



FREE ASSEMBLY



The Giving Product — Shared Freedom

The Order of Shared Freedom

A DIY transformation workbook for the civic-secular order of the Free Assembly. Based on the five-offering pattern of Leviticus 1-7, adapted entirely into civic and ethical terms. No ritual, no religion — personal practice.

FREE WORKBOOK — DIY TRANSFORMATION

How the Offerings Become Transformation

The temple system of ancient Israel organized giving into five distinct offerings, each addressing a different dimension of the giver's relationship with the community and with what was owed to the common good. Strip away the sacrifice, and what remains is a civic technology: a structured way for a person to examine, dedicate, repair, and deepen their place in shared life.

In the Shared Freedom tradition, transformation is ethical, not mystical. A citizen is formed by what they give — their time, their knowledge, their table, their resources, and their accountability. The five offerings become five personal practices:

1. **Burnt → SERVICE.** Total dedication of the self. The whole offering went to the fire, nothing held back. In civic terms, this is the full, undivided gift of your time and effort to the common good. 2. **Grain → KNOWLEDGE.** The offering of one's daily work — flour, oil, frankincense were the products of ordinary labor. In civic terms, this is the offering of skill, craft, and understanding: what you know becomes what others can use. 3. **Peace → HOSPITALITY.** A shared meal among the offerer, the priests, and God — communion through eating together. In civic terms, this is the open table: welcome, belonging, and fellowship extended to neighbors and strangers. 4. **Sin → MATERIAL SUPPORT.** Purification from harm done, even unintentionally. In civic terms, this is the honest reckoning with where your life has degraded the commons — and material giving to repair it. 5. **Guilt → FINANCIAL.** Restitution plus a penalty, paid to the wronged party. In civic terms, this is direct economic amends: repaying debts, compensating those harmed, making the ledger of your life whole.

Worked in sequence, the five practices move from dedication (what I give of myself) through contribution (what my work offers others) and communion (how I welcome others in), to accountability (what I owe for harm done) and restitution (how I repay). That is the full arc of a citizen's transformation: give freely, give skillfully, give openly, acknowledge harm, and pay what is owed.



1. Burnt: Service — The Whole Self Given

The Meaning

Total dedication means no division between the citizen and the common good: you give time and effort without keeping a share in reserve. Civic philosophy has long held that voluntary service is the engine of free societies — the tradition of citizens freely associating to solve shared problems is what sustains democratic life beyond what laws can require. This offering is your unqualified commitment of self.

The DIY Practice

1. **Inventory your capacity.** Write down how many hours per week you could realistically give without breaking your obligations to household and livelihood. Be honest; a sustainable number kept is better than a heroic one abandoned. 2. **Choose one cause.** Pick a single civic need you can see in your own neighborhood — litter, an isolated elder, a park that needs tending, a food program that needs hands. Choose what is local and visible. 3. **Make the commitment explicit.** Write a one-sentence pledge naming the cause, the hours, and the duration (for example, six weeks). Sign and date it. Keep it somewhere you will see it. 4. **Show up once before planning twice.** Your first act is to appear and do the least glamorous task available. The burnt offering was consumed entirely; likewise, let ego burn away in the unglamorous work. 5. **Serve without announcement.** Do not post about it. Do not tell friends for credit. Practice anonymous or unadvertised service for the full duration — this

tests whether the giving is for the good or for the audience. 6. **Log each session.** Keep a simple log: date, hours, what was done. At the end of the commitment period, review the log and decide whether to renew, shift, or release. 7. **Release what remains.** At the end, formally close the commitment — finish what you started, hand off responsibly, and write one paragraph about what the service changed in you.

Reflection Prompts

- Where in your life do you keep "a share in reserve" when the common good asks for your full attention — and what would it cost you to release it? - What part of your service so far has been performed for an audience? What would change if no one ever knew?

Action Step

Within 48 hours: choose the cause and write the one-sentence pledge. Sign it and put it where you will see it every morning.



2. Grain: Knowledge — The Offering of Skill

The Meaning

The grain offering was the fruit of ordinary work — the produce of daily labor dedicated to the common store. In civic terms, this is the doctrine that a free society runs on shared competence: what you know, professionally and

practically, is a public resource when you make it one. Knowledge hoarded is a private asset; knowledge offered is a civic one. This practice dedicates your skill to others.

The DIY Practice

1. **List your real skills.** Write down ten things you can do that others struggle with — professional competencies, trades, languages, organizational skills, digital literacy. Include the humble ones; most civic value lives in practical skills. 2. **Identify who needs them.** For each skill, write one sentence about who in your community lacks it: a small business owner who needs bookkeeping basics, an elder who needs help with a form, a newcomer learning the language. 3. **Pick one skill and one beneficiary.** Narrow to the pairing where the need is sharpest and your competence is deepest. One offering at a time keeps it real. 4. **Prepare the offering well.** Knowledge given carelessly is knowledge wasted. Prepare properly: write the explanation, build the checklist, rehearse the lesson. The grain offering was fine flour — refined, not raw. 5. **Deliver it freely and personally.** Give the knowledge face to face or in writing directly to the person who needs it. Do it without fee, without a contract, and without branding it. 6. **Make it reusable.** Write up what you taught as a one-page guide others can use without you. Leave it with a community board, a library, or the person you helped so the offering keeps giving. 7. **Ask what was unclear.** Return within a week and ask the learner what they still don't understand. Their confusion is data about how you teach — refine the guide accordingly.

Reflection Prompts

- Which of your skills have you treated as purely private property? Who pays a price for not having access to what you know? - If every skilled person in your neighborhood withheld what they know, what would stop working first?

Action Step

Within 48 hours: write the ten-skill list, pick one skill and one beneficiary, and contact that person (or the organization that serves them) to offer it.



3. Peace: Hospitality — The Shared Table

The Meaning

The peace offering was eaten as a shared meal — the offerer, the priests, and the wider community eating together. The meal made belonging tangible. In civic terms, hospitality is the practice of making room: a society is only as free as its willingness to welcome the stranger, feed the neighbor, and share the table across difference. No civic contract survives without the habit of shared fellowship.

The DIY Practice

1. **Map your table.** Write down everyone who has eaten at your table (or shared a meal with you) in the last three months. Note how many share your background, views, and circumstances — and how many do not. 2. **Identify the excluded.** Name two people in your orbit who are routinely left out of gatherings: a new neighbor, a coworker on the margins, an elder who eats alone, someone whose views differ from yours. 3. **Extend one concrete invitation.** Invite one of them to a specific meal at a specific time — a shared dinner, a potluck, coffee at your home. Vague invitations ("we should get together sometime") do not count. 4. **Prepare the space.** Clean and set the table properly. If hosting is beyond your means, arrange to meet at a community space, a park table, or a shared kitchen. The setting should communicate: you matter here. 5. **Practice the host's discipline.** During the meal, ask more than you tell. Let the guest's story lead. Do not argue, persuade,

or convert — hospitality is welcome, not recruitment. 6. **Make it recurring.** One meal is an event; a rhythm is a practice. Set a repeating date — a monthly open table, a standing coffee, a regular potluck — and hold it whether guests are few or many. 7. **Share what remains.** If the meal produces leftovers or surplus, carry it to someone who was not at the table. Hospitality that ends at your door is only halfway done.

Reflection Prompts

- Who has never been invited to your table, and what does their absence say about the boundaries of your welcome? - When have you been the stranger someone welcomed? How did that change your sense of belonging?

Action Step

Within 48 hours: identify the excluded person and extend the specific invitation — date, time, and place, spoken or written directly to them.



4. Sin: Material Support — Repairing the Commons

The Meaning

The sin offering addressed harm done, including harm done unknowingly — contamination of the sacred space that had to be cleansed. In civic terms, this is the honest audit of your footprint on the shared commons: the waste you produce, the public goods you degrade through use, the neighborhood

resources your life quietly erodes. Material support is giving from your substance to repair what your living has cost the community.

The DIY Practice

1. **Conduct a commons audit.** Walk your daily routines — home, commute, consumption — and write down where your life leaves a trace on shared resources: litter produced, public space neglected, shared amenities worn, environmental damage from your choices. 2. **Name what you have degraded.** Be specific. Not "the environment" in general, but the actual park you walk past, the recycling you skip, the community garden you never help water, the public transit you ride without supporting. 3. **Choose one harm to repair materially.** Pick the item on your audit where material giving is the honest remedy — not feelings, not intentions, but stuff: supplies, labor, funding, equipment. 4. **Give the material directly.** Buy the supplies, fund the repair, provide the equipment, or supply the labor hours that fix what your footprint damaged. Let the gift be proportional to the harm, not merely symbolic. 5. **Cleanse your own routine.** Change the habit that caused the harm: start recycling properly, cut the waste stream, adopt the sustainable practice. Material repair without changed behavior is only half an offering. 6. **Do it without ceremony.** This is purification, not performance. Do not announce the audit or the repair. Let the commons be cleaner and leave it at that. 7. **Repeat the audit quarterly.** The footprint renews itself every day you live. Mark a date each season to repeat the audit and assign a new repair.

Reflection Prompts

- What harm have you told yourself was "too small to matter" — and what would it look like if everyone in your neighborhood did the same? - Is there a public good you use freely but have never materially supported? What does that make you?

Action Step

Within 48 hours: complete the commons audit — the written list of where your life leaves a trace on shared resources — and choose the one harm you will repair.



5. Guilt: Financial — Direct Restitution

The Meaning

The guilt offering required restitution plus a penalty, paid directly to the party wronged. It was not enough to feel sorry or to give generically — the ledger had to be balanced with the actual person who suffered the loss. In civic terms, this is economic accountability: unpaid debts honored, underpaid workers compensated, financial harms made whole. A citizen's character is visible in their balance sheet.

The DIY Practice

1. **List what you owe.** Write down every financial obligation outstanding: debts unpaid, money borrowed and never returned, wages owed to anyone who worked for you, commitments to charities or causes you pledged but never paid, taxes or fees evaded or delayed. 2. **List financial harms you caused.** Separate from formal debts: people you underpaid, services you took without paying fairly, costs you imposed on others (damage you never compensated, losses someone absorbed because of you). 3. **Total the ledger.** Put a number on each item. Be rigorous — this is an accounting exercise, not a feeling exercise. If you genuinely cannot calculate an amount, write your best estimate and note that it is one. 4. **Prioritize by harm, not by ease.** Order the list by who suffered most from your non-payment, not by which is easiest to settle. The people most harmed come first. 5. **Make the first payment within the week.** Contact the first person on the list, acknowledge the debt plainly without

excuses, and pay — in full if you can, with a concrete payment plan if you cannot. No blame-shifting, no sob story. 6. **Add the penalty where you can.** The ancient pattern added a fifth on top of restitution. Where you have the means, pay something extra — interest, a bonus, an overpayment — as recognition that late payment costs the other person something. 7. **Close each account formally.** When an item is fully settled, mark it paid and write the date. Keep the ledger as a living document until every line is closed — then keep it as a reminder never to reopen one.

Reflection Prompts

- Whose money are you holding — not legally, but morally? What story have you told yourself to keep it? - What would it cost you, in pride and in dollars, to contact the first person on your list today — and what has it cost them for you not to?

Action Step

Within 48 hours: write the full ledger — every debt and financial harm you can identify, with amounts — and prioritize it by harm suffered.

The Five-Week Cycle

Work one offering per week, in order, for five weeks. Then begin again. The cycle is repeatable by design — transformation is not a single pass but a rhythm.

- **Week 1 — Service.** Commit and begin the service practice. - **Week 2 — Knowledge.** Choose and deliver the skill offering. - **Week 3 — Hospitality.** Set the table and issue the invitation. - **Week 4 — Material Support.** Complete the commons audit and begin the repair. - **Week 5 — Financial.** Write the ledger and make the first payment.

The 5-day alternative. If five weeks feels too long, compress each offering into a single day: read the Meaning in the morning, work through the DIY Practice during the day, sit with the Reflection Prompts in the evening, and complete the Action Step before bed. Five consecutive days, one offering each — then repeat monthly.

The ongoing rhythm. After your first full cycle, keep the practices running at maintenance level: one hour of weekly service, one skill shared per month, one

open table per month, one commons audit per season, one open ledger item always being worked. The offerings were not offered once — they were the regular discipline of the community. Let this workbook become the same.