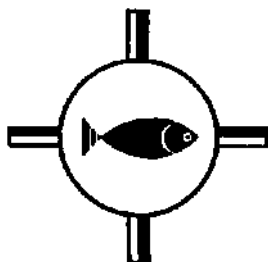


LIBERAL CATHOLIC INSTITUTE OF STUDIES



Unit 4

THE LIBERAL CATHOLIC CHURCH : LITURGY

Paper 3

THE LITURGY OF THE LIBERAL CATHOLIC CHURCH
History and General Consideration

by

The Very Rev. Ronald Rivett.



040.003-I. Printed in the U.S.A.

CONTENT

| | |
|---|----|
| INTRODUCTION..... | 3 |
| SECTION A..... | 5 |
| THE ORIGINS AND DEVELOPMENTS OF THE LC LITURGY..... | 5 |
| CONTENTS..... | 6 |
| THE FIRST "REFORMED" LITURGY - 1917-18..... | 8 |
| THE LITURGIES OF THE LIBERAL CATHOLIC CHURCH..... | 9 |
| FIRST EDITION, 1919..... | 9 |
| SECOND EDITION, 1924..... | 12 |
| THIRD EDITION. 1942..... | 13 |
| FOURTH EDITION, 1967..... | 15 |
| FIFTH EDITION, 1983..... | 17 |
| SECTION B..... | 19 |
| THE GENERAL LAY-OUT AND ARRANGEMENT OF THE LITURGY..... | 19 |
| SECTION C..... | 21 |
| A BRIEF CONSIDERATION OF EACH SECTION OF THE LITURGY..... | 21 |
| APPENDIX The Shorter Form..... | 33 |

INTRODUCTION

This is a brief study of The Liturgy of the Liberal Catholic Church. Our approach should therefore be one of taking the actual book, and considering each section in turn, from viewpoints which will vary according to the nature of each section. This is more a "what it is" paper than a "how to do it", and will have little to do with ceremonial action, which is the province of the bishop and his vicars.

A general awareness of the Meaning and Purpose of Liturgy (Paper 040.001) is presupposed and indeed essential before considering specific features. I should also have liked to be able to presuppose some knowledge of the History of Christian Liturgy, since no understanding of liturgical form is possible without understanding its origin and development. But since the History of Liturgy has become an elective subject, it will be necessary to delve once again into the historical aspect of each part of our Liturgy. Without history, liturgy is at best incomprehensible and at worst irrelevant, since it is the expression of a people which is *evolving*. Its past (known) and future (unknown) are as important as its present, and current liturgy is very much the product of its past.

Presupposed also is some familiarity with *Ceremonies of the Liberal Catholic Rite* and *The Science of the Sacraments*, but only occasional reference will be made to them.

The purpose of this Paper is to lead the student towards a familiarity and understanding of the Liturgy which will facilitate his/her use and understanding of it, and deepen appreciation of its many facets. It may truly be said that liturgy - the active ceremonial work of the people of the Church through which we praise God, unite in the Mystical Body of Christ, and sacramentally receive and hand on the divine grace and blessing - is the chief *raison d'etre* of the Liberal Catholic Church. Time spent on its understanding, familiarity with its use, and practice in its application, are perhaps of a value far beyond the apparent, and indeed help to shape the Church and render it effective in the Lord's work.

It must be understood that liturgy is *the agreed, common form of worship of the people of the Church*. THE Liturgy of the LCC is the ritual expression of that Church at prayer and at work, and presents its teachings and principles as a whole to the world. Because this is so important, and because the efficacy of the Sacraments depends to some extent on the words and actions, and upon the *intention* of the Church, such expression must be agreed to and controlled. It must therefore be formulated by the Synod of bishops, which is the unifying principle within an otherwise democratic organisation or family. So however the individual priest or entire congregation may dislike some particular facet of the Liturgy, or wish to include others, they cannot and must not do so - not so much because it would contravene canon law, or even interfere with sacramental validity and efficacy, as because it produces disunity within Christ's Mystical Body. In actual objective fact, commonsense and liturgical knowledge *could* allow certain changes, variations and additions without danger of invalidating the sacraments, but such a practice unchecked must eventually lead to chaos. Therefore The Liturgy is established by the GES and maintained by Canon Law. To presume to depart from the *current* authorised and published form is not only unlawful and disobedient, and thus contrary to the vows of ordination, but a disunitive act against the very people of the Church. This applies as much to the use of superseded editions as it does to the well-meaning introduction of words and phrases intended to enhance the ritual. It also applies of course to ceremonial actions, vestments, chants and many other aspects of liturgy, most of which are subject to Canon Law, and all of which are the concern of the Ordinary or Regionary. However, within the bounds set by such Law, and the framework provided by The Liturgy, cer-

tain variations are possible and permissible.¹

This Paper will consider The Liturgy under the following scheme:

VOLUME I

Section A: The Origins and Development of The Liturgy of the LCC. This will consider its origins in the Rites of the Old Catholic Church, and the subsequent five Editions of the LC Liturgy, together with the salient and relevant decisions on liturgy made by the GES.

Section B: The general lay-out and arrangement of The Liturgy.

Section C: A brief consideration of each section of The Liturgy.

VOLUME II

Section D: A detailed consideration of the words and ceremonial of each service and sacrament (excluding the Eucharist) with their history, purpose and functions. This will include a consideration of the Liturgy as a statement of Liberal Catholic doctrine, and some attitudes of common sense in the celebration and ordering of liturgical services.

Section E: A detailed consideration of the Holy Eucharist in all its aspects, as under section D.

Required Reading for this Paper

The Liturgy of the LCC - 5th Edition 1983.
The Ceremonies of the Liberal Catholic Rite (Cooper).
New Insights into Christian Worship (Wedgwood).
Source Material I, Unit 4: THE LITURGY (Wedgwood).
The Science of the Sacraments (Leadbeater).

It would be useful if copies of old editions of the Liturgy could be borrowed for perusal and interest. A book on the history of Liturgy (e.g. *The History of Liturgy* - Ed. Jones, Wainwright and Yarnold - SPCK 1978) would also be of value.

NOTE: Although this is a study of The Liturgy of the LCC, in addition to a historical review of its own liturgical origins, some "comparative liturgiology" is inevitable, and reference will be made to the liturgies of other churches.

Critical comments on certain points in The Liturgy may be found in this paper. They may be useful to indicate certain points which may perhaps have escaped not only the student, but also the compilers of the Liturgy! They are intended to serve the purpose of stimulating thought and interest.

¹ See also paragraph 29 of the General Constitution and Canon 68.

SECTION A**THE ORIGINS AND DEVELOPMENTS OF THE LC LITURGY**

The LC Liturgy is somewhat akin to the Anglican Prayer Book in its contents. It contains elements from many diverse sources - sections which would have been separate books in the Middle Ages.

In those days, because of the scarcity of books even after the invention of printing, (but especially in the era of one-off manuscripts) great economy of printed service books was necessary.

Thus books would be made for a specific office only - the celebrant, the bishop, the singers, the reader and so on.

Our present Liturgy gathers many of these specific books between one set of covers, which in some ways is much more convenient and eventually more economical. It also enables anyone to follow almost any service in its entirety. In mediaeval times, from about the 9th century, a Missal or Mass-book contained a *Sacramentary*, with words and rubrics enabling the sacraments to be celebrated; an *Antiphonary* of relevant Psalms and canticles; and a *Lectionary* of readings for the lessons. Prior to this, each of these books would have been separate, and Antiphonaries or Antiphonals were often of huge size to enable choral groups to read them at a distance.

The Liturgy as at present published is of pocket size, which is not really convenient for altar use, although many clergy use it for such. Some separate, larger missals have been produced over the years, usually of loose-leaf design, and moves are afoot to produce photographic blow-ups of the small liturgy especially for altar work. In addition to the Missal, complete with Sacramentary, Antiphonary and Lectionary, our book contains a *Breviary* (the daily Office of various devotions, and occasional prayers), an *Ordinal* (services of ordination, really of concern mainly to a bishop) and traces of a *Psalter* and *Hymnal*.

The Anglican Prayer Book is similarly constituted, but has in addition much historical matter and a number of services which have been discarded by the LCC.

Our immediate beginnings, liturgically speaking, lie in the rites of the Old Catholic Church of Great Britain, which in 1909 printed *The Old Catholic Missal and Ritual*₃ (326 pp.) bearing the *Nihil obstat* of Arnoldus H. Mathew, and the *Imprimatur* of Gerardus Gul, Archbishop of Utrecht. It was followed by Old Catholic publications in 1917/18 and Liberal Catholic publications in 1919, 1924, 1942, 1967 and 1983.

The OC Missal was largely used by the first Presiding Bishop of the OC Movement in Great Britain and later Liberal Catholic Church, James Ingall Wedgwood, as a source in feeling his way towards a totally new liturgical expression. The original book was a very disorganised collection of ceremonies which must have been quite cumbersome and frustrating in actual use. It is perhaps worth listing the Table of Contents to show not only its subject matter but its lack of logical layout. One could comment that to some extent we have inherited something of this lack of logic and clarity in our present Liturgy:

CONTENTS

| |
|--|
| The Calendar |
| To the Reader |
| Directions for the use of the Calendar |
| Directions for finding the Mass for each Sunday |
| Preliminary Prayers, The Angelus. |
| The Asperges |
| The Ordinary and Canon of the Mass |
| The Divine Praises |
| Form for Administering Holy Communion |
| The Communion of the Sick |
| Vespers |
| Benediction |
| The Proper Masses for all Sundays and Festivals |
| The Office for the Blessing of the Oils on Maundy Thursday |
| The Funeral Offices |
| Form of Infant Baptism |
| Lay Baptism |
| The Churching of Women |
| Order of Confirmation |
| The Marriage Service |
| Instructions and Devotions for Confession |
| Order for the Administration of Extreme Unction |
| Prayers for the Sick |
| Prayers for the Dying |
| Rites for Conferring Orders |
| The Te Deum Laudamus |
| Form for Blessing Holy Water |

The vast Calendar listed no fewer than 250 festivals and Saints' days. The services were already in the vernacular, but with provision to say or sing the Mass "either entirely or in part in Latin" in congregations which preferred that language.

No great purpose would be served by outlining this liturgy. Most of the services would be unrecognisable by present-day Liberal Catholics, although a general pattern is usually discernible, being based on translation from the Roman rite. It is, however, worth looking at a few isolated examples as a matter of curiosity, to demonstrate how far we have moved away from the antiquated style of liturgical language, and how much we have changed the "tone" of the Liturgy.

In the Mass, prior to the first censing, the celebrant bows before the altar, saying "We beseech Thee, O Lord, by the merits of (*here he kisses the altar*) all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen."

The Kyrie was in English, not Greek, and used the usual translation "Lord, have mercy on us." The Words of Institution read thus :

"For this is my Body"

"For this is the Chalice of my Blood of the New and Eternal Testament, the Mystery of Faith; which shall be shed for you, and for many, unto the remission of sins."

After "...Chalice of everlasting salvation..." the Canon continues

"Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice and unspotted victim."

The Priest communicates himself with the Host thus: "May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen."

After the Post-Communion, the "dismissal" presents options:

- (a) "Go, you are dismissed," or
- (b) "Let us bless the Lord," or
- (c) "Ite Missa est."

The final blessing was this: "May Almighty God, + the Father, Son and Holy Ghost, bless you." After this, John's Gospel "In the beginning..." was read, and the Solemn Mass ended with prayers for the sovereign.

The Propers for each Sunday and festival included Introit, 3 collects, Epistle, Gradual, Tract and Gospel, Offertory psalm, 3 Secrets, Communion psalm, and a Post Communion prayer. This contrasts with the present simplicity (and repetitiveness I) of our own Rite, where only one collect, the epistle and gospel are always "proper," with occasional seasonal or special Introits, Graduals, and Postcommunion prayers, and of course the Prefaces. We have eliminated the Tract, and absorbed most of the other sections into a constant (or common) prayer form, leading to less complexity. On the credit side, most of the Old Catholic prayers and psalms were quite short.

Bishop Wedgwood referred to this Ritual as well as to the Anglican Prayer Book and Roman Missal for "stop-gap" services such as baptism and matrimony, until he and Bishop Leadbeater could revise or re-draft more suitable ones for the new Church. When the new Eucharist was written, it was first issued to the clergy as carbon copies. Only the Ordinary of the Mass was available at that time, and in a circular to priests dated December 13, 1916, Bishop Wedgwood suggested: "For the Proper (i.e. Collect, Epistle and Gospel - and if you prefer it to the set forms given in the Ordinary - Introit, Offertory, Communio and Postcommunio) I Would suggest you take the selection for the day given in the Roman Missal, if it is suitable, or else some selection of your own. You will often find a better translation of the Collect for the day in the Anglican Prayer Book, and for the Epistle and Gospel the translation given in the authorised version of the Bible.....is usually far better than that of the Roman Missal - though sometimes the Roman version improves on an odd word or two."

It is of interest to note the stage of the work at this date. Wedgwood concluded the circular thus: "I sent you Archbishop Mathew's Liturgy (the *O.C. Missal and Ritual* - Ed.)

containing the forms used at your ordination, and baptism, confirmation, matrimony and extreme unction, also...the formula of absolution. I have revised the baptismal service tentatively for my own use, and will send you details of this which you can adopt till Mr. Leadbeater can go into the matter. We will also work at a suitable service for Benediction of the Blessed Sacrament, the present one....not being very suitable.

In fact the "present one" was very similar to our LC service, except for the retention of some unacceptable phrases. For example, the Litany, while containing verses such as our "Priest and Victim, Whom of old," also had this:

"By the Wounds, that ever plead
For our help in time of need
Save us, Holy Jesu."

The following year, 1917, the two bishops together went into a long period of intense investigation, experimentation and composition. Bishop Wedgwood has left us an outline of the principles, sources and methods that directed the construction of our wonderful LC Liturgy in a series of articles entitled: "The Liturgy" in *The Liberal Catholic* of July, 1931-February, 1938. ²

Wedgwood's modesty in this short history is rightly overruled by Leadbeater's note at the end of Wedgwood's Preface to the 1924 Edition of the Liturgy: "To his wide erudition and his indefatigable labours the compilation of this Liturgy is due."

THE FIRST "REFORMED" LITURGY - 1917-18

What emerged from this creative collaboration was the very foundation of the LC Liturgy - an 18-page edition of the Liturgy of the Holy Mass "Prepared for the use of English-speaking Congregations of Old Catholics." This was privately printed in 1917 "for use within the British Jurisdiction of the Old Catholic Church (Provinces of Great Britain, Australia and New Zealand)." At the same time separate booklets were printed for (1) the "Ritual of Vespers and Solemn Benediction," and (2) the "Ritual of Holy Baptism and Confirmation." These were printed in Sydney, Australia.

The following year, 1918, a 2-volume "Liturgy" (still for the OCC) was printed in London. Volume 1 (62 pp.) contained the "Liturgy of the Holy Mass, together with the Form for the Administration of Holy Communion out of Mass, Form for the Communion of the Sick, the Order of Vespers and of Benediction of the Most Holy Sacrament." Volume 2 (57 pp.) contained the "Order of Holy Baptism, Confirmation, Holy Matrimony, Confession and Absolution, Holy Unction the Burial of the Dead and Requiem Mass, Form for the Blessing of Objects in General."

The Australian and English versions differed slightly, the latter, for example, containing rubrics in the Mass directing the Priest to kiss the altar on a number of occasions. This is replaced by a bow in the Australian version. In both, the celebrant is required to "incline and lay his joined hands upon the front of the altar" at the Sanctus and at "This do we present before Thee..."; and his unjoined hands at "O Lord Jesu Christ, who didst say to Thine Apostles..." and at the final Benediction.

² This series of articles, being too long for inclusion in this paper, but of great historical value, are included in the booklet Source Material I, Unit 4, *The Liturgy*, by J.I. Wedgwood.

Variations from the present norm in these 1917-18 editions in some places indicate a continuing conformity to tradition as long as the Church retained the title "Old Catholic." In 1919 the first single-volume Liturgy was published under the "Liberal Catholic" banner; this made further changes, and was very much the book we have today.

THE LITURGIES OF THE LIBERAL CATHOLIC CHURCH

As stated earlier, there have to date been 5 editions of "The Liturgy according to the use of the Liberal Catholic Church", viz:

| | | |
|-------------|------|-------------------------------------|
| 1st Edition | 1919 | Authorized by Bp. Wedgwood |
| 2nd Edition | 1924 | Authorized by Bp . Leadbeater |
| 3rd Edition | 1942 | Authorized by Bp . Pigott |
| 4th Edition | 1967 | Authorized by Bp. Sykes |
| 5th Edition | 1983 | Authorized by Bp. von Krusenstierna |

Each edition underwent some changes, duly authorised by the G.E.S. These editions and their changes will not be exhaustively discussed here, but a few salient features will be noted.

The most profound liturgical changes were those made from the O.C. documents of 1917-18, and once made there was little really significant further, change through-out the series. It was as if Bishops Wedgwood and Leadbeater felt they had thrown off a yoke with the adoption of the new name - Liberal Catholic - for their Movement, and that the traditional roots became less of a theological bondage. Although they had compiled the early documents themselves, they seemed a little constrained, whilst yet within the O.C. Movement, to retain old-fashioned expressions and even some relatively negative approaches. Like a flood of white light came the 13 19 expression, achieving a final expulsion of the dark, the explicit, the preoccupation with sin, and opening up an attitude of positively-oriented affirmation.

Thus the 1st Edition (1919) became the firm pattern of all future liturgies. Changes thereafter have been little more than catering to the diverse shades of thought which have arisen within the Liberal Catholic confraternity.

FIRST EDITION, 1919

A glance at the "Table of Contents" shows that the overall arrangement has not changed over 64 years. The order of sections is identical, apart from the absence of the services added in later editions and the presence of the simpler (and more accurate) "The Holy Eucharist" rather than "Longer Form."

It may be re-iterated here that in the writer's opinion this order of sections is quite illogical. The illogic was established in 1919, and grew partly out of the *ad hoc* arrangement in the various O.C. booklets of 1917-18.

The long preface, written by James Ingall Wedgwood, outlines the aims and intents of the Liberal Catholic Liturgy and explains its origins, at the same time necessarily giving much of the theological position of the Church. That the same preface still appears today, with Leadbeater's note of gratitude to Wedgwood and acknowledgment that the Liturgy was his work, highlights its importance. It merits careful reading by the student.

The 1919 edition included in its Calendar feast days of the Patron Saints of England, Scotland, Wales and Ireland, which were dropped in 1942 as the Church "has long since expanded beyond the limits of the British Isles." There was no Feast of St. Raphael, St. Gabriel,

or St. Francis.

On *Good Friday* the brief Veneration of the Cross moved imperceptibly into a Mass of the Presanctified (without title) and thus there was a service of reasonable length and content to mark the day. When in the 1942 edition it was seen fit to delete the Mass of the Presanctified on Good Friday and Holy Saturday, it was left a very brief and unsatisfying remnant. The 1983 Edition does contain a few additions, as well as restoring the Mass of the Presanctified. *Holy Saturday* featured the Blessing of the Fire as at present, and this was followed by the Mass of the Presanctified .

No provision was made for Days of National Thanksgiving, Rejoicing or Patron Saints of Country and Church.

The Proper Graduals and Prefaces of the Season at that stage did not provide for Festivals of Our Lady or the Angels. There were no additional Creeds or Acts of Faith.

The Eucharist. The Longer Form was the norm and was simply called "The Holy Eucharist." Its general form was as it is today. There was no printed formula for blessing incense. There were footnotes explaining the Minor Benedictions and the real meaning of the Kyrie. There was no Collect for Peace—it first appeared in 1924. No Invocation or Ascription was associated with the Sermon. A footnote to the Creed explained the Church's attitude of freedom of interpretation. This was dropped in 1942. The Nicene Creed was in the first person plural, a footnote explaining the distinction from the baptismal "I." This note, together with notes on "alone-born," "all ages" and "incarnate of" existed in 1919 and 1924, but was transferred to the "Creeds" section in 1942. There was no alternative Act of Faith in the Longer Form.

In the Commemoration of the Saints we gave "most high praise and hearty thanks" for the grace and virtue "declared in Holy Mary, the ever-virgin Mother."

The Salutation of Peace prayer "O, Lord Jesu Christ Who didst say—" was here optional at low Mass, but became obligatory in the 2nd Edition. At High Mass the Salutation of Peace (no longer a liturgical kiss) was always passed from person to person in the Sanctuary. Only at Low Mass did the celebrant sing the words. This became optional in 1942.

It is interesting that no words were given in this 1st Edition for the administration of Communion. This was remedied in the 2nd Edition. But .it must be remembered that communion was in one kind only until the 4th G.E.S.,' when communion in two kinds was allowed at the discretion of the Regionary, using the method of intinction.

The so-called "1st Ray Benediction" was considered the norm after the Trinitarian Benediction in the Longer Form. It was not obligatory in the Shorter Form, but could be used "if desired."

A Shorter Form for the Celebration of the Holy Eucharist *was included.*

This was largely the work of Bishop Leadbeater, obviously as a short, more direct service. It was suggested for use "by priests at their regular daily Celebration, at services for children, and whenever the fuller version is found too long for practical convenience." It first appeared in this 1st Edition. From the start it was stated that the priest "may introduce passages from the longer Celebration—Bishop Lawrence Burt relates how this shorter form came into being in an article in *The Liberal Catholic* of January, 1956. Extracts from this article are included as an *Appendix* in this paper.

Under *The Creed* in the Shorter Form were included: (1) The Original Nicene Creed, (2)

The Apostles' Creed and (3) "An Act of Faith"--not, however, the familiar "We believe that God is love—This was to be found in the services of Prime and Complin only.

There was provision for doing the First Censing ("Incensing") during the singing of the Introit (but not if it were said). The *Kyrie* was still alternately said at Low Mass, but sung by all together at High Mass. The rubric tends to discourage the use of *Epistle and Gospel*. "These may be omitted; if they are said, the ritual of the longer Celebration is followed." It should be noted in passing that *nowhere* in any Liturgy is there a verbal formula for blessing the water before mixing with wine. The Cross is made *in silence*.

There is no provision for an offertory hymn, but "an offertory of money may be taken" immediately after the Creed.

Vespers and Benediction of the Most Holy Sacrament were largely identical to what they are today.

There have been no changes in *Prime and Complin* since this 1st Edition but of course there was no service of *Sext*, which was introduced only in 1983. The thing to note is that the Act of Faith "We believe that God is love" appeared here, but nowhere else.

Baptism. Three forms of this rite, for Infants, Children and Adults, appeared in the 1st Edition. They were much as we have them at present.

The Exorcism for Infants contained the powerful imagery "I lay upon them the spell of Christ's Holy Church, that they may be bound fast as with iron chains and cast into outer darkness, that they trouble not this servant of God."

The *Confirmation* Rite has been unchanged since 1919, but the 1983 Edition has modified the expressions of mediaeval and male- oriented chivalry, adopting language more suited to the age. The First Ray Benediction was appended at the end.

Holy Matrimony. The vows still contained "till death us here do part." Note that the groom said "power and love of Christ" whereas the bride reversed this to "love and power of Christ." No words were said if the bride gave the groom a ring.

The Nuptial Eucharist has been unchanged since this 1st Edition.

Holy Unction. The form was much as in the O.C. document of 1918, but the original prayer for healing was dropped, and a footnote to the full anointing read thus: "Where there is no reason to think that the illness is likely to be fatal, this form of unction is preferably omitted; the priest then proceeds immediately to the Absolution, and uses the alternative unction following thereafter in brackets." The Absolution is the twofold prayer, "Our Lord Jesus Christ" and "The King of Love--."

The Alternative Unction thereafter is the nucleus of our modern rite. The forehead is anointed with the formula "In the Name of Christ, and invoking the Archangel Raphael, I + anoint thee with oil, that thou mayest gain refreshment, both of soul and body, R/ Amen."

The 7 centers are then anointed in silence—sacral plexus, spleen, etc. "It is sufficient to anoint the last 4 or 5, more especially if the patient's infirmity be great" — that is, heart, front of throat, forehead (if not done earlier) and top of head. The subsequent imposition of hands as we have it today, with the words "Christ the Son of God," was represented by "The Benediction," the words being: "Christ, the Son of God, look down upon thine affliction, and by His Light take away all darkness from thy Heart."

Burial of the Dead. The Charge was called "The First Charge," the second being what is today called the *Committal*. This first charge had adopted its definitive wording. The Te Deum in our Liberal Catholic version was printed as a whole unit, and part of Psalm 23 was printed as an alternative.

The Absolution versicles were arranged as today. The Collects were included here, to be omitted if a Requiem were to follow.

The Second Charge (Committal) was as today, except that "earth to earth" was not optional or omitted at cremation, and the words "to be consumed by fire" were not included.

The whole section on *Holy Orders* was almost identical with the present forms, except for an occasional word change. For example, the 1st Edition often calls a "degree" what is now an "order."

SECOND EDITION, 1924

In the Table of Contents, *Creeds and Acts of Faith* makes an appearance. The term "Eucharist" replaces "Mass" in several places. New services added were *The Blessing of a Church Bell* and *Laying the Foundation Stone of a Church*.

To the Preface (Wedgwood's original) Leadbeater appends his note of indebtedness to Bp. Wedgwood and acknowledges him as the main source of the Liturgy.

The Table of Feasts and Holy Days adopts the ecclesiastical rather than the civil year, putting Christmas first rather than last. A footnote mentions that "In the British Empire it is customary to hold services of thanksgiving on Empire Day (May 24) and Armistice Day (November 11)," and indeed Propers appear for these days .

In Notes and Directions, after "All join in the Gloria" (Meaning that of the psalms) is added "—also in the Introit, the Gloria in excelsis, the Creed, the Sanctus and the Communio." Further instruction states "In the private daily Celebration of the Priest his server (if he have one) should recite the part assigned to the people. If there be no server, the Priest recites the whole."

A page of "Additions" to the Liturgy noted that in the Mass of the Presanctified the Shorter Asperges could commence the service, omitting the words "...He will send—through which."

Graduale and Prefaces now appeared for Our Lady and for the Angels.

Creeds included the Nicaeno-Constantinopolitan, the Original Nicene, and 3 "Acts of Faith" viz.

1. "We believe in one God, the holy and all-glorious Trinity."
2. "We believe that God is Love."
3. "We place our trust in God."

The Eucharist. The preamble was now headed "The Celebration of the Holy Eucharist" (cf. 1st Edition "The Liturgy of the Holy Eucharist") with a sub-title, "commonly called the Mass." The final paragraph was extended by passages from *The Science of the Sacraments* concerning the distribution of divine grace to the world through the Eucharist, and noting the rite as an opportunity for us to become "labourers together with God."

The heading "The Incensing" now became "The Censing," and the formula for blessing

incense was included. The *Collect for Peace* "Teach us O Lord—" appeared for the first time—as the final collect. The Mass was now more High Celebration oriented. It was noted in the rubric that "a separate Gospeller may be appointed," and the printed form of blessing was for "thy + heart" rather than "my. "

In the *Shorter Form*, the ritual for Epistle, Gradual and Gospel was incorporated in print (all still optional). The Apostles' Creed and Act of Faith 1 were dropped as options, the new Act of Faith 2 taking pride of place. "The Incensing" after the Offertorium became "The Second Censing," with provision for an offertory hymn during this action. The formula for administration of Communion was now established and printed: "The Body of our Lord Christ keep thee unto life eternal." The First Ray Benediction was printed after the Trinitarian, becoming official and obligatory.

A *Service of Healing* now appeared as a public service for the first time. There was a comprehensive preamble explaining the Service and the intention and function of each part of it. This has been largely retained to the present. The purposes of this public service were now set out thus: "First, to bring spiritual upliftment to those who are in sore need thereof; second, to give some relief, when possible, to those who are suffering from various physical ills. The "remission of sin" is no longer mentioned, although the Absolution that occurs must imply this. However, this function and purpose continue in the private ceremony, now called *Roly Unction and Communion of the Sick*. This was the same as the only service in the 1st Edition, and continued the full anointing and also offered the Alternative Unction, as well as the *Procedure 'In Extremis.'*

The new Service of Healing was as we have it now except that the printed prayer during the laying on of hands was "Christ, the Son of God, look down upon thine affliction and heal thee of all thine infirmities. May the Light of His Love enfold thee forever." However, a footnote stated "The following alternative formula may be employed if preferred: "Christ the Son of God pour down His healing power upon thee, and enfold thee in the Light of His Love." This is, of course, the present fixed liturgical form.

Blessings were unchanged in themselves, but *The Blessing of a Church Bell* was added. *The Blessing of a House* gained by the addition of the blessing of entrances and doorways, noted on a stick-in page of Additions to the Liturgy.

A service for *Laying the Foundation Stone of a Church* was now incorporated for the first time. It is a good example of how Liturgy develops to fill growing needs, rather than being a preconceived document to be followed slavishly. In other words, the action comes first, and Liturgy grows out of the actions.

THIRD EDITION. 1942

This Edition reflected to some extent the theological viewpoint of Bishop Pigott as well as decisions of G.E.S.'s of 1924, 1926 and 1930. In addition, much Synodal correspondence took place in the period 1930-40, authorising further changes.

The *Preface* now became *Prefaces* with the addition of a Preface to the 3rd Edition by Bp. Pigott. He acknowledged "very careful proof work done on the existing edition by Bishop Irving S. Cooper-- which resulted in slight changes suggested by him and "sanctioned by the late Presiding Bishop, C.W. Leadbeater." These notes aided in preparing the 3rd Edition.

Such alterations and corrections "must amount to hundreds," chiefly minor. The 4 Patron Saints of the British Isles were deleted. The Eucharist of the Presanctified was removed

from Holy Week. The second ("First Ray") benediction was removed from the Eucharists and Confirmation, and placed in "Occasional Prayers" as An Invocation. This had been decided at the Third G.E.S. in 1930.

The more "elegant" Maltese crosses were introduced throughout the text.

Bp. Pigott's final paragraph included these words: "There has been no change in either the teaching or the tone of the book.

The profound mysticism and the joyous nature of the forms of worship which have always characterized the Liturgy of the Liberal Catholic Church remain unimpaired."

The Table of Feasts reduced the Baptism and the Transfiguration of Our Lord from A class to B class festivals, and removed their octaves. Festivals of the Patron Saint of a Country and the Patron Saint of a Church (both A, White or Red) were introduced. Empire Day and Armistice Day were deleted, and replaced by Days of National Rejoicing and Days of National Thanksgiving (both C, White).

The expected Second Coming being no longer apparent, the theology of several *Collects* was modified accordingly. The Advent Sunday Collect was changed from a prayer to Christ for strength that we might "keep aright Thy holy Feast of Christmas-- (and) — faithfully and acceptably to serve Thee when Thou shalt come again— and now addressed to "Almighty God, praying for strength that we might be "mindful of our spiritual heritage" and "hasten the coming of Thy kingdom upon earth."

The Collect for Advent 3 was also changed for the same reason. The 2nd Edition collect prayed "that when Thou shalt come to teach the world, the ground may be fit for Thy sowing." Now the prayer was for increase of grace to love Christ better and faithfully serve him in all good works.

Alternative *lections* were offered now for Christmas Day, giving options of the historic and the cosmic aspects.

Alternative lections were added for Good Friday--they were simply the Epistle and Gospel retrieved from the deleted Mass of the Presanctified. The same feature appeared on Holy Saturday.

Holy Eucharist. An additional note discussed the use of music and offered the celebrant advice on the use of intoning and speaking. At the Sermon, an Invocation and final ascription were now printed.

In the Prayer of Consecration the following petitions were added: "likewise that it may please Thee to bless and keep... wisdom and understanding." The words "especially do we pray for N..." replaced the prayer "for thy servant George our King." Also the words were added: "...and all that are put in authority under *him*. "

In the Commemoration of the Saints, "holy Mary" 'became "the holy Lady Mary" and the words "the ever-virgin Mother" were deleted.

In the *Shorter Form*, an added note stated "It should be understood that any member of the congregation who prefers to kneel all through a Low Celebration is permitted to do so."

The Censing, in the earlier editions being performed during the Introit if it were sung, (but after if it were said), was now done before the Introit as in the Longer Form.

A minor Benediction after the Gloria was added. The Sermon Invocation and ascription

were printed in the Shorter as well as the Longer Form. The Nicaeno-Constantinopolitan Creed was here printed after the Act of Faith as an optional alternative. A minor benediction following it was also added. A rubric directed that the offertory hymn may be sung after the Creed. The option to sing it during the Second Censing remained.

The *Orate fratres* was shortened from "—we have built a Temple—" to conform with the Longer Form. The offering prayer:

"We lay before Thee—" was changed from "+ linking them spiritually with ourselves" to "in + token of our sacrifice of praise." Likewise in the *Prayer of Consecration* the words, "we break + the link with us and with all lower things" were deleted, leaving "we pray Thee to + receive--."

The Commemoration of the Saints in the Shorter Form had omitted the mention of Mary. This was changed to conform to the Longer Form.

Vespers. The *Magnificat* was added as an alternative to the Te Deum.

Benediction of the Most Holy Sacrament. A rubric was inserted after the *O Salutaris Hostia* allowing for Collect of the Day et al., "provided the service... has not been preceded by either Vespers or Complin."

Healing. The long preamble to this service was now omitted. There was an introductory statement that when celebrated after Mass the asperges, confiteor and absolution should be omitted and patients should receive communion at the service of healing rather than at the Eucharist. The option "Christ, the Son of God, look down upon thine afflictions" was dropped and the present form of imposition firmly adopted. The hymn "Great Master Whose Name is the Healer" was deleted, but a rubric inserted: "A hymn may be sung here."

Burial of the Dead. A "Special Form for Exceptional Cases" was introduced (for suicides, criminals, etc.). The "First Charge" became "The Charge" and "The Second Charge" became "the Committal," without change of words.

Blessings. In blessing Holy Water, the rubric directing the omission of the minor benediction "if the ceremony be not public" was deleted. The addition "Blessing of Holy Water for Baptism" appeared for the first time.

Occasional Prayers. The "Invocation"—"O Master of the Great White Lodge," which was oriented to the Second Coming, was deleted, and the First Ray Benediction included in the first person plural as "An Invocation."

FOURTH EDITION, 1967

This incorporated all the changes authorised by the Fourth and Fifth Synods and included numerous permissive variations in the Mass and revised the forms of healing unction.

Bishop Sykes' Preface dwelt on the growing importance of the Eucharist in the ecumenical trends within Christianity, as emphasized and developed by the Liturgical Movement. This work towards Christian unity was seen as expressing itself "through the open altar" rather than through statements of belief or patterns of expression.

However, Sykes warned against a too ready return to primitive or earlier forms of worship in an attempt to restore communal involvement in the services of the Church. Such a return was advocated (and attained) by the Liturgical Movement, but Sykes believed "the primitive is...not necessarily the best; developed liturgical patterns... may well have an equal, if not superior, claim." Our own emphasis on the "dialogue Mass" was now seen to be not only

justified, but adopted by most churches. He felt the "optional variations" incorporated in this new edition would help towards a more flexible approach to ritual, and hence extend the principle of active participation in worship.

Calendar. Certain Feasts and Holy Days were now elevated to Class A and given Octaves, viz: the Baptism of Our Lord and the Transfiguration, and the date of the latter was moved to January 25 (from 27). The Feasts of St. Gabriel, Archangel, (March 18), St. Francis, (October 4) and St. Raphael, Archangel (October 24) were added to the Calendar, and St. Peter and the Holy Apostles was renamed "The Holy Apostles." The footnote on octaves was expanded.

Under *Collects, Epistles and Gospels*, the Intents of Advent were inserted, with "Love" corresponding with the rose-coloured Gaudete Sunday. The Collects, Epistles and Gospels for the 3rd and 4th Sundays in Advent were exchanged so as to correspond more closely to the intents chosen ("Right Action" for the 4th Sunday).

Propers for St. Gabriel, St. Raphael and St. Francis were appointed, but rather than new selections, those of other days in the year were used. A note under All Souls stated that on that day an ordinary eucharist, not a requiem, must be celebrated.

Creds. The footnote distinguishing Conciliar and Baptismal creeds was discontinued. The Original Nicene Creed was deleted, as was the Act of Faith "We place our trust in God—." But two other Acts were added, viz: "We believe in God, the undivided Unity—."

Holy Eucharist. The title "Longer Form" was added to "Holy Eucharist." Footnotes on minor benediction and the Kyrie were deleted. The Ascription after the Sermon was slightly shortened, and a rubric directed the people to stand for both Invocation and Ascription. A rubric appeared allowing the signing of the Gradual even when epistle and gospel were omitted. The familiar Act of Faith was added after the Creed as an optional alternative.

In the Prayer of Consecration, an optional additional intercession was added: "for those who are again about to enter thié earthly life—; and—their mothers-to-be." In the Commemoration of the Saints, "hearty" was changed to "heartfelt," and the words "our heavenly Mother" added in square brackets after "lady Mary."

The First Ray Benediction was restored as an option in brackets with the rubric "...may be used where authorised." The rule was (and is) that it could only be used if the Ordinary approved, but that no celebrant could be compelled to use it.

In the *Shorter Form* the introductory notes were abbreviated.

An added rubric to the first Censing instructed the people to rise before the minor benediction, and another stated that "The Introit is sung by all together." Options were now introduced for the *Orate*. The first reverted to the 1924 version "Brethren, we have built a Temple--"; the second was as in the Longer Form. Likewise in the Prayer of Consecration the 1924 words "but now we + break the link with us and with all lower things—" were restored as a first option. The alternative was as in 1942. These first options represent a return to the earlier wording in the Shorter Form which was the original Leadbeater concept. Bishop Pigott had brought it more into line with the Longer Form in the 1942 Edition. The Sykes Edition introduced an option, enabling the celebrant to choose the one he preferred.

In the prayer "Wherefore, O holy Lord—" the reference to "His most precious Body and Blood" had no direct proper noun to which to apply. In the Longer Form, it related to "Our Lord Jesus Christ" in the previous paragraph. This omission was discovered in time for the 4th

Edition, and the wording changed to "the most precious Body and Blood of thy Son." A footnote appeared in both Forms of the Mass giving directions for receiving communion "directly into the mouth."

Baptism of Infants. The phrase in the Exorcism, "—that they may be bound fast as with iron chains and cast into outer darkness—" was (unfortunately) removed.

Holy Matrimony. The words accompanying the giving of a ring by the bride to the groom were added in this edition. A rubric allowed the addition of the collect for the blessing of the union with children.

The Healing Service. The introduction from the 1924 edition was now again included. A rubric directs that a red stole be worn, "or, if the *Veni Creator* be omitted, a green stole." In the prayer of the Sacrament of the altar preceding communion, the word "venerate" (which belongs only in Benediction) was changed to "receive."

Holy Unction now became *A form of Healing Service for use in Private* . with a change from violet to green stole. The Introductory commentary was dropped, as were most of the preliminary rubrics. The Unction—anointing the organs of sense—was dropped also, so the Absolution now immediately followed the Confiteor.

The Unction now followed the previous "Alternative Unction" of the 3rd Edition, except that the exorcism was included as in the public service. After the anointing, the imposition of hands was given—"Christ the Son of God pour down his healing power...", instead of "...look down upon thine affliction..."). This now preceded the charge "As with this visible oil...", from which the optional sentence "howsoever His goodness shall dispose of thee..." was dropped. Instead of using the form of Communion with the Reserved Sacrament, the prayer "O God who in the wonderful sacrament..." and "We who have been refreshed" were used alone.

The Procedure '*In Extremis*' was now simply *Extreme Unction*. It was enlarged by additional rubrication and an Invocation. The Unction was extended to the "centres" but not the organs of sense. Instruction was given for a Deacon to officiate at private healing and Extreme Unction; "The only difference is that in each case he uses the following form of the Absolution: 'May the Lord + absolve..

Burial of the Dead. Additional rubrical instructions directed lesser clergy or laity to conduct funeral rites when necessary, with modification of the actions and words at the absolution: use of holy water but not incense, and change of wording to "we pray thee to absolve," without the sign of the cross. The grave is aspersed but not censed, and the signs of the cross are again omitted.

Blessing of the Holy Oils. This was changed to "Consecration of--" throughout. A rubric allowed variation in the order of consecrating ,the oils.

Occasional Prayers. An additional prayer "For Use in a Synod Meeting" was included. A new collect under "Holy Matrimony" was an appeal to bless the union with children, for use "when requested by those who are being married."

FIFTH EDITION, 1983

The changes in this edition will be dealt with at length in Volume II of this paper, which will be a fairly detailed study of the services of the Liturgy, including the Eucharist. At this point it seems best that the student read the Preface to the Fifth Edition. I shall here only comment objectively and critically on a few points. The general impression is of a retreat to the past.

Some changes are for the better, some inconsequential, and some unfortunate.

The additions to Holy Week are of small consequence and do little to enrich it as those of the Roman and Anglican communions have done in recent decades. Additional intents and readings for the days from Saturday before Palm Sunday to Good Friday have little practical impact in the parish, but might be useful at a Holy Week Retreat or in private devotions. In the Mass of the Presanctified, the "Solemn Entry of the Presanctified Host" is certainly an impressive ritual, and the Hymn "From the Throne of Bliss Supernal" most suitable and moving. The addition of a much shortened *Exultet* or praise to the candle on Easter Saturday is a small plus. Also a reading from Genesis by the Subdeacon prior to the usual Gospel of John 1. Even after the lighting of the Paschal Candle, it is still the Triple Candle that is dipped into the baptismal font. No other Church has retained this mediaeval rite.

Changes in classification of feast days and Sundays presents some surprises, the greatest of which is the demotion of Advent Sunday from Class A to Class D. The Addition of "The Visitation 'of Our Lady" to the Calendar appears to be of marginal value. Why not the Coronation of the Virgin, or St. Mary our Heavenly Mother, which both seem to present stronger symbols? The latter, as St. Mary Theotokos, celebrated on January 1, was the earliest historic festival of Our Lady. The restoration of the Original Nicene Creed is welcome, but the deletion of the third Act of Faith is a pity.

By optional interchange of Longer and Shorter Asperges, one can celebrate a "Short Form" by combining the Shorter Asperges with the remainder of the Longer Form. With the omission of the optional passages in the Prayer of Consecration, this arrangement is no more than 5 minutes longer than the Shorter Form. *Mutatis mutandis*, the Longer Asperges, can be used with the Shorter Form, but this would seldom happen.

The Healing Services. The Form for use in private has been improved with the addition of the prayer invoking the "healing angel" (taken from the Asperges). The reading from James has been moved to after the Absolution, and the form of absolution used in the Public Service is allowed as an optional alternative. The anointing of the centres below the neck has been deleted, as has the rubric instructing a change to white stole for communion.

In Extreme Unction, additional rubrics have been inserted. The full Confiteor and Absolution have been included, with the extant alternative short absolution if death is imminent. The full unction of organs of sense has happily been restored, but in square brackets as an option.

These criticisms having been aired--but without minimising their importance—one must end this section on a positive note by re-asserting that the present Liturgy remains surely one of the greatest liturgical documents to emerge in any Christian Church. It continues to be an immense force for the Light, a power to elevate the heart and soul of man towards his source, and a work of transformation of the whole of creation.

SECTION B

THE GENERAL LAY-OUT AND ARRANGEMENT OF THE LITURGY

The Fifth Edition of the Liturgy continues to present a certain illogic in its arrangement, which is inherited from its Old Catholic ancestor, and based on frequency of use and common association of sections, rather than any classification or progression. Thus, e.g. all the Propers, Collects and Lections occupy the first half of the book, where one might expect to find either the Eucharist and its associated rites as the chief Liturgical act of the Church or Christian Initiation as the point of entry into the Mystical Body. Vespers is included between the Eucharists and Benediction, no doubt for convenience. But the remaining parts of the Divine Office—Prime and Complin—are found after Benediction.

This presupposes that one will sing Vespers rather than Complin before Benediction—and indeed this would normally be so, except for the fact that in the Liberal Catholic Church Benediction (and not Complin) must be the *last* service of the day. With the office of Sext now included in the 5th Edition it would be even more logical, and eventually easier, if the sequence ran Prime-Sext- Vespers-Complin. But even here the Office is an interpolation in the sequence of the Sacraments.

The Ordinations section in itself is sequential, but the Admissions should surely come before them, not after the Consecration of a Bishop. The blessings and consecrations are a very mixed group and the Occasional Prayers could be included with the "Collects, Epistles and Gospels." The Requiem and Nuptial Eucharists, incomplete in themselves, may be relevant following the respective Burial of the Dead and Holy Matrimony, but should logically and more conveniently accompany the Holy Eucharist. Indeed it would be very much easier if the Eucharist itself included, e.g. all the Graduals for Seasons, Matrimony, Requiem, etc., between heavy lines under the one heading "Gradual."

These points about the lay-out of the Liturgy are made less out of criticism than in an endeavour to show that groups of services are *related*, and if we do not realise this, we do not fully comprehend the Liturgy or its services. Thus Benediction of the Most Holy Sacrament is not, and must not be regarded as, an isolated devotional service, despite its insular position in the book (which makes it appear to be one of the Offices.) It is in fact part of the Eucharistic action, and must be regarded as a devotion to the Blessed Sacrament (and a blessing therefrom) taken out of its Eucharistic Context. It is really an expansion of *Adoro Te* (Thee we adore) or perhaps of the Minor Elevation of our Rite, postponed to a more convenient and leisurely moment for fuller emphasis.

All this being said, we may attempt to classify The Liturgy into general and particular groups as follows :

1. *General Information* about the Liberal Catholic Church and the Church Year:
 - a. The Liberal Catholic Church—General Information.
 - b. Prefaces to the various Editions.
 - c. Tables and Rules for the Sundays and Festivals of the Church Year.
 - d. Notes on the Church Year, and certain ecclesiastical appurtenances associated with the altar and services.
2. *The Collects, Epistles and Gospels* to be used throughout the year, and Proper Graduals and Prefaces of the Seasons; certain special services proper to the Feasts and Seasons; together with the Creeds and Acts of Faith of the Liberal Catholic Church.

3. *The Holy Eucharist.*
 - a. Longer Form
 - b. Shorter Form
 - c. Administration of Holy Communion with the Reserved Sacrament
4. *Offices and Devotions of the Church.*
 - a. Vespers
 - b. Benedictions of the Most Holy Sacrament.
 - c. Prime
 - d. Sext
 - e. Complin
5. *The Sacrament of Christian Initiation.*
 - a. Baptism--Infants, Children, Adults.
 - b. Confirmation
6. *The Sacrament of Holy Matrimony and the Nuptial Eucharist.*
7. *The Sacrament of Reconciliation—Confession and Absolution.*
8. *The Sacrament of Holy Unction or Anointing.*
 - a. A Public Service of Healing.
 - b. A Form of Healing Service for use in private.
 - c. Extreme Unction (for the Dying).
9. *The Burial of the Dead and the Requiem Eucharist.*
10. *Holy Orders.*
 - a. Conferring of Minor Orders—Clerics, Doorkeepers, Readers, Exorcists, Acolytes.
 - b. Ordination of Subdeacons.
 - c. Ordination of Deacons.
 - d. Ordination of Priests.
 - e. Consecration of a Bishop.
11. *Admissions*
 - a. To Membership in the Liberal Catholic Church.
 - b. Of a singer.
 - c. Of a deaconess.
 - d. Of a server.
12. *Blessings of Holy Water and Various Objects, Consecration of Holy Oils.*
13. *The Establishment of a Church Building.*
 - a. Laying the Foundation Stone.
 - b. Consecration of a Church.
14. *Occasional Prayers.*

SECTION C**A BRIEF CONSIDERATION OF EACH SECTION OF THE LITURGY**

1. *General Information* has a two-fold purpose: to help the enquirer understand the Liberal Catholic Church, and to provide him or her as well as the clergy with information about the Church Calendar.

(a) The General Information on the Liberal Catholic Church (p.7) attempts to answer the question "What is the Liberal Catholic Church?" in a brief summary of its intentions, history and outlook. It extends a welcome to the reverent and sincere reader to share in the Sacraments, without erecting any barriers of belief, whilst dispelling any fear of attempts to proselytize, and reassuring the traditionalist that any previous church membership may be retained.

In fact a considerable amount of Liberal Catholic doctrine (largely a doctrine of "no dogma," but also declaring its belief in a living Christ, and the reality of sacramental grace) is stated in this brief page. The Church's origins and its position in the Catholic Church are asserted.

(b) The Prefaces by Presiding Bishops Wedgwood and Leadbeater (1st and 2nd Editions), Pigott (3rd Edition), Sykes (4th Edition) and von Krusenstierna (5th Edition), state the Liberal Catholic attitude to public worship and outline the evolution of the Liturgy and the principles involved in its composition.

A point of some significance is that the re-organisation of the O.C. movement "upon its present basis of the widest freedom, involved a correspondingly drastic revision of the liturgy." There was no way in which a truly "liberal" Church could continue with the Tridentine Roman Mass, even (or especially) in an adequate vernacular translation, since, as Bishop Wedgwood states, many of the ideas inherent in its theology would impose crude and primitive limitations entirely at variance with our more enlightened age.

The fact that post-Vatican II Liturgies, for all their banality, have moved away from the grovelling, the threats, the "crude anthropomorphism," the fear and the gloom, towards the light and joy of the Holy Spirit, bears out Wedgwood's contentions and reveals both him and Leadbeater as great liturgists before their time. Our liturgy—especially our Eucharist (in the opinion of many) stands today, after more than half a century, as superior to almost any of the modern rites.

With the hindsight of sixty years, some of Wedgwood's criticisms seem unduly trenchant, perhaps over-reacting in the style of an "angry young man" to long continuing faults, and some would certainly feel his liberalising outlook at times altogether too bland.

And his detestation of "appeals for mercy" in the Psalms suggests a rugged refusal to realise that in the Tudor era of scriptural translation, "mercy" meant "loving-kindness." Indeed several modern versions print it thus, making many psalms, or parts thereof, not only acceptable to Liberal Catholics, but desirable, useful and uplifting. Whilst, in the event, the psalms constructed in cento manner by our founders have proved reasonably (some would say barely) acceptable, the same cannot always be said universally of the epistles and gospels.

Another achievement of prophetic character has been our founders' emphatic intention that "public worship should be 'congregational' in character." Our return to the early church's Eucharist as a corporate "dialogue" has of course been taken up by all the churches sixty years later. But more even than this is Wedgwood's statement of the "threefold aspect and purpose"

which our Church ascribes to worship. The first two we hold in common with others—

1. The offering of worship (that is, worth-ship) to God: acknowledging his otherness and holiness, and praising his Name; and
2. The help which worship brings to the worshippers themselves-- forgiveness and reconciliation, healing, divine blessing, spiritual awakening and evolution, joy in loving God and fellowman—the rewards are endless.
3. The 3rd is distinctively Liberal Catholic discovery, of which the usual prayer and intercession for others is but a pallid reflection: the outpouring of a "great flood of spiritual power" upon "the surrounding world at large." To this end we are enjoined to apply our "intelligent and energetic cooperation more and more as man grows into spiritual maturity." Wedgwood states that the Liberal Catholic Church "aims at making its members strong and efficient workers in his service. It tries to help them to realize the divine light in themselves... and then to see that light in the heart of others and to help them to unveil its divine splendour." This may be seen as the essential role of our Church.

Wedgwood's Preface ends with a summary of sources of the liturgical material used in the Liturgy. He states clearly that "the Roman liturgy has been our model"—that our Liturgy is an attempt "to revise and simplify the Roman liturgy. Our debt to the Anglican Prayer Book is also acknowledged, in particular regarding the collects, but also many sentences in the services themselves."

His comment on the preference for the Authorized Version of scriptures over the Revised Version is perhaps today less pertinent. Firstly, comprehension in the scriptures is more necessary than in the services, where other forms of communication such as suggestion, poetry, word-sound, etc., reach us at more intuitive levels. Clarity of comprehension can so easily lead to banality, and fail to elevate the consciousness.

The King James version is less comprehensible to the average person today than it was 50 years ago. Secondly, there are now- numerous "versions" and translations (of greatly variable value) which may be authorised by the ordinary. The version used should be chosen according to circumstance—"Today's English" is far too prosaic for formal "cathedral" use, whereas the Revised Standard Version is both clear and stately. For weddings, Barclay's translation of 1 Cor. 13 is unsurpassed, and his epistles in general give a clarity and perception which makes them suitable for most parish churches. It is perhaps of most value to vary the versions from time to time to allow new insights into the meaning, and prevent the readings from losing impact through over-familiarity.

The 1942 Preface by Bishop Pigott mentions a general revision in the light of the decisions of Synods in 1924, 1926 and 1930, and of notes and suggestions made by Bishop Cooper after meticulous examination of the 2nd Edition. Bishop Leadbeater approved the latter notes, and Bishop Pigott used them in the 3rd Edition.

This Edition deleted the Eucharist of the Presanctified in Holy Week and the Second ("First Ray") Benediction from the Eucharist itself.

In 1967 Bishop Sykes urges caution in emulating the Liturgical Movement trend towards "a return to earlier, and perhaps more valid, catholic practice" as a means of restoring the active role of the worshipper in liturgical services.

Certainly in the following 15 years we have cause to be glad of our Synodal reluctance to follow the trendy liturgical changes initiated by the Second Vatican Council, and slavishly followed by the Anglicans. We have thus avoided, so far, adopting one of the uniformly pallid, platitudinous liturgies that now litter the ecclesiastical scene. Whilst some in part acceptable

services do emerge, it may generally be said that along with the Eastern Rite, our Liberal Catholic expression is the last survivor of the numinous theocentric Eucharist. In this, at least, we should rejoice that the "efforts towards intercommunion" which Bishop Sykes welcomed did not tempt our Synods to debase the Liturgy to a demythologised and humanist document, and turn us into yet another "protestantised" unit of the uniting establishment.

This 4th Edition was marked by the incorporation of "optional variations" in the Shorter Form Mass, designed to allow flexibility in "English speaking congregations in widely differing communities with varying traditions." It may be felt by some that this experiment was both unnecessary and unsuccessful, and indeed some alternatives were removed in the 5th Edition. Such pandering to personal preferences, carried to a logical conclusion, could result in a liturgy for each one of us. Our lesson to learn is that we are one community, and thus require but one liturgy, and that our personal desires are of no consequence in Christ's service. Selfdiscipline and episcopal authority should be fully exercised to render such options unwarranted.

(c) *Tables and Rules concerning the Church Year.* On p. 25 a list of "Feasts and Holy Days" is given, with titles, dates, "class" and "colour." (Note that some changes have been made by the 8th GES in the 5th Edition.) We should not overlook the first entry: "All Sundays of the Year." The Feasts that follow are the various other days, of fixed or movable date, that commemorate such special saints or events or concepts as we retain in the Liberal Catholic Calendar. Our Saints' Days are drastically reduced from the profuse list of traditional Catholicism, since most of those canonised by Rome cannot be thought to have attained what our Church would generally consider to be sainthood--the perfection of the human soul and personality. Those that have been retained generally not only have some claim to sanctity, but reveal particular qualities and attainments which the spiritual path demands that we try to emulate.

In some instances Festivals have been transferred from awkward or inappropriate dates to a place where they can better instruct us. Thus the Transfiguration, traditionally celebrated on August 6, has been moved to January 25, putting it into a better mystical sequence with the Baptism of Our Lord and Holy Week. The move is not entirely satisfactory, since it is now followed anachronistically by the Presentation in the Temple and the Annunciation. The problem revolves on the debate whether we want a sequential church year, or the temporal commemoration of actual or supposed events.

The Festivals shown in italics are of such importance that they follow the tradition of being celebrated for an octave--eight days. Recent additions include the Nativity of Our Lady and St. Alban. Other (week day) Feasts may at the discretion of the ordinary be moved to the following Sunday, e.g. The Presentation of Our Lord.

On pages 26-27 a full list of the Sundays of the year is given, with Class and Colour of the day. The 3rd Sunday after Trinity was re-classified by the 7th GES as Class C, colour white, to make it more suitable as a day honouring the angelic kingdom.

The Church Year as we now have it is largely traditional, following mainly the Anglican pattern with certain Roman observance: We have adopted the "Sundays after Trinity" season for the latter half of the year from the former Church, rather than "Sundays after Pentecost" in the Roman fashion. In some ways this is not entirely satisfactory, since there is little meaning to a mere numerical succession following Trinity other than as "Sundays of Trinity." Since Pentecost was the peak of the Church Year, and included 50 days of celebration from Easter Day to Whitsun, it seems more meaningful to date the "quiet season" thereafter from Whitsun or Pentecost. It marked also the transition from the non-fasting Easter-tide to the less festive half of the year when weekly fasts were again allowed.

The Roman Catholic Church has also changed the Sundays after Easter to Sundays of Easter, to stress that they are not mere *sequelae* to be ticked off, but an integral part of the Easter or "Pentecostal" season. This would seem to be much more vital and meaningful. On the other hand, Rome, for no apparently good reason has deleted Palm Sunday as such and re-named it "Second Passion Sunday." One would think our retention of it wise.

In reviewing the Church Year it is perhaps necessary for completeness and clarity to point out a few features which to most will be obvious. The year divides logically into 3 sections. It begins with the Nativity Cycle, extending from Advent to the end of the Epiphany season. Advent heralds the Incarnation, historically in the coming of Jesus, mystically in the birth of Christ in our hearts, and is thus a preparatory time related to John the Baptist's call to repentance and purification. This theme is taken up in the 4 weekly intents of Discrimination, Self-forgetfulness, Love and Right Action. Christmas and Epiphany are really one great feast--the former emphasised in the West, the latter in the East. The Epiphany intents are qualities made possible in our lives by awareness of Christ born in us.

The *Easter Cycle* begins with Septuagesima and ends at Whitsun. The history of this period is complex, beginning with a one-day Lenten fast and extending by the fourth century to at least 40 days known for a time as Quadragesima. The preparatory fasting period of Lent now begins on Ash Wednesday and extends through 6 Sundays and Holy Week to Easter Eve. The "gesimas" originally marked off 70, 60, 50 and 40 days before Easter, and were a lead up to Lent itself. But in general they never exactly corresponded with the periods implied. Quinquagesima is 50 days before Easter, but Sexagesima is only a week earlier, and Septuagesima 2 weeks earlier.

Holy Week extends from Palm Sunday to Easter Eve, including in our rite Maundy Thursday, Good Friday and Holy Saturday. The 5th Edition of our Liturgy provides special intents for the days of Monday to Wednesday of Holy Week which ends at the Resurrection Mass at midnight on Easter Eve. Easter itself then in fact goes on for 50 days, originally called Pentecost (=50th day). Pentecost was the 50th day after the Jewish Passover, and in Judaism marked the whole time from Easter day till Pentecost (also called Whitsun Day) as the joyous Easter Festival, in which no fasting or kneeling was permitted. Thus the Sundays after Easter are really Sundays of Easter. The feasts of Ascension and Whitsun represent the culmination of our Lord's victory--his ascent to the Father, "ascending above all the heavens that he might fill all things" (Eph. 4:10) , and his gift of the Holy Spirit to the Church.

With Trinity Sunday the 3rd section of the Church Year begins, with up to 27 "Sundays after Trinity." Each of the sectors include a number of incidental festivals, some of which commemorate saints and archangels, whilst some mark episodes of our Lord's life which do not apply to the general sweep of the Church Year.

On pp 28-29 Rules are set out for the ordering of Holy Days and Movable Feasts. This information is much simplified from the old mediaeval system, and is essential in compiling the Church Calendar for any year. There are 2 keys to setting out the Calendar:

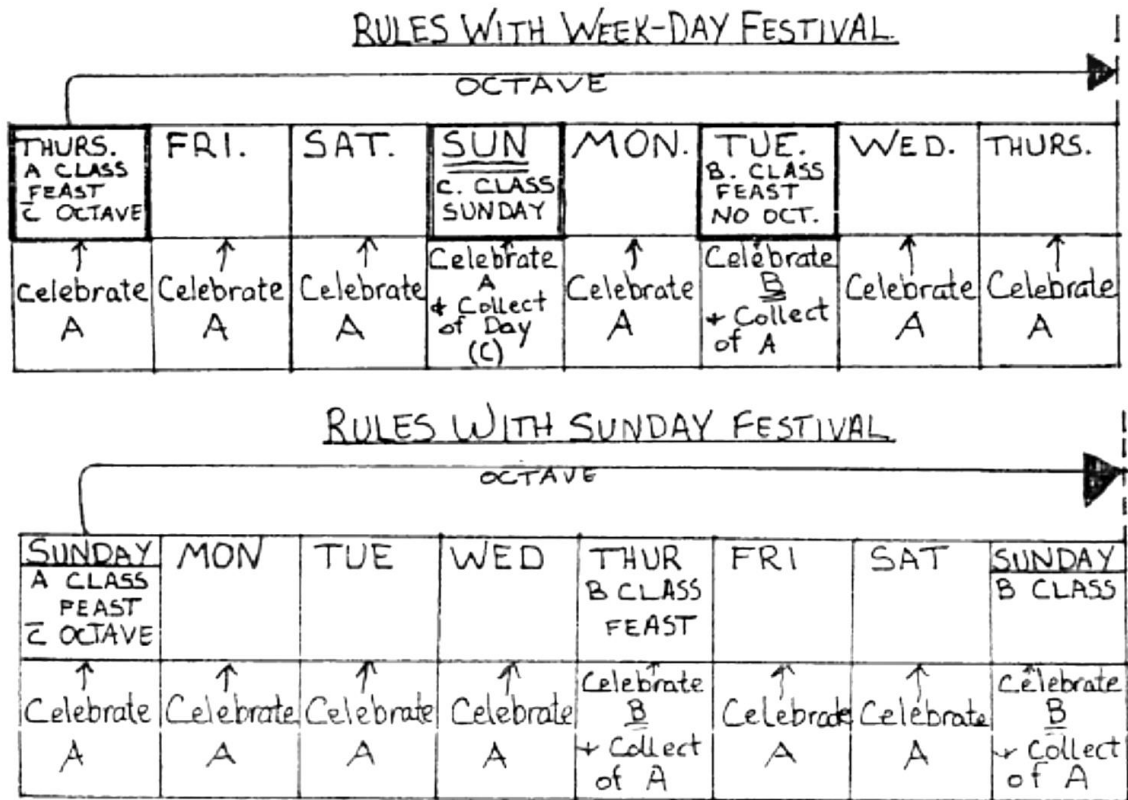
1. The establishment of Easter Day, which is the Sunday after the first full moon following the vernal equinox (March 21)—a very complex determination, not necessarily related to the astronomical full moon. Moves are afoot in the established churches to dispense with this complexity, setting a fixed date. Meanwhile, it is easier to look-up a diary or calendar!

2. Advent Sunday is the Sunday nearest (before or after) to the Feast of St. Andrew (November 30).

From these 2 dates the remainder of the Advent and Lenten season can be set out, and thence Ascension, Whitsun, Trinity and the Sundays after. After the fixed Feasts are inserted,

certain adjustments of precedence often have to be made, especially when an octave celebration overlaps another Holy Day. In this, the Rules on p. 28 are necessary.

Put simply, a Holy Day of any class takes precedence over an octave. The Collect, epistle and gospel of the Holy Day itself shall be used on that day, the collect of the octave feast being recited after that of the day as a commemoration. The following diagrams may help to clarify these rules.



The octave is the 8th day after a feast—the repeat celebration of a feast on the same day of the following week (unless the Octave be a Sunday). Since the 12th century the practice has been to celebrate it also on all the days between. However, whilst the Liberal Catholic Church tends to increase the feasts with octaves, Rome has suppressed all octaves since 1955, except for Christmas, Easter and Pentecost.

The table of movable feasts gives the dates of major feasts and the number of Sundays after Epiphany and Trinity until the year 2008.

(d) The miscellaneous notes which follow contain information on the Church Year, the use of ecclesiastical colours, the appointments of the altar and sanctuary, the use of vestments and incense, and the sign of the Cross. There is also an acknowledgement of the authorship of several hymns, and a note on the singing and saying of services.

Note that the colour green may be used in the public Healing Service, provided the Veni Creator is not sung, and that white may be worn at the funerals of children and also at the funerals of adults if specially requested by the relatives.

2. *The Collects, Epistles and Gospels.*

This section of the Liturgy contains:

- (a) Collects, Epistles and Gospels for the year, with "Intents" where applicable.

- (b) The complete services for Holy Week from Palm Sunday to Holy Saturday.
- (c) Some directions for festivals, such as Corpus Christi.
- (d) The service for Candlemas.
- (e) The Proper Graduals and Prefaces of the Seasons.
- (f) Creeds and Acts of Faith authorised for use in the Liberal Catholic Church.

At the beginning a rubric indicates that the collect and lections of any Sunday shall be used for the week days following except where otherwise ordered. Differences occur where Sundays or Feast Days have octaves, and occasionally where seasonal collects continue through that season (e.g. the Ash Wednesday collect is said after the collect of the day throughout Lent.)

It is also noted that after 6 p.m. on a day before a Sunday or Holy Day, the collect of that approaching day should be used. (The ecclesiastical day traditionally begins at sunset or 6 p.m.). Thus at Sunday Vespers or Complin after that hour, the Collect of any Monday Holy Day should be said. Services on a Saturday evening should be those of the following Sunday.

Most of the *Collects* are of Anglican origin, with suitable theological modification. The *Epistles and Gospels* not only omit "from their context verses not germane to the main purpose," as Wedgwood states in his Preface, but in many cases are "collations" from several chapters of the same work. What has happened is that the compilers have decided on the theme or intent of the day and "worked over" the most appropriate lection until it stresses the intent.

This, some may feel, is rather unfaithful to the Christian scriptures. As it is now permissible to use other versions than the Authorised (with episcopal approval) it is to the advantage of congregations to take as a lection the entire span of the passage or passages indicated in *The Liturgy*, in a suitable translation, embracing the whole as it is written.

In preparing a sermon, which is traditionally a homily on the gospel, the main source of inspiration should be the Epistle, Gospel, Collect and Intent of the day. A sermon's real purpose is to awaken the church to the real message of the lections, relating them to our present situation and using them to reveal spiritual truth and elevate the consciousness to the realm of higher and abstract thought. With practice a preacher should be able to talk clearly and with uplifting insight, with no preparation other than hearing the prayer and lections. The sermon is not the place for instruction about technicalities of the Mass, theology, special theories, or anything else, except incidentally in making the Mass a new and living experience and the epistle and gospel vital insights into the spiritual life.

The Proper Graduals and Prefaces for seven seasons or festivals occupy pp. 189-193. Note that they vary considerably in their times of application. *Graduals* apply to the whole season in most cases (Christmas 11 days; Easter 39 days; Ascension 10 days; Whitsun 7 days; Trinity 1 day; Assumption and Nativity of Our Lady 8 days; Candlemas, Annunciation and Visitation 1 day; St. Michael 8 days; and 1 day for St. Gabriel and St. Raphael and for the 3rd Sunday after Trinity). The Prefaces usually correspond with these periods, but an exception is that the Easter Preface is used for 8 days.. Note the omission of the words "holy Father" from the ordinary Preface on Trinity Sunday. This is usually forgotten or badly chanted; practice is needed in remembering to drop it, and in fitting the words "O Lord" to the notes usually occupied by "O Lord, holy Father." The same may be said of the singing of all the Prefaces—they are usually incorrectly sung at some point or other, due to inability to read music, or unwillingness to sit down with someone who can, and practise them!

The Creeds and Acts of Faith. This collection of doctrinal statements presents a variety of Creeds to suit the various temperaments of different congregations.³ All statements have their value, although the Nicene Creed seems superior by reason of tradition, poetry, mysticism, and the interweaving of history and cosmology. The First Act of Faith, by omitting mention of the Trinity and of Christ himself, is certainly not a specifically Christian Statement, and could be repeated sincerely by a liberal Jew, a Muslim, or a Unitarian. In this sense it is ecumenical.

3. *The Holy Eucharist.*

This section includes Longer and Shorter Forms of the Mass, and a short service for administration of Holy Communion with the Reserved Sacrament. It is preceded by a brief outline of the meaning and content of the Eucharist. Certain statements of doctrinal import are made here, as well as a description of the intention and purpose of the chief phases of the service. The Church is committed thereby to an assertion of some form of the doctrine of Transubstantiation; the Eucharist is certainly more than a mere memorial supper :

"Now come the words of consecration, the solemn act by which the bread and wine in their natural substance become the Body and Blood of Christ. It may help us to understand this mystery if we realize that our own bodies are vehicles or expressions of our consciousness of the indwelling spirit; so that bread and wine which nourish our bodies become here the special expression or manifestation of the Christ, the channel of his blessing for the nourishing of our souls".

Further on there is the following statement:

"Through the ceremony of the Holy Eucharist....there passes forth into the world a wave of peace and strength, the effect of which can hardly be overrated; and this which is indeed the primary object of the service, is achieved at every celebration..."

Whilst there is no need to deny the reality of this wave of peace and strength, and indeed a desire to aid it in every way possible, it is not the only object of the Mass. There comes to mind a host of other objects— viz. the consecration of the people of the Catholic Church as the Mystical Body of Christ; mystical union of the community with God; the transformation of the world by the process of "divinisation" as described by Teilhard de Chardin; to name but three of many.

The services of the Holy Eucharist will be considered in full in Volume II of this paper.

The "Form for the Administration of Holy Communion with the Reserved Sacrament" is a brief and somewhat inadequate ceremony which could well be made to incorporate a few Eucharistic features to relate it more to the Eucharistic action.

4. *Offices and Devotions of the Church.*

Here are the more frequently used Vespers and Benediction, and the more seldom used Prime and Complin, to which the mid-day office of Sext has been added in the 5th Edition. In the preamble to Vespers, it is stated that "Vespers is one of the ancient canonical hours of the church, or portions of the divine office recited as an act of devotion. These are: Matins, Lauds,

³ The student should read the Appendix to C.W. Leadbeater's *The Christian Creed* (1978 Edition) in which the origins of the different creeds and Acts of Faith are given.

Prime, Terce, Sext, None, Vespers, Complin." It goes on to say "Vespers...well adapted to use as a public evening service."

In fact, Vespers always was the public evening service, being sung in the cathedral by the Bishop and people. It was only after the rise of monasticism that it was incorporated into the monastic "Divine Office." The same must be said of Morning Prayer, which was variously called Lauds or Matins. By the same token, Prime and Complin were never public services, being the private morning and evening devotions of the monks, but held in community for convenience. Thus Prime and Complin (and the new Sext) are not really "church offices." They are useful at Retreats and Congresses as points of prayer during the day, but inadequate as public parish services. Vespers should be the normal evening service.

(a) *VESPERS*. In general this is a very satisfactory evening service. It contains the usual versicles and responses, psalms, a fixed scripture reading, a hymn, the Magnificat or Te Deum, collects, and final responses. It has the advantage over Complin in that the altar may be censed, thus adding ceremonial to the devotions.

(b) *BENEDICTION OF THE MOST HOLY SACRAMENT*. In the 14th century a practice arose in the Western Church of venerating the Host apart from the Eucharist itself. In later times, guilds held evening services in which canticles of Our Lady were sung. These two observances became conjoined, so that a semi-liturgical service developed, and by the 16th century included litanies, exposition of the Sacrament, and blessing the people with the Host. It is interesting to note that our recent G.E.S. approved the use of a Litany of Our Lady (and other Litanies) as a suitable alternative during the service of Benediction. This is in line with Roman Catholic practice and takes us back to the service's origins.

Benediction is not a liturgical service in the Roman Catholic Church and is unknown in the Eastern Churches.

As mentioned earlier, it is extremely important that we see Benediction as an extension of the Mass—a moment of adoration (either the *Adoro Te* or the Minor Elevation) extrapolated from the Eucharistic action and deferred for more intense and leisurely meditation.

If we can see the Host as Christ manifesting his living Presence among us and within us during the Eucharist, in the milieu of the peoples' self-offering, the concept is a richly dramatic one of realising the eternal Presence of God, both in his Church and in his Universe. Here, no charge of idolatry can be laid, and we are plainly regarding the Sacrament not merely as a concrete Presence but also as a symbol of the offering, sacrifice and divine response in the living experience of Eucharistic action. The preamble to Prime states that "the greater services such as... Benediction are intended principally to pour out spiritual strength upon the world..."

5. *The Sacraments of Christian Initiation*

This section includes 3 services of Holy Baptism (for infants, children over about 4 years of age, and adults) and Confirmation.

The various baptisms are of similar pattern with minor variations to suit the circumstances of the age groups.

In the early church, *Baptism* was almost always of adults. It was considered that when the head of a family was baptised, his whole family was included by the church. Further than this, baptism was chiefly conferred on Easter Eve, by the bishop only, after months or years of preparation, exorcism and examination, and was immediately followed by the anointing of Confirmation. The new initiate was then welcomed into the Church with a Kiss of Peace from clergy and people, and shared in the midnight Resurrection Mass for the first time.

In the later centuries (after 500 AD) and more particularly the Middle Ages, the policy changed, especially in the latter period with the huge infant mortality from the Black Death. Thus infant baptism became vitally important as a means of "saving the souls" of these unfortunates, and was usually performed at birth. And far from being reserved to the bishop, who could obviously not be everywhere, it was delegated not only to lesser clergy but to the laity, men and women as well--and not only to Christians but to anyone who was sympathetic and willing to do "what the Church intends."

This baptism is now legitimately performed by any of these people *in an emergency*, but reserved to bishops and priests in elective situations. Infant baptism also brought with it a need for God parents or Sponsors, who not only made proxy vows of renunciation faith and obedience on behalf of the child (in traditional forms of the rite) and acted as witnesses to the baptism, but also became responsible for the Christian education and the welfare of the child, especially if the plague should claim its parents.

Our present services reflect this responsibility, but apart from a charge to the sponsors at the end, do not lean as heavily upon them as those of the older churches.

Confirmation has taken on a new importance with infant baptism. Although the anointings were absorbed into the baptismal service, it has seemed fitting that at a stage of adult understanding, the baptised candidate should have opportunity to *confirm* his/her baptismal vows, consciously declare his desire to serve Christ as part of the Christian Church, and receive the gift of the Holy Spirit during a formal acceptance by the bishop.

In the Liberal Catholic Church it is held that baptism helps to protect the sensitive psyche of an infant from the appalling pressure of inimical influences and atmospheres that pervade the psychic realm. It is also held that confirmation gives further help to the adolescent during the difficult adjustments to puberty and adult life. Above all, the words of the ceremony indicate that its chief purpose is to open up the candidate to the influence of the Holy Sacrament, "for the sweet savour of a Godly life," and to arm him/her with the Lord's strength; "for in his strength thou canst do all things."

6. *Holy Matrimony.*

It should be noted that in Catholic theology the primary Minister of all Sacraments is Christ himself. The secondary minister is usually a bishop or priest, but (as in baptism) it can be a lay person. In marriage the secondary minister is the bride and groom— "the contracting parties." The priest acts as witness for Church and State, and bestows a blessing. He does not "do" the marriage.

The purpose of marriage as a sacrament is the creation of a spiritual union for life between two persons of opposite sex. Anything less is unacceptable. The ceremony is a *public* declaration of their mutual self-offering and acceptance in a totally committed relationship. The service, sensitively celebrated, has great power to carry conviction and sincerity, and is a great ambassador for the Liberal Catholic Church. Its few defects are perhaps minor; the retention of archaic and difficult language (some people cannot even repeat it, let alone understand it); the lack of a proper place for an address or mini-sermon (most conveniently following the opening Charge); the absence of the Lord's Prayer and lack of provision for more than one hymn (which greatly unite the congregation in an act of participation).

The Nuptial Eucharist contains proper Canticle, Collect, Epistle, Gradual, Gospel, versicles and responses, Communio and Postcommunio, most of which are a cento. They are for the

most part satisfactory, although some have a feeling of slight irrelevance.

7. *Confession and Absolution.*

Auricular Confession, being optional in the Liberal Catholic Church, has lapsed into almost total disuse. This is a great pity, because its spiritual value is immense. Up to a point the deficit is bridged by our relatively frequent use of Unction in the services of Healing, but this has not quite the power of Reconciliation which a better-designed Confession can bestow. Its abandonment is perhaps understandable in the Liberal Catholic Church, where numbers are small, communities intimate, and members and clergy closely associated. Many would be embarrassed by the intimate, soul-baring confrontation involved. Which may be a good reason for the establishment of a newly-oriented Sacrament of Reconciliation with emphasis on an attitude of "missing the mark," rather than on individual transgressions (unless the penitent desires this), and a program of re-education in the true meaning, purpose and nature of this wonderful sacramental aid.

8. *The Sacrament of Anointing.* (The Healing Services).

This section—a largely Liberal Catholic development of the mediaeval *Extreme Unction* — is a restoration of the healing purpose of anointing the sick, in contradistinction to its traditional role as part of the Last Rites. The various forms it now takes have undergone much development and change through the various editions of the Liturgy, as was discussed in the historic review.

In the 5th Edition, 3 forms are established: A service of Healing (liturgical, public form); A Service of Healing for use in Private; and Extreme Unction.

Basically the service consists of confession and absolution, exorcism and anointing with oil, and communion. Various emphases and additions characterise the 3 forms.

It should be noted that the absolution is not a mere prerequisite. As we note from the ministry of Jesus, healing and forgiveness are two edges of one sword, which cuts away the spiritual and psychophysical imperfections of our life, and restore the fellowship of our Lord and the Holy Spirit. Thus man is restored to a *wholeness* to enable him to enter into holiness. The absolution forgives, the anointing heals, and the whole man or woman, "anointed inwardly with the Holy Ghost," is reconciled to his Father in communion. Of course, as with all sacraments, this is not wholly automatic—one must "give oneself," which should be the attitude in the confession.

In the latest *Extreme Unction* the anointing of all the "organs of sense" (eyes, ears, etc.) is done, as well as the psycho-physical or yogic centers (heart, solar plexus, top of head, etc.). The first are largely symbolic—the oil signifies the touch of Christ in forgiveness upon all the agents of transgression. The latter are perhaps more "occult"—a restoration of function and alignment between the psycho-physical vehicles of the personality. This may be instrumental in recovery of the patient; otherwise it makes him better integrated for his transition to the higher life, and perhaps facilitates his liberation from these lower bodies.

It should be noted that a deacon cannot perform the unction of Extreme Unction, or administer the healing sacrament, but can give communion and can administer the Viaticum.

Extreme Unction probably does not really mean "Anointing at the extreme end of life, or in the emergency of death." Rather it means "the last of the several anointings of which baptism is the first." "In extremis" partly gave rise to the centuries-old notion that it was for use only for the dying.

9. *Burial of the Dead.*

This is a service suitable for grave burial or cremation. Again, it is a *congregational* rite, in which the Church farewells its members entering the higher life. It is intended to provide a mental and emotional atmosphere conducive to the departed one's easy relinquishment of earthly attachments and bondage. It also sacramentally absolves the soul from sin posthumously.

The Requiem Eucharist contains Propers which seem more relevant than those of the Nuptial Mass. The Authorised Version seems more suited to this solemn, if quietly joyous, rite, than it does in the Nuptial.

10. *Holy Orders.*

This section contains the rituals of the 4 minor orders, the subdiaconate, and the 3 major orders. Each begins with a long charge setting forth the functions—physical, ritual, psychic and moral,—of its "grade." Thus the Cleric, entering on the ceremonial life in proximity to the altar and its mysteries, is required to dedicate himself to the service of Christ, and begin by learning to control the physical body. The Reader, who no longer necessarily has a lector's duties, is required nevertheless to develop his powers of the mind. The Exorcist does not exorcise demons nowadays, but is charged to so develop his will as to cast out from himself "the evil spirit of separateness and selfishness," thus being better able to help others cast out their own evil. Subdeacons have physical responsibilities such as reading the epistle, but also have to develop control of speech, diligence in service, freedom from depression, and confidence in the divine plan.

The ordinand in the minor grades makes no vow, but is charged by the bishop to fulfil these requirements. In major orders they do promise "to order your lives in accordance with these precepts," to "use worthily the powers entrusted to you." The priest promises canonical obedience to his Ordinary. The bishop promises reverence and obedience to the Presiding Bishop, to work only for "the true benefit of Christ's holy catholic church," and a number of other requirements of service, as well as declaring his belief in the Holy Trinity.

Each candidate is given symbols and/or vestments of office— the cleric a surplice, relic of the renunciation of secular garb; the reader a book; the exorcist a sword and book; the subdeacon various instruments of the altar, amice, maniple, tunicle and book of epistles. The deacon receives stole, dalmatic and gospels; the priest the chasuble, chalice, paten and host; the bishop crozier, cross, ring, gospels, mitre and gloves. The hands of priests are anointed with oil of catechumens; the head and hands of bishops with chrism. Thus the hand of Christ himself blesses the new ministers and imparts the ability to administer the sacraments. "The Science of the Sacraments" well describes the psycho-spiritual changes that occur within and through the whole being of these apostolic descendants.

The immense power that is involved from on high in these ordinati is well exemplified in this blessing of the crozier in a bishop's consecration :

"Eternal Triune God, before whose great white throne seven flaming Spirits stand, whom yet thou dost send forth through all the world, + pour out upon this staff thy seven-fold fire, that it may be a rod of power for the ruling and strengthening of thy church; through Christ our Lord."

11. *Admissions.*

This contains relatively simple forms of admission for members, singers, servers and

deaconesses. They consist of a question by the priest and an assent, followed by a sanctifying prayer and blessing. In admission to membership the candidate formally requests to be admitted to the fellowship of the Church.

12. *Blessings.*

The blessing of Holy Water for sanctuary, home and baptismal use is given here. One would like to see it also included as a preliminary in Baptism, since it is very much part of that ceremony.

The Blessing of the Church Bell—a rarely used ceremony—is unusual in our Liturgy in retaining a quite mediaeval flavour.

A "general purpose" blessing for "objects in general" is for use in blessing vestments, crosses and other pendants, rings, devotional pictures, etc. It contains a brief exorcism, an aspersion and censuring, and a blessing.

The Blessing of a House incorporates the aspersing of doorways and all rooms, and a final blessing of the whole building.

The Consecration of Holy Oils really belongs only in the *Pontific* but is included here to allow any Maundy Thursday congregation to follow the rite.

The ritual for Laying the Foundation Stone and the Consecration of a Church are likewise given in full for congregational participation .

The Occasional Prayers contain a mixed selection of collects, petitions, aspirations and thanksgivings.

APPENDIX THE SHORTER FORM

Extracts from an article by the Rt. Rev. L.W. Burt in "The Liberal Catholic" of Jan. 1956

Soon after ordination Mr. Wedgwood visited Sydney to consult Mr. Leadbeater on occult matters and gain the benefit of his clairvoyant insight. It was while in Sydney that he was invited to accept consecration to the episcopate in the Old Catholic Church and he thereupon returned to London and was consecrated Bishop in 1916. Vested with the apostolic succession, and power to ordain and consecrate, Bishop Wedgwood at once returned to Sydney and consecrated Bishop Leadbeater on the 22nd of July, 1916, according to the rite of the Old Catholic Church.

These two bishops then set themselves the task of making exhaustive clairvoyant investigations into the occult effects of the ceremonial of the Mass so as to enable the compiling and writing of a new Liturgy based on the clairvoyant knowledge gained. For many months they laboured in private celebrations of the Mass, examining every detail, altering and amending the existing form, testing various types of music, assisted by the cooperation of Angel Hosts until they succeeded in producing in the invisible worlds the marvellously beautiful eucharistic form later illustrated and explained by Bishop Leadbeater in his book: *The Science of the Sacraments*. This new ritual was used at the first public service of the Church held in Sydney, at Easter 1917.

The manuscript copies of the Longer Form then being used as missals gave sparse guidance to priests who had no ecclesiastical training in the ritual of the Church. A personal experience at that time will make clearer what follows. Shortly after my ordination, I was invited to celebrate in the presence of Bishops Wedgwood and Leadbeater, and in the discussion which followed I suggested that more help would be appreciated to assist me in focussing my mind on the right thoughts throughout the celebration of the Holy Eucharist. The response to my suggestion was that: "the celebrant should do his physical part as perfectly as possible and leave the inner work to the Angels."

But later, still feeling the need for some guidance, I prepared a missal in three columns setting out: Column 1, the words to be recited; Column 2, manual actions and movements; and Column 3 was left blank for thoughts to be written in by C.W.L. This incomplete missal was delivered to Bishop Leadbeater respectfully requesting him to fill in the third column with : Thoughts to be held at various stages of the celebration. Some weeks passed before the missal was returned to me untouched without comment.

I felt somewhat disappointed but soon after I received a copy of the Shorter Form which entirely exceeded my anticipation. Changes had been made in the words of the ritual so that at salient points in the Service the thoughts of the congregation as well as those of the celebrant were clearly focussed on what was being done. To effect this, more precise wording had been substituted for some parts of the Longer Form.

In the Longer Form the passages are undoubtedly expressed in beautiful poetic language; but the Shorter Form unites the will, thought, words and actions with single intent. In reciting those words there can be no doubt regarding the purposes of the service.

Sufficient has been said to show that the purpose of the Shorter Form was to aid the worshippers at the celebration of the Holy Eucharist to give their best by combining intelligently the will, thought, and devotion with the words and actions in divine worship, thus rendering the human side of the sacrament as perfect as possible .

When the Shorter Form was originally published it included an Act of Faith written by Bishop Wedgwood, obviously based on the Creeds. This, with the Creeds, led to so much

questioning that Bishop Leadbeater substituted therefore his own gem—the Act of Faith we now use, which so tersely summarises the Liberal Catholic belief. For clarity of thought and expression, and as a summary of philosophical truth, this declaration of Faith is unique.

One cannot deny the literary excellence and poetic beauty of certain passages in the Longer Form, mainly written by Bishop Wedgwood; but for the average practical minded person the Shorter Form, in its original setting (1924 edition) is a master-piece of efficiency in church worship.

Its value should not be assessed by its phraseology or literary merit, but by the extent to which it succeeds in fulfilling its purpose of aiding the celebrant to give his best in performing the ceremonial of the Mass.