



THE FONT

NOVEMBER - DECEMBER 2015

FOSTERING CONNECTIONS WITHIN THE ORDER OF SAINT LUKE

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THE CALL TO SERVICE

Dear Sisters and Brothers,

Some of us are recently home from the annual retreat of the Order held again in



Br. Abbot
Daniel Benedict

Pittsburgh and blessed with Br. Don Saliers' rich sharing with us around the Psalms as humanity's prayer at full stretch before God. Thank you, Br. Don. Annually vowed members reaffirmed and Sr. Sarah Flynn professed life vows.

We commemorated those who have died from our number, and memorialized two women who were not members but were dear to us: Martha Hickman, spouse of Br. Hoyt Hickman, and Lucille Beasley, spouse of Br. Bill Beasley. I give thanks for the retreat as an embodiment of our life together.

During the General Chapter meeting, I ventured an observation about our life together over almost 70 years. I noted that we have moved from a "worship society" to a "high church Anglican advocacy group" (see the interview with Br. Eugene Holmes in this issue) to a "post Vatican II reform movement" to a "community of sisters and brothers who take vows to a common life under the Rule of Life and Service." It is not so much that we have divorced ourselves from one stage and move on to another as it is that we build on what went before for the emerging present. What is handed on—tradition—is increasingly understood as a charism around magnifying the sacraments and living the sacramental life. We are about formation in love and living service to the marginalized and to God's creation. That, I sense, is what gives focus to our life together as a dispersed community. (See Nehemiah 4:19 for a homiletical text.)

A sister in the Order wrote to me commenting on my observation and her own

experience over several decades of life in the Order:

"Your concluding remarks [that] OSL has seemingly lived into its religious/monastic identity in a way that the gap between what we profess to be and actually are has narrowed. Not your exact words but only what I recall now. Your remarks helped me understand my own increased comfort level with the Order. Previously, I had a sense of Pretense—that we were play-acting a romantic idea of what we thought monasticism was. And I felt in some way we were trivializing what is a much more challenging way of life . . . "

She continued:

"But to your point ... I too sense we have begun to live into our profession in ways that lessen the sense of theatricality. Like a pair of old shoes we are not so self-conscious about wearing them. There is less a sense of not knowing what we are doing. More a sense of being in our own groove and owning it. So thank you for that observation which articulated so clearly what was before only a vague sense of ease and comfort as though I were at home."

There is much in her comments to ponder. I share her words in hope that you'll find in them a sense of gift about our life together, our life apart-together, "at home."

The year-end holidays are upon us. I pray for you and those you feast with, a blessed sense of "at home."

Peace,

+Br. Abbot Daniel

IN THE COMMUNION OF THE SAINTS

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

Faith communities have frequently kept necrologies of those saints who have gone before us. In this manner the Order of Saint Luke remembers these sisters and brothers:

Nov. 4 Br. Norman Smith (2006) New Jersey

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

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

Nov. 24 Br. Jim Darling (2008)

Dec. 13 Br. O. Ray Fitzgerald (2014) Baltimore, Cal-Pac

Dec. 15 Br. Millard Byrd Knowles (2011) West Ohio/Maryland

Dec. 16 David Howard Tripp (2007)

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

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

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 at hjosselyn@hotmail.com so that they may be included in the list of siblings for whom we give thanks to God.

Liturgical Evolution: 47 Years and Counting

A recollection with Br. Eugene Holmes, OSL

In an effort to steward our collective memories as an Order, Br. Eugene (Gene) Holmes spoke with Br. Abbot Daniel Benedict about the early days of "Post Vatican II liturgical evolution" in the newly formed denomination we know as The United Methodist Church (UMC). Members of the Order of Saint Luke like Br. Don Saliers, Br. Hoyt Hickman and others played key roles in the developing ritual of the church. Br. Eugene played a unique role in that process. He is a retired pastor and he lives with his wife, Eleanor, in Columbia, SC. Br. Gene will be 83 in December. Members of the Order who are members of denominations other than The United Methodist Church will, we hope, find resonances in this account to reforms that took place in their respective churches.

Br. Abbot Dan: Tell us how you became part of the effort to reform the ritual of The UMC.

Br. Gene: I was elected to the General Commission on Worship by the General Conference in 1968, on nomination of my bishop, Paul Hardin, Jr., who at the time was president of the Council of Bishops. At the first meeting of the new commission, I was appointed chair of the Committee on Creative Sources of Worship by Bishop Lance Webb. We worked that quadrennium with David Randolph and other staff from the General Board of Evangelism.

Br. Abbot: Were you surprised?

Br. Gene: I was surprised and flattered to have been appointed to serve. I want you to know that I am not a liturgical scholar. Rather, I am a student. I was a pastor at St. Paul's Church in Ninety Six, SC, and for the previous quadrennium I had served as chair of my annual conference commission on worship. The new book of worship (*The Book of Worship for Church and Home* 1965) and the new hymnal (*The Book of Hymns* 1966) had been published and we, the annual conference commission, offered six workshops across the conference. Those workshops were very well attended.

The call to serve at the general church level came to me unbidden and unsolicited. Bishop Webb was the chair of General Commission on



1979 Fellowship of United Methodists in Music and Worship Arts Convocation – Easter Vigil. Br. Don Saliers (left) and Br. Gene Holmes (right).

Liturgical Evolution

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Worship, and he appointed me as chair of the committee [on Creative Sources of Worship]. While I don't remember all of the names of the members on the committee, I do remember one central figure, H. Grady Hardin, professor of worship and preaching at Perkins School of Theology.

It was an exciting time.¹ I learned a lot in those next eight years.

Br. Abbot Dan: I suppose there was a wave of interest and urgency across the church to rethink and reform worship. How did the commission on worship proceed?

Br. Gene: We, the commission, decided to sponsor a national convocation on worship. It included members of the staff of the General Board of Evangelism and featured E. Stanley Jones. You may remember the singing group, "Dust and Ashes." They were part of it, too. The convocation was held in 1969 at a convention hall in St. Louis.

One of the first steps was finding funding for the convocation. The Commission on Worship sent me to the General Council on Finance and Administration (GCFA) meeting in Chicago. I stayed with William "Bill" Dunkle, the vice chair of the committee that developed *The Methodist Book of Worship* (1965). He coached me on how to approach the GCFA. I remember that he was unhappy with the commission's move to create new ritual for the church. *The Book of Worship for*

Church and Home 1965 was Bill's baby and he thought that it would and should serve as the ritual of the church for the next forty years. But the world and the church were watching and paying attention to the Second Vatican Council's work. The die was cast and the convocation was an initial response.

Br. Abbot: So what came next?

Br. Gene: Along with the convocation, we were paying attention to and collecting what was happening in the churches. Over a couple of years we published "creative" resources, including *Ventures in Song*, *Ventures in Worship* (I, II, and III). These were a form of "progress reports" on the kind of experiments happening in the churches.

Then, at a commission meeting at Dayton Ohio at United Seminary (I don't recall the exact date) we made a decision to change from reporting on what was happening in the churches to devote ourselves to work on the ritual of the church, specifically the sacraments. The Second Vatican Council had published its major liturgical reform (Sacrosanctum Concilium – The Constitution on the Sacred Liturgy). In a sense Vatican II and other forces set the agenda for us and we knew we could not ignore them going forward.

Grady Hardin was appointed editor of the new rituals. The first outcome of our work was *The Sacrament of the Lord's Supper: An Alternate Text* 1972. That eight-page text was presented to the General Conference of that year in Atlanta and it was used for the opening service of Holy Communion. That text was well received across the new denomination and for the first time the United Methodist Publishing House made a profit on a ritual text!

Br. Abbot: I remember that text with joy and warmth, even now. It was such a breath of fresh air to me as a young pastor. What can you tell us about its development?

Br. Gene: Well, you were encouraged, but some were not happy. William Dunkle commented, "We might as well get it over with." He hoped that all of this was a passing fad.

The committee [on Creative Sources for Worship]



1972 *Ventures in Song*, First UMC Atlanta – committee members and service leaders.

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created a small team to set the agenda for the project.ⁱⁱ

The agenda of work included creating a text using contemporary language and incorporating the insights of the Roman Catholic reforms. The commission named consultants for the project, including Don Saliers, Larry Stookey, and David Buttrick (a Presbyterian who had been instrumental in the just-published *1970 Presbyterian Worshipbook*). There were eight or nine drafts of the text. The drafts were widely circulated and tested across the church. The responses we got back were very positive and the feedback led to the final 1972 text.ⁱⁱⁱ

Br. Abbot: Those days of reforming the church's ritual resources must have been exciting. You knew and worked with people who are for many of us legendary figures, sometimes referred to lovingly as the Methodist Mafioso: James F. White, Don Saliers, Hoyt Hickman and others like Grady Hardin, Thom Jones, Roberto Escamilla, and Larry Stookey.

Br. Gene: I miss those long ago days and those people who were friends and colleagues working together on our liturgical history and heritage.

Br. Abbot: It must be humbling to recall that work.

Br. Gene: Indeed. It was a collaboration of many people in a yeasty time in the church and in the culture.

In many ways the work was marked by anonymity. This was not about star power. Jim White (James F. White) was the writer. He took the contributions of the team and consultants and crafted the text that was eventually approved for submission to the General Conference. By the way, Larry Stookey (Laurence Hull Stookey) served as the writer of the "Services of the Baptism, Confirmation, and Renewal", which was published in 1976.

I miss having the opportunity to talk with Grady and Jim on the phone! We did that often in those long ago days.

Br. Abbot: I hope to continue this conversation and recover from you more of the stories of one denomination's venture into worship in the last decades of the 20th century and the first few decades of the 21st. So much has developed from those early days.^{iv} You were in on the ground floor of an amazingly fruitful and, I think, faithful response to the Spirit's promptings in the

It was a collaboration of many people in a yeasty time in the church and in the culture. In many ways the work was marked by anonymity. This was not about star power.

church; one that has shaped not only our worship, but through worship our sacramental life in the world. Thank you, Br. Gene, for heeding the call to service. And thanks for your willingness to be interviewed!

Br. Gene: You are welcome. It was a pleasure.

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Photos obtained from Br. Eugene Holmes. Photographer(s) unknown.

Footnotes

ⁱ For a list and commentary on the combined forces in the culture and church that made this a dramatic time of change in worship see Carlton R. Young's *Companion to The United Methodist Hymnal*, (Nashville, Tennessee, 1993) pp. 121-122. The list includes Vatican II, the music of the civil rights and anti-war movements, Christian worship's link to the entertainment industry, the "hymnic explosion", compiling of the hymnody of various ethnic groups, change in the language base of hymns from the King James Version, and changes in seminary curricula and narrowing of congregational repertoire to the predictable and familiar.

ⁱⁱ Br. Gene said, "A student at Perkins, SMU, using Grady Hardin's notes and files reports in a dissertation that the team included H. Grady Hardin, Emory S. Bucke, and me. We presented plans for the 1972 text to the commission [General Commission on Worship]." Br. Gene said that he did not recall that he was part of the team.

ⁱⁱⁱ It is important to note that the "Sacrament of the Lord's Supper" 1972 text would continue through several editions leading to "A Service of Word and Table" and accompanying resources in *The United Methodist Hymnal* and *The United Methodist Book of Worship*.

^{iv} For a full listing of the worship publications of The United Methodist Church, see Dean McIntyre's "United Methodist Worship and Music Publishing at Discipleship Ministries Since 1968."

FROM THE PROVINCIAL GENERAL

As I write, this year's OSL Retreat has just concluded. In my Provincial General's report I noted that now we



Br. George Crisp

have nine active chapters, four inactive or suspended chapters, and two chapters who did not report and so their status is not known. We also have one active seminary chapter, one active association and three inactive or suspended associations. As you will see below, we also discontinued one association.

We also were pleased to witness the first profession for three of our siblings: Sr. Elinor Bayse of Cleveland, Ohio, a member of the East Ohio Chapter; Br. James Caffrey, a new OSL member from Pittsburgh; Br. Bob Schall of Orlando, Florida, a member of the CyberChapter.

Here is the news of three groups from the most recent reports:

Br. Mike Mayfield reported: **The Illinois Great Rivers Chapter** met at the June 15 annual conference and discerned a different approach to meeting groups. It was discerned to create more sub-groups around the moves that were unfolding for the coming appointment year. A sub-group would be formed around the Carthage, IL, area Convener-Rusty Beals; the Springfield, IL. sub-group: Convener-Beth Fender; a sub-group would be formed around the Martinsville, IL area, Convener-Mick Loflin; and a sub-group would be formed around the Norris City, IL area Convener-Michael Mayfield. The Mt. Vernon site was ended.

Each of the sub-groups meets

once a month September to May (excluding Dec.). The Norris City group meets 2nd Tuesdays; the Springfield group meets 4th Wednesday; the Martinsville group meets the 2nd Monday at 6:30 p.m.; the Carthage group has no info presently. We are still trying to form sub-groups in the Metro St. Louis, Rock Island, and Champaign areas.

The basic schedule for both groups is as follows: 9/11/2014 meeting is an instruction on creating and writing a Christian Personal Rule of Life. Each member then creates/updates their CPRL that is then shared w/ the community at the 10/14 Renewal service. It is then incorporated into the service by each of the participants for their vow renewal for the coming year. The other months unfold as follows: Morning Prayer (which includes Lectio and Examine using the OSL Book of Services), business, and a book study (this year, Don Saliers' Worship and Spirituality, and Communion (using the OSL Book of Services). An annual retreat is still a hope but is still distant.

Our officers are: Michael Mayfield, Prior; Lindsay Churchman, Sub-Prior, died September 15, 2015, no replacement to date; Ted

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

Mitchell, Chancellor; Peter Wherly, Chaplain; Lee Legg, Scribe. In addition I send out on Monday generally a "Weekly Wonder." Example: "The Present Moment is an ever-flowing source of Holiness!" (Jean Pierre de Caussade, "Abandonment to Divine Providence.")

The Northern Illinois Association, having been inactive for two years, was discontinued.

Br. George Martzen reported: **The Singapore Association** normally meets 2-3 times a year, but this year we have been preoccupied. We will be meeting later in October. I have nearly finished my D.Min. (passed defense in July with minor revisions) "A Place for the Stranger: Worship as the Spirit Practice of Hospitality." My wife and I will be leaving Singapore May 2016, going back to conference (Cal-Pac, or as the Lord leads).

Perpetual Reminder . . . Please notify the Provincial General: (1) if the contact person for your chapter or association changes due to an election of new officers, (2) if you are the contact person and you if you have updated contact information, (4) if you have additional news to share about your chapter or association, and (4) if you change your e-mail address.

What Happened to the Back Page?

Sharp-eyed readers may have already noticed that the Back Page of The Font looks different. That's because its format has changed to reflect the newsletter's digital delivery.

In other words, only the dozen or so OSL members who still receive the newsletter by mail will see the half-page blank section reserved for addresses. Everyone else will get an extra half-page of content, since the digital version doesn't require postal info.

REPORT OF THE PASTORAL CARE OFFICER

Br. David A Eichelberger, OSL
david eosl@yahoo.com

Dear Sisters and Brothers in Christ Jesus:

We are on the brink of the change of seasons—from fall to the first snows of winter up here in the north and from springtime to summer down south of the Equator, and also from the end of Ordinary time to the season of Advent. Such times can cause anxiety as we scurry to complete the long list of tasks we had told ourselves we had plenty of time to accomplish before we got here.



Br. David
Eichelberger

As in every season, we are thankful for the presence of our Lord and Savior who calls us to lean into his strength when ours is failing. I know that you join me in being thankful for His presence in our lives through the Holy Spirit.

We are still aglow with the joy of our fall retreat. What a blessing to have our Brother Don Saliers with us again to encourage us to live deeply into the Psalms of our faith. How good it was to see brothers and sisters from north and south, east and west gathered together in visible community at the St. Paul of the Cross Retreat Center. On your behalf we lifted our voices in song, thanksgiving and prayer. We remembered those who are unwillingly absent. We remembered those who have left this earthly plane for a blessed reunion with our Lord. It was a rich time and a tender time that we had.

Among the concerns I would like to lift at first are the names of our brothers and sisters and friends of the Order for whom we prayed the

Transitus in community:

Br. Ken Buth, Br. O. Ray Fitzgerald, Martha Hickman, Br. Wayne Lee, Sr. Linda Murray Br. William Fisher, Sr. Amy Beveridge, Br. Lindsay Churchman and Lucille Beasley. These men and women have blessed us with their prayers, their talents and their love. We will miss them greatly and pray for everyone who joins us in grieving their passing. We ask for prayers for their families and friends as we entrust them into God's abiding love.

I ask for your prayers on behalf of a Brother who does not wish to be named who is battling liver cancer. May God give him strength for all that lies ahead and may those who love him be lifted up in the arms of God as they seek to care and make this difficult journey.

Br. Ron Nicholas has written to share the good news that further surgery is not needed at this time, but that he will be undergoing extensive physical therapy and doctor visits to address his current ailments. He rejoices that a transplant will not be needed at this time. He also welcomes prayers for the successful launch and growth of the new church start he is assisting in Staunton, VA.

Br. Joe Mamaty has asked for prayers as he seeks to participate in his local congregation's worship life as a lector.

Br. Jeffery Cox shared his concerns about the current crisis facing refugees in all the world's places of disasters and wars.

Br. Mike Bayson asked for prayers as he continues his ministry

of training pastors in Great Britain to enable them to lead their congregations through times of transition and change.

Sr. Jeanette Block asked for prayers on behalf of her husband and brother-in-law who are facing a recurring cancer.

Br. Canon Dwight Vogel spent extended time in the hospital and rehabilitation care at Pilgrim Place in this past summer but made good progress. **Sr. Linda Vogel** was dealing with the stress of caring for him. We rejoice that they were both able to join us for the fall retreat. We were delighted to see the latest fruit of the Daily Office Revision Team's work as we began using the blue book—*A Lukan Book of Hours*, which is designed as a resource for the individual praying of the Daily Office by our members. It is available from OSL Publications and from Amazon.

Br. Dyton Owen shared the news that he has published a new book: *Jesus: God Revealed*.

Br. Adam Lassen has created an online Compline Service each Monday at 8:30 p.m. EST. It can be accessed at:

<https://zoom.us/j/736740447>

Please contact Br. Adam to verify that address as I am not very adept at such things.

Br. Abbot Daniel invited the entire Order to contemplate the theme of Lamentation in light of the state of our world. Where can we see God at work? How can we be used by God for the ministry of reconciliation? Are we doing all we can individually and as an Order to be

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FROM THE COMPANION FOR INQUIRERS AND NEW MEMBERS

We have the blessing of welcoming eight new members since the last edition of The Font. They are:



Br. James L. Cafrey, Jr., who lives in Br. Matthias Tanner Delmont, PA.

Sr. Deena M. Hamilton, from Little Rock, AR.

Sr. Donna J. Harvey, of Pangburn, AR.

Br. Corey Ryan Hatcher, at Bryson TX.

Sr. Tilda Norberg, Staten Island, NY.

Br. James H. Peak, in McLeansboro, IL.

Br. Thomas G. Wester, Lineville, AL.

Br. Christopher M. Wise, of Eldorado, IL.

I have also responded to inquiries from three other individuals. Please refer inquiries to:

**Br. Matthias Tanner, OSL
Companion for Inquirers
and New Members
24 Parsons Way
Poland, ME 04274-5695**

Email: brmatthias@gmail.com

Prayer on the Other Side of Tragedy

(Editor's Note: This meditation by Br. Abbot Daniel Benedict on the attacks against Paris on Nov. 13 is reprinted with his permission from a Facebook post.)

There is no excusing the brutal terrorism that rocked Paris on November 13. But there is reason for all of us to pause, especially we who belong to Christ Jesus in baptism, when everything in us itches for revenge on those who are faceless monsters to us.

God of the blind and deaf,
the world suffers today
for our lack of awareness of the
root causes of violence and terror.

We do not see the hopelessness,
the culture and cultures of exclusion,

the deprivation of young people
who live without a future

on the margins of "our world" —
our privileged world.

We don't want to recognize why
they strike out in ideological rage.

We don't hear and so we don't un-

derstand why the world is divided
between us and them.

And so we all bleed the "night
after" in Paris.

Grant us the gift of restraint rather
than retaliation

—at least for a moment.

Grant us to see through the eyes
of Jesus

and turn around and hear all who
cry,

all who yearn for hope and dignity.

Enable us a self-emptying moment
to embrace human form for hu-
manity's sake.*

Empty us of our justifications this
side of privilege.

Enable us to breathe...to stop and
take a breath

before we resort to more vio-
lence--violence against the Spirit,
the violence of self-justification.

In the name of the One who
would be our breath and our peace.
Amen.

*See Paul's hymn on Christ's as pattern of look-
ing to the interests of others (Philippians 2:1-11)

PASTORAL CARE

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effective in this work?

I invite us all to be deliberate in our preparation for the coming of the Christ—whether as King of Kings, or as God's gift presented to us in a humble fashion in a stable in Bethlehem. May we be guided by the example of those who were willing to follow the leadings of the Spirit to accomplish what God had in mind.

O gracious and loving God: we join our voices each day in the cycle of prayer in praising you for the wonder of your loving kindness. You have sustained your peoples throughout the passages of time. In this new day we lament the harm that we see being inflicted upon our planet and on all the creatures that dwell therein. Teach us to transform our weapons of destruction into instruments of utility where all may be reconciled and enjoy the fruits of your creation. We ask for your blessing upon all of us in our Order so that we may continue to be a blessing to those whom we meet day to day who do not know of your love and compassion. We yearn for the coming of your realm, O God, where every tear will be soothed and every heart will be lifted up. Come, Lord, Jesus! Maranatha!



FROM THE PRIOR GENERAL

Sr. Elizabeth Moore, OSL

*Responding to the Abbot's Call to Pray the Psalms of Lament***Psalms 137:1-4**

- 1** By the rivers of Babylon—
there we sat down and
there we wept
when we remembered Zion.
- 2** On the willows^[a] there
we hung up our harps.
- 3** For there our captors
asked us for songs,
and our tormentors asked for
mirth, saying,
“Sing us one of the songs of
Zion!”
- 4** How could we sing the Lord's
song
in a foreign land?

How can we sing the Lord's song
in a strange land?

How can we sing the Lord's song
when our eyes are filled with pictures
of refugees?

How can we sing the Lord's song
when bombs fall on hospitals?

How can we sing the Lord's song
when at this very moment children
are starving?

How can we sing the Lord's song
when drugs and guns mar the
poverty-stricken neighborhoods of
Nashville and Camden, Chicago
and Los Angeles?

How can we sing the Lord's song
when the earth itself cries out in pain
from pollution and exploitation?

How can we sing the Lord's song
in a strange land?

It is indeed a strange land in

which we live. Our very own Baby-
lon where power
and oppression
sometimes seems
overwhelming.



Sr. Elizabeth Moore

Syrian refugees,
Islamophobia, vio-
lence in our
churches and our
schools

We live in a time that cries out for
lament. Sadly, we also live in a cul-
ture that denies the value of lament.
We are given a thousand ways to
blame the victim and absolve our-
selves from grief or guilt. Eventu-
ally the impact of the images on the
nightly news become Novocain for
the soul.

But we are called to be counter-
cultural. When we turn to scripture,
we find an affirmation of lament,
not a dismissal of it. We are told to
give voice to the pain in our hearts.
The psalms encourage us to cry out
to God.

What difference does it make to
have faith that permits, and even re-
quires, lament?

Walter Brueggemann talks about
lament in terms of covenant. He
writes: [Lament] redresses the dis-
tribution of power between [God
and us]. Our speech is heard and
taken seriously by God. Lament
moves us from powerless victims to
powerful voices. We speak and we
trust that God listens.

If we cannot speak words of
lament there is no genuine covenant
interaction because we have become
voiceless, or the voice that we do

have is only permitted to speak
praise and doxology.

Brueggemann goes on to say,
“Where lament is absent, covenant
comes into being only as a celebra-
tion of joy and well-being. Or in po-
litical categories, the greater party is
surrounded by subjects who are al-
ways ‘yes men and women’ from
whom ‘never is heard a discourag-
ing word’. Since such a celebrative,
consenting silence does not square
with reality, covenant minus lament
is finally a practice of denial, cover-
up, and pretense, which sanctions
social control.”

[See *The Costly Loss of Lament*
[JfS OT36 (1986) 57-71]

I grew up in a home with many
family secrets. The way we dealt
with difficult or painful subjects was
to remain silent. Hurts were not to
be named. There was no engage-
ment. And so, there was no resolu-
tion. I had no words of lamentation,
and so I buried my hurt deep inside,
where it gnawed at my heart.

Our communal life will be like
that, too, unless we allow ourselves
to give voice to the pain we collec-
tively feel.

We lament not only to express
our grief, but to engage God. We
don't sweep our hurts under the rug.
We give voice to the brokenness
that we see and feel, and then we
trust that God will go with us
through the hurt into new action.

We gathered at retreat to renew
our vows to the Order of Saint
Luke. One of our sisters came to

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FROM THE PRIOR GENERAL

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proclaim her desire to make these vows not just for this year, but for the rest of her life.

In our annual renewal of vows, we are asked to answer six questions:

Do you affirm the apostolic hope?

Will you live for the Church of Jesus Christ?

Will you seek the sacramental life?

Will you promote the corporate worship of the Church?

Will you magnify the sacraments?

Will you accept the call to service?

In one sense, you are asked to make these vows within the confines of this beautiful chapel, surrounded by people who love you.

But in a broader sense, you are asked to make your vows as pilgrims in a strange land. A land that sometimes breaks your heart. A land that cries out for lament.

What does it mean to make our vows to the Order of Saint Luke – an Order that we love – in this broken land?

What correlation is there – or is there any correlation – between the life we are vowing to live and the need to lament that we feel?

Implicit in the vows we take is a commitment to trust.

We affirm the Apostolic Hope. Our culture equates hope with optimism, but we are affirming something more than a feeling. We are affirming a deep conviction that God's Word in Jesus Christ can be trusted. We can see brokenness all around us and still trust that goodness is stronger than evil. When Christ is our hope we cannot be



Photo by Daniel Peters for United Methodist News Service

Migrants form a crowd at the Keleti pályaudvar train station Sept. 2 in Budapest while awaiting passage to Germany, Austria, and other wealthier countries within the European Union where the laws on refugee protection are better. These are some of the worldly conditions deserving lamentation.

silent in the face of injustice. We must cry out. We trust that our cries will be heard.

Implicit in the vows we take is a commitment to community.

In a culture that idolizes independence and self-sufficiency, we vow to be the Body of Christ in the world – to live in community with all creation. WE don't live in isolation. We promise to seek the sacramental life. We seek to live lives of grace and beauty. When we see creation broken by injustice and violence, we hear the heart of God breaking, and we cry out in our shared pain.

Implicit in the vows we take is a commitment to action.

We experience the power of God's grace through the sacraments, and are impelled by that grace into the world. We pray:

Grant that we may go into the world

in the strength of your Spirit,

to give ourselves for others,

in the name of Jesus Christ our

Lord. Amen.

We are called to recognize the deep resonance between our worship and our human experience of grace that will lead us into communion with all creation.

Finally, implicit in the vows we take is a commitment to honesty.

Our vows do not offer us an escape from the world. They are a call to engagement. A call to see beauty and sing praises and a call to see brokenness and to name it for what it is. We are called to both doxology and to lament.

Our vows place us in opposition to a culture of denial and cover-up. We raise our lament trusting that we will be heard. We raise our laments sustained by the community that surrounds us. We raise our honest laments in a strange land, confident that there is no place where we cannot sing the Lord's song.

Amen.

Introducing *A Lukan Book of Hours*

Br. Dwight Vogel, OSL

With the first disciples, we say: “Teach us to pray.” And we try to learn, step by step throughout our lives. For me, the experience of prayer in my early life included prayer before meals, private devotions, the family altar and bedtime prayer, but as I note in the preface of *A Lukan Book of Hours*, discovering the rich heritage of the historic church in the Daily Office has been an epiphany of grace for me.

Our work on the Daily Office Revision Team has included preparation of the daily offices for our *Book of Offices and Services*. Those offices seem to be serving us well in such corporate settings as chapter and general chapter meetings and retreats, but we came to realize they seemed to some, including some members of the team, to be unduly cumbersome when prayed alone or with one’s partner or a small group. So we set about developing both basic forms that could be enriched and amplified forms which could be simplified.

On page ii of the preface, we tell the story:

“Then came one of those surprises of the Spirit: when provided with both an amplified form and a basic form, it was the simpler basic form that some of us found ourselves praying most often. We were praying it more faithfully. It fit into the pattern of our living so we were not as tempted to let it go under pressures of time and responsibility. It was a discipline we could keep more of the time. When basic forms for all the seasons but one had been developed, Abbot Daniel discerned that we needed to move ahead and provide a publication containing these basic forms so that others could share the experience we were having. The result is *A Lukan Book of Hours: Basic Forms of the Daily Office*.”

In the “Introduction,” we clarify the name of the book. “God’s abounding grace comes to us in many ways.

Among them is the means of grace we call the daily office. . . . *An office is a work done on behalf of others.*” This is what distinguishes the daily office from many other worthwhile spiritual practices which are *individual* in nature. The daily office, even when prayed alone, is a *corporate* act. It is the prayer of the Church on behalf of the Church.

As the Introduction puts it:

“We never pray apart from that community even when we are alone. Around the world and throughout the ages, we join with other members of the community of faith in the Church’s prayer, praying on their behalf and joining in their prayer on behalf of others and the whole web of life. As we pray, God’s grace strengthens, nourishes, forms, comforts and delights us, sending us forth as part of God’s kin-dom to embody God’s healing grace for all creation.” (p. 1)

In addition to being a work done on behalf of others, *an office carries with it certain responsibilities*. All Christians are called to pray. Some of us are called to a discipline,

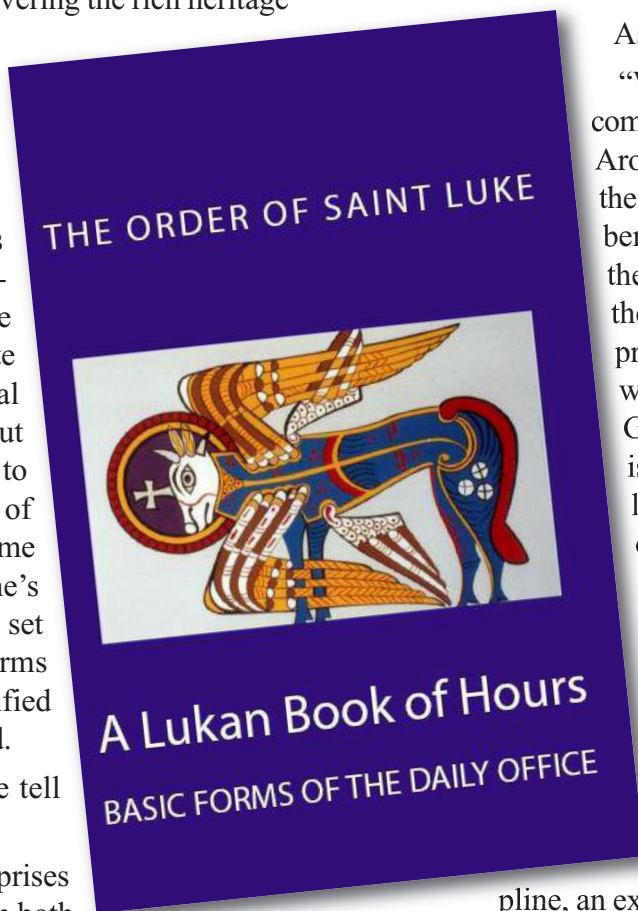
an expression of discipleship, of following a pattern of prayer with certain hours and shapes for prayer known as the daily office.

We note:

“The Daily Office is also known as the liturgy of the hours. An hour (in addition to its reference to a sixty minute unit) is also a period of time in which something happens (so we speak of “the hour of our death” or “our darkest hour”), or a particular time of the day (such as “the noon hour” or “the twilight hour”). In this *Lukan Book of Hours*, the hours signify the times of day set apart for daily liturgical devotion.” (p. 2)

The seven “hours” (offices or services) provided by The Order of Saint Luke follow the pattern of the seven

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Introducing *A Lukan Book of Hours*

Continued from Page 10

hours listed by Basil the Great in the fourth century, and all seven are included in *A Lukan Book of Hours*.

Let's take a tour of these hours, beginning on p. 9 with Morning and Evening Hours of Prayer. You'll note on p. 10 that the order for morning prayer is to be used day in and day out throughout Advent. That's true for both morning and evening prayer throughout each season. Apart from the call to praise and prayer, and the evangelical canticle appointed for the hour, the components you find here are proper to the season.

As we page through this part of the book, we discover that our Lukan calendar divides the liturgical year into seven seasons :

Beginning on page 10, Advent,

Beginning on page 16, Christmastide from Christmas day through the festival on the epiphany,

Beginning on page 23, Ordinary Time after Epiphany,

Beginning on page 30, Lent,

Beginning on page 38. The Great Fifty Days,

Beginning on page 46, Ordinary Time after Pentecost, and

Beginning on page 54, Ordinary Time before Advent.

These are basic forms, meant to be simple and relatively brief, but also capable of expansion.

For some of us, they will usually be prayed alone. For others, they will be prayed with our partner or family (what Abbot Daniel calls "the domestic church"). Either way, we are part of that community of

saints which joins us unseen, but not unsensed, whenever we pray one of the hours.

When we pray morning prayer straight through without turning to any other part of the book, we have about a seven minute way of praying morning prayer. Obviously more time can be spent in silence. This brief basic form is not as full or complete as one would desire on a regular basis, but it is a lot better than skipping the office altogether, and it keeps the rhythm of prayer in place. Sr. Linda and I can testify that praying this brief office is valuable in terms of our spiritual health.

But let's look at a fuller form of the office, one the two of us use more frequently. Using only *A Lukan Book of Hours*, and not having to turn to any other book, we can easily enrich this basic form by following the directions that point us to other parts of the book. After the heartwords from the psalm in morning or evening prayer you'll find a reference in italics to the section of the book that contains selections from the psalms.

We obviously couldn't include all the 150 psalms that will be included in our Lukan psalter in a book this size. But we have selected seven selections from the psalms for morning prayer, beginning on p. 91, and seven selections for evening prayer beginning on p. 99. They include what Br. Don Saliers calls "the rhythm of praise and lament, thanksgiving and the cries of the human heart."

The expectation is that one of these selections from the psalms

would be used each day, but we haven't labeled them by days of the week. Just keep moving your ribbon or book mark on to the next psalm, and then start all over again. These psalms speak to us and for us as we pray the morning and evening hours.

As confirmed by the Council, we are using the translation of The Inclusive Bible as our primary Biblical text, not only because it shares the Order's own commitment to inclusive language, but because of its faithfulness to the languages of the Biblical text and its gift for rendering them in English in meaningful and significant ways. As in *The Book of Offices and Services*, we use ADONAI for the sacred covenant name of God. As the article in the front of the books asserts, in using ADONAI, we are seeking to evoke a sense of both transcendence and personal relationship, pointing to One whose "is-ness" is actively and passionately present for us and all creation, as well as One to whom we owe allegiance as we respond to the invitation: "Come, follow me."

Note that after the silence following the psalm, you'll find a reference to another way to enrich Morning and Evening Prayer with a resource included in the book: one of the historic Canticles of the Church. We are reminded that:

As we pray the hours, canticles are at the heart of the Church's song. Whether said or sung, they are soul music for our communal prayer. Canticles speak both to us and for us through corporate acts of prayer or

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Introducing *A Lukan Book of Hours*

affirmation. Although they have neither rhyme nor meter, they are the earliest and most lasting hymns of the Church. We have included the Latin by which they are known as a reminder that when we use them, we join the Church through the ages and around the world. (p. 109)

After the full form of the Evangelical Canticles on the following pages (which you may choose to use at Morning and Evening Prayer rather than the shorter form), you'll find beginning on p. 116 seasonal canticles that can be used in Morning and/or Evening Prayer either every day or on days you choose:

In Advent, the second canticle of Isaiah: "Seek me while I may be found."

During Christmastide, the third canticle of Isaiah: "Arise, shine, for your light has come."

In Ordinary Time after Epiphany, the canticle of Wisdom.

In Lent, the De profundis: "Out of the depths I cry to you."

On p. 110: the canticle of the resurrection, used every Saturday evening, and in place of an opening hymn in Morning Prayer during the Great Fifty Days.

Also during the Great Fifty Days, the canticle of acclamation, (taken from the Te Deum) for Morning Prayer and the first canticle of Isaiah on p. 122 for Evening Prayer: "you O God are my salvation."

During Ordinary Time after Pentecost, we have the canticle of the redeemed from Revelation; and finally that stirring canticle from Daniel with its recurring line:

"Praise and exalt God above all forever;"

for use in Ordinary Time before Advent and at festive evensongs before holy days.

Note that both psalms and canticles are pointed so they may be chanted to a psalm tone. Alternate strophes are indented so they may be said or sung antiphonally, between two persons or groups or between two parts of the assembly. *Whenever two or more persons pray the office together, we recommend this dialogical way of using psalms and canticles.* Some may choose to chant the psalm and speak the canticle, others to speak the psalm and chant the canticle. Those for whom chanting is difficult, especially when prayed alone, may open their souls to do the singing, even as their lips do the speaking. However you choose to use the psalms and canticles, they enrich the office with resources found in this book itself.

Following the CANTICLE, we find the reference to SCRIPTURE. Printed is a heartword which can provide focus throughout the season. Here we find a reference to the possible use of something beyond this little book itself, namely a reading from scripture taken from, for example, the revised common daily lectionary or The Book of Common Prayer. Psalms from a daily psalter lectionary may also expand the office. We're at work on a Lukan daily lectionary but that's still in process!

Then, following the canticle, there's a reference to A READING FOR MEDITATION AND REFLECTION. This can make use of

Continued from Page 11

any number of possible readings, including, for those who follow the sanctoral cycle, a reading from *For All the Saints*.

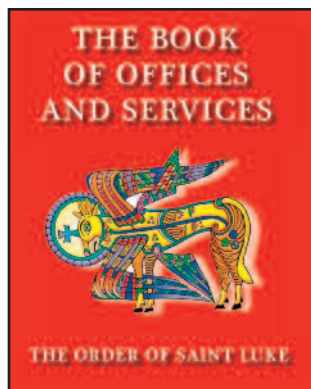
The office for this hour of prayer continues with the PRAYERS. The rubric directing us to "give thanks and pray for the coming day and the needs of the world" provides opportunity to voice our own prayers in our own way. The reference to page 131 is there to help us if we need help or to guide us when praying in community. On page 131, you'll find two options: at the top of the page a bidding prayer, at the bottom a dialogical form from *The Book of Common Prayer*.

Back on pages 128 and 129 are the "Prayers of special intention" which come next in the Prayers: the Collect and Intercessions for the Order, a generic prayer for any saint's day (which may be replaced by a more specific one, for example from *For All the Saints*) and a special prayer for Marian Feasts (such as the Annunciation, Visitation, or Feast of Mary). In front of that on pages 136 and 137, you'll find the form of The Lord's Prayer we use in the Order (as you gradually make that language your own) and Jim Cotter's Spirit Prayer.

Morning and Evening Prayer close with a few stanzas of a hymn and GOING FORTH. Note that the final two lines of the Going Forth are indented, indicating that a second voice may speak these lines (paralleling Word and Table services where the Blessing and Commission may be spoken by different

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So What's the Difference?



The Book of Offices and Services

Primarily communal, adaptable for individual use

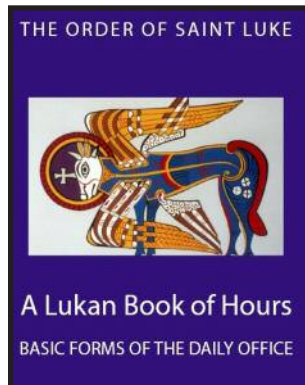
Eucharistic, Healing, Reconciliation and OSL Services, plus ...

Full form of the Daily Office with
7 Standard Services

Psalms for general use (pointed)

Canticles (4-part simplified chant)

Worship Resources including
Hymns (full text with music)



A Lukan Book of Hours

Primarily for individual or domestic church use, adaptable for community use

Only Daily Office Services

Basic form of Daily Office Morning & Evening Prayer

Morning and Evening Prayer by seasons

3 Diurnal Offices

2 Nocturnal Offices (Compline and Vigil)

7 Psalm selections for Morning Prayer

7 Psalm selections for Evening Prayer

Seasonal Canticles (pointed)

A limited number of prayers

Hymns (only a few stanzas, text only)

Introducing *A Lukan Book of Hours*

Continued from Page 12

voices). That's the pattern for Morning and Evening Prayer.

Beginning on page 63, we find the *diurnal hours of prayer*, just as we find them in *The Book of Offices are Services*. Already in a basic form there, they needed no revision. That's followed by the *nocturnal hours of prayer* on p. 73. The order for Compline is slightly condensed from the red book with fewer options for Psalms and Prayers, but basically it's the same, too.

Turning to the order for a *vigil hour of prayer* on page 82, we discover that this service can be used

in three ways, as you'll see under the references to the Canticle at the bottom of the page. First, as a *resurrection vigil*, superceding both Evening Prayer and Compline every Saturday evening, a practice some of us have found increasingly significant to us.

Second, as a mid-night Vigil—though not necessarily when the clock strikes 12! If you awaken in the middle of the night and have to get up and read, Abbot Daniel commends the use of this hour, replacing the *Canticle of the Resurrection* with the *Venite Exultemus* and The

Canticle of Simeon on p. 86 with the *Canticle of the Redeemed*: “Great and marvelous are your works . . .”

And third, the Vigil can be the basis of a *Festive Evensong* before a Saint's Day or holy day, again replacing the opening canticle with an appropriate Canticle or hymn, such as the *Canticle of Creation*.

Together with Br. Timothy's last commendation on page 132, and the psalm tones on page 133, that's a quick overview of the book. (Editor's note: A section was removed here to create the chart above.)

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MEDITATION



Irish Defense Forces Photo CC2 License

African immigrants prepare to board the Irish Defense Forces vessel Le Eithne in one of two rescue missions in the Mediterranean Sea north of Tripoli, Libya on June 15, 2015.

“... I was a stranger and you welcomed me...” – Matthew 25:35

A Lukan Book of Hours

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... During my recently extended convalescence away from home, I asked Sr. Linda to bring the proof copy of *A Lukan Book of Hours* to me. It turned out to be a gift of grace, grounding my days and nights in the liturgy of the hours. Most days and nights I could pray all seven of the offices, something I have to admit I seldom do, and to pray them day in and day out. And this is what I learned over those weeks of use: they don't get old!

I discovered *the sacramentality of the familiar*, where words and

phrases seep into the marrow of our souls, marinating us in the grace of God, opening the way for the Holy Spirit to form us in the paschal mystery. In the night hours, the Spirit sent echoes of heartwords over and over, affirming: “we rejoice to be and to believe” (especially poignant after having walked in the valley of the shadow of death!), the phrase “you are with me” from the 23rd psalm, and praying “in peace I will lie down and sleep; in the Lord alone I safely rest” multiple times a night after being awakened for vi-

tals, blood tests or breathing treatments. Sisters and brothers, praying these hours are not empty words, they are a means of God's grace and of that, I am living testimony.

So, as I write in the last paragraph of the preface, “we share our work with you in the name of the holy and blessed Trinity, with the prayer that the Holy Spirit will guide both our efforts and your use” of this book. To God alone be with glory!

(To order A Lukan Book of Hours, see the announcement on Page 16).

THE ORDO

Prepared by Br. Jack Fahey, OSL

NOVEMBER

S	1	All Saint's Day W
M	2	Phoebe Palmer G
T	3	Richard Hooker G
W	4	G
T	5	G
F	6	G
S	7	G
S	8	24th Sunday after Pentecost G
M	9	G
T	10	Leo the Great G
W	11	Martin of Tours & Sore Kierkegaard G
T	12	G
F	13	Sarah Peters & Phineas F. Bresee G
S	14	G
S	15	25th Sunday after Pentecost G
M	16	Margaret, Queen of Scotland G
T	17	Philip William Otterbein G
W	18	Hilda G
T	19	G
F	20	G
S	21	Anna Oliver G Eve of Christ the King W
S	22	Christ the King W
M	23	Clement of Rome G
T	24	Eliza Garrett G
W	25	Isaac Watts G
T	26	Sojourner Truth G (U.S. Thanksgiving Day W)
F	27	G
S	28	John Dempster & James Mills Thoburn G
S	29	1st Sunday of Advent B/P
M	30	Andrew R

DECEMBER

T	1	Nicholas Ferrar & Rosa Parks B/P
W	2	B/P
T	3	B/P
F	4	John of Damascus B/P
S	5	Clement of Alexandria B/P
S	6	2nd Sunday of Advent B/P
M	7	Ambrose of Milan B/P
T	8	B/P
W	9	Wesley Branch Rickey B/P
T	10	B/P
F	11	B/P
S	12	B/P
S	13	3rd Sunday of Advent B/P/Rs
M	14	John of the Cross B/P
T	15	B/P
W	16	B/P
T	17	John Stewart and Lazarus B/P
F	18	Thelma Stevens B/P
S	19	William Wesley Van Orsdel B/P
S	20	4th Sunday of Advent B/P
M	21	Thomas R comm. John Newton
T	22	B/P
W	23	B/P
T	24	B/P
		Christmas Eve W
F	25	Christmas Day W
S	26	Stephen R
S	27	1st Sunday after Christmas W
M	28	John W (transferred)
T	29	The Holy Innocents R (transferred)
W	30	W
T	31	W

Notes on The Ordo:

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.

The color code is: W- White, R- Red, B- Blue, P- Purple, G- Green, Rs- Rose (3rd Sunday of Advent). Gold may be substituted for White.

OSL Publications proudly announces
the availability of

A Lukan Book of Hours

edited by Br. Dwight Vogel, O.S.L.

THE ORDER OF SAINT LUKE



A Lukan Book of Hours

BASIC FORMS OF THE DAILY OFFICE

from the Introduction:

God's abounding grace comes to us in many ways. Among them is a means of grace we call the daily office... Known as the liturgy of the hours, some of these times date from the life of the early church.

Many Christians engage in some form of personal or family "devotions." What is distinctive about praying the hours of the Daily Office? An office is a work done on behalf of others. In praying the Daily Office, we are called to recognize the sustaining *community* of the Holy Spirit of which we are a part, for we never pray apart from that community even when we are alone...

In this book, we provide basic forms for the liturgy of the hours. Our hope is that this book of offices will serve both the

members of the Order and the wider community.

A Lukan Book of Hours can be ordered by email from oslpublishations@gmail.com. Please provide your mailing address and either credit card information or a telephone number where Br. Dean can reach you for billing information. The cost of the book is \$15.00 plus shipping.

The book is also available through Amazon.com.