

II. THE WEEK

B. FAMILY NIGHT



This section of the Order Life Guide includes some specific aids in maximizing the value of the Family Night and the Family Meeting. Many of these tools are taken directly from the CS3A course on the missional family. All have been tried out over many years and many nations.

Because we are a "Family Order", the structuring of family night is a basic symbol and a thermometer of our well-being. Family symbols and rituals, intentional curriculum, space design and planning of every dimension of the life of the corporate unit, whether single or couple families, is a significant part of our mission and not a matter for personal preference alone. Our Family Nights, as well as any other element of our common time design, is on behalf of society.

Basic to our understanding of the family are the concepts of covenant and mission. The family is a covenanted group. By that we mean that each member of the family and the family as a whole stands committed to the care and enablement of each other member. This commitment is unilateral in the first instance and does not operate as a mutual contract. The covenant, in this sense, is not breakable no matter what changes of circumstance may occur. One members' failures, or failures on the part of all the family members, do not relieve one of his or her own commitment. At the same time, the family commitment stands in relationship to one's covenant with God or the commitment to serve history as one becomes aware of the sociological and spirit needs of the time. That is to say, family life in our understanding is missional. It is not an end in itself but exists for the health and ordering of society at large. The tools included here are not for strengthening the family so much as for enabling the family to maximize its effectivity in serving the world.

The need for the family to be effective in this way is made clear by the present social contradiction of the nuclear family. The gap between generations, the loneliness of single individuals, the prevalence of child abuse on one hand and fear of youth on the other, the scatteredness and ineffectivity of the family in meeting the basic economic, political or cultural needs of its members make it a liability in contemporary society. We look to a time when the family will become a place of encouragement and nurture which supports each individual in the contribution they are called to make in society. We see the family as a team through which all may participate in society and all be trained in listening, in understanding and in participating for the sake of creating truly global citizens.

To this end, families will want to structure carefully not only the family night but all of the family time--before daily ritual, before evening meal and in Week Two - to balance the practices, the journeying and the enjoying dynamics. The practices include economic needs, basic training and physical care. Journeying includes family history, self-conscious reflection and accountability, and family to family and extended family relations. Enjoying includes sports and games, outings and trips, and relaxed conversation. The manner in which we structure this time together in the next five years may well determine whether we remain a family order or whether we become some other type of corporate group.

THE FAMILY COVENANT

The family covenant is, first of all, **ONTOLOGICAL**: a manifestation of the primary relationship to God, which exists regardless of the human being's acts, attitude or decision. It is, secondly, **PERSONAL**: a concretion of an individual's decision to live before all reality, and ultimately to that which lies beyond any human reality. It dramatizes that fact that life is decision: the decision to move radically away from childhood and to take responsibility totally for all of life. As Decision it is a fundamental declaration to relate to the constancy of the Other--in marriage as two people with or without children, or in marriage to the Church as a single person. The family covenant is, thirdly, **SOCIOLOGICAL**: a structure involving a multitude of relationships. Every human being brings ideas, complexity and creativity into any situation. Those who refuse to deal with the tension covenantal relationships hold, refuse Life itself...and the creativity of such relationships. The covenant is, finally, **UNCONDITIONAL**: open-ended and flexible in order to expand to include the newness of the future. It is manifest Freedom. The covenant is the foundation from which new patterns and forms are created. It lives and breathes with the spirit of birth, struggle and death. Only a covenant can contain the patience and steadfastness of the external mission and interior relationship. Genuine covenant is a fruit of Grace. It is a gift--undeserved and unmerited. It is the promise of profound life for those who stand in faith before the Lord of life and forge the future within the Covenant they are.

THE FAMILY MEETING	
PREPARATION	Meal with evening ritual: Journal--quote of the day (read aloud) Write/Draw reflection in own journal or write poem
PAST	<ol style="list-style-type: none"> 1. 3 events of past week (write down) 2. 3 people you have met (write down) 3. Share corporately 4. Talk about meaning of week (write in journal)
FUTURE	<ol style="list-style-type: none"> 5. 3 things plan to do this new week (write down) 6. 1 model you plan to build or an arena you plan to brood about (write down) 7. Share corporately and name the new week 8. Make practical home assignments
ACCOUNTABILITY	Faithfulness to Covenant as Family YES/NO
EVENT	A decisional occasion for the family

This format is designed to be used as an individual family or as more than one-in-the-family grouping. It can be used in private or public spaces with ease. It uses the individual's journal for writing, as a basic tool. In case of more than one member of the family a special family journal might be created for these evenings, or journals for each member of the family. Children can be encouraged in this exercise by drawing or writing their responses on pages for the family journal, or by the parent writing down their responses, or into their individual journals. On occasions where single families are sharing an evening together they are encouraged to hold their family meetings together. This can be a great occasion.

- OUR FOUNDATIONAL UNDERSTANDINGS RE: BEING A FAMILY ORDER WITH CHILDREN -

1. My children belong to God, only, not to me.
2. My family was created to perform a missional task in history for the sake of addressing innocent suffering in the world -- not for the sake of raising children.
3. My children can participate in the mission of the family as the revolutionary elite -- on their own -- not as a footnote to my mission.
4. My only question is what values, models, styles, wisdom, practices I choose to impose upon my children -- it is never a question of "whether" I impose.

If I love my kids I must be a prophet; I must anticipate what will be needed 25 years from now, and equip them to participate responsibly.

It boils down to the question, "What do I decide must be on my kids tombstones?"

I dare not be guilty at having chosen this life for my kids. If I decide it's historically necessary to live as a family in this Order, it is all good, not part.

5. I have decided to use my children as an experiment on behalf of the present, for the sake of the future.

I determine in the present, by calling into question inadequate life styles and simultaneously experimenting with decisional forms that will radically alter society's patterns.

To say "my kids must have the opportunity to live a normal life" is to say, "there's a beautiful universe next door which I stoically resist, but my kids shouldn't have to."

6. In baptism I dramatically affirmed the giving away of my children to the church, as symbolized by their godparents. From that time on the Church has had all the right in the world to decide about their lives. If I didn't intend this, I ought to get them un-baptized.
7. I am interested in developing creative youth, but know that that creativity only comes in the radical tension, comparable to the birth experience, of grappling with the global contradiction, the moral issue of our times.

8. Imaginal education is the basis of our philosophy of methods. It is directed toward image change, not gimmickry or entertainment. It is never a relief from the way life is. It is always structured in relation to RSI, the bedrock of our understanding of what constitutes humanness.

9. The spiral curriculum is the means by which what is true for all human life can be made available to all ages.

My kids need to know, experience and decide about what I know, experience and decide about. The spiral curriculum is the means by which that is possible.

10. To educate is to "call forth". We understand that calling forth as awakenment to the radical possibilities within the most comprehensive, and the engagement of hope-filled human life in intentional, focused service.

In this light, an assignment to phase one is never an "enablement assignment. It is a pedagogy assignment, the effective results of which have profound significance.

11. Our global society's survival depends upon the transforming of children into adults. Our youth's training by us ensures that the innovations of the future will have the benefit of the wisdom of the past. Our sponsorship of the next generation is crucial to the historical continuity of the Church and the revolutionary movement of renewal within it.

12. Our curriculum is geared to prepare our children to lay their lives down, to die for society.

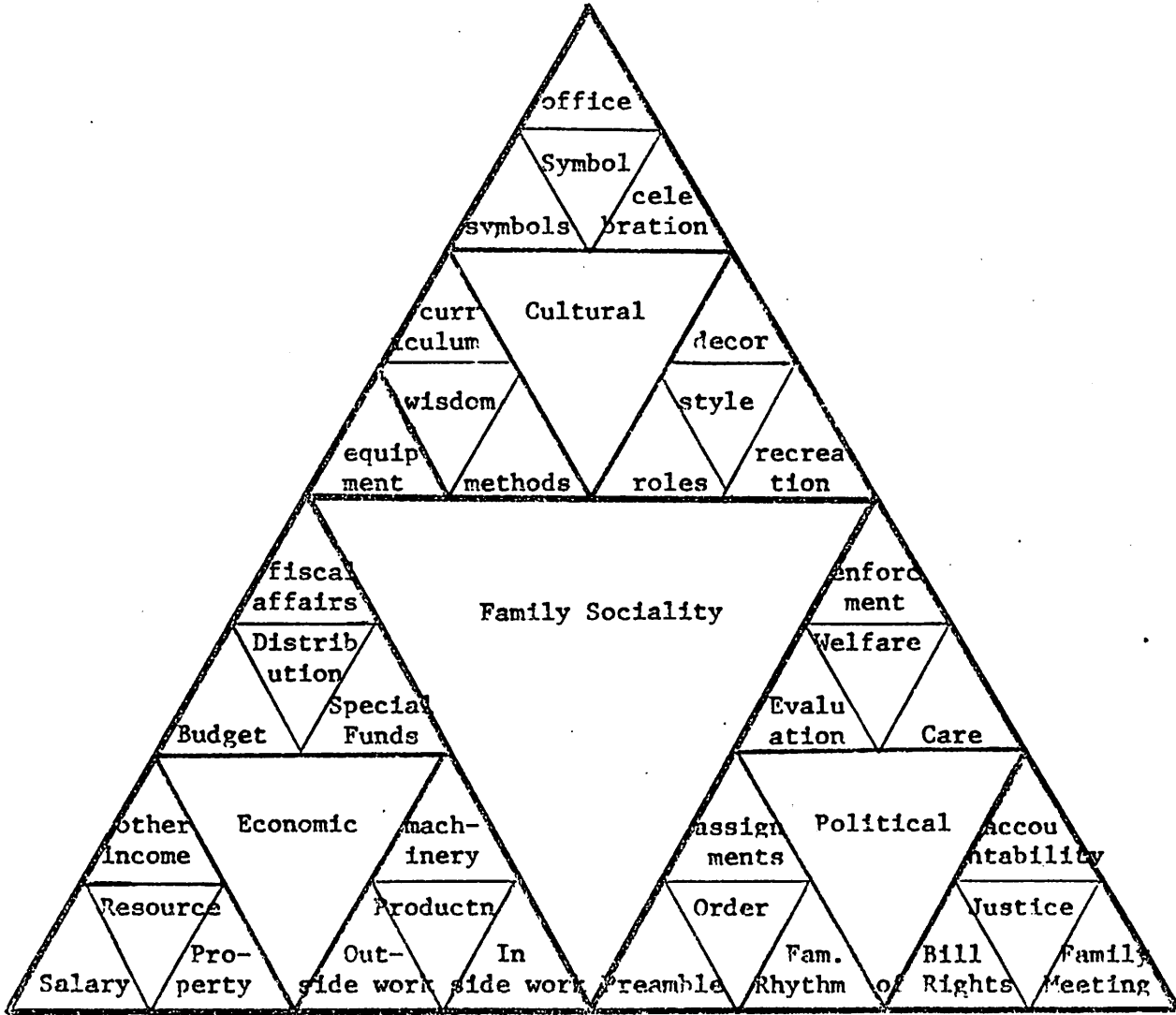
When I ^{become} squeamish I must ask myself, "If I have decided that's necessary for me, why not prepare my children to make the same decision?"

13. Kierkegaard wrote, "The task of every family is to raise its children as good Jews -- obedient to the law -- until such time as grace strikes."

If my patience wears thin, and I cease demanding obedience, I may deprive my ~~ch~~ of ever experiencing that happening.

14. Care for the phase one of the globe must be structural care. One-to-one relationships are inadequate for effectively and comprehensively delivering training to all the people. What I decide to do with my kids, what we decide to do with our kids, is relevant only as it creates structures of care, training, development for phase one across the globe.

15. My children's early self-consciousness and lucidity is not synonymous to wisdom. I must decide what it means to foundationally equip them for the future.



THE MISSIONAL FAMILY WORKSHOPS

1. Covenant Seminar	2. Political Workshop	3. Economic Workshop	4. Cultural Workshop
Marriage Ceremony	BP and Timeline	Resources & Tasks	Family Curriculum
Rehearsal Dinner	Family Rule		Family Style
	Constitution, Preamble	Family Budget	Family Symbol & Story

Workshop 2 Procedures

Songs

- Rite: L. We are called to build the earth.
C. We labor on behalf of all mankind.
L. Amen.
C. Amen.

FAMILY MISSION AND POLITY

I. FAMILY MISSIONAL PLAN		II. FAMILY RULE		III. CONSTITUTIONAL PREAMBLE		
600		1710		1740		1830
Assignment & individual work on task & time-line	Family 4 year battle plan	Corporate reflection on mission & time-line	Operating Presuppositions	Changes in style indicatd	Individual family work on preamble	corporate sharing and reflection
25	15	30	15	15	20	30
70 min		30 min		50 min		

I. THE FAMILY MISSIONAL PLAN

- 40 min
1. Working individually - (Use Worksheet 1)
 - a. write a paragraph on where your family is called to be a missional cadre and what it is called to do.
 - b. lay out a time-line of your life from birth to death, indicating the main events that have happened and will happen, where you will be and what you will be working at.
 - c. lower on the same page draw a shortened form of this line, beginning with the constituting of your family (or missional covenant) and indicating what and where and on behalf of what your family will be engaged.
 2. Now move into family groups (~~members of an Order act as a family~~) and lay out a four year battleplan consisting of the missional objectives of your family as a whole and the steps and strategies for achieving them.
 3. Meet as a total body and have one or two share their paragraph and time-lines. Have two families put their 4 year battle plan on the board.
 4. Discuss what they learned about family life as they did this work? about their own family. What is the mission presupposed here?

II. THE FAMILY RULE

1. As a total body, ask what are the operating presuppositions of your family re time, task, life style, etc. Write down answers individually.
2. How is accountability held in your family? What happens when someone doesn't fulfill his role? How does your family give absolution actually?

Workshop 2 Procedures (contd)

30 min

3. If you were going to create a rule for your family what kind of things would be in it? List these on the board. What other arenas would have to be considered?
4. What changes in your family discipline are required if you are to fulfill the timeline you decided on earlier?
Share these and general reflections on this section.

III. PREAMBLE TO A CONSTITUTION

(Use Worksheet 2)

50 min

1. Working as family units, write a preamble to your family's constitution stating:
 - a. who you are as a family at this time in history
 - b. what task you are about as a family
 - c. what is the basis of your covenant, what ties you together
 - d. what is the final objective of your family
 - e. what roles you play and in what way you support each other
 - f. how decisions are to be made
2. Meet back as a total group and have two or three families write their preambles on the board.
 - a. While this is going on ask what are the five structural problems of families today
 - b. What are the roles of men, women, children in your family. How changing?
 - c. How are decisions made in your family? How adaptable is this process for the changes that are coming in the future?
3. Read several preambles, one at a time:
 - a. what is this family's self-understanding?
 - b. what is its vocation, relation to the church?
 - c. What is left out that you would include?
 - d. If you were to re-write, what emphasis would you place on what section now?
 - e. How do these constitutions deal with the political malaise of the family? (If necessary review what has been said in the lecture.)
4. Spin briefly on radical change self-consciousness brings to family life.

Workshop 2

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L

E. Where and doing what is your family called to be a missional cadre?

F. & G. Lay out timeline of your life, of your family.

Self	Birth Death
------	----------------------------------------------------

Family	"Birth" Death
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A
S
F
A
M
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Y

H. Lay out a four year battleplan for your family.

This Year	Year Two	Year Three	Year Four

a. Who are you as a family now in history?	b. what task are you about as a family?	c. what is the basis of your covenant?	d. what is the final objective as family?

e. Family Roles (10 min)			f. Decision-Making Process (10 min)
The Male Role	The Female Role	The Child Role	

E. The Preamble to the Family Constitution (20 min)

F
A
M
I
L
Y

WEEK II

THE MISSIONAL FAMILY

CS III A

FRIDAY
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Workshop 3 Procedures

Songs

- Rite: I. We are called to build the earth.
C. We labor on behalf of all mankind.
L. Amen.
C. Amen.

ECONOMIC DIMENSION OF THE MISSIONAL FAMILY

THE ECONOMIC CONTEXT

THE FAMILY BUDGET

0900

0955

1130

Family Resources & Jobs	Economic Issues and Assignments	Individual & Family Work	Economic Priorities	Budget Evaluation
25	30	30	10	55
55 min		25 min		

I. REVIEW YESTERDAY'S WORK

10 min

1. What do you remember from our work in the Family course yesterday?
2. What struck you as the most important insight into the role of your family?

II. ECONOMIC CONTEXT - Now let's look at the resources at your family's disposal.

45 min

1. Individually, using Worksheet 3:
 - a. list the family resources in time, gifts, and abilities of members.
 - b. list five jobs assigned to each member of your family.
 - c. List five structural economic problems of your family.
2. Put several lists on the board and compare them.
 - a. how do you decide what jobs are to be done by whom?
 - b. how do these jobs compare with your roles listed yesterday?
 - c. how much of your total resources are now engaged in mission?
 - d. what are the jobs of children? what do they need?
 - e. how can each contribute to the financial support of the mission, the time demand? the creativity demand?
3. What does this tell you about your family and what new possibilities do you see now?

for what?

III. THE FAMILY BUDGET - As a sample of total participation let us look at family budgets, using Worksheet 4

1. As a family fill in the model budget sheet with the percentage of your total income that you spend in each arena.
2. List three arenas in which your family is experiencing economic tyranny.

Workshop 3 Procedures (continued)

95 min

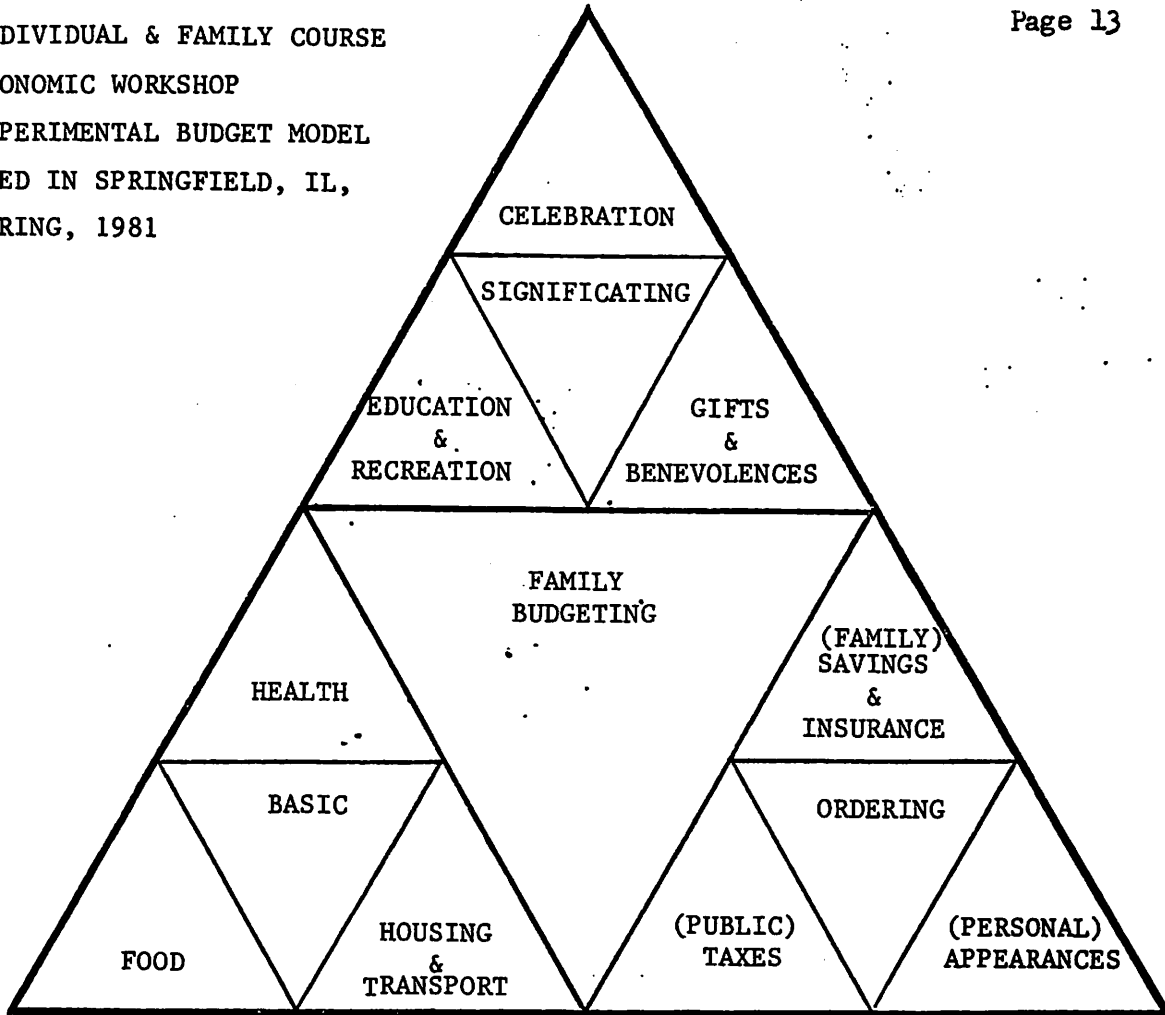
3. What is your family's priority system for spending money?
4. Share several budget's: (Have the budget form already drawn on the board and have five families put up their percentages while the rest discuss economic tyranny and family priorities) Compare budgets using the following questions:
 - a. what do these budgets tell you?
 - b. If you had to reduce your budget by half how would your percentages shift. Be sure everyone struggles with answering this.
 - c. If you received \$25,000 more a year, how would your percentages shift?
 - d. Where do you spend first? What happens to surplus? How does this fit with what you've said about your spending priorities, your family mission?
 - f. What single shift in your budget would most symbolise missional economic reordering?
 - g. What would be your first several steps in creating that sign?
5. Once you are self-conscious about your budget and that there are no fixed expenditures, you are free to engage all your resources on behalf of your one mission in history.

THE ECONOMIC WORKSHOP

		FAMILY JOBS (20 minutes)					
I N D I V I D U A L	Members	Father	Mother	Child 1	Child 2	Child 3	
	R	time					
	E	gifts					
	S	money					
	O	wisdom					
U	other						
R	1						
C	2						
E	3						
S	4						
S	5						
	Structural Economic Problems	1.	2.	3.	4.	5.	

T H E F A M I L Y	THE MODEL BUDGET Do on worksheet 4 (30 minutes)		
	AREAS OF ECONOMIC TYRANNY (5 minutes)		
	1.	2.	3.
	E. SPENDING PRIORITIES (5 minutes)		

INDIVIDUAL & FAMILY COURSE
ECONOMIC WORKSHOP
EXPERIMENTAL BUDGET MODEL
USED IN SPRINGFIELD, IL,
SPRING, 1981



The traditional workshop procedures were followed, with this triangular model substituting for the usual rectangular boxes. Also, in an attempt to honor both the time and space (\$) dimensions of the economic, we had the participants budget their time as well as their money. Then we took away and gave back time in a similar manner as is done with money. Participants with a broad range of characteristics (e.g., youth, single and married elders, etc.) were able to grasp this model and work with it meaningfully.

WEEK III

THE MISSIONAL FAMILY

FRIDAY

CS III A

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Workshop 4 Procedures

Songs

- Rite: L. We are called to build the earth.
 C. We labor on behalf of all mankind.
 L. Amen.
 C. Amen.

THE CULTURAL DIMENSION OF THE FAMILY

FAMILY CURRICULUM		STYLE	FAMILY SYMBOL	
1600		1700	1730	1830
Individual and Family Work	Corporate Reflection	Family Style	Family Story, Symbol & Decor	Corporate Analysis and final reflection
30	30	30	40	20
60 min		30 min	60 min	

I. REVIEW AND OPENING SPIN

- 10 min
1. Have one person read his family preamble.
 2. Have another one or two spin on what they had learned about family finance.
 3. Ask what all this has to do with the marriage covenant as discussed yesterday morning.
 4. Now we turn to the cultural dimension; what more is required to enable a family in mission?

II. THE FAMILY CURRICULUM applies to all members of a family, not just children.

- 50 min
1. Individually or as families list on Worksheet 5:
 - a. What an individual will need to know to live in 2001: what useful skills, accumulated knowledge, final meaning.
 - b. How are these best learned? what experiences, surroundings, equipment, friends, etc.
 - c. How does this enable the missional intent outlined yesterday?
 - d. Lay out a plan for a year's education for your family including study, celebration, travel, tasks, encounters, etc.
 2. Gather as a total body and have two or three put up their year's plan. Ask
 - a. what issues this curriculum would deal with, what issues it would raise.
 - b. is this curriculum practical, is it enabling to the expressed intent of the family, how will it enable living futuristically?
 - c. how would your family be different after following this curriculum for a year?
 - d. What are the issues that these curriculae deal with?

Workshop 4 Procedures (contd.)

III. THE FAMILY STYLE

30 min.

1. In view of your expressed mission and your locale and time, what are the distinguishing features of your family's style that are called for?
2. What does this say about the style of your home, the guests you invite?
3. What about the clothing you wear, the type of language you use?
4. How does your family become a symbol of the missional life style? What is your stance re the community? the world?

IV. THE FAMILY SYMBOL

(Use Worksheet 6)

40 min.

1. Individually write a story of your family's origin and role in history.
 - a. On the basis of this story select a motto that would serve your family for the next hundred years as the "I Serve" motto has served the Prince of Wales, etc.
 - b. Create an adequate ritual to hold your family's image of its mission in succinct poetry.
 - c. Design a family symbol or coat of arms that holds visually what your family is and is about.
 - d. Write a paragraph on what you intend to do with the symbols and decor in your home. How do you allow them to serve the mission also without being in any way barren, pietistic or cold?
2. Have each family put up their symbol on large paper in color on one wall of the seminar room.
 - a. what do you see? where are there similarities? choose one not your own and tell a story about it.
 - b. listen to several paragraphs on decor and its role. What would you add? What mundane events, things, pictures, have become symbols for your family?
 - c. What difference does it make what decor you choose for your home?
 - d. who are some of the famous families of history.? What was there symbol? what were they famous for? who are your children's heroes, your families ideals? what does that say about you and determine who you are?

V. SUMMARY REFLECTION

5 min.

1. We began with covenant and dealt with the political, economic and cultural dimensions of the family.
 2. What is the issue for church families today?
 3. what is the key issue your family has to deal with?
 4. what are the arenas in which you feel we should have spent more time, in which you will be continuing to brood?
- To decide to be a family today is to decide to be different from the masses of man. What does it mean to make that decision not in reaction to the current trend but as a strategic missional manoeuvre?

THE FAMILY CURRICULUM

a. What is needed to know to live effectively in 2001

Useful Skills	Accumulated Knowledge	Final Meaning

b. Means of enabling learning

experiences	surroundings	equipment	contacts	other

c. How this relates to missional intent:

d. One Year Family Curriculum

Jan	Feb	March	April	May	June	July	Aug	Sept	Oct	Nov	Dec

FAMILY RITUAL:

FAMILY SYMBOL:

INTENT OF DECOR:

FAMILY MOTTO:

FAMILY STORY:

EMERGING GENERATION FORMATION

Through:

Limits

Possibility

Freedom

Corporate
Responsibility

Towards:

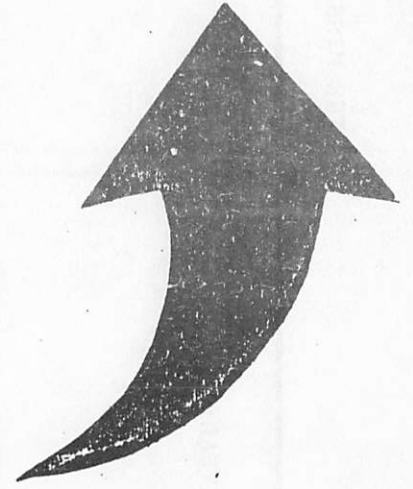
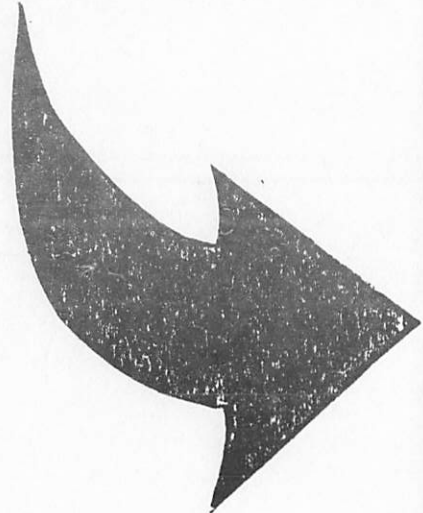
Covenantal Discipline

Transestablishment
Style

Methodological
Prowess

Global Servanthood

	0 - 4	5	6 - 10	11						
MODE OF PARTICIPATION	IMAGINATION		PREPARATION							
	APPROPRIATION		INTERIORIZATION							
FORMATION INTENT	SELFHOOD and WORLD VIEW	SOCIALITY and DISCIPLINE	WISDOM and SKILLS	VISION and STYLE						
PROGRAMMATIC RESPONSE	THE PRESCHOOL	THE KINDER-SCHOOL	THE EMERGING GENERATION	THE RELIGIOUS HOUSE						
SUMMER INTENSIFICATION	SUMMER CAMP			RITE of PASSAGE						
CURRICULUM THRUST	IMAGINAL EDUCATION	COURAGE TO BE		CORE CURRICULUM	STYLE ODYSSEY					
	BASIC	ATHLETIC	ACADEMIC	ARTISTIC	ADVENTURE	RELIGIOUS STUDIES	ADULT STRUCTURES	E.G. PRIORSHIP	PERSONAL STYLE	FUTURE BROODING
	RELATIONAL					CULTURAL STUDIES				
	PSYCHOLOGICAL					SOCIAL METHODS				
	IMAGINAL					SPIRIT METHODS				



Example of Phenomenologizing a Celebration.

- I. Living the Moment. There is no way to understand a celebration fully from the spectator's stand. Take part in as much of the festivity as possible. eg. for carnival, dress up, go into the streets, share the special food, etc. Do not try to hold your own version in the house without participating in local observances.
- II. Reliving the Moment in Reflection. Keep notes, art form individually and corporately the whole experience before reading textbook answers. At the interpretive and existential level, attempt to imagine the experience as it was first devised, how it was begun, why it was maintained, what it has to do with history and with humanness. Relate to contemporary events and traumas. What is the current edge of struggle and insight in the same arena of life.
- III. Transform the event into culture.
 - 1) what other experience has had the same "feel"? what celebrations? what private experiences?
 - 2) how does this weave into a pattern of life? what events, moods, seasons precede and follow? what is the residue in the lives of the community, the culture as a whole? eg. is there an abandonment in every day living? is there a renunciation of pleasure the rest of the year?
 - 3) what sort of "life world" does it typify. What is the need for this in our shared life world?
 - 4) In the understanding that celebrations continue as long as they point to an encounter with the Mystery that cannot be rationalised away, (the hunt no longer was the basis for a dramatic ritual after the agricultural revolution removed some of the sense of contingency and fear of the earthier age) what is the sense of mystery, the encounter with the other that keeps this celebration in being? How else might you enact, depict this encounter?
 - 5) Look at the symbols used: the visual symbols, symbolic gestures, symbolic language. What further insight do they present?
 - 6) What is the topography of life they suggest? Do the other world categories: land, river, mountain, sea communicate? If not, what?
 7. Finally describe the Ultimate Reality represented in this celebration and give it a name. What is the traditional name, the secular social name? How do they inform you as to the the final reality of life?
 - 8) How will you keep this aspect of life alive and vibrant in your own life world? in our corporate life in between celebrations?

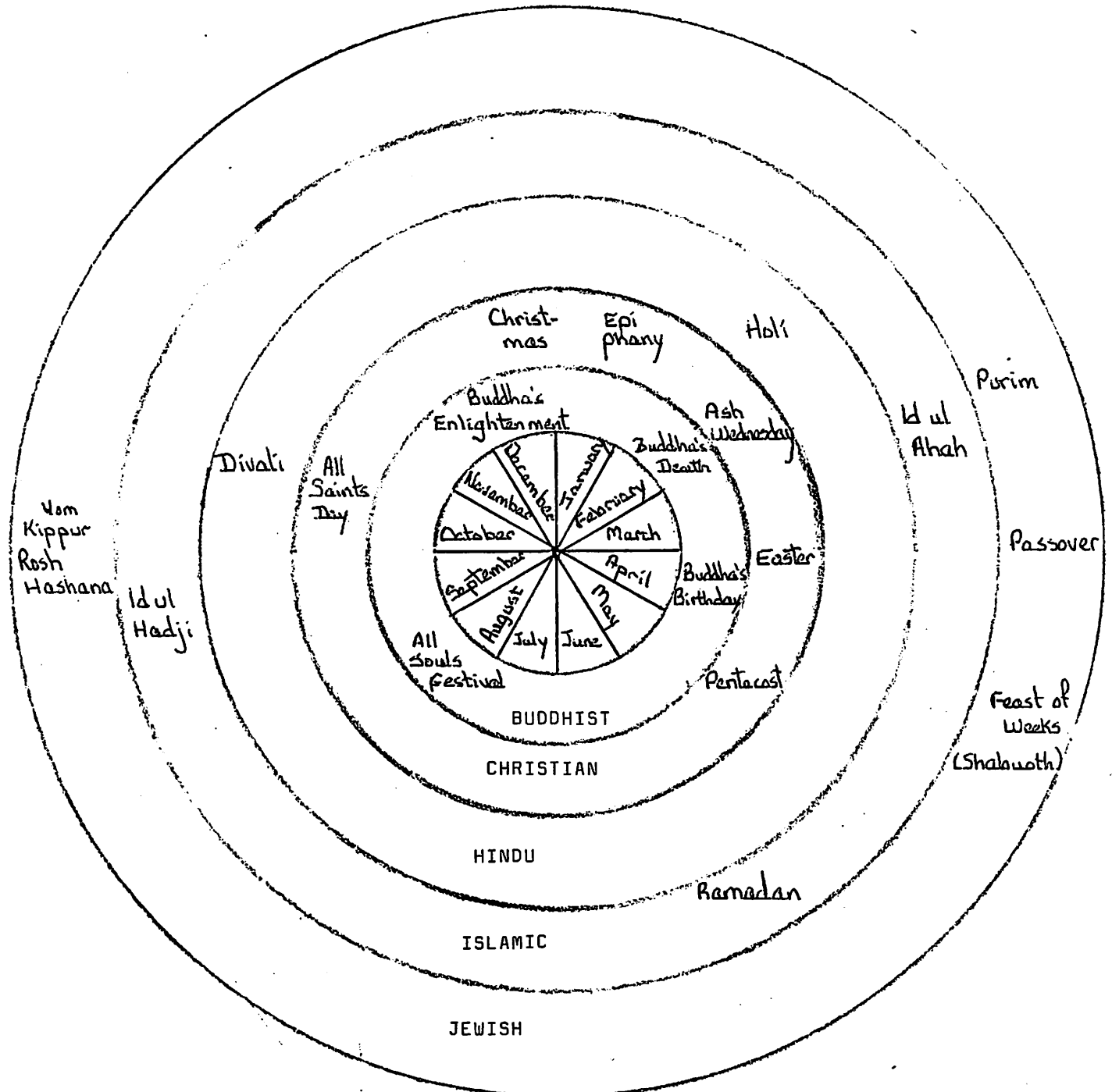
C. GLOBAL CELEBRATION CALENDAR

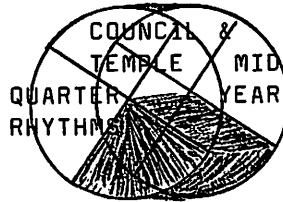
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	what	when	remembering	enacting	visioning
B U D D H I S T	Vesak	c. April 8	the sacrificial life of Buddha, his birth + life	offering of rice, fruits parades of light to temple rain of tea	age of no desire and so no suffering
	All Souls' Festival	c. August 15	remembering the dead	liberate unquiet spirits of unburied by fire, pray	eternal peace of nirvana
	Bodhi	c. Dec. 8	Buddha's enlightenment under the Bo tree	white robes, pilgrimage to Bodh-Gaya	freedom from desiring through renunciation
	Buddha's Death	c. Feb. 15	Buddha's final attainment of Nirvana	visit to reclining Buddha	stopping the endless cycle of reincarnation
C H R I S T I A N	Christmas	Dec. 25	God's intervention in history bringing health to all	visit to creche with gifts for Christ child	rule of peace and goodwill on earth
	Epiphany	Jan. 6	the decision to share the Good News with all nations	sharing light	good news reaching to all people
	Ash Wednesday	Feb/March	remembering death & call to cruciformity in Jesus	marking with ashes and reminder of death	self-consciousness to contingency
	Good Friday	March/April	the death of Jesus on the cross	parade of cross through the streets. Mourning.	victory of meekness over evil
	Easter	March/April	the resurrection of Jesus from the grave	new clothes, sunrise service	eschatological hope of Eternal life
	Pentecost	May/June	the coming of the Holy Spirit, God within believers	wearing red; petals + flames descending	humanness as freedom within; co-creativity with God
	All Saints	Nov. 1	gratitude for parents in the faith, martyrs	prayers, candles of vigil	unity of all human life in representational League
H I N D U	Dhivali	November	victory of good over evil	variety of sweet & sour food, dance of lights	projecting experiences to be shared in new year
	Holi	January/February	victory over tyranny	pour colored water over each other	projecting different joys with different colors
I S L A M I C	Ramadan	June/July	Mohammed's trek thru the desert with the Koran	share in Mohammed's life by fasting in daylight	Put devil in chains
	Idul Hadji	Sept/Oct	Mohammed's journey to Mecca	Feast following the annual pilgrimage to Mecca	unity of all mankind under Allah
	Idul Ahah	Feb/ March	the duty of almsgiving: one of the 5 pillars of Islam	sharing goods with poor	unity of all under Allah
	Idul Fitri	July	"normal" life that is not fasting	Feast after fast of Ramadan; gift giving	expansive goodwill to all
J E W I S H	Rosh Hashanah	September	God's judgement on all; New Year	eat bread + apples dipped in honey; cast sin in water	promise of justice on earth
	Yom Kippur (Day of Atonement)	Sept/October	Israel's waywardness and God's mercy	24 hour fast; weighing life, repentance	restored relations between man + God
	Passover	March/April	Deliverance from slavery in Egypt at Red Sea	destroy leavened food + Seder meal (unleavened)	coming of Messiah to be announced by Elijah
	Shabuoth	May/June	Receiving the Ten Commandments thru Moses	confirmation of boys and girls	reign of law

This chart shows the proximity of the celebrations. Because some are dated on the solar or Gregorian calendar and some the lunar calendar, their relationship to each other varies over time. Local calendars are the best source for local schedules of celebrations and for national holidays. We recommend these be celebrated only on the initiation of the local people, in the mode in which they recommend, but with the intent to phenomenologize and transparentize the aspect of humanness which is being celebrated.





The celebrations of the great cultures are built on events which directly or indirectly stunned the consciousness of people, leading them to ponder over the nature of humanness. They were, if you will, lures to profound living. Traditional celebrations regain this power to transform life when they are experienced and contemporized or as one writer puts it, "when they become simultaneous with living."

A great milestone of our journey was marked when we discovered the phenomenological grounds of the Christian year and the pedagogical nature of the liturgies which developed around it. The task of phenomenologizing all the other celebrations of the great religions remains to be done. This involves several overlays of seasonal moods, historic events and the resultant customs. It will be recalled that all rituals created around such events include experiences and learnings a community is anxious not to forget and a vision of the future which calls for a mighty leap as well as the immediacy of the moment. The task of the ritual guide is to bleed the meaning out of the lived moment: to see the layer upon layer of human experience and consciousness. Steps in this task are:

- 1) LIVING THE MOMENT. Giving full attention to the local celebration in all its dimensions and participating in it with creativity.
- 2) RELIVING THE MOMENT IN REFLECTION. This includes relating the event to the Other World chart and to the historic journey of humankind. I.e., experiencing the event as it was originally experienced by our cultural ancestors, passing over into the universal and the unique aspects of the encounter. This involves intuitions and sensitivities as well as a rational process: the smell, taste excitement, conscious and unconscious reactions to the total encounter and the total group.
- 3) TRANSFORMING THE EVENT INTO CULTURE. Ross Snyder, in his excellent book, Contemporary Celebration, uses this category to mean something like what we mean by 'transposition'. It has to do with the interpretive level of experience. Snyder suggests it is best done by:
 - a) recognizing patterns and life energies involved.
 - b) Naming the kind of experience and the kind of world view it entails.
 - c) giving artistic form to that understanding in music, decor, poetry, drama, etc.
 - d) allowing these artforms to come into direct dialogue with the symbols and meanings of the celebration as your rationality and intuition grasp them.
 - e) discerning the habitat of the celebration and how it may be part of your constant spirit topography.
 - f) naming again the nature of Being manifest in this celebration. In a sense, the intent here is to build the world anew for this existential moment. This is done through an interweaving of what is now happening with previous events toward the discerning of a pattern determined by the future now present as possibility. The example on the last page should help elucidate this method.

Celebration may be a form of ritual, a dramatic performance through which we act out the life understanding that is consistent with, but not limited to, our rational grasp of existence and so is open to change. Social celebrations, like the daily ritual, include confession, thanksgiving and dedication in varying degrees of secular clarity. By allowing the acting out of hostility in violent physical exertion (as at Holi or the Memorial Day baseball game), the groups anger is drained off and reconciliation and reunification can be experienced. Exchange of gifts, elaborate feasts, decorations, special dress, are all affirmations of life and therefore can be classified as thanksgiving. The acts of hosting, preparing, and engaging are acts of compassion and forgiveness. These are all inherent in the structure of celebration even though it is obviously not automatically manifest.

Religious celebrations are always a form of social pedagogy as well as a very practical way of re-creating community and of regulating environment. What we foretaste tends not to overwhelm.

THE DAILY OFFICE OF THE ECUMENICAL INSTITUTE
THE SACRAMENT OF BAPTISM

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 DAILY OFFICE OF THE ECUMENICAL INSTITUTE
THE SACRAMENT OF BAPTISM

THE PRELUDE

*The Community gathers in silence rising at the second gong,
as the Liturgists process, kneeling at the third gong, then ris-
ing 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
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Turning aside from Thy commandments and ordinances.

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pass 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.

At the peal, the Community is seated.

HERE SHALL THE APPOINTED WITNESS BE OFFERED

the witness

At the peal, the Community rises facing the table.

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

At the peal, the Community faces the East.

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

the creed

THE VERSICLE

At the peal, the Community faces the table.

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

Bishop or pastor steps forward here.

- M. Let those who are to be baptised be brought forward at this time.

THE ACT OF OFFERING

At the peal, the Community is seated

M. Brothers & Sisters of the household of faith, Baptism is a sacrament established in the practice of the Universal Church as a sign of the Forgiveness of Sin and the Union with Christ. Not only self-conscious individuals but whole families participate in the household of faith. We, therefore, on behalf of *this child*, address the following questions to the godparents and to all here assembled.

the statement

HERE SHALL THE MINISTER ADDRESS THE FOLLOWING QUESTIONS TO THE GODPARENTS.

Question: Do you, on behalf of *this child*, repent of the sin of the world in which *he* is enmeshed and move toward God in faith?

the vows

Answer: I do.

(By Godparents)

Question: Do you promise to instruct *this child* in a clear and contemporary understanding of the Christian faith and in an adequate appropriation of the Holy Scriptures and the traditions of the People of God in history?

Answer: I do.

Question: Do you promise to assure that *this child* is nurtured in a disciplined corporate life based upon the corporate and solitary worship of God and the intent to be His People?

Answer: I do.

Question: Do you promise to confront *this child* when *he* shall become self-conscious with the choice to be the church and hold that choice before *him* for life?

Answer: I do.

M. Grant, O Lord, to these thy servants, grace to perform the things they have promised before thee, and sanctify with thy spirit *this child* now to be baptised according to thy word through Jesus Christ our Lord. Amen.

C. Amen.

M. Let the community rise up.

At the peal, the Community rises facing the table

M. What name is given this child?

THEN THE MINISTER SHALL PRONOUNCE THE NAME OF THE CHILD AND SHALL POUR OR SPRINKLE WATER UPON HIM SAYING:

_____, I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Amen.

C. Amen.

M. We receive *this child* into the congregation of Christ's flock; and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and courageously to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier until *his* life's end.

C. Amen.

M. Brothers & Sisters of the household of faith, I commend to your love and care *this child* whom we this day recognize as a member of the family of God.

C. In the power of God's grace we will so order our lives after the example of Christ, that *this child*, surrounded by steadfast love, may be established in the faith and confirmed and strengthened in the way that leads to life eternal.
M. Let us pray.

C. O God, our heavenly Father, grant that *this child* as *he* grows in years may also grow in grace and in the knowledge of the Lord Jesus Christ, and that by the retraining and renewing influence of thy Holy Spirit, *he* may ever be a true child of thine, serving thee faithfully all *his* days.

M. Amen.

C. Amen.

M: You may return to your seats. Let us sing the Doxology.

At the peal the Community kneels.

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.

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

Waterbearer goes to the first clergy

The child is named by a ^{the baptism} godparent of the same sex

The water may be sprinkled, dipped or poured

the pronouncement

At this point the clergy hold up the children for the congregation to see.

the covenant

the prayers

the benediction

THE ACKNOWLEDGMENT OF GOD'S GRACE

Priest: Beloved ones, God, who is rich in mercy, because of the great love he has for us, gave us life together with Christ. It is, remember, by grace and not achievement that we are saved.

Community: What we are we owe to the hand of God upon us. For we are his workmanship, created in Christ Jesus to do those good deeds which God planned for us to do. Though sin is shown to be wide and deep, thank God his grace is wider and deeper still. Now grace is the ruling factor.

Priest: Let us pray. (Let the Community be seated.)

Community: O Thou-Who-Hast-Ever-Been, we yield thee hearty thanks that it hath pleased thee to add this child to the human family and to thy Holy Church. May we be found attentive to the part we play in thy Creation. Amen.

DEDICATIONS (Priest, godparents rise)

Priest: In giving up our lives, life abundant is given to us. We consecrate this day (name) to live in the Christ-style, to be daily crucified and daily risen from the dead in service and love for the world.

(Mark her with the sign of the cross.)

Do you, the parents and godparents of this child, vow before God and this community to love (name) as a representative of all people, to care for her, to teach her the truth of Life? Do you take responsibility for her life?

Parents and Godparents: We do, God being our helper.

Priest: Do you, the people of God, vow to continue to create a world where the love that is justice operates unceasingly forever, to assume responsibility for her life and the lives of all?

Community: We do, God being our helper.

Priest: (Name), the blessing of God is with you.

Let us pray. (Let the Community be seated.)

Our Father we give you again that which is yours, the life of . We receive her again as a gift from you. Use her and us in the care of a suffering world. Amen.

Community: Amen.

(The Community rises.)

Priest: Go in God's peace. Hallelujah! Amen.

Community: Amen.

RITE OF CONSECRATION

THE CONTEXT (Let the Community rise:)

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

Community: Amen.

Priest: Members of the community of faith, this child (born to and) is brought before us for a rite of consecration. She is, as are all humans, born into the abounding grace of God. This act of ours today signifies for us and to her that she is a member of the body of Christ. As a community we once again take part in the universal drama between God and Man. We acknowledge the claim that each new life, and particularly this one, makes on us.

Let the parents give the child to representatives of the community as symbol of her membership in the family of God.

Let us praise the Lord of All. (Sing GIVE THANKS)

THE OLD TESTAMENT READING: PSALM 139 (Community is seated.)

Priest: Thou it was who didst fashion my inward parts;
thou didst knit me together in my mother's womb.

Men: I will praise thee, for thou doth fill me with awe;
wonderful thou art, and wonderful thy works.

Women: Thou knowest me through and through;
my body is no mystery to thee.

Men: How I was secretly kneaded into shape
and patterned in the depths of the earth.

Women: Thou didst see my limbs unformed in the womb
and in thy book they are all recorded.

Men: Day by day they were fashioned;
not one of them was late in growing.

Women: How deep I find thy thoughts O God,
how inexhaustible their themes!

Men: Can I count them? They outnumber the grains of sand;
to finish the count, my years must equal thine.

Women: Examine me, O God, and know my thoughts;
test me, and understand my misgivings.

Men: Watch lest I follow any path that grieves thee;
guide me in the ancient ways.

THE NEW TESTAMENT READING (Let the Community rise.)

Reader: We proclaim something which has always existed yet which we ourselves have seen and heard: something which we had the opportunity to observe closely and even to hold in our hands, and yet, as we know now, was something of the very word of Life. For it was life which appeared before us. It was the very life of all ages, the life that has always existed with the Father which actually became visible in person to us mortal men. We repeat, we really saw and heard what we are now speaking about. The more the fellowship extends the greater joy it brings to us who are already in it.

Baptism Witness

As we approach the celebration of 9 baptisms this morning I witness to the reality of baptism in every life: that is--being plunged into the profundity of life. This ceremony is the enactment of seeing through birth to the awareness of death, the embracing of death, the acknowledgement of the fatherliness of being.

India baptized me last year. We arrived in April of 78. Maliwada is brown in April, and Maliwada is brown in May, and I had no idea that it would ever get green. It was brown and hot and dry and I discovered little Crocker's Creek only at the end of May. Before going to India I never really knew that life was water. The dryness of India baptized me. But not just the heat or hepatitis of the bridge near the market in Byculla covered with the homeless ones on Christmas Eve and every eve, not just these, but the constant otherness. And in the midst of it, the constant Nevertheless, the constant effulgence.

Spirit flows free in India's villages, free and bountiful. Celebration of life and death are woven into every day. The posture of the women, the wisdom of the me (Pundit tells about the golden river of wisdom) the eyes of the lady mason, the patience, the waiting--you get plunged into a profound consciousness of the mystery of life. India baptized me again as Conacaste, Termine, 5th City or the print shop baptised you. This drama objectifies it. You embrace death and are born, over and over, deeper and deeper.

Birth and death are two of the primal realities of a life. Plunging into consciousness of the Mystery is the third reality which gives meaning to the other two.

Baptism is for the one baptised, for their families, and for the community. The one baptised is declared to be significant. He has his own meaning. She has her own meaning. And it doesn't depend on anything that baby has done or anything that mama or papa have done or anything that any of them will do later. It doesn't depend on anyone's decision either, conscious or not, it depends only on that person's being loved by, fathered by, Being itself. (I'll always remember Joseph saying at Thamora Fishel's baptism: "Thamora, you'll never have anymore significance than you have right now.")

And baptism is for the family as it dramatizes the detachment of the child from those who brought it into being. The parents take their places in the background of this drama. This is a radical community responsibility. The godparents might dramaticall jerk the children from the parents' arms. These families are like Hannah, giving Samuel to the Lord. As Kay Lush said last week, there comes a time when you know it's not your kid, and it never was and never will be. Families can trust that their children have their own meaning.

And I declare to you that we as a community in this watershed moment can rejoice in this drama of 9 lives charged to our care. This is the rehearsal of our vocation to care for all human beings by calling them forth to their own depth before the Mystery.

And to rehearse that vocation is what it means to be a historical order. I don't pretend to answer that historical order question, but I know $\frac{1}{2}$ parts of the answer, and one part is that it has not to do with our institutional status or how many centuries we last or being recognized by the pope. It has to do with care for history--the real temporal sociological reality--and the basis of that care is to give human beings their birthright of profound living.

Ann Avery

The Order celebrates
the completed Life of
Ellen Rissky

April 9, 1941 ~ Nov. 30, 1987

Sevagram, India



PRAYERS UPON THE COMPLETING OF LIFE

Joseph Wesley Mathews

October 16, 1977

THE GREETING

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

-Bishop Mathews

THE SCRIPTURE: I Corinthians 3:22

Everything belongs to you: Paul, Apollos, and Cephas, the World,
life and death, the present and the future, all of them belong to
you--yet you belong to Christ, and Christ to God. Amen.

-Bishop Mathews

PRAYER OF THE CHURCH

Remember thy servant, Joseph, O Lord, according to the favour which
thou bearest unto thy people, and grant that, increasing in
knowledge and love of thee, he may go from strength to strength,
in the life of perfect service, in thy heavenly kingdom; through
Jesus Christ our Lord, who liveth and reigneth with thee and the
Holy Ghost, ever one God, world without end. Amen.

-The Community

PRAYER OF THE ORDER

We thank thee, O Father, for all who by brave endurance hallow
suffering, for those who in their concern for others find no room
for pity for themselves, and for those whose patience inspires
courage in others. Grant, O loving Father, to all who are bound in
the mysterious fellowship of suffering, an awareness of comradeship
with others, and the knowledge of thy love; and give them thy
peace which passeth all understanding. Amen.

-John Epps

PRAYER FOR THE WORLD

Our Father who art in heaven, be gracious, we beseech thee: to
all who are passing through the dry valleys of grief and pain; all
ailing children, all suffering men and women, and those who suffer
with them. Send thy healing, and restore the lost. And grant unto
all thy servants in poverty or wealth, in health or sickness,
in weakness or in strength, in life or in death, the peaceful con-
fidence that nothing can separate them from the love of God, which
is in Christ Jesus our Lord. Amen.

-Donald Moffett

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. Lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

-The Community

PRAYER FOR JOSEPH

O Father of mercies, and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, Joseph, here lying in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus; that his sins may be done away by thy mercy, and his pardon sealed in heaven; through the same thy Son, our Lord and Saviour. Amen.

-Bishop Mathews

THE ABSOLUTION

I absolve thee of all sin as one who has lived and dies under the sign of the Cross.

-Bishop Mathews

THE BENEDICTION

The Grace of our Lord Jesus Christ, and the Love of God, the Father, and the Fellowship of the Holy Spirit be thine both now and forevermore. Amen.

-Bishop Mathews

Those who were present represented:

The Historical Church
The Order: Ecumenical across the Globe
The Global Panchayat
The Area Priors
The Centrum Priors
The Global Guardians
The Four Life Phases
The Family

AT THE TIME OF DEATH

III. Celebrating the Death

- A. The Vigil -
- This is part of the three fold dynamic of acknowledging, celebrating and appropriating the death.
 - The intent is to provide the Order with the opportunity to participate in the grief of death both individually and corporately.
 - The liturgists of the Vigil wear blue (either robes or Order dress) and crosses. The bell is rung throughout the building at two minutes to the hour and the canonical hour ~~for the~~ is read, the liturgists standing throughout. The hours may be repeated every quarter hours or the liturgists may elect to sing hymns or spiritual songs or to read aloud from the scriptures.
 - In Religious Houses the hours may be read in the prayer room without a perpetual watch being kept. The prayer room should be suitable decorated with the white cloth on the Word table and a narrow black scarf.
- B. The Watch
- From the time the ashes or body return to the Religious House a watch is maintained until the time of interment.
 - Two members of the watch are assigned to go to the funeral house to pick up or accompany the ashes. They are met at the door by the Order and family representatives and by a third Watch who receives the ashes and carries them in procession to the prayer room where they are placed on a table draped with white placed at the foot of the Word Table.
 - The first liturgist will give the context for the Watch (2 min.) saying the Church now assumes responsibility for the complete life of _____. The Watch begun now will continue until interment. He will then announce a hymn such as Amazing Grace, the appropriate canonical hours will be read and another hymn will be sung. Then the family and others are free to go when they wish, The liturgists of the vigil and the watch (two of each) remain.
 - In ancient tradition the Watch served at least two functions: to be very sure that death had occurred and to prevent any harm coming to the body before proper burial. *we watch to stand present to death.*
- C. The Preparation - Participation in the preparation of the high liturgy is ending to the body.
- Responsibility needs to be given in the arenas of practical set-up of liturgical supplies , such as
 - robes folders for offices dirt
 - incense tables for coffin candles
 - altars printing
 - liturgics, such as
 - assigning DO and funeral roles
 - selecting songs
 - writing obituary, eulogy, witness
 - scheduling vigil and watch
 - special roles, special seating
 - directing 'steps of the way' and overall drama
 - breakfast conversations of funeral week
 - supervising the making of the coffin (11½x11½) and the lining of it with blue felt
 - timelining the entire event
 - hosts to handle outside guests at the funeral, general hosting dynamic and in consultation with the liturgies group plan the reception to follow the funeral

AT THE TIME OF DEATH

II. Serving the family

- A: Immediate Family** - special needs such as cleaning room, providing meals
- contacting the funeral home: eg. Chicago Nexus
Laine Funeral Home, 5500 N. Ashland - 935 1724
call Mr. John Fay, Mr. Jennings or Marty Grill
they will come with:
 - death certificate for doctor to sign
 - permission to cremate for family to sign if desired
 - family history document
 - They will take the body to the county medical examiner who after examination, will issue a burial permit for \$10.00. Order pine transport box for this.
 - They will take the body to Woodlawn and leave it there with the signed permission to cremate.
(Embalming is not necessary with cremation.)
 - Twenty-four hours, they, or we, can pick up the ashes and return them to the Religious House,
 - Costs: Laines: - \$500
cremation 100
inscribed urn 75
vault 400
 - (Police do not have to be called unless there is a death by accident.)
 - They will handle news releases. A news article is free (if the paper decides to print it). Short obits run \$2.50 a line of five words. It is possible to request donations in lieu of flowers.
 - purchase and collect material for a remembrance scrap book to include announcements, services, telegrams, etc.
- B. Extended family**
- Make the family feel at home, cared for, wanted, an integral part of all the plans.
 - Provide comfortable rooms, constant coffee and snack supplies.
 - Plan time with them (sample attached) to allow for personal needs as well as participation in the community.
Context them on every step of the journey and provide an overall timeline so they know what to expect. (attached.)
 - Give them the opportunity to read over obituary and eulogy and other parts of the services and to make additions or changes.
- C. Presence**
- Be with or near the family at all times
 - Maintain the objective presence which allows them to experience the victory of death and to celebrate the grief in private
 - Read the mood and allow the Order's celebration to be fitting rather than affronting.
 - The blue.
- D. After the funeral**
- assist in transition by planning re-engagement in mission
 - assist with legalities as needed
 - offer to assist with the disposal of clothes, etc. and to re-arrange the room as a symbol of affirming the Lord
 - continue to listen and objectify

THE OFFICE OF ENTRY FOR THE BURIAL OF THE DEAD
OF THE ORDER: ECUMENICAL

The Liturgists meet the coffin at the entrance to the Great Hall.

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

C. Amen.

L. I am the resurrection and the life, saith the Lord. He that believeth in me. Though he were dead, Yet shall he live. And whosoever liveth and believeth in me. Shall never die.

I know that my Redeemer liveth. And that He shall stand at the latter day upon the earth. And though this body be destroyed. Yet shall I see God. Whom I shall see for myself. And mine eyes shall behold. And not as a stranger.

We brought nothing into this world. And it is certain we can carry nothing out. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. Amen.

C. Amen.

The coffin is placed before the table and draped with a white cloth.

L. On the day of his baptism (*name*) put on Christ. On the day of Christ's coming may he be clothed with glory. Amen. Amen.

C. Amen.

L. God is our hope and strength. A very present help in trouble.

Therefore we will not fear though the earth be moved. And though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell. And though the mountains shake at the tempest of the same.

There is a river. The streams whereof make glad the city of God. The holy place of the tabernacle of the Most Highest.

God is in the midst of her. Therefore shall she not be removed. God shall help her. And that right early.

Be still then and know that I am God. I will be exalted among the nations. And I will be exalted in the earth.

The Lord of hosts is with us. The God of Jacob is our refuge. Amen.

C. Amen.

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

C. Amen.

The intent of this ritual is to symbolize that the completed life is claimed by the Church as Her's alone. Therefore the body is met and escorted home to the center of the congregation of the faithful.

the ascription

Symbolically this ascription in itself claims the victory and the faith.
the assurance

The first words at time of death are the statement of faith in the life everlasting.

The Church places over the harsh reality of death -- symbolized by the coffin, the other reality of life and victory symbolized by the white linen pall on which is embroidered the
the declaration
cross of the Order.

the psalm

The use of the Old Testament affirms the age old witness of God's faithfulness in life and in death. It places this life in the context of the People of God.

the ascription

THE FUNERAL OFFICE OF THE ORDER: ECUMENICAL

The funeral of the Order member is set within the context of the Daily Office. The acts of Confession and Thanksgiving are unchanged except for the readings from Old and New Testaments. The Daily office is the rehearsal of the life of faith in both joy and sorrow and is therefore the fitting context for all rituals.
the description

THE PRELUDE

The Community gathers and sings songs of the Church and the Order. At the sound of the gong, the Community rises and faces the table, singing 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.
- 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.

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.

In this act, we acknowledge that we are human and are not the center of the universe.

The ancient words are retained because we know nothing that holds the objective fact in clearer, more beautiful language.
the confession

The confession states that as free humans, we have not only made mistakes but have willingly continued in them.

the absolution
The absolution is the "nevertheless" word; it states we are always free to start again.

the Lord's prayer
Immediately absolution is moved into the context of God's will for mankind. The Church does not leave us with individualism.

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.

Once again, the psalm affirms our stance before the Creator of life. It is the stance of joyful confidence in the way life is.

the gloria

This might be paraphrased: Thank God for the way things are, exactly as they are, the possibility they possess and the freedom to decide how we shall live as humans."

the old testament

Ezekiel 37: 1-10

the gradual

The context of the worshipping community is constantly restated in the concretions of history.

the new testament

Romans 8: 31 - 39

the gradual

The goodness of life is the constant theme: Past, present and future.

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. In godly sorrow let us pray for resignation.
C. O Lord God our heavenly Father. Who alone art the Author and the Disposer of life. From whom our spirits have come and to whom they shall return. We acknowledge Thy sovereign power and right both to give and take away. As seemeth good in Thy sight. And we most humbly beseech Thee. That unto all Thy righteous dealings. We may yield ourselves with due resignation and patience. Being assured that though we understand not the mystery of Thy ways. Yet always in faithfulness O Lord, Dost Thou afflict us. And for Thy mercy's sake. Through Jesus Christ our Lord. Amen

the witness

This is a simple statement of the historical faith of the Church in Twentieth Century language

the creed

The reading of the Creed at the time of death rehearses again the compassion of Christ and the extent to which it went. Here the Christology of the Suffering Servant is suggested. In the daily rehearsal of these words the believer is prepared for life and for death.

Here prayers of resignation and for comfort and grace ^{replace} the usual prayers for the church and the world. This could be called the prayer of submission and is designed to encourage the bereaved to come to terms with the reality of death, in general and this death in particular

- L. In godly joy let us pray for comfort.
- C. O God who art the strength of Thy saints. And who redeemest the souls of Thy servants. We bless Thy Name for all those who have died in the Lord. And who now rest from their labors. Especially we call to remembrance. Thy loving-kindness and Thy tender mercies to this Thy servant Joseph. For his life we give Thee thanks and praise. And grant O Lord we beseech Thee. That we may also rejoice in the triumph of Thy saints. And profit by their example. That becoming followers of their faith and patience. We also may enter with them. Into an inheritance incorruptible and undefiled. And that fadeth not away. Through Jesus Christ our Lord. Amen.

- L. In godly compassion let us pray for grace.
- C. Most loving Father. Who willest Thy children to dread nothing but the loss of Thee. And to cast all our care on Thee who carest for us. Preserve us from faithless doubts and anxieties. And grant that no clouds of this mortal life. May hide from us the light of Thine unchanging love. Renew within us we beseech Thee. All joy and peace in believing. That we may ever abound in hope. By the power of Thy Holy Spirit. And show forth our thankfulness to Thee. In trustful and courageous lives. Through Jesus Christ our Lord. Amen.

At the peal, the Community is seated.

HERE SHALL THE OBITUARY BE READ

HERE SHALL THE WORDS OF FAITH BE READ

- 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.

HERE SHALL THE SYMBOLS BE PRESENTED *

HERE SHALL THE EULOGY BE READ

At the peal, the Community rises facing the table.

- L. Almighty and everlasting God. Before whom stand the spirits of the living and the dead. Light of lights. Fountain of wisdom and goodness. Who livest in all pure and humble and gracious souls.
- For all who have witnessed a good confession for Thy glory. And the welfare of the world, patriarchs, prophets, and apostles. The wise of every land and nation. All teachers and preachers of Thy truth.
- C. We praise thee O God and bless Thy name.
For the martyrs of our holy faith. The faithful witnesses to Christ of whom the world was not worthy. And for all who have resisted falsehood and wrong unto suffering or death.
- C. We praise Thee O God and bless Thy name.
- L. For all who have labored and suffered for freedom. Good government, just laws, and the sanctity of the home. And for all who have given their lives for their country.
- C. We praise Thee O God and bless Thy name.
- L. For all who have sought to bless men by their service and life. And to lighten the dark places of the earth.
- C. We praise Thee O God and bless Thy name.

the comfort
In the stance of faith to mourn is also to give thanks for what has been given. This prayer celebrates the completed life and names the dead specifically.

the grace
This is a prayer for all who mourn that they may be confirmed in the stance of faith.

The Obituary gives the stark, objective facts of the life being celebrated. the offering

the verses
Family representatives offer their witness in scripture reading.

At this point the pall is removed and the casket opened. the presentation

the eulogy
The eulogy is an interpretation of the meaning of this life for history. the litany

and for all mankind. It in fact precedes the presenting of the symbols and is a context for the act.

*The offering of the symbols of this unique life climaxes the Church offering to God of the completed life. The symbols generally include the wedding ring (if married), the Order ring, the garb, and the cross. further explanation and example is attached.

- L. For those who have been tender and true and brave in all times and places. And for all who have been one with Thee in the communion of Christ's Spirit. And in the strength of his love.
- C. We praise Thee O God and bless Thy name.
- L. For the dear friends and kindred ministering in the spiritual world. Whose faces we see no more but whose love is with us forever.
- C. We praise Thee O God and bless Thy name.
- L. For the teachers and companions of our childhood and youth. And the members of our household of faith who worship Thee now in heaven.
- C. We praise Thee O God and bless Thy name.
- L. For the grace which was given to all these. And for the trust and hopes in which they lived and died.
- C. We praise Thee O God and bless Thy name.
- L. And that we may hold them in continual remembrance. That the sanctity of their wisdom and goodness may rest upon our earthly days. And that we may prepare ourselves to follow them in their upward way.
- C. We beseech Thee to hear us O God.
- L. That we may ever think of them as with Thee. And be sure that where they are there we may be also.
- C. We beseech Thee to hear us O God.
- L. That we may have a hope beyond this world for all Thy children. Even for wanderers who must be sought and brought home. That we may be comforted and sustained by the promise of a time. When none shall be a stranger and an exile from Thy kingdom and household.
- C. We beseech Thee to hear us O God.
- L. In the communion of the Holy Spirit. With the faithful and the saintly in heaven. With the redeemed in all ages. With our beloved who dwell in Thy presence and peace. We who still fight and suffer on earth united in ascribing.
- C. Thanksgiving, glory, honor, and power unto Thee. O Lord our God.
- L. Amen.
- C. Amen.

At the peal, the Community faces the East

HERE SHALL THE DOXOLOGY BE SUNG.

HERE SHALL THE COFFIN BE BROUGHT TO THE HIGH ALTAR.

- L. Unto Almighty God. We commend the soul of our brother departed. And we commit his body to the ground. Earth to earth. Ashes to ashes. Dust to dust. In sure and certain hope of the Resurrection unto eternal life. Through our Lord Jesus Christ. At whose coming in glorious majesty to judge the world. The earth and the sea shall give up their dead. And the corruptible bodies of those who sleep in Him shall be changed. And made like unto His own glorious body. According to the mighty working. Whereby He is able to subdue all things unto Himself. Amen.
- C. Amen.

The litany recognize again the inter-relatedness of life and death and how they have both brought go to the community of the faith.

During the Doxology, the casket is moved to the High Altar, symbolizing the committal. The coffin is open, pall removed, and the bowl of dirt is brought to the side of the casket by a liturgist. This dirt is taken when possible from the home or work place of the deceased. First the minister and then the family scatter earth on or in the coffin, again dramatizing the reality of death.

the doxology

the committal

L. I heard a voice from heaven saying unto me, "Write. From henceforth blessed are the dead who die in the Lord. Even so saith the Spirit. For they rest from their labors." Amen.

C. Amen.

At the peal, the Community faces the table.

L. The Lord be with you.

C. And with thy spirit.

L. Amen.

C. Amen.

At the peal, the Community kneels.

L. Let us pray.

C. Remember Thy servant, O Lord. According to the favour which Thou bearest unto Thy people. And grant that, increasing in knowledge and love of Thee. He may go from strength to strength. In the life of perfect service in Thy heavenly kingdom. Through Jesus Christ our Lord. Who liveth and reigneth with Thee and the Holy Ghost. Ever one God. World without end. Amen.

At the peal, the Community rises facing the table

HERE SHALL THE SONG, "THOSE WHO WAIT ON THE LORD," BE SUNG

L. Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up His countenance upon you. And give you peace. Both now and evermore. Amen.

C. Amen.

The Community kneels at the first gong, rising at the third gong and facing the table. During the singing of the song, "For All the Saints," the family and the liturgists recess, preceded by the coffin. The Community follows.

The words of death are immediately followed with the faith statement of life everlasting.

the blessing

This prayer affirms the faith that the God of the life before birth remains the God of the life after death.

Those who wait on the Lord shall renew their strength, they shall mount up on wings as

eagles. They shall run and not be weary; they shall walk and not fail. Help us, Lord, help us Lord, in Thy way.

the recessional

**THE OFFICE OF COMMITTAL FOR THE BURIAL OF THE DEAD
OF THE ORDER: ECUMENICAL**

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

the ascription

C. Amen.

The Community sings the hymn, "O God, Our Help In Ages Past."

L. Our help is in the name of the Lord. Who made heaven and earth.
Like as a father pitieth his children. So the Lord pitieth them that fear Him.

Say to them that are of a fearful heart. "Be strong. Fear not. Behold your God will come and save you."

For the mercy of the Lord is from everlasting to everlasting. Upon them that fear Him. And His righteousness unto children's children. Amen.

C. Amen.

L. Unto Almighty God. We commend the soul of our departed And we commit body to the ground. Earth to earth. Ashes to ashes. Dust to dust. In sure and certain hope of the Resurrection unto eternal life. Through our Lord Jesus Christ. At whose coming in glorious majesty to judge the world. The earth and the sea shall give up their deeds. And the corruptible bodies of those who sleep in Him shall be changed. And made like unto His own glorious body. According to the might working. Whereby He is able to subdue all things unto himself. Amen.

the committal

C. Amen.

L. I heard a voice from heaven, saying unto me, "Write. From henceforth blessed are the dead who die in the Lord. Even so with the Spirit. For they rest from their labors" Amen.

the blessing

C. Amen.

L. The Lord be with you.

C. And with thy spirit.

L. Let us pray. Lord have mercy upon us.

C. Christ have mercy upon us.

L. Lord have mercy upon us. Amen.

C. Amen.

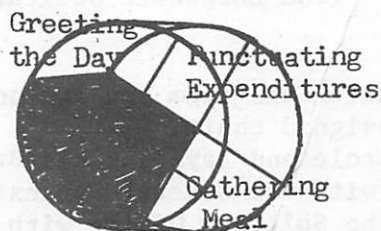
L. Let us pray.

C. Our Father who art in heaven. Hallowed by 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.



Throughout the years many different forms of solitary and corporate solitary office have been experimented with. Some of the forms are included in this package. It is increasingly clear what elements of reflection and what screens of consciousness are enabling to the journey of service. The next step that is needed is the intentional structuring of time to facilitate the enactment of this ritual episode.

The solitary office is the rhythmic daily reminder of the individual nature of the commitment which makes the Order possible. The same dynamic is found weekly in the celebration of birthdays and annually in the celebration of each life in the assignment structure. It focuses on the contemplative nature of the Order's life whereas the celebration of birthdays is often more pedagogical and of assignments is more on the service pole.

In structuring in time for solitary office, the Order is concerned to remember that a day has little significance for us until we have described and named the living which has occurred and begun to grasp the universal application of the day's encounters. Structured reflection is over against a spirit screen such as the Other World Chart or the New Religious Mode chart in order that we may not wallow in our own emotions but objectify them over against the spirit journey of the League as a whole. This allows us to see patterns in our own lives and life in general and to live our gratitude for one more day lived in self-conscious service to the planet and the Giver of Life.

Such an enactment is called for by the unselfconsciousness and immediacy out of which most of our generation lives. Unreflected lives tend to be ungrounded, lacking in commitment and therefore lacking in self-recognizable significance. We believe that full humanness in the future will belong to those who are both self-conscious and committed. Therefore we experiment in solitary office on behalf of those who care now and in the future but who lack the corporate tools for such experiment.

Some of the key tools, in addition to the exercises of 1970 (Corporate Solitary breviary), 1972 (Charting the Day), and 1981 (Distancing Method) are the New Religious Mode charts, the Red Journal, the Other World Chart, the Profound Humanness Chart, the Vocational Journey Chart, the Comprehensiveness Screen, and the Wall of Wonder. Non-verbal tools include montage building, color quads and sketching.

The basic dynamics of the Solitary Office are similar to those of prayer in general: confession or reflection on the objective happenings of the day; Thanksgiving or the decision to relate to them as gift or the naming of the advantage; petition or the futuristic proposals and requests for the enabling of one's own life in order to serve the times and intercession or the laying of one's life plans in the schemata of screens of humanness for all people.

THURSDAY

RUBRICS FOR THE SOLITARY OFFICE
(The Corporate Solitary)THE PREPARATION (3)

1. Each gathers his materials from the common box, fills his cup with wine.
2. Proceeds to his assigned chair.
3. Each puts on his stole and lays out his Breviary.
4. The leader begins with the General Context in Contemplation for the week.
5. The leader opens the Solitary Office with the Ascription:
"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."
to which the Community replies, "Amen."

THE MEDITATION (5)

1. The leader introduces Meditation with the words: "Let us remember the cloud of witnesses which surrounds us."
2. Each directs his attention to the category of meditation and reads the selection in the Breviary.
3. Each writes the name of a Saint for the season, and the name of a friend according to the category of meditation.
4. Each writes a reflective sentence, and then-
5. Each considers his life as Poverty, to know one thing.

THE CONTEMPLATION (15)

1. The leader introduces Contemplation with the words: "Let us stand before the Mystery behind the mystery of Life."
2. Each lights his incense.
3. Each directs his attention to the category of contemplation, while:
The leader gives the particular Context for the day
The leader reads the statement in the Breviary
Each stares at the montage
Each drinks from his cup and eats a morsel of bread
Each listens to the music of the day
Each does the gesture
4. Each writes a reflective sentence, one or more reads his aloud, and then
5. Each considers his life as Chastity, to see and will one thing.

THE PRAYER (5)

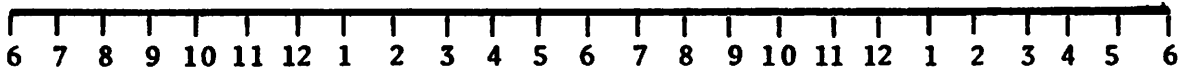
1. The leader introduces Prayer with the words: "Let us be our freedom in response to the love of God."
2. Each directs his attention to the category of Prayer and reads the Prayer in the Breviary.
3. Each writes the assigned prayer, prays his prayers for the day and then
4. Each considers his life as Obedience, to do one thing.

THE DEDICATION (2)

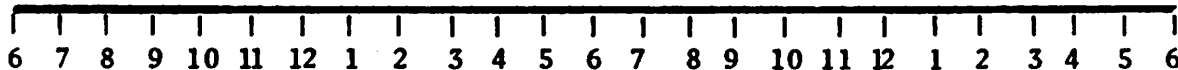
- Each closes his Breviary.
The Community says the Pater Noster.
Each returns his materials to the common box and goes forth to serve.

CHART OF THE DAY

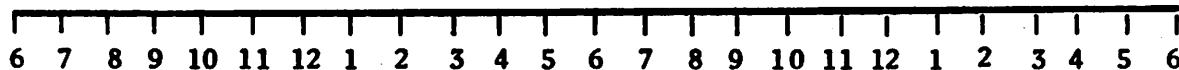
THE GREAT DAY OF _____



THE GREAT DAY OF _____



THE GREAT DAY OF _____



THE SCREEN OF COMPREHENSIVENESS

an exercise in constructing the interior screen by which comprehensive thinking is realized in decision making

I. INCLUSIVE CONCERNS

II. INTELLECTUAL REFLECTIONS

III. CONCRETE PLANNING

IV. INTRUDING ISSUES

V. SPECIAL EMPHASIS

VI. SPECIFIC ATTENTIONS

VII. WATCHFUL INTERESTS

VIII. LOW KEY PONDERINGS

IX. UNDERLYING RUMINATIONS

X. INTERNAL BROODINGS

MOSAIC MONTAGE - CARE FOR THE WORLD

CONTEXT

In its primary dimension, to live is to be myself, the "I" which is each one of us, in the environment which surrounds us, and with no choice but to cope with it. But this imposes on life a second dimension, consisting of the need to find out what the environment is. In its first dimension, what we have in living is pure problem. In its second dimension we have an intent or an effort to resolve the problem. We think about our environment, and this thinking creates for us an idea, a map, an architectural design of the pure problem, of the chaos which in the first instance our surroundings appear to be. This architectural design which thought lays over our surroundings, interpreting them, we call world or universe. This is not given to us, nor is it simply there; it is created by our convictions.

Ortega y Gasset

The exercise of building a montage involves me in self-consciously creating my map for "walking among things and realizing my life." Through it, the myriad of visual images and experiences of that which is "verily not me" are called up, ordered, and embraced as my life, my world, my universe.

REFLECTION:

1. What situations of care are present in my world?
2. Where recently have I experienced care for the world?
3. What categories come to mind?
4. What sociological forms demonstrate care and the need for care?
5. What are my primary concerns at this time?
6. What visual images and/or classical symbols point to the Mt. of Care?

2.

7. What visual flow would order (hold) my understandings
i.e., diagonally from corner to corner
to the center, from the center
in a swirl
an explosion from one corner

8. What tensions need to be held?
i.e., serenity---busyness
dark---light
curved---angular
- large---small
vertical---horizontal
progression---inset

9. What use of color would be appropriate?
i.e., shades of one color (light to dark)
the whole range of a primary color (pale yellow to dark,
dark, red)
two complementary colors (yellow, green)
black and white with color accent

ENGAGEMENT

- I choose my pictures - using multiples of 1 inch for determining
size and shape.
I decide the general arrangement.
I check measurements to be sure picture edges fall on inch lines.
I glue pictures to grid. (Add or subtract.)
I place white tape at 1" intervals, leaving outside edges till last.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	WEEK II
<p>Meditation</p> <p><u>Saint:</u> <u>Annotation:</u></p>	<p>Meditation</p> <p><u>Paraphrase:</u></p>	<p>Meditation</p> <p><u>Grounding:</u></p>	<p>Meditation</p> <p><u>Commentary:</u></p>	<p>Meditation</p> <p><u>Final Commentary:</u></p>
<p>Contemplation</p> <p><u>State of Being:</u></p>	<p>Contemplation</p> <p><u>Thoughts:</u></p>	<p>Contemplation</p> <p><u>Question:</u></p>	<p>Contemplation</p> <p><u>Reflection:</u></p>	<p>Contemplation</p> <p><u>Personal Credo:</u></p>
<p>Prayer</p> <p><u>Concerns:</u></p>	<p>Prayer</p> <p><u>Decisions:</u></p>	<p>Prayer</p> <p><u>Brooding:</u></p>	<p>Prayer</p> <p><u>Written Prayer:</u></p>	<p>Prayer</p> <p><u>Classical Form:</u></p>

It is the frenzied love of life, the love that would have life to be unending, that most often urges us to long for death.

—The Sage

Sunday

May 2

1. List concerns and issues currently facing you. Write a sentence about their significance and your response to them.
2. Read the Journal quote. Write your own reflections in response.
3. Chart the last 24 hours and name the key event. Write a statement about its meaning for you.

I cannot bear the heart-rending cry of the poor, and it is our duty to give them a satisfactory reply.

—The General

Monday

May 3

1. List concerns and issues currently facing you. Write a sentence about their significance and your response to them.
2. Read the Journal quote. Write your own reflections in response.
3. Chart the last 24 hours and name the key event. Write a statement about its meaning for you.

DAILY LOG

Preparation

Sit in silence. Breathe slowly, regularly, steadily slower. Close eyes, breathe slowly in silence, reach into yourself. Let yourself feel the inner movement of the events of your life.

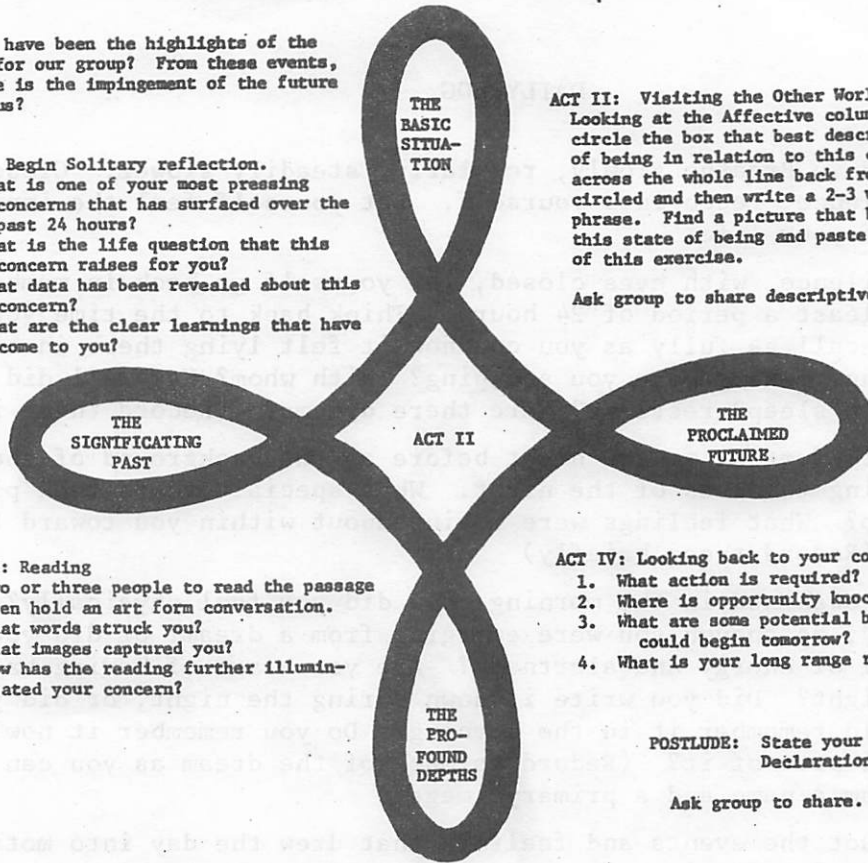
1. In the silence, with eyes closed, let yourself go back in memory for a day, covering at least a period of 24 hours. Think back to the time you awakened on that day. Recall as fully as you can how it felt lying there in bed drowsing, just awakening. Where were you sleeping? With whom? How well did you sleep? Was it a quiet sleep? restless? Were there dreams? (Record these reflections.)
2. Think back further to the night before as the background of the dreams or of the half-waking thoughts of the night. What special events took place before you went to sleep? What feelings were moving about within you toward the end of the day? (Record these briefly)
3. When you awakened in the morning, how did you feel physically? Did you awaken slowly, as though you were emerging from a dream? or did you awaken quickly, full of energy and alertness? Are you aware of having had a dream during the night? Did you write it down during the night, or did you assume that you would remember it in the morning? Do you remember it now? All of it? Or some small part of it? (Record as much of the dream as you can remember. Give the dream a name and a primary image.)
4. Reconstruct the events and feelings that drew the day into motion. Be quiet and recall what was taking place at the dim edges of consciousness. What were the emotions and desires, the anxieties, the hopes, and the plans as you began your day? Was there a basic tone of emotional feeling, or of body feeling? Was it light or heavy, as you were emerging into the waking state? While you were not quite asleep and not quite awake, did visual images or intuitions or strong clear feelings come to you? Did fantasies come to you. Imaginings? Sexual feelings? (Record whatever you can recall of that early part of the day.)
5. Bring back to your mind the sequences of events and emotions as the active part of the day began. How did you begin doing the tasks of the day? What were the thoughts that came unbidden to your mind? While you were doing the things that were necessary, were you aware of feelings and fantasies moving through your mind without your wanting them to be there? Did you find yourself worrying about things that you did not want to be thinking of. Did you find hopes or wishes entering your mind without your consciously putting them there, or wanting them to be there? (Record these)
6. What kind of relationships came about in the course of the day? Were there experiences of love and affection? Did you experience frustration and anger? Feel again the emotions that arose in you and that were brought forth in others. Describe as well as you can the movement and the interrelationships of your emotional responses and those of the other persons involved with you during the day. (Record these.)
7. As you are retracing the inner movement of your day's experience, let yourself feel again the atmosphere of the various moods through which you passed. Recall the variation in your feelings, as your mood continued or changed, as different people entered the scene of your experience. How did it vary in the latter part of the afternoon, in the evening? What was your mood and the tempo of your thoughts and feelings as you continued into the night and as you prepared for bed? Are you aware of how your body and your emotions began to be fatigued and how they prepared for sleep?
8. Consider the rhythms of the day. Let your mind go back over the movement of your inner experience as it took place in the course of the day. Reexperience

PRELUDE: What have been the highlights of the day for our group? From these events, where is the impingement of the future for us?

- ACT I: Begin Solitary reflection.**
1. What is one of your most pressing concerns that has surfaced over the past 24 hours?
 2. What is the life question that this concern raises for you?
 3. What data has been revealed about this concern?
 4. What are the clear learnings that have come to you?

ACT II: Visiting the Other World.
Looking at the Affective column under Like Being, circle the box that best describes your state of being in relation to this concern. Look across the whole line back from the box you circled and then write a 2-3 word descriptive phrase. Find a picture that best describes this state of being and paste it in the center of this exercise.

Ask group to share descriptive phrases.



- ACT III: Reading**
Ask two or three people to read the passage and then hold an art form conversation.
1. What words struck you?
 2. What images captured you?
 3. How has the reading further illuminated your concern?

- ACT IV: Looking back to your concern.**
1. What action is required?
 2. Where is opportunity knocking?
 3. What are some potential bold moves you could begin tomorrow?
 4. What is your long range resolve?

POSTLUDE: State your own Poetic Declaration - I declare....

Ask group to share.

-18-

READINGS FOR THE DAILY RITUAL

Monday:
Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action;
Into that heaven of freedom, my father, let my country awake.

Tuesday:
Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But Man has also his higher instincts of sympathy and mutual help. The people who are lacking higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civilization who have this spirit of cooperation in them. So we find that from the beginning of history men had to choose between fighting against one another or of combining, between serving their own interest or the common interest of all.

Wednesday:
Hold thy faith firm, my heart, the day will dawn.
The seed of promise is deep in the soil, it will sprout.
Sleep, like a bud, will open its heart to the light,
and the silence will find its voice.
The day is near when thy burden will become thy gift,
and thy sufferings will light up thy path.

Thursday:
Put a new heart into the people so that they can build for themselves. Teach them the value of cooperative action so they may put forward their united strength. Do not expect fame or praise in the undertaking. It will need patience, love and silent striving, but let one single minded resolution sustain you in all your work: the resolve that you will make it your life's mission to share in the sufferings of those who are the most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery.

Friday:
When I sit by the roadside, tired and panting,
When I spread my bed low in the dust,
Let me ever feel that the long journey is still before me,
Let me not forget for a moment,
Let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

Saturday:
Be ready to launch forth, my heart
And let those linger who must.
For your name has been called in the morning sky.
Wait for none.

8. Consider the rhythms of the day. Let your mind go back over the movement of your inner experience as it took place in the course of the day. Reexperience the fluctuations that took place in your feelings, record the shifting phases of your moods as if marking off an interior graph of your life. Record any factors or sequences involved in the variations of your moods. Record without censorship, it is all too easy to slant your reporting without even realizing that you are doing so. Do not exclude some things because you are ashamed of them. Do not emphasize other things because you are proud of them. We are engaged in gathering honest, empirical data for use in deepening our own inner process. Keep your entries brief, don't worry if they are haphazard and disorganized.

9. When you have written as much as feels sufficient and right for you, become quiet again. Sit in stillness, breathing slowly, not thinking, but letting your whole being absorb the feelings you have been describing. What feelings do you find within yourself now that you have recorded these varied facts of your experience? How did you feel while you were writing them? Record whatever additional feelings and thoughts and memories and observations that come to you.

10. Return to quiet, breathe slowly and regularly. Let no further thoughts enter your mind for at least a few minutes.

Yet this truth is not operative in any automatic or autonomous sense. As we do not live unto ourselves, so we do not die unto ourselves. We are not in isolation, but in relationship, not merely with one another but with the One who placed us here and before Whom we are finally accountable. But we do not belong to one another; we belong to the Lord in life and death. The whole story of the people of God shouts this out to all who will hear it. As if to make this unmistakably clear, it is in our text stated four different times in four different ways that in living and dying we are the Lord's. This is the way things are. There is no other way to make sense of human existence. This is eternal life. This is the reality of the resurrection symbol and story. He, the Lord, is the final mysterious one. The Church is concerned from first to last with God: this final mystery; this wholly other; this "not-me-ness"; this one we are up against when we are "up against it", which Jesus, the anointed one, called "Father".

There is the Gospels' startling directness and immediacy about this relationship of Father and Son. Moreover, Jesus the Christ, authorizes and empowers us to call him Father too - this One who is that terrifying reality we discern at the very heart of life. This mysterious one invites and warrants our utter confidence. In him we live and move and die and have our being. In John 20 Mary Magdalene is confronted by one whom she thought was a gardener but finally recognized as the Lord. She tried to cling to him, to hold him in the past. It is as if he told her: "Don't try to interrupt this dynamic process. I must go to my Father and your Father and to my God and your God." The Lord of all is Lord of the Church, Lord of history, Lord of our lives, and Lord of our deaths. Our life and our death are in His being and so, as Joe himself once stated so compellingly, we are participants in his endlessness.

II

During his last days Joe observed that he was prepared for death and had been for a long time. What he was not adequately prepared for, he said, was what lies "this side of death". These were pain, suffering and loneliness. "In that order. And they are not the same, he insisted.

Few people have reflected more often or more penetratingly on death than Joe did. Here is a brief mosaic of his brooding: "Death comes to you as just sheer mystery. Death is all about mystery, and freedom, and love, and fulfillment. Death is a very lively part of a man's life and no life is finished without the experience of death. Death is a crucial part in the human experience which somehow transposes to every other aspect of life. Death is a happening to the Church, to the family, to society, and to the individual".

But for Joe, death was not just a coherent, theological reflection, much less an ideological one. It was existential. "Each of us has only one death to die," he repeatedly emphasized. The fact is that he died a long time ago so that for him life was a kind of resurrectional life. Among the papers of Samuel Miller, late president of Harvard Divinity School was the note: "I would die - if I had not already died." This is the fundamental point!

THE FINAL MYSTERY

Witness at the Funeral of Joseph Wesley Mathews

October 20, 1977

Grace is yours and peace from God our Father and the Lord Jesus Christ. Amen.

We are gathered here to celebrate the life and death of Joseph Wesley Mathews. His unique and unrepeatable involvement in the human adventure has been marked by an unusual degree of awakening, engagement and fulfillment. Having lived his life and lived his death, for him that adventure is now complete. By the community of faith, his death, and the death of every person, is received in gratitude and humility.

What I declare here today is not spoken as Joe's brother, though each of us long ago understood that we might have to "speak words" over the other as God should purpose. We who are his family have known with increasing certainty that his caring for us was finally under the rubric of that caring for all to which he was so relentlessly committed. Because that universal love was with him so strong, we who are bound to Joe with ties of marriage and blood have experienced love in very full measure. For this we are grateful.

Rather, I speak for the community of faith, for the historic church of which he is always profoundly a part. The church has ever found ways to embrace and celebrate the life and death of its members. This is articulated in a great variety of ways but nowhere more specifically than in words St. Paul addressed to the earliest church in Rome when he said: "No one of us lives to himself and no one of us dies to himself. If we live, we live unto the Lord; and if we die, we die unto the Lord; so that whether we live or whether we die, we are the Lord's. For he this and Christ died and lived again, that he might be Lord both of the dead and of the living." (Romans 14:7-9) Let us hear these words as the very word of God.

I

Here is realism in pronounced degree. There is no attempt at avoidance of death - as if that were open to us! Death is a part of life and may not be explained away. All of us, without any exception, must die. Death is therefore affirmed as good - as a gift from God. Though it involves grief and sorrow and experience of loss, Christianly, it is not seen as tragedy but as triumph; not as defeat but as victory.

Death intrudes into life and life intrudes into death. This insistence upon the linking of life and death bears in upon us throughout scripture with startling consistency. Whether the witness be psalmist or prophet or apostle or evangelist, all have testified to this truth and that within our hearing during this very service.

In the course of his journey Joe was always actor, always dancer, always practical visionary, always explorer; and above all, always evangelist - a conveyor of the Good News. All along the way he was also a merry man of God - in Luther's sense of being merry even when there is nothing to be merry about. Have we not seen him bring dramatically alive a multitude of valleys of dry bones! Have not some of us seen him do an ecstatic Zorba's dance on the very brink of Victoria Falls on the roaring Zambesi and did not all of us experience the sheer awe-filling wonder of that moment! Have we not seen Joe plan a hundred campaigns with all the commitment and passion of a Chinese General! Have we not seen him set a base camp at about the point of Rudolph Otto's elucidation of The Idea of the Holy and then lead an expedition into the depths of human consciousness, inventing a new vocabulary for states of being meaningful to modern man! He helped to update the topographical map of the other world in the midst of this world. Have we not seen him clarify the Gospel for his contemporaries and enable others to enter into fuller human consciousness! Our forebearers would have called this conversion, for Joe was always a herald of Glad Tidings, a pilgrim and colleague along the cruciform way. All of his emphases were intended to lead to the realm of action and not to mere ideology.

This is not to say that one would always agree with Joe; but you could not ignore him. I confess that everytime I heard such words as "doed" and "be'd" I would cringe and feel that I was attending yet another grammarian's funeral. You either loved him or hated him, but he did perform the Christian's job of constantly turning anger into grief!

All this he did in deep commitment to the church and in total expenditure of himself for his neighbor, near at hand and throughout the globe. The Gospel authorizes the nobodies of this world to become somebodies, and then it requires of those who know they have become somebodies intentionally to become nobodies. However hard and prolonged the struggle, Joe was prepared to be a nobody for the sake of the Gospel and all humanity.

IV

Finally, we come back to the Word, from which we have not in fact greatly strayed. The same apostle Paul who gave us our text in his letter to the Christians at Rome gives us this similar word from his letter to God's people in Corinth when he wrote: "Everything belongs to you - Paul, Apollos and Cephas, the world, life and death, the present and future, all of them belong to you - yet you belong to Christ and Christ belongs to God." (I Cor. 3: 21-23) These words I read in a little service with the Order just before Joe's death. How much they speak to the condition of us all!

Apollos suggests the Eastern tradition, Cephas or Peter the Roman tradition and we Protestants like to think Paul is altogether ours. But the apostle says that we don't belong to any of them. They all belong to all of us. And we belong to Christ. And Christ belongs to God.

As for pain, Joe used to like to say that he simply could not stand it. But he did. Pain is physical, is solitary, is likely to be immediate and intermittent. It can be suppressed and even rather easily forgotten. Nevertheless pain, though sometimes a danger signal, is an intruder, an offence, an affront, a threat to one's well-being.

Suffering is deeper. It may have physical marks (heartbreak) but it is mainly spiritual and affects the whole person. It is not as sharply focussed as pain. It may be social as well as personal. There is such a thing as fellowship in suffering. Suffering cannot readily be suppressed nor easily forgotten. It addresses the deeps; it may even be unspeakable so that we must "suffer in silence". Suffering threatens not just our well-being but our very being itself. It poses the question: "Why me?" Its elements are both rational and irrational. Suffering therefore must be patiently endured.

So too must loneliness, especially loneliness in death to which it is a prelude. It is to be distinguished from lonesomeness or merely being alone. It is a solitariness that is imposed by life and circumstance and not an individualism self-chosen. It is experienced progressively as isolation, separation, desertion, being forgotten, overlooked, lost. It is finally the loneliness of the cross, of forsakenness, of detachment. Psalm 22 wrestles with this experience so that it is no wonder that Jesus quoted this Psalm from the cross, "The monks have no windows". From the outside we can only wonder what one goes through from the inside of loneliness. "We are all alone before the Final Reality. We have no learn for ourselves, as unrepeatable individuals, to walk in The Way; we live in the Other World in the presence of this world. That can only be done in total and absolute solitude. In anything else we can assist each other - but in the profound deeps of consciousness we walk alone." When we do we get a taste of effulgence and glory.

For pain, for suffering, for loneliness, Joe said that he was not fully prepared. But he was indeed prepared for these. It is the Church's business to prepare people for these strangers before they appear. The gospel is one guise, a preparation for the vicissitudes of life. Jesus endured pain, experienced suffering and so may we. "Jesus walked that lonesome valley" and so must we. A long time ago Joe was heard to say: "The greatest venture of all is the venture of death. The only sad thing is: you cannot share it." Soren Kierkegaard was right when he said that no one can go to school for you, no one can take a bath for you, no one can die for you.

III

What are we to say of this one man's journey into consciousness? The journey began in Breezewood, Pennsylvania. What an out-of-the-way place! It led to Ada, an insignificant town it might seem, and yet one must experience awareness in a particular locality. The trek led from Ada through the blood-soaked beaches of the Pacific in World War II and through the groves of academia to Austin, from Austin to Fifth City; from Fifth City to the Oikoumene, to the whole inhabited world. When one responds to destiny's summons, there is no turning back. What a long march it is for a follower of the Way!

Or take the world, the whole wide world, the entire temporal order. We do not belong to it. It belongs to us. Yet, we belong to Christ and Christ belongs to God.

Or what of life and death? We do not belong to them. They belong to us; and we belong to Christ and Christ belongs to God.

Or what of the present and the future? We do not belong to them. Rather, they belong to us. We belong to Christ and Christ belongs to God! So our ownership is once more placed in its appropriate perspective. The event of the death of one of our members brings these matters to sharpest focus.

Last Sunday in the presence of members of the Order: Ecumenical, I pronounced absolution for Joe in the name of the Triune God. Last summer, he acknowledged his sin in a public confessional in this very room. For then he said in his last plenary address: "I am extremely grateful to all of my colleagues over the last twenty-five years who have with a patience that in my solemn moments astounds me, put up with all my stupidities, my personal flaws, my personal mistakes, my wickednesses, my stumblings, my down-right sinfulness." This we know of a certainty: "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Now, therefore, in this presence and on your behalf and on behalf of the whole Church, I declare the completed life of Joseph Wesley Mathews to be significant in history and entirely acceptable to God into whose merciful hands we now commend him. In the name of the Father and of the Son and of the Holy Spirit. Amen.

AT THE TIME OF DEATH

V. Re-engaging the Community

- A. The Reception - This has at times been called the ball dynamic, tho' that term may be misleading. An opportunity is needed for people to mingle, greet each other, talk, share events and plan for the future. It is an experience of chaos breaking in after the formality of the funeral. Music is an important part of it. At Joe's funeral singing and dancing were significant in proclaiming the victory.
- B. The Feast - On the morning of the funeral, a fast is observed by the Order signifying the embracement of our contingency. After the funeral a feast is appropriate, as has been discovered in every culture known to man. Partly this has to do with the part food plays in the release of tension, partly in the community that is experienced around food. At this time the Order and the family are reconstructing their community without the deceased and release is needed.

of impact for all groups of people, awakening them for engagement in local community development.

Joseph Wesley Mathews was a man like other men, yet a man who gave a unique gift to history. Joseph Wesley Mathews was a man who knew his life to be one of care, courage, creativity and corporateness. Joseph Wesley Mathews was a man of the Way.

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

THE EULOGY OF JOSEPH WESLEY MATHEWS

Joseph Wesley Mathews was a man like every other man and yet he played a unique role in the life of this Order, in the life of the church and in the world.

Driven by the care for suffering mankind, Joe helped bring into being an ecumenical family religious order. Made up of men and women from across the globe, this order is a servanthood force in direct service to the profound mystery of life. Joe trained a disciplined corps of people who can actuate effective 20th century methods of profound human sociological care for the masses. Joe spent these years developing ways to recover the ancient religious wisdom for 20th century man as he did his work on the New Religious Mode and the Other World. His constant attention to the symbolic dimension of life awoke the community to the power of symbols, songs, and rituals, especially to the power of the liturgy which became the spiritual foundation of the corporate body. Through the years, Joe constantly grounded his own experience in what it meant to be the religious. He emphasized the fact that standing as the religious is a perpetual task of being "structural revolutionaries."

Joe considered himself before all else to be a servant to the historical church. He was committed to its renewal in order to bring about the recovery of service to the world by the church in mission. In the articulation of "The Christ of History", he gave to the 20th century a way for everyman to appropriate the Word. The development of a curriculum to be used in the training of awakened churchmen across the globe was intended to recover the rich heritage of the church and to re-engage the church in the world. With the Local Church model, Joe was convinced that the church at the local level had the methods and structural forms to call forth every local congregation into service for humanity. In more recent years, his concern was to see through the depths of profound humanness which binds mankind into one body to a new religious mode that transcends all present forms. He saw this as primal ecumenism in its broadest sense.

Joe became increasingly aware of the necessity to discern the deep trends of history which are shaping the future of the world. He helped direct the corporate power of the Institute staff toward enabling the resurgence of grass-roots community. It was his conviction that local people would assume responsibility for their own future if given practical and effective methodologies. This was grounded in the model for total community reformulation which was first developed on the West Side of Chicago in 5th City. Once this was in being, Joe participated in the selection of 23 other human development project sites in 19 other countries to serve as demonstration signs of hope to the world. In the midst of this task, he elicited the interest and attention of both the private and public sectors across the world in addressing the disparities which exist between the 85% and the 15% of the world. Addressing this gap was what Joe saw as the moral issue of our time. Joe was committed to the awakenment of local people in communities across the globe, through structures

PRESENTATION OF THE SYMBOLS
Funeral of Joseph Wesley Mathews

Joe died a victorious death even as he lived a victorious life. A man of integrity in his trust in and obedience to the Final Mystery. Recalling a bit of Joe's poetry he "spiritually dressed" himself each morning for the expenditure the day required. The symbols he lived before, which constantly reminded him that he was in but not of the world, were of profound significance to Joe in his solitary reflection and his corporate engagement in caring for the needs of the church and the world. These symbols will now be placed with his ashes to signify the covenants to which he gave himself.

THE WEDDING BAND

We place here the wedding band which symbolized Joe's covenant with his family. Joe believed that in marriage a self was complete only as it was covenanted in care for the whole world. Joe fulfilled this covenant by expending his life in creating the style of authentic selfhood in his marriage, calling forth each member of our family to do likewise.

THE RING OF THE RELIGIOUS

We place here the ring of the religious which symbolized Joe's covenant with the Order. Joe believed that no history was forged without the recreation of primal community which released, engaged and disciplined the unique gifts of its members that they may live only before the mystery in their care for the world. Joe fulfilled his covenant by expending his life in inventing new forms to contain the primordial wisdom of the ancient vows of poverty, chastity and obedience.

THE BLUE SHIRT

We place here the blue shirt which symbolized Joe's covenant with the movement. Joe believed there was a movement which was like "an invisible college" of those who care which in our time was becoming visible again, in awakening and engaging local man in authentically forging his own destiny. Joe fulfilled this covenant by expending his life in uncovering the depths of profound humanness which unites those who care across the globe in building the new earth.

THE CHRISTIAN CROSS

We place here the Christian cross which symbolized Joe's covenant with the historical church. Joe believed the church was the enduring container of the transparent word of life for every human being to live a life of Faith, Hope and Love. Joe fulfilled this covenant by expending his life in forging the means by which the church might recover its role as mission to civilization and proclaim again its ancient truth.

THE OBITUARY OF JOSEPH WESLEY MATHEWS

We are gathered here to mark the sojourn through life of Joseph Wesley Mathews. Joseph was sent by God to live in this world and now he has been removed by God from his station. He was sent to be a part of the family of mankind. He was born in Breezewood, Pennsylvania, the fifth child of James Davenport and Laura Mae Wilson Mathews on October 8, 1911 and died his death on October 16, 1977 in Chicago, Illinois, U.S.A.

Joseph was a husband, father and brother. He was bound in covenant for thirty five years of marriage to Evelyn and was a father to Joseph, James and his wife Teresa, and to John, who is deceased. He was the brother of Daisy, Elizabeth and Donaldson who preceded him in death. He is survived by his brother James and three sisters: Margaret, Alice and Alleene.

Joseph was a citizen of the globe and of Chicago. He attended elementary school in Ada, Ohio and high school in Houston, Texas and Mansfield, Ohio. He attended Lincoln Memorial University in Tennessee and Asbury College in Kentucky for his undergraduate degree. He attended Biblical Seminary in New York and received his Bachelor of Divinity degree from Drew Theological Seminary. He did graduate work in contemporary theology and theological ethics at Union Theological Seminary and at Yale University.

Joseph was an ordained minister of the United Methodist Church and served pastorates at the Broadway Temple Methodist Church, New York City from 1935 to 1937, and the Methodist Church of Sharon, Connecticut from 1938 to 1942. During World War II he served his country as a chaplain in the United States Army in the Central Pacific from 1942 to 1945. After his studies at Yale he became a professor of philosophy and religion at Colgate University from 1948 to 1952. From 1952 to 1956 he was on the faculty of Perkins School of Theology at Southern Methodist University where he taught in the field of ethics. He became the director of curriculum for the Christian Faith and Life Community, Austin in 1956. In 1962 Joseph assumed the position of Dean of the Ecumenical Institute in Chicago.

Joseph died as he lived, looking toward the future. His life and death are a sign calling all men to rise up and engage in building the new earth. He lived his life in radical engagement, and now in awesome tranquility is living his death. His life is complete and 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 Spirit. Amen.

L. Beloved in Christ. Let us pray for the Church.
C. Almighty and everliving God. We yield unto Thee most high praise and hearty thanks. For the wonderful grace and virtue declared in all Thy saints. Who have been the choice vessels of Thy grace. And the lights of the world in their several generations. Most humbly beseeching Thee to give us grace. So to follow the example of their steadfastness in Thy faith. And obedience to Thy holy commandments. That at the day of the general Resurrection. We with all those who are of the mystical body of Thy Son. May be set on His right hand. And hear that His most joyful voice, "Come, ye blessed of my Father. Inherit the kingdom prepared for you from the foundation of the world." Grant this, O Father. For the sake of the same. Thy Son Jesus Christ. Our only Mediator and Advocate. Amen.

the church

L. Amen. Let us pray for our _____ in Christ.
C. Most merciful Father. Who hast been pleased to take unto Thyself. The soul of this Thy servant _____. Grant to us who are still in our pilgrimage. And who walk as yet by faith. That having served thee with constancy on earth. We may be joined hereafter with Thy blessed saints. In glory everlasting. Through Jesus Christ our Lord. Amen.

the brother or
sister

L. Amen.
The God of peace. Who brought again from the dead our Lord Jesus Christ. The great Shepherd of the sheep. Through the blood of the everlasting covenant. Make you perfect in every good work to do his will. Working in you that which is well pleasing in his sight. Through Jesus Christ. To whom glory be for ever and ever. Amen.

the benediction

C. Amen.

Here shall the coffin be placed in its final resting place while songs of the Order: Ecumenical are sung.

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

the ascription

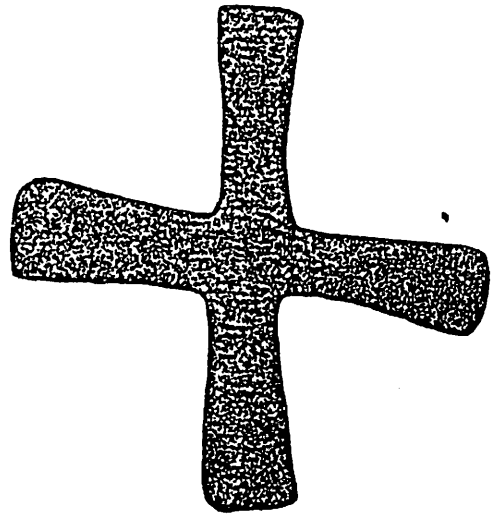
C. Amen.

L. The Lord be with you.

C. And with thy spirit.

L. Amen.

C. Amen.



The Order Rejoices

in the birth of
Kay Alton

February 16, 1982

to

Dick + Linda Alton
Nairobi, Kenya



Here we celebrate the two ultimate rites of passage: birth and death. In Order life these are held as inseparable and are celebrated daily in the drum beat of life and death and in the body sway in the morning office. Both have to do with the particularities of creation and destruction as solitary encounters with God. Both, like the ascending and descending lines of Kazantzakiz' poetry, are holy. Both provide opportunity for rehearsing our contingency and our corporate responsibility for the life and death of the human race. The birth rituals claim the victory of life in advance with the giving of a name and pronouncing the life style in which that life will be directed. The death rituals rehearse how that life has been played out and give the final title to it with the epitaph. Both events set the individual life in the context of the People of God, the League in history, and the cruciform life style.

Every birth in the Order:Ecumenical is acknowledged for what it is, a new intrusion of life and possibility into the stream of corporate consciousness. Each relates us both specifically and poetically to the lure and reality of the future. We therefore celebrate each birth as a gift and publish the good news in every house.

The naming of the child and the showing of the child to the community follow the particular rites and customs of the parents of the child, even when godparents are named from different traditions. The Christian customs are enclosed here, not because all should use them, but because they are examples of the care to be taken in each case and they serve as a guide to the Christians who still make up the overwhelming majority of the members of the Order.

Every death in the Order:Ecumenical is the completion of a phase of our story. The Order dies with each death. Yet in the midst of this reality, the Order celebrates the fullness and the absolute of our solitary and corporate living.

The celebration of death, even more than the dedication of life, calls us to stand in the tension of honoring the specific heritage of the deceased and the local customs. So Ellen Risky was cremated in one ceremony with a member of the Gandhi Ashram of Sevagram, in the funeral pyre customary to the people of the village, but the historic words of the Christian faith were also pronounced over her. Orchestrating such an event takes extreme sensitivity and care. It is our concern that the final celebration of the completed life be an authentic extension of the witness of the individual life. In most cases, that would automatically involve an honoring and conforming to the local customs.

BIRTH	DEATH		
Announcement	Acknowledging Death	Serving the Family	Celebrating the Life
Baptism	announcement	legal requirement	the funeral
Consecration	bedside words	family needs	the interment
	the watch	Order presence	the feast