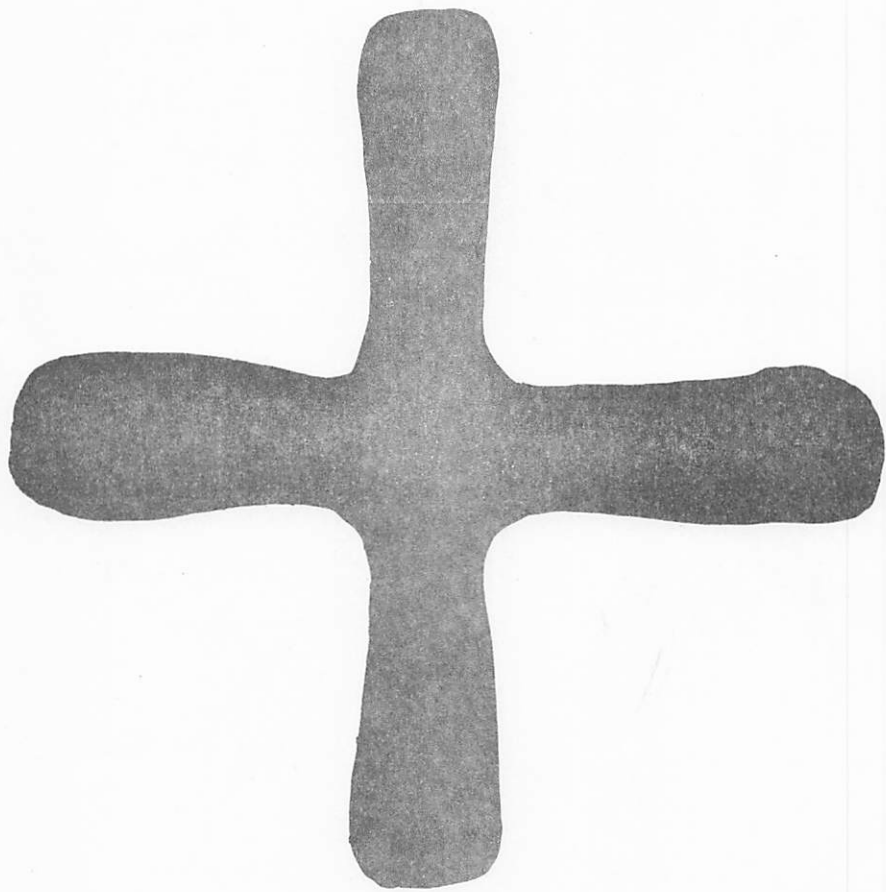


archives 3B-4

Towards a
CUSTOMARY



of the
SYMBOLIC PRACTICES
of the
THE ORDER: ECUMENICAL

PREFACE
TO THE
CUSTOMARY

This volume contains the customary practices of the symbolic life of The Order: Ecumenical. It is designed to articulate what our actual commonness is, recognizing that particular situations may require differences. As such, the customary contains historical explanations and common rubrics in use across our Order which have settled into our traditional patterns. It does not seek to settle dimensions of our experiment still in flux, nor to propose new ways of doing things. It does not contain the quarter by quarter shifts in constructs for our internal life; rather, it is a statement of what our commonness is now, and what we anticipate will continue to be our practice. Yet we know that the life of a dynamic body can never be frozen and absolutized, and so we recognize that elements of this volume may need to be changed in the years to come. The impact of our Order is in its common thrust and corporate style in whatever part of the globe we are assigned. Our symbolic life is the most obvious arena of our commonness, and the most crucial to our continual effectiveness. It is this which necessitates our work to present this customary.

I. CONSTANT RITUALS.....	5
A. Symbolic Rites and Time Designs.....	6
B. Daily Office.....	7
Procedures.....	9
The Office.....	13
Lectionary.....	17
C. House Church.....	19
Common Meal.....	23
D. Breakfast-Collegium.....	27
II. OCCASSIONAL RITUALS.....	33
A. Baptisms.....	34
B. Marriages.....	35
Office.....	39
Multiple Marriages Rubrics.....	43
Events.....	49
Roles.....	52
C. Funerals.....	57
Sample Booklet.....	59
Office.....	65
Sample Witness.....	71
Memorial Service.....	73
D. Seasonal Celebrations.....	75
III. SYMBOLIC PRACTICES.....	83
A. Church Year.....	84
B. Common Life Rubrics.....	85
Accountability/Absolution.....	85
Send Outs.....	87
Births.....	88
Music.....	88
C. Rite of the Order Council.....	89
D. Additional Offices.....	90

TABLE OF CONTENTS
(cont.)

IV. SYMBOLIC APPEARANCES.....91

- A. Space.....92
- B. Decor.....94
- C. Altars.....97
- D. Garb.....99

V. CARE DESIGNS.....101

- A. Ecclesiola.....103
- B. Team.....104

VI. HISTORICAL NOTES.....105

- A. Symbols.....107
- B. Rituals.....110

VII. APPENDIX.....111

- A. Common Worship-Mathews
- B. Wedding Sermon-Bonhoeffer
- C. Time My Father Died-Mathews
- D. Endlessness-Mathews
- E. Church Year-Mathews
- F. Decor/Music Manual-Summer 73

I.
CONSTANT
RITUALS

I. Constant Rituals
 A. Symbolic Rites and Time Design

The symbolic rites and time designs in the common life of the Order posits the dictum "All Time is Assigned Time" in the Offices, Common Meal, and the daily constructs of its structures. Each rite punctuates the time design in corporate events which make highly visible the common symbolic life of the Order. The 40-year imaginal construct actualized in yearly to daily time designs holds these three symbolic rites to be self-consciously evident:

- 1) The Daily Office 6 mornings a week at 6:00 a.m.
- 2) The high symbolic Common Meal House CHURCH each Sunday at 5:30 p.m.
- 3) The Breakfast Collegium within the context of daily tasks.

The time design for the week and day uses the rubrics of Week I and Week II, Day I and Day II, respectively, and distinctly marked by one or more symbolic rites or events.

Within each geo-social location on any given day this following weekly time design is observed commonly, corporately, and globally:

WEEKLY TIME DESIGN

		WEEK ONE				WEEK TWO		
		MON	TUE	WED	THURS	FRI	SAT	SUN
DAY ONE	MORN	DAILY OFFICE				DAILY OFFICE		WEEK TWO
		BREAKFAST COLLEGIUM				BREAKFAST COLLEG		
	AFT	DAILY TASKS				TASK FORCES		
DAY TWO	NIGHT	FAMILY NIGHT			ECCLES-IOLA			HOUSE CHURCH
	MISSIONAL RECREATION.....							

I. Constant Rituals
 B. Daily Office

Context

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

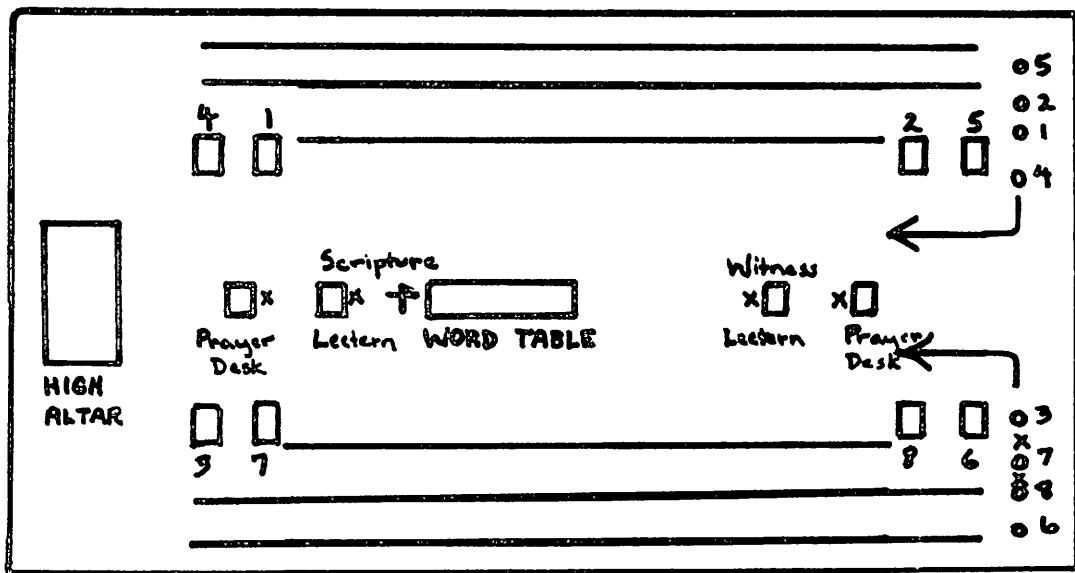
Christian worship is the portrayal of those gathered as the forgiven ones, the thankful ones, the dedicated ones. This is just who they must grasp themselves to be when God the Father, Son and Holy Spirit becomes their God."

Joseph Mathews

The Daily Office of the Order is that primal symbolic activity which is enacted every morning in the life of the community to call the community once again to consciousness and to make a decision as to its affirmation of life and responsibility in the task it has assumed. It is the symbolic drama of those who have made the basic decision to live before the Mystery as individuals received as God by life itself and to honor all others as also received.

The Daily Office, done in dramaturgical form, attempts to recover the presence of the Mystery. One key to this recovery is the sense of Holy Space, awe before a physical location; another is the sense of interior space, where awe is experienced in relation to eternity, to community past, present, and future, and to the depth significance of every moment. Another key is the intentionality of the words and rhythm, which expresses the tension of the solitary and decisional. Every word is intensified by the relentless beat which freights the corporate YES, but seems to flow through the unhurried pacing. The first liturgist is the chosen high priest of all for the day, and as such represents the Mystery. His preparation to play the role, his rehearsal, and his walk express his election. He uses his voice to hold the congregation present in the Daily Office.

The Setting
 For Eight
 Liturgists



X: CANDLE

I. Constant Rituals
 B. Daily Office

The Setting	<p>The worship hall arrangement provides the important setting for this dramatic enactment in the life of the Order. The large reredos with the double cross hangs at one end of the room which is designated as liturgical east. The high altar is located there and on it are placed the rock, representing the Mystery, the incense representing Ascending Prayers and a candle representing the Eternal Light. The opposite end of the room symbolizes the World and here is located the world grid, or another appropriate representation. The seats are arranged in rows facing the center of the room and facing each other. The table, representing the Word, is located in the center of the hall. Upon it are placed the cross, containers for the offering, a chalice for the wine and a tray with the bread. The table is covered with a cloth which, like the reredos, is of the appropriate color of the church year season. At the head of the table spaced appropriately, there is a lectern and a prayer desk for the 1st liturgist; at the foot of the table, a lectern for the witness and a prayer desk for the 2nd liturgist. At each end of the room and in line with the seating for the community, there is a place for four liturgists, that is, four chairs and prayer desks, making a total of eight for the eight liturgists. (In houses of fewer numbers, there may be either six or four liturgists in total. Refer to the diagrams of arrangement.) In keeping with the attempt to find effective ways of reminder that the mystery and awe are encountered every moment, the setting also uses intentional lighting. Dimness and candles symbolize the Word lived before the Mystery. Two candles are in place as worship begins, before the prayer desks of the 1st and 2nd liturgists. Two candles are carried in the procession along with the cross (which leads the procession) and the scriptures (left open through the service representing the availability of the Word to all men) and are placed before the lecterns of Scripture and Witness. The singing of "Holy, Holy, Holy" during the processional and recessional, the use of gowns and stolls, and the intentional beat provided by the band, are further elements in the experiment to bring dignity and awe to the rehearsal of our life together.</p>
The Preparation	<p>Before the community gathers a copy of the Office is placed in a seat for each member of the community and the liturgists. The candles in front of the 1st and 2nd liturgists' prayer desks and the two carried in the procession are lit. The incense on the altar is lit, as is the altar candle if it is not being burned continuously.</p>
The Processional	<p>The community gathers in silence, engaging in solitary prayer and brooding, with the liturgists at attention ready for the procession. At the first of three gongs, the community rises and the liturgists process in to their appointed places. As the community sings "Holy, Holy, Holy," majestically and at a fast pace. (The liturgists do not sing.) As the first four liturgists (3rd, 4th, 1st, and 7th) reach the front of the center table, the 4th liturgist places the cross in a stand at the head of the table. The liturgist process further and the 3rd liturgist places the Bible on the lectern and opens it to the first appointed lesson. The gong sounds a second</p>

I. Constant Rituals
 B. Daily Office

time as the community begins singing the second half of "Holy, Holy, Holy." As the processional continues the 2nd and 8th liturgists proceed to the witness lectern. The 7th liturgist places the candle at the head of the Scripture lectern, at the same time the 8th liturgist places the candle at the Witness lectern. The back four liturgists (5th, 6th, 2nd, and 8th) then turn and proceed to their appointed places, the 2nd liturgist going directly to the prayer desk at the rear between community left and right. At the same time the front four liturgists proceed to their places, the 1st liturgist also going to his prayer desk.

When the gong sounds the third time, the community kneels and then rises and faces the East at the sound of the bell.

The Rubrics
 of the Office

The 1st and 2nd liturgist remain at their prayer desks during the scripture readings, kneeling during the Old Testament and standing during the New Testament. They go to their seats in community right during the witness.

The 3rd and 4th liturgists, at the time of the reading of their respective scriptures, proceed to the Scripture lectern. The offering is received by the 3rd, 4th, 5th and 6th liturgists, who proceed to the center table as the 1st liturgist announces the offering. The 5th and 6th liturgists hand the offering baskets to the 3rd and 4th liturgist who pass them to the community. The 5th and 6th liturgists receive the baskets from the community and bring them to the center table as all four liturgists again proceed to the table at the Presentation. The 5th and 6th liturgists hold the baskets until the peal before the Doxology when they set them on the table. The four face the East at the table for the Doxology, and return to their places for the Passing of the Peace.

The 1st liturgist moves to pass the peace to the 2nd liturgist, using a normal walking pace rather than at the pace of the Processional. The 2nd liturgist passes the peace to the 5th and 6th liturgists, who pass it to the person at the end of each row, beginning with the back row on each side. Where the congregation is large, the 1st liturgist, after passing the peace to the 2nd liturgist may pass it to the 3rd and 4th liturgists who will have walked down to either side of the head of the table. They pass the peace to congregation members seated at midway points in the hall. Each of the persons to whom the peace is passed turns to the person beside him in turn to the end of the row (but not back to the first liturgist) and passes the peace by "pressing" hands together and calling the neighbor by his Christian name and announcing the word, "The peace of God is yours this day," (Where the panchayat is present, the 5th liturgist passes the peace to them.)

I. Constant Rituals
B. Daily Office

The
Recessional

When the first liturgist completes the Benediction, the community kneels until the sound of the bell when it rises and begins to sing "Holy, Holy, Holy." The 3rd and 4th liturgist lead the recessional, and the 5th and 8th liturgists move to points parallel to the Witness lectern. The 3rd liturgist stops at the Scripture lectern while the 4th picks up the cross from its stand at the head of the center table. Then the 3rd liturgist closes the Bible and carries it from the lectern.

The 3rd and 4th liturgists proceed past the center table, with the 1st and 7th following six feet behind. The 7th picks up the candle from the Scripture lectern as he passes it, and at the same time the 8th picks up the candle from the Witness lectern and then continues to wait for the procession to pass.

As the front four liturgists pass, the 8th and 2nd liturgists drop in behind, followed by the 5th and 6th. As it completes singing "Holy, Holy, Holy," the community kneels at the second gong, and rises to go forth at the sound of the third gong.

Roles of the
Liturgists

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

I. Constant Rituals
B. Daily Office

7th Bears candle for Scripture lectern and acts as Shadow to 1st Liturgist.

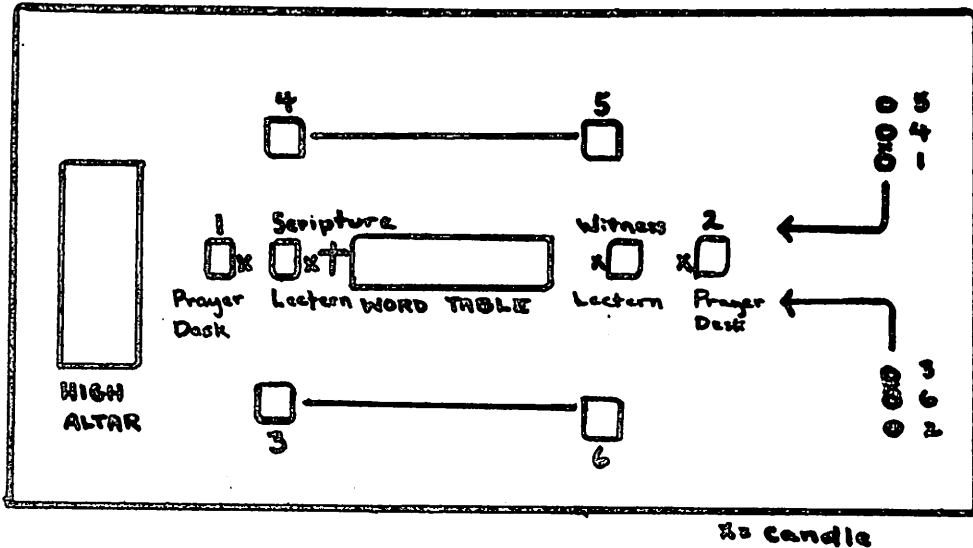
8th Bears candle for Witness lectern and acts as Shadow to 2nd Liturgist.

Note: EVERY LITURGIST TAKES RESPONSIBILITY FOR THE WHOLE.

The Band

The instruments to be used are a gong, drums, and a small gong, bell or two sticks. The Gong (preferably large) is used for the three peals during the procession and the three peals during the recession. The small gong or other instrument is used to signal all the community turns, kneeling, and rising. The drums are used to provide the beat and rhythm for the Office. The first and larger drum begins with Act I and continues throughout the drama with an even, continuous beat of 'life and death,' 'life and death,' 'life and death.' The other drum begins with Act II and continues through Act III with the discontinuous beat of the dance.

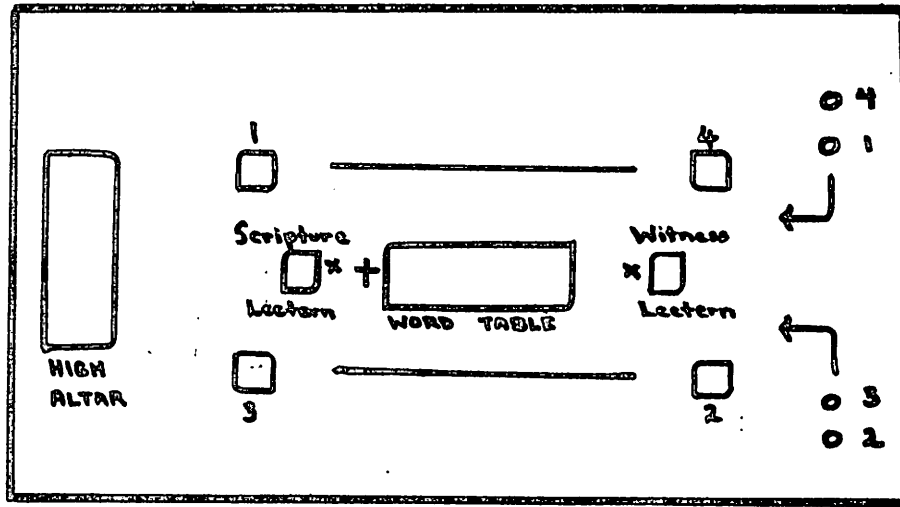
The Setting for Six Liturgists



When there are less than twelve persons in a House or Centrum location the Office may be done with six liturgists. The basic rubrics would be the same, with these differences:
the cross is carried in by the 1st liturgist,
the 4th liturgist is the bearer of the candle for the Scripture lectern, and
the 6th liturgist is the bearer of the candle for the Witness lectern.

I. Constant Rituals
B. Daily Office

The Setting
for Four
Liturgists



When the gathered community is extremely small, the Office may be done with four liturgists. The basic rubrics are used, with these exceptions:

- the 1st liturgist is cross bearer,
- the 3rd liturgist is Bible bearer in the procession and reads both Old and New Testament appointed lessons, and no candles are carried in the procession.

For the offering the 3rd and 4th liturgists come forward to carry forth the procedures.

THE DAILY OFFICE OF THE ECUMENICAL INSTITUTE

THE PRELUDE

The Community gathers in silence rising at the second gong, 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 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.

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

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 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

- 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 witness

the creed

the petition

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.

the benediction

- C.** Amen.

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

OUR ORDER OF THE BOURNICAL INSTITUTE

Loctionary - Capital Verse

Date	Old Testament	New Testament	Capital Verse
1	Jeremiah 49:23-39	Acts 6:8-7:19	9-6
2	50:1-20	7:20-53	52-53
3	51:1-40	7:54-8:17	16
4	51:41-64	8:18-40	20-22
5	Ezekiel 1:1-28a	9:1-30	21-22
6	1:28b-2:7	9:31-10:8	40-41
7	2:8-3:15	10:9-33	14-15
8	3:16-27	10:34-11:18	17
9	Ch. 4	11:19-12:17	29-30
10	Ch. 5	12:18-13:15	11
11	6:1-10	13:16-52	48
12	Ch. 7	Ch. 14	18
13	Ch. 8	15:1-29	10-11
14	Ch. 9	15:30-16:15	15
15	11:13-25	16:16-40	34
16	12:1-16	17:1-21	20
17	24:1-14	17:22-18:11	31
18	24:15-27	18:12-28	15
19	33:1-20	19:1-22	9
20	33:21-33	19:23-20:12	9-10
21	34:1-10	20:13-38	32-35
22	34:11-31	21:1-30	13-14
23	36:1-15	21:31-22:21	19-21
24	36:16-38	22:22-23:11	6
25	37:1-14	23:12-35	21
26	37:15-28	Ch. 24	5-6
27	30:17-29	25:26:1a	11
28	40:1-16	26:1b-32	27-29
29	43:1-12	27:1-26	25
30	43:18-27	27:27-28:14	4-6

JULY

Date	Old Testament	New Testament	Capital Verse
1	47:1-14	Hebrews 28:15-31	20
2	Daniel Ch. 1	Ch. 1	3-4
3	2:1-16	Ch. 2	17-18
4	2:17-23	Ch. 3	5-6
5	2:24, 2:36-49	Ch. 4	8-10
6	3:1-7	Ch. 5	11-14
7	3:8-23	Ch. 6	11-12
8	3:24-30	7:1-19	18-19
9	7:1-18	7:20-8:13	26-29
10	7:19-28	9:1-14	11-12
11	8:1-14	9:15-28	15-16
12	8:15-27	10:1-18	8-10
13	10:1-14	10:19-11:3	23-25
14	10:15-11:1	11:4-22	13-16
15	11:20-39	11:23-40	39-40
16	Daniel 11:20-39	Hebrews 12:1-13	11
17	Enoch Ch. 1	12:14-29	28
18	Ch. 3	Ch. 13	9
19	7:11-23	Peter I 1:1-21	8
20	8:31-36	1:22-2:10	9
21	9:1-9	2:11-3:7	4
22	9:10-15	3:8-22	22
23	Seherich 2:1-16	Ch. 4	10
24	2:17-3:5	Ch. 5	2
25	4:6-23	Peter 1:1-19	8
26	12:27-30	1:20-2:22	20
27	13:1-14	Ch. 3	13
28	Leviticus 19:1-18	Thessalonians I Ch. 1	8
29	19:19-37	2:1-16	11
30	23:1-8	2:17-3:13	8
31	23:9-25	Ch. 4	10

AUGUST

Date	Old Testament	New Testament	Capital Verse
1	23:26-32	Ch. 5	7-8
2	23:33-36	Thessalonian II Ch. 1	10
3	29:37-44	Ch. 2	8
4	26:1-13	Ch. 3	6
5	Job Ch. 1	Revelation Ch. 1	19
6	Ch. 2	2:1-17	5
7	Ch. 3	2:18-3:6	2
8	Ch. 4	3:7-22	15-17
9	Ch. 5	Ch. 4	9-11
10	6:1-13	Ch. 5	6-7
11	7:7-21	Ch. 6	15-17
12	8:1-7; 8:20-22	Ch. 7	13-17
13	9:1-12; 9:22-35	Ch. 8	3-5
14	Ch. 10	Ch. 9	20-21
15	Ch. 11	10:1-11:2	9-10
16	Ch. 12	11:3-19	11-13
17	Ch. 13	12:1-17	10-12
18	Ch. 14	13:1-18	9-10
19	15:1-16	14:1-13	4-8
20	Ch. 16	14:14-15:4	19-20
21	Ch. 17	15:5-16:21	15
22	Ch. 18	Ch. 17	16-18
23	Ch. 19	10:1-19	19
24	Ch. 20	18:20-19:8	7-8
25	Ch. 21	19:9-20:3	9-10
26	22:1-11; 22:21-30	20:4-15	12-15
27	Ch. 23	Ch. 21	6-8
28	Ch. 24	Ch. 22	17
29	25:1-26:14	Jude Whole Book	16-19
30	Ch. 27	Ch. 1	15-16

Loctionary - Capital Verse

Date	Old Testament	New Testament	Capital Verse
1	Job Ch. 29	Titus Ch. 3	4-6
2	30:1-3,24-31	Timothy 1:1-17	8-9
3	Ch. 32	1:18-2:15	1-6
4	Ch. 33	3	18
5	Ch. 34	4:1-5:2	4-5
6	36:22-37:24	5:3-16	9-10
7	38:1-27	5:17-6:2	1-2
8	38:28-41	6:3-21	11
9	Ch. 39	Timothy II Ch. 1	10-11
10	Ch. 40	Ch. 2	11-13
11	Ch. 41	Ch. 3	16-17
12	Ch. 42	Ch. 4	7-8
13	Deuteronomy 11:1-28	Galatians Ch. 1	11-12
14	18:15-22	Ch. 2	19-20
15	27:9-26	Ch. 3:1-14	6-9
16	28:1-14	3:15-4:7	24
17	28:15-35	4:8-31	31
18	31:1-13	5	13
19	31:14-29	6	14-16
20	Joshua Ch. 1	Mark 1:1-20	9-11
21	Ch. 3	1:21-45	24-26
22	4:1-10	2:1-21	9-11
23	4:11-24	2:23-3:12	28
24	5:10-15	3:13-35	28-29
25	Ch. 6	4:1-25	3-8
26	11:16-23	4:26-5:20	39-40
27	23:1-12	5:21-43	30-31
28	23:14-16	6:1-29	7-11
29	24:1-13	6:30-56	41
30	24:14-33	7:1-30	15

OCT

Date	Old Testament	New Testament	Capital Verse
1	Judges 2:1-10	7:31-8:21	11-12
2	2:11-23	8:22-9:13	9-9
3	Ch. 4	9:14-32	29
4	6:1-18	9:33-10:12	39-42
5	6:19-40	10:13-34	22-23
6	7:1-14	10:35-52	39-40
7	7:15-25	11:1-26	13-14
8	8:1-28	11:27-12:17	17
9	11:29-40	12:18-44	27
10	14:1-9	13:1-20	11
11	14:10-18	13:21-14:9	9
12	14:19-15:8	14:10-31	27-28
13	15:9-20	14:32-72	61-62
14	16:1-12	15:1-21	17-18
15	16:13-22	15:22-47	32
16	16:23-31	16:1-20	15-16
17	Genesis 1:1-2:3	Romans 1:1-17	16
18	2:4-25	1:18-32	21
19	Ch. 3	2:1-16	6-7
20	Ch. 4	2:17-29	29
21	Ch. 6	3:1-20	19-20
22	Ch. 7	3:21-31	24-26
23	Ch. 8	4:1-12	5
24	Ch. 9	4:13-25	17
25	11:1-9	5:1-11	10
26	12:1-13:1	5:12-21	17
27	Ch. 15	6:1-14	11
28	Ch. 16	6:15-23	23
29	17:1-14	7:1-13	9
30	17:15-27	7:14-25	20
31	18:1-15	8:1-13	10

NOV

Date	Old Testament	New Testament	Capital Verse
1	18:16-33	8:14-30	20-21
2	19:1-29	8:31-39	34
3	21:1-14	9:1-13	3-5
4	22:1-19	9:14-33	18
5	25:19-34	10:1-13	10
6	27:1-38	10:14-21	18
7	37:1-11	11:1-16	7
8	37:12-36	11:17-36	33
9	Ch. 39	12:1-21	12
10	Ch. 40	13:1-14	11
11	41:1-24	14:1-23	7
12	41:25-45	15:1-33	16
13	41:46-57	16:1-27	19
14	Ch. 42	1:1-11	5
15	43:1-15	1:12-2:4	19
16	43:16-34	2:5-17	14-16
17	44:1-17	3:1-18	9
18	44:18-34	4:1-14	2
19	45:1-15	4:15-5:10	18
20	45:16-28	5:11-21	13
21	46:1-7	6:1-7:1	8
22	47:1-12	7:2-16	10
23	47:13-19	8:1-9	9
24	47:20-31	8:10-24	12
25	48:1-7	9:1-15	7
26	48:8-22	10:1-18	13
27	49:1-27	11:1-15	14-15
28	49:28-33	11:16-33	29
29	50:1-14	12:1-13	9
30	50:15-26	12:14-13:14	3-4

THE ORDER OF THE ECUMENICAL INSTITUTE

Lectioary - Capital Verse

Date	Old Testament	New Testament	Capital Verse	Date	Old Testament	New Testament	Capital Verse
1	Exodus 1:8-2:10	Corinth. I 1:1-18	18	MARCH	Nicson Ch. 1	John 5:19-47	21
2	2:11-15	1:19-31	22-24	1	Ch. 2	6:1-21	15
3	2:23-25			2	Ch. 3	6:27-58	29
4	Ch. 3	(Ch. 2	15-18	3	Ch. 4	6:59-71	65
5	4:10-23	Ch. 3	7	4	5:1-14	7:1-36	21
6	12:1-20	Ch. 4	1	5	5:15-6:11a	7:37-52	39
7	18:17-14:31	Ch. 5	5	6	6:11b-7:16	8:1-11	21
8	18:22-16:21	Ch. 6	3	7	Ch. 7	8:12-59	14
9	18:6-27	7:1-24	5-6	8	Ch. 8	9:1-41	15
10	19:1-9	7:25-50	3	9	Ch. 9	10:1-18	17
11	20:1-20	Ch. 8	11	10	Ch. 10	10:19-42	29
12	23:70-83	9:1-12	2	11	Ch. 11	11:1-44	42
13	24:12-16,32:1-6	9:13-27	24	12	Ch. 12	11:45-57	50
14	32:7-23	10:1-12	1-5	13	Ch. 13	12:1-11	8
15	37:25-35	10:13-11:1	28	14	Ch. 14	12:12-50	21
16	39:1-6	11:2-16	4	15	Jonah 1:1-16	13:1-17	19
17	39:7-23	11:17-12:11	27	16	1:17-2:10	13:10-38	27
18	39:29-35	12:12-13:8	2	17	3:1-9	14:1-14	13
19	35:1-79	13:9-14:19	2-3	18	3:10-4:11	14:15-31	24
20	39:37-43	14:20-40	22	19	Ch. 1	15:1-27	5
21	40:16-38	15:1-11	10	20	Ch. 2	16:1-33	17
22	Isaiah Ch. 6	15:12-28	22-23	21	Ch. 3	Ch. 17	23
23	7:1-9	15:29-58	36	22	Ch. 4	18:1-24	4
24	7:10-25	16:1-24	13	23	Ch. 5	18:25-40	40
25	Ch. 8	Matthew Ch. 1	20	24	Ch. 6	19:1-24	11
26	9:2-7	Ch. 2	2	25	Ch. 7	19:25-40	36
27	10:5-19	Ch. 3	11	26	Joel 2:30-3:8	20:1-23	15
28	10:20-27	Ch. 4	7	27	3:9-21	20:24-31	26
29	Ch. 11	5:1-16	14	28	Obadiah 1:1-14	Ch. 21	18
30	Ch. 12	5:17-48	22	29	1:15-21	I John Ch. 1	7
31	Ch. 30	6:1-18	1	30	Ch. 2	2:1-14	1
	14:1-21	6:19-34	25	31			
				APRIL			
JAN	14:22-32	Ch. 7	7	1	Ch. 3	2:15-3:8	32
2	Ch. 15	8:1-22	3	2	Habakkuk 2:1-8	3:4-24	8
3	Ch. 16	8:23-9:8	6	3	2:9-20	4:1-21	18
4	30:1-20	9:9-34	13	4	Zechariah 9:1-10	Ch. 5	8
5	36:1-21	9:35-10:15	35	5	Ch. 12	II John Whole Book	9
6	36:22-37:22	10:16-11:1	16	6	Ch. 13	III John Whole Book	11
7	38:1-8	11:2-19	6	7	Ch. 13	Rohemians Ch. 1	11-12
8	34:21-39:8	11:20-30	29	8	Numbers 11:1-23	Colossians 2:11-3:13	8-9
9	40:1-20	12:1-14	7	9	11:24-35	4:7-13	7
10	40:21-31	12:15-37	31	10	Ch. 13	4:28-5:21	4
11	41:1-16	12:38-50	39	11	14:1-107	5:22-6:9	32-33
12	47:5-17	13:1-23	19	12	14:10b-25	1:1-23	11
13	42:18-25	13:24-52	14	13	14:26-45	1:24-2:10	8
14	43:1-13	13:53-14:21	57-58	14	20:2-13	2:11-23	19
15	43:14-28	14:22-35	21	15	22:1-30	3:1-17	5
16	Isaiah 44:1-8	15:1-20	10-11	16	22:31-40	3:18-4:6	18
17	44:9-20	15:21-59	34	17	Numbers 22:31-23:12	4:2-18	5
18	45:1-13	Ch. 16	27	18	Jeremiah Ch. 1	1:1-25	20
19	45:14-25	Ch. 17	20	19	2:1-13	Luke 1:20-80	30
20	Ch. 46	18:1-20	3	20	3:6-25	2:1-40	9
21	48:1-11	18:21-35	14-25	21	4:11-22	2:41-3:20	7
22	48:17-22	19:1-15	6	22	5:7-17	3:21-4:13	13
23	49:7-26	19:16-30	28	23	5:20-31	4:14-44	21
24	50:1-3	Ch. 20	26-27	24	Ch. 7	5:1-26	12
25	50:10-51:23	21:1-17	16	25	8:22-9:9	5:27-6:11	27-28
26	52:1-12	21:18-32	22	26	9:23-26	6:17-34	29
27	54:1-17	21:33-46	42	27	11:1-17	6:39-7:17	45
28	Ch. 55	22:1-22	14	28	Ch. 12	7:18-8:3	33-35
29	Ch. 56	22:23-46	37	29	13:1-11	8:4-25	10
30	Ch. 59	23:1-36	27	30	14:11-16	8:26-56	35
31	Ch. 61	23:37-24:28	5				
				MAY			
FEB.	42:1-4	24:29-25:13	37-38	1	15:5-21	9:1-20	1-2
1	49:1-6	25:14-46	29	2	Ch. 16	9:21-50	35
2	50:4-9	26:1-35	28	3	17:14-18	9:51-10:16	62
3	52:13-53:12	26:36-68	48-50	4	Ch. 16	10:17-42	20
4	66:1-23	26:69-27:32	29	5	Ch. 19	11:1-28	8
5	3:1-4:6	27:33-35	35	6	20:1-7	11:29-12:3	29
6	Malachi Ruth Ch. 1	Philonen Whole Book	14	7	20:7-19	12:4-34	3
7	Ch. 2	Philippiano Ch. 1	15	8	Ch. 21	12:35-13:5	47-48
8	Ch. 3	2:1-18	12-13	9	20:1-15	13:6-35	4
9	Ch. 4	2:19-3:3	20	10	23:20-40	Ch. 14	11
10	Ecclasiastes Ch. 1	3:4-14	13	11	Ch. 24	Ch. 15	26-30
11	Ch. 2	3:15-4:9	4	12	Ch. 26	Ch. 16	18
12	Ch. 3	4:10-23	12	13	Ch. 27	Ch. 17	20-21
13	Ch. 4	1:1-10	8	14	Ch. 28	18:1-30	28
14	Ch. 5	1:19-2:13	13	15	Ch. 29	18:31-19:28	9
15	Ch. 6	2:18-26	14	16	Ch. 30	19:29-20:18	8
16	Ch. 9	Ch. 3	17	17	31:23-34	20:16-44	17-18
17	Ch. 11	Ch. 4	7	18	32:1-35	20:46-21:38	4
18	Ch. 12	Ch. 5	7	19	32:36-44	22:1-22	13-15
19	Arzo Ch. 1	John 1:1-18	8	20	Ch. 33	22:23-63	67
20	Ch. 2	1:19-51	51	21	Ch. 34	22:54-23:12	60
21	Ch. 3	2:1-11	11	22	Ch. 35	23:13-49	24
22	Ch. 4	2:12-25	24-26	23	Ch. 36	23:50-24:12	4-8
23	Ch. 5	3:1-21	5	24	Ch. 37	429:17-53	26
24	Ch. 6	3:22-36	31	25	Ch. 38	Acta Ch. 1	24-28
25	Ch. 7	4:1-42	23	26	Ch. 39	2:1-13	4
26	Ch. 8	4:43-54	44	27	Ch. 40	2:14-47	40-41
27			17	28	Ch. 41	Ch. 3	12
				29	Ch. 42	4:1-31	13

C. HOUSE CHURCH

"The day of the Lord's Supper is an occasion of joy for the Christian community. Reconciled in their hearts with God and the brethren, the congregation receives the gift of the body and blood of Jesus Christ, and, receiving that, it receives forgiveness, new life, and salvation. It is given new fellowship with God and men. The fellowship of the Lord's Supper is the superlative fulfillment of Christian fellowship. As the members of the congregation are united in body and blood at the table of the Lord so will they be together in eternity. Here the community has reached its goal. Here joy in Christ and his community has reached its goal. Here joy in Christ and his community is complete. The life of Christians together under the Word has reached its perfection in the sacrament."

Dietrich Bonhoefer

CONTEXT

Each Sunday The Order: Ecumenical gathers at the common table for its high symbolic celebration of the week, House Church. Focused in the Common Meal, this event is the celebration of our life together in service to the church and the world. We stand before our life as individuals and as a corporate body in the honoring of special occasions and reports. The Common Meal, in the tradition of the Agape or Love Feast of the early church, enables the body to stand before the brokenness and spilled-outedness of life and the receivedness of the past and the openness to the future.

SETTING

The tables provided for seating of the Order are arranged in rectangular fashion with seating for host and hostess at center front. The banner of the Order with the Iron Cross is located also at center front. The three-pronged candleabra is situated at the head table to be lighted as the Common Meal service begins. Tables should be set with an extra cup or glass for the wine and a Common Meal service at each place setting. Songs chosen by the host and hostess may also be placed on the tables but not on top of the Common Meal liturgy.

ASSIGNMENTS

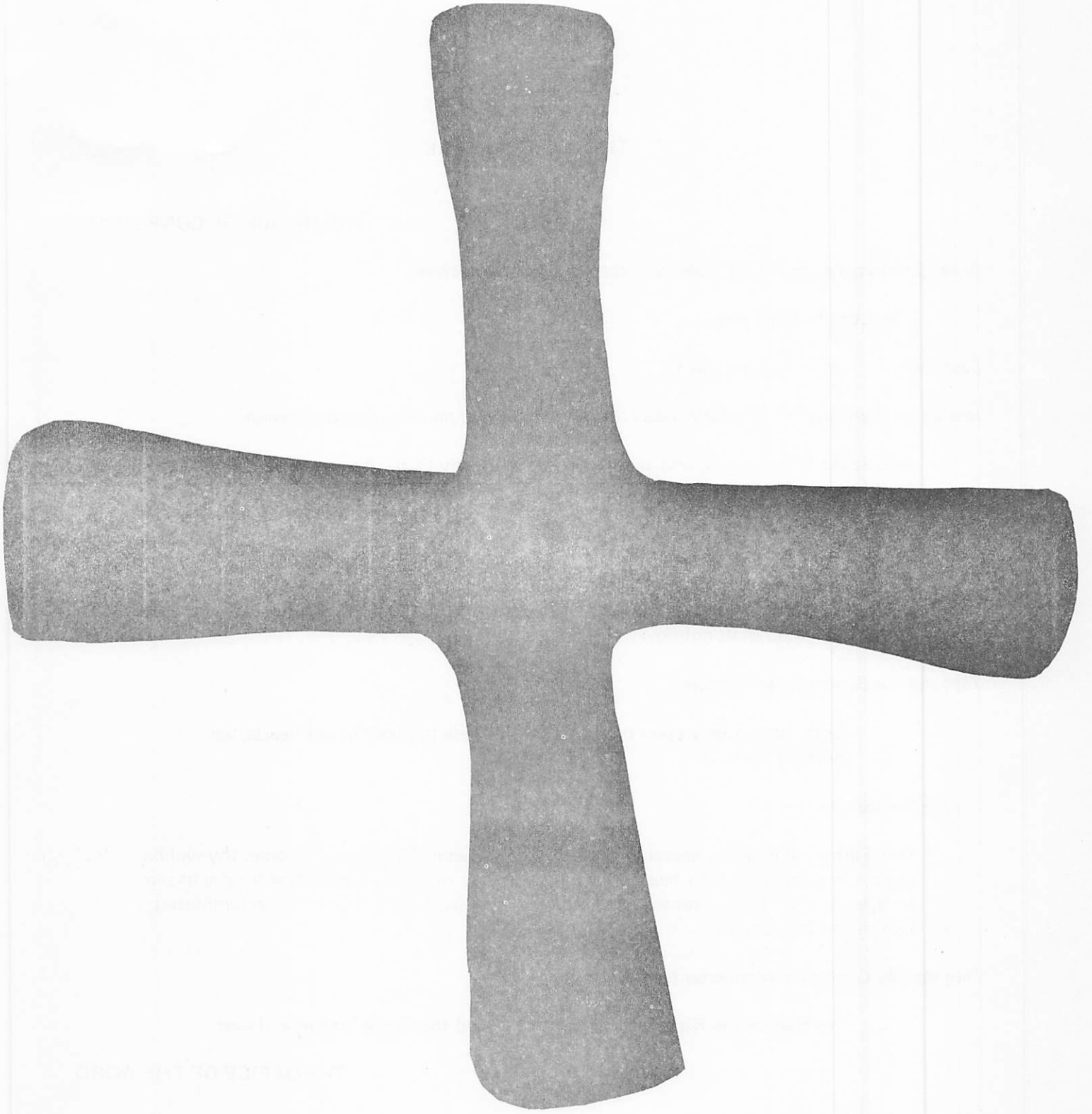
Assignments for hostess and celebrant, an ordained member of the Order if possible, are made by the priors of the order. Assignments for the celebrations, scripture, various reports, and accountability should be made well prior to the occasion so they might be adequately prepared.

I. CONSTANT RITUALS
C. HOUSE CHURCH

TIME	RITES	ROLE	INSTRUCTIONS
5:30	<p><u>OPENING RITUAL</u> Singing and Context</p> <p>Actual Accountability</p> <p>Absolution</p> <p>Lighting of the Candles</p>	<p>Hostess</p> <p>Celebrant</p>	<p>The body gathers and sings, rising for the last song before Accountability.</p> <p>"Let the body account for its presence at House Church by Ecclesiolas: Ecclesiola etc.(Remain standing)</p> <p>Ecclesiola-reports all are present or accounted for.</p> <p>The celebrant lights the three candles, lining out the Ascription with the Congregation: "In the name of the Father..." "And of the Son" "And of the Holy Ghost" "Amen..."</p> <p>The body is seated. The Celebrant offers a witness to the Word (5 minutes)</p>
5:45	<p><u>THE COMMON MEAL</u> Witness</p> <p>The Symbolic Act</p>	<p>Celebrant</p> <p>Scripture</p> <p>Celebrant (Ordained Minister)</p>	<p>The scripture is read by the appointed person, and is selected according to the Lectionary. (It is inappropriate to call for random verses.)</p> <p>Following the scripture, the service proceeds with the breaking of the Bread. Prayers by Congregation are offered during the passing of the sacraments.</p> <p>(If the Celebrant is not an ordained minister, and an ordained clergy has been invited to the Religious House, he begins the liturgy with the Office of the Supper and concludes when the first Celebrant begins, "Let us give thanks to God...")</p>
6:15	<p><u>THE MEAL</u> Introduction of Guests</p> <p>Celebrations Individual Family Corporate Order</p>	<p>Hostess</p> <p>Celebrant</p>	<p>Guests are introduced, by Ecclesiola, graciously welcomed and then invited to participate in the meal with the Congregation. At this point, only, does the Serving Team leave the table to bring the food.</p> <p>Celebrations relate to individual birthdays, family marriage covenants, and important events significant to the life of the Order. Note that the celebrations are for those honored the past week in the Ecclesiola and therefore the Word is not addressed, but it is announced and appropriate song is sung.</p>

I. CONSTANT RITUALS
C. HOUSE CHURCH

TIME	RITES	ROLE	INSTRUCTIONS
	<p>Ind.-"We celebrate your being here as being itself in history." Fam.-"We celebrate your family as mission from God to history." Order-"Praise God from whom all Blessings flow." (Old 100)</p> <p>Symbolic Reports Management Operations Development Research Sing: "Doxology" (Jamaica Farewell)</p> <p>(2) <u>Internal Life</u> Each Ecclesiola or Congregation Sing: "Praise Ye the Lord"</p> <p>(3) <u>External Life</u> The Local Church The Global Order Sing: "Praise the Lord All Nations"</p> <p>Announcements</p>	<p>Hostess</p> <p>Hostess</p>	<p>(Exception: When Ecclesiolas are not meeting, one person addresses the word to all members celebrating birthdays from the past week; and one person addresses the Word to all couples celebrating covenants of marriage, holding each person accountable and pronouncing absolution.)</p> <p>When new interns or sojourners are to be introduced, the prior will receive that information beforehand.</p> <p>The reports are symbolic, one-minute reports holding up that which the total body needs to know, the signal happening. After each group of reports: (1) Centrum Guilds, (2) Internal Life, and (3) External Life, the Hostess says, "Let us receive these reports on behalf of the World, the People of God, and the Movemental Order." This concludes with the double Amen.</p> <p>Announcements are cleared with the prior before House Church. The Hostess asks for them at this time.</p>
	<p><u>ACCOUNTABILITY AND ABSOLUTION</u></p>	<p>Celebrant</p>	<p>The designated Order Member comes to the front of the room to hold the ritual. He asks another to be ready to ask the question of him and pronounce the Absolution.</p>
<p>7:00</p>	<p><u>CLOSING RITUAL</u> Extinguishing the Candles The Send Out The Final Ritual</p>	<p>Celebrant Hostess</p>	<p>The candles are extinguished with the same ritual they were lighted with. The hostess creates a send-out in keeping with the life of the body for the past week.</p>



THE COMMON MEAL

THE COMMON MEAL

THE OFFICE OF CONFESSION

As the Community gathers at the Table the Minister shall say the following:

The Lord be with you.

Community: And with thy spirit.

Here let the Community be seated after which the Minister shall read the Law of the Old Covenant.

God spake these words, and said: I am the Lord thy God; thou shalt have none other gods but me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them. Thou shalt not take the Name of the Lord thy God in vain; remember that thou keep holy the Sabbath day. Honour thy father and thy mother; thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet.

Then shall the Community say together:

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

The Minister shall then say:

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.

Then shall the Community say together the Doxology:

For thine is the Kingdom and the Power and the Glory forever and ever.

THE OFFICE OF THE WORD

The Minister shall then say:

Lift up your hearts.

Community: We lift them up unto the Lord.

Then shall follow the reading of the appointed Lesson from the Holy Scriptures after which the Minister shall say:

The Lord bless to us the reading of his Holy Word.

Community: Thanks be to thee, O Lord.

Here a designated member shall offer on behalf of all a witness to the Word, after which the Community shall say together the Apostles' Creed:

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried. He descended into hell; the third day he rose again from the dead; he ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

THE OFFICE OF THE SUPPER

Here let the Bread and Wine be brought to the head of the Table, while the Minister is saying:

My brethren, this is the holy feast of the people of God. Let us give thanks unto our God for it is meet and right so to do.

Community: It is very meet, right and our bounden duty that we shall at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Then shall the Minister say, holding up in turn the Bread and the Wine:

We give thanks to thee, our Father, for the life and knowledge which thou hast made known to us through Jesus thy servant. To thee be the glory forever.

Community: Amen.

We give thanks to thee, our Father, for the Holy Vine of David, which thou hast made known to us through Jesus thy servant. To thee be the glory forever.

Community: Amen.

And the Community shall then say:

We humbly pray thee, O Lord, graciously to accept this our thanksgiving and praise, which is our bounden duty and service; through Jesus Christ our Lord.

The Minister shall then say:

And we most humbly beseech thee, our Father, to bless and sanctify with thy Holy Spirit these creatures of the loaf and the cup, that they may be unto us the most blessed Body and Blood of thy dearly beloved son, Jesus Christ.

The Community shall then say:

And here we offer and present unto thee ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto thee, through Jesus Christ our Lord. Amen.

Here the Minister shall break the Bread while he says what follows:

Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. This is my body, the broken body of our Lord, Jesus Christ.

Then shall the Minister spill the Wine as he continues saying:

Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. This is my blood, the spilt blood of our Lord, Jesus Christ, the true Vine.

Then shall the Minister hand a portion of the broken bread to the person on his right hand, who shall break a small piece off and give it to the Minister, who shall break it again and partake of it while he says quietly:

O Lord, enable us through the Word of Jesus Christ to be your free, obedient servants in humility, gratitude and compassion.

The Minister shall then serve the brother on his right hand and the brother on his left who each serve the brothers next to them, and so on around the table.

The Minister shall, after a brief pause, hand the cup to the brother on his left hand who shall spill it and pour a small portion into the extended cup of the Minister who shall spill it again and partake of the remaining while he repeats once more the prayer above. The Minister shall then, in like manner, serve the brothers on his right and his left who each serve the brothers next to them, and so on around the table.

After all have partaken, the remaining Bread and Wine shall be brought to the head of the Table and the Minister shall say:

Let us give thanks to God.

***Community:* We give thanks to thee, Almighty God, that thou hast refreshed us with this thy salutary gift; and we beseech thee, of thy mercy, to strengthen us through the same in faith toward thee, and in fervent love toward one another; through Jesus Christ, thy dear Son, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.**

And then the Minister shall say:

Let us feast in the Joy of Christ Jesus and go forth into the world in his Peace; let us all be of good courage; hold fast to that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men, love and serve the Lord, rejoicing in the power of the Holy Spirit. Amen.

***Community:* Amen.**

D. Breakfast Collegium

Contexts

"The fellowship of the table has a festive quality. It is a constantly recurring reminder in the midst of our everyday work of God's resting after his work, of the Sabbath as the meaning and goal of the week and its toil. Our life is not only travail and labor, it is also refreshment and nourishes and sustains us. And this is the reason for celebrating...The table fellowship of Christings implies obligation. It is our daily bread that we eat, not my own. We share our bread. Thus we are firmly bound to one another not only in the Spirit but in our whole physical being. The one bread that is given to our fellowship links us together in a firm covenant. Now none dares to go hungry as long as another has bread, and he who breaks this fellowship of the physical spirit also breaks the fellowship of the Spirit."

Dietrich Bonhoeffer

The breakfast celebration is a secondary symbolic activity of the Order and is crucial to the life of the community particularly as it is the meal celebration where the total community gathers daily. The procedure followed and the methodology used are highly significant in producing the dramatic flow of the meal and maintaining its symbolic nature. It should perhaps be emphasized that this meal is a symbolic celebration and is discontinuous with other activities of order life which are not of symbolic nature. The participant comes to the meal as a celebrant who, having enacted that drama of worship, now feasts with his brothers in the Word, symbolizing his participation in the World as the representative of the Mystery

from 1969 Customary

Procedures

The Ritual of Accountability

It is generally the custom that breakfast follows immediately after Daily Office, so participants will come into the room directly from the Office and be seated. The leadership roles for the meal are those of priest and rabbi, and the meal is initiated by the priest giving a brief word of context for and leading two or three songs.

The priest will then direct that the priorship of the body, or the whole body, will rise for accountability. The format of accountability varies in that the unit responsible for care of the members varies. In a situation where the essential unit of care was the team, and teams were grouped into Ecclesiolas which were in turn grouped into Congregations, the rubrics would be as follows:

D. Breakfast Collegium

Procedures
(cont.)

- Priest "Let Symbolic Centrum account for its presence at Worship. Cong. One."
- Prior of Cong #I "Congregation One assumes responsibility for the care of its members and reports for its presence at Daily Office by Ecclesiolas. Ecclesiola A"
- Prior of Ecclesiola A "Ecclesiola A will report by teams. Team One."
- Prior of team #1 "Team one reports assigned to _____ is name
(repeat as necessary)
ill and checked on is name of names
absent and checked on is Name or names
all others were present
(the giving of this report by the team prior indicates that he has actually sought out the person in question and has actually ascertained the reason for his absence)

The accountability proceeds as the Ecclesiola prior asks for the report of each team in his ecclesiola by turn, and each team reports according the the format above. The Cong. prior will then ask that the next Ecclesiola report, and it shall do so in like manner. When each person of this Congregation has been accounted for, the Priest will Call out "Congregation Two", and the entire procedure will be repeated for Cong. Two, and likewise for Cong Three and Four etc. until all persons in the entire body have been specifically accounted for.

The Format of Absolution

At the completion of the accountability, the priest pronounces absolution, noting that the body is not all present, yet reminding the body that the Word of Possibility is the wisdom to see that the body present is the body required for the task of the day. This word is pronounced in the Name of Jesus, the Christ, and acknowledged by the Priest and then by the People in a double Amen.

The Prayer

The priest then leads the community in the following ritual;

Priest	Praise the Lord, Christ is Risen
Community	He is risen indeed
Priest	Amen
Community	Amen

With the words, "Let us pray", the priest signals for the persons standing to be seated and offers an appropriate prayer on behalf of the body. The prayer is acknowledged by the community with a double Amen.

D. Breakfast Collegium

Procedures
(cont)

Introduction of Guests

When guests are present, the priest rises and calls for their introduction to the total body. Visiting Order members are not introduced, but by custom are acknowledged by the priest with an indication of what business brings them to visit. The community receives the guests and visitors according to the custom of the area (in N.A. the custom is to clap) and the priest welcomes them to the table.

The meal is begun by the Priest announcing "Let Us Feast"

The Scripture and News

Shortly after the serving has been accomplished, the rabbi initiates the Scripture and News Conversations. Detailed explanation of the intent and practices for these events appear in the following section under the title of Methods.

The Collegium Transition and Collegium

It is the custom to include the collegium as part of Breakfast. A transition is made by the priest who may use a song or simply a remark to introduce the collegium.

The Meal Send Out

At the close of the collegium, the Priest again assumes leadership and calls for announcements that are crucial for the body and the day's activities. The persons making announcements are advised to keep in mind the symbolic importance of this meal and the effect of each statement made in this context.

The priest then either calls for a member of the Order to send the community into the day, or will do so himself. In a situation where there is a large group of several divisions to be sent, each of these is then sent out by name. In a Centrum location, the ruberic would be:

Priest	I send out the Research Centrum
Community	Amen
Priest	I send out the Development Centrum
Community	Amen
Priest	I send out the Operations Centrum
Community	Amen
Priest	I send out the Management Centrum
Community	Amen

In every case, the send out from breakfast is concluded thus:

Priest	The Lord be with You
Community	And with Thy Spirit
Priest	Amen
Community	Amen

The community proceeds from the room, again freshly aware of its unique stance in the midst of life and its unique task in history.

D. Breakfast Collegium

The Setting

The tables are set in such a way that maximal face to face contact among Order members is maintained, with the priest and rabbi at the center front. The central focus point of the tables is held by the Mystery table. The Turn Symbol is customarily placed high on the wall behind the seats of the Priest and Rabbi. Dishes, silverware, and songsheets (or whatever eating utensils are appropriate to the local) are arranged with precision and obvious intentionality as silent witness to the style chosen by the community.

Food may be placed on the table prior to initiation of the meal, or following the invitation to feast, but no serving occurs during the accountability or introduction of guests. As is usual for any Order meals, food is placed on the table in serving dishes located in islands to serve eight to ten persons. These islands of serving dishes are so located that if all food is passed to the right, all persons will be equitably served.

The Scripture and News Conversation

Methods

Shortly after the serving is accomplished, the rabbi rises and, while the community continues to eat, reads aloud the capital verse for the day as indicated in the lectionary. Additional scripture may be needed to set the context. He then asks questions of the community to enable the address of the scripture for the community to be expressed by one or several members. His intent is to hold before the Order the tradition as it is given to us in the Scripture and allow its wisdom and objectivity to address and heal lives as it has so many times in the past.

The questions are formed by the rabbi, but follow the following pattern:

1. What did this scripture mean for early Church?
i.e. - get inside the mindset of those writing the scripture, what images would have been called to mind, etc.
2. How would you say that meaning within the mindset of the twentieth century? i.e. - not the same words and images, but the meaning of the 21st cent. in words and images of the 20th century.
3. How does the address of the scriptures, in our mindset and language, alter our lives? i.e. what will be changed, intensified, or have our confidence because of this scripture.

The intent of the news conversation is to symbolically hold before the Order the World in its present state of being. It is not in any way a time for the gathering of data, nor the time to discuss at length the problems of the world. It is to discern the spirit, to sense the movement of the Mystery, that the conversation is undertaken.

Methods
(cont)

As with the Scripture Conversation, the Rabbi is responsible for the flow and formalization of the News Conversation. The pattern of the conversation would be as follows:

1. What news has impacted you in the last 24 hours?
2. What has that impact been?
3. What does that reveal about the trends in history?
4. What difference does that make for us?

Typical Time Design

6:00	6:25	6:30	6:40	6:50	7:25	7:30
daily	t	songs	conv	collegium	a	send
office	r	account.			n	out
	a				n	
	v				o	
	e				u	
	l				n	
					c	

II.
OCCASIONAL
RITUALS

II. OCCASIONAL RITUALS

A. BAPTISMS

31

BAPTISM CONTEXT

Baptism in the Church has always been an act of covenant of the individual with the Body of Christ whether it is done by free decision (as in the case of an adult) or on behalf of (as in the case of the child). At the same time it is also an act of the covenanting the church with the individuals, in the form of its assuming responsibility for the care of that individual's spiritual journey. But for the Order it more than drama which symbolizes that unique covenanting, it is a way to honor our heritage given to us by the historical Church by participating in the same ritual that has been enacted by the Church ever since that first enactment two thousand years ago.

BAPTISM PROCEDURES

The individual to be baptized, or the parents of the child to be baptized submit a written request to the Panchayat or to the Religious House prior, asking for permission for the baptism to take place. The individual, or the parents, then sit down with the prior and they discuss the decision that has been made and the significance of the dramatization of that decision. Godparents may be chosen as guardians of the individuals spirit care nurture. The preparation of the actual ceremony include rehearsal and the working out of the specific rubrics to be followed, and the printing up of the baptism service to allow all Order members present to participate. The actual service takes place during the Daily Office, usually following the creed and taking the place of The Act of Offering. The office resumes with the benediction. The order for Baptism of The Protestant Episcopal Church is the normal service, though it may be replaced by an order common to the tradition of the individual/parents. The sacrament is performed by an ordained clergy.

II. Occasional Rituals
B. Marriage

Context

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony, which is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

The occasion of a covenanting of marriage in the life of the Order, as the Church has always experienced, is a time of grave and sober reflection and decision relative to the possibilities of the creation of a new family and the way in which that family would direct the future.

Decision

Two individuals, after a period of "courtship" may decide that it is their task to actualize a covenant of marriage. Upon this decision, they will ask for an appointment for conversation with their priors. At this time they shall be questioned on behalf of the entire community quite extensively concerning their decision. (Their particular family plans may be presented at this time including life time-lines, etc.)

If the priors so recommend, the Panchayat will then be consulted for their approval. If such approval is given, the decision is taken to the entire community of the Order for its approval, and announcement may be made at House Church.

THE
WEDDING
EVENTS

Following the decision and approval the Banns are read. The Time of Celebration begins with the Congregation Dinner and includes the Rehearsal, Rehearsal Dinner, Solemnization, and Reception celebration.

The schedule for the time of celebration is to be posted along with the symbol of the new family in a public place for the Order's observance.

It is the consensus of the Order that weddings take place on the Sunday of Week 9 of each quarter except where particular circumstances of the family make this inappropriate.

THE
DOCUMENT

It is expected that each couple write a family document to be distributed at the Congregation (or Religious House) dinner. This document might consist of a preamble or statement of intent and purpose, and a statement of guidelines or principles by which the economic, political and cultural life of the family will be guided.

Each couple is also expected to design a family symbol which can be made into a banner or similar art form to be displayed at the congregation dinner, rehearsal dinner, within the document, and at the wedding reception.

II. Occasional Rituals

36

B. Marriage

SERVICE OF THE MARRIAGE COVENANT

The Service of the Covenant takes place in the context of the Daily Office of the community. All the liturgists and the minister are assigned by the Order. Songs and the Historical Church and Movement precede the Daily Office and greet the procession of the wedding party into the congregation as they take their place in the congregation.

The wedding ceremony begins in the Act of Dedication after the Creed. "The Lord be with thee." "And with Thy spirit." The particular denominational order of the service may be chosen by the couple or couples, and the Order representatives and the minister. Where more than one denomination is involved or when no clear preference exists, the Protestant Episcopal service shall be used.

THE RUBRICS

The minister makes the charge to the community; asks for the presentation of the State marriage license (which the best man will have) as indication of the approval of the civil establishment of this marriage, and makes the charge to the two persons preparing to marry.

First vows are the vows made to the congregation as representatives of the Church and the couple is asked to turn facing the congregation for these vows. Second vows are made to each other with the couple turning to face one another.

At the time of prayers the minister may ask the congregation to offer prayers for these two people, for this new family, for the unborn children, for church.

After the minister pronounces the couple man and wife they kneel to receive the Blessings of the Church.

MULTIPLE WEDDING

Rubrics for multiple family marriage follow the same essential rubric but with appropriate changes to include more than one couple.

II Occasional Rituals

B. Marriage

Invitations It is customary for invitations to be sent by the couple in consultation with their extended family, and usually includes the names of both sets of parents. The invitation follows the custom of the particular society in which the wedding occurs.

The Banns Three weeks before the day of the service of covenant an assigned member of the Order will read the banns of marriage at the Daily Office, immediately preceding the prayer of petition.

The statement is "I hereby publish the Banns of Marriage between woman and man to be held in the Great Hall of the Order on date. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony ye are to declare it. This is the first time of asking." The second reading will take place two weeks before the service of covenant. The same statement is read except ,This is the second time of asking."

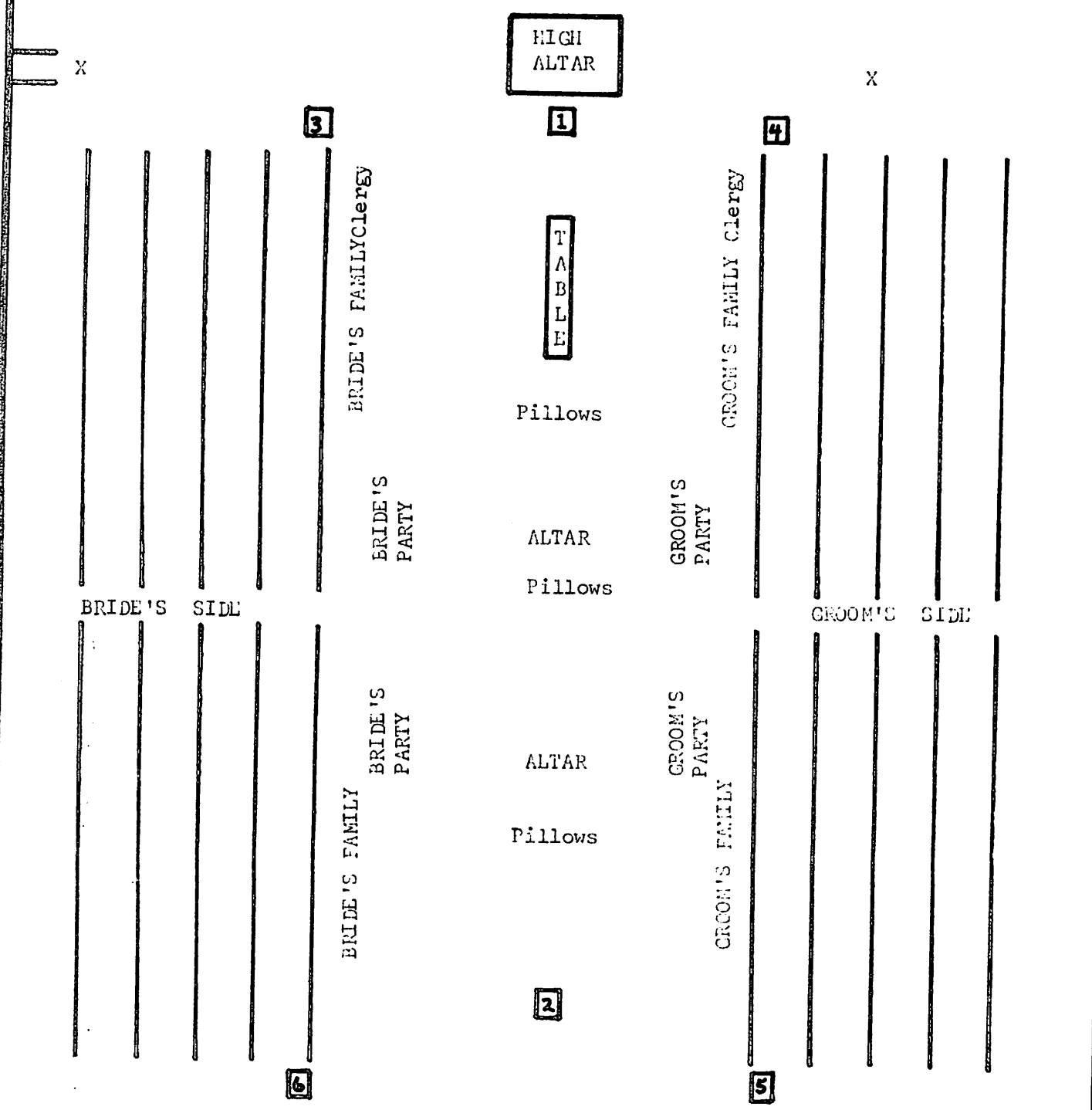
The third and final reading occurs one week before the day of service of the covenant. With the consent of the community at the reading of the Third banns, the time of celebration begins.

II. OCCASIONAL RITUALS

B. MARRIAGES

2-Family Wedding Space Design

REREDOS



X= ushers

Mark seats for wedding party and family with white ribbon on back of chairs

THE FORM OF SOLEMNIZATION OF MATRIMONY

**The Book of Common Prayer
of the
Protestant Episcopal Church in the United States**

THE FORM OF SOLEMNIZATION OF MATRIMONY

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in Holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

N. wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

Then shall the Minister say unto the Woman,

N. wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

Then shall the Minister say,

Who giveth this Woman to be married to this Man:

Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee N. to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part; according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring on this wise: the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,

With this Ring I thee wed: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And, before delivering the Ring to the Man, the Minister may say as followeth.

Bless, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favour, unto their life's end; through Jesus Christ our Lord. Amen.

Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,

Let us pray.

Then shall the Minister and the People, still standing, say the Lord's Prayer.

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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Minister add,

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

The Minister may add one or both of the following prayers.

O Almighty God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

O God, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

Then shall the Minister join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Man and Wife kneeling, the Minister shall add this Blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

The laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.

And when the Banns are published, it shall be in the following form:

I publish the Banns of Marriage between N. of ———, and N. of ———. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second or third] time of asking.

THE FORM OF SOLEMNIZATION OF MATRIMONY

for multiple weddings

As Act II of the Daily Office ends let the ministers take up their positions at their altars.

Then the Elder shall say,

Let the Couples to be married and the representatives of the church attending them step forward.

Then the Elder shall set the context:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman, this Man and this Woman., etc. in Holy Matrimony, which is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly: but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these couples present come now to be joined. If any man can show just cause, why any of them may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

Then the Elder shall say, "Let the Congregation be seated", after which he shall make the following charge:

I require and charge you all, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if any of you know any impediment, why ye may not be lawfully joined together otherwise than as God's Word doth allow, their marriage is not lawful.

Then the Elder shall say:

The Church now grants permission for these couples to be married. Let the covenants with God through the State and the Church be examined and done.

Here shall each minister proceed simultaneously to examine the covenant made with the State. He shall ask:

Has the State given permission for this marriage?

May I see the document?

Is it in order?

Please turn and face the separate sides of the congregation.

Then the minister shall say to the man:

N. wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live. The answer is I will.

The man shall answer:

I will.

Then shall the ministers say unto the woman:

N. wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honor, and keep him in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live? The answer is I will.

The woman shall answer?

I will.

Then the minister shall ask the couple to face him.

Then the Elder shall say:

Let the family or friends who intend to give these couples to the Church to be given in marriage come forward.

Then the minister for the FIRST couple shall say:

Who giveth this Woman to the Church to be married to this man?

At this point the bride's family or friends step forward with the bride's ring hand, hand, saying: "We do."

Then the minister shall say, after taking the bride's hand:

Who giveth this Man to the Church to be married to this Woman?

At this point the groom's family or friends step forward holding the groom's saying; "We do".

The minister shall then take the grooms hand, cause him with his right hand to take the Woman by her right hand, and to say after him as followeth: (The bride and groom shall face each other.)

I, N. take thee N. to be my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall the couple loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee N. to be my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then the Minister for the SECOND COUPLE shall repeat the same rites, after which the minister of the THIRD COUPLE and so on repeat the rites until all couples have finished.

Then the Elder shall say:

Let the families return to their seats and the wedding attendants remain with the bride and groom. Let the Ministers bring the rings to the High Altar.

After the Ministers have gathered at the High Altar, the Bishop shall ask them to present the rings and in response the Ministers shall raise the women's rings up to eye level after the Bishop says the following:

Let the Women's rings be presented.

Bless, O Lord, these rings, that he who gives it and she who wears it may abide in thy peace, and continue in thy favor, unto their life's end, through Jesus Christ our Lord. Amen.

Then the Elder shall ask that the Men's rings be presented and in response the Ministers shall raise the Men's rings to eye level, as the Bishop says,

Bless, O Lord, these rings, that she who gives it and he who wears it may abide in thy peace, and continue in thy favor, unto their life's end, through Jesus Christ our Lord. Amen.

Then the Elder shall say:

Let the Ministers return to their altars.

Then the FIRST Minister shall perform the following ring rite after which the SECOND Minister shall proceed and then the remaining Ministers in like manner.

The Minister shall take the Woman's ring and deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say:

With this Ring I thee wed: In the Name of the Father, and of the Son and of the Holy Ghost. Amen.

Then the Minister shall repeat the same taking the Man's Ring and delivering it unto the Woman.

After the last ring rite, the Bishop shall ask the wedding attendants to be seated and the couples to kneel and the Congregation to repeat the Lord's Prayer in unison after him:

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. For thine is the Kingdom and the Power and the Glory for ever and ever. Amen.

The the Elder shall call for prayers at intervals for the couples, unborn Children and families. After receiving several he shall end with the Prayer for the family.

O God, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church, look mercifully upon each couple, they servants, that they may love, honor and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Then the Elder shall ask the Congregation to be seated, after which he shall say:

Let the Ministers come to the High Altar.

And after they have taken their place eh shall say:

Let the couples come to the High Altar.

And after they have taken their place, he shall say:

Let the Congregation rise.

Let the Couples kneel.

Then the Elder shall go to each couple causing them to join right hands and say to each:

Those whom God hath joined together, let no man put asunder.

Then the FIRST Minister shall say to the Congregation:

Forasmuch as N. and N. have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands, I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After this the SECOND Minister and so on shall repeat the same rite.

After these rites have been completed for all the couples the Bishop shall say:

Let the family and wedding party come forward at this time to bless these new creations.

Then after a pause:

Let representatives of the Order come forward at this time to bless these new covenants.

Then after the above blessings have been made the Bishop will ask the Congregation to rise after which he will say the following to the couples:

The Church now gives you Husbands permission to kiss your brides.

After this the Elder shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you, the Lord mercifully with his favor look upon you and fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. Amen.

The couples will then recess as the Congregation sings the recessional hymn.

CONGREGATIONAL WEDDING DINNER

The Congregation Dinner is held with representatives from other congregations assigned by the Order to have conversation relative to the plans, decisions, and questions that this particular couple would have in anticipating the marriage. Special decor and menu are arranged. It is assumed that the whole congregation will attend. The emerging generation will participate with special decor and menu. The Congregation Dinner with the couple is not an examination of the couple, but a festive affirmation of a serious decision in the life of the individuals, the families, the congregation, the Church and all of history. This event symbolizes the congregation's responsibility for the couple. The priest role conversation is led by a prior couple of the couples congregation.

Symbolic
Prior Couple
Wedding Couple

Enablement
Coordinating Hostess
Set-up
Serve
Clear Dishes

Decor
Room Arrangement
Decor Rationale
Banner
Document
Song Book
Music

PRELUDE	MOVEMENTS			POSTLUDE
Cocktail	Congregational Feast	Congregational Reflection	Congregational Blessing	Song
Hour and Background Music	Songs Rites Meal	Context: Letters and Papers (Bonhoeffer), Ch. 3, Par. 3 <u>To Couple:</u> How did you meet? What caught attention? Your greatest illusion? Have in common? Major differences? Hopes for marriage? <u>To Congregation:</u> Art form document and banner. How reflect missional family?	<u>Words of Wisdom</u> Role of man, role of woman Wisdom-1st. yr.? Wisdom-20 yrs.? Wisdom forever? <u>Receive Documents</u> Dynamic of absolution may be ritualized by tearing 1 copy if appropriate. (Alternate: Burn one copy of document or offer short course on both significance and temporality)	Send out Announce- ments
50 min.	20 min.	50 min.	20 min.	10 min.

THE REHEARSAL AND REHEARSAL DINNER

The Rehearsal Dinner follows the wedding rehearsal. Attended by family, close friends and all persons assigned to participate in the ceremony as liturgists, etc. the rehearsal dinner discusses the vows of marriage and the role of husband and wife as they are formed in the context of extended family. This is particularly a time for conversation that enables the family to understand the particular stance toward marriage for the Community. This is also a time for the family to honor the couple to be married and the community of the Order as it is represented by certain members. The meal is hosted by a prior couple, the husband of whom will officiate at the wedding, providing a living example of 20th. century family.

The Rehearsal	The Celebration of the Decision			The Send-Out	
Followed by re-freshment time in rehearsal dining room	OPENING RITUALS	THE CONVERSATION		CLAIMING PROMISES	
	Songs Context Prayer Meal (take care to context meal and ritual as in RS-I)	As families in transition.	As individuals in decision.	As a couple in covenant.	On Behalf of --Past --Present --Future Claim promises of uniqueness of family in history.
		1. As reflection on the past, what images and stories hold your family? to couple/ to family 2. How did you participate in creating that family? to couple/ to family 3. Own experience of your family in transition? anyone	1. When was first time you knew you were going to marry? How was proposal stated? 2. Why did you choose _____? What is the uniqueness of _____? 3. Where are you called to release the greatness of your new mate? to couple	1. In the ceremony you promise to love, honor and obey. (This is not a grilling but the community rehearsing) Documents are available. 1. What does it mean to love another? 2. What does it mean to honor another? 3. What does it mean to obey another? to couple and whole group	

II. Occasional Rituals

B. Marriage

RECEPTION

The wedding feast following the ceremony is a time of joyous thanksgiving and celebration. This is the time when the assembled community offers promises for this couple. The reception of guests occurs at this time.

Special food and drink may be served. Simplicity is entirely appropriate for this celebration.

Events at the reception follow local societal custom and respond to the particular wishes of the extended family. In North America the reception might include the following elements: a receiving line consisting of the wedding party and parents of the bride and groom; a ceremonial cake cutting by the bride and groom; presentation of the Order gift or gifts; the claiming of promises by the assembled community; dancing including a symbolic initial dance by the couple with parents and attendants joining; the throwing of the bouquet by the bride and of the garter by the groom; and the sendout and departure, usually accompanied by the throwing of rice. These elements are orchestrated by a Master of Ceremonies and any may be omitted if desired.

THE ORDER GIFT

The Order gift is occasionally presented at the congregation dinner, but preferably at the reception. It is purchased by the Order, and comprises the family later chosen for the particular family. There may be more than one gift, especially if the bride and groom are from different Religious Houses or Centrum locations, or if the emerging generation presents a gift to them. Gifts from family and friends are not usually presented at this time.

INVITATIONS A typical invitation, printed on heavy paper 4-folded and double enveloped, with the mailing envelope addressed without abbreviation and the inside envelope bearing the names of the invitees, would be:

Mrs. Tom Judson Hughes
and
Mr. and Mrs. Vaughn Wilbur O'Halloran
request the honor of your presence
at the covenanting of marriage of
M. r y Ellen Hughes
and
Vaughn Raymond O'Halloran
to be celebrated
at ten o'clock
on December 3, 1972
in the Great Hall
of the Order; Ecumenical
4750 North Sheridan Road
Chicago Illinois

reception following

B. MARRIAGES

PREPARATION

Hostess-Coordinator

Hold couples accountable for document preparation, mailing of invitations and family banner so these are accomplished on time. Check through with them arrangements for such things as flowers, honeymoon plans and other personal arrangements to assure nothing is overlooked.

FRIDAY
CONGREGATIONAL
DINNER

1. Oversee Congregational Dinner set-up, decor and coordinate serving.
2. Decor and Hostess Prelude to the Dinner.

SATURDAY
REHEARSAL
DINNER

3. Coordinate preparation of the Rehearsal Room for the Rehearsal Dinner - exquisite decor - detailed care
4. Attend Interlude (Social Hour) after Rehearsal
5. Welcome the guests to the Rehearsal Dinner and help them to locate their seat.
6. Coordinate excellent serving and attend the Rehearsal Dinner, sitting at a corner seat.
7. Coordinate coffee and cookies for after the Rehearsal Dinner. Collect Banner, Candle, extra wine.

SUNDAY EVENTS
AND
RECEPTION

- 8a. Brood over and plan special touches for a Family Buffet on Sunday morning, such as flowers.
- 8b. Check and coordinate the setting of the worship hall for the wedding.
- 8c. Check and coordinate the setting up of the reception area.
9. Assist in lining up the bride and groom and wedding party after the Recessional, for the Receiving Line.
10. Pack "repaste" (feast) along with bottle of wine or champagne for the couple to take with them in the car.
11. Collect the family banner, candle, wedding gifts and top of the wedding cake if the couple requests it.

B. MARRIAGES

CONTEXT

The Arrival of the Families of the couple to be married is an important part of the celebration. Host families are assigned especially to prepare for their participation and comfort. The families are responsible for this marriage and are to participate fully in the plans and ceremonial rituals. . . as they will participate later in the ceremony in acting out their responsibilities in enabling the new family.

HOST FAMILIES
RESPONSIBILITY

1. Coordinate with couples on necessary contexts for families.
2. Coordinate with couple, time design and possible activities for Saturday and other times between major events. (e.g. procurement, cleaners, hair appointments, museum visits, movies, etc.)
3. Check rooms for cleanliness and appropriate decor prior to Family arrival.
4. Transportation of family (families) from and to airport or should they be driving, welcome them immediately upon their arrival and show them to their rooms.
5. Engage the family in the doing of wedding plans wherever that seems appropriate. (Clear through wedding committee).
6. Be ready with context for service, appropriate stories for symbolism, wedding orchestration, and movements, etc. Be particularly sure that the family understands the context and rubrics of the Daily Office.
7. Have well thought through promise to claim - probably ought to be first one claimed.
8. Arrange the 'casual' meetings with other parents and order members which are necessary.
9. Context Daily Office.

II. OCCASIONAL RITUALS
B. MARRIAGES

RESPONSIBILITY
OF
MAID AND MATRONS
OF
HONOR

1. Be responsible for the ring (bride's).
2. Assist the bride in any way she desires - clean her room, pack her suitcase, buy her hose - whatever she needs to have done before the wedding.
3. Assist the bride in dressing.
4. Be friendly and accommodating to the bride's Mother.
5. Receive the flowers that are delivered to Bride's room for the bride, her mother and yourself.
6. Watch the time.
7. After the wedding and before the reception is over empty the bride's room.

RESPONSIBILITY
OF
BEST MAN

1. Be responsible for license and ring (groom's).
2. Arrange for necessary transportation. (Car packed and ready.)
3. Be friendly and accommodating to the family of the Wedding Party.
4. Receive the flowers for the Groom's mother and the males of the Wedding Party.
5. Watch the time.
6. Help the groom in any way necessary.
7. Clothes for leaving ready.
8. Care for symbol after reception.
9. Supervise moving to new room during wedding trip.

THESE ARE NOT ABSOLUTES AND ARE NOT MEANT TO DICTATE YOUR BEHAVIOR:
THEY ARE NOTES ON WHAT IS EXPECTED SO THAT YOU WILL HAVE A BASIS
FOR DETERMINING WHAT NEEDS TO BE AFFIRMED AND WHAT NEGATED.
FREEDOM IS EXERCISED IN THE MIDST OF INNUMERABLE PERSPECTIVES,
SOCIAL CUSTOMS BEING ONLY ONE OF THESE.

II. OCCASIONAL RITUALS
B. MARRIAGES

55

RESPONSIBILITY
OF
USHERS

1. Know seating arrangement.
2. Know the family of the Wedding party.
3. Formal behavior is appropriate, yet a friendly, relaxed manner is required to make the guests comfortable. They must trust you to know what to do and your job is to know and to precipitate a relaxed, friendly atmosphere. Do not seat children in the front row.
4. Decide which of the ushers per Wedding Party will escort the Mother of the Bride and who will escort the Mother of the Groom.
5. Offer your arm to the female wedding guests. Don't wait for her to make the first move. It is appropriate to extend either arm to the female guest depending on where she will be sitting and what is comfortable for you. Don't just drop off the guest, but indicate her seat and assist her in the obvious manner.
6. The Mother of the the Groom is seated when she arrives. The Mother of the Bride is seated 5 minutes beforded the hour and after she is seated no other guests are seated. (to be announced in congregations in context during week of celebration)
7. After the wedding Party, Clergy and Liturgists have recessed, the ushers will escort the Mother of the Bride (father follows), then the Mother of the Groom in the order of their proximity to the exit. (with multiple weddings, that is).
8. The relatives will be escorted out in the same manner and order, those families nearest the exit first.
9. The ushers need to stand at the appropriate places and indicate the order of recession for the remaining wedding guests.
10. Responsibility for handing out of programs and seating all of the community.

II. Occasional Ritual

C. FUNERALS

Funeral Practices

The Funeral is that celebrational event in which the Order Ecumenical celebrates the life and death of a member of the Order. The Community does this not only through the Funeral Office, but with a Wake before the Funeral Office and Committal Service, and with a common Memorial service in all location of the Order in which eleven that celebrates the life and death of all Order members who have died in any given quarter. An appropriate announcement of death is placed in the Global Order Report.

The Wake Context

During the wake, every hour the Cononical Hours, with two people assigned to meditate on the departed Colleagues life, contemplate the Event, and Pray for the future and Present. In the wake, the departed Order Member colleagues stand with him until he ben rendered up to eternity.

Wake Rubrics

The Order will assign for the eighteen to twenty four hours preceeding the funeral office two members every two hours to be lilturgists for the Wake.

The changing of the liturgist is done in the following manner; The first two liturgist report for the first canonical hour ten minutes before the start of the service to make final preparation. At precisely the begining of the hour, one of the liturgist will say "Let us celebrate the complete life of _____ with the reaching of the hour of _____ the theme of this hour is _____. The office is read each hour.

At the second and each succeeding hour, the new watcher while the preceeding Order members are the liturgists until the designated end of the wake. We watch until one hour before the funeral service. At that point the body of the deceased will be removed to the Great Hall to be placed between the table and the altar with heat toward the altar.

The Funeral Office

Preparation

In case of creamation where the remains have been cremated before the funeral, the funeral can be transmuted into a memorial service.

The Community, wearing the garb of the Order, will gather in the Great Hall sing a number of songs which rehearse the celebrational stance of the men of faith, the traditional hymns, Songs of the Spirit Movement which point to the Common Journey of Mankind. The liturgist will, after the songs have been sung through once take the pre-processional position. The family will process to their designated places in the Community.

C. Funeral

Office

At the tolling of the bell the community will sing the Processional hymns and the liturgist will proceed in a normal manner following the rubrics laid out in the Order of Worship for the Funeral Service. In the Recessional, the liturgists return to the same position, they had before the office began. The family recesses, then the pallbearers escort the casket or urn out of the great Hall, then the Community will file out.

Committal Service

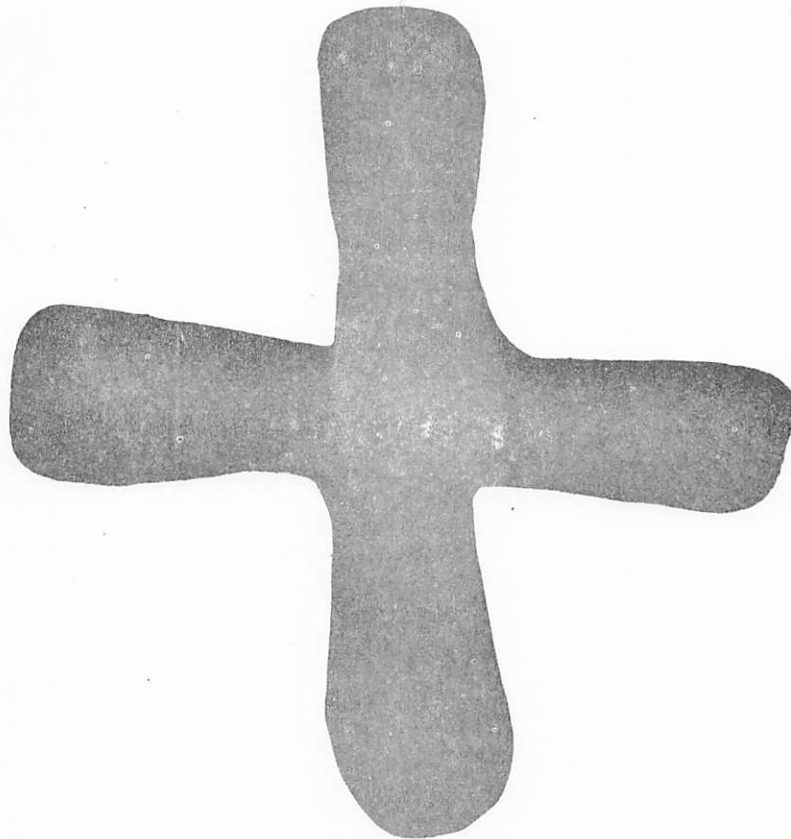
The Order will assign two people from each congregation to be Order Representatives at the Committal Service. They will travel with the family.

The Elder Representative, after the praying of Prayers, will take dirt and throw the dirt into the grave three times, saying "in the name of the Father, and of the Son, and of the Holy Ghost, Amen", and those present will respond with "Amen"

THE MEMORIAL SERVICE

QUARTER SECOND

1974 - 1975



CELEBRATION OF THE COMPLETED LIFE OF

RICHARD ROLAND DAHLKE

September 24, 1933 - November 7, 1974

HYMNS FOR THE SERVICE OF CELEBRATION

A MIGHTY FORTRESS IS OUR GOD

A mighty fortress is our God, a bulwark never failing;
Our helper He amid the flood of mortal ills prevailing;
For still our ancient foe doth seek to work us woe;
His craft and power are great, and, armed with cruel hate, on earth is not his equal.

Did we in our own strength confide, our striving would be losing;
Were not the right Man on our side, the Man of God's own choosing;
Dost ask who that may be? Christ Jesus, it is he;
Lord Sabaoth, his name, from age to age the same, and he must win the battle.

And though this world, with devils filled, should threaten to undo us;
We will not fear, for God hath willed His truth to triumph through us;
The prince of darkness grim, we tremble not for him;
His rage we can endure, for lo! his doom is sure, one little word shall fell him.

That word above all earthly powers, no thanks to them, abideth;
The Spirit and the gifts are ours through Him who with us sideth;
Let goods and kindred go, this mortal life also;
The body they may kill: God's truth abideth still, His kingdom is forever.

BLESSED ASSURANCE

Blessed assurance, Jesus is mine! O what a foretaste of glory divine!
Heir of salvation, purchase of God, born of his spirit, washed in his blood.

Refrain:

This is my story, this is my song, praising my Savior, all the day long;
This is my story, this is my song, praising my Savior, all the day long.

Perfect submission, perfect delight, visions of rapture now burst on my sight;
Angels descending, bring from above, echoes of mercy, whispers of love.

Perfect submission, all is at rest, I in my Savior, am happy and blest,
Watching and waiting, looking above, filled with his goodness, lost in his love.

A PRAYER: THE TIME HAS COME

Tune: Waiting for the Sunrise

O God, the world is waiting for resurgence, every heart is waiting for you.
The hopes of man, the spirit deeps are crying, now, O God, the time is come!

O God, old men are dreaming dreams of future, and young men see visions of hope.
The prophecy from daughters all is rising, now, O God, the time is come!

O God, pour out a portion of your spirit, give a sign of what is to come,
Send down the fire of power and repentance, now, O God, the time is come!

O God, be with us on our journey always, as we serve the anguish of men,
Save us unto thy everlasting glory, now, O God, the time is come!

FOR ALL THE SAINTS

For all the saints, who from their labors rest, who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia, Alleluia!

Thou wast their rock, their fortress and their might; thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light. Alleluia, Alleluia!

O may thy soldiers, faithful, true, and bold, fight as the saints who nobly fought of old,
And win with them the victor's crown of gold. Alleluia, Alleluia!

O blest communion, fellowship divine! We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine. Alleluia, Alleluia!

And when the strife is fierce, the warfare long, steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong. Alleluia, Alleluia!

From earth's wide bounds, from ocean's farthest coast, through gates of pearl streams in the countless host
Singing to Father, Son, and Holy Ghost, Alleluia, Alleluia!

THE OBITUARY OF RICHARD R. DAHLKE

We are gathered here to celebrate the completed life of Richard R. Dahlke. Richard was sent by God to live in this world, and now he has been called by God from his station. He was sent to be a part of the family of mankind. He was born in Chicago on September 24, 1933 and died his death in Chicago on November 7, 1974.

Richard was a husband, father, son, and brother. He was the husband of Elaine, the father of John and Kurt, the son of Dorothy Dahlke Nelson and the late Gustave Dahlke, and the brother of Charles and Ronald Dahlke and Mrs. Merle Wiegman. All except his father and brother Ronald survive him.

Richard was a citizen of Chicago and a member of The Order: Ecumenical within the Church of Jesus Christ and the People of God. He was currently assigned to the Chicago Nexus of the Global Management Centrum, where he served the Order in the area of international program liaison, playing a unique role in enabling the global assignments of Order members.

In 1951 Richard enlisted in the United States Air Force and served his country during and after the Korean War in the field of radar installations. Discharged as a staff sergeant in 1955, he returned to the United States and continued his education in electrical engineering at the University of Illinois and in computer programming at The Automation Institute. He pursued his career as a computer technician with IBM in Chicago, marrying Elaine Goff in 1962.

Richard lived his life in this world as the Church of Jesus Christ. Baptized in the Lutheran communion, he was raised and nurtured by the historical Church. In 1966, he symbolized his life vocation to be the Church by moving his family to 5th City and becoming part of The Order:

Ecumenical. He served the Order and the Movement in the Continental Office, scheduling courses and arranging for faculty travel. In 1968, he pioneered in the founding of the Order's first religious houses, being assigned as a prior in the Los Angeles House. Returning to Chicago in 1970, Richard employed his considerable literary skill to the Order's research efforts, first in the area of the historical religious orders and later in the task of mapping the topography of The Other World. In 1971 he participated in Global Odyssey III as a sign of his care and responsibility for the globe.

An abrupt and massive heart attack in the fall of 1971 put severe limits to the degree of physical activity which had marked Richard's work to this point. An almost irresistibly active man, Richard was now called to care for himself through sharply reduced levels of physical expenditure.

Subsequent attacks left him under no illusion concerning the approaching completion of his life. Before the Order had a common language to describe the experience, Richard knew what it was to find himself in the Dark Night of the Soul. He was not a man who took disability easily, and he struggled to the end to maintain his full engagement in the life of this community and to find adequate ways in which to expend the one finite life which was his. His faithfulness in living the life of global servanthood in the midst of his own pain has resulted in the opening of doors across the globe through which the Order cares for a suffering world.

In death, Richard now claims his place among the congregation of the faithful and the triumphant. He lived his life with boldness and explored in his own being the mysteries of The Other World. His life is complete and he is now, in awesome tranquility, living his death. That life and death will remain forever a part of the eternal mystery that creates and shapes the world.

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

THE DAILY OFFICE OF THE ECUMENICAL INSTITUTE

The Memorial Service

THE PREPARATION

The Community will gather in the Great Hall of the Order rehearsing its understanding in song; during which time the family will be seated and the liturgists will take their places. At the tolling of the bell the Community will sing "A Prayer: The Time Is Come."

THE CALL

The appointed member of the Community will call the Community to attention by holding up the self-understanding of this occasion.

THE OFFICE

Community rises, facing liturgical East.

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

The Community remains kneeling, as the 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 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.

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.

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.

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

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.

At the peal, the Community faces the table.

HERE SHALL THE NEW COVENANT LESSON BE READ

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.

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

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. Makes 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.

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.

II. OCCASIONAL RITUALS
C. FUNERALS/MEMORIALS

SAMPLE FUNERAL/MEMORIAL WITNESS

Context: Throughout her history the Church has borne witness to death as a fact of life. Only in recent decades when the Church forgot who she was has she lost the profundity of the experience of death. Death can neither be glossed over nor hidden. It is the one fact of life that is most profound. Precisely in death does man find his significance. Death is the most lively experience of life. In death being death and nothing more is eternally significant. Death is death to all of life.

1. It is death to all humanity. No single death is simply the death of one person. All humanity becomes different when one life ends. In death therefore there is no division between the sexes or cultures or classes. Humanity simply loses some of its humanness in a death.

2. Therefore at death we grieve. We grieve without shame or guilt. Shame is present at death, but because of the loss to humanity shame is irrelevant. The shame that is present is shame over life, not death. It is shame over past deeds and misdeeds. Anger is also irrelevant. The anger is at being itself, at one another, at ourselves. But this is anger over the loss. There is no going back in death. There is only the grief over a loss to humanity. There is also loneliness at death. But we do not grieve because we are lonely. We grieve over the lost humanness. The loneliness in fact produces only fear and fascination. Loneliness is a foretaste of that final peace we all enter, the peace that is utter separation and utter unity simultaneously. Grief at death has nothing to do with shame or anger or loneliness. It is the stunning loss of an invaluable, unique life.

3. Death is also a death to the Church, the universal community of the people of God. At birth every human being is born into some community of faith. He is nurtured by that community until he reaches the day when he has the option of choosing that community. In the community of the people of God it is no different. We are born into it; we choose it; we sustain it by our lives. At death a spirit life is lost. The Church loses an unrepeatabe element of her ministry. The Church grieves that loss. Grief in this context is disclosed as an aspect of Christian joy. It is a part of that aspect that makes Christian joy unspeakable.

4. Death is death to a city. Every man is a citizen of some city. Maybe it is not the city of his birth. It is the city where he acts out his citizenship. He shapes and is shaped by this city. At death all the returns are in and we grieve the loss of that citizenship.

5. Death is death to the family, the family we are born into. Some day we choose it or choose to leave it. The family we are in we grow within and we give life to the community. At death we grieve the loss to the family.

6. Death is death to the solitary. Each man is a uniqueness. As an individual he shapes civilization. In fact it is only the solitary dimension of individual lives that creates civilization. From the solitary

we create the family, the city, the church, and humanness itself. At death we grieve the loss of the solitary. It is the loss of a creational spirit, its mystery, its freedom, its service, its oneness.

7. Death is death of all relations except the relation to the mystery. In the celebration of a death we acknowledge the coming to be and the coming not to be of a life. Every human being has only one thing to know, only one thing to do, one thing to be: his death. Only at death therefore do we know, do and be our life.

MEMORIAL SERVICE CONTEXT

We have gathered together for a memorial service to celebrate the death of those in the Order that have died this past Quarter.

In the future as we grow larger and as people grow older and as the trials and tribulations grow stronger, there will be more deaths in the midst of the Order. In all probability, when those death take place, the funeral service should be held in the Religious House or the local Church or the home depending upon the situation. It would be attended by the members of that House, or the close friends and those acquaintances present at that time. However, it is felt that the total Order needs to participate in the celebration of the death of those of its body. Therefore, it is suggested that periodically a memorial service be held at all the Houses and at Symbolic Centurms. Being a periodic memorial service, it celebrates the death of those during the previous period.

Rubrics

The memorial for a given Quarter will be held in Week 11 in all locations of our Order. Ther is assigned a reader for each one of the Obituaries. The rubrics of the Office are basically the same as the Order Funeral Service, with one additional memorial prayer after the reading of each of the Obituaries.

MEMORIAL SERVICE PRAYER

Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Light, in Whom whoever believes shall live though he die, and whoever lives and believes in Him shall not die eternally, who also has called us by his holy apostle Saint Paul not to be sorry, as men without hope, for those who sleep in Him. We humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness -- that when we shall depart this life, we may rest in Him; and that at the general resurrection in the last day we may be found acceptable in Thy sight and receive that blessing which Thy well beloved son shall then pronounce to all who live and fear Thee, saying, "Come ye, blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world." Grant this we beseech Thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer.
Amen."

The following pages replace Act III of the Daily Office.

II. Occasional Ritual
C. Funeral

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MEMORIAL SERVICE PRAYER

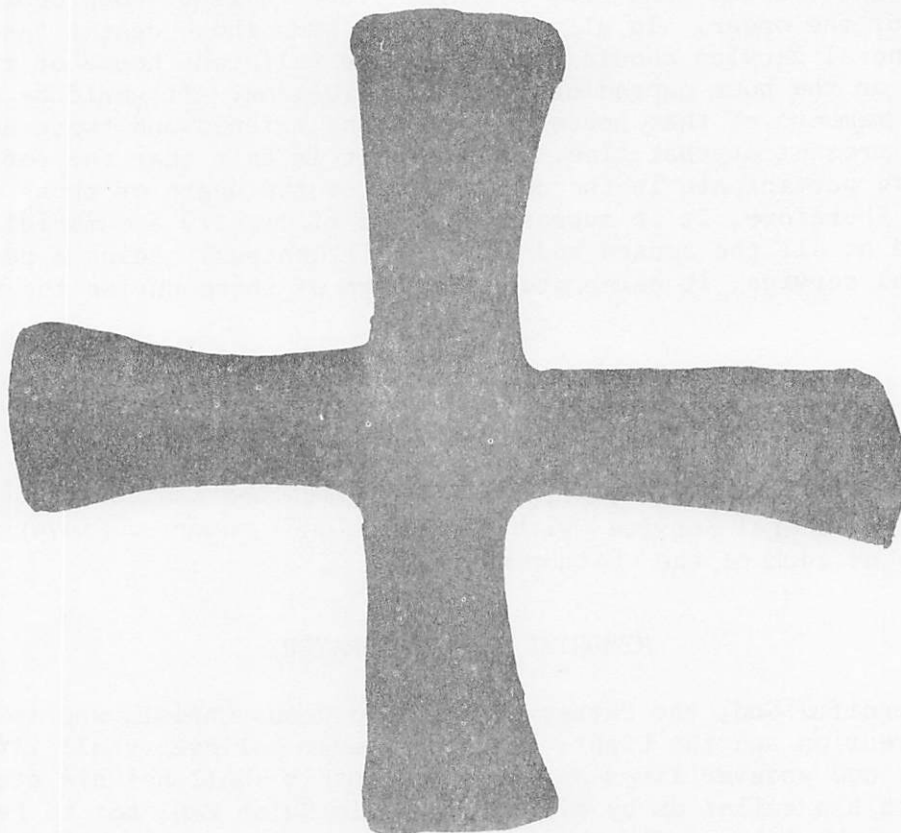
Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Light, in Whom whoever believes shall live though he die, and whoever lives and believes in Him shall not die eternally, who also has called us by his holy apostle Saint Paul not to be sorry, as men without hope, for those who sleep in Him. We humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness--that when we shall depart this life, we may rest in Him; and that at the general resurrection in the last day we may be found acceptable in Thy sight and receive that blessing which Thy well beloved son shall then pronounce to all who love and fear Thee, saying, "Come ye, blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world." Grant this we beseech Thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer.

Amen.

THE MEMORIAL SERVICE

QUARTER FIRST

1972 - 1973



CELEBRATION OF THE COMPLETED LIFE OF

JOHN DONALDSON MATHEWS
January 22, 1952 - August 8, 1972

and

MARIA GREEN
June 26, 1972 - June 29, 1972

August 31, 1972

II. OCCASIONAL RITUALS
D. SEASONAL CELEBRATIONS

ADVENT

The season of Advent is celebrated throughout the 4 weeks prior to Christmas by the hanging of the purple cloth behind the Reredos and the changing to the purple altar cloth. Advent songs as opposed to Christmas songs, are sung, which imaginably prepares the body for the celebration of the coming. More particularly, it is celebrated in House Church with the reading of special prayers, and the lighting of an additional candle each Sunday on the Advent wreath, set on the center table.

CHRISTMAS

Christmas may be celebrated with some sort of festive evening just prior to discontinuity, including singing, feasting, and maybe a symbolic exchange of gifts. Christmas Day is celebrated by those remaining in the House or Centrum by Daily Office and a Christmas feast which members of the extended family may participate in. The colour for Christmas is gold.

LENT

The journey of Lent is marked at the celebration of House Church with special scripture readings under the rubric of steps of the journey.

HOLY WEEK

Holy Week is celebrated similarly to Lent with New Testament readings at Daily Office which mark the various steps of the journey of Christ on his journey to the cross and beyond.

EASTER

Easter is celebrated by a special House Church breakfast feast.

PENTECOST

Pentecost is celebrated as the birthday of the church.

CELEBRATION OF ADVENT

THE FIRST SUNDAY IN ADVENT		THE SECOND SUNDAY IN ADVENT		THE THIRD SUNDAY IN ADVENT		THE FOURTH SUNDAY IN ADVENT		CHRISTMAS
FIRST WEEK		SECOND WEEK		THIRD WEEK		FOURTH WEEK		
THE SCRIPTURE		THE LAW		THE PROPHETS		THE SECOND COMING		
Cong	Prayer for the week:	Temple	Prayer for the week:	Temple	Prayer for the week:	Temp	Prayer for the week:	
Hse	Almighty God, give us grace that we may chase away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy son Jesus Christ came to visit us in great humility: that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, thru him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.	Hse	Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.	Hse	O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found acceptable in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God world without end. Amen.	Hse	O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, thru our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be honour and glory, world without end. Amen.	
Ch		Ch		Ch		Ch		

ADVENT RITUAL: To be done just after Accountability by an appointed member of the Congregation, followed by House Church Context and Celebration.

"Repent ye, for the Kingdom of Heaven is at hand." (Lights the Candle: 1st Sunday-purple; 2nd-purple; 3rd-pink; 4th- purple; Christmas-white) "Let us pray." (Reads Prayer for the Week; also read at breakfast collegiums.)

ASH WEDNESDAY

Ash Wednesday is celebrated with the draping of a purple altar cloth and the hanging of a purple reredos. The Daily Office is enacted as usual until the passing of the Peace, wherein the members of the community place their fingers into a bowl of ashes, and draw a cross on their neighbour's head saying,

"Ashes to ashes, dust to dust.

From dust you came

And to dust you shall return."

This is done in the same manner as **the** Passing of the Peace, except that both the community and the liturgists remain silent. When this is finished, the Daily Office shall proceed as usual.

THE JOURNEY OF LENT

SHROVE TUESDAY		HOLY WEEK		78		
<p>ASH WEDNESDAY</p> <p>Wk. IX</p>	<p>THE FIRST SUNDAY IN LENT</p> <p>Wk. X</p>	<p>THE SECOND SUNDAY IN LENT</p> <p>Wk. XI</p>	<p>THE THIRD SUNDAY IN LENT</p> <p>Wk. XII</p>	<p>THE FOURTH SUNDAY IN LENT</p> <p>Wk. XIII</p>	<p>THE FIFTH SUNDAY IN LENT</p> <p>Qt. IV, 1</p>	<p>THE SIXTH SUNDAY IN LENT</p> <p>Wk. II</p>
<p>THE JOURNEY INTO LENT</p> <p>FASTING</p> <p>But when you fast, annoint your head and wash your face, so that men may not see that you are fasting, but only your Father who is in the secret place.</p>	<p>THE TEMPTATION OF THE WORLD</p> <p>SUCCESS</p> <p>The devil took him to a high mountain and showed him all the kingdoms of the world, and said "All these I will give you if you will fall down and do me homage." But Jesus said, "Begone Satan. You shall do homage to the Lord your God."</p>	<p>THE TEMPTATION OF FLESH</p> <p>SELFHOOD</p> <p>Jesus replied, "Woman, what faith you have! Be it as you wish!" And from that moment her daughter was restored to health.</p>	<p>THE TEMPTATION OF SATAN</p> <p>APOSTACY</p> <p>While he was speaking, a woman called out, "Happy the womb that carried you and the breast that suckled you!" He rejoined, "No, happy are those who hear the word of God and keep it."</p>	<p>THE STANCE OF FAITH</p> <p>FREE OBEDIENCE</p> <p>"There is a boy who has five loaves and two fishes, but what is that among so many?" . . . Then Jesus took the loaves and distributed them to the people. He did the same with the fishes until they had as much as they wanted.</p>	<p>THE DECISION FOR MISSION</p> <p>SUFFERING SERVICE</p> <p>Jesus said, "The truth is I am honoring my Father. I do not care about my own glory; there is one who does care and he is judge. In very truth I tell you, if anyone obeys my teaching he shall never know what it is to die."</p>	<p>THE REALITY OF CRUCIFIXION</p> <p>DIVINE UNION</p> <p>Darkness fell over the whole land from mid-day until three in the afternoon; and Jesus cried, "Eli, Eli, lema sabachthani?" "My God, my God why hast thou forsaken me?" . . . Jesus again gave a loud cry, and breathed his last.</p>

THE JOURNEY TO JERUSALEM

MONDAY BEFORE EASTER	TUESDAY BEFORE EASTER	WEDNESDAY BEFORE EASTER	MAUNDY THURSDAY	GOOD FRIDAY	HOLY SATURDAY	EASTER
THE BETRAYAL	GETHSEMANE	THE TRIAL	THE OFFERING	THE CRUCIFIXION	THE DARKNESS	THE RESURRECTION
"Lord," he replied, "I am ready to go with you to prison and death." Jesus said, "I tell you, Peter, the cock will not crow until you have three times over denied that you know me."	He himself withdrew from them about a stone's throw, knelt down, and began to pray: "Father, if it be thy will, take this cup away from me. Yet not my will but thine be done."	"Then what am I to do with Jesus called Messiah?" With one voice they answered, "Crucify him!" "Why what harm has he done?" Pilate asked; but they shouted louder, "Crucify him!"	"Take this; this is my body." Then he took a cup, and having offered thanks to God, they all drank from it. He said, This is my blood of the covenant, shed for many!	Darkness fell over the whole land from mid-day until three in the afternoon. About three Jesus cried, "My God, my God, why hast thou forsaken me?" Jesus again gave a loud cry and breathed his last.	Joseph of Arimathaea brought a linen sheet, took him down from the cross and wrapped him in the sheet. Then he laid him in a tomb cut out of the rock, and rolled a stone against the entrance.	Finding the stone had been rolled away, they went inside, but the body was not to be found. All of a sudden two men in dazzling garments were at their sides. The men said, "Why search among the dead for one who lives?"

THE DAY OF EASTER

SACRED SCRIPTURE

John 21:1-12

"Sometime later, Jesus showed himself to his disciples once again, by the Sea of Tiberias; and in this way. Wimon Peter and Thomas 'the Twin' and two other disciples were also there. Simon Peter said, "I am going out fishing." "We will go with you"said the others. So they started and got into the boat. But that night they caught nothing.

Morning came, and there stood Jesus on the beach, but the disciples did not know that it was Jesus. He called out to them, "Friends, have you caught anything?" They answered "no". He said, "Shoot the net to starboard, and you will make a catch." They did so, and found they could not haul the net aboard, there were so many fish in it. Then the disciple,whom Jesus had loved said to Peter, "It is the Lord!" When Simon Peter heard that, he wrapped his coat about him (for hê had stripped) and plunged into the sea. The rest of them came on in the boat, towing the net full of fish; for they were not far from land, only about a hundred yards.

When they came ashore, they saw a charcoal fire there, with fish laid on it, and some bread. Jesus said "Bring some of your catch." Simon Peter went aboard and dragged the net to land, full of big fish, a hundred and fifty-three of them; and yet, many as they were, the net was not torn. Jesus said "Come and have breakfast." None of the disciples dared to ask "Who are you?" They knew it was the Lord

COMMON MEMORY

Easter is the time of the year the Church has decided to stand before its secret about life. It's the rehearsal of its story. In the journey to the cross the evening in Gethsemane, the betrayal, the trial, the crucifixion, the burial, and the empty tomb - the resurrectional style is revealed as a possibility for all men.

SYMBOLIC REHEARSAL

Easter breakfast House Church signifies the breaking of the forty days of Lenten fasting and the beginning of the forty days of Eastertide feasting. The feast of whole fish, bread and wine is symbolic of Christ eating fish with the disciples after his resurrection.

THE SUNRISE
WAKE UP

THE HOUSE CHURCH
BREAKFAST

"Then when the actual day of Pentecost came they were all assembled together. Suddenly there was a sound from heaven like the rushing of a violent wind, and it filled the whole house where they were seated. Before their eyes appeared tongues like flames, which separated off and settled above the head of each one of them. They were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them power to proclaim his message.

Now there staying in Jerusalem Jews of deep faith from every nation of the world. When they heard this sound a crowd quickly collected and were completely besidederred because each one of them heard these men speaking in his own language. They were absolutely amazed and said in their astonishment, 'Listen, surely all these speakers are Galileans? then how does it happen that every single one of us can hear the particular language he has known from a child? There are Parthians, Medes and Elamites; there are men whose homes are in Mesopotamia, in Judaea and Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, and parts of Africa near Cyrene, as well as visitors from Rome! There are Jews and proselytes, men from Crete and men from Arabia, yet we can all hear these men speaking of the magnificance of God in our native language.'"

Acts 2: 1-11

Historically Pentecost has been celebrated by the addition of special hymns to the Mass and such activities as releasing doves in the church and even sending flaming straw down on the congregation to symbolize the coming of the Spirit. Later it became a day to emphasize ecumenism.

It is recommended that the celebration of Pentecost by the Order be pulled through decor and House Church on Pentecost Sunday. At Order Base a special reredos, a flame instead of XX will be hung during Pentecost week; red altar cloths will be used; and red backings put on other symbols for the week.

The Witness at House Church should be on the theme of "Tongues of flame," "Signs of the Spirit" or Speaking in Tongues." Suggested songs for that House Church are Pentecost Hymn, O For a Thousand Tongues to Sing, God of Grace and The Spirit.

III.
SYMBOLIC
PRACTICES

III. SYMBOLIC PRACTICES
A. THE CHURCH YEAR

YEAR OF OUR LORD							YEAR OF THE CHURCH
Advent Purple	Christ- mas Tide Gold	Epi- phany White	Lent Purple	Good Friday Black	East- er- tide White	Pent- ecost Red	Trinitytide Green
THE CALENDAR		<p>The church year is the rehearsal and reality of the experience of life in God, Christ, the Holy Spirit and the Church.</p> <p>Advent and Christmastide: Prepare for and celebrate the coming of God into the world of His own making</p> <p>Lent and Good Friday: State that like Christ we can live in this broken life in which we find ourselves</p> <p>Eastertide and Pentecost: Hold the promise and obligation to decide our lives</p> <p>Trinitytide Involves the church in the practices of living on behalf of all before God.</p>					
THE COLORS		<p>Gold: The emblem of God's glorious presence</p> <p>White: The emblem of purity, the bright light of truth</p> <p>Purple: The emblem of preparation, watching and fasting</p> <p>Red: The emblem of the Holy Ghost</p> <p>Green: The emblem of hope, participation in life and nature</p> <p>Black: The emblem of death</p>					
USAGES		<p>It is the custom of the Order to change the Great Hall altar cloth and the Daily Office reredos with the seasons.</p>					

B. COMMON LIFE RUBRICS

ACCOUNTABILITY

Rituals of accountability are frequently used within the Order, serving the purpose of objectifying the situation of the moment and secondarily serving to allow each person to reflect on his role in producing the history of the moment. While there is considerable variability in the format and usage, it is an unalterable maxum that all forms of accountability must have the future as the primary focus, and ask questions of the past only on behalf of the future and ask those questions in a ritualistic form which allows objectivity on the part of the respondent.

INDIVIDUAL
ACCOUNTABILITY
FOR THE WEEK

The high celebrative event of the week is House Church, and this event is climaxed with the individual accountability for the week. The Celebrant designates an order member to come forth at this time and hold the accountability ritual. This person makes a short statement of context, calls for someone else who will hold him accountable and pronounce the absolution, and then proceeds at the end row of tables if they have been faithful to the rule of the Order during the past week, addressing the person with his Christian name. Each person in turn around the table states his Christian name and either Yes/No or No/Yes. When all have answered except the leader of the accountability, the one appointed to pronounce the absolution asks the question of him and pronounces the absolution to the entire body.

INDIVIDUAL
ACCOUNTABILITY
FOR SPECIFIC
TASKS

In a situation where all persons have been assigned to accomplish a specific task, the person acting as priest may introduce the issues of accountability with a reflection on the dimensions of the task, then ask the question of specific accountability, addressing the first person to be asked by his Christian name. The question would be: "(Name), did you (Specific Task)?" The reply which is made by each person around the table is "(Name, Yes)" or "(Name, No)". The priest, or a person he has designated will then announce the absolution.

ACCOUNTABILITY
BY TEAMS OR UNITS

In a situation such as breakfast collegium where accountability is held for presence at worship, the prior of the respective groups will account for the specific members of the group. The following example would be typical of a Religious House Accountability for presence at Daily Office.

Priest: "Let Religious House Bombay stand accountable for presence at Daily Office by Teams.
Team 1"

Prior of team 1 "Team 1 assumes responsibility for the care of its members and reports assigned to is (Name) (repeat for all persons assigned out of the house).
"Ill and checked on is Name or Names
"Absent and checked on is Name or Names
"All the rest were present.

III. SYMBOLIC PRACTICES
 B. COMMON LIFE RUBRICS

SYMBOLIC
 ACCOUNTABILITY

Priest: calls for report of teams #2 and #3 as appropriate until the body has an actual report on the situation of each person they must be caring for and working with thad day.
 Priest: announces absolution to the entire body.

In Symbolic Accountability, an abbreviated ritual is held to symbolically express the care of the body for every member, and the demand that every member be present. The following example would be typical of Symbolic Accountability for presence at a Congregational House Chuch:

Priest: "Let Congregation II stand symbolically accountable for their presence at this meal. Ecclesiola A."
 Prior Of Ecl.A "Ecclesiola A assumes responsibility for the care of its members and reports that all are present or accounted for."
 Priest: "Ecclesiola B"
 Prior of Ecl.B same as above
 Priest: Articulating the brokenness of the body and pronouncing absolution.

III. SYMBOLIC PRACTICES
B. COMMON LIFE RUBRICS

SEND OUTS

The assignment of any order person from one location to another assignment location is symbolized by the send out. This is the practice by which the sending body as a group affirms the decision to make such an assignment, and extend to the person to be sent out their commission for the trip and accomplishment of the assignment. Although most assignments are formalized at the end of quarter four, with a mass send out concluding priors council, there are many incidental assignment changes throughout the year, and each is celebrated with as much intentionality as is evident at the priors council.

MASS SEND OUT

Rubrics will vary to freight the area given missional emphasis at that time. In general, all persons being sent to established houses will rise as a house, or as part of a region and receive their charge or commissioning as a group. Persons being sent to establish a new house or Centrum will be commissioned in an separate phase of the commissioning, and their commissioning will include recognition of the persons being sent to each new location and presentation to those persons the bundle of decor and symbols considered essential to constitute a Religious House or Alternately a Centrum location. In the case of a new house, the decor packet consists by custom of the House Church Banner, Liturgists stoles for the Daily Office, the Brass Plaques to identify the outside front door of the house, and a single cast iron Congolese Cross. The Centrum Locations have been commissioned with a more complex set of decor.

RUBRICS
INCIDENTAL
SEND-OUTS

Persons being assigned to another assignment location sometime other than priors council will generally be asked to stand before the body following a breakfast collegiu, and to announce where they have been assigned, and to speak briefly of the missional result anticipated from that assignment. The person doing the send out will then speak to the person or persons a word of possibility which both affirms the cruciality of the assignment and commissions the person or persons to do that task. The assembled body will acknowledge their assent to the send out by the singing of "Grace and Peace", while the person doing the send out will Pass the Peace to the persons being sent out.

III. SYMBOLIC PRACTICES
B. COMMON LIFE RUBRICS

BIRTHS
Context

The birth of a child is a time of great rejoicing in the Order. The coming to be of a new life is a moment of utter uniqueness for the individual, the family, and the Order, occasioning a time of celebration.

Announcement

Upon the birth of a child into the Order, a notice is posted giving the birth date, names of parents, Religious House or Centrum, weight and height if known, and most prominently, the name of the child. If the child is unnamed, the sign is posted as "boy" or "girl" until the name has been given. The Religious House reports the birth in the next Global Order Report.

Presentation

The child is presented to the Order at the first possible House Church, and at that time, the given name is announced again. It may be that at this time appropriate explanations of the source or derivation of the name may be given. Appropriate comments, accompanied by the singing of an appropriate song, such as the Doxology, may be made by the Prior.

MUSIC

From the beginning the Movement has used Music and experienced it's power to release man and allow him to see a vision. Music's ability to nurture the spirit and to develop a feel for corporateness has since been developed and now represents in the careful choosing and contexting of songs, a major spirit care tool. Music is to express the awareness fo the omnipresence of the Mystery and to bleed the meaning out ot every situation. It is used at the beginning of meals and meetings of all kinds, to transit, from one part to another and at all celebrations.

C THE RITE OF THE ORDER COUNCIL

This rite was created in 1971 to rehearse the self understanding of the call for the Order, its task in history, and its style of life. It is used at the beginning of each day of an Order Council.

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

COMMUNITY: Amen.

- L. God created heaven and earth and all that in them is His.
- C. For His steadfast love endureth forever.

- L. God chose the Hebrew people to manifest his presence in history.
- C. For His steadfast love endureth forever.

- L. God sent forth his only begotten Son in the fulness of time.
- C. For His steadfast love endureth forever.

- L. God made manifest His Spirit in the flames of Pentecost.
- C. For His steadfast love endureth forever.

- L. God acted mightily in our time to awaken His church.
- C. For His steadfast love endureth forever.

- L. That she might know and love anew His creation.
- C. For His steadfast love endureth forever.

- L. God instituted our Order to be a sign of the People of God.
- C. For His steadfast love endureth forever.

- L. That knowing and doing might be intensified on behalf of mankind.
- C. For His steadfast love endureth forever.

- L. God calls us forth to povery, chastity and obedience till the end of time.
- C. For His steadfast love endureth forever.

- L. That humanness might reign to the glorification of His name.
- C. For His steadfast love endureth forever.

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

III. SYMBOLIC PRACTICES
D. ADDITIONAL OFFICES

SOLITARY OFFICE

As the Daily Office holds the corporate body over against the mystery of life, the solitary office is designed to allow the individual to stand present to that mystery. It is given form to elicit man's consciousness about the myths, rites and symbols out of which he lives. The Solitary Office includes three fundamental dimensions of this solitary struggle that have helped give form to the Solitary Office: Contemplation or presence to the final mystery; Meditation or presence to colleagues; Prayer or presence to the civilizing process as one responsible for its past, present and future. The Solitary Office is done daily by each member of the Order. It is engaged in commonly during the weekly Ecclesiola to highlight our continuing experiment in this arena.

THE DAILY OFFICE
(Short Form)

The Daily Office (Short Form), sometimes known as the Geneva Offices are used as a part of the college construct in the weekly Ecclesiola. They are also used in the teaching of courses and at some special Movemental meetings. They are not to be used to replace the long form of the Daily Office (see IB) at any time during the week in the life of the body.

CANONICAL HOURS

The Canonical Hour Breviaries were created in 1971 as an attempt to recover spiritual meaning for man in our time. Each person needs a way of internally marking the times of the day, being present to his significance, and the recovery of the sacred symbols. The Canonical Hours are basically used to intensify short periods of time, such as at wakes and retreats.

IV.
SYMBOLIC
APPEARANCES

IV. SYMBOLIC APPEARANCES
A. SPACE

CONTEXT

The attention given to the design, use and decor of the space within the Religious House and Centrum locations produces a two-fold effect. The first effect is upon the inhabitants of the House or Centrum. To the extent that a person's consciousness is moulded by his environment, the intentional commonization of space is one of the tools for creating a common image of the mission and of demands among the members of the Order. To the extent that the impact of space serves as a witness to possibility, that witness is made more forceful and common across the Movement when space is used according to a common plan across the Movement.

PUBLIC SPACE

The Collegium Room

The collegium room, used by the corporate body for corporate conversations, meals and celebrations, as well as collegiums, is frequently used as the location for the receiving of guests who are invited to meals. By custom, it is furnished with tables arranged in such a way as to maximize face to face contact with the Order members participating in such events. The most simple arrangement is a rectangular one in which the persons leading a particular event can be seated at the center of one end, with the rest of the group seated around the other three sides of the rectangle. The center focus of the room is the mystery table, which would be placed in the center of the rectangle, imaginably equidistant from each person in the room. The functional intent of the room is emphasised by the presence of a chalk board ready for use behind the chair of the symbolic leadership. The Guild Symbol is by custom located high on the wall over the chalk board. The rest of the room decor is variable but is consistent with the fact that this is imaged as public space, and hence the decor would not be identifiably "Christian", yet will freight the style of common discipline and rational formats in the midst of depth sensitivity to both this world and the Other World in the midst of this world.

Office Space

The publicly exposed work space of the Order is the office space whether in a Religious House or Centrum. Frequently this area is imaged as equally open and used by both Order and non Order Movemental troops and somewhat separated from the living space of the Religious House. In some cases, it may even be in a separate location. The layout and furniture convey a sense of gracious efficiency, and full engagement with 20th century methods and mindset.

Unobtrusive, but ever present, is the altar. It consists of a cloth or mat to define the area, a mystery object, incense, candle, and the wine and bread. See the section of the customary which goes into greater detail on the specifics of this form.

A. SPACE

The intent is to hold ever present a consciousness of the Mystery present in the midst of the mundanity of office procedures.

Other decor would include some representation of the geographical area for which this office is responsible, held in tension with a representation of the whole globe that this office stands responsible for. Timelines hold imaginably the Missional Task and are prominently displayed, although may be more or less abstract or specific.

Entrance Space

The Entry Way is marked by a brass plaque bearing the name of the House (i.e. The New York House), with a second plaque immediately below stating The Institute of Cultural Affairs or Ecumenical Institute as may be appropriate.

SYMBOLIC SPACE

Great Hall

The Great Hall is the name given to the space set aside for the enactment of the Daily Office. This room is the locus for the Order's intent to maintain the insight and tradition of the Historic Church in history. The decor of the room and its approaches conveys that heritage and the majesty of the event that is dramatized there.

Located on the wall representing Liturgical East is the Reredos consisting of a large hanging banner in the colour appropriate for the season of the Church year, with the Double XX superimposed on it. In front of this Reredos is the altar, which will have a continuously burning candle, incense which is lit for the occasion of the service, and a large rock that freights the radical other of the Mystery. In the center of the room is the table, which in all cases bears the offering plates or baskets, and a cross. In some cases, the Bible is also carried on this table, although in more spacious rooms, there is usually a separate Bible lectern between the table and the altar.

Seats or benches for the community are arranged so that, when seated, the community will face one another from either side of the table. Kneelers and other paraphernalia are variable according to the form of the Daily Office choreography in use in that location.

All decor or ordering of space is missional. Even decor which is supposedly "just pretty" is created out of some unconscious or unarticulated image of what the person's or the group's life is all about. Knowing this The Order: Ecumenical uses decor self-consciously to hold itself present to the mission which they have decided to be.

I. Some essential pieces of corporate decor are basic to every Religious House.

IRON CROSS

The Iron Cross and the House Church Banner are the two pieces of decor given by The Order to the prior of a new house to symbolize that house's commissioning. The cross is an exact replica of the iron crosses (about 6in. on a side) used as money among certain tribes in the Congo, and is also referred to as the Congolese Cross; it was selected as an appropriate Order symbol because of the 5th. City "Iron Man" and because it is an example of a basic symbol of the Historic Church showing up in an incognito secular role in the world. When the Iron Cross is hung on the wall of an ordinary human dwelling, it marks that dwelling as a Religious House.

HOUSE CHURCH BANNER

The House Church banner is a large (about 6ft. square) felt banner displaying a black Congolese Cross on a field of red. The colors are those of 5th. City, symbolizing the gift of the Black Ur and the gift of lifeblood decisively poured out on behalf of all. It is displayed only during House Church, when it hangs behind the head table.

TRIUNE CANDLES

The one other essential piece of House Church decor besides the banner are the Three Candles. They are placed at the center of the head table. Their size and style are optional.

REREDOS

For the Daily Office, a Reredos is used at the end of the room representing liturgical East. It is a floor to ceiling cloth hanging, whose color is changed with the seasons of the Church Year, with two large overlapping St. Andrew's Crosses (X's). The cross on the left is black and represents the primal Word (All that is is good, all that I am is received, all the past is approved, and the future is open). The cross on the right is red, and represents the primal Deed (for the sake of all that is, all the past and all the future, demanding all that I am). The interlocking of Word and Deed symbolizes the fact that only articulation of the way life is allows the free response of love to God and neighbor in the Word of Jesus Christ.

GREAT HALL

In addition to the Reredos, World Grid and other liturgical furnishings outlined in the Symbolic Space section, the decor of this room might include representations of the local parishes of the Primal Community Experiment, or other appropriate

symbols of our vision of the world, pictures of the four Theologians of The 20th. Century, the swirl or other symbols of our global extension, and the triangles depicting the Social Processes and the People of God.

II. Some other pieces of decor are essential to holding a consciousness of the Order's common mission.

WORLD GRID

The stylized World Grid provides a common and easily remembered picture of the nine geo-social continents, and symbolizes the decision to care for the whole world. It is, at least, placed at the World end of the Great Hall.

GUILD SYMBOL

The Guild Symbol, of Turn Symbol is a sign of the Church's turn toward the world which it is called to care for. As wall decor, it is usually white-on-blue. It also appears as a lapel pin worn by Guildsmen. Its design is the juxtaposition of two symbols: The People of God wedgeblade from the RS-1 Church Lecture, and a circle representing the world. This juxtaposition is also a synthesis of the Order's primary temporal symbol (the wedgeblade) and primary spatial symbol (the globe).

OTHER WORLD

The Other World Chart names and describes the 64 states of being in the consciousness of transformed relationships which comes with the decision to live out of the Word, and which is available to every man. It describes the experience or consciousness common to every historical religion. It is also the foundation for the reconstruction of a common inclusive mythology in our time.

SOCIAL
PROCESS
TRIANGLES

The Social Process Triangles are the foundation of a common Movement understanding of the interrelationships existing in society. As such, they are a crucial context for tactical thinking, depth motivity, and corporate methods.

NEW RELIGIOUS
MODE CHARTS

The New Religious Mode Charts are an educational device in the nine religious exercises as articulated for human beings in our time.

LOCAL GRID

A Local Grid holds the community before the particular geography they have decided to care for.

COLLOSSEUM

The Collosseum Picture is an imaginal tool developed for use in conversations of the Psalms. As an aid to contemplation, each participant gazes at the picture during the reading of the Psalm, and pictures himself in relation to a dialogue having all of humanity as witnesses.

ABORIGINAL
ELDER PICTURE

The Aboriginal Elder Picture shows an Elder Australian Aboriginal in a classic teaching pose, with a group of youth. It originated in Australia, and holds an awareness of the global mission as well as of the roles of the four life-phases.

IV. SYMBOLIC APPEARANCES
B. DECOR

OTHER
DECOR

III. Other Standard decor pieces:

Symbols of the 6 Urs

The Saints' Crosses (Adapted from the drawings
in Louis Lavelle's book, Four Saints).

Posters of I Corinthians 13, I John, St. John of
the Cross, and LENS

Prints of VanGogh's "Starry Night", Turner, and
the Other World prints.

Traditional decor can be used according to corporate decision
in any location on its helpfulness and relevance providing
contextual images, holding one present to all of time and
space, symbolizing events, and mediating awe or creating a
void which allows one to create new possibilities and thus
decide the future.

HISTORY

Meditation has its practical source in the concrete, in an imaginative form which is a perceptible place and object. From ancient time man has set aside places centered around sacred images or concepts around which spiritual exercises took place. and through which the presence of mystery is consciously acknowledged. The altar is a space that symbolizes the fact that all space is sacred.

SYMBOLISM

1. Relative to time - the altar is designed to eternalize on temporal time.
2. Relative to space - the altar is designed to internalize our exterior space.
3. It is radically local in every time and space, yet radically mobile to the ends of the earth by global spirit man.
4. Simplicity is the key, yet within that simplicity to hold the common symbolism of Mystery (Figure), Ascending prayers (incense) Holy Presence (Bread and wine), Eternal Light (candle) and Creatures (bowl and stones)

OPERATING
IMAGE

1. Five levels: Temple (Large), Congregation (Medium), Ecclesiola (small) Team (small enough to be portable), Individual (briefcase items)
2. Every spirit man needs to discover a way to stand present to the awe in life and symbolize that in an objective way.
3. High priority is to be given to the care of the altar. It is the first area to be rearranged and cared for in the room. The altar is to be placed where it never gets encroached upon by materials, dishes, or refuse.
4. Assign in each temple, congregation, ecclesiola, and team one person who will care for the altar for the whole month.

IV. SYMBOLIC APPEARANCES
 C. ALTARS (continued)

Altar Furnishings:

- Table
- Altar Cloth
- Mystery Piece
- Incense Holder
- Incense
- Goblet and Plate
- Candle or Eternal Flame
- Bowl and Stones

Mystery
 (figure)

Ascending Prayers
 (incense)

Holy Presence
 (Bread and wine)

Eternal Light
 (candle)

(Bowl and stones)
Creatures

Symbolism:

The Place of the Presence of the Awe

The Reality of The Mystery of Life

The Offering of Prayer and Sacrifice

The Eternal Light

Creaturliness

ENABLING PRACTICES

Usage: Altars are not to be the source of great pomp and ceremony. They are to be in a place where one stays or passes by frequently. One uninitiated would probably not see it as a source of adoration. It is more like the perpetual burning of a candle symbolizing man's experience of mystery in primordial sociality

Locations: Great Hall, Guild Hall, Ecclesiola and Team Spaces, Wayside Passages, Landing, Crossways (center points), individual Spaces

Materials Practics:
 Incense and candles
 Bread and Wine

IV. SYMBOLIC APPEARANCES

D. GARB

GARB

The Order: Ecumenical wears the Blue. Blue is the color traditionally associated with religious educators and expresses our conviction that our fundamental task is shifting the images men live out of. While the style and design of the clothes has not been designated, dark blue suits and dresses, blue clerical shirts, and casual blue attire are all common--depending upon the occasion. When missionally advantageous, the blue may simply be a color in a tie. It is expected that formal Order Blue be worn at House Church and other symbolic occasions. Specific symbols have become a common part of our garb, including a pectoral cross, the guild symbol (either as pendant or lapel pin), and a covenant band worn on the ring finger of the right hand to symbolize the covenant with the Order.

V.
CARE
DESIGNS

ECCLESIOLA

"Ecclesiola" is a Greek word meaning "little church." The Ecclesiola is concerned with the celebration and releasing of life. It brings to its participants that intentional fellowship which both nurtures and challenges them. The primal purpose of the Ecclesiola is to provide nurture through engaging colleagues in spirit disciplines, providing for intellectual reflection, developing a sense of social responsibility, and forging a corporate disciplined life. The Ecclesiola is a structure for contexting mission, which is done by grounding insights in life experience and by envisioning the future. It is a dynamic for heightening the consciousness of each participant's spirit journey and the journey of every man. The Ecclesiola is a Movement form to enable colleagues to be the sensitive and responsive ones in history.

College

Seminary

Sodality

The Ecclesiola is a dynamic of human expression wherein man's being, knowing, and doing are structurally held before his consciousness. It has three parts within the one dynamic. The College aspect uses songs, ritual, worship, and conversation and celebrations to bring to man's consciousness his spirituality or essential being. Through participation in the symbolic life man rehearses his understanding of the way life is. The Seminary, comprised of song and study, brings to man's consciousness his educationality or depth lucidity. In the seminar study sessions man engages in reflection relative to the Word and the world, and learns life-oriented methodologies. The Sodality is designed to keep before man his missionality or missional prowess. It channels the attention and energy of the colleagues on the mission through visioning, reporting, and corporate accountability.

The three parts of the Ecclesiola are woven into a unified happening by the intentional orchestration of the parts. From the moment the first participant arrives until the last one departs intentionality marks the flow of the evening. From prelude through postlude a smooth transition between parts ensures a unified whole. Finally, the experience of unity is dependent upon the coordination by the prior of the symbolic roles of guru, pedagogue, and priest.

V. CARE DESIGNS
B. TEAM

TEAM

The team would not exist if it did not have its task; its task is care; that is intellectual, physical, emotional, and vocational care. As well as being the structure that cares for individuals it is a public sign that the corporate work of the mission, the twentieth century, can be lived, unreduced as the great moment in all of history that it is. It is the team that radically demonstrates that it is always part of something larger than itself, that it is the local particularization of a global task. It is the sign of radical engagement in the mundane, and as such, is the basic unit for sharing the enablement of our corporate life.

VI.
HISTORICAL
NOTES

This is the greatest function of symbols: to point beyond themselves, in the power of that to which they point, to open up levels of reality which otherwise are closed, and to open up levels of the human mind of which we otherwise are not aware.

Paul Tillich Religion and Symbolic

The following pages present brief historical sketches on the primary symbols and rituals in use by The Order: Ecumenical. They are presented to give an adequate context for their use and to extend the common memory of the history of the Order.

VI. HISTORICAL NOTES
A. SYMBOLS

CONGOLESE
CROSS

Presented to the Order in 1963 as a gift from African churchmen during a global trek, this iron cross at that time stood as a reminder of the life and death of Patrice Lumumba. It was first used as a House Church symbol in 1964, being hung by Frank Hilliard, an intern, at the front of the room as an experiment. It has since become the symbol of The Order: Ecumenical. An iron version of the cross is present in every Religious House, the presentation of which is a part of the commissioning ceremony of new houses. It is reproduced in black felt on a background of red felt in the House Church Banner, hung at the front of the room, behind the celebrants, in view of all participants.

REREDOS

The "double X" is an invention of the Order: Ecumenical, derived from the X images used in the Christ and Holy Spirit sections of the RS-I course, utilizing the symbolic order colors of black and red. It is the symbol holding the total mystery of man's existence, and was introduced in early 1967 as a way of marking the life and death of Wendy Hockley. The dual image holds the Word and Deed, Death and Life; black representing the abyss of death and red, the pouring out of life. Incorporated into the reredos, it has come to stand for the Unsynomous, used as a felt banner at Liturgical East for Daily Office, maintaining the black and the red for the two X's, and changing the background color according to the Church year.

HOUSE
CHURCH
BANNER

Since 1967, the House Church banner (red felt background, black felt Congolese cross in center) has been the key symbolic decor for The Order: Ecumenical House Church. It is fairly large, often four feet by six feet, though it varies in outside dimensions, according to the size of the room in which it is being used. It is used almost without exception at every House Church, including the children's House Church.

TRIUNE
CANDLES

Part of the symbolic event of House Church is the use of the three candles placed at the head table and lit in turn by the celebrant, beginning with the middle candle while reciting "In the name of the Father, In the name of the Son, and in the name of the Holy Ghost. They remain burning throughout the witness, ceremony, and reports, being extinguished with the same ritual as in the opening. They also originally symbolized the three continents of the globe not then impacted by courses taught by The Order, and reminded us of the commission to go to all the world.

VI. HISTORICAL NOTES
A. SYMBOLS (continued)

BREAD AND
WINE

Holding the basic imagery of the mundane substance of life, the bread is in loaves at the head table, broken and passed to the neighbor as a symbol of receiving and giving of one's own life. The wine stands for the pouring out of one's life, similarly received from a neighbor and given to a neighbor. The wine is usually red in color. Children's House Church demonstrates this act through the adult hosts, using simply a piece of bread and any liquid used at the meal, usually water or milk. Children begin full participation in the sixth grade (eleven years of age).

WEDGE BLADE

The use of the wedge blade began in 1964 as an image to pictorialize the church as social pioneer, when the Niebuhr paper became a part of the RS-I course. It quickly became a rallying symbol, with a memorable replica of the image created in wood, painted black with a crimson tip and hung in The Order's Collegium Room (Room A of the West Side campus in Chicago), being an overwhelming piece of decor for all Order meeting.

GUILD SYMBOL

Sometimes called the Turn Symbol, the wedge blade overlaying a circle, representing the world, this has become an immediately recognizable identity logos for wall decor in Religious Houses as well as lapel pins and pendants for both men and women and for extended and movemental Order members, sometimes associated particularly with the Guardians. It symbolizes our concern for the world, divided between the establishment and the Dis-establishment with both served by the Guild, the trans-establishment.

WORLD GRID

Placed at the opposite end of the Daily Office room from Liturgical East, the world grid in white lines on black background stands for the present world in which the community lives and whom it serves. Its placement in the room completes the bi-polar elements of the mystery (Reredos) and the world. It represents the total geography, the comprehensive care structures demanded, and holds the continental dynamic of the globe.

FIFTH CITY GRID

The Fifth City parish grid represents for every order member the primal community experiment begun in 1964, illustrating the intentional local care necessary in the midst of the global task. It utilizes the colors of red and black--red shape on black globe on red field. It has been adapted to jewelry, decor, and published in almost every medium and is universally known to members of the community of both the Order and Fifth City.

EMPTY TOMB

The Alpha and Omega have been held in the ancient symbolism of the empty tomb and Christian cross, holding the particular symbolism of "To die is to life" for The Order: Ecumenical. The boat afloat on waves, the World Council of Churches symbol for ecumenism, goes under this image on stationary and symbolizes the heritage of The Order with the World Council of Churches resolution in 1954.

IRON MAN

Created in 1966 as an image to hold the power and strength required of an individual who decided to give his life for his local community on behalf of the world, the iron man is coming to be known particularly as a Fifth City symbol, where an (18 foot) iron statue stands at the entrance to the Fifth City shopping Plaza. The image has its antecedents in the prophecy of Jeremiah, "For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." (Jeremiah 1: 18-19)

In seeking a way to symbolize for itself its single mission, the Order has for many years experimentd with an appropriate twentieth century recovery of order garb. In the middle 1960's black berets (ofter with a silver wedge-blade pin) were widely worn, along with black shirts for men. Teachers in 5th City have worn red and black since about the same time in a variety of tunics and coordinated outfits. Children enrolled in the pre-school wear red. In July, 1972, the Order began wearing dark blue, with crosses as pendants. There is no exact shade of blue, pattern of dress, or style of cross designated for either men or women.

VI. HISTORY
B. RITUALS

DAILY OFFICE

The antecedents for Daily Office in The Order: Ecumenical date back to 1956 at the college house in Austin, Texas when the first understanding of the Model of Interior Dynamics of Local Congregation (Bug Model) exposed common worship as a mark of the church. Daily Office was brought into self-conscious being in much of the present form in 1959 and was printed in the Daily Office of The Faith and Life Community (the Red Book). At about the same time, Joseph W. Mathews wrote "Common Worship in the life of the church". In 1967 the Daily Office was revised and the use of the Old Testament was started. Changes in the Liturgy include the addition of drums in 1966 and the darkened Hall, processional robes, processional cross and candlesticks in 1973. Holy, Holy, Holy sung as a processional and recessional was introduced the same year.

HOUSE CHURCH

An indepth study on the Eucharist in 1959 resulted in the Common Meal and House Church. It was developed to hold the tradition of the Last Supper in the simple form of the agape meal at the same time the order was coming into conscious being. It was revised into its present form at the time of the move to the Chicago area.

GENEVA OFFICES

Presently used almost exclusively in Ecclesiola and RS-I courses, the five Geneva Offices, or shorter Daily Offices, were written as a part of the RS-I courses held at Lake Geneva, Wisconsin in 1963. The five short services have been named for the site on which they were first created and were designed to fit the five sections of the RS-I format at that time. They are numbered to fit into themes as follows:

- GENEVA 1 - God
- GENEVA 2 - Christ Event
- GENEVA 3 - Holy Spirit
- GENEVA 4 - Church
- GENEVA 5 - Sin

Later, at the initiation of the Local Church Experiment, a sixth office was written, focused toward the life of the local church. It is designated LC-1.