



The Anglican Church of
ST. EDWARD
THE CONFESSOR



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CELEBRATION OF THE EUCHARIST

LOW MASS EVERY SUNDAY AT 8:30 AM

SUNG MASS EVERY SUNDAY AT 10:30 AM

Wednesday mid-week Mass at 10:30 am



**8:30 am Low Mass
and
10:30 am Family Mass**

Liturgy of the Word

A reading from the book of the prophet Malachi (3.1–5)

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like washers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD, as in the days of old and as in former years. Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien and do not fear me, says the LORD of hosts.

This is the word of the Lord **R. Thanks be to God**

Responsorial Psalm

Psalm 24: 7, 8, 9, 10

Who is this king of glory? It is the Lord!

Lift up, O gates, your lintels; reach up, you ancient portals,
that the king of glory may come in!

Who is this king of glory? It is the Lord!

Who is this king of glory? The Lord, strong and mighty, the Lord, mighty in battle.

Who is this king of glory? It is the Lord!

Lift up, O gates, your lintels; reach up you ancient portals,
that the king of glory may come in!

Who is this king of glory? It is the Lord!

Who is this king of glory? The Lord of hosts; he is the king of glory

Who is this king of glory? It is the Lord!

A reading from the letter to the Hebrews (2.14–18)

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might become a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

This is the word of the Lord **R. Thanks be to God**

Sung Gospel Acclamation

Alleluia, Alleluia, Alleluia **All: Alleluia, Alleluia, Alleluia**

A light of revelation to the Gentiles, and glory for your people Israel.

All: Alleluia, Alleluia, Alleluia

The Gospel of Luke (2.22–40)

The Lord be with you. **All: And also with you**

Hear the Gospel of our Lord Jesus Christ according to Luke.

All: Glory to you, O Lord.

When the time came for their purification according to the law of Moses, Mary and Joseph brought Jesus up to Jerusalem to present him to the Lord. (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’ Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came in to the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, ‘Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.’ And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too.’ There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

This is the Gospel of the Lord **R. Praise to you, O Christ**

Reflection on the Sunday Gospel

Today, we celebrate the Presentation of Christ in the Temple, a moment filled with faith, prophecy, and hope. Mary and Joseph bring Jesus to the temple, fulfilling the law and offering a humble sacrifice. Here, Simeon and Anna—two devout servants—recognize the Messiah in this tiny child.

Simeon’s song reminds us that Jesus is the light for all nations, bringing salvation and hope. Yet Simeon also foresees the cost of this salvation, foretelling the suffering Jesus will endure, and the sorrow Mary will bear.

This feast calls us to recognize Christ’s presence in our daily lives and to share His light with a world often overshadowed by darkness. Like Simeon and Anna, may we remain faithful and attentive to God’s work among us.

NOTICES

NO SUNDAY SCHOOL TODAY

Come out to our Pancake supper on Tuesday February 17th at 6 pm!

Ash Wednesday is just around the corner. Come and celebrate the beginning of the holy season of Lent with a Eucharist at 6:30 pm on Wednesday February 18th.

Please let Fr. Paul know if you are interested in being Baptised. There will be a short catechism course offered during Lent and Baptism will be celebrated during the Easter Season.

Supporting Our Church

St. Edward's is completely self-funded and relies entirely on the generosity of our congregation. Your regular giving helps keep our church open, our worship vibrant, and our witness burning brightly here in Lugano. Every donation, large or small, plays a vital part in sustaining the life and ministry of our parish. Thank you for your continued support and generosity.

No Cash? No Problem! You can donate to St. Edwards with our Payment device which is found at the back of the church by using your card or smartphone.

Facing East during the Eucharistic Prayer **(From Fr. Paul's sermon last Sunday)**

Last Sunday, I introduced a minor change during the mass. During the **Eucharistic Prayer only**, I will celebrate that prayer *ad orientem*, facing East. At that moment, I will stand at the altar facing the Cross, with you, in the same direction. This is not a change to the whole Eucharist. The readings, the preaching, the prayers of the people, and Holy Communion remain exactly as they are. This concerns one sacred moment only, the ancient prayer at the heart of the Mass.

It may feel unfamiliar at first, and that is understandable. But this posture is not a step backwards, nor is it a novelty. It is one of the oldest and most beautiful ways Christians have prayed the Eucharist, and it continues to be used today in many high Anglican churches, monasteries, and cathedrals across the Anglican Communion.

During the **Eucharistic Prayer (where Christ is offered to the Father in the bread and the wine that become his body and blood)**, the priest is not speaking to the congregation. He is leading the congregation in a solemn prayer to the Father, through the Son, in the Holy Spirit. This prayer does not belong to the priest alone. It belongs to the whole Church. By facing the same direction, toward the Cross and symbolically toward the East, priest and people are visibly united in a single act of worship.

From the earliest centuries, Christians prayed facing East because the East was associated with resurrection, light, and hope. The sun rises in the East, and Christ was proclaimed as the rising sun, the light who comes into the world. Early Christians believed that when the Church prayed facing East, it was praying toward the coming Lord, toward the Kingdom that is promised but not yet fully revealed. To face East was to say with the body what the heart believed. We are waiting for Christ.

The Eucharistic Prayer was offered this way because it is not a dialogue or a performance. It is an offering. Priest and people together turn toward God, not toward one another. The priest does not turn his back on the congregation. Rather, he stands at the head of the people, like Moses before the Lord, like the High Priest entering the Holy of Holies, like a shepherd leading his flock in prayer.

This posture can help us enter more deeply into the mystery of the Mass because it gently shifts our focus. It reminds us that the Eucharist is not about watching or evaluating or following every word with our eyes. It is about being drawn into something greater than ourselves. The altar becomes less a table we observe and more the place where heaven and earth meet.

At that moment, we are not looking at one another. We are looking together toward God.

This is why we are doing this only during the Eucharistic Prayer. It is a moment set apart. A moment when the Church, in every age, has known that words alone are not enough. Our bodies also pray. Our posture also teaches. And sometimes, by turning together in the same direction, we discover anew what it means to worship the living God.

As with any sacred practice, this may take time to settle into. My hope is that, gently and reverently, it will help us pray more deeply and more faithfully, not as spectators, but as a people turned together toward the Lord who comes to meet us at the altar.