

Sat. Jan. 22, 2005 St. John the Baptist -
Ottawa - topic #4.

The sanctification of time.

First let us look at the two
key words: sanctification + time.

Sanctification or holiness means
set apart for God. We have
holy persons, places, things,
words, events, ^{conduct} ~~etc~~, gestures etc.

Note that this is not different for
the sake of being different, but
it is specifically to be touched
by and influenced by God.

There are various words for
TIME:

Chronos: - a space of time,
long or short - English words
such as chronology or
chronicle.

Kairos: - due measure - an opportune
or reasonable time - the right
time. When the blessing is asked
of the bishop to prepare for the
liturgy it is the kairon.

"It is time for the Lord to act."

hora - any time or period fixed
by nature

Time: the measurement of the movement of celestial bodies through space.

We inhabit the time/space coordinate.

In a sense we have no present - the present is really the split second contact between the past and future. This last sentence is already in the past.

God inhabits eternity - where there is no past or future, but only the present. It is always Now for God.

TIME is divided into various components.

1. DAY - the duration of time from sunset to sunset.

our day always begins at sunset for we read in the book of Genesis "there was evening and morning, the first day."

THE WEEK - from the book of Genesis - the 7-day week is of divine origin. There is nothing in nature that is seven days long.
- Genesis establishes the 7 day week + the Sabbath

THE MONTH - one complete cycle of the moon taking 29 or 30 days. The lunar year is only 355 days long. ≠

THE YEAR - : 12 months - 355 days in a lunar year

365 days in a solar year.

The primitive church sanctified time the way the synagogue did.

- The custom was to pray morning, noon, + night -

3 times a day - The psalms as in old testament times formed the backbone of the Church's prayer as they did of the prayer of the synagogue.

- I will return to the Sanctification of the day.

One of the earliest customs for the sanctification of time was to dedicate each day of the week to a saint. This is very much with us today:

1. Monday is dedicated to the angels.
2. Tuesday to John the Baptist
3. Wednesday to the Cross + also the Mother of God.
4. Thursday to the apostles and Saint Nicholas.
5. Friday to the Cross
6. Saturday to the martyrs and the dead.
7. Sunday to the Resurrection.

Interestingly the Christians never changed the names of the days of the week, but retained the pagan names or

simply gave numbers.

Feria Tertia -

Третья

Sunday: Κυριακη

Domenica

Воскресенье

He gill

THE SANCTIFICATION OF THE DAY:

The Eastern Roman Empire (like Saudi Arabia today) used solar time.

The day was broken into the periods of daylight and darkness or night.

The night began when the last ray of the sun vanished behind the horizon, the day began when the first ray of the

Sun appeared. The daylight & night were divided into 12 hours each, but these varied in length depending on the season.

In the summer the 12 daylight hours were longer & the hours of night were shorter. The reverse was true in the winter.

The first hour began at sunrise.

The third hour was 3 hours after sunrise. It is described as the time when the market begins to fill. The 3rd hour is when daily activities begin.

The sixth hour is noon, when the sun has moved

half way across the sky. In winter this might be at 11:15 on the clock & in the middle of summer at 1:30 or so.

The ninth hour is 3 hours before sunset, often referred to as the time of the ~~cold~~ cool breeze late in the afternoon.

In Mediterranean countries, the ninth hour marks the end of the siesta.

The eleventh hour is the last hour before sunset.

The third, sixth, and ninth hours sanctify their respective times through short offices composed of 3 psalms and a few prayers.

These offices are monastic, which

tradition followed the custom of praying 7 times a day.

Note that this time system is based on nature.

The use of o'clock time is very recent. It is also known as railroad time. It was developed for the sake of safety. Standard time came out of this.

~~At~~ with solar time, the day might begin several minutes apart at the same location. The day would begin later if you lived on top of the mountain rather than at the bottom of the eastern slope.

The hinges of the daily cycle of prayer are the two major services of vespers and matins. They are the evening and morning offerings of incense in imitation of the Jewish temple ritual. The theme of light is prominent in both prayers.

During the night there are also 2 prayers.

Compline - or apodetpron -
after supper -
- remember that in
Mediterranean countries -
supper is much later than
here - in Greece 10-11 P.M.

Compline precedes sleep which is an image of death. Hence we recite the creed in ~~an~~ imitation of Jewish tradition. The creed or

shema should be recited just before death - and so just before sleep.

There is also the midnight office about half way between sunset and sunrise.

And of course matins, the most complicated office - which begins in the dark & continues through dawn.

THERE ARE ALSO TWO ANNUAL CYCLES -

immovable + movable -

The immovable or monthly cycle consists of the commemoration for each day of the calendar - They consist of 8 of the 12 great feasts and saints

for every day of the year.

These feasts are always on the same date of the same month every year. The Birth of Christ is always on Dec. 25 regardless of what day of the week it is!

The immovable annual cycle always begins 9 on Sept. 1 - the commemoration of the Creation of the entire universe by God.

The movable annual cycle is based on the feast of the resurrection which is calculated according to the canon of Nicaea. Easter is the first Sunday after the first full moon after the first day of spring.

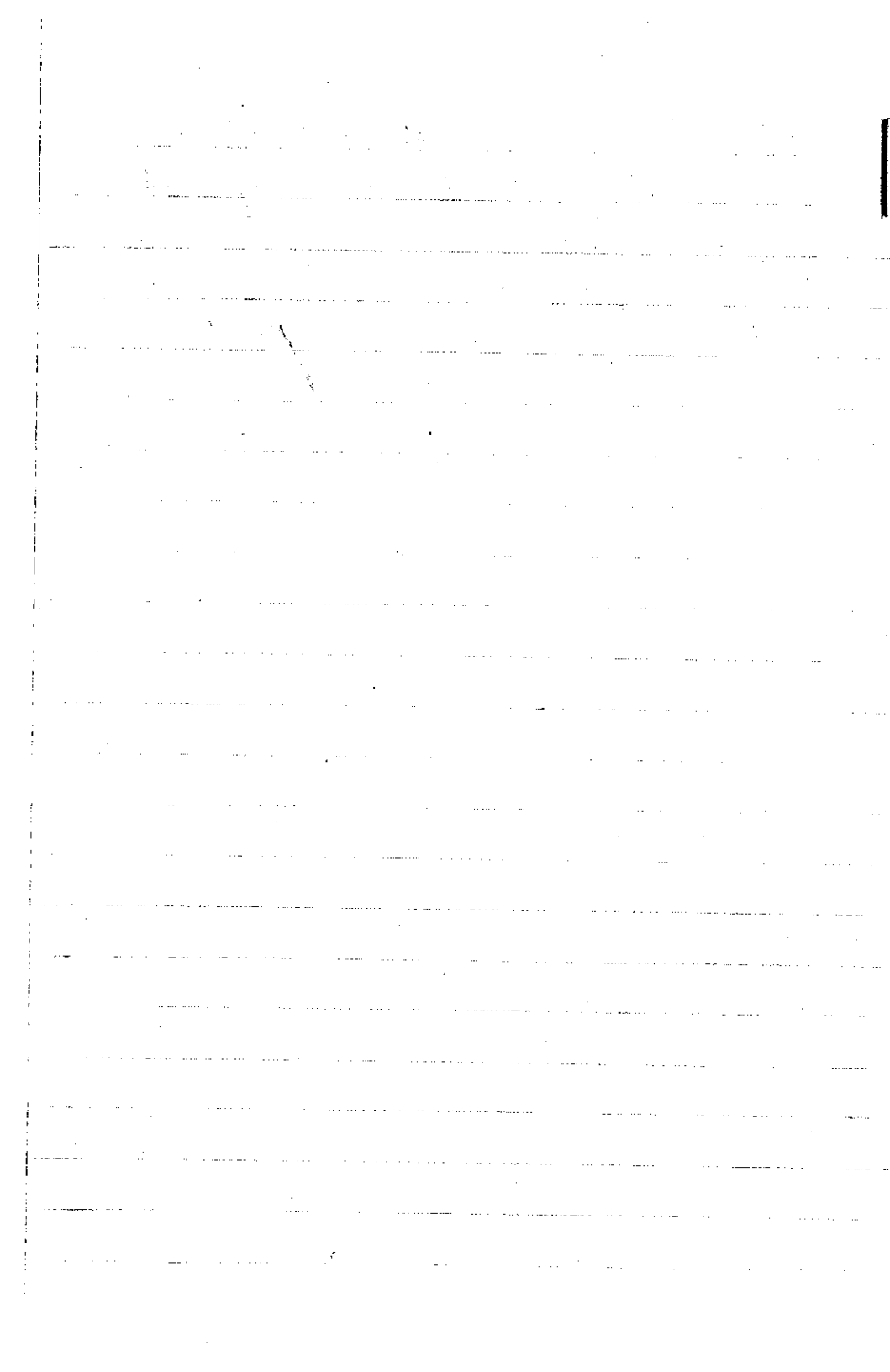
We begin the Lenten Triodion with the Sunday of the Pharisee and the Publican and then start the Pentecostasion at Easter.

These annual cycles consist of a series of feasts and fasts.

We also have the sanctification of Wed. + Fri. each week as fast days in imitation of Christ who as a pious observant orthodox Jew would have fasted twice a week — on Mon. + Thu.

St. Paul tells us to pray without ceasing & the Church provides us with a program for sanctifying time.

Note that the divine liturgy is not part of the temporal cycle, but is celebrated in the eschaton. — it is the eternal heavenly banquet.



Sat. April 23, 2005 St. John the Baptist,
Ottawa. THE CHURCH- ECCLESIOLOGY

Ecclesia is the Greek word for Church and is the community of those who are called out.

The other biblical word for a community is SYNAGOGUE which is the Assembly.

We tend to use the word synagoga for the Jewish community.

There is, of course, a notable difference in belonging to the synagoga or the ecclesia, namely that one is born a Jew, but no one is born a Christian. There is an invitation and a response. One becomes a Christian and a member of the Church only through baptism.

Understanding the Church is not an easy task, because, ultimately, the Church is a mystery and, hence, cannot really be defined.

Our understanding of the Church comes primarily from an attempt to understand its nature and purpose as found in numerous figures and images found in both the Old and New Testaments and as explained by the Fathers.

Among some things we might say about the Church is that it is a community and not numerous individuals sharing a number of beliefs.

Another thing that may be said is that the Church is the central component of God's plan

for the salvation of mankind after the Fall and this plan operates more on a social than an individual basis. The Church is the necessary means to salvation.

The mystery of the Church is inseparable from the mystery of Christ and the energy of the Holy Spirit. A sound Ecclesiology is dependant on a sound Christology for the Church is the body of Christ. As Christ is both divine and human, so too is the Church.

An Arian Christology, for example, would lead to an ecclesiology which perceives the Church to be only a human institution. This is the normal assumption of our main stream media.

Let us look at some of the images used for the Church.

1. Christ, the Light of the World.

Light is an image of divine presence and revelation. It refers to seeing clearly the Truth. Hence we see a star at Bethlehem, the radiance of Christ at His transfiguration and Simeon speaking of the Light of Revelation to the Gentiles.

2. The Church as Sheepfold. -
The Good Shepherd keeps his sheep in a safe place and watches over them. If one strays, He goes to find it. The Church too protects its members and looks for them when they stray.

3. The Church as edifice, especially the Temple. God dwells among his people. In Christ the Temple is no longer made of stone, but is actually the body of Christ.
4. The Church as Bride of Christ. The Church has a most intimate and permanent relationship with Jesus Christ. As ~~the~~ Eve was taken from the side of Adam, so is our mother, the Church taken from the side of Christ. The Old Eve is our biological mother. The New Eve is the mother of our salvation.
5. The Church as the Ark of Salvation. As the ark saved Noah and his family because they were called by God, so does the Church save us

from the flood of destruction
which surrounds us.

6. The Church as the Body
of Christ, Christ & His Body
the Church are Divine &
Human. They reach everywhere.

Unlike human institutions,
the Church is not limited to
the here and now. Empires
come & empires go, only the
Church remains.

The Church simultaneously
exists in heaven, on earth,
and in the realm of the
dead as well as in the past,
present, & future. In other words
the Church is catholic.

As God does not Change &
Christ is permanent so is the
Church.

We belong to exactly the

same Church as the apostles.
for there is only one Church
since there is only one Christ.
In other words the Church is one.
and it is apostolic - it is built on their witness.
Jesus Christ is the Son of God
& is Holy. We become holy i.e.
set apart for God by becoming
incorporated into the Body of
Christ through baptism & the
reception of the resurrected Body
& Blood of Christ in the
eucharist. The church is holy.

What does the Church do?

The Church as the Body of Christ
continues the work of Christ in
time and space and beyond.

~~It is~~ The Church does what
Christ does.

Jesus. basically battled ^{with} and

overcame the forces of evil.

His overcame demons.

He ~~battle~~ fought against the lies of the Father of Lies. Hence the Church upholds unchanging truth.

Jesus overcame various diseases. Hence the healing in the holy oil.

Jesus gave the Holy Spirit as does the Church.

Jesus sanctified marriage as does the Church.

Jesus forgave sins & so does the Church.

Jesus overcame the power

of death + the Church provides us with the means of surviving death.

Jesus cast out demons —
so does the Church.

The work of Christ is continued in his followers through the apostles + the presence + work of the holy spirit.

The members of the Church are generally classified as clergy and laity.

The word clergy comes from the word Kleros meaning lot — as Matthias was chosen by lot. Implicit in this manner of choosing the 13th apostle is the

belief that God calls his apostles.

The major orders of clergy are in some cases seen as:

bishop and deacon or
bishop, presbyter & deacon.

The ~~same~~ ^{sometimes} Fathers breaks the
major orders into 2 or 3
levels.

The clergy are the members
of the church's leadership &
are blessed to take on
various responsibilities.

The clergy function in
the *Kleros* liturgically.

The laity are the people -
from the word *laos* - meaning
people

As the apostles were the leaders & teachers of truth in the early Church; so I have the bishops taken on this role until today.

The full Church of Christ is present where there is a bishop and two or 3 people.

The highest holy order in the Church is bishop.

- Pope, patriarch, archbishop, metropolitan etc are titles of additional responsibility, prestige & administration, but in terms of holy orders, they are all bishops.

Administrative developments such as patriarchates are a later development that accompanied the

growth of the Church

In comparing the ecclesiologies of the Catholic and Orthodox Churches ~~and~~ there is, besides, the West Roman papal claims, one outstanding difference, namely that the Catholic Communion does not admit of the existence of autocephalous Churches.

The Catholic Communion only has autonomous Churches
(sui iuris)

From the beginning the Church has had a hierarchical structure.

This structure has grown more complicated over the

centuries.

The Church is, however, primarily held together by the creed, the sacraments

"unity of faith and fellowship in the Holy Spirit"

The Church is a visible society which is both divine + human and transcends both time and space as the Body of Christ shares the characteristics of Christ himself.

