

The Book of Common Prayer
St. David's Episcopal Church
The Rev. Kenneth Swanson, Ph.D.



Course Outline

- 9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer
- 9/19: Opening Items and the Calendar of the Church Year
- 9/26: The Daily Office: Morning Prayer, Part I
- 10/3: The Daily Office: Morning Prayer, Part II
- 10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer
- 10/17: Compline, Daily Devotions and The Great Litany
- 10/26: *Trunk or Treat*
- 10/31: Proper Liturgies for Ash Wednesday and Palm Sunday
- 11/7: Proper Liturgies for Holy Week
- 11/14: Holy Baptism
- 11/21: *Thanksgiving*
- 11/28: The Holy Eucharist: the History of the Eucharist
- 12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
- 12/12: The Holy Eucharist, Rite II: The Eucharistic Prayer
- 12/19: The Holy Eucharist, Rite II: The Prayers of the People and Additional Practices
- 1/16: Pastoral Offices: Confirmation and Marriage
- 1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent
- 1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead
- 2/6: Episcopal Services: Ordination
- 2/13: Episcopal Services: New Ministry, The Consecration of a Church, the Psalter
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.**
- 2/27: The extra liturgical books: The Book of Occasional Services 2003; Contemporary Office Book, A Great Cloud of Witnesses.

An Outline of the Faith

The 'Outline of the Faith' in the 1979 BCP is an expanded and revised version of the catechism or offices of instruction in earlier Prayer Books

In the early Church, those hoping to be baptised became a *catechumen* and entered an intensive three year period of study of the Christian faith

When in medieval times, infant baptism separated instruction from entry into the Church, booklets were produced to instruct the faithful:

Explicating the meaning of the creeds, the Lord's Prayer, the Ten Commandments, the Ave Maria and mortal sins, godly virtues and works of mercy

In the 16th century, both Protestant Reformers and Counter-Reformation Catholics put an emphasis on religious instruction of the faithful

Cranmer created an English catechism from several German sources and included it in the 1549 BCP

Set in questions and answers, it explained the meaning of baptism, the Ten Commandments and Christian duty, and the Lord's Prayer, it was put in the Confirmation rite



Few changes were made in succeeding Prayer Books, although the 1604 BCP added a section on the sacraments

The 1979 BCP revised and expanded earlier versions, based on the work of the Standing Liturgical Commission

An Outline of the Faith Commonly Called the Catechism

Concerning the Catechism

This catechism is primarily intended for use by parish priests, deacons, and lay catechists, to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief and practice; rather, it is a point of departure for the teacher, and it is cast in the traditional question and answer form for ease of reference.

The second use of this catechism is to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book.

It may also be used to form a simple service; since the matter is arranged under headings, it is suitable for selective use, and the leader may introduce prayers and hymns as needed.

The Catechism is intended for three purposes:

An outline for instruction for those teaching about the faith, as a point of departure

To provide a brief summary of Christian belief

To provide the structure of a simple service of instruction with the addition of hymns and prayers

The section on 'Human Nature' is new in the 1979 BCP

Human Nature

Q. What are we by nature?

A. We are part of God's creation, made in the image of God.

Q. What does it mean to be created in the image of God?

A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

Q. Why then do we live apart from God and out of harmony with creation?

A. From the beginning, human beings have misused their freedom and made wrong choices.

Q. Why do we not use our freedom as we should?

A. Because we rebel against God, and we put ourselves in the place of God.

Q. What help is there for us?

A. Our help is in God.

Q. How did God first help us?

A. God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially through the prophets of Israel



God the Father

Q. What do we learn about God as creator from the revelation to Israel?

A. We learn that there is one God, the Father Almighty, creator of heaven and earth, of all that is, seen and unseen.

Q. What does this mean?

A. This means that the universe is good, that it is the work of a single loving God who creates, sustains, and directs it.

Q. What does this mean about our place in the universe?

A. It means that the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.

Q. What does this mean about human life?

A. It means that all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God.

Q. How was this revelation handed down to us?

A. This revelation was handed down to us through a community created by a covenant with God.

The Old Covenant

Q. What is meant by a covenant with God?

A. A covenant is a relationship initiated by God, to which a body of people responds in faith.

Q. What is the Old Covenant?

A. The Old Covenant is the one given by God to the Hebrew people.

Q. What did God promise them?

A. God promised that they would be his people to bring all the nations of the world to him.

Q. What response did God require from the chosen people?

A. God required the chosen people to be faithful; to love justice, to do mercy, and to walk humbly with their God.

Q. Where is this Old Covenant to be found?

A. The covenant with the Hebrew people is to be found in the books which we call the Old Testament.

Q. Where in the Old Testament is God's will for us shown most clearly?

A. God's will for us is shown most clearly in the Ten Commandments.



Both 'God the Father' and 'The Old Covenant' are new in the 1979 book

The 1979 section 'God the Father' is an expansion of 'I learn to believe in God the Father, who hath made me, and all the world.'

'The Old Covenant' is the first theological introduction to the Ten Commandments

The Ten Commandments

See pages 317 and 350.

Q. What are the Ten Commandments?

A. The Ten Commandments are the laws given to Moses and the people of Israel.

Q. What do we learn from these commandments?

A. We learn two things: our duty to God, and our duty to our neighbors.

Q. What is our duty to God?

A. Our duty is to believe and trust in God;

I To love and obey God and to bring others to know him;

II To put nothing in the place of God;

III To show God respect in thought, word, and deed;

IV And to set aside regular times for worship, prayer, and the study of God's ways.

Q. What is our duty to our neighbors?

A. Our duty to our neighbors is to love them as ourselves, and to do to other people as we wish them to do to us;

V To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;

VI To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God;

VII To use all our bodily desires as God intended;

VIII To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God;

IX To speak the truth, and not to mislead others by our silence;

X To resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him.

Q. What is the purpose of the Ten Commandments?

A. The Ten Commandments were given to define our relationship with God and our neighbors.

Q. Since we do not fully obey them, are they useful at all?

A. Since we do not fully obey them, we see more clearly our sin and our need for redemption.

The 1979 BCP section on the Ten Commandments is a revision of that in the 1549 BCP, which has been in every English Prayer Book

It broadens and deepens an emphasis on social concerns and spiritual values



Sin and Redemption

Q. What is sin?

A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

Q. How does sin have power over us?

A. Sin has power over us because we lose our liberty when our relationship with God is distorted.

Q. What is redemption?

A. Redemption is the act of God which sets us free from the power of evil, sin, and death.

Q. How did God prepare us for redemption?

A. God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.

Q. What is meant by the Messiah?

A. The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.

Q. Who do we believe is the Messiah?

A. The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

‘Sin and Redemption’ is new in the 1979 BCP

The 1979 section on ‘God the Son’ expands it from what was in earlier Prayer Books: ‘I learn to believe in God the Son, who hath redeemed me, and all mankind.’

God the Son

Q. What do we mean when we say that Jesus is the only Son of God?

A. We mean that Jesus is the only perfect image of the Father, ‘and shows us the nature of God.’

Q. What is the nature of God revealed in Jesus?

A. God is love.

Q. What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?

A. We mean that by God’s own act, his divine Son received our human nature from the Virgin Mary, his mother.

Q. Why did he take our human nature?

A. The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God’s kingdom.

Q. What is the great importance of Jesus’ suffering and death?

A. By his obedience, even to suffering and death, Jesus made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.

Q. What is the significance of Jesus’ resurrection?

A. By his resurrection, Jesus overcame death and opened for us the way of eternal life.

Q. What do we mean when we say that he descended to the dead?

A. We mean that he went to the departed and offered them also the benefits of redemption.

Q. What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?

A. We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.

Q. How can we share in his victory over sin, suffering, and death?

A. We share in his victory when we are baptized into the New Covenant and become living members of Christ.

The New Covenant

Q. What is the New Covenant?

A. The New Covenant is the new relationship with God given by Jesus Christ, the Messiah, to the apostles; and, through them, to all who believe in him.

Q. What did the Messiah promise in the New Covenant?

A. Christ promised to bring us into the kingdom of God and give us life in all its fullness.

Q. What response did Christ require?

A. Christ commanded us to believe in him and to keep his commandments.

Q. What are the commandments taught by Christ?

A. Christ taught us the Summary of the Law and gave us the New Commandment.

Q. What is the Summary of the Law?

A. You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself.

Q. What is the New Commandment?

A. The New Commandment is that we love one another as Christ loved us.

Q. Where may we find what Christians believe about Christ?

A. What Christians believe about Christ is found in the Scriptures and summed up in the creeds.

The Creeds

See pages 53, 96, 326, 327, and 864

Q. What are the creeds?

A. The creeds are statements of our basic beliefs about God.

Q. How many creeds does this Church use in its worship?

A. This Church uses two creeds: The Apostles' Creed and the Nicene Creed.

Q. What is the Apostles' Creed?

A. The Apostles' Creed is the ancient creed of Baptism; it is used in the Church's daily worship to recall our Baptismal Covenant.

Q. What is the Nicene Creed?

A. The Nicene Creed is the creed of the universal Church and is used at the Eucharist.

Q. What, then, is the Athanasian Creed?

A. The Athanasian Creed is an ancient document proclaiming the nature of the Incarnation and of God as Trinity.

Q. What is the Trinity?

A. The Trinity is one God: Father, Son, and Holy Spirit.



The 1979 'The New Covenant' incorporates the 'Summary of the Law' and the 'New Commandment'

The 1979 section on the Creeds states their purpose and puts the three creeds in historical context

The Holy Spirit

Q. Who is the Holy Spirit?

A. The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.

Q. How is the Holy Spirit revealed in the Old Covenant?

A. The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.

Q. How is the Holy Spirit revealed in the New Covenant?

A. The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

Q. How do we recognize the presence of the Holy Spirit in our lives?

A. We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

Q. How do we recognize the truths taught by the Holy Spirit?

A. We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.



The Holy Scriptures

Q. What are the Holy Scriptures?

A. The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments; other books, called the Apocrypha, are often included in the Bible.

Q. What is the Old Testament?

A. The Old Testament consists of books written by the people of the Old Covenant, under the inspiration of the Holy Spirit, to show God at work in nature and history.

Q. What is the New Testament?

A. The New Testament consists of books written by the people of the New Covenant, under the inspiration of the Holy Spirit, to set forth the life and teachings of Jesus and to proclaim the Good News of the Kingdom for all people.

Q. What is the Apocrypha?

A. The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church.

Q. Why do we call the Holy Scriptures the Word of God?

A. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.

Q. How do we understand the meaning of the Bible?

A. We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

The 1979 BCP expands the earlier 'I learn to believe in God the Holy Ghost, who sanctifieth me, and all the people of God' with questions and answers

No statements about Holy Scripture were in any earlier Prayer Books than the 1979 BCP

The Church

Q. What is the Church?

A. The Church is the community of the New Covenant.

Q. How is the Church described in the Bible?

A. The Church is described as the Body of which Jesus Christ is the Head and of which all baptized persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth.

Q. How is the Church described in the creeds?

A. The Church is described as one, holy, catholic, and apostolic.

Q. Why is the Church described as one?

A. The Church is one, because it is one Body, under one Head, our Lord Jesus Christ.

Q. Why is the Church described as holy?

A. The Church is holy, because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work.

Q. Why is the Church described as catholic?

A. The Church is catholic, because it proclaims the whole Faith to all people, to the end of time.

Q. Why is the Church described as apostolic?

A. The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

The Ministry

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests, and deacons.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Q. What is the ministry of a bishop?

A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

Q. What is the ministry of a priest or presbyter?

A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Q. What is the duty of all Christians?

A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

Both 'The Church' and 'The Ministry' are expansions in 1979 of sections first appearing in the 1928 BCP

Prayer and Worship

Q. What is prayer?

A. Prayer is responding to God, by thought and by deeds, with or without words.

Q. What is Christian Prayer?

A. Christian prayer is response to God the Father, through Jesus Christ, in the power of the Holy Spirit.

Q. What prayer did Christ teach us?

**A. Our Lord gave us the example of prayer known as the Lord's Prayer.
*See page 364***

Q. What are the principal kinds of prayer?

A. The principal kinds of prayer are adoration, praise, thanksgiving, penitence, oblation, intercession, and petition.

Q. What is adoration?

A. Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.

Q. Why do we praise God?

A. We praise God, not to obtain anything, but because God's Being draws praise from us.

Q. For what do we offer thanksgiving?

A. Thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.

Q. What is penitence?

A. In penitence, we confess our sins and make restitution where possible, with the intention to amend our lives.

Q. What is prayer of oblation?

A. Oblation is an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.

Q. What are intercession and petition?

A. Intercession brings before God the needs of others; in petition, we present our own needs, that God's will may be done.

Q. What is corporate worship?

A. In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments.

The Sacraments

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What is grace?

A. Grace is God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Q. What are the two great sacraments of the Gospel?

A. The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist.



The questions and answers on 'Prayer and Worship' are either new in the 1979 BCP, or are drawn from various 20th century English revisions

The sacramental definitions are drawn from earlier Prayer Books

Holy Baptism

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

Q. Why then are infants baptized?

A. Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

Q. How are the promises for infants made and carried out?

A. Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

The Holy Eucharist

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

Q. Why is the Eucharist called a sacrifice?

A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

Q. By what other names is this service known?

A. The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

Q. What is the outward and visible sign in the Eucharist?

A. The outward and visible sign in the Eucharist is bread and wine, give and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

Q. What is required of us when we come to the Eucharist?

A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

Much of the 1979 BCP's substance on 'Holy Baptism' and 'Holy Eucharist' is rooted in the 1604 BCP, and revisions from the 1973 American Catechism

The movement in the American Prayer Books has been to return to a non-Zwinglian understanding of the real presence

The description of benefits stresses the Patristic receiving rather than requiring forgiveness

Other Sacramental Rites

Q. What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?

A. Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.

Q. How do they differ from the two sacraments of the Gospel?

A. Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.

Q. What is Confirmation?

A. Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.

Q. What is required of those to be confirmed?

A. It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.

Q. What is Ordination?

A. Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is Reconciliation of a Penitent?

A. Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

Q. What is Unction of the Sick?

A. Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

Q. Is God's activity limited to these rites?

A. God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

Q. How are the sacraments related to our Christian hope?

A. Sacraments sustain our present hope and anticipate its future fulfillment.



The Church did not delineate seven sacraments until the 12th century, by Peter Lombard

Protestant Reformers reduced sacraments to baptism and the Eucharist, as the only two commanded by Christ in the New Testament; the 1979 BCP recognises the other five as 'minor sacraments' or 'sacramental rites'

The Christian Hope

Q. What is the Christian hope?

A. The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.

Q. What do we mean by the coming of Christ in glory?

A. By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new.

Q. What do we mean by heaven and hell?

A. By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God.

Q. Why do we pray for the dead?

A. We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is.

Q. What do we mean by the last judgment?

A. We believe that Christ will come in glory and judge the living and the dead.

Q. What do we mean by the resurrection of the body?

A. We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints.

Q. What is the communion of saints?

A. The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise.

Q. What do we mean by everlasting life?

A. By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.

Q. What, then, is our assurance as Christians?

A. Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord. Amen.



The section on 'Hope' was inspired by that in the English catechism of 1962, although the 1979 BCP answers are verbally if not theologically quite different

Historical Documents of the Church

Historically, many of the English Prayer Books contained historical documents, usually bound in the back of the book, following the liturgies

The 1979 BCP retains the Articles of Religion which was in most English Prayer Books, and restores the Athanasian Creed, the preface the 1549 BCP, and adds two other significant documents: The Chalcedonian definition and the Chicago-Lambeth Quadrilateral

Definition of the Union of the Divine and Human Natures in the Person of Christ

Council of Chalcedon, 451 A.D., Act V

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance (homoousios) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (Theotokos); one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

The Council of Chalcedon (451) affirmed the Nicene Creed, and adopted this definition of the dual nature of the Incarnate Lord: fully God, fully human

This was to counter two heresies: Nestorius who claimed Jesus was two persons, one divine and one human; and Eutyches who denied Jesus' full humanity



Quicumque Vult
commonly called

The Creed of Saint Athanasius

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighty, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord,

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords. The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together and co-equal.



Not written by Athanasius, but felt to contain the Trinitarian theology he taught during the 4th century

Probably an early 5th century document, influenced by the theology of Augustine and Vincent of Lerins

By the Middle Ages it was said on special occasions and felt to be one of the three Creeds of the Church

The early English Prayer Books called for its use on major Feasts

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of

God, is God and Man;

God, of the Substance of the Father, begotten before the worlds; and Man of the Substance of his Mother, born in the world;

Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who, although he be God and Man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh but by taking of the Manhood into God;

One altogether; not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from

whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.



Samuel Seabury recommended its use in the 1789 American BCP for Trinity Sunday only, but the delegates at the convention voted to omit it entirely

The 1979 BCP is the first American Prayer Book to include it, but it is never prescribed for worship

Without naming any heresies, the first paragraph condemns Arianism in its detailed championing of the Trinity, while the second paragraph declares the theological truths surrounding the Incarnation, thus condemning Nestorians, Eutychianism and the Monophysites

Preface: The First Book of Common Prayer (1549)

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without



The Preface is essentially that which Cranmer wrote concerning his plans for the daily office for the 1549 BCP

breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious: and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.

And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation.

The Prayer Books of 1552 and 1662 stringently called for all clergy to publicly read the daily office every day

The 1662 BCP allows only three excuses for not publicly reading the daily offices: sickness, 'study of divinity' and preaching



The Vicar should be reading Morning Prayer not the newspaper!

The 39 Articles of Religion



The Continental Protestant Reformers in the 16th century developed various confessions of faith to clearly state the principles of the Reformation

They were intended to repudiate the errors of the Roman Church or fellow Reformers, and to serve as a basis to negotiate with other bodies of Christians

Several of these influenced the Articles of Religion for the Church of England

Cranmer produced the Forty-two Articles in 1553, which all English clergy were required to sign

They were moderate, claiming a middle ground between Catholic and Anabaptist, avoiding extremes of Lutheran justification and Calvinist predestination

With the Elizabethan ascension in 1559, the articles were revised by Matthew Parker and Edmund Guest as the 39 Articles, and subscription was required

Both Puritans and Anglo-Catholics objected, but were forced to comply or lose their livings

There was strong resistance among the lay delegates to including the 39 Articles in the 1789 BCP

They were finally included by a vote of both houses at the 1804 General Convention, but subscription was voluntary

Articles of Religion

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

I. Of Faith in the Holy Trinity.

II. Of the Word or Son of God, which was made very Man.

III. Of the going down of Christ into Hell.

IV. Of the Resurrection of Christ.

V. Of the Holy Ghost.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

VII. Of the Old Testament.

VIII. Of the Creeds.

IX. Of Original or Birth-Sin.

X. Of Free-Will.

XI. Of the Justification of Man.

XII. Of Good Works.

XIII. Of Works before Justification.

XIV. Of Works of Supererogation.

XV. Of Christ alone without Sin.

XVI. Of Sin after Baptism.

XVII. Of Predestination and Election

XVIII. Of obtaining eternal Salvation only by the Name of Christ

XIX. Of the Church.

XX. Of the Authority of the Church.

XXI. Of the Authority of General Councils.

XXII. Of Purgatory.

XXIII. Of Ministering in the Congregation

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

XXV. Of the Sacraments.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

XXVII. Of Baptism

XXVIII. Of the Lord's Supper.

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

XXX. Of both Kinds.

XXXI. Of the one Oblation of Christ finished upon the Cross.

XXXII. Of the Marriage of Priests.

XXXIII. Of excommunicate Persons, how they are to be avoided.

XXXIV. Of the Traditions of the Church.

XXXV. Of the Homilies.

XXXVI. Of Consecration of Bishops and Ministers.

XXXVII. Of the Power of the Civil Magistrates.

XXXVIII. Of Christian Men's Goods, which are not common.

XXXIX. Of a Christian Man's Oath.

The Chicago-Lambeth Quadrilateral

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

- 1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God**
- 2. The Nicene Creed as the sufficient statement of the Christian Faith.**
- 3. The two Sacraments, — Baptism and the Supper of the Lord, — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.**
- 4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.**

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.

Lambeth Conference of 1888 Resolution 11

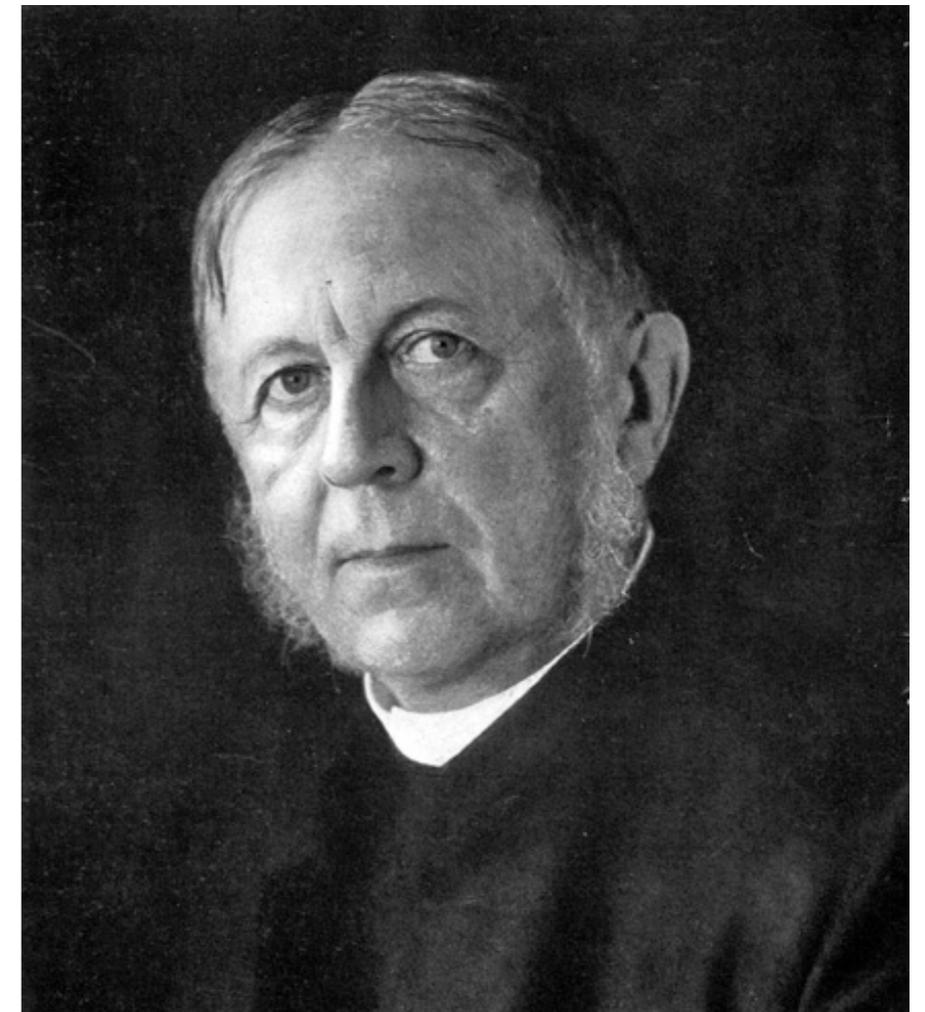
That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.**
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.**
- (c) The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.**
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.**

The great concern of many Christian leaders in the late 19th century was the scandal of disunity

The great champion of euphemism in the Episcopal Church was William Reed Huntington, Rector of Grace Church in New York

He crafted the four requirements for reunion; adopted by General Convention in 1886; affirmed at Lambeth in 1888



Tables for Finding Holy Days

A Table to Find Easter Day

Golden Number	Year	Easter Day	Year	Easter Day
1	2014	April 20	2052*	April 21
2	2015	April 5	2053	April 6
3	2016*	March 27	2054	March 29
4	2017	April 16	2055	April 18
5	2018	April 1	2056*	April 2
6	2019	April 21	2057	April 22
7	2020*	April 12	2058	April 14
8	2021	April 4	2059	March 30
9	2022	April 17	2060*	April 18
10	2023	April 9	2061	April 10
11	2024*	March 31	2062	March 26
12	2025	April 20	2063	April 15
13	2026	April 5	2064*	April 6
14	2027	March 28	2065	March 29
15	2028*	April 16	2066	April 11
16	2029	April 1	2067	April 3
17	2030	April 21	2068*	April 22
18	2031	April 13	2069	April 14
19	2032*	March 28	2070	March 30

Many of the early Christian feast days were fixed, either to a specific date, or keyed off of those dates

Finding the date to celebrate Easter proved difficult

It had in some way relate to the Jewish Passover

The Council of Nicaea (325) decreed that Easter would be the Sunday after the full moon following the vernal equinox (March 21)

So the earliest possible date for Easter is March 22, and the latest date is April 25

The 1979 BCP provides a table of Easter days from 1900 to 2089; and a table for other feasts tied to the date of Easter

In the table an * marks leap years

Next Week: The Extra-Liturgical Books

