*CG: delete all but one of the following:*

*OPENING SERVICE OF WORD AND TABLE*

*SERVICE OF WORD AND TABLE*

*SERVICE OF WORD AND TABLE FOR THE FEAST OF ST. LUKE*

*CLOSING SERVICE OF WORD AND TABLE*

*WITH PROFESSION OF VOWS*

*SERVICE OF WORD AND TABLE WITH PRAYER FOR HEALING*

*SERVICE OF WORD AND TABLE*

*WITH PRAYER FOR RECONCILIATION*

Your service will be based on:

* “A Lukan Liturgy of Word and Table” as found in *BOS* (the “red book”), pp. 4 ff. WR indicates the Worship Resources in the central part of that book.

*This liturgy seeks to reflect the themes and language of the writings of Luke the evangelist in his gospel and the Book of Acts. It is provided for use by the members of the Order of Saint Luke when they gather in order that they may be grounded in, and formed by, a Lukan spirituality as they celebrate Eucharist together.*

*The Book of Offices and Services*

* Great Thanksgiving One, Two, Three, Four

*(CG: delete all but one of the above as selected by the abbot or you; on occasion you may choose to add: “or one of your own choosing” or leave the selection up to the presider---see below)*

* The Service of Prayer for Healing, *BOS,* pp. 67 ff. *(delete unless appropriate)*
* The Service of Prayer for Reconciliation, *BOS,* pp. 72 ff. *(delete unless appropriate)*

The scriptural texts (lections and psalm) for your service are: *(inserted by CG)*

Setting:

* The Eucharistic Table (the “Lord’s Table”) is the visual and symbolic focus.
* Unless otherwise directed, the eucharistic bread and cup are on a table near the rear so they may be carried in during the “presentation of the gifts” by persons recruited by the chaplain general. The eucharistic elements are prepared by the chaplain general or sacristan.
* The candles on or nearby the Table are lighted or carried in during the opening hymn (acolyte recruited by the chaplain general).
* When the usually disbursed order gathers in community, the liturgical color may be red, the liturgical color for Saint Luke.[[1]](#footnote-2)

Design Team:

Four persons are invited by the chaplain general to provide leadership for this of Word and Table, one of whom is designated as the coordinator.

* Coordinator and *(CG: add one of the following)*
* Liturgist:
* Minister of Music:
* Preacher:
* Presider:

The team may also ask someone to be the cantor.

You are the planning team for this service.

Coordinator:

The coordinator should call the rest of the team together (email or conference call) to plan the order of the service.

* Where does this service fit in the flow of the gathering?
* What does the preacher foresee as the focus of the homily?
* What do you want the overall tone of the service to be – festive, contemplative, something else?
* Can the musician offer insight about what music will work the best in this setting? Is there specific music that would be particularly appropriate?
* Decide which person is leading each part of the service so that a smooth flow can occur. This includes determining who will read each scripture lection (the preacher will select one; the liturgist or person(s) from the community may be the other lector(s).
* Don’t be afraid of silence in the service!

Please remember when you are planning what resources to use that the worshippers only have two hands. Those who are with us for the first time can find it very confusing to have to switch among several books. What is not in the “red book” can be included in the worship guidebook.

The coordinator is responsible for physically laying out an Order of Worship and getting it to the chaplain general as soon as feasible. Remember, all the services must be assembled to create a Worship Book!

Liturgist:

* You will be the primary liturgical leader in the parts of the service not led by the preacher or presider.
* You will guide the movement and flow of the service, avoiding moving too hastily, but enabling the parts of the service to become a cohesive whole.
* No matter how carefully we plan, sometimes things go awry. Be ready to move in and do what needs doing (not too soon—some silence is ok) but as if that is what was always planned.

Preacher:

* Your responsibilities are preaching the homily and reading one of the lections from scripture.
* Given the texts for the service, and seeking the guidance of the Holy Spirit, what is the general direction you think your homily will probably go?
* Following the homily, this liturgy lists an affirmation (see *BOS,* 162-165). This could also be a hymn, or a brief musical meditation. Which would be the most meaningful and effective way for the service to proceed?
* Do you have suggestions for other parts of the service which would contribute to its being a cohesive whole?

Minister of Music:

* Work with the team to determine which hymns and other congregational music will be used.
* Select an appropriate prelude and postlude in light of the nature of the service. The prelude and postlude are parts of the service. You can expect people to be seated and listening.
* All musical styles are welcome. (Br. Bill Beasley once delighted Abbot Elizabeth by playing variations on “Someone to Watch over Me” during the eucharist. That had been the theme of her homily!)
* While the organ is the most commonly used instrument when available, feel free to use other instruments, and to involve others in musical leadership. Creativity is appreciated.
* The accompaniment for the congregational responses in the Great Thanksgiving can be found in *BOS,*  Worship Resources: Setting One by Br. Bill Beasley (144), Setting Two by Brother George Crisp (145), Setting Three to DIVINUM MYSTERIUM (145), Setting Four, music selected by Sr. Heather Murray Elkins (147-149).
* If there is any music being used that will require permission, inform the chaplain general who will obtain it unless you already have it. (Please allow enough time to do this.)
* Discuss with the team what will be done during the sharing of the bread and cup:
	+ Instrumental Meditation Music
	+ Congregational Song (see *BOS,* Worship Resources 37-45)
	+ Silence

Note: The location where we are meeting may limit what instruments are available.

If a cantor will be used, allow time to practice together.

Presider:

*Note to CG: Delete irrelevant items in the next paragraphs or revise!*

Please use Great Thanksgiving X in *The Book of Offices and Services.*

You can determine which version of the Great Thanksgiving will be used, based on personal preference and the general tenor of the service. This can be one of the four prayers in the Red Book [ *CG Optional:* or an alternate Great Thanksgiving of the presider’s choice]. This decision should be made in conversation with the chaplain general to be sure we don’t use the same prayer in several consecutive services! If a prayer other than one from the Red Book is going to be used, a complete copy of the text needs to be sent as soon as possible to the chaplain general who will provide a large print version of the prayer on the Communion Table.)

If an alternate Great Thanksgiving is used, you may direct the community to one of the settings in *BOS* Worship Resources: Setting One by Br. Bill Beasley (144), Setting Two by Brother George Crisp (145), Setting Three to DIVINUM MYSTERIUM (145), Setting Four, music selected by Sr. Heather Murray Elkins (147-149).

* Let the chaplain general know if you want water for handwashing, and where you want that to be done. Anti-bacterial lotion will be provided.
* Paten, chalices and eucharistic elements will be brought forward during the presentation of the gifts unless you let the chaplain general know otherwise.

Abbot Elizabeth writes:

Whatever Great Thanksgiving you use, don’t hurry. You are here representing the gracious, non-anxious host. Let your joy be contagious. More than anyone else who is assisting in worship, you are here in a dual role. You are guiding us through the mystery of the sacrament, and you are also being a model of excellent presiding for our members. In my personal experience, there are not too many places where we see the beauty of the liturgy modeled. Sometimes it even seems to be an afterthought. You have the opportunity to show people how to preside with love, and grace, and joy. Do it!

PLANNING THE SERVICE ITSELF

Prelude

*(delete unless for the closing service)* The closing service of word and table with profession of vows usually begins with a great procession of all those in the order so most persons will be gathered outside the worship space. Instead of a prelude, a festive setting introducing the hymn tune for the first hymn may be most effective. If this is so, communicate that to the chaplain general so that the procession can begin as you begin this introduction.

Greeting *(the community seated)*

Hymn *(the community is invited to stand)*

Prayer of the Day *(the community continues to stand)*

This is a “place-holder prayer,” though a most fitting one. After the opening dialog, an appropriate alternative prayer of the day may be substituted.

[Optional but recommended musical response] *(community standing)*

 Between the prayer of the day and the prayer for illumination, a musical response helps the flow of the service. Some options:

* The Gloria in Excelsis (a four-part setting to the old Scottish chant, *BOS,* WR 187
* Gloria (the Taize brief form, *BOS,*  WR 186)
* A brief instrumental or sung response, perhaps reprising the opening hymn

Prayer for Illumination *(community seated)*

*may be led by the person doing the*

First Reading

Psalter and Gloria

* Recommended source: *A Lukan Psalter*
* Recommended style: chanted dialogically if the psalm is pointed for chanting
	+ The psalm tone can be indicated by the musician playing it, with the cantor then inviting the community to sing the antiphon together.
	+ The Gloria and closing antiphon are also sung by the whole community.
	+ Provide directions for the dialogue in the worship guide, such as: “The left side of the community will sing the verses to the left, and the right side of the community will sing the indented verses” or “higher voices” and “lower voices.”

Second Reading

Gospel Acclamation

* An Alleluia is provided for each of the eucharistic settings in *BOS:* Setting One (WR 15), Setting Two (WR 16), Setting Three (WR 14), Setting Four (WR 13)
* However, any of the alleluia’s can be used with any setting.
* A setting of your own choosing or composing may be used.
* The Gloria Christi (before the gospel) and Grata Tibi (after) may be used with any setting (WR 18)
* During Lent, WR 17 or 18 may be used.

Reading of the Gospel

* From the midst of the people? If so, who will hold the Gospel Book? How do you want this “gospel procession” and recession to work?
* From the ambo or lectern?
* From the front or back of the Lord’s Table?
* If you want to conclude with “Praise to you, Lord Jesus Christ” (or a form thereof), include it in the worship guide.
* However, you may choose to complete the reading and then let the Gospel Acclamation sung by the community be a full and sufficient response.
* Note: If a deacon is part of the leadership team, it is customary for the deacon to read the Gospel.

Homily

Affirmation

* The preacher may suggest what will be most effective here.
* Having the preacher lead this part ties it to the homily; having the liturgist lead it indicates its role as a response of the community. Which will be best for your service?

Prayers of the People

* The prayer by Abbé Daniel (*BOS* p. 7) is based on Lukan themes.
* Sung intercessions are found in *BOS*, WR 166.
* Other forms may be found in *BOS,* WR 157 and 167-171.
* The litany in *BOS,* WR 150 lifts up petitions based on our Rule of Life and Service.

 Prayers of Special Intention

* A prayer for a saint’s day or a holy day may be included. (A collect for the Feast of Saint Luke is an example.)
* Intercessions for the Order provide an opportunity to remember members of the Order with special needs (you may choose to invite these from the community), and to pray for those who will be taking vows and/or life vows.
* A final brief collect related to the homily or theme of the service can conclude this prayer time.

Invitation

* Can be given from behind the Lord’s Table by the presider
* Can be given from the lectern by the liturgist

Confession and Pardon

* Can be led from the lectern by the liturgist
* Can be led from behind the Lord’s Table by the presider

 Options include:

* The prayer by Thomas a Kempis, Kyrie and Assurance of Pardon, *BOS, pp. 8-9*
* One of the prayers of confession and awareness provided in *BOS,*  WR 154-157, together with words of assurance such as those in *BOS,* WR 159-161
* An alternative selected by the team

The Peace *(we suggest that this be given by the same person who gives the assurance)*

*CG: delete the following, expect for the closing Service of Word and Table with Profession of Vows*

Note that in a closing Service of Word and Table with Profession of Vows (see *BOS,* p. 97), our customary practice is that the passing of the peace be deferred until the end of the service where it becomes a sharing of peace and blessing with those who have just taken vows and a blessing of parting between the members of the community.

THANKSGIVING AND COMMUNION

The presider (from behind the table) invites the presentation: “Let us offer ourselves . . .”

Presentation of the Gifts *(the community is invited to stand)*

As the gifts are brought forward by a team recruited by the chaplain general, the community sings:

* + A brief affirmation (WR 34 or the refrain of WR 35)
	+ A hymn (WR 35, 36, or 38)

The deacon, if one of the leaders of the service, receives the gifts and sets the Table, or this may be done by the liturgist as the assisting eucharistic minister.

The Great Thanksgiving *(the community remains standing)*

 *The presider presides; see above for options.*

The Lord’s Prayer *(the community may be invited to kneel or be seated)*

* May be spoken in unison, see *BOS,*  p. 10.
* A sung setting is provided for each of the Great Thanksgivings, though the selection should be chosen in keeping with the overall mood and nature of the service.
	+ Great Thanksgiving One (WR 8 or 10)
	+ Great Thanksgiving Two (WR 11)
	+ Great Thanksgiving Three (WR 9)
	+ Great Thanksgiving Four (WR 12)

Breaking the Bread

* Note to presider: the first sentence is meant to signify our unity; the second accompanies the breaking of the bread. Take time to let your symbolic actions sink in.
* An alternate invitation is found in *BOS,*  WR 33, for the last sentence.

The Agnus Dei

* While this seventh century prayer is sung, the eucharistic ministers reverently prepare to serve communion. The following options are provided in *BOS:*
	+ The Beasley setting (WR 19) can be sung by the cantor (because it is written in the bass clef, it may be confusing for the whole community to sing it, although with the leadership of the cantor, that is also an option).
	+ The chant setting (WR 20) may be sung by four voices, or with a cantor singing the petitions with the four voices on the response, or by the entire community.
	+ The George Crisp setting (WR 21) may be sung by the community or by a cantor. When a guitar is the accompanying instrument, this is a good setting to use.
	+ The fourth setting (to the tune of “Jesus, Saviour, Pilot Me”) may be used with Great Thanksgiving Four or in more informal settings.
* There are two patterns regarding when the eucharistic ministers receive communion:
	+ A host does not eat before the guests; therefore eucharistic ministers are the last to receive, serving one another after others have been served. If this is the option chosen, the eucharistic ministers reverently take the bread, chalices, and cloths from the Table and move to their stations.
	+ We feed because we have been fed. In this option, the eucharistic ministers receive at this point (decided in advance who will serve whom), and then reverently move to their stations.

Communion

* In serving communion, one person serves the bread, one serves the chalice with the wine, and one the chalice with the grape juice. Which person on the team will do what?
* Our usual pattern is for the bread to be served at the center station, with the grape juice served by the eucharistic minister to the community’s left and the wine by the eucharistic minister to the right.
* The minister of music should indicate when and how they wish to receive (first or last? at the keyboard or at the serving stations?)
* As indicated above, the team will decide what will be done during the sharing of the bread and cup, taking into account what is best for this service:
	+ Instrumental meditation music
	+ Congregational song (see *BOS* Worship Resources 37-45)
	+ Silence

Prayer after Receiving

* Following the suggestion of John Calvin, the community prays the Canticle of Simeon (spoken, not sung).
* Who will introduce the prayer?

Hymn *(the community standing)*

* What is the role this hymn plays in this particular service at this point in the retreat? (A hymn of going forth plays a quite different role in the last service we share than in the one which opens the retreat.)
* Options in *BOS* may be found in Worship Resources 46-52, as well as 105-107, 116 and 133.
* Hymns not in *BOS* including newly composed ones are other possibilities.
* Invite the abbot (or the person representing the abbot) to move to a central point during the last (or only!) stanza for the:

Abbot’s Commendation and Blessing *(the community standing)*

 *The worship leaders and the community are seated for*

A Time of Reflection Guided by Music

* An acolyte, having first lit the taper, may extinguish the candles and recess with a living flame. This is usually a “one person recessional.”

Commission

* A commission based on a text from Luke appears in *BOS,* on p. 11.
* Other commissions appear in WR 59, 88, 177, 178 and 180-182.
* We suggest that it not be given from the lectern but from a place near the people or even from someone in the gathered community.
* As a bridge between the church at worship and the church at work in the world, the commission is appropriately given by
	+ A deacon
	+ A lay person
	+ A member of the worship team other than the presider or preacher.

*In services of Word and Table except the closing service:*

 The commission should be followed by:

 Let us bless the Lord. **Thanks be to God.**

 You may choose to add: Depart in peace to love and serve the Lord.

In the closing Service of Word and Table with Profession of Vows, the commission is followed by: “Let us share signs of Christ’s peace with one another.”

1. When it meets, the gathered Lukan community can experience a “season” commemorating Saint Luke the Evangelist, appropriated as a liturgical time special to the Lukan order (*extraordinarius tempus liturgicum).* [↑](#footnote-ref-2)