

of the entire church. It is not to be altered at will. The Swedish, Danish, Norwegian, and French Lutheran liturgies use the historic word "catholic," and the Common Liturgy also gives this as "the original and generally accepted text."

In the early church individual bishops or councils framed creeds which had local authority and use (thus Irenaeus, Origen, Tertullian, and others).¹ These creeds were useful as a concise formula in connection with baptism or with preparation for it.² They also served as a standard by which to test loose or heretical teachings. The Apostles' Creed, while much of it is earlier than the Nicene, did not assume its present precise form until about A.D. 750.

The Creed generally incorporated in the liturgy was the one adopted by the Council of Nicaea (A.D. 325) and somewhat extended in the regular use of the churches of Constantinople during the next century. After the Council of Constantinople (A.D. 553) the Eastern churches generally recited this creed between the reading of the Gospel and the Diptychs (tablets on which the names of martyrs and saints were recorded.) The third synod of Toledo in 589 introduced the Creed into the Mass in all Spanish churches as part of an effort to confirm the people in their conversion to Christianity and to combat the Arian heresy. The custom spread throughout the Frankish territory. The *filioque* clause ("and the Son") was added to the article on the Holy Spirit, an addition which the Eastern churches never accepted.³

The Creed is wanting in the sacramentaries and appears to have been introduced into the Roman Mass upon the insistence of the German Emperor Henry II while he was in Rome in the year 1014. Its absence in Rome was justified by the claim that Rome was not bothered with heretics. The persistence of the king, however, finally secured a decree from Pope Benedict VIII, sanctioning the use of the Creed in the Mass. All liturgies now contain a creed.

The word *christliche* was in common vernacular use in Germany before the Reformation. Luther accepted this in his catechism. The church orders followed him and established a phraseology peculiar to the German Lutheran church. In following this unfortunate national use the English Lutheran liturgy lost the thought of "universality" or "wholeness" in its definition of the church, broke with the primitive and the modern universal church, and established a variant form inconsistent with its own confessions. The latter everywhere accept the historic phraseology. (On

¹ See Cabrol, *Liturgical Prayer*, pp. 108-10.

² The Apostles' Creed is everywhere recognized as primarily a baptismal formula. It is surprising that the 1928 *Book of Common Prayer* of the Protestant Episcopal Church should omit this creed in its order for baptism, thus dropping the historic symbol from the service which produced it.

³ The development of creedal statements in the New Testament itself is given in Canon Maclear, *An Introduction to the Creeds* (2d ed.; London: Macmillan, 1921). For the various stages in the development of the Creeds during the early centuries, see Philip Schaff, *Creeds of Christendom* (New York: Harper, 1877), I, 1-42; II, 1-76; or, H. Denzinger, *Enchiridion symbolorum*, etc. (30th ed.; Freiburg: Herder, 1955), pp. 1-18.

THE SERVICE IN DETAIL

Luther's use of "*christliche*" see *WA* 30¹, 130; also Wilhelm Walther, *Lehrbuch der Symbolik*, p. 329.)⁴

Anciently the Service of the Word ended with the sermon following the Gospel. The Creed began the Service of the Faithful. In the present Roman use, the sermon, when there is one, is placed before the Creed. In the Lutheran and Anglican liturgies, the Creed immediately follows the Gospel. Parsons and Jones (*The American Prayer Book*, p. 203) are in error when they state that "the use of the Creed in immediate sequence with the Gospel is an Anglican peculiarity."



The Creed, as used in the Service, is a response to the liturgical lessons and an act of worship. The minister goes to the middle of the altar, whether he has read the lessons from the altar or the lectern. He faces the altar and joins his hands.

Anciently the minister intoned the opening phrase, "I believe in one God," and the choir and congregation continued with "the Father Almighty."

The people stand in reciting the Creed in token of readiness to profess and of resolution to defend the Christian faith. In accord with ancient and universal custom, still observed in many places, the choir joins the minister and the congregation in facing the altar (presumably in the east), during the recitation or chanting of the Creed. The usual explanation is that paradise is in the east. Basil says, "We are seeking our ancient country." The custom also is a reminder of baptism and of the early church's requirements that all candidates for baptism, when making their profession of faith, should face the east from whence the Sun of Righteousness appears.



The rubrics state that the Creed may be sung or said. In France, Germany, and Italy it was customary for the people (not the choir only) to sing the Creed to a simple plain-song chant. The custom still survives in places and is being revived generally in connection with the current liturgical movement within the Roman church. Luther in his German Mass prepared a versification of the Creed to be sung by congregations.

⁴ Creeds of the thirteenth, fourteenth and fifteenth centuries in England do not have either "catholic" or "Christian," but simply say "I believe in Holy Church." See Maskell, *Monumenta Ritualia Ecclesiae Anglicanae* (2d ed.; Oxford: Clarendon, 1882), III, 251 ff. Also Dowden, *The Workmanship of the Prayer Book*, Chap. VIII. The Germans apparently could not assimilate a word like *catholica*. There was no real objection to the idea of catholicity as such. Even German Roman Catholics after the Reformation continued to speak of *eine heilige christliche Kirche*. We must recognize this as a German idiomatic expression. Only after the Council of Trent did the Roman church succeed in monopolizing the term "Catholic." Like many other good things it should not be left to them but restored to our use.