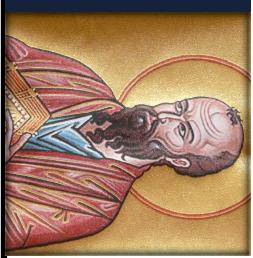


SAINT PAUL'S ANGLICAN CHURCH

REGULA VITAE
The Parish Magazine of Saint Paul's Anglican Church
7200 N. Wickham Rd., Melbourne, FL 32940



VOL. I, ISSUE 2 **†** NOVEMBER 2018

A "NEW" LECTERNARY FOR A NEW YEAR

This Advent Season, as we celebrate the new Church year, Saint Paul's will be transitioning from the Revised Common Lectionary to the *Book of Common Prayer* (1928). This means that all lessons for Morning Prayer, Evening Prayer, and Holy Communion will now be taken from the Prayer Book.

PHASS FAMILY AWAY ON VACATION

Father Phass and his family will be away on vacation during the following dates: 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

CHRISTMAS DINNER AND DECORATING PARTY AT SAINT PAUL'S CHURCH

This year, Saint Paul's Church will be hosting a Christmas dinner & decorating party! We are currently selecting a date (tentatively December 15th). Check our website for more information: www.saintpaulsmelbourne.org

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To the Faithful of Saint Paul's Church,

In This Issue

As Advent quickly approaches, we should be preparing ourselves for the start of the new Church year. During Advent, we prepare ourselves for the coming of Our Lord. We do this in three ways: (1) We prepare for His birth as we anticipate the celebration of Christmas (the Christ-Mass); (2) we prepare for His Second Coming to judge the quick and the dead, as we confess in the Creed; and (3) we prepare

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for His coming to us in the Eucharistic Mystery by entering together into a season of great devotion and prayer.

The liturgical color for the Season of Advent is Violet. This helps us to remember that Advent is meant to be a time of contrition and repentance; it is meant to be a time to examine our hearts and to prepare them for the Coming Lord. May God grant us the grace to have a fruitful Season of Advent so that we may be prepared as good and faithful servants when Our Lord comes to us this Christmas, in the unknown future as our Judge, and at every Mass as our spiritual food, the Bread from Heaven.

Upcoming Events

THANKSGIVING DINNER

November 17th — 4:30pm

POTLUCK LUNCHEON

December 2nd — 11:30am

CHRISTMAS DINNER

December — Date TBD

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The Lord be with you,

Tyler W. Phass
Vicar

LITURGICAL THEOLOGY

The Themes of the Lectionary
The Rev'd Tyler W. Phass



ONE OF THE GREATEST ASSETS of the Church is the lectionary. This is not always self-evident, however. Day after day and week after week, the Church reads assigned portions of the Holy Scriptures known as lections. These lections cause us to experience the life of Our Lord, since they are the inspired words of divine revelation. They also make clear to us the dogmas and doctrines of Christ's most holy religion. Furthermore, the lectionary unites Christians one to another in a way that transcends both time and space; it does so by placing us in a linear tradition of common prayer and worship with the whole people of God.

The tradition of using an established lectionary for the public reading of the Scriptures is a very ancient practice, one that predates even Christianity itself. When we read from the lectionary, we follow in the steps of our forefathers. The use of the lectionary is so ancient that it

even links us to the worship practices of the faithful people of God who lived centuries before the Incarnation of Our Lord.

From the texts of Holy Scripture, we learn that the use of a lectionary was practiced in the synagogue and temple worship of the Jewish people. Jesus himself even read the Scriptures from a lectionary, as we are told in Luke 4:17, 20-21: “And there [in the synagogue] was delivered unto him [Jesus] the book of the prophet Esaias... And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, ‘This day is this scripture fulfilled in your ears.’” In the above text from Saint Luke’s Gospel, Jesus receives the appointed text to be read on that day of worship, reads it, and teaches the people through preaching on the same. This pattern is still followed today by our ministers who first discern which text is to be read from the lectionary, read the assigned text in the presence of the people, and then proceed to preach upon the teachings of the same.

all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (*Kyriake*, that is, the Lord’s Day) and in each Liturgy? Do we not continuously hear about Jesus’ teachings, miracles and encounters with men and women from all walks of life? Even the Feastsdays of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface with the image of Christ the Pursuer from the conclusion of St. John Chrysostom’s 55th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily,

St. John Chrysostom meditates on Christ’s love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts — the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

“But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have suffered. For you I was spit upon, I was scourged. I tempted myself of glory, I left my Father and came to you, who hate me, and turn from me, and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, “eat me, drink me,” I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist). I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one.”

LITURGICAL THEOLOGY— *The Themes of the Lectionary*

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It is important to note that the appointed texts of the lectionary are not random or loosely related to one another, but rather, are carefully chosen so as to construct the many themes that together make up the greatest theme of the Church: the

Liturgical Year. Often times, when we pray the Daily Office or go to Mass, we miss out on the thematic arrangement of the lections that are read. This is to our great disadvantage. Even though it can be difficult to discern at times, and quite

frankly, requires a bit of work on our part, we ought to spend both time and effort reflecting on the lectionary and its themes. Some ways to go about utilizing and developing this beneficial practice is to either think about how the Gospel and Epistle lessons relate to one another each Sunday or by thinking about how the theme of each Sunday relates to the themes of the preceding and following Sundays.

As Members of the One Body of Christ, it is important for us to remember that the Bible belongs to the Church as One Body, and not just to individual members that make up a body. We must never think that

the Bible belongs to us as individuals, so as to empower each man with the authority of private interpretation. As Saint Peter reminds us, "...no prophecy of scripture is of any private interpretation" (2 Peter 1:20; KJV).

Likewise, we must never think that the Bible belongs only to some of the members of the Body, so as to neglect the importance of catholic consent within the One Body.

We must always read, mark, learn, and inwardly digest the Holy Scriptures in the One, Holy, Catholic, and Apostolic Church. Every day, through the words of the Creed, we confess our belief in the Communion of Saints. Each day as we make that confession, may we reflect not only on how we are connected to the saints through the Sacraments and the Liturgy but also through the thematic mediation upon and dogmatic interpretation of the Scriptures made available to us through the Lectionary.

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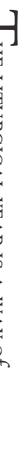
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LITURGICAL THEOLOGY

The Liturgical Year

Theodore Stylianopoulos

orthodoxchristian.info/pages/lityear.htm



THE LITURGICAL YEAR IS A WAY OF discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His

redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (*anamnesis* which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our

lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church — the life of Christians living in community as brothers and sisters — in awareness of God's kingdom,

remembering the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing. "If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

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Do not the most important feastdays of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day,

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