

NOTES ON 'INWARDLY DIGEST'

Pgs 61-146

The following is a very brief outline of my understanding of the pages 61-146. I tried hard not to just quote from the book.

Derek Olsen, the author, pointed out something I had never noticed – when looking at the page edges of the BCP when it's closed, a portion is darker than the rest. I have to note this is not the case on my special edition that's gilt edged. In looking at a regular BCP, the Holy Eucharist (Rites 1 & 2) have the darker edges.

He starts off with secular time periods:

Solstice (2X a year, Summer & Winter, when sun is at its highest & lowest points, marking the longest and shortest days.

Four Seasons: Autumn, 9/23; winter, 12/21; spring 3/20 & summer, 6/21

12 full moons (periodically 13 to bring into sync with actual time

Then he jumps to Creeds (noting they can seem like anachronisms (conspicuously old fashioned in that they tell us what to believe) – however, he suggests they should be viewed as a tool/guide into reading the scriptures within the church's belief. Further, he points out the creeds don't tell us what to believe in the bible but a set of interpretive boundaries (as was agreed by the drafters of the Apostle's & Nicene Creeds) [He further talks about feeling, emotions as part of the Christian religious life and process of self-discovery. I was going to give my interpretation of this, but I'm not sure what it is. Something to really think about.

Then he goes into the Christian year and the feelings/emotions that are a part of them along with self-discovery each year:

Lent: penitence

Easter: holy joy

Advent: hope & expectation

Christmas – back to joy

(Epiphany, concludes the Christmas season noting – three times in Jesus' life (Magi's visit, Wedding at Cana & Baptism of Jesus in the Jordan)

The Author notes that what is going on in our lives can greatly influence our feelings – either enhancing the feelings of gratitude, holy fear (I like the word awe instead) penitence, joy, suffering & love of God & neighbor OR creating conflict, depression, & sadness.

Interestingly, the author notes (pgs 71-72) "the prayer book gives 'free reign' but goes on to note canticles, psalms, etc. are usually kept with the season. He notes there are no directions on things like colors or floral decorations, parish traditions, type and color of vestments --- he notes that the Church Year unfolds like a Gospel, following the life of Christ. He notes that the Church Year is kerygmatic (Greek for preach/proclaim) and goes on to demonstrate. Pg 74: 'the Church Year isn't just catechetical (relating to religious instruction given in preparation of baptism/confirmation) – although it does that – 'it's a means of accessing the power and the promise of God now'

I was interested in his mention of conflict between Anglican/Puritan beliefs (Pg 74) especially dealing with the seasons – I looked up Puritan – their church would reflect bareness & simplicity on decorations – there might be a wall decoration with a text from scripture) There would be pews, a high central pulpit – prayer, a lengthy sermon & communion (from a silver communion cup) - there was not bread/wafer as they meditated on the body of Christ (but certainly not eating it. I'm wondering if the church seasons we observe would be seen as 'frivolous' not to mention the different priest robes, flowers, etc

He goes into spiritual pattering in prayer book noting saints to be honored bringing us a spiritual pattern of life, a sacramental path to discipleship, baptism, Eucharist, confirmation & reconciliation. (God's call to follow, learn, love, die & truly live. He notes, as seasons of the Church Year motivate us in love, joy, penitence, hope, etc, saints show us these affections – a sense of what Christian maturity looks like.

Now, the calendar/tables – (can I scream first?)

Tables 882-883 (When Easter will be from 1900 to 20890.

Note: Easter in 2020 will be on 4/12/20 – then there are the movable feast: Ash Wednesday, Ascension, Pentecost, and Advent Sunday –

Looking and counting, in 2020

Easter: 4/12/20 – Ash Wed, 2/25/20 – Ascension, 5/21/20 – Pentecost 5/31/20 & Advent,

|| 4/29/20

Tables 19-30 – gives the date assigned to specific events/saints – did not quite understand the 'letter'

Jan 1: The Holy Name of Our lord Jesus Christ

Feb 13, Absalom Jones

March 19, St. Joseph

Etc

✓ Apparently some are movable and some aren't – some take precedence over Sunday and some don't – it's my understanding that feasts of the Lord (Jesus Christ) take precedence – however, Easter, Good Friday hold firm. It looks like there's a hierarchy with Mary's feasts. Not going to dwell on this.

The author also goes into hymns chosen to enhance the seasons and that we need to take heed of the wording – he quotes 'Were You There When They Crucified My Lord' noting that the you can be interpreted as us Christians and They interpreted as 'The Jews' – this, in the past has created anti-Semitism (even pogroms). The emphasis should be on man's inhumanity to man not what the Jews did to Jesus. The same crowd that shouted 'hosannas' during holy week also shouted 'crucify him' I really never thought about this before and will be looking at what the words of the hymn is saying to me.

It is to be noted that Mr. Olsen urges people to attend Maundy Thursday & Good Friday services & notes only as of the twentieth century liturgical renewal movement was the Easter Vigil (with dual emphasis on Baptism & Easter come together in full flower.

Then he goes into Easter Season & Season after Pentacost

Then Ferial days (ferial means holiday when people have a free day) – it sets forth ways to handle if Eucharist falls on a ferial day

Then the Collects (pgs 130 – 145) – this really surprised me as I never gave them that much thought to collect other than an opening prayer. Mr. Olsen notes there are several meanings give for the word 'collect' – he likes that of a bidding prayer but notes no one knows for sure.

He cites Fr. Basco Peters, who suggests 4 parts of a proper collect: BIDDING (let us pray); Silence (reflection); the collect (words) themselves; then the AMEN.

But Percy Dearmer suggests Collects have 5 parts: See Pg. 136-137

Invocation: names person in Trinity to whom prayer is addressed

Relative Clause: acknowledging ID of God?

Petition: What's being asked for

Statement of Purpose

Ending : Doxology

I tried this with three collects – I could not follow either Fr. Peters' or Mr. Dearmer's ideas – but I could follow Mr. Olsen's idea of a bidding prayer. I'll be looking at collects & the liturgical year & seasonal collects a little differently now.