history on behalf of the past and the future. Without me Amos lived in vain and the future has no possibility. At the same time the purpose of the office is to maintain the word in the lives of those present that their lives may be on behalf of all those now living who will never make a self-conscious drama of their response to the way life is.</p>
		<p>Wednesday</p> <p>The Repetitive Action</p>	<p>Daily office is a rehearsal of the way life is. The repetition of this act by the Movement throughout the world with the same attention and precision is the real basis of our unity. Because of the dynamic nature of life, daily repetition is necessary to continually remind ourselves before we go into every day of the Word we stand before.</p>
	<p>T H E C H A R A C T E R I S T I C M O D E</p>	<p>Thursday</p> <p>The Unprepared Preparation</p>	<p>Unlike the traditional supposition that one prepares heart and mind for the office, we recognize that in facing the Mystery we face that for which we can never be prepared save as we are prepared to be surprised and to respond in faith. Therefore we sit erect on the edge of the seat, feet on the floor, ready to move. Here again we reflect our attention to life.</p>
		<p>Friday</p> <p>The Prophetic Chairōs</p>	<p>In daily office you stand aware of the fact that something is about to happen and you participate in the happening through your participation in general and your spoken prayers in particular. The incarnational nature of the faith is rehearsed in the standing present to what is needed in history. The doxology holds this reality. Time is recovered in terms of in-breaking into history.</p>
		<p>Saturday</p> <p>The Priestly Cultus</p>	<p>The priestly role preserves the cultus and recovers form and space, intoning the basic myth of the people and guarding the Mystery. The role of every one as priest gives meaning to "maintaining the office" and is finally key to the rebalancing of the social dynamic.</p>

INTRODUCTION TO THE DAILY OFFICE (5)

<p>Week Five</p> <p>T H E I N D I V I D U A L I T Y O F T H E D A I L Y O F F I C E</p>	<p>T H E I N T E R N A L A R T S</p>	<p>Monday</p> <p>The Interior Time</p>	<p>Role of music in the public worship has been lost and we seek to regain it through stressing the interior time, the interior music. This gets expressed in the dance, the sway and the clapping during the passing of the peace. Self-consciousness demands that one decide daily what his interior music will be and acts it out symbolically.</p>
		<p>Tuesday</p> <p>The Life Events</p>	<p>The liturgy of the daily office is a poem that abstracts the everyday experience of man. Every phrase is capable of being grounded in life experience. One of the functions of the office is to objectify and put into perspective the events which could otherwise devour one. Eg. "We have allowed self to blind us and pain to embitter us."</p>
		<p>Wednesday</p> <p>The Primordial Powers</p>	<p>The dance of the office when powerfully done has the same precision as a chorus line. Kneeling, standing, swaying, sitting, turning precisely together is a symbol of the decision to be the corporate People of God in our time. In this the decision is to channel the life powers of each for the sake of the one thrust in history.</p>
	<p>T H E E X T E R I O R A R T S</p>	<p>Thursday</p> <p>The Ordered Space</p>	<p>The external arts relate to the use of space, the intentionality with which the candles are carried in, the altar and table of the word maintained, the incense lit, the reredos hung. Daily the world is recreated in the recreation of the worship area. This becomes a symbol of commonality throughout the world.</p>
		<p>Friday</p> <p>The Rhythmic Sounds</p>	<p>The rhythm of the daily office requires persistent effort to master. Clues are in the periods and the last words of phrases. The orchestra is designed to enhance not to replace this art. The key instrument of the daily office remains the public voice and the antiphonal responses of congregation left and right and the first liturgist.</p>
		<p>Saturday</p> <p>The Classical Acts</p>	<p>The classical acts of standing at attention, kneeling in submission, sitting in anticipation are further exterior arts. In this case they point concretely to the decision to be the cruciform one whose life is poured out on behalf of the present world and the future.</p>

INTRODUCTION TO THE DAILY OFFICE (6)

Week Six THE UNIVERSALITY OF THE DAILY OFFICE	THE POSTURAL MOODS	Monday The Basic Acknowledgment	The life experience of every man is that he shows up as arrogant but is forced to acknowledge his own finitude or is indicatively driven to humility. This is the theme of the first act of the daily office. This is not self-depreciation but an intentional stance of seeing one's own life in perspective through acknowledging totality.
		Tuesday The Life Participation	Similarly, every man shows up unsatisfied with the way life is, begrudging the demands laid upon him. Yet life itself pushes man to be grateful simply for living. In daily office act II rehearses the decision to embrace the mood of praise or gratitude, standing in awe and wonder at the goodness of all of life.
		Wednesday The Total Sacrifice	Man's tendency is to focus on his own existence, his own reputation. The decisional mood of the third act is one of compassion or dedication. This marks the decision to be radical expenditure rather than to be either a nice do gooder or completely self-centered. It follows upon the other two experiences.
	THE ONTOLOGICAL STATES	Thursday The Basic Identification	Life is irrational, filled with wild spontaneity and "cave men growling within me" (Kaz). Worship encompasses this aspect of life in the dance during the passing of the peace and in the second drum's ecstasy in the acts of praise and dedication. The primordial powers cannot be programmed out of an authentic rehearsal of life.
		Friday The Complete Involvement	The ecstatic dimension of life is held in man's decision to be completely involved in the life he has on his hands. Classically this was the role of the whirling dervish of sufism. Daily office does not happen without the congregation deciding to give themselves totally to the rehearsal and through that to life itself. See a man's life decision in his movement at daily office.
		Saturday The Total Expenditure	To participate in worship is to enter the company of the totally expended (Jesus, Paul, Wesley, MLK, etc.) to intentionally incarnate the Mystery in one's own life and to reveal the depth indicative through this self-conscious act, it means abandonment in terms of voice and body.

INTRODUCTION TO THE DAILY OFFICE (7)

<p>Week Seven</p> <p>T H E P A R T I C U L A R I T Y O F T H E D A I L Y O F F I C E</p>	<p>T H E T H E O L O G I C A L G R O U N D S</p>	<p>Monday</p> <p>The Final Reality</p>	<p>We meet God not in worship but in the world, in the upheavals of our times. It is meeting the resurgent force urging man from isolation into global community. To engage in this world is to participate in God -- in the new creation coming into being. In daily office we rehearse our response to this encounter.</p>
		<p>Tuesday</p> <p>The Human Word</p>	<p>We meet Christ not in religious belief but in confrontation with the neighbor. It is meeting the other who never comes into my life on my terms but is a surprise happening. The faith stance indicates that each such encounter is an encounter with possibility. Each generation knows this word to be one generation removed from extinction.</p>
		<p>Wednesday</p> <p>The Ethical Style</p>	<p>We meet the Holy Spirit not in moments of piety but in the tension of complex existence where we are called to observe, judge, weigh up and act. In the midst of daily struggle the power to cope is given. It is under stress that spirit maturation is forged. The new ethical style of the religious is the Holy Spirit which decides on the basis of the comprehensive demand in its particularity.</p>
	<p>T H E R E L A T I O N A L P A R T I C I P A T I O N</p>	<p>Thursday</p> <p>The Life Understanding</p>	<p>The three-fold structure of the office reflects the three-fold nature of life. What life is finally all about is mystery, consciousness, care and tranquillity or it is separation, gift and expenditure. This is illustrated by what I go through in getting out of bed each morning. Daily office represents life understanding.</p>
		<p>Friday</p> <p>The Human Relationship</p>	<p>The daily office rehearses the fact that man's freedom lies in the appropriation of his inter-relatedness with all of life and with the body through history which has lived out of the word. Our commonality does not come out of a common language or a common idiom but out of a common life stance.</p>
		<p>Saturday</p> <p>The Divine Encounter</p>	<p>The regulatedness of the daily office is a suitable medium for expressing the encounter with the Mystery. No man calls the shots on his experience of the awe and wonder of life. The crosses on the reredos symbolise that the divine encounter comes in the embracing and expending of one's life.</p>

INTRODUCTION TO THE DAILY OFFICE (8)

<p>Week Eight</p> <p>T H E F O R M S O F T H E D A I L Y O F F I C E</p>	<p>T H E T R I N I T A R I A N A C T S</p>	<p>Monday</p> <p>The Life of Confession</p>	<p>Man's journey to self-consciousness begins with the realization that he is not the center of the universe. It is an objective appraisal not so much of self as of the human situation. In confession man embodies the "godly sorrow" which Paul speaks of as leading to repentance and health rather than worldly sorrow which leads to depression and despair.</p>
		<p>Tuesday</p> <p>The Word of Praise</p>	<p>When the Christ event happens to man he wakes up to the wondrous gift of life irrespective of the circumstances in which it is lived. Here is the Godly joy in which "the men of faith make merry when there is no merry." This is the reaction to life decisively embraced once experienced and so life giving to all mankind.</p>
		<p>Wednesday</p> <p>The Deed Of Dedication</p>	<p>The offering of a penny symbolizes the decision to pre-plan what will be offered up not simply to offer what happens to be handy. The preparing of pennies for this purpose is as intentional as the appointing of the band. Here is Godly compassion that foresees the need of man and does something about it at the deepest level.</p>
	<p>T H E R A D I C A L R E D U P L I C A T I O N</p>	<p>Thursday</p> <p>The Prologue Context</p>	<p>The first words of the liturgy, if there were time for no more, would serve to summarize the entire office in that it sets the context in which all of life is lived. It is in the name of the Father, the way life really is, in the name of the son, the comprehensive possibility in any situation and the name of the Son, the freedom of every man to decide the stance which he will take to life.</p>
		<p>Friday</p> <p>The Benediction Commitment</p>	<p>The closing words of the office, and the amen that is said to them, are a vocational commitment to live life this day out of that which has been rehearsed. It is moreover a final affirmation of faith that the given situation is one given out of love, that sheer possibility is given us at each moment and that in this decisive stance is our commonality.</p>
		<p>Saturday</p> <p>The Life Liturgy</p>	<p>Every life is an incarnate liturgy. Some acknowledge reality and some an illusion. The daily office proclaims that it is before this understanding of life alone that our lives will be lived out, our knees bow. Out of this daily rehearsal proceeds the liturgy of our lives.</p>

THE DAILY OFFICE OF THE ECUMENICAL INSTITUTE

THE PRELUDE

The Community gathers in silence rising at the ^{first} second gong, ^{+ singing} Holy, holy, holy, as the Liturgists process, kneeling at the third gong, then rising and facing the East with the Liturgists.

L. In the name of the Father. And of the Son. And of the Holy Ghost. Amen.

the ascription

C. Amen.

THE ACT OF CONFESSION

At the peal, the Community faces the table.

L. Beloved in Christ. Let us confess our sins unto Almighty God. We have sinned and done wrong. And acted wickedly and rebelled. Turning aside from Thy commandments and ordinances.

the call

C. Lord have mercy upon us.

L. Christ have mercy upon us.

C. Lord have mercy upon us.

At the peal, the Community kneels.

L. Let us pray.

C. Most merciful Father. We have done little to forward Thy kingdom in this world. We have allowed self to blind us. And pains to embitter us. We have forgotten that whatsoever is done to the least of Thy children. Is done unto Thee. Pardon our shortcomings. Forgive our neglect. And give us a pure heart. Through Jesus Christ our Lord.

the confession

L. Amen.

C. Amen.

The Community remains kneeling, as the ^{1st + 2nd} Liturgists rise.

L. Beloved in Christ. God hath had mercy upon us. We are free to live. For we are a forgiven people. "If we walk in the light. As He is in the light. We have fellowship with one another. And the blood of Jesus His Son cleanses us from all sin"

the absolution

The Liturgists kneel.

L. Let us pray.

C. Our Father who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil.

the Lord's prayer

L. For Thine is the kingdom and the power and the glory. Forever and ever. Amen.

C. Amen.

THE VERSICLE

At the peal, the Community rises facing the East.

L. O Lord open Thou our lips.

C. And our mouth shall show forth Thy praise.

L. Praise ye the Lord.

C. The Lord's name be praised.

- L. Let us pray for those in tribulation.
- C. O Thou who seest all the suffering. Injustice and misery in the world. Have pity we implore Thee. On the work of Thy hands. Fill our hearts with deep compassion for those who suffer. And hasten the coming of the kingdom of justice and truth. For the sake of Jesus Christ our Lord. Amen.

At the peal, the Community rises facing the table.

Beloved in Christ. Let us present ourselves and our gifts before Almighty God. On behalf of all men everywhere. As an offering to the world.

the offering

- C. Both riches and honor come from Thee. And Thou rulest over all. In Thy hand is to make great. And to give strength to all.

At the peal, the Community is seated.

HERE SHALL THE OFFERING FOR THE POOR BE RECEIVED.

- L. And He humbled you. And let you hunger and fed you with manna. Which you did not know. Nor did your fathers know. That He might make you know that man does not live by bread alone.

the verses

I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.

Let all that you do be done in love.

At the peal, the Community rises facing the table.

- L. Beloved in Christ. Let us offer up our gifts.
- C. Almighty God. Thou who dost give us all things. Receive now the gifts of Thy people. Help us to render unto Thee all that we have. And all that we are. That we may praise Thee with our whole lives. Through Jesus Christ our Lord.

the presentation

L. Amen.

- C. Amen.

At the peal, the Community faces the East.

- L. Praise ye the Lord.
- C. Praise God. From whom all blessings flow. Praise Him. All creatures here below. Praise Him above. Ye heavenly hosts. Praise Father. Son and Holy Ghost.

the doxology

L. Amen.

- C. Amen.

THE POSTLUDE

At the peal, the Community faces the table.

- L. Grace and peace be unto you.
- C. From God our Father and the Lord Jesus Christ.
- L. Amen.
- C. Amen.

the peace

HERE SHALL THE PEACE BE PASSED TO THE COMMUNITY.

- 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.

the benediction

stand + sing Holy Holy Holy
Community kneels in prayer while the liturgists recess, rising at the third peal and going forth into the world to actualize the service.

Knocking at the first going +

THE DAILY OFFICE OF THE ECUMENICAL INSTITUTE

THE PRELUDE

The Community gathers in silence rising at the ^{first} second gong, ^{+ singing} as the Liturgists process, kneeling at the third gong, then rising and facing the East with the Liturgists. Hdy, hdy, hdy,

- L. In the name of the Father. And of the Son. And of the Holy Ghost. Amen.
- C. Amen.

the ascription

THE ACT OF CONFESSION

At the peal, the Community faces the table.

- L. Beloved in Christ. Let us confess our sins unto Almighty God. We have sinned and done wrong. And acted wickedly and rebelled. Turning aside from Thy commandments and ordinances.
- C. Lord have mercy upon us.
- L. Christ have mercy upon us.
- C. Lord have mercy upon us.

the call

At the peal, the Community kneels.

- L. Let us pray.
- C. Most merciful Father. We have done little to forward Thy kingdom in this world. We have allowed self to blind us. And pains to embitter us. We have forgotten that whatsoever is done to the least of Thy children. Is done unto Thee. Pardon our shortcomings. Forgive our neglect. And give us a pure heart. Through Jesus Christ our Lord.
- L. Amen.
- C. Amen.

the confession

The Community remains kneeling, as the ^{1st + 2nd} Liturgists rise.

- L. Beloved in Christ. God hath had mercy upon us. We are free to live. For we are a forgiven people. "If we walk in the light. As He is in the light. We have fellowship with one another. And the blood of Jesus His Son cleanses us from all sin"

the absolution

The Liturgists kneel.

- L. Let us pray.
- C. Our Father who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil.
- L. For Thine is the kingdom and the power and the glory. Forever and ever. Amen.
- C. Amen.

the Lord's prayer

THE VERSICLE

At the peal, the Community rises facing the East.

- L. O Lord open Thou our lips.
- C. And our mouth shall show forth Thy praise.
- L. Praise ye the Lord.
- C. The Lord's name be praised.

THE ACT OF THANKSGIVING

At the peal, the Community faces the table.

- L.** O come let us sing unto the Lord.
C. Let us make a joyful noise to the rock of our salvation.
L. For the Lord is a great God. And a great King above all gods.
C. Left O worship the Lord in the beauty of holiness. Let the whole earth stand in awe of Him.
C. Right For He comes. For He comes to judge the earth.
C. Left He will judge the world with righteousness.
C. Right And the peoples with His truth.

the psalm

At the peal, the Community faces the East.

- L.** Glory be to the Father. And to the Son. And to the Holy Ghost.
C. As it was in the beginning. Is now and ever shall be. World without end.
L. Amen.
C. Amen.

the gloria

At the peal, the Community faces the table.

- L.** The Lord bless the reading of His holy Word.
C. And to His name be glory and praise.
L. Amen.
C. Amen.

At the peal, the Community is seated.

HERE SHALL THE OLD COVENANT LESSON BE READ

the old testament

At the peal, the Community rises facing the East.

- L.** We praise Thee O God.
C. We acknowledge Thee to be the Lord.
L. All the earth doth worship Thee the Father everlasting.
C. Left. The glorious company of the Apostles praise Thee.
C. Right. The goodly fellowship of the Prophets praise Thee.
C. Left. The noble army of martyrs praise Thee.
C. Right. The Holy Church throughout all the world doth acknowledge Thee.
L. Glory be to Thee O God.
C. Praise be to Thee O Christ.
L. Amen.
C. Amen.

the gradual

At the peal, the Community faces the table.

HERE SHALL THE NEW COVENANT LESSON BE READ

the new testament

At the peal, the Community faces the East.

- L.** Be sure that the Lord He is God.
C. It is He that hath made us and not we ourselves.
L. We are His people and the sheep of His pasture.
C. Left. O go your way into His gates with thanksgiving. And into His courts with praise.
C. Right. Be thankful unto Him. And speak good of His name.
C. Left. For the Lord is gracious. His mercy is everlasting.
C. Right. And His truth endureth from generation to generation.
L. Amen.
C. Amen.

the gradual

At the peal, the Community faces the table.

- L.** Let the words of our mouth and the meditations of our hearts. Be acceptable in Thy sight.
C. O Lord our strength. And our redeemer.
L. Amen.
C. Amen.

At the peal, the Community is seated.

HERE SHALL THE APPOINTED WITNESS BE OFFERED

the witness

At the peal, the Community rises facing the table.

- L. Praise the Lord, all nations. Extol Him all peoples.
C. For great is His kindness toward us. And the faithfulness of the Lord is everlasting.
L. Hallelujah!
C. Amen!

At the peal, the Community faces the East.

- L. I believe in God the Father Almighty.
C. Maker of heaven and earth.
L. And in Jesus Christ His only Son our Lord.
C. Left Who was conceived by the Holy Ghost.
C. Right Born of the Virgin Mary.
C. Left Suffered under Pontius Pilate.
C. Right Was crucified dead and buried.
C. Left He descended into Hell.
C. Right. The third day He arose again from the dead.
C. Left. He ascended into Heaven.
C. Right. And sitteth on the right hand.
C. Left Of God the Father Almighty.
C. Right From thence He shall come to judge.
C. Left. The quick and the dead.
L. I believe in the Holy Ghost.
C. Left. The Holy Catholic Church.
C. Right. The communion of saints.
C. Left The forgiveness of sins.
C. Right The resurrection of the body.
C. Left. And the life everlasting.
L. Amen.
C. Amen.

the creed

THE VERSICLE

At the peal, the Community faces the table.

- L. The Lord be with you.
C. And with thy spirit.
L. O Lord show Thy mercy upon us.
C. And take not Thy Holy Spirit from us.
L. Amen.
C. Amen.

THE ACT OF OFFERING

At the peal, the Community kneels.

- L. Beloved in Christ. Let us pray for the Church.
C. O Thou who didst raise the Lord. Jesus Christ from the dead. Enable Thy people to embody. The resurrected life. That they may faithfully discern Thy mighty deeds. And sacrificially give themselves for the sake of all men. In the name of Jesus the Christ. Amen.

HERE SHALL PETITIONARY PRAYERS FOR THE CHURCH BE MADE

the petition

- L. Let us pray for the world.
C. Almighty God. We humbly beseech Thee to direct the course of this world. In accordance with Thy holy will. Prosper all councils which make for rightful peace. And guide and direct the leaders of the United Nations. Through Jesus Christ our Lord. Amen.

HERE SHALL INTERCESSORY PRAYERS FOR THE WORLD BE MADE

the intercession

- L. Let us pray for those in tribulation.
- C. O Thou who seest all the suffering. Injustice and misery in the world. Have pity we implore Thee. On the work of Thy hands. Fill our hearts with deep compassion for those who suffer. And hasten the coming of the kingdom of justice and truth. For the sake of Jesus Christ our Lord. Amen.

At the peal, the Community rises facing the table.

Beloved in Christ. Let us present ourselves and our gifts before Almighty God. On behalf of all men everywhere. As an offering to the world.

the offering

- C. Both riches and honor come from Thee. And Thou rulest over all. In Thy hand is to make great. And to give strength to all.

At the peal, the Community is seated.

HERE SHALL THE OFFERING FOR THE POOR BE RECEIVED.

- L. And He humbled you. And let you hunger and fed you with manna. Which you did not know. Nor did your fathers know. That He might make you know that man does not live by bread alone.

the verses

I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.

Let all that you do be done in love.

At the peal, the Community rises facing the table.

- L. Beloved in Christ. Let us offer up our gifts.
- C. Almighty God. Thou who dost give us all things. Receive now the gifts of Thy people. Help us to render unto Thee all that we have. And all that we are. That we may praise Thee with our whole lives. Through Jesus Christ our Lord.

the presentation

- L. Amen.
- C. Amen.

At the peal, the Community faces the East.

- L. Praise ye the Lord.
- C. Praise God. From whom all blessings flow. Praise Him. All creatures here below. Praise Him above. Ye heavenly hosts. Praise Father. Son and Holy Ghost.

the doxology

- L. Amen.
- C. Amen.

THE POSTLUDE

At the peal, the Community faces the table.

- L. Grace and peace be unto you.
- C. From God our Father and the Lord Jesus Christ.
- L. Amen.
- C. Amen.

the peace

HERE SHALL THE PEACE BE PASSED TO THE COMMUNITY.

- 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.

the benediction

stand + sing Holy Holy Holy
Community kneels in prayer while the liturgists recess, rising at the third peal and going forth into the world to actualize the service.

Kneeling at the first going +

The Daily Ritual

India

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 those 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 to set all people free.

No more must ^{we} Men live in poverty
No more in strife and disarray
For when those who care 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

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

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 in 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")

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 silénce 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

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)

L: Let us stand before life as those who care
for the world.
C: 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 us hear the song of joy.
CL: Let us rejoice with the hardship of work
CR: And shake off our suffering with patience.
CL: Let us look straight at the path before us.
CR: And hear the song of the sand and stones.
CL: When the darkness has warmth and the rain
is a joy.
CR: Let us look toward the day as the light
returns.
CL: When the drums begin the new sound of birth
CR: 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 peoples.
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.

L: Let us go forth to enact our care for the world.
C: Be it so.

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 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 the searing 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 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

INDONESIA

THE SIGN

Tune: Triumphal March from Aida

ENTRY (Verse 1 and Refrain)

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 Refrain)

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

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.

(Let the Community stand and sing Verse 1 of "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
begins.
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

(The Day's Journal Reading, read three times.)

(Let the Community stand.)

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

L: We possess nothing. We fear nothing.

Community Left: The Power of the universe swirls within.

Community Right: We believe our chains have become wings.

Community Left: We are given the gift of absolute freedom.

Community Right: This is the wellspring of our victorious
action.

(Let the Community be seated.)

Address For The Day

(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.

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

Community: Be it so.

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

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