

SECTION 1: THE CALENDAR

1. Identify the following terms:

- Apostles' Creed and Nicene Creed [p. 65]
- Christian affections, in contrast to emotions [p. 69]
- Kerygmatic [p.72]¹:
- Temporal Cycle and Sanctoral Cycle of the church calendar [p. 74]
- Ecclesiology (as in Baptismal Ecclesiology [p. 79])²
- The two primary definitions of "saint." [p. 79]
- The Golden Number [p. 89 and footnote #5, p 147]
- Ember Days and Rogation Days [p.91]
- Principal Feasts [BCP p. 15]; Feasts of Our Lord [p.95:] Sundays [BCP p. 16]; Holy Days [BCP p 16] Major Feasts, Fasts, Days of Special Devotion, and Optional Observances [BCP p. 17]
- The particular disciplines of Lent. [BCP p. 265]
- Ordinary Time [p. 122]
- Ferial Days [p.124]
- Collect [p.130]

2 Deepening Our Understanding

- P. 66: Olsen states that people have one of three perspectives of the Creeds; what are those, and which is yours?
 - Olson also writes that the Creeds are a set of interpretive boundaries that don't tell us what to believe, but rather nail down certain points of controversy. Does this match your understanding of the Creeds?*
- P. 67: "one aspect of the Christian year is that it is a temporal embodiment of the interpretive doctrines of the creed." How is that?
- P. 71 states that the liturgical seasons "cultivate particular affections in a variety of ways..." What are those ways? How do these affect your affections for what's going on in the liturgy? How essential are these to your faith practices?
- P. 73 uses the Holy Saturday prayer, the *Exultet*, as an example of how historical remembrance differs from the church's proclamation of the Good News. What's the difference?

¹ Merriam-Webster —"the apostolic proclamation of salvation through Jesus Christ. Among biblical scholars, the term has come to mean the core of the early church's oral tradition about Jesus."

² the branch of theology concerned with nature, constitutions and functions of a church

- v. P.75: "Some Episcopalians are...perfectly comfortable using the s-word ("saints"). Other are much more leery of it and see the notion of saints as inherently troublesome and problematic." Where are you on the S-Word Spectrum?
- vi. P. 76: "What is Baptismal ecclesiology, and why does it matter?"
- vii. P. 83ff: The Anglican and Roman churches have different means of identifying saints. Why is the question of miracles and saints important in the first place?
- viii. P. 92: The Calendar stands in the midst of three different streams. What are they? How have they affected the placement of various Collects in the Calendar?
- ix. P.98: Advent was, for long, focused on the dread associated with the coming appearance of Jesus Christ as Judge. Advent is also seen as a period of rejoicing at the coming of the Bridegroom, and, at the same time, as a time of our own watchful expectation for Christ to be born within us. Where are you on the dread/rejoicing/expectation spectrum? What hymns are associated with each of these different aspects of Advent?
- x. P.102: It has been "argued that Anglicanism in particular has a special affinity with the Incarnation." What is the evidence to support this?
1. *See also the discussion about "Things" on p. 142*
- xi. P 104-5: The Roman Calendar and the RCL have essentially dropped Epiphany from the Calendar. What is the importance of retaining an independent Epiphany season?
- xii. In the hymns and liturgy of Holy Week, we can gain a clear sense of "us and them." "We" are those who follow Jesus; "them" are those who slay Jesus." Who is "us?" Who is "them?" How does this affect our liturgy for the week? How does your understanding of us/them reflect what you hear in Hymn 158?
- xiii. What are the five components of a Collect? (Six, if you include "The Silence"). Write a collect that you could use for Grace at Meals.
- xiv. In contrast to the confessional documents in the Lutheran and Reformed traditions, the Anglican tradition has the Book of Common Prayer. How do Collects fit into that tradition?