

SAINT PAUL'S ANGLICAN CHURCH

NEWS AND ANNOUNCEMENTS

THE "CATECHISM CORNER"

You may have noticed that the parish hall now has a few more couches than before (thanks to a very generous parishioner!). These will soon be incorporated into our new "Catechism Corner." This will be a place set apart (in the corner of Kite-Powell Hall) for people to read, study, and engage in fellowship with one another. There will be a few bookshelves that will be filled with "recommended reading" from the clergy of Saint Paul's Church. There will also be a coffee maker and free wifi, so come and check it out and invite your friends who are looking for a quiet place to work during the week!

PHASS FAMILY AWAY ON VACATION

Father Phass and his family will be away on vacation during the following dates: October 20th-27th & Nov 10th, 12th-17th.

THANKSGIVING DINNER AT SAINT PAUL'S CHURCH

This year, Saint Paul's Church will be hosting a Thanksgiving dinner. The dinner is scheduled to take place on November 17th with the following schedule:
— 4:30pm - 5:00pm; Drinks and Fellowship
— 5:00pm - 6:00pm; Thanksgiving Dinner

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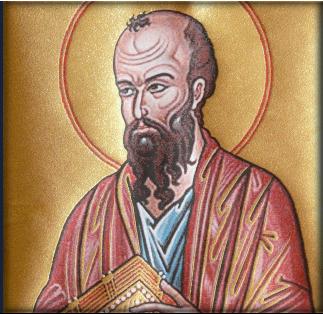
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REGULA VITAE

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OCTOBER 2018

To the Faithful of Saint Paul's Church,

If you are reading this, then you have received your very first copy of our new parish magazine, *Regula Vitae*. This publication is going to play a very important role in the life of our parish, so you will want to make sure you keep up with its contents on a regular basis! It will be available on the first Sunday of the month, both in print and in an electronic format that can be downloaded from our parish website.

The pages of this magazine will be filled with news about our parish, news about our diocese, articles pertaining to theological subjects, and many other exciting and important things!

It is my hope and prayer that the Lord will use this new publication to benefit both our congregation and all those who may be reading it outside of our fellowship. I ask that you would go to the Lord in prayer, asking Him to use *Regula Vitae* as a vessel of His truth and as a means by which we may grow closer to one another.

The Lord be with you,
Tyler W. Phass
Vicar

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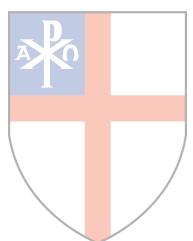
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Upcoming Events

BLESSING OF THE ANIMALS
October 6th — 10:30am

POTLUCK LUNCHEON
October 7th — 11:15am

THANKSGIVING DINNER
November 17th — 4:30pm





ACETICAL THEOLOGY

What does *Regula Vitae* mean?

The Rev'd Tyler W. Phass



REGULA VITAE IS A LATIN PHRASE that, translated into English, means “a rule of life.” The meaning of the phrase, “a rule of life,” is one that every Christian ought to consider at some point. While studying this phrase, and what it has to do with us, it is helpful to understand that our English word, *regular*, is derived from the Latin word, *regula*.

Essentially, a “rule of life” is a private “rule” of prayer; that is to say, it is a thoughtful, personal, and conscious lifestyle that encourages one to grow closer to God and to become more and more like Him through a *regular* devotional life. To put it another way, to have a “rule” is to be a “regular” Christian, and to be a “regular” Christian is to be “... one who embraces the Christian life as opposed to the keen ‘draftee’ who goes to Church fairly often and tries to say his prayers now and again.”

According to The Rev'd Martin Thornton, an Anglican priest and author of Christian Proficiency, “A Christian regular is one who chooses to undertake his common obligations and duties, and to develop his personal spirituality, by acknowledging, accepting or ‘embracing’ some total scheme, system, pattern or ‘rule’ of prayer.” From this definition of what it means to be a “regular” Christian, we can see that being “regular,” that is, being a Christian who lives by a “rule,” is a matter of choice. To be a “regular” Christian is to choose to live a thought-out and intentional life of devotion.

As individuals, each of us should have our own “rule of life.” This is because a rule of life is not something that comes to the Christian as a one-size-fits-all. In fact, as our lives change, so should our rule. As Thornton says, “[A rule of life] should ‘fit,’ and the soul should ‘grow into it,’ so that by habitual use prayer fully becomes a solidly established part of life and personality—and this is the real meaning of the word regular.”

As each of us attempt to compose, update, (or perhaps discern for the very first time), our own rule of life, we would be wise to consider the many misconceptions surrounding the subject. In *Christian Proficiency*, Thornton attempts to bring clarity to our minds concerning this subject so that we may become “regular” Christians ourselves. He does this by making the following statements and then explaining them in greater detail.

1. Rule is ‘embraced’ not ‘promised’
2. Rule is wholly opposed to legalism
3. Rule is neither artificial nor a burden, but the principle of civilized life
4. Breach of rule is not sin
5. Rule is, and must always remain variable

In his expanded explanation of the above statements (which can be found in Chapter 5 of *Christian Proficiency*), Thornton makes it clear that having a rule of life is not something legalistic or rigid. Rather, Thornton illustrates how having a rule of life is something that is freeing and helpful for the Christian who wants to be more than just “a draftee.”

A rule is meant to order a Christian’s life rightly before God; its purpose is not to be an end in itself, but rather, the means by which we grow towards reaching our proper end as human beings, which is to be in perfect communion with God and neighbor.

If you currently do not have a rule of life, consider composing one for yourself. If you already have a rule of life, consider revising it to make sure that it currently fits your life. If you would like guidance and counsel concerning this matter, I would be more than happy to be of assistance to you in this process. As Thornton states, “It is most desirable that a private rule should be made in consultation with a spiritual director. Rule is of essentially corporate significance, and I very much doubt if, according to Catholic tradition, a person who lived to his own rule alone and without anyone else knowing anything about it would really be entitled to the designation ‘regular.’”



LITURGICAL THEOLOGY

Eucharistic Adoration

The Rt. Rev'd Chandler Holder Jones, SSC



THREE ARE TWO ISSUES INVOLVED which are related but distinct:

Adoration of Our Lord present under the form of bread and wine during the course of the Mass or Divine Liturgy: such adoration is universal in the Undivided Church. Every Eucharistic Liturgy from Apostolic Constitutions and SS. Addai and Mari forward contains devotions to Our Lord in the Mysteries. The Latin Rite has the Agnus Dei (O Lamb of God) and Ecce Agnus Dei (Behold the Lamb/I am not worthy). The Anglican Rite adds the Prayer of Humble Access. In the Western Rite, the priest and people genuflect in adoration. The Orthodox Liturgy has the blessing of the people with the Holy Gifts before and after Communion (With love and faith draw near/One is Holy). The Liturgy of the Presanctified, held on Wednesdays and Fridays in Lent, involves the procession and adoration of the Consecrated Gifts in the Church. From

the Byzantine period forward, Orthodox Christians have practiced outward gestures of adoration of the Blessed Sacrament in this Liturgy. At the usual Divine Liturgy, the people bow to the unconsecrated elements at the procession of the Great Entrance; in the Liturgy of the Presanctified, the people prostrate themselves on the ground before the Consecrated Gifts as They pass in procession. The Orthodox solemnly bow or prostrate in worship. No liturgy in the primitive, ancient, and Undivided Church excludes some gesture or prayer of adoration of Jesus Christ in the Blessed Sacrament within the context of the Eucharistic Celebration.

Specific extra liturgical devotions to Jesus Christ in the Blessed Sacrament outside of Mass or the Divine Liturgy: these evolved in the Western Church beginning as early as the 8th century, when Eucharistic processions with the ciborium began in Spain. Archbishop Lanfranc of Canterbury instituted exposition of the ciborium and processions of the Blessed Sacrament in Canterbury Cathedral at the turn of the 11th century. Other devotions

LITURGICAL THEOLOGY— *Eucharistic Adoration*

such as Benediction, took hold in the 12th century and were formalized by the 15th. Father John Mason Neale, an Anglican priest and expert on Eastern Orthodoxy, reintroduced Benediction into the Church of England by providing it for his sisterhood, the Society of Saint Margaret. Father Neale was no Romanist, quite the opposite — he offered Benediction because he saw it as the logical devotional outgrowth of the whole Church's doctrine of the Real Presence. Extraliturgical devotion to the Blessed Sacrament is NOT unknown to the Orthodox East — this claim is often asserted and is historically incorrect. The Orthodox Church has a service called the Canon of Supplication to Our Lord Jesus Christ, a prayer service offered to Our Lord in the artophorion, the tabernacle upon the Altar. Eastern Christians, both Orthodox and Uniate, have a form of Benediction which involves the blessing of the people with 'the Lamb,' the consecrated Host.

Eucharistic devotions and adoration are not deep, dank, dark Romanism — They are a legacy and inheritance of the whole Undivided Church and her faith in the

Real Objective Presence of her living Lord in the Holy Eucharist.

Dr. Alexander Roman, a Ukrainian Orthodox scholar, writes: The adoration of Christ in Holy Communion is first of all, something that the Orthodox Church truly DOES participate in, but within the context of the Divine Liturgy itself. We adore Christ Who is truly Present on the Altar following the Epiclesis, the culminating point that completes the Eucharistic Canon during which bread and wine become the Body and Blood of our Lord, God and Saviour, Jesus Christ. We bow down before the Incarnate Word of God and adore Him — absolutely! We prepare zealously for the reception of Him in Holy Communion by fasting and the long prayers of preparation, as you know, and of thanksgiving afterward. Upon receiving our Saviour-God in Holy Communion, we kiss the edge of the Chalice that represents the Wounded Side of Christ from which flowed Blood and Water as we are nourished from that Same Side.

