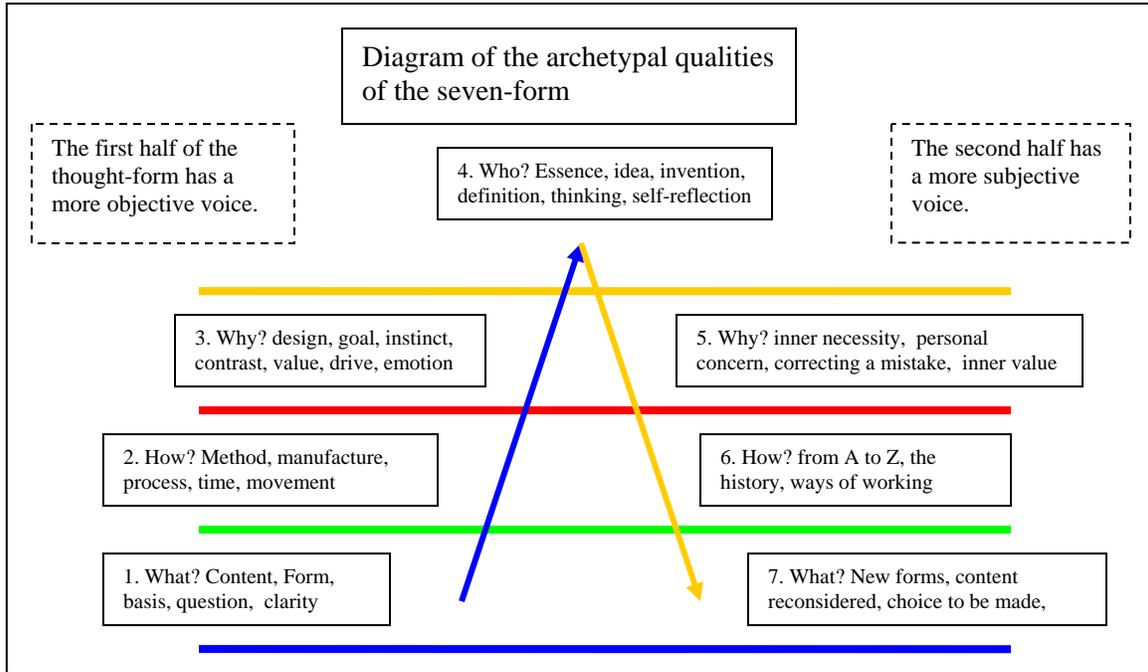
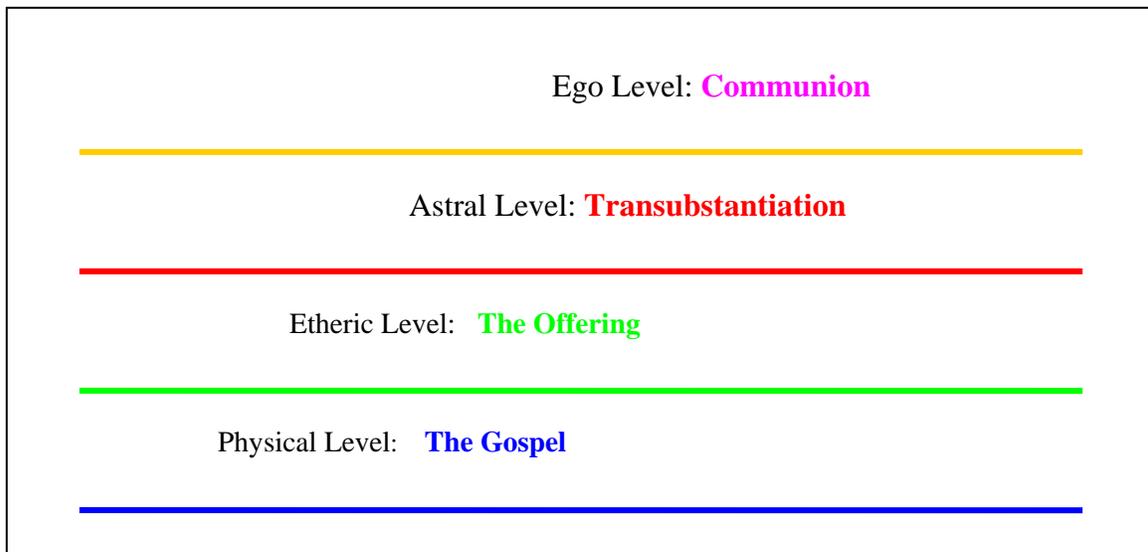


### Notes on the ACM:

In the text below, The Act of Consecration of Man (ACM) has been highlighted in part according to the four levels of the seven-fold human being. The physical, etheric, astral, and ego levels are presented by the four colored lines. The transition from outer to inner is represented by the central lines. The diagram gives the qualities of the four levels and their polarities.



Thus we see the four parts of the ACM has the qualities of these four levels/aspects of the human being. This is the four-fold form of the ACM:



Then there are subsections. In some of the sections I highlighted the sentences, and in others the clauses. Some sections such as the credo (normally a 12-form) have many possible forms. The Lord's Prayer, according to Steiner has several variations.

In addition to the four-fold form of the ACM, there are other ways to look at it. Count some of the sections that repeat: "Father God be in us..." appears seven times. What do these stanzas do for the whole organism? Do they simply introduce new parts? Do they create an organic eight-form? The same could be asked about the eight repetitions of "And may He fill your spirit."

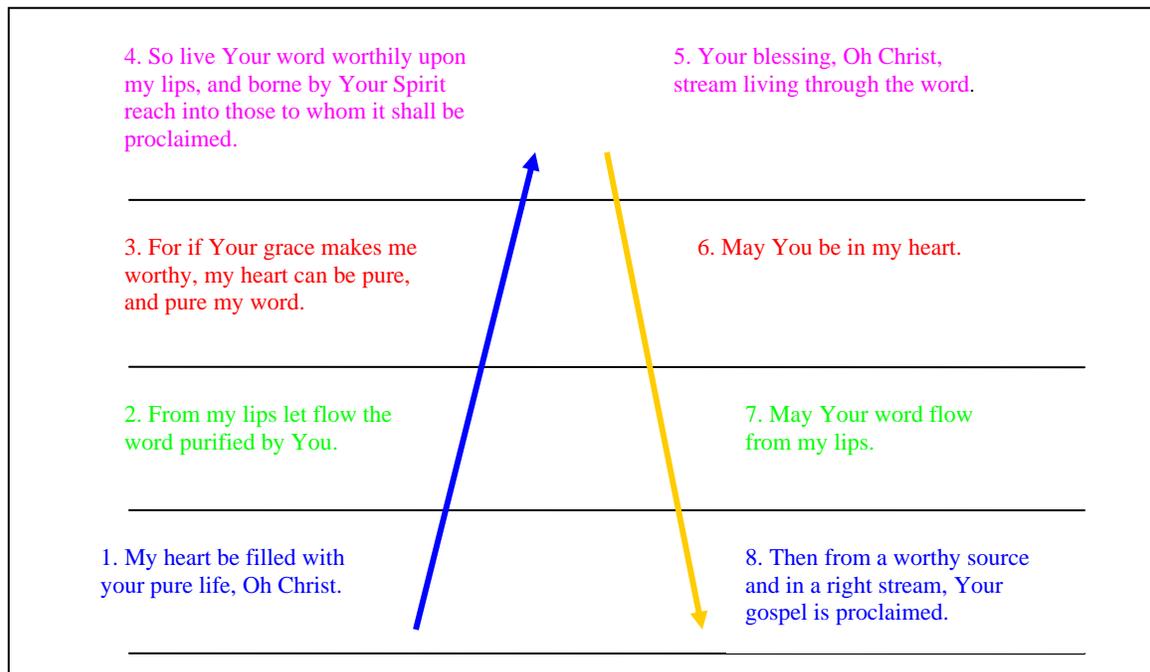
Organic-thinking only works when the reader can hear and feel the levels. Ideally the priest would read the ACM in the levels of the colors (and some actually do in part, although usually unconsciously!). There is never one right way to do this! There are many ways to look at the ACM: 4-fold, seven-fold, 9-fold, and even 3-fold and more. One could look at the ACM from the point of view of the movement of the priest and server. In any case there could be a nice inter-play between the priest and congregation, as the priest would emphasize different aspects of the ACM each weekend. The congregation would follow and guess what aspect, or organic form, had been emphasized. The server could speak their lines with a different voice following the qualities of the ACM i.e. the line "and may he fill your spirit" would be spoken differently in each of the four main parts.

There have been some beginnings already in the CC's literature. Schroeder's book on the gospel reading touches on the organic unity/forms of the readings and Christian year. And more importantly, Smith's the Burning Bush show how Steiner's theology/cosmology is completely based on an organic understanding of the four-fold human being.

These schemas will be grasped by most readers as a rigid approach to the ACM. The multiplicity of forms for them is nothing short of a multiplicity of rigidities! The ACM the way it is practiced now in that Dornachian speech is not seen as rigid, however.

I would be nice if knowers of the ACM which check this text for inaccuracies. It would be great if the priests would reconsidered working out of this organic thinking. For example instead of literally using nature analogies in the sermon, why not simply give the sermon in an organic form which is itself a natural analogy?!

Below is one final example of polarity in the text: 1 and 8, 2 and 7, 3 and 6, 4 and 5.



## The Act of Consecration of Man

Let us worthily fulfill the Act of Consecration of Man:

Out of the revelation of Christ

In reverence of Christ

In mindfulness of Christ's deed.

The Father-God be in us.

The Son-God create in us.

The Spirit-God enlighten us. (1<sup>st</sup> time)

Christ in you-

*And may he fill your spirit.* (1<sup>st</sup> Time)

The Father-God be in us.

The Son-God create in us.

The Spirit-God enlighten us. (2<sup>nd</sup> Time)

(INSERT EPISTLE)

Christ in you –

*And may He fill your spirit.* (2<sup>nd</sup> time)

## I. THE GOSPEL

The Father-God be in us.

The Son-God create in us.

The Spirit-God enlighten us. (3<sup>rd</sup> Time)

1. My heart be filled with Your pure life, Oh Christ.
2. From my lips let flow the word purified by You.
3. For if Your grace makes me worthy, my heart can be pure, and pure my word.
4. So live Your word worthily upon my lips, and borne by Your Spirit reach into those to whom it shall be proclaimed.
5. Your blessing, Oh Christ, stream living through the word.
6. May You be in my heart.
7. May Your word flow from my lips.
8. Then from a worthy source and in a right stream, Your gospel is proclaimed.

Christ in you –

*And may He fill your spirit.* (3<sup>rd</sup> Time)

Now is proclaimed the Gospel from the \_\_\_\_ Chapter of \_\_\_\_.

*May it be revealed through You, Oh Christ.*

(INSERT PERICOPE)

*We lift up our soul to You, Oh Christ.*

The word of the Gospel wipes out that which lives impure in our word.

1. An Almighty divine being, spiritual-physical is the ground of existence of the heavens and of the earth who goes before His creatures like a father.
2. Christ, through whom human beings attain the re-enlivening of the dying earth-existence, is to this divine being as the Son born in eternity.
3. In Jesus, The Christ entered as man into the earthly world.
4. The birth of Jesus upon earth is a working of the Holy Spirit who, to heal spiritually the sickness of sin within the bodily nature of mankind, prepared the son of Mary to be the vehicle of the Christ.
5. The Christ Jesus suffered under Pontius Pilate the death on the cross, and was lowered into the grave of the earth.
6. In death, He became the helper of the souls of the dead who had lost their divine nature.
7. Then He overcame death after three days.
8. Since that time, He is the Lord of the heavenly forces upon earth, and lives as the fulfiller of the Fatherly deeds of the ground of the world.

9. He will in time unite for the advancement of the world with those whom through their bearing, he can wrest from the death of matter.
10. Through Him can the healing spirit work.
11. Communities whose members feeling the Christ within themselves may feel united in a church to which belong who are aware of the heal-bringing power of the Christ.
12. They may hope for the overcoming of the sickness of sin, for the continuance of Man's being, and for the preservation of their life destined for eternity.

Yeah so it is.

Christ in you-

***And may he fill your spirit.*** (4<sup>th</sup> Time)

(INSERT: FESTIVAL EPISTLE – DURING FESTIVAL TIMES ONLY)

## II. The Offering

The Father-God be in us.

The Son-God create in us.

The Spirit-God enlighten us. (4th<sup>rd</sup> Time)

- Receive, divine ground of the world, weaving in widths of space and in depths of time, this offering brought to You, through me, Your unworthy creature.
- I bring it because to You have also flowed my strayings from You, my denials of Your being, my weaknesses.
- With me bring it all who are here present, with me may there bring it all true Christians who are born, with me may there bring it all who have died, that they bury not their eternal being for the sake of their temporal.

*Yeah so be it.*

- Divine Ground of the World, who has fashioned out of the members of His being, the being of Mankind in the supersensible, You who have transformed what was fashioned, to You my willing turn.
- The power of this willing spring from feeling, that unites with Christ who lives in your life.
- And may my thinking live in the life of the Holy Spirit, through all cycles of the earth to come.
- To You, Oh Ground of the World, be offered this draught of health.
- May it enliven the good, that that also can raise itself to the heavens which has fallen to the earth.
- May the fragrance ascend, as this God-willed being is descended.

*Yeah, so be it.*

- We all draw near to You in soul, Oh Christ, that You offer us with You, and Your light shine upon our day, and that You may accept us.
- Come to us Spirit of the widths of space and of the depths of time, and hallow our offering with Your holy being.
- May our grounding in the Spirit fill the smoke with blessed Spirit, through Christ's living in our praying.

*Yeah so be it.*

- Christ in us – out of the Christened soul may the smoke ascend, and upon us descend Your grace.
- Christ in us – Christ in our prayer – our prayer be for your ear.

- Christ in the lifting of our hands – Christ's light in our day light.
  
- Before my mouth the threshold be guarded.
- A wall hinder my error from streaming around me.
- All evil be taken from my words, and good will pour into them.

In the offering be borne the fire of love, creative of being, and the flame beget timeless existence, that the good endure.

*Yeah so be it.*

Christ in you –

*And may He fill your spirit.* (5<sup>th</sup> Time)

### III. The TRANSUBSTANTIATION

The Father-God be in us.

The Son-God create in us.

The Spirit-God enlighten us. (5<sup>th</sup> Time)

- Our prayer reach unto You, Oh Ground of the World, through Jesus Christ, Your son, our Lord.
- Your blessing ray out over the pure offering, the offering done in love, the offering fulfilled with good will.
- Receive it from our pure thinking, from our loving hearts, from our willing devotion.
- We unite for this offering that we be the Community of the Christ.
- May He be in us.
- He who makes hearts to be at peace, strengthens wills, unites mankind.
- So grant He unity to those who confess Him.
- May He grant it to all who look towards Him, and would follow Him.
  
- Feel with blessing, Oh Christ, the confession unto You, and hear our praying who are united in Your name.
- Be it brought for the redemption of souls, for the attainment of true salvation, for walking with Christ.
- Our praying unite with all who bringing Christ to life within them, have gone before us.
- Their sheltering power ray forth to us.
- Christ in us – hear our praying, Oh Father-God, for the acceptance of our offering.
- This offering is sent to You by the Christian Communion, which knows Christ in freedom, as its helping guide.
- Christ in us – Let live, Oh Father-God, in this Christ offering, the body and the blood of your Son, who has His being in love.
  
- Before the agony of his passing, He took the bread for the revealing of salvation, and He looked up to You, His Father, thanking You, and uniting His soul therewith.
- Thus He gave it to the disciples to eat, and He said: Take with the bread my body.
- After sharing the bread for the way, he took the cup for the making strong of salvation, and He looked up to You, His Father, Thinking You, and uniting his soul therewith.
- Thus He gave it to the disciples to drink and he said: Take with the wine my blood.

- And He went on: With this word, God-head is given again to man, for on the cross will the body bear the new confession, and from the cross will flow in the blood the new faith; take this into your thinking.
- And so live in our thoughts the new confession, the new faith: this thinking in us Christ's suffering and death, His resurrection, His revelation, through all ages of the earth to come.
- To You, Oh Father-God, the offering be brought: thinking in purity, hoping for salvation, working from Christ.
- May Christ hold sway in the bread that bears salvation, in the wine that bestows strength.
  
- Thou, Oh Father-God, did once receive the offerings of those who had not yet Christ.
- So may You receive the offering of those who bring it in the name, the being, the power of Christ.
- Your Spirit's power of grace work earthward, as this offering strives heavenward.
- Let the bread be Christ's body.
- Let the bread be Christ's blood.
- So would we make this offering in as much as Christ is in us.
- And we would unite in praying with those from whom You did receive before us Your Son's offering.
- Before You, we can do no works; Before You, we would overcome sin through Christ, through whom You, oh Father-God, do create, heal, and ensoul – through Christ, through whom You, together with the healing-Spirit, do fulfill the revelation, the ordering of space, the course of time.

*So be it.*

Christ in you –  
*And may He fill your spirit.* (6<sup>th</sup> Time)

Our Father who is in the Heavens  
Hallowed be your name,  
Your kingdom come  
Your will be done as above in the heavens so also on the earth  
Give us this day our daily bread  
And forgive us our trespasses, as we forgive those who trespass against us  
And lead not into temptation  
But deliver us from the evil.

Yeah so be it.  
Amen.

## IV: THE COMMUNION

The Father-God be in us.  
The Son-God create in us.  
The Spirit-God enlighten us. (6<sup>th</sup> Time)

Thou, Oh Christ, didst say to those walking with You:

I stand at peace with the world;  
this peace with the world can be with you also,  
because I give it to you.

- Therefore make me strong, oh Christ,
- that in me which wrests itself free from the load of sin
- and in thinking and willing joins with You
- that it stand at peace with the world
- and unite with the world's evolving
- which can come to pass through You
- in all cycles of time to come.

**Yeah so be it.**

- I take the bread and do so in the name of the Lord, calling: Oh Christ, sick is the dwelling into which You enter, but through Your word my soul becomes whole.
- I take the bread and do so in the name of the Lord, calling: Oh Christ, sick is dwelling into which You enter, but through Your word my soul becomes whole.
- I take the bread and do so in the name of the Lord, calling: Oh Christ, sick is dwelling into which You enter, but through Your word my soul becomes whole.

The Body of the Lord heal my soul that it continue to live.

**Yeah so be it.**

Take me, for as much as You have given Yourself to me.

- I take the cup and do so in the name of Lord, calling: Oh Christ, I confess unto that which is revealed through You and the might of Man's adversary You take from me.
- I take the cup and do so in the name of Lord, calling: Oh Christ, I confess unto that which is revealed through You and the might of Man's adversary You take from me.
- I take the cup and do so in the name of Lord, calling: Oh Christ, I confess unto that which is revealed through You and the might of Man's adversary You take from me.

The blood of the Lord keep strong my soul, that in the time to come it die not.

**Yeah so be it.**

What my mouth has received become spirit in my soul and what is offered in time change into medicine everlasting.

The body, Oh Christ, which I have received and Your blood which enlivens me,  
May they penetrate me that sickness of sin be healed by the medicine that makes whole:  
*The sacrament.*

May it come to pass through You, You who do bear and order the life of the world, as  
You receive it from the Father and make it whole through the spirit in all cycles of time  
to come.

**Yeah so be it.**

The body of Christ, which you receive, and the blood of Christ, which enlivens you, may  
they penetrate you that the sickness of sin be healed by the medicine that makes whole:  
*the sacrament.*

May it come to pass through You, You who do bear and order the life of the world, as  
you receive it from the Father and make it whole through the spirit in all cycles of time to  
come.

**Yeah so be it.**

The peace be with you.

Christ in you-  
*And may he fill your spirit.* (7<sup>th</sup> Time)

The Father-God be in us.  
The Son-God create in us.  
The Spirit-God enliven us. (7<sup>th</sup> Time)

(INSERT: REPEAT OPENING EPISTLE)

Christ in you –  
*And may he fill your spirit.* (8<sup>th</sup> Time)

The Act of Consecration of Man: Thus it has been.