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The Order of Saint Luke

*A Religious Order in The United Methodist Church
Dedicated to Liturgical and Sacramental Scholarship, Education, and Practice.*

Vol. 10

Easter 1995

No. 3



EASTER

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Rubrics

Small, but helpful pieces of information

Welcome New Members!

Joining the Order (or reaffirming) since the membership directory was printed in mid-December:

Diane Hornaday, OSL
515 Huckleberry Hill Rd
Avon CT 06001

Ronald VanLente, OSL
4018 Killian Rd
Lincolnton NC 28092

Renee M. Lawrence, OSL
1 Prestwick Place
Durham NC 27705-6118

Kathleen Robinson, OSL
P. O. Box 25
Mossville, IL 61552-0025

Alan G. Eleanzer, OSL
11020 Roane Drive
Knoxville, TN 37922

David W. David, OSL
3077 Valleyview Drive
Toledo OH 43615

Julia A. Thomas Doutaz, OSL
P. O. Box 52
Oakdale MA 01539

Jacklyn Ann McNeil, OSL
P. O. Box 82
Happy TX 79042-0082

Richard T. Rossiter, OSL
P. O. Box 670
Coloma MI 49038

David C. Lagerveld, OSL
5625 LaFayette Road
Elliston VA 24087

Timothy D. Bonney, OSL
506 S. 10th Street
Petersburg, IN 47567

Jana Lynn Almeida, OSL
4363 W. Harrison Road
Alma MI 48801

Shelly Rae Crandall, OSL
101 Broadhurst #34
Wilmore KY 403990

Chiang Ming Shun, OSL
11 Faber Crescent
Singapore 0512
REPUBLIC OF
SINGAPORE

Raymond Thomas Hill, OSL
P. O. Box 247
Athens, WV 24712

Anne H. Utterback, OSL
6422 N. Claremont, 3N
Chicago IL 60645-5455

Are you moving this year?

Please send a change of address notice to the Order **before** your move occurs. Last year, address corrections from the Post Office cost the Order several hundred dollars. For the sake of good stewardship, let us know before the Post Office does!

The Executive Council

...of the Order of St. Luke has scheduled its spring meeting May 1 - 3, 1995 in Athens, WV. Each chapter and association is encouraged to send a representative to the meeting. If your chapter has not already received notice of the meeting, please contact Sr. Nancy Crouch (216/535-8656) for more information.

Defectories...

It seems that a few of the 1995 directories snuck through the quality control center with occasional defects. If your 1995 Directory is a 'defectory' drop a note or make a call to the editor of the FONT and a 'correctory' will be sent post haste.

Re-Affirmations

Send them in. Now. I mean it. Now. Those local chapter accountability things too. Do it today.

Art Work

The art in this issue is used by permission of Liturgy Training Publications or is original artwork by Sr. Judah Jones.

The font, the magazine and newsletter for the members of the Order of Saint Luke, is published six times yearly. Send all correspondence and announcements to Editor **Bill Englebreth**, P. O. Box 130, Indian Trail, NC 28079-0130. (704) 821-7273. ✉ OSLFont@aol.com Articles should be sent in both disk and hard copy. Send disk files on IBM-compatible 3.5 or 5.25 inch diskettes in ASCII text or in a format of any major word processor. Next deadline for submission: **May 1, 1995.**

The General Officers of the Order of Saint Luke:

Abbot - **Michael J. O'Donnell**, P.O. Box 22279, Akron, OH 44302-0079 (216) 836-5563/864-6951

Prior-General - **Dwight Vogel**, Garrett-Evangelical Theological Seminary, 2121 Sheridan Road,

Evanston, IL 60201 (708) 866-3900 / (312) 761-6453 ✉ dvo638@lulu.acns.nwu.edu

General Formation Officer - **Mark D. Mashburn**, P.O. Box 848, Ramseur, NC 27316 (910) 824-2252/824-4463

Chancellor General - **Nancy Crouch**, P.O. Box 22279, Akron, OH 44302-0079 (216) 535-8656/434-4769

Director of Publications and Chaplain General, **Timothy J. Crouch**, P.O. Box 22279, Akron, OH 44302-0079

CENTRAL PHONE AND FAX NUMBER: (216) 535-8656 ✉ OSLuke@aol.com

A Brief History of the Order:

An Interview with Lawrence Guderian

The fONT: When did you first become involved in the Order?

L. Guderian: At the start around 1946.

The fONT: How did you first hear about OSL?

L. Guderian: Through Church publications.

The fONT: What appealed to you most about the Order?

L. Guderian: I've always been interested in the liturgy of the Church - we all were.

The fONT: Do you think the new resources for liturgy in the Church, such as the 1989 *HYMNAL* and the *BOOK OF WORSHIP* are helpful?

L. Guderian: In the *BOOK OF WORSHIP* they are at least making room for liturgical interest, and to some extent the hymn book does too, but the hymn book's put in a lot of stuff that I don't think is worth singing.

The fONT: Do you have any memories you could share of the earlier days of the Order - what the founders' visions were and whether we are faithful to that or not?

L. Guderian: Well, I think the first presidents were very like-minded. They were quite clerical even in their dress. They insisted that they were indeed legitimate a priesthood and carried on that way. We had a new experience down in Oregon when a friend of mine and I tried to get together at a retreat the Order was having in

Colorado. We went together to Colorado and when we got there we walked around the campus looking where the meeting was supposed to be. We understand the meeting had been postponed or called off and finally we just looked at each other and laughed and said we came all this way together just to see each other. That was way back in the early '50s as I recall. Things were a little rough then, to some extent. The bishops of the church were quite sympathetic.

The fONT: I'm not sure if they are now or not. They generally don't seem to interact with us a lot.

L. Guderian: No, not particularly. I think when you get noticed too much you tend to find yourself being photographed and that's about it.

The fONT: What kinds of things do you think we should be doing as an Order now? What kind of activities do you think we should pursue?

L. Guderian: Well, I really don't know because I haven't given it much thought. I've been retired for quite a few years and I'm not that active. I think the Order could put more emphasis upon the historicity of worship and the Church. I think that is where we fall down. Though there is a background of it all the time. I wouldn't be too critical at that point. We're trying.

The fONT: Do you think the Order has changed much since the early days?

L. Guderian: Oh, yes. The emphasis in the early days, in fact the slogan was "It's a liturgical and sacramental fellowship of Methodist ministers". And now you see, we've got lay people in it - we didn't emphasize that - also I'll mention that

"...the first presidents were very like-minded. They were quite clerical even in their dress. They insisted that they were indeed legitimate a priesthood and carried on that way."

others were welcome, theological students and what have you, but now it's reaching out quite a ways. And of course that's good, too, because we do have quite a publishing interest now which we didn't then. In fact, way back when, I was the publishing editor and director of the Order in Oregon and for the United States and we didn't do much. We struggled. We had about 125 members, as I recall, because it was my personal responsibility to put out what was known as the *VERSICLE* - which was the publication of the Order of Saint Luke, and it came out quarterly.

The fONT: That was the forerunner of *DOXOLOG*?

L. Guderian: Yes. We had a different logo than the one now, more ethereal, I think. It pointed more beyond itself than the present one. But that's beside the point, too.

The fONT: Is there anything in particular that you would like to see happen in the Order?

L. Guderian: Just grow so big that the church has to move over!

The fONT: What is the most important thing you can tell a youngster like myself in the Order? I've only been in the Order for about four or five years.

L. Guderian: Well you're just a kid! I like the liturgical aspect of it - I think that's paramount. I would consider that the Order needs to emphasize consistently those things and not back up on anything, but going ahead the way they started off years back. Not get watered down by a lot of stuff.

The fONT: Part of that may come from bringing in more and more people and a broader range of people. Some is simply our getting distracted by other things.

L. Guderian: That's true. And we tend to not maintain the standards of way back when, but of course "way back when" sounds like an old man, and I guess to some extent that's true, but I kind of like the fact that they emphasized the United Church - that is, of the first centuries, and went in for the great apostles of the Church in the first

centuries, and emphasized those over and over again - which I thought was very fine. I don't hear that as much now as I did then and I think now they're beginning to flounder a bit, not knowing what to do.

The fONT: Is there anything else you would like to have the Order know?

L. Guderian: I think in general they're doing a good job. I do think they've got some problems that are just appearing on the horizon. Or they may be good things in disguise. I think the more we see the people of other denominations the less we have to offer from the standpoint of Wesleyan tradition - which was evangelical and liturgical. I think those two things might need to constantly be emphasized. Otherwise we lose ourselves down the pietistical drain.

The fONT: Sometimes it's not easy to keep a balance between those.

L. Guderian: Precisely. That's why Wesley was such a strange one. I think that's one reason the church had a hard time recognizing the Order because they didn't realize how strange Wesley was. And of course Charles Wesley made a tremendous contribution to the Wesleyan movement. He was very definitely a liturgical person - much more than John.

The fONT: That combination of high-church Anglican priests and preaching out in the middle of a field standing on a stump.

L. Guderian: Right on - now you've got it. I think the Order needs to maintain at least the first one and I think the other one comes along just because we can't help ourselves! ♦



An Interview with Thorwald Torgersen

The fONT: When did you first become involved in the Order??

T. Torgersen: Back in the 60's.

The fONT: How did you first hear about the Order of Saint Luke?

T. Torgersen: It seems to me another member told me about it. My first real contact was when we went to the annual meeting in Stanford with Cecil Swackhammer. He was one of the very early members and kept this thing alive as a skeleton for many years. They called an "do or die" annual convocation of it in Sanford. A couple of us went up to sit in on it and that is when I ended up being elected to be the Secretary. That's how desperate they were to find people to keep the thing going.

The fONT: What appealed to you most about the Order of Saint Luke?

T. Torgersen: Well I had been very much liturgically oriented and was looking for some backup on the idea that I wasn't all alone in this. I got into it on that basis.

The fONT: What were those days like in the 60's in the Order?

T. Torgersen: Well, there was a contention beginning to develop. Some were very Anglican oriented and "book of common prayer" and there were tensions were in other directions. I was in South Jersey where there was a very fundamentalist orientation in general theology. On the other side there was a movement towards things you hear more commonly expressed about worship in the church today. We were oddballs, no doubt about that.

I haven't been very active in the Order in the past few years. I suppose basically my orienta-

tion is more to the Eastern Orthodox or Catholic views on sacraments and so forth which we have practiced. I just retired last year from my parish after 30 years. We had Holy Communion every Sunday morning as the main service and we were able to follow through on a lot of the Catholic traditions - the Triduum at Easter time and so on and so forth. There are a lot of things that are happening with the new thinkers who have sort of taken over the Order that I just don't agree with.

The fONT: Do you want to comment more specifically on that?

T. Torgersen: No, not really.

The fONT: Was there any sense of a national identity back in the earlier days or was it mostly local chapters?

T. Torgersen: Mostly local chapters. We tried to have convocations. We went to Dallas once, to SMU, and we had a convocation at North-western one year. But the people that were usually involved were the local people. There wasn't too much of a national participation.

T. Torgersen: I just went and looked at my certificate and it is dated 1961.

The fONT: That was the year that I was born.

T. Torgersen: It sounds familiar to me. It is hard for me to realize that I have children who are in their 40's. That is something that hap-

pens to us without realizing it. I just spent part of this afternoon looking at a videotape that was made of our 25th year celebration at my church about 5 years ago and it is hard to realize that most of the people in that film are dead. My wife and I are two of the few survivors in that congregation. There's been such a turnover in the past few years of people that were with us during the development of this ministry.

As I look at my congregation there are only two people left who were there when I came to

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what does
this mean?

★

what "new
thinkers"?

the church 30 years ago. Methodists are famous for changing their preachers. Well I stayed and what changed was my congregation. I suppose we've had about five distinct congregational groups over the years.

We came down to North Carolina once for a sort of convocation of students at Duke in Durham. We came down and spent a few days with students there. There seemed to be a lot of interest in sacraments and in ordered worship then but the general cry was "it's useless because we are going to go out into the world which is dominated by the Baptists." A church then to survive in their view had to be Baptist.

The FONT: There is still some of that around but a few more Methodist churches are moving to monthly if not weekly communion.

T. Torgersen: Well the new hymnal is a help with that with its emphases on the holy orders but we stuck to the old hymnal. My successor is starting a campaign to buy the new hymnal but we printed pretty much the order of service every week and people became familiar enough with it that even on a Sunday when I didn't have a bulletin or didn't have an organist, we would do the service *a cappella* from memory. And the people knew it pretty well; so they had gotten into it. It takes time and repetition and a lot of explanation but some of the old-timers I saw on the film today were my best supporters in terms of a spiritual life based on the sacraments. We had some fine experiences going through the last days of some of those people -- going to the hospital and take some of their last communion and anointing, pray with them, and stay with them until they die. They accepted it well and seemed to be eager to have that ministry. It takes time.

The FONT: What would you like to see happen in the Order of Saint Luke? Where would you like to see us go?

T. Torgersen: I don't know... I don't know. I think there has been too much emphasis upon this monkish business and an abbot - trying to imitate the monastical orders. I think that has gotten a bit out of hand but I don't know. I would simply wish to keep a more Catholic emphasis in our

what does he mean??

worship and so forth. As I read some of the books on Eastern Orthodox liturgy and worship and theology, the more I'm convinced that John Wesley, while he certainly was influenced by the Protestant Reformation, must have done an awful lot of reading on Eastern theology. The whole idea of going on to perfection parallels the Orthodox concept of the deification of the worshipper. I think there is a great deal of Eastern Orthodoxy reflected in Methodism. I wish we'd look more to the early fathers rather than some of the modern stuff that keeps going around. I am upset with the language problems that keep coming up. I am upset with a bishop who will not use the traditional "Father, Son, and Holy Ghost." There is a turning away from the apostolic Fathers.

The FONT: What do you think is the most important thing you can say to a youngster like me in the Order?

T. Torgersen: (laughs)...Heavens, I wouldn't know. Read your theology and study the Fathers before you go into all the modern theologians. I have been much impressed by Yaroslav Pelikan's series of books on the history of doctrine. I think he is a history professor at Yale, which is hardly a place to find a defense of the Christian faith! The first book is *THE EMERGENCE OF THE CATHOLIC TRADITION: 100-600*. Then there is *THE GROWTH OF MEDIEVAL THEOLOGY: 600-1300*. It is available from the University of Chicago Press. I think it is important to get a hold of the earlier theologians, the Cappadocian Fathers and so forth.

I am pleased with the work the Order has done in terms of its publishing efforts. It is certainly more than we were ever able to accomplish. It is very interesting what they have done. I give a lot of credit to Tim Crouch for that development. ♦



An Interview with Milton J. Peden

The fONT: When did you first become involved in the Order of Saint Luke?

M. Peden: In 1955.

The fONT: How did you first hear about the Order?

M. Peden: I'm not really certain... I think a minister of another denomination referred to it the first time I really heard about it.

The fONT: What appealed to you most about the Order?

M. Peden: I've always been interested in worship - from quite early in my ministry. That in itself was enough to appeal to me. And the emphasis of the sacraments - a high view of the sacraments.

The fONT: What were some of the early days like? Did you know the founders of the Order?

M. Peden: I knew the man who was head of it for so long - Romey Marshall. We made contact with each other shortly after I came in. In those days we had a board of directors. I was elected to the board of directors without ever attending a meeting of any kind! I was always somewhat isolated - there weren't many in this area. I've been in Mississippi all of my ministry. We have a very small group here which gets together. We don't function very well as a chapter but we are all rather close. I knew Thorwald Torgersen quite well in the past. I was in contact with him and I attended a number of the convocations in

that earlier period. My health got bad and I quit trying to go to any of those. I used to write a good bit and I contributed to the Versicle a number of times in the early days.

The fONT: What were some of the concerns of the Order in those days?

M. Peden: There was not so much said about it but there was very evident a concern for a higher view of the ministry. We were somewhat opposed to this idea that we were just laymen who happened to be ordained. In the early days perhaps there was more emphasis on clerical attire than right now. That was one of the things that was noticable in those days. ★

The fONT: How was the relationship with the larger Church?

M. Peden: Well, quite varied. I remember quite early that there was a church in the Western Jurisdiction that said they wanted their next minister to be a member of the Order of Saint Luke. And that was quite a surprise! But I am afraid that in my part of it we were pretty largely ignored. We weren't numerous enough to make an impression, I think, in the conference we were in. We never had a bishop in those days that was interested - not to be derogatory about the bishops - they just were not particularly interested in liturgics or in sacraments.

The fONT: How do you think the Order has changed over the years?

M. Peden: Well, of course the change in the ministry by the admission of women to the conference has made an obvious change - at least one you can notice! I think that there is a larger appreciation of liturgical and sacramental scholarship in the Church in general. Face it, when I joined the Order back in '55 I don't know a man

...there was very evident a concern for a higher view of the ministry. We were somewhat opposed to this idea that we were just laymen who happened to be ordained.

who was outstanding in liturgical scholarship in the Methodist Church! That's not true any more, you know.

The FONT: What would you like to see happen in the Order of Saint Luke?

M. Peden: Well, I not exactly sure what I would like to see. I think that the Order does perhaps need to define its goals and its emphasis. I'm not sure that we would emphasize the ministry or the doctrine of the sacraments in exactly the same way - but I think perhaps that would be a good thing for the Order of Saint Luke. I think I'd love to see some things happening outside the Order of Saint Luke. I just don't believe there is any way you are going to revitalize the Methodist Church as a whole in one fell swoop. I think that the idea of small groups within the Church which work maybe at different agendas but form a closer fellowship within the Church - there you can come to some real vitality in the Church. I wouldn't mind if there were some other groups or Orders formed, that had their own emphasis or maybe the same emphasis approached from a different way would be good for the Church. I used to have a slight contact with a group of Wesleyan Scholars. I used to write back and forth with them - The Wesleyan Society - I think they called it. I have also been active in the Methodist Sacramental Fellowship of Great Britain. Romey Marshall recommended them and so I wrote and for a long time got their publication. In the early days there was also a Church Worship Society in Australia. It was an independent organization and since then has become I think a committee within the Church structure. I haven't heard from them in recent years.

The FONT: What is the most important thing you can say to a youngster like me in the Order?

M. Peden: I would say that the Church needs balance in its worship and preaching. We are ordained ministers of the Word and Sacrament and sometimes we forget one or the other of those. I don't know if tha is the most important thing, but that is what I think of when we talk about the Order of Saint Luke. ❖



MEDITATION FOR HOLY THURSDAY

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Matthew 26:20-24 NRSV

How they must have hated
To hear those words;
Blind, and dumb, their breath abated,
Hear the condemnation in solemn chords.
Blind they were, he said,
Unable to read the sign
Of the times. He'll be dead, he said,
Because they are not benign.

But No! We love him,
Do we not?
Tear us, too, limb from limb.
It must not be said that we forgot.
We will not leave it be.
You cannot go without us;
We, too, will jump into that unyielding sea.
We, too, can stand against the chilly kiss.

What braggarts we are,
You, and Peter, and me.
Our loyalty does not go so far
As to include a sacrifice of dignity.
We would much rather pass
Than to be found
Among the supporting cast;
Also folded in the stone cold ground.

We cannot make such a pleasing gift
As to appease God with our obedience.
Between our ideal and our deed grows a rift
That belies His reliance.
We are imperfect servants.
Alas! Jesus was so right.
We offer only temporary obedience
And do go gently into any night.

Yet, somehow, even with our faults
We come to find a way to serve.
It seems that Jesus breaking out the vaults
Is just enough to give us nerve.
We, like Peter,
First deny,
And then deter
The failure of our energy.

We come again
To that dark night,
When freedom began
To appear before our sight.
The power of night has been broken,
A new way of life has come.
The bread and the wine are the token
Of evil for once struck dumb.

This now has become our law,
A celebration of giving love.
And we count ourselves as those who saw
In him a sign from above.
God's power is now his gift
To us, to bring deed and ideal together;
To bridge and heal the rift,
To help us love sister and brother.

Sad as they may have been
To hear their allegiance denied,
We listen to it again and again,
That we might see end to all our pride.
We ask nothing more than this,
That we might receive the gifts of grace,
Be helped to resist a betrayal kiss,
And let love shine in our face.

Truth it is, much to our sorrow,
That we are not always God's men.
Jesus dies again tomorrow
And we will leave him alone again.
But we do it in our play
That we might not do it in reality.
We run now to stand firm another day,
Hear our call to suffer ... and obey.

- Stanley Tanner ❖



An Open Letter from the Prior-General:

The executive council of the General Chapter has begun discussing the way in which we understand our membership in the Order. For some, an annual renewal of vows is adequate. Others of us recognize that we have made a life commitment. We have also come to realize that our current "life membership" is based on payment of a certain amount of money, rather than a life-commitment to vows (which is not in keeping with the way in which we understand annual membership). In order to help us with our thinking, I'd like to ask you and your chapter to reflect on these questions:

Would it be helpful to provide a way in which persons could make a life-commitment to their vows?

How can we encourage substantial financial support for the Order (such as the current Life Membership), while building upon our belief that it is profession of vows which is central?

How can we help persons discern whether or not a life-long commitment is appropriate for them?

How can we be a hospitable community both for those taking annual vows and those who make a life commitment?

Please communicate your responses either to me or through your prior to the Executive Council meeting in early May.

Grace and peace,

Brother Dwight

Dwight Vogel, OSL
2121 Sheridan Rd.
Evanston, IL 60201

e-mail: dvo638@lulu.acns.nwu.edu

Prayer Requests

Prayer requests from David Youngblood:

Br. Roger Carlson - stress and family concerns

Br. David Youngblood's cousin Ginny has had a reoccurrence of cancer. It has appeared now in her brain. Br. David asks prayers for her.

Prayer requests from osllist@servantnet:

Br. Greg Hayes reports that **Br. Larry Seybold's mother, Marie**, died on January 17th. Please keep Br. Larry in your prayers.

Br. Bob Jarboe reports that **Br. David Hummel's father** was struck by a car and killed on the weekend of January 20th. Please keep Br. David and his family in your prayers.

The **mother of Sr. Ruth Blum** of the east Ohio Chapter suffered a stroke in the first week of February. She was brought to a hospital in Cleveland where they discovered she also had three herniated disks. Please pray for Sr. Ruth and her mother as the family faces decisions on care for their mother.

Br. Mark Mashburn's uncle died of cancer on February 11th. Please pray for Br. Mark and his family in their continuing series of trials.

Other prayer requests:

Br. Forrest Clark's daughter Sonia continues to struggle. He asks for prayers for the whole family.

Please pray for **Br. Paul Towers** who is recuperating from back problems.

Please pray for **Br. Mark Stamm, his wife Margie and Mark and Matt** as they await the birth of a child.

Prayer Requests - continued

Please pray for Br. Lee Cunningham, Br. Bill Beasley and the rest of our members living in the area of the California floods and mudslides.
- stress and family concerns

Sr. Patience Brumley of the Sarum-Piedmont Chapter has had a reoccurrence of cancer. Please pray for her in this time of need. ❖

IN MEMORIAM

ENOCH THOMAS, GOOD FRIEND OF
THE ORDER AND PARTICIPANT IN THE
NEW YORK CHAPTER, DIED MARCH
10TH, 1995. THANKS BE TO GOD
FOR VICTORY OVER DEATH IN OUR
LORD JESUS CHRIST.

Continuing Education Opportunities

Looking for a quality educational experience wrapped in a liturgical setting? The College of Preachers at the National Cathedral in Washington, D. C. offers a selection of week long conferences covering a wide variety of preaching subjects. Conferences are limited to 25 participants to maximize learning. They are led by a variety of quality presenters such as John Claypool, Herbert O'Driscoll, Robert McAfee Brown, Thomas Troeger, John & Caroline Westerhoff, William Willimon and others. The cost is reasonable, the setting at the Cathedral inviting, the learning stimulating and the worship is done with style and grace.

For more information contact:

Ruth Frey, Director of Program
College of Preachers
3510 Woodley Road NW
Washington, D.C. 20016

Phone: 202-537-6380
Fax: 202-537-5650

IN PREPARATION FOR EDITING THE DAILY OFFICE (VOLUME IV)

(Ordinary Time from Pentecost until Advent)

Needed:

Contemporary Collects

(please follow the classic form found in *THE UNITED METHODIST BOOK OF WORSHIP*, p. 447.)

Note: some of these might focus on areas lifted up in our vows of life and service, but not in such a way that they would be of use only to those who had taken such vows. They could also focus on the times of the day connected with the daily office.

Classic Collects

(in the common domain, not needing permissions)

Prayers of Confession and Assurance

See note under Contemporary Collects above.

Prayers of Thanksgiving, Supplication and Intercession

With provision for the inclusion of specific prayers by the community or individual. These should not be too long!

Historic hymns of the church

(in the common domain, which deserve to be kept alive)

Please send these resources to me by July 1.

If you have written for us before, please do so again.
If you haven't, don't let this opportunity pass you by!

Dwight W. Vogel, OSL, Editor
Daily Office Project
2121 Sheridan Rd.
Evanston, IL 60201

The Order of Saint Luke
Chancellor-General's Report
December 31, 1994

Checking Account	\$15,718.94
Savings Account	2,049.19
Investments	5,554.45
	\$23,322.58

General Income	\$29,457.00	
General Expense	28,320.00	
	1,137.00	

Periodicals Income	10,491.00	
Periodicals Expense	13,009.00	
	-2,518.00	

Publications Income	34,785.00	
Publications Expense	25,788.00	
	8,997.00	

	7,616.00
1993 Balance forward:	8,103.00
	15,719.00

Membership - February 21, 1995

Present Membership:	674	
Female:	188	(28%)
Student:	153	(23%)
Laity:	63	(9%)
Retired:	34	(5%)
Life Member:	53	(8%)
New Members 1995:	11	
Current Reaffirmations:	126	

Paid Subscribers:	200	
Trial Subscriptions:	6	

Brothers and Sisters of the Order:

Grace and peace to you in the name of Jesus Christ and the blessings of a holy Lent. At the fall Executive Council meeting, Brother Dwight Vogel proposed a change to our Constitution. That change, approved by the Council, must now be ratified by your vote.

Article IV, Section V of our Constitution currently reads:

"Unless otherwise determined by the Executive Board of the General Chapter, the officers shall be invested at the next Executive Board or General Convocation; whichever comes first."

To allow officers to be nominated in the spring, ballots mailed in May, with election results announced in the late summer and investiture and assumption of duties to occur at the Convocation, Br. Dwight and the Executive Council propose:

"Unless otherwise determined by the Executive Council of the General Chapter, the officers shall be invested at the next General Convocation."

This change would allow for a period of time (2 - 3 months) prior to Convocation for newly-elected officers to learn their new responsibilities, give a definite date for terms of office to begin and end and make investiture a corporate ritual, placing it in the context of Convocations, historically our best attended events.

Please mark your vote on the ballot below and mail it to the Chancellor-General's office *no later than April 25, 1995* for your vote to be counted.

On the proposed change to Article IV, Section V of the Constitution of the Order of Saint Luke:

"Unless otherwise determined by the Executive ~~Board~~ Council of the General Chapter, the officers shall be invested at the next ~~Executive Board or~~ General Convocation; ~~whichever comes first.~~"

_____ Agree

_____ Disagree

Name: (please print) _____

Chapter Notes

IN MEMORIAM: JOHN BISHOP

The Reverend Dr. John Bishop, a retired member of the Northern New Jersey Annual Conference and past national president of The Order of Saint Luke, died on Monday, September 26, 1994 in Philadelphia, Pennsylvania. A memorial service was held in The United Methodist Church of Bala Cynwyd, Pennsylvania, on Saturday, October 1, 1994.

John, a British Methodist, served parishes in England beginning in 1931 until 1954 when he came to the United States for study in The Graduate School at Drew University in Madison, New Jersey, from which he received the Ph.D. degree in 1958. He decided to remain in the United States after completing his graduate work, transferring from the British Methodist Conference into the then Newark Annual Conference. Until his retirement in 1973, John served parishes in Northern New Jersey in Paterson, Jersey City, Weehawken, East Orange, and Roselle, except when on special appointment for the year 1963-64 as Visiting Professor of Homiletics at Asbury Theological Seminary in Wilmore, Kentucky. He also taught courses at Drew Theological School, Biblical Seminary in New York, and Princeton Seminary. Upon retirement, he and his wife, Muriel, located in Princeton, New Jersey, where he continued an active preaching and writing schedule before becoming a resident of Simpson House in Philadelphia several years ago.

As those who knew him can testify, John Bishop was an impressive preacher, bringing with him from England the heritage of English preaching at its best. He was also the author of articles and books on preaching and worship including, Courage to Live, Seeing Jesus Today, A Word in Season, and Methodist Worship in Relation to Free Church Worship. Over the years, John contributed regularly to the Order's journals, The Versicle, Work/Worship and Doxology. When the Order was revived and reorganized at the historic Convocation at Stamford, Connecticut in 1963, Romey P. Marshall, co-founder of The Order of Saint Luke, became Director of the Order and John Bishop the President.

I was a graduate assistant in The Graduate School when John Bishop came to Drew in 1954 for his graduate study. We were to be close friends and colleagues from that time on. In fact, when I left the Methodist church in Weehawken in 1962, it was John who was appointed to succeed me, which meant that the Order's presence and witness was maintained for an additional pastorate in the Weehawken church. Early on, John also became an

important part of what is now the Northern New Jersey Conference Chapter of the Order, its oldest and longest continuously functioning Chapter.

In his book, Courage to Live, dedicated to his wife Muriel who survives him, John wrote the following at the end of the chapter, "Time — Tyrant or Servant?"—words that provide a fitting tribute to the life and ministry of John Bishop with which to conclude this remembrance:

"Time has done its best for us when it has led us into

[God's] fellowship as into the light of a sun that does not go down. Time cannot do its worst for us if it leaves us at the feet of the One who is the same yesterday, today, and forever. The highest service time can render us is to introduce us to the timeless One and to give us the opportunity of working out in the life of the world his eternal will."

—David J. Bort, O.S.L.



The Northern New Jersey Chapter

The stated theme for the Easter issue of The Font is "A Brief History of the Order." At the December meeting of the Northern New Jersey Chapter I was commissioned to try to find information about our origin as a Chapter. The Reverends David J. Bort, Editor, and Robert J. Gentile, submitted the following material.

The NNJ Chapter is the oldest continuously functioning Chapter in the Order.

The Reverends Robert J. Gentile, Joseph L. Helle, Jr., and Philip S. Watters, Jr. decided to form a Chapter of the Order while having a cup of coffee at the Rose City Diner in Madison, New Jersey. The exact date has been lost. Dave Bort remembers the origin in a meeting in Bob's study at the Orange (NJ) church. That exact date has also been lost; however, it had to be after June, 1960 when Bob was appointed to Orange, and before June 1962, when I began to attend meetings.

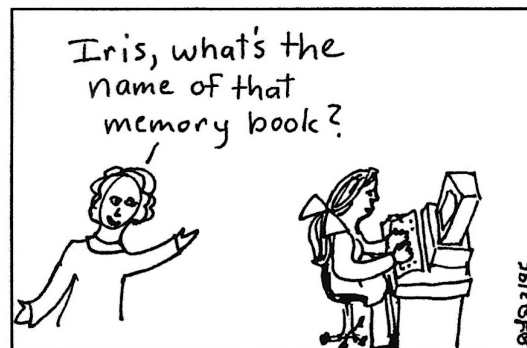
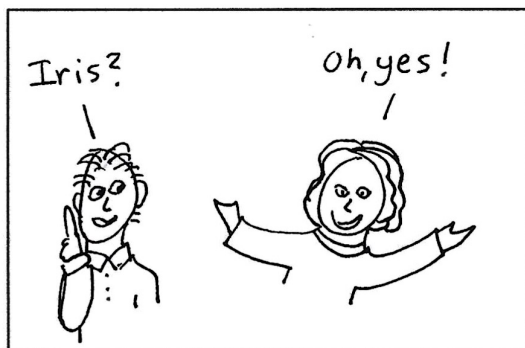
The Chapter was formed because it was felt that the time was ripe for the introduction of the Order into the then Newark Conference because so many congregations seemed to need leadership and/or direction in the liturgy of their Church services. Changes were occurring, and some pastors were already wearing robes and collars and were following John Wesley's admonition to use the Prayer Book for morning worship. But generally speaking our churches were following a form of worship which was difficult to identify.

So we began, and for these 35 years we've shared our lives.

In Christ, Norman E. Smith ♦

SURSUM CORDA

"A PEOPLE OF MEMORY"



OSL Logo Items

These items bear the emblem of the Order of Saint Luke and are now available to our members. Please remove this form (your name and address are on the other side) and complete it. Make checks payable and send to:

Order of Saint Luke; P.O. Box 22279; Akron, OH 44302-0079

Item	Number Ordering	Cost	Shipping Cost	Sub-Total
The Book of Worship The new United Methodist <i>Book of Worship</i> in a commemorative edition with the Order's emblem gold-stamped on the dark blue cover. Limited number available. \$22.00 per book, post-paid.	_____	x \$22.00	included	_____
OSL Emblem Pins Enamelled <i>cloisonee</i> pins with the Order's emblem in full color. 5/8" high, these make great lapel pins, tie tacks or scatter pins. \$5.00 each.	_____	x \$5.00	per order + \$1.00	_____
OSL Vestment Emblem This 3 1/2" schiffli embroidered emblem is in gold and brown on a white or black background. Designed for sewing on the upper-left sleeve of an alb, cassock, or chasuble. \$2.00 each.	_____	x \$2.00	per order + \$1.00	_____
TOTAL:				_____

Announcing

Themes for Upcoming Editions of *The font*

Pentecost, 1995:

Ecumenical Perspective

How do non-United Methodist members view the Order? What is attractive to non-Methodists? What is not? Just how ecumenical are we? Should we "network" with liturgical renewal groups in other denominations? A call for articles from the "other than United Methodist" members of the Order.
Submission deadline: May 1, 1995

Ordinary Time, 1995:

Mother House?

Since as early as 1948 the Order has been looking for a retreat center/mother house. Do we need such a place? What are the advantages of that kind of rootedness? What are the disadvantages? A call for responses to the Study Insert in the Easter issue.
Submission deadline: July 1, 1995

The Editor particularly invites your articles and letters on these subjects. Of course, articles on any subject pertaining to life in the OSL are always encouraged, as are theme ideas for the future. Chapters are encouraged to send in items of interest, ideas, and reports and photos of their activities.

Order of Saint Luke
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