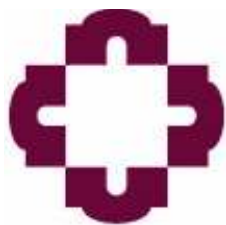


THE CONSTITUTION OF
BASILEIA



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INTRODUCTION TO THE CONSTITUTION OF BASILEIA



THE CONSTITUTION OF BASILEIA expresses our charism, that is, the divine graces, distinctive orientation, spiritual qualifications, cultural ethos and special characteristics of the mission and values granted to us in Jesus Christ for the life of the world. Our Basileian charism is the dynamic that constitutes who we are, how we live and what we do. Our Constitution merely conveys and explains this. We have a Constitution because we are Basileians and we are Basileians because we have a charism. Writing a Constitution does not make us; it serves us. It is our charism that *makes* us a unique kingdomcultural expression of the one, holy, catholic and apostolic CHURCH. Our Constitution only *serves* to represent our charism in an official, integrated way that gives a feel and a portrayal of what it means to be Basileian.

Our Constitution is arranged as follows:

- ✦ **OVERVIEW** provides a compact glance at what Parts 1-4 expound on in greater detail.
- ✦ **PART 1: OUR BASILEIAN CHARISM**, like music theory, distills the fundamental parameters and common elements expressed in our Liturgy (Part 2), Catechism (Part 3) and Canons (Part 4).
- ✦ **PART 2: OUR BASILEIAN MODE OF WORSHIP** shows how the *Liturgy* immerses us into a new creation reality that forms in us a new feel for the world, which we in turn express in our Basileian way of life as detailed in Part 3.
- ✦ **PART 3: OUR BASILEIAN WAY OF LIFE** reveals how our *Catechism* makes us players in a symphony of *notes* (our disciplines and practices), *rhythms* (the seasons of the CHURCH Year) and Christlike *melodies* (of the priestly, prophetic and kingly) that express what we believe by how we live, which our Basileian manner of governance serves as a framework for as described in Part 4.
- ✦ **PART 4: OUR BASILEIAN MANNER OF GOVERNANCE** outlines our *Canons* that, as guidelines for growth, release rather than restrict our Basileian way of life and worship.

Together, these four parts form a whole greater than their sum. Each is a doorway into a room bigger on the inside than on the outside, providing a unique vantage point from which to explore the whole. Then, to reinforce the whole, there are Resources, the Glossary and the Appendices.

- ✦ **RESOURCES** lists topics, articles, books, videos and websites to explore further.
- ✦ **THE GLOSSARY** defines words and phrases that throughout this Constitution appear in italics followed by an asterisk, as, for example, with *BASILEIA**, *charism** and *kingdomcultural**.
- ✦ **THE APPENDICES** invite discussion about various dimensions of our Basileian charism.

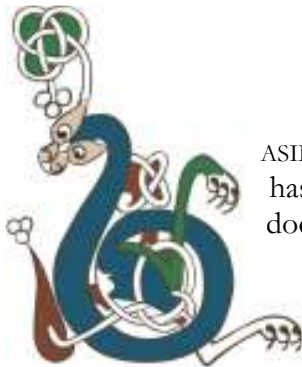


OVERVIEW

A KINGDOMCULTURAL ALTERNATIVE



INTRODUCTION



BASILEIA IS AN EXPRESSION of the one, holy, catholic and apostolic CHURCH that has been given a unique kingdomcultural way of being, living and doing documented in our Constitution.

Our logo portrays BASILEIA as a city with four horizontal gateways that aim us to the north, south, east and west in the quest to cultivate the Kingdom of God on earth as it is in heaven. Ours is a vision of comprehensive redemption, which includes every sphere of thought and life, all domains of society and culture, and even restoration for the natural order.

BASILEIA is also a “gate of heaven,” a vertical gateway that connects heaven and earth to advance the redemption of mankind and his restoration to friendship with God.

Because the CHURCH, the city of God, is central to this great cosmic drama, BASILEIA is not merely a religious institution in someone else's society, but a kingdomcultural alternative, that is, a holy city demonstrating and presenting this comprehensive salvation as an alternative to the Fallen World System.

As the CHURCH, BASILEIA is uniquely constituted to believe this vision of God and embody His purposes for the world as a kingdomcultural movement actively doing the real work of building the holy city of God.

We are a global community of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES. COMMUNITIES are composed of FELLOWSHIPS united around an ABBEY. VOCATIONAL SOCIETIES are composed of CHAPTERS membered to a FELLOWSHIP.

We are a convergence movement. We seek to live in the radical center defined by the three main theological traditions of the historical CHURCH: the liturgical and sacramental, the Evangelical and Reformed, and the Orthodox and charismatic.

We affirm that the CHURCH, as the pillar and ground of the truth (1 Tim. 3:15), is a *court* of truth, not a *source* of truth. Therefore, BASILEIA recognizes that the creeds and councils of the CHURCH serve as secondary, derivative and subordinate authorities.

BASILEIA is a member of COMMUNIO CHRISTIANA, a global communion of thousands of churches in the continents of Africa (in the countries of Benin, Cameroon, Congo, Kenya, Malawi, Rwanda, Tanzania, Uganda and Zambia), Asia (in the country of India) Europe (in the countries of Ireland, Spain and Wales), North America (among First Nations and in the countries of Canada and the USA) and South America (in the countries of Brazil, Guyana and Venezuela).

We are uniquely constituted as a self-governing expression of the CHURCH by virtue of the divine graces given to us (Our Charism, Part 1 of our Constitution) which shape our mode of worship (Our Liturgy, Part 2 of our Constitution), our way of life (Our Catechism, Part 3 of our Constitution) and our manner of governance (Our Canons, Part 4 of our Constitution).

Below is an overview of these four parts of our Constitution.



OVERVIEW OF OUR CHARISM



THE CHARISM OF BASILEIA has five essential elements.

- ✦ **PASSION THAT INSPIRES US TO JOURNEY.** Our passion is first to know God personally and intimately, to be filled with His Spirit and thereby comprehend the fullness of the Father's pleasure to unite all things in Christ. This inspires us to journey with Christ, to speed the transformation of the world.
- ✦ **CONVERGENCE THAT AUTHORIZES US TO ASSEMBLE.** A convergence approach, which integrates the three historic streams of the CHURCH, enables us to assemble as the CHURCH and as forerunners of the Kingdom.
- ✦ **WISDOM THAT CALLS US TO LISTEN.** An imaginative and creative wisdom kindles within us the desire to listen to the Word, understand its covenantal import and joyfully and practically obey it.
- ✦ **EMPOWERMENT THAT ANOINTS US TO GOVERN.** We are empowered to press on to maturity and govern as we gather as the CHURCH, appropriate the wisdom of the Word and experience the Real Presence of Christ at the Table.
- ✦ **TRANSFORMATION THAT COMPELS US TO SERVE.** The transformation of individuals, society and creation from glory to glory joyfully stirs us to serve the CHURCH and the world as we form colonies of heaven on earth.

The charism of BASILEIA is made practical and visible in

- ✦ Our mode of worship as expressed in our Liturgy
- ✦ Our way of life as expressed in our Catechism
- ✦ Our manner of governance as expressed in our Canons



OVERVIEW OF OUR LITURGY



LITURGY MEANS “THE WORK OF THE PEOPLE.” This implies action, engagement and participation, not just words. Because we are convergent our Basileian mode of liturgical worship, be it Sunday Eucharistic worship or other Eucharistic assemblies such as membership ceremonies (i.e., weddings, baptisms, etc.), is liturgical and sacramental in ways that are Evangelical and Reformed as well as Orthodox and charismatic.

The Liturgy expresses our Basileian charism. In the Liturgy we journey with passion, assemble in a convergent way, listen to wisdom, receive empowerment to govern and serve to advance transformation.

Therefore, all expressions of BASILEIA order their Eucharistic worship as follows:

JOURNEY TO THE MOUNTAIN

- ✦ Call to Worship
- ✦ Procession to Heaven

ASSEMBLE AS THE CHURCH

- ✦ Ordering and structuring of the people now gathered by means of an opening salutation, prayers, confession and pardon and various sign-acts signifying that the CHURCH is assembled and now *constituted* as the CHURCH with all offices present (bishop, presbyters, deacons and baptized laypersons)

LISTEN TO THE WORD

- ✦ Reading of Scripture according to the lectionary as grounded in the CHURCH Year
 - ✦ Commentary on the Scripture
 - ✦ Creedal Confession
 - ✦ The Peace

GOVERN FROM THE TABLE

HE TOOK

- ✦ Offering (including tithes and offerings and the bread and wine)

HE BLESSED

- ✦ *Sursum Corda* (“Lift up your hearts”)
 - ✦ Preface
 - ✦ *Sanctus* (“Holy”)
 - ✦ *Anamnesis* (“Remembrance”)
 - ✦ Words of Institution
 - ✦ *Epiclesis* (“Invocation” of the Spirit)
- ✦ Intercession before receiving the bread and wine
(The Lord’s Prayer and/or the *Agnus Dei*)

HE BROKE

- ✦ Breaking of the bread

HE GAVE

- ✦ Invitation and distribution of the bread and wine
- ✦ Intercession after receiving the bread and the wine,
also known as “The Prayers of the People”

SERVE THE CHURCH AND THE WORLD

- ✦ Blessing and commissioning

In the name of *Christus Victor*. Amen!



OVERVIEW OF OUR CATECHISM



OUR CATECHISM IS HOW we are constituted in terms of *our way of life*. It is the instructional and formative *form* of the *meaning* of the Constitution of BASILEIA.

Our Catechism expresses the whole of our Basileian charism, albeit in an instructional and formative way. It equips us to journey with passion, assemble in a convergent way, listen to wisdom, receive empowerment to govern and serve to advance transformation.

The spirit of our catechism is not merely about downloading information. It is about instruction and the formation of life disciplines supporting our Basileian *way of life*. It is intended to *embody* what we believe and who we are and finally to also equip us to effectively serve the CHURCH and the world.

Therefore, we employ the following general catechetical pattern comprised of five primary disciplines and their associated practices:

First Discipline: **Journey with Christ to the Mountain**

- ✦ As Worshipers who engage in Eucharistic worship, beginning on Sundays.
- ✦ As Global Pilgrims who pray the Daily Office.
- ✦ As Contemplatives who practice contemplative prayer.

Second Discipline: **Assemble as the CHURCH**

- ✦ As Soul Friends who love and help others to belong in order to believe.
- ✦ As Celtic Community-Builders who cultivate colonies of heaven on earth.
- ✦ As Forerunners who in our governing roles create thin places between heaven and earth.

Third Discipline: **Listen to the Word**

- ✦ As Storytellers who follow the lectionary in rhythm with the CHURCH Year.
- ✦ As Pattern-Keepers who interpret the Word according to the Apostolic Rule of Faith.
- ✦ As Overcomers who observe our Constitution.

Fourth Discipline: **Govern from the Table**

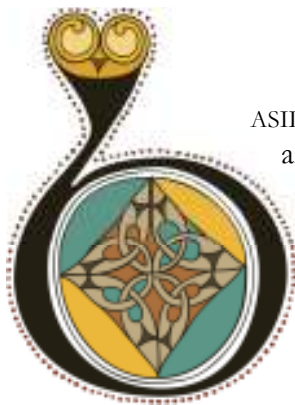
- ✦ As Sentinels who welcome all whom Christ authorizes to come to the Table.
- ✦ As Friends of God who make consensus decisions that bind and loose.
- ✦ As Stewards who create wealth and tithe to fund the government of the Kingdom of God.

Fifth Discipline: **Serve the CHURCH and the World**

- ✦ As Hosts who offer hospitality to all already within and to those yet beyond the CHURCH.
- ✦ As Ambassadors who advance the Kingdom through our vocational callings.
- ✦ As Voluntary Exiles who travel to the edges of established expressions of Christendom.



OVERVIEW OF OUR CANONS



ASILEIA'S CANONS DESCRIBE OUR structure and organization, our membership and the complementary governing roles of our Presbyter Councils, Deacon Councils and Missional Councils.

STRUCTURE AND ORGANIZATION

BASILEIA utilizes six ecclesial jurisdictions to express our charism:

- ✦ THE BASILEIA ALLIANCE
- ✦ BASILEIA COMMUNITIES
- ✦ FELLOWSHIPS
- ✦ ABBEYS
- ✦ VOCATIONAL SOCIETIES
- ✦ CHAPTERS

These jurisdictions relate to one another as follows:

- ✦ The BASILEIA ALLIANCE is composed of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES.
- ✦ A BASILEIA COMMUNITY is composed of FELLOWSHIPS united around an ABBEY.
- ✦ VOCATIONAL SOCIETIES are composed of CHAPTERS membered to FELLOWSHIPS.

Each jurisdiction has equal value but different functions in BASILEIA.

- ✦ The BASILEIA ALLIANCE is the global expression of BASILEIA comprised of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES. It was founded on December 29, 2004 upon the episcopal authority of Bishops of the CHURCH.
- ✦ A BASILEIA COMMUNITY is a “city” expression of BASILEIA comprised of FELLOWSHIPS who are membered to one another based on similar callings, charism and natural affiliation. A COMMUNITY is similar to what some call a “diocese.” It is not limited geographically. An ABBEY founds a COMMUNITY.
- ✦ A FELLOWSHIP is a familial expression of BASILEIA comprised of Basileians and CHAPTERS OF VOCATIONAL SOCIETIES. A FELLOWSHIP is like what some call a “parish” or “local congregation.” It is not limited geographically. A Presbyter founds a FELLOWSHIP.
- ✦ An ABBEY founds a BASILEIA COMMUNITY and then continues to carry the unique responsibility of uniting all new FELLOWSHIPS of the COMMUNITY by serving as the home for the

COMMUNITY'S Abbot and governing councils. An ABBEY is similar to what some call an "apostolic team" or "church planting team" or even a "cathedral church" of a diocese, but with more intensive monastic characteristics. It is not limited geographically. An Abbot founds an ABBEY.

- ✦ A VOCATIONAL SOCIETY is a global vocational expression of BASILEIA comprised of CHAPTERS that advances the Kingdom in a specific sphere of influence and sociocultural domain of life such as education, business, the arts, the sciences, etc. A SOCIETY is not limited geographically. An Abbot founds a VOCATIONAL SOCIETY.
- ✦ A CHAPTER is a vocational expression of BASILEIA membered both to a VOCATIONAL SOCIETY and to a FELLOWSHIP. A CHAPTER is not limited geographically. A Presbyter founds a CHAPTER.

MEMBERSHIP

In addition to friends and guests who are invited and welcome to participate in the life of BASILEIA, individuals may choose to become Basileians in a more formal sense when they come into relationship with another Basileian who serves as their Soul Friend (i.e., as a mentor or coach in our Basileian way of life). Such Basileians may be involved with one or more missional initiatives.

Some Basileians in time may additionally choose to extend their individual relationship with a Soul Friend to become an Adult Communicant Member of a particular FELLOWSHIP and/or of a CHAPTER. Finally, some Adult Communicant Members may then additionally choose to become Governing Members.

- ✦ All people are invited and welcome to journey with BASILEIA as observers, guests and as participants in our Basileian lifestyle and missional initiatives.
- ✦ Anyone, including those who do not profess to be Christians, may become a Basileian by choosing to come into relationship with another Basileian who serves as their Soul Friend.
- ✦ All baptized individuals, including infants and children, are welcome to receive the bread and the wine in any BASILEIA Eucharistic worship service. All others are welcome to receive a blessing.
- ✦ Any professing believer may enter the Catechumenate to become an Adult Communicant Member of a Basileian FELLOWSHIP and also of a CHAPTER.
- ✦ Any Adult Communicant Member may enter the Novitiate to become a Governing Member authorized according to their respective office (i.e., Commissioned Governing Member, Deacon, Presbyter or Abbot), to serve in diaconal and leadership roles with BASILEIA'S Presbyter Councils, Deacon Councils and Missional Councils.

DEACON COUNCILS

BASILEIA'S Deacon Councils lead and administer the diaconal functions of member formation in general and of the Catechumenate and of the Novitiate in particular.

- ✦ Each jurisdiction has its own Deacon Council.
- ✦ Deacon Councils administer the mentoring of friends and guests of BASILEIA and of all Basileians in general, training of Soul Friends, catechizing Adult Communicant Members and equipping Governing Members.
- ✦ The responsibilities of Deacon Councils include 1) equipping practitioners of Godly Play for children, 2) presenting Catechumens to a jurisdiction's Presbyter Council for approval as Adult Communicant Members, 3) presenting Candidates in the Novitiate to a jurisdiction's Presbyter Council for approval as Governing Members, 4) maintaining a registry of members, and 5) coordinating the logistics of membership ceremonies.

PRESBYTER COUNCILS

BASILEIA'S Presbyter Councils lead in the formation of jurisdictions, guard Constitutional and Eucharistic boundaries and administer membership rites.

- ✦ Each jurisdiction has its own Presbyter Council.
- ✦ Every Presbyter Council carries out their leadership roles in three ways: By 1) serving as an appeals court for members who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its members in order to maintain unity and order and 3) initiating missional initiatives that (a) found new Basileian jurisdictions and (b) cultivate, resource and empower jurisdictions to multiply.
- ✦ The responsibilities of Presbyter Councils include leading Basileians in 1) implementing and amending the Constitution, 2) naming jurisdictions, 3) the proper use of the BASILEIA logo, 4) administering Festival Tithes, and 5) assuring that proper financial protocols are followed within their respective jurisdictions.

MISSIONAL COUNCILS

BASILEIA'S Missional Councils lead and administer the diaconal functions of equipping and releasing leaders of missional initiatives.

- ✦ Each jurisdiction has its own Missional Council.

- ✦ Missional Councils lead Basileians in their respective jurisdictions to form and engage in missional initiatives that both build the jurisdiction and extend its reach.
- ✦ The responsibilities of Missional Councils include 1) administrating the use of offerings for missional initiatives, 2) administrating of Community Tithes (by FELLOWSHIP Missional Councils) and 3) equipping missional initiative leaders.



PART 1: OUR BASILEIAN CHARISM

A KINGDOMCULTURAL ALTERNATIVE



INTRODUCTION



PART 1 IS AN OVERVIEW of the basic elements that form our Basileian mindset or charism.

The first section, “Charism,” introduces the five essentials of the heart and mind of BASILEIA, which is followed by five sub-sections that focus on each element individually, providing Scriptures and core points. Together, these sections give a brief, compact introduction to how we express our Basileian worldview. While our Constitution as a whole provides a context that controls the meaning of our vocabulary, for additional clarity about the meaning of particular words and phrases cross-references are provided to the Glossary.



The remaining sections of Part 1 introduce themes that give an integrated feel for our Basileian charism and that also serve as foundational building blocks for presenting our Liturgy in Part 2, our Catechism in Part 3 and our Canons in Part 4. The “Epic Story” shows how we participate in the story of Paradise lost and regained. Because this story starts in a Garden and heads toward a City, the section on our “Logo” shows how this image of a City with four gateways represents what we’re called to be. The “Covenant” shows how, as an expression of the City of God, we administer the authority given to us from above in a covenantal way. An immediate implication of being covenantal is that we are a “Communion Shaped by Convergence,” which in turn sets the pace for how we relate “Divine Revelation, the CHURCH, Creeds and Tradition.” The last section, “Liturgy, Catechism and Canons,” provides a bridge to Parts 2-4.



CHARISM



THE CHARISM* OF BASILEIA* has five essential elements.

✦ **PASSION THAT INSPIRES US TO JOURNEY.** Our *passion** to know the fullness of the Father's pleasure to unite all things in Christ inspires us to *journey** with Christ to the Mountain to speed the transformation of our good, bountiful but broken world.



- ✦ **CONVERGENCE THAT AUTHORIZES US TO ASSEMBLE.** Our *convergence** with the three historic streams of the CHURCH through COMMUNIO CHRISTIANA enables us to *assemble** as forerunners of the *Kingdom** who proclaim justice to all.
- ✦ **WISDOM THAT CALLS US TO LISTEN.** An imaginative and creative *wisdom** kindles within us a bold humility to *listen** to the Word and discover in the *mystery** of the Father's will how to walk dangerous paths that must be taken to overcome evil with good.
- ✦ **EMPOWERMENT THAT ANOINTS US TO GOVERN.** Our *empowerment** to press on to maturity in relation to God, ourselves, others and creation flows as we *govern** from the Table in anointed ways that bring chivalric justice to victory.
- ✦ **TRANSFORMATION THAT COMPELS US TO SERVE.** The *transformation** of individuals, society and creation from glory to glory joyfully stirs us to *serve** the CHURCH and the world with a courageous, persevering and tenacious resolve to form communities that shine like the sun as colonies of heaven on earth.

Ultimately, Jesus Christ Himself is our Passion, Convergence, Wisdom, Empowerment and Transformation. And ultimately, it is in and with Him that we journey, assemble, listen, govern and serve. Our charism is what the ongoing life and ministry of Jesus looks like in a Basileian way. Thus this Constitution serves to declare, "Look and see what the Lord is doing and saying in and through us."

In Christ we experience 1) *passion* for the *journey*, a journey we're inspired to take as we feel the Father's pleasure of uniting in Christ all things, transforming this good and bounteous world that has been ruined by evil, 2) joy in being chosen and *assembled* in a *convergence* of unlikely heroes gathered in secret places to be trained in the arts and sciences of making the world new again, 3) excitement in *listening* to the *wisdom* we need to travel dangerous paths together into the heart of darkness to crush evil under our feet, 4) the thrill of utterly exhausting evil from the *empowerment* we receive to *govern* ourselves in ways that reopen Paradise for all fallen people and the ruined creation and 5) *transformation* as we *serve* to advance the aesthetic, intellectual and juridical triumph of *chivalric**

faith over all its foes, remaking the world into a place dripping with immortal, sophisticated, spell-bindingly beautiful, *theanthropomorphic** adult glory.

Our charism dares us to imagine what it means to be *kingdomcultural**, a lifestyle we didn't discover, but that discovered us. It snuck up on us from out of the ages and grabbed our hearts. Our charism is a groan of the Spirit in us that words alone cannot express of a meaning of things that we feel in our bones. Therefore throughout this Constitution we use the language of *both* prose and print *and* of poetry and pictures to communicate with our heads and our hearts.

Below we present the five essential elements of our charism in a bit more detail, introducing much of the vocabulary that we employ in speaking of our Basileian worldview.

PASSION THAT INSPIRES US TO JOURNEY

Our passion to know the fullness of the Father's pleasure to unite all things in Christ inspires us to journey with Christ to the Mountain to speed the transformation of our good, bountiful but broken world.

Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased (Matt. 12:18a).

...having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. (Eph. 1:9-10).

For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross (Col. 1:19-20).

The passion that inspires us to journey as Basileians moves us overall and expressly in our Liturgy, in our Catechism and in our Canons to:

- ✦ Imagine, cultivate and launch kingdomcultural initiatives and communities.
- ✦ Rejoice in the vision of the Kingdom of God coming into *all areas of thought and life**.
- ✦ Endeavor to *replace** the *Fallen World System** with the Kingdom of God.
- ✦ Feel the Father's pleasure in uniting all things in Christ, releasing them to their full potential.
- ✦ *Heavenize earth** by *exhausting evil** and restoring all things ruined by evil.
- ✦ Expect to see answers now to the prayer, "Your kingdom come on earth as it is in heaven."
- ✦ Look for the reunion and *restoration** of what the *Fall ** has broken and shattered.
- ✦ Expect the power of the resurrection to grow in us so that we increasingly *shine like the sun**.
- ✦ Cultivate, first through prayer, the dwelling of God with *mankind** on earth.
- ✦ Embrace *mystery**, which in turn gives us courage to ask questions and explore.
- ✦ Not be interested in pat answers but instead ask bold questions.
- ✦ Have a thirst for high chivalric adventure as agents of *transformation**.

- ✦ Believe that *destiny** is a good gift from God that requires our cooperation with God.
- ✦ Be *missional** in how we worship, live and govern ourselves.
- ✦ Be *Worshippers** who engage in *Eucharistic worship**, beginning on Sundays.
- ✦ Be *Global Pilgrims** who pray the *Daily Office**.
- ✦ Be *Contemplatives** who practice *contemplative prayer**.

CONVERGENCE THAT AUTHORIZES US TO ASSEMBLE

Our convergence with the three historic streams of the CHURCH through COMMUNIO CHRISTIANA authorizes us to assemble as forerunners of the Kingdom who proclaim justice to all peoples.

“I will put my Spirit upon him, and he will proclaim justice to the Gentiles” (Matthew 12:18b).

“In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory” (Eph. 1:11-12).

“He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent” (Col. 1:15-18).

The convergence that authorizes us to assemble as Basileians moves us overall and expressly in our Liturgy, in our Catechism and in our Canons to:

- ✦ Experience a connection and unity with the *Communion of Saints** across space and time.
- ✦ Be *liturgical and sacramental**, *Evangelical and Reformed** and *Orthodox and charismatic**.
- ✦ Be in *convergence** with the three streams of the *CHURCH** through *COMMUNIO CHRISTIANA*.
- ✦ Celebrate our unbroken 2,000-year spiritual inheritance of *Apostolic Succession**.
- ✦ Be a global *communion** of *BASILEIA COMMUNITIES** and *VOCATIONAL SOCIETIES**.
- ✦ Have *COMMUNITIES* composed of *FELLOWSHIPS** united around an *ABBEY**.
- ✦ Have *VOCATIONAL SOCIETIES* composed of *CHAPTERS** membered to a *FELLOWSHIP*.
- ✦ Have *FELLOWSHIPS* and their *CHAPTERS* advance the Kingdom in all areas of thought and life.
- ✦ Have *FELLOWSHIPS* that worship in *ABBEYS*, congregations, homes and even virtually.
- ✦ Have *CHAPTERS* that advance God’s Kingdom via *vocational** initiatives in all areas of society.
- ✦ Worship, learn and work in the spirit of *Celtic Christianity** to form *colonies of heaven on earth**.
- ✦ Give place for a *future-ancient** Celtic way of being *monastic** in the 21st century and beyond.
- ✦ Be a global fellowship of friends from diverse backgrounds who *belong in order to believe**.
- ✦ Unite with people from all walks of life and across multiple generations.
- ✦ Be inclusive and non-judgmental, equipping and releasing all to fulfill their destiny.
- ✦ Heal and restore broken relationships and correct the injustices that leave some out.
- ✦ Discover in community what makes each individual unique and special by design.

- ✦ Have courage to lift the fallen, proclaim justice and steward creation.
- ✦ Thirst for *holistic unity** with God, within ourselves, with others and with creation.
- ✦ Be individuals constituted as something more than just individuals, namely the *Body of Christ**.
- ✦ Embrace the *covenant** as the structure of authority that unites two or more as one.
- ✦ Freely explore questions in a community context, in the safety of *the counsel of many**.
- ✦ Covenantally give equal value to both individual freedom and to collective order.
- ✦ See environmental stewardship, education, business, the arts, etc. as kingdom callings.
- ✦ See all believers, *bishops**, *presbyters** and *deacons** as having *equal value and different functions**.
- ✦ Mature as *priests**, *prophets** and *kings** who reign with Christ on the earth.
- ✦ Affirm that both individuals and *collectives** have callings and charisms to steward.
- ✦ Seek to cultivate the unique *genius** given to each individual and collective.
- ✦ Recognize the *episcopal authority** of bishops as essential to being an *Ecclesial City**.
- ✦ Seek to be and make disciples equipped and released to serve as *citizens** of the City of God.
- ✦ Be an Ecclesial City of *gateways** connecting heaven and earth as represented by our *Logo**.
- ✦ Be *Soul Friends** who love and help others to belong in order to believe.
- ✦ Be *Celtic Community-Builders** who cultivate *colonies of heaven** on earth.
- ✦ Be *Forerunners** who in our *governing roles** create *thin places** between heaven and earth.

WISDOM THAT CALLS US TO LISTEN

An imaginative and creative wisdom kindles within us a bold humility to listen to the Word and discover in the mystery of the Father's will how to walk dangerous paths that must be taken to overcome evil with good.

He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench (Matt. 12:20-21a).

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence (Eph. 1:7-8).

And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God (Col. 1:9-10).

The wisdom that calls us to listen as Basileians moves us overall and expressly in our Liturgy, in our Catechism and in our Canons to:

- ✦ Dare to imagine the Father uniting all things in Christ, the Word of God.
- ✦ Receive the Word as revealed by symbol, Scripture and Spirit.
- ✦ Receive the Word as the revelation of Father's will in Christ for all areas of thought and life.
- ✦ Imagine a kingdomcultural alternative to the fallenness in ourselves, others and creation.
- ✦ Unite the story of our lives to the *Epic Story** of God's Kingdom.
- ✦ Cultivate the Epic Story of the Kingdom in the daily and *seasonal** rhythms of the *CHURCH Year**.

- ✦ Be emboldened by story to accept *mystery** which is vital to cultivating a Basileian lifestyle.
- ✦ Not *subculturally** run in fear from evil.
- ✦ Not *counterculturally** attempt to rule in pride over evil.
- ✦ Kingdomculturally *replace* evil in bold humility, exhausting it by remaining obedient like Christ.
- ✦ Worship, think and act outside the box.
- ✦ Resolve false dichotomies *ecclesiastically**, covenantally and kingdomculturally.
- ✦ Interpret and apply the *Law of God** out of our loving relationship with Him as Lawgiver.
- ✦ See, hear and mark the Word of God in the *Council of the Lord**.
- ✦ Engage in *consensus decision-making** to come to the knowledge of the truth.
- ✦ Enter into the Council of the Lord as *partakers of the divine nature**.
- ✦ Respond to Christ gathering us in council, not to give us answers, but to ask us questions.
- ✦ Cultivate *mystery** as the vital context of coming to the knowledge of the truth.
- ✦ Cultivate the presence of God as the context in which we hear His Word.
- ✦ Invite exploration, discovery, pioneering, adventure and questions in finding truth.
- ✦ Embrace *cosmic personalism** vs. *cosmic impersonalism** as the context of all true knowledge.
- ✦ Regard Wisdom ultimately as the Person and Word of God.
- ✦ Exercise wisdom in knowing what to do even when we don't know what to do, namely, pray.
- ✦ Relate *Revelation**, the CHURCH, *Creeds** and *Tradition** according to the *Apostolic Rule of Faith**.
- ✦ Be *Storytellers** who follow the *lectionary** in rhythm with the CHURCH Year.
- ✦ Be *Pattern-Keepers** who interpret the Word according to the Apostolic Rule of Faith.
- ✦ Be *Overcomers** who observe our *Constitution**.

EMPOWERMENT THAT ANOINTS US TO GOVERN

Our empowerment to press on to maturity in relation to God, ourselves, others and creation flows as we govern from the Table in anointed ways that bring chivalric justice to victory.

...until he brings justice to victory (Matt. 12:21b).

...until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love (Eph. 4:13-15).

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him... (Col. 1:21-22).

The empowerment that anoints us to govern as Basileians moves us overall and expressly in our Liturgy, in our Catechism and in our Canons to:

- ✦ Open thin places to reunite the realms of heaven and earth under the Lordship of Jesus Christ.
- ✦ Open thin places for the fatherless, widowed, poor, oppressed, prisoners and sick.
- ✦ Release the immortal genius of the fatherless, widowed, poor, oppressed, prisoners and sick.
- ✦ Implement forms of restorative, not punitive, *corrective discipline** and *formative discipleship**.
- ✦ Repudiate all *autonomous** forms of authority that are, as Jesus says, “of this world.”
- ✦ Embrace all bold and humble forms of authority that are, as Jesus says, “from above.”
- ✦ Seek to utilize the authority that is “from above” as modeled by the Acts 15 Council.
- ✦ Overcome *mediatorial authority** that suppresses and controls others for the advantage of a few.
- ✦ Utilize *ministerial authority** to holistically heal and then release all to follow their destiny.
- ✦ Make *judgments** ministerially, not mediatorially, with a bold humility that exhausts evil.
- ✦ Disavow the idea that human nature as *fallible and finite** is incapable of *certain knowledge**.
- ✦ Affirm that certain knowledge is received from above and is not of this world.
- ✦ Follow Jesus in exercising authority with Him in all things in heaven and on earth.
- ✦ Do justice by *binding and loosing** on earth what has already been bound and loosed in heaven.
- ✦ Be joyful in chivalric suffering knowing that in this way we overcome evil with good.
- ✦ Regard all *ecclesiastical offices** and jurisdictions as having equal but different authority.
- ✦ Regard *elders**, Deacons and all *baptized believers** as having equal but different authority.
- ✦ Expect *Communicant Members** to master our charism according to *Bloom’s Taxonomy**.
- ✦ Expect *Governing Members** to re-master our charism according to Bloom’s Taxonomy.
- ✦ Be *Sentinels** who welcome all whom Christ authorizes to come to the *Table**.
- ✦ Be *Friends of God** who make consensus decisions that bind and loose.
- ✦ Be *Stewards* who *create wealth**, give and *tithe** to fund the *government** of the Kingdom of God.

TRANSFORMATION THAT COMPELS US TO SERVE

The transformation of individuals, society and creation from glory to glory joyfully compels us to serve the CHURCH and the world with a courageous, persevering and tenacious resolve to form communities that shine like the sun as colonies of heaven on earth.

...and in his name the Gentiles will hope (Matt. 12:21b).

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory (Eph. 1:13-14).

May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins....if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven (Col. 1:11-14, 23).

The transformation that compels us to serve as Basileians moves us overall and expressly in our Liturgy, in our Catechism and in our Canons to:

- ✦ See the purpose of the restoration of all things as their coming into unity in Christ.
- ✦ Advance and build out the Kingdom in every area of thought and life.
- ✦ See the historical development of the Kingdom being from the Garden to the City.
- ✦ Embrace the multi-generational quest to advance the Kingdom of God among the nations.
- ✦ Affirm that individuals, society and creation will not be transformed by worldly power or might.
- ✦ Affirm that Christlike chivalry crushes evil in ways that restore both the victim and the villain.
- ✦ Affirm that Christ ends the unjust accumulation of power in social structures for power's sake.
- ✦ Constantly and tenaciously seek to make disciples who increase in the power of the Holy Spirit.
- ✦ Deny that any power of individuals, society or creation can ultimately subvert divine destiny.
- ✦ Affirm that the destiny of all is to reign, shining like the sun in the Kingdom of our Father.
- ✦ Affirm that the destiny of all individuals is released in the experience and process of *Theosis**.
- ✦ See the CHURCH as the community of Theosis, the corollary of the Incarnation.
- ✦ Be determined, tenacious, visionary and intent on seeing God's kingdom come on earth.
- ✦ Persevere against all odds in the power of the Holy Spirit.
- ✦ Follow Christ in doing only what we see the Father doing and say only what we hear Him saying.
- ✦ Be patient and relaxed in carrying out our mission, not compelled to force it.
- ✦ Have an organic way of ecclesiastically releasing *initiatives** to grow into Basileian *jurisdictions**.
- ✦ Be *Hosts** who offer *hospitality** to all already within and to those yet beyond the CHURCH.
- ✦ Be *Ambassadors** who advance the Kingdom through our vocational callings.
- ✦ Be *Voluntary Exiles** who travel to the edges of established expressions of *Christendom**.

These five elements of our charism create the atmosphere and framework of our kingdomcultural way of life, in which we participate in the Epic Story of Paradise lost and regained:

- ✦ Passion that inspires us to journey.
- ✦ Convergence that authorizes us to assemble.
- ✦ Wisdom that calls us to listen.
- ✦ Empowerment that anoints us to govern.
- ✦ Transformation that compels us to serve.



EPIC STORY



HE CHARISM OF BASILEIA participates in the Epic Story of Paradise lost and regained.

This story reawakens our imagination and rekindles hope that the world, which was originally created bounteous and beautiful, though now broken, shall be restored. In the beginning the realms of heaven and earth were made one and kissed. The first *colony of heaven on earth**, Eden, was a thin place on the Mountain of God, a high place between the realms where God walked with mankind. However, when an awful evil slithered into the world, Adam and Eve, the first stewards of Paradise, failed in obedience to crush it. By leaving the Garden's gateways unguarded they allowed evil to remain and corrupt the image of God in them and their descendants, which in turn ruined all of creation. Grand plans failed. Beauty faded. Death came to all. Yet, in the darkness hope was not extinguished. A prophecy came forth of a Chivalric Hero who would crush evil and restore all things ruined by evil. Nevertheless, on that very day when the stewards of Eden disobeyed and failed, they were expelled and the gateway to Paradise was locked shut. A thick veil formed between the realms.



But in the fullness of time, in a far country the dark veil was pierced. In a newly created thin place between the realms a ray of light came down upon a Virgin who gave birth to Word made flesh and laid Him in a manger. Shepherds heard angels sing. But few understood then, or even now, how in that moment the world was renewed for all in all times and in all places. Then the Hero assembled a remnant of fellow unlikely heroes and called them His friends. He called them to be with Him and to become like Him and to eventually manifest power like Him. He prepared them in secret places to reclaim the world.

But then, in an unexpected twist, after counting the cost of reopening Paradise, for the joy set before Him, the Hero suddenly takes dangerous paths into the heart of darkness where there be dragons. Though this was the plan from the beginning, even His closest friends, afraid and not understanding, fell away one by one. One even betrayed Him on that night of nights when at the Last Supper with His closest friends He celebrated with bread and wine the beginning again of the world. Only later would they understand and fear no more.

Then, during the Great Three Days of *Pascha*, evil, in doing its worst, was undone. By His death the Hero put death to death. He exhausted evil, crushing it on the very path to Paradise upon which it first slithered into the world ages ago. Where Adam and Eve disobeyed and failed, He obediently succeeds. He smashed *Hades** gates, breaking its locks and chains in order to set the prisoners free.

Corruption gave way to incorruption and mortality to immortality. As the sun rose in the east the thick veil between the realms was torn in two from top to bottom. Though at His birth only a single ray pierced the darkness, illuminating but a few, God again now speaks, “Let there be light,” and lights up the whole world anew. The gateway back to Paradise is reopened for all. The Hero ascends and takes up His throne in heaven. Heaven and earth are made new and kiss again. Then from the north, south, east and west He draws back to Himself all who had been scattered and anoints them with resurrection power from on high to rule and reign with Him as kings and priests on the earth.

Now begins a new epoch in which glory and grandeur unlike anything ever seen is unleashed in the world. As heroic, chivalric children of the resurrection we shine like the sun in the Kingdom of our Father. Now begin new adventures in the Epic Story of heavenizing earth.

This is the Epic Story that shapes BASILEIA. It is the wine that fills the wineskin. It is the *feel* of our charism.

The Epic Story					
Passion	Inspired with passion to know the Father's pleasure of uniting in Christ all things in heaven and on earth to release their full potential in Him	A bountiful world imagined	Journey	Journey with Christ to the Mountain	Advent
Convergence	Authorized to converge as forerunners of the Kingdom who proclaim justice to the fatherless, widow, poor, oppressed, prisoner and sick	Unlikely heroes chosen and gathered	Assemble	Assemble as the CHURCH	Christmas and Epiphany
Wisdom	Called to listen to an imaginative and creative wisdom from above that kindles in us a bold humility to overcome evil with good	Dangerous paths taken	Listen	Listen to the Word	Lent
Empowerment	Anointed with empowerment to press on to maturity in relation to God, ourselves, others and creation until chivalric justice is brought to victory	Thin places reopened and immortal genius awakened	Govern	Govern from the Table	Pascha and Pentecost
Transformation	Compelled to advance transformation through the courageous, persevering and tenacious formation of colonies of heaven on earth that shine like the sun	Chivalric love triumphant	Serve	Serve the CHURCH and the world	Kingdomtime

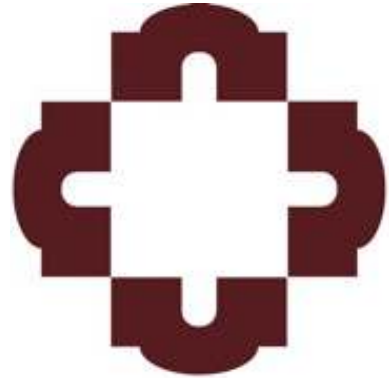
Our Logo emphasizes the place of the City in this Epic Story.



LOGO



THE LOGO OF BASILEIA subtly invokes the image of the Jerusalem cross in a future-ancient way that symbolizes the progressive increase of Christ's Kingdom to the north, south, east and west. It recalls the river that flowed from Eden to water the Garden which parted into four rivers (Gen. 2:10) that then flowed down "the holy mountain of God" (Ezek. 28:14) to the four corners of the earth.



Our logo represents the CHURCH as a City of gateways that connect heaven and earth. The cross and the city square are one. There are horizontal gateways to the north, south, east and west, and the City as a whole is a vertical gateway that connects heaven and earth. Jacob called "the house of God" at Bethel, "the gate of heaven" (Gen. 28:17). The City of God is where we ascend and descend between heaven and earth in ruling and reigning with Christ, making it a thin place where the veil between the realms is transparent.

Salvation is citywide, transforming every area of thought and life into the dwelling place of God with mankind. Ezekiel saw this City, calling it, "THE LORD IS THERE." John also saw this City and "heard a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God'" (Rev. 21:3). This City is the *goal* of Genesis 1:26-28. Just as history begins in a Garden sanctuary and matures into this City, so our worship in Sunday sanctuaries sets in motion a Monday through Saturday process of transformation whereby God's Kingdom comes and His will is done on earth as in heaven. Therefore, like Abraham, we too look "for the city which has foundations, whose builder and maker is God" (Heb. 11:10). The CHURCH is not merely a religious institution in someone else's society, but the kingdomcultural alternative to the Fallen World System altogether. The City is the reality that the fallen world only parodies.

Furthermore, God assigns gatekeepers (Gen. 2:15) as watchmen (Is. 62:7) to guard the City's gates. Adam, the world's first watchman, was to *keep* the Garden open as a gateway that connected heaven and earth vertically and that led to the four corners of the earth horizontally (Gen. 2:15-17). But Adam and Eve's disobedience in not crushing evil when it slithered into the Garden tragically opened up the world to sin, Satan and death. The Lord immediately promised a solution to the resulting ruin – the coming of a Second Adam (Gen. 3:15) who in His perfect obedience as Man would *keep* every word that proceeded from the mouth of God (Matt. 4:4) and thereby reopen the gateway to Paradise that Adam's disobedience slammed shut (Jn. 1:51; Also see Gen. 3:24; Ex. 26:1; Matt. 27:51).

Jesus now calls His CHURCH to *keep* God's commands and then in turn to teach all nations to *observe* and to *keep* His every word (Matt. 28:20). Where Adam failed, Christ succeeds in building His CHURCH as the alternative gateway against which the gates of Hades shall not prevail. Thus the gates of Hades are closed down even as the gates of the City of God are opened up.

We endeavor to fulfill the calling and promise symbolized by our Logo in terms of the covenant.



COVENANT



ASILEIA IS COVENANTAL. A covenant is the fivefold structure of authority that specifies

- ✦ The *source of authority**
- ✦ The *delegation of authority**
- ✦ The *standards of authority**
- ✦ The *transfer of authority**
- ✦ The *expansion of authority**



These five dimensions of covenantal authority answer five basic questions:

- ✦ Who is in charge?
- ✦ Who is authorized to do what?
- ✦ What rules do we operate by?
- ✦ What happens to those who keep the rules and to those who don't?
- ✦ What future do we imagine for the world and ourselves?

While our Liturgy, Catechism and Canons are grounded on rock solid answers to these questions these answers are not formulaic, but instead invite us to dialogue with the Lord and each other in a quest to better understand and apply the covenant to new situations. We do not have formulaic answers that tie up all the loose ends. We have questions that require discussion and debate in the Council of the Lord. We are on a *quest* precisely because we have *questions*. The covenantal pattern shown us on the Mountain enables us to build accordingly, but in a way that explores ever more creative and bold answers to the challenges of our generation (Ex. 25:40).

Therefore,

- ✦ We *journey* to the Mountain to meet with God who is the *source* of our authority, an authority that is “from above,” not “of this world.”
- ✦ We *assemble* as the CHURCH to receive *delegated* authority from God where all have equal value but different functions in discerning the will of God.
- ✦ We *listen* to the Word as the *standard* of authority that advances mercy and justice for all.
- ✦ We *govern* from the Table to *transfer* authority to the fatherless, widow, poor, oppressed, prisoners and sick that we all may be made whole.

- ✦ We *serve* the CHURCH and the World to *expand* the chivalric use of authority to heavenize earth by exhausting evil and restoring all things ruined by evil.

Our mode of worship in our Liturgy is covenantal. First, in the procession in response to the call to worship we journey to the Mountain of the Lord, to Him who is the *source* of our authority. Second, we assemble as the CHURCH according to our equally valuable but different *delegated* roles in the community. Third, we listen to the Word to grow in our ability to apply the truth as the *standard* for all areas of thought and life. Fourth, in governing from the Table, first by being made whole ourselves in receiving the Bread and the Wine, we then by intercession *transfer* authority to the fatherless, widow, poor, oppressed, prisoner and sick that they too may be made whole. Fifth, we're blessed and commissioned to go forth to serve the CHURCH and the world, *expanding* the victorious reach of chivalric justice in the name of *Christus Victor**.

Our way of life in our Catechism is covenantal. The *primary disciplines** of our Basileian way of life – journey, assemble, listen, govern and serve – train us to be covenantal in priestly, prophetic and kingly ways.

Our manner of governance in our Canons is covenantal. Our Canons address the core covenantal questions of 1) who is in charge? 2) who is authorized to do what? 3) what rules do we operate by? 4) what happens to those who keep the rules and to those who don't? and 5) what future do we imagine for the world and ourselves?

In summary, the covenant is the structure of authority by which two or more are made one. The covenant is how individuals are membered to a community (whether in marriage, to the CHURCH, etc.) without losing their unique identity, but actually become constituted with others to be something more than they were as individuals alone.

We enact covenantal authority as a *communion** shaped by convergence.



A COMMUNION SHAPED BY CONVERGENCE



ASILEIA IS A COMMUNION shaped by a spiritual heritage received through *COMMUNIO CHRISTIANA** that is a convergence of the three historic streams of the CHURCH.

The CHURCH as a whole may be likened to a river that is a confluence of three streams of spirituality whereby the Trinity speaks through creation, in Scripture and by the Spirit.



- ✦ *Liturgical and sacramental* expressions of the CHURCH *emphasize** the priestly mode of revelation through creation in general and specifically through the CHURCH'S signs, symbols and sacraments.
- ✦ *Evangelical and Reformed* expressions of the CHURCH emphasize the prophetic mode of revelation in Scripture.
- ✦ *Orthodox and charismatic* expressions of the CHURCH emphasize the kingly mode of revelation by the Holy Spirit.

The degree to which we actually hear and obey the unified revelation of the Trinity speaking through symbol, Scripture and the Spirit is the degree to which we fulfill our call to be a communion shaped by convergence. But the degree to which we fail in this is the degree to which we fall into the divergence of denominationalism.

We intentionally, self-consciously and consistently endeavor to be convergent, not autonomously elevating any one of these three expressions of the CHURCH above another, but by grace keeping the unity of the faith and integrating the treasures of all three into a greater whole.

Therefore, in regards to prayer, belief and action:

- ✦ While our Liturgy emphasizes priestly revelation in symbol, our Liturgy is liturgical and sacramental in Evangelical, Reformed, Orthodox and charismatic ways. This is the principle of *lex orandi est lex credendi et agendi*, which translated says, "The rule of *prayer* is the rule of belief and of action."
- ✦ While our Catechism emphasizes prophetic revelation in Scripture, our Catechism is Evangelical and Reformed in liturgical, sacramental, Orthodox and charismatic ways. This is the principle of *lex credendi est lex orandi et agendi*, which translated says, "The rule of *belief* is the rule of prayer and of action."

- ✦ While our Canons emphasize kingly revelation by the Spirit, our Canons are Orthodox and charismatic in liturgical, sacramental, Evangelical and Reformed ways. This is the principle of *lex agendi est lex orandi et credendi*, which translated says, “The rule of *action* is the rule of prayer and of belief.”

Because BASILEIA is a communion shaped by convergence, our Liturgy shapes our Catechism and Canons, our Catechism shapes our Liturgy and Canons and our Canons shape our Liturgy and Catechism. Our Liturgy, Catechism and Canons are interdependent and ultimately identical, not in form, but in *meaning*. They all *mean* the same thing. They are *perspectivally** related, re-presenting the same thing from three different angles or perspectives. This is a practical outworking of the Father’s pleasure to unify in Christ all things in heaven and on earth through the revelation of the Word in creation, Scripture and by the Spirit.

Our identity as a communion shaped by convergence is foundational to how BASILEIA in turn relates divine revelation, the CHURCH, creeds and tradition.



DIVINE REVELATION, THE CHURCH, CREEDS AND TRADITION



PIRITUALITY VERSES THE CHURCH, spirituality verses creeds and spirituality verses tradition are all false dilemmas. The kingdomcultural alternative frames things differently. The question is what particular way of being the CHURCH, of confessing creeds and of embracing tradition releases verses restricts us to be kingdomcultural?



There are two different conceptions of the CHURCH, creeds and tradition. The *One-Source View** sees the revelation of the Word through creation, in Scripture and by the Spirit as the *sole* source of revelation. This gives rise to Christlike forms of kingdomculture. The other, the *Two-Source View**, regards the CHURCH, creeds and tradition as *additional sources* of revelation. This gives rise to unchristlike forms of subculture and counterculture.

Our journey from death to life, from mortality to immortality is a journey from the Two-Source View to the One-Source View. In Christ, BASILEIA embraces the One-Source View in principle and in the power of the Holy Spirit endeavors in practice to live it out evermore instantly, fully and joyfully each new day. We confess when we fail and we are humble and bold when we succeed. Adam rejected the One-Source View, acting as his own source of authority to judge God's Word, plunging him and all creation into ruin. Christ embraced the One-Source View, saying, "The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works" (Jn. 14:10).

The CHURCH, creeds and tradition properly serve as secondary, derivative and subordinate *delegated* authorities in harmony with the One-Source View of revelation from above. The CHURCH, for example, as the pillar and ground of the truth (1 Tim. 3:15), is a *court* of truth, not a *source* of truth.

There are two versions of the Two-Source View that relate to each other as two sides of the same coin. One makes individuals into autonomous sources of authority who determine for themselves what the Trinity's revelation means according to their own individualistic approach to or rejection of the CHURCH, creeds and tradition. This is the root of all unchristlike subculture. The other makes particular collective institutional powers into autonomous sources of authority who determine for all over whom they lord what the Trinity's revelation means in light of their collectivistic approach to or rejection of the CHURCH, creeds and tradition. This is the root of all unchristlike counterculture.

BASILEIA cultivates a lifestyle of repentance from the subcultural, individualistic autonomy of the specific man-centered perversions of Evangelical and Reformed Protestantism in the grip of "*Solo Scriptura*", a form of the Two-Source View often confused with the proper understanding and

practice of *Sola Scriptura**. We repent of the theory and practice of “*Solo*” *Scriptura* whenever we are convicted of it by whatever means in order to convergently embrace, honor and appropriate the riches of Evangelical and Reformed expressions of the CHURCH.

Likewise, we also cultivate a lifestyle of repentance from the countercultural, collectivistic autonomy of the specific man-centered perversions of liturgical, sacramental, Orthodox and charismatic forms of the CHURCH in the grip of assorted variations of the Two-Source View that bestow *Qualified Infallibility** on some combination of individuals, councils, the CHURCH in general, creeds and tradition. We repent of the theory and practice of Qualified Infallibility however and whenever we are convicted of it in order to convergently embrace, honor and appropriate the riches of liturgical, sacramental, Orthodox and charismatic expressions of the CHURCH.

BASILEIA affirms that the One-Source View is the kingdomcultural understanding and proper application of the *Apostolic Rule of Faith**, which is also known as the *regula fide* (“Rule of Faith”). Jesus embodied this Rule and taught His disciples to embody it, who in turn taught their disciples, particularly the Bishops they appointed, to embody it for the life of the world. The Council of Jerusalem (A.D. 50; Acts 15) is an early example of the CHURCH properly applying the Rule, just as later CHURCH Councils did, including (but not limited to) the First Council of Nicaea (325), the First Council of Constantinople (381), the Council of Ephesus (431), the Council of Chalcedon (451), the Second Council of Constantinople (553), the Third Council of Constantinople (680-681) and the Second Council of Nicaea (787). It is the proper application of the Rule according to the One-Source View that makes the creeds and judgments of these Councils (or of any other council or synod) authoritative, not their alleged Qualified Infallibility as the Two-Source View claims.

When any individual or collective member of the Body of Christ does not faithfully follow the Rule, then, in order to maintain the unity of the CHURCH, offenders must be called to repentance in response to the prophetic rebuke of God through whatever means He may choose. Violations of the *regula fide* by some do not justify others breaking the unity of the CHURCH by wittingly or unwittingly reacting in autonomous, unchristlike, individualistic or collectivistic ways that only further violate the *regula fide* by propagating yet more abuses of the authority of the CHURCH, creeds and tradition.

According to the Apostolic Rule of Faith we express our kingdomcultural spirituality in our Liturgy, Catechism and Canons.



LITURGY, CATECHISM AND CANONS



THE CHARISM OF BASILEIA is made practical and visible in

- ✦ Our mode of worship as expressed in our Liturgy
- ✦ Our way of life as expressed in our Catechism
- ✦ Our manner of governance as expressed in our Canons



Our Liturgy, Catechism and Canons form a threefold cord that is not easily broken (Eccl. 4:13). Our way of life and manner of governance are modes of worship. Our mode of worship and manner of governance are ways of life. Our mode of worship and way of life are manners of governance. We do not separate these three strands, but distinguish between them in order to better interweave them.

But why even bother with liturgies, catechisms and canons unless we first dare to journey, assemble, listen, govern and serve in ways that manifest Christlike passion, convergence, wisdom, empowerment and transformation? We dare. In our Liturgy, Catechism and Canons we hear the voices of angels and of archangels and of the spirits of just men made perfect and join them in singing, “Awake, O sleeper, and arise from the dead, and Christ will shine on you” (Eph. 5:14).

In our Liturgy, Catechism and Canons we see Jesus in Hades standing upon death, crushing it under His feet. The locks and chains of Hades are smashed and scattered about while its shattered gates have fallen in the form of a cross. Second Adam grips First Adam’s wrist, raising him from the dead to shine like the sun. Eve is next. In our Liturgy, Catechism and Canons we see the Father smiling; we touch the saints assembling; we taste chivalric victory as the dust of death is crushed beneath Jesus’ feet; we hear the resurrection trumpet, “Awake, O sleeper, and arise from the dead;” we smell the morning.

A fuller look at our Liturgy, Catechism and Canons unfolds in Part 2 (Liturgy), Part 3 (Catechism) and Part 4 (Canons).



PART 2: OUR BASILEIAN MODE OF WORSHIP

A KINGDOMCULTURAL LITURGY



INTRODUCTION



ART 2 PRESENTS HOW the Liturgy expresses the whole of our Basileian charism, albeit in a liturgical and sacramental way. The Liturgy is how we are constituted in *our mode of worship*. In other words, the Liturgy is the liturgical and sacramental *form* of the *meaning* of the Constitution of BASILEIA in its entirety. Our Catechism and Canons are not separate from the Liturgy, but are themselves fully liturgical and sacramental just as the Liturgy is fully catechetical and canonical. There is nothing about being Basileian that the Liturgy is not a doorway to from a liturgical and sacramental starting point.



This becomes immediately evident in the first section, “Liturgy and Our Charism” where we see how the fivefold essence of our Basileian charism is, not partially, but *fully* expressed in the Liturgy.

The remaining sections look at the Liturgy by building upon the general foundations laid in Part 1 regarding the “Epic Story;” our “Logo;” the “Covenant;” being a “Communion Shaped by Convergence;” “Divine Revelation, the CHURCH, Creeds and Tradition;” and “Liturgy, Catechism and Canons.” Thus in Part 2 we have parallel sections that speak to “Liturgy and the Epic Story,” “Liturgy and our Logo,” “Liturgy and the Covenant;” “Liturgy and Being a Communion Shaped by Convergence;” “Liturgy and Divine Revelation, the CHURCH, Creeds and Tradition;” and “How the Liturgy Shapes Our Catechism and Canons.”



LITURGY AND OUR CHARISM



OUR BASILEIA THE LITURGY is a liturgical experience in Christ of

- ✦ Passion that inspires us to journey
- ✦ Convergence that authorizes us to assemble
- ✦ Wisdom that calls us to listen
- ✦ Empowerment that anoints us to govern
- ✦ Transformation that compels us to serve



In the Liturgy we journey with passion, assemble in a convergent way, listen to wisdom, receive empowerment to govern, and serve to advance transformation. In the Liturgy we *do* all these things in liturgical and sacramental ways. These are the *actions* of the Liturgy because the Liturgy is the *work* of the people, not just the words of the people. Thus our Basileian Liturgy in Sunday Eucharistic worship and other Festival Assemblies, including various membership ceremonies (i.e., weddings, baptisms, etc.), is as follows:

JOURNEY TO THE MOUNTAIN

- ✦ Call to Worship
- ✦ Procession to Heaven

ASSEMBLE AS THE CHURCH

- ✦ Ordering and structuring of the people now gathered by means of an opening salutation, prayers, confession and pardon and various sign-acts signifying that the CHURCH is assembled and now *constituted* as the CHURCH with all offices present (bishop, presbyters, deacons and baptized laypersons)

LISTEN TO THE WORD

- ✦ Reading of Scripture according to the lectionary as grounded in the CHURCH Year
 - ✦ Commentary on the Scripture
 - ✦ Creedal Confession
 - ✦ The Peace

GOVERN FROM THE TABLE

HE TOOK

- ✦ Offering (including tithes and offerings and the bread and wine)

HE BLESSED

- ✦ *Sursum Corda* (“Lift up your hearts”)
 - ✦ Preface
 - ✦ *Sanctus* (“Holy”)
 - ✦ *Anamnesis* (“Remembrance”)
 - ✦ Words of Institution
 - ✦ *Epiclesis* (“Invocation” of the Spirit)
- ✦ Intercession before receiving the bread and wine
(The Lord’s Prayer and/or the *Agnus Dei*)

HE BROKE

- ✦ Breaking of the bread

HE GAVE

- ✦ Invitation and distribution of the bread and wine
- ✦ Intercession after receiving the bread and the wine,
also known as “The Prayers of the People”

SERVE THE CHURCH AND THE WORLD

- ✦ Blessing and commissioning

In the name of *Christus Victor*. Amen!

To demonstrate how the Liturgy as a whole expresses our Basileian charism, we focus on the words “in the Liturgy” in the leading sentences of the five sections of Part 1 that focus on each element of our charism individually. For example, we therefore, in regards to the Liturgy read, “The passion that inspires us to journey as Basileians moves us *in the Liturgy* to.” We then apply each core point in each of these five sections to the Liturgy. The end result has the following remarkable affect.

The passion that inspires us to journey as Basileians moves us *in the Liturgy* to:

- ✦ Imagine, cultivate and launch kingdomcultural initiatives and communities.
- ✦ Rejoice in the vision of the Kingdom of God coming into *all areas of thought and life**.
- ✦ Endeavor to *replace** the *Fallen World System** with the Kingdom of God.

- ✦ Feel the Father's pleasure in uniting all things in Christ, releasing them to their full potential.
- ✦ ...

And so on for every core point, not only for the section on passion, but also for the sections on convergence, wisdom, empowerment and transformation.

Inserting the prepositional phrase “in the Liturgy” into each leading sentence in each section and then reading each core point from that perspective is a highly effective way to get a feel for what the Liturgy *means* to us as Basileians. The cumulative affect of embracing *all* of these core points in relation to the Liturgy represents the mindset of BASILEIA from a liturgical and sacramental perspective.

Additionally, the mindset of BASILEIA in regards to the Liturgy is also fully expressed in relation to the Epic Story.



LITURGY AND THE EPIC STORY



IN THE LITURGY WE participate in the Epic Story of Paradise lost and regained.

A bountiful world imagined. The Liturgy begins with the call to worship that awakens our imagination to dare and hope again that the world, which was originally created bounteous and beautiful, though broken by evil, shall be restored. In the procession we ascend to the Mountain of the Lord, the thin place between the realms where heaven and earth kiss and the Council of the Lord meets. We recall that in the beginning, along this very path that we now process, the first worshippers on earth, Adam and Eve, did not heed the call to *feast* with God at the Tree of Life and *fast* from the Tree of the Knowledge of Good and Evil.

Instead of feasting with God at the Tree of Life, they broke the fast in relation to the Tree of the Knowledge of Good and Evil and broke the world. But now, following Christ in the procession of the Liturgy we fulfill the prophecy of the coming of the Seed of the woman who would crush evil underfoot even while being bruised for the life of the world. Christ is the Seed and we are the seed. In the procession we now pass through the gateway to Paradise that was long ago closed to Adam.



Unlikely heroes chosen and gathered. In the second movement of the Liturgy, after passing through Eden's gate back into the Garden, we take our seats in the heavenly assembly, but only after greeting one another, confessing our sins and receiving forgiveness, setting the Table, and officially opening our gathering with prayer. We are now constituted as the CHURCH in the Council of the Lord. We are gathered with the vast company of other unlikely heroes called and now chosen to reclaim the world. Now we take our seats in the Festival Assembly, and prepare to see and hear and mark the Word of God (Jer. 23:18).

Dangerous paths taken. In the third movement of the Liturgy, even as Jesus met with Moses and Elijah on the Mount of Transfiguration, we enter into council and discuss the dangerous paths we as Basileians must take in order to defeat evil and restore the world. Such wisdom seems as foolishness to the world. Even some who come to this council hesitate to embrace the cost of remaining obedient to every word that proceeds from the mouth of God. Each of us at times pulls back and hesitates. But for the joy set before Him, Jesus has shown the way. By grace alone we follow. At the end of our deliberations, we stand and join the saints from across the ages in renewing our oath to live according to God's will and not our own. We confess the Creed in unison with the CHURCH on earth and in heaven, publically declaring that we accept the call as ambassadors of the peaceable Kingdom. Then, in our first ambassadorial act, we greet one another with a blessing of peace.

Thin places reopened and immortal genius awakened. In the fourth movement of the Liturgy we ratify the oath we just took in confessing the Creed. We do so by the same four actions that Jesus performed on that night of nights when, by offering His own body and blood for the life of the world, evil passed over the world. Like Him, we take bread, bless it, break it and give it. So the Celebrant *takes the bread* we as worshipers offer, along with our tithes and offerings, all of it representing ourselves. We lay it all on the altar. Then the Celebrant leads us in praying a *blessing* over the bread in thanksgiving to God that He has made us participants in this story. We join angels and archangels and the spirits of just men made perfect in the eternal song sung around the throne day and night, “Holy, Holy, Holy.” Then we recall the specific works of the Lord who led the way in exhausting evil, particularly on that night he was betrayed when He offered up the bread and wine, His own body and blood. This is the mystery of faith. Christ has died. Christ is risen. Christ will come again. We raise our hands in response to the coming of the Holy Spirit who makes the bread and the wine and us the Body of Christ. We watch with Him in prayer as He crushes under His foot the serpent in the Garden of Gethsemane, doing what the first Adam failed to do in the Garden of Eden. He is the Lamb of God who takes away the sin of the world. *The bread is broken.* It is finished! The thick veil that came between heaven and earth in Adam is torn in two from top to bottom as we tear the bread in two from top to bottom. The thin place is now reopened and immortal genius is awakened in and for all. Come! We now stand in the Liturgy as sons of the resurrection, raised to rule and reign with Him on the earth. The Celebrant *gives the bread* to all for the life of the world. In partaking of His new humanity, we die to all that we were in Adam and are made a new creation in Christ. Having received the bread and the wine, we sit. Christ is building His CHURCH and the gates of Hades prevail no longer. In resurrection power we now join Him in smashing Hades’ gates through our prayers for the world, the CHURCH, the fallen and ourselves. In these “prayers of the people” we bind and loose on earth what has already been bound and loosed in heaven. The power of Pentecost operates in our midst as the promise of the Father, the Holy Spirit, operates in our midst. We are now ready to go back down the Mountain to engage the world.

Chivalric love triumphant. In the fifth and final movement of the Liturgy, even as the Father sent Jesus, so Jesus now sends us with a blessing and a commissioning to go, baptize and teach in order to disciple all nations to observe everything He has commanded. We descend the Mountain of the Lord to engage the fallen world with the good news that the old is passing away and that He is making all things new. Chivalric love is triumphant as we go forth to replace evil with good, no matter the cost to us. Now, even as Moses’ face shone like the sun when he descended from Sinai, so we shine like the sun as we descend to embody the Word for the world.

In the name of *Christus Victor!* Amen.

Our logo also speaks in a liturgical and sacramental way about the Liturgy.

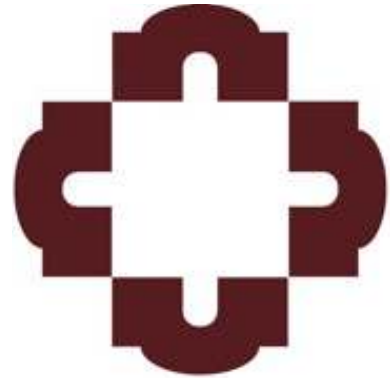


LITURGY AND OUR LOGO



OUR LOGO REMINDS US that there is no reason even to “go to Church” unless we do so as members of the ecclesia of God called to build and rule a City. And so we assemble from the four corners of the earth, from the north, south, east and west, following the four rivers back to their source on the Holy

Mountain of God. Standing within the gates of this well built city, we rejoice that every stone is perfectly fitted – this city where “the tribes of the Lord” go to “give thanks to the name of the Lord. For thrones are set there for judgment, the thrones of the house of David” (Ps. 121:1-5).



In the Liturgy we become, as Jesus says, “the light of the world. A city that is set on a hill cannot be hidden” (Matt. 5:14). In the Liturgy we obey His command, “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:16). The Liturgy is the liturgical and sacramental manifestation of this City, the city that has “no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.” (Rev. 21:23).

How awesome is the place that we process to and become in the Liturgy! This is the house of God, the gate of heaven. This City is where heaven and earth connect. Therefore it is to this place that we come as representatives of homes, businesses, schools, civil government centers, concert halls, shopping malls, movie theaters, sports stadiums – of all institutions of society – to open wide these gates that the king of glory may come in.

In the Liturgy we take up our calling to be gatekeepers of the City whose gates shall now never be shut (Rev. 21:25) so that the “kings of the earth [may] bring their glory and honor into” it (Rev. 21:24). And even as our Celtic forbearers modeled so well for us as builders of colonies of heaven on earth, so now we, as guardians of Paradise restored, make it our task in our generation to see that “there shall by no means enter it anything that defiles, or causes an abomination or a lie” (Rev. 21:27).

In the Liturgy we join Christ in destroying the gates of Hades and crushing death under our feet in order to set the captives free. In the Liturgy, Christ builds His CHURCH. In Christ we bring an end to Babylon and establish the New Jerusalem, not for our own ends, but for the life of the world.

These liturgical and sacramental dimensions of being members of the ecclesia of God as represented by our logo are practically worked out as we enact the covenant in the Liturgy.



LITURGY AND THE COVENANT



THE LITURGY IS THE covenant enacted, not just words recited. We are constituted as a Basileian expression of the CHURCH by journeying to God's throne room in heaven, the *source* of all authority. We are then assembled in the Council of the Lord according to the *delegated* authority and functions of our respective ruling offices. After listening to the Word, we renew our oath to the Word of God as our *standard* of authority. We next come to the Table and experience the *transfer* of authority from Christ to us in the bread and wine, which we immediately in turn ministerially transfer via intercession to the CHURCH, the world, and the fallen that all might be raised. In the final act of the Liturgy we are sent out to serve the CHURCH and the world by *expanding* the authority of Christ and His Kingdom to and beyond the horizons of space and time.



Just as our Canons and Catechism do in their own way, so the Liturgy, in liturgical and sacramental fashion, addresses the basic five covenantal questions: 1) who is in charge?; 2) who is authorized to do what?; 3) what rules do we operate by?; 4) what happens to those who keep the rules and to those who don't?; and 5) what future do we imagine for the world and ourselves? The fivefold pattern of the Liturgy answers each of these five questions in precisely this order. First, in the liturgical procession we declare that God is in charge and we are not. Second, in being assembled and seated in His courts according to our respective offices we visibly demonstrate who is authorized to do what. Third, in listening to His Word we are instructed in the rules by which His Kingdom operates. Fourth, by renewing our oath of office and ratifying it at the Table we publically declare what happens to those who keep the rules and to those who don't. Fifth, in the final act of the Liturgy, we are blessed and commissioned to go forth and confirm the covenant by expanding the borders of the future we've have just dared to imagine.

This covenantal enactment in the Liturgy makes us a communion shaped by convergence.



LITURGY AND BEING A COMMUNION SHAPED BY CONVERGENCE



THE LITURGY IS THE *liturgical and sacramental* way that we receive and respond to the Father's revelation of His Word through symbol, in Scripture and by the Spirit. The Liturgy is the equally ultimate convergence of *each* of these three modes of revelation, not more one than any of the other two.



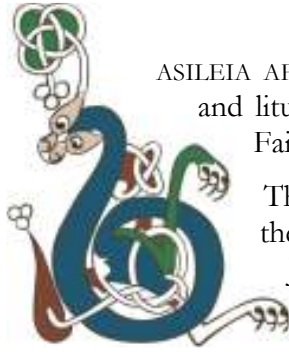
Furthermore, we do not enact the Liturgy in a vacuum but according to the ecclesiastical authority of BASILEIA as *the CHURCH*. The Liturgy is the universally received liturgical and sacramental way that BASILEIA in communion with the universal CHURCH celebrates the unity of God's revelation in symbol, Scripture and Spirit. So while we celebrate the Liturgy as an expression of the liturgical and sacramental dimensions of the CHURCH, we nevertheless do so in Evangelical-Reformed and Orthodox-charismatic ways. When received and enacted in a convergent way, the Liturgy gives liturgical and sacramental expression to the fullness of the CHURCH, not just to the liturgical and sacramental strand of the CHURCH.

All this is vital to our Basileian experience of the convergence of symbol, Scripture and Spirit in the Liturgy. It is this priestly experience of convergence in the Liturgy that makes BASILEIA a communion of the CHURCH. The Liturgy is the priestly *foundation* to everything that is distinctive to BASILEIA. This *common* foundation we share in *union* with the CHURCH is the rock solid basis upon which we express our Basileian distinctives, making us a communion in a Basileian way. But the degree to which that we fail in the Liturgy to celebrate our Basileian distinctives upon this rock solid foundation is the degree to which we fall into the divergence of denominationalism.

The equally ultimate convergence in the Liturgy of the revelation of the Word through symbol, in Scripture and by the Spirit is foundational to how in the Liturgy we relate divine revelation, the CHURCH, Creeds and tradition.



LITURGY AND DIVINE REVELATION, THE CHURCH, CREEDS AND TRADITION



BASILEIA AFFIRMS THAT THE Liturgy is a sacramental and liturgical expression of the Apostolic Rule of Faith.

The pattern of the Liturgy is to worship what the Bible's Table of Contents is to Scripture.

Just as there is no particular chapter or verse of Scripture that gives a list of all the writings that are Scripture, so there is no particular chapter or verse in Scripture that gives an outline of all the elements of the Liturgy. However, the CHURCH agrees that both the Table of Contents of the Bible and the elements of the Liturgy are faithful to the pattern of divine revelation that comes by symbol, Scripture and Spirit.



Thus, the Liturgy is not a *source* of authority in BASILEIA, but rather a secondary, derivative and subordinate *delegated* authority, just like the Bible's Table of Contents. The pattern of our Liturgy is like an authoritative liturgical "table of contents" that gives us rock solid certainty that our Basileian Liturgy is just that, a Basileian way of participating in the universal worship of the CHURCH both in heaven and on earth. Since the CHURCH is the pillar and ground of the truth (1 Tim. 3:15), and BASILEIA is an expression of the CHURCH, BASILEIA is therefore a *court* of authority but not a *source* of authority in saying what the Liturgy is or isn't.

BASILEIA affirms in principle that all questions about the Liturgy can be authoritatively answered according to the Apostolic Rule of Faith, the One-Source View of authority. In the power of the Holy Spirit we endeavor to live this out evermore instantly, fully, and joyfully each new day, repenting when we are convicted of falling short in practice.

BASILEIA therefore denies that any questions about the Liturgy can be authoritatively answered according to "*Solo*" *Scriptura* or Qualified Infallibility, the two variations of the Two-Source View of authority. We first deny that individuals can, on the basis of "*Solo*" *Scriptura*, legitimately operate as autonomous sources of authority to determine for themselves what the Liturgy is or isn't. This only leads to unchristlike subcultural forms of worship. Second, we also deny that collective institutional powers, including any BASILEIA Jurisdiction, can on the basis of Qualified Infallibility, legitimately operate as autonomous sources of authority to determine for others what the Liturgy is or isn't. This only leads to unchristlike countercultural forms of worship.

Because we as Basileians apply the Apostolic Rule of Faith to the Liturgy in a convergent way, the Liturgy functions for us as a liturgical and sacramental form of Catechism and Canons.

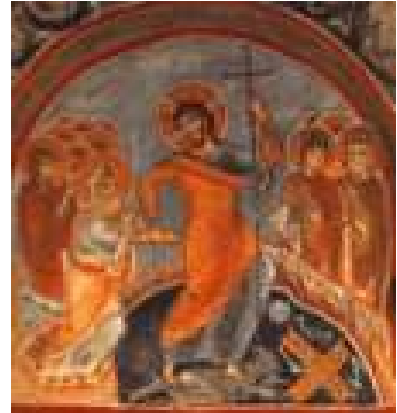


LITURGY AS CATECHISM AND CANONS



CHRIST REVEALS HIMSELF IN the Liturgy in Scripture and by the Spirit, not just liturgically and sacramentally. The Liturgy expresses everything that our Catechism and our Canons do, just in a liturgical and sacramental mode. Furthermore, even our Catechism and Canons are liturgical and sacramental in their own ways.

In the Liturgy, Christ descends into Hades, crushes death under His feet, takes us by the wrist and says, “Awake, O sleeper, and arise from the dead.” The Gates of Hades do not prevail and He builds His CHURCH.



Our interpretation of the Trinity’s revelation in Scripture (as we *emphasize** in our Catechism) and by the Spirit (as we emphasize in our Canons) is accountable to and must sync with our interpretation of the Trinity’s revelation to us via sign, symbol and sacrament in the Liturgy. This is the principle of *lex orandi est lex credendi et agendi* (“the rule of prayer is the rule of belief and action”). We affirm that this rule is equally ultimate, that is, not superior or more ultimate, to *lex agendi est lex orandi et credendi* (“the rule of action is the rule of prayer and of belief”) and *lex credendi est lex orandi et agendi* (“the rule of belief is the rule of prayer and of action”).

BASILEIA’S Liturgy is in itself the entirety of our Catechism and the whole of our Canons, albeit in a liturgical and sacramental way. In general, our Liturgy is the liturgical and sacramental embodiment of what is also revealed in Scripture and by the Spirit about the cosmos and about the nature and destiny of mankind. More specifically, our Liturgy is the *priestly form* of our Catechism and Canons. There is nothing that we need for discipleship in our way of life or for our manner of governance that is not available to us in a priestly way in the Liturgy. Thus, BASILEIA’S Liturgy communicates the same content as our Catechism and our Canons, just in a liturgical and sacramental way. Our Liturgy doesn’t give us one understanding of our charism either in whole or in part, while our Catechism and Canons gives us another understanding either in whole or in part. Our Liturgy is a fully complementary liturgical and sacramental way or mode of understanding all things Basileian in whole or in part.

These same principles also apply to our Catechism (Part 3) and our Canons (Part 4).



PART 3: OUR BASILEIAN WAY OF LIFE

A KINGDOMCULTURAL CATECHISM



INTRODUCTION



PART 3 PRESENTS HOW our Catechism expresses the whole of our Basileian charism, albeit in an instructional and formative way. Our Catechism is how we are constituted in terms of *our way of life*. Our Catechism is the instructional and formative *form* of the *meaning* of the Constitution of BASILEIA in its entirety. Our Liturgy and Canons are not separate from the Catechism, but are themselves fully instructional and formative just as our Catechism is fully sacramental and canonical. There is nothing about being Basileian that our Catechism is not a doorway to from an instructional and formative starting point.



This becomes immediately evident in the first section, “Catechism and Our Charism” where the fivefold essence of our Basileian charism is not partially, but *fully* expressed in the Catechism. The next five sections immediately following look a bit more closely at each of our five main Basileian disciplines and their related practices that mark our way of life, which our Catechism instructs us in and forms us to do.

The remaining sections of Part 3 look at the Catechism by building upon the general foundations laid in Part 1 regarding the “Epic Story,” our “Logo,” the “Covenant,” being a “Communion Shaped by Convergence,” “Divine Revelation, the CHURCH, Creeds and Tradition,” and “Liturgy, Catechism and Canons.” Thus in Part 3 we have parallel sections that speak to “Catechism and the Epic Story,” “Catechism and our Logo,” “Catechism and the Covenant,” “Catechism and Being a Communion Shaped by Convergence,” “Catechism and Divine Revelation, the CHURCH, Creeds and Tradition,” and “How the Catechism Shapes Our Liturgy and Canons.”



CATECHISM AND OUR CHARISM



OUR CATECHISM IS A Basileian discipleship experience in Christ of

- ✦ Passion that inspires us to journey
- ✦ Convergence that authorizes us to assemble
- ✦ Wisdom that calls us to listen
- ✦ Empowerment that anoints us to govern
- ✦ Transformation that compels us to serve



Our Catechism equips us to journey with passion, to assemble in a convergent way, to listen to wisdom, to govern with empowerment, and to advance transformation by serving. Thus our Catechism is not merely about downloading information but primarily about instruction and formation in our Basileian *way of life*. While our Catechism certainly conveys what we believe, it does so by equipping us to *embody* what we believe. This expresses the principle of *lex credendi est lex vivendi*, “the law of belief is the law of life.”

To demonstrate how our Catechism as a whole expresses our Basileian charism, we focus on the words “in the Catechism” in the leading sentences of the five sections of Part 1 that focus on each element of our charism individually. For example, in regards to the Catechism we therefore read, “The passion that inspires us to journey as Basileians moves us *in the Catechism* to:” We then apply each core point in each of these five sections to the Catechism. The end result has the following remarkable affect.

The passion that inspires us to journey as Basileians moves us *in the Catechism* to:

- ✦ Imagine, cultivate and launch kingdomcultural initiatives and communities.
- ✦ Rejoice in the vision of the Kingdom of God coming into *all areas of thought and life**.
- ✦ Endeavor to *replace** the *Fallen World System** with the Kingdom of God.
- ✦ Feel the Father’s pleasure in uniting all things in Christ, releasing them to their full potential.
- ✦ ...

And so on for every core point, not only for the section on passion, but also for the sections on convergence, wisdom, empowerment and transformation.

Inserting the prepositional phrase “in the Catechism” into each leading sentence in each section and then reading each core point from that perspective is a highly effective way to get a feel for what the Catechism *means* to us as Basileians. The cumulative affect of embracing *all* of these core points in relation to the Catechism represents the mindset of BASILEIA from an instructional and formative perspective. Furthermore, the last three core points in each of these five sections are the main practices associated with each of our five primary disciplines.

Our five *primary disciplines* and their associated practices that mark of our Basileian way of life are as follows:

First Discipline: **Journey with Christ to the Mountain**

- ✦ As Worshipers who engage in Eucharistic worship, beginning on Sundays.
- ✦ As Global Pilgrims who pray the Daily Office.
- ✦ As Contemplatives who practice contemplative prayer.

Second Discipline: **Assemble as the CHURCH**

- ✦ As Soul Friends who love and help others to belong in order to believe.
- ✦ As Celtic Community-Builders who cultivate colonies of heaven on earth.
- ✦ As Forerunners who in our governing roles create thin places between heaven and earth.

Third Discipline: **Listen to the Word**

- ✦ As Storytellers who follow the lectionary in rhythm with the CHURCH Year.
- ✦ As Pattern-Keepers who interpret the Word according to the Apostolic Rule of Faith.
- ✦ As Overcomers who observe our Constitution.

Fourth Discipline: **Govern from the Table**

- ✦ As Sentinels who welcome all whom Christ authorizes to come to the Table.
- ✦ As Friends of God who make consensus decisions that bind and loose.
- ✦ As Stewards who create wealth and tithe to fund the government of the Kingdom of God.

Fifth Discipline: **Serve the CHURCH and the World**

- ✦ As Hosts who offer hospitality to all already within and to those yet beyond the CHURCH.
- ✦ As Ambassadors who advance the Kingdom through our vocational callings.
- ✦ As Voluntary Exiles who travel to the edges of established expressions of Christendom.

The chart below presents another way of looking at how these disciplines and their associated practices relate, emphasizing their priestly, prophetic and kingly dimensions.

	Priestly	Prophetic	Kingly
Journey	We are Worshippers who engage in Eucharistic worship, beginning on Sundays	We are Global Pilgrims who pray the Daily Office	We are Contemplatives who practice contemplative prayer
Assemble	We are Soul Friends who love and help others to belong in order to believe	We are Celtic Community-Builders who cultivate colonies of heaven on earth	We are Forerunners who in our governing roles create thin places between heaven and earth
Listen	We are Storytellers who follow the lectionary in rhythm with the CHURCH Year	We are Pattern-Keepers who interpret the Word according to the Apostolic Rule of Faith	We are Overcomers who observe our Constitution
Govern	We are Sentinels who welcome all whom Christ authorizes to come to the Table	We are Friends of God who make consensus decisions that bind and loose	We are Stewards who create wealth and tithe to fund the government of the Kingdom of God
Serve	We are Hosts who offer hospitality to all already within the CHURCH and those yet beyond the CHURCH	We are Ambassadors who advance the Kingdom through our vocational callings	We are Voluntary Exiles who travel to the edges of established expressions of Christendom

The next five sections look at our primary disciplines and their related practices in a bit more detail.

JOURNEY WITH CHRIST TO THE MOUNTAIN

Our passion to know the fullness of the Father's pleasure to unite all things in Christ inspires us to journey with Christ to the Mountain to speed the transformation of our good, bountiful but broken world.

We journey with Christ to the Mountain in three ways.

- ✦ As *Worshippers* who engage in Eucharistic worship, beginning on Sundays.
- ✦ As *Global Pilgrims* who pray the Daily Office.
- ✦ As *Contemplatives* who practice contemplative prayer.

We follow Christ as our lead Worshiper (priest), Global Pilgrim (prophet) and Contemplative (king). Christ is both our model and the source of our empowerment in our practices of 1) Eucharistic worship, 2) the Daily Office and 3) contemplative prayer.

ENGAGE IN EUCHARISTIC WORSHIP

Worshippers. As Basileians, we journey with Christ to the Mountain as Worshipers in our priestly practice of Eucharistic worship in all of our Sunday worship services and in other *Festival Assemblies**, including membership services such as weddings, baptisms, ordinations, etc. As Worshipers, beginning in convergent Eucharistic worship, we embrace the revelation of the Word of God through creation, in Scripture and by the Spirit. Thus by this practice we affirm that BASILEIA is both an expression of and is in unity with the three streams of the CHURCH, which are liturgical and sacramental, Evangelical and Reformed, and Orthodox and charismatic.

What begins in Eucharistic worship on a Sunday we continue in the Daily Office the whole week.

PRAY THE DAILY OFFICE

Global Pilgrims. As Basileians, we journey with Christ to the Mountain as Global Pilgrims in our prophetic practice of the Daily Office, a form of prayer in the morning or evening or at both times. As Global Pilgrims we follow the Revised Common Lectionary daily readings that synchronize with the Sunday readings used in our Sunday Eucharistic worship services. Over the course of three years we pray through the Bible. More intensive monastic expressions of BASILEIA may also have mid-day prayer as well as other hours of prayer. While all Basileians at least practice the Daily Office individually or in their family settings, we also create many different forums, ways and places to connect with others face-to-face and even virtually.

What we do in the Daily Office each day of the week is deepened and widened even more in contemplative prayer.

PRACTICE CONTEMPLATIVE PRAYER

Contemplatives. As Basileians, we journey with Christ to the Mountain as Contemplatives in our kingly practice of contemplative prayer, a form of daily prayer by which we cultivate the continual experience of Christ's presence in all times and places. As Contemplatives, we increase our capacity to embrace the mystery of the Kingdom in which we experience Christ's presence *both* when we withdraw in worship *and* when we engage the fallen world. As such, while we do indeed set aside daily times for contemplative prayer, we do so with the larger aim of developing a contemplative *lifestyle* that practices the presence of Christ constantly, without ceasing day and night.

Our practice of contemplative prayer increases our capacity to encounter Christ in Eucharistic worship and the Daily Office.

Together, these three practices of our journey lead us as Basileians to assemble as the CHURCH.

ASSEMBLE AS THE CHURCH

Our convergence with the three historic streams of the CHURCH through COMMUNIO CHRISTIANA authorizes us to assemble as forerunners of the Kingdom who proclaim justice to all peoples.

We assemble as the CHURCH in three ways.

- ✦ As *Soul Friends* who love and help others to belong in order to believe.
- ✦ As *Celtic Community-Builders* who cultivate colonies of heaven on earth.
- ✦ As *Forerunners* who in our governing roles create thin places between heaven and earth.

We follow Christ as our lead Soul Friend (priest), Celtic Community-Builder (prophet) and Forerunner (king). Christ is both our model and the source of our empowerment in our practices of 1) belonging in order to believe, 2) cultivating colonies of heaven on earth and 3) creating thin places.

BELONG IN ORDER TO BELIEVE

Soul Friends. As Basileians, we assemble as the CHURCH as Soul Friends in our priestly practice of helping others to belong in order to believe. As Soul Friends, we serve as personal guides and mentors to one or more people in our Basileian way of life. We are Soul Friends for guests of our communities who so desire it, people in the process of becoming Communicant Members, for existing members that they may grow and mature in Christ, and for those in the process of becoming Governing Members. We love one another as Christ loves us, helping each other to discover and release our unique individual gifts and callings by creating an interdependent, safe, friendly, relaxed, pleasant and supportive family environment where healing, forgiveness and empowerment are normal. Thus, we don't *first* require people to believe in order to belong. To belong first, to be healed first, to be restored in our humanity first is the order of things. Believing comes quite naturally on the heels of that.

Soul Friends mentor all who belong in order to believe to empower them in turn to build and cultivate colonies of heaven on earth.

CULTIVATE COLONIES OF HEAVEN ON EARTH

Celtic Community-Builders. As Basileians, we assemble as the CHURCH as Celtic Community-Builders in our prophetic practice of cultivating colonies of heaven on earth. As Celtic Community-Builders, we do not just “plant churches” where people “go to church” on Sunday. While in one sense it might appear that this is one of the things we do, in fact, what we actually do is imagine, cultivate and launch kingdomcultural initiatives and communities where we “go from CHURCH.” Our FELLOWSHIPS and their CHAPTERS advance the Kingdom in all areas of thought and life as a City on a hill, even as our logo reminds us. We embody a new kind of Celtic mysticism and monasticism marked by beauty, peace and joy, committed to the stewardship of creation and shaped by a Johannian spirituality relevant to and even ahead of our time.

An immediate goal of cultivating colonies of heaven on earth is to create thin places.

CREATE THIN PLACES

Forerunners. As Basileians, we assemble as the CHURCH as Forerunners in our kingly practice of creating thin places where the saints assemble to sit on thrones with Christ. As Forerunners, we create thin places where we, as rulers on the earth below, meet in council with the powers of heaven above. Thin places are meeting places where kingdom business is conducted by those (Forerunners) authorized to conduct it. All Basileians are Forerunners in the sense that we all – baptized laypersons, ordained deacons and presbyters and those presbyters also appointed or consecrated as Abbots – take our seats in the heavenly council where we each have equal authority but different functions. It is as Forerunners in this council that we fulfill our call to imagine, cultivate and launch kingdomcultural initiatives and communities. All that will eventually be done on earth in and

through BASILEIA is first conceived in this council. We therefore create these thin places by taking our seat in the assembly in response to Jesus, who says, “And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel” (Lk. 22:29-30).

Our practice of creating thin places where each person takes their seat in the heavenly council is a compelling vision we keep before us as we mentor people to belong in order to believe and cultivate colonies of heaven on earth.

Together, these three practices by which we assemble constitute us as Basileians in a way that properly enables us to listen to the Word.

LISTEN TO THE WORD

An imaginative and creative wisdom kindles within us a bold humility to listen to the Word and discover in the mystery of the Father’s will how to walk dangerous paths that must be taken to overcome evil with good.

We listen to the Word in three ways.

- ✦ As *Storytellers* who follow the lectionary in rhythm with the CHURCH Year.
- ✦ As *Pattern-Keepers* who interpret the Word according to the Apostolic Rule of Faith.
- ✦ As *Overcomers* who observe our Constitution.

We follow Christ as our lead Storyteller (priest), Pattern-Keeper (prophet) and Overcomer (king). Christ is both our model and the source of our empowerment in our practices of 1) following the lectionary in rhythm with the CHURCH Year, 2) interpreting the Word according to the Apostolic Rule of Faith and 3) observing our Constitution.

FOLLOW THE LECTIONARY IN RHYTHM WITH THE CHURCH YEAR

Storytellers. As Basileians, we listen to the Word as Storytellers in our priestly practice of following the lectionary in rhythm with the CHURCH Year. As Storytellers, we follow the worship calendar, now called the CHURCH Year, that God originally gave to Moses on Mt. Sinai about 3,500 years ago, which was subsequently fulfilled and reshaped by the events of Jesus’ life and ministry and the ongoing acts of the Holy Spirit in the CHURCH. We regard the CHURCH Year as the primary framework by which we learn of and then participate in the story that makes us the People of God. Thus we listen to the Word in the context of the CHURCH Year, not as spectators of the truths revealed, but as doers of and participants in those truths in our way of life.

Listening to the Word according to the framework of the CHURCH Year opens up to us all the riches of the CHURCH necessary to interpret the Word according to the Apostolic Rule of Faith.

INTERPRET THE WORD ACCORDING TO THE APOSTOLIC RULE OF FAITH

Pattern-Keepers. As Basileians, we listen to the Word as Pattern-Keepers in our prophetic practice of interpreting the Word according to the Apostolic Rule of Faith. As Pattern-Keepers, we employ the Apostolic Rule of Faith as the pattern for embodying the Word in our vocational callings as baptized and ordained believers, families, civil magistrates, educators, business people, artists, athletes, medical professionals, scientists, etc. Our interpretation of God's revelation to us through creation, Scripture and the Spirit is authoritative only to the degree that it self-evidently and faithfully agrees with the pattern of the Apostolic Rule of Faith. In one sense all of the disciplines and practices of our Basileian way of life aim to release us to keep this pattern, which is revealed from above, not force upon us the pattern of the Fallen World System.

Receiving the Word as Storytellers and interpreting it as Pattern-Keepers are both foundational to being Overcomers who observe the Constitution of BASILEIA.

OBSERVE THE CONSTITUTION OF BASILEIA

Overcomers. As Basileians, we listen to the Word as Overcomers in our kingly practice of observing the Constitution of BASILEIA. As Overcomers, we observe our Constitution as an ecclesiastical way of listening to the Word as revealed through creation, in Scripture and by the Spirit. In this way we are made bold and humble to dare to imagine a kingdomcultural alternative. Because our Constitution presents the charism we have received from Jesus Christ, it authoritatively states what is our Basileian way to overcome dead ritualism in worship, dead traditions in life, and dead legalism in governance. Our Constitution contains our "rules of engagement" for how we employ our Liturgy, Catechism and Canons as weapons of spiritual warfare against all that sets itself up against the knowledge of God.

Together, these three practices by which we listen to the Word as Basileians lay foundations in us that enable us to govern from the Table.

GOVERN FROM THE TABLE

Our empowerment to press on to maturity in relation to God, ourselves, others and creation flows as we govern from the Table in anointed ways that bring chivalric justice to victory.

We govern from the Table in three ways.

- ✦ As *Sentinels* who welcome all whom Christ authorizes to come to the Table.
- ✦ As *Friends of God* who make consensus decisions that bind and loose.
- ✦ As *Stewards* who create wealth, give and tithe to fund the government of the Kingdom of God.

We follow Christ as our lead Sentinel (priest), Friend of God (prophet) and Steward (king). Christ is both our model and the source of our empowerment in our practices of 1) welcoming all whom

Christ authorizes to come to the Table, 2) making consensus decisions and 3) creating wealth, giving and tithing.

WELCOME ALL TO THE TABLE

Sentinels. As Basileians, we govern from the Table as Sentinels in our priestly practice of *open communion** even as we guard the covenantal boundaries that distinguish the Fallen World System from the Kingdom of God. As Sentinels, we welcome all to the Table who are baptized in the name of the Father and of the Son and of the Holy Spirit, who are not lawfully excommunicated and who hold that by faith we are encountered by the real presence of *Christus Victor* in the Eucharist. All who desire to come to the Table but who are not yet baptized, we bless in our Eucharistic assemblies. They are invited to become *catechumens** and enter into a period of preparation for *baptism** and *chrismation**.

By welcoming all to the Table, we are able to incorporate the contributions of all in making consensus decisions according to the will of God, not man.

MAKE CONSENSUS DECISIONS

Friends of God. As Basileians, we govern from the Table as Friends of God in our prophetic practice of participating in consensus decision-making, binding and loosing in the Council of the Lord. As Friends of God, we immediately turn what revelation has come to us through creation, in Scripture and by the Spirit back into conversation with God in the Council of the Lord. This conversation takes the form of listening to what the Holy Spirit says through each other. While some have a more developed or different capacity to say what they hear the Spirit saying to the CHURCH, we all carefully listen and honor the Lord by honoring the contributions of all. In this way we govern in the safety of the counsel of many. We seek nothing less than to be like Jesus who only said what He heard His Father saying and only did what He saw His Father doing.

Only in the safety of the counsel of many are we then able to fulfill our calling as Stewards who create wealth, give and tithe.

CREATE WEALTH, GIVE AND TITHE

Stewards. As Basileians, we govern from the Table as Stewards in our kingly practice of creating wealth, giving and tithing to fund the government of the Kingdom of God. As Stewards, we establish a kingdom economy that confirms the covenant and reverses the curse, even as Christ in the power of the Holy Spirit created the world and now redeems it from ruin by His death and resurrection. We regard the three tithes as necessary to fund the government of the Kingdom as the City. Giving offerings is beyond the tithe and voluntary.

Together, these three practices by which we govern from the Table as Basileians set in place what is needed for us to advance the Kingdom by serving the CHURCH and the world.

SERVE THE CHURCH AND THE WORLD

The transformation of individuals, society and creation from glory to glory joyfully compels us to serve the CHURCH and the world with a courageous, persevering and tenacious resolve to form communities that shine like the sun as colonies of heaven on earth.

We serve the CHURCH and the world in three ways.

- ✦ As *Hosts* who offer hospitality to all already within and to those yet beyond the CHURCH.
- ✦ As *Ambassadors* who advance the Kingdom through our vocational callings.
- ✦ As *Voluntary Exiles* who travel to the edges of established expressions of Christendom.

We follow Christ as our lead Host (priest), Ambassador (prophet) and Voluntary Exile (king). Christ is both our model and the source of our empowerment in our practices of 1) offering hospitality to all, 2) advancing the Kingdom through our vocational callings and 3) traveling to the edges of established expressions of Christendom.

OFFER HOSPITALITY TO ALL

Hosts. As Basileians, we serve the CHURCH and the world as Hosts in our priestly practice of offering hospitality to all who belong to BASILEIA, to the whole of the CHURCH and to those beyond the CHURCH. As Hosts, we demolish strongholds of 1) denominationalism in the CHURCH by being a community of bridge-builders, 2) false dichotomies in faith and life by equipping others in the kingdomcultural alternative and 3) gnostic practices in all forms of governance that divide rather than unite in Christ all things in heaven and on earth.

The hospitality we provide by serving all as Hosts creates the relational context in which we fulfill our calling as Ambassadors.

ADVANCE THE KINGDOM THROUGH OUR VOCATIONAL CALLINGS

Ambassadors. As Basileians, we serve the CHURCH and the world as Ambassadors in our prophetic practice of advancing kingdomcultural Christendom as a shining City on a hill through our respective vocations. As Ambassadors, we regard the vocation given to individuals and collectives as effectively a divine call to represent Christ in that area of thought and life. Therefore, our FELLOWSHIPS mobilize and commission Ambassadors for each vocational area of life through the CHAPTERS of our various VOCATIONAL SOCIETIES. Basileians in general and the members of these CHAPTERS in particular are commissioned to destroy evil and restore all things ruined by evil in the apostolic mission of bringing every area of thought and life into alignment with the crown rights of King Jesus.

As Ambassadors we respond to the call to travel to the edges of established expressions of Christendom.

TRAVEL TO THE EDGES OF ESTABLISHED EXPRESSIONS OF CHRISTENDOM

Voluntary Exiles. As Basileians, we serve the CHURCH and the world as Voluntary Exiles in our kingly practice of traveling to the edges of established expressions of Christendom. As Voluntary Exiles, we heavenize earth in the name of *Christus Victor*, advancing the Kingdom in fresh and innovative ways that no one has done before. Just as Jesus went into the desert as a Voluntary Exile to track down evil and crush it, and just as the Desert Fathers left the comforts of Byzantium both to preserve and advance the faith, and just as the Celtic saints who lived on the edges of the civilized world were thereby perfectly positioned to save civilization, so we gravitate to the edges. From the edges we are perfectly positioned to go in two directions. First, we're positioned to "go East" to the center of Christendom where the faith has already been established in order to both share and receive treasures new and old. Second, we're also positioned to "go West" in order to expand the Empire of God in places and in ways few if any have yet dared to imagine.

Our Basileian way of being Hosts and Ambassadors is to go to the edges as Voluntary Exiles.

These five disciplines and their related practices of our Catechism express the mindset of BASILEIA in an instructional and formative way that equip us as participants in the Epic Story.



CATECHISM AND THE EPIC STORY



OUR CATECHISM EQUIPS US as participants in the Epic Story of Paradise lost and regained, a story that unfolds in rhythm with the seasons of the CHURCH Year.

Journey to the Mountain. We cultivate *Advent* spirituality in our discipline of journeying with Christ to the Mountain as we practice Eucharistic worship, the Daily Office and contemplative prayer. We pray eucharistically, daily and contemplatively in order to cultivate a watchful and awakened *anticipation* of the extraordinary inbreaking of God as foretold in the Epic Story. We do not journey because we first came up with the idea, but because God took the initiative to call us. In our various practices of prayer we learn the art of looking for, seeing and then responding to the initiative of God. Responding to God's initiative as revealed in the Epic Story is foundational to why and how we assemble.



Assemble as the CHURCH. We engage in *Christmas and Epiphany* spirituality in our discipline of assembling as the CHURCH as we practice belonging in order to believe, building colonies of heaven on earth and creating thin places. What Advent *anticipates*, Christmas *fulfills* and Epiphany *manifests*. Just as in the Incarnation, God in Christ came and *belonged* to the human race, so with the help of a Soul Friend we learn to belong, not to something people have autonomously assembled, but that Christ is assembling with and through people, namely, His CHURCH. This assembly to which we are called to belong is a City on a hill, a colony of heaven on earth that we each have a part in building. Therefore we each endeavor to discover and to do our part as Celtic Community-Builders in building out this colony. Finally, as the ecclesia of God – the leading citizens of this City – we sit in council together in the thin places of the world where heaven and earth connect to co-author with the Holy Spirit new *content* in the Epic Story of this City. As we write new chapters, we first listen to the Word's revelation of the *context* of the story.

Listen to the Word. We embrace the spirituality of *Lent* in our discipline of listening to the Word as we practice following the Lectionary, interpreting the Word according to the Apostolic Rule of Faith and observing our Constitution. Lent, like Advent, *anticipates* something, namely a victory over evil – a victory won in a *chivalric* way that the rulers of this age did not grasp because they did not listen to the Word, but closed their ears. Therefore, our three main practices of listening are all vital to participating in the Epic Story because we must first *listen* and hear the framework of the story. It was the Lord's idea 3,500 years ago, not something that we came up with today, to train His people to embody His Word as Storytellers in the framework of the seasonal rhythm of an annual calendar. Thus the People of God have never been without a story-formed context that gives them a *feel* for

how to interpret and apply God's Word as Pattern-Keepers. This story-formed feel of the meaning of things is foundational to what we call today the Apostolic Rule of Faith, the pattern of interpretation of God's Word that the People of God down through the centuries have sometimes faithfully kept, but at other times have utterly failed to observe. In our Catechism we therefore learn to listen to the Word through the instructive example of the epic successes and failures of God's people. These successes and failures are themselves a critical aspect of the Epic Story. We then boldly and humbly follow Jesus' example in being Overcomers by saying in our Constitution what we have heard our Father say. The degree to which our Constitution is self-evidently authoritative reflects the degree to which by listening we have actually heard the pattern of the Epic Story. Only when the Epic Story has soaked into our bones are we then ready to govern from the Table.

Govern from the Table. We enter into the spirituality of *Pascha* and *Pentecost* in our discipline of governing from the Table as we practice open communion, consensus decision-making and funding the Kingdom through tithing and giving. For 3,500 years God's people have retold the Epic Story around a table at Passover, which Jesus transformed into the Last Supper at the center of all Eucharist celebration. Our role as Sentinels is not to keep people from this Table according to our small ideas of who should or shouldn't be there, but to guard against the traditions of men stopping people from coming that Christ welcomes. The first great test of the CHURCH in this matter happened after Pentecost, when the Holy Spirit was poured out on Gentiles. Did Gentiles have to become Jews to be Christians? The consensus decision of the Friends of God in the Council of the Lord in Acts 15 wisely prescribed how both Jews and Gentiles were to get along as Christians and sit together at the same Table. This is the story our Catechism equips us to participate in because governing decisions are all in one way or another the wrestling of gatekeepers with how to guard and keep the City in God's way and not according to their own autonomous ways. But when we are faithful to God's way, then we truly become Stewards who form covenantal alliances with others that reverse the curse, enabling us to create wealth of which our tithes and offerings are but an overflow. The Epic Story of the restoration of all things does not unfold without Sentinels, Friends of God and Stewards. We must learn these roles so that the Kingdom is then able to advance through our service to the CHURCH and the world.

Serve the CHURCH and the world. *Kingdomtime* spirituality is expressed in our discipline of serving the CHURCH and the world as we practice offering hospitality, advancing the Kingdom through our vocational callings and traveling to the edges of Christendom. Our Catechism equips us to serve, first as Hosts who see all people with a unique destiny to fulfill in the Epic Story. Therefore, we do not sit around waiting for people to come, but, following Jesus, we go out, find them and invite them in. Our role as Ambassadors is shaped by the knowledge that all people already have about themselves – that we are all, each in our own unique way, gifted with a special kind of genius that seeks to be liberated. Therefore, as Basileians we release people to play their part in the Epic Story. This leads us as Voluntary Exiles to travel to the edges, to a place where to travel further means the writing of new chapters in the Epic Story.

The instructional and formative dimensions of our Catechism are also represented in our logo.

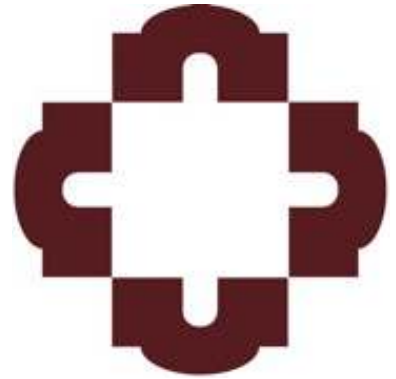


CATECHISM AND OUR LOGO



ASILEIA'S LOGO SPEAKS TO what our Catechism instructs us and forms us for, namely, to rule and reign with Christ in the City of God. All of our disciplines and their related practices are the disciplines and practices, not of slaves, but of a free people who run their own city. Babylon is not our home.

To live there is to be in exile in someone else's city. Instead, New Jerusalem is our home, the place where we "as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). Our Catechism is a tool for chiseling us into the living stones we are each meant to be so that we can each be perfectly fitted together and built up as a spiritual house.



Thus the disciplines of our Catechism are the disciplines by which individuals are constituted into something more than what they were before, namely, the CHURCH, not by overriding or diminishing individual freedom, but incorporating individuals together into a divinely authored social order with others into a City of living stones.

Additionally, our Catechism is an instructional and formative way of enacting the covenant.



CATECHISM AND THE COVENANT



THE FIVE PRIMARY DISCIPLINES of our Catechism equip us to be covenant-keepers rather than covenant-breakers in the Kingdom of God. Specifically, our Catechism equips us as covenant-keepers in each of the five areas of the covenant.



The source of authority. In our journey with Christ to the Mountain as Worshipers, Global Pilgrims and Contemplatives, in these three ways of prayer and worship we enter into an intimate, right and liberating relationship with the One who is our *source* of authority in the Kingdom of God.

The delegation of authority. In our assembling as the CHURCH as Soul Friends, Celtic Community-Builders and Forerunners we join with others in community to be mentored, united and released as *delegated* authorities in the Kingdom of God.

The standard of authority. In our listening to the Word as Storytellers, Pattern-Keepers and Overcomers we receive, interpret and apply the Word as the *standard* of authority in the Kingdom of God.

The transfer of authority. In our governing from the Table as Sentinels, Friends of God and Stewards we faithfully, safely and fruitfully administer the *transfer* of authority in the Kingdom of God.

The expansion of authority. In our service to the CHURCH and the world as Hosts, Ambassadors and Voluntary Exiles we individually, socially and creationally *expand* the authority of the Kingdom of God.

The covenantal instruction and formation that we undergo in the Catechism equips us to be a communion shaped by convergence.



CATECHISM AND BEING A COMMUNION SHAPED BY CONVERGENCE



OUR CATECHISM IS AN *instructional and formative* way that we receive and respond to the Father's revelation of His Word through symbol, in Scripture and by the Spirit. Our Catechism is the equally ultimate convergence of *each* of these three modes of revelation, not more one than any of the other two, even though Scripture may be emphasized in some respects.



Furthermore, we do not implement our Catechism in a vacuum but according to the ecclesiastical authority of BASILEIA as *the CHURCH*. Our Catechism is rooted in the instructional and formative way that *the CHURCH* has always membered individuals to the Body of Christ according to the unity of God's revelation in symbol, Scripture and Spirit. So while our Catechism is indeed an Evangelical and Reformed way of instructing and forming members, it is no less sacramental-liturgical and Orthodox-charismatic. When received and enacted in a convergent way our Catechism gives instructional and formative expression to the fullness of the CHURCH, not just to the instructional and formative strand of the CHURCH.

All this is vital to our Basileian experience of the convergence of symbol, Scripture and Spirit in our Catechism. It is this prophetic experience of convergence in our Catechism that makes BASILEIA a communion of the CHURCH. Our Catechism is the prophetic *foundation* to everything that is distinctive to BASILEIA. This *common* foundation we share in *union* with the CHURCH is the rock solid basis upon which we express our Basileian distinctives, making us a communion in a Basileian way. But the degree to which we fail in our Catechism to equip others to live out Basileian distinctives upon this rock solid foundation is the degree to which we fall into the divergence of denominationalism.



CATECHISM AND DIVINE REVELATION, THE CHURCH, CREEDS AND TRADITION



UR CATECHISM IS AN instructional and formative expression of the Apostolic Rule of Faith.

The pattern of our Catechism is shaped by the CHURCH Year, which like the Liturgy or the Bible's Table of Contents has no particular chapter and verse that gives an outline to what today we know and follow as the CHURCH Year. However, the CHURCH has a universal consensus based on revelation in

Scripture and in creation and by the Spirit as to what constitutes a divinely authored pattern or way of life for citizens of God's Kingdom. Our Catechism is faithful to this consensus in a Basileian way.



Thus, our Catechism is not a *source* of authority in BASILEIA, but rather a secondary, derivative and subordinate *delegated* authority, just like the Liturgy or the Bible's Table of Contents. The pattern of our Catechism is like an authoritative instructional "table of contents" that gives us rock solid certainty that our Basileian Catechism is just that, a Basileian way of participating in the universal Catechism of the CHURCH both in heaven and on earth.

Since the CHURCH is the pillar and ground of the truth (1 Tim. 3:15), and BASILEIA is an expression of the CHURCH, BASILEIA is therefore a *court* of authority but not a *source* of authority in determining what is necessary for a Catechism and what is not.

BASILEIA affirms in principle that all questions about our Catechism can be authoritatively answered according to the Apostolic Rule of Faith, the One-Source View of authority. In the power of the Holy Spirit we endeavor to live this out evermore instantly, fully, and joyfully each new day, repenting when we are convicted of falling short in practice.

BASILEIA therefore denies that any questions about our Catechism can be authoritatively answered according to "*Solo*" *Scriptura* or Qualified Infallibility, the two variations of the Two-Source View of authority.

First, we deny that individuals can, on the basis of "*Solo*" *Scriptura*, legitimately operate as autonomous sources of authority to determine for themselves what our Catechism should or shouldn't be. This only leads to unchristlike subcultural forms of instruction and spiritual formation.

Second, we also deny that collective institutional powers, including any BASILEIA Jurisdiction, can on the basis of Qualified Infallibility, legitimately operate as autonomous sources of authority to determine what our Catechism should or shouldn't be. This only leads to unchristlike countercultural forms of instruction and formation.

Because we as Basileians apply the Apostolic Rule of Faith to the Catechism in a convergent way, the Catechism functions for us as an instructional and formative form of Liturgy and Canons.



CATECHISM AS LITURGY AND CANONS



REVELATION OF CHRIST IN our Catechism comes not only through Scripture, but also in liturgical and sacramental ways. The Catechism expresses everything that the Liturgy and our Canons do, just in an instructional and formative mode. Thus even our Liturgy and Canons are instructional and formative in their own ways.

In our Catechism we experience Christ's descent into Hades, crushing death under His feet, taking us by the wrist and saying, "Awake, O sleeper, and arise from the dead." The Gates of Hades do not prevail and He builds His CHURCH.



Our interpretation of the Trinity's revelation in creation (as we *emphasize** in our Liturgy) and by the Spirit (as we emphasize in our Canons) is accountable to and must sync with our interpretation of the Trinity's revelation to us via Scripture in the Catechism. This is the principle of *lex credendi est lex orandi et agendi* ("the rule of belief is the rule of prayer and action"). We affirm that this rule is equally ultimate, that is, not superior or more ultimate, to *lex agendi est lex orandi et credendi* ("the rule of action is the rule of prayer and of belief") and *lex orandi est lex credendi et agendi* ("the rule of prayer is the rule of belief and of action").

BASILEIA'S Catechism is in itself the entirety of our Liturgy and the whole of our Canons, albeit in an instructional and formative way. In general, our Catechism is the instructional and formative embodiment of what is also revealed through creation and by the Spirit about the cosmos and about the nature and destiny of mankind. More specifically, our Catechism is the *prophetic form* of our Liturgy and Canons. There is nothing that we need for our mode of worship or for our manner of governance that is not available to us in a prophetic way in the Catechism. Thus, BASILEIA'S Catechism communicates the same content as our Liturgy and our Canons, just in an instructional and formative way. Our Catechism doesn't give us one understanding of our charism either in whole or in part, while our Liturgy and Canons gives us another understanding either in whole or in part. Our Catechism is a fully complementary instructional and formative way or mode of understanding all things Basileian in whole or in part.

These same principles also apply to our Liturgy (Part 2) and our Canons (Part 4).



PART 4: OUR MANNER OF GOVERNANCE

KINGDOMCULTURAL CANONS



INTRODUCTION



ART 4 PRESENTS HOW our *Canons** express the whole of our Basileian charism, albeit in a structural and operational way. Our Canons are how we are constituted in terms of our *manner of governance*. Our Canons are the structural and operational *form* of the *meaning* of the Constitution of BASILEIA in its entirety. Our Liturgy and Catechism are not separate from the Canons, but are themselves fully structural and operational just as our Canons are fully sacramental and instructional. There is nothing about being Basileian that our Canons are not a doorway to from a structural and operational starting point.



Our Canons have five sections.

1. *Jurisdictions** presents BASILEIA'S six ecclesial jurisdictions.
2. *Membership* presents the selection, rites of initiation and roles of *Communicant Members** and *Governing Members** as well as what it means in general to be a Basileian.
3. *Deacon Councils** presents the appointment and functions of Deacon Councils in their leadership and administration of the Catechism for Basileians in general and specifically of the *Catechumenate** for *Adult Communicant Members** and the *Novitiate** for Governing Members.
4. *Presbyter Councils** presents the appointment and functions of Presbyter Councils in the formation of jurisdictions, the guarding of Constitutional and Eucharistic boundaries and the administration of membership rites.

5. *Missional Councils** presents the appointment and functions of Missional Councils in their leadership and administration of *missional initiatives** in general and of the equipping of leaders of missional initiatives in particular.

The five sections of our Canons reflect the fivefold covenantal pattern of authority, which makes them a third perspectival expression of what is also expressed in the fivefold pattern of the Liturgy and in the fivefold pattern of our Catechism.

1. *Source of authority and jurisdictions.* While our Basileian jurisdictions are not in themselves sources of authority, but courts of authority, they nevertheless bear witness to God who is their source of authority. “For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment” (Rom. 13:1b-2).

Jurisdictions operating properly according to their source of authority from above are places where ultimately it is God who rules (*juris*) by speaking (*diction*). The “places” or jurisdictions of BASILEIA form a spiritual house that is not in vain for us to build because it is fundamentally a house that the Lord is building. “Unless the Lord builds the house, those who build it labor in vain” (Ps. 127:1).

Just as the first of the five sections in the Liturgy and in our Catechism in their own ways speak to our joyful passion that inspires us to *journey*, so do our Canons. From a canonical perspective, our journey to the Mountain of the Lord is a joyous journey to the house of the Lord, which canonically speaking is a jurisdiction of governing authority. “I was glad when they said to me, ‘Let us go to the house of the Lord!’...There thrones for judgment were set, the thrones of the house of David” (Ps. 122:1, 5).

2. *Delegation of authority and membership.* While it is true that jurisdictions operating ministerially are places where ultimately it is God who rules (*juris*) by speaking (*diction*), God does His speaking through *delegated* authorities, authorities that include both believers and unbelievers. Our Basileian approach to membership is founded upon the fact that all humanity, both individually and collectively, is created in God’s image to *rule* (*juris*) by *speaking* (*diction*). This fundamental fact is as true for unbelievers as it is for believers. In fact, many unbelievers are doing a better job of advancing the Kingdom in their vocational callings than are believers.

Therefore, BASILEIA has members who are both unbelievers and believers because we see membership not as a box that people must fit into but as a dynamic process of *assembling* as the CHURCH where all – both believers and unbelievers – are 1) constantly being restored by Christ in the image of our Creator so that all can 2) in the empowerment by the Holy Spirit grow constantly in the likeness of God. It is hypocritical and diabolical for Christians to think that they must “go” outside the CHURCH to minister to “sinners” as if Christians are not the foremost of sinners. As Basileians, we each do not always succeed, but we endeavor like Paul to remember that, “The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost” (1 Tim. 1:15).

In our approach to membership we endeavor to create expressions of community where all sinners – both believers and unbelievers – can *come* and be with Jesus *in*, not outside, the CHURCH. “And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples” (Matt. 9:10).

3. *Standard of authority and Deacon Councils.* The Deacon Councils of BASILEIA shape every BASILEIA jurisdiction into a place where both believers and unbelievers are able to experience the divine process of transformation (i.e., Theosis) by which the *standard* of the Word of God is written on our hearts. “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules” (Ezek. 36:26-27).

This process of inwardly transforming all members to shine like the sun is one that takes place by participation in our Basileian lifestyle, not primarily by sitting in a classroom. Thus our Deacon Councils lead Basileians into empowerment in a lifestyle where we all learn together how to *embody* God’s standard of authority, not merely think intellectual thoughts about what “to obey my rules” means. God’s Word becoming *flesh* in the context of the life of the Body of Christ, the CHURCH, is the aim that our Deacon Councils serve.

4. *Transfer of authority and Presbyter Councils.* The Presbyter Councils of BASILEIA steward each BASILEIA jurisdiction as a place where what the Deacon Councils and the Missional Councils are working for can actually happen. A place of *transfer* is a portal or place of public conveyance where people move from one place to another, which in the context of the CHURCH means moving in two directions (both inward and outward) that are both part of one journey.

Deacon Councils serve the inward journey while Missional Councils serve the outward journey. In any rite of passage, as with Baptism, for example, there is simultaneously both an inward journey of transformation (the focus of Deacon Councils) and an outward commissioning to expand that transformation (the focus of Missional Councils).

The role of BASILEIA’s Presbyter Councils is to facilitate the *public* rites of passage that recognize and bless both the inward and outward dimensions of the journey. Transferring from one place to another in the journey requires two things: 1) clearly defined boundaries between worlds and 2) rites of passage by which members are actually facilitated from one world to the next. BASILEIA’s Presbyter Councils therefore guard Constitutional boundaries and administer membership rites of passage from one place to another. If a Basileian jurisdiction is imagined to be a train station, then Presbyters serve Christ as His ticket masters whom He has authorized to officially hand out “tickets” (marriage certificates, baptismal certificates, membership certificates, etc.) to travelers on the journey to glory. Presbyters serve as gatekeepers at the gateways where all people in their travels transfer from one place to another on the way to their destiny.

5. *Expansion of authority and Missional Councils.* The Missional Councils of BASILEIA mobilize every BASILEIA jurisdiction to be a beachhead from which missions are launched to *expand* the known borders of the Kingdom of God in future-ancient ways into places where none have gone before. We do not leave the Kingdom of God in mission by going to a place where the Kingdom of God is not. Instead Missional Councils lead BASILEIA to approach the whole idea of mission as

the task of bringing the borders of the Kingdom with us and extending or expanding those borders to encompass areas of thought and life we have only newly discovered.

Therefore, mission is not something that happens outside of the CHURCH, but within the life of the CHURCH as that life is extended or expanded to the frontiers. In a parallel to Deacon Councils that equip Basileians on the journey inward, Missional Councils equip Basileians for the journey outward. Thus in BASILEIA, “The Lord will keep” (as facilitated by Presbyter Councils) “your going out” (as facilitated by Missional Councils) “and your coming in” (as facilitated by Deacon Councils) “from this time forth and forevermore” (Ps. 121:8).

In canonical matters not directly addressed by BASILEIA’S Canons, we adhere to the Canons of COMMUNIO CHRISTIANA until which time, if ever, specific canons in regards to those matters are adopted by BASILEIA.



JURISDICTIONS



IX ECCLESIAL JURISDICTIONS GIVE expression to our charism:

- ✦ THE BASILEIA ALLIANCE
- ✦ BASILEIA COMMUNITIES
 - ✦ FELLOWSHIPS
 - ✦ ABBEYS
 - ✦ VOCATIONAL SOCIETIES
 - ✦ CHAPTERS

These jurisdictions relate to one another as follows:

- ✦ The BASILEIA ALLIANCE is composed of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES.
- ✦ A BASILEIA COMMUNITY is composed of FELLOWSHIPS united around an ABBEY.
- ✦ VOCATIONAL SOCIETIES are composed of CHAPTERS membered to FELLOWSHIPS.

THE BASILEIA ALLIANCE

- ✦ The BASILEIA ALLIANCE is the global expression of BASILEIA and a member of COMMUNIO CHRISTIANA.
- ✦ The BASILEIA ALLIANCE is comprised of *member** BASILEIA COMMUNITIES and *VOCATIONAL** SOCIETIES.
- ✦ The BASILEIA ALLIANCE was *founded** on December 29, 2004 upon the *episcopal authority** of Bishops of the CHURCH.

BASILEIA COMMUNITIES

- ✦ A BASILEIA COMMUNITY is an *Ecclesial City** expression of BASILEIA and a member of the BASILEIA ALLIANCE.
- ✦ A BASILEIA COMMUNITY is comprised of member FELLOWSHIPS united around an ABBEY.
- ✦ An ABBEY founds a BASILEIA COMMUNITY.

FELLOWSHIPS

- ✦ A FELLOWSHIP is a *familial** expression of BASILEIA and a member of a BASILEIA COMMUNITY.
- ✦ A FELLOWSHIP is comprised of Communicant Members, Governing Members and CHAPTERS.

- ✦ A Presbyter founds a FELLOWSHIP after approval from his respective COMMUNITY Presbyter Council.

ABBEYS

- ✦ An ABBEY is a *mustard seed** expression of BASILEIA and the founding apostolic team of a BASILEIA COMMUNITY.
- ✦ AN ABBEY, like any FELLOWSHIP, is comprised of Communicant Members, Governing Members and member CHAPTERS.
- ✦ AN ABBEY is a unique FELLOWSHIP in that it is also the seat of a BASILEIA COMMUNITY'S Abbot and the host of the COMMUNITY'S Presbyter Council, Deacon Council and Missional Council.
- ✦ An Abbot founds an ABBEY after approval from the BASILEIA ALLIANCE Presbyter Council.

VOCATIONAL SOCIETIES

- ✦ A VOCATIONAL SOCIETY is a vocational expression of BASILEIA and a member of the BASILEIA ALLIANCE.
- ✦ A VOCATIONAL SOCIETY is comprised of member CHAPTERS.
- ✦ An Abbot founds a VOCATIONAL SOCIETY after approval from the BASILEIA ALLIANCE Presbyter Council.

CHAPTERS

- ✦ A CHAPTER is a vocational expression of BASILEIA and a member of both an ABBEY or FELLOWSHIP and its respective VOCATIONAL SOCIETY.
- ✦ A CHAPTER is comprised of Communicant Members and Governing Members.
- ✦ A Presbyter founds a CHAPTER after approval from his respective ABBEY Presbyter Council or FELLOWSHIP Presbyter Council and then in turn registers the new CHAPTER with the respective VOCATIONAL SOCIETY Presbyter Council.



MEMBERSHIP



RIENDS AND GUESTS ARE invited and welcome to participate in the life of BASILEIA, and if along the way they choose to become Basileians in a more formal sense, then this simply involves establishing a relationship with another Basileian who serves as their Soul Friend (i.e., as a mentor or coach in our Basileian way of life). Such Basileians may be involved with one or more missional initiatives.

Some Basileians in time may additionally choose to extend their individual relationship with a Soul Friend to become an Adult Communicant Member of a particular FELLOWSHIP and/or of a CHAPTER. Finally, some Adult Communicant Members may then additionally choose to become Governing Members.

- ✦ All people are invited and welcome to journey with BASILEIA as observers, guests and as participants in our Basileian lifestyle and missional initiatives.
- ✦ Anyone, including those who do not profess to be Christians, may become a Basileian by choosing to come into relationship with another Basileian who serves as their Soul Friend.
- ✦ All baptized individuals, including infants and children, are welcome to receive the bread and the wine in any BASILEIA Eucharistic worship service. All others are welcome to receive a blessing.
- ✦ Any professing believer may enter the Catechumenate to become an Adult Communicant Member of a Basileian FELLOWSHIP and also of a CHAPTER.
- ✦ Any Adult Communicant Member may enter the Novitiate to become a Governing Member authorized according to their respective office, to serve in diaconal and leadership roles with BASILEIA'S Presbyter Councils, Deacon Councils and Missional Councils.
- ✦ BASILEIA'S Deacon Councils administer the mentoring of friends and guests of BASILEIA and of all Basileians in general, training of Soul Friends, catechizing Adult Communicant Members and equipping Governing Members.

COMMUNICANT MEMBERS

Communicant Members are baptized believers joined to a FELLOWSHIP and/or to a CHAPTER. By definition, “communicant” simply means a person who, because they have been baptized, is permitted to receive the bread and wine (i.e., “communion”) in Eucharistic worship. While all baptized *believers*, including baptized infants and children, are welcome and invited to receive

communion in all BASILEIA Eucharistic worship services, Adult Communicant Members are believers who have additionally completed the Catechumenate.

CHILDREN

The following types of *children* entering into adulthood may enter the Catechumenate as *Catechumens** to become Adult Communicant Members:

- ✦ *Child Communicant Members**. A Child Communicant Member is a baptized child of an Adult Communicant Member of BASILEIA. Such children may become Catechumens after their 13th birthday to prepare to assume the adult responsibilities of our Basileian way of life.
- ✦ *Child Communicant Believers**. A Child Communicant Believer is a baptized child of parents who are not Communicant Members of BASILEIA. Such children, with written permission from a parent or legal guardian, may become Catechumens after their 13th birthday to prepare to assume the adult responsibilities of our Basileian way of life.

ADULTS

The following types of *adults* may enter the Catechumenate as Catechumens to become Adult Communicant Members:

- ✦ *Unbaptized Adult Believers*. Unbaptized Adult Believers who are 13 years of age and older may become Catechumens. Upon completion of the Catechumenate they will be baptized during their *Rite of Initiation** as Adult Communicant Members.
- ✦ *Adult Communicant Believers**. Adult Communicant Believers 13 years of age and older, who are already welcome and invited to receive communion in all BASILEIA Eucharistic worship services, may become Catechumens.

RITES OF INITIATION

The following are the initiatory rites of Communicant Members:

- ✦ *Infant Baptism*. All baptized infants of Adult Communicant Members become Child Communicant Members of BASILEIA. Infants who are not children of Adult Communicant Members may be baptized as Child Communicant Believers.
- ✦ *Child Baptisms*. All children younger than 13 who were not baptized as infants and who are children of Adult Communicant Members may become Child Communicant Members of BASILEIA. All children younger than 13 who were not baptized as infants and who are not children of Adult Communicant Members may, ideally with the permission of both parents or of any legal guardians, be baptized as Child Communicant Believers.
- ✦ *Rites of Entrance**. All who are qualified to become Catechumens enter into the Catechumenate through the Rite of Entrance, which is ideally performed by a Presbyter through the laying on of

hands and prayer in a Basileian Eucharistic worship service. The purpose of a Rite of Entrance is to bless the Catechumen entering the Catechumenate in a holistic way that 1) officially and publically informs the Catechumen's immediate community of the Catechumen's acceptance into the Catechumenate and 2) mobilizes the community's prayer and resources to support the Catechumen through the process of becoming an Adult Communicant Member.

- ✦ *Rites of Purification**. During the Catechumenate, a Catechumen's Soul Friend is responsible to coordinate the performance of any Rites of Purification determined by consensus to be necessary for the completion of the Catechumenate. Rites of Purification may include 1) *anointing** with oil and prayer for healing by elders of the CHURCH, 2) *exorcism**, 3) *confession**, 4) the formal giving of *forgiveness** for wickedness, crimes or any other harm done to the Catechumen directly or indirectly by others, 5) formal acts of *restitution** for wickedness, crimes or any other harm done by the Catechumen to others.
- ✦ *Rites of Incorporation**. Catechumens become Adult Communicant Members of BASILEIA through the laying on of hands and prayer by a Presbyter (who may be joined by others) in a Basileian Eucharistic worship service. Depending on the number of Catechumens being received into Adult Communicant Membership and the particular form of the Rite (i.e., which includes Baptism for all unbaptized Catechumens), each FELLOWSHIP or CHAPTER determines the logistical particulars on how best to perform these Rites. Ideally, these Rites will be performed in a manner that enables the attendance of the greatest possible number of people in the Catechumen's life and in a time, place and manner worthy of the significance of this event in the Kingdom of God, a significance which may be compared in many respects to weddings (a familial rite of incorporation) ordinations (an ecclesiastical rite of incorporation) and inaugurations (a civil rite of incorporation).

OFFICE

Generally, the CHURCH recognizes that the office of the *priesthood of all believers** is occupied by all of her baptized members. In affirming this, BASILEIA further recognizes that all Basileian Adult Communicant Believers are called and all Adult Communicant Members of BASILEIA are accountable to govern their lives according to the Apostolic Rule of Faith and ministerially serve in *diaconal** leadership and administrative roles in relationship to BASILEIA's various Presbyter Councils, Deacon Councils and Missional Councils. Adult Communicant Members may also become Governing Members.

GOVERNING MEMBERS

Governing Members are Adult Communicant Members of a FELLOWSHIP and/or a CHAPTER. After completing the Novitiate, Governing Members are authorized in specific and official ways particular to their office and responsibilities to lead and administrate the affairs of BASILEIA's Presbyter Councils, Deacon Councils and Missional Councils.

OFFICES

Adult Communicant Members may enter the Novitiate as Candidates for commissioning, ordination, or consecration.

- ✦ *Commissioned Governing Members**. Men and women may become Commissioned Governing Members upon completion of the Novitiate. They are authorized to lead and administrate BASILEIA'S Missional Councils and serve in diaconal ways with BASILEIA'S Presbyter Councils and Deacon Councils.
- ✦ *Deacons*. Men and women may be ordained as Deacons upon completion of the Novitiate. Deacons are authorized to lead and administrate BASILEIA'S Deacon Councils and perform the diaconal functions of Deacons in the Liturgy. They may also lead and administrate BASILEIA'S Missional Councils, but generally serve these councils in diaconal ways as soon as qualified Commissioned Governing Members are released to do so. Finally, Deacons may serve BASILEIA'S Presbyter Councils in diaconal ways.
- ✦ *Presbyters*. Men may be ordained as Presbyters upon completion of the Novitiate. Presbyters are authorized to lead and administrate BASILEIA'S Presbyter Councils and perform the eldership functions of Presbyters in the Liturgy. They may also lead and administrate BASILEIA'S Deacon Councils and Missional Councils, but generally serve these councils in diaconal ways as soon as qualified Deacons and Commissioned Governing Members are released to do so, respectively. Certain Presbyters are further designated as Abbots when elected as the Head Presbyter of the BASILEIA ALLIANCE, a BASILEIA COMMUNITY or a VOCATIONAL SOCIETY.
- ✦ *Consecrated Abbots*. Abbots who are consecrated have episcopal authority to ordain.

rites of initiation

The following are the initiatory rites of Governing Members:

- ✦ *Rites of Entrance*. All who are qualified to become Governing Members are accepted into the Novitiate through the Rite of Entrance, which is ideally performed by a Presbyter through the laying on of hands and prayer in a Basileian Eucharistic worship service. The purpose of a Rite of Entrance is to bless the Candidate entering the Novitiate in a holistic way that 1) officially and publically informs the Candidate's immediate community of his or her acceptance into the Novitiate and 2) mobilizes the community's prayer and resources to support the Candidate through the process of becoming a Governing Member.
- ✦ *Rites of Purification*. During the Novitiate, a Candidate's Soul Friend is responsible to coordinate the performance of any Rites of Purification determined by consensus to be necessary for the completion of the Novitiate. Rites of Purification may include 1) anointing with oil and prayer for healing by elders of the CHURCH, 2) exorcism, 3) confession, 4) the formal giving of forgiveness for wickedness, crimes or any other harm done to the Candidate directly or indirectly by others, 5) formal acts of restitution for wickedness, crimes or any other harm done by the Candidate to others.

- ✦ *Rites of Incorporation.* Candidates to be commissioned become Commissioned Governing Members of BASILEIA through the laying on of hands and prayer by a Presbyter in a Basileian Eucharistic worship service. Candidates to be ordained become Presbyters and Deacons of BASILEIA through the laying on of hands and prayer by a Bishop of COMMUNIO CHRISTIANA or by a Consecrated Abbot of BASILEIA in a Basileian Eucharistic worship service. Candidates to be consecrated become Abbots of BASILEIA through the laying on of hands and prayer by Bishops of COMMUNIO CHRISTIANA in accord with the Canons of COMMUNIO CHRISTIANA in a Basileian Eucharistic worship service.



DEACON COUNCILS



DIACONAL FUNCTIONS OF MEMBER formation in general and of the Catechumenate and of the Novitiate in particular are led and administered by BASILEIA'S Deacon Councils.

APPOINTMENT

Each ecclesial jurisdiction of BASILEIA has its own Deacon Council led and administered by Deacons even if its diaconal functions must initially be led and administered by one or more founding Presbyters. When the total number of members of a Deacon Council exceeds 12, then the members elect no more than 12 of their number to an *Executive Team**, which in turn elects one of their number as the Presiding Member of the Executive Team and of the Deacon Council as a whole.

- ✦ *BASILEIA ALLIANCE Deacon Council.* This Deacon Council is automatically composed of the Deacon Council Presiding Members of all BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES.
- ✦ *BASILEIA COMMUNITY Deacon Council.* This Deacon Council is automatically composed of the Deacon Council Presiding Members from its ABBEY and each member FELLOWSHIP and of the CHAPTERS of the ABBEY and each FELLOWSHIP.
- ✦ *ABBEY Deacon Council.* This Deacon Council is composed of the Deacon(s) appointed by the ABBEY'S Presbyter Council and automatically by the Deacon Council Presiding Members of each of the ABBEY'S CHAPTERS.
- ✦ *FELLOWSHIP Deacon Council.* This Deacon Council is composed of the Deacon(s) appointed by the FELLOWSHIP'S Presbyter Council and automatically by the Deacon Council Presiding Members of each of that FELLOWSHIP'S CHAPTERS.
- ✦ *VOCATIONAL SOCIETY Deacon Council.* This Deacon Council is automatically composed of the Deacon Council Presiding Members of each of that particular SOCIETY'S CHAPTERS.
- ✦ *CHAPTER Deacon Council.* This Deacon Council is composed of the Deacon(s) appointed by the CHAPTER'S Presbyter Council.

FUNCTIONS

Deacon Councils of the BASILEIA ALLIANCE, BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES consolidate the collective wisdom of BASILEIA'S Deacon Councils in regards to member formation in general and to the Catechumenate and Novitiate in particular and then, by initiatives, disseminate this back to their respective member jurisdictions in particular and to BASILEIA in general.

Since all Basileians are members of FELLOWSHIPS, ABBEYS and/or of CHAPTERS, only the Deacon Councils of these jurisdictions *directly* lead and administrate the formation of Basileians in general and in the Catechumenate and the Novitiate in particular. Drawing on the whole of BASILEIA'S collective wisdom in regards to forming members, each of these Deacon Councils adapts and innovates this wisdom to their respective jurisdictions and, through the agency of Soul Friends, to each individual.

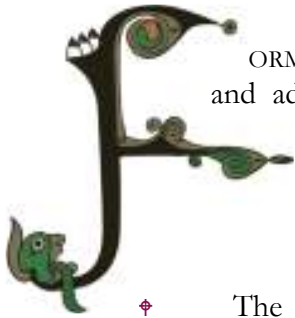
Specific functions of Deacon Councils of FELLOWSHIPS, ABBEYS and/or of CHAPTERS are as follows:

- ✦ Officially recognize or appoint Soul Friends for all guests and participants in our Basileian way of life who so desire to have a Soul Friend.
- ✦ Officially recognize or appoint Soul Friends for Catechumens entering the Catechumenate and for Candidates entering the Novitiate.
- ✦ Officially recognize or appoint Soul Friends for all Adult Communicant Members who have completed the Catechumenate.
- ✦ Officially recognize or appoint Soul Friends for all Governing Members who have completed the Novitiate.
- ✦ Equip Soul Friends of guests, participants, Catechumens and Adult Communicant Members to customize and adapt BASILEIA'S bank of Catechism methods and resources to their disciples.
- ✦ Equip Soul Friends of Candidates in the Novitiate to customize and adapt BASILEIA'S bank of Novitiate methods and resources to their disciples.
- ✦ Equip practitioners of Godly Play for children.
- ✦ Share with BASILEIA as a whole any innovative and improved methods and resources for member formation that emerge by design or spontaneously from the initiative of members.
- ✦ Maintain and enhance the convergence of affective ("feeling/heart"), didactic ("knowing/head"), and sensorial ("doing/hands") methods.
- ✦ Facilitate the use of personality and gift assessments in the Novitiate.
- ✦ Present Catechumens to the jurisdiction's Presbyter Council for approval as Adult Communicant Members.
- ✦ Present Candidates in the Novitiate to the jurisdiction's Presbyter Council for approval as Governing Members.
- ✦ Logistically coordinate membership ceremonies.

- ✦ Produce membership certificates, baptismal certificates, marriage certificates, ordination certificates, etc., giving copies to recipients and keeping copies on record.
- ✦ Maintain a registry and profile for all members in regards to their respective roles, membership status, personality profiles, copies of certificates, etc.
- ✦ Maintain a registry of all Soul Friends and their disciples.
- ✦ Present proposals to the jurisdiction's Presbyter Council for amendments to BASILEIA'S Constitution in general and to the Catechism in particular.
- ✦ Hold an annual summit with the jurisdiction's Missional Council to determine how membership formation can be modified or improved in light of the needs and challenges of the jurisdiction's various missional initiatives.



PRESBYTER COUNCILS



FORMING JURISDICTIONS, GUARDING CONSTITUTIONAL and Eucharistic boundaries and administering membership rites is the responsibility of BASILEIA'S Presbyter Councils.

OF THE BASILEIA ALLIANCE

- ✦ The *Global Presbyter Council** is comprised of all *appointed** Abbots and *consecrated** Abbots of the BASILEIA ALLIANCE. When the total number of Council members exceeds 12, then these Abbots in turn *elect** an *Executive Team** of not more than 12 from among their number. This Team in turn elects their own *Presiding** or *Head** Abbot from among their number.
- ✦ The BASILEIA ALLIANCE Presbyter Council has two *governing roles**: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) to admit or to remove BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES.
- ✦ The BASILEIA ALLIANCE Presbyter Council carries out its governing roles in three ways: By 1) serving as an *appeals court** for BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES who have matters of corrective discipline or formative discipleship that have exceeded their *capacity** to resolve, 2) initiating corrective discipline or formative discipleship of its members in order to maintain unity and order and 3) initiating *missional initiatives** that (a) found *new ABBEYS** and new VOCATIONAL SOCIETIES and (b) cultivate, resource and empower *existing ABBEYS* and VOCATIONAL SOCIETIES to multiply.

OF BASILEIA COMMUNITIES

- ✦ A COMMUNITY Presbyter Council (which is hosted by the COMMUNITY'S ABBEY) is comprised of all the Presbyters of a BASILEIA COMMUNITY. When the total number of Council members exceeds 12, then these Presbyters in turn elect an Executive Team of no more than 12 from among their number. This Team in turn elects from among their number their own Presiding or Head Presbyter, who must be either appointed or consecrated as an Abbot if not already an Abbot.
- ✦ A COMMUNITY Presbyter Council has two governing roles: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) to admit or to remove FELLOWSHIPS.
- ✦ COMMUNITY Presbyter Councils carry out their governing roles in three ways: By 1) serving as an appeals court for its member FELLOWSHIPS who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its FELLOWSHIPS in order to maintain unity and order and

3) initiating missional initiatives that (a) found *new* FELLOWSHIPS and (b) cultivate, resource and empower *existing* FELLOWSHIPS to multiply.

OF FELLOWSHIPS

- ✦ A FELLOWSHIP Presbyter Council is comprised of all the Presbyters of the FELLOWSHIP. When the total number of Council members exceeds 12, then these Presbyters in turn elect an Executive Team of no more than 12 from among their number. This Team in turn elects their own Presiding or Head Presbyter from among their number.
- ✦ A FELLOWSHIP Presbyter Council has two governing roles: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) to admit or to remove Communicant Members, Governing Members and CHAPTERS, the latter in joint coordination with the respective VOCATIONAL SOCIETY Presbyter Councils.
- ✦ FELLOWSHIP Presbyter Councils carry out their governing roles in three ways: By 1) serving as an appeals court for Communicant Members, Governing Members and CHAPTERS who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its members in order to maintain unity and order and 3) initiating missional initiatives that (a) member new Communicant Members, Governing Members and found *new* CHAPTERS and (b) cultivate, resource and empower *existing* Communicant Members, Governing Members and CHAPTERS to multiply.

OF ABBEYS

- ✦ AN ABBEY Presbyter Council is comprised of all the Presbyters of the ABBEY (including the *presiding** Abbot of the BASILEIA COMMUNITY). When the total number of Council members exceeds 12, then these Presbyters in turn elect an Executive Team of no more than 12 from among their number. This Team in turn elects their own Presiding or Head Presbyter from among their number. This Head Presbyter may or may not be the same person as the Abbot of the BASILEIA COMMUNITY. An Abbot may decline to focus on matters with an ABBEY Presbyter Council in order to concentrate his energies upon serving his respective COMMUNITY and/or serving BASILEIA at-Large.
- ✦ An ABBEY Presbyter Council has two governing roles: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) to admit or to remove Communicant Members, Governing Members and member CHAPTERS, the latter in joint coordination with the respective VOCATIONAL SOCIETY Presbyter Councils.
- ✦ ABBEY Presbyter Councils carry out their governing roles in three ways: By 1) serving as an appeals court for Communicant Members, Governing Members and CHAPTERS who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its members in order to maintain unity and order and 3) initiating missional initiatives that (a) member *new* Communicant

Members, Governing Members and found new CHAPTERS and (b) cultivate, resource and empower *existing* Communicant Members, Governing Members and CHAPTERS to multiply.

- ✦ A unique missional function of an ABBEY'S Presbyter Council is to serve as the seat for the Abbot of a BASILEIA COMMUNITY and host for the COMMUNITY'S Presbyter Council. In regards to the COMMUNITY Presbyter Council, it does not govern an ABBEY and an ABBEY Presbyter Council does not govern a BASILEIA COMMUNITY. An ABBEY'S Presbyter Council directly marshals the resources of its ABBEY as well as the resources of its sister FELLOWSHIPS to provide spiritual, financial, community and logistical support to 1) the presiding Abbot of its respective BASILEIA COMMUNITY, 2) to any Abbots of VOCATIONAL SOCIETIES sent out by the ABBEY, 3) any Abbots at-large who may have formal roles in leading one or more missional initiatives and/or who are engaged in at-large non-formal missional service.
- ✦ An ABBEY is also the primary, but not exclusive, home in a COMMUNITY for members who order themselves together in new and creative forms and modes of *monastic** community.

OF VOCATIONAL SOCIETIES

- ✦ A VOCATIONAL SOCIETY Presbyter Council is comprised of all Presbyters globally who are CHAPTER Heads. When the total number of Council members exceeds 12, then these Presbyters in turn elect an Executive Team of no more than 12 from among their number. This Team in turn elects their own Presiding or Head Presbyter for the SOCIETY from among their number. This Head Presbyter of the SOCIETY must be appointed or consecrated as an Abbot if not already an Abbot.
- ✦ A VOCATIONAL SOCIETY Presbyter Council has two governing roles: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) jointly to admit or to remove CHAPTERS in coordination with the respective ABBEY Presbyter Councils or FELLOWSHIP Presbyter Councils.
- ✦ VOCATIONAL SOCIETY Presbyter Councils carry out their governing roles in three ways (which are always implemented in joint coordination with the respective ABBEY Presbyter Councils or FELLOWSHIP Presbyter Councils): By 1) serving as an appeals court for its own CHAPTERS who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its CHAPTERS in order to maintain unity and order and 3) initiating missional initiatives that (a) found *new* CHAPTERS and (b) cultivate, resource and empower *existing* CHAPTERS to multiply.

OF CHAPTERS

- ✦ A CHAPTER Presbyter Council is comprised of all the Presbyters of the CHAPTER. When the total number of Council members exceeds 12, then these Presbyters in turn elect an Executive Team of no more than 12 from among their number. This Team in turn elects their own Presiding or Head from among the Presbyters in their number.

- ✦ A CHAPTER Presbyter Council has two governing roles: 1) to guard the Constitution of BASILEIA and in line with those boundaries 2) to admit or to remove Communicant Members and Governing Members of the CHAPTER.
- ✦ CHAPTER Presbyter Councils carry out their governing roles in three ways: By 1) serving as an appeals court for Communicant Members and Governing Members who have matters of corrective discipline or formative discipleship that have exceeded their capacity to resolve, 2) initiating corrective discipline or formative discipleship of its members in order to maintain unity and order and 3) initiating missional initiatives that (a) member *new* Communicant Members and Governing Members and (b) cultivate, resource and empower *existing* Communicant Members and Governing Members to multiply both themselves and new CHAPTERS.

GENERAL RESPONSIBILITIES OF PRESBYTER COUNCILS

All of BASILEIA'S Presbyter Councils are charged to lead their respective jurisdictions to abide by the following:

IMPLEMENTING AND AMENDING THE CONSTITUTION

- ✦ Develop or approve the development of whatever liturgical customaries, catechetical curriculums and canonical handbooks, guidebooks, policies and procedures, and civil entities that are helpful in following BASILEIA'S Constitution that do not effectively contradict, nullify or amend any part of the Constitution.
- ✦ Presbyter Councils are finally responsible to see that in their respective jurisdictions the ministerial functions of Deacon Councils and Missional Councils are fulfilled until Deacons and Commissioned Governing Members, respectively, are appointed to lead and administrate those functions.
- ✦ Presbyter Councils are finally responsible to see that ministerial coordination happens between their fellow Deacon Councils and Missional Councils.
- ✦ Presbyter Councils are finally responsible for facilitating the consensus decision-making process in regards to amending the Constitution.

NAMING JURISDICTIONS

- ✦ BASILEIA COMMUNITIES are named as "BASILEIA COMMUNITY OF..." as, for example, BASILEIA COMMUNITY OF ST. JOHN and BASILEIA COMMUNITY OF WALES.
- ✦ ABBEYS are designated in same way as the COMMUNITIES they found. For example, the name of the ABBEY that founds the BASILEIA COMMUNITY OF ST. JOHN is the BASILEIA ABBEY OF ST. JOHN.

- ✦ FELLOWSHIPS are all named as “BASILEIA FELLOWSHIP OF...” Unlike ABBEYS, FELLOWSHIPS are not required to name themselves in a similar way as their respective COMMUNITIES. For example, a member FELLOWSHIP of the BASILEIA COMMUNITY OF ST. JOHN could be named, “BASILEIA FELLOWSHIP OF ST. BRENDAN.”
- ✦ VOCATIONAL SOCIETIES are named as “VOCATIONAL SOCIETY OF...” as, for example, VOCATIONAL SOCIETY OF EDUCATORS.” Because a SOCIETY is a jurisdiction composed of members, not an initiative focused on a function, the emphasis in the name of SOCIETIES is upon designating *the people* called as members of the SOCIETY according to their vocation (e.g., “educators”), not the focus of their calling (e.g., “education”).
- ✦ CHAPTERS combine the name of the FELLOWSHIP they are membered to with the name of the SOCIETY to which they belong. For example, a CHAPTER of Educators membered to the BASILEIA FELLOWSHIP OF ST. BRENDAN would be named the BASILEIA EDUCATORS OF ST. BRENDAN. Furthermore, since the BASILEIA FELLOWSHIP OF ST. BRENDAN could conceivably have multiple CHAPTERS of educators globally, further distinctions can be used as in, for example, BASILEIA EDUCATORS OF ST. BRENDAN IN FOUNTAIN, indicating this CHAPTER is based in Fountain, Colorado.
- ✦ Jurisdictions may abbreviate their full, official names in non-formal conversation. For example, members of the BASILEIA FELLOWSHIP OF ST. BRENDAN may in everyday conversation simply speak of the “FELLOWSHIP of St. Brendan” or just “St. Brendan.”

USE OF THE BASILEIA LOGO

- ✦ When the BASILEIA Logo is used in relation to a jurisdiction’s official name the specific part of that jurisdiction’s official name goes on the line below “BASILEIA.”
- ✦ When the Logo is used in relation to BASILEIA in general it may be used with or without the name BASILEIA.
- ✦ The official color of the BASILEIA Logo is “Oxblood,” the liturgical color of the Great Three Days of Holy Week.

TITHES

- ✦ Basileians in general are called and Adult Communicate Members and Governing Members in particular are accountable to submit their tithes as follows: 1) *Festival Tithes** to their home FELLOWSHIP, 2) if they are also members of one or more CHAPTERS, then their *Vocational Tithes** to the CHAPTER or CHAPTERS proportionally, or if they are not members of one or more CHAPTERS, then their Vocational Tithes to one or more selected CHAPTERS of their home FELLOWSHIP and 3) *Community Tithes** to their home FELLOWSHIP.
- ✦ Until amended, it is the policy of BASILEIA that all Presbyters designate half of their Festival Tithe to the Primate’s office of COMMUNIO CHRISTIANA.

FINANCES

- ✦ Until amended, it is the policy of FELLOWSHIPS to designate 10% of their total monthly Festival Tithes to the Primate's office of COMMUNIO CHRISTIANA.
- ✦ FELLOWSHIPS designate 10% of their total monthly Festival Tithes to their home COMMUNITY.
- ✦ CHAPTERS designate 10% of their total monthly Vocational Tithes to their SOCIETY.
- ✦ COMMUNITIES and SOCIETIES designate 10% of their total monthly income from Tithes received to the BASILEIA ALLIANCE.



MISSIONAL COUNCILS



MISSIONAL COUNCILS LEAD AND administer the diaconal functions of equipping and releasing leaders of missional initiatives within BASILEIA.

APPOINTMENT

Each ecclesial jurisdiction of BASILEIA has its own Missional Council led and administered by Commissioned Governing Members even if its diaconal functions must initially be led and administered by one or more founding Presbyters or Deacons. When the total number of members of a Missional Council exceeds 12, then the members elect no more than 12 of their number to an Executive Team, which in turn elects one of their number as the Presiding Member of both the Executive Team and of the Missional Council as a whole.

- ✦ *BASILEIA ALLIANCE Missional Council.* This Missional Council is automatically composed of the Missional Council Presiding Members of all BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES.
- ✦ *BASILEIA COMMUNITY Missional Council.* This Missional Council is automatically composed of the Missional Council Presiding Members from its ABBEY and each member FELLOWSHIP and of the CHAPTERS of the ABBEY and each FELLOWSHIP.
- ✦ *ABBHEY Missional Council.* This Missional Council is composed of the Commissioned Governing Member(s) appointed by the ABBHEY'S Presbyter Council and automatically by the Missional Council Presiding Members of each of the ABBHEY'S CHAPTERS.
- ✦ *FELLOWSHIP Missional Council.* This Missional Council is composed of the Commissioned Governing Member(s) appointed by the FELLOWSHIP'S Presbyter Council and automatically by the Missional Council Presiding Members of each of that FELLOWSHIP'S CHAPTERS.
- ✦ *VOCATIONAL SOCIETY Missional Council.* This Missional Council is automatically composed of the Missional Council Presiding Members of each of that particular SOCIETY'S CHAPTERS.
- ✦ *CHAPTER Missional Council.* This Missional Council is composed of the Commissioned Governing Member(s) appointed by the CHAPTER'S Presbyter Council.

FUNCTIONS

Missional Councils lead Basileians in their respective jurisdictions to form and engage in missional initiatives that both build the jurisdiction and extend its reach.

Specific functions of Missional Councils are as follows:

- ✦ Administrate the use of offerings for missional initiatives. *Offerings** are not tithes and tithes are not offerings. Members who give offerings to a jurisdiction are to designate the missional initiative the offering is for. Undesignated offerings will be administered as determined by Missional Councils.
- ✦ FELLOWSHIP Missional Councils and ABBEY Missional Councils directly oversee the administration of the Community Tithe, including the selection of recipients of the Community Tithe and logistics of *Community Tithe Feasts**. (This function is limited to FELLOWSHIP Missional Councils and ABBEY Missional Councils since only FELLOWSHIPS and ABBEYS collect the Community Tithe).
- ✦ Research and identify missional objectives.
- ✦ Evaluate the effectiveness of existing missional initiatives to either improve or eliminate them.
- ✦ Officially recognize or appoint a primary leader for each missional initiative of a jurisdiction.
- ✦ Equip leaders of missional initiatives as needed and especially in the skills of functioning as a team leader.
- ✦ Facilitate leaders of missional initiatives to develop unique names, brands and logos for these missional initiatives.
- ✦ Share with BASILEIA as a whole any innovative and improved methods and resources for equipping leaders of missional initiatives that emerge by design or spontaneously from the initiative of members.
- ✦ Maintain and enhance affective (“feeling/heart”), didactic (“knowing/head”), and sensorial (“doing/hands”) methods of equipping leaders of missional initiatives.
- ✦ Facilitate the use of personality and gift assessments for leaders of missional initiatives.
- ✦ Maintain a registry and profile of all leaders of missional initiatives.
- ✦ Present proposals to the jurisdiction’s Presbyter Council for amendments to BASILEIA’S Constitution in light of experience gained in the formation and administration of missional initiatives.
- ✦ Hold an annual summit with the jurisdiction’s Deacon Council to determine how membership formation can be modified or improved in light of the needs and challenges of the jurisdiction’s various missional initiatives.



RESOURCES



RESOURCES FOR THE JOURNEY



RESOURCES FOR EUCHARISTIC WORSHIP, the Daily Office, and contemplative prayer:

RESOURCES FOR EUCHARISTIC WORSHIP

- ✦ “The Convergence Movement” by Bishop Wayne Boohsahda and Randy Sly (Article). The story of the sovereign work of the Holy Spirit in our time regarding the global rediscovery of our common spiritual heritage rooted in the apostolic pattern of worship, faith and practice.
- ✦ “The Joy of Worship: The Spirit and Pattern of the Liturgy” by Abbot Boyd W. Morris (Article). An introduction and overview to the spirit and pattern of how we journey, assemble, listen, govern and serve in Eucharistic Worship.
- ✦ *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* by Robert E. Webber (Book). Similar to the article, “The Convergence Movement” by Boohsahda and Sly, but more in depth, Webber’s book is a fresh rediscovery of how the genetics of classical faith are relevant for the twenty-first century.
- ✦ *For the Life of the World: Sacraments and Orthodoxy* by Alexander Schmemmann (Book). Schmemmann presents an approach to the world and life within it, which stems from the liturgical experience of the Orthodox Church. He understands issues such as secularism and Christian culture from the perspective of the unbroken experience of the CHURCH, as revealed and communicated in the Liturgy as the sacrament of the world and of the Kingdom.
- ✦ *The Shape of the Liturgy* by Dom Gregory Dix (Book). Dom Gregory Dix's classic account of the development of the Eucharist rite continues to be the definitive and authoritative work on the subject. He presents his massive scholarship in lively and non-technical language for

all who wish to understand their worship in terms of the framework from which it has evolved. He demonstrates the creative force of Christianity over the centuries through liturgy and the societies it has molded. His great work has for nearly fifty years regularly been quoted for its devotional as well as its historical value, and has regularly attracted new readers.

RESOURCES FOR THE DAILY OFFICE

- ✦ *Revised Common Lectionary Daily Readings* (Book). Prepared by Consultation On The Common Texts. Downloadable files for Years A, B, C based on *Revised Common Lectionary Daily Readings* are available at <http://www.commontexts.org/publications/index.html>. To track where we are at in the calendar, see <http://lectionary.library.vanderbilt.edu>, a site dedicated only to highlighting lectionary resources for the Sundays.
- ✦ *Celtic Daily Prayer: Prayers and Readings From the Northumbria Community* by The Northumbria Community (Book). This resource may be used in combination with the daily readings from the Revised Common Lectionary or on its own.
- ✦ *Celtic Daily Prayer* (audio CD) by various and Northumbria Community. This CD has liturgies, prayers, and music used by the Northumbria Community (based near Lindisfarne, Holy Island, England, the seventh-century base of St. Aidan) There are 24 tracks in sections for Morning Prayer, Midday Prayer, Evening Prayer, Miscellaneous Prayers and Compline.

RESOURCES FOR CONTEMPLATIVE PRAYER

- ✦ *Open Mind, Open Heart: The Contemplative Dimension of the Gospel* by O.C.S.O. Keating Thomas (Book). This book is designed to initiate the reader into a deep, living relationship with God. Written by an acknowledged spiritual master, the book moves beyond “discursive meditation and particular acts to the intuitive level of contemplation.” Keating gives an overview of the history of contemplative prayer in the Christian tradition, and step-by-step guidance in the method of centering prayer.
- ✦ “Contemplative Prayer: What It Is and Ways to Practice It” by Abbot Boyd W. Morris (Article). A guide to contemplative prayer originally prepared for a weekend retreat that utilizes *Open Mind, Open Heart* by Keating.
- ✦ *The Way of a Pilgrim* (Book). A modern classic of pilgrimage and prayer of an anonymous pilgrim's experiences praying the “Jesus Prayer” across Russia and into Siberia. The Jesus Prayer is an expression of contemplative prayer in the eastern Christian tradition.



RESOURCES TO ASSEMBLE



RESOURCES FOR BELONGING IN order to believe, cultivating colonies of heaven on earth, and creating thing places:

RESOURCES FOR BELONGING IN ORDER TO BELIEVE

✦ *The Celtic Way of Evangelism: How Christianity Can Reach the West...Again* by George G. Hunter III (Book). See especially chapter 4, pages 47-55 on Soul Friends.

✦ *Healing the Past, Releasing Your Future* by Frank & Catherine Fabiano (Book). This is a practical resource for releasing God's plan and purpose for your life. To grow up into maturity in Christ requires getting unstuck from problems that may be in your past that have arrested your spiritual development. By getting to the roots of pain and need you can experience the healing power and presence of Jesus, setting you free to fulfill your destiny in the Kingdom of God.

RESOURCES FOR CULTIVATING COLONIES OF HEAVEN ON EARTH

- ✦ *The Celtic Way of Evangelism: How Christianity Can Reach the West...Again* by George G. Hunter III (Book). See especially Chapter, 2. Pages 26-35 on monastic communities. Celtic Christianity—the form of Christian faith that flourished among the people of Ireland during the Middle Ages—has gained a great deal of attention lately. George G. Hunter III points out that while the attention paid to the Celtic Christians is well deserved, much of it fails to recognize the true genius of this ancient form of Christianity. What many contemporary Christians do not realize is that Celtic Christianity was one of the most successfully evangelistic branches of the CHURCH in history.
- ✦ *Living Between Worlds: Place and Journey in Celtic Spirituality* by Philip Sheldrake (Book). Sheldrake explores the roots and context of Celtic Christianity, its choice of particular landscapes and sacred sites, the ideal of enclosure and religious stability, the theme of pilgrimage, its strong sense of boundaries, and its reverence for the sacred in nature. He also seeks to explain the lure of Celtic spirituality for many CHURCH people today who are disillusioned with the institutional CHURCH and seek an alternative religious sensibility with strong roots and a capacity for wonder and surprise.
- ✦ *How the Irish Saved Civilization* by Thomas Cahill (Book). Cahill shows how the Celtic believers established the first Christian culture outside of the boundaries of the Roman Empire. Not only did Celtic monks and scribes maintain the very record of Western civilization at the time after the Roman Empire collapsed – copying manuscripts of Greek and Latin writers,

both pagan and Christian, while libraries and learning on the continent were forever lost -- they brought their uniquely Celtic worldview to the task.

- ✦ *Celtic Christian Communities: Live the Tradition* by Ian Bradley (Book). Bradley discusses distinctive themes in Celtic Christianity such as monasticism, worship, the communion of saints and pilgrimage. He then moves on to consider building “colonies of heaven” today as communities of prayer, artistic and creative activity, hospitality and team ministry, suggesting the future-ancient directions for living the faith today.

RESOURCES FOR CREATING THIN PLACES

- ✦ *Against Christianity* by Peter J. Leithart (book). This book is “against” false dichotomies that have dominated much modern Christian thinking about the CHURCH, faith and the Kingdom of God. By dismissing these false dichotomies, Leithart reveals a much larger vision of the CHURCH in our common story, symbols, rituals of the City of God.



RESOURCES FOR LISTENING



RESOURCES FOR FOLLOWING THE Lectionary in rhythm with the CHURCH Year, interpreting the Word according to the Apostolic Rule of Faith, and observing our Constitution:

RESOURCES FOR FOLLOWING THE LECTIONARY IN RHYTHM WITH THE CHURCH YEAR

- ✦ *Ancient-Future Time: Forming Spirituality through the Christian Year* by Robert E. Webber (Book). Millions of Christians worldwide follow the liturgical Christian calendar in their worship services and in their own personal devotions. The seasons of the Christian year connect believers of diverse backgrounds and offer the sense of unity Jesus desired.
- ✦ *Revised Common Lectionary Daily Readings* (Book). Prepared by Consultation On The Common Texts. Downloadable files for Years A, B, C based on *Revised Common Lectionary Daily Readings* are available at <http://www.commontexts.org/publications/index.html>. To track where we are at in the calendar, see <http://lectionary.library.vanderbilt.edu>, a site dedicated only to highlighting lectionary resources for the Sundays.

RESOURCES FOR INTERPRETING THE WORD ACCORDING TO THE APOSTOLIC RULE OF FAITH

- ✦ *The Shape of Sola Scriptura* by Keith A. Mathison (Book). Mathison discusses the history and differences of the *Two-Source View** of authority in contrast to the *One-Source View** of authority of the ancient, classical and kingdomcultural CHURCH. This book is an invaluable resource for understanding BASILEIA'S approach to the authority relationships between divine revelation, the CHURCH, creeds and tradition.
- ✦ *Through New Eyes: Developing a Biblical View of the World* by James B. Jordan (Book). Jordan presents the Bible's own worldview which is given to us, not in the discursive and analytic language of philosophy, but in the rich compact language of symbolism and art. The Bible is the story of successive "covenants" that each form a "new world", giving us a way to understand historical change and progress in the advance of the Kingdom.
- ✦ *Foundations of Social Order: Studies in the Creeds and Councils of the Early Church* by Rousas John Rushdoony (book). All societies are based on a creed. Societies die when their creed is no longer confessed. Conversely, building a Christian society requires that "foundations" be laid by Christians confessing creeds of the CHURCH'S faith as revealed "from above" rather than

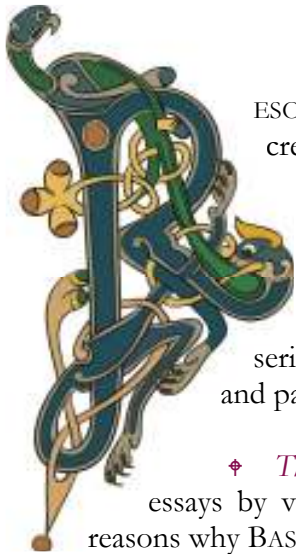
according to the traditions of men, which are “of this world.” Rushdoony shows how in fact the history of the world is shaped by the power of creeds in general, but particularly, in a positive way, by the truth confessed by the CHURCH.

RESOURCES FOR OBSERVING OUR CONSTITUTION

- ✦ “*Constitution of BASILEIA*” (article). Pages 2-12 are an overview of the entire Constitution. From there, see especially the section on structure and governance and the Glossary. The structure and governance section gives an overview of the collective jurisdictions of which BASILEIA is composed and within which individual members find the place to function in their respective governing roles in the Council of the Lord. Because of BASILEIA’S precise and at times unique vocabulary, the Glossary for many is helpful to read through on its own *first* before reading other sections of the Constitution.
- ✦ *Fountainhead of Federalism: Heinrich Bullinger and the Covenantal Tradition* by Charles S. McCoy and J. Wayne Baker (book). This is an important work for restoring the false dichotomy that the “covenant” has to do with “theological” matters for Sunday while “federal” (which is based on *foedus*, Latin for “covenant”) has to do with the rest of life Monday through Saturday. This book shows how a more integrated or kingdomcultural understanding of the covenant was rediscovered in some parts of the Church 400 years ago and is the “fountainhead” of much of the freedom, liberty and prosperity unleashed in these last centuries.
- ✦ *That You May Prosper* by Ray R. Sutton (book). Sutton shows how the fivefold nature of the covenant is the underlying pattern that shapes all societies and communities. Either the covenant pattern follows what is revealed “from above” and results in life or it is twisted according to the pattern that is “of this world,” resulting in death. This book is helpful in understanding the biblical foundations under BASILEIA’S charism as expressed in Liturgy, Catechism and Canons.



RESOURCES FOR GOVERNING



RESOURCES FOR WELCOMING ALL to the Table, consensus decision-making, and creating wealth, tithing and giving:

RESOURCES FOR WELCOMING ALL TO THE TABLE

✦ *The Case for Covenant Communion* by Gregg Strawbridge (book). A series of essays by various authors that affirm the biblical, theological, historic and pastoral reasons why BASILEIA welcomes baptized children to the Table.

✦ *The Case for Covenant Infant Baptism* by Gregg Strawbridge (book). A series of essays by various authors that affirm the biblical, theological, historic and pastoral reasons why BASILEIA baptizes infant children and then welcomes them to the Table.

RESOURCES FOR CONSENSUS DECISION-MAKING

✦ *Consensus Decision-Making: Meeting in Worship for the Conduct of Business* by Abbot Boyd W. Morris (article). A look at the basic principles of consensus decision-making, how the Acts 15 Council is a model to follow, eight practical guidelines for actually doing consensus decision-making and fourteen principles of consensus decision-making based on our Constitution.

RESOURCES FOR CREATING WEALTH, TITHING AND GIVING

✦ *The Tithe* by Abbot Boyd W. Morris (article). An introduction to the three kinds of tithes ordained for funding the government of the City of God.



RESOURCES FOR SERVING



RESOURCES FOR OFFERING HOSPITALITY, advancing the Kingdom through your vocational call, and traveling to the edges:

RESOURCES FOR OFFERING HOSPITALITY

✦ *The Meal Jesus Gave Us* by Tom Wright. The central and most basic form of hospitality is the Table of the Lord. Wright provides an excellent introduction to the what Communion is and what it means.

RESOURCES FOR ADVANCING THE KINGDOM THROUGH YOUR VOCATIONAL CALL

- ✦ *Christian Foundation Documents.* These documents clearly and concisely express the consensus views of a diverse group of scholars who represent a broad range of denominational backgrounds and orthodox theological viewpoints in regards to the universal biblical principles that apply today to every area of thought and life. These include four documents – *Biblical Inerrancy*, *42 Worldview Essentials*, *The Kingdom of God* and *Manifesto for the Church* can be found at http://www.reformation.net/Pages/COR_Docs_All_Links.htm
- ✦ *Christian Worldview Documents.* These 17 documents offer concise and comprehensive biblical principles of how to apply the truth of the Bible to all spheres of life and ministry. These non-negotiable biblical truths have been boiled down to short, creed-like statements of affirmation and denial. Each of these documents can be found at http://www.reformation.net/Pages/COR_Docs_All_Links.htm

RESOURCES FOR TRAVELING TO THE EDGES

- ✦ *Journeys on the Edges: The Celtic Tradition* by Thomas O'Loughlin (book). O'Loughlin says that the one overarching theme in Celtic spirituality is the idea of being “on the edge” both culturally and geographically.



GLOSSARY



OME FIND IT HELPFUL to read through the Glossary *first* before mastering other sections of the Constitution.

ABBEY

ABBEYS are the mustard seed expressions of BASILEIA, the founding jurisdiction of a BASILEIA COMMUNITY, comprised of Basileians in general, Adult Communicant Members and Governing Members in particular as well as CHAPTERS, and founded by an Abbot. The complementary governing functions of its Presbyter Council, Deacon Councils and Missional Councils enable ABBEYS to create a “neighborhood” in the Ecclesial City with its own unique charism and distinctives. Furthermore, an ABBEY founds a BASILEIA COMMUNITY and is thus what some call “an apostolic team” or a “church planting team.” An ABBEY serves as the community center around which a BASILEIA COMMUNITY grows through various initiatives that in turn lead to the addition of other FELLOWSHIPS. However, an ABBEY may or may not choose to grow much as a FELLOWSHIP in its own right. Regardless, an ABBEY perpetually serves as *the* home for the COMMUNITY’s presiding Abbot and may also provide *a* home for other Abbots of BASILEIA and offers practical and logistical support to its respective COMMUNITY Presbyter Council, COMMUNITY Deacon Council and COMMUNITY Missional Council. An ABBEY is also the primary or initial home (thus not necessarily the only home) in a COMMUNITY for members who order themselves together in new and creative forms and more intensive modes of monastic community. (Also see Elect, Mustard Seed, and Monastic.)

Abbot

Abbots serve in either an appointed or in a consecrated capacity as the Presiding or Head Presbyters of an ABBEY, the BASILEIA ALLIANCE, BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES. In addition to or in lieu of serving in these presiding roles, Abbots may have at-large formal roles in leading FELLOWSHIPS and CHAPTERS, one or more missional initiatives and/or engage in at-large non-formal missional service. (Also see Appointed, Consecrated, Head, Presiding Abbot, and Presiding Member.)

Adult Communicant Believers

Adult Communicant Believers are baptized believers who are 13 years of age and older and are welcome and invited to receive communion in all BASILEIA Eucharistic worship services. They may become Catechumens. (Also see Adult Communicant Members, Child Communicant Believers, and Open Communion.)

Adult Communicant Members

Adult Communicant Members are Basileians who have completed the Catechumenate. (Also see Catechumen, Catechumenate, Child Communicant Members, and Communicant Members.)

Advance the Kingdom Through our Vocational Callings

Advancing the Kingdom through our vocational callings is how we expand the Kingdom of God into every spot in the universe. Basileians are Ambassadors who, in our primary discipline of serving the CHURCH and the world, integrate the practice of advancing the Kingdom through our vocational callings with offering hospitality to all and traveling to the edges of established expressions of Christendom. (Also see Ambassadors, and Serve.)

All Areas of Thought and Life

All areas of thought and life is a phrase that includes all existing and conceivable building blocks or elements that comprise a society. Revelation 21:26 may be understood to speak of all areas of thought and life in terms of the “the glory and the honor of the nations” that the kings of earth bring into the City of God. Practically, this involves conforming areas of thought and life to the pattern of revelation revealed in creation, Scripture and the Spirit and thus bringing all things in heaven and on earth into unity with Christ. (Also see Ecclesial City, Restoration, and Transformation.)

ALLIANCE

The ALLIANCE is the global ecclesial expression of BASILEIA, a member of COMMUNIO CHRISTIANA, comprised of member BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES, and was founded on December 29, 2004 upon the episcopal authority of Bishops of the CHURCH. The governing functions of its Presbyter Council, Deacon Council and Missional Council enable BASILEIA to serve as global communion of the CHURCH. Globally, BASILEIA is a kingdom *alliance* of “tribes” of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES, thus the name of BASILEIA’s broadest jurisdiction, the BASILEIA ALLIANCE. It is also just as correct to say that BASILEIA is a *covenantal federation* since the Hebrew idea of covenant is essentially the same as the New Testament concept of a kingdom alliance. When Jesus said to His disciples, “I bestow upon you, as my Father bestowed upon me, a kingdom” (Lk. 22:29), it would have sounded a bit novel to the disciples’ ears since the idea of bestowing a covenant was up to that point how they normally would have spoken about such things. Israel was a covenantal federation of tribes just as the CHURCH today continues to be a covenantal federation of many “tribes.” The phrase “covenantal federation” is somewhat redundant because “federal” is derived from the Latin word for covenant, *foedus*. The One who is the source of authority bestows covenants and kingdoms upon chosen delegated authorities. Such “bestowing” or “assigning” of a covenant, that is, of a kingdom, happens when one who has a kingdom (say, a father of a family), lays hands on a son and blesses him even as Scripture records many of the patriarchs doing with their sons. God “lays hands on” us through His priestly representatives in Baptism and the Eucharist. Jesus, for example, uttered the words, “I bestow on you a kingdom” when He instituted the Eucharist. Thus, an alliance is most fundamentally a kingdom federation formally established through celebratory ceremonies of covenantal initiation and covenantal renewal. Furthermore, an alliance or covenantal federation may also be called a communion. (Also see Communion, Covenant, Fallen World System, Jurisdiction, and Kingdom.)

Ambassadors

Basileians are Ambassadors who in the practice of advancing the Kingdom through our vocational callings let the light of the City on the hill shine in and through every area of thought and life. This prophetic lifestyle practice is related to our primary discipline of serving the CHURCH and the world. (Also see Hosts, Serve, and Voluntary Exiles.)

Anointing

Anointing with oil is performed in various ways: 1) by elders of the CHURCH for healing, 2) Chrismation following Baptism, 3) during other Rites of Incorporation including the acceptance of Adult Communicant Members into membership and at ordinations, and 4) as a Rite of Purification in the Catechumenate and Novitiate. (Also see Chrismation, Confession, Exorcism, Forgiveness, Restitution, Rite of Incorporation, and Rite of Purification.)

Apostolic

The CHURCH is apostolic in the sense that she is constantly sent out by the Spirit to the edges of established expressions of Christendom to advance the Kingdom in ways no one has done before. This apostolic impulse is rooted in mankind's original charism, which was lost in Adam but is now restored in Christ, which is to "have dominion...over all the earth" and to "be fruitful and multiply and fill the earth and subdue it" (Gen. 1:26-18). Thus any member individually or jurisdiction collectively of BASILEIA that fails to multiply and/or to exercise ministerial authority according to the Apostolic Rule of Faith is unsatisfactorily apostolic and requires corrective discipline and/or formative discipleship. (Also see Apostolic Rule of Faith, Appeals Court, and Charism.)

Apostolic Rule of Faith

The Apostolic Rule of Faith is the self-authenticating pattern of truth and authority that is the will of the Father, incarnate in the Word, and embodied in the CHURCH and which is revealed convergently through sacrament, in Scripture and by the Spirit. (Also see Capacity, Charism, Consensus Decision-Making, and Ministerial Authority.)

Apostolic Succession

BASILEIA traces its lineage in the CHURCH back 2,000 years specifically to the apostles Peter, James the Just (the brother of the Lord) and John. Humanity is hardwired with a sense that even across time and space we are somehow connected with others in a shared eternal community. Therefore, individuals, families and entire cultures keep genealogical records. The CHURCH calls this sense of continuity the Communion of Saints. In the Liturgy, for example, we actually connect across space and time with angels and archangels and the spirits of just men made perfect. Another way this sense of connection is made real and concrete is in the practice of Apostolic Succession, which began when Christ's original apostles appointed bishops as their successors to teach, govern and ordain. These bishops in turn appointed bishops after them and so on, creating diverse lines of bishops that lead right up to the present day. The lines that converge in BASILEIA pass through 2,000 years of Celtic, Catholic, Orthodox and Anglican expressions of the CHURCH. One line, for example, begins with the Apostle John who in *A.D.* 97 appointed Polycarp as Bishop of Smyrna. Polycarp in turn consecrated Pothines in *A.D.* 136, and then sent him to Moul, France where he became the first Bishop of Lyon. After Pothines was martyred, Irenaeus succeeded him. Skipping ahead in this line, the 33rd bishop from John, Aetherius, consecrated Augustine in *A.D.* 597 as the first Bishop of Canterbury. Leaping forward again, on February 4, 1787 the 86th bishop from Augustine, Bishop John Moore, consecrated William White as the first Bishop of Pennsylvania in a line of bishops that lead to Bishop William Paul Mikler who, in Colorado Springs, Colorado on December 29, 2004, ordained the founders of BASILEIA. (Also see the 47-page document, "The Apostolic Succession of William Paul Mikler," and Communion of Saints.)

Appeals Court

While each member of the CHURCH individually and collectively is called and authorized to be self-governing, at times they may be unwilling and/or unable. Thus when a matter of corrective discipline or formative discipleship exceeds the capacity of Basileians to resolve, they may appeal to the proper Council, depending on the issue at hand. If this Council does not have the capacity to come to consensus on the matter, then an appeal in turn may be made to the Council of the next broader jurisdiction and so on until the matter is resolved. Furthermore, while each jurisdiction of BASILEIA is a court that its respective members may initiate an appeal to, each jurisdiction may also initiate corrective discipline or formative discipleship of its members 1) within its respective Constitutional boundaries in order to maintain unity and order in the CHURCH and 2) through various missional initiatives to empower members in their charism in general and to multiply in particular. (Also see Apostolic, Capacity, Charism, Consensus Decision-Making, Council and Ministerial Authority.)

Appointed

A Presbyter made an Abbot *without* episcopal authority to ordain is “appointed” in contrast to a Presbyter “consecrated” as an Abbot *with* episcopal authority to ordain. (Also see Abbot, and Consecrated.)

Assemble

Assemble is an element of the second of the five primary disciplines of our Basileian way of life – journey, *assemble*, listen, govern and serve. In parallel fashion, “assemble” is also an element in the second movement of the Liturgy by which worshipers assemble as the CHURCH according to their equally valuable but different *delegated* roles in the community. The day called “the day of the assembly” (Deut. 9:10; 10:4; 18:16) marked the end of the consecration period after Israel was delivered from Egypt and the beginning of her existence as a holy nation. For it was on this day that the Lord formally forged “the congregation in the wilderness” (Acts 7:38) into a holy nation. The people of God in both the Old and New Covenant eras commemorate this “day of the assembly” every year exactly fifty days after the Sabbath of Passover week (Lev. 23:4-7, 15-16). It is called the “Feast of Weeks” in the Old Testament (Deut. 16:10) and the “Day of Pentecost” (literally meaning “Fiftieth Day”) in the New Testament (Acts 2:1). Just as the “mixed multitude” (Ex. 12:38) that came out of Egypt were made a holy nation on “the day of the assembly,” so after Jesus’ resurrection, the “multitude” from “every nation under heaven” gathered in Jerusalem at Pentecost received the Holy Spirit and were baptized (Acts 2:39, 41). From this we understand that the Lord assembles or congregates His people to hear His voice so that they may respond in covenantal obedience in order to be made into a holy nation. The word *ekklesia* is used in the Septuagint (i.e., the Greek translation of the Old Testament by seventy Jewish scholars in the third century BC) to translate the Hebrew word *qahal*, which means “congregation” or “assembly.” *Qahal* is derived from *qol*, which means *voice*. God’s people are a holy nation constantly being summoned by the voice of God to assemble before Him. To be a member of the people of God is to be called to assemble with the whole covenant community before the Lord. This was the preeminent and permanent feature of Israel’s identity as the covenant community of God, and so it is with the people of God in the New Covenant era. (Also see Delegated Authority, and Primary Disciplines.)

Autonomous

The word “autonomous” means “self law,” from *auto* (self) and *nomos* (law). In contrast to *Sola Scriptura*, “Solo” *Scriptura* is the autonomous interpretation of the Word by individuals while *Qualified*

Infallibility is the form that the autonomous interpretation of the Word takes with collectives. Covenantally speaking, autonomy manifests when a delegated authority makes himself or herself the *source* of authority, which God alone is able to be. Autonomy is the essence of sin, which is lawlessness (1 Jn. 3:4). Thus theonomy (God's law) is the kingdomcultural alternative to autonomy (self law). (Also see Covenant, Qualified Infallibility, *Sola Scriptura*, "*Solo*" *Scriptura*, and Theonomy.)

Baptism

Baptism is the covenantal rite of public initiation into the CHURCH as ordained by God in Christ for the People of God in the New Covenant era. In the Old Covenant era, circumcision served as the rite of initiation into membership in the covenant. All baptized believers, including infants and children, may receive communion in any BASILEIA Eucharistic worship service. Thus BASILEIA regards Baptism performed in any jurisdiction of the CHURCH in the name of the Father, Son and Holy Spirit as ultimately a work of the Holy Spirit that makes the person a member of the CHURCH. In regards to nations, Jesus' command to baptize entire nations indicates that Baptism has a broader application than just in relation to individuals. In relation to collectives Baptism is the means of initiating them into obedience to the covenant that they also, like individuals, may be dwelling places of God in the Spirit. Thus Baptism, both for individuals and collectives, is a public rite of initiation into the covenant. And obedience to the covenant is the condition God requires for Him to come and dwell in us by the power of the Holy Spirit (Eph. 2:12). Therefore, all Baptisms are also a Baptism in the Spirit, which is why BASILEIA performs Chrismation immediately upon the baptism of any individual. Baptism is not just about having the guilt of one's sins washed away, but because of the Incarnation, Baptism also reverses the corruption of God's image in us as a result of the Fall. This in turn restores us to be temples in which the Spirit comes and dwells. Thus Baptism and Chrismation go hand in hand. (Also see Chrismation, Infant Baptism, and Restoration.)

Baptized Believers

All baptized believers are members of the "priesthood of all believers," which signifies that they are holders of an office of rulership in the Kingdom of God. Upon all Baptized Believers Jesus bestows His Kingdom and invites them to His Table in His Kingdom to judge (rule). The office of the Baptized Believer is not of lesser authority, but is of a different *kind* of authority than the offices of ordained Presbyters, Deacons and consecrated Bishops and Abbots. In BASILEIA, all Baptized Believers are welcome at the Table of any BASILEIA Eucharistic service indicating that they are members of the priesthood of all believers. Furthermore, in regards to Baptized Believers who have completed the Novitiate to become Commissioned Governing Members, BASILEIA recognizes that they have a *kind* of governing authority to lead and administrate Missional Councils. This kind of governing authority is of equal value but different in function to that exercised by Presbyters, Deacons, Bishops and consecrated Abbots. (Also see Baptism, Infant Baptism, Missional Councils and Priesthood of all Believers.)

BASILEIA

Basileia (pronounced boss-eh-LAY-a) is the Greek word for *kingdom* and is used to designate BASILEIA (spelled in small caps), an ecclesial expression of the CHURCH in communion with COMMUNIO CHRISTIANA. Thus the designation "BASILEIA," while it can be thought of organizationally, is more fundamentally a culture, a worldview, a charism, a mindset, a way of doing the Christian faith given by Christ to the members of BASILEIA. While BASILEIA has distinctive ways defined in its Constitution for making visible the Kingdom of God on earth as it is in heaven, it affirms that kingdomculture is *the* true culture of all believers individually and of the Body of Christ

collectively. Kingdomculture is therefore destined to be the culture of heaven and earth ultimately. It is within that vision of things that BASILEIA therefore describes itself not as *the* kingdomcultural alternative, but as *a* kingdomcultural alternative – an alternative in unity with all other ecclesial kingdomcultural alternatives to all subcultural and countercultural forms of the faith captive and conformed to the pattern of the fallen world. (Also see kingdomculture.)

Basileian

Generally, any individual or collective who is kingdomcultural is Basileian. In this sense, there are many believers who are Basileian in their orientation who are not specifically related to or members of BASILEIA. However, some guests or participants in BASILEIA'S mode of worship, way of life and manner of governance become Basileians of BASILEIA at the point that they begin to relate to a Soul Friend. Thus some Basileians may not be professing believers. While all Basileians belong in order to believe and are *called* to cultivate a kingdomcultural lifestyle with us in whatever ways they choose, some also enter the Catechumenate to become members of BASILEIA in a formal way in which they become *accountable* to the ecclesiastical authority of BASILEIA in living a kingdomcultural lifestyle. BASILEIA'S Constitution officially expresses what it means to be Basileian in a way that is particular to BASILEIA. (Also see BASILEIA, *Belong in Order to Believe*, Charism, Member, and Soul Friend.)

Belong in Order to Believe

To belong in order to believe is the experience of being accepted and valued as one made in God's image, which provides a holistic and personal community environment for coming to faith. In our primary discipline of assembling as the CHURCH, Basileians integrate the practice of belonging in order to believe with cultivating colonies of heaven on earth and creating thin places. In contrast to the "believe in order to belong" approach to life in general and to the CHURCH in particular, we invite people to belong in order to believe. This applies as equally to our guests as it does to our members. We invite all, guests and members alike, to start with a day then commit for a lifetime to experience the transformation that comes simply by belonging with others who have not arrived but who are also on the journey. This reflects our view that salvation is a process of transformation (i.e., Theosis, deification, sanctification, etc.) that begins in this life and continues on without end throughout the ages to come. If we held to a view of salvation that was limited to the idea that the only thing we needed from God was forgiveness for the guilt of our sins, then we would require people to believe first before they could belong. It's true that we all need forgiveness. But God forgives and accepts us before we accept Him. It's true that in light of what Christ has done for us that we in turn need to accept God's forgiveness and repent. But it is by His kindness that God leads us toward repentance. So while we certainly need and must accept God's forgiveness, we ultimately need, want and are destined for more than just forgiveness. We are destined to *belong* and can start experiencing this even before we believe. In fact, we must belong first or what we'll end up believing will be at best a warped version God's highest and at worst a lie. We are not created to believe in order to belong but to belong in order to believe. Believing does not invent reality; God does. He takes the initiative and destines us for unity with Himself, unity within ourselves, unity with others and unity with all creation. We can believe it or not, but it doesn't change a thing. Sure, there are serious consequences for not believing. But even when the Prodigal was in the pigpen he knew which way was home. To belong is natural; to believe naturally comes next. Sin did not change the fact that we're hardwired to belong. It just perverted that fact. The guilt of sin is serious precisely because sin enacts false beliefs that unnaturally attempt to reorder how we relate to God, ourselves, others and creation. Sin autonomously demands in some twisted way that all believe in order to belong to its vain version of reality, a reality whose only future is death. So we refuse to play by sin's

rules. We refuse to get sucked into the game of trying to beat sin by coming up with subculturally or counterculturally better ways to beat sin at its own game. What's the use of trying to get people to believe in our version of reality in order to belong? The very thought of that is nauseating. It only perpetuates sin all the more by misrepresenting what the CHURCH actually is. The CHURCH is Christ's community in which He invites people to belong in order to believe. Even after the disciples had been with Jesus a long time, Jesus asked one of them, "Do you still "not believe...in me" (Jn. 14:10). Jesus did not revoke this disciple's invitation to belong because he was still struggling to believe. Therefore we beat sin in a kingdomculturally alternative way that accepts that in the mystery of God's will He has already destined us to belong to Him, ourselves, others and creation in ways we have yet to image. The Father is already at work uniting all things in Christ. That's the larger reality into which we are born and to which we belong. But because of sin we all struggle in various ways to accept this reality at ever-increasingly broad and deep levels of our being. Thus struggle itself is part of the journey. We accept that struggle is normal. But believing in order to belong struggles against struggle. It tries to minimize the struggle or even eliminate it altogether. But no amount of "believing" can save us from the struggles of life. A believe in order to belong approach to life is for mortals afraid to die. It's an approach that creates temporary and artificial safe places and relationships and ways of "doing church" where people think they can live out their small view of God, themselves, others and creation with little or no struggle. Really? Some would define that as Hades. The alternative – the kingdomcultural alternative of belonging in order to believe – calls forth in us a bold humility to die to all that is false and then trust in Christ to resurrect us anew. Bold humility comes to those who belong, to those who formally first accept this alternative in Baptism and then formally renew their acceptance of it in every celebration of the Eucharist. To belong is a struggle, but even so it is the joy of coming to believe in ever greater ways, of receiving forgiveness until light floods into every dark corner of our being, of experiencing healing in ever deeper ways, of making restitution until every debt is paid, and of working out our salvation to shine ever-brighter like the sun. Believing that all this is possible starts and then continues with belonging. Belonging to believe is BASILEIA's mode of evangelism (i.e., discipleship). (Also see Assemble, and Soul Friends.)

Binding and Loosing

The phrase "binding and loosing" was a technical term in Rabbinic Judaism for the authority of rabbis in teaching and discipline. The close connection between teaching and disciplinary authority in the terms "bind" and "loose" is found in Matthew 16:19 and 18:18. The authority to bind and loose, in the sense of teach and discipline, may be exercised by members of the Body of Christ individually and by the Body of Christ collectively. But for this to be done in unity and kingdomculturally it must be done according to the Apostolic Rule of Faith. Therefore, BASILEIA distinguishes between the general teaching authority of individuals and the special, collective teaching authority of the CHURCH as exercised by Presbyters in regards to "binding and loosing," not to set one against the other, but to properly relate them. This proper relationship is first modeled in the Liturgy, and first made visible in the second movement of the Liturgy, where the four governing offices of the CHURCH – baptized believers, Presbyters, Deacons and Bishops – are assembled in unity, constituting the CHURCH covenantally which authorizes all so assembled to bind and loose in the Council of the Lord. It is this covenantal type of binding and loosing in the collective context of the CHURCH as administered by Presbyters that enables any binding and loosing that individuals may do in a private capacity to be efficacious. (Also see The Council of the Lord, and "Governing Roles of Men and Women in BASILEIA.")

Bishop

A Bishop is a consecrated ecclesial elder (Presbyter) of the CHURCH authorized with episcopal authority to ordain and defend the faith. In keeping with the pattern of Celtic Christianity, BASILEIA refers to its consecrated episcopal members as Abbots. (Also see Abbots, and Ecclesial City.)

Bloom's Taxonomy

Bloom's Taxonomy is a classification of learning objectives within education developed by Benjamin Bloom. It divides educational objectives into three domains: affective ("feeling/heart"), didactic ("knowing/head") and sensorial ("doing/hands"). These domains correspond in a general way to the priestly, prophetic and kingly practices of our Basileian way of life, respectively. Roughly, for example, the Liturgy is the priestly domain (feeling/heart), our Catechism is the prophetic domain (knowing/head) and our Canons are the kingly domain (doing/hands). BASILEIA focuses on all three domains, creating a holistic approach to the formation (education) of members. Furthermore, Bloom's Taxonomy also makes distinctions within each domain between lower levels of learning that in general are more concrete and therefore foundational to the higher levels of learning which are more imaginary and creative. The goal of our Basileian lifestyle in general and of the Catechumenate in particular is to *concretely* master the basics of being kingdomcultural. The goal of our Basileian journey toward maturity in general and of the Novitiate in particular is to empower members to *imaginatively and creatively* re-master what it means to be kingdomcultural in order to advance the Kingdom in all areas of thought and life in ways never conceived of before. (Also see Catechism, Catechumenate, and Novitiate.)

Body of Christ

The Body of Christ is a metaphor of the CHURCH where Christ is the Head and believers are members individually. The phrase "Body of Christ" refers to the basic, underlying unity between 1) the CHURCH as the Body of Christ and 2) the consecrated bread and wine of the Eucharist as the Body of Christ and 3) Christ's own physical body as the Body of Christ. Entering deeper into the mystery of the faith, perceiving the nature of the CHURCH and understanding the purpose of the Liturgy is enhanced by emphasizing first the similitudes between these three modes of the Body of Christ. We place whatever distinctions can be made between these three ways of perceiving the Body of Christ within the unified framework of mystery. This framework of mystery regarding the Body of Christ creates an environment of exploration and imagination as to the possibilities of what it means to be the CHURCH. (Also see CHURCH, Mystery, and Perspectival.)

Candidate

Candidates are those in training to be a Commissioned Governing Member, or Deacon, or Presbyter or consecrated Abbot. The point at which a person becomes a Candidate is by means of a Rite of Entrance whereby he or she is inducted into the Novitiate. The point at which a person completes the Novitiate and is no longer a Candidate is the Rite of Incorporation. (Also see Novitiate, Rite of Entrance, and Rite of Incorporation.)

Canons

Canons are the ecclesiastical governing protocols adopted by BASILEIA that express the whole of BASILEIA'S charism, albeit in a structural and operational way. The Canons are the structural and operational *form* of the *meaning* of the Constitution of BASILEIA in its entirety. Thus BASILEIA'S Liturgy and Catechism are not separate from the Canons, but are themselves fully structural and operational just as BASILEIA'S Canons are fully sacramental and instructional. We therefore

recognize that the principle of *lex agendi est lex orandi et credendi* (“the rule of action is the rule of prayer and of belief”) is not more equally ultimate to the rules of prayer and of belief that also shape our Canons. (Also see Catechism, and Liturgy.)

Capacity

While all members of the CHURCH are equal in authority to rule, no two have exactly the same measure of cultivated ability in the exercise of their charism and office. Thus all decision-making according to the will of God in community arrives at consensus in a ministerial way according to the Apostolic Rule of Faith in order to incorporate the contributions of all, regardless of their capacity. (Also see Apostolic Rule of Faith, Charism, Consensus Decision-Making, Counsel of Many, and Ministerial Authority.)

Catechism

The Catechism is the specific educational protocols adopted by BASILEIA that express the whole of BASILEIA’S charism, albeit in an instructional and formative way. The Catechism is the instructional and formative *form* of the *meaning* of the Constitution of BASILEIA in its entirety. The original catechism of the CHURCH is the annual cycle of holy days and feasts originally give to Israel, adapted by Christ and His apostles, which today is called the CHURCH Year. Therefore, while we may speak of the Catechism in a specialized sense as that period of time when a person prepares to become an Adult Communicant Member, in a complementary and more general sense all who Journey with BASILEIA are constantly engaged in the Catechism as *our 24/7/365 way of life in Christ*. BASILEIA’S catechism is thus *formation* for life, not just information about what we believe. Our Catechism equips us to *embody* what we believe according to the principle of *lex credendi est lex vivendi*, “the law of belief is the law of life.” Thus BASILEIA’S Liturgy and Canons are not separate from the Catechism, but are themselves fully instructional and formative just as BASILEIA’S Catechism is fully sacramental and structural. We therefore recognize that the principle of *lex credendi est lex orandi et agendi* (“the rule of belief is the rule of prayer and of action”) is not more equally ultimate to the rules of prayer and of action that also shape our Catechism. (Also see Canons, Catechumen, Catechumenate, CHURCH Year, and Liturgy.)

Catechumen

A Catechumen is a person who is in training to be an Adult Communicant Member of BASILEIA. The point at which a person becomes a Catechumen is by means of a Rite of Entrance whereby he or she is inducted into the Catechumenate. The point at which a person completes the Catechumenate and is no longer a Catechumen is the Rite of Incorporation. (Also see Catechism, Catechumenate, Rite of Entrance, and Rite of Incorporation.)

Catechumenate

The Catechumenate is the specific period of formation during which a person, called a Catechumen, becomes an Adult Communicant Member of BASILEIA. The Catechumenate begins with a Rite of Entrance and ends with a Rite of Incorporation. It may be thought of as a time when BASILEIA’S Catechism becomes *embodied* by a member in an ecclesially accountable way. While all Basileians in general are *called* to embody BASILEIA’S charism as a lifestyle, the goal of the Catechumenate is for the Catechumen to make this Basileian lifestyle officially, publically *accountable* to the CHURCH. The significance of this is comparable to an elected civil candidate becoming officially and publically accountable to the civil constitution of the land in the oath of office taken at his or her inauguration (a civil rite of incorporation). Until that oath of office is taken and the candidate is sworn in, he or

she is not officially able to exercise the office to which they have been elected. Thus the Rite of Incorporation that brings the Catechumenate to a close is comparable to a swearing-in ceremony of a civil official. Or it may also be compared to a man and a woman becoming officially and publically accountable to the marriage covenant in the exchange of their marriage vows (a familial rite of incorporation). These types of rites of incorporation, done in the name of Christ, are vital to forming an official, public kingdomculture that is able to replace the Fallen World System with the Kingdom of God. Adult Communicant Members are not more “spiritual,” “better,” or “more important” than Basileians or even guests and participants who have not taken this step; they simply have different functions in making the Kingdom visible through the official, public accountability of their lifestyle to the CHURCH. (Also see Adult Communicant Member, Catechism, and Catechumen.)

Catholic

When the word catholic is spelled in lower case, then it means “universal.” This is the meaning in the phrase in the Creed that confesses the CHURCH to be one, holy, catholic and apostolic. When the word is used in reference to the CATHOLIC CHURCH, then it is capitalized. (Also see CHURCH.)

Celtic Christianity

BASILEIA identifies with and adapts for the 21st century certain features of Celtic Christianity including 1) communities in which people belong in order to believe, meaning that all members are on a journey together to discover, embrace and fulfill their destiny, 2) the formation of believers, not into “local churches,” but into communities (often done today first virtually and then in various face-to-face ways over time) that operate like colonies of heaven on earth in the midst of the world, 3) communities that have a monastic dimension, lived out more intensively by some and less so by others, but shaping the life of all, 4) communities that are missional and therefore see all members, ecclesial structures and governing offices of members as called to advance the Kingdom, not just administrate what has already been established, 5) communities that have a mystical connection with the divine in and through creation, giving rise to the care and stewardship of creation, 6) communities that are “thin places” where the veil between the realms of heaven and earth is “thin,” creating an atmosphere of connectedness in Christ between people and things across space and time, thus making the Communion of Saints a daily experiential reality of community life. (Also see Celtic Community-Builders, Colonies of Heaven on Earth, Communion of Saints, and Thin Place.)

Celtic Community-Builders

Basileians are Celtic Community-Builders who in the practice of cultivating colonies of heaven on earth establish 21st century neo-Celtic expressions of a mystical and monastic way of faith and life. This prophetic lifestyle practice is related to our primary discipline of assembling as the CHURCH. (Also see Assemble, Celtic Christianity, Forerunners, Monastic, Mystery, and Soul Friends.)

Certain Knowledge

Certain knowledge is knowledge based on the revelation of the Word in creation, Scripture and the Spirit interpreted according to the Apostolic Rule of Faith. Certain knowledge is the kind of knowledge that creates kingdomculture. In contrast, the uncertain knowledge of autonomous individuals and collectives that operates on variations of and different combinations of “*Solo*” *Scriptura* (in contrast to *Sola Scriptura*) and Qualified Infallibility always gives rise to subculture and counterculture, respectively. The Fallen World System denies that certain knowledge is even possible just as we can imagine the Prodigal denied that the money in his pocket was from his father. The prodigal, independent quest for knowledge by would-be autonomous man leads to the

epistemological pigpen of uncertainty (which leads to social disorder and death) because finite mankind can never know everything exhaustively, which is the only way to know anything certainly. Only God has exhaustive knowledge and therefore He alone is the only *source* of certain knowledge. While humanity can never be its own source of certainty, God can delegate this sense of certainty to us. He does this by revealing His Word. Since God is the *source* of exhaustive and therefore certain knowledge, His Word becomes for us, if we receive it, the sure foundation or *starting point* to humbly and boldly know all things truly and certainly. As the Psalmists says, “In Your light, we see light” (Ps. 36:9). Certain knowledge does away with all political justifications for decision-making that seeks only the will of man by majority vote democratically or the will of man by the dictates of an autocrat. The delegated and derived certain knowledge based on the Word that we may operate in as finite human beings does not make us infallible but it does enable us to be inerrant (i.e., without error) and therefore authoritative, secure, calm and patient in advancing the truth, not by power and might, but by the Spirit of the Lord. Instead of killing imagination like uncertain knowledge does, true certain knowledge, based on God’s revelation from above, is the only sure foundation for imagination, creative wisdom and growth in knowledge. While there is no mystery for God in anything, there is mystery for us in all things. This is exciting. With a true, certain foundation under us based on God’s knowledge, we shall never exhaust discovering new things in this age or in the ages to come. (Also see Cosmic Personalism, Mystery, and One-Source View.)

CHAPTER

CHAPTERS are vocational expressions of BASILEIA, members *both* of a FELLOWSHIP or an ABBEY *and* of their respective VOCATIONAL SOCIETY. A CHAPTER is comprised of Basileians in general, Adult Communicant Members and Governing Members in particular. While a PRESBYTER founds a CHAPTER, the origin of the CHAPTER may be in a missional initiative started by any member. The governing functions of CHAPTERS’ Presbyter Councils, Deacon Councils and Missional Councils enable CHAPTERS to create specific and localized expressions of kingdomculture in every area of thought and life. (Also see SOCIETY.)

Charism

The word charism is based on the Greek word *charis*, which means “gift,” i.e., of the Holy Spirit given to mankind who is individually and collectively created in God’s image to function and grow in the likeness of God. The particular charism of any member of the Body of Christ is an expression of the ongoing ministry of Jesus, begun in the Incarnation and now manifest in and through that individual or collective expression of the CHURCH in the power of the Spirit for the life of the world. While any particular charism is an unearned, divine gift given by grace, at the same a charism must and can be cultivated as an ever-expandable capacity or ability. (Also see Capacity, and Genius.)

Charismatic and Orthodox

The Charismatic and Orthodox stream of the CHURCH emphasizes God’s revelation of the Word by the Spirit. When this is done by highlighting the function of Spirit while maintaining the equal ultimacy of the revelation of the Word via sacrament and Scripture, this builds up the CHURCH as a communion. But when the Spirit is made the only authority or a more ultimate authority than the revelation of the Word through sacrament and Scripture, and is autonomously used therefore to interpret all things according to a Two-Source View of authority, as with “*Solo*” *Scriptura* and Qualified Infallibility, this tears down the CHURCH through the dynamic of denominationalism. (Also see Charismatic and Orthodox, Emphasize, Liturgical and Sacramental, *Sola Scriptura*, “*Solo*” *Scriptura* and Qualified Infallibility.)

Charter

When a charter is granted by an ecclesial jurisdiction it marks the official founding of a new jurisdiction. For example, a Presbyter who has been in the process, perhaps for months, maybe even years, of working to form a FELLOWSHIP, may receive a charter from a BASILEIA COMMUNITY that officially recognizes his work to have formed a FELLOWSHIP. Thus a charter is simply a tool to recognize that a new jurisdiction of BASILEIA has in fact been established so that it can in turn be recognized officially as such. In the same sense that an adult doesn't need a Baptismal certificate to be born again, a Presbyter doesn't need a charter to form a FELLOWSHIP. But just as baptism makes a believer publicly accountable to the CHURCH, so a charter granted by BASILEIA makes a newly formed jurisdiction an official, public member of BASILEIA. As such, charters are simply a tool for creating and maintaining coordination, communication and unity in the CHURCH. (Also see Founded, and Jurisdiction.)

Child Communicant Believer

A Child Communicant Believer is a baptized child of parents who are not Adult Communicant Members of BASILEIA. Such children, with written permission from a parent or legal guardian, may become Catechumens after their 13th birthday to prepare to assume the adult responsibilities of our Basileian way of life. (Also see Child Communicant Member.)

Child Communicant Member

A Child Communicant Member is a baptized child of an Adult Communicant Member of BASILEIA. Such children may become Catechumens after their 13th birthday to prepare to assume the adult responsibilities of our Basileian way of life. (Also see Child Communicant Believer.)

Chivalry

Christ is the ultimate chivalric Hero we seek to follow and become like. Although being in very nature God, He emptied Himself in what theologically is called an act of *kenosis* whereby He did not cease being God, but took on humanity, setting aside the direct use of His power as the Son of God in fighting against evil, choosing to fight evil as a Man filled with the Holy Spirit. In this way He remained obedient to death, even death on the cross. This had the twofold effect of *both* destroying evil (by outlasting it and exhausting it) and restoring all things ruined by evil. Only a divine chivalric solution to the problem of evil can do *both*. Thus the chivalric solution to evil is kingdomcultural. The subcultural "solution" to evil is to *run* from it in a non-chivalric, cowardly way. The countercultural "solution" is as equally cowardly and non-chivalric in that it attempts to *rule* over evil with coercive power that ultimately solves nothing and only creates an infinite variety of "prisons" (the ultimate prison being Hades itself) to warehouse evil temporally or eternally. Only the chivalric approach to exhausting evil through the heroic, sacrifice and suffering of those whose vision is to *replace* evil with good is worthy of story, song and celebration. (Also see *Christus Victor*, Epic Story, Kenosis, and Theosis.)

Chrismation

Chrismation is the act of anointing a newly baptized person with oil. Baptism and Chrismation therefore are two aspects of a larger whole. In Baptism our human nature is brought into a new mode of existence, into a new way of being human. It is not the change of our human nature into some other kind of nature, but the restoration of our human nature to the mode God has always intended for us. In Baptism the *image of God* in us is healed and restored to be like Christ. This makes it possible for us to then mature in the *likeness of God* in the power of the Holy Spirit, which is what

Chrismation signifies. Thus we anoint the newly baptized immediately with the oil of Chrismation to signify that just as the Spirit hovered over the waters in the creation of the heavens and the earth, so He hovers over all who are recreated and made new creations in Christ through Baptism. The anointing oil signifies that now the power of the Holy Spirit is at work in and through the new human nature of the person just baptized in order to actually make him or her into the *likeness* of God. Furthermore, in baptismal services we also prepare the Table for the newly baptized to come to, with Chrismation coming after baptism and before the Table. As we see in Psalm 23, when our Good Shepherd prepares His Eucharistic Table for us, He anoints our head with oil (Ps. 23:5). Thus all who are newly baptized in a BASILEIA baptismal service are immediately anointed with oil before proceeding to their first Eucharistic experience at the Table. For what good does it do to come to this Table if we don't do it in the power of the Holy Spirit? What good is it to receive a new human nature in Christ through Baptism if we don't turn on the power and see what this new human nature can do? We're no more the *source* of this power than we are the source of the power that lights up a light bulb when we flip a power switch. God supplies the power and in Chrismation we "flip the switch" on in order to shine like the sun in the Kingdom of our Father. (Also see Baptism, Shine Like the Sun, and Theosis.)

Christendom

Christendom is Christian civilization. But not all forms of Christian civilization are kingdomcultural. Some strands or forms of Christendom are subcultural and others are countercultural. These worldly forms of Christendom must be continually guarded against and repented of in order for kingdomcultural expressions of Christendom to triumph. A primary dynamic or mark of kingdomcultural Christendom is chivalry. (Also see Chivalry, and Kingdomculture.)

Christus Victor

Christus Victor is a Latin phrase meaning "Christ Victorious." This term is also used to designate a view of the faith held by the ancient CHURCH and largely still held today by the ORTHODOX CHURCH. It is the view of the faith held by BASILEIA. This view sees the Incarnation as the broader *context* of the story of salvation in general and of Christ's death and resurrection in particular. The Cross is, in this broader Incarnational context, seen at the *center* of the Epic Story of the restoration of all things, a restorative process that definitively began in Christ's Incarnation. For in the Incarnation, the image of God in man, corrupted in Adam, was restored in Christ. Since man's corruption lead to the corruption of all creation, man's restoration in Christ is in fact also the restoration of all things ruined by evil. Thus the emphasis in the *Christus Victor* view on what Christ did at Calvary is the exhausting of evil through the disempowering of sin through obedience. Christ's atonement not only therefore secured our forgiveness from the *guilt* of sin, but also released a new *power* through humanity over sin, Satan and death. Christ crushed these enemies, not in His power as the Son of God, but in His humanity as the Son of Man. Yet because He did this as Word made flesh in the Incarnation, now we who are but flesh may be made like Him in the process of Theosis in which we become partakers of the divine nature. The *Christus Victor* view is a broader, more encompassing view of the faith than certain views that lose the context of the Incarnation by focusing more *exclusively* on the dimensions of legal forgiveness that Christ's death has affected for us. To the forgiveness of the guilt of sin we say, "Thanks be to God." But we give thanks for even *more* than this. While the legally, narrowly focused version of the faith is true as far as it goes, it doesn't go far enough to advance the Kingdom on earth as in heaven *now*. This hobbled "gospel" promises but a "salvation" in a future heaven instead of the strapping, transformational salvation that separates evil now from what it has ruined in order to destroy the evil and begin the restoration

of all things ruined by that evil, both in heaven and on earth in the present. We rejoice that the *Christus Victor* view of the faith is in resurgence in the West in the 21st century. BASILEIA aims to participate in and accelerate this resurgence in ways that are faithful to our charism even as we seek to unite with other expressions of the Body of Christ that aim to do the same. (Also see Chivalry, Epic Story, and Theosis.)

CHURCH

The English word *church*, like the Scottish word *kirk* and the German word *kirche*, is derived from the Greek word *kyriakos*, which means “belonging to the Lord.” The Greek word *kyriakos* is found in the Bible only in 1 Corinthians 11:20, where it refers to the Lord’s Supper, and in Revelation 1:10, where it refers to the Lord’s Day. In neither case are God’s people described. Yet the English word *church* is found over 100 times in most English Bibles as a (mis)translation of the Greek word *ekklesia*, which would be better translated as “congregation” or “assembly.” It is unfortunate that English Bibles translate the word *ekklesia* as *church* because it obscures the essential continuity that exists between the people of God in all times and cultures, especially in regards to the Old Covenant and New Covenant eras. In turn, this lost sense of continuity erodes the understanding of the CHURCH as a holy nation of nations. Centuries ago in England, the Archbishop of Canterbury instructed the interpreters of the Bishops’ Bible to use the ecclesiastical term *church* instead of the word *congregation* when translating *ekklesia*. Thus years later when translation work began on the King James Version the word *church* had already become fused in the English mind with the Greek word *ekklesia*. Due to the KJV’s broad use in the English-speaking world since 1611, it is now an accepted and usually unquestioned convention to use the word *church* in referring to the people of God. Thus while we may use the word *church*, we must restore it to mean all that *ekklesia* actually means. BASILEIA recognizes the Convergence movement as a move of the Holy Spirit that began in the late 20th century that is affecting a recovery of the CHURCH as *ecclesia*. The practical convergence of liturgical and sacramental, Evangelical and Reformed and Orthodox and charismatic expressions of the CHURCH produces such an elevated feel for the CHURCH that this inevitably leads to rediscovering why the early Christians choose to call their assemblies by the name *ecclesia* – a much more radical choice of a name than the pedestrian use of the English word “church” indicates. (Also see Citizen, Congregation, Convergence, Ecclesial City and Jurisdiction.)

CHURCH Year

Also called the Christian Year, the CHURCH Year is the original catechism of the people of God first given by God to Moses for Israel. Its purpose is not merely to mark past dates and remember them in some kind of sentimental way, but to provide a rhythm for living by which we reenact those events in the Liturgy of the sanctuary and in the liturgy of life in order to actually *participate* in these events, entering into them as a present, living and transforming experience. In the CHURCH Year, we do not merely remember the Exodus; we experience it. We do not merely remember that Jesus broke bread and drank wine with his disciples on some night long ago; we actually sit at His Table and eat and drink with Him. This type of participation in the reality of the events marked by the CHURCH Year is the biblical idea of “remembrance.” When Jesus says, “Do this in remembrance of Me,” He is talking about the covenantal kind of remembrance that enters into an experiential, actual, metaphysical relationship and union with what is being remembered. Such remembrance is not that of mere scribes who only describe events in *chronological* time. Rather, it is the kind of remembrance that participates in the events remembered and that relates to the people remembered in *kairos* time, which is that form of time and space by which we access any time and place in the power of the

Holy Spirit. The CHURCH Year is therefore the framework of our remembrance. (Also see Catechism, Liturgy, “Our Journey Through the CHURCH Year,” and Seasons.)

Citizen

In that the CHURCH is the *ecclesia* of God, the assembly of ruling citizens of the City of God, believers are on solid ground to regard their nation-state citizenships as secondary to their primary citizenship in the Kingdom of God. The Kingdom of God is not an idea; it is a meta-culture with its own calendar, music, holydays (which most people spell as “holidays”), heroes, history, flag, language, rituals, ceremonies, and so forth. The Kingdom of God doesn’t just have a president or a prime minister, but an Emperor, the Lord Jesus Christ, the King of Kings and Lord of Lords (which is what an Emperor is). The Apostle Paul was a Roman citizen who leveraged that citizenship on behalf of his primary citizenship in the Kingdom of God. The charism of BASILEIA is one that instills this sense of kingdom citizenship. (Also see Ecclesial City.)

Colonies of Heaven on Earth

BASILEIA regards BASILEIA COMMUNITIES as colonies of heaven on earth that we build in the Promised Land of Christ’s victory over sin, Satan and death, not as exiles in Babylon where we only hope to die and go to heaven. In that Eden may be regarded as the first “colony” of heaven on earth, so the Promised Land was a variation on that theme, a restoration of Eden in part, as a colony from which to advance the Kingdom to the four corners of the earth. We recognize that when the kingdoms of this world colonize they do so in a way that dominates and imposes their particular culture on others. This is what happened at Babel. But the Kingdom of God does not function that way; it celebrates the *diversity* of cultures, nations, peoples and languages by establishing colonies of heaven on earth that connect earthly cultures first with heaven, not putting them “under” another earthly culture. When earthly cultures are connected with their true source in heaven, then they are set free to prosper and form alliances with other cultures without fear of domination. This is what kingdomculture does. In contrast, it is subcultures and countercultures that form colonies that dominate and destroy the God-given uniqueness and gifts of individuals and other cultures. Thus BASILEIA advances the kingdomcultural alternative to establishing colonies and repents when we act in subcultural and countercultural ways. Another function of colonies is their basic role in advancing civilization into zones where it has never been before. There are many uncivilized zones in all areas of thought and life yet to be discovered and colonized. (Also see Alliance, Kingdomculture, and Thin Place.)

Collective

A collective is a term used to describe what the Scripture speaks of when it says that mankind is created in God’s image as a “him,” in contrast to the individual dimension of human nature which is spoken of as “them,” that is, individuals who are created as male and female (Gen. 1:27). God, Himself a “Him” who is One and a “Them” who is Three, created mankind in His image with both an individual and collective nature. *God has ordained individuals to be constituted as collectives by means of the covenant.* Subculture exalts individuals over collectives and countercultural exalts collectives over individuals. Western cultures emphasize individual freedom while Eastern cultures emphasize the collective order. The covenant does not emphasize one over the other, but invites mankind to grow into maturity in the likeness of God who is as equally One as He is Three. The mystery of the Trinity is the basis of the Creedal confession of the CHURCH, giving rise to social order that constitutes individuals into collectives, maximizing individual freedom without diminishing collective order and maximizing collective order without compromising individual freedom. Only

within the CHURCH can individuals and nations experience what it means to be a collective in a holistic way. BASILEIA'S Constitution seeks to express this holistic approach in ways that speak to the fears of Westerners suspicious of being dominated by collectives and of Easterners suspicious of individuals creating collective disorder in their pursuit of individual freedom. (Also see Covenant, "Governing Roles of Men and Women in BASILEIA," and Jurisdiction.)

Collective Governance

Collective governance is governing authority exercised by elders in relation to a corporate person, as with an ecclesial jurisdiction, in marriage or in eldership roles of state. This form of governance is different than the individual self-governance exercised by both men and women in their nature as individuals. (Also see Council, "Governing Roles of Men and Women in BASILEIA," and Individual Governance.)

Commissioned Governing Members

Men and women Adult Communicant Members may become Commissioned Governing Members upon completion of the Novitiate. They are authorized to lead and administrate BASILEIA'S Missional Councils and serve in diaconal ways with BASILEIA'S Presbyter Councils and Deacon Councils. They have equal authority but a different function alongside other Governing Members, namely, Deacons, Presbyters and Consecrated Abbots. (Also see Governing Members, and Missional Councils.)

Communicant Believers

Communicant *Believers* include both *Adult* Communicant Believers and *Child* Communicant Believers who have not completed the Catechumenate. (Also see Adult Communicant Believers, Child Communicant Believers, and Communicant Members.)

Communicant Members

Communicant *Members* include both *Adult* Communicant Members and *Child* Communicant Members who have completed the Catechumenate. (Also see Adult Communicant Members, Child Communicant Members, and Communicant Believers.)

COMMUNIO CHRISTIANA

COMMUNIO CHRISTIANA is the global communion to which BASILEIA is membered. (Also see Apostolic Succession, Communion of Saints, Convergence.)

Communion

The meaning of the word communion itself is that of a "common" "union" shared between two or more members. Thus this word is used in a diversity of ways, one of them in relation to the Eucharist celebration of taking "communion." In this sense, taking communion is a liturgical enactment of the covenant where a common union is formed between two or more members making them one. Another use of the word communion is ecclesiastical, to distinguish the CHURCH as a communion from the CHURCH as a denomination. Denominations define themselves by what they hold in distinction from others while a communion emphasizes what it has in common with all expressions of the CHURCH. In this sense, BASILEIA is a communion, not a denomination. (Also see Convergence, and Eucharistic Worship.)

Communion of Saints

The Communion of Saints is the sum total of all believers who comprise the CHURCH in heaven and on earth, across space and time. All Saints Day is the annual celebration of the reality of the Communion of Saints and was one of the most important holydays of the Celtic CHURCH, which is not unrelated to the fact that Celtic Christianity formed the first Christian culture outside of the Roman Empire. Every culture needs their pantheon of heroes who embody its culture for all time. Kingdomculture is no different. The Communion of Saints is to the CHURCH what pantheons of gods and goddesses are in the mythologies of the world's cultures, including the "secular" pantheons of political, sports and entertainment heroes. One way that BASILEIA celebrates its own pantheon of heroes is in relation to the Apostolic Succession it participates in through its membership in COMMUNIO CHRISTIANA. (Also see Apostolic Succession.)

Community

A Community in BASILEIA is an Ecclesial City expression of the CHURCH that is a member of the ALLIANCE, comprised of member FELLOWSHIPS, and is founded by an ABBEY. A COMMUNITY is a family of FELLOWSHIPS united around an ABBEY, which serves as a Hub for the COMMUNITY. A COMMUNITY's FELLOWSHIPS may or may not be concentrated in one geographic region, but could be anywhere in the world. Nevertheless, in a diversity of geographic and relational ways, COMMUNITIES function as a City on a Hill, as colonies of heaven on earth. The complementary governing functions of a COMMUNITY's Presbyter Council, Deacon Council and Missional Council form a city set on a hill, a kingdomcultural community that is a colony of heaven on earth. Thus a BASILEIA COMMUNITY enables Basileians "go from CHURCH" to the world; it is not merely a religious institution in Babylon where people "go to CHURCH" while remaining in the world. Each COMMUNITY, according to its unique charism, gives expression to life in the Kingdom of God as a kingdomcultural alternative to the Fallen World System beginning on Sundays and continuing in between the Sundays, seven days a week. A close parallel to what BASILEIA calls a COMMUNITY is what classical expressions of CHURCH call a diocese. (Also see ABBEY, ALLIANCE, Colonies of Heaven on Earth, Ecclesial City, and FELLOWSHIP, and Jurisdiction.)

Community Assemblies

The Community Assemblies of the CHURCH are a kingly form of the assembling of the CHURCH in public-square Eucharistic celebration. The Old Covenant form of such assemblies were the Community Tithe Feasts. In the context of the CHURCH as an Ecclesial City, Community Assemblies are one of the three main types of assemblies that make the CHURCH a City on hill, the other two being Festival Assemblies and Vocational Assemblies. (Also see Community Tithe, Community Tithe Feasts, Ecclesial City, Festival Assemblies, Missional Councils, and Vocational Assemblies.)

Community Tithe

The Missional Councils of FELLOWSHIPS oversee the distribution of the Community Tithe at Community Tithe Feasts sponsored in the name of the FELLOWSHIP. The Community Tithe is the biblical and historic practice of the people of God whereby tithers identify members of their local community who, for no fault of their own, have experienced an incapacitating crisis (e.g., a natural disaster, death of a breadwinner, social injustice, etc.) threatening them with imminent financial ruin unless they receive an infusion of bridge capital to literally buy them time to be restored to productivity once again. In the Old Covenant era the Community Tithe was paid every third year to those Levites, strangers, fatherless, or widows who had become unable to supply for their own

needs (Deut. 14:27-29; Amos 4:4). While loans to the poor were the primary means of taking care of the poor (Lev. 25:35-38; Deut. 15:1-11) the purpose of the Community Tithe was different; its purpose being to provide a kind of social safety net preventing those in a tither's own local community who had lost their primary means of financial support from descending into chronic poverty. Since the Community Tithe during its administration in the time of Old Covenant Israel was distributed to recipients only once every third year instead of every year or even every month, it did not promote debilitating welfare dependency, but rather encouraged and enabled those who received this tithe to exercise personal responsibility to get back up on their feet. (Also see Community Tithe Feasts, Festival Tithe, Missional Councils, Tithe, and Vocational Tithe.)

Community Tithe Feast

The Community Tithe is distributed to those selected to receive it at a Community Tithe Feast, an event similar to a banquet at a wedding reception. Community Tithe Feasts are meant to be celebrated on a grand scale. Those in attendance include as many members of the FELLOWSHIP as possible, guests and those selected to receive this tithe. BASILEIA's custom is to hold these feasts in a public location like a restaurant since Community Tithe Feasts are a special kind of civic communion service of the CHURCH done as literally as possible in the midst of the city square. Thus the Liturgy is adapted to frame the entire event. When all are assembled (at the restaurant), the event officially begins with a liturgical procession with music and banners. The head Table is set as normally done in the Liturgy during which time all present are welcomed and introduced, including those who will be receiving the tithes. Scriptures are read and the Celebrant makes some brief comments. All stand to confess the Creed. The Peace is exchanged. At this point the tithes to be presented to the recipients are brought forward along with the bread and wine. The Eucharist unfolds as usual and the bread and wine are served. As Prayers of the People begin the recipients of the Community Tithe are invited forward, presented with the tithes, anointed with oil and prayed over. Additionally, the authority of the CHURCH is then released in prayer upon the particular manifestation of evil that impacted the lives of those receiving the Community Tithe, binding it and banishing it from the city. The meal is then served. The evening concludes (as the Liturgy concludes) with a blessing and commissioning. As a whole, Community Tithe Feasts are the visible and tangible action of the CHURCH in the public square making known the manifold wisdom of God to principalities and powers in the context of a feast where all gathered sit with Christ, eating and drinking with Him at His Table in His Kingdom. In these Feasts the Kingdom is made visible in a magisterial, kingly way. Community Tithe Feasts are special, celebratory occasions where the CHURCH fulfills her role as guardian of the City, radically transforming the perceptions of all about the CHURCH, Christ and the nature of the gospel. (Also see Community Tithe, and Tithe.)

Confession

In general, in addition to private confession, public expressions of confession include confession as an element in the second movement of the Liturgy as well as a rite that may be performed in relation to a Soul Friend. Specifically, confession may also be performed as a Rite of Purification in the Catechumenate and Novitiate. (Also see Anointing, Exorcism, Forgiveness, Restitution, Rite of Incorporation, and Rite of Purification.)

Congregation

The word congregation, like assembly, is another legitimate translation of ecclesia, which is used in Scripture to refer to the "church" in a home, in a city, in a region and even in the whole world. In this sense, every jurisdiction of BASILEIA is a congregation. And while it is tempting to refer to a

FELLOWSHIP as a *local* congregation, the word “local” is problematic in a day when many people are intimately, genuinely and constantly connected in virtual ways that are anything but “local” in a geographic sense. Thus we don’t use the word congregation in any definite way, but employ it only as a synonym of assembly or ecclesia. (Also see CHURCH, and Jurisdiction.)

Consecrated

A Presbyterian made an Abbot *with* episcopal authority to ordain is “consecrated” in contrast to a Presbyterian “appointed” as an Abbot *without* episcopal authority to ordain. (Also see Abbot, and Ecclesial City.)

Consensus Decision-Making

This ministerial form of decision-making discerns the will of God revealed through sacrament, in Scripture and by the Spirit as it is first expressed by members to the best of their capacity and, which secondly, is integrated in a Council by a Presiding Member in line with the Apostolic Rule of Faith. Consensus decision-making stands in contrast to mediatorial forms of decision-making (e.g., unanimity, democracy and autocracy) that ultimately fail to discern the will of God and thus inevitably use force to impose the autonomous will of man on others. While all of Christ's sheep can hear His voice, not all have an equal capacity to restate what they hear Christ speaking, not just to them as individuals, but also to the community as a whole. Thus while no member of a covenant community has more authority than another member, some members have a more *developed* capacity for helping the community as a whole define and defend its confession. Thus, in BASILEIA, Presiding Members facilitate the general role of all members in this process, placing greater weight on the input of those with more developed capacity to restate what the Lord is saying through all and to all (Josh. 9:15-21; Acts 15:6-35; 1 Cor. 14:26-35). Once the collective wisdom of a jurisdiction has been heard, the unique role of Presiding Members on behalf of their respective Councils is then to integrate and restate it in a manner (1) consistent with the Apostolic Rule of Faith and (2) that causes the jurisdiction as a whole to say, “it seem[s] good to the Holy Spirit, and to us” (Acts 15:28). This same approach to decision making is to be used by elders of families and elders of state. The CHURCH models what this means, not just for the CHURCH, but also for family and state. (Also see Apostolic Rule of Faith, Capacity, Charism, Council, and Ministerial Authority.)

Constitution

Our Constitution expresses our charism, that is, the divine graces, distinctive orientation, spiritual qualifications, cultural ethos and special characteristics of the mission and values granted to us in Jesus Christ for the life of the world. In that our charism shapes who we are, what we believe and what we do, which together make us an unique kingdomcultural expression of the one, holy, catholic and apostolic CHURCH, the four parts and other sections of our Constitution harmonize to give an official, integrated feel and portrayal of what it means to be Basileian. (Also see Canons, Catechism, Charism, and Liturgy.)

Contemplative Prayer

Contemplative prayer is the simple and pure experience of being encountered by Christ in the depths of our being, resulting in a process of interior transformation that leads to divine union or Theosis. Basileians are Contemplatives who, in our primary discipline of journeying to the Mountain, integrate the practice of contemplative prayer with Eucharistic worship and praying the Daily Office. (Also see Contemplatives, Journey, and Theosis.)

Contemplatives

Basileians are Contemplatives who in the practice of contemplative prayer cultivate the real presence of Christ in all times and places. This kingly lifestyle practice is related to our primary discipline of journeying to the Mountain with Christ. (Also see Global Pilgrims, Journey, and Worshipers.)

Convergence

Convergence, as the second dynamic of our charism related to our primary discipline of assembling, *authorizes* us to assemble. Convergence is a movement of the Holy Spirit in the CHURCH that began in the latter part of the 20th century that is a coming together of the liturgical and sacramental, Evangelical and Reformed, and Orthodox and charismatic expressions of the CHURCH. This is resulting in existing expressions of the CHURCH that may have narrowly or exclusively identified with one of these three streams being open to more holistically integrate the other two. In other cases, as with COMMUNIO CHRISTIANA, the Convergence Movement has propelled new and fresh expressions of the CHURCH into existence that operate as communions in unity with the whole CHURCH in contrast to the divisiveness created by the spirit of denominationalism. (Also see Empowerment, Passion, Transformation, and Wisdom.)

Corrective Discipline

Corrective Discipline is a form of discipleship that requires repentance, or literally, a “change of mind.” In distinction from “formative discipleship,” which may generally be understood as exercising a right mind, corrective discipline requires a *change* of mind and therefore is the primary way sin is addressed and dealt with. Therefore, if an individual does not exercise self-corrective discipline, then according to Matthew 18:15-20 the next step is for one person to call the individual to make the needed correction. If this doesn’t succeed, then the next step is for two persons to call for correction. If this proves ineffective, then the matter is to be brought before the Presbyters of the community. If the individual still fails to repent, then the Presbyters excommunicate the individual with the prayer and the hope that repentance will be quickly forthcoming and the individual can be received back. From a covenantal perspective, corrective discipline is the transfer of authority and blessing from covenant-breakers to covenant-keepers, not merely for punitive or retributive reasons, but for the purpose of restoring covenant-breakers back to the path of formative discipleship. The goal of corrective discipline is to empower those being corrected to become more effective agents of transformation, who in turn can then empower still others undergoing corrective discipline in the same way. (Also see Formative Discipleship, and Judgment.)

Cosmic Impersonalism

Cosmic impersonalism is a view of reality that sees all things, including God, as fundamentally one, which may be called the Universe or Reality, where such names are capitalized to indicate their ultimacy. This monistic view can be pictured as one circle, which contains everything, including God. Practically, this subjects all things, including God, to an ultimate reality that is impersonal. This in turn causes the collapse of knowledge into uncertainty since there is no person, including God, who has exhaustive knowledge about all things. This in turn causes a collapse in ethics, that is, in what is believed about right and wrong since there is no ultimate authority who can declare what is right or wrong. Those who obtain sufficient power then enforce their views of right and wrong on others. But this only leads in time to further disintegration of society as others obtain power and repeat the cycle over and over until all that is left is death. The kingdomcultural alternative to cosmic impersonalism is cosmic personalism. (Also see Certain Knowledge, Cosmic Personalism, and Mediatorial Authority.)

Cosmic Personalism

Cosmic personalism, as the kingdomcultural alternative to cosmic impersonalism, is the view of reality that sees all things as fundamentally two, one being the Creator and the other being the creation. Divine being and created being can be pictured as two circles where the bigger circle representing the Creator is positioned over, but not overlapping with, a small circle representing the creation. The two circles can be pictured as connected by a ladder or bridge that represents the Word of God as revealed in creation, in Scripture and by the Spirit. This view of reality provides a rock-solid basis for *certain* knowledge because here, God, who created all things and sustains all things *knows* all things. Because God's knowledge is exhaustive His Word is certainly true. While human beings are finite and fallible and can on their own know nothing for certain, God has revealed His Word, making certain knowledge a derived reality for those who receive it by faith. If we make His Word the foundation of our thinking, then we can be certain that our thinking rests upon certain truth. This dependent way of knowing things for certain makes ethics no longer a matter of mere opinion where power struggles between those of different opinions continually degrade the world. Instead, truth can be embodied personally in ways that do not require compulsive force in relation to others since all truth is self-authenticating. Thus cosmic personalism is foundational to what kingdomculture is. (Also see Certain Knowledge, Cosmic Impersonalism, and Ministerial Authority.)

Council

A Council is a governing body that may take the form of a Presbyter Council, Deacon Council or a Missional Council. When a Council's numbers exceed 12 members, the Council elects an Executive Team that in turn elects their own Presiding Member. With Presbyter Councils alone the Presiding Member may also be called the Head or Head member. In the early stages of founding a new jurisdiction (which might in some cases go on for years), there could, for example, be only one Presbyter to start with. In such a case, this one Presbyter is the "mustard seed" out of which a fully developed Presbyter Council, Deacon Council and Missional Council must emerge. (Also see Deacon Council, Executive Team, Head, Missional Council, Presiding Member, and Presbyter Council.)

Council of the Lord

The Council of the Lord is a phrase based in Scripture that describes a circle of God's own friends who join Him around a Table to discuss what His Word means and how it should be applied to new situations that no one has ever faced before. When consensus is reached in the council, it can be imagined that after the decision is written down by scribes, the Lord then takes his signet ring and stamps the legislation as approved, authorizing its implementation on earth. The Hebrew word for this council is *sode*, which is often translated into English as "secret," or "secret counsel" or even "friendship." The equivalent New Testament word is *mysterion*, which is the origin of the English word "mystery." The equivalent Latin word is *sacramentum*, from which we get the English word sacrament. Thus the concept of the Council of the Lord is foundational to a proper understanding of what sacraments are, what prayer meetings are, what sitting at Christ's Table in Eucharistic worship as His friends is really about and so on. The concept of the Council of the Lord is fundamental to the whole of BASILEIA's charism. (Also see Consensus Decision-Making, and Counsel of Many.)

Counsel of Many

Proverbs 11:14 says, “in the multitude of counselors there is safety.” This goes to the heart of what consensus decision-making is and what it is not from a covenantal perspective. Each person is uniquely gifted to enter into the Council of the Lord to see, heard and mark His Word. Each person therefore brings a special, needed, valuable perspective to the Table discussion about what God’s Word means and how it should be applied. However, due to differences in gifts, various degrees of maturity, the influences of sin, and so forth, each person has a different capacity in being able to fully, accurately and faithfully express their perspective. Therefore, in BASILEIA the practice of making wise decisions happens through a process of consensus where a Presiding Member is ultimately responsible to gather together the “multitude of counselors” and *listen*. The role of the Presiding Member is to speak least and speak last. Once all have had their say, the Presiding Member then speaks, integrating the input of all into a coherent whole. The Presiding Member says nothing new in regards to content, but for the first time gives an overall context or framework that brings the parts together as a whole. When an integrating statement rings right, as happened in the Acts 15 Council, the group assembled will say, “This seems good to the Holy Spirit and to us.” There is safety, security and certainty that what has been decided by this group of fallible and finite people is according to the will of God and not man. (Also see Certain Knowledge, Consensus Decision-Making, Council, Council of the Lord, and Fallible and Finite.)

Covenant

A covenant is the structure of authority that defines five things about authority: 1) the *source* of authority, 2) the *delegation* of authority, 3) the *standards* of authority, 4) the *transfer* of authority and 5) the *expansion* of authority. BASILEIA’s fivefold charism, the five movements of the Liturgy, the five primary disciplines of our way of life and the five sections of our Canons are all reflective of this fivefold pattern of the covenant. The Scriptural basis upon which we operate in regards to the covenant is as follows: All relationships between God, man and creation, and among humans are either explicitly or implicitly covenantal. We therefore affirm that the covenantal pattern is God’s ordained pattern for all nations and for all areas of thought and life. It is the “pattern which was shown you on the mountain” in contrast to the “pattern of this world” (Ex. 25:40; Rom. 12:2). Just as God’s people are to “observe” all the “statues and judgments” of the covenant (Deut. 4:5, 6), so Christ has commissioned His CHURCH to teach nations to “observe all things” He has commanded (Matt. 28:20). This is made practical as the CHURCH fulfills her role as the keeper of the keys of the Kingdom in regards to all aspects of human society under Christ. The covenantal (or federal) view of mankind is central to the shaping of Christian civilization in general and of the CHURCH in particular. It is so basic that, lest it become invisible to citizens of the Kingdom of God who dwell in cultures that are becoming more covenantal, we must deliberately work at talking about it in order not to lose sight of it, but to self-consciously understand it (Deut. 4:9). Otherwise we will forget who we are (i.e., a holy nation of nations) and lose ground already gained. Therefore, we seek to pattern our understanding of Christ, Scripture, the creation, man, history, the CHURCH, and the Kingdom of God around the covenant. (Also see Apostolic Rule of Faith, Catechism, Canons, and Liturgy.)

Create Wealth, Give and Tithe

Creating wealth, giving and tithing work together to “confirm” that when people come together in covenant unity they can in Christ reverse the curse, not just in their own lives, but also on behalf of all creation (Deut. 8:18). Basileians are Stewards who, in our primary discipline of governing from the Table, integrate the practice of creating wealth, giving and tithing with welcoming all to the Table and making decisions by consensus. (Also see Govern, and Stewards.)

Creating Thin Places

Creating thin places happens in a liturgical and sacramental way in the Liturgy and in a general way in daily community life when believers come together in unity and exercise the authority of their respective ruling offices to buildup the CHURCH and destroy evil. Basileians are Forerunners who, in our primary discipline of assembling as the CHURCH, integrate the practice of creating thin places with belonging in order to believe and forming colonies of heaven on earth. (Also see Assemble, Forerunners, and Thin Places.)

Creeds

The word *credo* means “I believe.” A creed is therefore simply an expression of belief. The statement, “I don’t believe in creeds” is therefore nonsense because not “believing in creeds” is a belief; it is a creed. Therefore, the only question is whether what an individual or a community confesses in their creed is true or not. It is the proper application of the Apostolic Rule of Faith according to the One-Source View that makes any creed or judgment of any expression of the CHURCH authoritatively true. The Two-Source View in the form of “*Solo*” *Scriptura* or Qualified Infallibility does not generate authoritatively true creeds. (Also see Apostolic Rule of Faith, Certain Knowledge, One-Source View, and *Sola Scriptura*.)

Cultivating Colonies of Heaven on Earth

Cultivating colonies of heaven on earth happens in a liturgical and sacramental way in the Liturgy and in a general way in daily community life when believers come together in unity as an Ecclesial City, where each person is called and empowered to embody the Kingdom in their respective vocations. Basileians are Celtic Community-Builders who, in our primary discipline of assembling as the CHURCH, integrate the practice of cultivating colonies of heaven on earth with belonging in order to believe and creating thin places. (Also see Assemble, Celtic Community-Builders, and Ecclesial City.)

Daily Office

Praying the Daily Office is the practice of praying for the world in unity with the whole CHURCH at set times a day. Basileians are Global Pilgrims who, in our primary discipline of journeying to the Mountain, integrate the practice of praying the Daily Office with Eucharistic worship and contemplative prayer. (Also see Global Pilgrims, Journey, and Lectionary.)

Deacon

A Deacon is an ecclesiastical office entered into by ordination, which is a Rite of Incorporation performed in BASILEIA after the Candidate for ordination has completed the Novitiate. In a more general sense, all believers are called to be diaconal. (Also see Deacon Council, and Diaconal.)

Deacon Council

A Deacon Council of a BASILEIA jurisdiction administers the diaconal functions of member formation in general and of the Catechumenate and of the Novitiate in particular. Deacon Councils complement the roles of Presbyter Councils and Missional Councils in providing leadership to one of the three major areas of the life of BASILEIA, namely, the area of membership formation. Until ordained Deacons are raised up to lead Deacon Councils, Presbyters are authorized to do so, but then after Deacons are appointed, these Presbyters join with other baptized members in diaconal service to these Deacon Councils. BASILEIA has the following six types of Deacon Councils:

1. BASILEIA ALLIANCE Deacon Council.
2. BASILEIA COMMUNITY Deacon Councils.
3. FELLOWSHIP Deacon Councils.
4. ABBEY Deacon Councils.
5. VOCATIONAL SOCIETY Deacon Councils.
6. CHAPTER Deacon Councils.

(Also see Deacon, Diaconal, Missional Council, and Presbyter Council.)

Delegation of Authority

The delegation of authority is the second of the five elements in the covenantal structure of authority – source, delegation, standard, transfer and expansion. Covenantally speaking, the *delegation* of authority answers the basic question asked by all communities: “Who is authorized to do what?” Practically, Basileians cultivate a commitment to serve as delegated authorities in 1) our mode of worship in the second movement of the Liturgy, and 2) our way of life marked by the three practices of our primary discipline of *assemble* – belong in order to believe, cultivate colonies of heaven on earth and create thing places. (Also see Assemble.)

Destiny

Destiny is the ultimate *purpose* to which individual humans and angels, collectives and all creation is destined for, namely to be brought by the Father into unity with Christ. While individual humans and angels and collectives can resist their destiny and even seek to subvert the destiny of others, ultimately God’s purpose prevails. As the Lord said to Paul, after he had resisted God’s call for some time, “It is hard for you to kick against the goads” (Act 9:5). Jesus says that by virtue of the kind of chivalric death He would die on the cross that He would succeed at drawing or more literally, “dragging,” all to Himself (Jn. 12:32). At times this “dragging” comes in the form of compelling circumstances as when the Prodigal Son, after having wasted his inheritance and was reduced to life with the pigs in a pigpen, decides to stop resisting and fleeing from his destiny and returns home to his father. Another picture of destiny subverted by evil but brought back on track by Christ is represented in the Icon of the Resurrection in which Jesus descends even into Hades to raise Adam and all humanity out of death. Thus Jesus’ statement, “I will build My CHURCH, and the gates of Hades shall not prevail against it” (Matt. 16:18) is a promise that the destiny of the Father for all shall be fulfilled in and through the CHURCH. As Joseph learned through the ordeal of betrayal by his own brothers, what they meant for evil, God turned for God in order to save multitudes (Gen. 50:20). This understanding of destiny is foundational to why our Basileian charism is one of an authentic and relaxed spirituality in regards to our own individual journeys of transformation as well as the journeys of others. Such a feel for destiny encourages us to be ministerial rather than mediatorial. We rest in confidence knowing that “For as in Adam all die, so also in Christ shall all be made alive” (1 Cor. 15:22). (Also see Icon of the Resurrection, Restoration, and Theosis.)

Diaconal

Diaconal means relating to a deacon or to the role of a deacon, which can mean the ecclesiastical office of Deacon, but which can also refer to forms of service provided by all believers in general. In our Basileian way of life, all believers are diaconally called to “serve the CHURCH and the world” with their gifts and resources. All believers, regardless of their particular office in the CHURCH – baptized believer, Deacon, Presbyter or Consecrated Abbot – are called to diaconal service. In BASILEIA this means specifically to diaconal service with a missional initiative and/or with our

respective Presbyter Councils, Deacon Councils and Missional Councils. All Basileians, not just some, are called to serve diaconally in these ways, regardless of their particular office. As Jesus said to His disciples as they disputed among themselves who was the greatest, “But I am among you as the one who serves or literally, as one who “deacons” (Lk. 22:27). The word “serves” in Luke 22:27 is a translation of διακονῶν (*diaconon*). Thus since Jesus is among us as one who deacons, how much more should we be diaconal in relation to all? (Also see Deacon, Priesthood of All Believers, and Serve the CHURCH and the World.)

Ecclesial City

The CHURCH is not merely a religious institution in a foreign society, but the society or City of the Kingdom of God. BASILEIA’s logo represents the vision of the CHURCH as an Ecclesial City. Episcopal authority is necessary for the CHURCH in general or any ecclesia jurisdiction in particular to function as an expression of an Ecclesial City. For it is in this way that we “establish a city to live in” (Ps. 107:36). Thus, for BASILEIA to fulfill the call to be a global fellowship, alliance and federation of Ecclesial Cities (i.e., of BASILEIA COMMUNITIES), episcopal authority was required in the initial founding of BASILEIA so that in turn each jurisdiction of BASILEIA may operate with this authority either indirectly through Bishop Protectors of COMMUNIO CHRISTIANA and/or BASILEIA’s own consecrated Abbots. (Also see Alliance, BASILEIA COMMUNITY, CHURCH, Logo, Tithe.)

Ecclesiastical

Ecclesiastical in general simply means of or relating to the CHURCH. Furthermore, within BASILEIA we think of the resolution of false dichotomies as happening *ecclesiastically* as well as covenantally and kingdomculturally. In this context, the ecclesiastical is the *priestly* dimension of resolving false dichotomies whereas the covenantal is the prophetic way and kingdomcultural is the kingly way. In this sense, all things of or relating to the CHURCH – ecclesiastical architecture, calendar, music, members, jurisdictions, courts, worship, etc. – should transcend false dichotomies and instead demonstrate the distinction between the Fallen World System and the Kingdom of God and then replace the former with the latter in priestly fashion. (Also see Covenant, and Kingdomculture.)

Ecclesiastical Offices

There are four ecclesiastical offices: baptized believers, Deacons, Presbyters and Bishops (where in BASILEIA those consecrated with episcopal authority are called Consecrated Abbots). All offices are of equal value or authority but different in function. Each office is a governing office in the sense that all believers have equal value but different roles in binding and loosing. There is no binding and loosing that advances the Kingdom that happens outside of the CHURCH or that can be exercised by those who are not ecclesiastically accountable to exercise their authority according to the Apostolic Rule of Faith. Therefore, all ecclesiastical authority is rightly and properly exercised by the integration of all four ecclesiastical offices. (Also see Binding and Loosing, Consensus Decision-Making, and Equal Value and Different Functions.)

Egalitarianism

Egalitarianism is a subcultural view about the respective roles of men and women that perpetuates the false dichotomy that because men and women are equal in value (which they are), they should also therefore be equal (not different) in function (which is false). (Also see Consensus Decision-Making, Equal Value and Different Functions, “Governing Roles of Men and Women in BASILEIA,” and Traditionalism.)

Elder

Recovering the covenantal understanding and practice of eldership is fundamental to BASILEIA'S mission of being kingdomcultural. The biblical concept of eldership is broader than the modern idea, which generally thinks of elders only in relationship to performing certain ecclesiastical functions within the CHURCH. But the biblical concept is not so narrow, rather it presents the idea of eldership as a societal-wide function that is to be exercised by all elders of family, CHURCH, and state. God has ordained that elders serve in a collective representative role in the three forms of collective governments of family, CHURCH, and state. This differs in significant ways from the individual authority that all citizens of the Kingdom are to exercise in all forms of individual self-government. The collective governments of family, CHURCH, and state define a person's broad and fundamental relationship to society as a whole. To be disinherited from a family, executed by the state or excommunicated by the CHURCH has profound and far-reaching implications for an individual's membership in society both in this age and in the ages to come. This is not the case in regards to one's membership status (or lack thereof) in various forms of individually governed bodies, including educational, vocational, or associational. While membership in or removal from any of these certainly has implications, even serious ones, they are not of the same order as the far-reaching implications arising from membership in or removal from the three core collective governments of human society. *Thus, since membership in or removal from family, CHURCH, or state defines ones status in society as a whole, the Lord has ordained that membership in these institutions be administered by elders.* Elders govern society as a collective, not just individuals in society. Three biblical examples illustrate this: (1) When God instructed Moses to “speak to all the congregation of Israel” regarding the ordinances for Passover (Ex. 12:3), Moses obeyed by calling “for all the elders of Israel” to gather before him (Ex. 12:21). (2) The accused who stood in judgment before the “congregation” in Numbers 35:12 (cf. v. 24) is described in Joshua 20:4 as “declaring his cause in the ears of the elders of the city.” (3) When “Joshua called for all Israel” to assemble, it was the special representatives of the people, namely the elders, heads, judges and officers who came (Josh. 23:2; 24:1). (Also see “Governing Roles of Men and Women in BASILEIA,” Head, Kingly, Presbyter and Presiding Member.)

Elect

A Council that has more than one member elects one of its members to be its Presiding Member. A Council is free to elect who serves as their Presiding Member as often as it deems it necessary in order to optimally place a person in that role who has the particular gifts and capacities best fit for the season of growth and ministry that the jurisdiction is in. If the number of members of a Council grows beyond 12, then the Council elects from among their members an Executive Team that in turn elects from among their members a Presiding Member. While the convention or tool of voting may be used in an election of Executive Teams and of Teams' Presiding Members, voting is never used as a substitute for consensus decision-making. In fact, the only time that the tool of voting is ever used to aid the consensus decision-making process is in the election of Executive Teams and their respective Presiding Members. (Also see ABBEY, Consensus Decision-Making, Council, Head, and Presiding Member.)

Emphasize

The art form of *emphasizing* something with a different function as being equally ultimate with other similar or related things is the art of being kingdomcultural. There is *equal value but difference in function* between symbol, Scripture and the Spirit as modes of revelation of the Word. Therefore, to emphasize the *functions* of one mode of revelation does not require us to deemphasize the *value* of the

other two. In the Liturgy, for example, when a liturgical and sacramental way of receiving revelation is being emphasized *functionally* this does not mean that revelation by Scripture and the Spirit is of less value in that moment of interpreting what the Father is saying and doing via symbol. In the Liturgy we regard Scripture as a form of revelation that is also sacramental and inseparably related to the work of the Spirit, first in its inspiration and then in its interpretation. Thus when we emphasize sacrament as a mode of revelation we do so by emphasizing, for example, that Scripture itself is a sacramental mode or form of revelation that we receive by the operation of the Spirit. To *devalue* any one mode of revelation just because it has a different *function* in relation to one of the other two modes is the essence of all forms of denominationalism that undermines the CHURCH'S nature as a communion. (Also see Convergence, and Perspectival.)

Empowerment

Empowerment, as the fourth dynamic of our charism related to our primary discipline of governing, *anoints* us to govern. This empowerment is from above and not of this world, or as the Scripture says, “ ‘Not by might nor by power, but by My Spirit,’ says the Lord of hosts” (Zech. 4:6). This is the type of empowerment Jesus Himself operated by when He said, “But if I cast out demons *by the Spirit of God*, surely the Kingdom of God has come upon you” (Matt. 12:28). While Jesus was fully God, He did not use His inherent power as the Son of God to do all that He did, but rather His empowerment came “by the Spirit” as He lived and operated as the Son of Man. Specifically as applied to governing, Jesus also said, “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me” (Jn. 5:30). Jesus is the first human being to exercise empowerment fully, instantly and joyfully in the way that the Father has always intended for mankind to exercise empowerment for governing and ruling. Not only is such empowerment “from above” (meaning it is thus exercised according to the Apostolic Rule of Faith), but it is also chivalric. Chivalric empowerment sacrificially works to advance victory over evil in ways that actually *replace* evil with good (kingdomculturally), verses running from evil (subculturally) or attempting to rule over evil (counterculturally). Chivalric empowerment remains obedient to God’s will, exhausting evil, which results in the empowerment of the fatherless, widowed, poor, oppressed, prisoners and sick. (Also see Convergence, Judgment, Passion, Transformation, and Wisdom.)

Epic Story

The Epic Story is the narrative told in song, liturgy, dance, architecture, seasons of the year, etc. of the prophecy (Advent) of Christ’s call (Christmas) to take on the mission (Epiphany) of exhausting evil (Lent) by means of His chivalric destruction of evil through His death and resurrection (Pascha) that in turn makes possible the outpouring of the power of the Spirit (Pentecost) so that we can join Him in expanding the Kingdom into the frontiers of existence (Kingdomtime). Some call this the *Christus Victor* story. The CHURCH Year is the framework for this Epic Story, which is the actual source of the unique retellings of this story at the heart of every culture of the world, as documented in *The Hero with a Thousand Faces* by Joseph Campbell. Epic stories like *The Hobbit* and *Lord of the Rings*, *Star Wars* and *The Matrix* are just some of the better know modern mythologies that follow the flow of the Epic Story, a story which is ultimately about how the Hero prophesied to come in Genesis 3:15 has come, and who has fought and conquered His foes in chivalric fashion. (See *Christus Victor*, Church Year, Empowerment, and Genius.)

Episcopal Authority

Episcopal authority includes the authority to ordain, which is exercised only by Bishops of COMMUNIO CHRISTIANA and consecrated Abbots of BASILEIA. Episcopal authority is necessary not only to ordain but also for the CHURCH in general or any ecclesial jurisdiction in particular to function as an Ecclesial City. (Also see Bishop, Consecrated, and Ecclesial City.)

Equal Value and Different Functions

“Equal value and different functions” is the covenantal idea that in God’s order of things each person or part of a whole is of equal importance, value and authority while having different functions, roles or capacities. This is a foundational component of kingdomculture in all its expressions. For example, a kingdomcultural approach to the roles of men and women is that they are of equal value, but different in function. The countercultural Traditionalist approach to the roles of men and women emphasizes the differences in function between men and women and then claim that the functions of men are of greater value. The Egalitarians make the opposite error by emphasizing the equal value of men and women (which is true – men and women have equal value), but then jump to the wrong conclusion that they should therefore have equal functions in all areas of life, including in matters of the collective governance of home, CHURCH and state. Failure to recognize the principle of “equal value and different functions” is the source of numerous false dichotomies for which kingdomculture is the solution. (See Consensus Decision-Making, Egalitarianism, Emphasis, “Governing Roles of Men and Women in BASILEIA,” and Traditionalism.)

Eucharist

The word Eucharist is based on the New Testament Greek *noun* εὐχαριστία (*eucharistia*), which means “thanksgiving” as it is used, for example, by Paul in 1 Corinthians: 11:23-24: “For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had *given thanks*, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’” This is the origin for why prayers at the beginning of meals are sometimes referred to as “giving thanks.” The rite of the Last Supper, which the CHURCH calls the Eucharist, is central to the Liturgy in the same way that Christ’s death and resurrection are central to the entire CHURCH Year. The Eucharist is the great mystery at the absolute heart of the Christian faith, set in the context of the Incarnation. The Eucharist is the moment of the great eucharastrophe, which is the sudden turning from bad to good, the opposite of a catastrophe, which is the sudden turning from good to bad. A macrocosmic picture of the Eucharist is that of the Icon of Resurrection in which Christ raises all humanity in Adam from the dead and in smashing the gates of Hades, reopens the way back to Paradise for all mankind to eat with God at the Tree of Life. The Fall of mankind is therefore rooted in Adam and Eve’s lack of thanksgiving for God’s great provision to them in the Garden, especially in regards to the Tree of Life. Conversely, the restoration of mankind is rooted in Adam and Eve (and thus all humanity) being given a second opportunity by the Second Adam to give thanks for God’s great provision in Christ to eat of His flesh and drink His blood and thus become human in a new way like Him and able to feast again in Paradise. Thanks be to God! (Also see Eucharistic Worship, Icon of the Resurrection, and Table.)

Eucharistic Worship

Eucharistic worship is the liturgical and sacramental ascent to heaven to sit with Christ at His Table in unity with the whole CHURCH on the Lord’s Day (Sunday) and in other Festival Assemblies. Basileians are Worshipers who, in our primary discipline of journeying to the Mountain, integrate

the practice of Eucharistic worship with praying the Daily Office and contemplative prayer. (Also see Eucharist, Journey, Rite of Renewal, and Table.)

Evangelical and Reformed

The Evangelical and Reformed stream of the CHURCH emphasizes God's revelation of the Word in Scripture. When this is done by highlighting the function of Scripture while maintaining the equal ultimacy of the revelation of the Word via sacrament and the Spirit, this builds up the CHURCH as a communion. But when Scripture is made the only authority or a more ultimate authority than the revelation of the Word through sacrament and the Spirit, and is autonomously used therefore to interpret all things according to a Two-Source View of authority, as with "*Solo*" *Scriptura* and Qualified Infallibility, this tears down the CHURCH through the dynamic of denominationalism. (Also see Charismatic and Orthodox, Emphasize, Liturgical and Sacramental, One-Source View, *Sola Scriptura*, "*Solo*" *Scriptura*, and Two-Source View.)

Executive Team

Presbyter Councils, Deacon Councils and Missional Councils all employ the administrative convention of an Executive Team when the number of members of a Council exceeds 12. The practical reasons for this are that human communication and coordination dynamics become so complex in groups bigger than 12 that the contributions of some individuals become diminished as the contributions of others are elevated over others, which either wittingly or unwittingly, leads to the formation of mediatorial hierarchies. When this happens by default or reactively, it tends to create mediatorial, non-covenantal dynamics in authority relationships, which undermines the group relationally and in its effectiveness. Therefore, BASILEIA proactively utilizes Executive Teams with Councils of more than 12 members. (Also see Presbyter Councils, Deacon Councils, Ministerial Authority, and Missional Councils.)

Exhausting Evil

The kingdomcultural solution to evil is to exhaust it, like Christ did, by bold, humble, chivalric action. In contrast, the subcultural approach to evil is to *run* from it while the countercultural approach is to attempt to *rule* over it. The kingdomcultural solution *replaces* evil with good by outlasting evil no matter the cost. All other forms of culture outside kingdomcultural make *evil* the tail that wags the dog, treating evil as if it is a permanent fixture in the universe and then worshipping, living and governing accordingly. This leads to captivity in Babylon. However, the kingdomcultural approach makes good in God and in the creation the permanent reality. Thus kingdomculture sees evil as twisted good, which can be untwisted through the process of restoration. (Also see Kingdomcultural, Replace and Restoration.)

Exorcism

In general, exorcism is the practice of evicting demons. Specifically, in BASILEIA, exorcism may also be performed as a Rite of Purification in the Catechumenate and Novitiate. (Also see Anointing, Confession, Forgiveness, Restitution, Rite of Incorporation, and Rite of Purification.)

Expansion of Authority

Expansion of authority is the fifth of the five elements in the covenantal structure of authority – source, delegation, standard, transfer and expansion. Covenantally speaking, the *expansion* of authority answers the basic question asked by all communities: "What does the future look like?" Practically, Basileians cultivate a commitment to expand the authority of the Kingdom in these ways:

1) in our mode of worship in the fifth movement of the Liturgy, 2) in our way of life marked by the three practices of our primary discipline of *serve* – offer hospitality to all already within the CHURCH and to those yet beyond the CHURCH, advance the Kingdom through our vocational callings and travel to the edges of established expressions of Christendom. (Also see Ambassadors, Covenant, Future-Ancient, Hosts, Serve, and Voluntary Exiles.)

Fall

The Fall of Lucifer (in heaven) and of Adam and Eve (on earth) constitute the two dimensions of the ruin of the First Heavens and the First Earth by the rebellion of angels and of mankind against the revealed will of God in seeking to “become like God” autonomously. The Fall of Lucifer resulted in the subsequent Fall of one-third of the angelic host. The Fall of Adam and Eve subsequently caused the Fall of the created order in heaven and on earth, manifested ultimately as death. Thus the Fall is the ruin of created things by the trifold evil of sin, Satan and death. (Also see Exhausting Evil, and Fallen World System.)

Fallen World System

The Fallen World System is the administration or un-kingdom alliance of fallen mankind and fallen angels over the First Heavens and the First Earth. The physical creation is an object of redemption, not of destruction. Therefore, the replacing of the Fallen World System with the Kingdom of God is a change of administrations – i.e., the replacing of the administration of fallen mankind and fallen angels with the administration of redeemed mankind and the righteous angels. It takes two realms – heaven and earth – to form a world. The Fallen World System is a “system” precisely because it is the alliance of fallen angels in the heavens above and fallen mankind on the earth below. This system gets replaced, not by doing away with the creation and creating a new physical heavens and earth, but by replacing via *transformation* the fallen administration with a better system, namely, a redeemed administration of righteous mankind on earth below with righteous angels in the heavens above. Just as Jesus’ body was a resurrected and transformed version of His original physical body, so the New Heavens and the New Earth are a resurrected and transformed version of the new world that replaces the old, originally good, but subsequent ruined version of the world – the First Heavens and the First Earth, which now has become the Fallen World System. (Also see Alliance, Fall, Kingdom, Transformation, and Replace.)

Fallible and Finite

Mankind is by nature fallible (i.e., not immune from making mistakes) and finite (not infinite, particularly in knowledge like God has). In subcultural and countercultural views of reality this inherent condition of mankind is regarded as the reason why mankind can never have *certain* knowledge, which in turn leads to the equally mistaken idea that all individual and collective authority must therefore automatically be mediatorial in order to maintain some semblance of order in society, even if this means oppressing and dominating others. The entire Fallen World System is nothing but one huge civil war between subculturalists who fear oppression by fallible and finite collectives and counterculturalists who fear the social chaos of fallible and finite individuals. The kingdomcultural alternative does not fear the fallible and finite realities of humanity but embraces them as exactly the condition that makes possible certain knowledge *if* in boldness and humility, following the example of Christ in his *kenosis*, we operate as faithful delegated authorities who make God’s revelation of the Word in creation, Scripture and by the Spirit the starting point and foundation of our own knowledge. In this approach, while we are fallible (and thus not immune from making mistakes) we can operate inerrantly (without making mistakes). And while we are finite

(and thus do not inherently have comprehensive knowledge which is the necessary condition for certainty) we can be certain about what we know because we base our finite knowledge on the sure foundation of God's revealed knowledge, which is certain because He knows all things exhaustively. (Also see Apostolic Rule of Faith, Certain Knowledge, Kenosis, and Qualified Infallibility.)

Familial

Familial is a quality of FELLOWSHIPS in the sense that they are the inclusive and holistic ecclesial *home* to which individuals and CHAPTERS are membered. If a BASILEIA COMMUNITY is likened to an Ecclesial City, then a FELLOWSHIP may be likened to a neighborhood of the city. If we used only classical ecclesiastical terms, then we would call a BASILEIA COMMUNITY a diocese and a FELLOWSHIP a parish. An expression of family life, (if not *the* most basic expression) is eating together at home. Therefore, the center of familial life in a FELLOWSHIP is Sunday Eucharistic worship. (Also see FELLOWSHIP, and Monastic.)

FELLOWSHIP

A FELLOWSHIP is the familial expression of BASILEIA, a collective member of a BASILEIA COMMUNITY, comprised of Basileians in general, Adult Communicant Members and Governing Members in particular as well as CHAPTERS, and founded by a Presbyter. The complementary governing functions of its Presbyter Councils, Deacon Councils and Missional Councils enable each FELLOWSHIP to create an outpost of the Ecclesial City with its own unique charism and distinctives. The Greek word *koinonia* is often rendered as “fellowship” in English Bible translations, whose meaning is then weakened by modern usage that sentimentalizes *koinonia* to the warmth and intimacy shared by a troupe of girl scouts around a campfire, which it can certainly have. But in the context of the teaching of Christ's apostles, the highest type of *koinonia* this word has historically been used for is in regards to the association or community of people who form a city (*polis*). While people can hold many things in common (*koinos*), including the warmth and intimacy around a campfire, the *city* is the highest expression of what a fellowship of people hold in common. The CHURCH is a fellowship, a community of people who *publically share all things in common* in the context of the Kingdom of God, the empire led by the Emperor, the King of Kings and Lord of Lords, Jesus Christ. The acts of Baptism and the Eucharist in a FELLOWSHIP should not be mistaken for private religious acts of devotion performed in someone else's society. When rightly understood these covenantal acts of initiation and renewal encompass the whole of the private and public life of a FELLOWSHIP in its mission of embodying another empire in resistance to all the empires of man who as yet have not bowed the knee and proclaimed Jesus Christ as Lord. Thus in a FELLOWSHIP individuals are discipled as citizens of the Ecclesial City where all three expressions of the CHURCH – Festival Assembly, Vocational Assembly and Community Assembly – converge. (Also see Community Assembly, Ecclesial City, Familial, Festival Assembly, and Vocational Assembly.)

Festival Assembly

The “Festival Assembly of the CHURCH” (Hebrews 12:23) is a priestly form of the assembling of the CHURCH in Eucharistic celebration. The Old Covenant forms of such assemblies were the Feast of Passover, the Feast of Pentecost and the Feast of Weeks. While these three main assemblies formed and still form the backbone of the CHURCH Year, all three are integrated into every Festival Assembly of the CHURCH in the New Covenant era. The Festival Tithes finance the Festival Assemblies. In the context of the CHURCH as an Ecclesial City, Festival Assemblies are one of the three main types of assemblies that make the CHURCH a City on hill, the other two being Vocational Assemblies and Community Assemblies. In BASILEIA, while Deacon Councils and Missional

Councils play a role in Festival Assemblies, the Presbyter Councils play a leading priestly role in the formation and administration of Festival Assemblies, which are always Eucharistic worship services. (Also see Community Assemblies, Ecclesial City, Festival Tithe, Presbyter Councils, and Vocational Assemblies.)

Festival Tithe

The Festival Tithe finances the “Festival Assembly” (Heb. 12:23) of God's people. Basileians submit their Festival Tithes to the FELLOWSHIP they relate to. In the Old Covenant era the Festival Tithe financed the tithers themselves to cover the costs of their family's participation in the three annual congregational feasts or “Festival Assemblies:” the Feast of Passover, the Feast of Tabernacles, and the Feast of Weeks (Deut. 12:6-7, 17-18; 14:22-27; 16:3, 13, 16). Rejoicing before the Lord at the feasts caused Israel to remember their deliverance from Egypt (Lev. 23:41-43). The express purpose of participating in the feasts was “that you may learn to fear the Lord your God always” (Deut. 14:23). And the fear of the Lord, as the Scripture says, is the beginning of wisdom (Prov. 1:7). Thus the Festival Tithe served to strengthen the covenant confession of Israel to live under God and His Law, setting Israel apart from other nations. And so today, BASILEIA likewise uses Festival Tithes to facilitate the times and places of Festival Assembly worship. (Also see Community Tithe, Eucharistic worship, Festival Assembly, Tithe, and Vocational Tithe.)

Follow the Lectionary in Rhythm with the CHURCH Year

Following the Lectionary in rhythm with the CHURCH Year is the practice of being molded by the Epic Story into people who can participate as heroes alongside all other heroes of the faith in transforming the world. Basileians are Storytellers who, in our primary discipline of listening to the Word, integrate the practice of following the Lectionary with interpreting the Word according to the Apostolic Rule of Faith and observing the Constitution of BASILEIA. (Also see Communion of Saints, Listen, Lectionary, and Storytellers.)

Forerunners

Basileians are Forerunners who in the practice of fulfilling our respective governing roles in the task of creating thin places between heaven and earth experience Jesus building His CHURCH and the gates of Hades not prevailing. This kingly lifestyle practice is related to our primary discipline of assembling as the CHURCH. (Also see Assemble, Celtic Community-Builders, and Soul Friends.)

Forgiveness

In general, in addition to private acts of forgiveness, public expressions of forgiveness include forgiveness as an element in the second and forth movements of the Liturgy. Additionally a formal, public expression of forgiveness may also be performed as a Rite of Purification in the Catechumenate and Novitiate. (Also see Anointing, Confession, Exorcism, Restitution, Rite of Incorporation, and Rite of Purification.)

Formative Discipleship

Formative discipleship, in contrast to corrective discipline, is not the correcting of wrong actions, but empowerment for right action. From a covenantal perspective, formative discipleship is the release of more authority and blessing upon a covenant-keeper, not at the expense of covenant-breakers, but for the purpose of empowering covenant-keepers to be even more effective agents of transformation in relation to those undergoing corrective discipline. (Also see Corrective Discipline, and Theosis.)

Founded

A jurisdiction is regarded as officially founded only after the appropriate Presbyter Council charters it. Before that time its status is that of a missional initiative. Thus, while a missional initiative is “started,” a jurisdiction is founded. (Also see Charter, Jurisdiction, and Missional Initiative.)

Friends of God

Basileians are Friends of God who, in the practice of making consensus decisions that bind and loose, affect the release of the Kingdom of God in visible, cultural ways that exhausts evil on behalf of the fatherless, widowed, poor, oppressed, prisoners and sick. This prophetic lifestyle practice is related to our primary discipline of governing from the Table. The ancient idea of friendship is something not limited to the private sphere, but carried the force of the public glue that bound people together in communities of friends who were able to function as their own alternative society. To be friends of God is to be the alternative City of God. (Also see Ecclesial City, Govern, Sentinels, and Stewards.)

Future-Ancient

The term “future-ancient” adapts a phrase popularized by Robert Webber in a series of “Ancient-Future” books on faith, time, evangelism and worship. Our Basileian adaptation of Webber’s phrase expresses our charism of seeing the future (of Him who is to *come*) as the dynamic that unlocks in the present (of Him who *is*) the *original* potential of what is ancient (of Him who *was*). Jesus describes Himself as the one “who is and who was and who is to come” (Rev. 1:8), not “who is and who was and will be.” The Kingdom does not “become” something absolutely new and novel (i.e., something “original” in the modern sense of “original”) through an evolutionary process. Rather, the Kingdom is fully formed in the beginning, at the *origin* of all things, like a mustard seed, being manifested initially in microcosm. Thus all dimensions of originally created reality are the mustard seeds of the future. The coming of the Kingdom is the *coming* to maturity of these seeds. What the Kingdom shall and should look like, “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him” (1 Cor. 2:9). The original potential yet unpacked in the ancient has been and will continue to unfold in the ages to come. That which is original (i.e., “ancient”) still operates in our present in a *kairos* manner, being rooted in the *created origin* of all things (i.e., thus “original” in the pre-eighteenth century meaning of original). While “ancient” expressions of the Kingdom give us a sense of the trajectory of the growth of the Kingdom, to do the faith in a way relevant for today requires that we look to the future to unpack what “God has prepared” in the ancient past, at the original creation of all things. Furthermore, since that which is original has been damaged by evil, the ancient also needs to be *healed* in order to release the future. While the sun rises in the east, illuminating for us things “ancient” which we remember and bring forward with us on our journey, we follow the sun west on the quest to discover kingdom things future. A practical application of this is our Basileian “ancient” orientation toward the East in Eucharistic worship and our “future” orientation toward the west in our practice of being Voluntary Exiles. This does not mean that our Eucharistic Worship is “ancient” only, but rather that ancient elements are expressed in a future oriented way. Likewise, being Voluntary Exiles with a future orientation does not mean that we ignore things ancient, but that we heal them, unpack them and reformat them even as God reformatted the pattern of the Tabernacle into the pattern of the Temple. (See Eucharistic Worship, Expansion of Authority, Heavenizing Earth and Voluntary Exiles.)

Gateway

A gate in relation to the imagery of a walled city is the barrier or door of the gateway as a whole. Walled cities have gateways that can be imagined as passages like a tunnel through the thick walls that therefore had at least an outer gate and sometime an inner gate too on either side of the passage or gateway. BASILEIA incorporates the imagery of four gates into its logo. This is rooted in Scripture passages like Genesis 28:17, where Jacob says, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven!” This place, Bethel (which means, “House of God”), served as a gate between heaven and earth where Jacob saw that “a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it” (Gen. 28:12). This vertical movement between heaven and earth made Bethel a beachhead or colony outpost of heaven on earth from which Jacob’s descendants would expand outward. As the Lord said to Jacob, “Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed” (Gen. 28:14). The CHURCH, as the House of God in the form of a City, is the gate of heaven in both of these vertical and horizontal senses. The CHURCH is the true gateway that Hades only parodies. It is therefore against the CHURCH and the CHURCH only that the gates of Hades will not prevail (Matt. 16:18). Just as the CHURCH is symbolically portrayed as a City, the New Jerusalem, with gates, the great counterfeit is Babylon, whose tower named Babel in the Babylonian language means “gate of God.” The Fallen World System copies the CHURCH by establishing temples (e.g., the Tower of Babel) in the midst of a city (e.g., Babylon). Such fallen cities become colonies of Hades on earth. Jesus declares that His kingdom cultural mission is not merely to destroy the gates of Hades, but also to build His CHURCH. These two actions go hand in hand and result in the replacing of the Fallen World System with the Kingdom of God. The destruction of Hades as pictured in the Icon of the Resurrection, for example, is happening at the same time that Adam and all mankind are being raised from the dead to reenter Paradise through the very gate that was closed to Adam as a result of His sin (Gen. 3:24). (Also see Colony of Heaven on Earth, Ecclesial City, Gateway, Icon of the Resurrection, and Logo.)

Genius

In BASILEIA, the concept of genius is used, not so much in the populist sense of speaking about someone as having a high IQ, but in the sense of the unique gifting or charism given by God to individuals and collectives. Each individual has a unique kind of genius destined to be cultivated and expressed. Our belonging in order to believe approach to community life aims at identifying and calling forth this unique genius in each person. Historically, “genius” comes from the ancient Roman idea that genius is the manifestation of a transcendent power (which comes *from God* above as believers acknowledge) that works in and through a person which in turn causes them to transcend their mortal human capabilities. The ancient Egyptians had a similar concept that they called the Ka and which was conceived of as a power that descended on a person from above and which the person acknowledged and responded to by raising ones hands to heaven with arms bent ninety degrees at the elbow. It is our Basileian practice in the Liturgy, during both the Epiclesis and at the commissioning, to assume the Ka posture in acknowledging and responding to the empowerment of the Holy Spirit. John D. Pilkey, in his book *The Origin of the Nations* (page 232) says, “The power to transcend human personality is as basic to human experience as the image of the rising sun. Our popular English use of the word ‘genius’ shows the result. A ‘genius’ is anyone who has the good fortune to get involved in a task which draws him beyond the limitations of private consciousness. We all experience such activity from time to time but reserve the term ‘genius’ for anyone who

sustains such activity long enough to alter the course of history, usually in a beneficent way. The works of ‘genius’ or high spirit invariably result in ‘legend’ or mythology, memories of high achievement which stand out above the ordinary context of mechanical cause and effect.” Our Basileian charism is one that seeks nothing less than the cultivation of each person’s unique genius in the context of the CHURCH as the community of Theosis. (Also see *Belong in Order to Believe*, *Charism*, *Epic Story*, *Shine Like the Sun*, *Theosis*.)

Global Pilgrims

Basileians are Global Pilgrims who in the practice of the Daily Office pray the Scriptures for the life of the world in unity with the CHURCH in heaven and earth. This prophetic lifestyle practice is related to our primary discipline of journeying to the Mountain with Christ. (Also see *Contemplatives*, *Journey*, and *Worshippers*.)

Godly Play

As defined by the Godly Play foundation (<http://www.godlyplayfoundation.org>), “Godly Play is based upon the recognition that children have an innate sense of the presence of God. All they lack is the appropriate language to help them identify and express it so it can be explored and strengthened. The Godly Play approach teaches classical Christian language in a way that enhances the child’s authentic experience of God so it can contribute to the creative life of the child and the world.” BASILEIA’S Deacon Councils are charged with leading each BASILEIA jurisdiction to incorporate Godly Play holistically into our Basileian way of life. (Also see *Catechism*, *Child Communicant Believer*, *Child Communicant Member*, and *Deacon Council*.)

Govern

Govern is an element of the fourth of the five primary disciplines of our Basileian way of life – journey, assemble, listen, *govern* and serve. Also, in parallel fashion, it is an element in the fourth movement of the Liturgy by which worshipers govern from the Table, applying binding and loosing authority in the covenantal way of *transferring* authority from covenant-breakers to covenant-keepers, especially on behalf of the fatherless, widowed, poor, oppressed, prisoners and sick. (Also see *Primary Disciplines*, and *Transfer of Authority*.)

Governed

The repeating pattern of governance – i.e., in which any jurisdiction is described as having Councils who, when their numbers exceed 12, elect Executive Teams who in turn elect their own Presiding Member – is a pattern that anticipates growth, if and when it happens in a jurisdiction. It is understood that in the initial stages of founding a jurisdiction that a single Presbyter may be the first and only member. Thus by default this also makes him initially responsible for any of the functions that will later be handled by a fully developed Presbyter Council, Deacon Council and Missional Council. (Also see *Deacon Councils*, *Missional Councils*, and *Presbyter Councils*.)

Governing Members

Governing Members are Adult Communicant Members who have completed the Novitiate and have been 1) commissioned as Commissioned Governing Members or 2) ordained as Presbyters and Deacons or 3) appointed or consecrated as Abbots. (Also see *Governing Roles*, and *Novitiate*.)

Governing Roles

In BASILEIA, all members have governing roles that are equal in authority but different in function. Presbyters (and Presbyters who assume the additional role of Abbots) 1) guard a jurisdiction’s

boundaries according to the Constitution of BASILEIA, particularly in relation to 2) admitting or removing members. Deacons and Commissioned Governing Members have complementary governing roles to those of Presbyters. Commissioned Governing Members and Deacons have a voice, but no canonical authority to directly or independently usurp the role of Presbyters in their exercise of their two distinct governing roles of guarding Constitution and Canonical boundaries and of admitting or removing members. Furthermore, all baptized members are able by Grace to grow in self-governance. Thus the limited governing role of Presbyters is not the total of all that is needed in CHURCH governance, but neither is it to be usurped by other forms of CHURCH governance, such as BASILEIA exercises in its Deacon Councils and Missional Councils. (Also see Deacon Councils, Government, Missional Councils, and Presbyter Councils.)

Government

The covenantal nature of mankind gives rise to both individual and collective forms of governance, which are the two modes of governing, judicial, and teaching authority. The *individual* governmental authority is distinct from the *collective* governmental authority of elders in general and of Presbyters of the CHURCH in particular. First, individual governing authority is to be exercised by individual members and the leaders of educational, vocational, and associational structures in accord with public Trinitarian oaths administered by elders of family, CHURCH or state. Oaths taken during a Rite of Incorporation into BASILEIA, for example, establish a two-way relationship of accountability between individuals and the authority of the CHURCH first and foremost in regards to formative discipleship, not just to corrective discipline (Rom. 13:1-7; Eph. 5:21-6:9; Titus 3:1-2; 1 Pet. 2:13 - 3:7). Second, collective authority is to be exercised by elders whose primary role is to define and defend a Christian society's covenantal boundaries in the government of family, CHURCH, and state. Again, as with individuals in general, the authority of elders is bound by public Trinitarian oaths, which are ultimately backed by the authority of the CHURCH (Matt. 16:16-19; Eph. 5:22-33). (Also see "Governing Roles of Men and Women in BASILEIA," Head, and Kingly, Priestly, and Prophetic.)

Hades

Hades, not to be confused with the pagan concept of "Hell," was the place in the Old Covenant period where all souls went upon death. It was neither a place of reward nor of punishment. It may be likened to "Death's prison" where the souls both of the just and of sinners were confined. While Christ's body rested in the tomb on the Sabbath (the day after the Crucifixion), His soul descended into Hades. When Christ died, Death claimed His soul for Hades, but Hades received more than it expected; it received the Giver of Life who destroyed the power of Hades from the inside out. The notion of "Hell" as a place of "everlasting punishment" is not biblical, but pagan. What people generally mean today when they use the word "Hell" is something not taught in the Bible, but is in fact taught by ancient Egyptians and other paganized cultures. Hebrew Scripture speaks of *Sheol* and Greek Scripture speaks of *Hades*, *Gehenna* and *Tartarus*, none of which can be equated to what most people mean today when speaking of "Hell." Replacing the meaning of these biblical terms with the popular but pagan concept of "Hell" heretically perverts the Gospel. Kingdomculturally speaking, Hades is not an eternal warehouse for evil, but a place whose gates shall not prevail as Jesus builds His CHURCH (Matt. 16:18). Therefore, BASILEIA as a specific expression of the CHURCH, symbolized by a logo of four gateways that shall prevail, is a kingdomcultural alternative to Hades' gates, which shall not prevail. (Also see Gateway, Icon of the Resurrection, and Logo.)

Head

A Head is an elder who, in BASILEIA is a Presbyter who serves as the Head or Presiding Member of a Presbyter Council. Since Deacon Councils and Missional Councils administrate individual forms of governance instead of collective governance like Presbyter Councils, Presbyters who may serve as Presiding Members of Deacon Councils and Missional Councils are referred to as Presiding Members, not Heads, even though in other capacities in their eldership role in the CHURCH, family or state they may exercise headship. Thus headship is a very specific kind of leadership that male Presiding Members perform in relation to formal eldership roles, such as those performed by Presbyters in relationship to Presbyter Councils. The Scriptural basis for our understanding what headship is in relation to eldership is as follows: The LXX reading, “the presbytery [*gerousia*] of Israel” in Exodus 3:16-18; 4:29; and 12:21, shows that elders did not function merely as a collection of individuals, but rather as a collective body that exercised collective governance in contrast to individual governance. Thus when elders exercise headship they act in a collective capacity on behalf of a collective body, not just in an individual capacity as men and women do in individual governance. *Head* elders therefore have a double collective governing role. They not only represent the collective people as a whole, but also the particular eldership council of which they are head. James, for example, as the head elder of the Jerusalem Council, gave voice to the Scripturally based decision of *both* the Jerusalem Council as a whole *and* of the CHURCH as a whole (Acts 15:19). Likewise, Peter's confession in response to Jesus' question which Jesus asked *all of the disciples*, was a confession as a head elder of the disciples in particular and of the people of God in general (Matt. 16:15-17). Finally, we may note that Jesus' reference to the “two or three gathered together in My name,” in its immediate context means elders who represent both all the elders of a particular body of believers and “the CHURCH” collectively (Matt. 18:17-20). (Also see Consensus Decision-Making, Elder, and “Governing Roles of Men and Women in BASILEIA and Head.”)

Heavenizing Earth

The covenantal approach to governance embraces the idea of development and changing patterns of relationships as mankind in Christ moves progressively toward that city which has foundations, whose building and maker is God. Thus we may speak of the covenantalizing of all of life as the pattern for heavenizing earth. The conflict with sin, Satan, and death makes this anything but automatic or easy. Nevertheless, by means of the cross, which exhausts evil, we shall finally see in the resurrection the restoration of all things ruined by evil. (Also see Ancient-Future, Restoration, and Theosis.)

Holistic Unity

Holistic unity is fourfold: 1) unity with God, 2) unity within ourselves, 3) unity with others and 4) unity with creation. The Father's pleasure to “gather together in one all things in Christ, both which are in heaven and which are on earth” (Eph. 1:10) embraces these four modes of unity. The first place where this unity is manifested is in the second movement of the Liturgy in which the worshipers *assemble* in unity with God, themselves, others and creation. Thus the CHURCH, as the “assembly” or “congregation,” in her various ecclesiastical functions, operates as the microcosm of holistic unity on behalf of all creation. In this sense, each jurisdiction of BASILEIA is a microcosm of the holistic unity that is the Father's pleasure to manifest in the whole of heaven and earth. (Also see Jurisdictions.)

Hospitality

Hospitality is what Basileians offer to each other and to those yet beyond the CHURCH that creates a thin place, kingdomcultural environment where Theosis happens. In subcultural and countercultural thinking, hospitality is conditional upon believing in order to belong. Kingdomcultural hospitality extends to all a welcome to belong in order to believe. These two different forms of hospitality are rooted in two different views of the nature of evil. If evil is seen as permanent, as subcultural and countercultural thinking assumes, then hospitality is perverted into creating prisons that put some in bondage. Ironically, with subcultural hospitality, the hosts become captive in their own prisons, locking out everyone else who doesn't believe like they do. Countercultural hospitality does just the opposite; it creates gulags to imprison those who are not welcome in the "hospitality" zones that those who control power and wealth have built for themselves. But kingdomcultural hospitality *doesn't* see the world as a place where evil has the last word. Therefore since the world is not lacking in abundance, hospitality may be offered to all. As Jesus declared in parable form, "Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled'" (Lk. 14:23). (Also see *Belong in Order to Believe*, *Hosts*, *Kingdomcultural*, *Theosis*, and *Thin Place*.)

Hosts

Basileians are Hosts who in the practice of offering hospitality to all already within the CHURCH and to those yet beyond the CHURCH extend the embrace of Christ to the lost whom He has come to seek and save. This priestly lifestyle practice is related to our primary discipline of serving the CHURCH and the world. (Also see *Ambassadors*, *Hospitality*, *Serve*, and *Voluntary Exiles*.)

Icon of the Resurrection

In the Icon of the Resurrection Jesus destroys Hades and builds His CHURCH. He stands triumphantly upon a figure lying prone in the darkness – the personification of Death, conquered, bound and defeated. He is building His CHURCH by raising Adam from the dead. Death is defeated and the gates of Hades have not prevailed, but are now shattered by His descent and have fallen in the form of a cross. Trampling down death by His death, Jesus leaves Hades in utter chaos, littering it with broken locks and chains. Jesus pulls the first man, Adam, from the tomb by his wrist, not by his hand, because Adam cannot help pull himself out of this prison of death. Eve, to the left of Adam, holds her hands out in supplication, waiting for Jesus to raise her too. Various kings, prophets and righteous men who immediately recognize the Risen One look on from the right. Here is pictured the restoration of Adam and of all humanity into communion with God. "To earth hast Thou come down, O Master, to save Adam: and not finding him on earth, Thou hast descended into Hades, seeking him there" (from Paschal Matin of the ORTHODOX CHURCH). Christ's descent into Hades is the utter extreme end of His kenosis that in turn makes way for our Theosis. (Also see *Hades*, *Kenosis* and *Theosis*.)

Individual Governance

Individual governance, in contrast to collective governance, is governing authority exercised in an individual or private capacity by men and women created in God's image as individuals. This is in contrast to the collective role of elders who exercise collective governance. (Also see *Collective Governance*, *Council*, and "Governing Roles of Men and Women in BASILEIA.")

Infant Baptism

Infant baptism is the New Covenant practice rooted in the Church's Apostolic Rule of Faith, which carries forward and adapts the Old Covenant practice of infant circumcision. Because mankind is created in God's image as a covenantal being with both an individual and a collective nature (Gen. 1:27), BASILEIA rejects the false dichotomy between individual and collective expressions of faith. Biblical faith is covenantal faith, which means that it is a faith greater and more holistic than even the sum of its individual and collective expressions. Thus, infant baptism, no less the Liturgy or the Eucharist, if these are all regarded as "collective" expressions of faith, is not a substitute for, in competition with, or a violation of "individual" expressions, professions and confessions of faith. Abraham did not respond in faith to God's blessing (i.e., God's gift of salvation) only as an individual, but he at the same time also placed his entire household under the covenant by means of the Old Covenant sign of circumcision (Gen. 17:23; cf. Ex. 12:43-48). Abraham's faith response to God's initiative was covenantal, that is, *both* individual *and* collective. Thus, BASILEIA positively affirms that God's high and loving intension, as witnessed to by the Apostolic Rule of Faith, is for parents today to place their entire household, including their infant children, under the covenant by means of the New Covenant sign of baptism (Acts 10:38; 16:15; 16:30-34; 1 Cor. 1:16; also, consider Acts 18:8 together with 1 Cor. 1:14). God's blessing is not merely a salvation limited to life in heaven after we die, but is the power of His divine life at work in and through us that makes Word flesh, resulting in us, His CHURCH, becoming *totus Christus*, the dwelling of God with mankind on earth now and in the ages to come. The greater thing that infant baptism, just like adult believer baptism, brings into visible, actual, cultural form is *the CHURCH*, the divinely ordained covenantal environment in which salvation in all of its individual and collective expressions is alone possible. (Also see Baptism, "The Capital C Church," *The Case for Covenantal Infant Baptism*, and Rite of Incorporation.)

Interpret the Word According to the Apostolic Rule of Faith

Interpreting the Word according to the Apostolic Rule of Faith is the practice of authoritatively embodying the Word in our individual and collectives lives in such a way that when people see us they see Jesus. Basileians are Pattern-Keepers who, in our primary discipline of listening to the Word, integrate the practice of interpreting the Word according to the Apostolic Rule of Faith with following the Lectionary in rhythm with the CHURCH Year with and observing the Constitution of BASILEIA. (Also see Listen, One-Source View, and Pattern-Keepers.)

Journey

Journey is an element of the first of the five primary disciplines of our Basileian way of life – *journey*, assemble, listen, govern and serve. In parallel fashion, journey is also an element in the first movement of the Liturgy when worshipers move in procession with Christ to the Mountain of the Lord in response to the call to worship where we come before Him who is our *source* of authority. (Also see Primary Disciplines, and Source of Authority.)

Judgment

The following six general principles are basic if BASILEIA's Presbyter Councils, Deacon Councils and Missional Councils are to function in a coordinated way that is ministerial and not mediatorial:

1. *BASILEIA is structured as a communion of ministerial jurisdictions, not mediatorial hierarchies.* Covenantal forms of government form broader jurisdictions that members of narrower jurisdictions may join. Since by definition, covenantally speaking, authority is mediated by

Christ to all members “from above,” each jurisdiction is free to form and reform interdependent ministerial relationships as needed instead of being bound to form dependent mediatorial relationships with other members in a rigid and static way. This applies to both individuals and collectives.

2. *Autonomous democratic and autocratic forms of government are illegitimate because they always create mediatorial hierarchies.* A mediatorial democratic approach to governance tends to form bottom up autonomous hierarchies while a mediatorial autocratic approach tends to form top down autonomous hierarchies. Both of these forms of government are non-biblical because, while each does so in a different way, some people in each approach lord it *over* others (Matt. 20:25). In mediatorial democratic forms of government, majorities of individuals at the base of the hierarchy are lords over others. In mediatorial autocratic forms of government minorities of individuals at the pinnacle of a hierarchy act as lords over others. Because Jesus declares, “It shall not be so among you” (Matt. 20:26), we regard mediatorial democratic and autocratic forms of government as counterproductive to the advancement of Christian civilization and therefore contrary to the spirit and pattern of BASILEIA’S Constitution.
3. *The covenantal approach to making judgments is not democratic or autocratic.* Both individuals and collectives play equally valuable and complementary roles in all covenantal forms of ministerial human government. However, democratic forms of government elevate the value and roles of individuals over collectives while autocratic forms of government elevate the value and roles of collectives over individuals. Autonomous mediatorial authority, located in man as the source instead of in Christ alone as the source, continuously results in communities fluctuating between anarchy and totalitarianism.
4. *Only the covenantal approach fully integrates both individuals and collectives in exercising authority.* In general, when individuals on behalf of collectives mediate authority, the inevitable result is democratic forms of government. Likewise, when collectives on behalf of individuals mediate authority, the inevitable result is autocratic forms of government. Only in the covenantal form of government is Christ the sole mediator of authority between God and man. Thus only in the covenantal approach do individuals not seek to dominate collectives and collectives do not seek to dominate individuals. This makes it possible to fully integrate the respective roles of individuals and collectives in the governing process.
5. *The idolatrous nature of mediatorial democratic and autocratic forms of government.* Democratic forms of government are idolatrous to the degree that individuals no longer serve in a ministerial capacity but assume a mediatorial role as the source of authority for their respective collectives. Likewise, autocratic forms of government are idolatrous to the degree that collectives cease to serve in a ministerial capacity and assume a mediatorial role as the source of authority for their individual members. Mediatorial forms of government, whether democratic or autocratic, operate according to the false idea that the source of kingdom authority is “of this world” rather than “from above.” While they may look different on the surface they are both united in declaring, “We have no king but Caesar.”
6. *The covenant approach brings convergence to the governing roles of senior leaders, councils, and the people.* Non-covenantal forms of government tend to invest mediatorial authority primarily in either

senior leaders, or councils, or the people. Thus, even if a non-covenantal approach attempts to balance these directive, conciliar and popular ways of administering authority, ultimately, one of these ends up dominating the others. In contrast, the covenantal approach recognizes that senior leaders, councils, and the people are all to exercise ministerial authority in an equally ultimate way respecting their different but complementary roles and functions. Thus the covenantal approach rejects the notion, not that groups may govern themselves through senior leaders, councils, and by popular consent, but that any of these various forms of governance operate mediatorially. The covenantal approach, far from rejecting these three forms of governance, integrates all of them on confessional foundations so that they operate ministerially.

(Also see Empowerment, Mediatorial Authority, and Ministerial Authority.)

Jurisdictions

A jurisdiction is a collective member or expression of BASILEIA governed cooperatively by a Presbyter Council, a Deacon Council and a Missional Council. The word “jurisdiction” is composed of *juris* which means “rule” and *diction* which means “speaking.” Thus any jurisdiction that is kingdomcultural is one objectively ruled by the Word of God as interpreted according to the Apostolic Rule of Faith. Every Basileian jurisdiction is in a strict sense, according to how the word *ecclesia* is used in Scripture, a “congregation,” that is, the CHURCH, not a department of the CHURCH. No jurisdiction is more the CHURCH or less the CHURCH than any other; they are each equally the CHURCH but in different ways. Even as Israel had different jurisdictions (i.e., families membered to clans membered to tribes membered to the nation), so the CHURCH today in general and BASILEIA in particular is multi-jurisdictional. Like any nation, the CHURCH is a nation with local to global jurisdictions that are all embedded in one another. The six Ecclesial Jurisdictions of BASILEIA are 1) THE BASILEIA ALLIANCE, 2) BASILEIA COMMUNITIES, 3) FELLOWSHIPS, 4) ABBEYS, 5) VOCATIONAL SOCIETIES and 6) CHAPTERS. Individuals may become members of FELLOWSHIPS, ABBEYS and CHAPTERS. These Basileian jurisdictions relate as follows: the BASILEIA ALLIANCE is composed of BASILEIA COMMUNITIES and VOCATIONAL SOCIETIES, a BASILEIA COMMUNITY is composed of FELLOWSHIPS united around an ABBEY. VOCATIONAL SOCIETIES are composed of CHAPTERS membered to FELLOWSHIPS. A Basileian jurisdiction is 1) composed of either individual members (as with ABBEYS, FELLOWSHIPS AND CHAPTERS) or only collective members (as with the BASILEIA ALLIANCE, VOCATIONAL SOCIETIES and BASILEIA COMMUNITIES) or both, (as is the case only with FELLOWSHIPS) and 2) membered to a broader jurisdiction, which in turn may then be membered to a yet broader jurisdiction. The Scriptural basis for why BASILEIA has multiple jurisdictions and how these jurisdictions are conceived is as follows: In Israel there were multiple eldership councils that corresponded respectively with the multiple jurisdictions within the national congregation of Israel (Josh. 7:14-18, 24). Broader jurisdictions of government typically form eldership councils out of elders who are already serving in more local jurisdictions of government. (For example, compare Ex. 18:13-27 with Deut. 1:15 and Num. 11:16.) In combination with a confessional understanding of the nature of authority, this does not give rise to mediatorial hierarchies where some lord it over others (Matt. 20:25-28; 1 Pet. 5:3). Rather it calls upon those who demonstrate a superior capacity in facilitating the judicial decision-making of a more local jurisdiction to (also) serve as elders of broader jurisdictions that must deal with complex issues that more local jurisdictions, while having the authority, do not have the capacity to resolve. This expresses the reality that the CHURCH is a congregation of congregations. The change in covenantal administration that came with the New

Covenant era has brought about a change, not in the basic nature, but in the shape that God's *ekklesia* takes in the world today. In the Old Covenant era the *ekklesia* of God was limited to a particular geography in the land of Palestine with the national congregational gathering point located in the city of Jerusalem. But as Jesus foretold to the Samaritan woman, "The hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father" (Jn. 4:21). The writer of Hebrews says that in this New Covenant era believers have not come to the assembly at Mount Sinai as the Old Testament believers did (Heb. 12:18-21). Instead today we come to "Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church [*ekklesia*] of the first born who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel" (Heb. 12:22-24). The reference to this company of angels recalls "the day of the assembly" at Sinai when "God came from Sinai...with myriads of holy ones" (Deut. 33:2). Just as at Sinai, so in the congregational gatherings of God's people today, the members of the covenant community of heaven and earth meet in the presence of God who is continually surrounded by angels. When God comes into the sanctuary He comes with "tens of thousands and thousands of thousands of the chariots of God" (Ps. 68:17). Furthermore, when God's people come together they are to remember that Christ Himself "will sing God's praise in the midst of the *ekklesia*" (Heb. 2:12). Thus today the *ekklesia* of the Lord is a congregation of congregations with many jurisdictional expressions, some of which are not even geographically based. Nevertheless, the diversity of jurisdictional expressions of the CHURCH, even before this modern day of the Internet, is illustrated by this brief survey below from Scripture:

1. *A house CHURCH jurisdiction.* *Ekklesia* is used to designate a congregation of believers who met in the homes of wealthy Christians (Rom. 16:5, 23; 1 Cor. 16:19; Col. 4:15; Philem. 2). A rough equivalent of these in BASILEIA are our CHAPTERS. However, they may also be FELLOWSHIPS or ecclesial families of a FELLOWSHIP who meet in homes and/or virtually.
2. *A local CHURCH jurisdiction.* *Ekklesia* may designate a *local* congregation of believers (Acts 8:1). Paul also uses the noun in the plural to speak of "congregations" (Rom. 16:4, 16; 1 Cor. 7:17; 14:33; 2 Cor. 8:18; 11:8, 28; 12:13). BASILEIA refers to these jurisdictions as FELLOWSHIPS.
3. *A city or area CHURCH jurisdiction.* *Ekklesia* may designate the congregation of God's people in particular cities or in certain areas, such as Cenchrea (Rom. 16:1), Corinth (1 Cor. 1:2; 2 Cor. 1:1), Laodicea (Col. 4:16), and Thessalonica (1 Thess. 1:1; 2 Thess. 1:1). BASILEIA refers to these jurisdictions as COMMUNITIES, which today are not necessarily geographically based.
4. *A regional CHURCH jurisdiction.* *Ekklesia* may also designate the *regional* jurisdiction of the congregation of God's people. Acts speaks of "the *ekklesia* throughout all Judea and Galilee and Samaria" (Acts 9:31). Likewise, Paul and Barnabas "appointed elders congregation-wide" (*kat ekklesian*) throughout Galatia (Acts 14:23). In his letters, Paul uses *ekklesia* in a *regional* sense to refer to the congregation in Judea (Gal. 1:22; 1 Thess. 2:14), Galatia (1 Cor. 16:1), Asia (1 Cor. 16:19), and Macedonia (2 Cor. 8:1). In relation to COMMUNIO CHRISTIANA, in one sense BASILEIA is a "regional" expression. But once again, in the 21st century, geographic designations are of lesser importance than at any time in history. Geographically, BASILEIA is a global communion. Nevertheless, in nongeographic sense, BASILEIA is a "region" of

COMMUNIO CHRISTIANA, which in turn is a “region” of the whole CHURCH on earth and in heaven.

5. *The whole earthly CHURCH as a jurisdiction.* In Acts 15:22, the representatives of the congregations from Antioch and Jerusalem who met at the Council of Jerusalem are referred to as “the whole *ekklesia*.” Paul sees all local and regional expressions of the people of God as making up one congregation throughout the whole world (1 Cor. 10:32; 11:22; 12:28). For this reason Paul expects believers in any and every congregation to pattern their lives according to the same confession and standard of conduct (1 Cor. 4:17; 7:17; 14:33).
6. *The whole earthly and heavenly CHURCH as a jurisdiction.* Finally, Paul extends the use of *ekklesia* to designate all believers who have been and shall be united in Christ, both in heaven and on earth (Eph. 1:22; 3:10, 21; 5:23-25, 27, 32; Col. 1:18, 24). Thus when Paul refers, for example, “to the *ekklesia* of God which is at Corinth” (1 Cor. 1:2a) he speaks of this congregation as a manifestation of “all those who in every place call on the name of our Lord Jesus Christ” (1 Cor. 1:2b). This indicates that Paul is thinking of this citywide congregation at Corinth, not just as a separate and distinct congregation, but as one of the jurisdictions where the whole earthly and heavenly congregation of God is manifested on the earth.

(Also see Collective, Holistic Unity, Member, and Missional Initiative.)

Kenosis

In Christ’s kenosis (the emptying of Himself in κένωσις, *kénōsis* as Philippians 2:7 says) God become like us that we in Theosis might now become like Him. There is no Theosis without kenosis. In His kenosis, by means of the Incarnation, Christ did not cease being divine but clothed Himself in humanity, so that now, by partaking of Him, we might be deified. “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (2 Cor. 8:9). This gives rise to chivalry. Christ’s kenosis is a re-creation event whereby divinity and humanity come into union without mixture or confusion in Him, resulting in the restoration of the image of God in mankind so that in turn, by the power of the Holy Spirit, we may grow to maturity in the likeness of God. Therefore, we must follow Christ in the pathway of kenosis if we are to experience Theosis. Baptism is vital to this. “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rom. 6:5). In Baptism, what we see Christ doing to Adam in the Icon of the Resurrection, namely, raising him from the dead, happens to us. In Baptism we are *first* united with Christ in a death like His that we may be united with Him in a resurrection like His. In the Eucharist we renew this experience of being united in His death and resurrection. And in our Eucharistic lifestyle we daily walk out His death and resurrection in our lives. Thus a Basileian lifestyle is one of constant kenosis that leads to Theosis. (Also see Chivalry, and Theosis.)

Kingdom

The βασιλεία τοῦ θεοῦ (*Basileia tou Theou*), translated as, “the Kingdom of God” has three interrelated dimensions. It is 1) the people of God, 2) the authority of God and 3) and place where God dwells. When the people of God, the CHURCH, embrace the authority of God in a covenantal way, then they become a temple where God dwells with mankind both individually and collectively (1 Cor. 3:16; 6:19; Eph. 2:22). Since the people of God are a temple which is a microcosm of the

Kingdom, the CHURCH serves as a mustard seed of the Kingdom or as a beachhead or colony, until the Kingdom matures to the point that the CHURCH's cult and culture become one as pictured in Revelation 21:22 – where the whole City has become the dwelling of God with man. The Kingdom of God is the empire lead by the Emperor, the King of Kings and Lord of Lords, Jesus Christ. (Also see BASILEIA, Covenant, Ecclesial City, Fellowship and Kingdomculture.)

Kingdomcultural

Kingdomculture is the culture of the Kingdom of God. Whereas subculture *runs* from evil and counterculture *rules* over evil, kingdomculture *replaces* evil with good (thus destroying evil) in order to redeem all things. The spirit of kingdomculture is the Father's passion for the union and restoration of all things in Christ. The pattern of kingdomculture is the covenant. The spirit and the pattern of kingdomculture is the true alternative to all false dichotomies. All worldly thinking, for example, falsely pits individuals against collectives, resulting ultimately in anarchy when individuals dominate collectives and in totalitarianism when collectives dominate individuals. The kingdomcultural alternative both to anarchy and to totalitarianism is the covenantal union of many (individuals) who become one (collective) in a union of equal value but different functions that reflects the nature of God who is One Person (collectively) and Three Persons (individually). Kingdomculture externalizes the spirit and pattern of covenantal union in all areas of thought and life. Kingdomculture manifests when the Kingdom of God replaces the Fallen World System. The first place this happens is in the Liturgy. Thus the liturgical *cultus* (worship) of the CHURCH gives rise to the culture of the Kingdom, that is, to kingdomculture in a priestly way. Does not Hindu worship give rise to Hindu culture, Muslim worship give rise to Islamic culture and the rituals and ceremonies of secularism give rise to secular culture? Then how much more should the worship of the CHURCH give rise to kingdomculture? Every culture is religion externalized. Kingdomculture in its outward, kingly forms, is the life of Christ in the CHURCH *externalized* in all things in heaven and on earth. The CHURCH is not a subculture or a counterculture in Babylon, but an Ecclesial City, the New Jerusalem, with her own *culture*, the kingly mustard tree that is the mature expression of the priestly mustard seed of her *cultus* (Liturgical worship). Thus ultimately, the kingdomcultural approach to the Faith says that Christ not only forgives us of the *guilt* of our sin when He declares us righteous, but that He also frees us from the *power* of sin from within and from without. (Also see Countercultural, Ecclesial City, Fallen World System, Replace, Subcultural, and Theosis.)

Kingly

Kingly authority is given to mankind in general, along with priestly and prophetic authority. Jesus identifies Himself as being the embodiment of the kingly when He says, "I am...the Life" (Jn. 14:6). As Basileians, we cultivate this kingly aspect of life as 1) Contemplatives who practice contemplative prayer, 2) Forerunners who in our governing roles create thin places between heaven and earth, 3) Overcomers who observe our Constitution, 4) Stewards who create wealth and tithe to fund the government of the Kingdom of God and 5) Voluntary Exiles who travel to the edges of established expressions of Christendom. We distinguish between the general kingly authority of individuals and the special, collective kingly authority of elders in general and of Presbyters of the CHURCH in particular. As Jesus declares in Matthew 18:15-16, individuals are responsible to exercise corrective, restorative, judicial authority *in private*. Such authority cannot redefine another person's membership status in relation to family, CHURCH, or state in particular and thus in relation to society in general. Elders, however, are responsible to exercise corrective, restorative, judicial authority *in public* when the status of a person's membership in the community is in question. It is important to note here that the concept of "in public" does not necessary mean before every member of the community,

but before the collective community as represented by a community's elders. For example, Jesus indicates that the public judicial proceedings of the collective CHURCH in regards to the brother who sins might normally involve as few as “two or three” who “are gathered together in My name” (Matt. 18:20), meaning one or two elders and the offending brother. Likewise, the phrase “in private” implies nothing about the number of people who may or may not be in the room or gathered as a group. Rather, this term is to be understood in the sense of “in an individual capacity.” In Scripture, Deborah is an example of someone who privately exercised her prophetic authority in a kingly, judicial manner in an individual capacity. This is established by the fact that she gave private (i.e., individual) instruction to those who came “to her for judgment” as she sat “under the palm tree of Deborah” (Judges 4:5). This stands in contrast with elders who administered judicial instruction and judgments publicly in the gates of a city (Josh. 20:4). Also, Deborah spoke to Barak individually, that is in private (Judges 4:6, 14) just as Huldah spoke to the messengers of Josiah individually (2 Kings 22:14-20). Again, this stands in contrast with the special, collective judicial and prophetic authority of elders who speak to others in a public capacity. A New Covenant example of this distinction between individual (i.e., private) and collective (i.e., public) prophetic and judicial authority is found in 1 Corinthians. While women, for example, might prophesy in an individual capacity (1 Cor. 11:5), elders were to judge prophesy in a public, collective capacity (1 Cor. 14:29). Thus when the Corinthian CHURCH’S public court of judgment was in session, speaking in a private, individual capacity was “not permitted” (1 Cor. 14:34). (Also see *Contemplatives, Elder, Forerunners, “Governing Roles of Men and Women in BASILEIA,” Kingly, Overcomers, Prophetic, Stewards, and Voluntary Exiles.*)

Law of God

The idea of Christian civilization apart from the abiding validity of the Law of God is a myth. For the Law of God has abiding validity in all ages and cultures as the only ministerial standard by which Christ's governance through His CHURCH in all areas of thought and life gives rise to Christian civilization. To reject the abiding validity of the God’s Law is to reject the Kingdom of God and embrace the Kingdom of Man as the only viable form of society for history. This is the subcultural and countercultural view. In contrast, the kingdomcultural view regards the Kingdom of Man as something, not to be retreated from or revolted against, but as something to be replaced altogether. Thus a superior standard “from above” is needed for determining the knowledge of good and evil in order to replace the inferior standard “of this world” in common to all variations of the Kingdom of Man. That standard is the Law of God. It’s the standard of the Kingdom of God in both the Old and New Covenant eras. Thus Christ, in preaching the good news of the gospel of the Kingdom, forbids us to even begin to think that He has come to abolish the Law in this New Covenant era. He came to put the Kingdom of Man and its perversions of the Law on ice, not the Kingdom of God and the right and proper use of the Law. (Also see “The Abiding Validity of the Law of God,” *Apostolic Rule of Faith, and Theonomy.*)

Lectionary

The Lectionary is the set of Scripture readings followed in the Daily Office and in Sunday Eucharistic worship that tell the Epic Story in rhythm with the CHURCH Year. BASILEIA utilizes that form of the Lectionary prepared by the Consultation On The Common Texts. Downloadable files for Years A, B, C based on the *Revised Common Lectionary Daily Readings* are available at <http://www.commontexts.org/publications/index.html>. To track where we are at in the calendar, see <http://lectionary.library.vanderbilt.edu>, a site dedicated only to highlighting lectionary resources for the Sundays. (Also see Church Year, Daily Office, Epic Story, and Eucharistic Worship.)

Listen

Listen is an element of the third of the five primary disciplines of our Basileian way of life – journey, assemble, *listen*, govern and serve. Also, in parallel fashion, it is an element in the third movement of the Liturgy by which worshipers listen to the Word, interpreting the meaning according to the Apostolic Rule of Faith whereby the Word as our *standard* of authority is applied to all areas of thought and life. (Also see Primary Disciplines, and Standard of Authority.)

Liturgical and Sacramental

The Liturgical and Sacramental stream of the CHURCH emphasizes God's revelation of the Word in creation (via symbol and sacrament). When this is done by highlighting the function of symbol while maintaining the equal ultimacy of the revelation of the Word via Scripture and the Spirit, this builds up the CHURCH as a communion. But when symbol is made the only authority or a more ultimate authority than the revelation of the Word through Scripture and the Spirit, and is autonomously used therefore to interpret all things according to a Two-Source View of authority, as with "*Solo*" *Scriptura* and Qualified Infallibility, this tears down the CHURCH through the dynamic of denominationalism. (See Charismatic and Orthodox, Emphasize, Liturgical and Sacramental, *Sola Scriptura*, "*Solo*" *Scriptura*, and Qualified Infallibility.)

Liturgy

The Liturgy is the specific pattern of worship BASILEIA has received from the CHURCH that expresses the whole of BASILEIA's charism, albeit in a liturgical and sacramental way. The Liturgy is the liturgical and sacramental *form* of the *meaning* of the Constitution of BASILEIA in its entirety. Thus BASILEIA's Catechism and Canons are not separate from the Liturgy, but are themselves fully liturgical and sacramental just as BASILEIA's Liturgy is fully instructional and operational. We therefore recognize that the principle of *lex orandi est lex credendi et agendi* ("the rule of prayer is the rule of belief and of action") is not more equally ultimate to the rules of belief and of action that also shape our Liturgy. (Also see Canons, and Catechism.)

Logo

The Logo of BASILEIA represents the City of God in a manner that subtly invokes the image of the Jerusalem cross through the use of four gateways that lead from and to the north, south, east and west. The CHURCH is a gateway city that functions as a vertical gate that connect heaven and earth. She also has horizontal gates that lead to journeys in every conceivable direction, north and south, east and west, for expanding the Kingdom and for bringing into the Kingdom all things from the furthest reaches of existence. Basileians are watchmen or gatekeepers of these gates, fulfilling the calling in Christ that Adam originally failed to keep, namely, to steward Eden as a thin place where God walks with man, where no evil is allowed to operate. We initially enact what our Logo represents in the Liturgy, particularly in the first two movements of the Liturgy where we process to the City of God and there, assemble with all other worshipers as living stones. (Also see Ecclesial City, and Thin Place.)

Making Decisions by Consensus

Making decisions by consensus is the way that fallible and finite people are able to agree upon what God's will is and then do it. Basileians are Friends of God who, in our primary discipline of governing from the Table, integrate the practice of making decisions by consensus with welcoming all to the Table and creating wealth, giving and tithing. (Also see Apostolic Rule of Faith, Certain Knowledge, Consensus Decision-Making, Friends of God, and Govern.)

Mankind

God is a covenantal being who created man as a covenantal being, meaning that when “God created man” in His own image He “created him” with a *collective* personality and “created them” with an *individual* personality (Gen. 1:27). Just as God is a king with both an individual and a collective nature, so He created man in His own image as the king of the earthly realm with both an individual and collective nature (Gen. 1:26-28). Thus to exercise his dominion authority properly over the earthly realm (Gen. 1:26, 28) both the individual and collective aspects of man's nature must first be distinguished then appropriately integrated (Gen. 1:27). In other words, the proper administration of delegated authority is covenantal. The Hebrew word for “man” in Genesis 1:27 is *adam* which is a singular noun that in this context speaks of the unity of the human race as a whole. In other contexts, such as in Genesis 2:22 and 2:25, *adam* may also refer to an individual male (man) in distinction from an individual female (woman). Gender-neutral translations like the TNIV obscure the biblical meaning of *adam* by mistranslating Genesis 1:26-27 to read, “Let us make human beings in our image...So God created human beings in his own image...male and female he created them.” Such translations reflect the secular individualism of modern and postmodern liberalism by wrongly communicating a non-biblical view that only individual male and female persons comprise the human race. Such translations completely fail to communicate the equal ultimacy of the unified, collective personality of *mankind* as a whole. This undermines a covenantal understanding (a) of the nature of man and therefore (b) of how man is to administrate authority. (Also see “Governing Roles of Men and Women in BASILEIA,” and Head.)

Mediatorial Authority

All covenantal forms of government are founded on Christ's “good confession” that man's authority to rule is not “of this world” but that it comes “from above” (Jn. 18:36-37; 19:11; 1 Tim. 6:13). Other than Jesus Christ Himself, no individual or collective has inherent authority that may in turn be mediated to others, acting as a “middle man” between God and others. Jesus Christ is the only true “middle man” between God and man. All others are counterfeits and false gods. In the Kingdom of God both individuals and collectives have a derived, secondary, and subordinate authority as ministers of God that comes directly from Christ who alone has been given “all authority” (Matt. 28:19). Thus the covenantal form of government everywhere and always declares, “there is another king – Jesus” (Acts 17:7). For this reason when human authority is exercised according to the covenantal approach it is ministerial and when it is not it becomes idolatrously mediatorial. The Scripture teaches that there are two distinct humanities, one whose covenantal (or federal) head is Adam and the other whose federal head is Christ. Adam “is a type of Him who was to come” (Rom. 5:14b), the representative head of humanity who fell in seeking autonomous *mediatorial* authority “like God” (Gen. 3:5). In contrast, Christ, the “last Adam” or “Second Man” is the representative head of the new humanity (1 Cor. 15:45, 46) whom He has redeemed to exercise *ministerial* authority as God had originally intended. The old humanity in Adam is the seed of Satan and will not inherit the Kingdom of God. The new humanity in Christ is the seed of the woman (Gen. 3:15) and a “new creation” (1 Cor. 5:17) to which the Kingdom has been given (Lk. 22:29). (Also see Cosmic Impersonalism, Head, Judgment, Ministerial Authority, and “The Opportunity Presented by Members Called to Function Together Ministerially.”)

Member

Both individuals and collective jurisdictions are members of BASILEIA. An individual is always and only membered to a FELLOWSHIP or a CHAPTER. Individuals cannot be membered to any jurisdictions other than these two. FELLOWSHIPS and CHAPTERS are in turn collective members of

broader jurisdictions that in turn are members of yet broader jurisdictions. For example, a FELLOWSHIP is a member of a BASILEIA COMMUNITY that in turn is a member of the BASILEIA ALLIANCE that in turn is a member of COMMUNIO CHRISTIANA that in turn is a member of the universal CHURCH. This is similar to how individuals in ancient Israel were members of families that were in turn members of clans that were in turn members of tribes that were in turn members of the nation. This nesting of jurisdictions within jurisdictions in the Kingdom of God is ministerial in nature, not mediatorial. The Fallen World System typically perverts this by turning broader jurisdictions into overlords of narrower or more local jurisdictions, turning them into “departments” of a monolithic whole. This kind of “unity” is the so-called “unity” of the Tower of Babel that the Lord put an end to. Broader jurisdictions do not have “more authority” than narrower jurisdictions. Instead all jurisdictions have equal authority while being different in function. As this applies to BASILEIA, a CHAPTER, for example, is a member simultaneously of both of a FELLOWSHIP and its respective VOCATIONAL SOCIETY. But this does not mean that this CHAPTER is ruled over or can be subjectively overruled by a FELLOWSHIP or its respective VOCATIONAL SOCIETY. No member, individual or collective, has mediatorial “authority over” any other member. We constantly work to purge such mediatorial language (e.g., “authority over,” etc.) from our vocabulary in that Jesus says it has no part in His CHURCH (Lk. 22:24-27). Finally, a jurisdiction’s members, geographically speaking, may be and come from anywhere in the world. (Also see Adult Communicant Member, Communicant Member, Governing Members, Jurisdictions, Ministerial Authority, and “The Opportunity Presented by Members Called to Function Together Ministerially.”)

Ministerial Authority

Ministerial authority is the subordinate, secondary, derivative authority that comes “from above” in contrast to mediatorial authority, which is the insubordinate and autonomous exercise of authority that is “of this world.” Ministerial authority ultimately aims at the restoration of the image of God in fallen man and the empowerment of those so restored to operate and grow in the likeness of God for the life of the world. Thus, ministerial authority gives rise to judgments (i.e., decisions) in both corrective discipline and formative discipleship that are ultimately restorative and never only punitive. Members are expected to exercise ministerial authority in relation to the jurisdictions to which they are membered just as jurisdictions are expected to exercise ministerial authority in relation to their members. The only Man to whom *mediatorial* authority is given is the Man Christ Jesus (1 Tim. 2:5; cf. Is. 9:6). Jesus alone, because He is both God and Man, is able as a Man to a source of authority in relation to others. Because He exercises this authority in His capacity as the Second Adam, it is through Christ alone that all others, both individuals and collectives, receive ministerial authority. Thus all ministerial authority is *delegated* authority whose source is in God and comes directly to each individual and collective from God in Christ. No other person, other than Jesus Christ, can claim to be a “middle man” in between God as the source of all authority and any individual or collective who is an “appointed” or delegated authority. “For there is no authority except from God, and the authorities that exist are appointed by God” (Rom. 13:1b). This ministerial nature of covenantal authority, structures, and relationships creates an equality of authority among members and at the same time a division of powers or roles that checks the unwarranted abuse of power. In addition, ministerial authority functions in a more effective manner by harnessing the symbiotic or collective wisdom and abilities of mankind as a whole in cultivating and keeping the earthly creation. (Also see Apostolic Rule of Faith, Capacity, Charism, Consensus Decision-Making, Cosmic Personalism, Head, Judgment, Mediatorial Authority, Member, and “The Opportunity Presented by Members Called to Function Together Ministerially.”)

Missional

To be missional is to be sent; it is to be apostolic. The *whole* CHURCH is by nature apostolic and therefore missional, not just some parts of the CHURCH or some people, like evangelists or missionaries. BASILEIA recognizes that all believers are equally called to be missional, not just believers who are evangelists or missionaries. Thus we reject the “local church” and “mission church” false dichotomy and embrace a way of being the CHURCH that is apostolic. This is particularly brought into focus in our BASILEIA COMMUNITIES where what some may think are “local church” expressions (i.e., our FELLOWSHIPS) and “mission church” expressions (i.e., our CHAPTERS), operate together as one and do so without geographic limits. This is “The Celtic Way of Evangelism.” Thus BASILEIA is missional in how we worship, live and govern ourselves. Our charism as expressed in every part of our Constitution is missional through and through. (Also see Apostolic, Celtic Christianity, the book *The Celtic Way of Evangelism*, Missional Council, Missional Initiative, and “The Capital C CHURCH.”)

Missional Council

A Missional Council of a BASILEIA jurisdiction leads and administers the diaconal functions of equipping and releasing leaders of missional initiatives. Missional Councils complement the roles of Presbyter Councils and Deacon Councils in providing leadership to one of the three major areas of the life of BASILEIA, namely, the area of apostolic mission, which each jurisdiction participates in. Until Commissioned Governing Members are raised up and to lead Missional Councils, Presbyters and Deacons are authorized to do so. But after Commissioned Governing Members are appointed, Presbyters and Deacons join with other baptized members in diaconal service to these Missional Councils. BASILEIA has the following six types of Missional Councils:

1. **BASILEIA ALLIANCE Missional Council.**
2. **BASILEIA COMMUNITY Missional Councils.**
3. **FELLOWSHIP Missional Councils.**
4. **ABBHEY Missional Councils.**
5. **VOCATIONAL SOCIETY Missional Councils.**
6. **CHAPTER Missional Councils.**

(Also see Missional, and Missional Initiatives.)

Missional Initiative

A missional initiative is a charism of ministry *started* or sponsored by one or more members and/or jurisdictions. A missional initiative is different from a jurisdiction, the latter being *founded* when the appropriate Presbyter Council charters or officially founds it. Some, but not all, missional initiatives may eventually develop into jurisdictions, while others, because of their nature, will not. A school started by members of a BASILEIA jurisdiction is an example of a missional initiative. People may speak of such a school as a “ministry” or as an ongoing educational “activity.” It may develop a highly complex organizational framework, own properties and have staff, some who may not even be believers. Likewise, a onetime weekend retreat is also a kind of missional initiative, being a one-time “activity” or an “event” that makes its appearance briefly and then is past. Furthermore, a study group is another kind of missional initiative that may meet in a home or in a coffee shop week after week. In time such a study group could naturally and organically become a FELLOWSHIP. To the casual observer where the study group ends and a new FELLOWSHIP begins may not be obvious. Nevertheless, the official transition from being a study group to the founding of a new FELLOWSHIP

happens only when the respective COMMUNITY Presbyter Council charters (i.e., officially founds) the FELLOWSHIP. In an official sense the act of chartering is the exact point where, in this example, what started as a missional initiative (a study group) is founded as a new jurisdiction (a FELLOWSHIP). (Also see Jurisdiction, Missional, and Missional Council.)

Monastic

While in general all members of a FELLOWSHIP participate in an order of Christian life that models a new, missional and apostolic monasticism for the 21st century, some members choose more intensive and total forms and modes of our Basileian way of life than do others. One mode is not more “spiritual” or “better,” than another. Each has its honored place in the whole life of a BASILEIA COMMUNITY. Nevertheless, some members choose forms and modes of community life that are more totally shared seven days a week for a season or even for a lifetime. The men, women and families dedicated to these more intensive and total forms of community life live by a common Rule that defines them as an extended ecclesial family in relation to a FELLOWSHIP or ABBEY. The Rule of such a monastic ecclesial family describes in what particular ways they aim to share life together in regards to prayer, study and work, and how others may join them for a season or for life. Their Rule may also define how they collectively own and manage businesses and properties as well as financial mechanisms for providing for their members in their passive income years. (Also see Familial.)

Mustard Seed

An ABBEY is to a BASILEIA COMMUNITY what a mustard seed is to a mustard tree. The former contains the genotype (the seed) that gives expression to a phenotype (the tree). In light of the phrase, “Abbey and the Oak Tree,” we could slightly modify the analogy here and say that an ABBEY is like a source of acorns that are then planted in a circle around the ABBEY to give rise to a ring of FELLOWSHIPS which in turn are encircled by another planting of acorns that gives rise to an even broader ring of CHAPTERS. The missional initiatives that radiate outward to the world give rise to a mustard tree expression of kingdomculture. (Also see ABBEY.)

Mystery

We gladly admit that there is mystery for us in all things while there is no mystery for God in anything. We do not claim to understand even one thing exhaustively. Therefore, we can in ourselves be certain about nothing. But because God understands all things exhaustively, now, “having made known to us the mystery of His will” (Eph. 1:9), we can in Christ be boldly and humbly *certain* about everything that we do know. “In Your light we see light” (Ps. 36:9). When the people questioned how it was possible that Jesus knew so much, even though He had no formal degrees or “letters” after his name, like a Ph.D. (Jn. 7:15), Jesus explained to the people how He knew what He knew. His explanation gets to the heart of what is the biblical sense mystery. He said, “My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority” (Jn. 7:16-27). Upon this basis He then commanded the people to “judge with righteous judgment” (Jn. 7:24). To judge rightly or righteously is possible for anyone who “wills to do His will.” Being willing to do God’s will and not our own is the only sure basis upon which we “shall know” anything for certain. The debate surrounding Jesus (and thus also by implication, the debate surrounding us as Basileians or of any believer who comes across as irritatingly “authoritative” to citizens of the Fallen World System) is that Jesus taught with an authority that was rock-solid and certain. He was able to do so because the *source* of authority of His “doctrine” was “from God.” He was not His “own authority.”

Jesus operated by the One-Source View of authority. Practically, the One-Source View is the view of anyone who “wills to do His will.” Therefore, Jesus commanded the people to use the One-Source View in righteously judging whether He Himself was indeed using the One-Source View or not. He refused to allow them to judge Him on the basis of their own autonomy. Experiencing the Father “having made known to us the mystery of His will” is the basis of true kingdom authority. All knowledge not based on this kind of mystery is “falsely called knowledge” (1 Tim. 6:20). (Also see Body of Christ, Certain Knowledge, Council of the Lord, Eucharist, and One-Source View.)

Novitiate

The Novitiate is the period of formation during which a person who is already an Adult Communicant Member of BASILEIA becomes a Governing Member. The Novitiate begins with a Rite of Entrance and ends with a Rite of Incorporation. While the goal of the Catechumenate is to empower people to master BASILEIA’S charism, the purpose of the Novitiate is to build on this and empower people to *re-master* BASILEIA’S charism in new ways that no one has thought of before in order fulfill to our calling, especially to lift the fatherless, widowed, poor, oppressed, prisoners and sick. (Also see Catechumenate, and Governing Member.)

Observe the Constitution of BASILEIA

Observing the Constitution of BASILEIA is a chivalric way of kingdomculturally embodying the life of Jesus for the life of the world. Basileians are Overcomers who, in our primary discipline of listening to the Word, integrate the practice of observing the Constitution of BASILEIA with following the Lectionary in rhythm with the CHURCH Year and interpreting the Word according to the Apostolic Rule of Faith. (Also see Listen, and Overcomers.)

Offer Hospitality to All

Offering hospitality to all is a lifestyle practice of becoming uncomfortable if necessary for the sake of making others comfortable so that they can be healed and restored in their journey. Basileians are Hosts who, in our primary discipline of serving the CHURCH and the world, integrate the practice of offering hospitality to all with advancing the Kingdom through our vocational callings and traveling to the edges of established expressions of Christendom. (Also see Hosts, and Serve.)

Offerings

Offerings are not tithes, but voluntary gifts designated to advance the Kingdom, particularly through Missional Initiatives. In BASILEIA, *offerings*, not tithes, fund missional initiatives and are thus administered by Missional Councils (who also administer the Community Tithe), while all Festival Tithes are administered by Presbyter Councils. Deacon Councils facilitate the equipping of CHAPTERS in the administration of the Vocational Tithe. (Also see Tithe.)

One-Source View

The One-Source View, which BASILEIA affirms, regards the CHURCH, creeds and tradition as secondary, derivative and subordinate *delegated* authorities in relation to the revelation of the Word in creation, Scripture and by the Spirit. The One-Source View of authority is necessary to properly apply the Apostolic Rule of Faith and the principle of *Sola Scriptura* (not to be confused with the improper understanding and practice of “Solo” *Scriptura*). The One-Source View gives rise to kingdomculture and so is the kingdomcultural alternative to the Two-Source View. (Also see Apostolic Rule of Faith, Mystery, *Sola Scriptura*, “Solo” *Scriptura*, and Two-Source View.)

Open Communion

BASILEIA practices open communion by equipping Basileians to be Sentinels who welcome all to the Table who are baptized in the name of the Father and of the Son and of the Holy Spirit, who are not lawfully excommunicated and who hold that by faith we are encountered by the real presence of *Christus Victor* in the Eucharist. (Also See Adult Communicant Believer, Child Communicant Believer, and Sentinels.)

Orthodox and Charismatic

The Orthodox and Charismatic stream of the CHURCH emphasizes God's revelation of the Word according to the Spirit. If this is done by highlighting the unique function or mode by which the Spirit reveals the Word while *at the same time* maintaining the equal ultimacy of the revelation of the Word via sacrament and in Scripture, then this builds up the CHURCH as a communion. But when the revelation of the Spirit is made the only authority or a more ultimate authority than the revelation of the Word through sacrament and in Scripture and is autonomously used to interpret all things according to a Two-Source View of authority, as with "*Solo Scriptura*" and Qualified Infallibility, then this tears down the CHURCH through the dynamic of denominationalism. (Also see Emphasize, Evangelical and Reformed, Liturgical and Sacramental, Qualified Infallibility, *Sola Scriptura*, "*Solo Scriptura*", and Two-Source View.)

Overcomers

Basileians are Overcomers who in the practice of observing our Constitution kingdomculturally overcome dead ritualism in worship, dead traditions in life, and dead legalism in governance. This kingly lifestyle practice is related to our primary discipline of listening to the Word. (Also see Listen, Pattern-Keepers, and Storytellers.)

Partakers of the Divine Nature

The phrase "partakers of the divine nature" comes from Peter who says, "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire" (1 Pet. 1:3-4). This is foundational to participating in the Council of the Lord, which in turn is foundational to the essence of BASILEIA's charism. We become partakers of the divine nature via Theosis, but not by our human nature coming into union with God's divine nature, which happens uniquely only in Jesus where both human *nature* and divine *nature* are in unity in His Person. We partake of God's nature by our human nature coming into union with God's divine *energies*, which animate our restored human *nature* in Christ. This happens in a way where there is no mixture or confusion between God's energies and our human nature. It is helpful in grasping what divine *energies* are to contrast these with the divine *essence*. The essence of God is His transcendent otherness. His *energies* are His immanent nearness. God's essence is transcendent, unknowable and incommunicable while His uncreated energies are immanent, knowable and communicable. A God of essence only would be a self-enclosed God, unable to communicate outside of Himself. But God is not only essence, He is also energy by which He communicates Himself outside of Himself to His creation. Thus in our partaking of the divine nature, God's energies and our nature both remain distinct and yet are related just as when an iron poker left in a hot fire takes on all the characteristics of the fire and yet remains distinct from the fire. Glowing red-hot, the poker gives off light and heat just like the fire, but remains what it was before, an iron poker. The poker partakes of the *energies* of the fire; it does not in

its *nature* become fire. If it is removed from “union” with the fire, it will cease to glow red-hot. In its likeness with the fire, the poker is not the source of the energies that create that likeness but is only a partaker of the energies of the fire. In a similar way, God designed human nature to partake of the divine nature in the sense of absorbing and manifesting His divine energies, not by being blended with His nature. After Moses’ face-to-face encounter with God in His energies, when Moses came down from the mountain, his face shone like the sun. (Also see Council of the Lord, Shine Like the Sun, and Theosis.)

Passion

Passion, as the first dynamic of our charism related to our primary discipline of journeying, *inspires* us to journey. The source of this passion is the Father’s “good pleasure” in uniting in Christ all things in heaven and on earth (Eph. 1:9). It is because the Father is “well pleased” with us that He anoints us with the Spirit and sends us forth to minister justice in a chivalric manner until the cause of justice is brought forth to victory (Matt. 12:18-21). We journey out of passion, not fear, knowing that the Father is “well pleased” with us in Christ. Through our Liturgy, Catechism and Canons we seek union with Christ in His passion, as “the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Heb. 12:2). Such joyful passion makes the CHURCH the CHURCH. A joyless Christianity is not Christianity. Joyless worship is not Christian worship. And a joyless CHURCH is not Christ’s CHURCH. The gospel begins and ends with *great* joy. At the gospel’s beginning “the angel said to them, ‘Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.’” (Lk. 2:10) And at the gospel’s end “they worshiped Him, and returned to Jerusalem with great joy” (Lk. 24:52). The Father says, “Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord” (Matt. 25:21). While we eat bread and drink wine in the Liturgical celebration of the Eucharist, this kingdom act “is not about eating and drinking, but righteousness and peace and joy in the Holy Spirit” (Rom. 14:17). A joyless, passionless Basileian is not a Basileian. We enter into passion by responding to the Father’s passion. (Also see Convergence, Empowerment, Transformation, and Wisdom.)

Pattern-Keepers

Basileians are Pattern-Keepers who in the practice of interpreting the Word according to the Apostolic Rule of Faith create a peaceable and orderly way of life grounded in the certain knowledge of God’s will verses the disorder of the uncertain knowledge and will of autonomous man. This prophetic lifestyle practice is related to our primary discipline of listening to the Word. (Also see Certain Knowledge, Listen, Overcomers, and Storytellers.)

Perspectival

Two or more things that are perspectively related re-present the same thing from different angles or perspectives. This way of looking at things is basic to kingdomculture since the nature of God Himself as Trinity is foundational to the order of created reality. With the Trinity, for example, while God is One Person, He is also Three Persons who each perspectively re-present uniquely the whole of who God is. While we as creatures will never *exhaustively* understand this like God Himself does, by revelation we can *truly* understand it and then by choice make it the solid basis of our certain knowledge in this and all areas of thought and life. Other applied examples of perspectivalism include the three complementary expressions of the CHURCH in Convergence, the three complementary expressions of the Body of Christ, the three complementary basic offices of mankind as priest, prophet and king. Examples of perspectivalism practically applied to BASILEIA

include the fact that our Liturgy, Catechism and Canons are all interdependent and ultimately identical, not in form, but in *meaning*. (Also see Certain Knowledge, Convergence, Emphasize, and Mystery.)

Presbyter

Presbyters have two basic governing functions: 1) to guard the confessional boundaries, such as those expressed in the Constitution of BASILEIA and 2) administrate the addition or removal of members according to those boundaries. Such guardianship is a function of the Table and only Presbyters are authorized to admit or remove (i.e., excommunicate) individuals from the Table. It is true that all members of God's covenant community have a general representative authority to guard the confessional boundaries of the community. Every member is to be a covenant-keeper in this general sense. However, Presbyters have a special representative, collective role in addition to this, made concrete by what is involved in guarding the Table. To grasp exactly what this special role is requires that we first emphasize that all members have a general authority to bind and loose that which has already been bound and loosed in heaven (Matt. 16:19; 18:18). All members of God's covenant community are accountable to operate *within* those confessional standards of the community that are consistent with the Apostolic Rule of Faith. As Jesus teaches, all members are to deal with the sin of another member by going to that person and dealing with the sin at issue. This is to happen just "between you and him" and then, if "he will not hear you," "one or two more" members are to get involved (Matt. 18:15-16). This is the governing role of members acting in their capacity as individuals. However, when this has run its course and the member whose sin is being dealt with still does not repent, then Jesus says, "tell it to the CHURCH" (Matt. 18:17a). The special role of Presbyters in this case, if the member "refuses to hear the CHURCH," is to conduct an excommunication (Matt. 18:17b). This is the governing role of elders acting in their collective capacity. While individuals are to confront breaches of the covenant according to their governing capacity as individuals, only Presbyters of the CHURCH, acting as collective representatives of the CHURCH (i.e., as covenantal heads), may excommunicate members from the CHURCH. This also implies that Presbyters acting in their collective capacity are also authorized to readmit repentant members or admit new members to the CHURCH. Furthermore, as is illustrated by the consensus decision-making process of the CHURCH in Acts 15, the CHURCH clarifies its confessional boundaries through the collective representative agency of her Presbyters. Thus Presbyters, in their collective representative capacity, enable the community collectively (not just members individually) *both* to (a) define her "constitution" and (b) to defend that constitution through her courts. Both of these functions are two basic marks of any nation or society, such as the CHURCH. While individuals *within* a Christian society are to form educational, vocational, and associational structures in line with divinely revealed confessional standards, elders in general and Presbyters of the CHURCH in particular enable the whole community collectively to *identify, define, and defend the boundaries* of the society. The individual governing authority of individuals can only be exercised within the boundaries defined and defended by the collective governing authority provided by elders of the "congregation." This is an inescapable concept. Individuals never actually exercise authority in a vacuum, rather the only question is: In which collective context do individuals exercise their individual representative authority? In the context of the Kingdom of Man or in the context of the Kingdom of God? The difference between these two kingdoms is whether the authority of a society is mediatorial (as in the Kingdom of Man) or ministerial in nature (as in the Kingdom of God). If Presbyters exercise collective ministerial authority, then individuals are free to exercise the full potential of their individual authority, giving rise to the Kingdom of God. But if Presbyters are

mediatorial, then it gives rise to the operations of the Kingdom of Man. (Also see “Governing Roles of Men and Women in BASILEIA,” Head, and Presbyter Councils.)

Presbyter Councils

A Presbyter Council is a governing body of Presbyters of a jurisdiction authorized to do only two things governmentally: 1) guard the Constitution of BASILEIA and 2) admit and remove members. Presbyter Councils govern in a complementary fashion with Deacon Councils and Missional Councils. While the functions of a Presbyter Council may initially be handled by a founding Presbyter of a jurisdiction, as the jurisdiction grows the convention of employing an Executive Team will be needed in managing the consensus decision-making process among groups of Presbyters numbering, in general, more than 12. BASILEIA has the following six types of Presbyter Councils:

1. **BASILEIA ALLIANCE Presbyter Council.**
2. **BASILEIA COMMUNITY Presbyter Councils.**
3. **FELLOWSHIP Presbyter Councils.**
4. **ABBEY Presbyter Councils.**
5. **VOCATIONAL SOCIETY Presbyter Councils.**
6. **CHAPTER Presbyter Councils.**

(Also see Deacon Councils, Missional Councils, and Presbyter.)

Presiding Abbot

A presiding Abbot is an Abbot who is the Head a Presbyter Council for the BASILEIA ALLIANCE, or a BASILEIA COMMUNITY, or a VOCATIONAL SOCIETY, and thus by definition is tasked with facilitating the consensus decision-making process in the governing of those jurisdictions. In addition to Presiding Abbots, BASILEIA also has Abbots at-large who may be on sabbatical, or having served as Presiding Abbots sometime in the past are presently serving as general members of any of BASILEIA’S Presbyter Councils, maintaining the title of Abbot in recognition of the appointment or consecration to that role. Some Abbots may take on an at-large role in being Soul Friends and mentoring others or focusing on publishing or entering into an extended period of asceticism. While an Abbot at-large may command a greater capacity of spiritual authority in certain dimensions than, say, another Abbot or Presbyter who may be presiding as a Head of a jurisdiction, this does not mean that an Abbot at-large may usurp or replace the role of that Head either wittingly or unwittingly. Some Abbots at-large may have a disproportionate weighty contribution to make in the consensus decision-making process even though they may not be serving presently in a formal presiding role as the Head of a jurisdiction. Therefore, humility on the part of all is needed to actualize the contributions of all in this and similar situations that emerge with having Abbots at-large actively serving alongside others serving as Heads. Furthermore, the general principles here regarding the consensus decision-making process as it applies to Abbots may also be applied to the respective roles of Presbyters, Deacons, Commissioned Governing Members and baptized members in any jurisdiction. (Also see Abbot.)

Presiding Member

A Presiding Member is a Basileian who has been elected to lead a Council in general and also, if the Council has an Executive Team, of the Executive Team in particular. The only time a Presiding Member may properly be referred to as a Head is in the case when it is a Presbyter or Abbot who is

the Presiding Member of a Presbyter Council. A Presbyter or Abbot serving as the Presiding Member of a Deacon Council or Missional Council is not exercising headship since these Councils exercise individual governing authority in contrast to collective governing authority. (Also see Council, “Governing Roles of Men and Women in BASILEIA,” and Head.)

Priestly

Priestly authority is given to mankind in general, along with prophetic and kingly authority. Jesus identifies Himself as being the embodiment of the priestly when He says, “I am the Way” (Jn. 14:6). As Basileians, we cultivate this prophetic way of being authentically human as 1) Worshipers who engage in Eucharistic worship, beginning on Sundays, 2) Soul Friends who love and help others to belong in order to believe, 3) Storytellers who follow the lectionary in rhythm with the CHURCH Year, 4) Sentinels who welcome all able to come to the Table and 5) Hosts who offer hospitality to all already within the CHURCH and to those yet beyond the CHURCH. Both Jesus and the Christian faith are called the “Way” because Christ calls us to journey with Him and be like Him (Acts 9:2; 19:7-9). The end of our journey is therefore not so much an “end” in the sense of a destination beyond which we travel no more, but the *purpose* or *goal* of becoming “perfect,” as our “heavenly Father is perfect.” It’s a way of life without end. By “end” in this priestly way of life we mean the purpose, goal, objective and intention for *why* we travel this way. We constantly and continually make progress along the way, never coming to a “dead end” where no further progress is possible. We travel this way now since we shall also continue to travel this way in the ages to come. If it’s good enough for “forever,” then it’s good enough for now. We will never graduate from being priestly and being conformed ever more to the likeness of Him Who is the Way. Furthermore, in this way of life we distinguish between the general priestly authority of individuals and the special, collective priestly authority of elders in general and of Presbyters of the CHURCH in particular. (Also see Hosts, “Governing Roles of Men and Women in BASILEIA,” Kingly, Priesthood of All Believers, Prophetic, Sentinels, Soul Friends, Storytellers, and Worshipers.)

Priesthood of All Believers

1 Peter 2:9-10 speaks to the idea of the priesthood of all believers, saying, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” In addition to the collective priestly authority of elders in general and of Presbyters of the CHURCH in particular, there is the general priestly authority of individuals. (Also see “Governing Roles of Men and Women in BASILEIA.”)

Primary Disciplines

The primary disciplines of BASILEIA are journey, assemble, listen, govern and serve. We observe each discipline by engaging in Christlike practices that are, like Jesus, priestly, prophetic and kingly. For example, we observe our primary discipline of journey by engaging in the Christlike practices of Eucharistic worship (priestly), the Daily Office (prophetic) and contemplative prayer (kingly). (Also see Charism.)

Private Capacity

Private capacity is the capacity or authority of individual men and women exercised in individual governance in contrast to the *public* capacity or authority exercised by men as elders on behalf of collectives in collective governance. Westerners tend to emphasize the private capacity of individuals

in individual (or self) governance while having a blind spot about the covenantal role of elders in the exercise of collective governance. A kingdomcultural understanding of governance upholds the equal value but different functions of private capacity along side of public capacity. The two complement each other instead of compete against or cancel each other. (Also see Collective Governance, Egalitarianism, “Governing Roles of Men and Women in BASILEIA,” Individual Governance, Kingly, Priestly, Prophetic, Public Capacity, and Traditionalism.)

Prophetic

Prophetic authority is given to mankind in general, along with priestly and kingly authority. Jesus identifies Himself as being the embodiment of the prophetic when He says, “I am...the truth” (Jn. 14:6). As Basileians, we cultivate this prophetic way of embodying truth as 1) Global Pilgrims who pray the Daily Office, 2) Celtic Community-Builders who cultivate colonies of heaven on earth, 3) Pattern-Keepers who interpret the Word according to the Apostolic Rule of Faith, 4) Friends of God who make consensus decisions that bind and loose, and 5) Ambassadors who advance the Kingdom through our vocational callings. We distinguish between the general prophetic teaching authority of individuals and the special, collective prophetic teaching authority of elders in general and of Presbyters of the CHURCH in particular. When individuals teach, they are to do so “in private.” Thus both men and women may speak and teach other men and women “in private,” whether one or more people are assembled. But only elders are to speak and teach “in public” even if only “two or three are gathered.” This explains why in some “public” situations women as individuals, for example, may not teach (1 Tim. 2:12) whereas all members of God's covenant community, in their capacity as self-governing individuals, are to teach and defend the truth in “private” (2 Cor. 10:4-5; 1 Pet. 3:15). Making this distinction between private and public modes of the prophetic is necessary to the proper administration of prophetic authority in binding and loosing. The phrase “binding and loosing” was a technical term in Rabbinic Judaism for the authority of rabbis in teaching and discipline. The close connection between teaching and discipline is derived from the confessional nature of the covenantal administration of authority, whether in an individual or collective capacity. Judicial decisions, for example, are to be made in a ministerial (objective), not a mediatorial (subjective) way. Therefore, all ministerial decisions must be defensible on the objective basis of the Apostolic Rule of Faith as revealed in Scripture, by the Spirit and through creation. Such a “defense” requires that both individuals and collectives (via elders) be able to teach in private and public ways, respectively. Discipleship is not just a private matter or a public matter. It is both. Individuals and collectives are both to be disciples and to disciple. When Jesus commands His followers to make disciples of collective nations (Matt. 28:19-20), this means making disciples of nations as corporate persons, not just individual persons (although this will naturally happen at the same time.) Westerners more than Easterners have difficulty with the concept of corporate persons because the West has for centuries championed the cause of individuals over collectives, reducing the idea of what a collective is to something impersonal at best and inherently evil at worst. Therefore, we carefully distinguish between private and public modes of prophetic authority as exercised by men and women individually and elders collectively in order to properly relate them. (Also see Ambassadors, Celtic Community-Builders, Friends of God, Global Pilgrims, “Governing Roles of Men and Women in BASILEIA,” Kingly, and Priestly.)

Public Capacity

Public capacity is the capacity or authority exercised by men as elders on behalf of collectives in collective governance in contrast to the *private* capacity or authority of individual men and women exercised in individual governance. Easterners tend to emphasize the public capacity of men (and

sometimes also of women) in collective governance, while having a blind spot about the covenantal role men and women in the exercise of individual governance. A kingdomcultural understanding of governance upholds the equal value but different functions of public capacity along side of private capacity. The two complement each other instead of compete against or cancel each other. (Also see Collective Governance, Egalitarianism, “Governing Roles of Men and Women in BASILEIA,” Individual Governance, Kingly, Priestly, Private Capacity, Prophetic, and Traditionalism.)

Qualified Infallibility

Qualified Infallibility is one of the two forms of the Two-Source view of authority (the other being “*Solo Scriptura*”). Qualified Infallibility makes collectives into autonomous sources of authority who determine for themselves what the Trinity’s revelation means according to their own collectivistic approach to or rejection of the CHURCH, creeds and tradition. This leads to counterculture. (Also see Apostolic Rule of Faith, Counterculture, Kingdomculture, One-Source View, *Sola Scriptura*, “*Solo Scriptura*,” Subculture, Two-Source View, and Tradition.)

Replace

To replace the Fallen World System with the Kingdom of God is the gospel the Lord announced to Adam in Genesis 3:15. The world of death shall be replaced by the world of life. Evil is to be replaced by good, not ruled over counterculturally or run from subculturally. This sense of replace is like what happened to Jesus’ body when He was resurrected. His old body was transformed and in this sense was replaced by His new body. But the body that was resurrected was the *transformed* old body. Thus transform serves as a synonym for replace. Likewise, the New Heavens and the New Earth replace the First Heavens and the First Earth, but not in the sense that the latter gets annihilated from existence and “replaced” by a completely new version of the heavens and earth. The first is transformed by resurrection power into the second. The resurrection is the power of replacing all things ruined with restored versions of themselves, whether that is people or planets or the whole of creation. Christ’s resurrection is bringing about the restoration and transformation of *all things*, not their annihilation. This process of replacement that began in Genesis 3:15 is about making “all things new,” not making new things (Rev. 21:5). (Also see Counterculture, Kingdomculture, Restitution, Restoration, Subculture, Theosis, and Transformation.)

Restitution

In general, in addition to private acts of restitution, a community expression of restitution may also be performed as a Rite of Purification in the Catechumenate and Novitiate. Restitution is distinct from forgiveness in the sense that in forgiveness the *guilt* of sins committed is absolved while restitution directly *restores* both the victim and the villain from the consequences of sins according to the standards of restitution as revealed in the Law of God. (Also see Anointing, Confession, Forgiveness, Exorcism, Restoration, Rite of Incorporation, and Rite of Purification.)

Restoration

Peter speaks of times of “the restoration of all things” (Acts 3:21) as being the time in between Jesus ascension to heaven and the time when He returns from heaven. During this time evil shall be destroyed and all things ruined by evil shall be restored. Thus we understand that in this present age the mission of the CHURCH is to exhaust evil by destroying evil and restoring all things ruined by evil back to their originally intended state before the Fall. Such restoration then makes transformation possible. With mankind, for example, in Christ’s Incarnation the image of God in mankind is restored. This now makes possible our transformation in the likeness of God by the power of the

Holy Spirit. Thus restoration is foundational and leads to transformation. (Also see Replace, Restitution, Theosis, and Transformation.)

Revelation

Revelation is the divine communication of the Word by the Creator to creatures through creation, Scripture and by the Spirit. Revelation always comes in the threefold cord of all three of these modes of revelation working together in unity. While each mode of revelation can be distinguished they cannot ultimately be separated because they form a unified whole. This approach to revelation is kingdomcultural and is foundational to the CHURCH being a communion instead of subject to the division of denominationalism. (Also see Convergence.)

Rite of Incorporation

BASILEIA performs Rites of Incorporation for Adult Communicant Members completing the Catechumenate and for Governing Members completing the Novitiate. Baptism and Chrismation are dimensions of the Rite of Incorporation for those completing the Catechumenate who have not yet been baptized. The specific form of the Rite of Incorporation for those completing the Novitiate is either Commissioning for lay Governing Members, Ordination for Presbyters and Deacons or Consecration for Abbots assuming episcopal authority. Other types of Rites of Incorporation are weddings and infant baptisms (for the sphere of the family) and inaugurations (for the sphere of the state). (Also see Baptism, Catechumenate, Infant Baptism and Novitiate.)

Rite of Initiation

The universal Rite of Initiation of all believers into the Body of Christ is Baptism, which is then renewed in every Eucharist. Thus for Basileians who have not been baptized, when they complete the Catechumenate, their Rite of Incorporation will include Baptism. (Also see Baptism, and Rite of Incorporation.)

Rite of Entrance

In BASILEIA, this is the rite by which Catechumens enter the Catechumenate and Candidates for governing membership enter the Novitiate. (Also see Catechumenate, and Novitiate.)

Rite of Purification

In BASILEIA, this rite is performed as needed in both the Catechumenate and the Novitiate. Forms of the Rite of Purification include 1) *anointing* with oil and prayer for healing by elders of the CHURCH, 2) *exorcism*, 3) *confession*, 4) the formal giving of *forgiveness* for wickedness, crimes or any other harm done to the Catechumen directly or indirectly by others, 5) formal acts of *restitution* for wickedness, crimes or any other harm done by the Catechumen to others. (Also see Transformation.)

Rite of Renewal

The universal Rite of Renewal of all believers in the Body of Christ is the Eucharist, which in one dimension is a renewal of baptismal vows. A special emphasis is placed on the Eucharist as the renewal of baptismal vows for all believers during the Pascha celebration where worshipers recite the Apostle's Creed (the form of the Creed used in baptisms). (Also see Eucharist, and Eucharistic Worship.)

Seasonal

The seasons of the CHURCH Year are Advent, Christmas, Epiphany, Lent, Pascha (Easter), Pentecost and Kingdomtime. As a whole, they work together to tell the Epic Story of the creation, fall and restoration of all things in Christ and through His CHURCH. The rhythm of the first six seasons is a repeating pattern of anticipation, fulfillment and manifestation focused particularly on Christ. What Advent anticipates is fulfilled in Christmas and manifested in Epiphany. Likewise, what Lent anticipates is fulfilled in Pascha and manifested in Pentecost. Kingdomtime then shifts the focus onto the CHURCH as the continuation of this pattern first modeled in Christ's life and ministry. In epic literature worldwide down through time, the rhythmic pattern we see in the CHURCH Year shapes what is known as the Hero's Journey. In Epic Story, the Hero is called out of the ordinary (i.e., the good but fallen) world on a quest to transform himself and his world into something extraordinary (Advent). After accepting destiny's call (Christmas), he gathers or is gathered with a band of other adventurers who join him in the quest. At this point the Hero is revealed to the eyes of a few as someone destined for glory (Epiphany). Then the story takes an unexpected turn where the deeper meaning of the Advent call is revealed. The transformation that the Hero will achieve will be so total that it will result in the destruction of evil and the restoring of everything ruined by evil. This is no ordinary feat. To achieve this level of victory requires a commitment to sacrifice and chivalry that uses power to free captives rather than bind them (Lent). Thus the Hero follows dangerous paths through darkness into and through death. Here, at the very heart of the story, the Hero exhausts evil by allowing it to empty its arsenal upon him. But even this does not break his resolve to remain true to what is noble and divine. The Hero experiences a death, one that crushes evil by exhausting it, while the Hero's death is not permanent, but only a "heal bruising" (Gen. 3:15). At the deepest point of the journey, in Hades itself, suddenly everything changes. Resurrection signals a reversal of direction from descent to that of ascent (Pascha). Nothing is left behind. All shall be raised to glory. The same Spirit that enabled the Hero to fulfill His quest is now poured out, first upon Him and then also upon His chosen ones (Pentecost) who in turn join Him in expanding the quest even broader to set free all who yet remain captive and even to restore creation itself from its bondage to decay (Kingdomtime). (Also see CHURCH Year and the "Epic Story" section of Part 1 of the Constitution.)

Sentinels

Basileians are Sentinels who in the practice of welcoming all to the Table whom Christ authorizes visibly strengthen the CHURCH operating freely as a communion on earth verses operating in the bondage denominationalism. This priestly lifestyle practice is related to our primary discipline of governing from the Table. (Also see Friends of God, Govern, Stewards and Table.)

Serve

Serve is the fifth of the five primary disciplines of our Basileian way of life – journey, assemble, listen, govern and *serve*. Therefore also, in parallel fashion, it is an element in the fifth movement of the Liturgy by which worshipers are blessed and commissioned to go forth and serve the CHURCH and the world, *expanding* the authority of the Kingdom of God in chivalric ways, especially to the fatherless, widowed, poor, oppressed, prisoners and sick. (Also see Expansion of Authority, and Primary Disciplines.)

Shine Like the Sun

The phrase "shine like the sun" comes from Jesus' statement, "Then the righteous will shine like the sun in the kingdom of their Father" (Matt. 13:43). BASILEIA uses this phrase as a poetic way to

express the overall, supreme goal of BASILEIA, which is Theosis. Shining like the sun can be imagined in different ways, such as putting on Christ, the restoration of the image of God in us, being made in God's likeness, reopening the gateway that was closed to Adam of communion with God at the Tree of Life, participating in the life of God, entering the Kingdom of God, leaving Egypt through the desert to the Promised Land, exchanging corruption for incorruption, receiving the Holy Spirit, being built into a dwelling in which God comes and lives by His Spirit, being seated with Christ in heavenly places, and becoming by Grace what God is by nature. (Also see Theosis.)

SOCIETY

SOCIETIES are global vocational expressions of BASILEIA, members of the BASILEIA ALLIANCE, comprised of member CHAPTERS, and founded by an Abbot. The governing functions of its Presbyter Council, Deacon Council and Missional Council enable a SOCIETY to embody kingdomculture in a particular area of thought and life. (Also see Chapter, and Vocational.)

Sola Scriptura

Sola Scriptura, not to be confused with the improper understanding and practice of “*Solo*” *Scriptura*, is the kingdomcultural understanding and proper application of the Apostolic Rule of Faith in the interpretation of the Word as revealed in creation, Scripture and by the Spirit. The meaning of “*Sola*” in *Sola Scriptura* is that while creeds, the CHURCH and tradition are subject to fallibility even though they may be inerrant (without error), God's revelation of His Word is *infallible*. (Also see Apostolic Rule of Faith, Counterculture, Kingdomculture, One-Source View, *Sola Scriptura*, Subculture, Tradition, and Two-Source View.)

“Solo” Scriptura

Not to be confused with the proper understanding and practice of *Sola Scriptura*, the practice of “*Solo*” *Scriptura* is one of the two forms of the Two-Source View of authority. “*Solo*” *Scriptura* makes individuals into autonomous sources of authority who determine for themselves what the Trinity's revelation means according to their own individualistic approach to or rejection of the CHURCH, creeds and tradition. This leads to subculture. (Also see Apostolic Rule of Faith, Counterculture, Kingdomculture, One-Source View, *Sola Scriptura*, Subculture, Tradition, and Two-Source View.)

Soul Friends

Basileians are Soul Friends who in the practice of helping others to belong in order to believe create community environments where people are released into their destiny and uncover their unique gifts and genius they knew were always there but was locked up. This priestly lifestyle practice is related to our primary discipline of assembling as the CHURCH. (Also see Assemble, Celtic Community-Builders, and Forerunners.)

Source of Authority

The source of authority is the first of the five elements in the covenantal structure of authority – source, delegation, standard, transfer and expansion. Covenantally speaking, the *source* of authority answers the basic question asked by all communities: “Who is in charge here?” Practically, Basileians cultivate a commitment to God as our source of authority in these ways: 1) in our mode of worship in the first movement of the Liturgy, 2) in our way of life marked by the three practices of our primary discipline of journey – Eucharistic worship, the Daily Office and Contemplative Prayer. (Also see Contemplatives, Covenant, Global Pilgrims, One-Source View, Two-Source View and Worshipers.)

Standard of Authority

The standard of authority is the third of the five elements in the covenantal structure of authority – source, delegation, standard, transfer and expansion. Covenantally speaking, the *standard* of authority answers the basic question asked by all communities: “What are the rules?” Practically, Basileians cultivate a commitment to the Word as our standard of authority in these ways: 1) in our mode of worship in the third movement of the Liturgy, 2) in our way of life marked by the three practices of our primary discipline of *listen* – follow the lectionary in rhythm with the CHURCH Year, interpret the Word according to the Apostolic Rule of Faith and observe our Constitution. By definition, the covenantal exercise of authority is bounded by confessional standards that are consistent with the Apostolic Rule of Faith as revealed through creation, in Scripture and by the Spirit. Therefore all Basileians, individually and collectively, are to re-present (i.e., reconstruct, restate) these standards in their respective governmental roles and responsibilities. The covenantal idea of “representative” is ministerial, not mediatorial since the standard by which delegated authorities are to operate comes from above and is not of themselves. Furthermore, there are always two aspects to the covenantal idea of representation. First, covenantal representatives have a priestly function of representing themselves and others to God. Second, they have a prophetic and kingly function of representing God to others and society as a whole. As the Scripture says, “You have made us kings and priests to our God; And we shall reign on the earth” (Rev. 5:10). Such a calling requires the rejection of autonomy for theonomy. (Also see Autonomy, Covenant, Law of God, Listen, Overcomers, Pattern-Keepers, Storytellers, and Theonomy.)

Stewards

Basileians are Stewards who in the practice of creating wealth, giving and tithing to fund the government of the Kingdom of God defund Babylon and finance Jerusalem. This kingly lifestyle practice is related to our primary discipline of governing from the Table. (Also see Friends of God, Govern, and Sentinels, Table and Tithe.)

Storytellers

Basileians are Storytellers who in the practice of following the lectionary in rhythm with the CHURCH Year constantly mature in our feel and understanding of the Epic Story we are participants in. This priestly lifestyle practice is an expression of our primary discipline of listening to the Word. (Also see Listen, Overcomers, Pattern-Keepers, and Seasonal.)

Table

The Table is the Lord’s own Table that He refers to when He says, “And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel” (Lk. 22:29-30). The gatherings around this Table shape the course of history in more profound and permanent ways than gatherings of any other kind, including those of kings, presidents or prime ministers, parliaments and congresses. Priestly gatherings at the Table are primary and fundamental to subsequent kingly gatherings in the life of the City of God. To eat at this Table is to experience the relaxed, authentic, fully human way that the Father has chosen to administrate the universe. It makes the governing of all things a divine-human family business, conducted in an atmosphere of celebration and joy. At this Table the destiny of all things in heaven and earth is first revealed, discussed and implemented. Such legends as the Arthurian Round Table have tapped into the nobility, honor and glory of this Table. (Also see Eucharistic Worship, Theanthropomorphic.)

Theanthropomorphic

Theanthropomorphic attributes a divine-human form to things. In contrast, anthropomorphic attributes a human form to things and theomorphic attributes a divine form to things. Another set of related terms are theanthropocentric, which means God-man centered, anthropocentric, which means man centered, and theocentric, which means God centered. BASILEIA's kingdomcultural approach affirms that God's solution to anthropocentrism (man-centeredness) is not just theocentrism (God-centeredness), but centrally theanthropocentrism (God-man centeredness). The Incarnation is God's theanthropocentric way of bringing about the restoration of all things in Christ and then their transformation in the power of the Holy Spirit. Christ is fully divine and fully human in a unique way in His Person that in turn enables us to become partakers of the divine nature. We are called to theanthropomorphic restoration and transformation. The Father's pleasure is to unify all things in Christ in heaven and on earth (Eph. 1:9-10). This means that in Christ (and by implication also through His CHURCH) the Father attributes a divine-human form to all things because mankind is a microcosm of the whole of creation. In other words, all things in some way are destined to be rooted in and become restored expressions of the divine-human union of Christ's Incarnation of which our Theosis is the corollary. The frontiers in arts and sciences are to be found in unpacking this theanthropomorphic mystery. (Also see Partakers of the Divine Nature, and Theosis.)

Theonomy

Theonomy literally means "God's Law," which is the kingdomcultural alternative to autonomy, which means "self law." (Also see Autonomy, and Law of God.)

Theosis

Theosis is the supreme, overall goal of BASILEIA. Theosis is the name that the Greek speaking CHURCH Fathers gave to the process and the goal of becoming partakers of the divine nature (2 Pet. 1:4). Theosis is often translated into English as "deification" or "divinization," which is problematic because Theosis means something more profound than either of these translations express on their own. Poetically speaking, Theosis is to 'shine like the sun in the kingdom of' our Father (Matt. 13:43). Prosaically speaking, Theosis is the coming from above, from outside and beyond us, of divine power in the Person of God Himself, to dwell with us, taking on our form, and in this way freeing us from the evil power of sin, Satan and death that has imprisoned us in lesser mortal versions of ourselves in order to thereby lift us up with Him to glory as immortal sons of the resurrection who in union with God partake of His living presence and become embodiments of His saving acts as Creator and Redeemer on behalf of all creation. (Also see Partakers of the Divine Nature, Shine Like the Sun, and Theanthropomorphic.)

Thin Places

Thin places are where the veil between heaven and earth is so thin that the two realms effectively operate together as one, which has always been God's intention from the beginning. It takes both the realm of heaven and the realm of earth to make a *world*. Tops of mountains are therefore the real estate of choice of cultures down through history for building temples, for in the high places of the world heaven and earth kiss. Temples are engines for making a world. The dwelling of the Greek gods on Mt Olympus, for example, is a cultural way the Greeks developed the idea of thin places in their creation of the Greek world. The Greeks, like all cultures, whether they realize it or not, are compelled to form thin places because this impulse is rooted in the reality God authored when He originally established Eden on a mountain and then later had Solomon build the Temple on Mount

Zion. The impulse is planted deep in the nature of man who is created in God's image as a co-creator in the making of the world. Poetically speaking, Christ and His Body the CHURCH are together the archetypal thin place where heaven opens up to the earth and angels ascend and descend (Jn. 1:51). This dynamic of ascending and descending is one of the most fundamental aspects of the entire adventure of salvation, which can be summarized this way: Christ became like us (in His descent from heaven, which we celebrate at Christmas), that we might become like Him (in His ascent from Hades, which we celebrate at Pascha or Easter). Thus Christmas and Pascha point to the two-way traffic that flows back and forth at a thin place. Because Jesus described Himself as a thin place person (Jn. 1:51), all who are in Christ are called to be thin place people who cultivate thin places in everyone and everywhere in order to establish the world as the dwelling place of God with mankind. (Also see Celtic Community Builders, and Theosis.)

Tithe

In distinction from voluntary offerings, the Tithe is the necessary means the Lord has ordained for the members of His CHURCH to finance the *government* of the City of God. Ecclesial City government has three dimensions and thus there are three kinds of tithes described in Scripture for financing these three functions. First, the Festival Tithe finances festival assembly worship. Second, the Vocational Tithe finances "local Levites" to equip God's people in their vocational callings. Third, the Community Tithe is given by the whole community to people in the community who have experienced a mysterious incursion of evil in their lives that would otherwise destroy them financially unless the community pulls together to help get them back on their feet. Much modern CHURCH tradition ignores the fact that Scripture teaches there are three tithes. This is due to the fact that much of the modern CHURCH is presently captive in Babylon and has forgotten what it means to be and run her own City. Therefore, the proper administration of tithes is essential to breaking the bondage of an exile mentality in the CHURCH. Based on the witness of Scripture, historic testimony to how the people of God have understood the three tithes is found in a number of places. Josephus, a Jewish historian in the first century AD, clearly interprets Scripture as teaching that there are three kinds of tithes when he says that "besides" the Vocational Tithe "which you have allotted to give to the priests and Levites" that there was a another tithe (the Festival Tithe) "to be used in those feasts and sacrifices that are to be celebrated in the holy city" (Josephus, *Antiquities of the Jews* Book IV, 8:8). Josephus also speaks of the Community Tithe as a third distinct and separate tithe from the first two, saying, "Besides those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want; to women also that are widows and to children that are orphans" (Josephus, *Antiquities of the Jews*, Book IV, 8:22). In the book of Tobit (one of the 15 books that comprise the Apocrypha), written in about the second century BC, we have another ancient witness who interprets Scripture to teach that there are three distinct and separate tithes. Tobit says, "But I alone went many a time to Jerusalem for the festivals, as the Scripture commands all Israel in an everlasting decree, taking with me the first fruits and the tenth parts of my crops and my first shearings, and I would give them to the priests, the sons of Aaron, at the altar. A tenth part of all my produce I would give to the sons of Levi, who officiated at Jerusalem, and another tenth I would sell, and go and spend the proceeds in Jerusalem each year, and a third tenth I would give to those to whom it was fitting to give it, as Deborah my grandmother had instructed me – for I was left an orphan by my father." (Tobit 1:6-8). For over a decade, John Chrysostom (354-407), who served as Bishop of Constantinople, preached a series of sermons at the cathedral with such eloquence that it earned him the name *Chrysostomos*, "Golden-Mouthed." In his 64th sermon on

Matthew, while commenting on chapter 19 and verse 27, he made some remarks that show that he interpreted Scripture to teach that there are three different kinds of tithes: “And how much did they bestow in alms? one may ask. For this very thing, I am minded to say now, that they who do not give may be roused to give, and they that give may not pride themselves, but may make increase of their gifts. What then did they give? A tenth of all their possessions, and again another tenth, and after this a third, so that they almost gave away the third part, for three-tenths put together make up this. And together with these, first fruits, and first born, and other things besides, as, for instance, the offerings for sins, those for purification, those at feasts, those in the jubilee, those by the canceling of debts, and the dismissals of servants and the lendings that were clear of usury. But if he who gave the third part of his goods, or rather the half (for those being put together with these are the half), if then he who is giving the half, achieves no great thing, he who doth not bestow so much as the tenth, of what shall he be worthy? With reason He said, “There are few that be saved”” (Chrysostom, *Homily 64*, Matthew 19:27). (Also see Community Tithe, Ecclesial City, Festival Tithe, and Vocational Tithe.)

Tradition

The Scripture says, “Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle” (2 Thess. 2:15). Obedience to this command requires that we make a distinction between two kinds of traditions: 1) the autonomous traditions of men that subvert the truth by means of the twin practices of “*Solo*” *Scriptura* (in contrast to *Sola Scriptura*) and Qualified Infallibility and 2) the sacred traditions faithfully transmitted from generation to generation throughout the life of the CHURCH by means of the proper use of the Apostolic Rule of Faith. Sacred tradition is therefore the very life of the Holy Trinity as Christ Himself has revealed it in and through the CHURCH, as testified to by the Holy Spirit. (Also see Apostolic Rule of Faith, Qualified Infallibility, One-Source View, *Sola Scriptura*, “*Solo*” *Scriptura*, and Two-Source View.)

Traditionalism

Traditionalism is the countercultural view about the respective roles of men and women that perpetuates the false dichotomy that because men and women are different in function (which they are), they are therefore not equal in value and authority (which is false). (See Egalitarianism and “Governing Roles of Men and Women in BASILEIA.”)

Transfer of Authority

The transfer of authority is the fourth of the five elements in the covenantal structure of authority – source, delegation, standard, transfer and expansion. Covenantally speaking, the *transfer* of authority answers the basic question asked by all communities, “What happens to those who keep the rules and to those who don’t?” Practically, Basileians cultivate a commitment to transfer authority in these ways: 1) in our mode of worship in actions of the fourth movement of the Liturgy, 2) in our way of life marked by the three practices of our primary discipline of *govern* – welcome all to come to the Table, make consensus decisions and create wealth give and tithe to fund the government of the Kingdom. (Also see Covenant, Friends of God, Govern, Sentinels, and Stewards.)

Transformation

Transformation, as the fifth dynamic of our charism related to our primary discipline of serving, *compels* us to serve. Transformation is the empowering work of the Holy Spirit that happens on the basis of the restoration of all things that Christ has brought about by His Incarnation of which His death and resurrection are at the center. Upon the basis of our restored humanity in Christ the Holy

Spirit can now transform us into the likeness of God. So, in this sense, restoration and transformation are two parts of the greater whole that comprises salvation, which we call Theosis. (Also see Convergence, Empowerment, Passion, Restoration, and Theosis.)

Travel to the Edges of Established Expressions of Christendom

Traveling to the edges of established expressions of Christendom positions us to take everything that has been given to the CHURCH up to this point and employ it on our quest to humbly and boldly expand the Kingdom into new areas yet to be discovered. Basileians are Voluntary Exiles who, in our primary discipline of serving the CHURCH and the world, integrate the practice of traveling to the edges of established expressions of Christendom with advancing the Kingdom through our vocational callings as Ambassadors and with offering hospitality to all as Hosts. (Also see Serve, Voluntary Exiles.)

Two-Source View

The Two-Source View, which is not embraced by BASILEIA, regards the CHURCH, creeds and tradition as *additional sources* of revelation to the revelation of the Word in creation, Scripture and by the Spirit. There are two versions of the Two-Source View. First, in the “Solo” *Scriptura* approach (not to be confused with the proper understanding and practice of *Sola Scriptura*) individuals attempt to determine what God’s revelation means by their own individualistic approach to or rejection of the CHURCH, creeds and tradition. This gives rise to subculture. Second, in the Qualified Infallibility approach, collective institutional powers attempt to determine what God’s revelation means by their own collectivistic approach to or rejection of the CHURCH, creeds and tradition. This gives rise to counterculture. The kingdomcultural alternative to the Two-Source View is the One-Source View which gives rise to kingdomculture. (Also see Apostolic Rule of Faith, Counterculture, Kingdomculture, One-Source View, Qualified Infallibility, *Sola Scriptura*, “Solo” *Scriptura*, Subculture, and Tradition.)

Vocational

The word “vocational” is built upon the word “vocal” which is rooted in the idea of a calling of God. The imagery of “The Abbey and the Oak Tree” is a poetic way of embracing the full spectrum of all vocational callings as vital and necessary to establishing an Ecclesial City, a colony of heaven on earth, a thin place where heaven and earth kiss and angels ascend and descend, where the privileges of Adam and Eve lost in the Fall are restored to the Sons of the Resurrection, not just for their sake, but for the life of the world. A vocational calling is not just what we do “Monday through Saturday” in our cultural callings beyond the “Abbey” out under the “Oak Tree.” Each of us is also vocationally called to exercise our unique priestly roles when we gather on “Sunday” at the “Abbey” to engage in our *cultus* (“worship” that is liturgical). It takes all vocations united as one, first in the Liturgy, to holistically live out a Eucharistic Lifestyle in community in kingly ways. Therefore, every FELLOWSHIP of a BASILEIA COMMUNITY worships in two ways: 1) in the priestly form of *cultus* on Sunday and 2) in the kingly form of *culture* (that externalizes *cultus*) Monday through Saturday. The most basic definition of “culture” is “worship; religion externalized.” To help facilitate this second kind of kingly worship we form VOCATIONAL SOCIETIES composed of CHAPTERS, which in turn are also membered to FELLOWSHIPS. (Also see Ecclesial City, CHAPTERS, Colony, and VOCATIONAL SOCIETY.)

Vocational Assemblies

Vocational Assemblies are a prophetic form of assembling as the CHURCH in vocational Eucharistic celebrations such as weddings and funerals and, in BASILEIA, also in the membership ceremonies of CHAPTERS. In the Old Covenant era such assemblies took the form of Levites assembling with Israelites in their local areas in order to holistically empower them in obedience to the Word of God, particularly in the peoples' specific areas of vocation. In the context of the CHURCH as an Ecclesial City, Vocational Assemblies are one of the three main types of assemblies that make the CHURCH a City on a hill, the other two being Festival Assemblies and Community Assemblies. In BASILEIA, while Presbyter Councils and Missional Councils play a role in Vocational Assemblies, the Deacon Councils play a leading prophetic role in Basileian Vocational Assemblies such as the Eucharistic membership ceremonies of CHAPTERS and all other pastoral Rites of Incorporation. (Also see Deacon Councils, Ecclesial City, Festival Assemblies, Rite of Incorporation, and Vocational Tithe.)

Vocational Tithe

Basileians who are members of one or more CHAPTERS, submit their *Vocational Tithes** to the CHAPTER or CHAPTERS proportionally. If they are not members of one or more CHAPTERS, then they submit their Vocational Tithes to one or more CHAPTERS they select from their home FELLOWSHIP. In the Old Covenant era the Vocational Tithe was paid to the non-priestly, local Levites who in turn paid a tenth to those Levites descended from Aaron who served as priests in the Temple (Num. 18-21-24, 26-28; Neh. 10:38). The bulk of the Vocational Tithe financed the non-priestly, local Levites in their three main functions as (1) composers and musicians of worship (2) teachers of God's word applied to all areas of thought and life, and (3) officers and judges of the people. Thus the Vocational Tithe finances the priestly, prophetic and kingly services of Levites in holistically equipping the people in the midst of their daily lives. Basileians therefore likewise submit their Vocational Tithes to vocational CHAPTERS that function as 21st equivalents to the roles performed by Levites in days past. (Also see Community Tithe, Festival Tithe, and Tithe.)

Voluntary Exiles

Basileians are Voluntary Exiles who in the practice of traveling to the edges of established expressions of Christendom embody a future-ancient faith that is rooted in what has come before us even as we launch out over the horizon to see the Kingdom established in ways few if any have dared to imagine. This kingly lifestyle practice is related to our primary discipline of serving the CHURCH and the world. (Also see Ambassadors, Hosts, and Serve.)

Welcome All to the Table

Welcoming all to the Table is a priestly Basileian practice of reversing the scattering of the nations at the Tower of Babel to see them united in Christ. Basileians are Sentinels who, in our primary discipline of governing from the Table, integrate the practice of welcoming all to the Table with the practices of making consensus decisions as Friends of God and creating wealth, giving and tithing as Stewards. (Also see Govern from the Table, Sentinels.)

Wisdom

Wisdom, as the third dynamic of our charism related to our primary discipline of listening, *calls* us to listen. The kind of creative and imaginative wisdom we are called to exercise requires humility and boldness that can only be released through embracing mystery. But embracing mystery is not automatic and must be cultivated through story because story changes our feel for the world. Regardless of what we may affirm intellectually, to act on the basis of true wisdom requires that we

are not in the grip of a feel for the world as a closed place, permanently subject to evil and lacking in sufficient resources. Such a feel for the world causes us to see others as competitors instead of as collaborators. That kind of feel for the world doesn't free us to find truly just, chivalric solutions to the brokenness of the world. The use of statist power to force "justice" upon others is not chivalric and only breeds further injustice. But true wisdom that flows from the joy of discovery and exploration that comes with embracing mystery frees us in the Council of the Lord to find kingdomcultural solutions. (Also see Convergence, Council of the Lord, Empowerment, Listen, Mystery, Passion, and Transformation.)

Word

The Word is revealed through creation, in Scripture and by the Spirit. Each of these three modes of revelation fully reveal the Word, just in a different way than the other two. The embodiment of the Word as flesh in Jesus Christ in the Incarnation makes it possible for us to experience having the Word written on our hearts in the process of Theosis. (Also see Revelation, and Theosis.)

Worshippers

Basilicians are Worshippers who in the practice of engaging in Eucharistic worship, beginning on Sundays, are the first witnesses in and through the Liturgy of the Kingdom coming on earth as in heaven. This priestly lifestyle practice is related to our primary discipline of journeying to the Mountain with Christ. (Also see Contemplatives, Global Pilgrims, and Journey.)

APPENDICES



THE *CHRISTUS VICTOR* STORY: THE MYSTERY OF FAITH



*I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.*

Daniel 7:13-14

INTRODUCTION



CHRISTUS VICTOR IS THE ancient, central, and unifying theme of the faith of God's people since the beginning (Gen. 3:15). The prophets called it "the counsel of the Lord" (Jer. 23:18; cf. Amos 3:7). Paul referred to it when he spoke of the "good confession" that Jesus made before Pontius Pilate (1 Tim. 6:13). And Jesus Himself called it "the mystery of the kingdom of God" (Mk. 4:11).

At the center of this kingdom mystery is the Person and work of the Lord Jesus Christ. It is in Christ alone and His victory over the powers of evil that we find the key to the nature of reality, the meaning of life, and the sure hope of the restoration of all things. The theme of *Christus Victor* is the vision of the ever-increasing rule of Jesus Christ through His CHURCH whereby individuals and nations voluntarily apply and keep His every word in all areas of thought and life until He comes.

This *Christus Victor* theme is not revealed by "flesh and blood" but only by our "Father in heaven" (Matt. 16:17). As Jesus says to those who are His disciples, "To you it has been given to know the mystery of the kingdom" (Mk. 4:11). Thus it is the core of the CHURCH's confession. It is the thread that weaves together all the particulars of Scripture and our faith into a coherent and holistic picture.

It is the framework or rule of our faith whereby we, along with God's people in all times and cultures, properly understand Scripture, the CHURCH, worship, and our mission of destroying evil and restoring all things ruined by evil. We do not understand even one fact correctly revealed in Scripture, by the Spirit, or through creation, until we understand it in relationship to Christ (Eph. 2:1-3).

In our Basileian way being, living and doing we desire that this *Christus Victor* vision be worked out in the lives, callings, and ministries of composers, artists, businessmen, husbands and wives, doctors, politicians, scientists, educators, etc. For at the heart of the faith of God's people is an impulse authored by the Spirit "to make all see what is the fellowship of the mystery...that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Jesus Christ our Lord" (Eph. 3:9-10).

CHRISTUS VICTOR

BY HIS WORD, GOD CREATED, SUSTAINS, AND RULES all things in the heavens and the earth.¹ He created mankind in His own image to have dominion over the earthly realm, to cultivate and keep it as the dwelling place of God with mankind.² By His grace, God empowered mankind to rule over the earth by revealing the meaning of all things in His word, by the Spirit, and through creation.³ God only required that mankind keep the covenant and live by every word that proceeds from the mouth of God.⁴

Likewise, just as God granted authority to mankind over the earthly realm, so He granted authority to angelic principalities and powers in the heavenly realms.⁵ But Satan led one-third of the angels in rebellion against God and sought to establish his own independent Kingdom in the heavenly realms.⁶ Not stopping there, he then aspired to expand the reach of his Kingdom beyond the heavens to the earth. This required Satan to find a way to convince Adam to become "like God" on his own terms and cast off God's sovereign authority over him and the earth. For if Adam did this, then Satan could justly accuse Adam and all mankind before God of being unfit to serve as the Lord's ruler of the earth.⁷

So Satan came to the Garden. He first deceived Eve, and then tempted Adam. But neither Adam nor Eve bore witness to the truth – the truth that mankind's kingdom authority is grounded, not in himself, but in God and His Word.⁸ So they sinned, but not just as individuals. In his collective capacity and representative authority, Adam was not only Eve's husband, but also the covenantal head of all humanity.⁹ Thus Adam plunged the entire human race and the whole earthly creation into ruin by heeding the voice of human authority rather than God's.¹⁰ In Adam, sin entered the world

¹ Gen. 1:1; Jn. 1:1-3; Col. 1:17; Heb. 1:3; Rev.4:11

² Gen. 1:26-28; 2:15; Ps. 8:6-8; Dan. 4:32; Rom. 13:1; Rev. 21:3

³ Gen. 2:16-17; Ex. 25:40 (cf. Heb. 8:5); Jer. 23:18; Amos 3:7; Mk. 4:11-12; Jn. 16:13; 1 Jn. 2:20

⁴ Gen. 2:15; 17:9; Deut. 4:6; 8:3 (cf. Matt. 4:4); Is. 62:6-7; Matt. 28:20

⁵ Is. 24:21; Col.1:16

⁶ Is. 14:12-21; Ezek. 28:11-29 (cf. 1 Tim.3:6); Eph. 6:12

⁷ Rom. 6:6; Rev. 12:10

⁸ Gen. 3:1-6, 13; Jn. 19:11; 2 Cor. 11:3; 1 Tim. 2:14

⁹ Gen. 1:27; Rom. 5:14

¹⁰ Gen. 3:17

and death through his sinful,¹¹ lawless attempt to determine the knowledge of good and evil in his own authority, foolishly declaring his independence from God and His word.¹²

But before Adam ate of the Tree of Life (whereby he would not die), God excommunicated him from the Garden. While Adam would now certainly die, not just spiritually, but also physically, he could also be born again. So the Lord drove Adam from His presence, stationing cherubim to guard the way back to the Tree of Life.¹³ And just as God had warned, Adam's sin plunged all mankind¹⁴ along with the entire created order¹⁵ into the darkness of death. By failing to keep the dominion authority that was his by grace, Adam's sin opened the spiritual doorway to Satan and death, permitting these enemies to unleash hellish destruction throughout the earthly realm.¹⁶ By his sin, Adam, as the covenantal representative of the whole human race, delivered to Satan the authority of the kingdoms of the world that had originally been given to mankind by God.¹⁷ By his sin, Adam crowned Satan the god of this world.¹⁸

But when all appeared to be lost, God intervened and revealed His plan to defeat sin, Satan, and death and thus restore mankind and the creation.¹⁹ The Lord announced that He would launch a great war between the covenant-breaking seed of Satan and the covenant-keeping Seed of the woman.²⁰

Although ordained by God from before the foundation of world, this plan was so bold and unexpected that the rulers of the fallen world system never comprehended it.²¹ They failed to perceive that this Seed of the woman – who is the CHURCH collectively and Christ individually – would not fight with carnal weapons, attempting to defeat evil by wielding coercive power like the rulers of this world.²² Instead through humble obedience to the will of God, Christ would crush Satan's head under His feet. But this radical road to victory would come at a great cost, for His heel would be bruised, resulting in His death.²³ However, even death could not keep its hold on Him. Rising from the dead, He turned the greatest apparent defeat in history into the greatest triumph of the ages, the victory of the Lamb who takes away the sin of the world.²⁴ Through the cross Christ was crowned in His resurrection, not just with one, but with two great victories.²⁵ In one blow He *both* crushed Satan's head, casting him out of heaven,²⁶ *and* He destroyed the power of sin,²⁷ freeing mankind and creation from the grasp of Satan and death.²⁸ Thus began the new heavens and the

¹¹ Rom. 5:12-20

¹² Gen. 3:22; 1 Jn. 3:4

¹³ Gen. 3:22-24; Ex. 26:31

¹⁴ Rom. 5:12

¹⁵ Rom. 8:21-22

¹⁶ Lk. 4:6; Rom. 5:12

¹⁷ Lk. 4:6

¹⁸ Eph. 2:2

¹⁹ Gen. 3:15

²⁰ Rev. 12:17

²¹ 1 Cor. 2:7-8; Rev. 13:8

²² Rom. 5:14; 1 Cor. 15:21-22, 45, 47; 2 Cor. 10:4-5

²³ Gen. 3:15; Is. 53:4-6

²⁴ Jn. 1:29; Rev. 4:9-10

²⁵ Jn. 12:21-33; Col. 2:13-14; 1 Jn. 3:5, 8

²⁶ Rom. 16:20; Heb. 2:14; Rev. 12:7-9

²⁷ Rom. 8:3

²⁸ Is. 53:5; Rom. 6:6; 2 Tim. 1:10

new earth.²⁹

And so Christ, the last Adam,³⁰ by His obedience to God's every word,³¹ was *given* the dominion authority that the first Adam lost.³² He made the good confession that Adam failed to make,³³ confessing before Pontius Pilate that His Kingdom is not of this world, rooted in the independent force and folly of autonomous human authority.³⁴ Instead, Christ, a king born to testify to the truth, confessed that the origin of His kingdom authority is from above.³⁵ He never did or said one thing in His own authority, but only in dependence upon His Father's authority.³⁶ Thus He lived the first human life as God had from the beginning intended mankind to live. By His death He forever sealed His perfect life and then by His resurrection forever removed it from the clutches of sin, Satan, and death. It is this life He now offers us when we receive the bread which is His body and drink the wine which is His blood, doing this in remembrance of Him.³⁷ For it was not in His power as the eternal Son of God, but by His obedience as the Son of Man,³⁸ even to the point of death on the cross,³⁹ that He definitively destroyed sin, Satan, and death.⁴⁰ Through His obedience as a Man, Christ totally defeated Satan and redeemed all of mankind,⁴¹ permanently reopening the gateway into God's presence that had been closed by Adam's sin.⁴²

Christ did all this for the sake of His CHURCH,⁴³ the house of God, the gate of heaven,⁴⁴ the dwelling place of God with mankind,⁴⁵ and the pillar and foundation of the truth.⁴⁶ Now He calls His CHURCH as a holy nation to follow Him, voluntarily building upon the foundation of God and His word,⁴⁷ exercising the kingdom authority originally given to mankind, lost by the first Adam, but now regained by the Second.⁴⁸ Peter, by his confession, embraced this call.⁴⁹ Thus Jesus called Peter a rock upon which He would build His CHURCH. For Jesus recognized that Peter's confession, as the representative apostle of all the apostles, was not based in human authority but upon the revelation of our Father in heaven.⁵⁰ By his confession, Peter chose to live like Jesus. In the years that followed, Peter declared that all believers who confess Christ in accordance with the foundation laid by the apostles and the prophets are living stones.⁵¹ By this testimony of Jesus Christ – the testimony by which believers confess that God, not mankind, is the final authority in all things – the

²⁹ Jn. 19:30 (cf. Gen. 2:1; Is. 65:17-23); 2 Cor. 5:17

³⁰ Rom. 5:14; 1 Cor. 15:45

³¹ Matt. 4:4; Heb. 10:7

³² Ps. 8:6; 110:1; Dan. 7:13-14; Matt. 28:18; Phil. 2:9-11

³³ 1 Tim. 6:13

³⁴ Jn. 18:36

³⁵ Jn. 18:36-37; 19:11

³⁶ Matt. 12:28; Jn. 5:17-30; 7:16-19; 12:49

³⁷ Jn. 6:53-58; 1 Cor. 11:23-26

³⁸ Matt. 4:4

³⁹ Phil. 2:8

⁴⁰ Rom. 5:15, 17; 6:6; 1 Cor. 15:21-22; Heb. 2:14-15; 17-18; 2 Tim. 1:10

⁴¹ Jn. 12:31-32

⁴² Matt. 27:51; Jn. 1:51; Rev. 21:25

⁴³ Eph. 1:22

⁴⁴ Gen. 28:17

⁴⁵ Eph. 2:22

⁴⁶ 1 Tim. 3:15

⁴⁷ Ps. 110:3; Matt. 7:24-27; 21:43; 1 Cor. 3:11; 1 Pet. 2:9-10

⁴⁸ Matt. 21:43; 28:19-20; Acts 1:8; 1 Pet. 2:9

⁴⁹ Matt. 16:16; 1 Cor. 3:11

⁵⁰ Matt. 16:17-18

⁵¹ Eph. 2:20-21; 1 Tim. 6:12; 1 Pet. 2:4-8; Rev. 21:14

CHURCH keeps the authority given her to extend Christ's Kingdom into the entire world.⁵²

Christ, now ascended to heaven, sits at the right hand of God the Father until all His enemies are made a footstool for His feet,⁵³ crowned with all glory, honor, and authority. He has received the Kingdom and been given the dominion that Adam lost.⁵⁴ But Satan, although definitively defeated, is full of rage and seeks to make war against the seed of the woman, Christ's CHURCH, against all who keep the commandments of God and hold fast to the testimony of Jesus Christ.⁵⁵ Yet instead of taking His CHURCH out of the world,⁵⁶ Christ commissions His CHURCH to go into the fallen world, teaching all nations to observe everything that He has commanded.⁵⁷ It is by this means that He extends His two-fold victory of progressively crushing Satan's head and restoring all things.⁵⁸

About Christ alone it can be said, "Of the increase of His government and peace there shall be no end."⁵⁹ The Father's Kingdom shall come and His will shall be done on earth as it is in heaven, "not by might nor by power, but by My Spirit," says the Lord of hosts."⁶⁰

Before His final return, all nations shall pass through the Garden gateway once closed to Adam, but now reopened by Christ, to eat from the Tree of Life.⁶¹ They will go up to the Mountain of the Lord to be taught the ways of God.⁶² No one will have to force them. They will volunteer freely.⁶³ In this way Christ will build His CHURCH and the gates of Hades shall not prevail.⁶⁴ He will continue to sit at the right hand of the Father in heaven until all His enemies are made a footstool for His feet.⁶⁵ Then the end of the present age shall come.

Today we rejoice that Christ has bestowed upon His people the Kingdom, just as His Father bestowed one upon Him, that all peoples may eat and drink with Him at His table in His Kingdom, exercising the ruling authority God originally gave to mankind at the beginning of all things.⁶⁶ And so shall it be, from age to age, now and ever. Amen!



⁵² Rev. 12:11, 17

⁵³ Ps. 110:1-2; Heb.10:12-13

⁵⁴ Dan. 7:13-14; Matt. 28:18; Phil. 2:9-11; Rev. 5:1-14; 12:10

⁵⁵ Rev. 12:17

⁵⁶ Jn. 17:15

⁵⁷ Mat. 28:19-20

⁵⁸ Rom. 16:20; Acts 3:21

⁵⁹ Is. 9:7

⁶⁰ Zech. 4:6; Matt. 6:10

⁶¹ Ezek. 47:12; Rev. 22:2

⁶² Is. 2:2-4

⁶³ Ps. 110:3

⁶⁴ Mat. 16:18

⁶⁵ Ps. 110:1-2; Matt. 16:28; 26:64; 1Cor. 15:23-25

⁶⁶ Matt. 8:11; Lk. 22:30

THE CAPITAL C CHURCH



THE PROBLEM AND THE SOLUTION



THE FALLEN WORLD SYSTEM is the problem for which kingdomculture embodied in the Capital C CHURCH is the solution.

Putting the phrase “Capital C” in front of the word CHURCH is necessary in order to be clear that there’s more to the CHURCH than just distinctive expressions of the CHURCH like the “*local church*,” the “*mission church*,” the “*house church*,” the “*mega church*,” or the “*established church*” as this term is used in such statements as, “millions of believers have moved *beyond* the established church...and chosen to *be* the church instead.” Additionally, in regards to denominations, there is the *Catholic Church*, the *Orthodox Church*, the *Anglican Church*, the *Lutheran Church*, the *Presbyterian Church*, the *Baptist Church*, and so on. BASILEIA is the *Basileian Church*.

Distinctive expressions of the CHURCH are fine as far as they go. It’s just that alone they don’t go far enough.

It is not a problem but simply an inescapable fact that any distinctive expression of the CHURCH is going to be *distinctive*. In fact, distinctives are natural, desirable and divinely ordained. The sin of Babel was Ham’s attempt to subordinate the distinctive languages and peoples of the earth to the archetype of the Fallen World System – Babylon. Captives in Babylon are exiles from their own country, reduced to focusing on maintaining their unique cultural distinctives lest they become totally assimilated. Exiles are prodigals in the pigpen, slaves in someone else’s world hanging on by their fingernails for a better day. Exiles live in someone else’s house subject to someone else’s rules. Exiles are not free to run their own house, that is, their own city, their own nation, their own *world system*, because they are *captive* to someone else’s world system. Living in exile is a problem for which merely maintaining one’s distinctives is no solution, however legitimate those distinctives may be in their own right. The solution to the problem of exile is when a diverse group of exiles, with all their distinctives intact, celebrate and embody the common *meta-culture* they share. On that day, exile ends.

Kingdomculture is the common meta-culture of the People of God, the *new wine* of the Kingdom of God. And the Capital C CHURCH is the *new wineskin* of the Kingdom of God, able to embody this new wine.

It takes a world system to beat a world system. Kingdomculture embodied in the Capital C CHURCH is *the* alternative world system (a.k.a., the Kingdom of God) that beats the Fallen World System. The Kingdom of God apart from kingdomculture embodied in the Capital C CHURCH is a gnostic myth. Local, mission, house, mega, established, Catholic, Orthodox, Anglican, Lutheran, Presbyterian, Baptist and Basileian expressions of the CHURCH, each in varying degrees will either express their

distinctives within the Fallen World System or within the Kingdom of God. To say, “millions of believers have moved *beyond* the established church...and chosen to *be* the church instead,” begs the question. The question that begs for an answer is: Have these millions of believers “chosen to *be* the church” in the Fallen World System or in the Kingdom of God? Celebrating distinctives *in the Fallen World System* is exile. Celebrating distinctives *in the Kingdom of God* first requires embodying kingdomculture as the Capital C CHURCH. This is the end of exile.

Before discussing a distinctive and practical way that BASILEIA aims to embody kingdomculture as the Capital C CHURCH, let’s answer a question that is really begging for an answer at this point, namely, What is the Capital C CHURCH?

WHAT IS THE CAPITAL C CHURCH?

“My Lord and my God!,” said Thomas, after touching the Body of Christ.

To touch the Capital C CHURCH is to touch the Body of Christ and like Thomas, have a “My Lord and my God!” revolutionary epiphany where the veil parts and we experience the CHURCH for what she really is, which is *not* churches, “sacraments,” “theology,” “morality,” “Christianity,” a nonprofit organization, a non-government organization, an institution in someone else’s society, a building, an evangelistic or a military crusade, a voluntary association of individuals, an association of churches, a local church in contrast to a parachurch organization, a mega church, a house church, believers who “have moved *beyond* the established church...and chosen to *be* the church instead,” a chaplain to the institutions of the world, or an invisible and private religious organization. None of these things generate an authentic, positive world-shattering realization worthy of a “My Lord and my God!” outburst. So what does?

To touch the Capital C CHURCH is to touch *totus Christus*, Jesus the Head and His Body as one. “The church, you see, is not peripheral to the world; the world is peripheral to the church. The church is Christ’s body, in which he speaks and acts, by which he fills everything with his presence” (Eph. 1:22-23, *The Message*). In touching Christ’s body, Thomas experienced the living, breathing, resurrected reality of “God with us.” God with us is what makes life real, natural and authentic. Because Christ “fills everything with his presence” *through* the CHURCH (like when new wine fills a new wineskin), when Thomas touched Christ’s body, he experienced in a perfect moment the mystical convergence of all the ancient promises and all of humanity’s future hopes. For in touching the Body of Christ, Thomas touched everything in the universe at once, just as it is supposed to be. Everything, everyone, and every moment is supposed to be connected and united in Christ’s body. Thomas’ moment of epiphany and enlightenment, this instant when he broke through to the other side, this flash when he suddenly was transported from the old world into the new, passing over from shadow into light – this all happened when he touched the Body of Christ.

Each of our five main Basileian disciplines and their respective practices function as doorways for touching the Body of Christ – for embodying kingdomculture in the Capital C CHURCH. Some people may initially experience a Thomas-type epiphany regarding the Capital C CHURCH by connecting with the Communion of Saints across time and space through the Daily Office, for example. For others, Eucharistic worship or contemplative prayer becomes a doorway through

which they discover the Capital C CHURCH. For still others the doorway could be the discovery that the One-Source View of authority enables diverse individuals and expressions of the CHURCH to come into consensus about the will of God. More examples could be multiplied. Some of the “My Lord and my God” dimensions of the Capital C CHURCH that Basileians have had epiphanies about are grouped together below according to our five core disciplines of Journey, Assemble, Listen, Govern and Serve.

Our five main Basileian disciplines and their respective practices can and should be expressed in *distinctive* ways by each individual and jurisdiction of BASILEIA. But this is not all that can and must be done. Our disciplines are also an opportunity to cultivate that *common* sense of what it means to embody kingdomculture as the Capital C CHURCH. There are two sides of the coin to being the CHURCH: 1) cultivating our respective distinctives and 2) cultivating that which we all have in common as the CHURCH. Doing the former without also doing the latter is to be in exile under tyrants. To do the latter without also doing the former is to be tyrants.

Below various points that reflect our understanding of what it means to be the Capital C CHURCH are grouped together under our main Basileian disciplines.

JOURNEYING AS THE CAPITAL C CHURCH

In all the distinctive ways that we as Basileians engage in Eucharistic worship, pray the Daily Office, and practice contemplative prayer, we endeavor to do so only in ways that embody the truth of the following:

1. *The alternative world system.* The Capital C CHURCH does not replace the ruined institutions of the Fallen World System with Christian institutions but replaces the Fallen World System itself altogether with the alternative world system of the Kingdom of God. The true destiny of any individual, institution, culture or nation is realized on the day when they repudiate the Fallen World System and embrace the Kingdom of God. The CHURCH is the alternative city, colony, unique society and empire of God, not merely a religious institution or movement in someone else’s city, colony, society or empire. She has her own institutions, language, flag, calendar, ceremonies, leaders, borders and Emperor, and so is not a member in any sense of the Fallen World System. She goes *into* that system in order to replace it, not to be *of* it.
2. *Discipling citizens of the Kingdom.* The Capital C CHURCH does not seek to convert sinners into saints *within* the Fallen World System, but to disciple sinners – which includes both believers and unbelievers – into citizens of the alternative world system, the Kingdom of God.
3. *Discipling institutions of the Kingdom.* The Capital C CHURCH is not a “chaplain” to the institutions of the Fallen World System, but calls all such institutions to repudiate their membership in that system and transfer their allegiance to the Kingdom of God. Starting “Christian Schools,” for example, is a huge waste if those schools function as part of the Fallen World System. The gospel of the Kingdom of God calls schools everywhere to cut all ties to the fallen world and realign themselves under Emperor Jesus’ new world order. Failure to do so is failure. There is the civilization of Adam and the civilization of the Second Adam. The CHURCH calls all

individuals and all collectives to cut their losses with Adam and enlist in the Second Adam's new world order.

4. *The goal of history.* The Capital C CHURCH is the goal of history, the final empire and eschatological form of humanity, not an institution of the fallen world. When 2,000 years ago the Roman Empire crucified the Lord Jesus Christ, that single action demonstrated that there is something chronically sick, morally bankrupt and fundamentally broken in the empires of the Fallen World System. The CHURCH'S mission is not to heal these empires, but to point them to the waters of baptism where they can die to the fallen system that binds them in order then to be raised again from death to life as a new creation in the Kingdom of God.
5. *Salvation.* The Capital C CHURCH *is* salvation in the sense that she is the Body of Christ in which all things in heaven and earth are reconciled. The CHURCH is not a salvation bank that individuals can make withdrawals from to be "saved" anymore than salvation can be found outside of the CHURCH. There is no reconciliation that exists as some kind of substance inside of or outside of Christ and His CHURCH because Christ and His CHURCH *are the embodiment* of the reconciliation that creation needs and longs for. Christ and His CHURCH are the substance of reconciliation. The CHURCH as Christ's Body *is* the mustard seed form of salvation for all creation – a seed that is even now growing into a mustard tree larger with each sunrise.
6. *Anchored in the original through worship.* The Capital C CHURCH integrates both the future and what is ancient or "original" into the present through worship, which is the true center of any community. Before the eighteenth century the word "original" meant something that was present at creation, at the *origin*, which has persisted to the present day. However, the modern use of the word "original" expresses what is new, novel, spontaneous and fresh that has no relation to the origin of anything at creation and thus has no history of development from the origin up to today. The project of liberalism promotes what is novel in order to create civilizations without the kind of ritual that is grounded in *the origin of created things*. Thus all liberalized ritual is rootless and empty and therefore will never satisfy the human heart. In the modern city, for example, even the basic creational ritual pattern of light and darkness is obscured by an artificially lit constant day. Liberalized rootless worship breeds ignorance of the divine order of things, inevitably resulting in the breakdown of social order.
7. *Uniting cultures into the Empire of God.* The Capital C CHURCH unites local cultures into the kingdomcultural global Empire of God, and is therefore against all forms of empire – whether of the United States, Russia, Great Brittan, China, the United Nations, etc. – when they operate as counterfeit empires of the Kingdom of God, creating in their wake all manner of social injustices.
8. *The head-on collision with false empires.* The Capital C CHURCH is in a head-on collision with all areas of thought and life not subject to Christ and His CHURCH, understanding that all divine punishment is ultimately restorative and meant to bring about salvation. The CHURCH is not just in competition with other religions, but with every false empire produced by these religions, including the false church of humanistic secularism known as the United Nations, that seeks to bring about global peace and prosperity through political, economic and social institutions not subject to the Lordship of Jesus Christ.

9. *The most radical form of political activism.* The Capital C CHURCH is not against political activism because to be the CHURCH is already the most radical form of political activism. Kingdomcultural activism rejects the modern and postmodern liberal philosophy that all religion must be privatized because it stirs up public discord and even bloodshed in war when impassioned believers inject their passions into politics. Such a liberal view (held not just by self-proclaimed liberals, but by many, even most, so-called “conservatives”) is based on the myth that politics is not religion. All politics is religion. All politics is either dedicated to the bloody sacrifice of other human beings, including babies in abortion mills, or to the bloodless sacrifice of the Eucharist of Christ in bread and wine as the means of establishing covenants that form kingdomcultural families, churches, nations and empires. All cities are established by sacrifice, but not all sacrifices are bloody. Christ’s shed blood puts an end to all blood sacrifice. The world can either accept this or continue down the path of bloodshed until it comes to the end of itself in the pigpen. To refuse the CHURCH’S invitation to the Eucharist is inherently inhumane because it leaves individuals, society and the creation subject to bloodshed.
10. *Visibly advancing public religious life “from above.”* The Capital C CHURCH rejects the notion that earthly public life is the only kind of public life there is, but instead holds that heavenly public life (that is, life lived out on earth whose source is “from above”) is true public life – life that is natural to the original nature of mankind as created in God’s image. The Fall warped man’s nature to *feel* that a public life that is “of this world” is preferable to one “from above.” The cure for this sick feeling is the Incarnation where mankind’s fallen human nature is publically restored in the person of Jesus Christ, making Him the Savior of all men, especially of those who believe. Adam’s fallen human nature is not the destiny of public life; Christ’s is. The CHURCH does not promote the view that culture is religion externalized in the sense that religion is something internal and private until it spills out of itself into that which is allegedly not inherently religious in the political, social and economic spheres of life. Such a confused view of reality and religion is Gnosticism in a modern dress and does not square up with reality. Everything is inherently religious and everything religious is inherently public. Religion, from the start, is public and visible and never just individual and private. Baptism, for example, is *always* a social and public event, *never* merely an individual and private one. There are no purely individual and private actions performed anywhere, at anytime, by anyone, ever. To think otherwise is the myth of liberalism. Most political conservatives today are just a few steps behind their self-proclaimed liberal cousins in their devotion to this false liberal religious myth. All religion is public and social as is every action that any individual does in the deepest, darkest caves of their imaginations or bedrooms. Everything we do or think creates worlds. The saying that “no man is an island” means that no man is an island. To argue otherwise is irrational and a form of insanity that is wittingly or unwittingly blind to the fact that all thoughts and acts by individuals are public religious-cultural thoughts and acts. All religion is culture in *visible mustard seed* form and all culture is religion in *visible mustard tree* form. Religion is not something other than culture, but a particular mode of culture. Culture is not something other than religion, but a particular mode of religion. Baptism, for example, is a visible seed out of which disciplined nations come, thus Jesus commands us to baptize nations. Likewise, every Eucharist is a mustard seed judgment of this world out of which the restoration of all things comes. To think that Baptism or the Eucharist can ever be performed in a private corner is a liberal fantasy, a certifiable form of insanity. When kids pull a blanket over their heads or shut their eyes and declare to all in earshot, “You can’t see

me,” it’s cute. When adults cover-up their humanity with the fig leaves of liberalism and then hide themselves from the presence of God, it’s called the Fall.

ASSEMBLING AS THE CAPITAL C CHURCH

In all the distinctive ways that we as Basileians love and help others to belong in order to believe, cultivate colonies of heaven on earth, and create thin places between heaven and earth, we endeavor to do so only in ways that embody the truth of the following:

11. *Forming outposts of the heavenly city.* The Capital C CHURCH affirms the reality that every expression of the CHURCH is *already* an outpost of the heavenly city, and denies the idea that the heavenly city is only where believers shall dwell in the future.
12. *Has her own institutions.* The Capital C CHURCH has institutions, but not institutions of the Fallen World System because the CHURCH is an alternative world unto herself – a new world destined to become the actual world of all cultures, transforming them from darkness to light, not by erasing their uniqueness, but by enhancing it, freeing it and empowering it to be all that they are originally created to be.
13. *Repenting of worldliness.* The Capital C CHURCH repents of the unfaithfulness and evils done in the name of the CHURCH instead of caving into them as “normal.” Unfaithfulness and evil is not the inevitable result of the true faith but is foreign to it. Not all lordship is worldly lordship. It is heresy to say so. Not all business is worldly business. It is heresy to say so. Not all politics is worldly politics. It is heresy to say so. Not all power exercised is the exercise of worldly power. It is heresy to say so. We are required to repent of any unfaithfulness and evil that we do in the world, not abdicate being priests and kings on the earth.
14. *The home for all churches.* The Capital C CHURCH has churches, but is not just churches; she is more fundamentally the society in which churches have their home.
15. *The use of nonprofits or NGOs.* The Capital C CHURCH is not what is known in the US as a 501(c)3 nonprofit organization or what is called internationally a NGO (Non-Government Organization), although she may use nonprofit organizations or NGOs.
16. *Has covenanted members, not voluntary associates.* The Capital C CHURCH has individual members covenanted together into a collective body that is supreme in scope and majesty, but she is not a voluntary association of individuals.
17. *Uses associations, but is not an association.* The Capital C CHURCH may form and use associations, but she is not a voluntary association that either individuals or churches may join.
18. *A communion that repudiates denominationalism.* The Capital C CHURCH is a communion who may have denominations like Old Covenant Israel had tribes, but repudiates denominationalism in which one expression (or “tribe” of the CHURCH) attempts to assert mediatorial authority over other expressions of the CHURCH.

19. *Prodigals returning home in Christ.* The Capital C CHURCH is composed of prodigal sinners in Christ returning from the pigpen, not those in Adam who have become religious like the “older brother” who refused to celebrate at his own father’s feast given in honor of the return of his prodigal brother.
20. *Monks who defeat the devil in the desert.* The Capital C CHURCH has monks who preserve and advance the City of God by going into the desert to track down and defeat the devil, not monks who flee from the city to the desert to avoid confronting and defeating evil.
21. *A house of public life.* The Capital C CHURCH is a house where everything any individual does is recognized for what it actually is – *public* life, not a two story building where a first story of private life allegedly supports a second story of public life. The very concept of so-called “private life” is a modern liberal myth that is tragically embraced by many Christians, leading to a Gnostic mindset that justifies the hypocrisy of acting in the body (Monday through Saturday) in ways that are contrary to the Spirit (of Sunday).
22. *Her city square is in heaven.* The Capital C CHURCH locates her earthly city square in heaven, making her city square neither worldly nor otherworldly.
23. *Totus Christus.* The Capital C CHURCH is more than a human institution; she is a divine-human institution, *totus Christus* – Jesus the Head and His Body as one.
24. *A new covenantal way of being human.* The Capital C CHURCH is not some kind of religious association, but a totally new covenantal way of being human, both individually and collectively. The CHURCH embodies a restored and transformed covenantal way of ordering all life.
25. *Establishing new colonies of heaven.* The Capital C CHURCH recognizes that today *new colonies* of heaven must be established because Christians cannot coast within Christian political and cultural systems since such systems, to whatever degree they may exist, need to be transformed by each generation for their generation.

LISTENING AS THE CAPITAL C CHURCH

In all the distinctive ways that we as Basileians follow the lectionary in rhythm with the CHURCH Year, interpret the Word according to the Apostolic Rule of Faith, and observe our Constitution, we endeavor to do so only in ways that embody the truth of the following:

26. *Advancing the imperial metanarrative of Christ.* The Capital C CHURCH rejects the liberal democratic notion that individuals need to be liberated from all tradition so that they can invent and live out whatever narratives they can possibly conceive. Instead, the CHURCH empowers individuals to create narratives that are rooted in, reflective of and extend the imperial metanarrative of Christ. The CHURCH rejects the idea that the liberal democratic ideal is not itself a metanarrative that covertly seeks to subordinate all other narratives to itself. The liberal idea rejects any story (other

than its own story) that claims to be a metanarrative for the whole of society because it seeks to operate as a false church with its own metanarrative for society.

27. *Advancing divine-human ideas in the safety of the council of many.* The Capital C CHURCH does not just propose ideas, but embodies a new world, a new city, a new atmosphere in which divine-human ideas may breathe and flourish in the safety of the council of many.
28. *A community of people with common ideas.* The Capital C CHURCH is fundamentally people in *community* who hold certain ideas in common, not a club of people who merely hold to common ideas.
29. *Her own software and operating system.* The Capital C CHURCH runs her own software on her own operating system, not on the Fallen World System's operating system.
30. *Embodied beliefs.* The Capital C CHURCH is a community who embodies beliefs, and therefore does not have a "belief system" that can be *isolated from the CHURCH*, which is allegedly taught in the Bible, and whose tenants can be compared and contrasted with other belief systems like Islam, Hinduism, Buddhism, Judaism or Secularism.
31. *Story, rituals and ceremony.* The Capital C CHURCH seeks to replace the Fallen World System itself with her own story, rituals and ceremonies, not merely influence, shape or change the stories, rituals, ceremonies of the Fallen World System's various cultures.
32. *An embodied unique philosophy.* The Capital C CHURCH is a community that embodies an utterly unique form of philosophy, but is not fundamentally a club of philosophers.
33. *Promoting a new context altogether.* The Capital C CHURCH does not seek to contextualize the gospel for the cultures of the Fallen World System because her categories for interpreting creation and history are the meta-language and meta-story she offers to the nations and peoples of the world for rightly re-classifying the world. The CHURCH doesn't reform the *content* of the languages and cultures of the world, but seeks something much more radical – the reframing of the entire *context* of all languages, peoples, tribes, nations and cultures of the world. The adoption of this new context will quite naturally precipitate the reshaping of the content of all language and story in a kingdomcultural manner.
34. *A convergence approach to authority.* The Capital C CHURCH does not rank either the Scripture or the Sacraments or the Spirit over one another in any combination, but, recognizes each in convergence as having an equal but different kind of authority in revealing the Word.
35. *Advancing cultural storytelling in worship.* The Capital C CHURCH advances her own culture through storytelling in liturgical worship as shaped by the seasons of the CHURCH Year. All political authority pays homage to some ultimate authority through acts of worship. All political authority is sourced and sustained in acts of worship. Every civil society builds holy places, celebrates holydays and venerates a pantheon of holy people. The CHURCH brings all of these conventions of civil society into submission to Christ in the Liturgy. Lack of submission to the CHURCH's

metanarrative only speeds the death of the cultures of the Fallen World System after which they will then be raised again to life in the Kingdom of God.

GOVERNING AS THE CAPITAL C CHURCH

In all the distinctive ways that we as Basileians welcome all whom Christ authorizes to come to the Table, make consensus decisions that bind and loose, and create wealth and tithe to fund the government of the Kingdom of God, we endeavor to do so only in ways that embody the truth of the following:

36. *Not by power of might, but by the Spirit.* The Capital C CHURCH promotes her own empire, the Kingdom of God, by the Spirit, not in the same way that the kingdoms of the fallen world promote their empires, which is by power and might.
37. *Embracing consensus, not coercion.* The Capital C CHURCH rejects coercion and embraces consensus in decision making because in bold humility truth can be inerrantly known by the fallible and finite.
38. *Infant baptism as an expression of Kingdom citizenship.* The Capital C CHURCH issues kingdom passports in the form of baptismal certificates to infants because citizenship in the Kingdom of God is not ultimately a matter of human choice but ultimately of divine destiny that human choice either comes into alignment with or not. Thus the CHURCH is not a voluntary society composed only of those who choose as adults to enter into membership.
39. *Causing chivalric “confusion.”* The Capital C CHURCH is authorized by Christ to throw the cities of the world into “confusion” by calling all people to adopt customs that their particular societies, if not submitted to the Lordship of Christ, tend to deem “not lawful” for their citizens to “accept or to observe” (Acts 16:20-21). That said, she is not authorized to use coercive, overlordship power to overthrow empires, but is to do so by the chivalric power of the cross.
40. *Loving culture by enforcing ethical boundaries.* The Capital C CHURCH enforces divinely revealed ethical boundaries because she is culture-loving and culture-affirming. Without boundaries there would be no culture whatsoever, only chaos. Failure to enforce kingdomcultural boundaries is anti-culture.
41. *Salvation is the CHURCH.* The Capital C CHURCH does not promote the common view of salvation held by many Evangelicals today that salvation can happen outside of the CHURCH – a view rooted in a 500-year Protestant reaction to the time when some claimed that the CHURCH was the *source* of salvation available for purchase via indulgences. In truth, salvation is not something that individuals get either from the CHURCH or outside of the CHURCH. Salvation *is* the CHURCH. Salvation is the restoration of all things in Christ and His CHURCH to their divinely created purpose. All things include all *individuals*, all *social relationships* that form communities and all *creational relationships* that govern the very fabric of the cosmos itself. Salvation is not just individual, but also social and creational, making it cosmic, as is Christ and His CHURCH.

42. *Kingdomcultural Christendom embraced.* The Capital C CHURCH embraces kingdomcultural Christendom and rejects all forms of subcultural and countercultural Christianity. Kingdomcultural Christendom is authentic Christianity. All others are counterfeits.

SERVING AS THE CAPITAL C CHURCH

In all the distinctive ways that we as Basileians offer hospitality to all already within the CHURCH and those yet beyond the CHURCH, advance the Kingdom through our vocational callings, and travel to the edges of established expressions of Christendom, we endeavor to do so only in ways that embody the truth of the following:

43. *Advancing a professedly Christian civil order.* The Capital C CHURCH recognizes that her mission is to transform all things in the earthly city that have been ruined by evil into elements that shine like the sun in the heavenly city. Christendom is a professedly Christian civil order. The ancient Celtic Christian communities, for example, were professedly Christian civil orders. Professedly Christian civil orders are a fact. They have existed, they exist now and they will continue to exist in the ages to come. Therefore, Basileians seek to live out a kingdom way of life in the here and now, in the midst of others who do not share our vision of the world, not to evangelize their souls for heaven, but to restore and transform their bodies and cultural systems here on earth in resurrection power so that earth becomes just like heaven (Matt. 6:10). Discipled and resurrected bodies, not “evangelized” disembodied souls, are destined to populate the empire of God.
44. *Heavenizing Earth.* The Capital C CHURCH does not engage in earth-denying evangelism to get sinners to heaven, but in kingdomcultural evangelism that brings heaven to sinners on earth.
45. *All are called.* The Capital C CHURCH sees all callings as equally from God and subject to the authority of Christ.
46. *Chivalry qualifies rulers.* The Capital C CHURCH knows that the only way to govern in the city center is via the road that first leads outside the city to a hill of crucifixion that in turns leads to a tomb of resurrection that in turn leads to a mountain of ascension to the right hand of God. Chivalry is the preeminent qualification for all rulership exercised in the city square of the Holy City.
47. *Transformation.* The Capital C CHURCH rejects the idea that transformation is an impact, affect, implication or influence of the gospel. Transformation is the gospel. Kingdomculture does not “influence” the cultures of the world, but transforms them to become the gloriously unique expressions each is originally designed to be as rooted in the common unity that all things share in Christ and His CHURCH. Such transformation is not a blending of the parts into an undifferentiated whole, but an enhancement and celebration of diversity in unity in Christ. The gospel is a diverse city of individuals covenanted in a shared unity in Christ or it is not the gospel. There is no right living outside of the CHURCH because all right living is covenantal. The covenant is made effectual at the Table. The Table is the life of the world. There is no other Table of life. There never has been or ever will be. All prodigals live off of the crumbs that fall from this Table until which time they return home to sit at the Table.

48. *Community and mission of the Trinity.* The Capital C CHURCH is caught up by the Spirit into the community and mission of the Trinity, not the community and mission of any power that is of this world.
49. *Settled community life.* The Capital C CHURCH does not promote as an end goal or purpose temporary, “flash mob” community experiences or moments of ecstasy, intimacy and programmatic activity, although the CHURCH may call individuals to genuine, settled community life through the use of such experiences. The liberal revolt against the kind of kingdomcultural ritual that creates *rootedness* shall pass away because it is a myth that anyone or any culture can perpetually reject true, reality-affirming ritual and survive. All revolts against reality burn themselves out in time, as we see happening today with modernism and postmodernism, both of which are two sides of the same liberal coin. Sacred symbols, sacred days, sacred people and sacred places are the stuff of permanent, settled life in contrast to cursed nomadic life. Even American secularists, for example, desiring rootedness rather than nomadism, honor the symbol of the American flag, celebrate national holydays, revere the founding fathers and make pilgrimages to national shines erected in places like Washington D.C. and Ground Zero.
50. *Affirming right ritual.* The Capital C CHURCH rejects the notion that the transition from the Old Covenant to the New Covenant is a transition from ritual to non-ritual. The prophetic denouncement of empty, formulaic rituals is not the condemnation of ritual *per se*. Baptism and the Eucharist are the rituals of the new society, public ritual expressions of a new civil order. Ritual affirms that the inner and the outer are both part of one whole. There is no barrier between the inner and the outer dimensions of life, but an unrestricted flow back and forth between them. The “spiritual” part of life is not something that is bodiless. Life is embodied. We are our bodies. Thus kingdomcultural ritual doesn’t seek to escape the body, but has a different aim – to *transform* the old into the new both inwardly and outwardly. Ritual rightly understood and practiced doesn’t lock us up in the past, but releases our future, enabling us to journey over the horizon without fear. The transition in Scripture is not from ritual to no ritual, but from rituals of exclusion to rituals of inclusion that transform the old into the new, reintegrating what has become disintegrated. Sacraments are not “miracles” that break the laws of God and therefore represent something completely other than life in the world; sacraments are for the life of the world precisely because they are extraordinarily natural in contrast to ordinarily natural. Bodily reintegration of what death has disintegrated is extraordinary and natural. It is death that is unnatural. The highest order of the extraordinarily natural is the city. The celebration of the Eucharist liturgically displays the architecture of the City of God as a microcosm of a new world. The Table is the new social order that overturns all other social orders built according to the traditions of men – traditions that include and exalt some while excluding and diminishing others.
51. *Rejection of the doctrine of permanent exile.* The Capital C CHURCH does not worship a god of permanent exile, but of the exodus from Egypt, of the return from Babylon and of the resurrection from the dead.

AN APPLICATION TO BASILEIA

Two distinctive expressions of BASILEIA are 1) a FELLOWSHIP or an ABBEY and 2) a VOCATIONAL SOCIETY. How do we relate these two distinctive expressions together so that they give expression to the Capital C CHURCH rather than diminish it?

The challenge and opportunity here is in unifying the distinct contributions between the inward focused “local church” (of a FELLOWSHIP or of an ABBEY) and the outward focused “mission church” (of a VOCATIONAL SOCIETY). But this very terminology of “local church” and “mission church” is largely Protestant in origin and is itself part of the problem because it perpetuates a false dichotomy between these inward and outward expressions of the CHURCH – a dichotomy that no amount of *organizational* genius is *organically* able to reintegrate.

The challenge of organically relating the “local church” and “mission church” in such a manner that together they function as the Capital C CHURCH is not unique to BASILEIA. It’s a challenge that any expression of the CHURCH faces, but that Protestants face in a special way. While it’s simplistic to say that this is a uniquely Protestant problem, it is Protestants who typically are the best source material for illustrating it. Protestants have created a myriad of parachurch ministries and organizations that often depend on people and money from the “local church.” When money is in short supply from the “local church,” parachurch organizations often appeal directly to private donors who in turn are often businessmen already advancing the Kingdom through their marketplace activity in ways that the “local church” isn’t doing. Therefore, they are able to see the value of certain parachurch ministries and so become their benefactors.

An interesting development within Protestantism is the mega church, with its tens of thousands of members and multi-million dollar budgets where numerous “parachurch” type missional initiatives are directly created from within or, if already existing, sometimes brought into the fold from without, sponsored and funded under the umbrella and control of a head pastor who is often recognized as an “apostolically” gifted leader. Some mega-mega churches in turn become centers of gravity around which global associations of churches revolve. But to Roman Catholics, this in many ways is nothing new. The largest mega church in Colorado Springs, Colorado, for example, is not a Protestant mega church, but the Roman Catholic Diocese of Colorado Springs that serves 161,770 Catholics in 42 parishes and missions under the direction of an “apostolic” leader called a Bishop. Note here the words “parishes” and “missions.” This is what in Protestant-speak is called “local churches” and parachurch “mission organizations.” In a diocese, both parishes and missions are expressions of the greater whole that comprises the CHURCH. Protestants are latecomers to the mega church concept, which no doubt, not only Roman Catholics, but also the hundreds of millions of Orthodox Christians and tens of millions of Anglican Christians would not disagree with.

What makes the challenge of relating the “local church” and the “mission church” inescapable is the ministerial tension of the CHURCH being in relationship to itself and the CHURCH being in relationship to the fallen world, both *at the same time*. BASILEIA’S VOCATIONAL SOCIETIES are our way of being the CHURCH in relationship to the fallen world. In contrast, an ABBEY, for example, is geared more to being the CHURCH in relationship to the CHURCH. How do we relate to both worlds at once *in a unified way*? A VOCATIONAL SOCIETY is “on the edges” serving as a bridge between the ABBEY-FELLOWSHIP dimension at the center of a BASILEIA COMMUNITY and what is beyond the

boundaries of the COMMUNITY governmentally speaking, namely, the Fallen World System. At the edge of a BASILEIA COMMUNITY can be found the CHAPTERS. Beyond them is the Fallen World System that we go into (but do not become part of) through various missional initiatives, most of which involve hosting nonmembers in contrast to the membership-oriented environment of the ABBEY-FELLOWSHIP nexus. The challenge is how to keep these two expressions of the CHURCH functioning together organically as the Capital C CHURCH.

The ditch we could easily fall into here is that of regarding the ABBEY-FELLOWSHIP nexus as the “local church” and our VOCATIONAL SOCIETIES as the “mission church,” where these two expressions of the CHURCH operate in parallel organizationally but are never really in unity organically. This inevitably will lead to each becoming increasingly independent and competitive instead of being interdependent and complementary. Respecting their distinctions, in BASILEIA, in what way actually and practically, not just theoretically or ideally, are these two modes of the CHURCH one? The answer is really quite simple, organizationally speaking: We integrate these two complementary expressions of the CHURCH as *one* in the governing roles played by the various Councils of a BASILEIA COMMUNITY.

Of course, all of this is nothing more than moving deck chairs around on the Titanic if we’re not constantly working at embodying the above 51 characteristics that illustrate what it means to be the Capital C CHURCH. Keeping that in mind, let’s continue to make application of the theory to practice.

For BASILEIA, it is in our BASILEIA COMMUNITIES that the vision of the CHURCH as an Ecclesial City is made practical and actual. The nature of the covenant is the underlying assumption in all this. Covenantal unity is not just organizational, but first and fundamentally organic. In Christ, when the two become one, the two don’t stop being two, but a third, collective person is brought into being. Collective persons are not merely organizational entities, but organically and fully human in a collective sense. Collective persons and individual persons in covenantal union are interdependent and complementary.

While it is true that a CHAPTER has simultaneous “organizational” membership in a FELLOWSHIP or ABBEY and in its respective VOCATIONAL SOCIETY, it first and most fundamentally has an organic, covenantal membership in a BASILEIA COMMUNITY. A COMMUNITY’S various Councils are composed of the Presiding Members of the Councils of FELLOWSHIPS, ABBEYS *and* CHAPTERS. While the “mission church” functions of a CHAPTER are different from the “local church” functions of FELLOWSHIPS and ABBEYS, CHAPTERS are *equally* members of a BASILEIA COMMUNITY. In the COMMUNITY’S governing councils everyone takes off his or her “local hat” to put on a “Community hat” where they stand side by side to govern together the broader jurisdiction of a BASILEIA COMMUNITY.

CHAPTERS are not just organizational members simultaneously of both a FELLOWSHIP or an ABBEY and a VOCATIONAL SOCIETY; they are first and fundamentally covenanted, organic members of a BASILEIA COMMUNITY. Thus, in BASILEIA, we don’t refer to FELLOWSHIPS or ABBEYS as “local churches.” The only Local Church in BASILEIA is a BASILEIA COMMUNITY. No true expression of the Local Church can be less than the City of God, otherwise it’s captivity in Babylon all over again.

Because BASILEIA is an episcopally governed expression of the CHURCH, to be true to what that means, we cannot even begin to think of FELLOWSHIPS or ABBEYS as the “local church.” To do so immediately then forces our more missional expressions (i.e., CHAPTERS) into being regarded as something different than the “Local Church.” Thus in BASILEIA, we speak of a BASILEIA COMMUNITY as the Local Church in the same way that most classical expressions of the CHURCH call a diocese the Local Church. Our preference for using the term COMMUNITY instead of diocese is reflective of our more Celtic approach to the administration of episcopal authority.

Thus for BASILEIA the idea of the Local Church corresponds, not to FELLOWSHIPS, but to what we envision as an Ecclesial City, namely, a BASILEIA COMMUNITY. What is *first* true about a CHAPTER is not the fact it has a unique kind of simultaneous membership that overlaps with both “local church” (in the non-ecclesial city sense) and “missional church” expressions of the CHURCH, but that it is *first* a member of the Ecclesial City governed by the COMMUNITY’s various Councils. True to our nature as a communion we emphasize *first* what these jurisdictions have in common rather than how they are distinct. The opportunity afforded to us by CHAPTERS is that it enables us to deal with the monster of denominationalism within BASILEIA before it ever gets up a head of steam to denominate us, or the CHURCH at-large.

Beyond how this applies to CHAPTERS, this vision of the CHURCH as an Ecclesial City is essential for maintaining a practical, working approach to the CHURCH that prevents its reduction to a holy club or clubs of “local churches” and “mission church” expressions within someone else’s society. Without the vision of the Ecclesial City made practical in our COMMUNITIES, all we will have from the start is the “local church” (in the non-ecclesial city sense) operating independently and in competition with the “missional church.” This leaves the CHURCH captive in a fractured state in Babylon. The Ecclesial City, the New Jerusalem, is the Missional Local CHURCH with one nature expressed in a diversity of members. Practically, this is why the fundamental building block of BASILEIA is a BASILEIA COMMUNITY where the various Councils govern an Ecclesial City that we see as the Missional Local CHURCH with a diversity of members all of whom are equally true expressions of the CHURCH. While an ABBEY may relate as the CHURCH more intensively to the CHURCH, it is no less missional than a CHAPTER that operates on the edges of the COMMUNITY out under “the Oak Tree.”

So we accept the unique challenges of the membership relationships of CHAPTERS, but not passively or naively ignoring the challenges this presents. We proactively meet these challenges with the apostolic vision of forming Ecclesial Cities as colonies of heaven on earth in an application of episcopal authority to a kingdomcultural ecclesiology for the 21st century. In short, this is what we poetically call, “The Abbey and the Oak Tree,” and prosaically call the “Capital C CHURCH.”



THE OPPORTUNITY PRESENTED BY MEMBERS CALLED TO FUNCTION TOGETHER MINISTERIALLY



INTRODUCTION



IN ADDITION TO THE false dichotomy between “local church” and “mission church” we also face a great challenge in the false dichotomy between individual freedom and collective order in membership.

Presbyters doing two things in the CHURCH make membership possible: 1) guarding Constitutional boundaries and 2) administrating the movement of people back and forth across those boundaries into or out of membership. So-called “membership” is regarded by those seeking to exercise authority over others from the “top down” as a condition that requires the loss of freedom for *individuals*. Likewise, “membership” is regarded by those seeking to exercise authority over others from the “bottom up” as a condition that requires the absence of order, especially the multi-jurisdictional order of *collectives* that comprise the Ecclesial City of God. For the latter, all forms of CHURCH government are inherently a threat to individual freedom. For the former, all forms of individual freedom are inherently a threat to collective CHURCH government. This false dichotomy between these two alternatives is based on a “feel” for the world as mediatorial in nature rather than ministerial and which has a defective view of the nature of mankind as created in God’s image with both an individual and a collective nature. It is both to this feel for the world and this defective view of human nature that we must speak.

A RIGHT FEEL FOR THE WORLD

No member of BASILEIA, whether an individual or a collective jurisdiction, reports to a “headquarters” or to any individual who has “authority over” them. This worldly concept of authority and governance is utterly rejected by Jesus as illustrated in Luke 22:24-26 in which Jesus rebukes His disciples for arguing among themselves about “which of them was to be regarded as the greatest” (v. 24). Jesus forbids them to “exercise lordship over” (v. 25) each other as the kings of the Gentiles do. He commands them, “But not so with you” (v. 26).

We therefore must also utterly reject mediatorial ways of relating to each other beginning in our Baptism and then by renewing this rejection in every celebration of the Eucharist. Such a rejection is not merely a decision to look theoretically at the world differently. Baptism and the Eucharist are sacramental rites that actually change our *feel* for the world as *now* naturally ministerial, not mediatorial.

The ministerial alternative to the worldly concept of mediatorial authority is pictured by Jesus this way: “I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel” (Lk. 22:29-30). This kind of judging is done in the safety of the counsel of many, in the mystery of the Council of the Lord around the Eucharistic Table to which we are admitted through Baptism, where mankind and God discuss and pound out the application of the pattern of His Word to cultural quandaries and situations, many of which have never before occurred in the history of the world.

Every member of the CHURCH inevitably faces situations, circumstances, matters and decisions in which no *direct* appeal to chapter and verse or previous decisions by the CHURCH is possible. There are only two ways of operating when this happens: ministerially or mediatorially. Adam chose to act mediatorially. Christ chose to act ministerially. Christ trumps Adam. Thus within ourselves individually and within our community life collectively there is constantly a necessary conflict in which our fallen tendency to act mediatorially must be exhausted. It is necessary that we exhaust our fallen habit of acting mediatorially by developing new habits of acting ministerially. Since we can't beat something with nothing, we beat being mediatorial by being ministerial. We do not sit around in the fear of man, afraid of what others might abusively do to us or afraid of what we might abusively do to them, reacting to the past mediatorial abuses that we have perpetrated on others or that have been perpetrated on us by others. Reactions to mediatorial autocratic forms of abuse only lead to democratic forms of lording it over others. Likewise, nothing gives faster rise to the autocratic abuse of power than democracy. Autocracy and democracy are just two variations of Adam seeking to be like God on His own terms. They both lead to death.

Therefore, in BASILEIA, being fruitful and multiplying is approached from two directions at the same time: from the inside out and from the outside in.

DOING THE KINGDOM FROM THE INSIDE OUT

First, regarding approaching things from the inside out, Jesus says, “The Kingdom of God is not coming in ways that can be observed, nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the Kingdom of God is within you” (Lk. 17:20-21). Similarly, Jesus says, “Repent, for the kingdom of heaven is at hand” (Matt. 4:17). The reality of the Kingdom is that it is present and within us. We do not repent (literally, “change our mind”) so that the Kingdom will be present and within us. We repent because the Kingdom already is present. God has already made the first move in the Incarnation and replaced Adam's propensity to exercise mediatorial authority with Jesus' obedience to the Father's will in the exercise of ministerial authority. It is finished! God doesn't need our permission to transform human nature from a fallen state in Adam to a risen state in Christ. He's already done it. Now, secondly, after that fact, the Father calls us to agree with what He is doing *in us and in the CHURCH* and, if we think differently than Him, to repent. The seed our new humanity in Christ is already planted. The only question is whether or not we shall respond today in the power of the Holy Spirit to water and cultivate it.

The CHURCH is by nature ministerial because the CHURCH is by nature the Body of Christ, the new humanity in Christ, restored and released from the old, fallen humanity of Adam. Our identity in Christ is *our starting point*, not our identity in Adam. This is the case for *all* who have undergone

Baptism and feast on Christ in the Eucharist. We are not a community that by nature dominates each other. That is contrary to our nature in Christ. The domination of some over others may be normal outside of the Kingdom of God, but we are no longer outside of the Kingdom of God. We are insiders by grace. Therefore, we seek to work from the inside out what is given to us by grace.

DOING THE KINGDOM FROM THE OUTSIDE IN

Second, we also approach things from the outside in by affirming that members are subject to and accountable to the ministerial authority exercised by the jurisdictions to which they are membered. To be “subject to” and “accountable to” jurisdictions of the CHURCH only has a mediatorial feel to those not in the Kingdom of God or to those who, while they are in the Kingdom, need to wake up from the dead and start embracing the reality of what they were introduced to in Baptism and are offered in every celebration of the Eucharist. Not only do members have a calling to require and empower (from the inside out) both others and the jurisdictions to which they are membered to operate ministerially, but others and these same jurisdictions to which they are membered are called to require and empower members to operate ministerially. This “outside in” approach takes on two primary expressions: collective forms of corrective discipline and formative discipleship, both of which are ultimately restorative and never only punitive.

Just as individuals can initiate corrective discipline and formative discipleship from the inside out, so collectives can do the same from the outside in.

CONSENSUS DECISION-MAKING FROM THE INSIDE OUT AND THE OUTSIDE IN

These bi-directional inside out and outside in approaches to exercising ministerial authority in community between members is never done by people who have arrived, but by those who are arriving. Therefore, it can be done perfectly, but not automatically. Perfection in the Kingdom of God is a *process* of working out our salvation from the inside out and of conforming to what is ours by grace through discipline that operates on us from the outside in. This *process*, as it manifests in matters of structure and governance, takes on the form of consensus decision-making which sometimes addresses matters of corrective discipline and at other times matters of formative discipleship.

Consensus decision-making is a process of discussion, dialogue and debate by fallible, finite people around the Lord’s Table. Being fallible and finite is human nature while being infallible and infinite is God’s nature. Adam sinned by wanting to be by *nature* “like God.” In Christ we are called to be “like God” by *grace*, which means living with and accepting the fact that we are fallible and finite in our nature and that this does not in itself prevent us from acting ministerially and perfectly in line with God’s will. It just means that the exercise of ministerial authority doesn’t happen automatically, but only relationally as we exercise humility and ultimate dependence on God as the source of our life.

Thus when a jurisdiction of the CHURCH to which a member belongs takes the initiative to bring about corrective discipline or formative discipleship in that member’s life, this is consistent with the

other side of the process that individual members initiate from the inside out. Ministerial authority is not limited to members exercising their God-given authority from the inside out, but also includes collective jurisdictions doing the same from the outside in. To just assume that jurisdictions of the CHURCH engaged in corrective discipline and formative discipleship are acting mediatorially or that it is just a matter of time before they start acting that way is conformity to the pattern of this world. To this Jesus says, “Do not judge by appearances, but judge with right judgment” (Jn. 7:24). Right judgment begins with being true to what actually happens in our initiation into the new humanity of Christ in Baptism and in our constant Eucharistic renewal in Christ. This applies not only to the Baptism of individuals, but also of collectives, the latter being an inherent aspect of the Great Commission (Matt. 28:18-20).

BAPTIZING MANKIND INDIVIDUALLY AND COLLECTIVELY

The Constitutional formation of a jurisdiction of the CHURCH is the Baptism of a collective dimension of mankind, which is no less real or transformative as the Baptism of an individual person. To think that God only initiates the transformation of individuals through Baptism and not also of collectives is an example of the kind of thinking that we need to repent of. The Kingdom of God being at hand, among other things, means the restoration of mankind as created in God’s image, both in mankind’s individual nature as “them” composed of “male and female” as well as in mankind’s collective nature as “him.” (Gen. 1:27). Baptism is for mankind both as “them” and as “him.” Genesis 1:27 is sandwiched right in the middle of the immediate context of Genesis 1:26-28 where verses 26 and 28 speak directly to the issue of rule and governance. We will not be able to embrace a kingdomcultural view of ministerial governance as normal for mankind if we don’t pay attention to the jot and tittle of Genesis 1:26-28 as the presupposition of what it means for humanity to be “renewed in knowledge after the image of its creator” (Col. 3:10).

If we are prone to be democrats reacting in fear to mediatorial collective order, then let us repent for Christ renews humanity, not just individually, but also collectively. If we are prone to be autocrats reacting in fear to mediatorial individuals, then let us repent for Christ renews humanity, not just collectively, but also individually.

People prone to hide behind democracy may affirm that God is restoring humanity in the sense of restoring only individuals, but this is simply not the whole picture. Likewise, to think that the central control of autocrats is justified, even required, because Christ defeats principalities and powers in some way that is supposedly superior to defeating evil in individuals just as equally misses the whole picture. The key to putting the ax to the root of the false dichotomy created by fallen thinking in regards to individual freedom and collective order is to stop thinking like pagans about the nature of man and revisit Colossians 3:10 in light of Genesis 1:27.

CONCLUSION

Therefore, the right interpretation of our Constitution is based on the fact that the covenantal rites of initiation and renewal, which are Baptism and the Eucharist respectively, are *not* merely cultic events that have no relation to the cultural process of community life, whether that life is thought of

in relation to individuals or collectives. The very *process* of consensus decision-making is an expression of the Eucharistic lifestyle *of both individuals and collectives* who affirm that the Kingdom of God is at hand now, not that it will be in some theoretical, distant future in some age after we die. Sure, there are dimensions of the Kingdom that will be more fully expressed in the future than in the present, just like we expect a mustard tree over time to come to maturity from its humble beginnings as a mustard seed. But to say that a mustard seed conspiracy is not adequate for Christ to trump Adam misses the mark. It is mortals in Adam, not immortals in Christ, who still “feel” like they live in a world dominated by mediatorial authority operating both from the inside out and the outside in. Jesus says, “But not so among you.” A field seeded with good seed has the feel of a good field because it is a good field. The Fallen World System is not our world any longer. Christ as the Holy Seed promised in Genesis 3:15 has died and now produces many seeds. We are of the Kingdom of God, and not just in some intellectual, external, legal or future way. In Baptism and the Eucharist our “feel” for the nature of things is fundamentally changed *now* because by these sacramental rights we are made one with the Seed of the Woman. We now live in a new world dominated by ministerial authority exercised by both individuals and collectives in Christ. We maintain this new state of consciousness by a constant attitude of repentance. If our heads have not yet caught up with our hearts, then fine. That is normal in the process of transformation, whether from the inside out or the outside in. When has loving God and our neighbor ever been a thing of the head before the heart?

Ministerially functioning together in community is a calling, a process in which we journey, not an automatic, static state of existence. We enter into this calling by responding to the initiative of God.



GOVERNING ROLES OF MEN AND WOMEN IN BASILEIA



MALE-FEMALE EQUALITY AND MALE HEADSHIP



THE COVENANTAL NATURE OF mankind as created in God's image with both an individual and collective nature is foundational to understanding the nature of male-female equality and the nature of male headship, respectively.

The Scripture says, "He created them male and female, and blessed them and called them Mankind in the day they were created" (Gen. 5:2). The fact that God created mankind as both individual male persons and individual female persons is foundational to the idea of male-female equality. And the further fact that God gave the human race a collective identity designated by the name *Adam*, translated here as "mankind," is foundational to the idea of male headship. Thus Scripture requires that we first distinguish between the ideas of male-female equality and male headship in order that we might then properly relate them. Failure to do so creates unending confusion and conflict in regards to the respective roles of men and women in individual and collective governance in the CHURCH in particular and in society in general. It also creates a blind spot in regards to the whole idea of collective governance in general.

BASILEIA therefore affirms the following three points to be the Scriptural pattern for the two distinct but related ideas of male-female equality and male headship:

1. The idea of unqualified equality between the sexes is false. While Scripture teaches male-female equality, it does not assume an unqualified or undifferentiated sameness of function of men and women as individuals in exercising ruling authority, especially in the collective sense. Human sexual identity is not just a matter of anatomy; it also reveals something about who men and women are as individuals and how they complement one another as God's rulers of the earthly creation.

2. The contrast between the governance of women and the governance of male headship is a false antithesis. Scripture goes further than merely defining the complementary governing roles of individual men in contrast to individual women. Scripture also presents the complementary governing roles of both men and women as individuals in contrast to the governing roles of mankind collectively through the agency of elders. Thus it is inappropriate to pit the idea of the male headship of elders against the governing roles and responsibilities of women as individuals. This is a false antithesis since male headship is a function of the collective nature of mankind, not the individual nature of mankind. The governing roles and responsibilities of individual women must be considered in relationship to that of individual men. Thus the only proper contrasts are 1) between the governing roles of men and women as individuals, and 2) between the governing roles of *both* men and women as individuals and those of male headship in facilitating collective societal governance through family, CHURCH, and state.

3. *The direct and indirect governing roles of male headship.* Male headship facilitates the governance of the special collective institutions of family, CHURCH, and state; it does not concern the governance of individual men in contrast to individual women. Thus unlike with family, CHURCH, and state, male headship is not *directly* essential to the proper governance of educational, vocational, and associational structures that facilitate individual self-government. Both men and women may serve, for example, as principals of schools, presidents of businesses, chairpersons of neighborhood associations, and so forth. Nevertheless, male headship is *indirectly* essential to all such structures of individual self-government since these are to function within the societal boundaries collectively defined and defended through the representative roles of male heads in family, CHURCH, and state. Male headship is *directly essential* only in the *collective* governance of society as carried out through the special collective institutions of family, CHURCH, and state.

A more detailed description of the biblical foundations to this way of distinguishing and then relating the ideas of male-female equality and male headship follows below.

THE RADICAL CONTRAST BETWEEN THE COVENANTAL AND NON-COVENANTAL IDEAS OF SUBMISSION

Submission in non-covenantal thinking and practice is actually a form of denigration because it subjects individuals and collectives to the mediatorial authority of persons other than Christ. Such submission is a tyrannical form of subordination whereby some who seek to be “like God” lord it over others. In contrast, in the Covenantal view, submission to the ministerial and jurisdictional authority of others complements rather than denigrates individuals, giving rise to a peaceable and orderly society for every individual and collective jurisdiction. Such submission is ultimately submission to Christ since all members in a covenantal society equally derive their authority and value from Christ even while exercising different roles and functions in relation to each other.

In non-covenantal thinking mediatorial hierarchies introduce inequalities of value, not just differences in function. Confusion or lack of distinction between the economical and ontological aspects of human nature leads to the false conclusion that equal worth must be expressed by giving each individual an equal position in a hierarchy. Thus the non-covenantal view gives rise to mediatorial tensions between 1) individuals from different ethnic backgrounds (*e.g.*, racism), 2) collectives and individuals (*e.g.*, between a company and its employees), and individual men and women (*e.g.*, the “war of the sexes”). However, in the Covenantal view, because Christ is the sole mediator of all authority in every jurisdiction, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28). In the Covenantal view the equal ontological value of persons who are “one in Christ Jesus” is not compromised by a difference of economical roles between persons, whether individual or collective. This is an implication of the fact that the Covenantal view champions ministerial jurisdictions rather than mediatorial hierarchies in the administration of all forms of individual and collective governance.

The following three principles further substantiate the covenantal understanding of submission:

1. The value and roles of the Trinity and mankind compared. The equal glory of men and women yet their difference in roles is reflective of God who is Three Persons, each equal in glory but different in roles. Likewise, the collective nature of mankind is reflective of God who is also One Person. When we speak of the Economical Trinity we mean that the members of the Trinity have different *roles*. The Father leads, the Son submits to the Father and the Spirit submits to the Father. But at the same time the Three Persons of the Trinity are equal in glory, knowledge, and authority. The term that describes this is the Ontological Trinity. It means that all three Persons of the Trinity – Father, Son and Holy Spirit – are each equally God. Thus in relationship to mankind, God does not ontologically subordinate Himself to human beings in the Incarnation. The economical submission of the Son, not only to the Father, but also to other human beings, is not a compromise of His deity ontologically. This serves as the pattern for defining the Covenantal idea of submission in human relationships as that relates to individual private-governance and collective public-governance.

2. The value and roles between individuals compared. Thus within the framework of a Covenantal view of authority, the economical role of one individual does not compromise the ontological value of other individuals. An individual woman in the role as a man's helper, for example, is not a compromise of a woman's ontological value compared to an individual man. In the same way children are not less valuable because they submit to parents. However, within the non-covenantal view of authority the submission of one individual to another is perverted into *subordination* because ontological value and economic roles are confused.

3. The value and roles between individuals and collectives compared. The Covenantal view of mankind also recognizes an equal value but difference in roles between individuals and collectives. The non-covenantal view, on the other hand, tends to elevate both the value and roles of individuals over collectives or the value and roles of collectives over individuals. However, in the Covenantal view, *the headship role of men who serve as elders of family, CHURCH, or state is not a compromise of, but a complement to, the ontological equality of men and women in their governing roles as individuals in family, CHURCH and state.* To think otherwise implies either that God did not create man in His image with both an individual and collective nature or that unity and diversity in God are not equally ultimate. Either option is a violation of the Covenantal view of God, man, and reality.

THE CREATION OF MAN AND WOMAN IN GENESIS 2:15-24

God created man as a collective being first (Gen. 2:7) and then placed him in the garden to cultivate and keep it (Gen. 2:15). God's offer of great provision to man, as large as it was, had one restriction: Man had a moral responsibility to voluntarily remain within the circle of God's will (Gen. 2:16). God warned that any attempt to autonomously move outside of this circle would result in man's death (Gen. 2:17). Then "the Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him'" (Gen. 2:18). But before doing this the Lord set Adam about his assignment of subduing the earth, giving him the task of naming the animals (Gen. 2:19). God's immediate purpose in giving Adam this assignment was that He wanted Adam, by carefully considering the nature of the animals, to discover that there was no other creature in the Garden who shared his nature. "But for Adam there was not found a helper comparable to him" (Gen. 2:20). Adam was alone and God wanted him to discover that fact for himself. We may assume that Adam did come to realize this, at which point the Lord placed Adam into a deep sleep, took one of

his ribs and fashioned it into a woman (Gen. 2:21-22). The Lord then brought the woman to Adam at which point Adam completed his assignment of naming the earth's creatures by giving this new creature, one like him in nature, her name, Woman (Gen. 2:23). The first recorded human words in history are a poem that celebrates an individual man finding a female companion equally suited to him. It is this event at the beginning of human history that explains why we see men and women paring off in marriage today: "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24). More than merely the pairing off of individuals, when the two become one this *also* gives rise to an expression of the collective nature of man.

MALE HEADSHIP AND MALE-FEMALE EQUALITY IN GENESIS 2:15-24

Marriage is a pre-fall institution established by God as part of the good order of creation. Marriage is a reunion of that which God differentiated and then brought back together in an even more glorious, collective form. "So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself" (Eph. 5:28). To be united as one flesh in marriage is to be reunited by mutual consent in a covenant relationship in which an individual male person and an individual female person are also made into one collective person while retaining and not compromising their individual identities. The collective and individual aspects of man's nature do not supplement each other in the sense that one or the other is incomplete, but rather complement each other since being completely human involves both individual and collective dimensions. Thus marriage, as first introduced before the Fall of man, is basic to understanding the administration of human governing authority in all areas of life (1 Cor. 11:3-12; 1 Tim. 2:12-13) as well as serving as a type of Christ's relationship with His CHURCH (Eph. 5:22-32).

The description of the woman as a "helper comparable to him" (Gen. 2:18, 20) incorporates both the ideas of male headship of mankind collectively and male-female equality of mankind as comprised of individuals. The woman is equal with the man in that she is "comparable to him" in an individual sense. And just as true is the fact that she is also man's "helper." The woman was made as man's helper; man was not made as the woman's helper. *While there is equality in one sense there is a differentiation of their respective roles in another sense.* The Lord did not create man merely as male and female as he did with all other living creatures. Instead the Lord created mankind as a covenantal being in His own image with both a collective and individual nature. There are two major implications of this. First, men and women as *individuals* are equal in one sense and yet have different roles in how they relate to each other in another sense. Secondly, men and women also equally share in the *collective* nature of mankind and yet have different roles in how man's collective nature engages in governance.

The idea that male headship is an aspect of the governing role of mankind in a collective sense, is found in Genesis 2:23 and 2:24. First, Adam exercises his headship authority by giving woman her name, Woman (Gen. 2:23). Secondly, it is not the woman, but the man who leaves his parents' household to found a new household (Gen. 2:24). The man initiates leaving his household to establish a new one, not the woman. This is an early indication that a primary role of male headship (i.e., the governance of a collective that complements how men and women govern as individuals) is to establish and keep the covenantal *context* for society in general through the institutions of family, CHURCH, or state in particular.

THE FALL OF MANKIND IN GENESIS 3:1-20

The Fall of man begins when the Serpent succeeds in getting Eve to reevaluate her situation from his worldview. The Serpent misquotes God, twisting His words to emphasize the one restriction instead of God's great provision (Gen. 3:1).

Eve's defense of what God had said, which Adam evidently had communicated to her, indicates that she was already beginning to see things from the Serpent's perspective. While God had said to Adam that he could *freely* eat from *every* tree but one (Gen. 2:16), Eve only affirms that they may eat of the trees of the garden (Gen. 3:2), failing to place as strong an emphasis as God had on *freely* eating from *every* tree. Eve reduces God's lavish provision to mere permission. Moreover, Eve refers to the tree of the knowledge of good and evil as *the* "tree which is in the midst of the garden" (Gen. 3:3). But it was not *the* only tree in the midst of the garden, for "the tree of life was also in the midst of the garden" (Gen. 2:9). This further shows that Eve's perspective was shifting from God's perspective to the Serpent's perspective. Furthermore, the fact that Eve amplifies God's prohibition by adding the phrase, "nor shall you touch it," shows that she is well down the path of regarding God as one who limits and restricts her. Finally, Eve reduces God's strong warning, "you shall *surely* die" (Gen. 2:17) to the weaker "lest you die" (Gen. 3:3).

The Serpent immediately jumps on Eve's weakened view of the consequences of sin, affirming, "You will not surely die" (Gen. 3:4) and then proceeds to give her some further twisted insight about her situation. The Serpent implies to Eve that God is holding out on her, that God's motive for the restriction is to keep her from rising to the same level as God in knowing what He knows (Gen. 3:5). Eve now has come to view the world according to a new worldview and then takes action in response to an injustice that actually doesn't even exist (Gen. 3:6).

Not only did Eve then take of the fruit and eat, she also took the *leading* role in giving the fruit to Adam, who then ate. Adam did not initiate taking the fruit, but Eve initiated giving the fruit to Adam while he stood by passively, abandoning his role as head. Eve was deceived and assumed the role as head while Adam abandoned his eldership responsibility of collective guardianship, forsaking his role as head. The fall of mankind involved a role reversal of the sexes *in regards to collective governance* contrary to what God had ordained from the beginning. This resulted in a negation of the collective role of the headship authority of Adam in relationship to that of the individual authority of Eve.

Mankind's fall into sin was not just individual, but also collective, warping and diminishing, not just the individual, but also the *collective* dimension of mankind's nature in the administration of kingdom authority. Thus we face a greater challenge than merely restoring men and women as individuals back to a healthy approach to individual governance in relation to each other. *The additional and perhaps even greater challenge is to do this while at the same time restoring the collective dimension of human governance in relationship to that of the respective governing roles of men and women individually.*

Satan's strategy was aimed, not just at Adam and Eve individually, but also and even primarily at mankind collectively. Satan did not approach Adam first but Eve because Satan's strategy was to

strike at Adam's headship by moving Eve to usurp that headship. Thus it was not just Adam and Eve as individuals who fell into sin, but also mankind collectively. While individual and collective sin (and righteousness) must be distinguished, they ultimately cannot be separated. They are a package deal, covenantally speaking. Thus in Romans 5:12-21, while both Adam and Eve individually fell into sin, Paul pins a collective form of blame upon Adam in addition to his role as an individual male. Adam had the primarily responsibility of exercising collective headship. Therefore the Fall of mankind did not occur simply because Eve as an individual took of the fruit and ate, but only after Adam in his collective capacity and as the covenantal head of the whole human race also took of the fruit and ate. Adam's taking of the fruit was not just an individual act, but also a collective act on behalf of mankind. Only then does the Scripture say of Adam and Eve as individuals that "the eyes of both of them were opened" (Gen. 3:7).

After the fall of Adam and Eve individually and of mankind collectively, the Lord did not summon both Adam and Eve by name. Rather, because Adam was collectively responsible for what both he and Eve had done individually, the Lord called out to Adam specifically, "Where are you?" (Gen. 3:9). Thus it's precisely because Adam is finally responsible for the Fall, not just as an individual, but collectively, that we regard his attempt to blame Eve for what happened as doubly hypocritical and evasive (Gen. 3:12). And because Eve actually did assume a headship role as Adam stood by passively, there is some truth in her admission, "The serpent deceived me, and I ate" (Gen. 3:13). We know, according to 1 Timothy 2:12-14, that Eve's admission is a confession that she was deceived into usurping Adam's headship. She did not sin in just an individual sense, but also in a collective sense by violating the covenantal order God had instituted for collective governance of the human race. Paul's prohibition upon women as individuals usurping or exercising authority over men in their headship role of collective governance is nothing new, but simply a restoration of the order God instituted before the Fall in regards to how individual and collective governance are to be integrated one with another (1 Tim. 2:12).

Thus the idea of male headship as defined in Scripture is not the enemy of defining the proper roles of individual men and women in governance in the CHURCH in particular and in Christian society in general. Rather the enemy here is the twisting and perverting of the idea of male headship through 1) the sinful dynamics of male domination and female domination that resulted from the Fall and 2) the negation of the guarding and keeping function of collective governance exercised by means of male headship through elders.

THE JUDGMENT UPON EVE

The consequences of the Fall for the woman are twofold. First, suffering will now accompany childbearing (Gen. 3:16a). Second, suffering will now enter into the marriage relationship itself. Just as the Lord tells Cain that sin desires him but that he should rule over it (Gen. 4:7), so He says to the woman, "your desire will be for your husband, and he shall rule over you" (Gen. 3:16). Just as Eve as an individual sought to usurp the collective headship role of her husband in the temptation, so God says she will continue to suffer from this desire.

In regards to the next phrase, "and he shall rule over you," (Gen. 3:16b) some understand the Lord to be saying that Eve's suffering will be amplified because her fallen husband will exercise ungodly

male domination over her. However, in light of Genesis 4:7, we may understand the phrase, “he shall rule over you,” as a solution to, not an amplification of, the fallen desire of women to usurp the collective headship authority of men. Thus we reject that line of reasoning popular today which equates the ideas of male headship and male domination as justification for the conclusion that male domination was imposed on Eve for her part in the Fall. Such reasoning claims that when a woman is redeemed in Christ she is released from the punishment of male domination and reinstated to “full equality” with man. While this is certainly true in one sense (i.e., ontologically, but not economically) this is not the focus of Genesis 3:16. Rather we understand the phrase, “he shall rule over you,” in a restorative sense. Godly male headship is one of the good aspects of the pre-Fall created order. Therefore redemption in Christ does not redefine the covenantal nature of man as both individual and collective but rather restores it. Christ Himself ultimately models the restoration of godly male headship in relationship to the CHURCH as the pattern of restoration for men and women in individual and collective governance in all areas of life. Genesis 3:16 anticipates this.

THE JUDGMENT UPON ADAM

Just as childbearing was not Eve’s punishment, but the pain added to childbearing was, so work is not Adam’s punishment, but the cursed ground that will frustrate his work. The reason for this punishment is not just because Adam disobeyed the clear command of Genesis 2:17 and ate from the tree which God commanded him not to eat, but that he abdicated his collective headship role in heeding the voice of his wife to disobey God’s command (Gen. 3:17a). In his disobedience, Adam abandoned his headship role, leading the entire human race and all creation into ruin. Adam’s failure to exercise his collective headship role as a watchman left both Eve and himself as individuals effectively defenseless against Satan. Guardianship of the gates of Eden is a governing function of mankind collectively through the agency of elders (Gen. 2:15). Thus throughout Scripture elders are pictured as exercising their collective form of governance in the gates of cities. Adam’s abdication of this collective governing role left both Eve and himself as individuals open to attack and defeat by sin, Satan, and death.

In the order of judgments in Genesis 3, Satan is first, Eve is second, and Adam is last. This is because Adam, in his collective governing role as guardian of Eden’s gates, bears the *final* responsibility for the Fall. While Adam and Eve shared equal responsibility for the Fall as individuals in one sense, they did not share equal responsibility in an unqualified sense in regards to Adam’s headship role. God tells Adam that the ground is cursed, not because both he and Eve sinned, but because he (in his headship role) sinned (Gen. 3:17b). God made no such qualification in regards to the judgment He pronounced upon Eve. Furthermore, the death sentence that fell upon Adam (Gen. 2:17) would now also come upon all under his headship, beginning with Eve, extending to the whole human race (Rom. 5:11-19) and all creation (Rom. 8:19-22).

ADAM’S RESPONSE TO GOD’S JUDGMENTS

Adam then “called his wife’s name Eve, because she was the mother of all the living” (Gen. 3:20). This shows that Adam believed God’s promise that through the children his wife would bear would come the Seed that shall crush the head of the Serpent (Gen. 3:15). Instead of falling further into

unbelief and rebellion, Adam demonstrated faith in God's redemptive promise. By faith Adam embraced a proactive rather than a reactive approach to dealing with God's judgments. While there will be heartache and suffering as a result of sin, God's redeeming promise means that the power of sin *doesn't have to rule the day*. Just because Adam may be sinfully prone to exercise male domination instead of selfless male headship doesn't mean that it *must* be that way. God's promise is that He will redeem this situation. And just because women may be sinfully prone to usurp the collective governing role of male headship, it does not have to remain this way. It is true that the human race – both male and female as well as collectively – is prone to the selfish use of mediatorial power in lording it over others. However, the promise of the coming Seed who will be bruised shows that those who exercise godly authority by laying down their life for others shall ultimately define the course of history and defeat sin, Satan, and death.

THE REDEMPTION OF MANKIND IN GALATIANS 3:26-28

The historic interpretation of Galatians 3:26-28 has focused on the biblical doctrine of justification by faith. But in modern times this focus has increasingly taken second place to a discussion about the governing roles of men and women in the CHURCH. However, this passage doesn't even speak to the issue of the various roles of men and women *in the CHURCH* but rather to the ontological equality that all persons have *in Christ*.

A major theme of Galatians is the doctrine of justification by grace through faith apart from legalistic works. The immediate context of Galatians 3:28 concerns the purpose of the law in leading us to Christ in whom we have sonship (Gal. 3:24; 4:1-7). In 3:26, Paul emphasizes that the universal privilege of sonship in Christ is available to *all* the Galatian believers. Then in 3:27, Paul explains how this new relationship came to be through baptism by which the Galatians were incorporated into Christ. And finally in 3:28, Paul introduces a second fact about their sonship in Christ: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." With this sonship comes a glorious freedom in Christ that is equally available to all, including Gentiles, slaves and women. As a Hebrew of Hebrews, Paul probably had in mind the morning prayer of Jewish men of that day in which they thanked God that they were not born a Gentile, a slave, or a woman. While such distinctions had become a mark of apostate Jewish culture, Paul declares them all invalid in Christ.

In regards to the first distinction, that between Jew and Gentile, we recall that in the Old Covenant period, only those who became circumcised members of the covenant nation of Israel were heirs of the promises made to Abraham. But in this New Covenant era, the sign of baptism takes the place of circumcision, signifying that *in Christ* both Jew and Gentile are now heirs of the Abrahamic promises (Gal. 3:14, 29).

Second, Paul emphasizes that slaves, who were regarded at that time by many even in Israel as inferior in status, equally inherit the promises (cf., 1 Cor. 7:22; Col. 4:9; Philemon 8-20). Elsewhere Paul calls a slave, "the Lord's freedman," because the social distinction between slaves and freedmen has no bearing on the fact that they are both equally one in Christ (1 Cor. 7:22).

Finally, Paul affirms women are equal heirs with men of the promise of righteousness in Christ that comes by grace through faith.

Thus in Galatians 3:28 Paul affirms the full equality of Jew and Greek, slave and free, and male and female, saying “you are all one in Christ Jesus.” All believers, regardless of ethnicity, social status, or sex, fully inherit the Abrahamic promises by grace through faith apart from legalistic works. Paul is not referring here to the differences in roles and functions in the CHURCH. In the CHURCH the equality of all members coexists with the differences in functions between members individually and collectively. Scripture forbids using differences in position and function to abuse and exploit others (1 Cor. 12:12-30). Thus the kingdomcultural alternative is not to minimize functional differences in a misguided attempt to achieve equality (as Egalitarians do), nor to maximize functional differences in an equally misguided attempt to achieve a hierarchical dominance of men over women (as Traditionalists do), but to properly integrate our functional differences in a ministerial way rather than in a mediatorial way in order to affirm 1) the inherent equality of men and women as individuals *and* 2) the complementary roles of individual and collective governance in the CHURCH as the microcosm of Christian civilization.

As shown by its immediate context, Galatians 3:28 concerns our union with Christ. The main point it teaches is that there are no human distinctions that give some people over others greater advantages or preferential status in terms of being saved. This passage is not a discussion about the roles of men and women in the CHURCH. What bearing Galatians 3:28 has on that topic must be understood in the light of those passages that speak more directly to that issue. In other words, in regards to the roles of men and women in the CHURCH, what Galatians 3:28 contributes to our understanding must be limited especially by such passages as 1 Corinthians 11:3; 14:34; and 1 Timothy 2:11-14. Why? Because these passages speak *directly* to the issue of the roles of men and women in the CHURCH while Galatians 3:28 does not.

Furthermore, the three distinctions Paul lists here are not all of the same kind. The distinction between men and women, unlike that of Jew and Gentile and slave and free, is a distinction rooted in the created order. Until the end of the age, the created order and distinct roles of men and women in individual and collective governance remains and continues to serve as a pattern for governance in society in general and of family, CHURCH and state in particular. The male headship of Presbyters in the CHURCH does not destroy the equality in Christ of all members (Acts 20:28; 1 Thes. 5:12-13; 1 Tim. 5:17; Heb. 13:7, 17, 24). Galatians 3:28 does not argue against the idea of male headship in CHURCH and society, if for no other reason, because this is not its focus.

IMPLICATIONS FOR RELEASING MEN AND WOMEN IN INDIVIDUAL AND COLLECTIVE GOVERNANCE TODAY

The Covenantal view of how men and women exercise individual and collective governance gives rise to the following three implications for BASILEIA:

DEFINING AND DEFENDING THE COVENANTAL VIEW AGAINST THE TWO FALSE ALTERNATIVES OF THE NON-COVENANTAL VIEW

Once the Covenantal view of individual and collective governance is brought to light, defined, and made clear, then it immediately becomes apparent that what are commonly called the Traditional and Egalitarian views are nothing but two false alternatives within a non-covenantal view of the nature of mankind and of governing authority and structure. Both the Traditional and Egalitarian views are founded upon three interrelated, fundamentally flawed presuppositions regarding a) the nature of man as being primarily individual (i.e., as male and female only, not also as collective), b) mediatorial authority, and c) the use of mediatorial hierarchies in organization. In contrast, the Covenantal view affirms a) the covenantal (i.e., equally ultimate) nature of man as both individual and collective, b) ministerial authority in contrast to mediatorial authority, and c) the use of ministerial jurisdictions instead of mediatorial hierarchies in organization.

CONCLUSIONS OF THE VARIOUS VIEWS COMPARED

While on the surface there appears to be substantial agreement between the Covenantal view and the Egalitarian view (see chart below), in reality there is no agreement whatsoever. And likewise, while there appears to be agreement between the Covenantal view and the Traditional view in regards to women and eldership, there is actually no agreement on this either. The reason is because the Covenantal view is founded upon a completely different set of presuppositions about the nature of mankind and ruling authority in contrast to the Egalitarian and Traditional views. Thus what Traditionalism and Egalitarianism mean by their “yes” and “no” is not what the Covenantal view means by its “yes” and its “no.” This will become clear as we obey Jesus’ command, “Do not judge according to appearance, but judge with righteous judgment” (Jn. 7:24). This requires identifying and testing the respective presuppositions of each view against the presuppositions of the Apostolic Rule of Faith as revealed in creation, Scripture and by the Spirit. But first let us compare the conclusions of each view in terms of the questions in the chart below.

	Covenantal view	Non-Covenantal view	
		Egalitarian	Traditional
Did God create Adam and Eve as individuals with equal authority to rule and reign over the Lord's creation?	Yes	Yes	No
Can women, like men, individually exercise ruling authority?	Yes	Yes	No
Can women as individuals serve in leadership roles of groups in which men are members?	Yes	Yes	No
Can women as individuals teach men on any topic?	Yes	Yes	No
Does the Holy Spirit sovereignly distribute gifts without preference as to gender?	Yes	Yes	No
Can women be gifted as apostles, prophets, pastors, evangelists, and teachers?	Yes	Yes	No
Are both men and women divinely gifted and empowered to minister to the whole Body of Christ, under His authority?	Yes	Yes	No
Are the spiritual gifts of women and men to be recognized, developed, and used in serving and teaching ministries in all jurisdictions of human governance?	Yes	Yes	No

Is it unbiblical to claim that, “the man is the head of the woman” as justification for the mediatorial idea of male superiority and the exclusion of women from certain leadership positions?	Yes	Yes	No
Are women authorized to serve as Deacons in CHURCH governance?	Yes	Yes	No
Are women authorized to serve as elders in family, CHURCH, or state?	No	Yes	No

PRESUPPOSITIONS OF THE VARIOUS VIEWS COMPARED

When we examine the conclusions of the Egalitarian and Traditional views in light of their respective presuppositions we discover that while they appear to differ in every aspect, both views are actually founded on the same basic flawed presuppositions. Thus Egalitarian solutions are no solutions at all for what it considers to be problems with the Traditional view. Likewise, the solutions proposed by the Traditional view to problems it perceives are endemic to the Egalitarian view are no solutions at all. Both the Traditional and Egalitarian views, each in their own way, not only justify and institutionalize male and female domination, but perpetuate the Satanic strategy of confusing and twisting the covenantal understanding of male headship in relation to human collective governance. Only the Covenantal view has the solutions to the problems that both Egalitarianism and Traditionalism attempt but ultimately fail to solve. Only the Covenantal view recognizes that solutions to the problems related to men and women as individuals in governance must be integrated with solutions to the problems of collective governance. To demonstrate this let us allow each view to speak for itself on the basis of its own presuppositions as in the following five points:

1. The relationship of man’s individual nature and collective nature. The Covenantal view holds that just as each of the three Persons of the Trinity are fully God, so both men and women as individuals each truly and fully reflect the image of God. Furthermore, the Covenantal view also holds that just as God is one Person, so the collective nature of man also truly reflects the image of God. Thus the Covenantal view holds humanity reflects God’s image in the three ways: 1) that women as individuals fully reflect God’s image, 2) that men as individuals fully reflect God’s image and 3) that the collective nature of humanity fully reflects God’s image. In contrast, while “Christian” versions of Egalitarianism emphasize the equality of men and women, it has a blind spot in regards to the unique function that men have in representing the collective dimension of the image of God in mankind. The reason is that if Egalitarianism speaks of the collective nature of mankind at all, it imagines it to be nothing more than a collection of individuals. And while “Christian” versions of Traditionalism emphasize the unique role of men in representing the collective nature of man, this is done in such a way that it mediatorially elevates individual men over individual women, failing to recognize their equal value and ability to reflect God’s image as individuals. The reason Traditionalism does this is the same as why Egalitarianism misrepresents the situation – neither view has a working understanding of the collective nature of man as anything more than the sum of the number of individuals in a room. The principle, “the whole is greater than the sum of the parts” is a blind spot. They both reduce the collective nature of man to an abstract, impersonal concept rather than embracing a covenantally formed collective as a corporate person. Covenantal rites of incorporation in family (marriage), CHURCH (baptism, ordinations) and state (inaugurations) constitute corporate persons out of many individuals. In marriage, for example, there are three

different *types* of human persons: 1) the man, 2) the women, and 3) the corporate body or person they form together. In regards to the CHURCH, for example, Paul says, “Now you are the body of Christ and individually members of it” (1 Cor. 12:27). Two Christians in the room equals three *types* of persons: 1) the first individual, 2) the second individual and 3) the corporate body of Christ collectively. To the Ephesians, Paul compares marriage to the CHURCH, confessing that this covenantal dynamic of how individuals remain individuals while at the same time they covenantally form a corporate body is a “profound” mystery. “‘Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.’ This mystery is profound, and I am saying that it refers to Christ and the CHURCH” (Eph. 5:31-32).

2. The nature of authority and organization. In the Traditional view, men as individuals in governance are wrongly thought to have mediatorial authority, i.e., a kind of authority that lords it over women (and other men). In Egalitarianism women are regarded as eligible to function in the same capacity as elders in collective governance. The fatal flaw in both of these views is their uncritical adoption of the non-covenantal concepts of mediatorial authority, a view that inevitably leads to the ontological subordination of some persons to other persons (as in Traditionalism) or the economical elimination of all differences in function between the individual private-governance of individuals and the collective public-governance of elders. In contrast, the Covenantal view affirms the *complementary* nature of men and women in relation to each other as well as the complementary relationship between the individual and collective aspects of man’s nature. Affirming the equal ultimacy of the ontological nature of the individual and collective aspects of man’s nature is essential to also being able to affirm the different economical functions of individual private-governance and collective public-governance.

3. Male-female equality and male headship. The Traditional view attempts but fails to preserve the biblical idea of male headship. Instead it perverts it by redefining it in line with mediatorial concepts of authority whereby men as individuals are thought of as *more equal* than women in certain aspects. Likewise, the Egalitarian view attempts but fails to preserve the biblical idea of male-female equality. Instead, it perverts it by redefining it in line with mediatorial concepts of authority where both men and women as individuals are regarded as having equal authority, if not also equal roles, in all matters of collective governance in family, CHURCH, and state. While we applaud both the Traditional view for seeking to preserve the role of the collective nature of man and the Egalitarian view for seeking to preserve the idea of male-female equality, we recognize that both fail in their respective goals. In attempting to preserve the idea of male headship, the Traditional view rightly rejects Egalitarianism’s gender-neutral ideology of male-female equality, but does not adopt the covenantal view of male-female equality. And while attempting to preserve the idea of male-female equality, the Egalitarian view rightly rejects Traditionalism’s ideology of the perverted view of male headship as male domination but fails to adopt the Covenantal view of male headship.

4. The insufficient “measure” or standard used by the Traditional and Egalitarian views. Both the Traditional and Egalitarian views, when critiquing each other illustrate the principle, “with the measure you use, it will be measured back to you” (Matt. 7:2). Because each view is based on or “measured” by a non-covenantal view of mankind, each view in turn inevitably opens itself up to be measured or judged by its opponents as promoting heretical positions opposite to what it claims to stand for. Thus because Traditionalists promote the idea of male headship on non-covenantal foundations they open themselves up to be judged by Egalitarians as promoting a heretical view of male-female

equality. Likewise, when Egalitarians promote the idea of male-female equality on non-covenantal foundations they open themselves up to be judged by Traditionalists as promoting a heretical view of male headship (i.e., by defining it in terms of male domination). Each view looks at the speck in the other's eye but fail to see the plank in its own eye (Matt. 7:3). They would both do well to consider the plank in their own respective eyes before attempting to remove the speck from the other's eye (Matt. 7:4). Both the "plank" and the "speck" are the faulty presuppositions regarding (1) man's individual nature as more ultimate than his collective nature, (2) mediatorial authority, and (3) the use of mediatorial hierarchies in organization.

5. The sufficient "measure" or standard of the Covenantal view. Only the Covenantal view provides a scripturally defensible and workable set of presuppositions that can proactively deal with the problems of gender-neutral ideologies and male domination. It does this by defining the meaning of male-female equality and male headship in a covenantal framework that enables these respective ideas to complement or complete each other rather demanding the impossible, namely, that they supplement or compete with each other in a life-giving way. This stands in contrast to Traditionalism which attempts to promote the idea of male headship at the same time it is reacting against the perverse doctrine of a gender neutral ideology that it sees the Egalitarian view as promoting. Likewise, this stands in contrast to Egalitarianism which attempts to promote the idea of male-female equality at the same time it is reacting against the perverse doctrine of male domination that it sees the Traditional view promoting under the banner of "male headship."

THE RELATIONSHIP OF SPIRITUAL GIFTS AND GOVERNING ROLES IN THE CHURCH AND IN CHRISTIAN SOCIETY

Because the Body of Christ is not just an ecclesiastical institution in someone else's society, but ultimately the new society of Christ, the pattern for administering spiritual gifts and governing roles in the CHURCH is the template for society as a whole as the following four points explain:

1. Spiritual gifts are given both to individuals and collectives. In an introductory comment to a discussion on spiritual gifts, Paul says, "Now you are the body of Christ, and members individually" (1 Cor. 12:27). Thus we understand that spiritual gifts are given not just to individuals but also to collectives. This is in keeping with God's command that mankind rule the earth in a covenantal manner, meaning both collectively and individually (Gen. 1:26-28). Thus we understand the relationship between spiritual gifts and governing roles in the CHURCH as set forth in the chart below:

	Presbyters	Deacons & Baptized Believers
Jurisdiction	The <i>collective</i> governing office of Presbyter operates not only in the CHURCH, but also serves as a model for the roles of elders in the institutions of family and state.	The <i>individual</i> governing office of Deacon in the institutional CHURCH serves as a model for how individuals are to exercise governance in all areas of Christian civilization in general.
Spiritual Gifts: Apostle, Prophet, Evangelist, Pastor, Teacher, and other gifts	The exercise of headship authority on behalf of the special collective institutions of family, CHURCH, and state is a <i>public</i> form of governance.	The exercise of governing authority by individuals, whether within the CHURCH or in society in general, is a <i>private</i> form of governance.

2. Distinguishing between governing offices and spiritual gifts. The ecclesial offices of Presbyter and Deacon are not gifts, but collective and individual offices respectively. Likewise, spiritual gifts are not governing offices, but spiritual gifts that the Holy Spirit gives to both collectives and individuals. For clarity sake we therefore do not use the title “pastor,” for example, as a synonym of Presbyter since women may be anointed with any and all manner of spiritual gifts, including that of “pastor.” But the fact that a woman may be gifted as a pastor has no bearing on whether or not she may exercise governing authority as a Presbyter. Likewise, individual men not ordained as Presbyters may be gifted in various combinations and capacities as apostles, prophets, evangelists, pastors, and teachers as well as having other spiritual gifts, but this does not mean they automatically may serve or ever will serve as ecclesiastical ordained Presbyters in the CHURCH. While all men have a call to function as elders in a general sense in the CHURCH, not all are ordained, any more than all are married or all serve in as civil magistrates.

3. The exercise of spiritual gifts is not limited to ecclesiastical governing offices. A business man or woman, for example, might never be ordained to a governing office in the CHURCH, but may indeed be anointed by the Holy Spirit with various combinations and capacities of any of the spiritual gifts, including apostle, prophet, evangelist, pastor, and teacher. It is common practice to think of the governing offices of Presbyter and Deacon only in relation to the CHURCH. But this diminishes the nature of these governing offices (and thus also of the CHURCH) since eldership, for example, has a broader function in Christian society that includes the ministerial roles of elders in family and state, not just in the institutional CHURCH. Likewise, in a general sense all members of the Body of Christ are to be servants (deacons) in every area of thought and life in which they are called to exercise governing authority regardless of whether or not they have been ordained to the ecclesiastical office of Deacon. The CHURCH is not just an institution in society but also the mustard seed of kingdomcultural society altogether. Therefore all members of the Body of Christ are to exercise the gifts of the Spirit, not just in the ecclesiastical institutions of the CHURCH, but also in their broader societal callings. A woman as well as a man, for example, may be apostolically and prophetically anointed as the CEO of a business corporation, or as president of a university, and so forth. Thus the overall goal of “the equipping of the saints for the work of ministry” (Eph. 4:12) is the advancement of Christian civilization through the CHURCH, not just the building of an ecclesiastical subculture within the Kingdom of Man.

4. CHURCH governance is the template for the governance of Christian society. The way in which the CHURCH governs herself is the template for establishing and advancing Christian civilization. Thus how believers structure the governing roles of men and women in the institutional CHURCH sets the course for what will inevitably be worked out in Christian society at large, for better or worse. The CHURCH cannot but help but give rise to a Christian society. The only question is how consistently Christian that society will be. Thus while we recognize that the exercise of spiritual gifts cannot be limited to ecclesiastical governance alone, we also recognize that ecclesiastical governance shapes all governance in society in general. While we may distinguish between ecclesiastical governance and the governance of society in general, they are nevertheless organically related to one other like a mustard seed is to a mustard tree. The CHURCH is the seed of Christian civilization.

THE ECCLESIASTICAL ORDINATION OF MEN AND WOMEN AS DEACONS, AND OF MEN AS PRESBYTERS

While both the ecclesiastical governing offices of Presbyter and Deacon involve rule and authority in general, we respectively distinguish between the collective public-governance and authority of Presbyters and the individual private-governance and authority of Deacons (as well as of all members in general). Collective public-governance is a function of male headship. However, collective rule by Presbyters does not compete with or supplant individual private-governance and authority, but complements and completes it by providing the context for it. Therefore individual private-governance is to be exercised by all members of God's covenant community, both men and women, in all areas of life in general and in the CHURCH in particular. Furthermore, in regards to governance in the CHURCH, women as well as men are to exercise individual private-governance within the context of the CHURCH's confession of faith as guarded by her courts in which Presbyters rule. And for those individuals so called, this includes ordination to the office of Deacon. Thus while all ordination in the CHURCH is to a governing office in a general sense, only the ordination of men as Presbyters is to an office that facilitates collective public-governance.

BASILEIA holds to the following five principles in regards to the ecclesiastical ordination of both men and women as Deacons and of men only as Presbyters.

1. Failure to distinguish between individual private-governance and collective public-governance wrongly closes the diaconal office to women. We regard the reasoning in the following statement from a modern CHURCH leader to be in error due to a failure to distinguish between individual and collective rule and authority: "In the Bible the concept of CHURCH office always involves authority or rule...[S]ince the diaconal office, like the office of elder, involves authority or rule, we have to remember that 1 Timothy 2:12 lays down a universal prohibition that it is forbidden for women to rule over men in the CHURCH. In that case, it is forbidden for women to have an office within the CHURCH because office involves rule or authority. Diaconal office, involving rule or authority, is thus closed to women." While the logic of this statement is impeccable, because its starting point is wrong, no amount of logic, however perfect, can rescue it from error. The faulty starting point here is the implicit assumption that "authority and rule" is of one kind, namely, individual in nature, and thus that only men may exercise it. However, when the critical covenantal distinction between collective and individual rule is made, we understand first, that eldership is a function of *collective* authority and

rule. Second, we understand that the diaconal office (as well as membership in general in another sense) is a function of *individual* authority and rule, of which women are full participants.

2. Failure to distinguish between individual private-governance and collective public-governance wrongly opens up the office of elder to women. The Egalitarian view errs in exactly the same manner as the Traditional view in assuming that all “authority and rule” is primarily of one kind, namely, individual in nature. Thus when Egalitarians rightly point out that God *equally* commissioned both men and women to rule over the earth, they wrongly extrapolate that women may therefore serve as Presbyters. The unstated and usually unacknowledged mistaken presupposition here is that God created the human race only or primarily with an individual nature. However, eldership is not a function of the individual nature of man, but of his collective nature. Nevertheless, this modern but mistaken presupposition of the primacy of man’s individual nature is thought to be so basic and obvious that there is no need to question it. But that is exactly the problem. There is a need to question it because it is not biblical; the covenantal nature of mankind is *both* individual and collective. Thus we maintain that while both men and women as individuals are to rule and may be equally gifted in terms of the five-fold gifts and other spiritual gifts, the collective governance of elders is a function of male headship.

3. Romans 16:1-2 shows that the diaconal office is open to women. *Diakonia* (service, ministry) and the noun form *diakonos* (servant, minister) are used in Scripture in two ways: First, they may broadly speak of a certain quality or function of all members of God’s people. Second, they are also used specifically to speak of the governing office of Deacon. In terms of quality or function, any disciple can be referred to by the noun *diakonos* (Jn. 12:26) as in the case of those who minister the Word (Rom. 12:7; 1 Cor. 3:5; Col. 1:23; 1 Thes. 3:2; 2 Tim. 4:5). At other times it is used to speak of the office of Deacon in contrast to that of Presbyter (Phil. 1:1; 1 Tim. 3:8). We may understand Romans 16:1 to speak of Deacon in the official sense. The present participle of the verb “to be” is used in John 11:49, Acts 18:12 and 24:10 to designate an office. Furthermore the word Deacon is used here in relationship to the CHURCH of Cenchrea, describing Phoebe as a “Deacon of the CHURCH of Cenchrea.” If the word “Deacon” was being used only to designate a quality or function common to all believers, then the phrase, “servant of Christ” would be expected. But Paul requests that the CHURCH at Cenchrea formally recognize Phoebe as a Deacon, hardly something that would be necessary if Paul is only noting a servant quality or function that Phoebe performed. Servants in this sense don’t need to be publicly recognized in order to serve. Thus Phoebe, a woman, had been ordained to the governing office of Deacon.

4. 1 Timothy 3:11 shows that the diaconal office is open to women. Unfortunately, both the NIV and NKJV translate the Greek word for “women” in 1 Timothy 3:11 as “wives” and even add the possessive pronoun “their” which is not in the original Greek. This obscures the meaning of the passage in regards to women serving as Deacons. A clearer approach begins by noting that the context of 3:1-7 deals with the qualifications for Presbyters in 3:8-10 and the qualifications of male Deacons in 3:12-13. We therefore know that Paul is not talking about women in general in verse 11 but about either women Deacons or wives of Deacons. But an argument for this not being a reference to wives of Deacons is that no similar reference is made to the wives of Presbyters in 3:1-7. Furthermore, just as verse 8 uses the term “likewise” to relate what is now to be said about Deacons to that of Presbyters, verse 11 begins with the term “likewise.” Paul then resumes listing the qualifications for male Deacons in verses 12-13. The insertion of verse 11 into the middle of the list of qualifications of Deacons is understandable because in 3:1-7 Paul was speaking about Presbyters who are men. He

then begins speaking about Deacons “likewise.” However, to clarify that unlike Presbyters, Deacons may also be women, he inserts a clarification in verse 11 about women Deacons before continuing on with the specific requirements for male Deacons. Finally, the qualifications for women Deacons in verse 11 parallels the requirements for men deacons in 8-10. Thus it makes sense that Paul inserts the statements of verse 11 at the point he does because the next specific qualification for Deacons applies to male Deacons alone.

5. The distinction between individual and collective governance is the key to defining the complementary functions of Presbyters and Deacons. In 1 Timothy 3:1-13 Paul lists the qualifications for Presbyters and Deacons, not their functions. Nevertheless, from the broader context of Scripture as a whole we understand that the functions of Presbyters and Deacons differ in that Presbyters exercise *collective* governing authority while Deacons exercise *individual* governing authority. While both men and women as individuals are to exercise ruling authority in general (Gen. 1:26-28), we must be careful to distinguish between that which is collective ruling authority (to be exercised publicly by Presbyters) and individual ruling authority (to be exercised privately by both individual men and women). Judicial authority, for example, is a particular kind of governing authority and is of two types. First, there is the kind of prophetic and judicial authority that Deborah, for example, exercised in an individual and private capacity. Second, there is the prophetic and judicial authority that elders exercise in a public, collective capacity. While the qualifications for exercising ruling authority are the same for men and women, the individual and collective roles in the exercise of ruling authority differ. Basically, collective ruling authority guards the boundaries of a community’s membership through the authority of its courts while individual ruling authority is to be exercised within those boundaries. To say it differently, collective ruling authority defines the *context* within which all right rule may occur while individual ruling authority concerns the *content* of obedience to God’s will in all areas of thought and life.

FURTHER APPLICATIONS TO BASILEIA

TITLES

In order to distinguish between spiritual gifts and ecclesiastical governing offices, it is BASILEIA’S practice to avoid using the name of a spiritual gift before a person’s name as in Apostle Richard or Pastor John. Such nomenclature incorrectly implies that spiritual gifts may be considered as dynamic equivalents to ecclesiastical governing offices. However, we support and even encourage the practice of using the name of an ecclesiastical governing office before a person’s name as in Bishop William Mikler, Presbyter David White or Deaconess Susan James.

ROLES OF MEN AND WOMEN IN CHURCH GOVERNANCE

BASILEIA distinguishes between the roles of men and women in individual and collective forms of ecclesiastical governance as follows:

- ✦ We ordain only men to the collective ecclesiastical governing offices of consecrated Abbots and Presbyters while we ordain both men and women to the individual ecclesiastical governing office of Deacon.
- ✦ We hold that men alone are to serve as Presbyters in BASILEIA'S various Presbyter Councils, while both men and women as individuals may serve in leadership roles with Deacon Councils and Missional Councils.
- ✦ While all Councils have a Presiding Member, not all are Heads. The only Heads of Councils BASILEIA has are Presbyters who are Presiding Members of a Presbyter Council. Furthermore, the fact that a Presbyter may be serving as the Presiding Member of a Deacon Council or Missional Council does not make him a Head since these two kinds of Councils administrate individual forms of governance in contrast to collective forms of governance.

ROLES OF MEN AND WOMEN IN SOCIETAL GOVERNANCE

BASILEIA distinguishes between the roles of men and women in individual and collective forms of governance in society as follows:

- ✦ We commission only men as elders of the special collective governments of family, CHURCH, and state while we commission both men and women in their respective governing roles as individuals.
- ✦ We regard all forms of individual self-government in educational, vocational and associational structures as operating within the collective governing jurisdictions of family, CHURCH and state. Therefore in education, vocation and associational structures we commission both men and women in their individual governing roles.

