

An Overview of Community Life **[Draft]**

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Vows:

This community could be a combination of a group which have taken holy vows and a group which has made lesser commitments. I recommend that some commitments be temporary and others permanent. Three examples of very pious and lifelong vows would be Benedictines, priests and Bruderhof [\[1\]](#).

Faith Statement:

In contrast with current trends, I do not recommend using nothing more than a brief, several-part faith statement. The community could use such a statement merely to make the point that it is kosher Christian, but a communication of doctrine should not be limited to those bare essentials. The Word of God certainly is not.

Therefore, along with a simple creedal statement, I recommend both a listing of the doctrines that relate to how the community is managed, as well as an affirmation of longer confessions of faith. For Catholic members, this is naturally the Catholic Catechism [\[2\]](#). For non-Catholics, this should be one of several traditional biblical confessions. While I do not agree on every point, I would recommend the Westminster Confession of Faith [\[3\]](#). For those who are non-Calvinist, a similar, thorough confession can be used, which simply explains God's sovereignty and man's liberty in a different way. These community faith statements amount to three "levels" of doctrine. In this way we can start to turn around the ship of doctrinal ignorance, and instill a greater faith life through appreciation of the rich divine teachings.

Considering the times we live in, we should make clear that any service we do in the broader community is also meant as a witness to Yeshua. Members involved are not merely to witness by their actions, but also with words. The lost soul must know our fallen human condition, and be offered eternal salvation by grace through faith in Yeshua. Good works never brought anyone the saving Gospel.

I also suggest a clear policy about the ceasing of the miracle sign gifts. First century gifts of healing, tongues and prophesy have ceased.

Administration:

There are several possible models to use for administration of the community. I suggest a leadership consisting of a head office, and a council which advises him. Beneath the council would be various administrative positions, which council members could also share seats on. One similar example from a religious, agrarian community would be the Hutterite administration [\[4\]](#).

Schedule: Worship and Prayers

Members of the community can respect either or both the Sabbath [5] or the Lord's Day [6], which are the 7th or 8th Day. From my Hebrew understanding the day is evening to evening [7]. Respecting the day includes resting from customary work or paid labor. Naturally it includes exceptions for jobs related to preserving or saving life, as well as for the most central jobs of ministry and emergencies. There should also be a spirit of rest cultivated, both in private and in common areas.

Sabbath or Lords Day: Evening worship, communal meal, hymns, blessings of family (husband, wife, children) [8]

End of Sabbath prayers, songs on the following evening [9]

Weekly: Daily worship, can either be private or in open groups morning, midday and evening [10]

Mid-Week worship and prayer, Bible study

Other prayer times in harmony with holy days

Schedule: Evangelism

Members of the community should be prepared to evangelize regularly. We should have at least a few people who can do so every week, including going directly to the community and to schools proclaiming the reality of Almighty God and the Gospel [11]. For those who do not feel prepared, simply handing out literature is acceptable, along with a simple personal message. Evangelism can include online evangelism through various websites, forums, e-mail and social media. In respect for Holy Scripture, public preaching and teaching over men and mixed groups should be done by men.

Schedule: Work

We can have 6-day work week (as the Bible instructs).

Perhaps with religious vows we can avoid any labor laws that restrict the amount of work to 40 hours [12].

Children, while legally prohibited from many kinds of work, can help out providing food by working in large gardens, or perhaps other non-work types of work [13].

Meals: Communal meals for each group house daily, communal meals for whole community perhaps twice weekly [\[14\]](#)

Work and Study:

Work is made up of labor to sustain the community as well as to produce profit [\[15\]](#). It can include a combination of both. Study would be oriented around skills for building the community, reestablishing the faith, training leaders and evangelists. The learning goals are mostly practical, not to achieve the highest educational degree.

Work:

Many kinds of work will be necessary. What comes to mind first are farming, construction, administration, finances, computer programming. For those people who may not have skills that are immediately useful, we can establish factories and sell their products [\[16\]](#) with only little labor training. If the community grows, nearly every kind of skill will become important. People who are committed to at least partial communalism will help the community plant its feet in being self-sufficient, as they will be able to produce goods, and not receive a salary.

Newcomers should not expect to be able to pick their work. We can discuss it with them before they come, but if they do not clearly have skills we know we need, we ask them to accept our choosing of work or training for them [\[17\]](#). This would be in accordance of a basic agreement of obedience. We can also seek to bring in members who already have their own successful online business; these members could then expand their business and train others in the community to assist them.

Study:

Study will include specific areas for renewal of the faith, including evangelism along with relearning such arts as tropes, chants, traditional worship music. Arts and writing are oriented around the sacred or the practical. Religious training should also include preserving moral virtue, practices and institutions. Technical training will also be needed, such as farming, building, engineering as well as computer programming or other activities which could be done mostly from a computer. Members with few usable skills can be quickly trained in factory work and be productive in a short time.

Service:

The community should have members or groups prepared to do service in the broader community. This includes helping the needy, the sick and the prisoners. As mentioned above, a part of service includes sharing the saving Gospel with words.

Community Sharing and Support:

To contribute to the community, and perhaps as a necessity for founding and running it, we can offer various levels of sharing depending on a person's commitment.

Level 1: Vow of poverty for life, all work goes to the community pool, no personal salary can be earned

Level 2: Vow of poverty for a set number of years, all work goes to community pool, no personal salary can be earned

Level 3: Regular weekly work does not earn a salary, but can earn personal money by other part-time pursuits

Level 4: Treats as communal living space, playing space, dining space, bathrooms, motor vehicles and food. Can earn salary from any labor.

Sharing can come in various forms.

1: Informal, personal sharing

2: Volunteering to teach skills to community members and their children

3: Obligatory support of those unable to work or without basic necessities, assuming they are in decent standing with community and are willing to work if possible

4: Volunteering for childcare, care of disabled and elders, helping in home repairs or building

5: Volunteering for leading a fellowship or Bible study

Housing:

Housing can come in various forms:

- 1) Freestanding family homes
- 2) Dormitory housing for singles
- 3) Group homes for multiple families and singles

Gender Segregation:

Common sense gender segregation would include:

- 1) Separate housing for single men and women
- 2) Heavier and more dangerous work relegated for men
- 3) If dance is used for worship or leisure it should include separate sections for men and women [1]
- 4) Single men and women should not be alone in a closed room together. If they be necessity must be alone together it should be in the open [18]

Dress

Standards of dress should follow what traditional pious people have always practiced for the sake of modesty [19]. The ideal standard would be to neck to ankle. Standards should respect biblical instructions not to wear the opposite sex's apparel, hence male clothes for men and female clothes for women. Flashy apparel, jewelry and makeup should be avoided [20]. In respect for scripture, women should wear head coverings at the minimum for prayer and worship.

Media

All efforts should be taken to avoid absorbing more than a minimum of worldly, popular media. Media to be promoted would include Christian or Catholic media, primarily Christian or Catholic news, primarily Christian or Catholic music. If popular media is permitted on occasion, it should only be after being screened for its appropriateness. No public facilities or housing should include unfiltered popular media of any kind. If someone really wants that, they will have to do it in private.

Computers and electronic devices should all be filtered to avoid pornography. Anyone who thinks they have a problem with what they view can request a partner to hold them accountable for what they view online or can accept a temporary prohibition on the devices.

Businesses within the community should also respect the need to use godly media. I would recommend a code for any media production, similar to the past Hays Code in America [21], which sets a basic bar for the media to stay above. This bar includes the requirement that media must have a moral purpose.

No televisions should be present in any public room.

Roles of men and women:

The community should respect God's teachings regarding the roles of men and women. That is extremely unpopular today, but it amounts to obedience to God along with good common sense. Any leadership position that might involve biblical teaching or doctrine-based decision making should be reserved for men. So should all upper leadership. Women should also be encouraged towards their role in the home and towards children. Women's education should be geared around being excellent homemakers, with further learning of skills and training oriented towards those which can accentuate homemaking and which will not take her away from that role full time. Some people today believe this is impossible in a modern culture, but we can see the opposite is true; we live in an age with technology and institutions that allow women do a variety of activities close to home which are useful for the family and which can also sometimes earn money on the market.

Education:

The community should not be sending its children to secular schools. It should support homeschooling or serious Christian schools which make faith an intrinsic part of all education.

Family:

Marriage and having children should be encouraged. This is especially true in a time when the family has fallen to pieces and a renewal of familial networks counts as an urgent matter [22]. Unless there is a strong and compelling reason, marriage should not wait until some long period of higher education, and as the Epistles teach, should be done quickly for those who cannot or will not control their lust. There is no existential reason why a young person still learning higher skills cannot also marry.

Adoption should be a standard practice, as it was for the early Christians [23], both because of the number of children born in unfortunate circumstances [24], and the awesome opportunity to raise one more child up in Yeshua.

Institutions:

If our community is established, sustained and able to grow, it may be natural that various businesses and other institutions appear along with it. We should regulate that such institutions are obedient to the Word of God in their purpose and their ethics. While it would be a very complex matter to discuss here, a few examples would be the prohibition on sale of immoral products or advertisement of immorality, along with the agreement to use ethical health insurance [25] and ethical medical practices [26]. This

precludes making contraception available, although many Protestants would disagree. [*please see Media section above for related rules*]

Discipline:

Leaders: Currently, dealing with sin among leaders in ministry seems to go to two extremes. The one extreme allows leaders living in shameless sin to continue in their positions. The other kicks them out and leaves them tarred and feathered with guilt for life. I assert the most biblical way to do things is a path of repentance and restoration. A leader engaged in any number of serious sins must accept responsibility, repent, and depending the sin step down for a limited period of time. He should then be restored.

Any and all members: Any members engaged in sin should be corrected and must repent. People who boldly continue to sin after correction or punishment should be cut off from the community.

Correction: Correction can include verbal correction as well as assignment to various tasks. Just as many monastics in past history would have accepted [\[27\]](#), we should also accept corporal punishment as a legitimate method of discipline. Financial sins such as robbery and fraud require the culprit's best effort to restore what was stolen and provide extra as well.

Possible challenges:

There exist many possible challenges not just in the founding of this self-sustaining community, but in the managing of it. One challenge is in having Catholics and other Christians working together. In the past, the trend was toward conflict between groups, including violent conflict. Today, there is an opposite trend among many Christian sects, that of ignoring terrible heresies and moral evil for the sake of ministry friendship. I do not wish to support either of the above. Instead, I propose 3 principles we can follow: One, that we love one another as sincere believers and brothers in Messiah. Two, that we can have partial, though limited fellowship. Three, that we should come prepared to be offended by others, who will openly express very different views from our own.

A second difficulty would be unity in regards to our ethical teachings and practices. While Catholics and non-Catholics agree on much of ethics, they do not agree on all things. I would like to see complete agreement on many ethical areas, including an agreement on the prohibition of contraception. It would take ages to go over every last point of ethics, but this is one major one we should seek agreement on.

A further challenge would be structuring work life if some members keep the Lord's Day, and others the Saturday Sabbath. As I understand it, Catholics are actually prohibited from keeping the Sabbath. If such a double system exists, both groups need to be aware of the other's day of rest and make plans around it.

Lastly, and perhaps most greatly, is the fact that many believers today have values affected by the world, and their faith has also been affected. This means that many aspects of obedience to God, as well as religious discipline are viewed as strange at best, and with scorn and hatred at worst. This is particularly true of the sections above on modesty, gender roles and gender segregation. Yet these things are nothing more than the Word of God along with some common sense applications, applications by the way which have been tested already by millions of believers for centuries.

There is naturally a pressure to cave in to modern and anti-biblical values, but this would call into serious doubt the entire purpose of a community for sustaining and spreading the faith. Accepting modern values instead of scriptural ones in this area would seem to make the project a mere collection of "Christian conservatives" which it certainly is not intended to be. It would make it seem an attempt to merely turn back the clock a few decades on our culture, rather than an attempt to found a righteous community on faith principles. I propose, as fear-inspiring as it is, that rather than accept the values of the modern West which have been absorbed by Christians, we boldly reject them. Also, I propose that instead of accepting a faith deeply harmed by modern humanism, we seek to instill a faith that is rooted in the obedience and holiness scripture instructs as well as that we see in pious communities from the early Church onward. Instead of accepting a mediocre faith, let us inspire a great one. Therefore, I would strongly oppose throwing out unpopular teachings such as modesty, gender roles and gender segregation. They should be integrated into the community life on all levels.

May it please the Lord and glorify Him.

B'shem Yeshua haMashiach.

End Notes

[1] **Monastic Vows**, <http://www.mountmichael.org/pages/vocations/vows>, Benedictine monks take three vows—obedience, stability, and *conversatio morum*.

2 **The Rule of St. Benedict**, language adapted to include female Benedictines, <http://www.osb.org/rb/text/toc.html#toc>

3 **FAQ—Priesthood, Ordination, Seminary**, <http://www.usccb.org>, Priests who belong to a religious order (e.g., Dominicans, Benedictine, Franciscans, etc.) take the vows of poverty, chastity and obedience. Diocesan priests make two promises- celibacy and obedience; these promises are part of the ordination ceremony. It is also expected that diocesan priests will lead a life of simplicity consonant with the people they serve.

4 **Foundations of our Faith and Calling**, the Bruderhof, 38-40, http://www.bruderhof.com/_Utilities/Bruderhof/foundations/index.html

[2] **Catechism of the Catholic Church**, <http://www.vatican.va>

[3] **The Westminster Confession of Faith**, www.reformed.org

[4] **Organizational Structure**, www.hutterites.org, In every Hutterite colony, the minister or Prediger is also the chief executive and he, along with an advisory board, makes the day to day decisions.

[5] Sabbath

[] It appears both Sabbath and Lord's Day were kept from early Christian history, with Sabbath being forbidden after several hundred years, but continuing among many Christians, especially in the east. Lord's Day took time to be treated fully like the Sabbath, but there were leaders arguing to do this from early on: **History of the Sabbath and the First Day of the Week**, John Nevins Andrews, pg. 266, 267, 268, 274, 283, 285, 294 www.books.google.com,

That it did not wholly extinguish Sabbath keeping is thus certified by an old English writer, John Ley:

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it "*"

Though in later times we find considerable reference to a sort of *consecration of the day*, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege *any divine command, or even apostolic practice*, in support of it. Chrysostom (A. D. 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations."*

St. Augustine....gives a synopsis of the argument in that age for Sunday observance in the following words:....For these and other such circumstances the Lord's day is distinguished; and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us therefore keep the Lord's day as the ancients were commanded to do the Sabbath."

Of Sunday labor in the western church, Dr. Francis White thus testifies: "The Catholic church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public worship by the precept of the church. "

The council of Friburgh in Germany, A. D. 895, under pope 'Formosus, decreed that the Lord's day, men " were to spend in prayers, and devote wholly to the service of God, who otherwise might be provoked to anger. "J The work of establishing Sunday sacredness in England was carried steadily forward:

If therefore they would strictly observe this sacred festival, their friends in hell would reap the benefit, in a respite from their torments on that day! In a council at Rome, A. D. 1078, pope Gregory VII, decreed that as long as the Sabbath had been long regarded as a fast day, those who desired to be Christians should on that day abstain from eating meat) In the eastern division of the Catholic church in the eleventh century the Sabbath was still regarded as a festival, equal in sacredness with Sunday.

A council which assembled the following year thus frankly confessed the divine origin of the Sabbath, and the human origin of that festival which has supplanted it:

A. D. 1534. "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we christians have changed their Sabbath into the Lord's day. A day therefore to be kept, by forbearing all worldly business, suits, contracts, carriages, &C., and by sanctifying the rest of mind and body, in the contemplation of God and things divine, we are to do nothing but works of charity, say prayers and sing psalms."

[6] **Sunday**, www.newadvent.org, However, [Tertullian](#) (202) is the first writer who expressly mentions the Sunday rest: "We, however (just as tradition has taught us), on the day of the [Lord's Resurrection](#) ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our businesses lest we give any place to the [devil](#)"

2 Sunday and the Lord's Supper, Dave Miller, www.apologeticspress.org, Only by gathering everything the New Testament says on a subject and logically fitting it all together can one arrive at the truth. The conclusion to be drawn from this information is definitive and unquestionable. Since Christians met every Sunday (1 Corinthians 16:2), and a central purpose for such assemblies was to observe the Lord's Supper (Acts 20:7) regularly and consistently (Acts 2:42), it follows that the early church partook of the Lord's Supper **every Sunday**—and partook of it **only** on Sunday. H. Leo Boles well concluded: "There is no scriptural example or instruction authorizing the eating of the Lord's Supper on any day except the first day of the week"

[7] Services, www.stgeorgehouston.com, **Great Vespers** is served on Saturday nights as the first service of the daily cycle of divine services celebrated in the Orthodox Church. Because the liturgical day begins at sunset, Vespers is traditionally served in the early evening.

2 Liturgical Cycles and Forms, www.orthodoxphotos.com, In keeping with biblical tradition, the Church's day begins in the evening. The biblical account of the days of creation mentions the evening first: "*And the evening and the morning were the first day*" (Gen. 1:5); therefore, the first service of the church day is Vespers, the evening service.

3 The Jewish Day, www.chabad.org, While a day in the secular calendar begins and ends at midnight, a Jewish day goes from nightfall to nightfall.

[8] Eshet Chayil: Praising a Woman of Valor, www.hebrew4christians.com, Traditionally, this entire passage is recited by the husband before Kiddush on Friday evenings.

2 Blessing the Children, www.aish.com, There are different customs in different homes. Some people get up and go to their children's place, others have the children come to them. In some homes the father gives the blessing to each child; in others it is both parents.

3 I believe this is a newer tradition: **Hebrew Roots/Weekly Sabbath/Evening**, www.en.wikibooks.org, The wife can pray Psalm 112 over her husband

[9] Here is a modern Presbyterian Church (PCA) which marks the end of the Lord's Day: **Evening Worship**, www.trinitypca.org, On Sunday nights at 6pm we gather to end the Lord's Day. Sunday evening worship consists of singing, expository teaching and prayer.

2 7 Reasons for the Death of Sunday Evening Worship, Jesse Johnson, www.thecripplegate.com, Others do this because they have learned to appreciate (correctly, I think) the concept of Sunday as the Lord's day, and the experience that comes with having the Lord's Day bracketed with worship.

3 Marking the end of Shabbat (Sabbath) while not commanded in Torah is a very ancient Jewish tradition: **Havdalah Home Ritual**, www.jewfaq.org, The Havdalah service marks the end of Shabbat. It should be performed no earlier than nightfall on Saturday night.... You will need three things for this ritual: a glass of wine or other liquid, some fragrant spices, and a special Havdalah candle.

[10] *Uncovering the Blessing of Fixed-Hour Prayer*, Joan Huyser-Honig, <http://worship.calvin.edu>, The Gospels and Acts refer to praying at the third, sixth, and ninth hours—respectively referring to about three hours after sunrise, noon, and three hours after noon....Early Christians prayed the Lord's Prayer three times a day.

2 *The Pattern of Prayer in the Early Church*, www.faithandworship.com, The earliest references that we have to a pattern of Christian daily prayer is that of praying three times a day, and it comes from the Didache, written toward the end of the first century. It states that the Lord's Prayer should be said three times a day, but does not say at which times. Later, the pattern of praying at the third, sixth and ninth hour of the day became established (with arguments from Scripture).

3 *The Apostolic Tradition*, Hippolytus, Every faithful man and woman, when they have risen from sleep in the morning, before they touch any work at all, should wash their hands and pray to God.... And if indeed you are in the house, pray at the third hour.... Pray likewise at the time of the sixth hour. For as Christ was fixed on the wood of the cross that day was divided, and a great darkness descended.... And they should pray at the ninth hour also a great prayer and give great praise.... For at that hour Christ, pierced in the side, poured forth water and blood and lit up the rest of that day and brought it so to the evening....Pray also before your body rests on the bed.

[11] *Evangelism in the Early Church*, Eric G Tosi, pg. 4, "Christians simply lived and behaved differently and shared that in their own communities. Thus, evangelism was simply the lifeblood of the early Christians because they lived and died in their Faith. Green concluded, "In the first two centuries or so of the Church's existence we find many faults, much which dishonors the name they professed. But we also find an evangelistic zeal and effort, exerted by the whole broad spectrum of the Christian community to bring other people to the feet of their ascended Lord and into the fellowship of his willing servants."

2 *A Brief Account of Evangelism in the Early Church*, Phillip Schaff, Celsus [philosopher who attacked Christianity, c. 180 A.D.] scoffingly remarks that fullers and workers in wool and leather, rustic and ignorant persons, were the most zealous propagators of Christianity, and brought it first to women and children. Women and slaves introduced it into the home-circle. It is the glory of the gospel that it is preached to the poor and by the poor to make them rich. Origen [c. 225 A.D.] informs us that the city churches sent their missionaries to the villages. . . . Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of [his] rescue from shipwreck." The gospel was propagated chiefly by living, preaching and by personal intercourse; to a considerable extent also through the sacred Scriptures, which were early propagated and translated into various tongues. . . ."

3 *St. Patrick and the Evangelistic Success of Early Celtic Christian Monasticism*, Don Johnson, pg. 2, A typical Patrician outreach effort to a Celtic tribe would involve the establishing of a monastic community adjacent to the tribal settlement. This "apostolic" team would then engage the people in conversation and ministry, praying for the sick and possessed, counseling, and mediating conflicts (Hunter, 21). The teams would tell the Christian story and answer any questions the people had.

4 *Early Roman Catholic Missions to the Nations: 1200-1600 AD*, <http://home.snu.edu/~hculbert/1200.htm>, As soon as his monastic group of followers reached the New Testament number of seventy, Francis paired them off and sent them out two by two. His commission to each pair was: "Go, proclaim peace to men; preach repentance.

*You shall increase to a great multitude and shall go on increasing to the end of the world."*³

Francis himself went on one of the Crusades -- not to fight, but to preach. He did get a chance to witness for Christ to the Sultan in [Egypt](#).

5 Early Missionary Work, www.encyclopedia.com, At the heart of evangelical Protestantism was the desire to spread God's word. In the early national period Americans did this in many ways, from praying with their families before meals, to attending church services and urging their neighbors to come also, to speaking out at revival meetings and inspiring others to do the same. One special form of evangelization that took shape during this period was missionary work. This was an organized outreach to non-Christians in the hope of converting them to Christianity. This work had been going on since the earliest European settlements of America.

[1] **Rural Hutterite Colonies**, pg.3, 4, Children of school age have daily chores and participate as apprentices in adult work roles.

After completing school....he will be baptized as a full adult member of the colony. He will be expected to participate fully in the affairs of the colony while working at one or two jobs.

A young Hutterite woman in school will be expected to be learning adult female roles. She will tend to the young children, learn to cook in the colony kitchen and begin thinking about finding a mate.

[2] **Hutterite Society**, John A Hostetler, pg. 222, For two years the young person is in an apprentice position. Boys and girls in this stage constitute a mobile labor force which is utilized throughout the colony as needed (in jobs suitable to their sex)....Boy in this age group do most of the hard labor and enjoy the opportunity to demonstrate their strength and stamina.

[3] **Life Among the Hutterites**, www.usd.edu, Women begin cooking at the age of 17 and retire from that task at the age of 45.

The women make many of the clothes that are worn by all members of the colony."

[12] According to a contact at the Benedictines who wrote me, monks who work for the monastery can work over 40 hours a week, but it is not common to do.

[13] According to the Bruderhof I have spoken to, children cannot work in their factories, but they can help out in large gardens, which they do to the benefit of the community.

2 *Children in the Fields*, www.nfwm.org, For instance, unlike other occupations, children over the age of 12 can legally work in agriculture with their parent's permission or with their parents on the same farm.

3 *Prohibited Occupations for Non-Agricultural Employees*, www.dol.gov, The child labor rules that apply to non-agricultural employment depend on the age of the young worker and the kind of job to be performed. 14 years old is the minimum age for non-agricultural employment covered by the FLSA

[14] Communal meals practiced during meetings during early Christianity” ***Sacred Power Sacred Space***, Jeanne Kilde, pg. 16 a quote: “These communal meals brought Christian together to learn about their faith, to worship and to share experiences”

2 Communal meals among early monastics: ***Encyclopedia of Monasticism: A-L***, Edited by William Johnston, pg. 66, “Monks lived in cells, or hermitages, and gathered together in the monastery for the liturgy and communal meals on Sundays and feast days.”

3 *A History of Christianity: an Introductory Survey*, Joseph Early, pg. 80, “Pachomius was the first monk to set rules for monastic life. These rules included communal meals, group worship and shared work.”

4 Communal meals among Anabaptist branches: ***The dynamics of Hutterite Society: An Analytical Approach***, Karl Andreas Peter, pg. 117, “All Hutterites are required to attend their common dining hall for their daily meals unless someone is temporarily excused because of illness or other legitimate reasons.”

[15] ***A Newcomer's Guide to the Trappists***, www.trappists.org, We need to support ourselves by the work of our hands. We also need to maintain our buildings, which involves carpentry work, plumbing, electricity and continuous cleaning. There is the garden to cultivate, meals to cook, clothing to wash and mend, liturgical booklets to make, and financial records to keep.

[16] Manufacturing in large part supports their communities: ***Work***, www.brudershof.com, Our businesses not only sustain our community movement economically, but also provide us with communal labor.

[17] ***A Newcomer's Guide to the Trappists***, www.trappists.org, Does a Trappist ever get to pick his or her own job in the monastery? Generally not, though a superior will be sensitive to signs of particular talents a sister or brother has and their feelings about this or that kind of work.

[1] This piece goes over scriptural principles behind dancing: ***The Riches of Grace***, Robert W Reed, www.fundamentalfaith.com, First, "Does it involve bodily contact with the opposite sex?" For in I Corinthians 7:1, we are warned about bodily contact outside of marriage

2 This also goes over scriptural principles: ***What Does the Bible Say About Dancing***, Randy Blackaby, <http://www.knollwoodchurch.org/>, Is all dancing sinful? We have shown that it is not. Celebration dances that don't mix the sexes, husbands and wives dancing privately, and innocent children's dances (for example, holding hands and dancing in a circle) produce no illicit thoughts or behavior. But such dancing is not the norm. Most dancing, as even the experts in the field will tell you, is designed to produce sinful passions. And sinful passions lead to sin.

3 ***An Arrow Against Mixt Dancing***, believed to be by Increase Mather, www.covenanter.org, A Christian should do nothing wherein he cannot exercise Grace, or put a respect of Obedience to God on what he does. This in lawful Recreations may be done. 1 Cor. 10:31. But who can seriously pray to the Holy God to be with him when he is going to a Promiscuous *dance*?

4 ***Gender Separation in Orthodox Judaism***, www.en.wikipedia.org, Currently, the majority of Orthodox Jews do not participate in mixed dancing, since dancing in most forms involves some contact between dancers.

5 Men dancing with men: ***Chasidim Dancing at a Wedding in Israel***, Kol Jewsh, www.youtube.com

6 Women dancing with women: ***It is Good***, bezaelschool, www.youtube.com

[18] From an Orthodox Jewish Source: ***Why is Torah Law so Restrictive of Contact Between the Genders?***, Manis Friedman, www.chabad.org, When a man and woman are together in a room, and the door closes, that is a sexual event. Not because of what is going to happen, but what has already happened. It may not be something to make novels of, but it is a sexual occurrence, because male and female is what sexuality used to be all about.

2 ***When Saying "No" Can be Deadly: Protecting our Sexuality***, Manis Friedman, www.chabad.org, A man and a woman alone together is a sexual event--even if nothing else happens. According to Jewish tradition, a man and a woman who are not married to each other, and who are not blood relatives, may not be alone together in a room in which the door is locked.

3 ***5 Moral Fences***, James MacDonald, www.christianitytoday.com, I will not, under any circumstances, ride alone in a car with a female other than my wife or an immediate family member. No lifts home for a church secretary, no baby sitters driven home late at night, no rides for teen girls in my student ministry, more recently no personal pickups for my daughter's girlfriends, no exceptions.

[19] ***Modesty***, www.earlychristiandictionary.com, For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing, falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself. *Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.265....*Let the woman observe this, further. Let her be entirely covered, unless she happen to be at home. For

that style of dress is grave, and protects from being gazed at....*Clement of Alexandria (A.D. 195) Ante-Nicene Fathers vol.2 pg.290*

2 Traditional Plain Dress Resources, www.quakerjane.com, Traditional plain dress runs quite a gamut, but in general the women wear long dresses, often with a cape or kerchief or other second layer to cover the bosom. Fabrics are usually solids or simple prints.

[20] On the Apparel of Women, Book2, Ch. 5, Tertullian, There must be no overstepping of that line to which simple and sufficient refinements limit their desires— that line which is pleasing to God. For they who rub their skin with medicaments, stain their cheeks with rouge, make their eyes prominent with antimony, sin against Him . To them, I suppose, the plastic skill of God is displeasing!

2 The Church Fathers on Modesty, Joel L Wats, www.unsettledchristianity.com

3 Christian Grooming – According to the Church Fathers, www.bibletopics.com

[21] The Production Code: http://productioncode.dhwritings.com/multipleframes_productioncode.php

No picture shall be produced which will lower the moral standards of those who see it. Hence the sympathy of the audience shall never be thrown to the side of crime, wrong-doing, evil or sin.

2 http://en.wikipedia.org/wiki/Motion_Picture_Production_Code

[22] The Marriage Crisis, Aja Gabel, www.uvamagazine.org, Only about half of Americans are married now, down from 72 percent in 1960, according to census data. The age at which one first gets married has risen by six years since 1960, and now only 20 percent of Americans get married before the age of 30.

2 Why 25% of Millennials Will Never Get Married, Belinda Luscombe, www.time.com, The number of Americans who have always been single and will never marry is at a historic high, says a new Pew Research report, partly because they don't have jobs and partly because marriage is becoming less highly-regarded.

[23] How Christianity Changed the World, Alvin J. Schmidt, Christians, however, did more than just condemn child abandonment. They frequently took such human castaways into their homes and adopted them. Callistus of Rome gave refuge to abandoned children by placing them in Christian homes.

2 Apology of Aristides the Philosopher, XV, Aristides, Falsehood is not found among them; and they love one another; and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly.

[24] Latest Statistics on Out-of-Wedlock Births, Roger Clegg, www.nationalreview.com, Preliminary data indicate that 40.7 percent of all 2012 births were out-of-wedlock, which is appalling, and there are vast differences among racial and ethnic groups. Among non-Hispanic blacks, the figure is highest, at 72.2 percent; for American Indians/Alaska Natives, it's 66.9 percent; 53.5 percent for Hispanics; 29.4 percent for non-Hispanic whites; and a mere 17.1 percent for Asians/Pacific Islanders.

2 4 Statistics You Should Know About the Orphan Crisis, www.showhope.org, There are roughly 400,000 children in the US foster care system. Of that number, approximately 100,000 are waiting to be adopted....Asia is home to the largest number of orphaned children in the world: 60 million, at last count.

3 Back to School Statistics, www.nces.ed.gov, In fall 2014, about 49.8 million students will attend public elementary and secondary schools.

[25] 100% of Catholic Bishops Oppose Obama's Contraceptive Mandate, by Michael W Chaplain, www.cnsnews.com,

All 181 Catholic bishops in the United States oppose and have publicly denounced a regulation issued by the Obama administration that would require every health insurer to offer contraceptives, including those that induce abortion, free of charge.

[26] Obviously there are many ethical issues here, but I just cite these two: ***Ethical and Religious Directives for Catholic Health Care Services***, USCCB, pg. 26, 27, part 4, 45. Abortion (that is, the directly intended termination of pregnancy before viability or the directly intended destruction of a viable fetus) is never permitted.

52. Catholic health institutions may not promote or condone contraceptive practices

[27] A Dictionary of Christian Antiquities, pg. 568, Sir William Smith, He prescribed two reproofs in private, followed by one in public....If these were ineffectual then ensued excommunication, or for those two young or otherwise disqualified for spiritual censures, corporal punishment. The incorrigible were flogged and prayed for.

2 Rule of St. Benedict, Ch. 28, If a brother who has been frequently corrected for some fault, and even excommunicated, does not amend, let a harsher correction be applied, that is, let the punishment of the rod be administered.