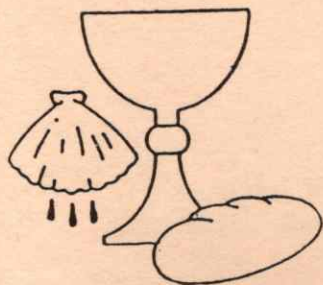


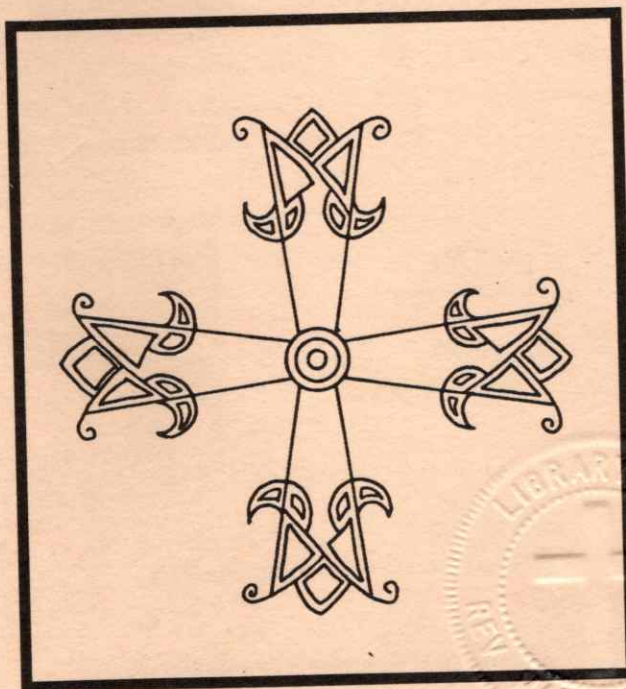
# Sacramental Life



Volume X, Number 3

\$5.00 per issue

Ordinary Time 1997



## About the Order

The Order of Saint Luke was founded in 1946 by members of the former Methodist Church and continues today as a religious order dedicated to sacramental and liturgical scholarship, education and practice. Our moving and sustaining force is that vision of John and Charles Wesley who sought to bring about a revival within the Church that was sacramental as well as evangelical.

Traditionally, religious orders are characterized by persons covenanting together to live in community — either physically or spiritually — under a common "Rule" of spiritual discipline. Orders have also been formed to perform a specific task (or 'work') or to develop a discipline for spiritual growth.

The Order of Saint Luke was formed to bring about a recovery of the worship and sacramental practice which has sustained the Church since its formation in apostolic times. At the same time, we seek to help the Church rediscover the spiritual disciplines of the Wesleys as a means of perceiving and fulfilling the mission for which it was formed.

Membership in the Order is open to laypersons, seminarians and clergy throughout Christendom. For further information about the Order write:

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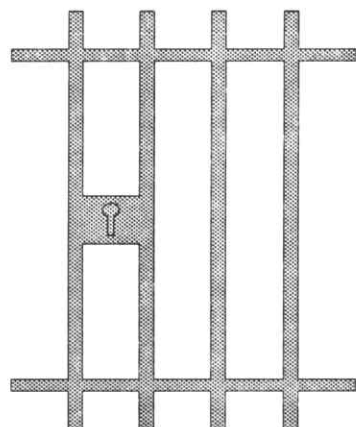
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## TABLE OF CONTENTS

- |    |  |
|----|--|
| 2  | Frisked for Salt?<br><i>Gregory L. Hayes, O.S.L.</i>   |
| 5  | <b>Special Section:</b><br><i>Ministry to the Marginalized</i>   |
| 6  | A Hymn About Diversity<br><i>Robert J. Faser</i>   |
| 8  | "What Power?" A Story About<br>Baptismal Community<br><i>Mark Wesley Stamm, O.S.L.</i>                   |
| 11 | Mystical Experiences in the Margin<br><i>Kimberly Anne Willis, O.S.L.</i>                                |
| 16 | Prisoners, the Sick, and the Elderly<br>are People TOO!<br><i>Bob Brewster, O.S.L.</i>                   |
| 23 | Ministry on the Hem:<br>The Project NAMES Quilt as<br>Sacramental Event<br><i>W. Brent Sturm, O.S.L.</i> |
| 27 | A Trial Daily Lectionary<br><i>Hoyt L. Hickman, O.S.L.</i>   |
| 36 | A Liturgical Index<br>of Hymnic Resources<br><i>Mark and Susan Babb, O.S.L.</i>                          |
| 45 | Views and Reviews  |





## Frisked for Salt?

Gregory L. Hayes, O.S.L.

**W**e had been frisked before. While being patted down, I saw that Keith was about to ask a question. "May I take this in? It's a salt shaker."

The guard obviously wasn't wild about the idea. He took the brown cylinder in his hand, examined the top and bottom carefully, shook out some salt and tasted it. "Well, I guess it's okay," he said as he gave it back to Keith. "Now, let me check that Bible."

Such is life as a volunteer chaplain at the state penitentiary. You aren't there often enough for the guards to know you. You are welcome, but there is a routine to go through: identification, frisking, having all items (Bibles, guitar cases, books, *et cetera*) checked for contraband. It's embarrassing but necessary.

Keith was to speak at the chapel service that night. I was there to play the piano. He spoke about being the salt of the earth, using the salt shaker for illustrative purposes. At the conclusion of the service, he asked the inmates if any would try to be Christian salt in the penitentiary. Some said they would. He gave each volunteer a few grains of salt from the shaker.

It was a simple, effective device that illustrated in a dramatic way the injunction of the Savior to be agents of change wherever the circumstances of life take us. Some would call the salt-giving *sacramental*, after the usage of James White and others.

The guard didn't think the salt was sacramental at all. It was suspicious.

And that is the way many regard attempts to provide ministry to the marginalized: suspicious. Much like the prison guard examining the salt shaker, many in- and outside the Church think that reaching out to the poor, the dispossessed, and those in prison must be carefully examined and allowed only grudgingly.

In this issue of SACRAMENTAL LIFE we include a special section on the theme of "Ministry to the Marginalized." Some of the articles in this section speak in theological terms; some are personal; some are reports from the field.

As usual, some of our writers are liberal, some are conservative, and some are convinced centrists. All are Christian, no matter what some may say. How can I be so sure of their Christianity? Because all are willing to be frisked for the sake of Christ.

In that willingness, they show that they are disciples of the One who "exalts those of low degree" (Luke 2:52b).

And that is all that matters.

Gregory L. Hayes, O.S.L. is pastor of the First United Methodist Church of Beckley, West Virginia. He is coeditor of SACRAMENTAL LIFE.

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## *Ministry to the Marginalized*

*If we can discern and appropriate the significance of our gathering as baptized disciples to celebrate Eucharist in Christ's name by the Holy Spirit, we will uncover the underlying dynamic of evangelism, mission, outreach, and service, as well as experiencing as sign and act what it means to be the body of Christ.*

-- Abbot Dwight W. Vogel, O.S.L.  
*Food For Pilgrims: A Journey with Saint Luke*  
(OSL Publications, 1996)

## A Hymn about Diversity

(tune: *Grand Isle*)

Robert J. Faser

LET US SING A NEW SONG OF THE PEOPLE OF GOD,  
WHO ARE FOUND ALL AROUND THE EARTH.  
ALL ARE DIVERSE, AND EACH IS UNIQUE,  
AND, TO GOD, EACH OF PRICELESS WORTH.  
AND SOME ARE IRISH, AND SOME ARE DUTCH;  
WITH MAORIS, BANGLADESHIS, SOUTH AFRICANS, AND SUCH.  
NONE ARE REMOTE FROM GOD'S LOVING TOUCH.  
ALL PEOPLE CAN SHARE GOD'S LOVE.

SOME WORSHIP GOD WITH ANCIENT WORDS,  
WITH ICONS AND INCENSE, AND BELLS;  
OTHERS CLAP THEIR HANDS TO DRUMS AND GUITARS,  
BUT EACH OF GOD'S MERCY TELLS:  
\* AND SOME ARE CATHOLICS OR U.C.C.,  
SOME ARE A.M.E. ZION OR A.O.G. \*  
WITH DIVERSITY IN UNITY,  
ALL PEOPLE CAN SHARE GOD'S LOVE.

THEY PRAY TO THEIR GOD USING DIFFERENT NAMES,  
BUT THE ONE GOD HEARS THEM ALL.  
WITH DIFFERENT TRADITIONS AND PATHS OF FAITH  
EACH SEEKS TO HEED GOD'S CALL:  
AND SOME ARE CHRISTIANS; AND SOME ARE JEWS;  
SOME ARE MUSLIMS; AND SOME HINDUS,  
BUDDHISTS, SIKHS, OR BAHAI'S, BUT THE SPIRIT CAN CHOOSE  
ALL PEOPLE TO SHARE GOD'S LOVE.

THEIR HOUSEHOLD PATTERNS AND FAMILY STYLES  
WILL NOT ALWAYS BE THE SAME,  
THOUGH WE CAN'T UNDERSTAND ALL WAYS OF LIFE,  
IT'S NOT OUR PLACE TO BLAME;  
AND SOME ARE LESBIANS, AND SOME ARE GAY;  
SOME ARE STRAIGHT; SOME FOLLOW A CELIBATE WAY.  
IF IT'S LOVING AND FAITHFUL, STILL WE CAN SAY  
ALL PEOPLE CAN SHARE GOD'S LOVE.

## Sacramental Life

WITH WEAKNESSES AND STRENGTHS AND DIFFERENT GIFTS,  
EACH CAN FROM ANOTHER LEARN.  
ALL SORTS AND CONDITIONS OF HUMAN LIFE  
ARE BLESSED BY OUR GOD'S CONCERN:  
SOME ARE DEAF; SOME ARE FAT, AND SOME ARE BLIND.  
IF YOU'RE BALD OR LEFT-HANDED, YOU WON'T BE LEFT BEHIND.  
GOD IS LOVING AND MERCIFUL, GENEROUS AND KIND.  
ALL PEOPLE CAN SHARE GOD'S LOVE.

### Author's notes on the hymn:

I wrote this hymn during the weeks after the Port Arthur massacre in 1996. A lone gunman killed 35 people at the Port Arthur Historical Site in Australian island state of Tasmania. In terms of Port Arthur's role in Australian history and culture, this would have been the equivalent of a gunman going on a similar rampage at Plymouth Rock or Ellis Island.

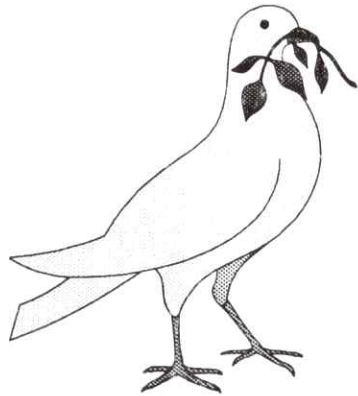
Following the public memorial service at the Anglican cathedral in Hobart (the state capital) for the victims of the shooting, controversy erupted when the leader of one of the conservative "evangelical" denominations condemned the participation of representatives of the Jewish, Islamic, Hindu, and Buddhist faiths in the service.

For some inexplicable reason, during the period of this controversy, some of the words of this hymn, i.e.: *And some are Christians and some are Jews; some are Muslims and some Hindus* sprang into my mind to the tune of "I Sing a Song of the Saints of God." When I finally sat down to write the hymn, it nearly wrote itself. I normally find hymn-writing a fairly difficult task, albeit a satisfying one.

This hymn was originally written in an Australian context and is adapted for use in the United States. The original Australian words for the lines between the asterisks in verse two are: *And some are Uniting; and some "R.C.," some Quakers, and Orthodox, and "C. of E."*

Robert J. Faser is Executive Director of the Tasmanian Council of Churches. Correspondence may be addressed to 29 Bathurst Street, Hobart, Tasmania 7000, Australia.





## "What Power?"

### A Story About Baptismal Community

Mark Wesley Stamm, O.S.L.

**N**ear the end of St. Luke's Gospel, Christ told his disciples, "I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." (Luke 24:49)

God gives power. We exercise it, and we seek it as well; but, what kind of power is it? God's power is not the raw power of hierarchy and control, but rather it's the power of the Resurrection. It's the power that effects healing when none seems possible. It's the power of justice and mercy. *It's the power of the church being the church.* Many of us have experienced this power at work. The story that follows is an example of one that I witnessed during my tenure as the Associate Pastor of First United Methodist Church in Chambersburg, Pennsylvania

The phone rang one Sunday evening in September, 1988. On the other end of the line was Joe, a member of my youth group. With anxiety in his voice, he said, "Pastor Stamm, you'd better come down to the church right away. We've been vandalized!" So, I went, and it was a bad scene—profane words and pictures painted on the walls, paper strewn all over the hallways and classrooms, books destroyed, glue poured on piano keys. Indeed, it was one of those sickening sights you hope you'll never see; but there it was, and we had to deal with it.

I called several of the Trustees as well as the District Superintendent, and we spent the rest of that evening doing damage inventory and meeting with the police. The next morning, word circulated that we needed help, and a number of our people showed up to clean. Meanwhile, the police detective went to work on the case. It didn't take him long to solve it. Monday afternoon, he told us that three children in our neighborhood - ages 5, 7, and 9 - had been caught with paint all over their shoes and hands, and it wasn't art class day! When confronted, they confessed. Little children! But the news was even worse than that. Those children had been participants in our summer neighborhood ministry. That's how they knew where to find the paint, the markers and the glue. We could clean up their mess, but I was afraid they had dealt a death blow to the Neighborhood Ministry. It turns out, however, that I underestimated God's people.

We made it through a difficult and tiring week. With a big assist from our insurance company, we were ready for worship and Sunday School on the next Lord's Day; and what a day it was! In one of those wonderful acts of providence that we lectionary users have come to expect, part of the Gospel text read,

"(Jesus) took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'" (Mark 9: 36-7)

Moreover, well before the vandalism happened, we had scheduled baptisms for that Sunday, ten of them in fact!

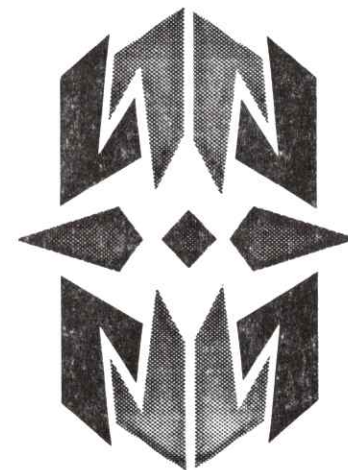
They went forward as planned. Again, it seemed providential.

But, that congregation did more than just baptize ten little children one Sunday morning; in the days that followed, they acted like a *baptismal community*, like the Body of Christ that gives itself for the world. They did not prosecute the offending children or their parents, neither did they seek revenge. They certainly didn't end the Neighborhood Ministry. Again, I had underestimated the people of God. That ministry continued the next Summer, and it has been there every year since. Now it has a year round component that includes literacy work. If anything, that church's will to minister *increased* in the years following the vandalism incident!

That's the kind of power given to us, the power that transforms painful events, the power that brings healing in the most difficult situations. This power that works in the Church is not the world's power, but it's the power that raised Jesus Christ from the dead.

*Mark Stamm, O.S.L., Prior General of the Order of Saint Luke, served First United Methodist Church in Chambersburg, Pennsylvania from 1985 through 1990. These days, he serves as pastor of Trinity Church in Roaring Spring, Pennsylvania.*

.... in the days that followed,  
they acted like a  
**baptismal  
community**



## Mystical Experiences in the Margin

*Kimberly Anne Willis, O.S.L.*

**M**ystical experiences can be deceptive. They may crash into our reality in unmistakable ways or they may evolve so slowly that they do not even capture our attention.

Webster's defines *mystical* as both "direct communion with God" and "that which is spiritually symbolic." I believe my recovery from a leg injury is a mystical experience. This definition allows both my intimate communion with God and my perception of God-forsakenness to have spiritual significance. During my recovery, especially in times of physical pain, the feeling of being forsaken by God is distressing. During these times I do not search for spiritual insights but rather seek the security of intimate communion



with God. However, if God-forsakenness is a mystical experience, then even the relentless presence of illness and injury that force us into the margin of life can have spiritual significance.

But what is this margin? For me it is a volatile place of both extreme challenge and awesome possibility. It is here that seemingly indispensable aspects of myself, *i.e.* athletic ability, *et cetera*, must be reimagined. This process is one of both salvific creativity and immense frustration. It leads me to places I never would have otherwise ventured. The margin is not a place of incurable optimism. Survival here demands intense soul-work, but it is not without reward. Time spent in the margin is not only about the faulty mechanics of the body but about the amazing interconnectedness of body and spirit.

I did not immediately acknowledge the spiritual impact of my injury. I resisted my anger at God, my fledgling prayer life, and the impact of this on my understanding of the sacraments. I maintained a strict "just passing through here" mentality. But as the months became years and "just passing through here" became "you're going to be here for awhile - rent furniture", the spiritual impact refused to be silenced.

My recovery continues in a seminary community. This setting yields both abundant blessings and difficult trials. When the dark nights of the soul flood the days there are people who will listen. I am sustained by the prayers and support of a Christian community. When I had surgery friends came to the hospital, prayed with me, anointed me and cared for me during recovery while a plethora of drugs altered my reality. Lying in pre-op, I watched the clock, reassured in knowing that my brothers and sisters were at that same moment worshipping God and celebrating the Eucharist. I thank God for both the practical and spiritual sustenance of this community.

Sustenance brings nourishment while famine inflicts suffering. Both exist in almost any community. I refuse to be relegated to the margin by others when my leg is viewed as the totality of my identity. It is frustrating and demeaning to feel as if I am a part of my leg rather than my leg being a part of me. I struggle with being

greeted as "Hop-along", "Limp-along" or a variety of other equally flattering names. It is not the names *per se*, but the feeling of being instantly reduced to the medical problems of the last three years. Why are such references deemed humorous while most of us would balk at making remarks about other visible conditions, such as the thinning hair of a person undergoing chemotherapy? Despite our intention, there is a need to consider what compels us to replace the name of an individual with insensitive references to their medical condition.

I must also contend with the belief that there is a sole causal relationship between faith and physical healing. The obvious implication is that a lack of physical healing equals a lack of faith. While faith is crucial, it is not the sole component necessary for physical healing. People of earnest faith suffer paralyzing accidents, develop intractable illnesses

there is a need to consider what compels us to replace the name of an individual with insensitive references to their medical condition.

and sustain serious physical injury. Life may be irrevocably changed as a result. Nobody deserves to be told that in addition to their body, their faith no longer "works." Such statements are inherently destructive because they reduce faith to magic and prayer to the magic wand capable of making illness and injury disappear.

Drawing causal relationships results in scripture being a spell book that provides the exact ingredients that will ensure physical healing. But scripture is hardly consistent in its accounts of healing. In numerous biblical accounts, faith is not required for Jesus to grant physical healing. Forgiveness of sin as a prerequisite for physical healing appears only in the story of the man with paralysis in Mark 2.<sup>1</sup> It is lamentable that this first century worldview of disability continues to result in the use of scripture as a weapon of blame and guilt rather than as a source of spiritual nourishment and strength.



My time during recovery provides an opportunity for me to get better acquainted with the people of the Bible. When anger threatens to consume me the Psalms give voice to a people of faith who also scream at God and demand relief. I marvel at Job and his courage to call God to the mat and demand answers. I find ironic humor in the story of Jacob: Jacob wrestles God and ends up with a limp. I end up with a limp and struggle to confront — much less wrestle — God.

But who is the God I fear confronting? And where is this God in the midst of this medical nightmare? Sociologist Nancy Eiesland proposes the concept of the Disabled God. This disabled God "... is in the present social-symbolic order at the margins with people with disabilities and instigates transformation from this de-centered position."<sup>2</sup>

It is the incarnation of God in Christ who endures disability for us. At the *kairos* moment of our redemption, the battered Christ is profoundly disabled. By the societal standards of his time, Christ lived and died in the margin.

Our redemption emerges through the profound experience of physical disability. The Disabled God embodies pure Emmanuel — God-with-us. And perhaps even more — God *for* us. This image of God transforms my fear, breathes hope into my faith, and assures me of the steadfast presence of God.

Serious illness or injury may land us in the margins of life where fear, pain, injustice, and frustration dwell. But the mystical dwells here, too. And seeds of hope and possibility exist. They are buried deep and we must get dirty to find them. Then we must choose to nurture or trample them. Yet even if nurtured, they may not produce a cure, but they can still be a catalyst for healing. It is possible to be healed and yet never cured. If they come, physical cure and spiritual healing evolve slowly and often painfully. Both can be filled with mystical moments and gut-wrenching setbacks.

Soon I will try to walk again and eventually the only physical reminder will be a fading scar. There is a good chance the end of this medical odyssey is finally near. But if not, I believe the opportu-

nity for healing will still exist. I couldn't have said that several months ago.

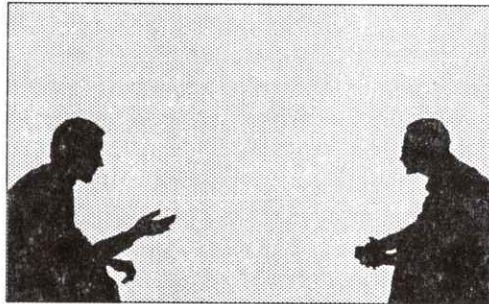
Mystical experience indeed.

### ENDNOTES

<sup>1</sup> Gowan, Donald E.. "Salvation as Healing," *Ex Auditu*, 5, 1989, p. 2.

<sup>2</sup> Eiesland, Nancy. *The Disabled God: Toward a Liberatory Theology of Disability* (Abingdon, 1994), p. 100.

*Kimberly Anne Willis, OSL is a third year Master of Divinity student with an emphasis in liturgical theology at Garrett-Evangelical Theological Seminary in Evanston, IL. She currently serves as co-chaplain of the G-ETS chapter of the Order of Saint Luke.*



## Prisoners, the Sick, and the Elderly Are People TOO!

*Bob Brewster, O.S.L.*

**I**n a cover story, the *Toronto Star* outlined the findings contained in a seventy-three page report entitled, "A Community at Risk". The report paints a bleak picture of the demographic, economic, social and funding trends that are likely to affect Metro Toronto over the next five years.

"You can't walk around the homeless with outstretched hands any more" said Ann Golden, Chair of the Metro Toronto United Way.

"While Metro Toronto has 50 percent of the Greater Toronto Area's population, it has 70 percent of all single parent families and 67

## Sacramental Life

percent of all seniors. Thirty-six percent of all Metro Toronto under the age of 10 live in poverty compared to 22 percent for the rest of Canada.

"Those most hurt by the Province of Ontario funding cuts are low income families, victims of abuse, people with developmental disabilities, immigrants and refugees.

"Community agencies and the volunteers who help them are ill equipped to pick up the slack."

A dispiriting picture indeed.

How can one person serve the needs of the marginalized?

In Psalm 82 v. 3-4 we read:

Give justice to the weak and the orphan;  
maintain the right of the lowly and destitute.  
Rescue the weak and the needy . . .

In Deuteronomy 15 v. 7-8 we read (emphasis mine):

If there is among you anyone in need,  
a member of your community in any of your towns  
within the land that the Lord your God is giving you,  
do NOT be hard-hearted or tight-fisted toward your  
needy neighbor.

You should rather open your hand,  
willingly lending enough to meet the need,  
WHATEVER it may be.

We also read in our O.S.L. Rule of Life and Service:

We accept the Call to Service.

We believe that all persons are called to a unique ministry  
seeking the cure of humanity, both in body and soul.  
We will engage in a ministry that is sacramental, prophetic



and pastoral, turning in openness and love to the world, identifying with the community of humankind, and allowing people to touch our lives as we touch theirs that we all may know the perfect joy of being reconciled with God.

Calls come when you least expect them.

In 1992, during a coffee break, my minister asked me if I would be interested in possibly conducting Sunday Chapel Services at a Local Hospital. After an interview with the Hospital Chaplain, I began my ministry.

Services are held each Sunday of the month with different Christian faith communities taking one Sunday.

Every third Sunday of the month, I travel the short distance to the Toronto East General Hospital and at 9:45 a.m. the service begins. The service is about 30 minutes long with Worship in Song, Prayer, and Word.

Attendance varies from Zero to ??? but normally four to six including staff and family members. Some patients arrive under their own power, some in wheelchairs. Most are picked up from the wards. Each ward is phoned before the service to find out if anyone would like to attend.

All I am sure about is that: I am just "to minister" and the service has a beginning, middle, and an end. What happens in the "middle" can be anything from people leaving, coming late, or ceiling tiles falling.

Music is an important part of the service. Some patients have started to sing as the opening music is being played.

Those attending are very attentive and grateful that someone has come and attend to their spiritual needs.

**Calls**  
come when  
you least  
expect them.

At the end of the service, I always get "a Thank You for Coming." Sometimes, I feel those attending have ministered more to me than I do to those attending.

Yes, the sick are people too.

After two years of hospital ministry, at another coffee break, my minister asked if I would be interested in conducting services at the Local Detention Center. Following an interview with the Center's Chaplain, a police check, and an orientation program, I began conducting services the fourth and fifth Sundays of each month.

Ministry at a detention facility is different from ministry at a hospital, seniors' home, or a local church. The first thing one has to accept on entering the Detention Center is the Security, especially the opening and closing of the locked doors. This procedure is not for everyone; however, over 100 volunteers at the Toronto East Detention Center take the Security in their stride.

Unlike services at the hospital, services are held in the cell areas, fifteen in all.

Services are held by members of several faith communities: Christian, Muslim, Buddhist, and Jews, whose members regularly minister to inmates of their faith. Special Holiday Observances are held. Christmas for Christians, Chinese New Year for the Buddhists, Ramadan for Muslims and the various high holidays of the Jews.

Volunteers put together a special Christmas Concert for all the prisoners. In addition to Carol singing, outside groups provide entertainment. Last Christmas, some inmates volunteered to take part in the concert. They sang.

Just as in the hospital, when I approach the prisoners in the cell areas, I do not know how many will attend.

Attendance varies from one to twelve. Sometimes, none of the prisoners come forward. It may be because of the area leader, or the attitude of the correction officer on duty.

Services generally are about an hour long from 2 to 3 p.m., but sometimes go on longer.

In conducting prison services, you quickly realize that: the inmates like to sing the old hymns and you have to try and get those attending to talk.

I don't pick the hymns, those attending do. Most times 1 or more of those attending can really sing. Although I never ask, the singers sing as though they have been in a choir.

I follow a simple service format with an Opening, a Confession, lessons and prayers. I have learned that the best meditations consist of asking questions based on the lessons.

Asking questions gets at least one or two talking; while the quiet ones may not contribute, they are listening.

Some lively and interesting discussions can occur, like when an Orthodox Jew attended one service. It was more a history lesson for all attending but did prove no matter to what faith one belongs, there is only One God.

Before beginning to pray, I always ask those attending if there are any special prayer requests.

Requests are always made for family, wives, girlfriends, the other inmates, and staff. Maybe it's a wife going to have a baby, a sick grandmother who needs looking after, or what is going to happen to them after a court appearance or hearing.

Although society has separated them from the outside world, inmates still have the same concerns. Most of those attending services regularly read and study the Bible, either privately or in a prisoner-organized "cell" group.

The Detention Chaplain is supported by a Support Committee composed of ten to twelve volunteers who help organize special events and support the Chaplain in whatever way is necessary.

Over 100 volunteers take part in various Detention programs including the preparation and distribution of Christmas packs to the prisoners and staff, 2 days before Christmas.

Yes, prisoners are people too.

This past April, while attending a meeting of the Pastoral Care Committee at the hospital, one member asked if anyone knew of a United Church person who could do visiting or conduct Sunday Services at a Senior's Residence where they were volunteering.

Following a couple of phone calls and an interview with the Senior Residences' Activity Director, who outlined the resident's needs and wants, I accepted the call to conduct an afternoon Chapel Service on the second Sunday of each month.

The Director mentioned she had been in contact with several churches in the neighborhood but got a negative response from all except the Salvation Army.

My first service was held in the cafeteria on July 12. Twenty-five attended.

One 90 year old gentleman in a wheel chair came up to me before the service began and asked if I was head of the church.

I replied, "For today". With that he went back to his place.

I found out afterwards, he was a retired minister. Another resident was of the Muslim faith who had attended previous services. She remarked, "After all there is only one God".

I had to supply "hymn sheets" since no funding was available for hymn books. This week, after making some phone calls, one of the larger churches in Toronto provided some old hymnbooks that they were not using. It's a real blessing when something like this happens.

Yes, seniors are people too.



## Sacramental Life

For me, it is no big deal to spend an hour or more on a Sunday following my call from the Lord to serve the sick, the jailed, and the elderly.

*Bob Brewster, O.S.L. is a member of the Order of Saint Luke and a member of Don Mills United Church (of Canada) in Toronto, Ontario, Canada. Bob was forced to retire in 1987 at age 51 because of an inherited neurological condition. He is a lay person who has been called to the Ministry of the Word. He conducts regular monthly services at the Toronto East General Hospital, The Toronto East Detention Center, and the Atrium Gardens Retirement Center.*

### **The Daily Office**

**A Book of Hours for For Daily Prayer**

**Volumes 4-A and 4-B**

**Ordinary Time**

We are pleased to announce the two latest offerings in this series which is designed to provide resources for daily prayer.

The intent is to reclaim the practice of praying the "Daily Office" — a pattern of praise, prayers, scriptures and reflection related to the "canonical hours" — specified times for focusing our prayer.

These two volumes provides resources for the Daily Office during Ordinary Time (the period following Pentecost and running until Advent). Volume 4-A covers June, July and August; Volume 4-B includes September through the last Sunday of the Church year.

Sold in fine bookstores for \$14.95, readers of Sacramental Life may order them direct from the publisher for \$11.00 each, postpaid, or both volumes for \$21.00, delivery included.

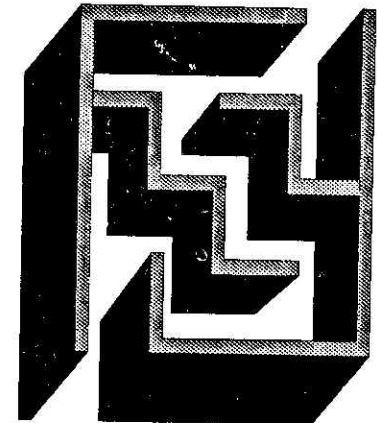
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## **Ministry on the Hem:**

**The Project NAMES Quilt as Sacramental Event**

*W. Brent Sturm, O.S.L.*

Last October I was privileged to be invited to serve as a guide at the display of the Project NAMES AIDS Memorial Quilt in Washington, D.C. The largest memorial in the world, stitched in three foot by six foot panels, stretched from the steps of the United States Capital to the foot of the Washington Monument, and covered the entire width of the Mall. As I reported for my assigned shift, just the enormity of the quilt caused me to pause in reverence.

My two days working around the five hundred memorial panels of my assigned rows led me to a new understanding of God's grace and a new understanding of the sacramental life. What follows are entires from my journal, written on the train from Washington, DC to Syracuse, Indiana and to a much needed week of retreat

Ordinary Time 1997

with my sisters and brothers. Those two days were the hardest ministry I have ever done, and they were the highest honor I have ever received.

I learned that the Washington Mall can be both blistering hot and blustery cold within the span of a few autumn hours. I learned that, in Washington, DC, large crowds of people move as walls, not in lines or small groups. I learned that God draws us all together in love, in caring, in accountability, in grief, in resurrection.

Richard's mom came to see the panel she had lovingly stitched. It told of his career as an actor. She was as proud of that quilt panel as she was of him. She did not weep; she rejoiced in his resurrection.

Bob's entire family came. Some walked right up to the panel; a brother stood across the street, afraid to get too close. When, at last, they all stood arm in arm weeping together, his sister took out a small bag of ashes. Spreading the ashes over the panel as a sign of their grief, they asked that Bob's remains be transferred to the ground on which he was remembered.

Tom's nurse came because his family couldn't face the enormity of the event. She stayed a long time, and helped in the evening as we carefully folded his panel for storage.

Daniel's family was overcome. They knelt and prayed, wept and embraced, stroked the panel and each other. They were too distraught to fold.

Tom's nurse folded Daniel as well.

Chad's cousin came. She wept a little, took pictures, left flowers. Chad died in the winter of his seventeenth year.

One family came, placed a dozen roses on a panel, joined together in prayer, and then began to sing. First they sang hymns: "Amazing Grace" and "Rock of Ages". But as soon as the strains of the old hymns began to fade, they laughed together as sang with great

joy, "I Don't Know Why, I Just Do". "Will would have insisted this be a party," they said.

An older man, maybe 55 or 60, stopped suddenly in an aisle. A large, burly sort of fellow, he moved slowly and with great power. As he knelt, he reached out a massive hand to touch the name, "Norman". After a long pause, he rose, his body shaking with tears — he had not cried in many years. Embarrassed as I handed him a tissue from my ever-ready supply, he apologized for his emotions. "It takes a real man to cry at all, my friend; and a great man to cry in public." Hearing those words of invitation he embraced me, his massive arms nearly overcoming my significantly smaller frame. He wept freely. Later, he asked my name and how I got the job of working on the quilt. He wept again as I explained that thousands of us had come from all across the country to volunteer, to care for his friend's memorial. His handshake of parting was all the thanks I needed.

Doctor John's parents came, brought roses, prayed, wept a bit, and stayed at his panel for hours to tell everyone who would listen about their son. They stayed most of the afternoon and asked to help fold John's panel. When it was folded, they found they were too frail to carry it. I carried John to the inventory station, and then placed him carefully in a shipping carton for the return trip to San Francisco. Mom hugged me a long time. Dad thanked us all and asked for a group photo of the crew that had cared for John's memorial for the weekend. We posed arm in arm around a large blue and black shipping crate that carried the memories of over five hundred families. We posed as a family: black and white, male and female, gay and straight. Now we all loved Doctor John, and his parents as well. Mom and Dad will frame our "family" photo and we will rest on the back of the piano, next to Doctor John.

I removed only three pieces of litter from those five hundred panels the entire weekend: a film canister, a tissue, and a wire twist tie. People understand holy ground. Panels became people for us; death wore a familiar face. Strangers shared with strangers, love between families and lovers became a love shared between us all.

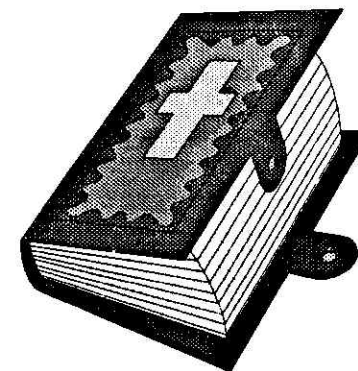


## Sacramental Life

To serve on the Project NAMES Quilt, to tend the graves of the dead, to hold the hands of the lost, to embrace the hearts of the grieving — this is ministry — this is the sacramental life!

*W. Brent Sturm, O.S.L. is Prior of the Southern West Virginia Chapter of The Order of Saint Luke, pastor of Concord United Methodist Church, a member of The United Methodist AIDS Ministry Network, and a Volunteer Community Planner in HIV Prevention for the United States Centers for Disease Control and Prevention. Names and descriptions in this article have been altered to protect the identity of those described.*

....people  
understand  
**Holy**  
**Ground**



## A TRIAL DAILY LECTIONARY

EXPANDING UPON THE  
REVISED COMMON LECTIONARY

*Hoyt L. Hickman, O.S.L.*

**T**his is the latter part of the Season after Pentecost (Ordinary Time), leading up to Reign of Christ (Christ the King). It is the final installment of Year B.

The readings for All Saints, Reign of Christ (Christ the King), and Thanksgiving Day deal with the theme of the day. This daily lectionary includes these readings during the preceding week, except that Thanksgiving Day readings are late the previous week to allow for the possibility of observing Thanksgiving Sunday. The readings for All Saints supplement the regular readings and may be used prior to or on the day All Saints is actually observed — November 1 or the first Sunday in November, which is November

## Sacramental Life

2 this year. The readings relating to Thanksgiving Day will have to be moved back in some years to put them in the right week, but for 1997 they are in the right place — the Thursday and Friday before Thanksgiving Sunday (November 23) or Thanksgiving Day (November 27).

On the other Sundays after Pentecost (in Ordinary Time) the Revised Common Lectionary goes through books of the Bible on a semi-continuous cycle. First readings in the fall months cover the wisdom books, including Esther and Ruth. Second readings cover James and Hebrews. Gospel readings continue the coverage of Mark. These daily readings fill in gaps to make the coverage more continuous and supply context for the Sunday readings. Sometimes readings especially likely to be preaching texts are used twice, once early in the week and again on Saturday or on Sunday morning.

Please write me at 2034 Castleman Drive, Nashville, TN 37215-6120 for permission to duplicate this lectionary for trial use in your group or congregation, or with feedback for the continuing improvement of this lectionary. I am delighted to give such permission free of charge, but it is important that I keep track of how this lectionary is being used and what experiences people are having with it.

### YEAR B

#### Leading to Sunday between September 4 & 10

Monday	Proverbs 8:1,22-36 Mark 7:24-30 Psalm 125 or 124 (UMH 846)
Tuesday	Proverbs 9:1-10 Mark 7:31-37
Wednesday	Proverbs 14:29—15:5; 16:16-19 James 2:1-7
Thursday	Proverbs 22:1-23 James 2:8-9
Friday	Proverbs 23:10-11,19-21,29-35 James 2:10-13
Saturday	Proverbs 25:21-22; 27:1-6

## Sacramental Life

	James 2:14-17
Sunday am	James 2:18-27
pm	James 3:1-5a

#### Leading to Sunday between September 11 & 17

Monday	James 3:5b-12 Mark 8:27-38 Psalm 19 (UMH 750)
Tuesday	Proverbs 1:1-10 Mark 8:1-10
Wednesday	Proverbs 1:20-33 Mark 8:11-13
Thursday	Proverbs 2 Mark 8:14-21
Friday	Proverbs 3:9-20,27-32 Mark 8:22-26
Saturday	Proverbs 4:1-13 Mark 8:27-33
Sunday am	Mark 8:34—9:1
pm	Proverbs 6:6-19

#### Leading to Sunday between September 18 & 24

Monday	James 3:13-18 Mark 9:30-37 Psalm 1 (UMH 738)
Tuesday	James 4:1-10 Mark 9:2-8
Wednesday	James 4:11-12 Mark 9:9-13
Thursday	Proverbs 31:1-9 Mark 9:14-29
Friday	Proverbs 31:10-31 Mark 9:30-32
Saturday	Proverbs 28:1-16 Mark 9:33-37
Sunday am	James 4:13-17
pm	James 5:1-6



## Sacramental Life

### Leading to Sunday between September 25 & October 1

Monday	James 5:7-12 Mark 9:38-41 Psalm 124 (UMH 846)
Tuesday	James 5:13-18 Mark 9:42
Wednesday	James 5:19-20 Mark 9:43-48
Thursday	Mark 9:49-50 Esther 1-2
Friday	Esther 3-4 Esther 5-6
Saturday	Esther 7-8 Esther 9-10
Sunday am	Esther 7:1-6,9-10; 9:20-22
pm	Job 1-2

### Leading to Sunday between October 2 & 8

Monday	Job 3 Mark 10:1-12 Psalm 26 or 25 (UMH 756)
Tuesday	Job 4-5 Mark 10:13-16
Wednesday	Job 6-7 Hebrews 1
Thursday	Job 8 Hebrews 2
Friday	Job 9-10 Job 11
Saturday	Job 12 Job 13
Sunday am	Job 14
pm	Job 15

### Leading to Sunday between October 9 & 15

Monday	Job 16-17 Mark 10:17-31 Psalm 22:1-15 (UMH 752)
Tuesday	Job 18 Hebrews 3

## Sacramental Life

Wednesday	Job 19 Hebrews 4
Thursday	Job 20 Job 21
Friday	Job 22 Job 23-24
Saturday	Job 25 Job 26
Sunday am	Job 27
pm	Job 28

### Leading to Sunday between October 16 & 22

Monday	Job 29-30 Mark 10:32-34 Psalm 104:1-9,24,35c (UMH 826)
Tuesday	Job 31 Mark 10:35-45
Wednesday	Job 32 Hebrews 5:1-10
Thursday	Job 33 Hebrews 5:11-14
Friday	Job 34 Job 35
Saturday	Job 36 Job 37
Sunday am	Job 38
pm	Job 39

### Leading to Sunday between October 23 & 29

Monday	Job 40 Mark 10:46-52 Psalm 34:1-8,19-22 (UMH 769)
Tuesday	Job 41 Hebrews 6:1-12
Wednesday	Job 42 Hebrews 6:13-20
Thursday	Hebrews 7:1-10 Hebrews 7:11-22
Friday	Hebrews 7:23-28 Mark 11:1-11

## Sacramental Life

Saturday	Hebrews 8:1-6 Mark 11:12-14,20-24
Sunday am	Mark 11:15-19
pm	Mark 11:25-26

### Leading to Sunday between October 30 & November 5

Monday	Hebrews 8:7-13 Mark 11:27-33 Psalm 146 (UMH 858)
Tuesday	Hebrews 9:1-14 Mark 12:1-12
Wednesday	Hebrews 9:15-22 Mark 12:13-17
Thursday	Ruth 1:1-18 Mark 12:18-27
Friday	Ruth 1:19-22 Mark 12:28-34
Saturday	Hebrews 9:11-14 Mark 12:35-37
Sunday am	Mark 12:28-34
pm	Ruth 2:1-13

### Leading to All Saints

(November 1 or first Sunday in November)\*

Isaiah 25:6-9  
Revelation 21:1-6a  
John 11:32-44  
Psalm 24 (UMH 755)

\*These supplement the regular readings on or prior to All Saints.

### Leading to Sunday between November 6 & 12

Monday	Ruth 2:14-23 Mark 12:35-37 Psalm 127 or 42 (UMH 777)
Tuesday	Ruth 3:1-13 Mark 12:38-40
Wednesday	Ruth 3:14-18 Mark 12:41-44
Thursday	Ruth 4:1-12 Hebrews 9:15-22

## Sacramental Life

Friday	Ruth 4:13-22 Hebrews 9:23-28
Saturday	Ecclesiastes 1 Hebrews 10:1-10
Sunday am	Ecclesiastes 2
pm	1 Samuel 1:1-20

### Leading to Sunday between November 13 & 19

Monday	Ecclesiastes 3 1 Samuel 1:21-28 1 Samuel 2:1-10 or Psalm 113 (UMH 834)
Tuesday	Ecclesiastes 4 Hebrews 10:11-25
Wednesday	Ecclesiastes 5 Hebrews 10:26-39
Thursday	Ecclesiastes 6 Mark 13:1-13
Friday	Ecclesiastes 7 Mark 13:14-23
Saturday	Ecclesiastes 8 Hebrews 11:1-3
Sunday am	Ecclesiastes 9
pm	Hebrews 11:4-22

### Leading to Christ the King / Reign of Christ (Sunday between November 20 & 26)

Monday	2 Samuel 23:1-7 Hebrews 11:23-40 Psalm 132:1-12 (UMH 849)
Tuesday	Ecclesiastes 10 Revelation 1:4b-8
Wednesday	Ecclesiastes 11 John 18:33-37
Thursday	Ecclesiastes 12 Joel 2:21-27*
Friday	1 Timothy 2:1-7* Matthew 6:25-33* Psalm 126 (UMH 847)*

\*These Thanksgiving readings may be exchanged with earlier readings if necessary to put them before the day Thanksgiving is observed.



## Sacramental Life

Saturday	Hebrews 12:1-13
	Hebrews 12:14-29
Sunday am	Hebrews 13:1-17
pm	Hebrews 13:18-25

### YEAR C

#### Leading to First Sunday of Advent (Sunday between Nov. 27 & Dec. 3)

If Thanksgiving Day falls during this week, note that the Thanksgiving readings were used late the previous week. They could be used again on Thursday or exchanged with this Thursday's readings if desired.

Monday	Jeremiah 33:14-16	
	1 Thessalonians 3:9-13	
	Psalms 25:1-10 (UMH 756)	
Tuesday	Luke 21:25-36	
	Isaiah 2:1-5	
Wednesday	Romans 13:11-14	
	Matthew 24:36-44	
Thursday	1 Corinthians 1:3-9	
	Mark 13:24-37	
Friday	Deuteronomy 30:11-14*	
	Romans 10:8b-18*	
Saturday	Matthew 4:18-22*	*These readings for Saint
	John 1:35-42*	Andrew's Day (November
Sunday am	Luke 21:25-36	30) may be exchanged
pm	Isaiah 64:1-9	to move them to Novem-
		ber 29-30.

#### Leading to Second Sunday of Advent (Sunday between Dec. 4 & 10)

Monday	Malachi 3:1-4
	Philippians 1:3-11
	Luke 1:68-79 (UMH 208)
Tuesday	Luke 3:1-6
	Isaiah 11:1-10

## Sacramental Life

Wednesday	Romans 15:4-13
	Matthew 3:1-12
Thursday	Isaiah 40:1-11
	2 Peter 3:8-15a
Friday	Mark 1:1-8
	Baruch 5:1-9
Saturday	Malachi 3:1-4
	Philippians 1:3-11
Sunday am	Luke 3:1-6
pm	Philippians 4:4-7

Hoyt L. Hickman, O.S.L. is a retired director of the Section on Worship (now called the Worship Unit) of the General Board of Discipleship of the United Methodist Church and continues to teach and write.

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All hymn numbers cited are from *The United Methodist Hymnal: Book of United Methodist Worship*.

Years B and C

Proper 18-The Second Sunday in Advent

# KEY TO THE INDEX

*The United Methodist Hymnal* (UMH)

Old Testament Lesson (L)

Psalter (P)

Epistle Lesson (E)

Gospel Lesson (G)

Seasonal (S)

Proper 18 September 7

Proverbs 22:1-2, 8-9, 22-23

Psalms 124 (UMH 846)

James 2:1-10

Mark 7:24-37

Entrance:

57 O For a Thousand Tongues to Sing (G)

Sequence:

436 The Voice of God Is Calling (L)

454 Open My Eyes, That I May See (G)

592 When the Church of Jesus (E)

Communion:

463 Lord, Speak to Me (G)

Post-Communion:

581 Lord, Whose Love Through Humble Service (LE)

670 Go Forth for God (E)

Proper 19 September 14

Proverbs 1:20-33

Psalms 19 (UMH 750)

James 3:1-12

Mark 8:27-38

Entrance:

185 When Morning Gilds the Skies (G)

Sequence:

124 Seek the Lord (L)

Ordinary Time 1997

37



## A Liturgical Index of Hymnic Resources

Based on the Revised Common Lectionary

Mark Babb, O.S.L.

Susan Babb, O.S.L.

The following contains hymnic resources compiled by Mark and Susan Babb, O.S.L. in *And Also With You: Worship Resources based on the Revised Common Lectionary, Year B*. The volume is available from OSL Publications. Additional information is provided at the end of this article for those wishing to purchase a copy.

In addition to the hymnic resources, the volume also contains artwork, collects, responses, and general prayers appropriate to the seasons of the Church Year.

36

Ordinary Time 1997



- 333 I'm Going to Sing When the Spirit Says Sing (E)  
338 Where He Leads Me (G)

Communion:

- 463 Lord, Speak to Me (E)  
454 Open My Eyes, That I May See (L)

Post-Communion:

- 415 Take Up Thy Cross (G)  
399 Take My Life And Let It Be

*Proper 20* September 21

- Proverbs 31:10-31  
Psalm 1 (UMH 738)  
James 3:13-4:3, 7-8a  
Mark 9:30-37

Entrance:

- 272 Sing of Mary, Pure and Lowly (L)  
79 Holy God, We Praise Thy Name (G)

Sequence:

- 276 The First One Ever (L)  
475 Come Down, O Love Divine (E)  
191 Jesus Loves Me (G)

Communion:

- 557 Blest Be the Tie That Binds (E)

Post-Communion:

- 695 O Lord, May Church and Home (L)  
438 Forth in Thy Name, O Lord (L)

*Proper 21* September 28

- Esther 7:1-6, 9-10; 9:20-22  
Psalm 124 (UMH 846)  
James 5:13-20  
Mark 9:38-50

Entrance:

- 117 O God, Our Help in Ages Past (L)  
126 Sing Praise to God Who Reigns Above (L)

Sequence:

- 139 Praise to the Lord, the Almighty (L)  
496 Sweet Hour of Prayer (E)  
427 Where Cross the Crowded Ways of Life (G)

Communion:

- 510 Come, Ye Disconsolate (L)  
413 A Charge to Keep I Have (G)

Post-Communion:

- 670 Go Forth for God (G)  
671 Lord, Dismiss Us with Thy Blessing (G)  
591 Rescue the Perishing (E)

*Proper 22* October 5

- Job 1:1; 2:1-10  
Psalm 26 or 25 (UMH 756)  
Hebrews 1:1-4; 2:5-12  
Mark 10:2-16

Entrance:

- 155 All Hail the Power of Jesus' Name (E)  
89 Joyful, Joyful, We Adore Thee (G)

Sequence:

- 520 Nobody Knows the Trouble I See (L)  
326 The Head That...Was Crowned (E)  
277 Tell Me the Stories of Jesus (G)

Communion:

- 645 O Perfect Love (G)

Post-Communion:

- 89 Joyful, Joyful, We Adore Thee (G)  
92 For the Beauty of the Earth (G)

*Proper 23* October 12

- Job 23:1-9, 16-17  
Psalm 22 (UMH 752)  
Hebrews 4:12-16  
Mark 10:17-31

Entrance:

- 398 Jesus Calls Us (G)  
126 Sing Praise to God Who Reigns Above (G)

Sequence:

- 399 Take My Life, And Let It Be (G)  
474 Precious Lord, Take My Hand (L)  
365 Grace Greater than Our Sin (E)  
576 Rise Up, O Men of God (G)

*Proper 24* October 19

Job 38:1-7 (34-41)  
Psalm 104 (UMH 826)  
Hebrews 5:1-10  
Mark 10:35-45

Entrance:

73 O Worship the King (L)  
400 Come, Thou Fount of Every Blessing (E)

Sequence:

147 All Things Bright and Beautiful (L)  
359 Alas! and Did My Savior Bleed (E)  
294 Alas! and Did My Savior Bleed (E)  
530 Are Ye Able (G)

Communion:

634 Now Let Us from This Table Rise (G)

Post-Communion:

379 Blow Ye the Trumpet, Blow (E)

*Proper 25* October 26

Job 42:1-6, 10-17  
Psalm 34:1-8 (19-22) (UMH 769)  
Hebrews 7:23-28  
Mark 10:46-52

Entrance:

75 All People That on Earth Do Dwell (L)  
173 Christ, Whose Glory Fills the Skies (G)

Sequence:

505 When Our Confidence Is Shaken (L)  
362 Nothing but the Blood (E)  
351 Pass Me Not, O Gentle Savior (G)

Communion:

606 Come, Let Us Use the Grace Divine (E)  
385 Let Us Plead For Faith Alone (G)

Post-Communion:

66 Praise, My Soul, the King of Heaven (G)  
454 Open My Eyes, That I May See (G)

*Proper 26* November 2

Ruth 1:1-18  
Psalm 146 (UMH 858)  
Hebrews 9:11-14  
Mark 12:28-34

Entrance:

554 All Praise to Our Redeeming Lord (L)  
647 Your Love, O God, Has Called Us Here (G)

Sequence:

464 I Will Trust in the Lord (L)  
300 O the Lamb (E)  
427 Where Cross the Crowded Ways of Life (G)

Communion:

287 O Love Divine, What Hast Thou Done (E)

Post-Communion:

581 Lord, Whose Love Through Humble Service (G)

*ALL SAINTS DAY* November 1 or First Sunday in November

Isaiah 25:6-9  
Psalm 24 (UMH 755)  
Revelation 21:1-6a  
John 11:32-34

Entrance:

383 This Is a Day of New Beginnings (E)  
711 For All the Saints (G)

Sequence:

428 For the Healing of the Nations (E)  
706 Soon and Very Soon (G)  
722 I Want to Be Ready (G)  
306 The Strife Is O'er, the Battle Done (L)

Communion:

726 O Holy City, Seen of John (E)

Post-Communion:

213 Lift Up Your Heads, Ye Mighty Gates (P)  
709 Come, Let Us Join Our Friends Above (G)  
653 Christ the Victorious (L)



Proper 27 November 9

Isaiah 25:6-9

Psalm 127 or 42 (UMH 777)

Hebrews 9:24-28

John 11:32-44

Entrance:

96 Praise the Lord Who Reigns Above (L)

715 Rejoice, The Lord Is King (G)

Sequence:

517 By Gracious Powers (L)

388 O Come and Dwell In Me (E)

399 Take My Life, and Let It Be (L,G)

Communion:

399 Take My Life, and Let It Be (L,G)

Post-Communion:

77 How Great Thou Art (E)

715 Rejoice, The Lord Is King (G)

Proper 28 November 16

I Samuel 1:4-20

I Samuel 2:1-10 or Psalm 113 (UMH 834)

Hebrews 10:11-14 (15-18)19-25

Mark 13:1-8

Entrance:

529 How Firm a Foundation (G)

Sequence:

522 Leave It There (L)

417 O For a Heart to Praise My God (E)

512 Stand By Me (G)

Communion:

494 Kum Ba Yah (L)

Post-Communion:

706 Soon and Very Soon (G)

The Reign of Christ (Christ the King) November 23

II Samuel 23:1-7

Psalm 132:1-12 (UMH 849)

Revelation 1:4b-8

John 18:33-37

Entrance:

718 Lo, He Comes with Clouds Descending (E)

154 All Hail the Power of Jesus' Name (G)

Sequence:

107 La Palabra Del Senor Es Recta (L)

141 Children of the Heavenly Father (E)

285 To Mock Your Reign, O Dearest Lord (G)

Communion:

626 Let All Mortal Flesh Keep Silence (E)

441 What Does the Lord Require (L)

Post-Communion:

327 Crown Him with Many Crowns (E,G)

Thanksgiving Day (United States) November 27

Joel 2:21-27

Psalm 126 (UMH 847)

I Timothy 2:1-7

Matthew 6:25-33

Entrance:

694 Come, Ye Thankful People, Come (L,E)

62 All Creatures of Our God and King (S)

Sequence:

84 Thank You, Lord (L)

698 God of the Ages (E)

462 'Tis So Sweet to Trust in Jesus (G)

Communion:

405 Seek Ye First (G)

87 What Gift Can We Bring (S)

Post-Communion:

139 Praise to the Lord, the Almighty (G)

102 Now Thank We All Our God (E)

(Year C) First Sunday in Advent November 30

Jeremiah 33:14-16

Psalm 25:1-10 (UMH 756)

I Thessalonians 3:9-13

Luke 21:25-36

Entrance:

211 O Come, O Come Emmanuel (L,E,G)

196 Come, Thou Long Expected Jesus (G)

## Sacramental Life

### Sequence:

- 473 Lead Me, Lord (L)
- 402 Lord, I Want To Be A Christian (E)
- 512 When The Storms of Life Are Raging (G)

### Communion:

- 612 Deck Thyself, My Soul, with Gladness (G)

### Post-Communion:

- 706 Soon And Very Soon (G)
- 720 Wake, Awake, for Night Is Flying (L,G)

### Second Sunday in Advent December 7

- Malachi 3:1-4
- Luke 1:68-79 (UMH 208)
- Philippians 1:3-11
- Luke 3:1-6

### Entrance:

- 339 Come Sinners To The Gospel Feast (G)
- 57 For A Thousand Tongues To Sing (L,E)

### Sequence:

- 220 Angels From The Realms of Glory (L)
- 419 I Am Thine, O Lord (E)
- 203 Hail to the Lord's Anointed (L)

### Communion:

- 382 Have Thine Own Way, Lord (G)

### Post-Communion:

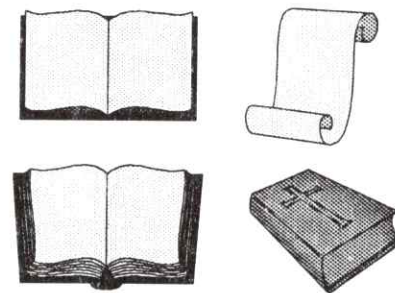
- 384 Love Divine, All Loves Excelling (L,E,G)
- 567 Heralds of Christ (G)

*Mark Babb, O.S.L. and Susan Babb, O.S.L. are members of the West Ohio Annual Conference of the United Methodist Church. Mark serves Faith United Methodist Church and Sue serves Trinity United Methodist Church in Gibsonburg, Ohio.*

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## Views and Reviews

### *We Were Baptized Too:*

#### *Claiming God's Grace for Lesbians and Gays*

Marilyn Bennett Alexander and James Preston  
with a forward by Desmond M. Tutu

Louisville, Kentucky: Westminster John Knox Press, 1996  
139 pages \$16.99.

Now that the United Methodist General Conference in Denver is over, many may believe that the issues surrounding the vast diversity of God's creation will slip away for another four years. However, with the overwhelming approval of the United Methodist *Baptism Study Document* and the publication of *We Were Baptized Too*, nothing could be further from the truth.

At last we have a text which transcends the anger, emotion and pain of the lesbian community and gets down to nuts and bolts theology. This is not to say that emotion is absent from the text.



Combined with excellent theological analysis are moving stories of other lesbian Christians along the journey of faith.

Alexander and Preston place the sexuality debate firmly where it must ultimately be discussed: in the context of baptism. The United Methodist Church has equated baptism with membership in the body of Christ, but relegates some members of that body to second class status. The authors call the Church to "stand together with all its members, seeking not the *status quo* but the status of baptism." (p. 101)

In addition to a forward by the Archbishop of Capetown and five well organized and presented chapters, an appendix suggests some liturgical resources that could be used in a context of radical baptismal equality. A Baptismal Reaffirmation Service, a Great Thanksgiving for National Coming Out Day, A Celebration of Coming Out, and a powerful Ritual of Self-Renewal are included. While none of these will be readily embraced by the mainstream church, each provides powerful food for thought and reflection.

This text will not change many minds as long as lesbian participation in the Church is a political issue. For the sacramentally minded, however, it at least places the debate in the context in which all issues of inclusion and exclusion must ultimately be decided: "Remember your baptism, and be thankful".

### *Come Celebrate!*

#### *A Guide for Planning Contemporary Worship*

Cathy Townley and Mike Graham

Nashville, Tennessee: Abingdon Press, 1995

170 pages plus video tape.

Before reviewing this resource kit, a confession is in order: I don't do contemporary worship, I don't like contemporary worship, I don't understand the point of contemporary worship. That said, this is not a bad resource.

I appreciate that the authors begin by stating that contemporary worship is not for every congregation. That's a refreshing change

from the literature that insists you "try it, you might like it." And the process of discernment they suggest is an excellent model that can be adapted to most any decision making process in the local congregation.

What is wrong with the kit is the accompanying video tape. The first several segments are simply of the authors speaking into the camera in basic head and shoulder shots. Nothing is said that couldn't have been more easily incorporated into the workbook. In other words, if you're going to use video, be sure you have a need for video.

The rest of the tape is appropriately on video, but is not of the quality one would expect from Abingdon Press. Some of the material suggested for worship is likely to be offensive to most groups using the resource. One sees in the eyes of the worshipping congregation the exact sense of lostness that the authors assume everyone has in traditional worship. Congregants appear uncomfortable and do not know the music they are attempting to sing. While this may be real, if you're trying to sell a church committee on change, this won't do it.

My primary complaint with this resource, however, is that resources from The United Methodist Publishing House should at least be true to United Methodist liturgical practices and official denominational resources (*i.e. The Book of Worship*). This is not. The narrator tells us that what is about to be sung is "The Great Thanksgiving directly out of the United Methodist *Book of Worship*." What we hear is a sanctus-based chorus repeated *ad infinitum*. Further, while the "leadership team" (an early seventies-type folk band) stands along the chancel rail, blocking the congregation's view of the altar, a shadow in the background pours wine from a Ewer (yes, I know what a Ewer is supposed to be for) to a chalice. There is no institution narrative, no *epiclesis*, no presider to symbolize the presence of Christ, no gathering around the table, no *anamnesis*, no memorial acclamation, no tie with the historic traditions of our faith.

I'm not sure if it's Eucharist or not, but I did admit my prejudices at the onset. As I stated, the decision making model presented in



## Sacramental Life

the text is excellent — use it. As for the worship resources and suggestions: *caveat emptor*.

### Reviewer

W. Brent Sturm, O.S.L. is prior of the Southern West Virginia Chapter of The Order of Saint Luke and pastor of Concord United Methodist Church at Athens, West Virginia.

Requests for form sheets should be addressed to Charles R. Hohenstein, O.S.L., SACRAMENTAL LIFE Book Review Editor, 624 W. Colfax Avenue, Apt. E, South Bend, IN 46601-1425. His email address is <chohenste@skynet.net>.

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