



The Font

Fostering connections within the Order of Saint Luke

July Aug 2011

Dear Sisters and Brothers,

To my surprise this issue of *The Font* has emerged with a focus on the revision of the *Book of Offices and Services*. Questions that arose in the May meeting of the Council of the General Chapter prompted several of us doing some research and review of the revision work that began in the spring of 2009.

One question that came up was provoked by my use of the term “interim breviary” with reference to the *Sacramental Life* (Winter 2011) issue that all of our members should now have in their possession. I spoke of the services for the hours contained in that issue serving as an “interim breviary.” In reality, it is not a breviary. Not even close. It does contain the “ordinary” parts of the offices for the hours, but not the hymns, prayers, scripture texts and antiphons “proper” to the days and seasons of the church year. I was stretching the use of the word “breviary” and I hope that you will not take it literally. Let my usage be understood as poetic license.

Another question that arose in the Council meeting, somewhat surprisingly was when the Council will vote to accept the *Book of Offices and Services*? The answer to that question is “it already has” and “this fall at retreat.” The decision to revise the *Book of Offices and Services* (from here on *BoOaS*) began in the spring of May 2009. The Council and the General Chapter have henceforth received reports and reviewed, tested, and commented on the services as they have developed. In addition, the membership has been invited to serve as members of the various revision teams (hymns, psalmody, lectionary, prayers, and calendar; see Br. Dwight’s “Progress” article and the “Chronology,” both in this issue) and to review, test and give feedback on the services, which have been on our website.



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So the development of the revision, which is now nearly complete, has been an organic process with advice and consent from the Council over the last two years. What will be before the General Chapter this fall at our meeting at Montserrat Retreat in Lake Dallas TX will be the final text of *BoOaS*. I will ask the General Chapter to affirm that document so that the book can go to press and be introduced and used at our 2012 retreat in Pittsburgh PA at St. Paul’s Monastery.

I’ll remind you that the *BoOaS* is a *foundational* resource for all in the Order; not for prescribed usage, but as an invitation to us to use it for personal, chapter and general worship. It is “foundational” because the services for the hours in revised *BoOaS* will serve as the basic structure for the derivative and more fulsome resource, the *Daily Office*, which will integrate hymns,

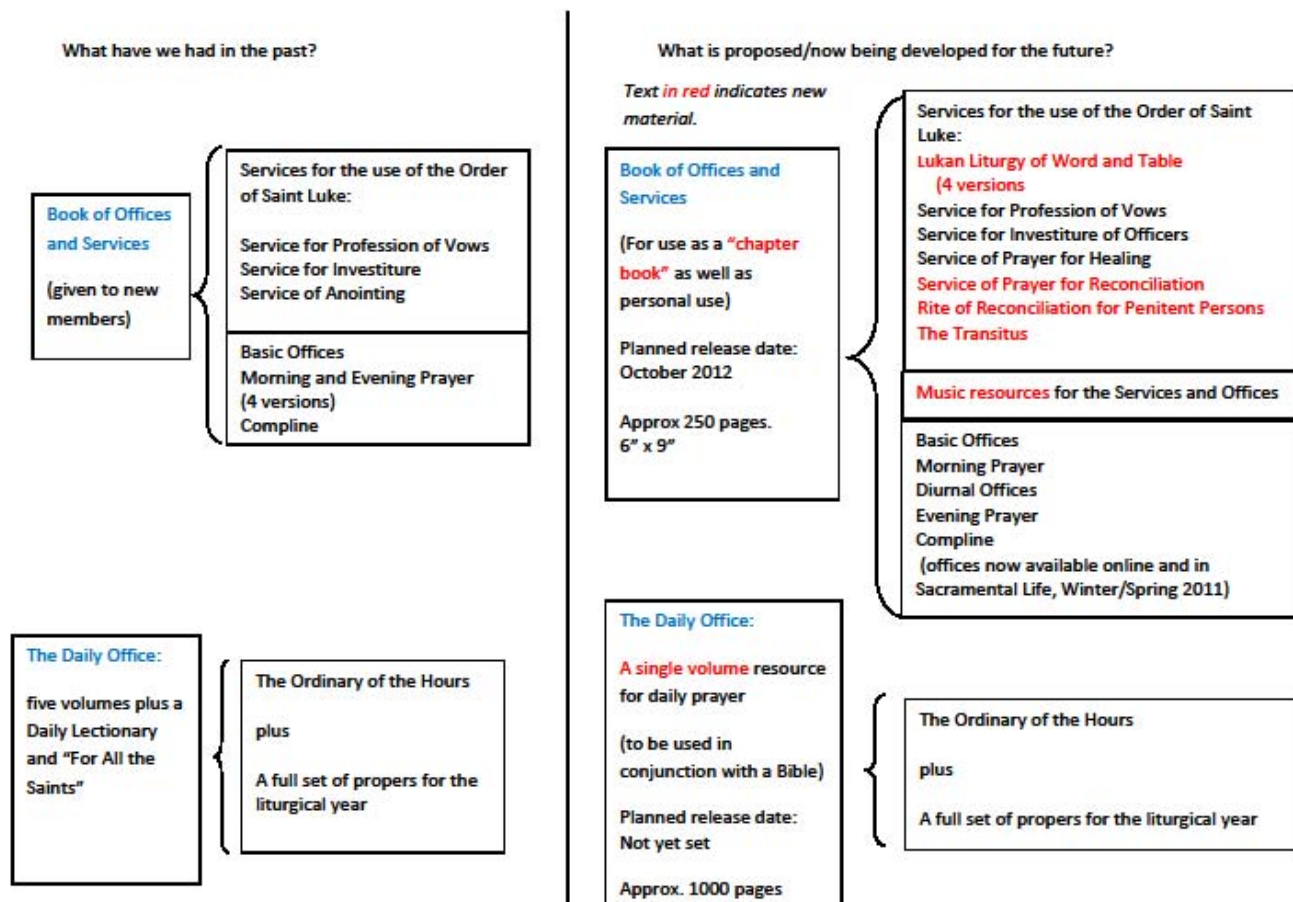
Psalms, lectionary readings and prayers proper for the full cycle of the Christian year.

Another question that has arisen is what will be in the revised *BoOaS* that was not in the current *BoOaS*? When published, what will and will not be in the revised *Daily Office*? I encourage you to see the diagram below. We can be grateful to Sr. Sue Moore for the diagram.

For many of you this issue of *The Font* will give you more than you care or want to know about the revision underway for our worship resources. For some of you this will give you a stronger grasp of what is underway and coming to fruition. For some it will, hopefully, clarify the past, present and future of the work we as an order have undertaken.

I commend you to the blessed community of the Holy Trinity, who in love draws us up into the divine community for the life of the world,

Br. Abbot Daniel+





The Order of Saint Luke 2011 Retreat
“Devoting Ourselves to the Prayers:
Reflections on the Intercessory Vocation of the Church”
Led by Br. Mark Stamm
October 17-20, 2011

Montserrat Jesuit Retreat House, Lake Dallas, Texas
Registration form included on pages 20-21 of this issue of the Font.

Reminder: the October 2011 Retreat of the Order of Saint Luke

Sr. Sue Moore, Prior General, esmoore@alum.mit.edu



The Order of Saint Luke will be on retreat in Texas **October 17-20, 2011**. We will be led by our own Brother Mark Stamm as we explore intercessory prayer as the vocation of the church.

Brother Mark completed a Doctor of Theology degree in liturgical studies at Boston University School of Theology, graduating in 1995. He has served churches in Kentucky and Pennsylvania and is currently Associate Professor of Christian Worship at Perkins School of Theology, Southern Methodist University, where he has served since 2000. He was Abbot of the Order of Saint Luke from 2000 until 2008.

Br. Mark's publications include: *Sacraments and Discipleship: Understanding Baptism and the Lord's Supper in a United Methodist Context*; *Let Every Soul Be Jesus' Guest: A Theology of the Open Table*; and *Extending the Table: A Guide for a Ministry of Home Communion*

Serving.

Information about the Retreat Schedule

Sunday, Oct 16 - arrival of Daily Office Revision Team

Monday, Oct 17 - arrival of retreatants (before 4:30)

Tuesday, Oct 18 – In retreat

Wednesday, Oct 19 – In retreat

Thursday, Oct 20 – Retreat ends, Council meeting begins

Friday, Oct 21 – Council ends after lunch

Note: You are welcome to come to Dallas on Sunday to enjoy the many attractions that the city has to offer.

Progress Report on The Book of Offices and Services (BoOaS)
and the Daily Office (DO) of The Order of Saint Luke (July, 2011)
Br. Dwight Vogel, editor

Background

Shortly after Br. Daniel was invested as abbot, he asked me to respond to the call to service by serving as editor for both *The Book of Offices and Services* (4th edition) and *The Daily Office* (3rd edition). In the words of Isaac Watts, it is a task which has been, and continues to be, “both duty and delight.”



After accepting the invitation, I began to reflect on what role *The Book of Offices and Services (BoOaS)* should serve in the future. I remembered countless times when, as a chapter or a general chapter, we met in places that did not have the congregational aids available to resource our prayer and worship together. At the May 2009 meeting of the General Council of the Order, I shared the vision of having a volume that could both provide basic services for the life of the Order and serve as a “chapterbook” for our worship and prayer together. This chapterbook would not be intended to stifle the liturgical creativity and flexibility of the Order, but rather to provide a basic resource that could be used either by itself or with minimal supplements. The response of the Council to that vision was positive.

The current edition of *The Book of Offices and Services* includes four rites for evening and morning prayer, compline, and services of profession, investiture, and anointing for healing. What else would be helpful in enabling our prayer and worship life together? Conversations with brothers and sisters in the Order helped me identify the following:

- 1) One of the most important things we do when we come together is to share in the celebration of the Eucharist. A Service of Word and Table reflecting themes from the Gospel of Luke and Acts could help ground our Lukan spirituality.
- 2) While other denominations have services of reconciliation in their books of worship, it is not included in *The United Methodist Book of Worship*. We could initiate such a service within the Order, recognizing that, like the service of prayer for healing, it might become a gift to the wider church as well.
- 3) While the Wesleyan tradition does not have “last rites” as such, I knew that I would like to have members of the Order pray with me as I make that transition. We could provide such a resource, a “transitus” for the transition through death to Life.
- 4)

Process

Soon after I was appointed, Abbot Daniel named a Daily Office Revision Team (DORT).¹ Each person responsible for an area (psalms, hymns, prayers, calendar, lectionary) also makes use of a group of members of the Order who have volunteered to be field consultants. Because the *ordinary* (the term used for the ordinary parts of a ritual or service) of the Daily Office would be included in both books, it seemed wise to make use of this team as an editorial team for *BoOaS* as well, a function confirmed by the abbot. Together the team has revised and clarified the various offices and services, inviting contributions and evaluations from the Order as a whole and the Council in particular, with the following results:

- 1) An ordinary for each of the seven daily offices has been developed. With the assistance and support of Sr. Anne, our chaplain general, they have been field tested in General Chapter and Retreat settings as well as in the wider Order, and revised in light of comments and experiences. The results appear in the recent *Sacramental Life* and on the OSL web-site.
- 2) A Lukan Service of Word and Table emerged from the contributions of several members of the Order. Again with the assistance and support of Sr. Anne, our chaplain general, it has been field tested in General Chapter and Retreat settings. Substantial revisions have been made. The current form includes four alternate Great Thanksgivings (all reflecting Lukan themes):
 - a. One is edited from the work of Abbot Daniel with contributions from others, with a musical setting by Br. Bill Beasley.
 - b. A second is written by Canon Michael O'Donnell (following the pattern in *The United Methodist Hymnal*), with a musical setting by Br. George Crisp.

¹Sr. Cynthia Astle, Br. Robert Davis, Br. Jack Fahey, Sr. Heather Josselyn-Cranston, Sr. Sue Moore, Sr. Anne Ferguson (Chaplain General), Br. Gregory Hayes (Publisher), Abbot Daniel Benedict, Br. Dwight Vogel (editor).

- c. A third is written by Br. Don Saliers, with a musical setting based on the plainsong **DIVINUM MYSTERIUM**.
 - d. A fourth is being provided by Sr. Heather Murray Elkins, using a dialogical form between presider and congregation.
- 3) The Services of Investiture and Profession have evolved in the years since 1988, when the third edition was published. The current drafts reflect current usage at meetings of the General Chapter.
 - 4) The Service of Prayer for Healing also reflects current usage at meetings of the Order.
 - 5) The Service of Prayer for Reconciliation benefited from the services developed by various denominations but is largely our own, including helpful input from members of the Order, Br. Richard Miller in particular. With the assistance and support of our chaplain general, we experienced it for the first time at the 2010 retreat and substantial revisions resulted from that experience and the critiques and suggestions from members of the Order.
 - 6) We have experienced The Service of Transitus as a basis for the memorial rite at the past two retreats, again with Sr. Anne's oversight. Br. Robert Jarboe has field tested this resource in his work with Hospice. Revisions have been made in light of comments received.

In all this, the diligent and careful review by the Revision Team has been a crucial ingredient, as have the comments and critiques from our siblings in the Order.

In addition to these offices and services, a section of worship resources including hymns, prayers, psalms and canticles is in process. A copy listing these may be secured by e-mailing me at.

Where are we now and where to we go from here?

- 1) A [draft form of the services](#) is available in the members only section of our web site.
- 2) Sr. Cynthia Astle, our production editor is preparing the revised content of these offices and services so that representative "page proofs" will be ready for review at the October retreat and members can see what the final product will look like.
- 3) The Revision Team will review the final draft at the retreat in October and bring a recommendation regarding adoption of the *BoOaS* to the General Chapter in October, 2011.
- 4) The General Chapter will then take action on the proposed book.

Where are we in the preparation of the new *Daily Office*?

With the General Chapter's affirmation at the October 2011 meeting, the Daily Office Revision Team will have completed the basic work on the ordinary for the seven offices, as well as the other rites and services listed above. The seven daily offices will appear in both *The Book of Offices and Services* and *The Daily Office of The Order of Saint Luke*. We are moving ahead on the propers for Advent and Christmas. We have not set a deadline for the completion of our work. We expect to move forward with dispatch but not in haste.

Concluding Comments

Sr. Sue Moore has prepared a chart comparing the contents of the previous editions of both *The Book of Offices and Services* and *The Daily Office* with what is being proposed. (See page 2, following the Abbot's letter.) I think you will find it very helpful. We understand these books to be the work of the Order. The task of the revision team is to enable that process, with the editor as midwife. To that end, we continue to welcome and value your involvement in the process. You can contact me with your questions or suggestions at dwright.vogel@garrett.edu.

Under the Mystery of God's Mercy,
Br. Dwight

July 1, 2011

***Chronology of the Book of Offices and Services and Daily Office Revision
from fall 2008 to the Present (June 2011)***

compiled by Br. Abbot Daniel, June 15, 2011

Compiler note: I invite members of the Order to review this chronology and the details for a clear picture of the intent and development of the revision process.

Spring 2009—Abbot Daniel Benedict and immediate past abbot, Br. Mark Stamm, filed a required Affiliate Organization Report with the General Board of Discipleship. As abbot, Br. Daniel, had discerned, based on two factors, that it was time for revision: 1) discussion on the cyberchapter and in other settings the diverse use of the existing Daily Office and other sources suggested that members both by temperament and setting need a range of options as they are to use a common resource for daily prayer, and 2) the stock of *Book of Offices and Services* and the *Daily Office* was nearly depleted. So, the report included revision of the *Book of Offices and Services* and the *Daily Office* among ten goals of the Order for the 2009-2012 period.

May 2009 Council meeting—Abbot Daniel called for a revision of the *Book of Offices and Services* (*BoOaS*) and appointed Br. Dwight Vogel as the general editor for both volumes.

The minutes of that meeting include the following report and actions:

BOOK OF OFFICES AND SERVICES: Br. Dwight's report is attached to the official copy of these minutes. The first edition of *Offices and Services* was in 1984, the second was in 1994. Br. Abbot appoints Br. Dwight to be the editor of a new revision of the Book of Offices and Services. We need a new edition by 2010. Br. Dwight proposes that we use this book when we gather – at chapter. The new edition will include those things that we need when we're together. There may be new things that need to be included. Those things that we use individually (alone) need not be included. Especially, we need a rite for use at the time of death – especially among our siblings. This might also include resources for memorial services at chapter meeting and at General Chapter. Br. Dwight has with him first drafts of most of the new services for the book, and a proposed outline was distributed.

There will be a Service of Word and Table, the Daily Office Rites, Profession of Vows, Investiture of Officers, Service of Healing, Service of Reconciliation, and a Transitus Rite. Folk are invited to e-mail or write to Br. Dwight and offer to field test these drafts. Br. Dwight notes that this is far more delight than duty for him and he's glad to be working on the project.

Br. Dwight distributed an outline for The Service of Word and Table for the new edition. He proposes that the text reflect the larger Lukan themes – not only OSL-ish stuff, but also Luke-Acts text-based stuff. Folk are invited to submit raw material for the service. Br. Dwight expects to field test this in the fall at retreat, so work now.

Br. Brent requested that Br. Dwight's hymn "Life and Service" be included in the book. Br. Dwight will also try and include the 4-part ecumenical Lord's Prayer that we often use. Several council members were affirming of the direction and the work.

Br. Dwight asked, if the time has come when we can move to a single Collect for The Order – the newer one. The Council agreed.

Some discussion was held concerning the Tan Card Rite. It was noted that we need to come back to the issue of what is and is not on the web site. We do have the Tan Card Rite in both English and Spanish, but it is not now on the site.

Br. Dwight will include an article in the next *Font* – inviting folk to contact him to participate in the work. Council received Br. Dwight's report with appreciation and anticipation.

October 2009 General Chapter Meeting—the minutes include the following:

OFFICES AND SERVICES AND DAILY OFFICE: Br. Dwight reported that a revision of the *Book of Offices and Services* is underway. There is a list of proposed contents in the Book of Reports (see page 11). He hopes to have much of this text at the May [2010] meeting for review and be ready for adoption at the October 2010 meeting. There is a plan to try and make these services available to the whole Order before they are codified into a book. Reading liturgy isn't the same as doing liturgy. We're going to try to get these services posted in various usable forms on the web site so that chapters and individuals can use them before we are asked to adopt them next year. This will give the liturgies some time to live into us and us into them. We are also beginning the process of revising the *Daily Office*-- we are very early in that process. The teams are just being set out and leaders approached. The *Daily Office* will be re-shaped into a one-volume breviary. Br. Dwight asked for folk who are willing to be field consultants on this process. Just sign up at this meeting. There is also a list of working groups -- folks should sign up for those groups that they have special interest in. Most of this work will be done by e-mail.

Fall 2009 Council—the minutes include the following:

OFFICES AND SERVICES: Br. Dwight notes that the *Book of Offices and Services* is coming to the end of the print run. A number of the items in the book are quite dated, so we need to revise. We will run out of copies before we get the job done, but we need to start anyway. Br. Dwight has pulled together the resources that we are already using - this with Sr. Anne. They will continue that work. The *Daily Office* team is looking at the ordinary that's on the web site. All are invited to look at the first part of each of the volumes of the *Daily Office*--the ordinary--and give the team a critique. He doesn't expect to start over on anything, but there is some fine tuning to be done.

The Lukan Service of Word and Table is an addition—and there will be others. Br. Dwight noted that many people are working on the project. The Transitus Rite is something that he (Br. Dwight) did—he really needs some feedback on that, as well as on the rite of corporate reconciliation, which we haven't yet tried. Ruth Duck is also working on that piece. Br. Dwight is very concerned that this be the *Book of Offices and Services* of the Order; he's trying to serve the Order in that process. That's complicated by the time constraint. It can't be open ended—because of the short lifespan of the current print run. He asked for as much input as possible between now and the spring Council meeting. Somehow or another, he wants to get the pieces out to the membership for field testing.

Br. Abbot has put together a three or four-page document that is intended to be analytical and diagnostic for perfecting the service. Sr. Sue is sending that form out to retreat attendees. Return is appreciated - ASAP!

Sr. Anne will be giving this set of services to Br. Rog to post on the website in a variety of forms. This will allow for ease of use and for feedback from chapter use, individual use, etc. This will give us some good, quick field testing. Sr. Sarah asks if we need to print this in the future. Sr. Anne thinks that we do—it's a tangible part of membership. Br. George notes that we ought to consider a language translation of the Book of Offices and Services in the future. Sr. Anne notes that this will likely happen after the book is complete. Br. Dwight notes that this is not just a matter of translation, but also of contextualization.

Br. Emilio reiterates his desire to provide translation services to the Order. He will work with other members of the New Jersey-Pennsylvania Chapter. They also want to get the documents that the Puerto Rico chapter has. He is getting everything we have together, and then will talk with Br. Abbot about where to go next. Br. Abbot notes that we approved a Spanish Language Editorial Board earlier in the week and they will be of use as well.

Br. Michael notes that we might be able to just give a different book when folk join, and give them a note that they will get a copy when it's available. This would buy us some time.

Br. Dwight notes that this needs to be the book of the Order -- we need to hear from everyone. Second, the *Daily Office* is under a much different time frame -- we're just at the beginning of that. If you're at all interested, please send Br. Dwight an e-mail and let him know of your interest. He'll keep you informed and may invite folk from those lists onto the various work groups and committees.

May 2010 Council Meeting—the minutes offer the following:

OFFICES AND SERVICES Revision: Br. Dwight reported that the task force is working from the various previous editions (3) of Offices and Services. The direction given to Br. Dwight was to think about something like the Upper Room Worship Book -- something with maybe 40% of the book being texts of service, and the balance providing worship resources, most of which will be music. That does not preclude other options, especially other distribution options.

In the past, we have been giving the Office and Services to all new members. This new one will cost more, so we'll try and have some options in the future about what we can do for both new and existing members. We will try to make it as widely available as possible.

Next steps: Sr. Anne reports that we are out of the old *Book of Offices and Services*, so we have nothing to give new members right now. But, the only people who have been able to review the new book are those of us who come to meetings or who have contacted Br. Dwight directly. What we can do at very little cost -- perhaps none -- is to put the current work on the members-only section of the web site very soon. We can then notify members via various vehicles that the provisional new services are available on the website. We could then also let new members know that the provisional book is on the site.

So, if folk get these documents within the next 2 months, we could invite folk to use these provisional services for about a year -- until May, 2011. Folk who use them will be asked to respond based on their use. Sr. Sue asks if there is general agreement to proceed in this way. Council affirms.

Br. Dwight then did a brief survey through the material. The draft of the committee's work was distributed after the Book of Reports.

The task force welcomes suggestions, contributions, etc. As a Council for the whole, Br. Dwight asked that we deal with some larger issues.

The team is opting to use the plural in all instances - "O Lord, Open Our Lips" -- because we understand this to be corporate prayer even when we pray as a solitary office. The second major shift is what happens at the beginning of morning prayer: in both *Two Ways of Praying* and in the new ELCA resources, the parallel to evening prayer service of light is the remembrance of baptism in morning prayer. As you start each day, you do it with something that recalls your baptism. The Trinitarian formula is now standardized as "holy and blessed trinity".

There are times when we need to focus our attention in scripture. So, sometimes, less is more. We focus on the reading by lifting up a focus verse. This will allow us to focus on a kernel and live with it in meditation for a while. This is a way of trying to open things up for varieties of use. This is in morning and evening prayer.

Moving on to the canticles: The task force likes Br. Timothy's statement in the vocative in evening prayer. They do not have something they like as well for morning prayer. They will be consulting with Br. Taylor to get a setting of the morning canticle that will pair [parallel?] the Magnificat.

Also, the reading for meditation and reflection has moved from being very optional to being encouraged. This is our way of getting away from a homily, but still providing something on the other side of the reflection on scripture.

The diurnal offices always begin with a time of silence to set them off from the business of the day. They are pretty much the way that they have been in the past, but do not include the free prayer. This is because, at least in community, it seemed to be repetitive.

At the beginning of evening prayer, rather than having "light of Christ..." we moved to prayer language - so we start with Jesus Christ, you are the light...."

Compline: Contrary to the tradition, this new text suggests that the Gloria at the end of the psalter be treated as the end of the psalter and is not done standing. This is a quiet, reflective service. The standard will be that we remain seated throughout the service.

The Vigil carries on the pace that we are already used to. The intercessions are missing, but will be inserted.

The Profession of Vows - this is usually used in local chapters, and is edited to reflect that usage. The material for life vows has been taken out and is at the end to be inserted at General Chapter meetings. We are providing terms of the baptismal renewal, a considerable contraction of length. [compiler's note: this needs clarification.] Sr. Sue notes that in trial use in NJ, this service had a very strong positive reception.

Investiture: The service is similar to what we have been doing in community. It is a little simplified. It is re-worded, because there are times when only one officer is being invested.

The healing service [h]as a new title -- "The Service of Prayer for Healing" -- there are some new prayers, especially from the United Church of Canada. There are some changes with regard to the placement of the confession.

The Service of Reconciliation is new and Ruth Duck has done a lot of work on it. She will be with us in the fall, and we'll be able to critique it as a whole there. This is new both the OSL and to the UMC. This may well be our next gift to the UMC -- we are testing and refining and hopefully, it will become a gift to the Church. There are several acts for embodying the service-- and there are options for the ritual acts of cleansing.

The Transitus: This is envisioned as providing three options for use: before death, at the time of death, or by the chapter following a death.

Br. Dwight invites the continued support, critique and prayers of the order as this work continues.

2010 October General Chapter Meeting—the following from the minutes:

Br. Dwight Vogel, former Abbot and Chairperson of the Daily Office Revision Team (DORT), reported on the progress of the DORT. "It is both a duty and a delight." He sees the greatest need for it to be a Chapter Book. The DORT will serve as the editorial team. Br. Dwight called upon the members of the Order to provide input from the services now residing on the Order's website. Br. Dwight's email is dwight.vogel@garrett.edu. *The Book of Offices and Services* is now out of print. It is still available on the website. The 2012 Retreat will study the *Revised Book of Offices & Services*. A forthcoming issue of *Sacramental Life* will be devoted to the Daily Office Project, including each of the seven Offices. Br. Dwight asked and answered: "Are we hoping to include contributions from our Hispanic chapter? Yes." Continuing his report, he provided the following assumptions:

- Foundational discernment by the Abbot: a single volume
- Daily Office should continue to be a vital part of the liturgical life of the Church in general and of an order such as the Order of Saint Luke
- We seek to serve:
 - members of the Order as primary audience
 - those beyond the Order
 - providing resources for daily prayer for the wider church.
- We will seek to reflect the diverse needs and practices of our brothers and sisters in the Order.
- Daily Office should be essentially corporate and intensely personal.
- Liturgical year will provide the basic calendar of the Daily Office.
- We want to make our work accessible.
- Want work to be inclusive (intending to "do our best") in terms of gender, ethnicity, orientation, and ability.
- We seek simplicity of form allowing the depth of each office to be easily appropriated. We seek brevity in texts, so as to encourage space for silence and attentiveness of the Spirit. (This item is new from this week's meetings.)

We treasure the sacramental beauty of language and the power of its images and symbols. The felicity of language enables its appropriation.

Br. Dwight's report was received with thanksgiving.

May 2011 Council Meeting—the following from the minutes:

It was asked when the Council will vote to accept the Book of Offices and Services? Discussion followed, along with clarification between the two different publication projects in process. Can we discuss the content of the book? Can we discuss the intended distribution? Perhaps this should be added to the agenda for the 2011 retreat. Br. Dwight could make a presentation on the intent and status of the two documents. It is assumed that he is planning to do that, along with providing representative samples. The upcoming issue of *Sacramental Life* will include items to be included in the *Book of Offices and Services*, if approved. **The general officers were entrusted with contacting Br. Dwight about this. Council asks the Daily Office Revision Team to present the proposed contents of the *Book of Offices and Services* for Council to approve for publication at the October 2011 meeting.**

Sr. Sue offers that there is a sense of the importance of this work on the part of the Daily Office Revision Team, but there is not a sense of urgency that would lead the team to make hasty decisions that would compromise the quality of the work. The current *Book of Offices and Services* is in the members only section of the website.

[MembersOnly→Reports/Directories →Worship Files→Revised Book of Offices and Services
Direct link: <http://www.saint-luke.net/cloister/documents-and-forms/category/13-worship-files?download=111%3Arevised-book-of-offices-ms-word-format>]

In the Communion of Saints

Sr. Heather Josselyn-Cranson, hjosselyn@hotmail.com



Traditionally, Christian religious communities have kept necrologies of their members in order to remember each brother or sister on the date of his or her death. Such a commemoration displays the community's belief that Christ is victorious over death. If, indeed, Christ defeated death on the cross, then death cannot truly separate all who are members of Christ's body. We are all, no matter what, one in Christ Jesus.

Brothers and Sisters to remember in July and August:

July 5 Br. Thomas Davis (2005) Texas
July 24 Br. Jerry Allen Smith (2003) Kentucky
July 26 Br. Mark Mashburn (2007)
July 27 Br. Tom Hill (2003) West Virginia
August 12 Br. John Hope (2009)
August 19 Br. Rhymes H. Moncure, Jr. (2006) Bishop in Texas

A request: If you or your chapter are aware of other deceased members of the Order, I'd be grateful if you could send me information (hjosselyn@hotmail.com) so that they may be included in the list of siblings for whom we give thanks to God.

From the Companion for Inquirers and New Members:

Br. Matthias Tanner , O.S.L. br.matthias@gmail.com

The Order has welcomed five new members since the last edition of the FONT. They are Br. James Paton, of Calgary, Alberta, Canada; Br. John Thompson from Raliegh, North Carolina; Br. Jason Crowder in Sweetwater, Tennessee; Sr. Mary W. Hundley, who lives in Hertford, North Carolina; and Sr. Suzanne Terry of Stony Brook, New York. If you know any of these folks, please add your voices to mine in making them welcome.



From the Provincial General– July / August 2011

Br. George R. Crisp, Provincial General
revgrc@yahoo.com

We continue to have several chapters in formation with the Order in the following areas: Arkansas, Boston University, Louisiana and Pittsburgh (see below). Due to various periods of inactivity, the following chapters have been discontinued: Drew Theological Seminary Chapter, Holy Cross Chapter (see below), and the St. Paul School of Theology Chapter. Because there has been no response to communication efforts, we will no longer track the development of a Cal-Pac Castilian Chapter.



I will again seek reports from chapters, associations, groups in formation and local area contact persons in early September. In the meantime, here is the news from the local chapters and associations based on reports prepared for our Spring Council meeting:

The **California-Pacific Chapter** meets 4-5 times per year. The Claremont Sub-Chapter meets for a noon meal on the first Monday of the month. Meetings in 2011 have included, “Reaffirmation of Vows” and “The Interim Breviary” with Br. Dwight Vogel.” Besides growth in our Sub-Chapter, there has been renewed interest by several of our long-absent members. Officers are Br. Robert Davis, Prior; Br. Dwight Vogel, Sub-Prior; Br. Bill Kintner, Chancellor.

After being inactive for some time, the **Holy Cross Chapter** (Kansas) was discontinued by a vote of the Council on May 17. The chapter is welcome to apply for reinstatement in compliance with the Order’s By-Laws.

Br. Kenneth Smith reported: “The **New Jersey Chapter** gathers meets monthly September through May. Since October we have been working our way through *Two Ways of Praying*. We also met with our Presiding Bishop, Sudarshama Devadhar, to discuss the practice of Eucharist in our Annual Conference. Joys/Challenges: We rejoice that we have been able to meet regularly despite having to drive longer to attend meetings, now that the Conference embraces the entire State, plus bits of New York State and Pennsylvania; the main challenge is to attract new persons, especially but not exclusively active clergy, concerned about sacramental worship. In regards to this challenge we have been discussing ways to be more visible in the Annual Conference; a posting of our meeting schedule in the Conference email news has been a step in the right direction, and we intend to continue providing early morning services of Holy Communion at sessions of the Annual Conference.” [P.G. Note: *This spring, Sr. Fran Ballinger was elected Prior of the chapter.*]

The in-formation **Pittsburgh Proto Chapter**, according to Br. David Eichelberger: “...has not met this year thus far due to my health issues. I hope to restart the work in the summer after my convalescence from my scheduled surgery in May. I will remain the contact person and am happy to report we have several additional persons who have expressed interest in the chapter.”

Br. Anthony Goh reported for the **Singapore Association**: “We do have regular meetings, quarterly this year, though we are not so much a chapter as a national association. At our Last Retreat in October 2010 (coinciding with the OSL Retreat) we voted (more like appointed) the following to our officers: Prior, Br. George Martzen; Sub-Prior, Sr. Kai Huey; Chancellor, Br. Gabriel. (I think you may be familiar with Br. George.) At our first meeting this year, in January, we had Br. Gabriel present the history of the OSL to a few guests, including theological students and some serving pastors. We also heard from a visiting professor of music as our guest speaker. Our next meetings planned are our Holy Monday gathering, which will be a time of fellowship at Br Gabriel's church, and another in July at my home church, where I will be presenting the recent renovations to our Sanctuary to siblings and guests, as well as giving a short talk on church architecture. In October, we will again have our OSL (Singapore) Retreat at a venue to be confirmed. I hope that this information helps with our records.”

Perpetual Reminder . . .

If the contact person for your chapter or association changes due to an election of new officers, or if you are the contact person and you move to a new assignment or change your internet service provider (AOL, MSN, Yahoo, etc.), please be sure to provide the Provincial General with updated contact information by September 1, 2011.



From the Pastoral Care Officer

Bro. Tom Beveridge, OSL tandaosl@yahoo.com

Sisters and Brothers:

This year, June turned out to be one of those big, round, full-figured years for me. The month started with a trip to Grinnell College in Iowa for my class's 50-year reunion. That Saturday night at our class dinner, one of my classmates, remembering those of us who have died, quoted Isaac Watts:

Time, like an ever-rolling stream bears all of us away.
We fly forgotten as a dream dies at the opening day.

What he didn't know yet was that in the sermon I had prepared to preach in the chapel next day, I would be quoting those same words. I was focused on the experience of boundaries, including the ever-moving boundary of time that carries us along, like it or not, through all the seasons of our lives.

From first to last, we are called to share with one another in seasons of both rejoicing and sorrowing; to bear one another's burdens; to pray for one another now and when any of us is in transit into the Mystery beyond all our knowing. Along the way, we encounter many boundary places – between nations, races, languages, social classes, economic strata, genders, differing sexual orientations, theological frameworks, musical and liturgical tastes ... and many more. Whenever I take someone else's hand in greeting, for prayer or for parting, I'm aware of the otherness that comes together in that contact. What a wonderful, mysterious gift, to hold another person's hand! When they are properly respected, boundaries, too often places of struggle, can, indeed, become places of Grace.

The rolling boundary of time was to carry me to another anniversary before the month of June was done. Sunday, 19 June marked the 45th year of my ordination as an elder in New York Conference of The Methodist Church. Where have the years flown to?! My grandfather used to say that the older he got the faster time went until it got to where every other day was Christmas – and the other one was his birthday. I think I'm beginning to get what he meant. I will turn 72 in early July.

Yes, "Time, like an ever rolling stream ..." But we are a people who affirm the apostolic hope. That reminder of the season of our death is not the end of the story. As Isaac Watts concluded:

O God, our help in ages past, our hope for years to come;
Be thou our guide while life shall last, and our eternal home.

Read on and you will see that the News of our beloved community is very full this time with stories of those rolling seasons. Do be in touch with me when you have something you wish to share or if you desire pastoral conversation with me. Write me at tandaosl@yahoo.com or PO Box 891, Bloomfield, CT 06002-0891. Or call me at (860) 243-3388. Also, other than via the Cyber Chapter if you participate there, those of you who are on Face Book and other of the newer "social media" (which I am not) could be helpful in alerting me to news I might not otherwise hear about. Then I can make direct contact via telephone or email. For the sake of accuracy and to protect confidentiality, I make every possible effort to check each item ahead of time with the brother or sister concerned.

Peace,
Br. Tom Beveridge, Pastoral Care Officer
"All are to be welcomed as Christ."
The Rule of St. Benedict

News:



Br. Brian McKee has created and installed two stained glass windows in the Pisgah United Methodist Church, Morgan County, Ohio, West Ohio Conference. He is of the sixth generation of the Armstrong family to be a member of Pisgah Church. One of the windows is in memory of the Armstrong family, and the other is in memory of the Vickroy family – also

members of the Pisgah Church for many generations. Br.. Brian writes, "The Pisgah Church was founded in pioneer times. The present church was built in 1873 and replaced the original log church. Some of my Armstrong and Moody ancestors donated labor and building materials to build the church." The windows were dedicated at a special service on the evening of Sunday, June 26. brianmckee4795@yahoo.com



Sr. Sue Moore has just finished as interim pastor for two months at Emmanuel UMC in White Sulphur Springs, WV. In July she will begin a new quarter-time appointment as pastor of First UMC in Wind

Gap, PA, about 25 miles north of her home. Wind Gap is in what was once a slate mining area with many Welsh immigrants. She will be serving a small, older church that is very pleased to be welcoming her as their pastor. esmoore45@msn.com

Br. Bill Olewiler has finished his interim pastorate at the Lake Como UMC in Florida. He will be a mentor to the ministry candidate who succeeds him and will also lead communion for the church once a month. Br. Bill's bride *Nancy* continues her slow recovery from spinal surgery. She is now driving and does not carry her cane for local errands, but she is still hurting. They appreciate your prayers. billrev@comcast.net

Sr. Lorinda Hoover has been appointed to be the pastor, three-quarter time, of the United Methodist Church in Glidden, Iowa, some 28 miles from Rockwell City, where she lives and where her husband *James Mossman* serves an ELCA/PCUSA congregation. "While I am sometimes anxious about what all these changes mean, I am excited about a new place, a new ministry, and a new phase in the life of our family. I would also ask for prayers for the United Presbyterian Church of Pocahontas, which is the congregation I am leaving. They are growing ever smaller, and three other leaders in the congregation have either resigned or moved away due to changing life situations. The congregation will be without a pastor for some time, and is not sure what the future holds for them." hoovmoss@mac.com

Sr. Dianne Tobey Covault has been appointed as a part-time associate pastor at Church of the Savior UMC in Cleveland Heights, Ohio. Most recently, Sr. Dianne has been part-time associate at Elyria First UMC in Elyria, OH. The move will come with a change from a 40 mile one way commute to a 2.5 mile one way commute (that's 12 minutes on bicycle). She writes, "I ask your prayers for the people of both congregations, as well as with my family ... Many changes in store. But I am sure that God is good, all the time." dianne_covault@ameritech.net

Br. George Reed has taken retirement from the West Ohio Annual Conference and is currently serving as Interim Pastor at St. Paul's UCC in Bellevue, OH. He is enjoying the work of interim ministry and adapting to the call system -- very different from the appointment process in the UMC. george.reed.osl@juno.com

Br. Michael O'Donnell will retire as a clergy member of the East Ohio Annual Conference on Sept 1. During the conference session in June, held in Lakeside, OH, Br. Michael presided at the OSL sponsored Eucharist at the Lakeside UMC. mjodonnell@gmail.com

Br. Jim Denton will begin his first student internship at First UMC in La Port, Indiana this fall. Br. Jim's wife, **Sr. Sheri LoCascio** represented their home church as Lay Member at the Indiana Annual Conference. When Bishop Coyner invited those who hear the Call to Ministry to come forward, Sr. Sheri responded and will attend an Exploring Ministry workshop. She began the candidacy inquiry process earlier this year. jimodist@comcast.net; sheri.locascio@inumc.org

Cyber Chapter guest *Sr. Abby Caseman* has been commissioned as a deacon in the Kansas West Conference of the UMC. She is Minister of Congregational Care and Worship Arts at Trinity UMC in Salina, KS. alcaseman@yahoo.com

Sr Heather Josselyn Cranson has written an essay analyzing United Methodist services of death and resurrection through the lenses of the biblical and Christian theologies of death and resurrection that N.T. Wright lifted up in his 2008 book, *Surprised by Hope*. Find the essay posted on the GBOD website at: <http://is.gd/51UkSo> hjosselyn@hotmail.com

Sr. Cynthia Astle was so distressed by the jubilation over the death of Osama bin Laden that she wrote a column about it in *The Progressive Christian* entitled "A Grim and Joyless Satisfaction." Find it at:

www.tpcmagazine.org She has also shared a GBOD link to a new hymn by Andrew Pratt entitled, "We Cannot Gloat: A Time for Grief." Find it at <http://bit.ly/kzCzqA> cbastle@as-tex.net

Br. Tom Johnson-Medland's latest book is entitled *Feed My Sheep*. It is a leadership development handbook appropriate for both adult and youth use. Find it at: <http://tomspublications.blogspot.com/tom@poconoplateau.org>

Br. David Eichelberger sent us a plate-full of prayer requests in early May. He was to undergo cancer surgery. The surgery was successful and healing is now well underway. At that same time, his father *Donald* was in hospital to stabilize several potential aneurism sites that are inoperable because of his age; and his brother *Jeff* was undergoing heart tests. His brother-in-law *Don*, a Lutheran pastor, was also undergoing heart tests and may be facing surgery. Don's wife, Br. David's sister *Susan*, was quite distressed about her husband's heart problems. Meanwhile, his uncle, *Rev. Donald Creager*, a retired UCC pastor, is in hospice care in Sanibel, FL and is not expected to regain consciousness following his recent heart surgery. Another uncle *James Dittmar* is in delicate condition with obstructive pulmonary disease. Br. David's mother *Wini* is understandably stressed over all this. Br. David writes, "I have been blessed with many relatives who have lived a good long life, but it seems many are going to be called home this year. I also had the joy of attending the 90th birthday party for my uncle *Eugene Eichelberger* this spring." He has also shared another joy with us: Plans are afoot for his daughter *Rachel's* wedding in October. And his son *Andrew* is moving to Denver in July. Please keep Br. David and all his family in your prayers. davideosl@yahoo.com

Prayers, please, for **Br. Bill** and **Sr. Mabel Doser** who are at the Brian Center near their home in Lincolnton, NC. Sr. Mabel was hospitalized briefly and is in rehab care at the center. For his protection, Br. Bill is staying in the assisted living section, also at the Brian Center. They do not have internet at the present time; however, some have asked how to address cards and letters to them. The address is: c/o the Brian Center, PO Box 249, Lincolnton, NC 28093. Also, Br. Bill's cell phone number is (704) 477-4599 (Ed note: Br. Bill and Sr. Mabel have returned home! You can send cards to 605 S. Poplar Street, Lincolnton NC 28092-3227)

Sr. Lucy Porter has asked prayers for her family as they grieve for her mother-in-law *Gertrude Porter* who died in May near Salt Lake City, Utah at the age of 98. Pending arrangements, Sr. Lucy is to lead a memorial service for her in southern California. She and her husband *Scott* were able to travel to see his mother in April. LucyHPorter@aol.com

Please remember our **Brother Gary Dillensnyder** in your prayers as he grieves for his sister *Debra Rae Dillensnyder Hoth* who died on May 17, 2011. glakedylan@yahoo.com

Br. Gary Smith's wife *Teri* underwent surgery at the beginning of May for fusion of 4 vertebrae in her neck. Also, Br. Gary's heart problems continue to flare up from time to time if he overdoes it. Please keep Br. Gary and Teri in your prayers as he tends to her in her recovery. garysmith46@gmail.com

As of the beginning of May, **Br. Michael Topham** and his parishioners at Church Des Ark, Arkansas had been heavily affected by floods in the lower Midwest. Flood stage in their area is 24 feet; water eventually rose to 41 feet, within 4 feet of flowing all over town. The area suffered \$14 million in destruction of crops. 139 houses were totally destroyed and twice that many heavily damaged. The town is now recovering, but that is going to take quite some time. Please keep our brother and his community, and many others who have felt such drastic impact from weather conditions this spring in our prayers. mtopham@desarcumc.net

Br. Bob James and his wife *MaryLou* have returned home after 18 days' travel in England, Scotland and Wales. There, they indulged their love of English history to the full. He writes that his two favorite places and the places where he felt most at home were Wesley's Chapel in London, and Canterbury Cathedral. frobertml@verizon.net

Br. Richard Miller has asked prayers for some members of his family – his father, who is struggling with advancing age; his adult daughter and her family; and one of his adult sons – all of whom are facing their own health and social challenges at this time. Please hold them in the light of God's Grace. richmil2@gmail.com

Sr. Agnes Saffoury has issued a call to women who may be interested in forming a covenantal community dedicated to parish ministry. Services to be offered will be determined by the gifts, graces, and educational/experiential background of the women who enter into this community. As congregations and pastoral staffs downsize, members of the community would support one another in providing churches such services as teaching, counseling, pastoral visitation and music ministries, to name just a few of the possibilities. The community will live together, pray and worship together, and work together as much as is practical depending on local churches' requests for services. For further information, contact Sr. Agnes at: Pastoragnes@verizon.net

Br. David Weller lives in McAllen, Texas, which is at the extreme southern tip of the state. He's over 500 miles from Dallas; over 530 miles from Abilene. San Antonio is over 257 miles away. This location puts him in isolation from close contact with any of us, and there is no Provincial Companion that far south in Texas. (Ed: For those of us living in the Northeast, these distances are almost impossible to fathom!) He appreciates our prayers and would welcome hearing from any of his OSL brothers and sisters. <http://profiles.google.com/poetspirit/> poetspirit@gmail.com

Regarding Language in the OSL Daily Office: Discernment and Decision

(6/13/2011)

Dwight W. Vogel, OSL

(Originally written for the Daily Office Revision Team of *The Order of Saint Luke*)

Two of the assumptions guiding our work on *The OSL Daily Office* and *The Book of Offices and Services* are:

7. We want to make our work accessible, avoiding uninterpreted “in-speak.” Yet the historic language of Christian liturgy and prayer is also valuable and we seek to make use of that language in ways which enable those who pray the offices to learn that language so that it becomes a natural language for them.
8. We want our work to be inclusive in terms of gender, ethnicity, orientation, and ability. We recognize that we will not always know how to do that without violating other values, but we intend to do our best!

When it comes to language about God, our challenge is to balance the historic language of Christian liturgy with our commitment to inclusivity. One solution is to adopt the traditional language, irrespective of concerns for inclusivity. Another is to eliminate all language that is not gender inclusive. Neither of these options seems appropriate for the Order of Saint Luke.

In the Jewish heritage, the covenant name for God (the four letters known as the tetragrammaton) is sacred, not to be pronounced. The practice among Jews in speaking was, and is, to use the word “*adonai*,” an “emphatic plural” of “Lord” used with singular verbs. English translations came close to this approach by printing “THE LORD” in upper and lower case capitals. Exceptions are *The Jerusalem*

Bible and *The Inclusive Bible* which print the four letters of the sacred name in capital letters and leave it to the reader to determine whether or not to pronounce it or use a substitute.

Because Jesus was known to the early church as “Kyrios” or “Lord,” the referent of “Lord” for Christians was, and is, bimodal, referring both to the Godhead and to Jesus. This bimodality is an important characteristic of the word “Lord.”

Yet it must be admitted that “Lord” is problematic in contemporary language for two reasons. First, it is widely understood to be masculine in gender. While that may be appropriate when referring to Jesus, it is increasingly inappropriate when referring to the Godhead. Second, it connotes “power over,” while Jesus is the one to whom we pledge our loyalty, following him as his disciples, we are increasingly aware of the danger of power-based terminology for God.

However, just as a word like “actor” has come to be gender neutral, so the word “Lord” is being appropriated in new ways. In both Ireland and Scotland, the “Lord Mayor” of a town may be a man or a woman. Thus, a woman who is mayor is the “Lord Mayor.” Furthermore, African-Americans have resisted replacing “Lord” with another word because for them the Lord is the One who is there for them, the One who stands on the side of the oppressed in the face of unjust power. Interestingly, this dimension of “Lord” as One who is there for us and with us, reclaims a dimension of meaning in the word “*’adonai*” which is lost when we think of “Lord” only in ruler-oriented language.

Some translations, such as *The Saint Helena Psalter*, opt to replace “Lord” with “The Holy One.” This maintains both bimodality (referring to both God and Christ) and a sense of mysterious transcendence. That this Holy One is with us and for us must then be affirmed in other prayers.

It is our conviction both that language is important and that to use either “God” or “Christ” as a universal replacement for “Lord” is an inadequate approach. Thus, we are left to muddle our way through our prayer language for God, recognizing that we will not always be consistent as we seek to honor both heart language and inclusive language. Our rationale for the practice we are seeking to follow is as follows.

The dialog before prayers appears frequently. Here we will use the versicle “The Holy One be with you” with the response “and also with you.” However, because Lord language is heart language for some and “God” seems a more adequate term to others, the following footnote will appear after “The Holy One” in this dialog: “or ‘The Lord’ or ‘God’.”

In the morning dialog, we open the day by praying: “O God, open our lips” followed by the response “and our mouths shall proclaim your praise.” Because this dialog immediately precedes our remembrance of baptism as morning prayer begins, we will be reminded that Jesus is the Holy One who is there with us and for us as we begin the day.

We will honor the flow of language in the dialog in the diurnal offices with the versicle “O God, come to our assistance” followed by the response “O Lord, hasten to help us.”

In the “Kyrie” we will continue the traditional form: “Lord, have mercy. Christ, have mercy. Lord, have mercy.” Here again the referent is clearly to the second person of the Trinity, and this historic prayer is part of our heart language.

The language we will use for the “Agnus Dei” combines both deep meaning and rich language: “Jesus, Lamb of God, have mercy on us. Jesus, bearer of our sins, have mercy on us, Jesus, redeemer of the world, grant us your peace.”

In the third edition of *The Book of Offices and Services* published in 1988,” Br. Timothy Crouch led the Order in appropriating the tradition of the Eastern Church by speaking of “the holy and blessed Trinity.” We will continue to follow that practice, now deeply ingrained in the prayer life of the Order of Saint Luke.

Ordinarily, the brief form of the “Gloria” at conclusion of all psalms and canticles will be: “Glory to you, O Trinity, most holy and blessed, One God, now and for ever. Amen.”

At festive vespers, this form of the “Gloria” will be used:

“Glory to God:
Source of all, Eternal Word, and Holy Spirit,
One God, holy and blessed Trinity,
Who is now, ever was,
and ever shall be for endless ages. Amen.”

The following form, written by David N. Power, Roman Catholic liturgical theologian, will be used for major festivals (Christmas, Epiphany, Easter and Pentecost):

“Glory to God, Love abounding before all ages;
Glory to God, Love shown forth in the self-emptying of Jesus Christ’
Glory to God, Love poured out through the gift of the Spirit,
who fashions and renews the face of the earth.
Glory to the holy and blessed Trinity!
All things abiding in Love,
Love abiding in all things,
As it is now, ever was,
And ever shall be for endless ages. Amen.”

We are tempted, often unconsciously, to use words like “Lord” or “Son” or “Father” in literal ways. Abbot Daniel, paraphrasing a question by Gail Ramshaw, asks how we can focus on proclaiming the mystery of Christ rather than treating certain words as magical. Early mystagogues like Cyril of Jerusalem, Augustine, Chrysostom, and Ambrose may have been rather literal in their use of language, but what was important for them was the power of language to form the imagination of the catechumens and the eavesdropping congregation.

Perhaps we need not see a conflict between the value of inclusivity and the biblical and historical liturgical language that we have termed “heart language.” While recognizing the tension, we affirm that there is room for both, and are seeking here to provide a rationale for when in our rites we will use *metaphorically* inclusive language, and when and where we will use historic, “heart” language, remembering that it too is metaphorical. For Abbot Daniel, the liberating thought in this is that we are increasing the imaginative range of our prayer, rather than limiting it. In so doing we move with great care, and with an understanding that we are undoing a narrowly literalist use of language which sometimes has the edge of being theologically correct, as well as the trap of literalizing inclusive language while being politically correct.

In these offices and services we seek to provide a range of language that helps us undo our tendency toward literalism and so have greater freedom to broaden and deepen our encounter with God. Perhaps the longer term work for the Order, as with the rest of the Church, is to continue to find more biblically imaginative ways to address God so that we can pile on the metaphors “giving each one only a quick breath before another metaphor is layered on top.”² If each individual liturgical text does not do that, we

²See Gail Ramshaw, “A Conversation with Julian of Norwich about Liturgical Language,” *Worship* 85(2011), 12.

hope that over the course of time as we pray these rites and offices, the names of God will pile up and our prayer and the glory of the Mystery will be the richer for it.

The language we use in prayer for the One who is with us and for us is heart language, whether it refers to the holy and blessed Trinity, or Jesus the Christ, or (as in the case of "Lord" or "Adonai") both at once. Indeed, the mystery of the incarnation celebrates the paradox of the Transcendent Holy One who became flesh and dwelt among us. Our liturgical theology should force us to reach beyond the exact denotation of language, to connote the God of many names whose mystery is beyond human language. Yet we are assured that if we keep quiet, even the stones would cry out (Luke 19:40), We give thanks to God who hears us in and beyond our finite human language.

News from our Chancellor General

Br. Scott Alford OSL, oslchancellor@gmail.com



Much of my work lately has revolved around auditing our membership database in advance of converting over to a new one. Part of that audit consists of making sure our membership is in accordance with our by-laws. In short, each member of The Order is required to submit an annual reaffirmation form to me. After one year of not sending one in, that member is placed on a leave of absense. After two years, he or she is removed from membership. I also remind you that in advance of The Feast of Saint Luke, October 18, I will be mailing everyone a letter with a reaffirmation form. Watch your mailbox as Fall approaches.

Membership directories seem to be moving targets with pastoral moves, email changes, and the like. However, an updated directory has been sent to our Webscribe to be posted in the Members Only section of our website. Information on securing your individual username and password can be gained by contacting Br. Roger Baker, our Webscribe.

I have also prepared a preliminary budget, which the Council, in May, approved to send to the General Chapter meeting in October. The total budget is \$35,000, and the next issue of The Font will contain more details on it and ways the membership can support the life and work of The Order.

Speaking of the May Council meeting. The minutes of that meeting are posted on the website for your reading pleasure. They are located in the Members Only section.

Special Issue of Sacramental Life

The Winter/Spring Issue of Sacramental Life, containing an interim copy of the Daily Offices of the Order of Saint Luke, has been sent to the normal mailing list. If two members of the Order have the same address, that means they were sent one copy. If that describes your household, please know that we would be glad to send a second copy (at no cost to you) at your request. Please contact Br. Scott Alford to request your second copy. oslchancellor@gmail.com

Additional copies can also be purchased for \$5.00 while supplies last. They will be available for purchase at the October retreat, and after that by mail. Copies of Sacramental Life are also available free of charge on the member's only section of the website.

[MembersOnly→Reports/Directories→Sacramental Life→Winter/Spring 2011]

Ordo for the Order of Saint Luke

JULY

F 1	G
S 2	Anna Howard Shaw G
S 3	3rd Sunday after Pentecost G
M 4	Jashwant Rao Chitambar G
T 5	Richard Whatcoat G
W 6	John Hus G
T 7	G
F 8	G
S 9	G
S 10	4th Sunday after Pentecost G
M 11	Benedict of Nursia G
T 12	G
W 13	G
T 14	G
F 15	G
S 16	G
S 17	5th Sunday after Pentecost G
M 18	G
T 19	Macrina the Younger G
W 20	Belle Harris Bennett G
T 21	G
F 22	Mary Magdalene W
S 23	G
S 24	6th Sunday after Pentecost G
M 25	James the Eider R
T 26	Charles Albert Tindley G
W 27	G
T 28	Johann Sebastian Bach and George Frederick Handle G
F 29	Mary & Martha of Bethany G
S 30	Susanna Wesley G
S 31	7th Sunday after Pentecost G

AUGUST

M 1	G
T 2	G
W 3	G
T 4	G
F 5	G
S 6	G <i>(The Transfiguration W)*</i>
S 7	8th Sunday after Pentecost G
M 8	Dominic G
T 9	G
W 10	Laurence G
T 11	Claire of Assisi G
F 12	G
S 13	Florence Nightingale G
S 14	9th Sunday after Pentecost G
M 15	Mary W
T 16	Charles Grandison Finney G
W 17	G
T 18	Francis John McConnell G
F 19	G
S 20	Bernard of Clairvaux G William Booth & Catherine M. Booth G
S 21	10th Sunday after Pentecost G
M 22	G
T 23	G
W 24	Bartholomew R
T 25	G
F 26	G
S 27	G
S 28	11th Sunday after Pentecost G
M 29	Maggie Newton Van Cott G
T 30	G
W 31	John Bunyan G

Please note the following:

- All Sundays, Solemnities and Feasts are in **bold** type and followed by the proper liturgical color for the day or part of the day.
- Commemorations are noted but the seasonal color is kept. Those who wish to solemnize a particular commemoration should use Red for martyrs and Holy Cross Day and White for all others.

*If not observed on the Last Sunday after Epiphany

- The color code is: W- White, R- Red, B- Blue, P- Purple, G- Green. Gold may be substituted for White.

*ORDO prepared by Br. John P. Fahey, Prior
New York Conference Chapter*

2011 Retreat of The Order of Saint Luke
**“Devoting Ourselves to the Prayers:
Reflections on the Intercessory Vocation of the Church”**
Led by Br. Mark Stamm
October 17-20/21, 2011

Montserrat Jesuit Retreat House, Lake Dallas, Texas

<http://www.montserratretreat.org/>

NAME: _____

ADDRESS: _____

E-MAIL: _____ PHONE: _____

CELL PHONE: _____

Are you an OSL member? ☐ Yes ☐ No

Is this your first time attending an OSL retreat? ☐ Yes ☐ No

Your first name as you'd like it to appear on your Nametag: _____

If you have any special dietary or mobility needs, please note them in detail on the reverse.

Please note that most rooms **have private baths**. **Single rooms** will be assigned on a first come, first served basis. If you want to room with someone, then please indicate that preference on this form. Once the single rooms have all been assigned, subsequent registrants will be placed in **double rooms**.

☐ Please register me for the **2011 Retreat** (Monday afternoon, October 17th, through lunch on Thursday, October 20th) at a cost of \$360.00.

☐ Please register me for the **2010 Retreat and Council meeting** (Monday afternoon, October 17th, through Friday morning, October 21st) at a cost of \$460.00.

☐ Please also reserve a room for me for me on **Sunday**, October 16th for an additional \$100.00.

☐ I anticipate arriving in Dallas by air, rail, or motor coach. Please have the local transportation coordinator contact me concerning ground transportation.

Please charge my ☐ Visa ☐ Mastercard ☐ My check is enclosed.

☐☐☐☐ – ☐☐☐☐ – ☐☐☐☐ – ☐☐☐☐

Exp. ☐☐/☐☐

Signature: _____

Registration deadline is September 15, 2011.

Please return a completed registration form for each individual attending to:

Sr. Sue Moore, O.S.L., Prior General
PO Box 6
Durham Pa 18039-0006 U.S.A.

Would you like to volunteer to

_____ Preach at a service of Word & Table

_____ Preside at a eucharistic celebration

_____ Lead an office of Prayer (check all you like)

_____ Morning Prayer

_____ Mid-Morning Prayer

_____ Mid-Day Prayer

_____ Mid-Afternoon Prayer

_____ Evening Prayer

_____ Compline

_____ Vigil

_____ Assist someone else in leading a service of Word & Table or an office of Prayer

Would you be willing to serve as an accompanist for one or more services? If so, please tell me what instrument(s) you play

_____ Organ

_____ Piano

—
_____ Other instrument _____

You may request additional information or ask questions by contacting Sr. Sue Moore at esmoore@alum.mit.edu. or by calling her at 610 749 0845.

**The Font**

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Information for *The Font* can be sent to me via email: esmoore@alum.mit.edu, or to:

P.O. Box 6, Durham PA 18039.

If your email address changes, please notify the Chancellor General at chancellor@saint-luke.org and the Font editor at esmoore@alum.mit.edu in order to keep our records accurate.

Grace and Peace,
Sr. Sue Moore

Deadline for submissions for the Sept Oct 2011 issue of <i>The Font</i> is August 20 2011.
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