

Holy Eucharist, Rite II

PEACE
BE TO
YOU.

The Second Sunday of Easter

April 28, 2019

Announcements

Don't forget that these announcements can also be found on the church website, OldDurham.org. You can view them in the calendar (look under "About Us" in the upper left) or view the service bulletin via the "Bulletin Announcements" button.

Adult Forum: Please join us at 9:15am in the Parish Hall on Sunday mornings for coffee, learning, and thought-provoking discussion.

Finance Committee meets today after church.

Vestry meets Wednesday, May 1 at 7PM.

Jam Session! Friday, May 3 at 7PM in the Parish Hall. All are welcome!

Spring Concert: The Kassia Music Collective will be performing here at Durham Church on Saturday, May 4 at 5PM. Local favorites and members of the District New Music Coalition, they are a chamber ensemble dedicated to new music with a traditional twist. They have performed as a group at the Kennedy Center, the National Music Festival, and the National Gallery of Art. Their members have played all over the world and have been commissioned by the San Francisco Symphony and renowned violinist Robert Lipsett. Admission: free will donation.

Worship Committee meets Sunday, May 5 after church.

Daughters of the King and Mens Group meet Monday, May 6 at 6:30PM in the Parish Hall.

Joe's Place Food Pantry distributions are on the second and fourth Thursdays of the month from 4:30 to 6pm in the Parish Hall. The next distributions are May 9 and 23. Volunteers are always welcome to sort and distribute food to our neighbors.

Safeguarding God's Children: There is one more spring training session for Safeguarding God's Children. It will be held on May 9 in Hyattsville. This training is recommended for all church leaders. Safeguarding God's Children provides you with the information you need to protect the children you know and care for in your personal life and in the ministries in which you serve. Registration can be found by looking under Resources and Forms>Safe Church on the diocesan website, www.edow.org.

Diocesan News: If you are not receiving the Diocese of Washington's newsletter, you might want to sign up for it. It typically contains a reflection from Bishop Mariann along with news about diocesan plans and events, as well as functions at other parishes. Especially now with the diocese entering into a strategic planning process, there's a lot to keep up with! Sign up under News and Events on the diocesan webpage, www.edow.org

The Nicene Creed

You will probably have noticed that we are saying a slightly unfamiliar version of the Nicene Creed in our worship services during Easter season. Below are some notes on the current English ecumenical version, the one adopted for use in English-speaking churches of most denominations.

The 1994 General Convention affirmed the following resolutions:

Resolved, the House of Deputies concurring, That this 71st General Convention, following the resolution of the 68th General Convention, and responding to Resolution 19 of the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council (Capetown 1993), hereby reaffirm its intention to remove the words “and the Son” from the third paragraph of the Nicene Creed at the next revision of the Book of Common Prayer.

Resolved, the House of Bishops concurring, That this 71st General Convention direct that when the English Language Liturgical Consultation (ELLC) text of the Nicene Creed (included in Supplemental Liturgical Materials) is used, the words “and the Son” be omitted, such use always to be under the direction of the diocesan bishop or ecclesiastical authority, and with an appropriate educational component.

The following background material provides the historical rationale for this decision, and provides material to be included in educational events.

The original wording of the Nicene Creed, “I believe in the Holy Spirit, who proceeds from the Father, who with the Father and the Son is worshiped and glorified,” was agreed upon at the fourth-century Ecumenical Council of Constantinople (Ecumenical Councils are councils of bishops and theologians of the entire Church). The wording was altered in the Latin half of the Church by the addition of the words, “who proceeds from the Father *and the Son*,” a change expressed in Latin by one word: *filioque*. This addition was made at a sixth-century regional synod meeting in Toledo, Spain. In this region many Christians had originally been Arians who denied the full divinity of the Son. The synod apparently believed that the constant liturgical repetition of the *filioque* clause would aid in teaching the faithful that the Son was fully God. The phrase gradually spread until, by the eleventh century, it was in general use in the Latin Church. Its inclusion has never been authorized by an Ecumenical Council and has never been adopted by the Eastern churches.

In the sixteenth and seventeenth centuries, Anglican theologians were unanimous in claiming that the only true bases of doctrine were Scripture and the teaching of the undivided Church (i.e., the five Ecumenical Councils held between the years 325 and 451). The Church of England taught only what Scripture and tradition taught, they asserted. Not knowing the full history of the *filioque* addition and mistakenly assuming that it had always formed part of the Creed, Anglicans retained the phrase, and some divines even went to great lengths to explain why the Greeks deleted it!

The continued use of the *filioque* phrase by churches in the West remains a source of irritation between East and West. The unilateral altering of a Creed originally authorized by an Ecumenical Council strikes Eastern Orthodox Christians as ecclesiologically high-handed and canonically indefensible. The theology of the Holy Spirit which has grown up in the West since the introduction of the *filioque* is a point of serious, but less-heated, misunderstanding between East and West.

In 1976, the Anglican members of the Anglican-Orthodox Joint Doctrinal Commission said in an Agreed Statement that the *filioque* should not be included in the Creed because it had been introduced without the authority of an Ecumenical Council. In 1978 Anglican bishops meetings at the Lambeth Conference recommended that churches of the Anglican Communion consider omitting the *filioque* from the Nicene Creed. The 1985 General Convention recommended the restoration of the original wording of the Creed, once this action had been approved by the Lambeth Conference and the Anglican Consultative Council. The change was then endorsed by the Lambeth Conference of 1988, the 1990 meeting of the Anglican Consultative Council, and the 1993 joint meeting of Anglican Primates and the Anglican Consultative Council. The 1994 General Convention affirmed the intention of the Episcopal Church to remove the *filioque* clause at the next revision of the Book of Common Prayer.

Whether or not to restore the original wording of the Nicene Creed is not primarily a theological issue. The relation of the Holy Spirit to the first and second persons of the Holy Trinity remains a matter of theological discussion and is ultimately unknowable, at least on this side of the grave. The real issue is twofold:

1. on what authority a statement of faith agreed upon by bishops and theologians of the whole Church, East and West, may be changed; and
2. what course is most faithful to the theological traditions of Anglicanism. A good introduction to the issues, suitable for parish study, is found in Marianne H. Micks, *Loving the Questions: An Exploration of the Nicene Creed* (Cowley Publications, 1993).

—*The Rev. Dr. Ruth Meyers*

Ministers in Today's Service

Crucifer and Acolyte: Carl Lockamy; **Readers:** Rick Posey and Roy Squires; **Preacher:** The Rev. Susan Fritz; **Intercessor:** Carl Lockamy; **President:** The Rev. Catharine T. Gibson; **Chalicians:** Jane Linton and Mary Lou Clem; **Altar Guild:** Patsy Welch.