

LITURGICAL REFORMULATION

Rehumanizing Symbol Systems

PROGRAM UNIT TACTIC 13 Congregation

A tactic enabling the congregation to grasp its stance as the People of God through re-appropriating the ancient meaning of worship and rites, plus experimenting with new forms for symbolic expression.

Developing the Classical Liturgy	Liturgical Awakening	functional symbology	historical development	interior dynamics	futuric trends
	Corporate Worship	congregation participation	multiple liturgists	interior furnishings	liturgical rationality
	Experimental Services	daily worship	second service	special liturgies	secular experiments
	Missional Eucharist	rational regularity	primary symbol	grounding humanness	experimental simplification
Reappropriating the Traditional Rites	Wedding Ceremonies	publishing bans	pre-wedding celebration	marriage rite	wedding reception
	Funeral Services	death preparations	burial planning	funeral service	family care
	Passage Rites	birth rituals	membership classes	confirmation rites	secondary passages
	Extended Ordination	recovering election	league decision	secular commission	secular religious
Empowering the Classical Symbols	Liturgical Time	symbolic time	church year	liturgical seasons	religious celebrations
	Liturgical Space	external architecture	interior formation	missional decor	comprehensive tone
	Primary Symbols	primal drama	eschatological hero	transparent cross	classical scriptures
	Secondary Symbols	daily office	symbolic meals	missional insignia	common style
Intentionalizing the Celebrational Rituals	Ritualized Meals	memorial context	opening ritual	intentional conversation	closing rite
	Collegial Rituals	Geneva service	convocation ritual	movement songs	ecclesiola ritual
	Family Rituals	anniversary rituals	family events	family commissioning	special crises
	Individual Rituals	birthday celebrations	signal events	encounter signs	solitary office

PROGRAM UNIT TACTIC 13
Congregation

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PROCEDURES

The procedural steps for implementing this tactic are the following:

1. Introduce and orient the congregation to the power of symbols by indirectly impacting the congregation with posters, montages, and rituals; and directly with the sermons, short courses, study sessions, and bulletin covers.
2. Begin using short courses for all age levels on the purpose and significance of rituals for opening and closing; utilize historical rituals; and introduce the church year, dramatizing it by the use of liturgical colors.
3. Introduce experimental forms of worship interpreted through conversations and personal family meal invitations; initiate pilot group to experiment with worship service, sharing its findings with the worship committee and suggesting a model for use in the congregation.
4. Employ rituals and short courses on the role of the Eucharist; initiate study sessions, involving both children and adults as liturgists; and set out a model for using special scriptures and celebrating special holidays.
5. Re-create an understanding of the celebrational life through the intentional use of rites and rituals and the incorporation of a family or group feast at religious celebrations, church festivals, secular holidays, and family celebrations.
6. Initiate study of the lives of the saints and the history of liturgy, celebrate the church year, provide regular reviews of significant books, and prepare a series of short courses on each of the traditional eucharistic symbols.
7. Explain the meaning and origins of the symbols in the furnishings and architecture of the present church building; and appropriate secular and contemporary symbols, stories, and symbolic grids to use on bulletins and banners.
8. Renew the significance of classical church symbols and denominational liturgies in special services; introduce the solitary office dynamic and share with a selected experimental group a study of religious methods charts, including a breviary and journal.

I. DEVELOPING THE CLASSICAL LITURGY

1. LITURGICAL AWAKENING		2. CORPORATE WORSHIP		3. EXPERIMENTAL SERVICES		4. MISSIONAL EUCHARIST	
Functional Symbology	relates life	Congregation Participation	congregational prayers	Daily Worship	create liturgy	Rational Regularity	assess present
	rehearses stance		antiphonal psalms		discontinuous time		re-image importance
	requires decision		symbolic dedication		discontinuous place		time design
	opens future		physical involvement		structure account'y		high celebrations
Historical Development	common story	Multiple Liturgists	liturgical training	Second Service	new forms	Primary Symbol	contextual statements
	corporate witness		lay witness		imaginal format		covenantal account'y
	worship theology		lay reader		practical enablem't		celebrat'l requirem'ts
	perversions/gifts		pass peace		liturgist practice		trinitarian symbol
Interior Dynamics	celebrational mood	Interior Furnishings	community cohesiveness	Special Liturgies	solitary solitaires	Grounding Humanness	theological witness
	relevant structure		symbolize unsynon'ous		child liturgies		life situations
	life decision		liturgical decor		corporate solitary		universal application
	primordial rhythm		global emphasis		holiday observances		servant commissioning
Futuric Trends	cultic celebration	Liturgical Rationality	bulletin structure	Secular Experiments	political celebrations	Experimental Simplification	prayer participation
	arts reappropriation		church-year rationale		arts festivals		explanatory rubrics
	form variation		liturgical study		ur celebrations		form clarity
	radical secularity		visual enablement		rites of passage		symbolic elements

PROGRAM UNIT TACTIC 13
Congregation

I.DEVELOPING THE CLASSICAL LITURGY
PROCEDURES

LITURGICAL REFORMULATION
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The procedural steps for implementing this tactic are the following:

1. Initiate conversations with key lay leaders; learn about the relationship of the congregation to its past, present and future worship trends; and invite congregation members to make use of rituals, celebrations and decor during family meals.
2. Initiate rituals and short courses in family and informal group meetings; implant audio and visual images of liturgical renewal in every aspect of congregational life; and display in readily accessible areas books, records, banners and montages.
3. Introduce the use of short offices at group meetings; emphasize the three-act structure of classical worship drama; conduct workshop on rituals and songs for groups; and encourage them to make worship assignments for future group meetings.
4. Present a liturgical education construct to the worship committee; train personnel for teaching and enablement; publicize the study; distribute a promotional worship tracts and papers; and gather books, articles and audio-visual aids as resource materials.
5. Hold study courses on the significance of liturgies, expose the congregation to new ideas such as ur images and gifts, and reappropriate the Old and New Testament grounding of the Eucharist and its secular meaning.
6. Prepare a history of the local congregation in the context of the denomination and the historic church, show the origins and development of rituals and sacraments, reappropriate the gifts, and encourage participation in services of other denominations.
7. Initiate the use of experimental forms of worship using the classic liturgies, facilitate the reappropriation of the traditional rites and symbols with particular emphasis being given to the denominational worship heritage and to existing congregational symbols.
8. Train the adult and youth liturgist in workshops and study seminars, make specific worship assignments for the liturgists as well as for the preparation teams, and utilize specific evaluation for the sake of future worship teams.

II. REAPPROPRIATING THE TRADITIONAL RITES

5. WEDDING CEREMONIES		6. FUNERAL SERVICES		7. PASSAGE RITES		8. EXTENDED ORDINATION	
Publishing Bans	representative meeting	Death Preparation	death myth	Birth Rituals	child naming	Recovering Election	procedural rationale
	family structuring		will preparation		ritualize significance		decision rite
	symbol creation		dependent care		church responsibility		re-decision rite
	read bans		disposition covenant		parental responsib'lty		celebration structure
Pre-Wedding Celebration	congregational dinner	Burial Planning	agency arrangements	Membership Classes	decision enablement	League Decision	primordial readings
	rehearsal dinner		funeral budget		disciplined study		identify comrades
	bridal shower		disposition manner		family covenant		commitment sign
	bachelor party		last rites		symbolize event		personal ritual
Marriage Rite	intentional setting	Funeral Service	song selection	Confirmation Rites	context broadening	Secular Commission	operating image
	worship form		celebrational theme		confirm decision		personal manifesto
	participatory style		faith affirmation		public declaration		corporate assignment
	covenant symbols		congreg'l participation		church assignments		secular ordination
Wedding Reception	symbolic gifts	Family Care	family celebration	Secondary Passages	missional trip	Secular Religious	individual dedication
	claim promises		pastoral visitation		leave home		community rite
	missional decor		immediate needs		vocational decision		covenant decision
	send out		enable grief		majority attainment		solitary office

**II. REAPPROPRIATING THE TRADITIONAL RITES
PROCEDURES**

The procedural steps for implementing this tactic are the following:

1. Engage the congregation in the study of rituals of global cultures and religions for use at weddings, funerals, passage rites and extended ordinations; and prepare guidelines to be used by celebrants in preparing for traditional rituals.
2. Introduce the new rituals and worship models to the congregation through sermons and short courses; and explain them in study sessions which include accountability and absolution rituals for individuals, families and the congregation as a whole.
3. Involve the entire celebrant family by counseling with them individually and in small groups, design plans for their care and individual participation in the traditional rites, and set regular accountability rituals for their care and faithful participation.
4. Distribute relevant explanatory brochures and tracts dealing with the traditional rites at congregational meetings, display scriptural and missional symbols and books at these meetings, and make use of these as gifts at celebrational parties and receptions.
5. Involve the total congregation and the local community in celebrational rites such as confirmation services and ordinations, through announcements and invitations given at meetings of organizations and services, through church publications and the local newspaper.
6. Assume the direction of secular rites by providing enablement, counseling assistance and facilities for the celebrations; and engage the pastor and members of the congregation in advanced study and preparation for the enablement of the celebrations.
7. Involve the members of the congregation in direct participation in celebrations and rituals by having them claim promises, give send-outs, offer antiphonal prayers, and create songs and rituals for use in church groups.
8. Hold the members of the congregation accountable to the mission at the Sunday morning worship through symbolic accountability rituals, the pronouncement of the word of absolution and responsibility, and the renewal of missional vision.

9. LITURGICAL TIME		10. LITURGICAL SPACE		11. PRIMARY SYMBOLS		12. SECONDARY SYMBOLS	
Symbolic Time	daily schedule	External Architecture	historical symbols	Primal Drama	common meal	Daily Office	public voice
	weekly schedule		missional banners		secular grounding		comprehensive form
	missional tasks		community sign		inclusive prayers		missional architecture
	missional discont'ity		season decor		frequent eucharist		corporate emphasis
Church Year	master chart	Interior Formation	liturgical east	Eschatological Hero	contemporary relevance	Symbolic Meals	self-conscious summons
	season decor		centralize chancel		cosmic significance		directed prayer
	comp've lectionary		neighbor's gaze		style appropriation		intent'l conversation
	seasonal sermons		position liturgists		art-form conversations		missional send-out
Liturgical Seasons	corporate fasts	Missional Decor	world montage	Transparent Cross	concrete happenings	Missional Insignia	contextual statement
	corporate feasts		historical murals		cruciform deeds		wedge blade
	liturgical colors		saints portraits		contextual reformation		family symbol
	related rituals		comp've news-board		eschatol'cal happening		personal symbolism
Religious Celebrations	saints days	Comprehensive Tone	liturgical art	Classical Scriptures	uninterpreted reading	Common Style	corporate garb
	schedule festivals		color scheme		scriptural art-forms		pedagogical stance
	passage rites		historical calendar		comp've lectionary		corporate work-days
	cong'nal birthdays		spirit-journey symbols		eschatol'cal readings		family emphasis

III. EMPOWERING THE CLASSICAL SYMBOLS
PROCEDURES

The procedural steps for implementing this tactic are the following:

1. Use short courses on the liturgical year in regular worship, at various board meetings and in newsletters; use lectionaries which follow the seasons; and use the liturgical colors during worship services and on the weekly bulletins.
2. Compile and distribute a church calendar which includes seasons of the liturgical year, religious celebrations, and special events of the congregation; and add emphasis by explaining and distributing daily, weekly, quarterly and yearly time designs.
3. Emphasize the seasons of the year with appropriate colors used in the worship decor and in the liturgist's vestments, print an explanation in the bulletin, and refer to them verbally each time the colors are changed.
4. Preach on the meaning of worship and special celebrations, use sermon illustrations that articulate the meaning of architecture and symbols in the sanctuary, and stimulate serious conversations on the significance of these symbols.
5. Engage the congregation in preparation of religious and secular banners, symbolic local and world grids and montages for use in common worship; and display with interpretation the floor plan, structure and symbols of the sanctuary.
6. Initiate a study course on worship, write and distribute home study papers on the essential meaning of the Lord's Supper, and introduce the structure of the common meal at a special occasion of the congregation.
7. Introduce the daily office and give a short course on its historical significance and symbolic rationale, illustrate the weaving of old with the new, and have the congregation participate in the daily office during church gatherings.
8. Recruit an initial pilot group to engage in experimental forms of the solitary office; lead workshops on the meaning of the prayer categories; and introduce the prayer charts, breviary and journal for study and practice.

13. RITUALIZED MEALS		14. COLLEGIAL RITUALS		15. FAMILY RITUALS		16. INDIVIDUAL RITUALS	
Memorial Context	recall past	Geneva Service	consistent rehearsal	Anniversary Rituals	rehearse covenant	Birthday Celebrations	recall past
	present context		train liturgists		hold up uniqueness		claim promise
	create rituals		select offices		address word		rejoice/being
	envision future		free-form worship		covenantal account'y		state uniqueness
Opening Ritual	gather group	Convocation Ritual	historic statement	Family Events	birth/death	Signal Events	name event
	call roll		communal response		missional account'y		articulate significance
	pronounce absolution		rehearse self-story		celebration rituals		demonstrate example
	prayer/gratitude		dramatize significance		special sendouts		make assignments
Intentional Conversation	select subjects	Movement Songs	recollect league	Family Commissioning	daily sendouts	Encounter Signs	receiving/leaving
	art form questions		reflect depth		weekly house-church		missional salute
	decide stance		symbolize mission		rites/passage		address word
	develop leadership		place imperative		accountability rituals		final parting
Closing Rite	reflective summary	Ecclesiola Ritual	opening/closing	Special Crises	daily office	Solitary Office	set context
	imperative statement		celebration format		contextual story		explain constructs
	intentional sendout		ritualize interlude		decisional stance		give permission
	responsive benediction		solitary office		recall covenant		build breviary

IV. INTENTIONALIZING THE CELEBRATIONAL RITUALS
PROCEDURES

The procedural steps for implementing this tactic are the following:

1. Initiate contextual frameworks into the celebration of birthdays, anniversaries, and signal events; develop a comprehensive rationale for the use of movemental and traditional songs; and illustrate the ritualistic power of singing at celebrations and congregational meetings.
2. Begin short courses and workshops that would investigate the classical significance of rituals for all cultures and enable the creation of new, meaningful opening and closing rituals for all age levels of the local congregation.
3. Create a comprehensive rationale and build a construct for structural conversations about the self-conscious use of rituals and worship, and train laymen to use these conversations at family dinners, church suppers, and various committee meetings.
4. Engage in a group experiment with various rituals and worship services, discuss the significance of dramatizing one's self-understanding, and demonstrate the renewed necessity for rituals in our time as seen against the backdrop of denominational histories.
5. Introduce the idea and contemporary necessity of the missional family through sermons and short courses in church school classes, and focus on covenants and the roles of man, woman, and child within the family.
6. Select a designated time period for the families of the congregation to experiment with new family rituals, make suggestions for ritual formats that each family can use daily, and make suggestions for family meeting agendas.
7. Initiate group conversations on the significance of the individual in which his gifts are lifted up, and signal events are discussed, suggesting the possibility of reflection upon these events' meaning through contemplation, meditation, and prayer.
8. Create a yearly construct for the solitary office in the Ecclesiola, organize volunteers to assemble the breviary, and collect the other solitary office materials; lead conversations about meditation, contemplation, and prayer, using the solitary charts.

I. DEVELOPING THE CLASSICAL LITURGY SENTENCES

1. LITURGICAL AWAKENING

The liturgical awakening of a congregation must communicate the symbology as arising from every man's life experiences, grounding him in history in such a way as to allow him to understand the liturgical changes in the past and in the future, and the context of liturgical participation as set by the articulation of the interior dynamics that occur in the midst of the worship event.

- a. *Functional symbology* causes the congregation to experience liturgical awakening through the symbols allowing them to deal with life as it is experienced; which requires that the members of the congregation make a decision about life, rehearse that stance, and point to the future possibilities.
- b. The *historical development* which is necessary for the liturgical awakening of the congregation should incorporate a common story about such development done consistently by whoever gives the witness, and should include the theological background of worship with a statement on historical perversions and gifts.
- c. Liturgical awakening demands *interior dynamics* which point out the mood of celebration, why the structure of worship is relevant, how it enables life's decisions to be made, and that participation in a basic, human rhythm motivates and grounds such decisions.
- d. Present times call for *futuristic trends* in the liturgical acting out of the Church's wisdom, pointing to a recapturing of the "cultic" act, new usage of art and music, creation of liturgical forms, and recovery of the "high celebration" aspect of worship.

3. EXPERIMENTAL SERVICES

Experimental services give a new form to the edge push of daily celebrational worship, and also incorporate experiments in discontinuity of time and space design into the traditional and second worship of the congregation; and they allow for the creation of new liturgies with a particular emphasis on the religious and secular dimensions of a man's life journey.

- a. *Daily worship*, which is discontinuous in time and place, which holds accountability for participation of the congregation, and in which the congregation images itself as self-consciously standing before the Mystery on behalf of all men, will be part of the experiment.
- b. The *second service* is the experimental edge of worship in which those who desire to participate can experiment with new imaginal forms and styles of worship; and can create liturgies, and assume a responsibility for the practical enablement of the service.
- c. *Special liturgies* for children and adults which ground the theology, and objectify the corporate and individual journeys of members of the congregation will be forged for solitary and corporate offices, and for special events and holidays.
- d. The congregation will participate in *secular experiments* in liturgical reformulation and will give form to special celebrations by creating appropriate liturgies for the celebration of the past and present historical and political events, graduations and promotions, cultural festivals and ur celebrations.

2. CORPORATE WORSHIP

Corporate worship can only occur when the whole congregation is enabled to participate self-consciously in the rehearsal of life; such intentional participation is aided by the rotating of assignments of multiple lay liturgists, by imaginal use of interior furnishings and re-mythologizing the worship decor, as well as the re-articulation of the liturgical theoretics through rational forms.

- a. *Congregational participation* is facilitated by being enabled to image its worship as totally corporate, demanding the conscious objective involvement of each in congregational prayers, antiphonal psalms, symbolic offerings, and songs accompanied by the bodily movement of the "dance" and rhythm instruments.
- b. *Multiple liturgists* enable corporate worship when they have received practical liturgical instruction after which they may fill roles as lay witness, lay reader, and passer of the Peace, symbolizing that those who profess the Christian faith act as priests to their neighbors.
- c. *Interior furnishings* such as the liturgical decor should be re-imaged to allow the congregation to re-appropriate their meaning, and should symbolize the Unsynonymous, and the world as the arena of authentic engagement, all of which serves to reinforce community cohesiveness.
- d. *Liturgical rationality* will enable full corporateness in worship by allowing the congregation to participate intentionally and is accomplished by use of a printed bulletin related to the liturgical year, a worship study construct, and visual aids such as wall charts and images.

4. MISSIONAL EUCHARIST

The congregation, in revitalizing its symbolic life on behalf of the mission, will focus on the Eucharist celebration as the primary symbol of its corporate humanness, grounded in the brokenness and possibility of human existence, and being held regularly with a frequency determined by consensus, will seek to enjoin an experimental simplification, identifying the meal as a celebration of mystery.

- a. *Rationale regularity* will apply to the Eucharist as a symbol of limitation and possibility; this schedule should be evaluated on a quarterly basis, perhaps to forge a new time design emerging from a re-imaged importance of the eucharistic meal.
- b. The *primary symbol* is the eucharistic meal as the focal point of the congregation's symbolic life, and should include a contextual statement at the beginning, the necessary elements, various trinitarian symbols, and a symbolic accountability by the congregation with accompanying absolution.
- c. The Eucharist is a way of *grounding humanness* by pointing to the universal fact that life is broken, but it is possible to receive life through acceptance of brokenness; and then sending participants out to share this fact with their brothers.
- d. *Experimental simplification* is necessary for the congregation to participate in the sacramental meal, and requires having a form to enable the participation in prayer, easily understood rubrics, clearly readable forms and symbolic elements which can be handled by the total groups.

I. DEVELOPING THE CLASSICAL LITURGY

The classical liturgy may be developed in awakening the congregation to its historical and celebrational function by emphasizing the corporate through congregational participation which would include theological and liturgical training with laymen being assigned to lead in worship; through the re-appropriation of traditional forms, particularly the Eucharist as the expression of the primary Mystery; all within the one structure of Christian worship, a process allowing every man to image his participation in all of life.

II. REAPPROPRIATING THE TRADITIONAL RITES SENTENCES

5. WEDDING CEREMONIES

The new family is seen as a missional unit of the church by reappropriating wedding ceremonies in a new context which should make clear that the vows are a covenant made first to God, then to the spouse and to the community by the publishing of the banns, an intentional pre-wedding celebration, dramatization of the marriage rite and a symbolic wedding reception.

- a. The first step, *publishing banns*, is missionally reinterpreting the rite of marriage; the couple meets with a representative group from the congregation to present its constitution, timeline and family symbol, followed by public reading of the banns.
- b. The *pre-wedding celebration* includes a dinner in which the couple is engaged in serious dialogue with the congregation, the rehearsal dinner where the couple rehearses its decision; and the rites of passage are celebrated in the bridal shower and the bachelor party.
- c. The *marriage rite* is the dramatization of the covenant made between a man and a woman, which is staged in an intentional setting and within a particular worship form, which enables congregational participation and is grounded in traditional symbols.
- d. The *wedding reception* upholds the significance of the new family through missional decor, the giving of a symbolic gift by the congregation, the claiming of promises, and the sending out of that couple to ground its life in mission.

7. PASSAGE RITES

The purpose of dramatizing the rite of passage in the local congregation is to delineate, contextualize and give recognition to the key events or turning points in a person's life, such as: birth, membership into the church, confirmation into the adulthood of the church, and other occasions which point to shifts in his relationship to the world.

- a. Rehumanizing rites of the *birth ritual* involve claiming the child's heritage and future through naming him, holding the significance of the new life in history, the church assuming responsibility by assigning Godparents and giving the parents charge of the child's care.
- b. Reinterpreting *church membership* to recover its significance requires a pre-rite decision, study of the dimensions of the church, discussion of intention and family covenanting, and making vows to the church which receives the new member and assumes responsibility for his life.
- c. The *confirmation rites* provide the way for youth to publicly and self-consciously confirm the decision to be the church that was made at their baptism; this shall include a context-broadening trip, after which they would be assigned missional tasks by the church.
- d. *Secondary passages* provide a way of marking significant events and turning points such as a vocational decision, the attainment of the age of majority, or the decision to leave home or be sent on a missional trip.

6. FUNERAL SERVICES

It is necessary to recover the occasion of death as a time for celebrating the deep significance of the totality of one's life by taking care of all death preparations beforehand, arranging the details of the burial, planning a symbolic celebration of the funeral for the family and the congregation, and handling the physical and spiritual needs of the family.

- a. *Death preparation* means re-creating the myth about death in our culture, writing of the will out of a new context, deciding the significance of the death within the family, and celebrating the funeral so that it meaningfully ritualizes a passing covenant with life.
- b. Careful preparation for *burial planning* should be done by seeing that arrangements are carefully made with all involved agencies, finances to cover the cost are set aside, the dead are properly disposed of and the last rites are significantly received.
- c. The *funeral service* should insure the participation of the congregation by the selection of significant songs they would sing, the careful choice of a celebrational theme, and the intentional articulation of the Word over the death that all present can affirm.
- d. *Family care* is carried out by having the family celebrate the meaning of death, visiting them with short courses prepared for the occasion, seeing that their immediate needs are cared for, and objectifying their grief so they can acknowledge the finality of death.

8. EXTENDED ORDINATION

As the laymen in the congregation understand themselves to be the concrete embodiment of the missional church, the rite of extended ordination functions as a means of discovering ordination anew, objectifying their decision to participate in the spirit community, enabling their decision to be the church in a specific vocational context, and helping them take responsibility for directing the local congregation.

- a. *Recovering election* means the congregation recovers its own understanding as the Elect by an objectifying procedural rationale, a rite articulating individual decisions, a rite of periodic rearticulation of such decisions, and a quarterly celebration where the congregation's election is rehearsed.
- b. *League decision* is the symbolic category of the decision to be part of the spirit community and is clarified by readings of the Masters, identifying comrades, ritualizing signs of such commitments, and performing personal rites to highlight decisional consciousness.
- c. *Secular commission* is the election of laymen to be the church within the secular community by enabling them with an operating image, having them write out a manifesto, assigning them by the corporate body, and symbolizing their decision by a secular ordination.
- d. The title *Secular Religious* is given to those laymen ordained through their own individual dedication to be the church, and who have been commissioned by a community rite with an articulated covenantal decision and who promise faithfully to recite the Solitary Office.

II. REAPPROPRIATING THE TRADITIONAL RITES

It is essential that the loss of the deep human significance found within the church be recovered; so, during the first year of the local congregation experiment the important ceremonies such as the wedding, the funeral service, rites of passage, and the extended ordination of the laymen be reappropriated as basic rites to be intentionally formed by including within them all a process of interpreting their dynamics, so that their human and eschatological significance is clearly understood by the attending congregation.

III. EMPOWERING THE CLASSICAL SYMBOLS SENTENCES

9. LITURGICAL TIME

Reappropriating all time as liturgical time enables the congregation to affirm the daily encounter with time as a dynamic that can free it for the task through re-creation of symbolic time, the recovery of the church year, and the emphasizing of each season, and the celebration of all life happenings as religious events.

- a. *Symbolic time* is an empowering force in the life of a local congregation when it requires a rehearsal of the daily schedule and the creation of a comprehensive time design which enables and reflects the missional task.
- b. The *church year* can be reappropriated through the exhibition of a rational construct master chart, use of symbolic colors for the total year, decor geared to the particular season, lectionary, and sermons witnessing to this invention of the church.
- c. *Liturgical seasons* within the total year construct are delineated by activities which freight the moods traditionally associated with these seasons and which rehearse the story through tactics such as fasting, feasting, giving, receiving of gifts, telling stories, and singing songs.
- d. *Religious celebrations* can be reappropriated through designing comprehensive constructs reflecting the whole arena of life, including global, national, local, and secular events; birth, struggle and death; as well as happenings related to the church and the particular congregation.

11. PRIMARY SYMBOLS

The primary symbols of Christianity are reclaimed as the key potentiating elements of the congregation through illuminating Jesus the Christ as the model for all humanness, reappropriating the cross as the call to cruciformity, enacting the Eucharist as the primal drama, and revitalizing the classical scriptures as the central self-conscious story of the people of God.

- a. The Eucharist is re-emphasized as the *primal drama* of the congregation through experimenting with a common meal, emphasizing the utter secularity of this act, offering prayers for the church and world, and using the common elements of bread and wine.
- b. The church's *eschatological hero*, Jesus the Christ, and his cosmic significance must be recovered and his life style appropriated by the local church through art form conversations, in which his contemporary relevance as the final possibility for life is lifted up.
- c. The *transparent cross* is that symbol which always points to the cruciform deed and which allows every man to celebrate his own death as an eschatological happening, and to participate in the continuing drama of the faith stance, thus reforming his context in the concrete happening of his life.
- d. The *classical scriptures* are revitalized as the traditional memory and eschatological vision of the church through uninterpreted public reading, use of the art form methodology in group conversation, a yearly lectionary, and a defined rationale for eschatological reading.

10. LITURGICAL SPACE

Reaffirming the intentional use of space as liturgical space through external architecture and its import to the community in mission, through interior formation and the reorganization of space, through a comprehensive tone and decor allowing a vision of what it is they are about as mission, is a tactic of reforming a humanizing symbolic context for life.

- a. The *external architecture* of the church reappropriates the symbolic power of the building by rehearsing the significance of specific historical symbols, by relating the building to the particular community and to the total mission, and by creating decor relative to the church sessions.
- b. The *interior formation* of sanctuaries reflects the total liturgical style of the church by emphasizing the world, Word, and Infinite through designating a liturgical east, centralizing chancels, furniture layouts forcing participants to meet their neighbors' gaze, and positioning liturgists at designated poles.
- c. *Missional decor* recreates the visual context within which the mission of the church is grounded and implemented through a world montage, murals depicting historical context, portraits of the saints past and present, and a comprehensive news bulletin board.
- d. A *comprehensive tone* is created through the use of art forms representative of all urs, encompassing the secular as well as the religious, reflecting all history of all peoples, and symbolizing the journey of the spirit which each man experiences.

12. SECONDARY SYMBOLS

The congregation is enabled to see its role as the people of God through its self-conscious participation in secondary symbols such as regular daily worship, the intentional use of meals affording a time for self-conscious dialogue, the creation of global and comprehensive symbols which remind it of its mission, and the invention of a common style.

- a. The congregation experiments self-consciously with the *daily office* which reflects the acts of every man's life, allows experimentation with the architectural design of worship in use of the public voice, and embodies the corporate and cultic dimension of the church's life.
- b. The *symbolic meals* are rediscovered as a continuing reminder of the primary symbol of the Eucharist through a call to self-conscious participation, a directed prayer, an intentional conversation, and a formal sending-out of all participants to the mission at hand.
- c. Experiments in *missional insignia* are incorporated into the congregation's life through the creation of symbols which point to all life relationships including global, church, family, and individual, and which serve as constant reminders of the congregation's chosen mission.
- d. The congregation experiments with inventing the modes of a *common style* which point to its life stance, including reinterpreting the role of traditional dress, creating a common pedagogical stance, holding periodic work days, and grounding this style in the missional family.

III. EMPOWERING THE CLASSICAL SYMBOLS

The empowering of the life-giving symbols of the church of Jesus Christ is accomplished through the reappropriation and honoring of these traditional symbols within every local congregation by understanding time as a resource which can be altered by recapturing the power of the traditional church calendar with charts, decor, and sermons; by using an intentional arrangement of space in church architecture and interior design; and by the dramatization of life through the use of secondary symbols.

IV. INTENTIONALIZING THE CELEBRATIONAL RITUALS
SENTENCES

13. RITUALIZED MEALS

Historically, the meal has been that time when men set a memorial context for the breaking of bread and has long been appropriated by the church as a secondary symbol, but which today can be reappropriated as a primary symbol of worship through opening and closing rituals and intentionally structured conversations that raise significant issues of concern in our lives.

- a. The *memorial context* for the meal, using means such as creative rituals, reminds the community of its common past, the immediate crises in which it finds itself involved on the global stage, and the consciousness of possibilities for the future.
- b. Through an *opening ritual* assembled participants corporately symbolize their existence in history as a unique group and care for their members by accounting for individuals, pronouncing the absolution, and praying on behalf of all men as they begin their meal.
- c. The *intentional conversation* is structured to hold the vision and the common task before the body, and is used during the meal with art form questions which pursue the life pattern through use of selected subjects and help develop qualities of leadership.
- d. The *closing rite* ends the meal by reflecting upon the significance of that conversation from which an imperative is placed on the group, and the body is sent out with a benediction to be about its task in the name of Christ.

15. FAMILY RITUALS

The accelerating pace of the 20th Century, plus the collapse of rural structures that characterized the 19th Century family, are raising the demand to restate the crucial significance of the family through symbolizing such events as anniversaries, addition of new members, send-out of individuals, and unexpected crisis events, so as to bring to self-consciousness the family's relationship to missional thrust.

- a. *Anniversary rituals* are key symbolic events which can be enacted through rehearsing the marriage covenant, holding up the uniqueness of the marriage and addressing possibilities for the future, closing with accountability before the covenant and absolution through the Word.
- b. *Family events* become significant through the use of rituals which dramatize the relationship of those events to the family as mission such as: special send-outs, meals and greetings, crucial decisions, missional accountability and family celebrations including birth and death.
- c. Through *family commissionings* the importance of planned family events are symbolized with the naming of their significance in rituals such as daily send-outs to appointed tasks, rites of passage, and accountability/absolution at weekly house church.
- d. In time of *special crises* a family ritual or office enables their covenantal re-decision to be mission as they gather to review the critical data, confess to the situation as it is, and receive the Word of absolution and possibility.

14. COLLEGIAL RITUALS

Since all groups have rituals they perform as a means of holding themselves aware of who they are and why they are in being, the local congregation does this by short office rituals that call it into being, the consistent use of various songs of the movement, and particular rituals during the time it meets as an *ecclesiola*.

- a. The *Geneva service* is a consistent rehearsal of the drama of life led by trained liturgists who select the various offices to be used, one of the approaches to worship being the free-form which calls for spontaneous prayers within the structure.
- b. In the *convocation ritual* those gathered together rehearse the circumstances that brought them to this point in history and dramatize the significance of their common mission in this more formal ritual that brings the process to self-consciousness through communal response.
- c. The congregation sings various *movement songs* that bring to mind their decision to be part of the spirit community in history, bring reflection to their own spirit deeps, help symbolize their common task, and place on them their missional demand.
- d. The power of the *ecclesiola ritual* from the opening to the closing is the transition of various parts of the meeting; thus bringing to consciousness the structures of celebration, solitary office, and significant happenings in the life of the group.

16. INDIVIDUAL RITUALS

Man, who shows up a solitary entity, realizes his uniqueness in the midst of those happenings which empower his life, making it essential to celebrate his existence and consciously create individual rituals for various anniversaries, key events in his family life, the sending-out of himself and other family members, and special crises that hold him present to all of life.

- a. The annual *birthday celebrations* ritualize one's entrance into life by recalling the past year, addressing a word about the gifts of the person, rejoicing in his existence and uniqueness, and pronouncing his life as good and whole, just as it is.
- b. *Signal events* in our lives are remembered as important happenings when we name those events and create their significance through self-conscious decision dramatized in examples that demonstrate their importance and hold before us the imperatives placed upon our lives through assignments.
- c. *Encounter signs* such as greetings and partings, have been for all people the manner of recognizing the presence of another and have particularly been a symbolic church ritual in sustaining one another in mission and pronouncing the Word about life.
- d. The *solitary office*, which enables intentional ritualization of depth humanness, should include the setting of the context, an explanation of the construct of the office, a brief statement giving permission to participate, and the use of an intentionally constructed breviary.

IV. INTENTIONALIZING THE CELEBRATIONAL RITUALS

The continuous flow of happenings which occur in life only take on lasting importance when we decide self-consciously to name them as significant events to celebrate our individual and corporate lives, and when we regularly participate in collegial, family, and individual rituals which hold the Christian community present to the everydayness of life, as well as the significance of all that is; thus bringing self-consciousness to ordinary and special events by dramatizing all of life in those particular occasions.

1. LITURGICAL AWAKENING

Functional Symbology

123 spirit movement songs
124 phillips new testament
143 musical instruments
143 corporate worship check list
211 religious studies/methods curriculum
213 worship seminar manual
221 worship bibliography

Historical Development

121 sample experimental liturgies
211 religious studies/methods curriculum
213 worship seminar manual
213 worship workshop construct
221 worship bibliography

Interior Dynamics

112 prayer charts
131 worship witness instruct
131 passing peace instruct
134 body gestures instruct
211 religious studies/methods curriculum
213 worship seminar manual
221 worship bibliography

121 sample witnesses
121 experimental liturgies
124 ur image signs and symbols
124 art form catalogue
141 a-v aids kits
141 religious studies/methods curriculum
213 worship seminar manual

2. CORPORATE WORSHIP

Congregation Participation

123 anthems and spirit songs
124 RSV phillips new testament
131 peace passing and gesture instruct
131 corporate rituals
211 religious studies/methods curriculum
213 worship seminar manual
222 "common worship"JWM

Multiple Liturgists

121 lectionary
121 witness instruct
124 RSV, Phillips new testament
131 vestments instruct
314 role assignment chart

Interior Furnishings

141 Audio visual aids
143 worship supplies checklist

Liturgical Rationality

112 worship symbol chart-ch.yr.
121 ch. year song/witness rationale
131 bulletin prep. instruct
133 seating designs
143 breviary
221 worship bibliography
313 liturgical calendar

3. EXPERIMENTAL SERVICES

Daily Worship

112 worship symbol chart,church year
121 daily offices
131 witness instruct
133 seating designs
143 corporate worship check list
211 religious studies/methods curriculum
314 role assignment chart

Second Service

121 witness instruct
123 spirit movement songs
132 solitary office
134 body gestures instruct
143 corporate worship checklist
312 collegium and ecclesiola constructs
314 role assignment chart

Special Liturgies

121 ur liturgies
121 genevas
121 matins and vespers
121 experimental liturgies
143 corporate worship checklist
144 solitary office kit
313 worship schedule

Secular Experiments

121 secular language liturgies
121 witness instruct
124 secular readings
134 body gestures instruct
141 a-v aids
143 corporate worship check list
211 religious studies/methods curriculum

4. MISSIONAL EUCHARIST

Rational Regularity

112 worship symbol chart,church year
121 song rationale church year
121 lectionary
143 breviary
121 common meal
121 witness (sermon) rationale
342 meal plan

Primary Symbol

124 R.S.V. Phillips new testament
124 banners and posters
133 seating designs
143 vestments
143 candles
143 gong

Grounding Humaness

111 ur image signs and symbols
121 witness[sermons]
123 spirit movement songs
124 contemporary anthems
143 banners and posters
232 conversation methodology instruct

Experimental Simplification

121 special celebrative rites
124 art form catalogue
143 corporate worship check list
213 worship workshop
213 timelines: house church
332 meal set-up design

II. REAPPROPRIATING THE TRADITIONAL RITES INSTRUMENTS

5. WEDDING CEREMONIES

Publishing Bans

- 313 ban timeline
- 323 wedding ban format

Pre-wedding Celebration

- 121 other culture wedding ritual
- 124 contemporary movie list
- 323 family constitution
- 334 family constitution instruct
- 334 family symbol instruct
- 334 personal manifesto guidelines

Marriage Rite

- 121 new wedding ritual model
- 121 claiming promises rituals
- 323 heritage objects and symbols
- 332 new wedding celebration model
- 333 covenant renewal instruct
- 334 personal vows guidelines
- 334 personal symbols

Wedding Reception

- 121 other culture wedding rituals
- 124 world photo display
- 124 contemporary paintings
- 323 missional send out
- 332 reception model
- 332 honeymoon journey model
- 342 food and wine

6. FUNERAL SERVICES

Death Preparations

- 121 extreme unction ritual
- 124 new second coming myth
- 221 death preparation read. list
- 223 other culture death stories
- 334 body donation model
- 334 personal manifesto guidelines
- 334 new will model

Burial Planning

- 121 extreme unction ritual
- 321 sample burial co-op rules
- 332 new funeral model
- 334 body preparation model
- 334 new family role defin. model
- 334 tombstone guidelines

Funeral Service

- 124 funeral readings
- 124 world photo display
- 124 contemporary paintings
- 133 symbolic bier
- 332 personal symbols guidelines
- 332 funeral celebration model
- 334 new will model

Family Care

- 121 extreme unction ritual
- 131 family worship model
- 312 family meeting model
- 323 visitation models
- 332 family care models
- 332 mourning model instruct
- 342 feast model

7. PASSAGE RITES

Birth Rituals

- 121 birth rituals from other cult.
- 332 new birth rite model:
 - birthstones
 - traditional costumes
 - list of baby names

Membership Classes

- 124 music and records
- 124 contemporary art work
- 124 contemporary movies list
- 221 biographies of church leaders
- 221 bibliography
- 223 church documents
- 333 intent'l membership ritual model

Confirmation Rites

- 131 new confirmation ritual instruct
- 234 confirmation curriculum model
- 234 intentional membership curriculum
- 333 test for confirmation
- 334 personal manifesto guidelines

Secondary Passages

- 214 conversation on passage
- 332 birth rites model
- 332 birthday celebration model
- 333 covenant renewal instruct
- 334 personal symbols guidelines
- 334 personal manifesto guidelines
- 342 food and wine

8. EXTENDED ORDINATION

Recovering Election

- 121 ritual of redecision
- 121 ritual of initial decision
- 332 ordination celebration inst.
- 333 renewed covenant instruct
- 333 test for ordination

League Decision

- 121 novice ritual
- 121 comrade ritual
- 121 iron man ritual
- 121 nothing ritual
- 221 Journey to the East
- 333 renewed covenant instruct
- 334 personal manifesto guidelines

Secular Commission

- 121 iron man ritual
- 124 traditional costumes
- 333 renewed covenant instruct

Secular Religious

- 121 iron man ritual
- 121 accountability ritual
- 121 community ritual
- 124 traditional costumes
- 124 contemporary paintings

9. LITURGICAL TIME	10. LITURGICAL SPACE	11. PRIMARY SYMBOLS	12. SECONDARY SYMBOLS
<p><i>Symbolic Time</i></p> <p>313 weekly family time line</p> <p>313 experimental discontinuity timel.</p> <p>313 one hour symbolic time formats</p>	<p><i>External Architecture</i></p> <p>133 edge architec. display instruct</p> <p>133 space design instruct</p>	<p><i>Primal Drama</i></p> <p>121 sample eucharist rites</p> <p>121 sample prayer sheets</p> <p>143 prayer book</p> <p>143 breviary</p> <p>214 formal conversations construct</p>	<p><i>Daily Office</i></p> <p>121 daily office forms</p> <p>121 liturgical form blueprint</p> <p>133 chair arrangem. instruct</p> <p>143 vestment field kit</p> <p>143 musical instruments</p>
<p><i>Church Year</i></p> <p>112 chart of dynamic rationale</p> <p>121 yearly lectionary</p> <p>121 witness rationale</p> <p>133 liturgical colors instruct</p> <p>143 corporate worship checklist</p> <p>143 rhythm instruments</p> <p>313 yearly calendar</p>	<p><i>Interior Formation</i></p> <p>133 comprehensive space plan</p> <p>143 decor construction check list</p> <p>143 portable field altar kit</p>	<p><i>Eschatological Hero</i></p> <p>143 breviary</p> <p>212 lecture construct</p> <p>214 formal conversations construct</p> <p>214 short course formats</p>	<p><i>Symbolic Meals</i></p> <p>111 eucharist symbols</p> <p>131 St. Teresa prayer instruct</p> <p>131 meal rite manual</p> <p>133 comprehensive space plan</p> <p>314 team assignment forms</p> <p>332 ur menu manual</p> <p>332 ur celebration planning manual</p>
<p><i>Liturgical Season</i></p> <p>121 witness rationale</p> <p>124 movie lectionary</p> <p>141 bulletin board</p> <p>143 symbolic gifts</p> <p>313 celebration calendar</p>	<p><i>Missional Decor</i></p> <p>111 movement symbols</p> <p>124 sculpture and paintings</p> <p>124 banners</p> <p>124 murals</p> <p>124 pictures and quotes of saints</p> <p>132 montage instruct</p> <p>142 decor making list</p>	<p><i>Transparent Cross</i></p> <p>111 transparent cross</p> <p>212 lecture construct</p> <p>214 formal conversations construct</p> <p>214 short course formats</p>	<p><i>Missional Insignia</i></p> <p>111 list of missional symbols</p> <p>113 rationale for display insig.</p> <p>142 construction materials</p>
<p><i>Religious Celebrations</i></p> <p>121 saints day rationale</p> <p>124 celebration artifacts ..</p>	<p><i>Comprehensive Tone</i></p> <p>124 record library</p> <p>124 list of global art forms</p> <p>133 guidelines for changing liturgical space</p>	<p><i>Classical Scriptures</i></p> <p>124 pictorial scripture</p> <p>124 scripture quotes</p> <p>143 breviary</p> <p>211 bible study plan</p> <p>214 formal conversations construct</p>	<p><i>Common Style</i></p> <p>323 family ritual chart</p> <p>332 symbolic clothing rationale</p>

IV. INTENTIONALIZING THE CELEBRATIONAL RITUALS
INSTRUMENTS

13. RITUALIZED MEALS

Memorial Context

- 114 parish grid
- 124 parish yearbook
- 133 global context decor manual
- 243 history items-photo-documents-list
- 313 church year chart
- 342 eucharist elements

Opening Ritual

- 121 accountability/absolu. ritual
- 123 spirit songs
- 124 hymns/song books
- 143 gong

Intentional Conversation

- 133 table art forms instruct
- 214 conversation context rationale
- 232 conversation methodology
- 243 conversation resources checklist
- 324 training model-novices/children

Closing Rite

- 121 collection of rituals

14. COLLEGIAL RITUALS

Geneva Service

- 121 collection of Genevas
- 121 accountab./absolution ritual
- 123 spirit songs
- 133 chair arrangement instruct
- 212 Geneva rationale lecture
- 313 Geneva service timeline

Convocation Rituals

- 111 common symbols
- 114 global grid
- 121 collection of rituals
- 124 ur objects
- 124 wall hangings
- 144 solitary office kit

Movement Songs

- 123 song sheets
- 124 hymn and songbooks
- 143 music instruments

Ecclesiola Ritual

- 121 collection of rituals
- 131 eucharist meal instruct
- 132 corporate solitary office
- 133 chair arrangement instruct
- 312 meeting structure for solitary, seminary, college

15. FAMILY RITUALS

Anniversary Rituals

- 121 accountability/absol. ritual
- 121 birth rituals
- 121 death rituals
- 121 wedding rituals
- 121 adoption rituals
- 123 spirit songs
- 124 hymn/song books

Family Events

- 111 symbolic insignia
- 121 birth rituals
- 121 death rituals
- 121 wedding rituals
- 121 adoption ritual
- 121 graduation/rites of passage
- 133 family symbol instruct

Family Commissioning

- 121 collection of rituals
- 121 accountability/absolution ritual
- 143 gong

Special Crises

- 121 family crises ritual
- 121 natural catastrophes ritual
- 121 accountability/absolution rit.

16. INDIVIDUAL RITUALS

Birthday Celebrations

- 123 birthday flower symb. instruct
- 124 hymns/song book
- 313 birthdate book
- 332 symbolic gifts guide

Signal Events

- 311 work day plan
- 332 honor-decisions celebration model

Encounter Signs

- 134 everyday greeting/going inst.
- 134 special greeting/going inst.

Solitary Office

- 144 eucharist and elements kit
- 144 list of saints
- 144 journal-breviary
- 144 montage-making kit

LOCAL CHURCH RESEARCH ASSEMBLY

Ecumenical Institute: Chicago
3444 West Congress Parkway
Chicago, Illinois 60624

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