

Charter Revision

Revisions adopted include a new general statement, a new phrasing of the seven-fold rule, and a new charter. As adopted, these follow:

General Statement

The Order of St. Luke is a fellowship of Methodist ministers and seminary students devoted to liturgical and sacramental usage and study. It seeks to lead in the administration and development of worship so as to maintain at once a relevance to present life and a continuity with historic Christian tradition. It seeks to exercise the pastoral office effectively in all its aspects, and accepts as foundation stones of liturgy and theology the great Ecumenical Creeds of the Councils of the Undivided Church, namely, the Apostles' and the Nicene, as explained in the Articles of Religion of The Methodist Church (XVI-XX

The Seven-fold Rule of Life and Service

I. WE LIVE FOR THE CHURCH OF JESUS CHRIST  
We pledge our loyal allegiance to The Methodist Church, its Bishops, its "Doctrines and Discipline," as a present means of

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THE LITURGY OF THE EAST

A Report of an address by His Holiness  
Mar Eshai Shimun XXIII, Catholicos  
Patriarch of the East XIX

Probably the most colorful figure at the Glencoe convocation was His Holiness Mar Shimun, Patriarch of the Holy Apostolic Church of the East and the Assyrians--spiritual potentate of the Middle East as inheritor of the ancient patriarchate of Edessa (now in Chicago), citizen of the West by virtue of Cambridge education, long American residence and youthful enthusiasm (he is 40). Some of his assertions are matters moot to Western scholars, but much of obvious value.

His Holiness said, "Liturgy is a human necessity. What we hear with our ears appeals mainly to the mind, but what we see moves us spiritually as well. Vision is universal, and the need for some visible representation of faith is felt by every religion, not only for the Christian. This is the reason for liturgies."

He declared that the Liturgy of Addai and Mari, still in use by his church in Aramaic, the Lord's language and admittedly an early liturgy (so Gregory Dix) is a direct continuation of the liturgy in which the first Qurbana (Eucharist) was said by St. James of Jerusalem. His Holiness read hymns of Mar Aprim and Mar Narsay from the Takhsa (service book: the blue book purchased by a number of OSL members). The Liturgy of the East was described thus (his words follow):

Our liturgy is composed of two main sections: the Qurbana of the catechumens or inquirers, and the Qurbana of the faithful. After the Qurbana of the catechumens, the deacons proclaim, "Let him that has not received baptism depart. Let him that has not received the sign of life depart. Let him that does not accept it depart. Go ye hearers and guard the doors." At this point, all but full members must leave.

The first part of the liturgy begins with the hymn of the angels, "Glory be to God on high," followed by the Lord's Prayer. After this follow appropriate prayers and portions of the Psalms. Then comes a profession of faith sung by the whole congregation. The deacon calls on the people to "Lift up your voices and glorify the Living God," to which they

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In ministering to people in areas where they have come away from their faith, you would be surprised at the persistent power that some of the hymn-pictures have as compared to some of the others...

All of these are important in the performance of the full scope of the function which we saw, of symbolic representation in connection with public worship: architectural, liturgical, creedal and confessional, decorative, graphic and hymnic. I think when we get that kind of impact we will then take hold of the people, and we do not need to just titillate their inner feelings in order to make a worship service have tremendous impact, because it will communicate to them meanings which have been transposed from the higher level into the currency of their communication with one another.

#### Mar Shimun, Continued

as that which is in heaven.

This is followed by the order of consignation and fraction-- that is, the breaking of the bread. After further prayers, the worshippers all confess their faults and ask forgiveness in preparation for partaking of these holy mysteries. A general absolution is given by the celebrant to all who feel spiritually qualified to receive the Sacrament.

While the congregation is communicating,

the choir sings one of the magnificent hymns from the "treasury of the Spirit," such as this by Mar Aprim:

Strengthen, O Lord, the hands  
that have been stretched out  
And have received the Holy Thing  
for the pardon of debts;  
Make them worthy every day  
to yield fruits unto thy Godhead.  
The mouths that have praised thee  
within the Holy Place, do thou  
make fit to sing glory.  
The ears which have heard the voice  
of thy praises, let them not, O my  
Lord, hear the voice of alarm.  
The eyes that have seen thy great com-  
passion again, O my Lord, let them  
see thy blessed hope.  
The tongues also that have cried 'Holy'  
do thou dispose to speak truth.

#### AND IN THE MAIL...

I wish to say that it was a pleasure for me to attend the function of the Order of St. Luke and to meet so many delightful people. I hope there will be other opportunities of becoming further acquainted with leaders of The Methodist Church.

Mar Eshai Shimun  
By Grace, Catholicoos  
Patriarch of the East



His Holiness Mar  
Shimun at North  
Shore Church in  
Glencoe, Ill., at  
1950 Convocation

#### Editorial, Continued

striving for the goal of an Undivided Church "that they all may be one."

II. WE PROMOTE THE PUBLIC WORSHIP OF THE CHURCH. The greatest experience possible to man, worship is the meeting of God and the entire congregation, and in this regard we hold that ministers represent a priesthood that resides not in themselves alone, but in the Mystical Body of Christ, the whole body of believers. We will make faithful use of "The Book of Worship."

III. WE HOLD THE VALIDITY OF THE MINISTERIAL OFFICE. Although priesthood is of the believers, its highest act, the Sacrament of the Lord's Supper, is rightly administered only by representatives chosen of God and men. Their office is a special and divine vocation, marked by ordination. As an additional and outward symbol of this life call and our life dedication, insofar as possible we will wear recognizable clerical garb when engaged in the business of the Church, and will wear at least a pulpit gown in morning worship and sacramental services.

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service where (in the pew) I have no chance to join in prayer, in confession, in affirmation of the faith, in the reading of responsive litanies, in dedication of the offerings and in praise of the Gloria Patri, as well as in hymns and the Lord's Prayer.

Yet I find just as little real help in a "free" service which is apparently devoid of any form (but only apparently). The same gospel choruses at the same cues, the same hallelujah shouts at the same emotional peaks in the ever-mounting rhythm of the whole service, the mouthing of the same shibboleths, the repetition of phrases worn threadbare, can be formalism, even if the minister doesn't have every word frozen in a prayer book. Whether static forms are used in academic language or "emoted" in camp-meeting jargon by a mind in a rut, it's formalism when the minister dominates and we aren't allowed to pull our own oars.

As for me, I resent it when the preacher seizes the center of the stage to perform personally most of the acts of worship, leaving me only the hymns and perhaps the Lord's Prayer. He gets between me and God. He becomes a mediatorial priest—and often he's the first fellow to condemn "priesthood" and to think the word "priest" is a bad word!

I believe in evangelistic services, because the church must help its Lord seek and save the lost. But liturgical services are necessary, too, because once having won the lost, we must nurture them in the worship of God. The same means seldom effects both ends. Liturgy cannot be used effectively with those who are untrained in its use; but on the other hand, we cannot use every Sunday morning to try to reproduce the revival experience which may have brought about a man's conversion. It's a poor conversion, anyway, that needs repeating every week! We need liturgical (corporate) worship which is led but not dominated by the minister.

Personally, I like for worship the great historic forms, the prayers and creeds of the ages. They were inspired through men of devotional genius who have learned to say what is in my heart more beautifully than I can. Some of these forms breathe a Scriptural spirit (more than most laymen and some preachers recognize are directly from the Bible). Many are older than the Reformation, and they deepen the sense of belonging to the Whole Church, our sense

of kinship with the Christians of the catacombs. They feed the feeling that we are twigs in the Great Vine whose branches are the Eternal Church, whose trunk is Christ Jesus, and each has his part in the whole. I have sometimes failed to find that in "high" churches with altars, precentors, chanting, and an order of many items, because some of the essential acts of the psychological progression of worship were missing: the man in the pew wasn't considered. Sometimes, though, I have found the Presence in small country chapels without choirs or proper equipment, because the essential acts of worship were there, and the people had been trained to worship together.

We will all get more from worship when we are educated to something Wesley never forgot—that liturgy, the general form for worship, and ritual, the mechanical form, are not the same. True worship depends on whether the people present can participate in an act of oneness in Jesus Christ. Liturgy is the work, the worship, of the people Christ came to save.

#### Editorial, Continued

IV. WE SEEK THE DEVOUT LIFE. Humbly recognizing our own inabilities as leaders of the flock, we will seek the power of God's Spirit through faithful and systematic private devotions.

V. WE MAGNIFY THE SACRAMENTS. We will do all in our power to stress the place of Baptism and the Lord's Supper in the life of the Church, using the full services and observing them with due and proper frequency throughout the Christian Year.

VI. WE STRIVE FOR THE CURE OF SOULS. Following the example of St. Luke the Physician, we will engage in ministry to minds and hearts wherever souls in need are found, witnessing our faith, and not forgetting those who are sick or in prison.

VII. WE PREPARE THE BAPTIZED FOR LIFE IN THE CHURCH. Regarding Reception into Full Membership, or Confirmation, as one of the greatest acts of the ministry, and the completion of the baptismal covenant, we will take care not to receive members into the Church without adequate instruction.

#### The Charter

ARTICLE I. NAME. The name of this organization shall be the Order of St. Luke.



ARTICLE II. MEMBERSHIP. Ordained Methodist ministers, and seminary students, by accepting the General Statement and the Seven-fold Rule of Life and Service, and upon payment of annual dues, may become members of the Order. Laymen, or members of other denominations who wish to lend support, shall be termed associate members, with all privileges except vote, and shall be subject only to such rules as naturally apply to them.

ARTICLE III. PURPOSE. The purpose of the Order shall be as given in the statements mentioned in Article II and are subject to revision only on the terms of charter law (see Article IX).

ARTICLE IV. ADMINISTRATION. The Order of St. Luke shall be administered by a board of directors consisting of the officers

ex officio who shall hold office for a quadrennium beginning at the convocation next before each General Conference unless they resign or withdraw from the Methodist ministry; and six directors to be elected by Convocation and to serve for one year or until successors are elected. The six elected directors shall consist of one from each Jurisdiction. The chairman of directors shall be the President, who is the highest officer of the Order. His office shall be for a quadrennium unless he resigns or withdraws from the Methodist ministry. He is subject to re-election. In addition, all directors constituted prior to 1951 shall serve through the quadrennium 1948-52.

ARTICLE V. CONVOCATION. The entire membership of the Order constitute the Convocation, which shall meet annually.

ARTICLE VI. CONVOCATION CHAIRMAN. The convocation chairman shall be the presiding officer of the Convocation, elected by that body for the succeeding year or until the closing session of the next annual meeting. If he is not otherwise a member of the Board of Directors, he shall be a member ex officio during his term of office.

ARTICLE VII. SECRETARY AND TREASURER. These offices, to be served by one or two persons shall be occupied for service for both the board and the Convocation.

ARTICLE VIII. OTHER OFFICERS. Other members may be elected to other offices which may be constituted as needed by the Convocation. They shall serve as members ex officio of the Board of Directors for the remainder of the quadrennium in which they are elected.

ARTICLE IX. BY-LAWS AND AMENDMENTS. Charter amendments may be made by two-thirds vote of Convocation plus a two-thirds vote of the directors. By-laws may be adopted and amended by a majority vote of Convocation plus a majority vote of directors.

ARTICLE X. COMMITTEES. Convocation shall elect, or by its consent the President or directors may appoint, standing and temporary committees. The former are to include liturgics, music, public relations and publication, and Convocation (annual meeting) plans. Standing committees, however, must be headed by a director.

ARTICLE XI. PUBLICATION. The committee on public relations shall edit and publish a periodical at least quarterly, annual dues to cover cost of same to members of the Order. It shall serve within its limits the two-fold purpose of a house organ for the Order itself and a stimulus to the general ministry in fields related to the Order's purpose. The editor of the publication shall be an officer of the Order and a member ex officio of the board of directors.

#### Behind the Revisions

The revisions, partly the work of a committee consisting of your editor and Brothers T. C. Swackhamer and J. C. Sinclair, but to a considerable degree taking their tenor from discussion on the floor, represent at least the mind of President (no longer Director-General, to his own relief) R. P. Marshall and the brothers who were present.

They are an honest attempt to preserve enough of the line of the original cloister walls that our most catholic members may feel still at home among friends, yet at the same time to "democratize" and broaden the base of the fellowship sufficiently that all who have a sincere interest in a worship-and-sacrament-centered ministry may find a fellowship where they may participate with joy in helpful give-and-take.

We believe we have done nothing to