

Proposed OA Membership Ceremony

**Replaces the Ordeal and Brotherhood Ceremonies
With a Single Ceremony**

5

**This version only retains Delaware words
where replacement would unnecessarily complicate**

10

**It has no Native American false claims
or religious figures**

**This ceremony is totally independent of
the outfits worn by the ceremonial officers
so that issue is not covered here**

15

**THIS IS ONLY A PROPOSAL
Use in OA Inductions is Prohibited
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20

CEREMONY OF EMBRACING THE ANCIENT QUEST

25

This ceremony should be done by patrol, led by the Guide in his outfit, with their Elangomat standing with them. Any other members who joined in the work projects with the patrol may also participate. Takes place in the late afternoon after projects are complete and ideally before they have changed from their work clothes to their field (“class A”) uniforms.

30

Guide: Put both arms out in front of you, with palms facing each other, as I am doing.

[Pause until they are all doing so, including their Elangomat and members who choose to participate.]

35

Between your arms are the Tests that challenged you this weekend. Envision them! [slowly] Solitude. Labor. Fasting. Silence. [pause] Remember!

[Pause.]

40

Did you flinch from your tests, or did you embrace the Tests of the Ancient Quest?

If today you embraced the Tests, and agree to embrace them throughout your lives, then move your hands each to their opposite shoulder, in an embrace.

45

[Guide does so, pauses with his arms crossed for five seconds, then lowers his arms.]

Last night, you and your Elangomat practiced the way of solitude. But tonight, we camp together. Today, you and your Elangomat practiced the ways of service, fasting, and silence. But our projects are complete. Your fast is over; we will feast together. Your silence is over; we will hear your stories.

50

[pause] You have completed the Ancient Quest, your Ordeal.

This is a time to rest, eat, and talk together as friends. But you have embraced the ways of the Ancient Quest. So you will benefit from those tests again. How? Silently show your dedication to cheerful service to those who elected you. And in your day-to-day lives, in the years to come.

55

Tonight I will lead you to the Circle of our Lodge where you will join our Order. Congratulations!

[All members present, including Guide and their Elangomat, shake the hand of each candidate using the regular left-handed Scout handclasp. Do not use the Order of the Arrow handclasp until they have taken the Obligation. Give words of congratulation and if they don't respond, remind them that their Ordeal is over so they can speak now.]

60

STRUCTURE OF THE MEMBERSHIP CEREMONY

65	Open ceremony	5
	Entering the Circle	6
	Review of candidate's journey to this point	9
	Candidates take Obligation	10
	Ancient Quest (Ordeal) Legend	11
70	New members receive admonition and sashes	12
	Description of Quest for the Arrow (unit service)	12
	New members merge into other members	13
	Today's Elangomats called forward	14
75	First Elangomat Legend	14
	Elangomats thanked, past Elangomats join them, all thanked	16
	New Fletchers (Brotherhood Honor recipients) called forward	17
	Quest for the Arrow (unit service) Legend	18
80	New Fletchers carry burdens in token of Service	18
	Legend of Billy Clark	19
	New Fletchers add sticks to the fire in token of Cheerfulness	19
85	Legend of Our Founder's Life Quest	20
	New Fletchers symbolically mingle blood	20
	New Fletchers put on their own new sashes	21
	New Fletchers merge back into other members	21
90	Closing prayer	22
	Extinguish candles	22
	Vigil Honor Legend	23
	Decommissioning	24
	Song	24
95	Servant declares circle closed	24

SYMBOLIC SUMMARY OF ALL SIX LEGENDS

LEGEND	PRINCIPAL	PRINCIPLE	SPEAKING TO	ACTION
Ancient Quest (Ordeal tests)	All	All	New members	Obligation, Admonition, Sash
First Elangomat	Guide	Example	Elangomats	Thank Elangomats, past join them
Unit Service (Quest Servant for the Arrow)		Service	Brotherhood Candidates	Carry burden
Billy Clark	Guardian	Cheerfulness	Brotherhood Candidates	Add to fire
Founder's Life Quest	Sage	Brotherhood	Brotherhood Candidates	Symbolic blood, Sash

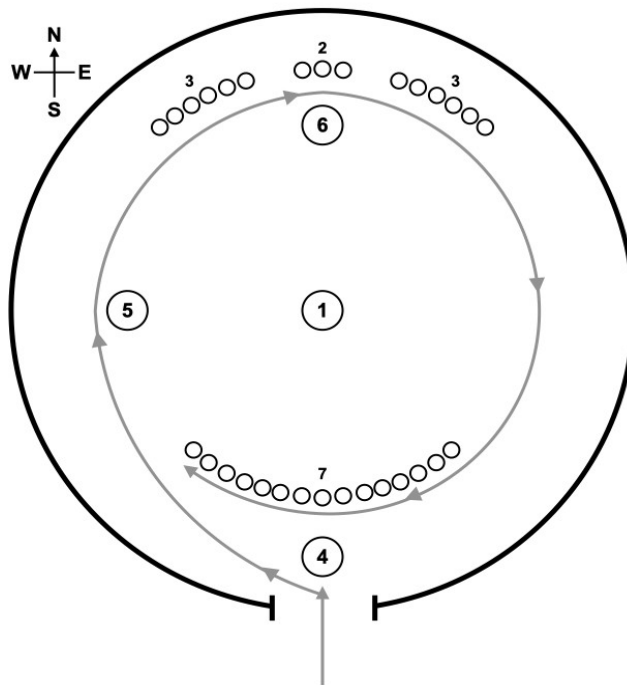
THE MEMBERSHIP CEREMONY

100

The ceremonial circle. Each lodge is encouraged to develop its own ceremonial circle to create the proper setting. (See Diagram 11.) The site should be located in a remote part of camp away from areas frequented by non-members. A circular perimeter is symbolically preferable, with the entrance at the south. A single fire lay is prepared at the center, to be lit during the Fire Lighting ceremony. At the north three candles, torches or fire-pots represent the three parts of the Scout Oath and six each at the northeast and northwest represent the 12 points of the Scout Law. If the ring includes seating for members, then there should be enough for the candidates as well as they sit with the members for the second part of the ceremony, after they have become members.

110

Diagram 11



115

The Ceremonial Circle

1. The fire
2. Three candles for the Scout Oath
3. Twelve candles for the Scout Law
4. Guardian and Guide
5. Sage and Guide
6. Servant and Guide

120

7. Line of candidates and Elangomats after the challenges

125 **Materials including sashes.** The lodge provides a sufficient number of member sashes, firewood for the central fire, matches/lighter, and a pile of sticks at the east for the new Fletchers (Brotherhood Honor recipients) to use to feed the fire. Brotherhood Honor recipients (new Fletchers) each carry their own new sash to the ceremony. They also each carry a log (symbolic burden) to the circle, placing it near the entrance.

130

The three principals and the members. Servant stands in the north between the candles and the fire. As members enter the ring, the Guardian welcomes each member, whispering the Admonition and its meaning in the ear. Sage may assist as required. Non-member guests are not given the Admonition.

135 **Guide, candidates, and Elangomats.** In the interest of providing a quality experience for each candidate, ceremonies are best conducted for smaller numbers of candidates and Elangomats, but *in no case* may there be more than 50. When it is time, lead Elangomats line up at the head of their patrols and the Guide leads them in single file toward the circle.

140 **If there are no membership candidates,** yet you wish to hold a ceremony to advance members to Brotherhood Honor (Fletcher), simply skip those ceremony elements that require membership candidates, such as the challenges to enter, the Obligation, and the sashes. Include, however, all legends.

145 **If there are no Brotherhood Honor (Fletcher) candidates,** yet you wish to hold a ceremony for new members who have completed their Ordeal that weekend, then include all of the legends but skip all instructions to the Brotherhood Honor (Fletcher) candidates. This means that the burden will not be carried, the fire will not be fed, and the symbolic mingling of blood will not take place. **It is better to advance at least one person to Fletcher whenever new members are inducted** so that the new
150 members see their next step and look forward to it.

Opening

155 [Servant, Sage, and Guardian stand at the places they occupied at the end of the pre-Ordeal ceremony, just inside the circle at north, west, and south respectively, facing south. The Guide is on the trail (not in the circle).]

SERVANT: There should fall a solemn silence o'er the Brothers and Sisters in our circle, for our thoughts should now be centered on the noble goal and purpose that has called us all together.

160

Fire Lighting

[If this is not the first ceremony of the evening, the fire is already lit. Skip to **Entering the Circle** below.]

165

[Guardian oversees the lighting of the fire, assisted by the fire tender who ensures that it is done safely and that the fire continues to burn. The principals then address the members, moving to the fire as required.]

170 **GUARDIAN:** Our new friends have drawn closer now, seeking the Arrow. They are near enough to see that the fifteen blazes of the Scout Oath and Law come from a single fire. With this wood, and the flame in each of us, let us show them the fire in themselves! May it burn away selfishness, greed, hypocrisy, and all that might prevent them from fulfilling their *Quest for the Arrow*.

175 [Guardian lays a stick on the fire and returns to the south.]

SAGE: May the heat from this fire inspire them to feel the warmth of Brotherhood within! May they each—and may we all—be sparks that spread that warmth by word and deed, from heart to heart.
180 Let us whisper now the Admonition and its meaning.

[All present whisper. Sage then lays a stick on the fire and returns to the west.]

SERVANT: May the light of this fire lead them to a dawn that dispels all darkness. Let us give our
185 Hailing Sign.

[All present give the hailing sign of membership. Servant then lays a stick on the fire and returns to the north.]

190 Listen as our Sage reminds us of our purpose.

SAGE: We are gathered here together in the presence of our Maker, underneath the stars above us, all the living world around us, to receive new friends as brothers and sisters. We who love the woods and camping, ponder that which is our purpose, and with hearts and wills united, pledge
195 ourselves to Cheerful Service. As our fire now grows brighter, let us brighten our example, that this light may lead them forward on the next step of their journey. As the smoke curls winding upward, may we lift our hearts and spirits, lovingly to walk beside them on the path of Cheerful Service, as they seek to Find the Arrow! This our purpose and intent, mark with silence reverent.

200 [Principals observe about 30 seconds of silence. Any ceremonies after the first do not include the Fire Lighting but begin with the Opening and skip to Entering the Circle.]

Entering the Circle

205 [An assistant notifies Guide that the circle is ready. Guide advances. The line of Elangomats and candidates follow.]

[Guide stops before Guardian in the south. Guide taps his own left shoulder three times.]

210 **GUIDE:** The Scout Oath!

[Guardian responds by taping his own shoulder one time, followed by two times.]

GUARDIAN: The Scout Law! Guide! Who are these who seek admission to our circle?
215

GUIDE: Guardian! These are they who have been elected by their companions to become part of our

Order.

220 **GUARDIAN:** How do they expect to obtain this privilege?

GUIDE: By continuing to Cheerfully live and act in the Service of others, as to deserve it.

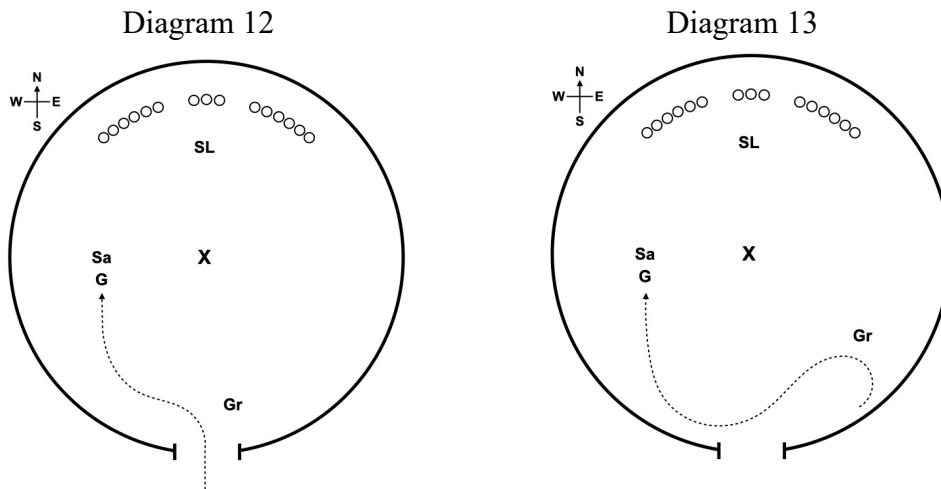
GUARDIAN: Have they embraced the Trials of the Ancient Quest, the Ordeal?

225 **GUIDE:** They have.

GUARDIAN: In celebration of their achievement, I welcome them into our circle. In Cheerfulness, I offer them the fire within.

230 [Guide leads the candidates in a clockwise direction from the south to the west. See Diagram 12. Stopped by Sage in the west, waits while Guardian moves the end of the line so that it is completely within the circle, so that all candidates may see. See Diagram 13. Guardian will follow the line later when it continues around the circle.]

235



Guide leads the line to the left of Guardian and proceeds clockwise

Guardian moves counter-clockwise guiding the line into a loop

240 [When all the candidates can see them, Guide taps his own left shoulder three times.]

GUIDE: The Scout Oath!

[Sage responds by tapping his own shoulder one time, followed by two times.]

245 **SAGE:** The Scout Law! Guide! Who are these who have entered our circle?

GUIDE: Sage! These are they who have been elected by their companions to become part of our Order.

250

SAGE: How do they expect to obtain this privilege?

GUIDE: By continuing to Cheerfully live and act in the Service of others, as to deserve it.

255 **SAGE:** Have they embraced the Trials of the Ancient Quest, the Ordeal?

GUIDE: They have.

260 **SAGE:** In celebration of their achievement, I welcome them into our circle. In Brotherhood, I will offer each of them our Admonition. They must listen for it, for it comes only in a whisper.

[Guide leads the candidates in a clockwise direction from the west to the north. Stopped by Servant in the north, Guide taps his own left shoulder three times.]

265 **GUIDE:** The Scout Oath!

[Servant responds by taping his own shoulder one time, followed by two times.]

270 **SERVANT:** The Scout Law! Guide! Who are these who travel around our circle?

GUIDE: Servant! These are they who have been elected by their companions to become part of our Order.

275 **SERVANT:** How do they expect to obtain this privilege?

GUIDE: By continuing to Cheerfully live and act in the Service of others, as to deserve it.

SERVANT: Have they embraced the Trials of the Ancient Quest, the Ordeal?

280 **GUIDE:** They have.

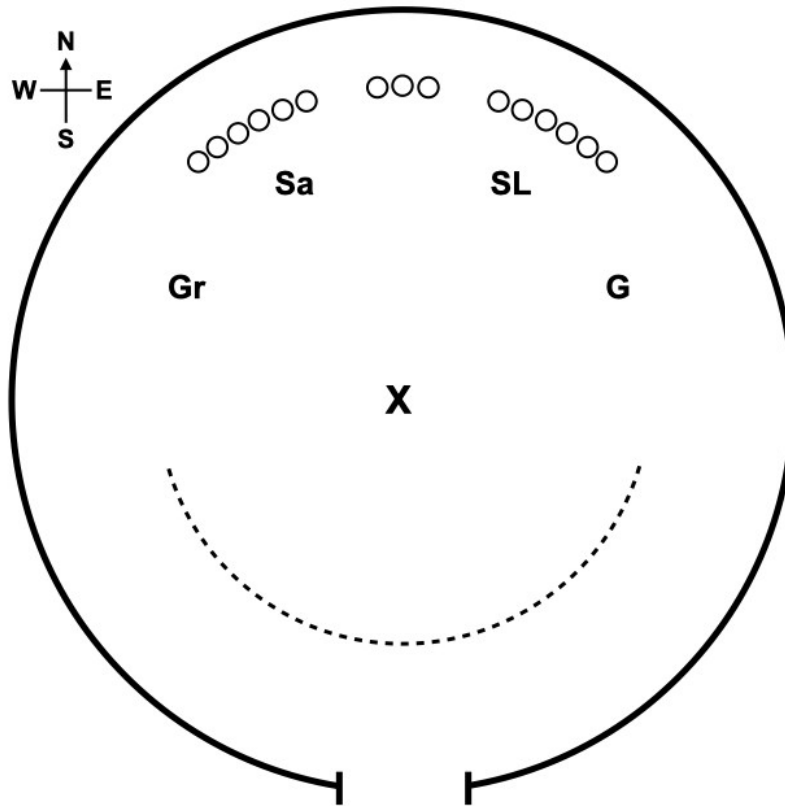
SERVANT: In celebration of their achievement, I welcome them into our circle. In Service, I will offer them our Obligation.

285 Place them in proper position to receive further knowledge.

[Guide, followed by the line of candidates and Elangomats, passes Servant and proceeds the remaining way around the council fire, halting the candidates and Elangomats, lining them up along the south side of the circle. Guide should travel around the edge of the circle, away from the fire, to avoid issues of candidate overheating. Guide remains near the west end of the line. Guardian has followed the line around the circle and is now near the east end of the line. Servant walks to the northeast and Sage walks from the west clockwise to the northwest. See Diagram 14.]

295

Diagram 14



300 Positions of the principals and candidates with their Elangomats

GUIDE (to candidates and Elangomats): Friends, you may face the fire of cheerfulness.

305 **The Obligation**

SERVANT: Our Guardian will remind you of your journey in life that brought you to this place and time.

310 **GUARDIAN:** You joined Scouting. You promised: On my honor, I'll do my best, I'll do my duty. You grew in rank and in your dedication to those principles. You thought of your fellow campers above yourself. Seeing this, they elected you a candidate for the Order of the Arrow. Last night you were led into the wilderness, the haven of the hunter, the trapper, and the scout. You met us at a circle defined by fifteen blazes around an unlit firelay. When you chose to test the bow, you showed your willingness
315 to accept the Ancient Quest, the Ordeal.

You each embraced a night alone in the wilderness, to prepare yourself for the day to come.

320 In the morning, led by your Elangomat, you enthusiastically put your strength and spirit into useful tasks. You felt the joy of enriching the lives of others.

You chose a small amount of food, to willingly experience the discomfort necessary to reach your targets.

325 You maintained silence to live the Ancient Quest free of distraction, open to promptings found in the sounds of nature.

Solitude, service, fasting, and silence represent challenges you will meet again and again in daily life. You did not flinch from your trials today.

330

Now, within this circle, you see that the fifteen blazes of the Scout Oath and Law all come from a single fire. This fire - your fire - is the flame of Cheerfulness you have kindled today by your actions. It is yours to tend, and will light the way on your Quest for the Arrow, and beyond.

335 As you reached our circle, three taps, answered by one tap followed by two taps, proclaimed that you exemplify the three points of the Scout Oath and the twelve points of the Scout Law. That you are here with us tonight, my friends, is proof that your devotion to these high ideals is heartfelt and true.

340 To strengthen your resolve, we now ask you to accept the solemn Obligation of the Order of the Arrow, Brotherhood of Cheerful Service. You will listen now while our Servant repeats it so that you may learn what you are about to promise.

SERVANT: [repeats the Obligation]

345 **GUARDIAN:** You will now raise your right hand in the Scout sign and repeat the Obligation after our Servant Leader.

350 **SERVANT:** I do hereby promise on my honor as a Scout that I will always and faithfully observe and preserve the traditions of the Order of the Arrow: Brotherhood, Cheerfulness, and Service. I will always regard the ties of Brotherhood in the Order of the Arrow as lasting; 355 and will seek to preserve a Cheerful spirit, even in the midst of irksome tasks and weighty responsibilities; and will endeavor, so far as in my power lies, to be unselfish in Service 360 and devotion to the welfare of others.

You may now lower your hands.

365 Your Guide will explain to you the origin and meaning of the Ancient Quest which you have completed.

Legend of the Ancient Quest

370 **GUIDE:** The Legend of the Ancient Quest; the Ordeal.

None of the tests of our Ordeal were invented by the Order. All are older than recorded history. Our night alone is the ancient practice of solitude in the wilderness for resolution or vision. Service opportunities are universally used to teach service to others. Fasting and silence are universal practices for personal growth.

375 Our founder, Dr. E. Urner Goodman, chose these challenges to teach its principles. But he did not invent the tests you completed today. They are ancient. We call them the Ancient Quest.

[Pause to let that sink in.]

380 We have all heard a story of a reluctant hero who takes a journey of self-discovery. In our minds, as we follow the story, we can see ourselves in that character. Would we endure great hardship and make heroic choices so that good triumphs over evil?

385 In the beginning of each story, however, our hero is just a simple person, living their daily life. And then, one day, a great challenge arises. Qualities latent in their character come to the surface. Because of their steadfast integrity, they overcome their great challenge and become heroes indeed.

390 What the Order of the Arrow offered you today was the opportunity to not merely hear a hero's tale, but to live within a hero's tale and be the hero! Your quest today, like the quest in a heroism story, was vastly different than normal life. And like those other heroes, you have been changed by today's quest. When you return home to your normal world you can view your normal life in a different light. So the question is, will you use the tests of our Ancient Quest as guides in your life?

395 The spark was already there. Your triumphs today lit a fire within you. But when you return home, you must choose. Will you let that fire burn out, and opportunity go with it? Or will you continue to feed that inner flame through cheerful service to others.

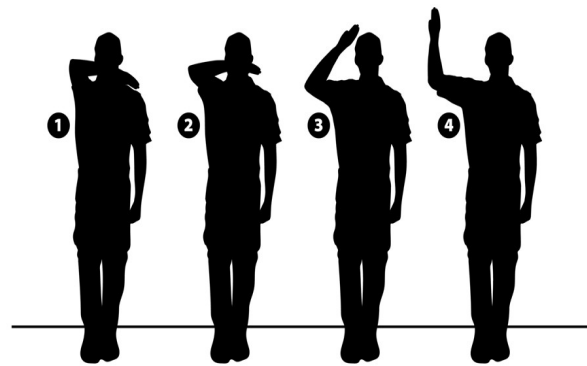
Recognition

400 **SERVANT:** You stood before the fire with your right hand showing the Scout Sign. Then, my friends, you took upon yourselves the Obligation of the Order of the Arrow, which guides us, along with the Scout Oath and Law.

405 Our hailing sign reminds us that we were drawn from many others and sent upon an upward journey. It begins with the right hand over the left shoulder. The arm sweeps up and out as if drawing an arrow from a quiver, and ends in the Scout sign.

[Servant demonstrates our hailing sign. See Diagram 15.]

Diagram 15



As the symbol of our Order, the Arrow has been fitly chosen. The shaft must be straight. The notch smooth. The fetching aligned. The arrowhead keenly sharp. Thus a symbol of leadership. But there is more to our Order than the Arrow. The archer stands on the Earth, on the firm ground of Scouting's principles. The archer needs strength of will to pull back the string. Aiming high, to compensate for resistance and downward pull as the arrow soars. An archer knows the target, the objective, even when it stands beyond a far off horizon. An experienced coach who has reached the target can help improve the archer's stance, aim, and determination; can correct his errors, can cheer his successes.

My friends, I now take you by the hand, and give you the handclasp of the Order. Our Sage will admonish you as all members before you have been, reminding you to fulfill your Obligation, to put into practice its meaning.

[Sage whispers the Admonition individually to each new member (“Ahoalton”, pronounced “AH-ho-ALL-ton”) and also whispers its meaning (“To love one another”).]

[Following behind, Servant places a sash over each new member’s right shoulder and gives each the Order of the Arrow handclasp. The handclasp is given with the left hand, as in the Scout handclasp, but intertwining the third and fourth fingers. Servant explains its meaning, that linking the fingers signifies our common purpose. Guardian walks beside Servant holding the sashes and handing them to Servant one at a time. Guide walks behind the line and closes the snap on each sash. Elangomats may assist with this process.]

SERVANT: As Servant Leader of the circle, on behalf of the Order of the Arrow and all present, I welcome you as brothers. I declare you members of the Order of the Arrow: Brotherhood of Cheerful Service. You are now entitled to all rights and privileges of the Order of the Arrow, but you must remember that this obligates you to a life of setting an example of Cheerful Service to others. Membership is given, not only for what you have done, but for what you are expected to do in the future.

Before you lies your Quest for the Arrow. It is a pattern for a lifelong adventure. During the next six months, in Scouting and your daily lives, you will find yourselves in situations much like the challenges of the Ancient Quest you completed today. On your Journey to Fletcher, we urge you to apply the lessons you have learned:

445 **SAGE:** Be alert for times when silence might accomplish more than words. Be a listener. Listen to your conscience. Listen to your heart. Listen... so you may act with clarity and understanding. Thus you will begin to observe and preserve our tradition of Brotherhood.

450 **GUARDIAN:** Be alert for times when denying yourself something would be the thoughtful choice. Notice that a smile lifts your spirit—that a positive outlook gives you energy and brightens the faces of others. Be one who is willing. Thus you will begin to observe and preserve our tradition of Cheerfulness.

455 **SERVANT:** Be alert for ways to lead in service: give of your time and energy not only when someone asks, but also when you recognize a need. Do the tasks that no one chooses. Thus you will begin to observe and preserve our tradition of Service.

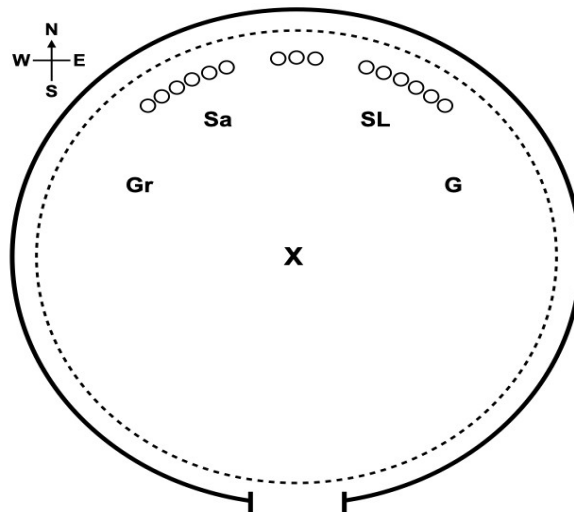
460 **GUIDE:** Remember the night alone, my friends. To observe and preserve our traditions you must choose to do what you know is right, even if it sets you apart from others. Many are unwilling to make the tough choices you must make to be successful on your Quest for the Arrow. You will be watched by many others. You must show others the way by your actions. Thus you will begin to observe and preserve our tradition of leading by example.

465 They alone are worthy to wear the Arrow who continue to lead others by example.

You will now take your places in the circle which is being widened to receive you.

[Wait for new members and Elangomats to merge into existing members. See Diagram 16.]

470 Diagram 16

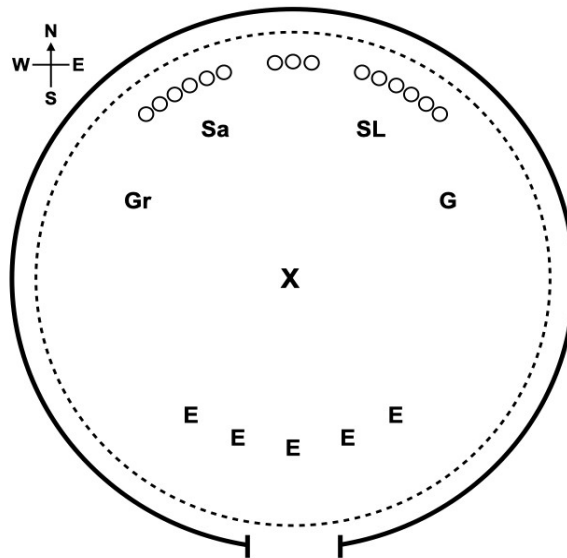


Legend of the First Elangomat

GUIDE: Today's Elangomats: You should now step forward.

475 [Wait for all of today's Elangomats including Assistant Elangomats to step forward toward the fire. See Diagram 17.]

Diagram 17



480

The Legend of the First Elangomat

Years ago, in bygone ages
in the Boy Scouts of America
lived a brotherhood of cheerful service.

485

Order of the Arrow its name was.

Cheer and spirit, service and friendship
through the forests Scouts were given
In this state of bliss so happy,

490

many moons they lived contented

But behold a dream arising
blossomed forth a renaissance.
Like a pebble thrown in water

495

Who Looks Beyond called for helping
every candidate to succeed.

A Listener hearing of this

dreamed of members as examples!
500 “Who will take their Ordeal again
doing all the tests beside them?
Who will go and fill this dream
by their actions, for our brothers?”
For said he, “Who serves his fellows
505 is of all his fellows, greatest!”

The ask was hard. It was unknown
to undertake the Ordeal again.
So none wished to make the journey.

510 Then spoke up the First Exemplar
worthy seeker of the Arrow.
“Oh my mentor, I am ready.
Send me on this gracious errand.
515 If they are to see the Arrow
we must stand by one another
and our candidates will follow.
Let us both urge by example
members to do the Ordeal again.
520 Let us catch the higher vision
let us find the greater beauty
in the life of cheerful service.”

His night alone was filled with thoughts
525 of the new trail he was blazing.
In his silence, fasted and worked.
The First Elangomat was an
example for his candidates
and for all Elangomats after.

530 The challenges of the Ordeal
strangely gave him no misery,
Instead, he was filled with silent cheer!
He was first to learn of this great
535 joyous path to self-fulfillment!

Members who saw were shocked in wonder.
“He keeps the night alone and silence?
Fasts while working hard” they wondered?
540 Is he doing the Ordeal again?
Is he confused? What’s the meaning?”
Filled with spirit, caught the vision.
Next Ordeal all of the members
chose to take the tests again!

545

Elangomats followed simple
actions of First Elangomat.

550 Our aged founder Urner Goodman
rejoiced in our new dawn of spirit!

Vision traveled from Looks Beyond
to your own Elangomats
like rings around that tiny pebble.
555 Will you aim for this great target?

Will you choose again the Tests and
giving of your heart and spirit,
build a world of love for others?

560 **SERVANT:** Today's Elangomats!

We humbly thank you for your cheerful example to your candidates. Their lives have been changed.
565 And because of that change, they will likewise set the example to others throughout their lives. All of
us in this circle have seen your actions today and have been filled with the Spirit of the Order. [Pause]

All others who have served as Elangomats, no matter how long ago, are asked to step forward now and
to join today's Elangomats. You are, and ever shall be, Elangomats. [Past Elangomats do so. Those of
570 the four Principals who have served as Elangomats should also join the Elangomats in the south half of
the circle. Including the Servant, who in that case will speak from among his fellow Elangomats.]

Turn toward the South. [Pause] Remember the year when you were first an Elangomat. Arrange
yourselves by year, with those who first served, those closest to the First Elangomat, in the east, and
575 those who only recently served as Elangomats in the west. [Wait for them to do so.]

Starting from the earliest years to today, let each of you declare the year you first served as Elangomat.
[Wait for them to do so.]

580 Some may ask, what is the reward for being an Elangomat? There is nothing we can give you that adds
anything to your experience. You who stand before us know that the real reward, what you will carry
with you for life, is what you have done for your candidates. And you know two secrets – that your
personal experiences as an Elangomat defy description. And you know why you will be drawn to be
Elangomats again.

585 Finally, I ask that each in this circle or within it, Elangomat or not, to extend your hands toward your
own Elangomat if they are with us. [Wait for them to do so. The ceremonial Principals, if their
Elangomat is in the circle, should also do so.]

590 Elangomats! You may now rejoin the circle. [Those Principals who were Elangomats should return to
their stations in the north half of the circle.]

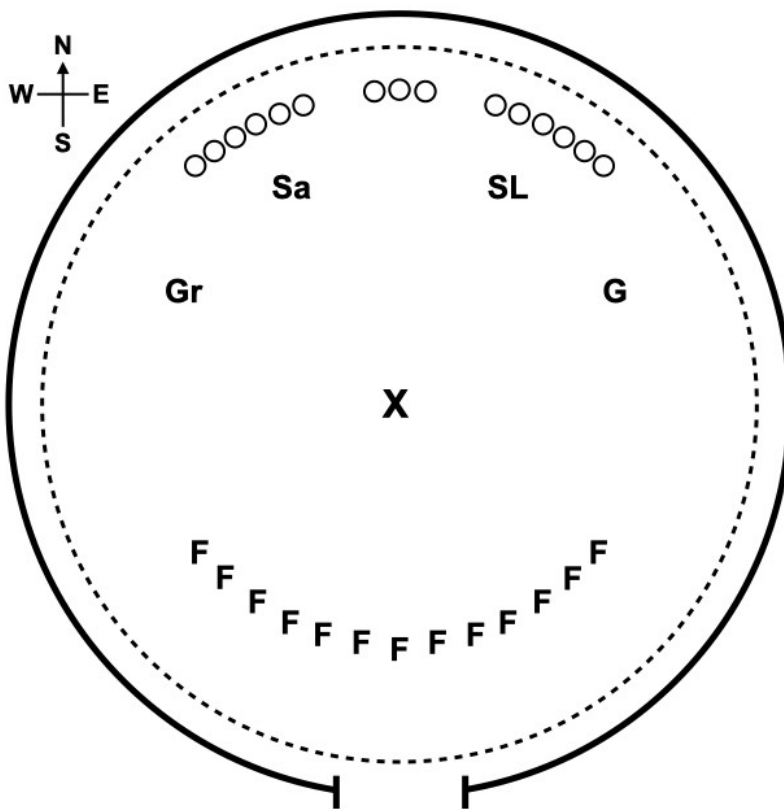
[At this point it is completely acceptable to have different individuals take over any or all of the

595 positions of Servant, Sage, Guardian, or Guide for the remainder of the ceremony. Thus you can use a
different team for the remainder of the ceremony, that of the Brotherhood / Fletcher Honor and the
closing. Note that those without the Brotherhood Honor may take any ceremonial part for either half of
the ceremony, as the entire ceremony can be viewed by all members. However, a Fletcher *candidate*
cannot take a ceremonial part for the remainder of the ceremony.]

600 [If there are no Brotherhood (Fletcher) candidates, skip to Legend of the Quest for the Arrow.]

SAGE: Those who have completed their Quest for the Arrow, who are now to receive the Brotherhood
Honor and become Fletchers, should now step forward. [See Diagram 18.]

Diagram 18



610 The feathered vanes affixed to an arrow are called “fletchings”. They stabilize arrows on their paths
toward their targets, allowing the arrows to fly true, to be effective for the archers, whatever aim they
might have in mind.

A Fletcher is one who crafts the arrow, seeking the highest level of precision not just for themselves,

but for all archers who they lead and serve, so that all who release those arrows may strike their targets and accomplish their aims in life.

615 The Fletchers in our Order are crafters of principle; they serve Scouting by maintaining the Order's ideals to a high level of example, such that they help us all, in friendship, to achieve our aims, and hit our individual targets in life.

620 The achievement of Fletcher, the Brotherhood Honor, is a choice of the member. All present in this circle have been selected for the Order and thus have been selected to someday achieve Fletcher. All are encouraged to complete the Quest for the Arrow. The Quest which you have completed.

625 You were asked, long ago when you stood before an unlit fire, to find the Arrow. You are the Arrow. It is you who must be straight and true in your course in life, that you might hit worthy targets. It is your spirit which is the Spirit of the Arrow to those around you. Your quests have helped you find – yourself.

Legend of the Quest for the Arrow

630 **SERVANT:** Those who chose you, need you.

The Legend of the Quest for the Arrow

635 The honor society that we call the Order of the Arrow began at Treasure Island Scout Camp long ago in 1915. Our founders, Camp Director Urner Goodman and his assistant Carroll Edson, decided to do something very unusual. Members would be elected by the Scouts who know them best. Not selected by their Leaders and not selected by the Order! Why? So that those selected would be looked up to by those Scouts.

640 There were many other organizations much like the Order of the Arrow. Over the decades, our Order grew, and others faded. Because of our ties to the troops that elected us.

645 Thus you were elected by your Scout companions. You returned to set the example to those who elected you. Your example of Scout Spirit as you camped and hiked with them, as you sat around the fire, showed them what they could become. They saw your example and followed it.

You learned about yourself. Your successes and your failures. You noticed how others respected you.

Will you carry these lessons into the rest of your life?

650 [If there are no Brotherhood/Fletcher candidates, skip to the Legend of Billy Clark.]

[Pause.]

655 Symbolizing your service to your Scout companions, each of you brought a log, a heavy burden, to the circle, leaving it near the entrance. Throughout your life, you will take upon yourselves heavy burdens, until that target has been reached. So take your burden from the south of the circle and carry

it the rest of the way forward and set it here beside me, completing your service. Then return to your places before the fire.

660 [New Fletchers do so.]

To make a real difference in the world about you, it is not enough to simply carry any burden. Our founder urged us to “be crazy about something”. You must find your inner calling; purpose that fulfills and lifts you. Find your work, your path, your passion. Master all that it demands. Receive the joy that it bestows.

Legend of Billy Clark

GUARDIAN: The Legend of Billy Clark

670

Founder E. Urner Goodman spoke of why he chose to include Cheerfulness as a principle of his new Order. At an earlier troop camping trip at Treasure Island, one Scout, Billy Clark, volunteered to nurse a friend who'd fallen ill.

675 Carrying the bedpan for his friend, he slipped and fell. Our founder said it like this: “And he took the wrong kind of a bath, if you know what I mean.”

[Here the Guide should pause and smile knowingly, giving the candidates a moment to imagine and smile at the mess Billy was now covered in.]

680

And yet, despite the shock and turmoil, Billy came up *smiling* from it all! Instead of anger, he saw the humor, laughing at himself. We laugh with Billy because we see him as he truly was: an example of flawless cheer while giving of himself doing a good turn.

685 From Billy's lighthearted reaction to his slip and fall, and his dedication to his fellow Scout, our founder created our Brotherhood's principles of Cheerful Service. In tribute to the Native Americans who camped on the island before them, they translated the words Brotherhood, Cheerfulness, and Service into the language of the Delaware Indians and used it as the original name of our Order: Wimachtendienk Wingolauchsik Witamemui. But early on, our name became “Order of the Arrow” instead. And our principle of Cheerfulness comes from the example of Billy Clark, not the Delaware Tribe.

695 Most “service organizations” count hours of service or money collected to help others. We are different. It is the cheerfulness with which we complete our service projects that spreads by example the spirit of helping others. Which is the purpose of the Order, not just doing service.

How cheerful are you when helping others brings you trouble? Do you smile at your misfortune, as Billy Clark did?

700 [If there are no Brotherhood/Fletcher candidates, skip to the Legend of our Founder's Life Quest.]

In token of the fires of Cheerfulness you will build as you serve as Fletchers, each of you should take a

stick from this stack next to me. [point to the pile of sticks.] Add your stick to the fire and return to your places here before the fire.

705

[Each new Fletcher will add a stick to the fire. Pause until they are back in their places.]

Legend of Our Founder's Life Quest

710 **SAGE:** The Legend of our Founder's Life Quest

Our founder, Treasure Island Scout Camp Director Urner Goodman, did not regard his creation of the Order of the Arrow as fulfillment of his life purpose. He went on to become Scouting's first National Program Director. He standardized the new Cub Scout and Senior Scout programs. He oversaw Green Bar Bill's creation of the first Patrol Leader and Scoutmaster handbooks. He organized the first National Jamborees. In short, molded the best and largest youth program in history. And in his later years, he received an honorary PhD, led a program for young men in his church, and served others faithfully until his passing from this life.

720 Will you do likewise? Will you carry what you have learned here beyond the Order of the Arrow? Beyond Scouting? To all your efforts and relationships until the very end of your life on Earth?

[If there are no Brotherhood/Fletcher candidates, skip to Closing.]

725 In token of Brotherhood, I invite each of you to join your hearts to each other. And to the hearts of all your brothers and sisters who have been so bound since the beginnings of our Order. All humanity shares the same blood, regardless of age, race, or gender. All arise from the same Earth and breathe the same air. The same air and Earth and blood of our brothers and sisters in the Order today and back to the beginnings of our order. And to the beginnings of life itself.

730

In ancient times, it was customary for those choosing to become as if brothers to mingle their physical blood. But in our Order, there can be no blood spilt between us. Yet we wish to join in unity to one another. So we invoke the ancient image of blood ties, but reject wounding each other.

735 Now existing Fletchers will come forward as Nimats, one in front of each Fletcher candidate, and join in the handclasp of our Order.

[Additional words of instruction are appropriate if there is confusion, or if no Fletcher volunteered for one or more Fletcher candidates. Wait until each candidate is clasped with an existing Fletcher. Any of the four ceremonial Principals who are themselves Fletcher may participate this way.]

740

In ancient times, blood brothers bound their wounds together. So bind yourself to the Order by winding your new sash around your handclasp with the help of your Nimat.

745 [Principals should give instructions or otherwise assist as needed. Wait until each candidate is clasped with an existing Fletcher with their new sash wound around the handclasp. Then wait 10 seconds.]

This is Brotherhood. Bound to each other by invisible ties, made visible with this handclasp and sash.

750 But there is a deeper meaning, a higher calling as Fletcher.

Nimats, remove your left hand from the bindings. Leave the bindings around the candidate's hand. Candidates, turn around and face the south. See the path that leads from this circle, from this moment, to the rest of your life.

755 With outstretched hand, as if to shake the hand of another, bind yourself to your future, to all those along the paths you choose. Our principle of Brotherhood demands we reach out to others, not only today, but forever.

760 Listen! Our admonition guides you to love every other. Not just the members of our Order.

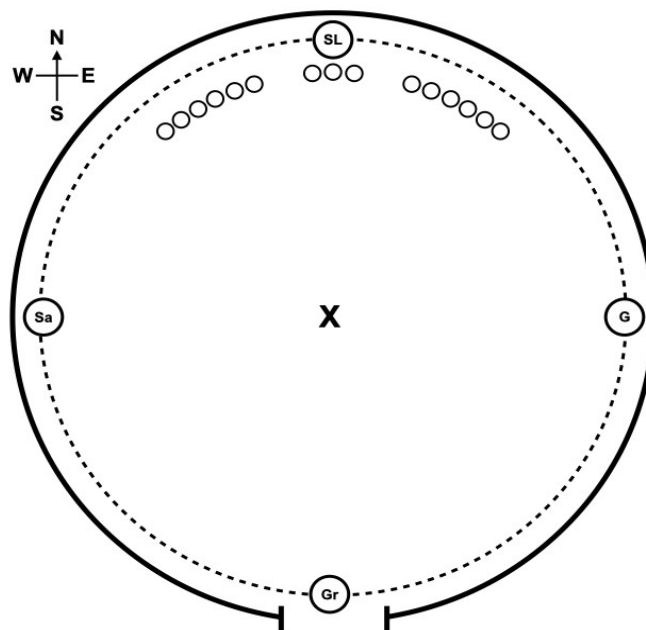
If you accept this guidance, to live a life of loving others, of brotherhood and sisterhood with all you meet, for the rest of your life, whisper now the Admonition and its meaning. [Pause while they do so.]

765 Wear your new sash as a symbol of this moment. Place it over your own shoulder as all this was your personal choice. [Old sashes are worn temporarily under their new sashes.]

Congratulations, Fletchers, on your achievement of the Brotherhood Honor. Step forward and carry the glow of our council fire into the world, wherever your paths may lead. Stand with those who you serve.

770 [All applaud as the new Fletchers merge in with the other members. See Diagram 19.]

Diagram 19



775 **Closing**

SERVANT: Our work tonight is complete. Sage, remind us of our purpose as we leave this circle.

780 **SAGE:** We who bear the Obligation, we who hear the Admonition, we who build the Fire of
Cheerfulness, let this be our resolution: reach a hand to those who need us, walk in friendship beside
them. By example, help them choose from many choices ways that lift them out of darkness, as an
arrow, loosed in the forest's shadow, leaps into the light of a clear target!

[Pause.]

785 Whisper now the Admonition and its meaning.

[All whisper: "Ah-ho-ALL-ton – to love one another."]

790 This our mutual intent, mark with silence reverent.

[Pause for about 30 seconds of silence.]

795 **SERVANT:** Guardian, will you now perform the duty entrusted to your charge.

[Guardian comes forward and slowly and deliberately, timing actions to the words, extinguishes the
eighth, ninth, tenth, and eleventh of the group of 12 candles, and the third of the group of three candles,
saying:]

800 **GUARDIAN:** As guardian of this circle, I would be ever mindful of my duty faithfully to exemplify
the points of the Scout Law represented by these candles which I now extinguish as we close our circle:

A Scout is cheerful;

A Scout is thrifty;

A Scout is brave;

805 A Scout is clean;

and always to live that part of our Scout Oath or Promise which describes our duty to ourselves:

“To Keep ourselves physically strong, mentally awake, and morally straight.”

810 May it be our steadfast purpose that, although we snuff out these candles as we leave this circle, the
virtues which they represent may glow the brighter in our hearts, words, and actions.

[Guardian returns to Guardian's station on the east side of the circle.]

815 **SERVANT:** Sage! Will you attend to your part in this ceremony?

[Sage similarly comes forward and extinguishes the third, fourth, fifth, and sixth of the group of 12
candles, and the first of the group of three candles, saying:]

820 **SAGE:** As Sage of this circle, I would be ever mindful of my duty to exemplify the points of the Scout
Law represented by these candles which I now extinguish as we close our circle:

A Scout is helpful;
A Scout is friendly;
A Scout is courteous;
A Scout is kind;
825 and always to live that part of our Scout Oath or Promise which teaches us:
"To help other people at all times."

830 May it be our steadfast purpose that, although we snuff out these candles as we leave this circle, the virtues which they represent may glow the brighter in our hearts, words, and actions.

[Sage returns to Sage's station on the northwest of the circle.]

835 [Servant comes forward and extinguishes the second of the group of three candles and the first, second, seventh and twelfth of the group of 12 candles, saying:]

SERVANT: How solemn is the duty of Servant to show forth the greatest of a Scout's obligations:
"To do our duty to God and country"
To be ever Trustworthy,
Loyal,
840 Obedient,
and Reverent.

845 May it be our steadfast purpose that, although we snuff out these candles as we leave this circle, the virtues which they represent may glow the brighter in our hearts, words, and actions..

We will now form our circle.

850 [Members and the four Principals are already in roughly the correct position (as in prior Diagram 19) but typically will need to move somewhat to form a circle that goes entirely around the fire, without breaks or overlap, in proper position for singing the song. Depending on the size of the circle and number of members, the circle of members can go either in front of the candles or behind them. The four Principals move as necessary to again be correctly at their (virtual) compass points, as a part of the circle, not outside or inside it. Servant in the north, Sage in the west, Guardian in the south, and Guide in the east. The Vigil Legend, the Decommissioning, and the Song should be conducted standing in
855 place, formed in our circle, without movement.]

SERVANT: The Legend of the Vigil Honor Quest

860 Complete your Quest for the Arrow, begin your life of Cheerful Service, and thus prepare for the Vigil Honor Quest for which you may be chosen.

[pause]

865 Quest for you whose service helps us
Quest for you whose kindness lifts us
Quest for you whose visions show us
Quest for you whose actions lead us.

870 **SAGE:** Founder Urner Goodman experienced the first Quest for the Vigil Honor in the first year of the Order.

GUARDIAN: Goodman's lonely private struggles led to visions of the future. Lifted thus his life and spirit to Scouting's future.

875 **GUIDE:** Much like our founder Goodman, some of you may someday be called to your Vigil Quest. There you face a deeper journey, beyond where I, or any guide, may lead. With that distant target reached, you will discover a new quest, for a lifetime.

880 **DECOMMISSIONING**

[Each principal is to remove one item *immediately after* speaking their decommissioning statement below. For example, if wearing a removable symbol of their role, each may remove the symbol after speaking. No items are to be placed on the ground.]

885 **SERVANT:** I have been your Servant tonight. Now, you must be the Servant Leader.

SAGE: I have been your Sage tonight. Now, you must be the Sage.

GUARDIAN: I have been your Guardian tonight. Now, you must be the Guardian.

890 **GUIDE:** I have been your Guide tonight. Now, you must be the Guide.

SERVANT: We will now join hands and sing the song of our Order.

895 [All join hands, each with their right arm over their left.]

ORDER OF THE ARROW SONG

900 Firm bound in Brotherhood, gather the clan that
Cheerful Service brings to fellow man
Circle our council fire, weld tightly every link
That binds us in Brotherhood, Wimachtendienk

SERVANT: Let us now greet our new members and our new Fletchers.

905 **CHANGE LOG v40-41**

1. Reformat page breaks.

910 2. Change our principle of Brotherhood to refer not just to our connections to each other, but also our desire to spread the outlook of Billy Clark throughout humanity. In particular, in the mingling of the blood, which has only symbolized our ties to each other. A new legend which tells of Goodman's own life, how he went beyond the comfortable role of just being the Order's founder. And a final symbolic act which has the candidates reaching out to bind themselves to all they meet in life.

915

CONSTRUCTION PRINCIPLES

- 920 1. The following is our definition of inappropriate use of Native American lore: (1) any false claim to special association with the culture, as well as (2) anything religious. In addition, anything objectionable from some other religious perspective is inappropriate, even if not related to Native American culture.
- 925 We have identified only the following clear cases in current ceremonies:
Both legends are false claims to special association
Brotherhood legend centers on a vision quest
Meteu, a medicine man / shaman
Taking away the individual's name to accept a mythical figure within
- 930 .
- 935 2. Remove/replace only those Native American words that prevent candidate understanding
Replace the names of the four Principals as it blocks rather than enhances understanding:
Allowat Sakima-->Servant, Meteu-->Sage, Nutiket-->Guardian, Kichkinet-->Guide
Retain the word Elangomat and the Admonition as change would confuse with no benefit.
935 Retain Wimachtendienk Wingolauchsik Witahemui and WWW as historical artifacts only.
3. Native American legends
Current legends are fake, obviously so in numerous ways.
Uncas was an historical figure (c. 1588 – c. 1683), a Mohegan chief who was involved in
940 alliances with the English settlers. Which is inconsistent with his living “in the dim ages of the past” as our legend states. He was not a Delaware, as our legend states. His father (obviously) was not a Delaware either, and was not named Chingachgook. (See Wikipedia).
They do not present actions for candidates and members to emulate. New members should be setting the example in their units, not traveling and speaking like Uncas does.
945 Brotherhood members should be setting the example of cheerful service in the Order and in the rest of their lives, not working for world peace (as worthy as that might be).
Both legends are militaristic and deal with international relations, which is not what our Order is about.
As was typical in the first 50 years of Scouting in the US, both legends involve an “Indian war”,
950 This identification of Native Americans with war is offensive.
The story of Billy Clark declares that the principles of the Order arose from an event that occurred well before we had our legend. And thus that the legend's claim that the Order's principles of Brotherhood, Cheerfulness, and Service are derived from a preexisting Native American organization is false to anyone who knows the story of Billy Clark.
955 The legend was developed by the founders from an Old English legend, and converted to reference the Delaware Indians and Chingachgook and Uncas. This falsification may have been acceptable by the standards of the day, but it certainly isn't now.
The Brotherhood legend says that the Delaware were as warlike as the other tribes and disavows the idea that the Delaware were innocent, just defending themselves. Which makes
960 the visits to villages by Chingachgook and Uncas nothing but military recruiting, devoid of the higher vision originally intended. In other words, the Brotherhood legend has stripped the Ordeal legend from its ethical roots. We used to make the claim that the “real enemy” was indifference on the part of the Lenape, rather than the other tribes. This is gone.

965 Goodman told one of us that he believed that the legend was the biggest mistake made in the founding of the Order. He said they intended it to be believable, But that youth even then (50 years ago) were not as naive as those in 1915.

Our proposal replaces both Lenape legends (which tell tall tales of our founding) with actual true legends of our founding.

4. Native American clothing and other cultural elements

970 There is nothing within our proposed text that creates inconsistencies if the four officers are or are not wearing Native American outfits. So future rule changes or alternatives will not require any textual changes to this ceremony. The current ceremonies, by comparison, imply Indian outfits as the four have Native American titles. This looks incongruous in lodges that are using alternatives to Indian dress.

975 Allow replacement with archery, thus retaining name "Order of the Arrow"

No item is to be worn around the neck except for the single-color neckerchief

Allow replacement with Scout uniforms

No item is to be worn around the neck except for the single-color neckerchief

Use established colors to allow all to tell one officer from another

980 Yellow = East = Sunrise = Guide

Green = South = Earth = Guardian

Red = West = Sunset = Sage

Blue = North = Sky = Servant [Leader]

985 5. Replace gendered words

Including pronouns

Replace "brothers" with "brothers and sisters" when it sounds right

See exception in #6 "Brotherhood" below.

990 6. "Brotherhood" is a weak primary principle, as it encourages "us vs them". And is masculine.

There are three primary ways in which "Brotherhood" is used in the OA

As one of three principles: "Brotherhood, Cheerfulness, and Service"

As a part of an alternate name: "Brotherhood of Cheerful Service"

As the 2nd of 3 honors of membership: "Brotherhood Honor"

995 In addition, the word "Brother" has its own meaning.

The word is so deeply woven into the fabric of the order that its replacement would be shocking.

We propose not to replace it when used in a listing of our principles, but in other cases replace with "friendship" or similar but only where it fits.

1000 We propose to establish that the highest form of Brotherhood (that urged by our Admonition) is to love all of mankind, sharing our attitude of Cheerful Service throughout our lives and not limited to our brothers and sisters in the Order.

7. Only one level of membership, as originally decided by Goodman but abandoned that Fall.

Brotherhood will no longer be a separate level of membership

1005 No separate ceremony.

Will become the "Brotherhood Honor" and those who receive it will be called "Fletchers".

Will not be called "Brotherhood Members".

Equivalent (shorter) ritual to exist within membership ceremony, with all members watching them receive recognition. That the other members might want to experience it themselves.

- 1010 Material is useful to all members.
The Order has already abandoned having a separate obligation for the Brotherhood. Our proposed changes are further in the same direction. We eliminate separate Brotherhood passwords and hailing signs as they imply a separate level.
Vigil Honor also not a "level" or "degree" (mostly a matter of terminology).
- 1015 The Order has already abandoned terms "Brotherhood Member" and "Vigil Honor Member" and "level" in favor of "honor". Our changes are further in the same direction.
8. Remove/replace any rituals (such as investing and divesting) which in any way imply that the ceremonial team member in any way "becomes" something or someone else and/or gives up their own identity while performing the ceremonies
- 1020 Objectionable because it implies that the Scout becomes an American Indian.
Objectionable for religious reasons
Appears occult and mystical.
Inviting a "spirit" into yourself sounds a little like demonic possession or idolatry to some.
- 1025 Objectionable because it is Method Acting
We should be speaking from our own hearts, not "playing" at being something/someone else.
We should not be doing anything like "acting" as it appears insincere. And sincerity is the most important emotion to convey to the candidates.
It does not appeal to the sensibilities of Scouts and their parents.
- 1030 Ritual which has the team preparing themselves to begin/end their roles is acceptable if above issues are avoided.
9. Appeal to the interests of today's Scouts and the perspectives of their parents.
- 1035 10. Any remaining Masonic patterns and influence should be removed.
11. Reduce secrecy
- Parents do not want their children to join secret societies.
Parents should always be welcome, as well as community and religious leaders.
- 1040 Goodman's original 1915 ceremonies were not secret.
Secrecy totally removed for the equivalent of Brotherhood membership as it is no longer a level of membership and ritual takes place in front of the new Ordeal members.
Handclasp and Admonition are useful and should be retained. They are to be understood as bonds between us, not as secrets.
- 1045 Asking members who enter for the Admonition or Hailing Sign is removed. A Scout is Trustworthy. No Scout would falsely pretend to be a member. Instead, those entering are given the Admonition. Members have never actually been refused admission to any OA ceremony just because they forgot some "secrets".
- 1050 12. Questions during entrance to ceremony should not have negative responses. No "they have not" or similar. All must put in positive terms what the candidates have done, seen, will do, etc. All dialog must be entirely congratulatory and welcoming. The past approach is appropriate for other fraternal organizations (such as the Masons) that control their own membership, but not for the OA where membership is controlled by outsiders. No dialog should imply that the right to be welcomed into the circle (and thus the Order) is dependent on anything other than their election and completion of the
- 1055
-

Tests of the Ordeal (the Ancient Quest).

1060 13. The word "Ordeal" needs to be retained because of its popularity. But it is harsh, particularly for the parents. Other terms like "quest", "test", and "trial" are in common use in younger generations. And the tests of the Ordeal are only shadows of those subsequent tests (per current text and understanding). Explain "Ordeal" as being the "Ancient Quest". The term "trials" implies what you to through before the main contest. Which is precisely correct.

1065 14. Eliminate the three symbolic preparations to receive the obligation. We propose that the hand on shoulder be eliminated as a Youth Protection violation. Likewise, steps toward the council fire has already been eliminated as it often causes crowding (Youth Protection violation) and potential overheating (too close to the fire). Of the three symbolic preparations, this leaves only the rope. Eliminate the rope as well. No point in only one symbolic preparation. Few even know the meaning of the symbolic preparations other than ceremonial nerds (like ourselves). Complicates putting on the ceremony with little benefit. Distracts with little content worth saving. Implies that candidates who have completed their Ordeal have other requirements to become members. And one of them is the most-often mentioned presumed Masonic influence on the OA ceremonies. Goodman himself spoke privately about this specific problematic similarity to Masonic ritual.

1075 15. Replace the 3 taps and the 1,2 taps with taps on their own left shoulders with their right hand, followed by loudly calling out the words "The Scout Oath" with response being "The Scout Law".

1080 Tapping on other people's shoulders is not permitted for youth protection reasons. Drum beats add unnecessary complications, equipment, and training, and call to mind Indian Lore. So our approach does not use it. Claps sound stupid. And neither of these alternatives work well. It should be like a door knock.

16. Replace the word "clan" or "crew" in "Elangomat Clan System" with "patrol".

1085 Presumably, "clan" meant "KKK" to some sensitive person, in spite of the root of the word being ancient Scots/Irish culture. A group of candidates, led by Elangomats, has the objective of growing together, like a family. The term "crew" sounds too much like "work crew", which hides our objective. It's what we called groups of candidates in the "bad old days" when candidates were transferred from one crew to another to maximize work, with disregard for relationships.

1090 Alternative would be "family" which calls to mind the correct concept, but might not be be acceptable. Easy solution is "patrol", which leaves no room for misinterpretation.

1095 17. The "mingling of blood" is just too important to be left out. It must be retained in the ceremony. Yet, for youth protection reasons:

- * Cannot actually cut hands
- * Cannot even pretend we are actually cutting hands
- * Cannot show a knife, or any cutting instrument, or anything that looks like one
- * Cannot even say or imply we are going to actually cut
- 1100 * Must explicitly say we are not actually cutting
- * Cannot use or show anything resembling blood

* Yet must call solidly to mind the cutting of hands to mingle actual blood

1105 In ancient times, it was common to wrap something around the joined hands or arms to hold the wounds together. We propose to use the Brotherhood sash wrapped around the joined hands for effect.

1110 18. Reformat text to eliminate the short lines in legends and prayers. Instead, normal sentence structures will be used for all spoken text. We understand this new approach is desired by the National OA Committee. HOWEVER, in the Elangomat Legend, we propose to retain the trochaic tetrameter of the original legend to emphasize the many similarities, including similar plot and identical text in places. We realize that many (ourselves included) love the original legend, in spite of it being inappropriate. So it is important for older members to hear and recognize the old legend in the new.

1115 19. Elimination of anything untruthful.

20. Retain the word "Brotherhood" as one of our principles. "Friendship" is our designated alternative if decision is made to eliminate it because it is masculine.

1120 21. Eliminate "Brother" or "Brothers" when referring to members, except where such change would be cumbersome or less powerful. Use "friends", "brothers and sisters" and such instead.

22. Introduce the concept of targets. Aim high to reach target not yet seen, not to climb forever. Bear burdens until complete not until lifted from your shoulder.

1125 23. The Elangomat System is a brand/product, and as such is a proper noun. And as such it is obvious that it should always be capitalized.

1130 The term "Elangomat" is often understood as a title, and punctuation rules say that titles are only capitalized when placed immediately before the name of the person with the title: "Elangomat Eddie" and "Eddie is an elangomat" seem correct. But we disagree. We contend that "Elangomat" is a short name for the program, not just a title, and thus should **always** be capitalized. Do we write "Johnny Jones is a cub Scout"? No. We write "Johnny Jones is a Cub Scout". Likewise, we should write "Eddie is an Elangomat".

1135 The term "Elangomat" was purposely and explicitly created as a word to convey a new way of doing Ordeals. A program. Needing a unique name so that the entire set of new interacting processes would be understood as a unit. Since "Elangomat" is a program, not just a title, **we always capitalize it in this text** and suggest that it should also be capitalized in other documents.

1140 24. Remove all references to militarism and war. This is not what the Order is or should be about.

26. We want to convey a sense of the universal, ancient, fundamental, and primitive. Which is consistent with Scouting historically. But remove anything that goes beyond that and sounds mystical.

REPLACEMENTS

- 1145 Allowat Sakima → Servant (or Servant Leader within a formal context) [Service]
Meteu → Sage [Brotherhood]
Nutiket → Guardian [Cheerfulness]
Kitchkinet → Guide [Example]
- 1150 Brotherhood of Cheerful Service [our name] → various; not one specific
Brotherhood membership → Brotherhood Honor; those who receive it to be called “Fletchers”
brothers → brothers and sisters, except where it might be awkward or less powerful
Ordeal → Ancient Quest, the Ordeal
Member or Arrowman → Member or Archer (depending on context)
- 1155 Chapter/Lodge/Section/Region/National Chief/Vice Chief/etc → unchanged; word “chief” used in other than Native American culture
Elangomat Clan System or Elangomat Crew System → Elangomat Patrol System
-