



## *The Font*

*Fostering connections within the Order of Saint Luke*

*Nov Dec 2011*

Dear Sisters and Brothers,

As of this writing we are one week beyond the OSL Retreat at the Jesuit Retreat in Lake Dallas, Texas. We had a larger than usual number of first time retreatants. I come away from the event echoing what I think many felt: there is no better way to experience and know what it means to be a member of the Order than sharing in communal life with the annual “national” (international, though we had no Canadian or other national representatives) retreat. The round of the Daily Office, shared meals, holy conferencing, daily Eucharist, and walking and talking with friends gives to our 362 days a year dispersion a sense of “home” and community. Living out of those three days together infuses the rest of the year with a lingering scent of grace and mutuality in living the Rule of Life and Service.



In the General Chapter meeting, we broke up into three groups to reflect on three aspects of our common life that I proposed as being critical to our discernment of the Spirit’s call to us:

- 1) our evolving life as a community that takes seriously monastic identity and disciplines,
- 2) the need for diversity in the Order, and
- 3) recognition of our historic Methodist origins and the growing reality that “we” come from multiple ecclesial traditions.

Each group reported to the assembled General Chapter. The conversations were preliminary, but important starters or benchmarks for further reflection.

I sat in on the “monastic” conversation and offer what I think reflects the gist of that conversation. First, the initial term—“religious”—was viewed as problematic and the group preferred to talk in terms of monastic. When we think of “monastic” life we think of rigorous discipline, a solitary journey within community, and a shared rule that guides one’s spiritual progress toward perfection in the love of God. There was laughter and recognition of how many of us start in the Order with a kind of romanticized view of ordered life in a monastic community that finally gives way to the reality of relationships—real people struggling and searching for something more, even if we are not always articulate and clear about what that “more” is.

The group recognized that we have diverse communities within the Order: the Community of Saint Luke, the

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Cyberchapter, local chapters, the Facebook group, and informal relationships and friendships, all of which model and evoke varied approaches to common life, with or without a vision of monastic life.

Historically, the Order of Saint Luke has not been a community that holds its members feet to the fire when it comes to holy discipline. There was no sense in the conversation that we wanted to start doing so. Rather, there seemed to be agreement that while we want there to be freedom for members to walk according to a less strenuous path, some of us do want to walk a path that “bites” more deeply and demands of us greater discipline and accountability. The model of [accountable discipleship](#) supported and resourced by The General Board of Discipleship surfaced as one approach rooted in our Wesleyan heritage and current practice. Heads nodded in agreement when it was suggested that we might encourage members to engage in companion relationships where telling stories of our journey’s and creating a “covenant” under the arch of the Rule of Life and Service would give needed sustenance and lead to more context specific disciplines.

Other proposals for encouraging monastic living included:

- articles in *Sacramental Life* and the *Font* that interpret our vowed life
- consider the abbot appointing a Spiritual Formation Officer for the Order, whose focus would be on nurturing formation in monastic life
- engage Provincial Companions in cultivating individual formation as well as chapter formation
- identify and share model chapters and model individual practice conducive to monastic life

I encourage conversation around our monastic life in your chapters and other settings. I call for articles from lay and clergy members of the Order. Let’s dare to explore what the Spirit is inviting.

Grace and peace,  
Br. Abbot Daniel

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## The Call to Service

*Br. Abbot Daniel*

### Abbatial Appointment: Call to Service in the Order’s Leadership



Time, health and vocations bring changes. Several appointed positions are open. I am lifting “the call to service” with the understanding that as abbot I have to appoint persons who best suit the leadership needs of the Order. If you want to step forward with a suggestion of another person or to offer yourself, I will be most grateful to hear from you.

1. **Webscribe**—this may seem like a tech savvy position that only a person with a degree in computer science can do. Br. Rog assures me that a person with word processing ability and is not afraid of the computer and the internet can learn to manage our site. The work does require 4-5 hours a month. Br. Rog is putting together a “manual” or directory for his successor and he is willing to consult as needed in the time of transition. In my mind, the primary requirement is a willingness to serve the Order and a proclivity to enjoy maintaining our website.

2. **Director of Pastoral Care**—this position calls for discernment (i.e., social and spiritual antennae), willingness to keep in touch with many people and their unfolding stories, offer pastoral support and write for *The Font*. I hope that you appreciate the kind of “connections” Br. Tom Beveridge makes for us as we seek to know of each other’s journeys.

3. **Doxology editor**--since this is a juried publication, the editor must be a PhD in liturgical studies or related field (we may be able to consider a PhD candidate)

4. (As of May, I will need to appoint a **Director of Publications**)--I have appointed an Interim Management Team headed by Sr. Sue Moore to carry on operations and develop a case for the future of OSLP. I will be happy to know of any suggestions or offers earlier than that. We need a person with a strong business background along with a heart for publishing of practical and scholarly liturgical titles. I am happy to send position descriptions for these positions non-stipendary positions, or to confer with you, whether you are considering offering to serve or you have someone in mind. Your prayers for the Spirit to raise up the persons to take these positions are welcome.

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## Nominations & Elections Process for General Officers

*Br. Daniel Diss*

Every four years the priors, or the chapter representative, of the various local chapters are charged with nominating officers for the General Chapter of the Order of St. Luke. The four general officers are: Abbot, Prior General, Chancellor General, and Provincial General. You may find out more about the offices and the present serving officers by visiting <http://www.saint-luke.net/>.

The priors gathered at the national retreat at Lake Dallas, Texas in October 2011. At that gathering, the priors and representatives from local chapters present met. At that meeting, Br. Prior Daniel Diss of the Northern Illinois Chapter was named as the convener with Br. Prior Bob Davis of the California-Pacific Chapter assisting in the work of developing and carrying out the process. The priors present agreed to the following process. We are soliciting names of those whom the sisters and brothers of the Order would like considered for leadership of the General Chapter. When the Order meets at the General Council meeting in May 2012, the priors will review the names of those suggested and develop a list of nominees for election as the general officers. The priors will place the nominees before the General Council of the Order at the May meeting. Once the slate is offered, the membership of the Order is asked to vote by mail. In order to facilitate this process, the priors are asking that the names of persons to be considered be submitted in writing to them by May 1, 2012. Individuals may suggest themselves for consideration; chapters and associations may, as a group, suggest a person for consideration. There is a form on page 14 of this issue of the Font to be completed and mailed to Br. Prior Daniel Diss. Please mail the completed forms to:

Br. Daniel Diss, O.S.L.  
315 E. Hill St.  
Genoa, IL 60135

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## In the Communion of Saints

*Sr. Heather Josselyn-Cranson, [hjosselyn@hotmail.com](mailto: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 November and December:

November 4 Br. Norman Smith (2006) New Jersey

November 18 Br. Jim M. Farrell (2002) Ohio

November 19 Sr. Ann Parker Albrecht (2005?) Northern Illinois, Canon of OSL

November 24 Br. Jim Darling (2008)

December 16 David Howard Tripp (2007)

December 20 Br. Rick Lyddon (2007) California, Arizona, Nevada

December 22 Br. David Lyman Taylor (2008) Illinois and North Carolina

December 24 Br. Wallace P. Blackwood (2005) Louisiana

And in early January:

January 2 Br. John R. Miller (2010) West Virginia

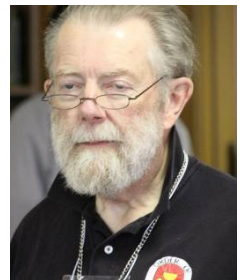
A request: If you or your chapter are aware of other deceased members of the Order, I'd be grateful if you could send me information (hjosselyn@hotmail.com) so that they may be included in the list of siblings for whom we give thanks to God.

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*From the Companion for Inquirers and New Members:*

Br. Matthias Tanner , O.S.L. [br.matthias@gmail.com](mailto:br.matthias@gmail.com)

Since the last issue of *The Font*, we have welcomed eight new members into The Order. They are spread all around the world at the present time. Please join me in welcoming Sr. Kelly DeFelice of Moretown, Vermont; Br. Pedro and Sr. Joyce Torio of Candon City, the Philippines; Sr. Diane Goff of Grayville, Illinois; Br. Allen J. Gunther, currently stationed in Afghanistan; Sr. Julie Smith of Sesser, Illinois; Br. D. Garrett Drake of Chickasha, Oklahoma; Br. Wayne Kilmer of Barre, Vermont. If you know any of them, please extend a friendly contact, so that they may begin to know more of us. I also invite you to pray for them each day until the next issue of *The Font* arrives.



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## REFLECTIONS ON NAMING GOD IN THE OSL DAILY OFFICE PSALTER

Cheryl A. Brown, OSL and Dwight W. Vogel, OSL

As we continue work on *The Daily Office for The Order of Saint Luke*, we are faced with making a decision about how we will speak and sing the sacred covenant name of God. The use of YHWH by *The Inclusive Bible Psalter* which we will be using makes this challenge unavoidable.



The question is raised by Moses in Exodus 3:16: "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God's answer is impossible to translate. The text in the NRSV says: "I AM WHO I AM" (in all caps which is another clue that we're in mysterious linguistic territory)

with a footnote: “Or, I AM WHAT I AM, OR I WILL BE WHAT I WILL BE,” which is derived from the verb *hayah* “to be.” The verb has no inherent tense: it’s not restricted to present, past or future.<sup>1</sup>

The mystery of this name God gives Moses is recognized by the fact that it is never pronounced by Jewish people. Whenever the sacred covenant name appears, Jewish folk, past and present would often say “Adonai” which can be translated “Lord.”<sup>2</sup> That’s what many English versions have done, always capitalizing all the letters (LORD) as a reminder that it refers to that name revealed to Moses.

The difficulty in translating the phrase is reflected in the multiplicity of translations—a few of which are: I AM WHAT I AM, I AM WHO I AM, I AM AS I AM, I AM NOW WHAT I EVER WILL BE, I AM THE ONE WHO CAUSES TO BE, I AM THE ONE WHO IS, or just “I AM.” One way to translate that might be “I HAVE BEEN WHO I HAVE BEEN, I AM WHO I AM, I WILL BE WHO I WILL BE” or “I just plan IS!!” but that doesn’t work very well in prayer language, does it? And, even more important, it represents an incomplete understanding of the word.

Bernard Anderson notes that the root can mean “I am here, really present, ready to help.” Thus, the name God gives to Moses implies not so much ISNESS as PRESENCE. But that’s not all! Anderson notes that the root can imply One who acts passionately, One who establishes and maintains. So the Hebrew text can imply One whose Isness is actively and passionately present in the past, the present, and the future.

It is not just presence, but presence to deliver, to provide, to protect, and to help. as God has promised in the covenant agreement, thus the name implies efficacious presence! There is no simple answer as to how to name the revealed covenant name of that efficacious presence most faithfully. But name God we must.

Cheryl A. Brown, OSL, has a doctorate in Near Eastern Religions (Judaism and Early Christianity). Before retirement, she served as Director of Biblical Studies and Lecturer in Hebrew Bible at the International Baptist Theological Seminary in Prague, Czech Republic. Dwight W. Vogel, OSL, is Styberg Professor Emeritus of Worship and Preaching at Garrett-Evangelical Theological Seminary, and is general editor of the OSL Daily Office. They are both members of the Claremont subchapter of OSL.

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## CALL FOR COMMUNITY DISCERNMENT

*From: The OSL Daily Office Revision Team*

What shall we in the Revision Team do with the sacred covenant name when we prepare materials for our prayer and worship life together? When YHWH appears in the psalter, what will we say or chant together? We start with two assumptions:

- 1) It would be inappropriate for us to try to speak those two syllables, not only to be in solidarity with our Jewish brothers and sisters, but because we need to share with them a sense of the great mystery of our God. The claim that being Christians frees us from that practice and we are thus free to use it is not convincing; there is no evidence that Jesus or the early disciples departed from the practice of their tradition in this regard.
- 2) We should follow the practice of English translations of putting whatever word we choose to use in caps to indicate that it stands for the revealed name.

What then are our options?

- 1) *The Inclusive Bible*, the translation which the revision team has chosen our psalter, leaves YHWH in the text, allowing readers to substitute what they will. This is impractical for public praying of

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<sup>1</sup> While in Exodus 3:14 the form of the name God reveals is first person singular (I AM), the standard form of God’s sacred covenant name is third person singular (cf. vrs. 15: YHWH), derived from a different form of the verb *hayah*.

<sup>2</sup> Other circumlocutions are also used including *ha-shem* (the name) and *ha-maqom* (the place).

the psalms because we need to know what we are going to say and say together. (It should be noted that we have been told we can make a substitution for YHWH.)

- 2) The Order of Saint Helena, who has made the translation we are using in our canticles, uses THE HOLY ONE. However, this fails to accurately represent the meaning of the name. In theological language, “holy” refers to something that is apart from, separate from, “other than.” Yes, God IS holy, but what the covenant name communicates emphatically is that God is present with us, not apart from us. One of the great theological paradoxes is that God is both apart from and at the same time present with us.
- 3) Another alternative would be to use THE ETERNAL. While this points to the timelessness of the revealed name, it lacks the dynamic component of God’s presence and activity.
- 4) We could continue to use THE LORD. We have already decided that we will continue the use of the word in connection with some texts such as the Kyrie. However, “Lord” is problematic for us today both in terms of its apparent gender identity and its hierarchical implications.
- 5) We could use the word GOD or O GOD. This may be the simplest and clearest alternative, although it blurs the rich distinctions of the way the Hebrew text refers to God.
- 6) We could use OUR COMPASSIONATE GOD as a way of communicating that this covenant God is not only present, but present to help and care for us.
- 7) We could follow the lead of Br. Taylor Burton Edwards in his translation of the Cantic of Zechariah and use ADONAI. This has the advantage of keeping the tradition of our Jewish brothers and sisters. Even though its translation is usually “Lord,” it is not a word we use in everyday speech and thus can function somewhat like a proper name. It is a distinctive term with elasticity of meaning.

We can also put an asterisk after whatever word we choose to use and indicate in a footnote something like the following: “Transliteration of Heb YHWH; the covenant name for the efficacious presence of God.”

Together we will need to discern what word can serve our needs as we pray and worship together, while still seeking to be faithful to God’s self-revelation to us, both in the tradition and in our contemporary appropriation of it. May the God beyond all names guide us in that task!

The revision team asks you to use the following psalms, inserting first “OUR COMPASSIONATE GOD” then “ADONAI.”

Which is the most meaningful as you read, speak and/or chant these psalms? Is there another alternative you want us to consider? (Note: When the covenantal name appears at the end of a line, try this approach: OUR COM-PASSION-ATE GOD.)

#### *Psalm 100*

Acclaim ---- with joy, all the *earth*!

Serve ---- with *gladness*!

Enter into God’s presence with a joy-ful *song*!

Know that ---- is *God*!

---- made us, and we belong to the Cre-ator;

we are God’s people and the sheep of God’s *pasture*.

Enter God’s gates with thanks-giving

and the courts with *praise*!

Give thanks to God! Bless God’s *Name*!

For ---- is *good*;

God’s steadfast love en-dures for-ever,

and God’s faithfulness to all gen-er-ations.

*Psalm 150*

Alleluia! We praise you, ----, in your *sanctuary*;  
we praise you in your might-y *skies*!  
we praise you for your power-ful *deeds*;  
we praise you for your over-whelm-ing *glory*!

we praise you with the blast of the *trumpet*;  
we praise you with lyre and *harp*;  
we praise you with timbrel and *dance*;  
we praise you with strings and *flute*!

We praise you with clash-ing *cymbals*;  
we praise you with re-sound-ing *cymbals*!  
Let everything that has breath praise X-X-X!  
Al-le-(e)-*luia*!

*Psalm 23*

----, you are my shepherd---I want no-thing *more*.  
You let me lie down in green *meadows*;  
you lead me beside restful waters; you re-fresh my *soul*.  
You guide me in lush pastures for the sake of your *Name*.

Even if I'm surrounded by shadows of *Death*,  
I fear no danger, for you are *with me*.  
Your rod and your *staff*---  
they give me *courage*.

You spread a table for *me*  
in the presence of my *enemies*  
and you anoint my head with *oil*---  
my cup o-ver-flows!

Only goodness and love will fol-low *me*  
all the days of my *life*,  
and I will dwell in your house, ----,  
for days with-out *end*.

*Psalm 131*

----, my heart has no lofty am-bitions  
my eyes don't look too *high*.  
I am not concerned with great af-fairs  
or marvels be-yond my *scope*.

It's enough for me to keep my soul *tranquil*  
and quiet like a child in its mo-ther's *arms*,  
my soul is as content as a nurs-ing *child*.  
Israel, rely on ---- like child, now and for-ever.

Please relay your insights to the chair of the Psalter Task Force, Br. Robert Davis at  
[pilgrimbobdavis@gmail.com](mailto:pilgrimbobdavis@gmail.com). Thank you!



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***From the Provincial General–***

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



At our fall retreat, we reported that there are 28 active chartered chapters and associations of the Order. We have 15 active non-seminary local chapters, two inactive chapters (the Puerto Rico and St. Stephen chapters), and two chapters whose status is unknown (New Jersey-Pennsylvania and Oklahoma chapters). The Memphis Conference Chapter was discontinued. Two seminary chapters are active – the Dwight Vogel Chapter at Garrett-Evangelical and the Perkins Seminary Chapter. The status of the St. Benedict Chapter at Candler is unknown. There are four active associations of the Order – the Albemarle, Northwest Iowa, Southwest Iowa and Singapore Associations. The Middle Tennessee Association was discontinued.

We are pleased to announce the chartering of the Louisiana Chapter on October 20, 2011. Br. Joseph Awotwi, a newly professed Life Vowed Member, received the chartering certificate and will deliver it to the chapter on our behalf. This represents the rebirth of the Louisiana Chapter two years after they were discontinued. Thanks to Br. Stephen Fife for shepherding this chapter back into existence.

Utilizing reports from the local chapters and associations prepared for the fall General Chapter meeting, here is the chapter news. (Gender and ethnic identifications are noted in compliance with our status as an affiliate organization of the General Board of Discipleship, Section on Worship.)

The **East Ohio Chapter** meets monthly on the 3rd Tuesday of the month, except June, when we meet the Wednesday of Annual Conference. We meet for fellowship, Eucharist and spiritual formation. In recent months, we have been working through the Rule of Life and Service for our formation time. Chapter officers are: Br. Dan Doty, Prior and Br. French Ball, Sub-Prior, Br. Steve Sullivan, Chancellor, and Sr. Paula Archdeacon, Spiritual Formation officer. The chapter has ten active members, three females and seven males, eight Caucasian and two Native American.

Sr. Jeanette Block reported: The **New Jersey Chapter** continues to meet monthly from September to May. Highlights of our past year would include our January retreat that included a meeting with Bishop Sudarshana Devadhar and our May retreat which was led by Mark Miller, Professor of Music at Drew University and musician for our Annual Conference. We will begin the 2011-12 year on September 26-27 on retreat in Ocean City, NJ. We are studying Richard Rohr's *Things Hidden: Scripture as Spirituality*. Each month, we gather for worship, share in leading the discussion of our reading, and enjoy lunch. We will be utilizing the Winter/Spring 2011 issue of *Sacramental Life* in our discussions as well. Our Chapter provided early morning worship at Annual Conference, which was very well attended, and participated in the Tribute Service by serving communion. We continue to respond to inquiries about our Chapter and news is shared throughout the GNJAC through our email announcement service *The Digest*. We have



18 members: one African American, two Asian and 15 Caucasian; seven males and eleven females. Our officers for the 2011-12 year are: Sr. Fran B. Ballinger, Prior; Sr. Shirley Mitchell, Chancellor and Sr. Jeanette Block, Provincial Companion.

As of this writing, the **Puerto Rico Chapter** has been inactive since June 5, 2010, for “reasons beyond our control.” *[The Provincial General has advised the chapter that they are suspended and encouraged to gather the chapter and reactivate at least once before next spring.]*

The **Southwest Iowa Association** is comprised of Br. Kenneth Schlote and Jack Hoffmockel. We currently meet at least once per month for prayer and fellowship. The stated meeting time is the first Sunday of each month, but that has a way of changing, and often, we meet more than once per month. The Association met with the NW Iowa Association of the OSL (Sr. Heather) in July for prayer in Whiting, IA. Jack is White, and my mother is from Puerto Rico, so I guess I am Hispanic. At the celebration of Holy Communion on the day of the Exaltation of the Cross (Holy Cross Day, September 14), I wore the habit of the Order whilst I presided, with a brief explanation to those present. Our officers are: Br. Jack D. Hofmockel, Prior/Spiritual formation and Br. Kenneth J. Schlote, Sub-Prior/Secretary-Treasurer.

Br. David Eichelberger reports for the **Pittsburgh Area** chapter in formation: “We have been inactive this year while I dealt with my cancer surgery and recovery. I am hoping to restart the work after my daughter’s wedding in October. I am still the contact person. We have seven persons who are currently interested in the chapter. One is a new member of the Order, and I have not met him in person. The other six are all Anglo, with one woman and six men. I look forward to seeing you all next spring in Pittsburgh.

### ***Perpetual Reminders . . .***

- (1) If you have news of your chapter or association that you wish to share with the Order via the Font, please feel free to submit brief articles. Otherwise, news comes from the semi-annual reports that the Provincial General collects each year.
- (2) 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 y/our internet service provider (AOL, MSN, Yahoo, etc.), please be sure to provide the Provincial General with updated contact information by December 15, 2011.



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#### ***From the Pastoral Care Officer***

Bro. Tom Beveridge, OSL [tandaosl@yahoo.com](mailto:tandaosl@yahoo.com)

Sisters and Brothers:

As I juggle the various things that occupy my mind these days, two topics in particular keep moving into the same space. One is continuing reflection on matters of pastoral concern and practice; the other is a keen interest in issues related to discussions regarding Full Communion agreements, either existing or somewhere in process. Full Communion exists between United Methodists and Lutherans (ELCA), and between

Episcopalians and Lutherans – but not yet between Episcopalians and United Methodists. With both General Conference and General Convention meeting in 2012, it's theoretically possible that UM/EC Full Communion could become a reality next year; however, all indications are that this will not happen. Knotty ecclesiological issues continue to stand in the way. Neither side wants to risk bringing this to a vote next year and seeing it get defeated. So, we continue to talk the talk, but who can tell when we will be ready to walk the walk together?

On the other hand, I can't help reflecting on this from a pastoral perspective. There is now a weekly outdoor Eucharist in a local park here in Hartford called Church by the Pond -- this in connection with a distribution of food every Saturday afternoon which takes place right after the service. There are roughly 35 regular attendees at that service, or about half of those who come for the food being given out. These are people who have been marginalized in various ways. There are also program volunteers who participate – and if you were to witness the service you probably wouldn't easily distinguish who is who. None of the participants seem to show any interest in knotty ecclesiological issues. Those desiring communion come and receive. They literally vote with their feet. They walk the walk.

I'm still involved in talking the talk because I think it is very important to keep this dialogue going even though it seems, at times, to be stuck. But the longer the talking goes on, the more convinced I become that the things that happen pastorally may one day become the force that turns the tide. Indeed, call me a fool if you will, but I think I see signs of that happening already – not yet among Commissions on This or Task Forces on That, but among the People of God themselves as they come to important turning points and places in their lives.

Pastoral care is not an optional add-on to other, weightier matters. No, it is central to our life in Order, in the Church and in the world. We “affirm our fidelity to oneness in Christ in the Church ... which supersedes all division by denomination, and which we believe God will gather from a broken Christendom.” We commit to seeking the sacramental life, “to live out our baptism into Christ's death and resurrection” We seek “to be formed as a means of grace for all those we meet and serve in Christ's name.” We accept the call to service, believing that God calls us to ministry that seeks wholeness. For me, pastoral care is an important manifestation of this. These and other elements of our Rule of Life and Service are our way of walking the walk.

Read on and you will see some of the latest News of our beloved community. For now, until a new Pastoral Care Officer has been appointed, I encourage you to continue being in touch with me when you have news you wish to share or if you desire pastoral conversation with me. Write me at [tandaosl@yahoo.com](mailto: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.

Peace,

Br. Tom Beveridge, Pastoral Care Officer

“All are to be welcomed as Christ.”

*The Rule of St. Benedict*

### **News:**

**Br. Daniel Beebe**, a member of the Southeastern Ohio Chapter of OSL, underwent cancer surgery in June. The doctors say that the surgery was successful and are not recommending further treatment at this time. It would do well for us, however, to continue to pray for him as he continues his recovery at home. [circuitriderpc@yahoo.com](mailto:circuitriderpc@yahoo.com)

**Br. Mike Topham** underwent surgery in late September to correct a herniation from gastric bypass surgery some 6-7 years ago. Please remember him in your prayers during this time of rest and recuperation. [mtopham@desarcumc.net](mailto:mtopham@desarcumc.net)

**Br. David Roberts'** wife *Sarah* was severely injured on October 2<sup>nd</sup> in a fall down the concrete steps in front of his church. A severe concussion with brain bleed (leading to problems with balance and with "brownouts"), plus broken bones on the ring finger of her left hand (where she wears her wedding ring). Please keep them in your prayers. [mlpm@juno.com](mailto:mlpm@juno.com)



**Br. David Eichelberger** is another who had to miss Dallas for a most joyful reason. On October 9, 2011 his daughter *Rachel* was married to *Jason Merkel* in Alexandria, Virginia. They two met in graduate school at Indiana University. Br. David wrote to us saying that, "We are looking forward to having Jason officially in the family." And that Rachel is likely looking forward to having a shorter last name. ;-) [davideosl@aol.com](mailto:davideosl@aol.com)

**Br. Brent Sturm** was unable to attend the retreat in Dallas this year, but for a most joyful reason. Having struggled along the circuitous path of autism to reach adulthood, eldest son *Stephen* now has a very successful career with Walmart. Having been predicted early on to be destined to live out his life in an institution, he now expects to be promoted soon from cashier to Customer Service Manager. Each year, The West Virginia Department of Rehabilitative Services honors a client from each of their districts as Rehabilitant of the Year. This year, the Beckley District Honoree is Stephen J. Sturm. So Br. Brent wrote us: "I love you guys, but this year I ain't going to Lake Dallas - I'm going to Charleston to be with Stephen. I'll see all of you next year in Pittsburgh!" [brent.sturm@gmail.com](mailto:brent.sturm@gmail.com)



*Sr. Meredith A. Sturm, O.S.L. - Stephen J. Sturm - Canon W. Brent Sturm, O.S.L.*

*At the West Virginia Ability Works Awards in Charleston, WV on October 20, 2011*

**Br. Bill and Sr. Mabel Doser** sent a long post recently that might well be summarized by some lines from a familial hymn: "Through many dangers, toils and snares/ [we] have already come./ 'tis grace hath brought [us] safe thus far/ and grace will lead [us] home." 2011 has been a year of many challenges for them both. But they are together, home, getting the help of physical therapy, able to drive on various errands and to church, and otherwise able to live independently. As always, they very much appreciate our prayers. [WrDoser@aol.com](mailto:WrDoser@aol.com)



At the recent OSL Retreat in Dallas, **Br. Mark Stamm's** presentations challenged us to recall and reclaim the fullness of our baptismal calling to be priestly intercessors in worship and in daily life. Those who were unable to attend can get a flavor of Br. Mark's teaching by searching for the hashtag #osl2011 on Twitter. (Submitted by **Br. Taylor Burton-Edwards.**) [mwstamm@att.net](mailto:mwstamm@att.net)

**Br. Brian McKee** has become the full-time Saturday evening organist and cantor at Saint James Roman Catholic Church in McConnelsville, OH where he has subbed for some 12 years. He will be continuing to play at the Pisgah UMC near McConnelsville on Sunday mornings. AND: When he responded to the inquiry about this news piece, Br. Brian added the following: "I am about to head out the door in a little bit to UM Lay Speakers School for the Foothills District, West Ohio Conference, this evening and

tomorrow. Although, I have done lay speaking in local UM churches in the past, I wasn't really "official". So, I decided to go to the school to be licensed." [mckeeb63@yahoo.com](mailto:mckeeb63@yahoo.com)



**Br. Kenneth Schlote** was ordained a deacon in February of this year. He serves as vicar at Holy Redeemer Anglican Church in Logan, Iowa -- which is over near the Nebraska border, an area where there were serious floods this summer. As the waters have receded, a good deal of damage remains. He writes that "Ministry going well; however I have had to take some time away from my work with refugees in the city because of the flooding. Br. Kenneth teaches ESL for South

Sudanese Immigrants in a classroom setting.

[bleesu250@yahoo.com](mailto:bleesu250@yahoo.com)

*Pictured is a recent gathering of the Southwest Iowa Association of The Order of Saint Luke*

*L-R: Br. Kenneth, Sr. Lorinda Hoover, Sr. Heather Josselyn-Cranson and Br. Jack Hofmockel*

After a tumultuous journey lasting some three years, **Br. Stephen Ball** recently took – and passed – the exam to become a licensed agent for Life and Health Insurance in the State of North Carolina. He will be working as an independent contractor through the NAA The Potter Group, out of Burlington, NC. He asks for our prayers as he embarks on a new path even as he continues to "wrestle with the angel" and search out bi-vocational ministry opportunities. [stephenball@mindspring.com](mailto:stephenball@mindspring.com)

**Sr. Kathy Haley** embodies a very special way of living a sacramental life. She operates a training



program for service dogs called Lindhunde Kennels and Training, in Aurora, Colorado. She writes that, "*Lindhunde* is German for 'gentle dog.' My German Shepherds are gentle (though loyal and protective when necessary) and my method of training is through positive encouragement and motivation teaching the dog to make the right choices." These animals are able to serve as psychiatric service dogs that help mitigate PTSD symptoms for veterans, and also to alert their owners to various impending medical issues. *Arkeo*, who is one of her own dogs,

serves in a dual role of helping Sr. Kathy with such issues and also as a model who encourages other veterans who meet her. *Arkeo's* full name is *Aarcheocharis* (Greek for 'God's sufficient grace'). Sr. Kathy also has a retired service dog named *Ruach* (Hebrew for 'spirit,' or 'breath'). Sr. Kathy writes that, "I know that the love of God is transmitted through these creatures and they enrich their owners' lives often giving them a reason for living. The dogs help vets to heal and be able to integrate themselves back into society. This is what Lindhunde Kennels and Dog Training is all about: Bringing some of the goodness and gentleness of God into the world." [silverwolf13@comcast.net](mailto:silverwolf13@comcast.net)

**Br. Gary Lake Dillensnyder**, his wife *Mary* and her family are mourning the passing of her father *Allen Lake, Sr.*, who was a retired professor of the sciences at Morehead University and a charter member of Faith Presbyterian Church (PCUSA) in Morehead Kentucky. On Saturday, September 10, 2011, Death found that it had no dominion over him. Please remember his family in your prayers.

[glakedylan@yahoo.com](mailto:glakedylan@yahoo.com)



**Br. Bill Hunter** waged a long and courageous battle with cancer. And then on Sunday, September 11, 2011, Death found that it had no dominion over him. A Service of Death and Resurrection, following a liturgy designed by Br. Bill himself, was held on September 24<sup>th</sup> at Saint James UMC in Kingston, NY. Please keep **Sr. Shirley Hunter**, Br. Bill's sister *Elinor Bayse* and all their family in your prayers. Cards and letters may be sent to Sr. Shirley

Hunter, 64 Garden Street, Kingston, NY 12401-4640.

Please remember **Br. Jack Hofmockel**, Provincial Companion for Iowa, and his family in your prayers following the loss of his mother Verla Joan (Seitz) Hofmockel. On Monday, September 19, 2011, Death found that it had no dominion over her. [jack.hofmockel@yahoo.com](mailto:jack.hofmockel@yahoo.com)

**Br. Mike Ashburner** lives in New Zealand. He wrote and sent the following prayer for us here on 9/11/2011:

Lord Jesus, memories of past events and present events have a  
sting of pain for my fellow humans.  
Sometimes dark thoughts well up inside my spirit demanding my attention.  
May the Spirit of God rekindle the flame of love for all people,  
especially the ones who have caused me much pain.  
Then I may begin to learn of your divine Love that reaches out for me.

*Amen.*

[mikeashburner@yahoo.com](mailto:mikeashburner@yahoo.com)

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*NOTE: This issue of the Font contains the minutes of the 2010 General Chapter meeting, which we omitted from the Book of Reports for the 2011 Retreat and meeting of the General Council.*

### **General Chapter Minutes** **Wednesday, October 27, 2010**

The meeting was called to order at 1:18pm.

Members present: Br. John Taylor, Sr. Rebecca Grogan, Br. Lewis Worthington, Br. Bill Olewiler, Sr. Eunice Tabor, Br. Bill Beasley, Br. Gary Smith, Br. Richard Miller, Br. Bob Davis, Sr. Cynthia Astle, Sr. Anne Ferguson, Sr. Carol Gathagan, Br. Steve Sullivan, Br. Stephen Ball, Br. David Eichelberger, Br. Dwight Vogel, Sr. Linda Vogel, Sr. Kimberly Greway, Sr. Heather Josselyn-Cranson, Br. Matthias Tanner, Sr. Deena McGuire, Sr. Agnes Campbell Saffoury, Sr. Dianne Tobey Covault, Br. David Roberts, Br. Ron Freyer-Nicholas, Br. Jack Fahey, Br. Bob Terry, Sr. Lin Smallwood, Sr. Mary O. Benedict, Br. Jim Overton, Br. Michael Lanzer, Sr. Anne McCorkle Garrett, Br. BJ George, Sr. Cheryl Cates, Br. Roger Baker, Br. Joseph Awotwi, Br. Rusty Beals, Br. Christopher Cleveland, Br. Brent Sturm, Br. Gregory Hayes, Sr. Joyce Trainor, Sr. Hazel Shue, Sr. Gloria Smith, Nancy Olewiler (guest), Sr. Amy Beveridge, Br. Tom Beveridge, Br. Joseph James, Br. Ken Smith, Sr. Jeanette Block, Sr. Fran Ballinger, Sr. Barbara Troxell, Sr. Barbara Lee, Br. Wayne Lee, Br. Dan Benedict, Sr. Sue Moore, Br. Scott Alford, Br. George Crisp.

Sr. Kimberly Greway talked about available crafts for sale to help benefit a ministry in Zimbabwe.

Br. Dan reminded us that we are an Order of over 800, and we do represent that family. Br. Tom Beveridge said there were pieces of paper for us to send to those who wanted to be here but could not. We can sign them, and he will send them.

Br. Dan lifted two concerns about Order members, Br. Bill Hunter and Br. Bill Doser. We continue to pray for them.

There are a few items of business before we engage in holy conversation.



Br. BJ George moved and Br. Steve Sullivan seconded to waive the reading of the minutes from the October 2009 General Chapter meeting. Motion was approved by consensus. Br. Dan will provide those minutes in the next issue of *The Font*.

Br. Matthias Tanner, Companion for New and Inquiring Members, reported on his developing work to connect voices and faces within the Order. He urged us to make contacts, at his prompting, in order to be productive and have long-lasting effects in building relationships within the Order.

Br. Scott Alford, Chancellor General, brought the proposed budget of \$37,000. Br. Scott moved for the adoption of the budget as presented. Motion passed.

Br. Scott called for us to continue sending our affirmation/reaffirmation forms. He further reminded those who still owe for the retreat to see him.

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](mailto: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.

Br. George Crisp gave the Provincial General's report. There are 34 units of OSL, 22 are non-seminary chapters. There are 5 groups in formation. When a new group is forming we need to give them at least a year to develop and grow. There are 3 new groups that were approved at Council. Some units were discontinued: Gatch Farms Table Chapter (Asbury Seminary), Philippines Association, the Sarum Chapter (North Carolina), and the South Georgia Association. One part of the Provincial General's job is

to work with Provincial Companions. There is some realigning of the Provincial areas. Sr. Celia Kitchens will serve as the South Texas and Louisiana Provincial Companion; Br. Joseph James will serve as the Provincial Companion in South Carolina & Georgia; Br. Stephen Ball will serve as the Provincial Companion in North Carolina. Br. Dan officially appointed them, and the Chapter affirmed his appointments.

Br. Gregory Hayes, Director of Publications, submitted his report (Book of Reports, 23). Distribution arrangements have been realigned and an agreement was made with Emmanuel UMC, White Sulphur Springs, WV. Appreciation was extended to Br. Brent Sturm.

The financial crisis of OSLP has passed. All bills and the backlog on royalties has been cleared. The website has been reworked. Our affiliation with Amazon has been reactivated. New titles: Crainshaw, *Wisdom's Dwelling Place*; Abbot Michael O'Donnell's *Lift Up Your Hearts, Year A* in CD-ROM, and Year A of Jim Wilson's *Poetic Justice*. Br. Dwight spoke to the capabilities of Jill Crainshaw. Br. Dwight served as the editor for *Wisdom's Dwelling Place*.

Br. Greg commended to us the several items available for purchase (some free for the taking) at Retreat.

Br. Greg was affirmed for the work he does on behalf of all of us.

Sr. Sue Moore, Prior General, announced that next year we will meet in Texas, October 17-21, at the Montserrat Retreat Center of Lake Dallas. Br. Mark Stamm will be our leader. We are also going to be there for the May Council meeting (May 16-19). Undecided as of yet, but we are still working on a schedule to include time for Council and the DORT. The following year, it is possible that the 2012 Retreat will be on the Daily Office Revision Project, and this will mean that we could be back in Pittsburgh.

Br. John Taylor, Br. Lewis Worthington, Sr. Rebecca Grogan, and Sr. Cynthia Astle assisted Sr. Sue in the presentation about next year's Retreat, offering details about accommodations, setting, and travel.

Br. Dan gave a short break.

Br. Dan reconvened the Chapter meeting at 2:39pm. He shared a yearning to discuss matters that are deep at the heart of the Order. To open a time of discussion, he presented a PowerPoint. Br. Dan suggested a moment of silence to discern the work of the Holy Spirit before opening the conversation. Discussion unfolded. Some of what was brought up were the Lukan Beatitudes, to take initiative in spreading the word about the work of the Order, specifically around issues of justice and poverty. He also invited continued conversation on the relationship between our Wesleyan heritage, Methodist/United Methodist roots, and our increasingly diverse community of faith.

Br. Dan adjourned the General Chapter meeting at 3:06 pm and we moved to None, led by Br. Ken Smith.



## Ordo for the Order of Saint Luke

### November

**T 1 All Saint's Day W (Traditional) or G**

W 2 Phoebe Palmer G

T 3 Richard Hooker G

F 4 G

S 5 G

**Eve of All Saints W (Optional)**

**S 6 21<sup>st</sup> Sunday after Pentecost G All Saints Day W (Optional)**

M 7 G

T 8 G

W 9 G

T 10 Leo the Great G

F 11 Martin of Tours & Soren Kierkegaard G

S 12 G

**S 13 22<sup>nd</sup> Sunday after Pentecost G**

MUG

T 15 G

W 16 Margaret, Queen of Scotland G

T 17 Philip William Otterbein G

F 18 Hilda G

S 19 G

**Eve of Christ the King W**

**S 20 Christ the King W**

M 21 Anna Oliver G

T 22 G

W 23 Clement of Rome G

T 24 Eliza Garrett G or **(Thanksgiving Day W)**

F 25 Isaac Watts G

S 26 Sojourner Truth G, **PM-B/P**

**S 27 1<sup>st</sup> Sunday of Advent B/P**

M 28 John Dempster, James Mills Thoburn B/P

T 29 B/P

**W 30 Andrew**

### December

T 1 Nicholas Ferrar B/P

F 2 B/P

S 3 B/P

**S 4 2<sup>nd</sup> Sunday of Advent B/P**

M 5 Clement of Alexandria B/P

T 6 Nicholas B/P

W 7 Ambrose of Milan B/P

T 8 B/P

F 9 B/P

S 10 B/P

**S 11 3<sup>rd</sup> Sunday of Advent B/P**

M 12 B/P

T 13 B/P

W 14 John of the Cross B/P

T 15 B/P

F 16 B/P

S 17 John Stewart B/P

**S 18 4<sup>th</sup> Sunday of Advent B/P**

M 19 William Wesley Van Orsdel B/P

T 20 Captain Thomas Webb B/P

**W 21 Thomas R**

**T 22 B/P**

**F 23 B/P**

**S 24 B/P**

**Christmas Eve W**

**S 25 Christmas Day W**

**M 26 Stephen R**

**T 27 John W**

**W 28 The Holy Innocents R**

**T 29 W**

**F 30 W**

**S 31 W**

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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.

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- 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*

## General Officer Nominee Suggestion & Recommendation Form

*Forms must be completed and signed by both the person or group making the suggestion, **and** the person being suggested. This helps the priors know that the person being suggested is willing to stand for election and serve if elected. Please print or type all information except signatures.*

Name of the Person Suggested:

Office for Which They Are Suggested:

|                          |                                      |                          |               |
|--------------------------|--------------------------------------|--------------------------|---------------|
| <input type="checkbox"/> | Abbot                                | <input type="checkbox"/> | Prior General |
| <input type="checkbox"/> | Chancellor General                   |                          |               |
| <input type="checkbox"/> | Provincial General                   |                          |               |
| <input type="checkbox"/> | Any of the General Officer positions |                          |               |

Address of Person Suggested: \_\_\_\_\_

Telephone Number of Person Suggested:

Email Address of Person Suggested:

Chapter or Association to Which They Belong (if any):

*In 100 Words or Less, tell the priors about this person's qualifications, character, and service. Attach this on a separate page or use the back of this form. Resume and/or CV may be submitted along with this statement.*

Name of the Person/Group Making this Suggestion:

Signature of the Person or Group Representative Making this Suggestion:

Name

Date \_\_\_\_\_

**To Be Signed by the Person Being Suggested – Consent to be Nominated:**

*If nominated, I am willing to stand for election and will serve to the best of my ability in the post to which I am elected.*

Name \_\_\_\_\_

Date \_\_\_\_\_

**The Font**

The Order of Saint Luke  
204 North Second Street  
Memphis TN 38105

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Published bi-monthly, beginning July/August 2003

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Join the Cyber Chapter: Send a message to [osl-subscribe@yahoogroups.com](mailto:osl-subscribe@yahoogroups.com), with “subscribe” as the subject line

Information for *The Font* can be sent to me via email: [esmoore@alum.mit.edu](mailto: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](mailto:chancellor@saint-luke.org) and the Font editor at [esmoore@alum.mit.edu](mailto:esmoore@alum.mit.edu) in order to keep our records accurate.

Grace and Peace,  
Sr. Sue Moore

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| Deadline for submissions for the Jan Feb 2012 issue of <i>The Font</i> is December 20 2011. |
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