



THE ORDER OF SAINT LUKE

Central Oregon Seekers

2660 NE Highway 20 – Suite 610 #223 – Bend, Oregon 97701

2026 Central Oregon Seekers Calendar.

Dinner: 6:15pm, Prayers: 7:00pm

January 4

Bend Food Project Green Bags out for distribution.

January 5

No OSL

January 12

Lauds Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Official meeting: Election of Prior & Officers.

January 19

No OSL

January 26

Compline Service. ***Green Bag Collection.***

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Examine

Thoughts on Edification Volunteer:

The Examine

As we journey through this chapter you might find it helpful to learn the examen. The examen is a spiritual exercise developed by Saint Ignatius of Loyola and the Jesuits, designed to help you become more aware of how the Spirit of God is moving in your life.

1. Place yourself in God's presence. Give thanks for God's great love for you.
2. Pray for the grace to understand how God is acting in your life.

3. Review your day—recall specific moments and your feelings at the time.
4. Reflect on what you did, said, or thought in those instances. Were you drawing closer to God, or further away?
5. Look toward tomorrow—think of how you might collaborate more effectively with God’s plan. Be specific, and conclude with the “Our Father.”

Taken from Jesuits.org article titled, “How to Pray the Examen”

Located on the web at: <https://www.jesuits.org/spirituality/the-ignatian-examen/>

February 1 *Month of Lukan Love donation drive begins for St. Vincent dePaul.*

February 2 Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Stress Management Visualization

Thoughts on Edification Volunteer:

A Stress Management Exercise

- For this exercise take a moment to center yourself. Next focus on your breathing.
- Take a few deep breaths and with each breath allow your body to relax more and more. Begin with your feet, then your legs, your hips, your back and chest, and move up your entire body. Try to relax all the muscles in your body.
- Next visualize in your mind a wonderful landscape. It could be a beach, a river, a mountainside, the forest, or even a place up in the sky.
- Spend some time focusing on the details with your imagination. Smell the salt in the air if you are by the beach, hear the seagulls as they fly by. Hear the waves crashing against the rocks. Feel the warm sand and the hot sun.
- Immerse yourself in the scene and then add something happy—a loved one, a dog, anything that brings you joy. Allow that joy and contentment to saturate you.
- If you have a worry, allow that worry to be carried away by the waves, let it go.
- Then after a time, come back to full present reality.

(Adapted from Greenburg, Jerold S. *Comprehensive Stress Management, 13th Edition*, McGraw-Hill Education, 2012)

February 9

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Litany of the Holy Name of Jesus

Thoughts on Edification Volunteer:

Praying the Litany of The Holy Name of Jesus

V=Leader R=Response

V. Lord, have mercy on us.

Lord, have mercy on us. Jesus, hear us.

R. *Christ, have mercy on us.*

Jesus, graciously hear us.

V. God, the Father of Heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, One God,
Jesus, Son of the Living God,
Jesus, Splendor of the Father,
Jesus, Brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Son of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of us,
Jesus, God of peace,

R. *have mercy on us.*
have mercy on us.

Jesus, Author of life,
Jesus, Model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our way and our life,
Jesus, joy of Angels,
Jesus, King of Patriarchs,
Jesus, Master of Apostles,
Jesus, Teacher of Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,

have mercy on us.
have mercy on us.

V. Be merciful,
Be merciful,

R. *spare us, O Jesus.*
graciously hear us, O Jesus.

V. From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From the neglect of Thy inspirations,
Through the mystery of Thy holy Incarnation,
Through Thy Nativity,
Through Thy Infancy,
Through Thy most divine life,
Through Thy labors,
Through Thy agony and Passion,
Through Thy Cross and dereliction,
Through Thy faintness and weariness,
Through Thy death and burial,

R. *Jesus, deliver us.*
Jesus, deliver us.

- In addition to this physical daily need for rest there is also a Biblical mandate given, to engage in keeping the Sabbath day “holy.”
- The word “holy” means “set apart.” For the Jewish people this means no work or work-related activities are to be engaged in from sunset on Friday evening to sunset on Saturday evening. The Sabbath for Jewish people is a time to recall things like the creation account where God rested on the seventh day, as well as the exodus account where God delivered Israel out of bondage. It is also a time to consider the Messianic Age to come.
- For most modern-day Christians the Sabbath has been transferred from Saturday to Sunday, which we term the Lord’s Day, and is used for corporate gatherings and worship with a focus on Christ’s teachings. We encourage our seekers, inquirers, and discerners to set aside and observe the Sabbath as a Holy Time, set apart for God. This may not be Saturday or Sunday depending on our work schedule, but having an intentional Sabbath or Holy Day, set apart to tend to our personal and corporate relationship to God and fellow believers can have a great impact on rearranging certain priorities in our busy lives.

February 28 *Month of **Lukan Love** donation drive ends for St. Vincent dePaul.*

March 2 Lauds Service. ***Lukan Love** donation delivery to St. Vincent dePaul.*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Living the Lukan Life

Thoughts on Edification Volunteer:

Living the Lukan Life by Brother William Collette

Many people have set out like I have to become professed members of The Order of Saint Luke, and each have their own personal reasons. As I moved through the novitiate from Seeker, to Inquirer, to eventually a Life Vowed member, I recall many times going to Facebook or The Order of Saint Luke website, or to a Siblings email to pull up the next document I would need to look at. That process left me wishing all the novitiate materials were in one place, particularly in book form, and more specifically like a workbook complete with journal space.

This desire for a working book containing all the materials in one place became particularly true when I began to form the Chapter that would eventually become the *Central Oregon Seekers Chapter* in Bend, Oregon. With so many interested Seekers we needed to streamline the process and cut back on the amount of fishing for files, so I began printing out every document and Module I could get my hands on, along with other things like the Customary and documents kept by individuals who had put them together to assist in the novitiate process.

As I jokingly mentioned that someone needed to gather all the information into one place and write a book to help guide novitiates, Companions, and chapters in the Lukan Pilgrimage, Br. Stamm said; “*You know, when someone begins to feel strongly that a book is needed for something, it usually means they are the one who needs to write it.*”

I laughed at the moment, but looking back, I already made my first draft of this book as I had been gathering information to streamline the process of being a Companion to the Seekers in Bend.

Br. James Radloff, whom I was the Companion for through his novitiate process, was the very first person to receive all the materials printed out and put into one notebook. As we gathered weekly throughout his journey, we discovered just how helpful it was to have everything in one place. Then on that original draft, as I worked with Br. James, I began to make notes about various things that we might need to add to the “notebook” to help those who would join our Chapter in Formation after he was done. I then revised those notes into more precise guides for both the novitiate and the Companion multiple times. I was truly trying to make what Saint Luke calls, “an orderly account” of the process. Now here I am a couple of years later putting the finishing touches on this work.

I have written *A Lukan Pilgrimage* in keeping with the true spirit of Saint Luke; that is, I have set out to write an account of all that is required to move from a Seeker to a Life Vowed Member. All of the Practical Pathway information for the Pilgrim, and all the Companion Compass notes came about as I personally eye-witnessed and identified the needs of the Pilgrimage and Novitiate process from the perspectives of the Seeker and the Companion. With that in mind, I myself have carefully investigated everything from the beginning as seven of our Seekers moved through to become vowed members. Their questions and concerns formed some of the basis for this material also.

My prayer is that this book has helped you gain an in-depth understanding of the entire novitiate process and further assisted you in your own discernment of vocation. If you are a Companion, then I pray this book has helped you present the material and prepare for the various transitions along the way. This has been a true labor of love and in a way has helped me understand why Saint Luke wrote his gospel in the first place. In love for Christ, we are compelled to utilize our gifts and abilities for the good of the church and each other. Then, as I thought about the future

of The Order of Saint Luke, I just knew deep down this was something the Holy Spirit wanted me to do to not only help Seekers and Companions, but for future Chapters in formation, and The Order itself.

One thing I witnessed as I handed out various drafts of this book along the way was just how helpful it was to everyone! Many times, Seekers and friends of The Order would come up to me and tell me how much they appreciated all this being in one place, and especially how much they appreciated the Maps, Practical Pathways, and Campfire Contemplations.

I know that as time ebbs forward, changes will come in the novitiate process. My hope is that, as the novitiate process goes through those changes, *A Lukan Pilgrimage* may see additional editions. With all the appropriate revisions and new materials or subtractions which may come as The Order is transformed by the ongoing work of the Holy Spirit, I hope this book will continue to be a useful tool for The Order.

As one who joined The Order when the novitiate process as we know it now was rolled out, I was drawn to The Order as a Methodist because of its monastic appeal. Seeing The Order of Saint Luke members in their habits, and assisting at the altar at annual conference, left me wondering where all the Methodist Monks were coming from! In seminary I particularly loved the history of monastic orders and how they spoke into the culture of the church at various times of need.

As I contemplated The Order and what it offered back in my Seeker and Inquirer years, I recall thinking that The Order of Saint Luke was like a monastic order with the particular charism of safeguarding the Sacred Liturgy of the Church and offering new ways to utilize it and adapt it. I also came to appreciate the diverse ecumenical structure of The Order and how it drew Liturgy from so many denominations and sources. That very Sacred Charism combined with the chanting of Psalms and gatherings for prayer, and the wonderful connections I made in Dayspring Chapter, fueled my interest.

As I moved from one church to another and eventually transitioned from being a Provisional Elder to a Deacon, then a Priest in an Independent Catholic Church, I found that those connections and the people within The Order had become like a second family for me. I knew for years that I would always be a member, so when the time came that I could take Life Vows, that's what I did.

At Saint Paul of the Cross Monastery in Pittsburgh, Pennsylvania, during the 2024 annual retreat, I took my life vows. Through the year leading up to this beautiful event, I spent a great deal of time with my Life Vow Companion Br. Matthius, contemplating the Rule of Life and Service and making a deep dive into the depths of life within The Order.

One of the interesting things about my own journey was finding just how deep the Rule of Life and Service can go. This book, in a way, is one of my answers to Accepting the Call to Service. The Rule of Life and Service is like the layers of an onion, and every time you think you have gotten to the center, you find there are deeper considerations and ramifications. One thing that surprised me is that I found at a certain depth God's love permeated the entirety of the Rule.

As I moved through this process, I was also led to take the name William of Saint Thierry. William of Saint Thierry was a 12th century Benedictine theologian and mystic from Liege, France, who became Abbot of Saint-Thierry Monastery. He lived between 1075 and 1148 and was a friend of Saint Bernard de Clairvaux. William wrote 22 works and his devotion to God and Christ's love is evident in each of them. Some of the titles of his works include On the Nature and Dignity of Love, On Contemplating God, Prayer of William, On the Sacrament of the Altar, Commentary on the Song of Songs, On the Nature of Body and Soul, and others. Later in life William of Saint Thierry left the Benedictines and became a Cistercian Monk at the Abbey of Signy, where he continued to write. As my own first name is also William, I was honored that my Life Vow journey led me to such a prolific Christian theologian and mystic.

Considering the future of The Order, my hopes and dreams are that we will continue to be ecumenical inclusive Stewards of Sacred Liturgy without neglecting some of the other wonderful monastic disciplines like Centering Prayer, Lectio Divina, and similar disciplines I have briefly mentioned herein as helps for the discerner. The Order of Saint Luke is the ONLY Order I know that offers such a rich history and mission to both clergy and lay people and keeps at its center the Unity of Christ across all denominations, genders, and walks of life.

I would like to thank my wife and family for giving me space on Monday nights to devote to the formation of the Central Oregon Seekers Chapter, Br. James Radloff and Jennie Mitschke for all of their help and guidance in editing and moving through the various drafts and re-writes of this book, the members of Holy Communion Church in Bend for giving me the space and time to write this work, the Central Oregon Seekers Chapter for being my test group along the way, and The Order of Saint Luke for helping me tweak the final product.

“The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace.” (Numbers 6:24)

Love,
Br. William

March 8 Bend Food Project Green Bags out for distribution.

March 9

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Confession and Reconciliation

Thoughts on Edification Volunteer:

Confession and Reconciliation

- In the Book of Offices and Services (pages 72-78) you will find a Service of Prayer for Reconciliation. We read,
 - o *“The focus of this service is deepening your friendship with God. It is concerned with more than recognizing that we have done what we ought not to have done and have not done what we ought to have done. It is about restoration of relationship with God, others, and ourselves.” (72)*
- Later in the Rite of Reconciliation for Individual Persons we read,
 - o *“We are called to ‘bear one another’s burdens’ (Galatians 6:2) and share in the priesthood of all believers (1 Peter 2:5, 9). We use the traditional language of ‘confessor’ for the one exercising this priesthood on behalf of the Church, and ‘penitent’ for the person (or persons) coming to experience the liberating blessing that comes through confession and assurance.” (78)*
- The idea, which some may think to be more Catholic or Orthodox, is very Biblical.
- Prior to the service, one should examine their conscience to see what the Holy Spirit brings to mind in terms of conviction, and be prepared to offer that up silently (as the service is in a group setting) at the appropriate time.
- In the Catholic tradition, where there is the opportunity for one-on-one confession, there is usually a reception of the penitent by the confessor, a reading of sacred scripture, a time for confession and acceptance of satisfaction, a prayer of the penitent and absolution, which is then followed by a proclamation of praise of God and dismissal.
- Having a liturgical rite for confession and reconciliation, especially in a group setting, can be a very powerful service, and if entered into sincerely, can go a long way to ushering in the healing grace of God.
- In your own journal or perhaps below, you may make some notes about some things you might want to bring before God.

March 16

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Deep Dive Study of Scripture

Thoughts on Edification Volunteer:

Deep Dive Studies of Scripture

- For the sake of our Lukan Pilgrimage, I would define a “Deep Dive Study of Scripture” as one that involves not only a careful reading of scripture and lectio divina, but also the use of scholarly helps such as commentaries, bible software apps, grammatical comparisons, and the investigation of cultural and historical context.
- For this exercise take a reading from the common lectionary and go to a website like Bible Hub <https://biblehub.com/>
- Next utilizing your mouse, click on a specific verse. You’ll note that in Bible Hub this action pulls up a multitude of possible translations for your text from various scholarly bibles. Reading multiple translations can give you more insight into the meaning of the text in question.
- In addition to reading the text in various translations, I invite you to explore some of the scholarly commentary using the commentary tab, or to look into the meaning of some of the Greek or Hebrew words using the appropriate tabs.
- In Bible Hub you can also click on chapter summary, chapter outline, or other fun tools. I personally use Logos software for my Deep Dives as well as Bible Hub and city or seminary libraries I have access to, but you will want to gather some resources for this exercise.
- Sometimes a good study Bible offers all you might need, but the point of this exercise is to introduce you to some more methods whereby you can learn through a deeper dive than just a one time reading of a passage.

March 23

Compline Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: A Rosary for The Order of Saint Luke

Thoughts on Edification Volunteer:

A Rosary for The Order of Saint Luke

Say the following prayers as you move through the rosary.

On the Cross: In the name of the Father, and of the Son, and of the Holy Spirit. Amen. *(As you say this prayer make the sign of the cross by touching your forehead as you say Father, your chest as you say Son, your left shoulder as you say Holy, and your right shoulder as you say Spirit.)*



Continuing on the Cross: I believe in God, the Father almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, died, and was buried. He descended into Hell; on the third day He rose again from the dead. He ascended into Heaven, and is seated at the right hand of God, the Father almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

On the First Large Bead: Our Father, Who art in Heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. Amen.

On the First Small Bead: Gift from on high, come upon us in freedom and grace, that, with Luke the Evangelist, we may seek the lost. Amen *(Lukan Book of Feasts and Holy Days, pg. 210)*

On the Second Small Bead: Gift from on high, come upon us in freedom and grace, that, with Luke the Evangelist, we may heal the sick. Amen. *(Lukan Book of Feasts and Holy Days, pg. 210)*

On the Third Small Bead: Gift from on high, come upon us in freedom and grace, that, with Luke the Evangelist, we may announce God's reign and delight that our hearts know you in the breaking of bread. Amen. *(Lukan Book of Feasts and Holy Days, pg. 210)*

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end, Amen.

The First Mystery: Christ's Infancy and Birth (Luke 1:1 – 2:52)

Summary (*Lukan Specific Focus drawn from this section of Scripture*):

On the Large Bead before the 10 Small Beads: O Shepherd of us all, who inspired Your servant Saint Luke the physician, to set forth in the Gospel, the love and healing power of Jesus: Grant, we ask You, Your Spirit to The Order of Saint Luke, that we may proclaim the Apostolic hope, magnify the Sacraments, and embody Christ's healing grace for all creation; through Jesus Christ our Lord. Amen.

On Each of the 10 Smaller Beads: Saint Luke, in the Gospel, you show us the beauty of holiness. Help us to reflect the image of Christ in the way we live our lives.

(Optional Verses to contemplate on each bead.)

1. You have heard, O Virgin, that you will conceive and bear a son by the power of the Holy Spirit. The angel awaits an answer.
2. Mary replies, "Behold the handmaid of the Lord. Be it done unto me according to your word."
3. Mary joyfully sets out to visit Elizabeth. When she hears Mary's greeting, the child leaps in her womb and Elizabeth is enlightened.
4. Mary prays, "My soul magnifies the Lord. And my spirit rejoices in God my Savior..."
5. As her time draws near, Mary and Joseph travel to Bethlehem. There Jesus is born and choirs of angels announce His arrival to shepherds in a field.
6. They go in haste to find Mary and Joseph with the Babe lying in a manger.
7. On the eighth day the child is circumcised. They give Him the name Jesus.
8. "When the time came...they brought Him up to Jerusalem to present Him to the Lord."
9. Simeon and Anna recognize the Messiah. Simeon says, "My eyes have seen the salvation which You have prepared for all the nations to see..." Luke 1:38 – 2:52
10. At 12, Jesus stayed behind in Jerusalem. After 3 days His parents found Him in the temple. Jesus, teach us to also, seek first the kingdom of God.

The Second Mystery: Christ's Baptism and Preparation (Luke 3:1 – 4:13)

Summary: (*Lukan Specific Focus drawn from this section of Scripture*):

On the Large Bead before the 10 Small Beads: O Shepherd of us all, who inspired Your servant Saint Luke the physician, to set forth in the Gospel, the love and healing power of Jesus:

Grant, we ask You, Your Spirit to The Order of Saint Luke, that we may proclaim the Apostolic hope, magnify the Sacraments, and embody Christ's healing grace for all creation; through Jesus Christ our Lord. Amen.

On Each of the 10 Smaller Beads: Saint Luke, in the Gospel, you show us the beauty of holiness. Help us to reflect the image of Christ in the way we live our lives.

(Optional Verses to contemplate on each bead.)

1. Jesus, as you arrive at the Jordan where John the Baptist is baptizing, I make my "I love You," flow in those waters.
2. "While Jesus, after His own baptism was at prayer, heaven opened and the Holy Spirit descended on Him...And a voice came from heaven, 'You are my Son, the Beloved...'" Luke 3:21-22
3. "Filled with the Holy Spirit...Jesus was led...through the wilderness, being tempted there by the devil for forty days."
4. "The devil said to Him, 'If you are the Son of God, tell this stone to turn into a loaf;' Jesus replied, ... 'Man does not live on bread alone.'"
5. "Leading Him to a height the devil showed Him...all the kingdoms of the world and said to Him, 'I will give you all this power and the glory...Worship me...and it shall all be yours.'"
6. Jesus answered, "Scripture says: You must worship the Lord your God and serve Him alone."
7. "Then he led Him to Jerusalem and made Him stand on the parapet of the Temple. 'If you are the Son of God...throw yourself down from here for scripture says: He will put His angels in charge of You to guard You...They will hold You up on their hands in case You hurt Your foot against a stone.'"
8. Jesus answered, "You must not put the Lord your God to the test."
9. "The devil left to return at the appointed time." Luke 4:1-13
10. "Learn from this, that Yahweh your God was training you...to keep the commandments of your God, and so follow His ways and reverence Him." Deuteronomy 8:5-6

The Third Mystery: Christ's Ministry In Galilee (Luke 4:14 – 9:50)

Summary: *(Lukan Specific Focus drawn from this section of Scripture):*

On the Large Bead before the 10 Small Beads: O Shepherd of us all, who inspired Your servant Saint Luke the physician, to set forth in the Gospel, the love and healing power of Jesus: Grant, we ask You, Your Spirit to The Order of Saint Luke, that we may proclaim the Apostolic hope, magnify the Sacraments, and embody Christ's healing grace for all creation; through Jesus Christ our Lord. Amen.

On Each of the 10 Smaller Beads: Saint Luke, in the Gospel, you show us the beauty of holiness. Help us to reflect the image of Christ in the way we live our lives.

(Optional Verses to contemplate on each bead.)

1. In His infinite love, God promised the redemption of mankind. He fulfilled His promise in the coming of the Word Incarnate upon the earth.
2. Jesus chose to announce His arrival as the Messiah in Nazareth.
“Unrolling the scroll, He found the place where it is written: The Spirit of the Lord has been given to me...to proclaim the Lord’s year of favor! ...This text is being fulfilled today.” Luke 4:17-22
3. Jesus called His first 4 disciples, simple fisherman, promising they would become fishers of men—Simon, Andrew, James, and John. Luke 5:1-11
4. Soon there were 12 – “He spent the whole night in prayer to God...He summoned His disciples and picked out 12 of them and called them ‘Apostles.’” Luke 6:13-16
5. Jesus showed compassion for Gentiles as well as the many Jews He healed. He cured the son of a Centurion Soldier and said, “I tell you not even in Israel have I found faith like this.” Luke 7:1-10
6. As Jesus ate with some Pharisees, a known sinful woman fell at Jesus’ feet and anointed them with oil. “Jesus said to the woman, ‘Your faith has saved you: go in peace.’” Luke 7:36-50
7. Jesus used her faith to teach that those who are forgiven more love more. Luke 7:41-43
8. “As Jesus made His way preaching, with Him went the 12 and many women...Mary Magdalen, Johanna the wife of Herod’s steward, Susanna, and several others who provided for them.” Luke 8:1-3
9. Reminding them the kingdom of God would come soon, “Jesus took Peter, James, and John up the mountain to pray. Moses and Elijah appeared in glory...speaking of His passing which He was to accomplish in Jerusalem.” Luke 9:28-33
10. “A cloud covered them...and a voice came, saying, ‘This is my Son, the Chosen One, Listen to Him.’ The disciples kept silence and...told no one what they had seen.” Luke 9:34-36

The Fourth Mystery: Christ’s Journey to Jerusalem (Luke 9:51 – 19:44)

Summary: *(Lukan Specific Focus drawn from this section of Scripture):*

On the Large Bead before the 10 Small Beads: O Shepherd of us all, who inspired Your servant Saint Luke the physician, to set forth in the Gospel, the love and healing power of Jesus: Grant, we ask You, Your Spirit to The Order of Saint Luke, that we may proclaim the Apostolic

hope, magnify the Sacraments, and embody Christ's healing grace for all creation; through Jesus Christ our Lord. Amen.

On Each of the 10 Smaller Beads: Saint Luke, in the Gospel you show us the beauty of holiness. Help us to reflect the image of Christ in the way we live our lives.

(Optional Verses to contemplate on each bead.)

1. We who are baptized Christians are missionary disciples, and we are called to become a living Gospel in the world.
2. "Who is my neighbor?" Jesus replied with the Parable of the good Samaritan who rescued a man who had been beaten, when a priest and a Levite had passed him by. Luke 10:30-37
3. To teach the importance of persistent prayer Jesus told the Parable of the insistent friend looking for a loaf of bread. He said, "Ask, and it will be given to you...knock, and the door will be opened to you." Luke 11:5-10
4. On being ready for the Master's return, Jesus told the Parable of men waiting and being ready for the master's return. "You must stand ready, because the Son of Man is coming at an hour you do not expect." Luke: 12:35-40.
5. To teach God's desire for His people to produce good works after their conversion, Jesus told the Parable of the barren fig tree. "Leave it one more year and give me time to dig around it and fertilize it; it may bear fruit next year..." Luke 13:6-9
6. Jesus reminds those who would be His disciples to count the cost of dedicating their lives to Him when He tells them the Parable about the importance of building a Tower, or a King going into battle, well prepared. Luke 14:28-33
7. Christ's promise to us in His Parable of the Prodigal Son: "My son, you are with me always and all I have is yours. But...we should celebrate and rejoice, because your brother was dead and has come to life; he was lost and is found." Luke 15:11-32
8. Jesus taught the Parable of the Pharisee and the Publican to teach humility with God. "For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted." Luke 18:10-14
9. As the Messiah entered Jerusalem on a colt, the people spread their cloaks on the road and blessed Him. The Pharisees told Him to quiet the people, but Jesus replied "I tell you if these keep silence the stones will cry out." Luke 19:28-40
10. Palm Sunday carries Christ toward the ultimate sacrifice of His life on the cross, where by His sacrifice, we are healed.

The Fifth Mystery: Christ In Jerusalem, His Death and Resurrection (Luke 19:45 – 24:53)

Summary: *(Lukan Specific Focus drawn from this section of Scripture):*

On the Large Bead before the 10 Small Beads: O Shepherd of us all, who inspired Your servant Saint Luke the physician, to set forth in the Gospel, the love and healing power of Jesus: Grant, we ask You, Your Spirit to The Order of Saint Luke, that we may proclaim the Apostolic hope, magnify the Sacraments, and embody Christ's healing grace for all creation; through Jesus Christ our Lord. Amen.

On Each of the 10 Smaller Beads: Saint Luke, in the Gospel, you show us the beauty of holiness. Help us to reflect the image of Christ in the way we live our lives.

(Optional Verses to contemplate on each bead.)

1. "He taught in the Temple every day. The chief priests...tried to do away with Him, but could not carry this out because the people...hung on His words." Luke 19:47-48
2. "...the Passover, was now drawing near...Then Satan entered into Judas...He went to the chief priests...to discuss a scheme for handing Jesus over to them." Luke 22:1-5
3. "When the hour came, He took His place at table...and He said to them, 'I have longed to eat this Passover with you before I suffer because...I shall not eat it again until it is fulfilled in the kingdom of God.'" Luke 22:14-16
4. "Then He took some bread...broke it and gave it to them, saying 'This is my body which will be given for you'...He did the same with the cup...'This cup is the new covenant in my blood, which will be poured out for you.'" Luke 22:19-20
5. After the meal, all followed Jesus to the Mount of Olives where He left them to pray alone. Judas finds Him in the garden and the chief priests and captains of the temple guard arrest Him. Luke 22:39-54
6. Jesus is brought before Pilate, and in his cowardice, condemns Jesus to death. Luke 23:13-25
7. The body of Jesus was buried in the tomb of Joseph of Arimathaea. The next day the women who had come from Galilee with Jesus went to the tomb with spices and found it empty. The apostles refused to believe the women, but Peter went and confirmed what had happened. Luke: 23:50 – 24:12
8. Two men on the way to Emmaus encounter a man who proved to be Jesus, when they recognized Him in the breaking of the bread. They returned to Jerusalem to report seeing Him to the Apostles. Luke 24:13-35
9. While they were still talking about this, Jesus appeared among them and invited them to touch Him to see that He was real. Their joy was so great, they were dumfounded, so Jesus asked them if they had anything for Him to eat. "They offered Him a piece of grilled fish, which He took and ate before their eyes." Luke 24:36-43
10. "Then He took them out as far as the outskirts of Bethany, and lifting up His hands He blessed them. Now as He blessed them, He withdrew from them and was carried up to heaven." Luke 24:50-51

On the Medallion: The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious to you. The Lord lift up His countenance and give you peace. Amen.
(Numbers 6:24-26)

End of Rosary

March 30 *Tenebrae Rehearsal. **Green Bag Collection.***
March 31 *Tenebrae Dress Rehearsal: 6:30pm. **No Dinner***
April 1 ***Tenebrae Service: Arrive 6:15pm; Service begins at 7:00pm.***
April 6 **No OSL**
April 13 **No OSL**
April 20 Vespers Service.
Food:
Prayer Leader 1:
Prayer Leader 2:
Prayer Leader 3:
Scripture:
Meditation:
Music:
After Prayer Edification: Lukan Spirituality
Thoughts on Edification Volunteer:

Lukan Spirituality

by Brother Daniel Benedict, past Abbot (2008-2016) of The Order of Saint Luke

As an Order we are evolving. In the seven decades since the founding of The Order of Saint Luke, as a community we have been gradually exploring and discovering the outlines of a spirituality that is informed by Saint Luke, the evangelist, author of the gospel that goes by his name and his subsequent narrative of the Acts of the Apostles. With continuous reflection on his “orderly account” (Lk 1:1,3) we begin to glimpse his priorities and distinctive insights into “the events that have been fulfilled among us.” (Lk 1:1)

Any attempt to summarize or systematize Luke’s telling of the story risks distorting Luke’s work. So, we approach attempts to outline and live into and out of a Lukan spirituality with humility and joy, not mastery. This venture is evangelical and apostolic. We desire to be shaped by Jesus in the power of the Holy Spirit to proclaim and embody the good news of Jesus Christ. This is clear from our Rule of Life and Service:

- We affirm the Apostolic Hope
- We live for the Church of Jesus Christ
- We promote the corporate worship of the Church
- We magnify the sacraments
- We seek the sacramental life
- We accept the call to service

Clearly, the Rule of Life and Service sees in Luke a profound attentiveness to the evangel seen through the eyes of a community rooted in common life, liturgy, and hope. Luke’s description of the nascent community in Acts 2: 42-47 could well be the pattern for our life together:

“They devoted themselves to the apostles’ teaching and fellowship, the breaking of bread and the prayers.... [They] had all things in common ... distributing as any had need ... spent much time together in the temple, broke bread ... with glad and generous hearts, praising God....” I can’t help but note that they left the results to God! (See Acts 2:47b.)

They were a non-anxious bunch! (Yes, Luke may have painted an idealized picture, but like any summary, it highlights the key points.)

So, what is the spirituality we seek to embody in our worship and life together?

I. Lukan Spirituality is Liturgical

It is grounded in worship and prayer, the sacraments, and the hallowing of time. The daily office canticles are found in Luke—the songs of Zechariah, Mary, Simeon, and the angels (the Gloria in Excelesis). Luke lays out the “Word and Table” pattern of worship with his resurrection story of the two walking to Emmaus (Luke 24). He portrays Jesus teaching on prayer and attentiveness to the poor. In Acts we see a community together for praise, sharing of meals (meals are always sacramental!), and always “gathering” and “being sent”—two profoundly liturgical acts. Lukan spirituality practices and rejoices in these liturgical actions. Far from being perfunctory or side bars, they are central to forming and sustaining evangelical and catholic prayer and service. The resources in *The Book of Offices and Services* invites us as a community to rest on this solid liturgical and sacramental foundation. Here and there you will see deliberate references to Luke’s casting of gospel and ecclesial life.

II. Lukan Spirituality is Charismatic

We acknowledge, without apology, our dependence on the Holy Spirit, breathing life into dry bones. In Luke, the Holy Spirit is central. We cannot imagine life apart from the Holy Spirit’s promptings. From the annunciation in Luke 1 to Jesus’ “you will be baptized by

the Spirit” to the Day of Pentecost to the apostles’ reliance upon the Holy Spirit in their actions, Luke-Acts portrays the centrality of the Spirit. Other than John 15 and 16, there is no more sustained emphasis and narrative of the Spirit’s working in ordinary people to do extraordinary things. The Holy Spirit descends upon Jesus, leads Him into the wilderness, sustains Him in the face of temptation, births the church, and empowers it’s proclaiming and embodying of the reign of God. The apostolic community is a sent and directed community; a charismatic community. In this sense we understand that our baptismal *charis* (gift, grace) is the Holy Spirit sent from the Father and the Son to indwell us and direct our life and work. We seek to be self-consciously aware of grace as the immediate and ongoing work of the Spirit, and to rely upon the Spirit. That is why we commend the resources in *The Book of Offices and Services* to one another, but do not require their use. We trust the Spirit to make good use of them in the varied settings and occasions in which we gather. This spirited freedom and practicality is consistent with much of Christian history, including that of the Wesleyans and the early Methodists.

III. Lukan Spirituality is Oriented to the Poor and Those Who Live and Suffer on the Margins of Daily Life

The *character* of the Spirit who baptizes us is the character of Jesus, who associates and suffers with the poor, the hungry, and those who weep (Luke 6:20-23). We seek to grow in His character and to trust that the Spirit who animates us proclaims and embodies good news to those most in need. Lukan piety will always impel us to commitment to the poor and marginalized because Jesus is to be found with them. By way of confession, this may be the most challenging aspect of Lukan spirituality for us. In general, we have much work to do in orienting ourselves most to those with whom Jesus identified and spent time.

IV. Lukan Spirituality is Communal

With the early apostolic community that Luke describes, we seek to continue in the apostles’ teaching and fellowship, the breaking of bread and the prayers, even to share a common life in diaspora! That is why praying the daily office, continuing formation in the baptismal covenant, and celebration of the Holy Eucharist gives us such hope—hope that in sharing these disciplines faithfully, we share a common life though separated by regions, even continents. Though we are dispersed, we yearn for and commit to live in community, sharing joys, bearing burdens, and holding ourselves accountable to the Rule of Life and Service. The one specific practice the Rule specifies is praying the daily office. This volume gives us the full structure for daily prayer and the hallowing to time through the day. At the center of this communal life is the Holy Eucharist. Let us celebrate the sacrament whenever we gather, graciously and fully aware of the risen Christ who gives us His body that we may be for each other and the world the body of Christ, redeemed by His blood. *The Book of Offices and Services* (4th edition) offers well-

considered new settings (textual and musical) for eucharistic celebration. As an order we seek to live the good news of God's new humanity as Christ's new community of love and justice.

V. **Lukan Spirituality is Apostolic**

We are a community sent (Greek *apostolos*) by Christ to many places. Luke portrays Jesus and the disciple-apostles as itinerant for the sake of the gospel. While we may experience our dispersion around the world as a disadvantage, perhaps it is a gospel advantage. With Jesus, we intentionally embrace our dispersion. Of course, many of us would like to live in residence, as many monastic communities do. When we are together in retreat, we know how rich such communal life can be, and we are deeply renewed and sustained in such settings. Yet, we give ourselves to an itinerant proclamation in deeds and words for conversion and forming disciples. You may think I am alluding to the distinctive itinerancy of Methodist clergy. I am not. Rather, I am proposing that Luke gives us a picture of missionary people, although our human tendency is to settle or see ourselves choosing where to reside.

As with that earliest apostolic community, Christ *sends us* as witnesses from *our* Jerusalem to *our* Judea and Samaria, and the ends of the earth (Acts 1:8). As a community in diaspora we have many Jerusalems. Christ, by the Spirit, places us where we are to live the sacramental life and proclaim the apostolic hope. Our rule is a commitment in common to life-long spiritual formation. However, this formation is not an end to itself. What if we understood apostolic witness as itinerant ministry not only in geographical terms, but in terms of *attentive presence*. What if we understood our vocation as *journey* into the depths of the very place(s) in which we find ourselves. Jesus' instructions to seventy merit continuing contemplation: "Remain in the same house...do not move about from house to house" in our transient world (Luke 10:7ff). We cannot generalize about the meaning of location and stability for each other. We can support each sister and brother in the call of God and the meaning of being winsome listeners and catalysts of conversion in the places to which the Spirit sends us. The traditional monastic virtue of "stability" for us may be in sustained attentiveness in the context where God plants us for the life of the world.

Our Lukan spirituality continues to emerge. Let us be a liturgical and apostolic community under the guidance of the Spirit, especially for the sake of the poor and those living on the margins of life, seeking Christ's reconciliation and healing in the diverse places where the Spirit plants us.

April 27

Vespers Service. ***Come and See***

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: How the Order of Saint Luke Feeds You

Thoughts on Edification Volunteer:

May 3

Bend Food Project Green Bags out for distribution.

May 4

Lauds Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Mindfulness

Thoughts on Edification Volunteer:

MINDFULNESS

- “Mindfulness is a type of meditation in which you focus on being intensely aware of what you're sensing and feeling in the moment, without interpretation or judgment. Practicing mindfulness involves breathing methods, guided imagery, and other practices to relax the body and mind and help reduce stress.” (<https://www.mayoclinic.org/healthy-lifestyle/consumer-health/in-depth/mindfulness-exercises/art-20046356>, *Mindfulness exercises, by Mayo Clinic Staff*)
- There are many ways to practice mindfulness. One commonly practiced method is to focus on your breathing. Simply relax as you sit in a chair in your sacred space. As you do, while your eyes are closed, take several deep breaths. Be aware of your breath moving in and out and try to keep your attention on your breath.
- This exercise in mindfulness will help lead into Centering Prayer, which we will discuss in Chapter 2, page 33.
- Another form of mindfulness you might practice is to simply pay attention. With no distractions and your smart phone and devices turned off, take a few minutes to

experience your senses of touch, sound, sight, smell, and taste. One way to do this is to sit outside in the sun and listen to the birds fly by or the cars driving around. Feel the wind on your skin, and smell whatever the wind might be carrying your way.

- This form of mindfulness can also be practiced while walking a favorite path in your local area. The important thing is to be fully aware of the world as you walk.
- This mindful awareness exercise of engaging your senses will help lead you into Lectio Divina which we will discuss further in Chapter 3, page 42-43.

May 11 Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Centering Prayer

Thoughts on Edification Volunteer:

CENTERING PRAYER

- As we come to the end of our journey through this chapter, we would like to briefly introduce the monastic practice of Centering Prayer, where you will learn to sit in silence and become aware of God's working and grace within you.
- This practice builds on the MINDFULNESS practice we discussed in chapter one and gives it a spiritual focus that will help quiet your heart. Quieting the mind and heart is an important monastic practice as it helps us then listen to the ways God is communicating to us from within.
- To begin this practice, choose a sacred word to be a marker of your intention to be present with God and become aware of His work of grace within you. That word could be any word, or even a name like Jesus or Adonai. Then you spend about 20 minutes per session quieting your mind and heart, relaxing your body with your eyes closed, and then entering into silence as best you can.
 - o An easy method for this practice outlined by Dr. Brian Russell on page 24 of his book *Centering Prayer: Sitting Quietly In God's Presence Can Change Your Life* is to follow the four Rs.
 - Resist no thought,
 - Retain no thought,
 - React to no thought, and

- Return ever so gently to the sacred word.
- Mark the end of your session by saying the Lord’s Prayer.

May 18

No OSL

May 25

No OSL

June 1

Compline Service. *Green Bag Collection.*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Lectio Divina

Thoughts on Edification Volunteer:

Lectio Divina

- Lectio Divina, which simply means “Divine Reading” in English, has been practiced in the church by monks on a regular basis as far back as the 6th century. (*Christian Spirituality: A Historical Sketch* by George Lane, 2005, page 20) Some scholars trace the practice as far back as Origen in the 3rd century.
- The basic formula for Lectio Divina is divided into four movements. (Benner, David G. (2010). *Opening to God: Lectio Divina and Life as Prayer*. InterVarsity Press.) Below is a list of the movements and how to go about this age-old practice.

To begin one should calm the mind by engaging in intentional silence of mind and heart and transitioning into a state of openness to the Holy Spirit.

- **Lectio** (Reading) In this movement you begin to slowly read the scripture passage you have selected; this could be from the readings of the day or one of the Daily Offices. You should read the passage several times over to allow the words to move from your mind and into your heart. Some people like to use several translations of the same passage, but this is not necessary.
- **Meditatio** (Meditation) In this movement you will begin to reflect on what parts of the scripture reading really stick out to you. You might picture the scene the passage is describing in your head, try to use your imagination to get a feel for how your senses might be engaged if you were part of the scene. What do you smell, what do you hear, that sort of thing. How is the Holy Spirit illuminating the Word of God for you today, in this season of your life? What stands out and is calling you into deeper reflection? What are your insights? The idea is not so much to analyze the text, but to enter into it more deeply. If your passage for instance has

Jesus inviting Peter to walk on water as in Luke 8:22-25, you might imagine you are Peter. What does it feel like to step out of the boat onto that water? Do you sense the peace of Christ in that moment? How then does it feel when your attention gets drawn away from Christ's peace and put on the waves? How does this shift of attention and focus contribute to your beginning to sink? Do you sense your need for Christ's rescue when the waves produce fear and worry?

- **Oratio** (Prayer) In this movement you respond and enter into a prayerful conversation with God concerning your reflections and insights related to the text you read. There is no right or wrong way to do this, but it is good to incorporate perhaps the verse or verses that stood out to you as you pray and converse with God about it. You might ask the Holy Spirit to clarify something for you within or ask God to help you in a path to take as you wrestle with the passage. You pray about your need for transformation, direction, application, or even for forgiveness if the text convicted you in some way.
- **Contemplatio** (Contemplation) In this movement, having offered your prayers and your conversation to God concerning the passage, you now turn your focus once again to quieting the mind and heart and creating a space where you can listen and hear God respond to your prayers and supplications concerning it. After this time of listening, thank God for His ongoing work in your life.

June 8

Vespers Service. * Service of Welcoming Inquirer*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Expectations for Our Journey Together

June 15

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We affirm the Apostolic Hope

[We strive to live with the same excitement, expectation, and hope of the early apostles.]

Thoughts on Edification Volunteer:

With the apostles and the Church through the ages, we affirm Jesus Christ, Sacrament of the presence of God, as the source of our hope. We take our name from Saint Luke the Evangelist, and seek to be incorporated into the paschal mystery he proclaims. We pray to be formed by the incarnation, life, death, resurrection, ascension, gift of the Holy Spirit, and coming again of Jesus Christ. We are sent forth to proclaim and live the hope that good news brings.

June 22

No OSL

June 29

Lauds Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We live for the Church of Jesus Christ

[We strive to live as living and breathing parts of the Body of Christ, His Church here on earth.]

Thoughts on Edification Volunteer:

We believe the Church is the Body of Christ and we are called to worship, learning, community, and service as members of that Body. We affirm our fidelity to oneness in Christ in the Church truly catholic, truly apostolic, truly evangelical, and truly reformed which supersedes all division by denomination and which we believe God will gather from a broken Christendom. Our apostolic mission includes calling the Church to liturgical and sacramental renewal and seeking to bring the healing grace of Christ to all Creation.

July 5

Bend Food Project Green Bags out for distribution.

July 6

No OSL

July 13

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We promote the corporate worship of the Church [We strive to gather together on a regular basis for fellowship, prayer, and service, and we actively invite others to join us.]

Thoughts on Edification Volunteer:

We believe that the corporate worship of the Church is liturgy – the work of the people on behalf of all creation – which is our response to the revelation of God’s grace. Through our collective memory and our shared hope, the Holy Spirit acts in Word and Sacrament, making present to us the saving acts of God, transforming us so that we can be God’s people. Through our worship, we seek the glorification of God and the sanctification of the Church. This worship is offered in the name of the community, which claims it as the manifestation of its own identity and mission. We seek to encourage the Church to worship with vitality and integrity, appropriating the rites and services of the Church, historically and ecumenically grounded, which enable us to worship together in the name of Jesus Christ. We honor the worship traditions of the past and seek to be open to new ways of expressing the heritage of faith they embody in ways that speak to us and for us in the present. We witness to the saving and transforming work of God, which renews us in Christ’s body, the Church, through the continual offering up of our lives to God.

July 20

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We magnify the sacraments

[We strive to celebrate the tried-and-true special moments where God’s real presence has been found throughout the history of the Church.]

Thoughts on Edification Volunteer:

We believe that the sacraments are Christ’s gift to the Church. Individually and corporately, we are called to lift up these mysteries in the life of the Church as a means of grace through which we are formed as Christian disciples. Through the baptismal covenant, we are incorporated

into the death and resurrection of Jesus Christ. God calls us to live out the redemptive, liberating, justice-seeking ministry of Jesus. We seek to deepen our understanding, and the understanding of the Church, of the significance of the baptismal covenant and the Eucharist for Christian discipleship and service. We believe that the Eucharist re-presents the life-gift of Jesus Christ in which the living spirit of Christ is truly present to us, preserving and reforming Christ's Body, the Church. Frequent celebration of the Eucharist forms us in the sacramental life, empowering us to live out Christ's healing presence in the world.

July 27

Vespers Service. ***Green Bag Collection.***

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We seek the sacramental life

[We strive to find the real presence of God in one another and all of God's creation.]

Thoughts on Edification Volunteer:

We are called to become aware of God's presence through Eucharistic living. We seek to live out our baptism into Christ's death and resurrection. We receive with gratitude all that God has given us, and offer it up to God. We receive it again from God transformed to use for the sake of the world. We join the Church through the ages and around the world in recognizing that all time is in God's hands. As we pray faithfully the Daily Office, and live so as to embody our prayers, we endeavor to live the sacramental life. By doing so, we seek to be transformed as a means of grace, for all those we meet and serve in Christ's name.

August 2

Care & Share Community Outreach begins.

August 3

Lauds Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: We accept the call to service

[We strive to actively live our faith in our words and in our actions through the helpful ministries we provide for others.]

Thoughts on Edification Volunteer:

By virtue of our baptism, God calls each of us to ministries which are a proclamation of Christ, seeking wholeness for Creation. Through sacramental, prophetic, and pastoral ministries, we turn in openness to the world. We identify with the whole community of humankind, especially those who live on the margins. We invite people to touch our lives as we touch theirs. Thus we know the perfect joy of being reconciled to God. In community with our brothers and sisters, we will seek to discern the ways in which we are called to serve God in The Order, the Church, and the world.

August 10

Vespers Service. * Service for Entering Final Discernment*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Time of Prayer for those in discernment

August 17

Vespers Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Spiritual Retreat

Thoughts on Edification Volunteer:

Spiritual Retreat

- According to Bishop Robert Reed in an article from Catholic Digest, a spiritual retreat is “a period of time spent in solitude and prayer to strengthen one's faith and relationship

with God.” (<https://www.catholicdigest.com/amp/from-the-magazine/living-our-faith-with-bishop-reed/the-spiritual-benefits-of-retreats/>)

- Retreats afford us with breaks in routine, giving us time to unwind, to read and reflect on sacred scripture, to pray, to hear speakers on specific spiritual topics, and to give us time with a spiritual director or guide.
- Many retreats also have a communal focus, as in The Order of Saint Luke, with time spent in personal reflection and also in community. In community we gather annually to do all the things one might do on a personal retreat, but in community with specific goals or a particular thematic focus in mind. In the past, OSL has held retreats with focuses on liturgical scholarship, Celtic Spirituality, Iconography, various Christian authors, etc. There is also a focus on the business of The Order.
- One of the main benefits of a retreat is that in going to one, we intentionally remove ourselves from the pressing responsibilities and business of the day-to-day grind, offering up that same time and space for the Holy Spirit to draw us into a deeper spiritual comprehension of God’s love and action in our lives and community.
- For this I would strongly recommend that you plan to attend the next Order of Saint Luke annual retreat. This weeklong retreat with brothers sisters, siblings, and friends of The Order has become a rich source of refreshment for me and includes all the ingredients for a successful spiritual retreat.

August 24

Compline Service.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Prayer With Motion

Thoughts on Edification Volunteer:

Prayer with Motion

- In her article “Baptism Tai Chi” in Doxology, Sarah Elewononi shares a type of Christian Yoga she has been developing for several years. I include that as a monastic discipline here because many of the moves in Kung-Fu and Tai-Chi have been in use by Shaolin Monks for centuries and Sarah does a wonderful job of translating this into a western Christian practice of prayer in motion centering around the theme of the Baptismal Covenant.

- For the sake of this contemplation, and acknowledging that you might not have access to a group of fellow practitioners, simply begin with the breathing exercises already mentioned in the mindfulness exercise.
- Now move on to enact what Sarah calls the “twelve verbs” (page 9) related to the Baptismal Covenant. Each verb has a set of motions to go with it.
 1. **Renounce** the wrath: *Each person faces away from the center and pushes from the chest out with both hands.*
 2. **Reject** the evil powers of the world: *Each person pulls their dominant hand back up over their heads and pushes away from the chest again.*
 3. **Repent** of your sins: *Each person turns 180 degrees to face the center. One can lift one arm up and one down on a diagonal axis as one turns.*
 4. **Accept (Justification)** the freedom and power Christ gives us: *Each person stands straight and tall and holds their arms down in front of them, palms turned up.*
 5. **Resist** evil, injustice, and oppression in whatever forms they present themselves: *Each person holds arms down at sides, palms of hands facing behind, and pushes back toward “the wrath.”*
 6. **Confess/Profess/Celebrate** Jesus Christ as savior: *Each person lifts their hands to their mouth and gestures out, away from it.*
 7. **Trust (Sanctification)** wholly in Christ’s grace: *Each person lifts arms straight overhead, stretching hands and fingers, and even standing on tip-toe.*
 8. **Serve** Christ as Adonai: *Each person brings their hands to the center of their bodies, in line with their sternum, palms together and bows slightly.*
 9. **Unite** with the whole church which Christ opens to all ages, nations, and races: *Now each person takes the hand of the person on either side of them. (If alone imagine you are holding hands with someone on each side)*
 10. **Remain** a faithful member of Christ’s holy church: *Each person drops hands, turns back 180 degrees to face outside of the circle and rejoin hands with their neighbors. (Or continue to imagine the other people.)*
 11. **Present** Christ to the world: *With hands still joined everyone lifts them up over their heads.*
 12. **Invite:** *Dropping hands, each person extends their right arm out, and scoops up an imaginary partner (think right and left through in square dancing), turning with them back into the circle.*

Adapted from: An Article titled: “Baptism Tai Chi,” Elewononi, Sarah. *Doxology, A Journal of Worship and the Sacramental Life, Volume 34, Number 3 (Ordinary Time 2023)*, OSL Publications, 2023. Pages 5-11.

August 31

Vespers Service. *Care & Share Community Outreach* delivery.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: **Praying with Nature**

Thoughts on Edification Volunteer:

Praying with Nature

- As a fly fisherman who enjoys being out in the mountains of Bend, Oregon, I frequent the many rivers, lakes, and hiking trails. I will park my car by a trail, venture out to the river path, and begin to observe what the local trout are feeding on. I will then pull out one of my hand-tied flies and try to replicate that food source that I might be blessed with catching a lunch for myself.
- This habit of being out in nature has taught me to marvel at the glory of God's creation. So, when it comes to praying with nature, this one is second nature to me.
- James Martin, in his book *Learning to Pray*, talks about a study conducted by the University of East Anglia. He writes, "Spending time outdoors is good for your mental, emotional, and physical health" (pg. 288). Martin goes on to talk about the effects of greenspace on reducing the risks of type II diabetes, cardiovascular disease, sleep, and a myriad of other health-related issues. The bottom line is that the research shows getting out in nature is an all-around beneficial activity.
(Martin, James. *Learning to Pray: A Guide For Everyone*, HarperCollins Publishers, New York, NY. 2021. Page 288)
- For this exercise I would suggest you go to your nearest "greenspace," be it a mountain, a forest, a city park, or your own backyard, and take some time to appreciate God in nature. Take your shoes off and feel the earth with your feet.
- Take some time to pray the Canticle of Brother Sun and Sister Moon by Saint Francis of Assisi below:

Canticle to Brother Sun and Sister Moon

Most High, all-powerful, all-good Lord, All praise is Yours,
all glory, all honor and all blessings.

To you alone, Most High, do they belong,
and no mortal lips are worthy to pronounce Your Name.

Praised be You my Lord with all Your creatures,
especially Sir Brother Sun,
Who is the day through whom You give us light.
And he is beautiful and radiant with great splendor,
Of You Most High, he bears the likeness.

Praised be You, my Lord, through Sister Moon and the stars,
In the heavens you have made them bright, precious and fair.

Praised be You, my Lord, through Brothers Wind and Air,
And fair and stormy, all weather's moods,
by which You cherish all that You have made.

Praised be You my Lord through Sister Water,
So useful, humble, precious and pure.

Praised be You my Lord through Brother Fire,
through whom You light the night
and he is beautiful and playful and robust and strong.

Praised be You my Lord through our Sister,
Mother Earth
who sustains and governs us,
producing varied fruits with colored flowers and herbs.
Praise be You my Lord through those who grant pardon for love of You
and bear sickness and trial.

Blessed are those who endure in peace,
By You Most High, they will be crowned.

Praised be You, my Lord through Sister Death,
from whom no-one living can escape.

Woe to those who die in mortal sin!
Blessed are they She finds doing Your Will.

No second death can do them harm.
Praise and bless my Lord and give Him thanks,
And serve Him with great humility.

(<https://www.catholic.org/prayers/prayer.php?p=183>)

- Now just take a few minutes and listen to the birds and the wind in the trees. Feel the Sun or Moon light on your face and thank the Lord for the beauty of the Earth.

September 6 Bend Food Project Green Bags out for distribution.

September 7 **No OSL**

September 14 **Vespers Service.**

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Visualizing Christ or a Saint as a Journey

Companion

Thoughts on Edification Volunteer:

Visualizing Christ or a Saint as a Journey Companion

- Using the imagination as a tool for spirituality can be very effective.
- For this exercise we simply recommend you choose either the Lord Jesus Christ, or Saint Luke the Physician, and picture one of them walking this path with you.
- We see a similar tradition in the acronym WWJD which stands for “what would Jesus do?” The idea is that as you go through your day, at certain points try to call to mind the presence of Christ in your midst, observing your actions, offering advice, encouraging you to be loving, compassionate, patient, and inclusive.
- How does Jesus’ or Saint Luke’s presence in the moment you are in right now help strengthen you or guide you?
- Each time you sit to pray or eat, visualize Christ or Saint Luke as your Companion, invisibly joining you as part of the great cloud of witnesses.

September 21 **Vespers Service.**

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Fasting

Thoughts on Edification Volunteer:

Fasting

- Fasting has long been a Christian discipline. The practice of fasting differs depending on the Christian denomination you belong to. Richard Foster, in his book *Celebration of Discipline*, notes that John Wesley sought to revive the teachings in the Didache, and therefore encouraged early Methodists to fast on Wednesdays and Fridays. Wesley would not ordain anyone who would not fast.

(Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*, 3rd Edition, Harper Collins Publishers, NY, 1998, page 55.)

- A typical fast would begin at sundown and end at 3:00 PM the following day.
- Catholics encourage fasting during Lent or special Holy Days, but all Biblical fasting was for spiritual purposes. One example is Jesus fasting in the wilderness.
- For the purposes of this exercise in fasting, you may pick something particular to pray over during your fast, like discerning your vocation for instance, and as you encounter hunger throughout your fast, utilize that feeling to remind you to pray for God's guidance and direction concerning your call to The Order of Saint Luke.

September 28 Vespers Service. *Green Bag Collection.*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Corporal Works of Mercy

Thoughts on Edification Volunteer:

Corporal Works of Mercy

- According to the USCCB, the Corporal Works of Mercy are charitable actions that help people in their physical needs. The word "corporal" comes from the Latin word corpus, which means "body." The USCCB says that these works of mercy are a model for how to treat others, as if they were Christ in disguise.
- Some works of Corporal Mercy include, but are not limited to: feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting the imprisoned, and burying the dead.
- For this exercise I recommend you take one or more corporal work(s) of mercy from the list and intentionally step up your activity in that area.

- You might find a nearby soup kitchen or orphanage, or simply decide to give a donation to a food bank or medical outreach. Whatever you decide to do, remember these are the types of loving, compassionate actions Saint Luke the Physician engaged in and can be in themselves a means of grace.

(<https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy>)

October 5 Vespers Service.
Food:
Prayer Leader 1:
Prayer Leader 2:
Prayer Leader 3:
Scripture:
Meditation:
Music:
After Prayer Edification: Spiritual Works of Mercy
Thoughts on Edification Volunteer:

Spiritual Works of Mercy

- The USCCB defines Spiritual works of mercy as charitable actions that help people's spiritual needs, such as their minds, hearts, and souls.
- Some examples of Spiritual Works of Mercy are:
 - o Counseling the doubtful: Providing advice to those who need it.
 - o Instructing the ignorant: Sharing knowledge with others.
 - o Admonishing the sinner: Lovingly correcting those who need it.
 - o Comforting the sorrowful: Comforting those who suffer.
 - o Forgiving injuries: Forgiving those who hurt us.
 - o Bearing wrongs patiently: Being patient with others.
 - o Praying for the living and the dead.
- To engage this exercise you might pick one and intentionally engage in it.

(<https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy>)

October 12 No OSL
October 19-22 No OSL (OSL Retreat)
October 26 No OSL
November 2 Compline Service. *All Souls Day*

November 9
Food:
Prayer Leader 1:
Prayer Leader 2:
Prayer Leader 3:
Scripture:
Meditation:
Music:
After Prayer Edification: Prayers for those who have died
Vespers Service. * First Profession of Vows*

November 16
Food:
Prayer Leader 1:
Prayer Leader 2:
Prayer Leader 3:
Scripture:
Meditation:
Music:
After Prayer Edification: Apostolic Blessing
Lauds Service.

Food:
Prayer Leader 1:
Prayer Leader 2:
Prayer Leader 3:
Scripture:
Meditation:
Music:
After Prayer Edification: Solitude
Thoughts on Edification Volunteer:

Solitude

- Richard Foster, in his book *Celebration of Discipline*, describes solitude as more of a state of mind and heart than a “place,” and therefore the focus of this contemplation will be to assist you in developing that inward state of attentiveness that is so vital to the Lukan path.
- Utilizing silence one develops “a portable sanctuary of the heart.”
- Foster lists eight things that will help us develop this inward solitude and silence:

- Taking advantage of “little solitudes” such as car rides, bedtime, etc.
- Finding or developing a quiet place for prayer and contemplation.
- Disciplining our use of words to maintain plain honest speech.
- Engaging in “word fasting” where we do not talk for a set amount of time.
- Finding new ways to communicate and relate apart from word use.
- Four times a year, withdrawing and spending 3-4 hours reorienting your goals.
- Keeping a journal of ideas, prayers, Epiphones, and insights.
- Taking advantage of a Spiritual Retreat (discussed in Chapter 9).

(Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*, 3rd Edition, Harper Collins Publishers, NY, 1998, page 96-109.)

November 23 No OSL

November 30 No OSL

December 7 Vespers Service. *Green Bag Collection.*

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Official meeting: Gratitude Circle.

Gratitude and Thanksgiving

Gratitude and Thanksgiving

- Sit down and enter into a mindful state. You may focus on your breathing or progressive muscle relaxation as in a stress management exercise.
- Now call to mind things you are thankful for in your life. As you do this, understand God’s hand of blessing in bringing these things into your life.
- This could be anything from a positive medical treatment, your spouse, a hobby, an accomplishment, life in general, or even for a struggle that you are thankful God gave you the grace to endure.
- Now as you call this to mind, allow your heart to be filled with gratitude and thanksgiving and allow the gratitude in your heart to move out to other parts of your body.
- Feel that gratitude and thanksgiving in your chest, your legs, your arms, your hands, and your face.
- Now even let a smile come upon your face and feel the gratitude and thankfulness in your smile and face.

Now simply thank God for this thing, person, or event for which you are so thankful.

December 14 Advent Vespers Service and OSL Potluck Christmas Party.

Food:

Prayer Leader 1:

Prayer Leader 2:

Prayer Leader 3:

Scripture:

Meditation:

Music:

After Prayer Edification: Christmas Carols

December 21 No OSL

December 28 No OSL