



THE FONT

JANUARY - FEBRUARY 2016

FOSTERING CONNECTIONS WITHIN THE ORDER OF SAINT LUKE

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The Font
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THE CALL TO SERVICE

Dear Brothers and Sisters,

Hau'oli Makahiki hou 2016! A blessed new year to you. I continue to be aware of



Br. Abbot
Daniel Benedict

God's blessing us with the work of liturgical scholars and practitioners who have preceded us and of the blessing we have in the present to embody and extend their work in the ways we practice liturgical life in our churches.

Elsewhere in this issue of *The Font*, I am listing publications that document the story of liturgical evolution from the late '60s to the early '90s. The generation of scholars and practitioners who pioneered the so called "ecumenical consensus" in liturgy are now either gone or unable to tell their stories. Their students and protégés (I include myself) are ourselves aging and have only secondhand stories to tell of those days of yore.

And some of you—many of you—are young enough to be privileged to be pastors, priests, musicians, and liturgists who study, use and "magnify" the sacramental fruit of the post-Vatican II liturgical reforms that are embodied in our denominational worship books and hymnals.

As a religious order we are more than a worship society or advocates for "better" or "richer" worship in line with "correct" way of doing liturgy. Let us renounce attitudes and behaviors that cause others to see us as "the liturgical police." Rather let us be known as the *maître d'* inviting all to the feast. Let us live into Love's perfection as a community both in daily life and in sacramental practice. Our Constitution reminds us of our charism:

Article II - Mission and Vision

The Order of Saint Luke is a dispersed religious community, lay and clergy, male and female, dedicated to sacramental and liturgical scholarship, education and practice. It is historically grounded in the Wesleyan tradition... [and increasingly embraces a number of members of various denominations].

ARTICLE III - PURPOSE OF THE ORDER

To fulfill this mission and vision, The Order seeks:

A. *To form a community of Christians devoted to liturgical and sacramental study and practice.*

B. *To live the sacramental life, both as individuals and as an Order, based on the gospel of Jesus Christ and our Rule of Life and Service.*

C. *To model the conduct of worship for the church, by teaching and example, so as to maintain both a relevance to present life and a continuity with historic Christian tradition, and to demonstrate hospitality to all persons.*

D. *To confess, as foundational for liturgy and theology, the great ecumenical creeds of the undivided Church, namely the Apostles' Creed and the Nicene Creed. [emphases added]*

While there is much to comment on here, I focus on "by teaching and example." All that those who went before us brought to publication in the worship books of our churches is still as much a dream as it is a reality in our local churches. The truth is that the powerful

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IN THE COMMUNION OF THE SAINTS

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



Sr. Heather
Josselyn-
Cranson

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:

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

Jan. 17 Martha Hickman
(2015) Tennessee

Jan. 29 Br. Don Brown (2013)
New Jersey (former president)

Feb. 13 Br. Robert N. Terry
(2012) New York?

Feb. 20 Br. Stanley Winters
(2014) Ohio

Feb. 27 Br. Forest Shue (2007)
New Jersey

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.



THE CALL TO SERVICE

Continued from Page 1

formative potential of liturgies now nearly forty years old “has been found difficult and not tried,” to use a phrase from G. K. Chesterton. Though the books are published and in the pew racks, they have yet to be embodied in ways that James F. White, Louis Weil, Hoyt Hickman (OSL), Philip Pfatteicher, Don Saliers (OSL), Larry Stookey, Arlo Duba, and others of renown envisioned. We have only begun to realize the dream!

So, let us press on. Here and now midway through the second decade of the 21st century, we have the high privilege of living deeply into their vision empowered by the Holy Spirit and “by teaching and example” to model Word and Table “so as to maintain both a relevance to present life and a continuity with historic Christian tradition, and to demonstrate hospitality to all persons.” That is a tall order! I invite you, lay and clergy, male or female to embrace this work for our time as the late 20th century reformers



Br. Don Saliers, one of the “four horsemen” of UM liturgical reform (along with James F. White, Hoyt Hickman and Larry Stookey) is blessedly still sharing recollections with us.

embraced it for theirs. Let us encourage each other in the twin disciplines of sacramental study and practice. Let each of us act in specific ways to teach and exemplify.

Under the Mystery

+Br. Abbot Dan



“The Christian ideal has not been tried and found wanting; it has been found difficult and left untried.”

– G. K. Chesterton,
What's Wrong With The World (1910),
The American Chesterton Society,
www.chesterton.org

REMEMBRANCES

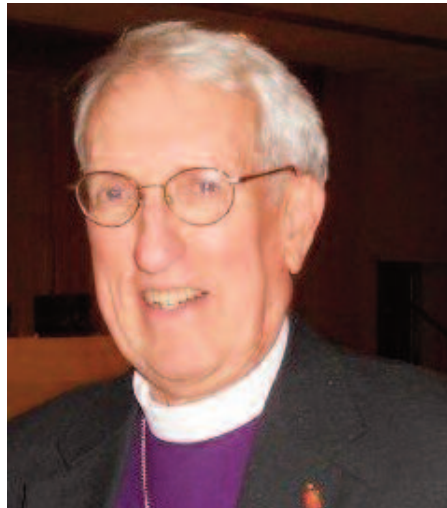
*Remembering My Baptism***A Reflection****by Br. William Boyd Grove**

Our Abbot, Brother Daniel, has suggested that I share a reflection on my life of prayer as a retired bishop and what drew me to the Order of St. Luke.

I was born on April 24, 1929, in Mercy Hospital in Johnstown PA, now nearly 87 years ago. Soon after my birth it was clear that my life was in peril, and five days after my birth, my parents were told that I probably would not survive. The nun in charge of the OB floor in that Catholic hospital was Sister Mary Stevens. She suggested to my parents that I should be baptized. And so it was that at 2 AM on April 29, in my mother's hospital room I was baptized by our pastor, Rev. Dr. William K. Anderson. Sister Mary Stevens and my parents were present.

From my earliest childhood, not yet knowing anything about this, I did know that the nun, Sister Mary Stevens was very important to my parents, and that, like Dr. Anderson, who was my first hero, I wanted to be a minister. I have come to believe that in my baptism, I was healed, called to ordained ministry and called to ecumenical ministry.

I was privileged to meet Sister Mary Stevens when I was 33 years old, and had been an Elder for eight years. With my family I was home for vacation. My mother sprained her ankle and my father and I took her to the emergency room at Mercy Hospital. Dad said, "While we wait, let's



Br. William Boyd Grove

go up and see whatever happened to Sister Mary Stevens." My parents had last seen her when my youngest brother was born, 27 years before. As we left the elevator on the baby floor a very tiny, very old nun in a white habit came out of the nursery and called my father by name. She then said to me, "You are Billy aren't you?" "Yes ma'am I am." "You are a pastor aren't you?" "Yes ma'am, I am." She took me over to the nursery window and pointed through the window to a bed and said, "You were in that bed and Dr. Hornick was examining you. When he came out, he said to your father, 'He is going to be ok.' Do know what your daddy said to me?" "No, ma'am." He said, "The Lord wants him for something." My parents had not told me that part of the story, not wanting it to manipulate my decisions.

Through my ministry as a pastor and bishop, I have cherished the sacramental life. On local church visits as a bishop, it was my practice not only to preach, but to cele-

brate the Eucharist.

Some members of the Order will recognize the name of W. Paul Jones, long a professor of Theology at St. Paul's School of Theology and now a Catholic priest in the Trappist Order. Paul and I, and our wives grew up together in Sunday School and Youth Fellowship in Franklin St. Church in Johnstown. He and I were ordained Elders together in the [then] Pittsburgh Conference in 1954. Paul considers his move to Catholicism not as a conversion but as the completion of his Wesleyan journey. He says, "My mind is Protestant, but my heart is Catholic. I say the same; my mind is Protestant but my heart is Catholic. Paul is a Protestant Catholic; I am a Catholic Protestant.

In the Providence of God, while I was Ecumenical Officer of the Council of Bishops, [1996-2000] I co-chaired, with RC Bishop William Skylstad, the (continuing) Roman Catholic-United Methodist Dialogue. At the time, I dedicated that work to the memory of Sister Mary Stevens.

As I came to retirement, I received a new vocation, a call to give significant time in my remaining years to prayer. I then became a member of the Order of St. Luke, and committed myself to its rule. It is my practice to pray Morning Prayer, Evening Prayer and/or Compline. On special days and retreats I pray the diurnal offices.

One of my interests, through the years has been hymnody. I often say, "For almost 87 years, I have lis-

Continued on Page 7

Tracing the Evolution of Our Liturgical Texts: 1965-2006

A Working Bibliography for Those Who Want to Know

By Daniel Benedict, OSL

This is another installment in the effort to steward our collective liturgical memories as an Order.

Knowing what the pioneers were looking for informs and reforms the vision that guides present day trekkers. This listing is incomplete, and so, is a work in progress. Its aim is twofold: 1) to provide members of the Order of Saint Luke and others with some of the sources of the story that paved the way for our current liturgical texts, and 2) to remind all of us that the liturgical reform of the late 20th century was broadly ecumenical, even though it came to concrete expression in our respective churches. At this point I have not tried to include all of the member denominations of the National Council of Church. Rather, I have included a few to illustrate the breadth of the reform. I am happy to receive and add to the list sources for these and other churches. I hope to expand this as an article in *Sacramental Life* at some point when I have more complete bibliographical information, and have time to add annotations.

The Episcopal Church (suggested by Ruth Meyersⁱ)

Michael Moriarty, *The Liturgical Revolution: Prayer Book Revision and Associated Parishes: A Generation of Change in the Episcopal Church* (Church Hymnal Corp., 1996).

Ruth Meyers, *Continuing the Reformation: Re-Visioning Baptism in the Episcopal Church* (Church

Publishing, 1997).

Byron Stuhlman, *Eucharistic Celebration 1789-1979* (Church Hymnal Corp., 1988) has a chapter on 1979 and one on “the present and the future.”

William Sydnor, *The Prayer Book through the Ages* (Morehouse, 1997), has a chapter on 1979 and the “prospective-looking forward” and “what lies ahead.”

The Oxford Guide to the Book of Common Prayer: A Worldwide Survey, edited by Cynthia Shattuck and Charles Hefling (OUP 2006), includes a section with essays on rites and books around the communion, and an additional essay on “Anglicans and Liturgical Revision.”

The development of inclusive language materials post 1979:

Commentary on Prayer Book Studies 30, containing Supplemental Liturgical Texts (Church Hymnal Corporation, 1989), gives background to the earliest stages of development.

How Shall We Pray? Liturgical Studies 2, ed. Ruth Meyers (Church Hymnal Corp., 1994) In the early 1990s, the Standing Liturgical Commission hosted a theological consultation on language and its findings and some additional essays are in this volume.

Evangelical Lutheran Church in America (suggestions from Gordon Lathropⁱⁱ and Martin Seltzⁱⁱⁱ)

Ralph W. Quere, *In the Context of Unity: A History of the Development of Lutheran Book of Wor-*

ship (Minneapolis: Lutheran University Press, 2003).

The Use of the Means of Grace (Minneapolis: ELCA, 1997).

Principles for Worship, Renewing Worship 2 (Minneapolis: ELCA, 2002).

Contemporary Worship series, provisional volumes, leading to the *Lutheran Book of Worship* (LBW).

Renewing Worship series, provisional volumes, leading to *Evangelical Lutheran Worship* (ELW).

Philip Pfatteicher's, *Manual on the Liturgy: Lutheran Book of Worship*.

_____, *Commentary on the Lutheran Book of Worship*.

Evangelical Lutheran Worship (2006) replaced LBW with three companion volumes under the heading *Using Evangelical Lutheran Worship*:

The Sunday Assembly,

The Christian Life: Baptism and Life Passages, and

Keeping Time: The Church's Years.

Presbyterian Church in the USA

Arlo Duba, *Presbyterian Worship in the Twentieth Century with a Focus on the Book of Common Worship* (Louisville: Westminster John Know Press, 2014) Originally published by OSL Publications.

United Methodist Church

Robert Brian Peiffer, *How Contemporary Liturgies Evolve: The*

Continued on Page 5

FROM THE PROVINCIAL GENERAL

As we begin 2016, I wish I had better news to report than what is here, but the OSL groups listed below are in the report cycle at this time. This information reveals the significance of reporting on your Chapter/Association's activities. Also, it may be indicating that our OSL groups are not meeting, for whatever reasons, as their Covenant with the Order requires. Let me urge every Chapter or Association to make every effort to schedule regular meetings.



Br. George Crisp

reporting on your Chapter/Association's activities. Also, it may be indicating that our OSL groups are not meeting, for whatever reasons, as their Covenant with the Order requires. Let me urge every Chapter or Association to make every effort to schedule regular meetings.

Here is this report cycle's chapter information:

The Albemarle Association (in

North Carolina) is not currently active. There is a group of clergy gathering monthly at Pfeiffer University as a theology discussion group. A recent meeting began with the Order's service of Morning Prayer. I am hoping the Albemarle Association can shift and be remade as this Pfeiffer group, so I ask that the Albemarle Association remain (as either active or inactive) to hold out for this possibility. [P.G. Note: the group is currently Suspended status due to their inactivity; they can be reinstated.]

The Louisiana Chapter has not reported their activity status since October 2013, so they remain on Suspended status due to their inactivity. If the chapter is meeting, please inform the Provincial General.

As reported last fall (September

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

27, 2015), **the Oklahoma Chapter** has not met over the past year. They are also on Suspended status due to inactivity. If the chapter is meeting, please inform the Provincial General.

There has been no report from the **South Carolina Chapter** since October 9, 2013, so they are on Suspended status due to their inactivity. If the chapter is meeting, please inform the Provincial General.

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

Liturgical Texts Continued from Page 4

United Methodist Church

Revision of United Methodist Liturgical Texts (1968-1988). This is a PhD dissertation dated 1993, the University of Notre Dame. Order from UMI, no. 9302789.

Hoyt L. Hickman, *Worshipping with United Methodists: A Guide for Pastors and Church Leaders—Revised Edition* (Nashville: Cokesbury, 2007).

The Supplemental Worship Resource Series: 1972-1985. See Dean McIntyre's online listing of United Methodist worship and music publications since 1968. The SWR series included 17 volumes, some of which included revised texts from

earlier SWR publications.

Karen B. Westerfield Tucker, *American Methodist Worship* (New York: Oxford University Press, 2001).

Footnotes

ⁱ Ruth Meyers is Dean of Academic Affairs and Hodges-Haynes Professor of Liturgics. Church Divinity School of the Pacific.

ⁱⁱ Gordon Lathrop, Professor of Liturgy Emeritus at the Lutheran Theological Seminary at Philadelphia.

ⁱⁱⁱ Martin A. Seltz, Publisher, *Worship, Music, Congregational Life*, Augsburg Fortress.

FROM THE COMPANION FOR INQUIRERS AND NEW MEMBERS

Please refer inquiries regarding membership in The Order of Saint Luke to:

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

Email: brmatthias@gmail.com



Br. Matthias Tanner

REPORT OF THE PASTORAL CARE OFFICER

Br. David A Eichelberger, OSL
daveosl@yahoo.com

Greetings to one and all from a very sunny and dry Pittsburgh, PA.

I hope that you all have been blessed by the recently concluded season of Christmas. For those of us who enjoy this time of the year, Epiphany gives us the opportunity to extend our joy of welcoming the Word made flesh in the many ways God continues to be revealed to the world throughout this season as well.



Br. David
Eichelberger

The end of the year has not been an easy one for many of our members:

Br. Paul Michael Waide lost his mother, Linda Waide in December. She had been battling emphysema for several years and succumbed after a short time in Hospice care.

Br. Laurence Hull Stookey, retired professor of worship at Wesley Theological Seminary, has been admitted into nursing care. He can receive notes at this address:

Laurence Hull Stookey,
Wilson Building
Asbury Methodist Village,
301 Russell Avenue,
Gaithersburg, MD 20877.

Sr. Meredith Sturm was briefly hospitalized due to complications from her chemotherapy. She is feeling better now. Her current course of chemo will be finished in a few weeks.

Br. Canon Dwight Vogel is recovering from undergoing extensive proton beam treatment of cancer.

He is a recent survivor of heart surgery as well.

Just days ago we learned of the passing of our **Sr. Deena McGuire** in Illinois. Sr. Deena had been dealing with lupus complications for several years. We ask for prayers for her family.

Sr. Cynthia Astle's husband John recently underwent surgery to correct a very painful and debilitating hernia. Please keep them both in your prayers as he recuperates. We know Sr. Cynthia is especially happy to have him feeling better.

Sr. Mabel Doser died suddenly in December. **Br. Brent Sturm** and **Br. David Eichelberger** were able to attend the memorial service held for her by **Br. Bill Doser** at the church they had attended together in recent years. Also attending were former members Judah Jones and William Engelbreath. Br. Bill plans to return home from the care facility where he lived during Sr. Mabel's illness.

Sr. Heather Josselyn-Cranson has asked for our ongoing prayers for herself and her family as she seeks a new location where she may continue her ministry as a professor.

We seek prayers on behalf of the Priors of our Order as they prepare to meet in May to make nominations for the General Offices of the Order, i.e. Abbot, Prior General, Provincial General, Chancellor. May God direct their deliberations and may those with the appropriate gifts and graces be willing to accept the call to service.

We also seek to be in prayer for those who have been experiencing

the extreme weather thus far this fall and winter-for those affected by tornadoes, torrential rains, floods, ice, snow, power outages, etc. both here in the USA and around the planet.

We give thanks for the recent reports we have seen of the Philippines Chapter of the Order at their recent meeting. May God continue to bless their ministry and their leadership.

Br. J. Howard Cherry gives thanks for his healing during this last year since his heart attack and bypass surgery. He still has some complications to address, but is very happy to be alive.

God of grace and glory, we lift our hearts in praise for your steadfast love and abiding presence with us as we walk through each new day. Your grace renews our hope and confidence. Your strength supports us when we most need it. You also bless us with discernment so that we may be of assistance, help or guidance to those whom we encounter in our daily discipleship. We pray your blessing upon our Order so that we may be faithful to our Rule. Bless those who are discerning their calling to be among us. Bless those who find that it is time for them to depart. Surround us with your love and benediction so that in the face of the many challenges of these days we may display the beauty of your love to those we encounter. We ask this in the name of our Savior and Lord. Amen.



LENTEN MEDITATION



"Valley Of Fire In Nevada" by Boaz Yiftach, freedigitalphotos.net

[Jesus] was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. – Mark 1.13, NRSV*

*New Revised Standard Version of the Holy Bible, Copyright 1989, 1996 by the Christian Education Committee of the National Council of Churches USA. Used by permission. All rights reserved.

Remembering My Baptism _____ from Page 3

“For almost 87 years, I have listened to what the church told me. Without the hymns I am not sure I would have believed it!”

– Br. William Boyd Grove

tened to what the church told me. Without the hymns I am not sure I would have believed it!” I have written many hymns and am honored to have one, No.100 in *The United Methodist Hymnal*, and No. 24 in *The Book of Offices and Services*. It was written for the service of marriage of our daughter Susan to Douglas DeJarnett in 1980.

Psychiatrist Eric Erikson, in his book *Childhood and Society*, lists the stages of life, each with its own

emotional/spiritual task. The work of the final stage he calls Integrity. In this stage we are called to look back on our life and accept it as it has been; to say “yes” to what has been and to offer it up. Now as a Christian, a brother, a husband, father, grandfather and great-grandfather, that is what I am doing. And as I do it, I remember my baptism and I am thankful.

Soli Deo Gloria

**General Chapter Minutes
St. Paul of the Cross - Pittsburgh, PA
October 2015**

Wednesday, October 21

Members present: Daniel Benedict, Elizabeth Moore, George Crisp, Scott Alford, Jeanette Block, Brent Sturm, Dianne Tobey Covault, Sarah Flynn, Richard Miller, Jack Fahey, David Eichelberger, Guy Camp, Bob Schall, Deena McQuire, Barbara Troxell, Alice Kay Lovelace, Michael O'Donnell, Jim DuFriend, Dianna DuFriend, Brom Yokum, Elinor Bayse, Kimberly Greeway, Agnes Saffoury, Fran Ballinger, David Houdeshell, Dwight Vogel, Linda Vogel, Bob Jarboe, Rusty Beals, Geoffrey Moore, Carol Gathigan, Matthias Tanner, Carolyn Tanner, Heather Josselyn-Cranson, Joseph Awotwi, Barbara Lee, Cherrie Wilkerson, Frank Coats, Mary O Benedict

The meeting was called to order with prayer by Abbot Daniel Benedict at 3:55pm.

Minutes from the last General Chapter meeting were approved.

Br. Scott Alford gave his Chancellor General report (attached). He shared the 2014/2015 income/expense report, balance sheet and the 2015/2016 proposed budget with those present.

A new inventory of the Baubles and Beads will be reflected in the next balance sheet. The El Paso property was donated. A question was raised if we have our 501(c)(3) status, and Br. Scott answered affirmatively. Baubles and Beads were explained for those attending for the first time. Br. Dean Emerson ships them. He can be reached at oslpublishations@gmail.com.

No questions were asked about the financial reports. Br. Scott referred us to the last page containing the proposed budget, The May Council meeting affirmed 2015/2016 budget and sends it to the General Chapter for formal adoption. **Br. Abbot called for a motion to accept the budget. Motion made by Br. Matthias Tanner, seconded by Sr. Fran Ballinger. Unanimously approved.**

We do have a scholarship expense line of \$1,600.00, which was not used for this retreat. **Br. Scott would like to expense the \$1600.00 to the scholarship fund so we continue to build the fund up. Br. Brent Sturm moved and Br. Guy Camp seconded.** Sr. Jeanette Block asked that the scholarship fund be mentioned in *The Font*, and Br. George Crisp indicated the scholarship policy needs to be printed as well. **Approved unanimously.**

Sr. Elizabeth Moore reported on the location of next year's retreat. We are welcome to come back to St. Paul of the Cross, but there is a desire to go west. She invited suggestions after the meeting. Flights are become complicated. We hope to announce the place soon.

THE ORDO

Prepared by Br. Jack Fahey, OSL

January 2016

F	1	The Holy Name W
S	2	W
		Eve of Epiphany (optional) W
S	3	2nd Sunday after Christmas W or The Epiphany (optional) W
M	4	John Seybert W or G*
T	5	W or G*
		Eve of Epiphany (traditional) W
W	6	The Epiphany (traditional) W or G*
T	7	G*
F	8	Richard Watson G*
S	9	G*
		Eve of the Baptism of the Lord W
S	10	Baptism of the Lord W
M	11	G
T	12	G
W	13	George Fox G
T	14	G
F	15	Martin Luther King, Jr. G
S	16	Hiram Rhoades Revels G
S	17	2nd Sunday after Epiphany G
M	18	The Confession of Peter W
T	19	Pseudo-Macarius of Egypt & John Ernest Rattenbury G
W	20	G
T	21	Agnes of Rome G
F	22	G
S	23	Sarah Ann Dickey G
S	24	3rd Sunday after Epiphany G
M	25	The Conversion of Paul W
T	26	Timothy and Titus G
W	27	John Chrysostom G
T	28	Thomas Aquinas G
F	29	G
S	30	G

S 31 4th Sunday after Epiphany G

* Some traditions continue the use of white as the liturgical color until the Baptism of the Lord.

February 2016

M	1	Brigid of Kildare G
		Eve of the Presentation W
T	2	The Presentation W
W	3	Ansgar G
T	4	Cornelius the Centurion G
F	5	Philip Jakob Spener G
S	6	G
		Eve of the Transfiguration W
S	7	Transfiguration of the Lord W
M	8	G
T	9	Hugh Price Hughes G
W	10	Ash Wednesday P
T	11	Fanny Jane Crosby P
F	12	P
S	13	Absalom Jones P
S	14	1st Sunday in Lent P
M	15	P
T	16	P
W	17	Frances Elizabeth Caroline Willard P
T	18	Martin Luther P
F	19	P
S	20	Frederick Douglass P
S	21	2nd Sunday in Lent P
M	22	Kanichi Miyama P
T	23	Polycarp P
W	24	Matthias R
T	25	Amanda Berry Smith P
F	26	Romey Pitt Marshall, OSL P
S	27	George Herbert & Fred McFeely Rogers P
S	28	3rd Sunday in Lent P
M	29	P

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.